

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 16

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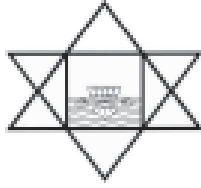
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“It is now quite evident that the source of disease is psychical, not physical; it is due to failure of tapas, idea of ill-health, weakness of the prana-shakti, faith in ill-health in the physical body. Faith with knowledge from the ideality is now powerful to combat it, though not yet entirely to eliminate; for the body is still subject to the mental suggestions from the outside forces.”

Sri Aurobindo

(CWSA 11: 1107)

Selections from Record of Yoga – II, CWSA Vol. 11

I. 20 April – 20 May 1918 – Notebook of the Sadhana

1. 20 April 1918 – Review in Terms of Defects

“A manifest change has been the accomplishment of the Chandi personality in the Devibhava of the Prakriti. This bhava is in its nature Mahasaraswati, the Aniruddha-shakti. It has for its base Maheshwari; it is strongly coloured with Mahaluxmi. This combination was finally expressed in a strong and long-permanent personality, perfect in equality, intense in bliss, full of universal love and *madhurya*, but deficient in *virya* and *shakti*, ῥαθυμος. The advent of the Chandi bhava, effected in accordance with lipi and other prediction on the 2^d, stabilised and completed in rudra force on the 15th, since then undergoing modifications and vicissitudes, has brought the completion of the Devibhava, not yet altogether perfect, but firm fundamentally. It is Mahasaraswati personality with the Mahakali bhava; the Mahaluxmi colour, a hidden Maheshwari base (*pratisbtha*).

Defects still existent. (1) Occasionally the ῥαθυμια of the Mahasaraswati gets the better of the *rudra tejas*; this is mostly when things are getting on well or when the samata in shama

* 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.

gets the better of the samata in tapas. This however is rare. Ordinarily samata in tapas is the temperament.

(2) The samata having lost its old base is disturbed from time to time. The excessive mental tapas and its reactions which used to come with the Kali bhava recur, though with less and less hold on the system; they come but they cannot remain. They rush upon the adhara from outside, but can only partially get their hands upon it and have to loose their hold. Nevertheless this is now the chief difficulty and the root of all the others.

(3) The ishwarabhava has come with the Chandi virya. It is in its perfection the aishwarya of the *Dasi* empowered by the Lover and Master, the [real]* aishwarya being his, the executive aishwarya hers. But the mind element often insists too much on the instrumental aishwarya acting through the mind in forgetfulness of its source. Then there is trouble and disturbance of samata.

(4) The hasyam of the first chatusthaya is developing the attahasyam of Mahakali into which is to be taken the jnana-hasyam, sneha-hasyam and kautuka-hasyam of the three other powers. But with defect of perfect *sraddha swashaktyam*, of perfect samata in tapas and of perfect ishwarabhava, this cannot take possession of the temperament.

(5) Sraddha has an occasional perfection when it is sraddha in the Bhagavan and in the shakti as his executive power; but in the absence or defect of ideal tapas-siddhi, this also wavers. General habit of sraddha prevails, but is crossed by the intellectual uncertainty as to the intention of the Ishwara.

* MS really

(6) & (7) Resultant defect of Mahaluxmi colour (bliss and love) and resurgence to the surface of the Maheshwari to correct the defect of excessive mental tapas and asamata.” (1038-39)

“The devihasyam which was formerly only in the buddhi and from thence affected the temperament, is now manifesting originally in the temperament. It is a compound of the four kinds of hasya or a combination of them. It has not yet occupied the place of the original colourless and featureless hasyam (ahaituka), but is preparing its occupation. Incidentally the ῥαθυμια of the Mahasaraswati is being taken up by the Mahakali, it is an anandamaya titiksha-udasinata-nati and will be converted into an element of the sama tapas (shamomaya tapas). Sraddha, ishwarabhava etc are also taking their proper shape and the other elements of the shakti-chatusthaya are preparing a more perfect combination and fusion. All this, however, is not yet well accomplished or perfectly sure in its action.” (1039-40)

2. 30th April Integral Perception

“Completion of the Brahma-chatusthaya in the perception and sense of all things as the conscious body of the Purushottama. This was prepared by the *sors*,

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु

followed by the sense of the Ishwara as the delight, *rasa*, in the flood of the being, *अप्सु*, the light of knowledge in the *vijnana* (sun) and mentality (moon), the word and the thought, the tapas. This led to the perception and sense of all substance of matter and consciousness, quality, force, thought, action

etc as the Ishwara. Formerly these perceptions were of separate things (tattwas, elements) and temporary, though often of long duration, but now it is global, integral and steadfast. It rejects the remnants of the intellectual fragmentation and division which still come to deny its completeness.” (1041-42)

“The movement has now begun which will turn Time from an obstacle with which the personal Tapas had to struggle into an instrument which the personal Tapas, become that of the transcendent will working upon the universal to modify it as well as through the universal, will use for the disposition of its results. This movement is as yet only initial; as it advances tapas and trikaldrishti will become entirely reconciled and identified. Trikaldrishti increases in frequency and has begun to carry with it the right perception of Time.

This development enables the Chandi in the devibhava to affirm its characteristic singhi element more firmly. The ishwarabhava and attahasya are preparing to grow upon the system.

The intellect is gradually fading out of the system, (lipi, euthanasia of the intellectuality) and the whole is becoming vijnana + intuitive mentality. Only a vague floating remnant of the real intellectuality is left; it acts most when faced with the obstacle in life.” (1042-43)

3. May 6th – Tapatya

“Tapatya is being exiled steadily from the action of T². Tapatya is the straining to know and fulfil; it is not in itself desire, but the cause of desire in the prana and heart; desire

being banished, tapatya has remained as an illegitimate prolongation and stress of what is received in the ideality, it is mental tapas, bringing false stress and falsification of values. Although not a cause of grief and disappointment like desire, it is a cause of false hope and false doubt and also of undue pravritti and undue nivritti of mental action and as a result of temperamental and physical action. It is being driven out by the establishment of the transcendent idea-will of which the universal tendencies and movements become the effective media and results. At first this tends to bring an excessive passivity of the instrumental Jiva, but this is a defect which is in the course of being remedied. Tapatya took up the communications of the idea will and personalised them into a mental effort, belief, hope in the instrumental Jiva. They have, where necessary, to be personalised but as part of the personality of the Ishwara creating in the Jiva ideal sraddha and pravritti.” (1047)

4. May 8th – May 10th

“The first week of May has fulfilled the outline of progress laid down for it, a preparation within certain limits. It has effected a great liberation in speech thought, ideation and lipi and not only outlined, but laid down here the clear and strong ideal ritam in the satyam brihat, fixing it for the present mainly in the inspirational form or at the lowest in an intuitional form truly ideal and not intellectualised. Sometimes the old intellectualised form still recurs, but this is an exception without power or sanction in the nature. In T² it has done no more than prepare, but it has got [rid]* of

* MS ride

desire in the tapas and diminished the force of tapatya: it has put the telepathies in their right place and tried to make the field clear for the real trikaldrishti; it has also laid down the right relation between the transcendent and the universal in this action of the ideality. But as yet the nature has not perfectly accommodated itself to the ideal law. The physicality persists in besieging the system with the old imperfect action. Lipi is fixed in the ideality, but has only established the formal perfection in the type frequently occurring, it has not as yet successfully universalised it, though for a time it seemed on the point of an almost complete success. The totality of the physical delight has been prepared, but not accomplished, except to a certain extent in the tivra. The samadhi has made great progress in the lipi, ideation and speech thought, which are all idealised and the []* first two well established in all depths of the samadhi, except for occasional touches of nidra bringing interruption and breaking of the thread; lipi occurs in all [*four states*], but not freely and firmly except in the antardarshi. Other elements now occur freely in swapna and have an initial ideality, but are not yet firm in it; rupa is less forward, but it has achieved frequency of tejomaya and an occasional initial stability in it. Formerly the stability and continuity was only in chhayamaya.” (1050-51)

“It is noticeable that even what might be called the subconscious telepathy, for that is what it was once, and it is still really that emerging to the surface of the sense mind, is beginning to become idealised. This is a great step in advance and a promise of the total idealisation of the mind-stuff.

* MS two

The inspirational ideality prevails more and more and has developed rapidly a higher revelatory substance, but the divergence has brought an unease and want of ananda into the mental system. This has been used as a discouragement to the intellectual thought when it comes because it creates a positive physical unease, but this use is contrary to the ideal method all whose means must be anandamaya. The ideality does not need the reactions of the old mental method to assist its progress; it can go on more rapidly and satisfactorily without them by its perception of truth and its own force to fulfil it.” (1052)

“Samadhi is now divided into two parts, the lighter forms in which the purusha is wakeful and ideality reigns, the deeper in which nidra reigns and the action is intellectual with much of the old incoherence. But now in this nidra the purusha is wakeful though in a swapnamaya fashion and the intellectuality is nearer to ideality and is sometimes idealised. It is on the point of conversion to the ideality. In this nidra kavya has suddenly made itself frequent.” (1053)

“T² at present has to deal with the following component situation.

1. The largest element to be dealt with is the old telepathic intellectual perceptions. These now are unable to insist on themselves and are no longer false trikaldrishtis, but perceptions of thought, tendency, intention, impulse, either belonging to the object or working on it from the environmental physical Virat or from the pranic and mental planes. Yesterday the inspirational thought was busy observing them and giving them their right place and scope. They have to be replaced by the intuitional telepathies.

2. The next largest element is the intuitional perceptions which are real[ly] telepathic, but which the intellect tried to represent by overstress as definite trikaldrishti of future action. These are now putting on their ritam and have begun to figure as accurate intuitions of present tendency etc and immediate or closely subsequent future action. This telepathic trikaldrishti of the future, however, can only be definitive if approved by the higher revelatory or inspirational ideality. Moreover they are vague about time and not quite full in circumstance.” (1054)

“The elimination of the intellectual atmosphere of the telepathy has begun. It will take time, but the difficulty is not so great as at first appears or as past experience would lead one to think, for the mentality now pervading the body is intuitive and not intellectual-vital; the intellectual element and atmosphere are brought in from outside, from the environmental mind.

The concession given to the intellectuality, led to a renewed intellectual interruption, but this has been very rapidly remedied, and it has served its turn in establishing a real will in the intellectual devatas in the environmental mind to seek for their own idealisation instead of resisting the idealisation of the adhar.” (1056)

“In Samadhi there was a massed development, in strong and firm type, of ideality in kavya, dialogue, narrative, reading etc; a first movement turning these from ideal phantasy into truth of a definite aim and utility in the purpose of the divine Yoga, at least in one first instance of combined reading and lipi (Indian News . . . nerv. [. . .]); also a first instance of strong, though partial legibility in persistent mass lipi, with

however the defect that its persistence did not amount to legible stability. Kavya developed remarkably, eg “What swoon has brought The key of many immortalities?” But the farther progress was hampered by the after effects of the intellectual reaction, as the thought-action in the intellect hampered the revelatory thought from acting.” (1056)

“Tapatya is being destroyed along with the intellectual element; but there is tapata. All trikaldrishti now contains its own effective tapas, and separate tapas apart from trikaldrishti is rarely employed. It is being eliminated, except to some extent in the action of will on the body. Tapas comes in the trikaldrishti only as if a sort of subordinate accessory, although really in the ideality both are necessary to each other and essentially inherent in each other. But the subordination is kept up in order to get rid of tapata. Once that is removed, the way will be open for an equal unified idea-tapas in the T².

