

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 18

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“Light first, strength with the light, joy with the strength, love with the joy, the fourfold splendour. Who shall contain it within himself and give harbourage to all the Godhead? Who shall have the unfathomable calm that shall support all the light and neither be blasted by the fire nor spill it like an insufficient vessel? The strength, who shall be bold enough to bear it, mighty enough not to shrink from the terror and marvel of its works, great and sweet enough to turn its lion forces into the path of the Lover? Who shall be the sea of the universal joy and swallow up into it the poisons of the universe and his throat not even be blackened by the fire of the poison? Who shall know what the love is and take nothing out of it nor reject any face of love however strange and out of all experience it may be to the mind of the mortal? All this he must be before the Godhead of the future can descend. All else that promises to come are only glimpses of things that would intervene and take the great seat if they could or else flashes that mislead. The new age promises always, but is always the old age in another dress. This only can be the thing that is truly new born and the birth of a new humanity.”

– Sri Aurobindo
(CWSA 11: 1411)

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

I. Yogic Sadhan*

“AUM

I

The proper course of the Sadhan is just the opposite of the thing most people do and you have also done. People begin with the body and the prana, go on to the chitta and the manas, and finish up with the buddhi and the will. The real course is to start with the will and finish with the body. There is no need of Asana, Pranayama, Kumbhaka, Chittasuddhi, or anything else preparatory or preliminary if one starts with the will. That was what Sri Ramakrishna came to show so far as Yoga is concerned. “Do the Shakti Upasana first,” he said, “get Shakti and she will give you Sat.” Will and Shakti are the first means necessary to the Yogin. That was why he said always, “Remember you are Brahman,” and he gave that as a central message to Swami Vivekananda. You are Ishwara. If you choose, you can be shuddha, siddha and everything else, or, if you choose, you can be just the opposite. The first necessity is to believe in yourself, the second in God and the third to believe in Kali; for these things make up the world. Educate the Will first, through the Will educate the Jnanam, through the Jnanam purify the Chitta, control the Prana and calm the Manas. Through all these instruments immortalise the body. That is the real yoga, the Mahapantha, that is the true and only Tantra. The Vedanta starts with Buddhi, the Tantra with Shakti.

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

What the Will is you have heard. It is Shakti, it is not Vasana, it is not Cheshta. Vasana and Cheshta are the negation of will. If you have desire, that means you doubt the power of your Will. Brahman has no desire. He wills and all things happen according to his Will. If you have Cheshta, that means you doubt your Will. Only those who feel or think they are not strong, struggle and labour to produce an effect. Brahman has no cheshta. He wills and His Will spontaneously produces its effect. But it produces it in time, space and causality. To demand a result now here and under given conditions is Ajnanam. The time, space and causality of every event and its development have been fixed ages ago by yourself and Parameswara, when the Kalpa began. It is ignorance to struggle and try to alter what you have yourself decreed. Care not about time, space or conditions, but will, and leave the result to God who is your omnipotent, omnipresent and omniscient self. You are the individual God and He is the universal God. Nothing but God exists. Ekam evadwitiyam. Therefore Will implies Samata, absence of Vasana and Cheshta. Absence of Vasana and Cheshta implies knowledge. Until you have knowledge, you can never be safe against the return of Vasana and Cheshta.

The question is how to start. The Shakti is in you. Let her work and assist her by taking the right attitude. You are the Sakshi, Anumanta, Bhokta, and Bharta. As Anumanta, give the command, as Sakshi watch her work out the result, as Bhokta enjoy the result and as Bharta help her by maintaining the Adhar. Do not ruin it by tamasic udasinata or rajasic revolt. Be sure your Will can never fail to act. You are the Jnata: receive all knowledge that presents itself to you. Adopt the attitude I have described here and apply it to every individual

act of the sadhana or of life. You have nothing else to do. Kali will do the rest. Be not troubled, be not anxious, be not in haste, you have all eternity before you, why be in haste? Only do not be tamasic or idly waste your time.

II

I shall speak to-day of the Shakti or Will, since that is the foundation of Yoga. The Shakti is situated in the Sahasradala just above the crown of the head and from that seat of activity it works. Below it at the top of the brain is the higher Buddhi and below that, occupying the middle level of the brain, is the reason or lower buddhi, and below that, at the bottom of the brain, is the organ of communication with the Manas. We may call this organ the understanding. Knowledge, reason and understanding are the three parts of the brain. These functions are in the subtle body, but they are connected with the corresponding portions of the material brain.

In the chest just above the heart is the Manas, that is, the organ of sensation with its five subordinate Indriyas. Below the Manas, from the heart to midway between the heart and the navel, is the Chitta. From that point up to the navel and below it is the psychic or sukshma prana. All these are in the sukshma deha but connected at these points with the sthula deha. In the sthula deha itself two functions are situated, the physical prana or the nervous system and the annam or the material body.

Now the will is the organ of the Ishwara or living master of the body. It works through all these functions, through the Buddhi for thought and knowledge, through the Manas for sensations, through the Chitta for emotions and through the Prana for enjoyment. When it functions perfectly, working in

each organ according to the capacities of the organ, then the work of the Shakti becomes perfect and infallible. But there are two causes of weakness, error and failure. First, the confusion of the organs. If the Prana interferes in sensation, emotion and thought, then a man becomes anisha, the slave of the Prana, that is to say, of the desires. If the Chitta interferes with sensation and thought, then the sensations and thoughts are falsified by the emotions and their corresponding wishes. For instance if love interferes with the Buddhi, the man becomes blind to the truth about the person he loves, he is unable to distinguish between right and wrong, kartavya and akartavya, where the person is concerned. He becomes to a greater or lesser extent the slave of the emotions, love, anger, hatred, pity, revenge etc. So, if the Manas interferes with the reason, the man mistakes his sensations for just ideas or true arguments. He judges by what he sees or hears instead of judging what he sees or hears. If again the reason, imagination, memory and logic interfere with knowledge, the man is debarred from higher knowledge and wanders in the interminable circle of probabilities and possibilities. Finally, if even the Buddhi interferes with the Will, then the man is limited by the power of his limited knowledge, instead of moving nearer to Omnipotence. In brief, if a machine or instrument is used for a work for which it is unfit, for which it was not made or originally adapted, then it either cannot do that work at all or it does it badly; dharma-sankara is created. Now what I have described is the ordinary state of men before they gain knowledge. It is all dharma-sankara, confusion of functions, bad administration and incompetent and ignorant government. The Will, the true minister, is rendered a puppet of the lower officials who work each for his own selfish ends,

interfering with and hampering each other or dishonestly playing into each other's hands, for their own benefit and to the detriment of the Ishwara, the master. He ceases to be Ishwara, he becomes Anisha, the puppet and dupe of his servants.

Why does he allow it? Because of Ajnanam. He does not know, he does not realise what the ministers and officials and their million and one hangers-on are doing with him. What is this Ajnanam? It is inability to recognise his own true nature, position and authority. He began by being deeply interested in a small portion of his royal activity, the body. He thought "That is my kingdom." He became the tool of his bodily functions. So with the nervous, the sensational, the emotional and the mental, he identifies himself with each of them. He forgets that he is different from them and much greater and stronger. What he must do is to resume the reins of power, to remember that he is Ishwara, the king, the master and God himself. He must on this understanding remember that he is all-powerful. He has a mighty minister, the Will. Let him support and direct the Will and the Will will introduce order into the government and compel the officials each to do obediently and perfectly his own duty. Not of course all at once. It will take time. The officials have become so much used to confused work and misgovernment that at first they will not be willing to work properly and, secondly, even when they wish, they will find it difficult. They hardly know even how to begin. For instance, when you begin to use your will, what is likely to happen? First you will try to use it through the Prana, through desire, wish, hope, or you will use it through the Chitta, with emotion, eagerness and expectation, or you will use it through the Manas using Cheshta, struggle, effort,

as if you were physically wrestling with the thing you want to control; or you will use it through the Buddhi, trying to dominate the subject of your interest by thought, by thinking “Let this be”, “Let that happen” etc. All these methods are used by Yogins to recover the power of the Will. The Hathayogin uses the Prana and the body, the Rajayogin the heart, Manas and Buddhi, but the best method is none of these. Even the last of them is a second-best means and must entail struggle, failure and frequent disappointment. The Will is only perfect in its action when it works apart from all these, straight on the subject from the sahasradala, without effort, without emotion and eagerness and without desire. Each function to itself and Will is its own function. It always obeys the Ishwara but it acts in itself and by itself. It uses the rest, it must not be used by them.

It uses the Buddhi for knowledge, not for command; it uses the Manas for sensation, not for either command or knowledge; it uses the heart for emotion, not for sensation, knowledge or command; it uses the Prana for enjoyment, not for any other function; it uses the body for motion and action, not as a thing that can limit or determine either knowledge, feeling, sensation, power or enjoyment. Therefore it must keep itself apart and command all these things as a thing separate from all of them. These are merely a yantra, a machine, the Purusha is the yantri or master of the machine, the Will is the electricity or motor-power.

This is the right knowledge. How to use it I shall tell you afterwards. That is a matter of practice, not of mere instruction. The man who has dhairyam, calm steadfastness, even in a small degree, can gradually accustom himself to the

mastery of his machine by the Will. But he must first know: he must know the machine, he must know the motor-power, he must know himself. The knowledge need not be perfect in order to begin, but the elementary knowledge at least he must have. That is what I am trying to give you. I am explaining to you the different parts of the machine, their nature and functions, the nature of the Will and the nature of the Ishwara.

III

The Will when it begins to act, will be hampered by the Swabhava; therefore until you are able to act on the Swabhava, you will not, should not bring your Will to bear upon life. In other words while you are a sadhak of the Shakti marga, be a sadhak only; when you have got Siddhi of the Will, then first use the Siddhi to get perfection of the adhar, and when you have got perfection of the adhar, then use the siddha adhar for Karma, for life.

The Swabhava opposes the perfect action of the Will. Why? Because the nature of humanity is imperfect, only partly evolved, asiddha, and being in all its dharmas asiddha, the tamasic force of habit, tamasi dhriti, makes it resist any attempt to make it siddha. Humanity is evolving. Yoga is a means of carrying that evolution forward with great and victorious rapidity. But the imperfect Swabhava says, "I do not wish to be perfect, I am accustomed to imperfection and find it easy and comfortable." First, then, the Will seizes hold of the Swabhava and removes the obstacles in the way of its own perfect development and action.

As I have said, it first gets rid of the old samskaras of impossibility, the samskara, the ajnanam that I am man, not God, limited, not illimitable, helpless, not omnipotent. The

Will has first to say, “I am omnipotent, that which the Purusha commands, I can act”. For the Will is the Shakti in action, and there is only one Shakti, Kali herself, who is God manifesting as Divine Energy.

Knowledge, therefore, jnanam is the next stage to be considered. But before I come to that, let me finish about the obstacles in the Swabhava. There are not only the wrong Samskaras and the ashuddhi of the adhar, but the general nature of things has certain tendencies or laws in it which oppose the development of the Yoga as well as certain tendencies which help the development of the Yoga. There are three laws which oppose – the law of persistence, the law of resistance and the law of recurrence: there are three laws which assist – the law of gradual processes, the law of concentrated processes and the law of involved processes.

The law of persistence is this, that a rule, habit or tendency once established has a right to survive, a natural unwillingness to be changed or annulled. The longer it has been established, the longer it takes to root out. If a man has been yielding to the shadripus for many lives without any serious effort to dominate them or purify himself, then he cannot by mere wish or a mere rapid effort get rid of them and become pure and calm. They refuse to be so cavalierly treated. They say “You have given us rights in this adhar, and we persist”. Still more hard to deal with are those dharmas of the body which men call the laws of physical nature.

But the Will is omnipotent and if patiently, calmly and heroically exercised, will prevail. For the Will, I repeat, is – Kali herself. Therefore in the end it establishes by its action new rules, habits or tendencies which fight with and gradually

overcome the old. What then happens is that the old, though put down, weakened and no longer a real part of the nature, resist eviction from the adhar. They are supported by an army of forces or spiritual beings who surround you and live upon your experiences and enjoyments. This law of resistance marks the second period of the Yoga and, unless the Will has already become siddha and the adhar shuddha, is very trying and troublesome to the sadhak. For there seems to be no end to the capacity of resistance.

Here again the Will is bound to triumph, if it is supported by faith or knowledge. Even then the evicted habits and tendencies strive continually to re-enter the system and recover their lost seats of power and enjoyment. This is called recurrence. In proportion as the Will is siddha and the Adhar shuddha, the recurrence becomes weaker and less frequent or, when it comes, less prolonged. But in an impure adhar, or with an imperfect Will, the recurrence is often as prolonged and troublesome as the resistance.

On the other hand there are the three favourable laws. When a new habit or tendency is once established, it is the law that it shall develop towards strength and perfection. So long as it is struggling to establish itself, the Yogin may at any time become bhrashta, that is he may from error, weakness or impatience give up the struggle. That is the only fall for the Yogin. Failure, temporary defeat, is not bhramsa, so long as he refuses to give up the struggle. But once the right tendency is established, no man can destroy it, until it has enjoyed supremacy and its bhoga.

Still at first, while the Will is comparatively weak or unpractised, the progress must be slow. In proportion as the

perfection of the Will brings purity of the Adhar, the progress becomes rapid. Everything in this world is done by a process; a process means a series of actions leading to a particular result by certain recognised stages. These stages may be passed through slowly or swiftly, but so long as the law of gradual processes obtains, all the stages must be successively and consciously passed through. You have so many milestones to pass; but you may pass them walking, in a carriage, in a railway train, but pass them you must. Still by the growing strength of the Will, you can replace slow process by swift process.

Then a time comes when Kali begins to transcend the ordinary human limits and becomes no longer the Shakti of a man, but the Shakti of God in man. It is then that gradual processes are replaced by concentrated processes. It is as if, instead of travelling from milestone to milestone you could leap from the first milestone to the third and so on to your journey's end. In other words the process remains the same but some of the stages seem to be dispensed with. In reality they are passed over so lightly as to escape notice and occupy little time. Therefore it is called a concentrated or contracted process.

