

# THE REAL AWAKENER



## THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 14

24th November, 2018

Volume 17

Issue 1

## Contents

<b>Selections from Record of Yoga – 1,</b>	
<b>CWSA Vol. 10 .....</b>	<b>5</b>
<b>I. 15 April – 1 June 1914 .....</b>	<b>5</b>
1. April 15th to 20th. Sahitya revival – The resistance of Devatas & Attack of fever .....	5
2. April 22nd to 30th – Attack of fever – Liberation of aishwarya from egoism .....	9
3. May 2nd to 28th – Attack in the way of resurgence of old difficulties. Tapas siddhi & receding of Tamas .....	11
4. June 1st .....	15
<b>II. 10 JUNE – 29 SEPTEMBER 1914 .....</b>	<b>16</b>
1. June 10th to 14th. No doubts – a great Intellegence guides Yoga .....	16
2. June 17th .....	18
3. June 19th to 22nd .....	18
4. June 24th and 26th .....	20
5. June 28th and 29th .....	22
<b>III. July 1914 – September 27th, 1914 .....</b>	<b>23</b>
1. Strengthening of Affirmations. Dealing with hurdles that come between Adhar & Master of Yoga .....	23
2. July 10th to 14th – Balance formed in the conflict between Devatas & the Self .....	27

3. All Gods manifestations of one Vishnu & as Krishna, Rudra Brahma .....	30
4. Importance of Faith in small detail of guidance .....	33
5. All forms and names a play of Krishna .....	34
6. Prediction of activity of seven forms of consciousness. Uthapana .....	36
<b>IV. 26-30 September-31 December 1914 .....</b>	<b>38</b>
1. September 29-30 – Acceptance of all energies in universe – the main work in hand .....	38
2. Preparation of greater Siddhi behind veil of external failure .....	38
3. Faith and Love .....	41
<b>V. November .....</b>	<b>43</b>
1. Faith necessary for perfect Yogasiddhi .....	43
2. Conditions for the entire siddhi to be certain .....	45
3. Affirmations take greater, deeper & fuller form .....	46
<b>VI. December .....</b>	<b>52</b>
1. Difficulty in harmonising the part in relation to whole .....	52
2. The growing of telepathy, trikaldrishti and tapas ....	55
3. December 17th to 22nd .....	59
<b>Glossary .....</b>	<b>63</b>



*The use of error is to suggest or to maintain a truth of being which would otherwise be shut out by the limited precision of the truth of actuality. What we call truth is always an equivalence between a partial truth of fact & the perception in the human mind. If too rigidly insisted upon it is itself an error, – as if a tract of ground brilliantly lighted were to be taken for the whole earth & the vastnesses left in obscurity excluded as if they were non-existent. This rigidity is the ordinary method of truth-seekers. Necessary to the limited human mind, it yet prevents comprehensive vision. We deny or forego the infinities of Truth in order that we may securely grasp some of her fragments, – the broken bread of verity.*

– Sri Aurobindo  
(CWSA 10: 505)

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

## I. 15 April – 1 June 1914\*

### 1. April 15th to 20th. Sahitya revival – The resistance of Devatas & Attack of fever

“Sahitya is almost entirely obstructed by bodily tamas.

Since the morning Sahitya has again revived and the “Life Divine”, long suspended owing to the confused & overcrowded action of the mental Sruti, has been resumed with a greater clearness & regular proportion in its argument. The physical lassitude & divided purpose still resist sustained writing.

The action of the trikaldrishti on the pranic & manasic telepathies is now resuming its movement, but owing to the indecisive dimness of its illumination, a great delicacy of action is needed as the least overstress or understress falsifies or disturbs the arrangement of the details & may lead to a wrong ultimate conclusion.” (445)

“Strenuous efforts are being made by the enemy to get rid of the tertiary dasya in the body, but so far it has only been impaired in vividness, not in essence & stability.” (445)

“The Narayanadarshana is now definitely put aside and the consciousness seen in the world varies between the Saguna Brahman usually Lilamaya which is the basis & the Lilamaya

*\* 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.*

personal-impersonality Existence-Existent, Krishna, which is here the consummation. Only, as the present Lila has to be changed, there is a double aspect of the Krishnardarshana, Krishna that is, seen in the adult, & Krishna that is to be, seen more readily in children & the young. In women it is the Kalidarshana that prevails.” (446)

“It is suggested that the power now is in its use hampered by the Maheshwari-Mahasaraswati temperament of slow and regular unhasting pressure & has not yet sufficient ugrata in the *asu* poured into it. Mahasaraswati’s habit of giving way to the immediate event or the most powerful pressure & going round the obstacle or slowly undermining it must be renounced for a more stern & direct pressure on the opposing forces. This is supported by strong partial successes. On the other hand the opposite suggestion is that force is useless until the early forces have been slowly prepared for the higher *vijnana* to manifest.” (446)

“*It is the intellectuality in the telepathy that resists.* ie the devatas who watch & are guided by immediate forces are unwilling to allow the force & the vision to go beyond them. They approve the siddhi of Maheshwari-Mahasaraswati, but are opposed to the siddhi of Mahakali-Mahasaraswati.” (447)

“Srikrishnardarshana is now generalising itself in objects, qualities, vishayas, persons of all kinds without distinction. The only defect is that it is not always the primary vision; for the *namarupa* or the Brahman come often in front.” (447)

“Srikrishnardarshana has now definitely established itself as the normal vision when the sight is full, but the Saguna Brahman with or without the Nara tends to persist or recur.” (448)

## **19th – SriKrishnadarshna & the ejection of outside attacks on the body**

“The siddhi is seen in movements of asiddhi. For some time the sense of the parabhava of Srikrishna has been withdrawn & the darshana tends to form in the Narabhava, the human personality, in the lowest stage of Avidya; this was in order that [ ]\* the Srikrishnadarshana might be established even in the lowest world of consciousness unenlightened or supported by the sense of the vidvan Deva above & around it. So also for some days the sense of the universal beauty in things has been withdrawn so that Srikrishna may be seen in all without the vision being dependent on the idea or vision of the Sarvasundara in all. So also He is being seen in the human Pishacha & for that purpose the realisation of the Immortal Being, the Ananda & the Love were separated & the buddha Bhava of the Pisacha in his coldest atrocities alone manifested. All these objects are being fulfilled today. The Truth in falsehood & error is becoming more & more visible.” (448-49)

“After these perceptions came a period of confusion, withdrawal of all authority from the instruments of knowledge, sense of positive falsehood, of entire absence of definite and enduring truth in trikaldrishti, of the impossibility of any finality in the siddhi & of the old resentment at relapse & deception. Afterwards the indications supposed to be false began to vindicate themselves. Nevertheless confusion & inefficacy remained throughout the afternoon.

In the later part of the afternoon an attack of fever. In

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\* MS *there might be*

the morning a touch of headache was felt in the pranakosha which afterwards attempted to materialise, a tendency of cough, as also a touch of chill, but all were expelled. In the afternoon the fever suddenly manifested without being heralded by any other previous symptoms. There was then a struggle between the Arogyashakti in the pranic system & the Roga from outside; the latter seeking by an appeal to the habitual memory in the bodily molecules to overpower the mind of the body & compel it to accept the “laws” of fever, the former refusing. Rice was eaten, the body exposed to draught; the fever ejected rapidly left behind it an intermittent heat, a sense of feverish pain in the back, though much more in the nervous body than in the physical, a trouble in that body & therefore a corresponding trouble in the physical nervous system & a sense of weakness, as also a certain sensitiveness of the nerve-currents to cold. In a subdued form these remained in the night. Before the fever there was some activity of antardrishta rupa which was, as usual, stimulated by the feverish excitement. There was also a tendency to constipation.” (450)

“The disorder in the subjective being has once more disappeared & universal ananda, including the ananda of battle & defeat, has remanifested itself; the object of particular asiddhis is also once more self-apparent. In the Tapas there has been a repeated effective Will for the favourable forces in the physical Swabhava to increase in strength. Formerly, these forces were sluggish & weak & to produce a decided result the will had to be constantly applied to the object & its movement, otherwise the result was either frustrated or manifested itself slowly, imperfectly or to other ultimate purposes than were intended. Now, the physical

swabhava often takes up the will once cast out and carries it out suddenly, puissantly & with fixed determination. At other times, however, this force does not act or, after commencing action, flags and needs the support of a fresh application of the Vashita or Aishwarya.

A great efflorescence of sthapatyadrishti, all sorts of human figures variously dressed, scenes, landscapes, fields, plains, hedges, trees, lakes, cities, birds, beasts etc being seen crowded in a small space of foliage. The figures of beasts were at first obstinately prevented from manifesting & are still in all forms of drishti less free & frequent than the others. Known figures & heads sometimes occur, but known faces in detail are usually obstructed from manifesting except in the swapna samadhi & sometimes in the chitra.” (451)

## **2. April 22nd to 30th – Attack of fever – Liberation of aishwarya from egoism**

“In the evening adverse forces declared themselves. Fever suddenly returned at 10 & remained all night, though without any serious pressure except in heat & a sleep slightly broken. Rupa in swapna samadhi has attained to a certain initial stability.” (452-53)

“Violent negation in kriti. Feverish heat still remains in the system in spite of free evacuation.

Later on the fever, by a farther resolute denial of its causes & effects, was expelled at its usual time for increased incidence under strong exposure to chill etc. Relics of it still remain in tendencies of headache etc. Better kriti today.” (453)

“Aishwarya in connection with the elections has been

successful in all except the central point the vote for R<sup>d</sup> [Richard] where it has failed entirely. Knowledge has been clouded owing to the subservience to the suggestions of others....

Lipis...

8. *sophistries of the faith* (must be got rid of, ie of the dishonest faith which, eager to believe, tries to ignore or explain away disappointments & difficulties)

9. *tapas faith battle* converse of 5 – By effective tapas faith must be increased so that the battle may be fought out to a victory; but faith must not be eager to outrun the effectiveness of the tapas.

10. *firstly, the faith in the ideality, then in the actuality* – This lipi is intended to correct the mental impression produced by the last, which applies only to details, not to the general lines laid down by the vijnana, to the daily effectiveness, not to the final aim.” (454-55)

“Aishwarya etc are now being liberated from the traces of egoism & used as an instrument of the divine power without preferential choice of result, insistence on knowledge of the result or, if known, on its perfection or continuance. Moreover, the thing ideally right is being willed without regard to the immediate actuality of possible or eventual outcome & success. Often also there is the movement of the trikaldrishti identical with the movement of power, – a sign of the gradual manifestation of pure Chitshakti in the mind.” (457-58)

“Krishnadarshana is now well fixed in the attentive consciousness; it has still to be fixed in the inattentive half-regarding consciousness.” (458)

“The intellectuality in the whole adhara has finally accepted subjection of the lower prakriti to the ideal nature; only it awaits light of perfect discrimination in the nervous & tapasic parts of the being (ब्रजा भुरंत गोनाम्). The external intellectuality on the contrary made a violent attack on the whole system, partly obscuring the Krishnadarshana, disturbing samata a little occasionally, shaking the faith especially in the bodily siddhi, but not prevailing against the dasya & Mahakali tapas. It is evident therefore that the era of successful relapse in the siddhi is drawing to a close & the safety of the gains (satir dhanánám) is more & more assured. Obstruction of progress is as yet still potent.” (459)

### **3. May 2nd to 28th – Attack in the way of resurgence of old difficulties. Tapas siddhi & receding of Tamas**

“Attempts are made by the roga to return; fever, in spite of favourable circumstances failed to effect an entry; cough, exaggerated in the morning was willed out in the afternoon & evening, but is not yet eradicated; constipation established itself & persists.” (460)

“Karmasiddhi is being now attacked by a resurgence of old difficulties, all of them wearing the semblance of a power strong enough to destroy the little siddhi yet effected; it is not yet clear how many of these are merely phantoms or whether any of them have a strength capable of endangering or retarding the progress begun.” (465-66)

“Silhouettes occurred again on the wall (clear or vague-clear), – a woman standing on a square carpet, a lady well-dressed with flounced skirts, & in the akasha, figures of women. At night dense images or dense developed. Dense

images & developed now continually come into the field of sthula vision, but they do not present themselves direct to the physical eye, but rather to the sukshma vision in the sthula akasha; or if they present themselves to the sthula eye, they are unstable. At night the dense images were stable, but they had not the freedom, compact material & vividness of the others.” (467)

*“Tapas-siddhi.*

1. Doves flying along the roof & past were made to turn towards it, but alighted on the edge not on the ridge to which they were directed; at first resisting & meditating a downward flight, they turned suddenly & flew on to the spot indicated.

2. A crow on the staff of the Governor’s house, immediately dislodged.

3. A man seated on the kerbstone, willed to depart, at first made no motion, a second man rather came, sat down & entered into conversation, then both suddenly got up and crossed the road.

4. A second crow on the staff similarly dislodged, but by the second aishwarya.

5 Two small birds flying in the akasha turned several times by the will, but with much resistance.

6. The spy near the corner willed to go to the corner & turn it, went & stood at the turn & looked down the other road but then sat down near it.