Revelation with a stronger discriminatory power is now entering into the pure trikaldrishti, but it acts oftenest by a descent into the intuitive mind. Time, place, circumstance, though now often correct, are still pursued by intellectual error and uncertainty.” (1057-58)

“Great intensity of audition and mental vision of the personalities (devatas) that stand behind the action of the intuitive and intellectual mind and temperament in the sadhana. The truth of the developments thus seen is established by the subsequent result in the changes of the mentality.” (1058)

“Primary utthapana fluctuates from return of a certain strong exhaustion in the upholding prana, not the vital, but

the physical, and an expulsion of the fatigue tendency, which then clings only by the habit of muscular strain exhausting temporarily the body's force for motion, but not the upholding prana. For some days the exhaustion has held sway, tonight the elimination was again resumed." (1061)

5. May 13 – Prevailing of Higher Elements

"T² is busy with the telepathies. It is distinguishing two fields of telepathic knowledge. By identification (sanyama) with the physical plane of being, it feels accurately the tendencies etc that materialise in the object and determine its action; it can even see provisionally the presently future action to a certain extent, provided it does not miss the possibilities that are not yet in action, but may or will be in action. It can see which will prevail, provided no higher idea or will intervenes. Secondly, there are the forces of the lower mental and pranic planes. These it sees before they at all touch the physical; that they are true, it can see by feeling their reality and also because they translate themselves subsequently into intention, tendency, action, impulse, impression etc in the object observed. It is here that the danger of perversion by false stress is strongest, though it occurs everywhere, because the pranic especially have a vehement urge towards selffulfilment, the mental a strong intention to fulfil and belief in their success, and they convey this to the observing mind. But only a few can really act upon the object effectively and fulfil their aim. Their action is irregular; they often produce a subsequent partial effect or modify the immediate or subsequent action without fulfilling themselves as they had wished, or they fulfil themselves at other times, in another place, under other circumstances, even in other objects. Often

the object first influenced escapes, but another which has come into the field of the influence is entirely affected; it is as if the powers acting in him took up and carried out the suggestion which the powers acting in the first had rejected. The powers of the higher mental and pranic planes fulfil themselves much more frequently, powerfully and []* they have more of the truth in them. But in all this there is no absolute certainty of future trikaldrishti, though prevision after prevision may be fulfilled with unvarying accuracy for a long time; still it is only even then a prevailing certainty, a mental and moral, not an absolute and ideal certainty. Moreover in all this there is a will attending the idea and the will in the observer may help or retard, make possible or prevent the fulfilment; because the powers hostile to a result take note and resist more strongly and if they are stronger, prevail, the powers favourable to it take advantage, strengthen themselves and if the observer's will is strong, they prevail. All this is now felt, seen, participated in by the intuitive-inspirational or less easily by the revelatory-inspirational perception in the being. The element of revelation however is now increasingly present in the first or else attends it in the accompanying ideation" (1063-64)

"The initial conquest of vismriti is growing rapidly and irresistibly in strength. The obstruction is now falling back on the fear of the kamananda in the external physicality, its sense that the body will not be able to bear continuous or at least continuously intense kamananda. The only present justification is that the body does not feel quite at home with the grosser, too physical-vital, unidealised form which the ananda still tends too largely to take.

* MS frequently,

Rupa has now broken down two barriers, (1) the inability to proceed with its self-development which arose from a wrong attitude towards the processes actually employed and a haste to get done with imperfect movements; (2) denial of stability in perfection to all but very crude forms.

The development is proceeding steadily against every difficulty; all the old difficulties, presenting themselves as strongly as they can, are being overborne. Secondary initial stability as well as primary has been established in perfect, developed, dense and crude forms alike, but only in the type. Primary initial stability is when the object stands long enough for the eye as well as the mind to get a strong view and impression of it; it is momentary, of one moment. Secondary is when the object stands longer than is needed for this, lingers a moment or two and vanishes; it is a stability of two or three moments. Tertiary is when it stands for several moments. Final stability comes when the object stays as long as the will holds it.” (1066-67)

“Another attack from the external physical mind, but this was unable to take the old form of a lethargy of the tapas, relapse into inactive shama and prolonged cessation of the siddhi. It shaped into an upheaval of the lower ideal-intellectual confused-tapasic activity and an attempt to annul temporarily part of the gains of the ideality by a backsliding downwards of the active being. In kamananda it was unable to annul the conquest of the effects of vismriti, but succeeded in giving a fresh lease to the vismriti in itself, which was on the point of disappearing. The difficulties in the ideal conversion, which were disappearing, were also temporarily renewed. On the other hand the ideation gained and especially the perception

of the causes, objects and utilities of the opposition movements were immediately seen; there was no disturbance of the samata, except for one or two flying touches.

Samadhi limited by the attack. But sthula shabda conversation in the swapna reached a rapid frequency not before realised, – ordinarily the dialogue is in sukshma shabda of the nature of thought overheard, though really it is speech. This was speech overheard, but in single sentences or single question and response, not connected dialogue.” (1068)

“Rupa is attempting to develop variety and partially succeeding, but it is a variety of imperfect forms. Spontaneous manifestation out of the chidakash is beginning entirely to replace development by mental-physical pressure in the subtle physical ether. In this development lies the surety of a perfect siddhi.” (1069)

6. May 15 – Traigunyasiddhi

“Today is to be the turning point for a new movement, (1) developing what is yet imperfectly developed, (2) preparing the physical siddhi in its three other members, (3) developing new powers of the being.” (1069-70)

“Traigunyasiddhi. The intense Ananda of shama of the Mahasaraswati with the Maheswari basis and Mahaluxmi colour is now uniting itself with the strong tapas of the Mahakali bhava. A mediate equation has been arrived at, but the full Ananda of the ideal tapas is necessary before the final unification can be secure. It is notable that the Asamata now hardly even ventures to return except in touches of physical uneasiness, caused usually either by physical discomfort, eg, heat, lethargic pressure of tamas

on the brain etc, or by psycho-physical discomfort of the attempt of intellect to mix still with the ideality or to accompany it. The latter is rapidly diminishing and is at best occasional.

Sraddha in Bhagavan and in the higher shakti which he uses as one's own universal shakti, is growing to completeness. The lower shakti not yet unified with the higher, is occasionally shaken by doubt or coloured by it; but this is more doubt of the rapid effectuality than of the final effectuality. Something of the latter still exists in the shape of uncertainty, with regard to physical siddhi and life, but it is no longer positive asraddha." (1070-71)

"The power of simultaneous attention is now rapidly developing; it is seen that the thought in the ideality can easily be conducted and even more successfully conducted, when the mind is not absorbed, and can ordinarily coexist with the sense of the Ananda, especially the ideation and speech thought (this most, because it is most assured,) but also the T2. The gathering together of the mind stuff and the closing of it to other ideas and objects which is the nature of absorption, is no longer necessary for the full force of the thought to reign. The habit still continues, but it is diminishing and has received its death blow. On the other hand when the thought is occupied not only with itself, but with the object of sense or in some action, as in reading, writing, conversing, this gathering and closing is more ready to intervene. Here also, however, there is a strong beginning and already a rapid growth of the elimination. Nihsmarana Ananda is also insisting on regularisation and normality, but chiefly in the sahaituka, because there it is more intense.

A flood of action of the intuitive and inspirational lipi, unstable for the most part or with only a primary or secondary stability, pursued by the suggestions, serving only to show the complete ideality of the lipi even at its lowest. Amidst this much revelatory lipi now taking its place as an inferior movement, and beyond lipi manifestation of the superior ideality which takes no account of the intellect, forestalls its action and eliminates its substances. The inferior ideality [is]* that which takes up the whole intellectual action and transforms it into vijñana; it is limited by what the intuitive intellect might have done; the superior takes up the inferior and is not limited by the possibilities of the intuitive mind. The inferior ideality does in its own right what the intuitive mind does by derivation from the inferior ideality, but the inferior ideality itself is only a selection from the greater range of the superior.” (1072)

“Ideality extends in spite of the intellectual obstacle in T2 with a more frequent decisiveness in the details of the telepathy. The ideal tapas begins to disengage itself more decisively from the old enveloping case of the mind-stuff. Lipi trikaldrishti slightly strengthened.

Vishaya now acts intermittently in all its parts, but still slightly and without enlarging its action.

The action of the ideality continues in the primary utthapana holding at bay the attempt of fatigue to lay hold again of the upholding prana. The hold of reaction of pain and stiffness on the body continues, but is being diminished and prepared for dissolution.

Action of ideality on the fragments of roga. They try to

* MS which

recur, but cannot decisively materialise; some are unable to materialise at all.” (1074)

7. Advance in Abhyasa – May 18 (Utthapana-Mahima, Laghima, Anima)

“In a continuity of five hours or so of walking, coming upon the constant abhyasa, more broken, of the past many days, fatigue in the upholding prana was shown to be now merely a shadow, fatigue in the body could only hold if there was relaxation of the utthapana shakti. Even then it was less fatigue than a pressure of the pain of stiffness in the muscles. In relaxation a sort of manomaya laghima without mahima upholds the body, and this force allows the reaction, although it is noticeable that the force of the reaction is diminishing. When the utthapana shakti of mahima-laghima takes possession, – and it now ordinarily holds the body, – all fatigue and reaction disappear and there is only the pain of stiffness which sometimes decreases and is suppressed, sometimes increases, but does not affect the unrelaxed body.

Utthapana of position is still too much afflicted by the pressure on the deficient anima, still too little supported by mahima in the laghima to be prolonged.