Lastly, when the man himself becomes God, either in a part of his actions or in the whole, then the law of concentrated processes gives place to the involved processes, when no process at all seems to be used, when the result follows the action instantaneously, inevitably and miraculously. In reality there is no miracle, the process is used but so rapidly, with such a sovereign ease, that all the stages become involved or hidden in what seems a moment's action.

To most men it is enough, if they can reach the second

stage; it is only the Avatar or the great Vibhuti who can reach the third.

Therefore do not be discouraged by any failure or delay. It is purely a question of force and purity of the Will. By purity I mean freedom from desire, from effort, from misplacement. It is best to begin by concentrating effort on the self-purification of the Will, towards which the first necessity is passivity of desire for the fruit, the second the passivity of the Chitta and the Buddhi, while the will is being applied; the third the development of self-knowledge in the use of the Will. It will be found that by this process of educating the Will, âtmânam âtmanâ, purity of the adhar will also be automatically prepared and knowledge will begin to develop and act.

IV

What is knowledge? In what does it consist? We must distinguish between knowledge in itself and the means of knowledge. Again, among the means we must distinguish between the instruments and the operations performed with the instruments.

By Knowledge we mean awareness, taking a thing into active consciousness, into our Chaitanyam. But when we say, taking it into our Chaitanyam, what do we imply? Whence do we take it? The European says from outside, we say from inside, from Chaitanyam itself. In other words, all knowledge is an act of consciousness operating on something in the consciousness itself. In the first place everything we know exists in Parabrahman, that is, in our indivisible, universal self-existence. It is there, but not yet expressed, not vyakta. Then it exists in pure Chit, which is the womb of things as an idea

of form, name and quality. It has name, form and quality in the Karana or Mahat, the causal, typical and ideal state of consciousness. Then it gets the possibility of change, development or modification in the Sukshma, the subtle, mental or plastic state of consciousness. Finally it gets the actual change, development, modification or evolution in the Sthula, the material or evolutionary state of consciousness. In the Karana there is no evolution, nothing ever changes, all is eternal. The Karana is Satyam. In the Sukshma all is preparation of change; it is full of imagination or anritam, therefore it is Swapna, not really false, but not immediately applicable to the Karana or Sthula. In the Sthula all evolves. It is partial satyam developing by the turning of old satyam into anritam, which is called destruction, and the turning of new anritam into new satyam, which is called creation. In the Karana there is no creation, no birth, no death, all exists for ever the only change is from type to type, from fulfilment to fulfilment.

Therefore to know is really to be conscious of the thing in any or all of these three states. The knowledge of the Sthula is science. The knowledge of the Sukshma is philosophy, religion and metaphysics. The knowledge of the Karana is Yoga. When a man knows the Sthula, he knows it with his senses, that is, with the Manas, he knows the Sukshma with reason or the inspired intellect, he knows the Karana with the Jnanam or spiritual realisation. Therefore complete knowledge consists of three operations, first, objective Upalabdhi or experience, secondly, intellectual statement of your understanding of the thing, thirdly, subjective Upalabdhi or spiritual experience. The scientist begins from the bottom

and climbs if he can, to the top. The Yogin begins from the top and descends for perfect proof to the bottom. You are not scientists, you are sadhaks. Therefore, when you speak of knowledge you must understand the process; you realise a thing by subjective experience, Bhava, then, think about it and formulate your experience in Artha and Vak, the combination which forms thought; you verify or test your experience by physical or objective experience.

For instance you see a man. You want to know what he is, what he thinks and what he does. How does the scientist or the material man do it? He watches the man, he notes what he says, what are his expressions of speech and face, what are his actions, what sort of people he lives with, etc. All this is objective. Then he reasons from his objective experience. He says “The man says this or that, so he must think so and so or he must have such and such a character; his actions show the same, his face shows the same,” and so he goes on reasoning. If he does not get all the necessary facts, he fills them up from his imagination or from his memory, that is his experience of other men, of himself or of human life as read of in books or heard of from other people. He perceives, he observes, contrasts, compares, deduces, infers, imagines, remembers and the composite result he calls reason, knowledge, fact. In reality he has arrived at a probability, for it is impossible for him to be sure that his conclusions are correct or anything indeed correct in his thought, except the actual observation, perceptions of his eye, ear, nose, touch, and taste. Anything beyond this the material man distrusts. Nothing is true to him except what he observes with his senses or what agrees with his sensory perceptions.

Now what does the Yogin do? He simply puts himself into relation with the thing itself. Not with its form, name or quality, but with itself. He may never have seen the form, heard the name or had experience of the quality, but still he can know the thing. Because it is the thing itself and it is in himself and one with himself, that is in the Mahakarana in a man. There all meet the Atman and are so entirely one with the Atman that by merely being in contact with it, I can know everything about it. Few Yogins reach that state. But all the same, even in the Karana I can put myself in relation with the thing and know it by Bhava. I put myself, my soul, into relation with the soul of the man I study or the thing I study; Prajna in me becomes one with the Prajna in him or it. How do I do this? Simply by becoming passive and facing him or it in my Buddhi. If my Buddhi is quite pure or fairly purified, if my Manas is shanta, then I get the truth about him. I get it by Bhava, by spiritual or subjective realisation.

Then I have to make the thing I have got clear and precise. To do that I must state it intellectually to my mind, that is, I must think about it. I have these ideas I am telling you in myself as unexpressed knowledge; they shape themselves in words, Vak, and take on a precise meaning, Artha. That is thought. Most people think vaguely, half expressing the thing in an imperfect Vak and a partial Artha. The Yogin must not do that. His thoughts must express themselves in clear and perfect sentences. He may know a thing without thinking it out, but if he thinks, he must think clearly and perfectly.

The Yogin reasons when necessary, but not like the man of science. He sees the thing with his prophetic power interpreting the truth into thought; the pratyaksha gives him

the Artha, the inspiration gives him the Vak, the intuition gives him the right conclusion about it, the right siddhanta, the Viveka guards him from error. Behold the truth by these four simple operations perfectly thought out. If he has to argue, then the intuitions give him the right arguments. He has not to proceed painfully from one syllogism to another as the logician does.

Finally, he verifies his knowledge by the facts of the objective world. He has seen the truth about the man by merely looking at him or at the idea of him; he has thought it out clearly and now he compares his idea with the man's action, speech etc. Not to test his truth; for he knows that a man's action, speech etc. only partially express the man and mislead the student; but in order to see how the truth he knows from the Karana is being worked out in the Sthula. He trusts the man's objective life only so far as it is in agreement with the deeper truth he has gained by Yoga.

You see the immense difference. The only difficulty is that you have been accustomed to use the senses and the reason to the subordination and almost to the exclusion of the higher faculties. Therefore you find it difficult to make the higher faculties active.

If only you could start from the beginning, with the Bhava, the Atmajnana, how easy it would be! That will yet happen. But first, you have to get rid of the lower Buddhi, of the Indriyas in the manas, and awaken the activity of the higher faculties. They will see for you, hear for you, as well as think for you.

First, then, get your sanskaras right. Understand intellectually what I have told you and will yet tell you. Then

by use of the Will, keep the reason, imagination, memory, thought, sensations sufficiently quiet for the higher Buddhi to know itself as separate and different from these lower qualities. As the higher separates itself and becomes more and more active, the lower, already discouraged, will become less and less active and finally trouble you no more.

Therefore Will first, then by Will, by Shakti, the Jnanam. First Kali, then Surya. I shall explain the various faculties when I have finished with the rest of the system.

V

If men were satisfied with indulging in reason, memory and imagination, the purification of the Buddhi and the development of the higher faculties would be an easy matter. But there is another means of thought which they habitually indulge in and that is Manas. The Manas is a receptive organ; it receives the images expressed on the eye, the ear etc., and turns them into what the Europeans call the percepts, that is, things perceived. Besides, it receives the ideas, images etc., sent down from the Vijnana into the Chitta and passes them on to the latter organ. In this passage these things become what are called concepts, that is, things conceived or thought of. For instance, when the mind sees the image of a book and says “A book”, it has hold of a percept the name of which it conceives; that is sensational thought. When it says “A book contains language” that is a remoter concept, intellectual thought. One merely puts things sensed into words, the other puts things thought into words. Percept and concept together make what is called understanding. Reason, according to the

European idea, merely arranges percepts and concepts and draws from this arrangement fresh and more elaborate concepts. Many believe that concepts are merely percepts put together and converted into what is called thought. According to this idea, all thought is merely the arrangement of sensation in the terms of language. Even when I imagine an angel, I merely put a human figure and the wings of a bird together and give the combination a name, angel. Even when I talk of abstract qualities, for example, virtue, courage etc., I am not thinking of anything beyond sensation, but merely a classification of virtuous and courageous sensations and actions put together and labelled with the name virtue or courage.

All these ideas are correct so far as the Manas or understanding is concerned. The Manas is an organ of sensation, not of thought. It catches thoughts on their way from the Buddhi to the Chitta, but in catching them it turns them into the stuff of sensations, as described above.

It regards them from the point of view of sensations. Animals think with their Manas and animals are not able to form ideas that do not relate themselves to some image, form, sound, smell, touch, taste, etc. They are bound by their sensations. That is why in animals the Buddhi is dormant; so far as it acts, it acts behind the veil.

But man can become aware of things which the senses cannot grasp, buddhigrâhyam atîndriyam. The proof of that you can get daily, when the Yogic power is developed. This single fact that man can see with his Buddhi the truth about a thing he has never seen or known before, is enough to destroy the materialistic idea of thought.

That idea is only true of the Manas. The Manas responds to the senses and is always forming percepts and concepts about the sensations it receives. These ideas it sometimes gets from the outside world, sometimes from the passive memory in the Chitta, sometimes from the Buddhi. But it tries to impose them all on the Buddhi. It tests everything which it does not take for granted by reference to the senses. "I saw that", "I heard that", therefore it is true, that is the reasoning of the Manas. That is why people who have a poorly developed Buddhi, attach so much importance to what they have seen or read. "I have seen it in print" says the just literate man, and he thinks he has closed the argument.

What are we to do with the Manas? Get it to be still, says the Yogin. While it is busy, knowledge is impossible. You can get only fragments of knowledge. That is true and the quiet mind is no doubt essential to the Yogin. But what of the senses? Concepts in the Manas you may get rid of, but what are you to do with the percepts? You cannot stop seeing, hearing etc., except when you are in Samadhi. That is why the Vedantin attaches so much importance to samadhi. It is the only condition in which he is safe from the persistent siege of the percepts of the senses.

But if you can only exercise knowledge when you are in Samadhi, then you will have to become an ascetic or recluse, a man who gives up life or thought. That is a necessity which cuts the unity of God's world into two and makes an unnatural division in what should be indivisible. The Tantric knows that this is not necessary, that Samadhi is a great instrument, but not the only instrument. He so arranges his antahkarana that he can know when he is walking, talking, acting, sleeping,

whatever he is doing. How? By not only stilling the conceptual activity of the Manas but by transferring to the Buddhi its perceptual activity.

In other words he sees, hears etc., not with the senses in the manas, but with the Indriya in the Buddhi. You will find what a difference this makes. Not only do you see much more perfectly, minutely, accurately than before, but you are able to appreciate colours, forms, sounds etc., in a way you never did before. And besides you are able to catch the soul, the Guna, the essential quality and emotion of a thing, the moment you are aware of it. This is part of what the Yoga calls Prakamyā, the absolute and sovereign activity of the Indriya.

Therefore when the Yoga is perfect, you will not be troubled by the Manas. It will cease to perceive. It will be merely a passage, a channel for things from the Buddhi to the Chitta. There are many ways of bringing this about, but most of them suffer from this defect, that you get the thinking part of the Manas still, but the perceiving part retains its inferior and hampering activity. The best way is to use the Will simultaneously for awaking the Jnanam and for stilling the Manas. This method has two advantages. First, you do not, as in the ordinary method, have to make your mind a blank. That is a powerful but very difficult and trying discipline or Tapasya. You simply replace by degrees the activity of the lower reason by the activity of the higher thought, the activity of the mind by the activity of the same organ and the sense-perceptions by the activity of the Prakamyā. This process is less painful and more easy. Secondly, you cannot stop perceiving so long as you are not in Sushupti, you only stop thinking. So you cannot make your mind blank. Unless you

wake the Jnanam first, how are you going to get rid of this intrusive element? The Prakamya must be there already active before the ordinary perceptions can stop work.

This then is the third operation of the Tantric method. You develop the Will, you use the Will to awaken the Jnanam, you use the Will to still the mind and the lower Buddhi and you use the Jnanam to replace them.

VI

I come next to Chitta. There are two layers in the Chitta, one for the emotions, the other for passive memory. In the lower layer of the Chitta, the impressions of all things seen, thought, sensed, felt are recorded and remain until the Jiva leaves this body. Even afterwards all these impressions are taken up with the Sukshma body and go with the Jiva into the other worlds. When he is born again, they are brought with him as latent samskaras in the Muladhara; that is why people do not remember their past births, but can get back the memory by awakening the Kundalini in the Muladhara. These impressions are latent in the Chitta until the active memory in the Buddhi calls for them. Those which are continually brought to the Buddhi have a habit of recurring even when not wanted, habitual thoughts, ideas, sentiments, opinions etc., which are the Yogin's chief trouble until the Manas in which they occur becomes quiet.

The second and the upper layer is that of emotion. The emotions are the acts of Will sent down into the Chitta and there assuming the form of impulses. There are three divisions, thought impulses, impulses of feeling, and impulses of action. The first are called by various names, instincts, inspirations,

insights, intuitions etc. They are really messages sent down by the Jiva from the Sahasradala into the Chitta, they pass unobserved through the Buddhi, lodge in the Chitta and, whenever excited by any contact external or internal, start up suddenly and strike the Buddhi with the same force as the real inspirations etc., which come down direct from the Vijnana to the Buddhi. But they come up coloured by emotions, distorted by associations and memories in the Chitta, perverted by the imagination which brings them up. Much of what is called faith, Bhakti, genius, poetic inspiration etc., comes from this source. It is useful to the ordinary man, all important to the animal, but a hindrance to the Yogin.