7. Two birds were compelled to turn in their paths, although flying with a definite will in a definite direction, but the later attempts were failures, although there was always

a struggle, generally physical, sometimes only subjective.” (467-68)

“The secret of the continued struggle long understood is now fully revealed to the experience in knowledge & sensation. It is a struggle between certain parts of the universal-personal Nature which are anandamaya of the mentality & attached to the slow, gradual & pleasant development of the siddhi through mental ananda & samata & others which are tapomaya of the sat in the mentality & aspire to the rapid, powerful & chanda development of the siddhi through vijnana. The former were at the centre of the action & personality, but are now displaced. In order to maintain or recover their hold, they have struggled to maintain the former gradual progress & favoured even relapse & obstruction as helpful to the retardation. As a result they see asiddhi & chaos threatening to establish themselves in the general failure of the Yoga. For this reason the principle of relapse has been allowed once again to become powerful in the subjective siddhi. Many of these parts are now repentant of their obstruction, others half-convinced, others uncertain & inclined to persevere.

The general result has not been favourable to a rapid siddhi.” (469-70)

“The most important result of the day was the progress in the expulsion of the tamas from the body. Veda IX. 1 – 5, 11 to 53, were read & annotated in less than 3 hours (the first five taking one hour) without any more than a slight eventual fatigue of the bodily parts, but no failure of the rapid & luminous faculty in the brain. The continuance of this force & pravritti has now to be assured.” (471)

“The main obstacle now to progress is the imperfection of that layer in the koshas of the being which represents the meeting-place of the prana & the anna in the most physical action of the former principle. This imperfection exaggerated not only insists on the habitual symptoms of roga, but it is a channel for the perpetuation of the previous habits of the mentality. It is aided by the tamasic ananda in the mind which enjoys & seeks to materialise all suggestions of inertia, defeat, collapse etc. Eg. it being noted that the tejasic difficulties of the assimilation could not reestablish themselves, this tamasic mentality at once sought to restore them & succeeded in rendering them once more active.” (476)

“The cloud of tamas began to be rent & drift apart after a sortilege from the Veda. त्वं ज्योतिषा वि तमो ववर्थ – ie Soma, the mental Ananda. During the rest of the day there was a struggle in which the Tamas receded without much difficulty. The vibrations of the mental Ananda are becoming more powerful & are being accorded with energy in the Tapas & prakasha in the Knowledge. The trilok of the physical consciousness is being subjected to the liberated trilok of the nervous consciousness with that of the pure mental behind but not *purohita*.” (478-79)

“It is now sufficiently enforced on the material intellect by experience that all the nervous movements of thought & action are justified, all have an utility and behind that utility a truth of fact in being. Without abandoning the nervous consciousness the siddhi may now on a securer basis again enlarge itself in the intermediate mental activities.

The faith is visibly growing stronger in the full Yogasiddhi (except saundarya), & in a part of the karma, ie

sahitya & a certain amount of dharma.” (481)

#### **4. June 1st**

“The outward physical system today is much oppressed by heat & thirst while the inner is free & tends to have the ananda. Powerful tamas in the body; continued from many days. A great deal of walking was done & produced at first strong tamasic fatigue, but afterwards the fatigue was driven into the thin exterior shell of the physical consciousness & the rest of it was filled with a pranashakti untouched by tamas.” (482)

“Typical instance of communicative vyapti

The idea came to ask M<sup>me</sup> R. [Richard] how soon they would go into the new house, but the question was asked only in the mind; in 15 or 20 seconds she answered, “In one or two days perhaps we shall go into the house.”” (483)

## II. 10 JUNE – 29 SEPTEMBER 1914\*

### 1. June 10th to 14th. No doubts – a great Intellegence guides Yoga

“*Script.*

The three other affirmations

5. The Personality of the Ishwara, Krishna, to be present in the consciousness, governing all the activities

6. *Dasya* of *madhura* to be the personal relation of the *Jiva* with Krishna the *dasya* to be tertiary with the most intense consciousness of passive *yantrabhava* in the whole system.

7. Acceptance of all *bhoga* as a slave & instrument of the Lover to be the principle of the *madhura*.” (485)

“The only obstacle now is the physical vessel, *तन्त्र*, which does not yet admit of the continuous *Ananda* because of the part of the physical consciousness behind it which has not *sraddha* in its possibility. That consciousness must be purified & enlightened in order that the body also may change its faith & its habits.” (487)

“*Veda* –

The perception of the Gods, (*Vayu*, *Agni*, *Indra* etc) which was formerly occasional, is now regularising itself, all the gods being seen as Krishna, & again as personalities of the Four who throw themselves out in all.” (488)

“*Script....*

8. *Siddhi* must be on the basis of the largeness in the five worlds & not a selective & limited *siddhi*.

9. Time must be no longer a determinative, but only an instrumental factor in the siddhi. So also with Space & Circumstance.” (488)

“Lipi –

2. *egoistic faith entirely killed* – ie the egoistic faith in the external consciousness that is still able to affect the internal being must be entirely destroyed before the vijnana can take possession of the mind.” (490)

“Tapas – Aishwarya is now acting with the 60-fold power in consecutive movements, but only where there is no strong opposite intention or passive hostile force against it. It is also producing circumstance to rectify passive hostile force; but there is as yet no predominant power of success.” (492)

“Script. The Law of submission, namas, to Krishna revealed in the gods, is now accepted by the Jiva in all parts of the system. The law of affirmation is also being accepted & this implies a perfect faith in the guidance, but not yet in the result. The passivity of the critical intelligence, its surrender in favour of the Viveka is equally accepted. These things are now sukha and have to be generally enforced by Agni & Soma in the terms of Ananda. It is at present being done in the interests of Indra, who is King of Swar, in the supreme heaven of the mind within the triple system.

The siddhi of the Vijnana will now proceed regularly by self-action as the siddhi of the first & second chatusthayas have proceeded. It can do so because every motion, even the most adverse, is accepted as a step in the necessary process guided & imposed by the supreme Wisdom, Love

& Power. This is the namas of the Prakriti to the Purusha. Till now it was only the submission of the Jiva to the Ishwara, & could not be perfectly effective because the exterior Prakriti was still rebellious. The next step must be the entire submission of the intelligence to the ideality.” (494)

## **2. June 17th**

“The first chapter of the Secret of Veda completed. The power of swift writing & the joy & force of inspiration have been entirely recovered; but cannot be used with sufficient continuity as yet, because of the obstructive tamas in the physical consciousness. The shadow of Vritra still remains on the Adri.” (499)

## **3. June 19th to 22nd**

“Aishwaryas fulfilled

1. Agreement about Irish National Volunteers & their growth

2. The formation of the French Ministry

3. The recent course of the Mexican War.

4 The action of Turkey in the Greek quarrel.

5. The undisturbed progress of the S. African solution.

Against –

1. The hitch in the Niagara Mediations.

Today the negations have been expelled, but they still surround the progress at a little distance.” (502-03)

“Script.

There should be no struggle to do anything, know

anything or effect anything, but only the readiness to be an active & blissful instrument in whatever is intended.

This does not mean that there is to be no passion & force in the action or that all is to be *saumya*, easy, pliant. On the contrary; for it is the action of Mahakali that is intended. That action is already pleasant in the impulse & joy of the *sahitya*, its *isha* & *radhas* – combined as the *ratha*, the chariot of the soul in its action. The same *rudra* energy will be extended everywhere; but it must result from the *bhoga* of the passive *Prakriti* enjoyed by the *Ishwara*.” (504)

“The use of error is to suggest or to maintain a truth of being which would otherwise be shut out by the limited precision of the truth of actuality. What we call truth is always an equivalence between a partial truth of fact & the perception in the human mind. If too rigidly insisted upon it is itself an error, as if a tract of ground brilliantly lighted were to be taken for the whole earth & the vastnesses left in obscurity excluded as if they were non-existent. This rigidity is the ordinary method of truth-seekers. Necessary to the limited human mind, it yet prevents comprehensive vision. We deny or forego the infinities of Truth in order that we may securely grasp some of her fragments, – the broken bread of verity.” (505)

“The body resists & attempts to keep its *tamas*, incited by the memory & habit of old reactions. It has to be given, when too insistent, a change of activity” (506)

“In *Tapas*, the two difficulties are, on the one hand, to reject all willings that are not in harmony with the Divine Will & on the other to avoid mistaking the immediately dominant force for the eventual Divine Will.” (507)

#### 4. June 24th and 26th

“1. We have to be content

2. स्वदित्यनर्थको वात्र चाक्षेपो वा भविष्यति –

That is effort is either inert & otiose at this stage of the Yoga or turns into Akshepa, that is grief, complaint or revolt.

*Script.*

These examples are being given to show beyond the least doubt that a great Intelligence is guiding the Yoga. The main feature of the moment in the Yoga is the attempt of sollicitude & effort to revive with their usual consequences of dissatisfaction, trouble, complaint & revolt. The first thing done therefore was to make the eye glance back & fall on the previous “significant words” recorded. “Straining & anxiety must cease” & “Raw Material”, – the latter explains the difficulties of the process which has led to the shadow of dissatisfaction & sollicitude. The eye then glanced back at all the sortileges recorded & at once reinforced the corresponding activities & judged their state of progress at the present moment. Afterwards it glanced first at the paper Mahratta opposite where it got the first “significant word” & secondly, into the commentary in verse on the Isha Upanishad where it got the second. The agreement of these two entirely unconnected sources taken at random, seen in the light of previous “coincidences” shows that these are not coincidences, but the combinations of an Intelligence for which no method is too small to bring about the greatest ends or too great to be used for bringing about the smallest.

*Thought*

Despise not, O thinker, the things that seem to thee

negligible or the thoughts that seem to thee only childish. Thou mayst miss by that neglect the little stone upon which rests all this mighty universe.” (509-10)

“The doubt of power rests on the idea that the Master is not Krishna, but another who represents himself as Krishna or has taken advantage from the beginning of that belief in the mind, or that Krishna is only a god among gods & not the supreme Deity.

The doubt of time rests upon immediate disappointment & argues from that to eventual disappointment.” (511)

“The vijnana of Knowledge & Power is the crux. So long as it is not entirely justified, the perfect finality of Samata & Shakti in the adhar & its environment is not possible. For Error & Defect mean persistence of the vana in the active Brahman & where there is a wound there will be suffering. The only other escape is into the shantam Brahma in Mind where activity ceases in a silent & impartial Delight that does not fulfil, but only escapes from the necessity of harmony. It is only in the ritam that the Shantam becomes the Active & Nivritti & Pravritti are perfectly reconciled.” (513)

“Lipi.

3. *the tyranny of the Gods has to be destroyed.*

4. *they apologise . . . paralogise.*

Script.

However hopeless the outlook may seem in the Kriti, yet it is sure that the work will be done, but the intelligent Powers give too large a place to the immediate process. This stage is the tyranny of the gods and must be overcome.” (517)

## 5. June 28th and 29th

“*ordinary psychological workings* – ie the process is to make the higher nature the ordinary nature, but the physical consciousness has to be progressively transformed to that end.” (519)

“Transfer the centre of the active consciousness from the mind to the supermind. The supermind is the seat of the superman.

See all forces as personalities in their action. That is Veda. See all personalities as the supreme Purusha, Krishna; that is Vedanta.” (520)

“June 29 –

*Sort.* The supreme human aspiration lifting itself towards that which is at once the apparent contradiction and secret reality of our being.

(ie Krishna Kali).” (521)

“The intense perception of Krishna in all beings has begun but it is combated sometimes by the strong perception of the ego; in objects it is combated by the sanskara of the objective inconscience. Both these obstacles have to be rapidly removed.” (522)

“For some days the typical sounds (flute, bells, cricket ticking etc) have been loud, constant & uninterrupted for minutes together in the closed ear. Today they achieved the same manifestation to the open ear.” (523)

### III. July 1914 – September 27th, 1914

#### 1. Strengthening of Affirmations. Dealing with hurdles that come between Adhar & Master of Yoga

“The renewal of the struggle between the Siddhi and the powers of limitation has assumed a new aspect; it is no longer, fundamentally, a question of the extent of the siddhi, still less of its entire denial. That is now recognised on all hands to be impossible. It is a question of the rapidity, of the continuance or cessation of the method of gradual development and of the habit of relapse & intermission by which the gradation was farther retarded. There may be devious hopes that the fullness of the physical siddhi can be sufficiently retarded to be practically denied or that by this retardation & other obstacles the necessary time may be denied to the karmasiddhi or even its fulfilment negated by untoward events which will render it impossible; but these are failing powers of negation. Only in the last adverse tendency is there yet any serious strength for anything but retardation.

Therefore the Force is now being applied to the body. It has been proved that mental power can be applied to the modification of the lines of the figure or of particular parts of the body, to the hair etc; but the working has been slow, intermittent & except in one or two directions only partial in result. The features & the signs of age have defied the insistence of the Will. It has been proved also that secondary utthapana is possible in all parts of the body & that a certain amount of primary utthapana can be temporarily affirmed; but tertiary utthapana has been unable to emerge out of the

pranic into the physical being & the other forms have been successfully attacked & thrown back into a state of weakness & arrested working. Arogya after reaching a certain point labours without making any definite general advance. At most there are signs of a slow, just perceptible progress.” (526-27)

“*Samadhi*

Sukshmarasa has recurred in the swapna samadhi. There has been combination of action, sight, sound & touch, as well as of action, sight & taste.

There has also been vivid *tivrananda* in samadhi.” (527)

“*Aishwarya*—

1. Irish officers joining I.N.V. [Irish National Volunteers]

2 Movement towards the arrangement of funds.

3. Affairs in Mexico. Retreat of Villa & quarrel with Carranza.

4. Progress of events in China — eg subsidence of White Wolf, strength of central government, successful collection of the Provincial revenues.