In Samadhi a great and solid advance. Dream reading (narrative and monologue) became perfect, except that it has to be hastily read, the lines disappearing or receding from the direct view as soon as the sense is grasped; but otherwise they are perfectly complete, massed, consecutive, coherent, forming a complete and often a long story or discourse, though occasionally the opening or the close is not read. On the other hand if there is an attempt at stability and

deliberate reading, the massed print becomes either instable or incoherent. Dialogue also was perfect, though not so long and complete.” (1077-78)

II. 21 May – 14 July 1918

1. Review of Revival of Obstruction to Siddhi – May 23rd

“For some days there has been a strong revival of the obstruction to the whole siddhi, but specially the ideality. The object is to enforce the old rule of a recurring period of relapse, enduring usually for a fortnight more or less, or even longer, and the method is to enforce a sort of lethargy of unresponsiveness in the mind and physicality by which first, if possible, all action shall be obstructed, secondly, whatever action is enforced by tapas shall be imperfect and marred by the old asiddhi, thirdly, as a result things which seemed to have been eliminated shall be revived, thus discouraging the faith and the tapas. The first object has not been gained, because in spite of periods of cessation, the tapas has insisted and the action of the ideality has been enforced even in this adverse condition, but the other two objects have been partially and temporarily gained. The action of the ideality is no longer free, but dependent on tapas and a struggle with the lethargic obstruction, the revived action of the intellect has vitiated the perfection of the ideality and even touches of imperfection have come in the first two chatusthayas. Nevertheless the siddhi advances and no longer behind the veil, as formerly in periods of relapse, but openly, though with apparent concessions to asiddhi used for strengthening the siddhi. The principle of subconscious progress has been eliminated, but the principle of finesse still continues.” (1086)

“Strong tapas which was hitherto discouraged, because it brought the tapatya, is now being encouraged and the

remnants of tapatya are being transformed into forcible prolongation of right tapas. Accordingly the brihat satyam of T² is becoming as complete as it can be without perfect ritam and without the play of the superior ideality. For that combination alone can give all the right data in their right place including tendencies which are latent or obscurely implied and eventualities of which there is no present sign. The intimations of the mental and rajasic planes like those of the physical are receiving their right measure of satyam and it is now seen that all have their truth, except certain speculations, as to present and past especially, which are the intuitions of what might have been and may possibly be as the result of past intentions and tendencies, but do not correspond to any actually accomplished event.” (1087)

2. Gnosis Action

“The gnosis is now taking up all the thought through the pragmatic form of the intuitive mentality; universalising that in the half and half intellectual ideal type, – but intellect not prevailing, fixed into the ideality; the mechanical intuitivity is almost entirely dismissed except in the T³.” (1095)

“Arogya is steadily gaining in force, but with a slow pressure. The fragmentary rogas encircle dully in the subtle pranic atmosphere and touch or menace, but only hold now and then in certain residuary recurrences. The intestinal complaint is constantly reaching the vanishing point and then resuming hold, but there is nothing like the past violent returns.” (1096)

“Only the tapas and the trikaldrishtic thought and perception remains to be similarly illumined; this has begun,

but its progress is interrupted and obstructed. There is a speech thought of the nature of vani expressing the trikaldrishti which is still of the intellectual ideality or intuitivity and subject to error, but that comes only in the inertia of the mechanical mentality. This mechanical passivity has to be got rid of, all has to become an ideal *çamamaya* activity. Passivity of the mind has now served its purpose, the mind has become a silent channel; only the obstruction of the physical brain atmosphere preserves the dull habit of this passivity, a tamasic persistence in an inert misrepresentation of the old *çanti*.” (1097)

3. Dasya and Ideality – 27th, 28th June

“The dasya is now being perfected and made vivid; first, the dasya of the worker and instrument is made complete and perfect. To that is added the dasya of the power, dasi iswari; the difficulty was the insufficiency of the aishwarya and consequently of the sense of the Ishwari, but now the relative and progressive aishwarya is for the time being accepted. The dasya to the Guru is also added and is uniting with these forms. The dasya in the relations of friend (raised to brother, bandhu), vatsalya, father etc are being prepared for perfection and unity in the madhura. All has to be taken up into the madhura. This movement can only be perfect when the sense of the presence of the Ishwara is allowed to be *nitya* in its directness and vividness. At present the Ishwara still acts from behind the Shakti.” (1100)

“Ideality recovered itself. In the Samadhi, symbolic figure of a dark (blue-black) moon with a shapeless reproduction of it below; above-round the small sphere a

blaze of sunlight on one side. This meant the dark Soma (intuitive mind-orb, ananda consciousness, with the jyoti involved in it), emitting the jyoti, the other the intellectual reflection. The suryamandala is the symbol of the vijnana. The ideality was of this character.” (1102-03)

4. The Action of Surya Ananda and Chandra Action

“There is as yet no sign of the fulfilment of the proposed advance; but a siege and a reduction of ideality to the intuitive mentality, chandramandala. There has even come a touch and strong persistence of the old asamata, physical but with a nervous and emotional excitement of the physicality containing all the old symptoms. It has a curious symbolic form as of a small circular touch on the middle of the breast like a rupee, trying to extend rays of asukha and asanti, but prevented for the most part by the tapas. This is followed by an attempt to throw in scattering currents of dukkha as through subtle nerve currents. The whole disturbance comes from an illegitimate attempt from outside to bring the action of the chandramandala to replace the surya action.

The blaze of the surya action is now taking possession, forcing aside the minor soma action. The attack of the asamata falls away from the surya blaze; it subsists only by a reflex of the ineffective chandra action which is easily attackable by the old deficiencies. The blaze brings also the light of the trikaldrishti.” (1103-04)

“There is now a descent of the Surya towards the sunlit intellectuality, for this has to be taken up as the mental base of the ideality and the whole mentality illumined into a silent

channel and then a logistic form of the gnosis. Wherever the surya ideality or the illumined intuitive intellect does not act, there the chandra intuitivity with its infinite of possibility and incertitude is still active.

Surya is taking possession also of the sun of the imagination.” (1104-05)

“The Surya power is now also acting as tapas on the obstacles to the Arogya and the utthapana, but these are strong and persistent in their pressure.” (1105)

“All the movements of the Ananda are being taken up by Surya. For some time the Chandra was being excluded whenever it came; and for that reason, the intensities fell away; for all the intensities were chandramaya; but now the intensities are also being reduced to the sun-ideality. Forgetfulness is still strong; but the partial conquest of it is being taken up, although the dependence on memory and attention predominates.” (1105-06)

III. July. Yoga Diary

1. Source of Disease – Role of Tapas – July 1st 1919

“The attack of the rogas of cold, cough, eye-disease are now attempting to materialise in the night, taking advantage of the slightest exposure, because then owing to sleep the tapas is not active and the prana is more vulnerable. This night owing partly to previous tapas the attack was neither so successful nor so forcible. Eye disease is now operating in the sukshma showing there its symptoms and trying to impress them on the physical body by the sraddha in the disease; it is combated by tapas and by sraddha in arogya and is not so far successful except very superficial[ly], and this slight superficial result is now more easily removed by tapas as soon as the body rises. It is now quite evident that the source of disease is psychical, not physical; it is due to failure of tapas, idea of ill-health, weakness of the prana-shakti, faith in ill-health in the physical body. Faith with knowledge from the ideality is now powerful to combat it, though not yet entirely to eliminate; for the body is still subject to the mental suggestions from the outside forces.” (1106-07)

2. Dasya Tertiary & Obstacles in Memory – 6th to 10th July

“Tertiary dasya is now becoming very intense in its power; there is little questioning as to what should or should not be thought, done or spoken, but only the force compelling the thought, act or speech and its acceptance by the yantra. This is strongest in action, weakest in speech, because speech has always been for a long time past spoken mostly without reflection or thought from the speech centre

and not the thought centre, the latter only cooperating sometimes or in a vague fashion, but only recently has there been some beginning of the idealised speech.

In samadhi much and increasing activity of rupa. In antardarshi, in which as in jagrat rupa has long been violently obstructed and almost suppressed, there is now a stirring. But samadhi is now a little inactive.” (1112)

“Indications of fresh initiations of progress in the morning. The dasya is now rapidly growing in intensity; perfect tertiary dasya of thought is coming with the growth of the highest logistic ideality. Primary dasya has long since been taken up []* into the secondary, the Jiva into the Jiva-Prakriti (primary dasya is when the jiva acts consciously in obedience to the prakriti as the executrix of the Ishwara or to the Ishwara acting through the varying forces of the prakriti or those which she guides or drives as an imperative force). The secondary dasya in which the Prakriti uses the instrument and itself obeys the Ishwara, but guided as if from behind a veil and more immediately using her own forces for the satisfaction of his ganas, the devatas, is now coming to a close; it is being taken up into the tertiary dasya. This is now an action of the gnostic devatas in the Prakriti with the sense of the Ishwara immediately behind them; but the Ishwara also begins again to be directly manifest in the guidance and the Person. This is growing; meanwhile the Prakriti is unifying with the Purusha and the Ishwara directly or through the Deva-shaktis driving the instrument with an absolute and immediately and intensely felt decisiveness of control as if it were being pushed by him

* MS or

with his hand upon it and it vibrated with the ananda of the touch and the driving. This is in thought and still more vividly in action. Some shadow of the old dasyas persist in a subordinate sensation.” (1112-13)

“In the afternoon a complete invasion of the deeper and deepest nidra by the samadhi; all was to a greater or lesser extent idealised. In the lighter depths complete ideality and an almost complete initial coherence of lipi etc. In the deeper nidra a more forcibly imposed and sometimes broken ideality. Coherence has set in; the incoherence is chiefly in incompleteness and fragmentation; the thing begun goes on well enough, but is suddenly broken off and another lipi etc starts in its place; but the chaotic entire incoherence was only occasional and immediately tended to change to coherence. Dream is being regularised and interpreted so far as it goes, though subject to fragmentation, or is replaced by vision.” (1114)

“The tertiary logistis is developing itself, but on the third or lowest scale in its three forms, the intuitive, inspired and revelatory forms of the intuitive revelation. This is in spite of the lowering of the system and a dull inactive siege of the substance of intuitive mentality (on which the gnosis is acting to transform it) by the environing intellectual forces. These produce no intellectual thought, but only semi-intellectualised motions of the intuitive mental stuff, with certain dull memories of the asamata. The capacity of the system to respond when vehemently forced to touches of asamata suggestion is therefore not destroyed, nor can be till the physical mentality is idealised without any remnant of intellectual suggestion.” (1115)

“The obstacle to the memory is the clouding of a certain substance of mentality which gets into the way of the rest of the consciousness: the ideality can concentrate completely on thought the power of thought and yet have plenty of power of attention for other simultaneous experience; this is the principle of multiple concentration in a general embracing infinite consciousness, the divine vijnana. Initially in a very restricted type this is beginning. As the remnants of the old mentality disappear as a result of their present constant progressive diminution, dilution and exclusion, the simultaneous mental and bodily consciousness will be without farther obstacle, except that of sleep, which is already conquered in the type, but has to be conquered in the universality” (1117)

“The sukshma gandha is stronger and has a more essential hold than before, but is not []* free yet to develop its new power, the physical obstruction is still heavy and effective. Rasa is as before, but more rapidly varied when it is allowed to come. Sparsha too has begun, but so far in the old touches.” (1117)

3. Arogya – July 12

“Attack of roga, violent in the subtle body. There is an intense struggle between roga and physical health, the latter supported by the tendency to arogya. The occasion is the exposure to damp cold air at night; the old bodily tendency wishes to reply at once with fever, cold, cough, etc, the health force wants to get back to the state after Alipur yoga when

* MS yet

the body was impervious to illness and get rid of the subsequent morbid sensibility. The ideal arogya itself is a different thing which yet waits to take direct possession of the body.” (1120)

4. Trikaladrishti Tapas

“In the morning progress only in trikaldrishti tapas. The system lowered to the intuitive mentality; in that mentality the habitual mind set to work and all its excesses and stresses set finally right, then this habitual mechanical intuitivity rejected for the pragmatic intuitivity. **This finality was effected by every suggestion being at once stripped of certainty; it fell then to its right proportion; the habit of insisting because many suggestions proved correct, was finally killed; whatever recurs will now be an involuntary habit of response with no vitality in it, a suggestion from outside unable to command credit.** The pragmatic intuitivity is being similarly dealt with and replaced by the real intuitivity. As yet the highest intuitivity has not been separately handled for finality. The next difficulty is the insistence of a mental intuitivity responding to the gnosis or rather catching at it before it is formed on its own plane. This is possible because that was always the real nature of mental thought and the whole mentality is not yet possessed by the gnosis. This action is henceforth mainly that of the highest or truth reflecting intuitivity which has taken into itself the abandoned mechanical and pragmatic action. The truth reflecting intuitivity is now put into its proper place. It has to be replaced entirely in T² by the ideality: but in this

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

operation there are still considerable difficulties. The chief is the persistence in the stuff of the intuitive mentality of the habit of catching at the gnostic light instead of allowing it to manifest in its own way, on its own level and illumine the mentality. The other difficulties are incidental and secondary, but considerable. They all arise from old habits and limitations.” (1122)

“Sharp continuous and recurrent pain acutely localised in one spot on the left side of the stomach; yielding slowly but not quite to local pressure of tapas. Ananda, but an ananda dominated by the sense of pain, rather than dominating the raudrata.” (1123)

5. Review of Siddhis (Yoga Diary) – 15th July Onwards

“Today is supposed to begin the finality of initial perfect gnosis in the highest logistic ideality by the firm beginning of T². This is due for fulfilment in the second half of July. The two first chatusthayas are at the same time to begin their higher and fuller perfection, – they have already the fundamental perfection in samata, the fundamental completeness. K.A is to confirm its continuity and intensity and be a basis for the regular working of the other Anandas. Karma is to develop its already developing action, Krishna Kali to deepen and possess the system, Ananda Brahman to fill in with the Ishwara. The other siddhis are still uncertain of development, but the fight with the obstacles of arogya is to continue with a necessary result of advance in the tapas of Arogya. Practically all the siddhis are ready or almost ready for advance except the two most difficult parts of the Sharira and the outward Karma.” (1125)

“Vishaya is again renewed with strong gandha and taste of perfume. These two vishayas may now be considered established, however small the present range of their action.