The impulses of feeling are what are ordinarily called emotions. The emotions are of two kinds, natural or eternal, artificial or Vikaras. Love is natural, it proceeds from Jnanam and tends to endure in the evolution; hatred is a Vikara from love, a distortion or reaction caused by Ajnanam. So courage is eternal, fear is Vikara; compassion is eternal, ghrina or weak pity, repulsion, disgust etc., are Vikaras. Those which are natural and eternal, love, courage, pity, truth, noble aspirations, are Dharma; the others are Adharma. But this is from the eternal standpoint and has nothing to do with Samajic or Laukic or temporary Dharma or Adharma. Moreover, Adharma is often necessary as a passage or preparation for passing from an undeveloped to a developed, a lower to a higher Dharma. The Yogin has to get rid of Vikaras, but not of Sanatana Dharmas.

The third kind of impulse is the impulse to action. Its presence in the Chitta is a temporary arrangement due to the rajasic development of the human being. The asuddha rajasic

man cannot easily be stirred into action, except through two forces, desire or emotion. Love, hatred, ambition, rage etc., must stir in him or he cannot act, or acts feebly. He cannot understand shuddha pravritti, action without desire and independent of emotion. Emotion should only give a colour to the man's swabhava or temperament. He should be habitually full of feelings of love, courage, honour, true ambition, self-reliance etc., but he should not act from any individual impulse of however noble a character. He should act in obedience to the impulse from the Will in direct communication with the Purusha in the Vijnana, understanding with the Buddhi why the Will acts in that particular way and colouring the act with the emotion appropriate to his Swabhava. But neither the Buddhi nor the emotion should directly interfere with or try to determine his action. The Buddhi is for thought and the Chitta for emotion. Neither of them have anything to do with action in the shuddha state. The intellectual Asura determines his actions by his reason or his ideal, the emotional Asura by his feelings. But the shuddha determines them by the higher inspiration proceeding from the divine existence in the Vijnana. That is what people often call the Adesha. Only the shuddha can safely rely on having this kind of Adesha, the asuddha Yogin often mistakes his own ideas, imaginations, emotions or even desires for the Adesha.

Therefore what the Yogin must aim at, is to get rid of the activity of his lower Chitta or the old impressions by stilling the Manas as described in my last lecture; get rid of his instinctive thought or thought-impulses by the same means; get rid of the habit of acting on his emotions by allowing the

will to silence his impulses and purify his emotions. He should prohibit and inhibit by the Will all action or speech that starts blindly from the passions or emotions surging in his heart. The emotions will then become quiet and must be habituated to come as a sort of wave falling into a sea, instead of surging furiously into action. These quiet waves which are satisfied with existing and do not demand satisfaction in action or seek to dominate the life or the ideas, are the purified emotions. Those which rise upward into the Buddhi and try to shape the thought or opinion, those which move outward into speech or action, are asuddha emotions. What I mean is that the emotions in the Chitta are for enjoyment only; the action must be dominated by a higher principle.

There again it is the Will that must purify, govern and renew the heart. Only, it has the best chance of doing it if the knowledge has first become active and the mind is still. A still mind means a heart easily purified.

VII

I come next to Prana, the nervous or vital element in man which is centralised below the Manas and Chitta in the subtle body and connected with the navel in the Sthula Deha. Here I must distinguish between the Sukshma Prana and the Sthula Prana, the former moving in the nervous system of the subtle body as described in the Yogic books, the latter in the nervous system of the gross body. The two are closely connected and almost always act upon each other. The prana forms the link between the physical and the mental man. I must here warn you against stumbling into the error of those who try to harmonise Yogic Science with the physical science of the Europeans and search for the Yogic Nadis and Chakras

in the physical body. You will not find them there. There are certain centres in the physical nervous system with which the Chakras correspond, otherwise Hathayoga would be impossible. But the Chakras are not these centres. The Europeans are masters in their own province of knowledge and there you need not hesitate to learn from them, but for God's sake do not subject your higher knowledge to their lower; you will only create a most horrible confusion. Develop your higher knowledge first, then study their sciences and the latter will at once fall into their place.

It is with the Sukshma Prana that I am principally concerned; for the Sthula Prana belongs to the Annam rather than to the Antahkarana and I will speak of it in connection with the Annam. The Sukshma Prana is the seat of desire and its purification is of the utmost importance to the Yogin. Until you have got rid of desire, you have accomplished nothing permanent. When you have got rid of desire, you are sure of everything else. That is why the Gita says "Get rid of desire first". Only until you have got knowledge and can learn to use your will to still the mind and purify the emotions, you cannot utterly get rid of desire. You may drive it out by Samyama, you may hold it down by Nigraha but eventually it is of no use, for it will return. "Prakritim yânti bhûtâni nigraha kim karishyati." Creatures follow after nature; what is the use of coercion? That is to say, it has a temporary result and the coerced desires come back ravening and more furious than before. That was what Christ meant by the parable of the devil, the unclean spirit who is driven out of a man only to return with seven spirits worse than himself. For it is the nature of things, the unalterable nature of things, that unpurified

emotion must clamour after desire, an unstilled Manas give it harbourage whenever it returns, an unilluminated Buddhi contain the seed of it ready to sprout up at the first opportunity. Therefore unless the whole Antahkarana is purified, unless you get a new heart and a new mind, desire cannot be got rid of; it returns or it remains. When however an illuminated understanding lighting up the action of a strengthened Will and supported by a pure heart, casts desire into the Sukshma Prana and attacks it there in its native place, it can be utterly destroyed. When you have a visuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi, generating Vikaras of emotion and perversions of knowledge which give it strength to impose itself on the Will and so influence internal and external action. It is most powerful in the higher kind of human being when it masks itself as a principle or ideal or as a justifiable emotion.

Remember moreover that all desires have to be got rid of, those which are called good, as well as those which are called bad. Some people will tell you, keep the good desires and drive out the bad. Do not listen to that specious piece of ignorance. You can use the good desires to drive out the bad on condition that immediately after you drive out the good also by the one desire of Mumukshutwa, liberation and union with God. And even that last desire finally you must renounce and give yourself up wholly to God's will, even in that last and greatest matter, becoming utterly desireless, nishkâma nihspriha. Otherwise you will find yourself travelling in a

vicious circle. For if you keep desire at all, he is such a born traitor that he will eventually open the door to your enemies. When the unclean spirit returned to his house, he found it swept and garnished, that is, purified of bad thoughts and adorned with good desires, and immediately he got in and made the last state of that man worse than his first. So get rid of all desires utterly, good, bad and indifferent. Get beyond virtue as well as beyond vice. Be satisfied with no bondage even though the fetters be of pure gold. Admit no guide or master but God, even though they be gods or angels who claim your homage.

Desire is composed of three elements, attachment or Asakti, longing or Kamana, and preference or Ragadwesa. Get rid of attachment first. Use your will and purified Antahkarana to throw out that clinging and insistence on things, which says “I must have that, I cannot do without that,” and returns on the idea of it, even when it is persistently denied. When the emotions are quiet, this Asakti will of itself die away, but for a time it will rage a great deal and try to get the emotions active again. Apply the Will steadily and patiently and do not get disturbed by failure; for desire is a terrible thing, as difficult to get rid of as a leech. It is indeed the daughter of the horse-leech crying “Give, give.” Do not violently silence the cry; ignore it and use your Will to get rid of the clamourer. When Asakti becomes weak, Kamana loses nine tenths of its force and you can easily throw it off. Still for some time, out of sheer habit, the longing for certain things will come, not in the heart or Buddhi, but in the Prana; only if Asakti is gone, the refusal of the thing craved will not leave behind it a permanent grief or continual hunger. There will

only be temporary disturbance of the peace of the heart. When you have got rid of the Kamana, even then Raga may remain, and if Raga is there, Dwesha is sure to come in. You will not ask or crave for anything; for Kamana is gone; but when some things come, you will not like them; when other things come, you will feel glad and exultant. You will not rebel or cling to what you have, but you will not like the coming of the evil, you will not like the loss of your joy, even though you say “Very good” and submit. Get rid of that Raga and Dwesha and have perfect Samata.

When you have perfect Samata, then either you will have perfect Shanti, divine peace, or else perfect or Shuddha Bhoga, divine enjoyment. Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Shuddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. You can have both and it is best to have both. God enjoys the world with Shuddha Bhoga based on the perfect Shanti. Most people cannot imagine Bhoga without Kama, enjoyment without desire. It is a foolish notion, none the less foolish because it is natural and almost universal. It is Ajnanam, a fundamental part of ignorance. Enjoyment does not really begin until you get rid of desire. That which you get as the result of satisfied desire is troubled, unsafe, feverish, or limited, but Shuddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and Vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is divinity and immortality, it is becoming of one nature with God. The soul has then no kama, but it has pure lipsa, an infinite readiness to take and enjoy whatever God gives it. Grief, pain, disgrace, everything that

is to rajasic men a torture, changes then to bliss. Even if such a soul were to be cast into hell, it would not feel hell, but heaven. It would not only say with the Bhakta “This is from the beloved” but with the perfect Jnani “This is the Beloved; this is the Anandam Brahman: this is the Kantam, the Shivam, Shubham, Sundaram.”

I need not repeat the process by which this purification is effected. I have indicated it sufficiently. This Tantric process is the same throughout, the reliance on the Shakti, the divine Will working in the Adhar, without any effort on the part of the Purusha, who remains Akarta throughout the sadhana, but still Ishwara, the source of the command and the sanction, the ruler dispossessed by his subjects and gradually recovering control of his rebellious and disordered kingdom.

VIII

There remains the Sthula, the gross part of man which is composed of the Sthula Prana or physical nervous system and the annam or body in which the prana operates. The prana is the principle of life, death is brought about by the dissolution of the tie between the sukshma deha and the sthula deha. That tie is the prana. The sukshma deha takes the prana into itself and departs; the little that is left in the gross body is of the nature of apana with a tendency to that species of dissolution which we call corruption. The prana part of it, which can alone hold the body together, evaporates and the apana leads to swift disintegration. In some animals, however, the prana is so abundant that the body shows signs of life even after the sukshma deha has departed.

I have been dealing throughout with the purification of the sukshma part of man, the Antahkarana or mind, – the

subject of the body is a little foreign to my purpose. Nevertheless a few words are necessary. The principle upon which this Yoga I am explaining to you stands, is that the gross body is merely the shadow or creation of the subtle. Body is a mould into which mind pours itself, but the mould itself has been prepared by the mind and can be changed by the mind. A mind purified, liberated and perfected (siddha) can do whatever it likes with the body. It may leave it as it is, allowing the past karma to do its will with the physical part in the form of disease, suffering, misfortune and death, without the mind being in the least affected. All that is impurity and bondage, which is the physical translation and result of mental impurity and bondage. With the cessation of the cause, the effect ceases; but not at once. It is again like the steam and the locomotive. The habits, the results created by past lives, are expelled from the mind and precipitated entirely into the body. You may allow them to work themselves out there, many do that. On the other hand, you may pursue them into the body and drive them out from there as well. In that case you get the Kayashuddhi and the Kayasiddhi. They are usually sought after by the Hathayogic or Rajayogic processes, but these are not necessary. It is even better and certainly much easier and surer to follow the process I have been indicating.

The very fact of having a purified mind makes for purity of the body, a liberated mind for liberation of the body, a perfected mind for perfection of the body, and to a certain extent as you go on with the yoga in the Antahkarana, the body will automatically begin to respond to the new influences. But you should not consciously meddle with the body until you have finished with the mind. Let nature do its work.

Detach yourself as much as possible from the body, think of it as a mere case, leave it to the care of God and His Shakti. Many sadhaks are frightened by illness in the course of the Yoga. You need not be frightened, for you have put yourself in God's hands and He will see to it. It will come to you only as a part of the necessary process for purification of the body, work itself out, fade and return no more. Other disturbances of the body will come which are incidental to the turning of an unfit physical adhar into a fit one. Profound alterations are necessary in your braincells, your nervous system, your digestive and secretive processes and they cannot be effected without some physical disturbance, but it will never be more than is necessary for the process. Do no violence of any kind to the body; if you use physical remedies, let them be of the simplest and purest kind; above all dismiss anxiety and fear. You cannot care more for yourself than God cares for you. Only your care is likely to be ignorant and unwise; His is with knowledge and uses the right means to the right end.

Impurities in the body show themselves chiefly as disease, as pain, as the discomfort of heat and cold, as the necessity of the excretive processes. The first sign of Kayashuddhi is the disappearance of all tendency to disease; the second is liberation from the dwandwa of heat and cold, which will either go altogether or change to pleasurable sensations often marked by electrical phenomena; and the third, the diminution or disappearance of excretive activity. Pain also can be entirely eliminated from the body, but even before the reaction called pain is got rid of, or even without its being got rid of, the discomfort of pain can be removed and replaced by a sort of bodily Ananda. Finally, the craving of hunger and thirst

disappears from the prana to which it belongs and the dependence on food diminishes or ceases. The perfection of all this is the basis of Kayasiddhi. But perfect Kayasiddhi includes other developments such as the siddhis of Mahima, Laghima, Anima and the invulnerability and incorruptibility of the body, – powers hitherto attained in the Kaliyuga only by very advanced Siddhas. They depend primarily on the replacement of the ordinary fivefold processes of prana, apana, vyana, samana and udana by the single simplified action of the original or elemental force of prana, the infinite vital energy surcharged with electricity, vaidyutam.

All these are important elements of Tantric Yoga, but I have mentioned them only cursorily because they are foreign to my purpose. They can all be developed if the mental siddhi is perfected and it is on this perfection that I wish you to concentrate your energy and attention. When you get that, you get everything. The centres of man's activity, at present, are the buddhi, the heart and the manas, and the body, though extremely important, is a dependent and subordinate function. It has not to be despised on that account, but most people give it an undue importance. When the Jiva is Ishwara of his mind, his body falls into its proper place and instead of interfering and often domineering over the mind and will, it obeys and takes its stamp from them. The Europeans are obsessed with the idea of the physical as the master of the mental. I would have you hold fast to the opposite standpoint and always remember that for the body to impose its conditions on the mind is an abnormal state of man's being, which has to be got rid of; it is the mind that must command, condition and modify the body.