5. Progress towards peace between Greece & Turkey.” (528)

“*Krishnadrishi* is now more intense & general, but not yet invariable in the form; it is possessed of all forms only when the centre of the buddhi is in direct relation with the Ananda Brahman.” (531)

“*Script*

The seven affirmations have been now well-founded. That

they are not always prominently active is immaterial. The foundation once well-made, the rest comes of itself.” (532)

“The apparent contradiction & refusal of the ritam is a relapse into brihat & marks, no longer an insufficient preparation in the mind, but the continued power of irresponsible Mind to continue in the persistence of old sanskaras after the cause of them has been removed.

The Devatas must be more & more convinced of the inutility of their retardatory efforts.” (533)

“Already the affirmations are being strengthened, but there is always an element which comes from the external Nature & seeks to stand between the Master of the Yoga & the Adhara, asserting a different statement of the universal Ego, seeking to replace the personal ahankara by another & more general ahankara. This has to be transformed, not eliminated. Elimination could be easily done and if this were the object, the perpetual insistence of the excentric ego would not be permitted. It persists & insists because, knowingly or unknowingly, it seeks transformation.” (533)

“*Lipi*

12 *It is egoism that obstructs delight*

13 *Desire is the badge of egoistic delight*

14 *It is the edge of egoistic delight that opens the soul to self-torture.*

15. *Self-torture is the sense of all pain.*

16 *All pain is the deflection of delight; suffering of delight is translated into suffering of self-torture.*

17. *It is the capacity of suffering that determines the capacity of delight.*

18 *It is the suggestibility of the body to the dualistic sensations that is to be abolished*

19. *It is the eternal fact of youth, the truth of delight, the joys of liberty that the eternal powers seek to effect.*

20. *It is the bodily instruments that are the obstacles.*

21. *It is the delight that shall deliver the physical instruments.”*  
(537)

*“Krishnadarshana*

Strong sukshma-physical perception at meals of the universal bhokta, Bala Krishna, behind all taking the bhoga of the ego for himself without the knowledge of the ego –

In the consciousness of the Ananda Brahman it is once again the first & second intensities of the perception of the Lilamaya in persons as in objects.

*Typical aishwarya*

Materials – the house & shop at the distant corner, the door of the house in one street, the door of the shop in the other. A child of about four going round the corner from the house to the shop. Two bamboo mats at the corner of the pavement. Aishwarya for the child not to go to the shop, but turn aside to the mats.

The child first turned the corner, took two paces, then stopped dead under the influence of the aishwarya, uncertain for a time whether to go on or return. Then it drew back to the corner & stayed there fronting the shop. After a while one of the mats was blown on to the road by the wind, but this was not observed by the child, as its eyes were turned elsewhere. (Contributory circumstance created by pressure

of Aishwarya on Prakriti). It finally turned the corner & went some way to the house then paused & turned again in the direction of the mats, but without observing them. It was seen that it would go into the house, not [to] the mats.

Sent vyapti to suggest to the mind the idea of the mats. The vyapti had effect; the child observed the mats & began to get the idea that they were not in the right place. After a long hesitation it went on towards the house in obedience to the prior impulse & then, overcome by fresh aishwarya, turned, went to the mats & brought them one by one to the door of the house.

This movement is typical of the Tapas working against the obstacles of a tamasically resistant physical Prakriti.

It was followed by a fresh instance (kite on roof taking after some resistance an unusual movement & walking from its place to the edge of the parapet) intended to demonstrate that these movements are no coincidences, but the effect of the siddhis.

This demonstration, useless to the reason which has been convinced by thousands of successful experiments, was meant for some obscure elements in the physical brain and has had the result of extending the normal faith over the whole field of the Yoga and part of the Kriti.” (538-39)

## **2. July 10th to 14th – Balance formed in the conflict between Devatas & the Self**

“Script.

The struggle continues with the powers governing the unprogressive mentality. They are forms of the Gods, which

seek to maintain their hold on the consciousness even when the divine Reality is passing out of them. Their tyranny has to be dissolved, before the siddhi can advance.” (541)

“*Script.*

The conflict between the devatas & the Self has now taken its right form as a balance of force between the future godhead & the past, all taking place in the beginning of the Anandamaya & presided over by the Lilamaya Krishna.

The Bala Krishna will now emerge as the Master of the Yoga.

The difficulty that opposes this perfect development of the three affirmations will disappear like that which opposed the fullness of the first four.” (542-43)

“*Ananda.*

Indriya Ananda (Sahaituka vishaya) is once again intense in all its parts, especially in the first developed, Taste. Hearing & Sight follow. If there is any defect it is in general touch, pranic, as affected by heat & cold or by keen touches of pain. But here also the jugupsa has diminished & titiksha is less necessary as the Ananda becomes more spontaneous.

Tivrananda is now sometimes both intense & continuous; all its touches have the character of intensity, but all have not yet attained to continuity in their recurrence.

Raudrananda is beginning to be easy & spontaneous, it has not yet much continuity in intensity, but that also is beginning.

Vishaya is yet a little obstructed, & vaidyuta.” (543)

“*Script.*

The Devatas are resisting once more the final elevation into the sunlight; but by this struggle they are confirming throughout the nature the ananda of battle and the right ananda of defeat as enjoyable in itself in the samata, but in the activity to be viewed & enjoyed in the light of a step towards victory. In reality the prakasha is there, but it is not yet evenly distributed & pervasive.

The equipment has begun; there will be enough for one year from this July onward for bare expenses. This step gained is only an initial step and the whole viewpoint will have to be changed before long. The means will be Brahminic, danagrahana, Vaisya, literary & commercial, & afterwards, Kshatriya. All these must be done on a large scale, but the Brahminic first. Of these things there is at present no apparent sign.” (545)

“*Script*

The egoistic faith now belongs to the devatas who oppose, not to the Jiva which accepts the entire mastery of Krishna. The shadow of their ego falls on the system, but even the system rejects it. That which was ego, is now only personality.” (546)

“*Script*

The obscuration of the sunlight is the cause. Always there must be the will for the illumination of the lower consciousness. Otherwise the devatas will persist in trying to perfect the Avidya apart from the Vidya. They accept, as a lipi yesterday indicated, the light in the intellectuality, but wish to use it in the manner of the intellectuality. Their method of purification is to raise darkness & dissipate it; this can lead to no finality.” (548)

“On the contrary there is a distinct tendency for the Intelligence on a higher level of its secondary stage (sanu) to predominate, illuminated by vijnana, but always referring downwards, for the Mahasaraswati bhava to revive & replace or modify the Mahakali Bhava & for the faith in rapidity to be replaced by the faith in a slow & gradual process. The persistence of these tendencies would mean the triumph of the old over the new & of the lower over the higher.” (550)

“Saundarya

The Will has shown its strength in the alteration of the lines of the foot & the figure more than anywhere else; it has definitely created first the deep pronounced curve of the sole, 2<sup>dly</sup> a comparatively slight but distinct under curve where formerly it was flat with the soil, 3<sup>dly</sup> – the commencement of curve of the outer edges of the feet formerly non-existent. So also the waist has been compressed & a tolerable figure created. But all this has been done by a slow pressure lasting over some two or three years. It proves the possibility of a conscious action by the Will on the formed body in the same sense as in natural Evolution; but the power is too slow & insufficient.” (551)

“There is now the clear vision of the living atoms & also of the smaller creatures in the prana akasha.” (552)

### **3. All Gods manifestations of one Vishnu & as Krishna, Rudra Brahma**

“The gods Agni, Indra, Vayu are, since yesterday, manifesting constantly sometimes in their divine & sometimes in their manasic parts. Occasionally two or three

of them form one deity. Surya, Usha, the four and Brihaspati seem about to manifest. All the rest are behind.” (562)

“Vani is sometimes of the gods, sometimes of Krishna. There is external vani of others, but in all cases they are reduced to the terms of truth & Krishnahood. The gods are Krishna in his separate personalities.” (563)

“All things are now sensed as Darshan by the indriyas & all sensations & thoughts as Krishna by the mind & the manasik buddhi. All events also, every thing is seen to be wisely & perfectly guided. It is the apocalypse in the triple world & especially in the triple heaven.

Sat, Chit & Ananda are separate in the material minds & because separate, their opposites are possible.” (563)

“*Krishnadarshana*

The second intensity is now so powerful that the first & the Ananda Brahman which sometimes manifest cannot persist except by a deliberate holding back of the normal perception. Jnanam Brahma appears by glimpses & disappears into Anandamaya.

The third intensity is now manifesting more frequently, but with a power of impersonality & formlessness which makes the man appear as a mask of God.

The other gods up to the present Surya, Varuna, Usha, Bhaga, Aryaman, Mitra, Aranyani are manifest in their forms & activities. They have now been followed rapidly by the others; Prithivi revealing herself as Aditi, Rudra manifest in the *chanda* form of all the gods etc. But these manifestations are not so close or so dominant as those of Indra, Agni & Vayu. It is the Vedic gods who so manifest. The others were known before. The gods of other systems also reveal themselves in a grand

general unity & diversity with the Vedic & Puranic deities. All are manifestations of the one Vishnu who is Krishna & as Krishna, Rudra & Brahmá.” (565)

“Darshana.

Self-manifestation of the Apsaras, & the Cherubim of the various spheres (Gundharvas, Venas) & the Seraphim (Angirasas & Bhrigus).” (567)

“*Vijnana*

Telepathy is now becoming continually active & useful.

Rupa first of fish, then of cat, crude, in the Akasha; this is the triumph of the Will against the obstruction which has always fixed on the denial of the four-footed animal form except in the chitra, since the former rupasiddhi was destroyed or withdrawn. Both were sudden manifestations. The cat was followed by a squirrel, but this was not so clear, next by a horse.” (567)

“*Script*

The affirmation of the Ishwara means the affirmation of an omniscient & omnipotent Mind & Power. It includes, therefore, these three affirmations –

(1) The fulfilment of the Kriti involving the use of a divine power & knowledge divinely displayed in human affairs, is possible to the Master of the Yoga, Yogeshwara Hari.

(2) As he does nothing in vain & is Premamaya, the fulfilment is inevitable.

(3) The fulfilment involves the use of the involved process, because that alone expresses His freedom & mastery

over Nature & that alone is equal to the accomplishment of the Work in one or even in two or three generations.” (567)

“*Script*

4 The Ananda Atman is now firm in the place of the Jnana & the Krishnadarshan becomes continually more normal even in the external nature. If the identity of the Ananda Atman & Krishna is sometimes veiled, it is in order to admit of a more complex vision which is preparing.

5. This vision is now apparent. It is that of all the gods in man at one end & Krishna at the other.” (570)

#### **4. Importance of Faith in small detail of guidance**

“*Rupa* –

1. Pale orange & subdued blue – indicating the state of those immediately under the influence of the dharma.

2. Red with a rim of blueblack cloud resolving into a blueblack hand holding a red sun which becomes more & more brilliant till it appears like a burning fruit in the hand. Red = karma. blueblack = passivity of the spirituality by udasinata or samata. The blueblack hand is that of Kali, the Shakti; the red sun – the accomplished karma.

3. The Hansa in a pale illumination (state of B. [Bijoy])

*All in antardarshi?* (574)

“*Script*

Faith in every smallest detail of the guidance must be not only a belief, but a living knowledge always active. Such dull returns of physical depression as are still possible are due to this defect. Also to the perception of the continued

interference of the Time deities and consequent denial of entire rapidity.” (575)

“The obstinacy of the Bali element must now revive along with the growth of the Rakshasa. Equally, the lower forms, Pramatha, Pishacha, Gandharva, Yaksha, Charana, Pashu, must range themselves in their places & grow distinct yet one.” (578)

## **5. All forms and names a play of Krishna**

“One finality yesterday was the irresistible reduction of all touches subjective or objective of discomfort or pain into terms of ananda. It is now only at the first touch that the subjective can present themselves as pain or discomfort; they are immediately afterwards converted into Ananda. The policy of conversion replaces the old method of exclusion, & is infinitely more effective.” (596-97)

*“Script.*

Life has been preparing all this time. Today it begins with the publication of the Review and the continued stream of subscribers.

However limited at present the success and the effectivity of the Tapas, it has been proved beyond doubt effective and is becoming regularly effective; always as a force among others, sometimes, in varying degrees, as the effective force. So much has been gained[,] no more.

The organisation of the vijnana is now possible, because there is not only the abundance, the vaja, not only the satyam & brihat – although both of these are capable of improvement, – but also the basis of faith & samata. Not yet

faith in the kriti or the sharira to the extent needed, but faith in the powers that are at work as real powers & the aim as their real aim.

Whether that aim can be worked out by the evolution of the full power needed, has now to be seen. That is the work of 1914 – 15.” (600)

“The perception of Krishna everywhere and all as forms & names of his play is definitely & irrevocably established. Intensity of the perception with chanda ananda is being added to the fixity.

The relation with the internal Ishwara is being fixed in the system by the Vani & the Kalibhava. The perception of the internal Ishwara is intermittent.

The relation with the external Ishwara is now permanently fixed in the consciousness. But both internally & externally the perception of the Person is imperfect, intermittent in the internal, covered in the external by the perception of the Manomaya.

This defect has today to be corrected.” (601)

“Strong perception of the Master of the Yoga as the divine Reality behind Indra with the thunders. This, however is not Indra, but the Lilamaya with Indra, Varuna, Aryaman & Surya united in him. Bhaga was perceived to enter into the presence. Rudra has preceded & will be taken up as soon as the Jehovah form is assimilated.” (602-03)

“There must be a complete detachment from the pranamaya feeling after the result, and ananda in all result & in all process. For this state a settled faith & light must be present. It is still possible for the mind to lapse back into

the obscure physical consciousness.” (604)

“Kriti

For some time subscribers have been coming in for the Review. All being well, the immediate demand for money can be met. But the obstruction is still strong.” (614)

## **6. Prediction of activity of seven forms of consciousness. Uthapana**

“Script.