Strong struggle with the roga difficulty. The pain in the side tried to prolong its continuity and represent itself as the sign of some organic ailment, but immediately disappeared every time ideal tapas was applied. Pain in response to pressure in this part of the body persisted, but has also disappeared suddenly. Throughout there is evidence of increasing force of arogya tapas, but it is not yet able to eliminate the roga with a decisive beginning of finality” (1126)

“Today is to be a hollow between two waves; there is a siege of the system by the external mind armed with all that has been cast out; but this comes now no longer in the shape of the old intellectual mind, but a semi-idealised intuitivity translating into mental and physical terms all the rejected suggestions of the partial ideality which supports the lower order of things, drawing from a perversion of ideal intuitions their justification. For everything in the lower order has its justification in a truth of gnosis expressing something in the Infinite.” (1126)

“There is a strong attempt to restore asamata attended by a great violence of suggestion of raga and dwesha; it is not supported by the Purusha or the personal Prakriti, but has been able to produce asamata in the outward physical mentality. These things are still possible because of the persistence of intuitive mentality in the stuff of the physical consciousness; that can only be secure against mental suggestions by a partial personal siddhi cut off from the external Nature or by complete idealisation.” (1127)

“The ideality has resumed its work; it is taking up into the mixed intuitional form of ideality, mixed by the presence of mindstuff with its limiting suggestions, the truth-reflecting intuitivity and itself is being taken up by the highest logistis. The inspirational intuitivity suggested by the external mind remains as an obstacle, but is, when it comes, attacked and half transformed by the gnosis. Its power is in all those things that have not yet in the Abhyasa been assumed by the highest logistic gnosis” (1127)

“The depressed lowness of the system has given occasion for another and furious attack of the environing intellectual powers, with a forced physically mental asamata in outworks of the system, vibrations not belonging to the system, but imposed from outside, also asraddha not in the Ishwara, but in the siddhi of the ideality. This has been expelled by a resort to rudra tapas of rajasic anger in the Shakti. Both the relapse and this resort have been recently predicted in the trik. and the lipi, the latter almost daily in an insistent lipi. The result has been unexpectedly a momentarily complete conversion of the physical mentality into the ideal form[,] the very siddhi obstinately obstructed for the last several days.” (1127)

“The siege of Roga continues, but chiefly in the subtle physicality: the effects on the dense body are occasional, sometimes strong, but thrown out by the tapas after a short struggle. Only in the two still chronic ailments is there as yet a permanently successful obstruction; but in the centrality the effective pressure of Arogya-tapas increases with a sort of slow, but always perceptible steadiness.” (1128)

“Vishaya (physical) in jagrat antardarshi attained in

touch to a great plenty; all the subtle results, suggestions, sensations of sparsha, except the actual sthula incidence. This too occurred freely, but only in habitual rupas. It is noticeable however that nothing came which had not previously been gained in past years by sadhana, only they came with a greater force, frequency and intensity. In swapna there is now more frequent and forceful sparsha. Sravana is obstructed both in antardarshi and full jagrat; it is rare even in swapna.

An attempt at a higher Thought confined to the centre of the thought above the head and a withdrawal of that which forms in the brain region of the subtle mind or is occupied with penetration to this region. This was the normal gravitation because here the thought assumed a satisfaction of present living actuality, while above it had a higher, but remoter less physically satisfying quality. The attempt to take up T² there failed initially and there was a brief relapse to the mass of possibilities and incertitudes, but all this is now taken up by a fiery thought, ideal of the pragmatic nature. This T² is telepathic, but correct except for certain confusions contributed by an understrain of intuitive suggestions which are for the most taken up and half-justified, half-corrected immediately or with a little difficulty. The centre thought now predominates and gathers round it at its own level all other thinking, but sometimes descends to give its own character to thought manifested in the lower levels or regions of the subtle body.

At night renewed action of coherence and ideality in the dream state.” (1129)

6. July 20, 21st – Phenomenon of Multi Samadhi

“Ananda in samadhi constant in lighter depths, spontaneously recurrent in deeper swapna, but interrupted by nidra in the deepest swapna. The ananda tends to draw the mind back to the body, but then there occurs often a phenomenon which is now growing, the double or triple samadhi, in which the outside world is experienced accurately in an outer consciousness of sleep, by the sukshma and not the sthula indriya. The inner consciousness remains in swapna, a deeper is in sushupti of some kind, for the most part swapnamaya sushupti. Sometimes the outer world is experienced by the subtle sense with a fringe of waking physical sense. At times there is a division of the consciousness between the outer physical and the inner dream mind, the latter withdrawn into swapna and sleep, the former still aware physically on the outskirts of outer sound, touch or experience.” (1133-34)

“Drishya of the panchabhuta, mass and karma, the pranic ether and some of its elementary incidents, wind, rain etc is now recommencing. This brings in three of the long suspended vishayas. The other vishayas are coming forward, but with no widening range. Sravana is the most difficult, because the physical ear is beset by physical sounds in the daytime and cannot easily distinguish the slighter subtle sonances.” (1134)

“The lipi is still logistic, but a higher than the logistic ideality is entering into it attended by a diviner splendour of light and blaze of fiery effulgence. This may be called the hermetic gnosis. Its essence is çruti or divine inspiration, as the essence of logistis is smriti, divine mnemosyne. One

remembers at a second remove the knowledge secret in the being but lost by the mind in the oblivion of the ignorance, the other divines at a first remove a greater power of that knowledge. One resembles the reason, is a divine reason, the other is [of] the nature of prophesy or inspired interpretation.

Sparsha is now abundant in the three things formerly gained by the sadhana, touch of subtle water and fire, touch of light things, eg insects, thread, wind, both of these strong, vivid, materialised, effective on the physical body, and other touches not materialised, but having a certain physical result of sensation; subtle in intent, sthula in result, but not with the full density. Some of these sparshas are however on the verge of materialisation. All this action was formerly regarded as an inferior insufficiency by the intellectual impatience, but is now accepted as a stage towards the full sparsha. The old drishya of the pranic ether is also resuming its plenty. The çravana seems to be awaiting the silence of the night for its manifestation; but the sthula hearing is becoming exceedingly acute and comprehensive and there is a hint of sukshma sound behind its abundance.” (1136)

“Farther Sadhana in the morning discontinued through pressure of work. This is a defect which the consciousness has not yet overcome, owing to deficiency of the multiple concentration.” (1138)

“It is now noticeable that when the Ananda occupies the brain there is no oblivion; when it pervades the rest of the body, but not the head, oblivion becomes possible.” (1138)

“Rasa acts now with some frequency, though without an entire freedom. Definite rasas are coming with increasing

ease and variety. Gandha is for the present obstructed. An old siddhi, sparsha at a distance, sukshma or sukshma-sthula in incidence, felt by the subtle body and conveyed by it in the same moment to the physical sense: there is however no division, it is felt as one touch by the united sukshma and sthula sense.” (1138)

“Rare instances of çravana of a new kind. Attempts at jagrat sukshma speech, not yet articulate or fully audible. Thunder in the ears. The old persistent, unceasing loud cricket sound in the room, once rejected as a physical sound, is again heard, and is now clearly marked as sukshma. The thunder in the ears is followed by a great intensification of the physical hearing.” (1139)

7. Violent Attack of Roga

“Yesterday there was a violent attack of roga trying to materialise itself in digestive disturbance leading to nausea. This was cast out by the tapas after some fifteen minutes or more; it left a slight transient residue, followed by a strong health state. This morning the attack was of the diarrhoeic tendency, with all its concomitants of jalamaya, agnimaya, vayumaya disturbance. The revelatory tapas was applied to correct the sanskaras of the bodily mind and very rapidly the attack was overcome without its ordinary reaction of constipation. Some slight recurrent residue of tendency remains, but not enough to trouble the system. There is a great increase of tapas supremacy in the dealing with roga. If it can be extended to the digestive perversion and the central weakness, the Arogya will have its first complete basis.” (1139-40)

IV. 27th July – 13th August 1919

1. Principles that Work when there is Relapse

“When the relapse brings back to a former state, there are always three conflicting principles at work, the habit of rebuilding laboriously what was broken down, the method of remanifesting rapidly the past siddhis by a rapid repetition of some of the steps by which it had been formed, the immediate remanifestation with fresh progress. The second tends to prevail, but less in the undeveloped siddhis; the third is only in its infancy.” (1150-51)

2. Dream Vision – July 30

“At night a splendid fullness of moving in dream vision; [absolute]* perfection, colour, reality[,] intensity of scenes, objects, people, living creatures in an ordered succession as if seen by one moving through a new world, the pranic worlds or else the bhuswargas. Afterwards again dream of the ordinary kind, though always with a certain kind of coherence.” (1152-53)

3. Progress – July 31

“The programme for the month has been in part accomplished, in part half accomplished, the other half begun but not completed, in part partially or entirely baffled by the obstruction. On the whole the forward movement prevails or is increasing in strength. The physical obstruction is the great obstacle.” (1154)

* MS *absolutely*

V. August. Balance of Progress

1. First Chatusthaya upto Seventh Chatusthaya

“Once the delight of failure is put in its right place, as an *anandamaya* perception of passing circumstance and step of the siddhi free from tamasic acquiescence, the last remnants of asamata can be abolished. Affection is the only thing that brings in a touch of the fear of amangala, but this is now a slight external suggestion.” (1154)

“*Second Chatusthaya.* Complete except for the divine hâsya, aishwarya and the full sraddhâ in the swaçakti; these defects are due to the insufficiency of force in the devi-bhâva.” (1155)