IX

CONCLUSION

I have finished what I had to say. I will only add a word in conclusion. You must not think that what I have given you, is all the knowledge you need about yourself or about the Yoga. On the contrary, these are only certain indications necessary at a particular stage; they are chiefly important for purification, which is the first part of the Yoga. After the shuddhi is complete one has to perfect the mukti, to get liberation, a thing easy after shuddhi, impossible before it. By mukti I do not mean laya, which is a thing not to be pursued or desired, but waited for whenever God wills, but liberation from ignorance, Ahankara and all dualities. With the progress of the purification, there will be a natural tendency towards liberation and the farther stages of yoga, bhukti and siddhi, liberated enjoyment and perfection. As you go forward you will have to change your attitude, not radically but in certain important points. That, however, I will not meddle with. It is well to do one thing at a time.

In all that I have written, I have taken one standpoint to which many of you have not been accustomed. If you regard Vairagyam as the beginning of all wisdom, you will not be satisfied with me. Vairagyam is to me merely a useful temporary state of mind which God uses to enforce rejection of that to which the old samskaras cling too obstinately to be unseated from it by mere abhyasa. Jnanam is essential to shuddhi and mukti; but Jnanam must be assisted either by abhyasa or by vairagya until the mind is still and lets knowledge do its own work. As soon as the mind is still and not susceptible to resuscitation of its old energies from

outside, the Jnanam develops, the Shakti pursues its task unhampered; there is then no sadhan for you, only a progressive siddhi without any deliberately adopted method, increasing by the mere easy and natural process of Nature as a man breathes or sees or walks. All necessity for either abhyasa or vairagya ceases. Attachment to vairagya is as harmful as attachment to lobha itself.

Again if you think with the Buddhists that all life is a misery and extinction of some kind the highest good, or if you think with the Mayavadin that we came into this world with no other object but to get out of it again as soon as possible, like the famous general whose greatest military exploit was to march up a hill in order to march back again, you had better pass me by. I am a Tantric. I regard the world as born of Ananda and living by Ananda, wheeling from Ananda to Ananda. Ananda and Shakti, these are the two real terms of existence. Sorrow and weakness are vikaras born of ajnanam, of the forgetfulness of the high and true self. These are not universal or eternal things, but local and temporary, local mainly of this earth, temporary in the brief periods of the Kali yuga. Our business is to bring down heaven on earth for ourselves and mankind, to eliminate sorrow and weakness from the little corners of existence and time, where they are allowed to exist. I do not give any assent to the gloomy doctrine which preaches a world of sorrow and inaction and withdrawal from it as the sole condition of bliss and freedom, which thinks, contrary to all reason and knowledge, that God in himself is blessed, but God in manifestation accursed. I will not admit that the Brahman is a fool or a drunkard dreaming bad dreams, self-hypnotised into miserable illusions.

I do not find that teaching in the Veda; it does not agree with my realisations which are of the actuality of unalterable bliss and strength and knowledge in the midst of desireless phenomenal action. I am of the mind of Sri Krishna in the Mahabharata when he says, “Some preach action in this world and some preach inaction; but as for those who preach inaction, I am not of the opinion of those weaklings.” Na me matam tasya durbalasya.

But the action he holds up as an example, is the action of the great Gods, even as Goethe speaks of the action of the great natural forces, disinterested, unwearying, self-poised in bliss, not inert with the tamas, not fretful with the rajas, not limited even by the sattwic ahankara action made one in difference with the Purushottama, my being in His being, my shakti only a particular action of His infinite shakti, of Kali. I am not ignorant, I am not bound, I am not sorrowful: I only play at being ignorant, I only pretend to be bound; like an actor or like an audience I only take the rasa of sorrow. I can throw it off when I please. Who calls me degraded and sinful, a worm crawling upon the earth among other worms? I am Brahman, I am He; sin cannot touch me. Who calls me miserable? I am God, all blissful. Who calls me weak? I am one with the Omnipotent. He, being One, has chosen to be Many. He, being infinite, localises himself in many centres and in each centre He is still infinite. That is the mystery of existence, the uttamam *rahasyam*, God’s great, wonderful and blissful secret, a secret logic rejects, but knowledge grasps at, a knowledge not to be argued out but realised, but proved by experience, by the purified, liberated, all-enjoying, all-perfect soul.

Editor's Epilogue

A few words seem necessary in conclusion. For it is as well to guard against certain misconceptions which may arise from the brevity of the writer and his omission of some important points considered by him, no doubt, to be, however important, yet outside his scope.

The prohibition of cheshta in the ideal use of the will does not imply the renunciation of Karma. The cheshta referred to is internal, not external, arambha, not karma. The distinction is that made by Sri Krishna in the Gita when he holds up the ideal of action with renunciation of all arambhas, – sarvârambhân parityajya. We are to do actions with the body, mind, buddhi, senses, each doing its own separated work in its absolute purified simplicity, kevalair, without any desire, expectation or straining in the will after either action or its success. The sadhak should abstain from applying his method to important actions in life until the higher purified will is to some extent trained, and even then it will be best for him to apply it to things of smaller moment first, then to those of greater moment. During the sadhana subjective progress and superfluous action small or great should be his main fields for test and training.

Secondly, it must not be supposed that the treatment in these short lectures is intended to be full or exhaustive or even that in those points which it handles at the greatest length all has been said that the sadhak needs to know. On the contrary, only a few main ideas have been broadly struck out which may be useful to the beginner. The more advanced will find that they have rapidly outgrown the utility of these hints and that they have to be greatly enlarged on and modified

before the knowledge at which they point can be considered full and satisfactory.

Finally, the aim of the particular path of Yoga indicated is not the assertion of the individual will, but surrender of the individual will, its absolute, unreserved and ungrudging surrender into the direction and control of the Infinite Being. The training of the system or adhar prescribed has for its purpose, first, the subjugation of the clamorous desires and impulses, the stubborn pride and egoism, the vain self-sufficient reason and imagination of the unregenerate man so that they may not interfere with the completeness of the surrender, secondly, the possession of a strong, mighty and effective will to offer as a yajna to the Most High and not one that is weak, distracted, ignorant and diffident. The Karma of the Siddha Yogin must be like that of the sun and stars, the avalanche and the cyclone, the breeze, moon or flowers, fire and the dust of the earth, either calm and luminous or mighty and violent or gentle, sweet and useful, either lofty or humble at the will of the One Supreme Shakti, impelled and used by Her entirely, and, whatever its outward appearance, always working on a basis of absolute peace, self-surrender and self-knowledge.” (1371-99)

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

II. Automatic Writings, c. 1914 (Second Set), c. 1920*

1. Reason – A Standpoint that Differs from One to Another

“What do you mean by the reason? Again a doubtful expression; everything is rational from one point of view, absurd & arbitrary from another. The ultimate Law is beyond expression by the mind. Imperfectly & from a limited point of view. For man’s convenience, yes. I don’t say how. Yes, limit not the knowledge at any point, that is the essential – No – Yes – I do not think it will take long – Forty three* years for the work is my calculation, but Rama must manifest soon if it is to be done so quickly. For the changing of the world – For it to be completed. In 1956 - 7. Complete!! Who knows? That is a very impersonal answer. What of man’s satisfaction? The work & the man; the man because of the work & the work also because of the man. Work is not in the void nor exists for its own sake but because of that which works. Why must the world be saved? That does not enlighten me – The salvation, if you like to use the word, of man which necessarily means the fulfilment of the present world in something more complete & divine. Eternity? what is that? I know nothing of eternity. There is time & that which is beyond time.” (1408)

2. The Light and Birth of New Humanity – a Context

“Light first, strength with the light, joy with the strength, love with the joy, the fourfold splendour. Who shall contain it within himself and give harbourage to all the Godhead? Who

* “Forty two” was altered by writing “three” over “two”. – Ed.

shall have the unfathomable calm that shall support all the light and neither be blasted by the fire nor spill it like an insufficient vessel? The strength, who shall be bold enough to bear it, mighty enough not to shrink from the terror and marvel of its works, great and sweet enough to turn its lion forces into the path of the Lover? Who shall be the sea of the universal joy and swallow up into it the poisons of the universe and his throat not even be blackened by the fire of the poison? Who shall know what the love is and take nothing out of it nor reject any face of love however strange and out of all experience it may be to the mind of the mortal? All this he must be before the Godhead of the future can descend. All else that promises to come are only glimpses of things that would intervene and take the great seat if they could or else flashes that mislead. The new age promises always, but is always the old age in another dress. This only can be the thing that is truly new born and the birth of a new humanity.” (1411)

“Be passive.

Blind the intelligence to what is being written. It does not matter if there is a knowledge of what is coming, but there must be no activity of the intelligence, no idea, no criticism of the intellectual sense, simply a passive acceptance.” (1412)

3. Automatic Writings with regards to Personalities

“(Tilak)*

He is, I believe, in the intermediate plane. He had a strong

* *The headings identifying the subjects of most of the following communications were added in the margin, sometimes in French and usually in what appears to be the Mother’s handwriting. – Ed.*

will to live, because he felt that his work was not finished, and when a man passes from the body with that feeling strong upon him, his personality is for a time turned towards the field of his human actions. Only a time is needed to bridge over the transition from one consciousness to another. When that is done, he will act for a time on the intermediate plane probably until he is satisfied that the idea governing him is in good train towards success or until he has worked out the force of the attacking idea in his own consciousness. I speak of the personal mental part of it that still feels the effect of the life vibrations. —

That can only be done by the higher part of him. The part of his mind that is still concerned with the images of the outward world is likely for a time to act upon it through a certain impact on the men who are the channels of the general force that is working. It is only when these images fade and the consciousness becomes more free that the direct action of which you speak becomes probable. The action from the intermediate plane is in one sense stronger as it is capable of a more subtle and penetrating diffusion not hampered by the physical difficulties, but it has other difficulties of its own; it is strong for diffusion and the creation of impelling ideas and forces, but for the materialisation through human action it can only act in dependence on the transmitting agents. There is always a certain disparateness between the psychical and the physical planes and the transmission from the one to the other is not always facile

That is true, but always in the sense of a primary force. In the end this primary force is the important thing. I only speak of the difficulty of correct materialisation from the

psychical plane. A strong will can produce from it a great general effect in the sense of its purpose and that after all is the important matter.

His psychic personality is composed of two parts, a higher soul which is the real man, a strong and brilliant soul of a great flight, and another which is the personality he works out in a certain round of lives and which gave the outward type of his human character and action. He is one of those who belong to the higher race, but has chosen to take on himself the burden of the lower for the help of the world action.

(Mr Tilak)

Yes. A great Karma Deva who is in intimate union with the Devas of knowledge.

(M^{me} Besant)

An Asuric being of great force busy divinising herself, but not yet successful because of the very force of her power which creates a great force of ego.

No, not a Rakshasa. There is a Rakshasa force associated with her, but it does not affect the centre of her being.

(I)

That is different. There are men who belong to one type and make an ascension, that is her case; there are others who have in themselves the various powers and have to transform them into the terms of the central unity. That I believe is yours.

(P.R.)

To define your case is difficult. A Deva above, a strong Jnana Deva able to communicate with the higher planes, an

Asura below representing the development of many lives, a Rakshasa force behind constantly weakened and fading, but not yet cast away by the drawing up of the vital being by the others, also several other minor deva kinds in the psychic being, that is the best I can manage.

(Rapports avec la Soc. Theosoph)

The fraternity is due to the fact that both are working out the common movement under a great superior direction. The hostility is due to the intermediate agencies. They are guided by inferior powers who are repelled and made afraid and therefore hostile by the superior force they at once feel in you; the greater intermediate powers that are behind you are not able to accommodate themselves to the narrowness of theirs and be sufficiently indulgent to their littleness. That is why there is the discord.

There is a great deal of ignorance in that idea. Kutthumi and Maurya are merely names and forms, true only as a psychic symbol or an instrumental representation, of the two main powers that are behind them, one governing their thought, the other influencing their action. In Madame Blavatsky they found a sufficient instrument who could as it were incarnate and harmonise both their forces. Her successors have not been able to do that, but have only responded to partial indications of one or the other; that is why there [have]* been so many divisions and so much confused and uncertain action in the movement.

Kutthumi represents a Deva, not a Jnana Deva, but a certain kind of thought deva who responds with a limited light but a great abundance of curious thought formations to

* *MS has*

the greater Idea that comes from the supramental level.

Maurya represents an Asura who has stopped short on the way to Devahood, a being of aggressive thought force and great vital vehemence, but of a very limited power in the true sense of the word, who has associated himself with Kutthumi and is tolerated by him, because otherwise Kutthumi would not be able to exercise an influence of practical action on the human world.

(Rapports avec la T.S.)

I doubt, unless the Maurya influence can be broken, but that would mean that the Society would lose its practical force of action. It would have either to be transformed and taken up into a greater action or dissolve as a society and its members or the best of them enter into a work of larger inspiration and movement.

That represented the hostility of which I spoke. The Maurya influence is a despotic power which does not want any interference with its control or any dissolvent action on the frame of thought and organised movement it has stamped on the society.

(Gandhi)

A big Karma Deva risen to a certain thought region into which he has carried his habit of rigid and definite action, associated with a psychic Deva of great purity but no great knowledge. The thought region is one which reflects rather than possesses a higher light, but he gives to it always the forms suitable to his concentrated impulse of action. It is this kind of combination that creates those who are at once saints and fanatics.

(Mirra)

I find it impossible at present to make a definite answer, because I have to see through an atmosphere that is not favourable to a definite description. . All I can say is that there is a great Light Devata there, but the other elements are not clear to my vision. It is easy to define the psychic personality of people like Mrs Besant .. and Gandhi, but all your cases are different because of unusual or of complex elements of a considerable significance to which a short definition is not easily fitted.

[10]

Yes. I am here — — — — —

Tagore

There is not much to say. It is evident that there is in him a double being, one for the higher part of him, another for the lower nature. The higher is a very large psychic devata living in the celestial beauty of his own soul; the other is a sort of Gandharva. The Gandharva is limited, ego-bound, psycho-nervous, but his nervous expansion is made limited and weak by the domination of the psychic devata. At the same time he limits the psychic devata who because of him cannot impress himself on life, as he could if he had a strong intermediary, and therefore can find himself only in the world of his own imagination, poetry, art, an ineffective idealism.

He cannot be really a friend, because he lives only for his own psychic or nervous satisfaction and values people according as they minister to that. He may have sympathies, but they cannot take the active form necessary to friendship.