The effective activity of the seven forms of consciousness & the farther establishment of Ananda are predicted in the sortilege. The key is always the opening up of the Maharloka.

The figure of the Cavalier & horse, seen by M R [Madame Richard], the latter hesitating to take the leap from the brink of the precipice to the summit of the mountain, indicate the Soul pushing the Prana, which resists, to undertake the great leap,…” (616)

“Antardrishta Samadhi is again being resumed with organisation of the samadhistha thought.” (618)

“4. Images of girls seated or standing in a field – a sense of luminosity. – (Satyayuga).

5. A finely formed leaf (crude) with a stalk.

(Symbolic of the Earth that is preparing & of the physical universe as a leaf on the aswattha tree.)

The organisation of antardrishta has therefore not suffered by the eclipse. It has now to be completed.” (618)

“Knowledge of all the seven worlds, in their action on Life here, is now active; but in the two higher it is not yet pervasive & organised as in the three lower.

There is as yet an imperfect harmony of the vijnana with the thought in others. This has manifested tonight. It has to be attained by dissolving the last ties of personal opinion.” (619)

“Utthapana.

The same as before, an hour and eighteen minutes, interrupted. It was only at the end that the defect of anima became a little insistent, though never effective. Laghima strong; less need of mahima.

It appears, therefore, that in this utthapana the principle of the safety of past gains is applying itself. Formerly, after the suspension for some days the vertical utthapana of the arms could not be restored without a painful struggle.” (629)

## IV. 26-30 September-31 December 1914\*

### **1. September 29-30 – Acceptance of all energies in universe – the main work in hand**

“It is this Chit Tapas which is the base of Aishwarya-Ishita- Vashita; so long as it is not entirely realised there can be only a partial efficacy of the individual Tapas. The way to it is self-association with all energies in the universe. The Dwayavins are those powers who divide these energies into acceptable and unacceptable, friendly & hostile, accept some, repel others. A choice is necessary in action, but it must be made not by the Dwayavins, but by the Ishwara. The elimination of the Dwayavins is the main work now in hand. A perfect passivity in the hands of the Ishwara is the first necessity.” (633)

“The fitness of the body has to be compelled. There is no time for slow and indulgent methods. Faith in the Ishwara & acceptance of all energies & experiences are therefore being given.

The remnants of pranic choice between satya & asatya, siddhi & asiddhi, mangala and amangala are giving way. It is this element of pranic choice which is the chief enemy of unity.” (633)

“The power of the physical failure has been almost broken. Sustained action is now becoming possible; but there must be no farther consent to interruptions. The body must be forced to do the work as the slave of the Ishwara.” (634)

### **2. Preparation of greater Siddhi behind veil of external failure**

*“Script*

Unknown to the obstructors, veiled by external failure, the greater siddhi prepares. The organisation of the vijnana is the sole preliminary step that remains. This step once successfully taken, the vastness of the accomplishment, the rapidity of the future progress will be apparent & effective.” (641-42)

“The attempt of the Asiddhi is, by disturbing the Samata, to compel tamasic udasinata and renunciation of tapas. The perfected Nati is attacked and the udasinata touched more than superficially. Owing to the constant siege of Asiddhi faith also is diminished.

After a long time the doubt of the Ishwara has returned with doubt of the Yogasiddhi & a moment & an element of tamasic udasinata.

This crisis, however, has not been able to stop the activity of the Tapas & the siddhi. Its more violent touch has been momentary. A general distrust of any decisive thought remains behind, & doubt of the relation of the Ishwara to the personality & the world, but especially to the personality.” (643)

“Sharira – *Arogya*

The Yogagnimaya Sharira was more developed in Calcutta than now. Since then there has been a reaction. *Mrityur va prabhavati*. The signs of old age, disease, death, not only persist, but sometimes prevail and the force of the Arogya has to bear them as an irremovable, though not definitely overpowering burden.

The *Saundarya* no longer advances.

*Utthapana* progresses with difficulty and in a limited

movement.

Sleep is once more dominant.” (646)

“The only question that remains is whether the immediate guide of the Yoga is the Ishwara himself or a Spirit who errs, – the Manomaya Purusha in oneself or a Manishi outside.

The faith must be that it is the Ishwara, Anandamaya & Vijnanamaya who is the guide, although He still uses the impulsions & ideas of the Manishi & not yet the full Vijnanamaya harmony.

It is the replacement of the mental perceptions & impulses that is the work of the Vijnanachatusthaya. It is because that work is not yet done, that the first two chatusthayas are open to shocks & disturbances through the disappointment of the faith.

This is why it has always been said that the absolute finality of the first two chatusthayas depended on the fulfilment of the third.

But the entire fulfilment of the third implies the fulfilment of the fourth and fifth and therefore necessarily of the sixth and seventh.

Therefore it is an integral fulfilment that is being worked out & this aim prevents the separate perfection of each chatusthaya by itself without relation to the rest.

Faith & Ananda Brahman are the two keys to the perfect internal state, with dasya as the joining point. Knowledge & Power are the two keys to the perfect external state, with Daivi Prakriti as the joining point.” (647)

“What will now be done is to idealise all the perceptions & impulses, normally and spontaneously and so convert the whole being, including the two lower mentalities and the prana, into the ideal being. The body will follow.” (648)

“The state of another’s mind is now physically concrete to the sense-mind. The contents are less visible, except in their generalities.” (649)

“At night, after a long time, the dreams were to a certain extent watched & remembered, but they have gone back to the worst confusion of incoherence & the intrusion of present personality and present associations. All were of the nature of pranic dream.” (649)

### 3. Faith and Love

“*Faith* –

Faith is being enforced in the terms of a knowledge that gives its proper place to actual circumstances & events, but is not subjected to or guided by them. It is still insufficient with regard to the personal love of the Ishwara and the fulfilment of this life, but admits the general Kalyana and the guidance.

The love has now to be admitted. The idea, given by knowledge without love, is that of a great mechanism & a wise, perfectly intentioned mechanician careless of the means of his work so long as they are well-judged & effective. The Iswara is known to be all powerful; he has now to be admitted as all-loving, but not a victim of His love, not compelled by personal affection to vary from his plan, which is always the best for the individual and the universe.

Subsequently, it must be perceived how far that love implies for the Jiva fulfilment in this life of the desires & impulses implanted in him by the Iswara & of the ideas towards the realisation of which he is continually forced to strive.” (652)

“The truth is that there is an alternation of states, the divine & the human, the illumined and the partially obscure, where there is pale tejas, not ritam jyotih. This alternation tends towards the elimination of the mortal and obscure and the normalisation of the divine and luminous.

Today the lower state predominates” (659-60)

*“In seven days. St.*

The Vijnana is now recovering its usual movement –

1. And he came by the Spirit into the temple.
2. P.X.

3. O Lord, my strength and my fortress and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is the Lord.” (661-62)

## V. November

### 1. Faith necessary for perfect Yogasiddhi

“The removal of all habit of choice from the lower being is essential. The buddhi has entirely understood, the manas understands and no longer sanctions choice; it is now only the physical & pranic elements that have the habitual reactions which come from the mental choice. These have to be eliminated for perfection of Samata, for perfection of Shakti.

The Ishwara will choose through the Vijnana & work out through mind, prana & body obeying the Vijnana.

There must be the certain faith that all He does, is for the perfect Yogasiddhi. The perfect Yogasiddhi is for the perfect life.” (666-67)

“The first chatusthaya is steadily working out its last remaining defect, the recurrence of physical reaction to external suggestions of dukkha & aprasada proceeding from others or from the world-environment & taking advantage of the deficient sraddha in the Karma. Persistent Asiddhi in Karma & Yoga is used for this purpose. It stamps *nati* on the most physical parts of the nervous being as it has already been stamped on the mental being.” (670)

“It is a remarkable fact that most of the things willed during the last few years & months, not connected with the personal life, are now being fulfilled in a confused mass, but the attitude having changed present an obstacle to the immediate willings.” (671)

“There remains a want of harmony between the separate form of mind & temperament and the personality of the One

in the Many which possesses the form. The perception of identity & penetration is insufficient; the form seems to belong rather to the material of the impersonal Brahman.

This view frequently gives way to entire possession, in which Prakriti & Purusha are again united.

Utthapana – 1½ hours. No defect of anima in Prana, only for last half hour in muscles, – not compelling.

A repeated lipi – “John”, – pointed to the Epistles of St John for a reference. The passage turned up ran –

*“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God;

And every spirit that confesseth not . . . is not of God.”

As a doubt suggested itself: how there could be certainty of right decision; the next verse came

*“Ye are of God & have overcome them; because greater is he that is in you than he that is in the world.[”]*

The reference is to the method in which the Vijnanachatusthaya has to be effected. All suggestions that have not the consciousness of the Master & the instrument behind them, have to be distrusted or else judgment reserved. The Power felt to be governing the world is the power of the mentality & is not vijnanamaya.

This Reference was supported throughout by Lipi, giving the exact answer to the thought in the mind & guiding the judgment.

Note that yesterday, the mind being in doubt about external menaces, the reference ran, “I will lie down & sleep, for thou, O Lord, art only my safety.”” (672-73)

## 2. Conditions for the entire siddhi to be certain

“Faith.

There is now a well-founded certainty of entire siddhi in all seven chatusthayas, on two conditions –

1. That no circumstances intervene which prevent the continuation of the Yoga in this life – eg premature death etc. All circumstances hitherto brought in with that intention have failed of their object.

2. That no such successful obstruction is interposed as to retard the siddhi to the last days of this life or beyond.

The two questions, therefore, that still subsist are those of safety & rapidity sati & taras. (साति.. तरस्).” (675)

“The Record has now to include not only the details of what is accomplished & the lines of the accomplishment that is being attempted, but also the record of experiences and the indications of the future movement. This has often been attempted, but without success because of the insufficiency of Tapas and ritam. It will take a little time to establish the right working of this element. It must, first, be undertaken irregularly, so that it may gradually regularise itself.” (681)

“There are three kinds of vijñana; the first corresponds to material mind intuitively reasoning & deals intuitively with things & ideas that might be known by experience, if the means of experience were sufficiently wide. It is prajñanamaya vijñana intuitional & discriminative.

The second corresponds to intuitive mind (perception) & is independent of possible experience. This is now developing. It is inspirational.

The third is pure vijnana & revelatory sakshaddarshana.” (687)

“Nevertheless, the force of resistance in unimportant things is much attenuated, & in the majority of cases there is the result, sometimes with remarkable rapidity. But not where the opposite tendency is already strong & fixed.

In one case that has just happened, the same object (a bird) has four times in succession executed with only a slight tendency of deviation (ineffective besides) the movements willed. Another (human being) has done it with a little delay in spite of the intervention of hostile circumstances dispersed rapidly by the Will. Another performed the requisite movement, immediately & in full; three others with difficulty & not in full. (Human beings). Another (a goat) performed in full, so far as allowed by physical intervention of a companion; but negated the complete fulfilment by a return to its original position.

All this shows a marked advance of power; if generalised & applied it would be nearly omnipotence of Vashita over things animate.” (689-90)

### **3. Affirmations take greater, deeper & fuller form**

*“Affirmation*

The affirmations are preparing a larger completeness. The mind now accepts more integrally what the buddhi had already accepted, the truth of anritam, the kalyana of akalyana,

the effectivity of ineffectivities. In this way positive samata is being rendered more secure in its basis, as well as the perfect passivity that is the basis of the perfect activity, the absolute *nati* that is the basis of the Dasya of Madhura and the absolute brihat of satyam which is the basis of complete ritam.

The mind cannot always distinguish the particular truth, kalyana & effectivity, but it has the belief which begins to be an intuition. It sees the thing formlessly when it does not see it in form” (695-96)

“The element of self-choice in the Tapas by the shadow of personality in the intellect has now to be exiled. Neither external action nor internal action is in the least to be determined by personal or intellectual choice. The Kavi in the Manishi has to give place to the pure Kavi dependent on the Ishwara, Krishna (Chaitanya, Sachchidananda).” (696)

### “*Rupa*

For the last few days there has been an attempt to redevelop manasic rupa in the antardrishta. Today in the bahirdarshi, pranamaya, manomaya, vijnanamaya, anandamaya, chaitanyamaya, sanmaya physical rupas of the butterfly (richly coloured) occurred successively, each very vivid, real & visible in its own akasha.” (696)

### “*Vijnana*

It is Vashita, not Aishwarya & Ishita, that brings in the element of resistance, because it is still pursued in the material action by the habit of desire; a desire not formal or accepted, but vague, representing an excess of weight or pressure of pranic tapas rather than what is usually called desire, but easily creative of the psychological phenomena usually associated with or environing desire.

The temporary inactivity of vijnana is only in order to give time for the mentality to readjust certain inferior movements & prepare higher & more intense movements.” (697)

“Self-identification with all energies tends to lead to a certain *parese* in enforcing the central energy when the mass of the others is against it. It is in order to emphasise the danger of this defect that, for a while, the self-identification has been drawn into the background & along with it the perfect samata that came with it.