“*Third Chatusthaya.* Gnana is in itself perfect in revelatory gnosis, capable even of the hermetic gnosis, but is held back and descends so as not to outstrip too much the T². T² is advancing to the revelatory power. It is already preparing its final freedom from mentality, normally gnostic and drishtimaya, but burdened with the persistent recurrence of the intervening old mental deficiencies or lower forms of the gnosis. Samadhi fluctuates, sometimes ideal, vigorous, abundant, then again for days together overpowered by nidra. In nidra dream is usually almost coherent, sometimes quite coherent, sometimes fantastic in coherence, sometimes orderly; when the ideality is active or presses on the system, dream-vision comes or dream is changed into vision.” (1155)

“*Fourth Chatusthaya.* Saundarya is established in bhava, but fluctuates in intensity and varies in character; physically there is no advance except in one circumstance.” (1156)

“*Fifth Chatusthaya*. Mental Kali finally and permanently established, Krishna darshana in the being intermittent in its manifestation. Karma is limited to personal action and some force of tapas in outward things. Kama is personal, but not yet moved towards exteriorisation.” (1156)

“*Sixth Chatusthaya*. Brahma sight is full of the Purusha, but only sometimes contains the Ishwara seeing.” (1156)

“*Seventh Chatusthaya*. Suddhi is practically complete except for the body and the vijnana; essential mukti complete, but not the mukti of the Nature, as in the physical being and its most physical mentality, recurrence of tamas and something of rajas and sattwa are still visible. Bhukti is almost complete. These completenesses are fundamental, not a completeness of degree or of content.” (1156)

2. Roga – Attack in the Eye

Aug 2

“An attack of roga on the eye. Twice materialised and momentarily healed first by intuitive, then by inspirational Tapas of the revelatory kind, it managed to hold by a disposition to and some actual watering, but no effusion.” (1159)

Aug 3

“The roga made many fresh attacks, but was increasingly overpowered by Tapas; it is being reduced to the fragmentary character. No actual watering except early in the morning, very slightly, but still a disposition to watering and occasional attempts at heat. The causes of increased affection, strain of the eye, glare etc are being got to increase instead the force of

the arogya. Arogya Tapas is changing to the ideal character. The thick obstacle of the most physical prana with its sanskara of roga is being pierced and broken up by the light of ideal tapas. The movement is [one]* of strong prevalence, not yet of absolute finality. In the central rogas Tapas is resuming its operation, but not yet effective for sensible progress.

In the morning drishya of pranic akasha, full of small life; insects, butterflies etc so stable and vivid as often to be not easily distinguishable except by their multitude from terrestrial forms. Birds also, but not so stable, vivid, easily distinguishable as pranic beings.” (1159-60)

Aug 4

“The attack in the roga tried to prolong itself, but only with a slight success. Ideal and idealised Arogya tapas prevailed over the roga. Roga since attacked in other forms, but in all after some brief and apparently strong materialisation the Tapas was able to dismiss it from actuality, eg, a spell of cough, catarrh, not in fact but sensation. – Pain of the breast manifested repeatedly and was allowed for the sake of the raudra ananda. Pressures once intolerable are now filled with the Ananda; they then find it difficult to persevere, diminish and rapidly disappear. – The same state in the central rogas. –

In Samadhi, seated, ideality, then in reclining nidra. Afterwards strong universal action of the highest gnosis in all depths, thought, speech, T², thought dealing with rupa, or lipi. Lipi was ideal, for the most part of the highest gnosis. Rupa at first telepathic turned to the gnostic content. Rupa

* MS *once*

was pranic and chhayamaya, eg a shadowy hand taking a shadowy bag, shadowy mountains and lakes, a great curving raised line of ground in daylight of chhayamaya, all sufficiently stable.” (1161)

Aug 7

“Gnosis rose to the third intensity of the logistic revelation. ... Even the suggestions of the subconscious physical mind are thus translated into light of gnosis. The lipi therefore which fixed the 5th & 7th as crucial dates for the gnostic siddhi, is amply justified in fact and in detail.” (1163)

Aug 10

“The eye attack has succumbed to the gnostic Tapas. This struggle has founded the true basis of ideal Arogya and of the whole physical siddhi. The gnostic method is being applied initially to all the members of the sharira; but the whole bodily consciousness has to be converted before it can make rapid headway.” (1165)

Aug 11

“The difficulties are being rapidly put aside. Laxity of the system no longer of itself brings on discontinuity, but only when it is supported by pramada, mental distraction.” (1166-67)

“The one thing now really to be conquered is the loose mental distraction, a habit and not a necessity of the system. This gained in the evening, was brought out in full and prevented the complete actual continuity. It is assisted by the old desire of the physical mind for release from tapas, rest by inertia.” (1167)

VI. 14 August – 24 September 1919

Yoga Diary

1. Obstacles in Movement towards Pure and Perfect Action

Aug 14

“ T^2 is now increasingly correct within the logistic limits. But there is the old defect of descending, now not into the mind, but to the lower border intensities open to mental suggestions, for the transformation. All work of progress should be done from the highest attained siddhi, the high lifting up the low, not the low working towards the higher siddhi. This has indeed begun and is even established in the subjectivity but not with a pure and perfect action” (1170)

Aug 15

“Hermetic logistic ideality took preliminary possession of the T^2 . This action at once brought to bear effective gnostic tapas on the body. But the lower action still insists, has yet to undergo transformation. The survival of the tamoguna in the body is the chief obstacle; it brings not the absolute, but a relative aprakasha, apravritti, pramada, moha.” (1170)

“Samadhi is half advancing, half stopping under the same difficulty. Once there was the old vision of long continuous connected scene, but not this time in a rapid panorama, but steady as in actual life and changing only by the slow and regular movement of the witness through its environment. Towards the end, however, it was invaded by

present suggestions and suffered from some fantastic incoherence and mutability, but more in the event and occupying figures than in the scenes. Last night there was a fall back to strong fantasia of present suggestion, though the physical circumstances and happenings were perfectly coherent and rational in their ensemble, connection and changes. In the afternoon for two days there was a difficult gnosis limited to thought and lipi and today a strong overmastering by disputed nidra, after some success of restoration. Occasionally in all these imperfect siddhis there are suggestions not immediately followed up of new development and progress. The obstacle interferes and drives back towards asiddhi.” (1175)

2. September – Progress made in Physical Mentality

“Absolute finality is not yet gained in the first chatusthaya, for the fragments of external touches of asamata are able to touch the physical parts of the physical mentality, nor in the second for the Devi Bhava is pushed down to the old mental form and that survives in the sense of the body even when the rest is in the ideal Devibhava.” (1181)

“The ideal traigunya siddhi is increasing, physical tamas giving more and more place to çamas, but the entire union of the three gunas is not absolute, because the physical mentality is still not wholly changed into the gnosis. These asiddhis are yet becoming more and more interruptions rather than permanent deficiencies.” (1181)

VII. 1 – 29 February 1920

1. Rapid Change but Siddhi yet to Emerge in Full Force

“The psychic suggestions, telepathy, vyapti, prakamya, possibility, doubt, denial etc are all being rapidly changed into the form of the revelatory logistis. There is a strong tendency to the interpretative form.” (1188)

“One day of lapse (12th), another of trouble of recovery. Eye .. malady, bleeding of nose, constipation; the will prevails only with a struggle.” (1189)

2. Definitive Stage Attained in Siddhi with some Fragments yet of Asiddhi

“Today closes the third week of February and completes a definitive stage of the union of samata, shakti and vijnana. The asiddhi is not entirely exiled, but has lost its power to hold except for touches and a momentary (in the first two) or a brief (in the third) interval. Negative Asamata is only a touch and nothing more, but defect of sama ananda is still possible for a short while.” (1192)

“There is also some preparation for the overcoming of the obstruction in Ananda and Arogya. In saundarya and utthapana the definitive effectivity has not come, but primary utthapana is being prepared for its basis by the steady pressure on the habit of fatigue. There the old strenuous defect of anima has little hold; it comes only in fragments, little as pain, mainly as stiffness. Fatigue is the chief asiddhi.” (1192)

“Shakti shown in resistance to an attack of many remnants

of roga. Only three still survive at all in fact, the eye-watering, the stomach affections and the central weakness. All except the last are much reduced, and even the last is much modified in force.” (1193)

“An outburst of the highest revelatory lipi, vivid and powerful beyond anything yet seen in the jagrat bahirdarshi.” (1194)

“Magnificent drishya in the deep and deepest swapna samadhi, scenes, happenings etc, great stability, perfection, sometimes chhayamaya of tejas, sometimes vivid with some jyoti in the tejas. A little force of chhaya however everywhere. Afterwards dream but with much coherence.” (1195)

VIII. 1 March – 10 April 1920

Yoga Diary

1. An Analysis – Yoga brought to the Effectivity of Vijnana

“The Yoga has been brought up during the last month to effectivity of vijnana. This vijnana is that of the lowest total stage of the triple ideal supermind, the domain of the luminous reason. First, there was the disappearance of the old intellectual into the intuitive mind and buddhi, and not only the thought-being, but the whole being including the consciousness in the body, the physical Ananda was brought up finally into this form, to the total exclusion of the old buddhi, sense and bodily consciousness. Here sattwa of the mind was changed into semi-luminous prakasha and jyoti of the mental intuition, inspiration and revelation, rajas into stress of tapasic will and impulse, tamas into a passive or a heavy shama. Tamas alone preserves in the more physical part of the being something of its old inertia and darkness, not entirely changed into passivity with involved or quiescent prakasha and tapas. This tamas is the cause of the persistence of the physical and other asiddhi.

And simultaneously the lower vijnana which represents the intellect in the forms of the ideal mind was developing its greater powers and finally turned into the ideal reason. At first this was done with a lower ideal intuition, discrimination, inspiration, revelation which have been developing for a long time, weighted, chequered, shot through, hampered by the defects of the intuitive mentality of the manasa buddhi. The lipi was the first to get clear of

the manasa, in the bahirdarshi waking state, the internal antardarshi jagrat followed long after, next the script, next the thought-speech, finally, the thought-perception and only yesterday and not with an absolute perfection the trikaldrishtic thought-perception.” (1200)

“T² is now able to act with certitude, but this is not yet complete; the old telepathic form still labours to predominate. Telepathy of thought is developing, but chiefly of thought impulse, feeling, intention, not of pure thought; the whole mind of animals can be seen, but only partially the mind of men. Here there is still a wall of obstruction through which there is a forcing of prakamyā vyapti. Concentration is necessary for this siddhi” (1202)

“Thought and writing no longer interfere necessarily with the body’s smarana, but only when there is a total absorption in the writing etc or when a cloud of mental stuff comes in to interpose an element of the old formless abstraction of mind which attended absorption in a single subject or occupation. This is no longer a necessity, but a survival of habitude.” (1205)

“A remarkable progress has been suddenly made in T² by the taking up of the mediary form by the highest drishti. There is now a mass of certitudes of various degrees and qualities, but governed by an increasing force of absolute certitude. The element of over or under stress remains, but is now made subordinate. The element of struggle in the adjustment is being removed and a comparatively smooth and anandamaya development on the higher scale has been given a firm foundation.” (1212)

“The T² thought-perception is being rapidly fixed in

the ideality, but the incertitude still encourages the outside mind to send in the lower forms of the vijnana and even lesser mental movements. These as they come in are seized on and idealised, and all forms are now compelled to bear the drishti and there is a spontaneous discrimination of the limits and character of the truth on which they insist, so that when this process is complete, under and overstress may exist in them, but will not delude the witness and thinker. The process however is still incomplete. At the same time certitude of immediate result and movement is gaining greatly in force and amplitude. This must be the next movement to insist always on sight and certitude. When it is complete, there will be the completion of the ideal reason.