Yes, because he cannot pour himself out in life. He is

therefore drawn into a sort of imprisoning circle of his own ether of isolated personality. . The devata in his relations to life. It is not that the devata would not like to be in active unity with others, but he has not the means in the vital nature of the human being.

That is first a sympathy of the psychic intelligence, secondly, the force of your own personality on him; it was not a thing deep seated in his own nature. You could still do the same thing with him if you were in constant relation with him, because he would like to be in action and would feel a support in the greater force that is around you; but as it is, it is not a thing that can be consistent and durable. I should have to be in a little closer contact with them to do that effectively. As it is, I could only see through an intervening mist. The psychic image conveyed to me is not sufficiently precise and complete.

There is, but I fancy it belongs more to the past than anything else. You have gone too much forward.

It is the difficulty which meets all things that come from the future into the present and for which the powers of the present are not yet ready. In your case it is extremely strong in proportion as the idea and the force are large; if you were content with something smaller and more immediate, you would probably be much more effective. As it is, you come in advance of the godheads that are in march towards the actual world and you are too much beyond those who are actually at work at the moment. As yet you do not fit in and you have to create a place and a body for what is coming. But naturally the matter of the existing world is rebellious as it always is to things too great and new and not sufficiently

prepared. The things you have formed in yourself need a greater outgoing force than they have at present in order to impress themselves sufficiently on the outside world. The momentum behind you is growing, but it is not yet sufficient. In these things those who create cannot see themselves where they are already effective, because the obstruction is greatest immediately around them; for they are the centre of the creation and therefore the centre of the accumulated resistance. Their thought and power work subtly, at a distance, through others, changed in those others to something less complete and characteristic which can mix with the actual material. That is to say, it is as mental influences that they work, but they do not take at once the recognisable form of which they can say, "This is the thing I mean, this is the actual creation I intend." That can only be when they become the direct material creators. I do not know whether I make myself clear to you.

It is difficult for me to say because I see the psychic better than the material things. In trying to make an inference from the former to the latter, I should probably commit many errors.

The obstacle is general; it applies itself for the moment to any action you are likely to take, but if you can once break it down effectively at one point, it is likely that others will open. My impression is that it will take you yet a little time to find the weak point of the obstruction and I myself cannot really tell. The obstruction is not something definite and rational, but a sheer force of obscurity and inertia which has somehow got itself concentrated in front for the time being. It is really a vital intuition enlightened by the higher mind

which could find it out and that is a thing I necessarily lack in my present condition.

Yes, it is true. These forces know nothing, but they are as if they were attracted where there is something that threatens them and they take time to form.

That also is true; India is a field where the opposing forces are most hostile to each other and there is besides a great complexity. If however the forces of the future can once form themselves effectively, they will get here perhaps their best chance of a direct and rapid action. That at least is one possibility on which certain very great Devatas are working.

It was someone else who suggested that – someone I think who is very sensitive to possibilities. It is true I believe that powers are at strenuous work to bring in a violent impetus and at moments it looks as if they would succeed, but the forces that make for an arrest direct themselves there and there is anew a deadlock.” (1425-31)

“M^{lle} Chattopadhyay – (Mrinalini)

This is a soul of a very high order though not of the highest. A great psychic being is there behind, whose stamp has determined the whole turn of the nature. This being has a strong spiritual inspiration of which the human mind in her is vaguely conscious; but because the higher experience has not taken shape, it could not become the ruling note in the life or the nature. The next strongest thing is the emotional mind which is one of an extraordinarily intense capacity, acute and poignant in all its movements but held in by the intelligence. It is still in the emotions that she lives and they are of a great spontaneity, sincerity, clarity and strength. The intelligence is

a lesser force, but well trained and developed and it is the influence again of the psychic being that has given it a literary and artistic turn. There is a suppleness and fineness in the nature proceeding from the same source. The one thing wanting is the discovery of her spiritual self; she has not yet found herself, but has spent her gifts on the things of the mind and heart, and she is conscious of the want in her. If once she completes herself, the full beauty and power of the psychical devata in her will appear and she may do a considerable work for the social and cultural change in India, her real mission in life, a work more solid than any that can be done by any of her brothers or sisters. This is a view a little from the outside. The things behind I cannot tell properly today, because I have externalised myself excessively in my effort to get into touch with the outer existence” (1437)

4. Puranas

“The traditions are symbolic, not exact. The system of the Puranas was not created by anybody, but was a development of very ancient traditions infinitely older than the historic culture to which the name of Puranic has been given. The present Puranas are very late creations with many ancient things imbedded in them and mixed with much of a recent creation.

No, but the traditions they contain are often older than the extant Veda.

I could hardly say. There is much that has survived from old civilisations that have perished, but of course in a changed form. One would have to count their origin perhaps by tens of thousands of years. There are things also that were believed

in old times, forgotten and again recovered from the mental planes. It is difficult to disentangle the various materials and say which dates from what time. The theory of the Kalpas has existed in one form or another from times lost in the mist of oblivion.

I composed many things, but they are not extant.

Vyasa is a name under which many different people have been confused together. If you mean Krishna Dwaipayana, he is somewhere in the planes of being which are at the height of what may be called the mental heavens.

They cannot be numbered. Besides these existed through centuries after centuries in long generations of Rishis.

The seven Rishis are a tradition. The original seven Rishis refer to seven personalities who did not belong to the earth. The seven of tradition have not been on the earth since the Vedic times.” (1441-42)

III. Appendix Material from Disciple's Notebooks*

1. The Movement of Pranas in the Body*

“There are five pranas, viz: prana, apana, samana, vyana and udana.

The movement of the prana is from the top of the body to the navel, apana from Muladhara to the navel. Prana and apana meet together near the navel and create samana. The movement of vyana is in the whole body. While samana creates bhuta from the foods, vyana distributes it into the body. The movement of udana is from the navel to the head. Its work is to carry the virya (tejas) to the head. The movement of udana is different to the Yogin. Then its movement is from the Muladhara (from where it carries the virya to the crown of the head and turn[s] it [into] ojas) to the crown of the head.” (1462)

2. The Colours*

“Violet – religion, ideality, spirituality

Yellow – intellect, perception, activity and flexibility of mind

Orange – psychical power

Black – darkness, inertia, melancholy, pessimism, timidity, etc.

Grey – despondency and dullness

Red – activity; or if a deep angry colour, anger; or if scarlet, lust; if rose, love.

White – purity, strength, etc.

Green – beneficency, unselfishness, readiness to serve without respect to one's own desire or ambition.

Dull green – bad qualities of prana, jealousy etc.

Blue – Spirituality more of the Bhakti type

Flaming golden yellow – Vijnana” (1463)

3. Objects of Yoga*

“To put it in a word, the object of Yoga is God or the Divine or the Supreme whatever our conception of these things may be. There are minor objects of Yoga which are merely parts or separate aspects of the general object. We are composed of being, consciousness, energy and delight represented to us as life, knowledge, force and power, emotion, sensation and desire. The object of Yoga is to turn all these things towards God. Therefore to become one with God, to be Divine and live a Divine Life is the first object of Yoga. The second is to know God in Himself and in ourselves and in everything. The third is to make ourselves one with the Divine Will and to do in our life a Divine Work by means of the Divine Power using us as an instrument. The fourth object is to enjoy God in all beings, in all things and in all that happens.

Since the Life is to be Divine there must be siddhi or Perfection of the Being.

The difference between the Divine Being and Divine Life and ours is that we are in the limited ego, confined to our own physical and mental experiences while that is beyond ego infinite eternal and all-embracing.

Therefore we have to get rid of the Ego in order to be

Divine. Ego persists because of three things; first because we think we are the body; secondly because of desire; and thirdly because of the mental idea that I am a separate being existing in my own mind and body independently of everything and everybody else. We have therefore to know ourselves, to realise that we are not the body, nor the Prana, nor the mind and to find out our real Self.

That is called Atmajnana. Secondly we have to get rid of the idea of ourselves and others as separate being to realise everything as one Brahman or one Purusha or Ishwara manifesting himself in different names and forms. This Self and the Brahman or Ishwara are the same. We have to know what it is, how it manifests itself in the world and beings that we see. All this we have to realise in our experience and not merely know by the intellect. We have to realise It as Sachchidananda and to become that ourselves.

Thirdly we have to get rid of desire and replace it by the Ananda of Sachchidananda. After that in order to live and act in the world we have to act as mere instruments so the Divine Force which we must realise as the sole Power which acts in the world and we must get rid of the idea that actions are ours or that the fruit of the action belongs to us personally. The only work we have to do in the world is to perfect ourselves, carry out whatever the Divine Power wills that we should do and so far as possible help others to perfect themselves and help the life of humanity to become Divine.” (1463-64)

4. Methods of Yoga*

“The first two things necessary for the practice of Yoga

[are]* Will and Abhyasa. In the course of Yoga these two things give helping hands to the perfection of the being unto the very end. Slowly and steadily, whether conscious or unconscious to the being itself, they are performing their functions in the onward march of human evolution. Be we unconscious of them, it will take a pretty long time to attain to that perfection. But once we are conscious, then we become the Will itself. Consciously we can quicken the progress. This method gives rise to individual perfected beings. As before, they will not see glimpses of the Light of Truth. They will ever be seeing the Eternal Truth. They will turn the darkness around them and in them, into Light.

Hitherto, we should have felt a certain amount of difficulty in putting into Abhyasa what we have willed. Now there will be no more putting into Abhyasa but simply we will be seeing the march of progress without the least idea of strain felt by us. So first let us will in order to be not weak and unconscious but strong and conscious. Then there will be no more difficulty.

Until then we have to practise Yoga by two important means – by means of Purusha and by means of Prakriti.

Means of Purusha: – An ordinary man thinks he desires, he feels and so on. But what we are to do is to separate ourselves from desire, feeling etc. Whenever desire comes, we must realise that we are not desiring but only realise it as the coming and going of Desire. So also with the feeling, thinking etc. For instance, when [a] certain anguish comes, an ordinary man thinks and feels that he is lost and so on. He

* *MS (scribal) is*

weeps bitterly and reduces himself to a mere crawling worm. We have to think that that anguish is a kind of action or reaction, going on in the heart. Anguish cannot affect me. I am the unsullied Self; it cannot touch me.

Means of Prakriti: – Whenever the thinking part of man is active, we notice very clearly that the work is going on in a place somewhere above the forehead. The action is centred in the heart, when the feelings are awake in him. In both the cases, the self takes the heart and mind for its theatre of action. In the one case, we are those thoughts and in the other, we are those feelings. Putting this in plain words, our actions proceed either from the heart or from the mind, while the actions of the animals proceed from the senses. We see the vast difference between an animal and a man. So if man transfers his centre of heart and mind, to that of a higher one, think how grand the God-man would be! That centre according to the psychology of the Hindus is Vijnana. This is just above the crown of [the] head. This is known as Sahasradala or the place where the Shakti is situated. From this seat of activity, all actions emanate.

Therefore the first Sadhana is not to feel ourselves either in the heart or in the mind but there just above the crown of [the] head. By these two means, we separate ourselves from body, life and mind. On account of this, misery cannot affect us and we will be above happiness and misery. Apart from all these, the main thing we effect thereby is, we will be in a position henceforward, to become one with the Brahman and to realise that everything is Brahman and everything is only one of the several forms, names and colours etc., of that one Vast Brahman. Whenever we see people walking along the

road, we will no more see them as several different beings but as several forms of one vast undivided Brahman. As [a] rose is the manifestation of form, colour, odour so the Brahman is the manifestation of so many things we perceive by the senses and think by the mind etc.

Along with these, we must put into practice one after the other what we are going to see hereafter as the Sapta Chatusthayas. They are namely Samata, Shakti, Vijnana, Sharira, Karma, Brahman and Siddhi Chatusthayas. Chatusthayas means four divisions. These seven Chatusthayas have been arranged in their natural and logical order. But it is not required of you to get them in practice in this given order. One may begin with a chatusthaya which [one] finds to be easier and in this way he is expected to practise. Why they are arranged in this way, how we are to effect them in us, when we will have success, all will be known to us when we finish writing and sincerely practise.” (1464-66)

IV. Sapta Chatusthaya – Scribal Version*

1. Samata Chatusthaya*

“Samata, Shanti, Sukha, Hasya (Atmaprasada)

Negative Samata

Positive Samata

Titiksha

Sama Rasa – mind and intellect

Udasinata

Sama Bhoga – prana

Nati

Sama Ananda – spirit

Samata is accepting everything in the same way without any disturbance in any part of the being. Disturbance is caused [by]* the want of harmony between the Chit-shakti in myself and the contacts of Chit-shakti outside. Pain, grief, dislike etc. are merely the system’s way of saying that it objects to a particular contact because of want of harmony. The system cannot bear an inharmonious contact or even a pleasant one if it is too intense or too prolonged. Disgust, fear, horror, shame are attempts of the system to repel the unpleasant contact and defend itself.

Titiksha means the power of endurance. You bear the unpleasant contact yourself standing back from it with a watching mind and teaching the system to bear it.

What follows is Udasinata. Udasina means standing high. Udasinata is indifference, the Purusha standing high above these contacts and not minding what they are.

Nati is the subsequent one. It is the feeling of submission to God’s Will, all contacts being regarded as the touches of God Himself.

* MS (scribal) owing to

Sama Rasa or equal Rasa from all things, happenings, experiences, objects etc. we have to take through our mind and intellect.

Sama Bhoga is the equal enjoyment in the Prana of all things, happenings, experiences, objects etc.

Sama Ananda is the joy of Unity in everything and with everything.

Sama Rasa and Sama Bhoga cannot be secured unless we have Sama Ananda, but it is difficult for Sama Ananda to come unless the mind and Prana have been taught Samata in Rasa and Bhoga.