The mental being passive & receptive, the Vijnanamaya tapas active, this is the formula for the Dharma and the Kriti. But the tapas is not yet entirely Vijnanamaya. Hence the element of mental stress & the appearance of the reactions of desire.” (698)

“The final perfection of the relations with the Lilamaya Ishwara has firmly begun. They are based on the madhura-dasya, the eternal Bala-Kishora-bhava & the Kautuka-krida. The difficulty that remains is on the side of the Jiva in the grave importance it attaches still to satya, mangala & siddhi.

This importance is real, as it is necessary to develop the Vyaya-lakshmi. But it will develop more rapidly when the samata of the Tapas is effected.

At the same time even in the Adhara the Bala-Kishorebhava is developing and has attained a certain mass in its force of realisation (pajas).” (700-01)

“The bhava of the Mechanist, Yantri, has now become humanised to the consciousness and is taking its place as the rule of the play; the Child-God managing his toy-engines.

This is an idealisation & fulfilment in the brihat of the former relations, mental, sentimental, restricted, with the boy Krishna.

The Bhaya Anandamaya once promised is now also manifesting and takes the form of the same relation, Bala-Kali at play with the Bala-Krishna.” (701-02)

“Therefore the Affirmations are taking their greater, deeper & fuller form. to begin with 5–7

5. The Personality of the Ishwara Krishna present (no longer merely to be present) in the consciousness, governing all the activities

6. Dasya of Madhura the personal relation of the Jiva with Krishna the dasya (to be) tertiary with the most intense consciousness of passive yantrabhava in the whole system.

7. Acceptance of all bhoga as a slave & instrument of the Lover to be the principle of the madhura.

Among the first four affirmations, 3 & 4 are powerfully developing.

3. The principle of Affirmation replacing the principle of rejection and denial.

4. Ritam developing no longer in isolated or combined details, but in the undivided brihat of the satyam with truth of detail and combination as a play of the ritam satyam brihat.

Undivided means in practice free from the brihat & leads to the second affirmation and that again to the first.

1. Ananda as the base, free & joyous Tapas & Prakasha as the special instrument.

2. The universal sense of the Anandamaya Lilamaya Krishna in the Brahmadrishhti as the continent, cause, lord & Purusha of all the conscious activity

That is to say, the relation now established personally has to be seen as the Truth in all others & in the universe in general.

The eighth & ninth affirmations are still being prepared for their effectivity, but are not yet fully realised in consciousness or dominant in fact; but only realised in perception and increasing in tendency.

8. Siddhi must be on the basis of the largeness in the five worlds and not of a selecting and limited siddhi.

9. Time must be no longer a determinative, but only an instrumental factor in the siddhi. So with Space & Circumstance.” (702-03)

“The exact utility of the opposition is now being settled to the perception both generally & in each case. At the same time the sensational revolt against Asiddhi is losing its force and giving way to serenity in front with Ananda behind. The emotional Ananda has long been gained, but it was besieged by the sensational nirananda. This is now in course of amelioration, although it has not yet disappeared.” (703)

“Trikaldrishti –

1. German defeat in Poland . . justified

2. Blowing up of Br. [British] battleship tapasic trik. from subconscious.

3. Completeness of German failure in the West –

All these were telepathic trikaldrishti, the decisive

behind in 1. & 2, were not accepted because of tapasic doubt.

All these results (1. 3. & more) are in accordance with previous Will – exercised from the beginning of the war as an aid or instrument to active Asura powers against Rakshasa powers – until a month ago.” (706)

“3. The principle of exhaustion which is a stupidity, since all things are infinite & the things combated can be infinitely replenished. The only true means are knowledge, illumination of the whole being, and force to keep out the attacks of the Asiddhi. If knowledge is clouded in any part of the being, force also must fail.

The constant status and activity of the Vijnana is the only remedy. All the rest are merely evolutions intended to prepare the system for vijnana.” (706-07)

## VI. December

### 1. Difficulty in harmonising the part in relation to whole

“The difficulty of the Tapas is to harmonise the universal, the central & the individual Will. The universal is realised in the present & past progression. The central having realised itself in the past & present determines & prepares the future. The individual submits to the central and accepts its part in the preparation & determination. The difficulty is to do it consciously knowing its part in relation to the whole. To know its line of action, but not the results & their relation to the whole plan & result, is not sufficient.” (712-13)

“Arogya

Arogya seems definitely to have the upper hand in the matter of irritation, although the dhriti of the roga is not yet expelled.

In assimilation the old symptoms of roga still recur but without the same force of persistence or hold as before.

Dregs of toothache, headache, cold & fever still hang about the system & seek to touch it when there is exposure or other provocation. But they do not seriously materialise.

The only other roga is the weakness of the chakra which as yet shows no apparent signs of yielding.

At present exposure to rain & cold (moderate) is being persistently resorted to in order to compel equality in the body. Ananda is assured, not yet Arogya.” (714)

“Samadhi

In Antardrishta scenes with long continued action, eg

two riders passing away from a great building at the meeting of two roads, two others galloping up, carriages driving, etc; occur freely. There is a vivid & precise sensation of the action & the movement as well as the vision, less often the sound. But in the vision only some details are quite clear & precise, although all is intelligible and more or less visible. Separate stable figures occur, but not with sufficient stability, clear, but not with sufficient body & vividness.

At night on the borders of sleep & waking there were many perfect rupas, scenes, groups, troops, seen entirely by the manas-drishhti, but also with a greater or less clearness by the chakshu. But none of these were stable or sufficiently prominent before the eye except for a moment.

Some images are entirely [stable]\* but incomplete. All are crude, but sometimes dense or developed crude. Crude dense & crude developed also occur as well as their opposites

This restores the antardrishta rupa, after a long period of asiddhi, to its former efficiency. It must go farther and recover the efficiency it had in the jail period of the sadhana & more, but with the vijnana to understand and interpret its figures.

Perfect images, very fleeting, begin to occur in the jagrad antardrishta.” (715-16)

“What has now to be determined is the power of the Tapas-siddhi – It is now a question whether faith is necessary for its complete action. In an instance just given, – the movements of a fly hébété and its escape from two spiders on each side of it, – faith at first made all the difference, but

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\* MS stables

afterwards concentrated energy with an unresolved intellect was sufficient to produce the exact movements willed & their exact result.

In other cases, it is evident that the lower Tapas is only one force among others, through which a higher direction works. The struggle now is to exchange the lower Tapas for the higher direction..” (718-19)

*“Uttapana*

It is now clear that laghima & mahima are sufficiently developed to maintain secondary utthapana of any part of the body, for any time, if allowed by the defect of anima. The latter is stronger in some parts of the body, weaker in others. Hence the variations of the power of utthapana. Mahima & laghima are not yet strong enough for tertiary utthapana, ie utth. of the whole body raised from the earth.” (727)

*“Ananda*

The acute continued pain in the muscles recurring & sometimes almost constantly for nearly half an hour came as ananda to the psychic prana and to the physical as pain in which it took & felt pleasure. To a part of the physical prana it was pure ananda.

The liberty of the body in ananda is therefore assured, even already gained and has only to be applied uniformly.

Unexpected pain usually used to surprise the body with the negation of ananda; now even unexpected pain comes as ananda, though to a less degree than watched or anticipated pain.” (728)

“*Sharira.*

Liberty of the body is assured in ananda, waits only for the removal of defect of anima in utthapana, but is still to be won in arogya & saundarya.

It is noticeable that defect of anima in the back & legs obeyed the prohibition of the Tapas and that the after reaction is being reduced.

The sense of exhaustion after effort is being expelled from the physical consciousness.” (278)

“*Samadhi*

Lipi in swapna-samadhi coherent in short sentences and in deep samadhi read coherently for three lines together.

Frequent stable rupa with fixed scene & long-continued movement & action. Crude in light samadhi, but not in deep samadhi.

Perceptive & vangmaya thought perfect & in possession in continued profound samadhi coherent, organised, long-continued, perfectly vijnanamaya, regardless of mental sushupti.

Rupa in jagrat active in the crude” (729)

## **2. The growing of telepathy, trikaldrishti and tapas**

“A certain degree of burning (when the finger is pressed on the lighted cigar) becomes too poignant for the nerves; but this is a degree of heat much higher than formerly. Continuous burning of this kind can now, below that point, be both borne & enjoyed. The degree is constantly & swiftly rising.

Heat of the sun after a time becomes discomfort, not owing to the degree of outer heat, but to the oppression due to the reaction of heat in the body. This has not yet been overcome. The first touch of very cold water fluctuates between ananda & discomfort. Continued it is only ananda.

The organisation of telepathy, trikaldrishti & Tapas siddhi in a block has now begun. Isolated trikaldrishti is often entirely perfect and independent of telepathy contrary that is to say to immediate force & intention & yet true in fulfilment. This siddhi is rapidly growing.” (733)

*“Krishna Kali*

The Krishna Kali consciousness is beginning to realise itself. It is indeed realised in the Saguna Brahman, but not in the Ishwara (Lilamaya).

The fusion of Indra into the Agni -Vayu -Aryaman (containing already Mitra -Varuna -Surya -Bhaga -Aswins - Brihaspati - Twashtri -Maruts -Ribhus) seems to have been effected.

The female energies have already been resumed in the Mahakali bhava.

Only shadows now remain of the separate bhavas, shadows that are about to be absorbed.” (735)

*“Rupa.*

The turning of Rupa, begun last night, to organise its various separated & conflicting tendencies of the past into one mass movement is today more pronounced. These tendencies are

1) to manifest form always out of an initial blur of material

- 2) to manifest forms of all kind of material
- 3) to manifest clear, crude form not stable.
- 4) to manifest stable crude, not clear
- 5) to manifest stable dense, not quite complete.
- 6) to manifest developed out of dense
- 7) to manifest unstable perfect forms
- 8) to stabilise perfect forms, not always complete.
- 9) to manifest variety of human forms, animals, landscapes, groups, scenes etc.” (736)

“There is a struggle between static perception of event & dynamic perception of event (passive & active Chit). The latter which alters the event predestined by the ensemble of forces by a personal intervention (ie of higher forces) is becoming rapidly stronger & brings with [it] increasing satyam of trikaldrishti & increasing satyam of tapas-siddhi. The active Chit is either effectual trikaldrishti or effective will on the supramental plane (lower vijnana); but in higher Vijnana, they are twin actions and in Sachchidananda are inseparable & indiscernible.

They are now moving upwards towards the higher vijnana and therefore approaching each other more & more.” (738)

### “*Utthapana*

Right leg, horizontal, crooked, lying on side, 1 hour. For the first 45 minutes defect of anima only occasional and quite ineffective; easy utthapana. During the last quarter of hour acute attack compelling momentary desistence. It was overcome in the end but not entirely. This is an

unprecedented success, as this form was formerly the most difficult & could not be maintained for more than 20 minutes. The improvement is quite sudden, comes after a long discontinuance and shows,

1. That practice is only an excuse for habituating the body to the idea of a change which in itself could be otherwise effected

2. That siddhis prepare effectively behind the veil.

3. That laghima in the body is already sufficient, if defect of anima could be expelled,

4. That defect of anima is artificially maintained & ought long ago to have disappeared” (740-41)

*“Darshana*

It is the mentality in the object that, as usual, presents the chief obstacle to the Ishwaradarshana & divides the man from his real Self. This is now being corrected by the mind being seen as an activity formulated & directed in himself by the universal Ishwara.

To this is now being added the same relation of mind to the transcendent Ishwara in the individual.

All that has now to be done is to confirm thoroughly the Krishnabhava & Ishwaradarshana against surprise & interruption, as is being done with the already established Kalibhava.” (741-42)

*“Script*

There is now a certain amount of confidence in vijñanamaya vak when it expresses trikaldrishti. There must be entire confidence in vijñanamaya vak, thought-perception,

lipi, rupa, samadhi-experience, vani, all instruments of the vijnana; but first there must be an accurate interpretation of everything that presents itself to the mind. For that accuracy mind itself must cease to judge even in the slightest degree. It is vijnana that must perceive, represent, interpret, judge – the revelation, the inspiration, the intuition, the discrimination.” (743)

### 3. December 17th to 22nd

“Telepathy now definitely exceeds the possible limits of sense, inference etc; the trikaldrishti also deals fearlessly with results beyond the immediate assemblage of active forces; but as the management of the unseen & unferrable is difficult for the mind, it throws in an element of wrong inference & suggestion which leaves the substantial truth of the results untouched, but distorts slightly the incidence of fact & the arrangement of details, the ritam.

Much of the anritam comes by the attempt of mind to *make* a formation from the elements of the satyam that it receives instead of allowing the truth of ritam to manifest itself. That which forms is not mind, but vijnana.

The attempt of the Sadhana now is to arrive at the ritam, being already sure of the satyam, but for this to be accomplished, mind must become entirely passive.” (749)

#### *“Prophetic Rupa*

Prophetic Sadhara Rupa is manifesting – eg A crow in the opposite terrace mistaken for a pigeon. It was explained as a sign that a pigeon would alight & move about there today; but as during all these months this has never been

seen, not much credit was given to the indication. In the afternoon, however, two pigeons alighted in the terrace & for a long time sat & made love there.” (752)

“The attack on Sharira has failed, though at the end it slightly clouded the immediate strength & faith, – owing to apparent non-fulfilment of Script satya.

Cold & cough, in spite of a violent & persistent effort, failed to materialise; fever could not even touch the system. The fragments of roga are being more & more reduced to simulacra, although they can still put out points of momentary intensity.

Non-assimilation is at once constantly active & constantly receding.