All forms of the rupa are idealised, except the crude, and this after some relapse is again and more firmly becoming vijnanamaya. It is unideal only in the process and in some occasional results of uncertain formation. On the other hand swapna Samadhi has been violently invaded by dream and oppressed by mentality, fantasy and incoherence.

Sraddha *bhagavati swashaktyam* is approaching completion, but there is still doubt as to the immediate power and the eventual fullness of yoga siddhi and karma siddhi.

The crude lipi is idealised and even in the process of uncertain formation there is only a momentary survival of the mental matter which is now become a suggestion rather than a real element.

The mental state is being at times brought back in the laxity in order to be overpowered by the drishti.

The Shakti is acting in the physical siddhi, and rupa etc, but as yet is not able to get rid of the obstruction

T² is extending itself to distant trikaldrishti as far as that is possible in the ideal reason.” (1213-14)

March 28

“T² is now acting with considerable accuracy but insufficient force of certitude in the drishti. The lower movements persist, but their inadequacy is so evident that their persistence is only due to physical laxity and habit.” (1220)

2. Important Development in Sraddha

“Sraddha is complete, except for an element of besieging doubt about sharira and karma, amounting more to the perception of a possibility of limitation than to denial of the siddhi. There is however some element of doubt as to whether all may not be cut short by death of the body. Devibhava is there in basis, but incomplete by lack of full force, especially of ishwarabhava.” (1220)

3. Overcoming Difficulties in way of Vijnana

“April 1. This month is set apart for the overcoming of the final difficulties in the way of the vijnana.” (1222)

“The siege of the mentalised physical tamas is exceedingly violent in its obstructive obstinacy, the siddhi proceeds in a few outbreaks in the midst of this tamas, and it is only yesterday that the Tapas has turned with an equal determination to get rid of the physical disability. The atmosphere of the physical mind is no longer allowed to give for long a sanction to it; but it still holds strongly to the atmosphere of the physical and to some extent of the psychic prana, and this effects a siege and retardation of the siddhi. Each day there is some

decisive progress.” (1222)

“Samadhi still struggles with more and more success, but still a very difficult success against nidra and tamas. Tamas more than nidra is now the real obstacle.” (1223)

IX. 7 – 26 June 1920

Yoga Record

1. Progression Especially in Terms of Ananda

“The discontinuation of the record for about two months marks a time when the Yoga was slowly proceeding against a strong obstruction in the physical consciousness. At no time did this obstruction amount to a gap in the process of the Yoga, a complete discontinuity (of more than hours) or a relapse in the old manner. It was not an arrest, but a retardation of the rate of the progress, and due principally to the necessity of an assimilation of steps rapidly taken, a dealing with intellectual remnants and an action on the last serious assault of the unrepentant and unconvinced environing opposition. There was a quickening at the end of May and the first six days of June has each been marked by a great particular step in advance; today there is a rapid but sure general advance, the result of the more or less covert or impeded work of April - May and its weakening of the obstacles.” (1225)

“The tertiary dasya has replaced the earlier stages, but it is of two kinds, dasya to the ganas moving the Prakriti, and dasya to the Ishwara controlling, moving and embodying himself in the Shakti. The çraddha in the Bhagavan is complete and in the power of the Shakti to the extent of the will to accomplish of the Ishwara. The personal Shakti is felt to be insufficient, but it is becoming one with the sufficient universal Shakti. Faith in the sharira and karma is qualified only by the doubt as to the prolongation of the life and the extent of the karma. The first is only a strong external suggestion getting

its strength from the abnormal persistence of the digestive roga; the second is a real restriction of the çraddha” (1226)

“Ananda powerful and persistent all the morning. More intense and often very intense with smarana; when mind occupied either suppressed with predisposition of the body to it, or half-suppressed or present with a lesser insistence. Often the mind occupied, but with a part of the physical consciousness fully aware of the intense Ananda. More firmness of continuous pervasion; for a long time the inner physical fibres penetrated and possessed by the Ananda.” (1228)

“Ananda of the interpretative fashion acclimatised in the body. Physical Ananda is now of three moulds, interpretative, revelatory and as a survival the inspirational and (rarely, almost never) other lower kind[s] of vijnana..” (1229)

“Ananda has hitherto fluctuated between periods of intensity and periods of depression. Formerly the latter used to last for long periods, now there is only comparative depression on alternate days and fluctuation in the day itself, – greater strength in the morning, less with much interruption in the afternoon and evening, at night cessation or only occasional presence. The depression on alternate days is being eliminated. The continuity in the morning is every day greater and tends to conquer the oblivion; even when writing the body retains except in great absorption of the thought-mind the physical Ananda.” (1233)

“An Ananda of a much greater potentiality of continuity, pervasion, largeness and intensity felt on the vijnana summit and descending into the sukshma body, but this is unable to make itself except at intervals intimate to the system.

Meanwhile the constant possession of the sthula body by the revelatory has been taken away and that body is empty except of a greater tendency of response. The sukshma body is visited by a more continuous Ananda less affected, except at first by want of smarana or attention, more pervasive from above, more naturally intense, affecting the sthula without being established in it or possessing it, but not yet organised nor having a firm close hold even of the subtle body.” (1235)

2. Asamata in Physical Consciousness

“Insistent suggestion of asamata – amounting to dukkha in the prana and impatience in the buddhi – in the physical consciousness, not radical but strongly disturbing the outer physical fibres. This dukkha is now mingled with ananda when it enters the system and cannot preserve its pure character. Its recurrence however is a retardatory phenomenon foreign to the new settled course of the sadhana. Suggestion also, but less violent of asraddha, amounting in effect not to radical asraddha but to disbelief in the method, absence of the feeling of a possessing guidance by the Ishwara – that is felt as before behind a veil or only at the summit, – and a sense of the possibility of postponement of siddhi. At the same time it is felt that a greater siddhi is preparing.” (1235)

3. Stronger Force of Siddhi

“The government of the Devatas is giving place to the direct government by the Ishwara, but there is not yet the constant presence” (1237)

X. Record from 1926-1927 (December - January) (Part Three)

1. Possession of Supramental Life Energy in Body is Key to Transformation

“When the fullness of the supramental life-energy is in the body, then all difficulties will be reduced to nothingness.

It is the life-energy in all the body, not only in the seven centres that is demanded. Once in all the seven centres it cannot fail to pour through all the body.

It must take possession of all the cells, the flesh, muscles, bones, blood, nerves, skin, hair; then the body will be ready for transformation.

The life-energy to be firmly founded today in the last centres. The rest to follow in the next three days.

==

These things are author[it]ative suggestions; it depends on the energy and the adhara subject to the divine sanction from above whether they are fulfilled in the time fixed or have to wait for a later period.

==

If founded, all the remnants of the old illnesses and pains and bad habits of the body will disappear altogether and no new ones will be possible.” (1245)

“There is nothing complete yet done in the material physical Nature, and yet till that is done, there will be nothing complete in finality anywhere. Many things are established, but even the most advanced need the last touches or even

many last touches.

==

There is still the problem of the physical material, the flesh and the organs. These have to become unassailable and invulnerable; that to be settled in its self-maintenance independently of food by one means or another.

==

Today, one at least of these problems ought to be settled in effective physical principle. There can be no sense of security till that is done.

—

Monday next. An ascending scale till then. The ascent today. No more for the present.

—

The ascent began, but it has been interrupted as usual by an attack. No matter; it will overcome, almost immediately overcome. It is a matter of the nerves which can still be touched by pain and suffering.

[In the margin beside the above paragraphs, Sri Aurobindo wrote the following note, then cancelled it:]

Observe: the flow of the energy has begun, but is still subject to interruption. That interruption should disappear today.

Youth and beauty manifest in the face, but are interrupted. That interruption must begin to disappear entirely today.

Make way for the Supreme Force. It will take up your responsibilities.

—

Today. The difficulty finishes today. The rest afterwards.

—

Get rid of the representative. The higher power can do its work.

==

Monday [3 January 1927]

The supreme Force descends. The difficulty is finished. The representative imperative still obstructs, but it is ready to disappear.

Today it disappears. Not altogether, but fundamentally and in principle it disappears. It is needed no more.

—

The supreme Power is taking up all the movements. It will turn them into the Truth. No effort is needed, no aid from the mind or any of the instruments; even the individual consent is no longer needed.

—

Tuesday

The fulfilment has undeniably begun. Till the 7th January this present development; the last mental clearance, the first final opening.

Wednesday

All has been cleared of what was left of the pure representative; only a colouring, an attenuating edge remains in the interpretative imperative. This has to disappear and will disappear, as the true form develops. If something lingers for a time, it will be of no potency and of no importance.

The full light in the interpretative, today – The full power in the imperative tomorrow.

Thursday. Jan 6.

What has been promised has been achieved. There remains the perfection of the supreme supermind taking up the supreme supramental supermind, the development of the Trikalsiddhi Tapas and the manifestation of the Gnosis. This from today to the 12th.

The fullness achieved has come on the 6th one day earlier than anticipated, but on the day promised. What was promised for the 7th was the completion of the first curve (or second, (1) 25 - 3d (2) 3d to 7th (3) 7th to 12th). Tomorrow therefore the appearance .. of the gnosis in the action of the supreme supermind

==

For her peace and surrender.” (1246-48)

2. How Gnosis Proceeded as Recorded in Month of January

“The gnosis has taken hold of the lesser movements of knowledge; not yet of the supreme supermind or the greater movements. It will do that now in spite of all difficulties.

The gnosis taking up the supermind means the Trikalsiddhi-Tapas.

—

After the 12th these difficulties will disappear.

==

It is the doubt that interferes. In spite of the doubt I will accomplish. Now.

==

Saturday. Jan 8th.

I have prepared the ground for the gnosis. The fulfilment begins today in the face of every denial.

Sunday Jan 9th

The taking up of T³ by gnosis has already begun. It will be initially completed today. All these menaces will utterly disappear in a few days.

This is the beginning. The rest will develop automatically throughout the evening and night.” (1249)

“As the gnosis of thought progresses, gnosis of the heart, the will, the vital movements will begin to develop. Here also the first touch was given this morning.” (1250)

Jan 11th

“The curve that was to have ascended till the 12th seems to have abruptly ended. A confused working in obstructive mental material seems to have taken its place.

==

Yet it will be fulfilled. Today the T³ in the supreme supermind and gnosis. T² begins on the same level. This is contrary to all appearances, but it will happen.” (1250)

Jan 12th

“In spite of all opposition what has been promised is effected, only initially yesterday, it is true, but more completely today.

The supreme supermind has taken up the supreme supramental supermind and all the other inferior movements and is itself being penetrated by the gnosis. Substantially done in all other thought action, this process is taking up T³ for its transformation. T² has begun on this level, but that is not yet perfectly apparent.