[The] result of complete Samata is complete Shanti; on the other hand if there is any touch of anxiety, grief, disappointment, depression etc., it is a sign that Samata is not complete.” (1467-68)

2. Shakti Chatusthaya*

“Shakti is the right guna and right state of activity or right elements of shakti-character in all parts of the system. The chaturvarnya in guna may be called Virya. It is the qualities of the four varnas in character. The perfect man has all the four in him, although one usually predominates and gives the character its general type. First, a man should have Brahmana qualities, [those of]* the man of knowledge. He should have, first, the general temperament of the Brahmin, that is to say calmness, patience, steadiness and thoughtfulness, which may all be expressed by the word Dhairyam. Then he should have the tendency towards knowledge, especially the Divine

* MS (scribal) or

Knowledge, but also all kinds of knowledge on all kinds of subjects, with the necessary mental openness and curiosity. This is Jnanalipsa. The Brahmin has not only the thirst for knowledge but also a general clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth. This is Jnanaprakasha. He has also a spiritual force which comes from knowledge and purity. This is Brahmavarchasya.

Kshatriya: [Abhaya, Sahasa],* Yasholipsa, Atma Shakti (Atma Slagha)

There should also be the qualities of the Kshatriya, the qualities of the man of action or the fighter. The first of these is courage and it is of two kinds – Abhaya or passive courage which is alarmed by no danger and shrinks from no peril that offers itself and from no misfortune or suffering. The second is Sahasa or active courage, that is to say, the daring to undertake any enterprise however difficult or apparently impossible and carry it through in spite of all dangers, suffering, failures, obstacles and oppositions. For this, two other things are necessary. [First,] a tendency of the nature to insist on the battle and victory and effort and triumph, i.e. Yasholipsa. Secondly, there must be a strong self-confidence and a high idea of the power that is in one's self. This is Atma Shakti or Atma Slagha.

Vaishya: Vyaya, Kaushala, Dana, Bhogalipsa

The Vaishya qualities are also necessary for action and enjoyment. The first is the readiness to spend labour, resources, materials, means and life itself quite freely, taking great risks of loss in order to secure great gains. This may be

* *MS (scribal) courage*

called Vyaya. But with this there must be skill in the use of means and methods and their proper disposition in order to secure the end and also the knowledge of what is or is not possible to be gained by a particular means or method or a particular expense. There should be a sense of proportion, of order, and a skill [in]* arrangement and management. All this may be called Kaushala. Also in the use of one's possessions, there are two other qualities of [the] Vaishya which are necessary. [First there must be] the readiness to give no less than to receive and to share with the world what one gets from the world. This is [the]** nature of love as it is ordinarily practised; [this]** giving and receiving may be called Dana. And then there should be a tendency to enjoy, i.e. Bhogalipsa.

Shudra: [Kama, Prema,] Dasyalipsa, Atmasamarpana.

The qualities of the Shudra are no less important. The Vaishya has the spirit of order, opposition and interchange. The Shudra has the spirit of service. Service is governed by two motives: first desire or kama, secondly love or prema. In the perfect man, Kama should take the form of an interest in the bodily well-being of the world and a wish to see that physically it lacks nothing. Love in [the] Shudra is not like that of [the] Vaishya, for it seeks no return. It is governed by the third quality of the Shudra, the desire to serve and this in the perfect man becomes the desire to serve God-in-all. This is Dasyalipsa. The perfection of the Shudra nature is in self-surrender, the giving of one's self without demanding a return. This is Atmasamarpana.

The nature of the Brahmana is knowledge, of the

* MS (scribal) and

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Kshatriya force and courage, of the Vaishya skill in works, and of the Shudra selfgiving and service. The perfect character possesses all of these; for they are necessary for the perfect action.”(1468-70)

“Shakti is a general force by which each of the four parts of the system (the body, the Prana, the Chitta and the Buddhi) is kept at its highest state of perfection. The perfect state of the body consists in four things, a sense of entire lightness (Laghuta), a sense of strength and energy (Balam), a sense of [a] certain mass and force (Mahattwa) and the power of containing without strain or reaction any working however intense and constant, of energy however great and [puissant].* This is Dharana Samarthyam.

The perfect state of Prana consists in a sense of fullness of vital force (Purnata), of general clearness and cheerfulness (Prasannata), of equality in all experiences, shocks and contacts (Samata), and in the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety. This is Bhoga Samarthyam.

The perfect state of Chitta consists in a sense of richness and gladness of feeling (Snigdhatta), of abounding moral power and energy (Tejas), in a confidence [in the]** divine grace and help and general sense of mangala (Kalyana Sraddha) and in the capacity for unbounded love for all beings and all objects. This is Prema Samarthyam.

The perfect state of Buddhi consists in a general purity and clearness of [the] thinking faculty (Vishuddhatta and

* *MS (scribal) possible*

** *MS (scribal) of*

Prakasha); in richness and great variety and minuteness of the perceptions ([Vichitra]* Bodha); and in the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity. This is Jnana Samarthyam.

Daivi Prakriti (Divine Nature)

This means the possession of the four Shaktis – Maheshwari, the Shakti of greatness and knowledge; Mahakali, the Shakti of force and violence; Mahalakshmi, the Shakti of beauty, love and delight; and Mahasaraswati, the Shakti of worldly reason (science) and work. The possession of these Shaktis carries with it a sense of the Divine Power, of general compassion [and] helpfulness to the world, and of faculty for any work that [the] nature may undertake.” (1470-71)

3. Vijnana Chatusthaya*

“Jnanam: The mental action consists of four parts: first of all, perception of the object and comparison and contrast with other objects. [Then]** reasoning about the objects. Judgment whether the reasoning is right or not. And judgment is aided by memory and imagination.

Judgment is a direct perception of the Truth, which may or may not be aided by reasoning and other helps.

Imagination is the power of presenting to yourself things or truths not actually perceived or established by reason, [of]*** seeing possibilities other than actual experience.

Memory is the power of retaining and reproducing mental or sensory impressions.

* MS (scribal) Vichar ** MS (scribal) The *** MS (scribal) with

Judgment has two parts – discernment and direct perception. In the mind both of them are uncertain. In the Vijnana, there is a faculty of discernment called Viveka or Intuitive Discrimination, which sees at once what is wrong and what is right, the real difference between things and also their real resemblances and identities and also how far a truth is true and how far it has to be qualified. This Viveka is independent of reasoning. It knows the fact directly but not by a mere instinct; it knows it luminously with a clear perception which is certain and makes no mistake.

There is also a faculty of Vijnana called Intuition which does the work of reasoning without the necessity of reasoning to arrive at a conclusion; that is to say it [comes to]* the conclusion not as a conclusion from other facts but as a fact in itself. Afterwards, it can group around that fact all the other facts not as reasons but as related facts which help to retain it.

Inspiration is called Sruti or Hearing because it is not the direct sight of the Truth but a sort of coming of the Truth into the mind in a sudden flash. Generally this Truth comes as a vibration which carries the Truth in it and sometimes it comes as the actual word which by revealing its meaning brings new truth to the mind.

The fourth faculty is Drishti or direct sight. This is not, like intuition, looking into a person, an object or a group of circumstances and finding out the truth about them, but it is the vision of the Truth itself, coming as a luminous thought independent of all circumstances, objects etc.

You must first of all get the Intuition and Discrimination

* *MS (scribal) does*

to take up the ordinary work of mind, because they alone among the Vijnana faculties can give all the circumstances about the Truth. Otherwise Drishti and Sruti [will be distorted], because the reason will try to interpret them in the light of the circumstances as they are understood rightly or wrongly by the human mind. Even the Intuition and Discrimination will be at first distorted by the action of the reason, imagination, wrong judgment, wrong memory etc. Intuition and Discrimination have to go on working and getting stronger and surer until they are able to clear out from the mind the other activities and themselves take up the whole work. As they increase in Force and Light, the other two will begin to act of themselves. When these four faculties or any of them are applied to the things of thought, ideas and knowledge generally it may be called Jnanam or Divine Thought. When these four faculties are applied to the facts and events of the material world the result is Trikaladrishti, which means the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future. To have it properly, it is necessary that there should be no desire or personal interest in the result or any trusting to reasoning, inferences, speculation etc.” (1471-73)

4. Ashta Siddhi*

“There are two siddhis of knowledge, three of power and three of being. All siddhis exist already in Nature. They exist in you. Only owing to habitual limitations you make a use of them which is mechanical and limited. By breaking these limitations, one is able to get the conscious and voluntary use of them. The three siddhis of being are siddhis of the Sat

or pure substance. In matter, Sat uses these siddhis according to fixed laws but in itself it is free to use them as it chooses. If one can get partly or entirely this freedom, one is said to have these three siddhis. They are Mahima including Garima, second Laghima and third Anima.

Sat manifests as Chit, pure consciousness, and Chit has two sides – consciousness and energy, that is to say knowledge and power. 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. But these limitations are mere habits [and other methods are possible,] as for instance ants communicate by touch and not by speech. Consciousness in itself is free to communicate between one mind and another without physical means consciously and voluntarily. The two siddhis by which this is done are called Vyapti and Prakamya.

In the same way there is a power in the consciousness of acting upon other conscious beings or even upon things without physical means or persuasion or compulsion. Great men are said to make others do their will by a sort of magnetism, that is to say there is a force in their words, in their action, or even in their silent will or mere presence which influences and compels others. To have these siddhis of power is to have the conscious and voluntary use of this force of Chit. The three powers are Aishwarya, Ishita, Vashita. These powers can only be entirely acquired or safely used when we have got rid of Egoism and identified ourselves with the infinite Will and the infinite Consciousness. They are sometimes employed by mechanical means, e.g. with the aid of Mantras,

Tantric Kriyas (special processes), etc.

Vyapti is when the thoughts, feelings etc. of others or any kind of knowledge of things outside yourself are felt coming to the mind from those things or persons. This is the power of receptive Vyapti. There is also a power of communicative Vyapti, when you can send or put your own thought, feeling etc. into someone else.*

Prakamya is when you look mentally or physically at somebody or something and perceive what is in that person or thing, thoughts, feelings, facts about them etc. There is also another kind of Prakamya which is not of the mind but of the senses. It is the power of perceiving smells, sounds, contacts, tastes, lights, colours and other objects of sense which are either not at all perceptible to ordinary men or beyond the range of your ordinary senses.

Vashita is when you concentrate your will on a person or object so as to control it.

Aishwarya is when you merely use the will without any such concentration or control and things happen or people act according to that will.

Ishita is when you do not will but merely have a want or need or a sense that something ought to be and that thing

* *The following passage is found in a scribal copy not used for the text printed here. This copy calls the communicative side of vyapti "communication or broadcasting", and goes on: What happens in the Amutra happens in the Iha. What the Chit-shakti reveals in the Spirit, the Maya-shakti crudely and materially attempts in the material and mental universes. So spiritual Communism of Vijnana has its shadow in the material and Bolshevik Communism; and the Siddhis of the Vijnana are attempted in wireless telegraphy, broadcasting, telephone, image transcription [transmission?].*

comes to you or happens.

Mahima is unhampered force in the mental power or in the physical power. In the physical it shows itself by an abnormal strength which is not muscular and may even develop into the power of increasing the size and weight of the body etc.

Laghima is a similar power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being. By Laghima it is possible to get rid of weariness and exhaustion and to overcome gravitation. It is the basis of Utthapana.

Anima is the power of freeing the atoms of subtle or gross matter (Sukshma or Sthula) from their ordinary limitations. By this power one can get free of physical strain or pain or even make the body as light as one chooses. It is by this power that Yogis were supposed to make themselves invisible [and] invulnerable or [to] free the body from decay and death.” (1473-75)

5. Samadhi*

“Samadhi means properly the placing of the consciousness on any particular object or in any particular condition. It is generally used for a state of consciousness in which the mind is withdrawn from outward things by [one’s] placing the full energy of the consciousness on any particular object or general field. Thus by Samadhi one can become aware of things in this world outside our ordinary range or go into other worlds or other planes of existence. One can also enter into those parts of one’s own existence which are either above or below ordinary consciousness or as it is said

“superconscient” or “subconscient”.

Samadhi may be in three states – Jagrat or waking, Swapna or dream, Sushupta or deep sleep.” (1473)

“Samadhi is a means of increasing the range of consciousness. We can extend the inner wakefulness in the swapna to planes of existence which are at present sushupta to us and bring them into experience of swapna and even eventually into the waking state.

There are several kinds of Samadhi according to the ordinary classification, such as Satarka in which the mind withdrawn into itself goes on thinking and reasoning and doubting; or Savichara in which the mind does not reason logically but judges and perceives; and so on up to Nirvikalpa Samadhi in which all the lower organs are stopped and there is only the superconscious experience of the Brahman.” (1476-77)

6. Sharira Chatusthaya*

“Arogya is the state of being healthy. There are three stages:

(1) When the system is normally healthy and only gets disturbed by exceptional causes or very strong strain, such as continual exposure to cold, overstrain of any kind.

(2) When even exceptional causes or great overstrain cannot disturb the system; this shows that there is full Arogya Shakti.

(3) Immortality in the body.

Utthapana is the state of not being subject to the pressure of physical forces. There are also three stages here:

(1) When there is a great force, lightness and strength in the body (full of vital energy); this shows that the body is full of Prana Shakti.

(2) When there is no physical weariness, no exhaustion of the brain or nervous centres.

(3) When one is not necessarily subject to the law of gravitation or other physical laws.

Saundarya is the state of being beautiful. There are also three stages here:

(1) When there is brightness in the body combined with sweetness of voice and charm of expression etc.

(2) Continual youth.

(3) When the features and figure can be changed to a form of perfect beauty.

Ananda referred to here is Physical Ananda or Kamananda. This is of various kinds, sensuous, sensual etc.” (1477)

7. Karma Chatusthaya*

“Krishna is the Ishwara taking delight in the world.

Kali is the Shakti carrying out the Lila according to the pleasure of the Ishwara.

Karma is the Divine Action.

Kama is the Divine Enjoyment.” (1478)

8. Brahma Chatusthaya*

“Sarvam Brahma – when we realise one thing in the universe.

Anantam Brahma – when we realise Infinite Force and Quality at play in all forms.

Jnanam Brahma – when we realise a consciousness in everything which is aware of all.