Kamachakra is attempting to develop force but as yet without success.” (754)

*“Darshana*

Anandam Jnanam Anantam Sarvam Brahma is now perfectly established everywhere. The object is no longer seen as other than That. The Anandam also carries with it the Nirguna Guni, the Impersonal Personality. But the sense of the Ishwara is still capable of drawing back into the super-conscious and being felt in the Brahman as its result rather than in itself. Definitely, it is now known & seen that the Ishwara is that from which the Brahman is born. Existence is the form of the Existent, Brahman is the mould of Parabrahman, & Parabrahman is Para Purusha. Purusha is the last word of the knowledge.” (757)

“The 18th given by trikaldrishti & script has been a day of beginnings of perfection for T<sup>3</sup>, as predicted; in other

respects, as often happens, it was a day of attack & denial. A date fixed is almost always the object of attack by the opposing forces, so as to prevent the conquest of Time. This conquest of Time is now one of the main objectives of the siddhi.” (757-58)

“*Shakti*

Tertiary *dasya* in all parts of the system and in all actions is becoming entirely normal. With its development the stress of *tapas* and the sense of responsibility are being entirely removed. The remnants of *agraha* & *asamata* over *siddhi*, *satyam*, *mangalam* are also being dispersed – At the same time action is proceeding with a perfect energy and regularity of the Prakritic mental type, but not coordinated & perpetualised in energy by the *vijnana*

The energy of the mind is limited to the work in hand and intermittent with intervals of rest or change to other labour. The energy of the *vijnana* is permanent & equal, needs no rest and turns to other work in accordance not with interest of any kind or any necessity, but the free will of the *Iswara*.”

At present there is the *manomaya* freedom of the paramahansa with the *balabhava* & *jadatwa* of the will that selects. The instrument does its work by the impulsion of Prakriti in obedience to the *Ishwara*. (763)

“1. Anandamaya Lilamaya Krishna, the source & sense of all being & activity.

2. The world rendered in the terms of Sachchidananda; therefore Satyam & Tapas in the form of Ananda the substance of all knowledge, feeling & action.

3. All being satyam, all must be affirmed, but in right terms, in the ritam.

4. Ritam, the just action of the Satyam Brihat. Vijnanamaya Sachchidananda the fulfilment of mind, life & body to replace asatyam, alpam, anritam.

5. The inner & the outer life of the person & the world the play of the consciously manifested *balaka Krishna* (Rudra Vishnu)

6. Madhuradasya the relation between the Prakriti-Jiva & the *balaka Krishna*.

7. The Jiva accepts all bhoga as the slave & instrument of the victorious & rudra Lover.

8 The field of play of Krishna the five worlds working themselves out in the fifth, Bhurloka

9. Time the instrument of the [Ishwara]\* & Ishwari, instrument & not determinant of the world-result.

It is the realisation of these nine affirmations which constitutes the active Siddhi. The rest is the condition of the active Siddhi.” (765-66)

“Intensity of the Krishnadarshana in all beings, (Krishna & Kali, not yet KrishnaKali in human beings).

Krishnakali-darshana intensity begins in things & animals.

It has begun also in human beings.

Also pervading the extension of the Brahman in Akasha, Vayu etc –

It is the full joy & plenitude of the conscious existence illuminating also the inert & the void.” (767)

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\* MS *Ishwari*

## Glossary

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

2. **Aditi** – the Vedic goddess of infinite being, the mother of the gods, manifested here as the earth-goddess (**Prthivī**); the **ādyā-śakti**, the indivisible consciousness (**cit**), force (**tapas**) and bliss (**ānanda**) of the Supreme.

3. **adri** – rock; hill; a Vedic symbol of “formal existence and especially of the physical nature”.

4. **agni**<sup>1</sup> – fire; fiery energy; the fire of **Agni**<sup>2</sup>, “the flame of divine Force instinct with divine knowledge”; the **bhūta** of fire, “the igneous, radiant and electric energy”, also called **tejas**; the type of **ākashic material** called “fire”.

**Agni**<sup>2</sup> (Agni; Agnih) – the god of Fire; in Sri Aurobindo’s interpretation of the Veda, the **deva** as the master of **tapas**, “the divine Consciousness formulating itself in universal energy”; he is the “secret inhabitant of Matter and its forms” and “the power of conscious Being, called by us will, effective behind the workings of mind and body”; his “divine birth-place and home, – though he is born everywhere and dwells in all things, – is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified”.

5. **aiśvarya** (aiśwarya; aiśwaryam; aiśwarya; aiśvaryam) – 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 **vasītā**; an instance of so exercising the will; sometimes equivalent to **aiśvaryatraya** or **tapas**.

6. **ākāśa** (ākasha; akash) – ether; the most rarefied condition of material being, “a condition of pure material extension in Space”, the subtlest of the **pañcabhūta**; the state of physical substance that borders on the supraphysical and is the medium through which the powers of higher worlds act on the material plane (same as **sthūla ākāśa**); any of various kinds of **sūkṣma ākāśa** or immaterial ether, “depths of more and more subtle ether which are heavily curtained from the physical sense by the grosser ether of the material universe”; (same as **ākāśarūpa** or **ākāśalipi**) images or writing seen in the **ākāśa**.

7. **alpam** – littleness, the negation of **bṛhat**.

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

9. **ānandaṁ jñānam anantaṁ sarvaṁ (brahma)** –

*brahman* as Bliss, as Knowledge, as the Infinite, as the All; the formula of the *brahma catuṣṭaya* with its terms in reverse order.

10. *Āngirasas* – an ancient clan of *ṛṣis* in the Veda, the “human fathers” who discovered the Light, also portrayed as heavenly seers or as powers of *Agnī*<sup>2</sup>, forces of the symbolic Light and Flame”; along with the *Bhṛgu*s, identified in the *Record of Yoga* with the Judeo-Christian “seraphim”, the highest order of angels.

11. *anna*<sup>1</sup> (anna; annam) – (literally) food; matter, the principle on which the physical world (*bhū*) is based, the lowest of the three principles of the *aparārdha*; in its fundamental nature, “a form of the force of conscious Being [*sat*], a form given by Mind and realised by Life”; “the divisible being which founds itself on the constant changeableness of physical substance”, the material body which, together with the **physical** *prāṇa*, composes the *sthūla deha*.

*anna*<sup>2</sup> – a former coin of India with the value of one sixteenth of a rupee.

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

13. *antardṛṣṭa jāgrat* (antardrishta jagrat) – *samādhi* in the waking state in which images, etc., are perceived internally; same as *antardarśī jāgrat*.

14. *antardṛṣṭa rūpa* (antardrishta rupa) – images seen with an internal vision in the waking state of *samādhi*; same as *antardarśī rūpa*.

15. *Aryaman* – “the Aspirer”, a Vedic god, one of the **Four** who represent the “working of the Truth in the human

mind and temperament”; he is “the deity of the human journey” who “sums up in himself the whole aspiration and movement of man in a continual self-enlargement and self-transcendence to his divine perfection”, bringing to this movement a “mighty strength and perfectly-guided happy inner upsurging”.

16. *asatyam* – untruth, falsehood; the negation of *satyam*.

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

18. *asu* – life-breath; energy, force.

19. *Aśvins* (Aswins)—the “Riders on the Horse”, the name of two Vedic gods; “twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment”.

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

21. *avidyā* – ignorance; the power by which “the Spirit dwells . . . in the consciousness of multiplicity and relativity”;

“the knowledge of the Many” (*bahu*), which “becomes no longer knowledge at all but ignorance, Avidya” because it “takes the Many for the real fact of existence and views the One [*eka*<sup>1</sup>] only as a cosmic sum of the Many”.

22. *bahirdarśī* (bahirdarshi) – outward-looking; *samādhi* in the waking state with externalised vision and experience (same as *bahirdarśī jāgrat*).

23. *bālā-Kālī* (bala-Kali; bala Kali) – the girl *Kālī*, “the force of Nature that whirls the stars in their orbits, lightly as a child might swing a ball”; the *śakti* as the playmate of *bāla-Kṛṣṇa*.

24. *bāla-kiśora-bhāva* (bala-kishora-bhava; bala-kishore-bhava) – the young boy aspect (of the *līlāmaya Kṛṣṇa*).

25. *bāla-Kṛṣṇa* (bala-Krishna; bala Krishna) – the boy *Kṛṣṇa*, “the divine Child” at play in the worlds in “the free infinity of the self-delight of Sachchidananda”; *Kṛṣṇa* as the *līlāmaya puruṣa* in a condition of *bālabhāva*.

26. *bali*<sup>1</sup> – offering, oblation.

*Bali*<sup>2</sup> – a *daitya* or Titan subdued by *Viṣṇu* in his fifth *avatāra*, at the first stage of fully human evolution, when he incarnated in “man as dwarf, small and undeveloped and physical but containing in himself the godhead and taking possession of existence”; *Bali* is associated in the *Record of Yoga* with obstinacy of the will (*haṭha*) as a quality needed in the complete psychological state.

27. *Bhaga* – “the Enjoyer”, a Vedic god, one of the **Four** who represent the “working of the Truth in the human mind and temperament”; he brings into the human

consciousness “the divine beatitude, the illimitable joy of the Truth, of the infinity of our being”.

28. *bhaya ānandamaya* – fear turned into delight.

29. *Bhṛgu* (Bhṛigu) – the name of a Vedic *ṛṣi*, progenitor of an ancient clan of sages who went by his name, also described as heavenly seers or symbolically as “burning powers of the Sun, the Lord of Knowledge”; along with the *Āngirasas*, they are identified in the *Record of Yoga* with the Judeo-Christian “seraphim”, the highest order of angels.

30. *bhūrloka* – the world (*loka*) of terrestrial existence; same as *bhū*.

31. *brahmadṛṣṭ* (brahmadṛishti) – same as *brahmadarśana*.

*brahmadarśana* (brahmadarshana; brahma-darshana; brahma darshana; brahmadarshan) – the vision (*darśana*) of *brahman* in all things and beings; the perception of the **fourfold brahman** as “the impersonal Sarvam Anantam Jnanam Anandam” (also called “simple Brahmadarshana”), sometimes extended to the perception of “the Personal in & embracing the Impersonal”, the latter perception including *īśvaradarśana* and such specific forms of *darśana* as *Nārāyaṇadarśana*, *Kṛṣṇadarśana* and *Kṛṣṇakālī darśana*. The vision of “the one and indivisible eternal transcendent and cosmic Brahman that is in its seeming divided in things and creatures” is in its nature a “spiritual seeing of God and world” which is a “direct experience [*upalabdhi*] and as real, vivid, near, constant, effective, intimate as to the mind its sensuous seeing and feeling of images, objects and persons”.

32. *brahman* – (in the Veda) “the soul or soul-consciousness emerging from the secret heart of things” or

“the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind”; (in Vedanta) the divine Reality, “the One [*eka*] besides whom there is nothing else existent”, the Absolute who is “at the same time the omnipresent Reality in which all that is relative exists as its forms or its movements”. Its nature is *saccidānanda*, infinite existence (*sat*), consciousness (*cit*) and bliss (*ānanda*), whose second element can also be described as consciousness-force (*cit-tapas*), making four fundamental principles of the integral Reality; *brahman* seen in all things in terms of these principles is called in the *Record of Yoga* the **fourfold brahman**, whose aspects form the *brahma catuṣṭaya*. The complete realisation of *brahman* included for Sri Aurobindo not only the unification of the experiences of the *nirguṇa brahman* (*brahman* without qualities) and *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 (*parameśvara*) and supreme Self (*paramātman*), “and in all these equal aspects the same single and eternal Godhead”. *Brahman* is represented in sound by the mystic syllable **OM**.

33. **Brhaspati** (Brihaspati) – a Vedic god, the “Master of the creative Word”; the universal *deva* as the “self-expressive Soul”, giver of the supreme word by which is effected the “manifestation of the different world-planes in the conscient human being” culminating “in the manifestation

of the superconscient, the 'Truth and the Bliss'".

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

35. *caitanyamaya* (chaitanyamaya) – having the nature of *caitanya*, the principle of pure consciousness (*cit*) that is the second aspect of *saccidānanda*; expressing the principle of *caitanya* or *cit* contained in the principle of any other plane, such as the physical.

36. *cakra* (chakra) – any of the seven centres of consciousness in the subtle body (*sūkṣma deha*), each of which “is the centre and the storing-house of its own particular system of psychological powers, energies and operations, – each system corresponding to a plane of our psychological existence”; these centres or “lotuses”, connected with certain centres in the physical nervous system and arranged “in a line corresponding to the spinal cord”, are called (from the highest to the lowest) *sahasradala*, *ājñācakra*, *viśuddha*, *anāhata*, *maṇipura*, *svādhiṣṭhāna* and *mūlādhāra*, of which *maṇipura* (the *nābhīcakra* or “navel centre”) and especially *svādhiṣṭhāna* (the “penultimate chakra” or, counting from the bottom, the “second chakra”, also called the *kāmacakra* or simply “the chakra”) are often mentioned in the *Record of Yoga* in connection with *ārogya* and *kāmānanda*.

37. *cakṣuḥ* (chakshu) – the eye; the sense-organ or *indriya* (especially the subtle sense-organ or *sūkṣma indriya*) of sight (*darśana*).

38. *caṇḍa* (chanda) – fierce, ardent, intense.

39. *cāraṇa* (charana) – a celestial singer.