Today, complete T³ in supreme supermind gnosis, initial T² in gnosis, increasing T² in supreme supermind gnosis. These three things.” (1250)

“Mark that the dependence on the critical verifying mind decreases. Verification is becoming automatic, criticism also automatic. Both will soon be entirely gnostic. The next curve is from the 12th to the 16th , another from the 16th to the 21st, another from the 21st to the 24th , yet another from the 24th 25th to the 28th . The last of this month is from the 28th to the 31st.

—

The final dealings with this body begin from today. The first stage of them finishes with the end of the month.

==

And with her body it begins from tomorrow. At present it is the preparation of the forces.” (1251)

Thursday

“There is undoubtedly a large scale progress in the thought-siddhi and all its instruments. The form of the supreme supermind is about to be universal, only the substance of gnosis in it is still insufficient.” (1251)

The development of the gnosis above and in the supreme supermind can alone conquer the obstruction in its last lines.

==

That will be done. Tonight the inception of this movement.” (1252)

Friday

“Today the health and Ananda will develop. Tomorrow the evidence will be undeniable.

The attack on her body yesterday flatly denies the “Thursday” prediction. In this body there is evidence of control, but not of any final progress. The obstruction to finality is still successful, still obstinate.

==

For this body the evidence is tomorrow; for hers it is veiled and will only appear day after tomorrow.” (1252)

Saturday

“It is evident also that a kind of gnosis is taking possession of T²; but there is still an immense amount of work to be done. There is too a kind of gnosis descending from above, but it is not yet free nor rich in circumstance nor absolute to the mind in its conveyance of certitude. There is also some gnosis of T³. All these things however although they begin to come more rapidly and freely, are still initial, hampered and poor in affluence.” (1253)

Sunday

“Doubt is acute as regards the physical siddhi.” (1254)

3. Significant Observations Recorded

“It had been predicted that something would be done in six days for the healing in her body, that is by the 17th, and in fact a great relief and amelioration is evident; but not the decisive cure that had been taken to be the sense of the promise.” (1255)

“The crisis in her body continues in all its adverse acuteness. The causes seem to be not personal, but due to circumstance favouring blind surrounding physical and vital physical influences.” (1256)

“The adverse crisis continues in great violence.

In this body there seems to be a turn for the better, not yet final and decisive. A certain overmastering Ishwara influence already dominantly successful in certain directions, control of functionings etc, is extending its activity to the remaining fragmentary illnesses.” (1256)

4. Adverse Movements come and their Effect

“The difficulties now experienced, difficulties mainly of obstruction, will disappear today and tomorrow.

—

The body has still not shaken off entirely yesterday’s sudden attack of fatigue and pains of fatigue. The energy is unimpaired, the fatigue and pains can be dismissed, but they return as soon as the body rests after long walking.

==

In spite of all appearances tomorrow will mark an immense stride in the Arogya-siddhi.” (1258)

“There was some appearance of a beginning of the disappearance of difficulties, but an adverse wave arrived and this movement ended.

—

Only the Arogya is slightly better, but whether this movement is permanent or not cannot yet be decided. Previous experience and present perception are against the idea of permanence. A gradual progress is the sole thing visible.

—

In the night a violent reaction. All thrown in doubt preparing the revival of a chaotic half-intellectual movement full of the mixture of falsehood and incertitude.

==

Monday Jan 24th

The adverse movement continues. Especially T² and T³ seem petty in their achievement and full of error and incertitude. It is doubted whether gnosis is at all manifested or anything but a mixed mind and supermind with at most a few true supramental movements.” (1258-59)

Jan 25th

“In the morning after a violent struggle continuing from the last few days, the conviction of falsehood began to lessen. Thought in the supramentalities and supramental began to arrange itself in the gnosis as had already been done with thought in the intuitive forms and processes. All these movements no longer exist in their initial and independent forms, but have been taken up into the supreme supramental and supreme

supermind. The highest interpretative imperative acts as an intermediary force, lifting the former into the latter.” (1259)

Jan 27th

“Today a great revival. A vertiginous rapidity of progress in many directions. The attack of obscurity, resistance of the universal inconstancy, refusal of the universal inertia, obstruction and conservatism of the material negation are beginning to lessen and even where they persist and intervene, cannot resist the progress. The past effects may still continue for a time, the future is not theirs. The four Powers that resisted now appear more clearly, – the Dragon of the nether foundations who preserves the old Law intact till the will of the Supreme is manifested, the Sphinx of the eternal questioning, the Night of the eternal negation, the Rock (stone Purusha, inert Shiva) of the eternal inertia. Still they are there, but a first victory has been assured against them.” (1261)

Jan 29th

“The opposition of the Four Matter Powers is being wrought into assent; but the process has necessar[il]ly slowed down the action which tends often to flicker down into quiescence.” (1262)

XI. Record from 7-22 April 1927

1. Conditions for Rapid and Decisive Change

7th April

“There must be an entire submission to the transforming Power and the transforming process. However tedious it may [seem], each step, each recoil is inevitable; nothing is done unwisely or vainly in the economy of the supreme processes.

There is a sure means of distinguishing the truth from the falsehood. Pause and refer to the Light of the gnosis.

The truth that comes may not be all the truth, but it is that which is needed and effective at the moment.

==

Entire passivity first, a passive surrender.

Entire equanimity next, an absolute samata.

An entire and harmonised strength of the divine nature

An entire faith in the Supreme and his Divine Power, in the process and the result of the process. These are the four conditions of the rapid and decisive change.” (1265)

8th April

“The conditions are satisfied to a sufficient degree. The next steps are now possible which will make them perfect.

First the decisive T^2 , the exact T^3 , the perfect thought in the gnosis or at least in the supramental gnosis – ie the three degrees intuition, supermind, gnostic supermind, if not yet in the fourth or supreme degree of divine gnosis.

Second, the consciousness gnostic in all the body and all the environmental atmosphere.

Third, the gnostic Power in the body for the transformation of the body.” (1265)

9th April

“Passivity is now practically complete; surrender in the physical consciousness a little less, but still almost complete.

Equanimity is moving towards automatic completeness but is still imperfect.

Faith is limited and poor .

Strength is there, but neither harmonised nor complete” (1266)

10th April

“The equanimity is almost entire.

Faith has greatly increased, but is not absolute.

Strength is harmonised and in a way completed, but in a form that is still mediocre.” (1266)

12th April

“A still more perfect equanimity.

Faith more settled, more complete, but still not absolute, awaiting knowledge.

Strength confirmed, but vague and formless.

Passivity complete” (1267)

14th April

“Only mechanical movements contrary to passivity, equanimity and faith occur; usually they are thin and without substance.

Strength is still not continuous except in the old lesser form.

There is still a lack of the guiding Power; except at times all seems to be done by the mechanism of the forces with only an intervention of the smaller physical godheads and voices.” (1268)

22nd April

“First experience of entire gnostic intuition and supramental reason with supramental observation and a supramental recipient in the physical nature.

—

Intuition and supramental reason (all the grades except supreme supermind) are being steadily founded in a first integral movement.

Supreme supermind has also commenced its integral foundation.” (1270)

2. Important Notes regarding Rapid Transition from Oct 24-31

24th October

“A day of great and rapid progress. The supreme supermind forms have begun to be normalised and taken up by the gnosis. T² has made some, although still a hampered progress. T³ is now normal. Telepathies are becoming automatic but still need for their manifestation a slight *sanyama*. Ananda (*sharira*) rapidly progresses. Samadhi has made some advance.” (1271)

29th October

“A day of relaxation, dismissal of out-of-date elements and preparation for the descent of gnosis into the overmind system.

These four days are for the transition to gnosis. Afterwards the whole system will be perfected and applied before there is the ascent to the supermind plane.” (1272)

31st October

“The supermind is increasing in the supramentalised movements and gnosis in the supramental movements.

Ananda is taking possession and becomes automatic, needing only memory or a little attention to act at once. All vision, hearing, smell, taste, touch is now anandamaya; even all that is seen, heard, sensed is beginning to be felt as full of ananda and even as if made of Ananda. Sahaituka Ananda of all except event is now automatic. Ahaituka Ananda within the body shows signs of reaching the same state, but has not quite reached it. This is the only physical siddhi that promises to be soon initially complete; for arogya is still hampered by obstinate minute fragments of illness.” (1273)

Glossary

1. *agnimaya* – fiery; pertaining to the *bhūta* of *agni*; (*rūpa* or *lipi*) composed of or containing the **akashic material** called *agni* or “fire”.

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

3. *ānanda brahman* – the realisation of “Brahman as the self-existent bliss and its universal delight of being”, the last member of the *brahma catuṣṭaya*; the divine Reality (*brahman*) realised as a supreme and all-pervading *ānanda*, also called *brahmānanda*.

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

5. *Aniruddha-śakti* (Aniruddha-shakti) – *Mahāsarasvatī* as the *śakti* or *devī* expressing the *Aniruddha* aspect of the **fourfold īśvara**.

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

7. *asamatā* – inequality; lack of equanimity; defect or

failing of *samatā*; sometimes restricted to **passive / negative** *asamatā*.

8. *aṭṭahāsyam* (attahasya; attahasyam) – loud laughter, “the laughter that makes light of defeat and death and the powers of the ignorance”, an element of *Mahākālī bhāva* or *Caṇḍībhāva*, and the principal form of *devīhāsyā*.

9. *bhagavati svaśaktyām* (bhagavati swashaktyam) – (faith) in God and in the power within oneself.

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

11. *Caṇḍī* (Chandi) – fierce (feminine of *caṇḍa*); “the fierce one”, an epithet of *Kālī*.

12. *candramaṇḍala* (chandramandala) – the orb of the moon (*candra*), symbolising **intuitive mind**.

13. *chāyāmaya tejomaya* (chhayamaya tejomaya) – shadowy-brilliant *rūpa*; *tejomaya* mixed with an element of *chāyā*.

14. *cidākāśa* (chidakasha; chidakash) – the ether of pure consciousness (*cit*); a subtle ether (*sūkṣma ākāśa*) or “inner space” behind the *cittākāśa*; its accessibility to the mind in *antardarśī jāgrat* and *svapnasamādhi* and its mention in connection with the *cittākāśa* suggest that the *cidākāśa* referred to by Sri Aurobindo is the ether of *cit* on the mental plane, not on its own highest plane.

15. *dāsī-īśvarī* (dasi-ishwari; dasi iswari) – slave-girl and queen; she who serves and rules.

16. *dāsyā* (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*.

17. *devī bhāva* (devibhava; devi-bhava; devi bhava) – the *devī* or divine *śakti* manifest in the temperament in a combination of her four aspects (*Maheśvarī*, *Mahākālī*, *Mahālakṣmī* and *Mahāsarasvatī*), another term for *daiivī prakṛti*, gradually replacing the earlier *Caṇḍībhāva*.

18. *devīhāsyam* (devihasya; devi-hasya; devi hasya; devihasyam) – laughter of the Goddess, “the laughter of the Shakti doing luminously the work of the Divine and taking his Ananda in all the worlds”; a union of the four kinds of *hāsyā* proper to the four aspects of *devī bhāva*.

19. *divine mnemosune* (mnemosyne) [Greek] – divine memory; the goddess of Memory, mother of the Muses.