Anandam Brahma – when we realise in that consciousness a delight in all things.” (1478)

7. Siddhi Chatusthaya*

“Shuddhi

(1) Of the Pranas – Release from Vasana or desire, that is Asakti or attachment, action of emotion, e.g. I must have that, I cannot do without that; Kamana or longing, action of desire, i.e. I want that; Raga-dweshha or preference, action of mind, i.e. I prefer this. There are also [the opposites of these],* non-attachment, non-longing or craving and non-preference. We have also to [be released]** from these things.” (1478)

“Of the Chitta – Release from all sanskaras of feeling.” (1479)

“Of the Manas – Release from habitual thoughts. Still the conceptual activity of the Manas and transfer to the Buddhi its perceptual activity (a part of Prakamya).” (1479)

“Of the Buddhi – Release from reason, imagination, memory and logic and replace[ment of] them by the[ir] divine counterpart[s].” (1479)

“Of the Body – Release from all bodily impurities, disease etc., and attain[ment of] Immortality.” (1479)

* MS (scribal) other sides

** MS (scribal) release

“Mukti

(1) From Dwandwas or dualities

(a) Of the Prana – Kshutpipasa, hunger and thirst; Shitoshna, heat and cold; pleasure and pain of the body.

(b) Of the Chitta – Priyapriyabodha, the sense or feeling of love and hatred; Mangalamangalabodha, the sense of good and evil, good and bad fortune; Manapamanabodha, the sense of honour and obloquy.

(c) Of the Mind (that is, Manas and Buddhi) – Satyasatya, the knowledge of truth and falsehood; Papapunya, the knowledge of virtue and vice.

(2) From Ajnanam and the three gunas.

(a) Sattwa – wherever there is Sattwa, that is the clearness of being or Prakasha, it brings with it sukha or happiness; Sattwa is full of Prakasha.

Sattwa in mind – clearness of mind; we get knowledge.

Sattwa in Chitta – the pure love; we get love.*

Sattwa in body – ease, health and so on.

(b) Rajas is the principle of desire and activity; Rajas is full of Pravritti. The result of Rajas is any kind of pain, Duhkha or Ashanti, trouble, disturbance, anxiety.

(c) Tamas is Aprakasha and Apravritti. The result is fear, idleness, too much of sleep, ignorance.

Sattwa is to be replaced by pure Prakasha, Rajas by pure

* In all scribal copies, “we get” follows the noun in these two lines. Even when the order of the words is changed the sense remains somewhat unclear. Ed.

Pravritti, Tamas by pure Shama. There is no desire and no necessity of acting but there is the Divine Impulse which acts through us – this is pure Pravritti. When there is no such Divine Impulse, it is pure Shama, Tapas or force of action being there but not acting. Just as Pravritti is a Divine Force coming and making you act, so the pure Prakasha is the Divine Light bringing knowledge into the consciousness.

By being indifferent, we have to effect Shama; then acting as far as possible only under the Divine Impulse, we get pure Tapas. By keeping the mind always unattached to its own thoughts and activities and on the watch for Light from above and as far as possible quiet, we get Prakasha.

(3) From Ahankara; from the ignorance that you are the actor etc. Whenever you say “I like this”, “I do not want this”, there you choose and [act].* Whatever comes to you, you have to take and enjoy. Replace Ahankara or the idea of Aham by the idea that you are the Ishwara.

Bhukti is the Delight of existence in itself, independent of every experience and extending itself to all experiences. [It has three forms:]

(1) Rasagrahanam or taking the Rasa in the mind: (a) bodily sensations, (b) food, (c) events, (d) feelings, (e) thoughts.

(2) Bhoga in the Prana, i.e. Bhoga without Kama or enjoyment without desire.

(3) Ananda throughout the system.” (1480-81)

* MS (scribal) do

Glossary

1. *abhaya* (abhaya; abhayam) – fearlessness; passive courage, “freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune”, an attribute of the *kṣatriya*.

2. *aham* – I; ego, “the sense of a separate self-existence” (same as *ahankāra*); (“the divine Aham”) the individual consciousness “no longer as an obscured and limited ego, but as a centre of the Divine and of the universal consciousness embracing, utilising and transforming into harmony with the Divine all individual determinations” (same as *caitanyakendra*).

3. *ahankāra* – the ego; the subjective principle by which the *puruṣa* is induced to identify himself with *prakṛti* and her activities; “the limited ‘I’ in us”, freedom from which is part of the *mukti* or liberation of the nature: the egoistic consciousness, including the “ego-sense in the life stuff” and the “ego-idea in the mind” which “maintain a constructed symbol of self, the separative ego, which does duty for the hidden real self, the spirit or true being” and whose nature “is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies”.

4. *aiśvarya* (aiśwarya; aiśwaryam; aiśwarya; aiśvaryam) – mastery; sovereignty; the sense of divine power (same as *īśvarabhāva*, a quality common to the four aspects of *daiivī prakṛti*); one of the three *siddhis of power*: effectiveness of the will acting on a person or object without the kind of

direct control established in *vaśitā*; an instance of so exercising the will; sometimes equivalent to *aīśvarya* or *tapas*.

5. *ajñāna* (ajnana; ajnanam) – ignorance; absence of *jñāna*; “the forgetfulness of the high and true self”, resulting in bondage to the three modes (*triguṇa*) of the lower Nature (*aparā prakṛti*).

6. *amutra* – there; beyond this world.

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

existence, “the original, all-encompassing, all-informing, all-upholding delight”, the third aspect of *saccidānanda* and the principle manifested in its purity in *janaloka* or *ānandaloka*, also present in an involved or subordinated form on every other plane.

8. *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*.

9. *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.

10. *anīśa* (anisha) – not lord; powerless.

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

12. *antahkaraṇa* (antahkarana; antahkaran) – the “inner instrument”, regarded as comprising the *buddhi* or intelligence, *manas* or sensemind and *citta* or basic consciousness, ordinarily subject to the *ahaṅkāra* or ego-sense and pervaded by the *sūkṣma prāṇa* or subtle life-force.

13. *anumantā* – giver of the sanction.

14. *apāna* – the vital current that moves “in the lower part of the trunk” from the *mūlādhāra* to the navel; one of the *pañcaprāṇa*, that which “gives away the vital force out of the body” and so is called “the breath of death”.

15. *aprakāśa* (aparakasha) – absence of light (*prakāśa*); lack of clarity; nescience.

16. **apravṛtti** (apravritti) – inactivity; inertia; the negation of **pravṛtti**.

17. **ārambha** – personal initiation of action.

18. **ārogya** – (arogya; arogyam) – health; freedom from disease (**roga**) in all its forms, part of physical perfection (**śāñīrasiddhi**); the first member of the **śāñīra catuṣṭaya**, “the state of being healthy”, whose first stage is when “the system is normally healthy and only gets disturbed by exceptional causes”, its second stage when “even exceptional causes or great overstrain cannot disturb the system”, while its culmination would be immortality (**amṛta**) in the body; same as **ārogyaśakti**.

19. **āsakti** – attachment.

20. **aśakti** (ashakti) – incapacity; lack of **śakti**.

21. **aṣṭasiddhi** (ashtasiddhi; ashta siddhi) – the eight **siddhis** or supernormal powers (**prākāmya**, **vyāpti**, **vaśitā**, **aśvarya**, **īśitā**, **mahimā**, **laghimā** and **añimā**), constituting the third member of the **viññāna catuṣṭaya**. When the members of the **viññāna catuṣṭaya** are listed as five rather than four, with **rūpadrṣṭi** as the third, **aṣṭasiddhi** is omitted and is replaced by **tapas**, meaning the **siddhis of power** (**vaśitā**, **aśvarya** and **īśitā**), as the fourth member; the **siddhis of knowledge** (**prākāmya** and **vyāpti**) are then treated as belonging to **trikāladrṣṭi**, and the **siddhis of the body** (**mahimā**, **laghimā** and **añimā**) are regarded as part of **utthāpanā**.

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

concentrated on the *buddhi*; a being of a world of “might & glory”.

23. *ātmajñāna* – knowledge of the Self (*ātman*).

24. *ātmaprasāda* (atmaprasada; atmaprasad) – “a state of clearness, purity and contentment in the whole self”, the last member of the *samatā / śānti catuṣṭaya*, which in its most positive form is called *hāsya*; an element of *Maheśvarī bhāva*.

25. *ātmasarpaṇa* – self-surrender, “the giving of one’s self without demanding a return”, an attribute of the *śūdra*.

26. *ātmaślāghā* (atmaslagha; atma slagha) – self-affirmation, “the high self-confidence of power, capacity, character and courage indispensable to the man of action”, an attribute of the *ṛṣatriya*.

27. *balam* – see *bala*.

bala (bala; balam) – strength; a term in the first **general formula** of the *śakti catuṣṭaya*; “an abounding strength, energy and puissance of outgoing and managing force”, an element of *dehaśakti*.

28. *bhartā* – upholder.

29. *bhogalipsā* – the urge towards enjoyment, an attribute of the *vaiśya*.

30. *bhogasāmarthyā* (bhogasamarthyā; bhoga samarthyam; bhogasamarthyam) – “the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety”, an element of *prāṇaśakti*.

31. *bhoktā* – enjoyer.

32. *bhramśa* – a fall (from the path of *yoga*).

33. *bhūta* – creature; any of the *pañcabhūta*, the five “subtle conditions of material energy” which are “called by the names of the five concrete elements of ancient thought, ether, air, fire, water and earth”; all objects are said to be “created by the combination of these five subtle conditions or elements” which are “nowhere to be found in their purity in the gross material world”.

34. *Brahmā* – the Creator, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are *Viṣṇu*, the Preserver, and *Śiva* or *Rudra*, the Destroyer.

35. *brahmavarcasya* (brahmavarchasyam) – “spiritual force which comes from knowledge and purity”, an attribute of the *brāhmaṇa*.

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

vijñānabuddhi. In compound expressions, the word *buddhi* sometimes refers to a particular mentality or state of consciousness and may be translated “sense of”, as in *dāsyabuddhi*, “sense of surrender”.

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

38. *cit-śakti* (chit-shakti; chitshakti) – consciousness-force, same as *cittapas*; “the Consciousness-Force of the eternal Existence” who “is the universal creatrix”.

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

of reaction and response . . . rise up from the basic consciousness”; also short for *cittākāśa*.

40. *daivī prakṛti* (daivi prakṛiti) – divine nature, the third member of the *śakti catuṣṭaya*, also called *devībhāva* or (at an earlier stage) *Caṇḍībhāva*; the divinising of human nature by calling in the divine Power (*śakti*) “to replace our limited human energy so that this may be shaped into the image of and filled with the force of a greater infinite energy”. In this process, four aspects of the *śakti* are manifested and combined: *Maheśvarī*, the *śakti* of wideness and calm; *Mahākālī*, the *śakti* of strength and swiftness; *Mahālakṣmī*, the *śakti* of beauty, love and delight; and *Mahāsarasvatī*, the *śakti* of skill and work.

41. *dāna* – giving; generosity; an attribute of the *vaiśya*, who “pours himself out on the world in order to get back what he has given increased a hundredfold”; an attribute of *Pradyumna*.

42. *deva* – a god, a divinity; “a dynamic being manifested in Prakṛiti for the works of the plane to which he belongs”; any of the “cosmic godheads presiding over the action of cosmic principles”, *brahman* “representing Itself in cosmic Personalities expressive of the one Godhead who, in their impersonal action, appear as the various play of the principles of Nature”; the Divine, the supreme and universal Deity (*īśvara, puruṣa*) “of whom all the gods are different Names and Powers”; the seventh of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated in *vijñāna*, exceeding itself.

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

44. *dhāraṇasāmarthya* (dharanasamarthya; dharana-samarthya; dharanasamarthyam; dharana samarthyam) – the capacity of the body to contain “without strain or reaction any working however intense and constant, of energy however great and puissant”, an element of *dehaśakti*.

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

46. *duḥkha* (duhkha; duhkham) – unhappiness, suffering, grief.

47. *dvandva* (dwandva) – duality; any of the pairs of opposites that “are the positive and negative terms in which the ego soul of the lower nature enjoys the universe”, freedom from which is part of the *mukti* or liberation of the nature, also applied to pairs of related terms that are not opposites, such as hunger and thirst; the “discordant and divided experience” that consists of “an oscillation between or a mixture of constant pairs of contraries”, due to “an ignorance which is unable to seize on the spiritual truth of things and concentrates on the imperfect appearances, but meets them not with a mastery of their inner truth, but with a strife and a shifting balance of attraction and repulsion, capacity and

incapacity, liking and disliking, pleasure and pain, joy and sorrow, acceptance and repugnance”.

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

49. *garimā* – heaviness; “the power of increasing the size and weight of the body”, a **physical *siddhi*** related to or included in *mahimā*; a sense of heaviness due to a defect of the physical *siddhis*.

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

51. *iha* – here; in this world.

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

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

54. **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.

55. **jāgrat** – awake, waking; the waking consciousness, in which one is aware of the outer world through the physical senses; the state of *jāgrat samādhi* (sometimes restricted to *bahirdarśi jāgrat*); (the condition of being) inwardly wakeful and self-possessed in states of *samādhi* in which the consciousness is withdrawn from the surface.

56. **jñāna deva** – a god of knowledge.

57. **jñānalipsā** – the urge towards knowledge, an attribute of the *brāhmaṇā*.

58. **jñānaprakāśa** (jnanaprakasha) – light of knowledge, “clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth”, an attribute of the *brāhmaṇa*.

59. **jñānam brahma** (jnanam brahma; gnanam brahma) – the realisation of “Brahman as self-existent consciousness and universal knowledge”, bringing a perception of “all knowledge and conscious experience as the outflowing of that

consciousness”, the thirdmember of the *brahma catuṣṭaya*; the divine Reality (*brahman*) realised as “a consciousness in everything which is aware of all”.

60. *jñānasāmarthyam* (jnanasamarthyam; jnana samarthyam) – capacity for knowledge, “the power of themind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity”, an element of *buddhiśakti*.

61. *jñātā* – knower.

62. *Kālī* – (literally “the black”) the “dark Mother”, a name given in the Hindu tradition to the “supreme Energy . . . beneficent even in the mask of destruction”, represented “with her garland of skulls trampling naked in battle”, symbolic of “the Nature Force [*prakṛti*] in the ignorance surrounded by difficulties, wresting and breaking everything in a blind struggle to get through till she finds herself standing with her foot on the Divine itself – then she comes to herself and the struggle and destruction are over”; the Goddess (*devī*) into whose undivided consciousness-force (*cit-śakti*) “our divided & unequal individual force of action & thought” is to be renounced in order “to replace our egoistic activities by the play in our body of the universal Kali and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force”; the *śakti* carrying out the *hīlā* according to the pleasure of the *īśvara*, the second member of the *karma catuṣṭaya*; sometimes the same as *Mahākālī*.