40. *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) *śāñra catuṣṭaya*, (5) *karma catuṣṭaya* or *līlacatuṣṭaya*, (6) *brahma catuṣṭaya*, (7) *(sam)siddhi catuṣṭaya* or *yoga catuṣṭaya*. The first four *catuṣṭayas* are the *catuṣṭayas* of the *ādhāra-siddhi*; the last three are the **general *catuṣṭayas***. The word *catuṣṭaya* may also be applied to other groups of four, such as *lipi catuṣṭaya*.

41. *cit* (chit) – consciousness; the infinite self-awareness that is “the elemental origin and primal completeness of all this varied consciousness which is here used for various formation and experience”, the second term of *saccidānanda*; “an inherent self-consciousness” in *brahman*, “inseparable from its being [*sat*] and throwing itself out as a force [*tapas*] of movement of consciousness which is creative of forces, forms and worlds”; the “universal conscious-stuff of existence”, the “original Consciousness” which “modifies itself so as to become on the Truth-plane the supermind, on the mental plane the mental reason, will, emotion, sensation, on the lower planes the vital or physical instincts, impulses, habits of an obscure force not in superficially conscious possession of itself”.

42. *cit-tapas* (chit-tapas; chittapas; chit tapas) – consciousness-force; knowledge-power; the unity of *cit* and *tapas*; “the infinite divine self-awareness which is also the infinite all-effective Will”, represented by *cit* in the description of the nature of divine being as *sat-cit-ānanda* or

*saccidānanda*; the “divine Conscious-Force” which “is omnipresent in the material cosmos, but veiled, operative secretly behind the actual phenomenon of things, and it expresses itself there characteristically through its own subordinate term, Life” (*prāṇa*).

43. *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*.

44. *dānagrahaṇa* – accepting gifts.

45. *dāsya* (dasya; dasyam) – service, “a service of God in the world of which the controlling power is the Divinity within us in whom we are one self with the universe and its creatures”; submission, surrender, “a surrender and submission to That which is beyond us enabling the full and free working of its Power”; the relation (*bhāva*) between the *jīva* (or *prakṛti*) and the *īśvara* that is compared to that of a servant or slave with his or her master: “a giving up of one’s own will to be the instrument of the Master of works, and this not with the lesser idea of being a servant of God, but, eventually at least, of such a complete renunciation both of the consciousness and the works to him that our being becomes one with his being and the impersonalised nature only an instrument and nothing else”, an attitude that “must lead finally to an absolute union of the personal with the Divine Will and, with the growth of knowledge, bring about a faultless response of the instrument to the divine Power and Knowledge”; an element of *Mahāsarasvatī bhāva*.

46. *dvayāvin* (dwayavin) – “dualiser”; a type of hostile being in the Veda.

47. **gandharva** (gandharva; gundharva) – a kind of supernatural being, traditionally a celestial musician, belonging to a world of beauty and enjoyment; in the evolutionary scale, a sub-type of the **deva** type, imparting grace and refinement to lower types with which it is combined.

48. **Indra** – “the Puissant”, a Vedic god, lord of **svar**, the luminous world; the **deva** as “the master of mental force”. As **Agni**<sup>2</sup> “is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth”; he “comes down into our world as the Hero” and “slays darkness and division with his lightnings, pours down the life-giving heavenly waters [**svarvatīr apah**], finds in the trace of the hound, Intuition [**Saramā**], the lost or hidden illuminations, makes the Sun of Truth [**sūrya**!] mount high in the heaven of our mentality”.

49. **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.

50. **īśvara** (ishwara; iswara) – lord; the supreme Being (**puruṣottama**) as the Lord, “the omniscient and omnipotent All-ruler” who by his conscious Power (**śakti**) “manifests himself in Time and governs the universe”, ruling his self-creation with “an all-consciousness in which he is aware of the truth of all things and aware of his own all-wisdom working them out according to the truth that is in them”; identified with **Kṛṣṇa**; the individual soul (**puruṣa** or **jīva**) as the master of its own nature.

51. **jīva** – “the living entity”; the soul, the individual **puruṣa**, “a spirit and self, superior to Nature” which “consents

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

52. *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”.

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

54. *kāmacakra* (kamachakra) – the “sensational desire centre”, the abdominal *cakra*, also called *svādhiṣṭhāna*, on whose strength *kāmānanda* and *ārogya* depend.

55. *kāmānanda* – a form of *śārīrānanda* or **physical ānanda** associated with (*śuddha*) *kāma* or purified desire, also referred to as *maithunānanda* (though that term is usually reserved for a high intensity of *kāmānanda*); a general term for *ānanda* as experienced on the physical plane: “the joy of Matter released into a spiritual consciousness and thrilled with a constant ecstasy”, realised as part of “the total perfection of the spiritualised body”. *Kāmānanda* manifests both in the *sūkṣma deha* (subtle body) and the *sthūla deha* (gross body), and there is a **subjective kāmānanda** besides the **physical kāmānanda** that is more often meant by the word. The perfection of *kāmānanda*, as the “most central” form of physical *ānanda*, depends on a “transformation of the sex-centre and its energy” so that this energy which “is the support in the body of all the mental, vital and physical forces of the nature” is “changed into a mass and a movement of intimate Light, creative Power, pure divine Ananda”.

56. *karmasiddhi* (karmasiddhi; karma-siddhi; karma siddhi) – success of action in the world; perfection of *karma* in all its parts as laid down by the *ādeśa*; fulfilment of the *karma catuṣṭaya*, especially its effective half.

57. *kavi* – poet; (in the Veda) seer, one who is “possessed of the Truth consciousness and using its faculties of vision, inspiration, intuition, discrimination”.

58. *kośa* (kośa) – sheath, case, covering; “a grade of our substance, a sheath as it was called in the ancient figurative language”, of which there are principally five (*annakośa*, *prāṇakośa*, *manahkośa*, *vijñānakośa* and *ānandakośa*) corresponding to “five degrees of our being, the material, the vital, the mental, the ideal, the spiritual or beatific”; two

additional *kośas* (*tapas-kośa* and *sat-kośa*) are said to be “not yet developed” in the human evolution, “but only unformed nimbuses of concrete being”.

59. ***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***<sup>1</sup>, 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”.

60. ***Kṛṣṇadarśana*** (Krishnadarshana; Krishna-darshana; Krishna darshana; Krishnadarshan) – the vision of ***Kṛṣṇa***, the ***para puruṣa*** or ***puruṣottama***, seen in relation to the world as the transcendent and universal ***ānandamaya puruṣa*** and ***īśvara*** who is “not only the origin and spiritual container, but the spiritual inhabitant in all forces, in all things and in all beings, and not only the inhabitant but . . . himself all energies and forces, all things and all beings”, a form of ***darśana*** regarded as the highest ***bhāva*** of ***brahmadarśana*** or as a distinct ***darśana*** related to ***īśvaradarśana***. The three intensities of ***Kṛṣṇadarśana*** in human beings (applicable with modifications to all things and beings) are described in the entry of 30 May 1915 as (1) “Krishna *seen* behind the human mask” (distinguished from the preliminary stage, “Krishna *sensed* behind the disguise”), (2) “Krishna seen in the human being”, and (3) “The human being seen in Krishna” (with three degrees of the third intensity, the vision of ***sarvamaya***, ***anantaḡaṇamaya*** and ***ānandamaya Kṛṣṇa***), leading to the

consummation: “The human being = Krishna”.

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

62. *kṣatriya* (kshatriya) – the soul-type representing “the Divine as power”, the second element in the fourfold personality symbolised by the *cāturvarṇya*.

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

64. *līlāmaya* – playful; enjoying the cosmic game; pertaining to the *līlā*; (*saguṇa brahman*) perceived as pouring out the delight of existence (*ānanda*) into the play of the world; (“the Lilamaya”) short for *līlāmaya īśvara* or *līlāmaya puruṣa*, the Lord or Soul of bliss who “can play with the manifestation without being imbued with the Ignorance”.

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

66. *madhura dāsya* (madhura dasya; madhuradasya; madhura-dasya) – *dāsya* in the relation of *madhura bhāva*, “passionate service to the divine Beloved”, giving “that joy of mastery of the finite nature by the Infinite and of service to the Highest by which there comes freedom from the ego and the lower nature”; the condition symbolised by the *madhurā dāsī*, in which the *jīva* or *prakṛti* is the enamoured “slave” of the *īśvara* so that with “a passionate delight it does all he wills it to do without questioning and bears all he would have it bear, because what it bears is the burden of the beloved

being”.

67. **Mahākālī** – one of the four personalities of the **śakti** or **devī**: the goddess of strength and swiftness, who is the “inhabitant” occupying the **Mahāsarvasvāī** “continent” in the harmony of the aspects of **daivī 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**.

68. **maharloka** – the world (**loka**) of vastness (**mahas**); the plane whose basis is **vijñāna** or **supermind**, which links **saccidānanda** in the higher hemisphere of existence (**parārdha**) with the mental, vital and physical principles in the lower hemisphere (**aparārdha**) and makes it possible “to realise the one Existence, Consciousness, Delight in the mould of the mind, life and body”.

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

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

in another *śakti* as part of the preparation of the *pratiṣṭhā* for the full *daiivī prakṛti*.

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

72. **mānasa-dṛṣṭi** (manas-drishti) – mental vision; perception by the *manas*, “an inner or subliminal mental consciousness and sense capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychological worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also”.

73. **manīṣī** (manishi) – thinker.

74. **manomaya puruṣa** (manomaya purusha) – “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”.

75. **Maruts** – the Vedic storm-gods, “luminous and violent gods of the storm and the lightning”, representing in the esoteric sense of the Veda “the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations”.

76. *Nara-Nārāyaṇa* (Nara-Narayana; NaraNarayana; NaraNarayana) – (in mythology) the names of two sages, *Nara* and *Nārāyaṇa*, “the seers who do *tapasyā* together for the knowledge”, a “double figure” which in the “Vaishnava form of Vedantism . . . expresses the relation of God in man to man in God”, *Nara* being “the human soul which, eternal companion of the Divine, finds itself only when it awakens to that companionship”, while *Nārāyaṇa* “is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being”; an intermediate *bhāva* of *brahmadarśana* in which there is a dualistic perception of *Nara* and *Nārāyaṇa* in all, the “bodha of Narayana” not being extended “into the whole consciousness of the Nara”, but kept “as a thing apart & containing & informing, but not identical with the Nara”.

77. *Nārāyaṇadarśana* (Narayanadarshana; Narayana darshana) – the vision of *Nārāyaṇa*, “the God in man” who “lives constantly associated in a dual unity with Nara, the human being”, a form of *darśana* related to but distinguished from *Kṛṣṇadarśana*.

78. *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*.

79. *nirguṇa guṇī* – “the Supreme without qualities who is possessed of all qualities”, the *deva* or *īśvara* as at once *nirguṇa* and *sagūṇa*, “the impersonal-personal” who “is beyond all limitation by quality” and yet “is not limited by a qualityless void but is too all infinite qualities”. [Cf. *Śvetāśvatara*

Upaniṣad 6.2, 11, 16]

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

81. **parabhāva** – higher aspect; supreme status of being.

82. **parabrahman** – the supreme Reality (**brahman**), “absolute and ineffable . . . beyond all cosmic being”, from which “originate both the mobile and the immobile, the mutable and the immutable, the action and the silence”; it “is not Being [**sat**] or Non-Being [**asat**], but something of which Being & Non-Being are primary symbols”. As it is “indescribable by any name or definite conception”, it is referred to by the neuter pronoun **tat**, That, in order “to speak of this Unknowable in the most comprehensive and general way . . . ; but this neuter does not exclude the aspect of universal and transcendent Personality”.

83. **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 Puruṣa”.

84. **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.

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

86. *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*.

87. *prāṇa* – (literally) breath, “the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath”; the physical life-energy (*sthūla prāṇa*); the “essential life force” (*mukhya prāṇa*) which is said “to occupy and act in the body with a fivefold movement”; any one of the five workings of the vital force (*pañcaprāṇa*), especially the first of the five, associated with respiration, which “moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed”; the vital being or *sūkṣma prāṇa*; the vital principle, the second of the three principles of the *aparārdha*, “a middle term between Mind and Matter, constituent of the latter and instinct with the former”, being in its nature “an operation of Conscious-Force [*cit-tapas*] which is neither the mere formation of substance nor the operation of mind with substance and form as its object of apprehension”, but “rather

an energising of conscious being which is a cause and support of the formation of substance and an intermediate source and support of conscious mental apprehension”.

88. *prāṇākāśa* (pranakasha; pranakash) – the vital ether, the *ākāśa* of the *prāṇajagat*; the vital ether of the material plane, the second *ākāśa* of the *triloka in bhū*.

89. *prāṇaśakti* (pranashakti; prana-shakti) – life-force, “a pervading vital force other than the physical energy”, which one can come to feel “concretely with a mental sense, see its courses and movements, and direct and act upon it immediately by the will”; *prāṇa* as a universal force “which in various forms sustains or drives material energy in all physical things”; the power, capacity and right state of activity of the *sūkṣma prāṇa* or vital being, one of the four kinds of *śakti* forming the second member of the *śakti catuṣṭaya*.

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

91. *purohita* – “put in front”.

92. *puruṣa* (purusha) – man; person; soul; spirit; the Self (*ātman*) “as originator, witness, support and lord and enjoyer

of the forms and works of Nature” (*prakṛti*); the conscious being, universal or individual, observing and upholding the activity of Nature on any plane of existence; the infinite divine Person (*puruṣottama*), “the Existent who transcends all definition by personality and yet is always that which is the essence of personality”; any of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale.