20. **gnosis** – “a power above mind working in its own law, out of the direct identity of the supreme Self”, a faculty superior to *buddhi* or intellect, possessing not only the “concentrated consciousness of the infinite Essence”, but “also and at the same time an infinite knowledge of the myriad play of the Infinite”; (in 1919-20) the supra-intellectual consciousness (also called **ideality** or *vijñāna*) with its three planes of **logistic**, **hermetic** and **seer gnosis**, each successive level being more “intense and large in light, imperative, instantaneous, the scope of the active knowledge larger, the way nearer to the knowledge by identity, the thought more packed with the luminous substance of self-awareness and all-vision”; (in most of 1927 before 29 October) a plane of consciousness usually referred to as above the **supreme supermind** and descending into it to form **supreme supermind gnosis**, also rising to the “invincible Gnosis of the Divine”; (in April 1927) a term encompassing three degrees of **supramental gnosis** (corresponding to planes later redefined as parts of the **overmind system**) and a fourth degree of **divine gnosis**; (from 29 October 1927 onwards) equivalent to “divine gnosis”, a grade of consciousness above **overmind** (but sometimes distinguished from **supermind**, which occupies a similar position) and descending into it to form **gnostic overmind** or **gnosis in overmind**.

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

22. **hermetic gnosis** – same as **hermetic ideality**.

hermetic ideality – (in 1919) the second of the three

planes of **ideality**, the plane whose essence is *śruti* (**inspiration**), later called *śrauta vijñāna*. Whereas the **logistic ideality** “remembers at a second remove the knowledge secret in the being but lost by the mind in the oblivion of the ignorance”, the hermetic ideality “divines at a first remove a greater power of that knowledge”. The first “resembles the reason, is a divine reason”, the second is said to be of the nature of “inspired interpretation”.

23. **Ideality (gnosis)** – “a power above mind working in its own law, out of the direct identity of the supreme Self”, a faculty superior to *buddhi* or intellect, possessing not only the “concentrated consciousness of the infinite Essence”, but “also and at the same time an infinite knowledge of the myriad play of the Infinite”; (in 1919-20) the supra-intellectual consciousness (also called **ideality** or *vijñāna*) with its three planes of **logistic**, **hermetic** and **seer gnosis**, each successive level being more “intense and large in light, imperative, instantaneous, the scope of the active knowledge larger, the way nearer to the knowledge by identity, the thought more packed with the luminous substance of self-awareness and all-vision”; (in most of 1927 before 29 October) a plane of consciousness usually referred to as above the **supreme supermind** and descending into it to form **supreme supermind gnosis**, also rising to the “invincible Gnosis of the Divine”; (in April 1927) a term encompassing three degrees of **supramental gnosis** (corresponding to planes later redefined as parts of the **overmind system**) and a fourth degree of **divine gnosis**; (from 29 October 1927 onwards) equivalent to “divine gnosis”, a grade of consciousness above **overmind** (but sometimes distinguished from **supermind**,

which occupies a similar position) and descending into it to form **gnostic overmind** or **gnosis in overmind**.

24. **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.

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

26. **jalamaya** (jalamaya; jalamay) – watery; liquid; consisting of or relating to **jala**.

27. **jīva** – “the living entity”; the soul, the individual **puruṣa**, “a spirit and self, superior to Nature” which “consents to her acts, reflects her moods”, but “is itself a living reflection or a soul-form or a self-creation of the Spirit universal and transcendent”, an expression of the “principle of multiplicity in the spiritual being of the one divine Existence”; the **jīva** as a partial manifestation of the **īśvara**, participating in all his powers as “witness, giver of the sanction, upholder, knower, lord”, is also “the meeting-place of the play of the dual aspect of the Divine, Prakṛiti and Puruṣa, and in the higher spiritual

consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction”.

28. **K.A.** – abbreviation of “Kama Ananda” (see *kāmānanda*).

29. *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 (*ahankāra-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*.

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

31. *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”.

32. *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”.

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

34. **logistic ideality** – the plane of **luminous reason**, the lowest of the three planes of **ideality**; its essence is *smṛti* (**intuition** and **discrimination**, the latter often regarded as inherent in the former) and it has three levels with three or more forms of each, based on various combinations of intuition with **inspiration** and **revelation**, the higher faculties of *jñāna*. On each successive level, “the lower first calls down into itself and is then taken up into the higher, so that on each level all the three elevations are reproduced, but always there predominates in the thought essence the character that belongs to that level’s proper form of consciousness”. The logistic ideality of 1919-20 may be correlated with the “intuitive” level of **higher mind** in the diagram on page 1360 (c. 1931).

35. *madhura* (madhura; madhur) – sweet; blissful; short for *madhura rasa*, the sweet taste perceived by *rasadr̥ṣṭi*; short for *madhura bhāva* or *madhura dāsyā*, the relation of ecstatic love and surrender to the Divine that brings the highest experience of “the sweetness and intimate control of the divine Personality”.

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

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

38. *Mahēśvanī* (Maheshwari; Maheswari) – one of the four personalities of the *śakti* or *devī*: the goddess of wideness and calm, whose manifestation in the temperament (*Mahēśvanī bhāva*) is the *pratiṣṭhā* or basis for the combination of the aspects of *daiiv̄ prakṛti*; sometimes short for *Mahēśvanī 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 *Mahēśvanī* was usually her manifestation in another *śakti* as part of the preparation of the *pratiṣṭhā* for the full *daiiv̄ prakṛti*.

39. *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*.

40. *manomaya laghimā – laghimā* (the *siddhi* of lightness and freedom from fatigue) in the mental being.

41. *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*.

42. *pañcabhūta* (pañchabhuta) – the five *bhūtas* or “elements, as it is rendered, but rather elemental or essential conditions of material being to which are given the concrete names of earth [*prthivī*], water [*jala*], fire [*tejas* or *agni*], air [*vāyu*] and ether [*ākāśa*]”.

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

44. *pramāda* – negligence; confusion; distraction.

45. **revelatory logistic** – having the nature of **revelatory logistic**.

46. **revelatory logistic** – the highest level of **logistic ideality**, where **revelation** (*dr̥ṣṭi*) determines the predominant character of the working of the **luminous reason**.

47. *ṛtam* (ritam) – truth, right; right ordering; truth of

fact and arrangement; “ordered truth of active being”, one of the three terms expressing the nature of *vijñāna* (see *satyam ṛtam bṛhat*).

48. *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 *rūpadṛṣṭi*) 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*]”.

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

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

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

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

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

54. *śamomaya* (shamomaya) – full of *śamas*; peaceful.

55. *sors* [Latin] – same as *sortilege*.

sortilege – divination by the random selection of playingcards; (elsewhere) a method of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of *jñāna*; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed sortileges among the “external means” that can provide “data for a past and future knowledge” (see *trikāladṛṣṭi*); although some sortileges required “a very figurative & even fanciful interpretation”, he took the results he obtained by this method

to be signs of “an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world”.

56. *sūryamaṇḍala* – the orb of the sun (*sūrya*).

57. T^2 – a union of two of the three elements of T^3 ; (in 1914) abbreviation of **telepathy-trikāladṛṣṭi**, a combination of the knowledge faculties of T^3 ; (usually, from 1917 onwards) abbreviation of **trikāladṛṣṭi-tapassiddhi**, representing a united action of the higher faculties of knowledge and will, with **telepathy** included in or replaced by **trikāladṛṣṭi**; in the last entries of 1927, this is associated with a “passive-active attitude . . . in which the Ishwara determines and the Powers [of the Overmind] may for a time resist and even modify temporarily what he has determined, but must now or in the end help to carry out his will”.

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

59. *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 *traigunyasiddhi*. 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”.

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

61. *tapata* – a form of **intellectual /mental tapas**, “an unisistent intellectual stress”, higher than *tapatya*.

62. *tapatya* – (in 1913-16) a form of *tapas*, sometimes associated with *Mahākālī bhāva* and with a “higher rudra intensity of knowledge, action, ananda”, described in its true

form as *saśraddhā śakti*, a “selffulfilling force which is sure beforehand of its result”, though there is also a “disinterested and instrumental Tapatya not depending on faith in the results”; an instance of the use of such a force; (in 1917-19) a form of **intellectual / mental tapas** intermediate between *tapastya* and *tapata*, defined as “the straining to know and fulfil” which, when desire is eliminated, remains “as an illegitimate prolongation and stress of what is received in the ideality . . . bringing false stress and falsification of values”.

63. **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”.

64. **tertiary dāsya** (dasya; dasyam) – (in January 1913) the third of four degrees of *dāsya*, “the dasya of the yantra [instrument], which cannot disobey, but is worked mechanically through an intermediate impulsion of Prakriti”, this indirectness being what distinguishes it from **quaternary dāsya**; (from September 1913 onwards, corresponding to the earlier **triple dāsya**) the highest of three forms of *dāsya*, “a complete subjection” to the *īsvara*, 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”.

65. **tertiary logistis** – same as **revelatory logistis**.

revelatory logistic – having the nature of **revelatory logistis**.

66. *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”.

67. *traigunyasiddhi* (traigunyasiddhi; traigunya-siddhi; traigunya siddhi) – the perfection of the *traigunya* or *triguṇa*: that part of the *mukti* or liberation of the nature in which, when the being has transcended the *guṇas* and is *triguṇāfīta*, the *guṇas* are transformed and unified so that “the three lower unequal modes pass into an equal triune mode”; *tamas*, *rajas* and *sattva* then “go back to their divine principles” in “three essential powers of the Divine”, termed *śama*, *tapas* (or *pravṛtti*) and *prakāśa*, “which are not merely existent in a perfect equilibrium of quietude, but unified in a perfect consensus of divine action”.

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

69. *udāsīnatā* – the state of being *udāsīna*; the indifference to the *dvandvas* or dualities that comes from “being seated above, superior to all physical and mental touches”, the second stage of **passive / negative *samatā***: “the soul’s impartial high-seatedness looking down from above on the flux of forms and personalities and movements and forces”, regarding the “passions of the mind as things born of the illusion of the outward mentality or inferior movements unworthy of the calm truth of the single and equal spirit or a vital and emotional disturbance to be rejected by the tranquil observing will and dispassionate intelligence of the sage”; indifference of various other kinds, due to “either the inattention of the surface desire-soul in its mind, sensations, emotions and cravings to the *rasa* of things, or its incapacity to receive and respond to it, or its refusal to give any surface response or, again, its driving and crushing down of the pleasure or the pain by the will”; see *rajasic udāsīnatā*, *sattwic udāsīnatā*, *tamasic udāsīnatā*, *triguṇāfīta udāsīnatā*.

70. *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*).

71. *vāyumaya* – gaseous; consisting of or relating to *vāyu*.

72. *vijñāna* (vijnana; vijnanam; vijnan) – “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 bṛhat*] of the divine existence”.

73. *virāṭ* – “the Shining and Mighty One”, *brahman* manifest in the first of the three states symbolised by the letters of *AUM*; the Self (*ātman*) supporting the waking state (*jāgrat*) or *sthūla* consciousness; the Lord (*īśvara*) pervading the external universe as the Cosmic Soul.

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

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

(*sūkṣma indriya*); short for *viṣayadr̥ṣṭi* or *viṣayānanda*.

76. *vismṛti* (vismṛiti) – forgetfulness, inattention.

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

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