63. *kalpa* – a vast period of time, consisting of ten *pratikalpas* of a hundred *caturyugas* each; (loosely) a *pratikalpa*.

64. *kalyāṇaśraddhā* (kalyanasraddha; kalyana sraddha) – faith that all is for the best, “the sense of a divine power making for good behind all experiences”, an element of *cittaśakti*.

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

66. *kāmanā* – longing.

67. *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”.

68. **kāraṇa** (karana; karanam) – cause; causal; “the Causal Idea which, by supporting and secretly guiding the confused activities of Mind, Life and Body ensures and compels the right arrangement of the Universe”, same as **viñāna** or **viñānamaya**; (especially in Bengali) consecrated wine, used in Tantric rituals.

69. **karmadeva** (karmadeva; karma deva) – a god of action; one who has achieved divinity by works.

70. **kaśāla** (kaushala; kaushalam) – skill, “the dexterity and skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible and the best arranged results”, an attribute of the **vaiśya**.

71. **kāyasiddhi** – perfection of the body (same as **sārasiddhi**).

72. **kāyaśuddhi** (kayashuddhi) – purification of the body.

73. **kevalair** – (instrumental plural of **kevala**) mere; pure, simple; isolated, alone; absolute. [**Gītā** 5.11]

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

75. **ḷḷutpipāsā** (kshutpipasa) – hunger and thirst, a duality (**dvandva**) of the **physical prāṇa**.

76. **kumbhaka** – cessation of the breathing in the practice of **prāṇāyāma**.

77. **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”.

78. *laghutā* – lightness, an element of *dehaśakti*: “a lightness, swiftness and adaptability of the nervous and physical being”.

79. *laya* – dissolution, disappearance; annulment of the individual soul in the Infinite.

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

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

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

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

84. *mahattva* (mahattwam) – greatness, largeness, vastness; a term in the first **general formula** of the *śakti catuṣṭaya*; “a greatness of sustaining force”, an element of *dehaśakti*; sometimes equivalent to *mahimā*.

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

86. *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*.

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

subtle sight, hearing, power of contact of its own which is not dependent on the physical organs”; the principle that governs the realm of *svarga*, the lower plane of *svar*, (on page 1281) the name of a particular *svarga*.

88. *maṅgalāmaṅgalabodha* – the sense of fortunate and unfortunate circumstances.

89. *māyāśakti* (maya-shakti) – force of *māyā*.

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

91. *mūlādhāra* – the lowest *cakra*, the centre at the bottom of the spine which “is the main support of the physical consciousness and the material parts of the nature” and from which the *kuṇḍalinī* rises.

92. *mumukṣutva* (mumukshutwa) – desire for liberation; liberation from this desire is the final step in subjective *mukti*.

93. *nāḍī* – a nerve-channel in the subtle body.

94. *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***.

95. *nigraha* – suppression; forcible coercion of one’s nature.

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

97. *ojas* – a primal physical energy supporting the other energies in the body.

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

99. ***prāṇa*** – (literally) breath, “the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath”; the physical life-energy (***sthūla prāṇa***); the “essential life force” (***mukhya***

prāṇa) which is said “to occupy and act in the body with a fivefold movement”; any one of the five workings of the vital force (*pañcaprāṇa*), especially the first of the five, associated with respiration, which “moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed”; the vital being or *sūkṣma prāṇa*; the vital principle, the second of the three principles of the *aparārḍha*, “a middle term between Mind and Matter, constituent of the latter and instinct with the former”, being in its nature “an operation of Conscious-Force [*cit-tapas*] which is neither the mere formation of substance nor the operation of mind with substance and form as its object of apprehension”, but “rather an energising of conscious being which is a cause and support of the formation of substance and an intermediate source and support of conscious mental apprehension”.

100. *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*.

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

102. *prakṛti* (prakriti) – nature; “the active force of Nature which by its motion creates and maintains and by its sinking into rest dissolves the phenomenon of the cosmos”;

the universal energy acting for the enjoyment of the *puruṣa* on all the planes of being; the “outer or executive side” of the *śakti* or Conscious Force of the *īśvara*, working in the Ignorance (*avidyā*) as the lower or *aparā prakṛti* and in the Knowledge (*vidyā*) as the higher or *parā prakṛti*.

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

104. *prasannatā* – clearness, “clear purity and gladness”, an element of *prāṇaśakti*.

105. *pravṛtti* (pravritti) – literally “moving out and forward”; activity, “movement and impulsion and kinesis”; the will to act, a term in the first **general formula** of the

śakti catuṣṭaya; “the Divine Impulse which acts through us”, the pure desireless impulsion (*śuddha pravṛtti*) into which *rajas* is transformed in the liberation (*mukti*) of the nature from the *triguṇa* of the lower *prakṛti*; “the ancient sempiternal urge to action . . . which for ever proceeds without beginning or end from the original Soul of all existence”, one side of “the double movement of the Soul and Nature” whose other side is *nivṛtti*.

106. *premasāmarthyam* (premasamarthyam; prema samarthyam) – “capacity for unbounded love for all beings”, an element of *cittaśakti*.

107. *priyāpriyabodha* – the sense of things or persons who are liked and disliked.

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

109. *rāgadveṣa* (ragadweshā; raga-dweshā) – attraction and repulsion.

110. *rajas* – (etymologically) “the shining”; (in the Veda) the *antarikṣa*, “the middle world, the vital or dynamic plane” between heaven (the mental plane) and earth (the physical); “luminous power” established in this intermediate realm; (post-Vedic) the second of the three modes (*triguṇa*) of the energy of the lower *prakṛti*, the *guṇa* that is “the seed of

force and action” and “creates the workings of energy”; it is a deformation of *tapas* or *pravṛtti*, the corresponding quality in the higher *prakṛti*, and is converted back into pure *tapas* or *pravṛtti* in the process of *traigunyasiddhi*. This kinetic force “has its strongest hold on the vital nature”, where it “turns always to action and desire”, but “finding itself in a world of matter which starts from the principle of inconscience and a mechanical driven inertia, has to work against an immense contrary force; therefore its whole action takes on the nature of an effort, a struggle, a besieged and an impeded conflict for possession which is distressed in its every step by a limiting incapacity, disappointment and suffering”.

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

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force” would come when it is “changed from a nervous egoism to a sort of powerful dynamic utility on that plane”.

113. *rasagrahaṇa* (rasagrahana; rasa-grahana; rasagrahanam) – the seizing of the *rasa* or “principle of delight” in things, “an enlightened enjoyment principally by the perceptive, aesthetic and emotive mind, secondarily only by the sensational, nervous and physical being”, the first of the three states of *bhukti*, in which the mind “gets the pure taste of enjoyment” of all experience “and rejects whatever is perturbed, troubled and perverse”; same as (*sama*) *rasa*, the first stage of **active / positive samatā**.

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

115. *ṣaḍripu* (shadripu) – the six inner enemies, usually listed as lust, anger, greed, arrogance, delusion, envy.

116. *sāhasa* (sahasa; sahasam) – boldness, “active courage and daring which shrinks from no enterprise however difficult or perilous”, an attribute of the *kṣatriya*.

117. *sahasradala* (sahasradala; sahasradal) – the “thousand-petalled lotus”; the *cakera* above the head which is “the centre of communication direct between the individual being and the infinite Consciousness above”.

118. *sākṣī* (sakshi) – witness.

119. *sama bhoga* (sama bhoga; sama-bhoga) – equal *bhoga*; “the equal enjoyment in the Prana of all things, happenings, experiences, objects etc.”, the second stage of active / positive *samatā*.

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

121. *samāna* – one of the five workings of the life-force (*pañcaprāṇa*) in the body, that which regulates the interchange of *prāṇa* and *apāna* where they meet near the navel; it “equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions”.

122. *sama rasa* – equal *rasa*; the equal perception by the

mind of “the true essential taste of the inalienable delight of existence in all its variations” which comes by the elimination of “imperfect and perverse forms” of *rasa* when one can “be entirely disinterested in mind and heart and impose that detachment on the nervous being”, the first stage of **active / positive *samatā***.

123. ***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 ***prāṇāsakti***.

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

125. ***samskāra*** (sanskara; sanskar) – impression, mental formation, habitual reaction formed by one’s past.

126. ***sapta catuṣṭaya*** (sapta chatusthaya) – the seven ***catuṣṭayas*** or quaternaries, an enumeration of the elements of the ***yoga*** of self-perfection, Sri Aurobindo’s practice of which is documented in the *Record of Yoga*.

127. ***sarvaṃ brahma*** – the realisation of “the Brahman that is the All”, in which all the universe is experienced “as the manifestation of the One”, the first member of the

brahma catuṣṭaya; the divine Reality (*brahman*) seen “as the material & informing presence of the world & each thing it contains”.

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

129. *satarka* – same as *savitarka*.

savitarka – (*samādhi*) with reasoning; having the nature of *savitarkasamādhi*.

130. *sattva* (*sattwa*) – being; the highest of the three modes (*triguṇa*) of the energy of the lower *prakṛti*, the *guṇa* that is “the seed of intelligence” and “conserves the workings of energy”; it is derived from *prakāśa*, the corresponding quality in the higher *prakṛti*, and is converted back into pure *prakāśa* in the process of *traiguṇyasiddhi*. Psychologically, *sattva* is the “purest quality of Nature”, that which “makes for assimilation and equivalence, right knowledge and right dealing, fine harmony, firm balance, right law of action, right possession”; but its knowledge and will are “the light of a limited mentality” and “the government of a limited intelligent

force”, and “its limited clarity falls away from us when we enter into the luminous body of the divine Nature”.

131. *satyam* – truth; essential truth of being, one of the three terms expressing the nature of *viññāna*.

132. *satyāsatya* – truth and falsehood, a duality (*dvandva*) of the mind “created by our limited nature of consciousness and the partiality of our intellect and its little stock of reasonings and intuitions”.

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

134. *savicāra* (savichara) – (*samādhi*) with judgment; having the nature of *savicāra samādhi*.

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

136. *śānti* (shanti; çanti) – peace, calm; the second member of the *samatā / śānti catuṣṭaya*, consisting of “a vast passive calm” based on *udāsīnatā* or “a vast joyous calm” based on *nati*; an element of *Maheśvarī bhāva*.

137. *śāñira* (shárira; shâñira; sharira; çarira) – relating to the body; physical; short for *śāñira ānanda* or *śāñirasiddhi*.

138. *śītoṣṇa* (shitoshna) — cold and heat, a duality (*dvandva*) of the physical *prāna*.

139. *śuddhi* (shuddhi; suddhi) – purity; purification, “the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system” (*ādhāra*); in *pūñja yoga*, “not a negative, prohibitory, passive or quietistic, but a positive, affirmative, active purity” depending on the removal of “two forms of impurity which are at the root of the whole confusion”, namely, “a radically wrong and ignorant form given to the proper action of each part of our instrumental being” and “an immixture of functions by which the impure working of the lower instrument gets into the characteristic action of the higher function”; the first member of the *siddhi catuṣṭaya*, “a total purification of all the complex instrumentality in all the parts of each instrument”, so that the whole being is made “a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues”.

140. *śūdra* (shudra) – the soul-type representing “the Divine as service, obedience and work”, the last element in the fourfold personality symbolised by the *cāturvarñya*.

141. *siddhi catuṣṭaya* (siddhichatusthaya; siddhi chatusthaya) – the seventh and last *catuṣṭaya*, the quaternary of perfection, consisting of *śuddhi*, *mukti*, *bhukti* and

siddhi; also called the *samsiddhi catuṣṭaya* or *yoga catuṣṭaya*.

142. *snigdhatā* – richness of feeling, assertion of psychic force, faith in the universal good, capacity for unbounded love (the elements of *citta śakti*).

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

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

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

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

147. *sūrya*¹ – sun; “the sun of knowledge” which is “the

very body and blaze” of the light of the Truth, the symbol of *vijñāna*.

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

148. *suṣupta* (sushupta) — fast asleep; immersed in *sus.upti*; deep sleep; the state of *suṣupta samādhi*.

149. *svapna* (swapna) – dream, dreaming; the state of sleep in which dreams occur, in contrast to deep and dreamless sleep (*suṣupti*); internal vision in *svapnasamādhi*; short for *svapnasamādhi*; the middle depths of *svapnasamādhi*.

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

151. *tāmasī dhṛti* (tamasi dhriti) – inert persistence of will; blind force of habit.

152. *tapas* – “concentration of power of consciousness”; will-power; the force that acts through *aīśvarya*, *īśitā* and *vaśitā*, or the combination of these *siddhis* of power

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

153. *tejas* – fiery brilliance; mental light and energy; the energy of temperament that manifests itself in each element of the fourfold personality (*brahmatejas*, etc.); a term in the first **general formula** of the *śakti catuṣṭaya*; “a strong and ardent force and intensity”, an element of *cittaśakti*; one of the seven kinds of **akashic material**; *rūpa* or *lipi* composed of this material; fire, the principle of light and heat, one of “the five elements of ancient philosophy or rather elementary conditions of Nature, *pañca bhūta*, which constitute objects by their various combination”, also called *agni*; the virile energy carried to the head by *udāna*.

154. *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”.

155. *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”.

156. *udāna* – one of the five workings of the life-force (*pañcaprāṇa*), that which “moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit”.

157. *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***.

158. ***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***).

159. ***vaidyutam*** – electricity; the “electric energy” of the life-force (***prāṇa***) whose currents are felt “vibrating up and down the nerves”.

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

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

162. *vicitra* (vichitra) – rich and varied; variegated.

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

164. *vīrya* (virya; viryam) – strength of character; “the energy of the divine temperament expressing itself in the

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

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

166. *vyāna* – one of the five workings of the life-force (*pañcaprāṇa*), that which “distributes the vital energies throughout the body”.

167. *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*.

168. *vyaya* – “capacity to spend freely”, an attribute of the *vaiśya*.

169. *yaśolipsā* (yasholipsa) – the urge towards glory and victory, an attribute of the *kṣatriya*.

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