93. *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”.

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

95. *Ṛbhus* (Ribhus) – the name of three Vedic gods or demigods, the “artisans of Immortality”; they “are represented as human beings who have attained to the condition of godhead by power of knowledge and perfection in their

works” and act as “energies of formation and upward progress who assist the gods in the divinising of man”.

96. **ṛtaṁ jyotiḥ** (ritam jyotiḥ; jyoti) – truth-light; the light of divine truth.

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

98. **rudra**<sup>1</sup> – fierce, violent, vehement; strong, forceful; same as **raudra**.

**Rudra**<sup>2</sup> – “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**.

99. **Rudra-Viṣṇu** (Rudra-Vishnu; Rudra Vishnu) – **Rudra**<sup>2</sup> and **Viṣṇu** forming one deity; **Viṣṇu**, as the universal **deva**, putting forward his **Rudra** aspect; the combination of the **Rudra** or **Balarāma** and **Viṣṇu** or **Pradyumna** personalities of the fourfold **īśvara**.

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

101. *saccidānanda* (sachchidananda; sacchidananda) – “the triune principle of transcendent and infinite Existence [*sat*], Consciousness [*cit*] and Bliss [*ānanda*] which is the nature of divine being” and “the origin, the continent, the initial and the ultimate reality of all that is in the cosmos”; in its supreme manifestation in which the three poises or worlds (*lokas*) called *satyaloka*, *tapoloka* and *janaloka* are sometimes distinguished, “the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness”. *Saccidānanda* is “the highest positive expression of the Reality to our consciousness” and “at once impersonal and personal”, though the neuter form *saccidānandam* is sometimes used for the impersonal aspect, describing the nature of *brahman*, while the personal aspect of *saccidānanda* is identified with the *īśvara*.

102. *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”.

103. *sākṣāddarśana* (sakshaddarshana) – seeing what is before the eyes; direct vision; same as *pratyakṣa*.

104. *samādhista* – absorbed in *samādhi*.

105. *sanmaya* – having the nature of *sat*, the principle of pure existence that is the first aspect of *saccidānanda*; expressing the principle of *sat* contained in the principle of any other plane, such as the physical or the *ānanda* plane (see next).

106. *sānta* (shanta) – calm, peaceful.

107. *sarvasundara* (sarvasundara; sarva-sundara) – (*Kṛṣṇa* as) the All-beautiful.

108. *sat* – being, existence; substance; “pure existence, eternal, infinite, indefinable, not affected by the succession of Time, not involved in the extension of Space, beyond form, quantity, quality”, the first term of *saccidānanda* and the principle that is the basis of *satyaloka*; “the spiritual substance of being” which is cast “into all manner of forms and movements”; existence as “the stuff of its own becoming”, which on every plane is “shaped into the substance with which Force has to deal” and “has formed itself here, fundamentally, as Matter; it has been objectivised, made sensible and concrete

to its own self-experiencing conscious-force in the form of self-dividing material substance” (*anna*<sup>1</sup>); short for *sat brahman*.

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

110. *satyayuga* (satyayuga; satya yuga) – the “Age of Truth” or Golden Age; “a period of the world in which a harmony, stable and sufficient, is created and man realises for a time, under certain conditions and limitations, the perfection of his being”, the first age in a *caturyuga*, whose master-spirit is the *brāhmaṇa*.

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

112. *śāntam brahma* (shantam brahma) – the silent *brahman*, same as *nirguṇa brahman*, the static aspect of *brahman* which stands aloof from the cosmic movement, “the

pure featureless One Existence, the Impersonal, the Silence void of activities”.

113. *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.

114. *soma*<sup>1</sup> – the “mystic wine” of the Vedic sacrifice, “the wine of delight [*ānanda*], the wine of immortality [*amṛta*]”; an “ecstatic subtle liquor of delight” which is felt physically like “wine [*madirā*] flowing through the system”; *ānanda* on the mental plane, a “beatitude . . . inseparable from the illumined state of the being”; sometimes identified with *candra*<sup>1</sup>, the moon, as a symbol of the “intuitive mind-orb”.

*Soma*<sup>2</sup> – a Vedic deity, “lord of the delight of immortality”, the god of *ānanda* as symbolised by the “wine of delight” (*soma*<sup>1</sup>); also the god of the moon (*Candra*<sup>2</sup>), who manifests himself as mind.

115. *sortilege* – (on page 44) divination by the random selection of playingcards; (elsewhere) a method of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of *jñāna*; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed

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

116. *Śrīkṛṣṇadarśana* (Srikrishnadarshana; Srikrishnadarshan) – the vision (*darśana*) of *Śrīkṛṣṇa* in all things and beings, same as *Kṛṣṇadarśana*.

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

118. *sthāpatyadrṣṭi* (sthatpatyadrishṭi) – vision of *sthāpatya rūpa* and *sthāpatya lipi*.

119. *sthāpatya lipi* (sthatpatyalipi; sthatpatya lipi) – sculptural writing: *lipi* seen in relief on a background from which the mental eye draws its material.

120. *sthāpatya rūpa* – sculptural image: *rūpa* seen in relief on a background from which the mental eye draws its material.

121. *sthūla ākāśa* (sthula akasha) – the *ākāśa* of the

material plane; the physical ether.

122. *sūkṣma rasa* (sukshmarasa; sukshma rasa) – the *sūkṣma viṣaya* of *rasa*; subtle taste perceived by the faculty of *rasadrṣṭi*.

123. *sūrya*<sup>1</sup> – sun; “the sun of knowledge” which is “the very body and blaze” of the light of the Truth, the symbol of *viñāna*.

*Sūrya*<sup>2</sup> – the Vedic sun-god, the “Lord of Light and Truth”, of whom the “solar energy is the physical form”.

124. *svabhāva* (swabhava) – (literally “own-becoming”) “the essential nature and self-principle of being of each becoming”; individual nature; temperament; “the general nature of things”.

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

126. **T**<sup>3</sup> – abbreviation of **telepathy-trikāladrṣṭi-tapassiddhi**, these three elements “acting separately and not taken up into the union in duality” of **T**<sup>2</sup>; in the last entries of 1927, associated with a “passive attitude . . . in which the nature is the plaything of the powers of the Overmind”.

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

128. *tapas* – “concentration of power of consciousness”; will-power; the force that acts through *aiśvarya*, *īsitā* and *vaśitā*, or the combination of these *siddhis* of power themselves, sometimes listed as the fourth of five members of the *vijñāna catuṣṭaya*; the divine force of action into which *rajas* is transformed in the liberation (*mukti*) of the nature from the *triguṇa* 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”.

129. **tapas-siddhi** (tapassiddhi; tapas-siddhi; tapas siddhi) – the working of **tapas** through the **siddhis of power**; fulfilment or effectivity of **aiśvarya**, **īśitā** and **vaśitā**.

130. **tapomaya** – consisting of or relating to **tapas** in any form (mental, ideal, etc.); volitional; dynamic.

131. **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**.

132. **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”.

133. **tertiary dāsyā** (dasya; dasyam) – (in January 1913)

the third of four degrees of *dāśya*, “the dāśya of the yantra [instrument], which cannot disobey, but is worked mechanically through an intermediate impulsion of Prakṛiti”, this indirectness being what distinguishes it from **quaternary dāśya**; (from September 1913 onwards, corresponding to the earlier **triple dāśya**) the highest of three forms of *dāśya*, “a complete subjection” to the *īśvara*, with *prakṛti* “only as a channel”, a state resulting from the loss of the illusory “relative freedom which by us is ignorantly called free-will”, in which “at each moment and in each movement the absolute freedom of the Supreme handles the perfect plasticity of our conscious and liberated nature”; it has three stages, one in which volition is “dominant in the consciousness not as free, but as accompanying & approving the movement”, a second in which the control of *prakṛti* is “dominant though as a compelled & compulsory agent of a remote or veiled Ishwara” and a third in which *prakṛti* is purely a channel and “the compulsion from the Ishwara direct, omnipresent and immanent”.

134. *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”.

135. *fiṅvānanda* – intense physical pleasure; a form of *sārvānanda* or **physical ānanda** whose nature is, if it is *sahaituka*, “an intimate and intense thrill” in the response of

the physical system to any touch (*sparśa*) or, if it is *ahaituka*, a similar thrill even without an external stimulus.

136. *triloka* (triloka; trilok) – the three *lokas* or worlds (physical, vital and mental, called *bhū*, *bhuvar* and *sva*) of the *aparārdha* or lower hemisphere of existence. Each plane has its own *triloka*, in which the principles of the other two planes are subordinated to its own principle; in their totality they are described as “thrice seven”, because each contains in itself not only the principles of all three worlds of the lower hemisphere, but the four principles of the higher hemisphere (*parārdha*).

137. *Tvaṣṭṛ* (Twashtri) – a Vedic god, “the Fashioner of things”; the universal *deva* pervading all that he fashions as both “the indwelling Lord and Maker” and “the material of his own works”.

138. *Uṣā* (Usha) – the Vedic goddess of Dawn, bringer of divine illumination; “the illumining dawn of the higher or undivided Consciousness”.

139. *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*).

140. *vaidyuta* – composed of *vidyut*; electrical; electricity (see *vaidyutam*); short for *vaidyut ānanda*.

141. *vaiśya* (vaishya; vaisya) – the soul-type representing “the Divine as production, enjoyment and mutuality”, the third element in the fourfold personality symbolised by the *cāturvarṇya*.

142. *vāja* – plenitude, abundance, substance.

143. *vāñmaya* (vangmaya) – (thought) expressed in *vāk*; short for *vāñmaya thought*.

144. *vāñī* – 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” *vāñī*).

145. *Varuṇa* – “the Lord of Wideness”, a Vedic god who “brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity”, one of the **Four** who represent the “working of the Truth in the human mind and temperament”; in post-Vedic mythology, the god of the sea.

146. *vaśītā* (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.

147. *vāyu*<sup>1</sup> – air, wind, gas; the gaseous condition of material being, one of the *pañcabhūta*: material Force “modifying its first ethereal status” (*ākāśa*) to assume “a

second, called in the old language the aerial, of which the special property is contact between force and force, contact that is the basis of all material relations”.

**Vāyu**<sup>2</sup> – the Vedic god of Wind, the universal *deva* as “the Master of Life, inspirer of that Breath or dynamic energy”, later called *prāṇa*, which “was considered to be a great force pervading all material existence and the condition of all its activities”.

148. *vena* – a kind of angelic being; cherub.

149. *vidvān deva* – all-knowing Godhead.

150. *vijñāna* (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 ṛtam brhat*] of the divine existence”.

151. *vijñāna catuṣṭaya* (vijnanachatusthaya; vijnanachatusthaya; vijnana chatusthaya) – the third *catuṣṭaya*, the quaternary of the supraintellectual faculty (*vijñāna*), whose members are usually listed as *jñāna*, *trikāldrṣṭi*, *aṣṭasiddhi* and *samādhi*; *aṣṭasiddhi* is sometimes replaced by *rūpadrṣṭi* and *tapas*, making five members.

152. *vijñānamaya* (vijnanamaya; vijnanamay) – supraintellectual; having the nature of *vijñāna*, the principle that links *saccidānanda* to mind, life and matter and is revealed through the faculties of *smṛti*, *śruti* and *drṣṭi*; expressing the principle of *vijñāna* involved in or subordinated to the principle of another plane, such as the physical or mental. The terms **ideal**, **gnostic** and **supramental** are almost interchangeable with *vijñānamaya* in the *Record of Yoga* up to 1920; in 1927, the word *vijñānamaya* does not occur, while “supramental” and “gnostic” refer to planes higher than **ideality**.

153. *Viṣṇu* (Vishnu) – a Vedic god, “the all-pervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight”, who supplies for the action of the other gods “the necessary static elements, – Space, the ordered movements of the worlds, the ascending levels, the highest goal”; in later Hinduism, the Preserver of the world, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are *Brahmā*, the Creator, and *Śiva* or

**Rudra**<sup>2</sup>, the Destroyer; also regarded as the Lord himself (**īśvara**) who incarnates in the **avatāras**, and the one **deva** of whom all the gods are manifestations; in the *Record of Yoga*, usually a subordinate aspect of **Kṛṣṇa**, sometimes identified with **Pradyumna** as the personality of the **fourfold īśvara** whose **śakti** is **Mahālakṣmī**.

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

155. **vraṇa** – wound; flaw, “scar of imperfection”. [Cf. *Īśā Upaniṣad* 8]

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

157. **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**.

158. **vyaya-lakṣmī** (vyaya-lakshmi) – success and prosperity resulting from expenditure of energies.

159. **yakṣa** (yaksha) – a kind of supernatural being belonging to a world of pleasure; in the evolutionary scale, a sub-type of the **deva** type.

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

161. **yogāgnimaya śarīra** (yogagnimaya sharira) – a body filled with the fiery energy generated by **yoga**. [*Śvetāśvatara Upaniṣad* 2.12]

162. **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**.

RNI NO. RAJENG/2002/09480

Published and printed by Pankaj Bagaria on behalf of The Resurgent India Trust, Published at The Resurgent India Trust, Mira Ambika Bhawan, Khetan Mohalla, Jhunjhunu - 333001, Rajasthan.

Printed at : Sri Aurobindo Divine Life Press, Seth Ram Bilasrai Kothi, Khetan Mohalla, Jhunjhunu - 333001, (Raj.)

Editor : Anjana Dharnidharka

Price : Rs. 65/-