

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 15

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Contents

| | |
|--|-----------|
| Selections from Record of Yoga – II, CWSA Vol. 11 | 7 |
| I. 1 January-27 February 1915 | 7 |
| 1. January – Lilamaya Krishna | 7 |
| 2. Jan. 1st Krishna Kali | 8 |
| 3. Jan. 4th – Swapna Samadhi Experience | 9 |
| 4. Jan. 5th – Obstructions & Sortilege | 9 |
| II. “Intermediate Record” of 2-23 January | 10 |
| 1. Jan. 2nd – Saundarya | 10 |
| 2. Jan. 5th – Obstructions in Affirmations | 10 |
| 3. Jan. 10th – Harmonising Mahakali | 10 |
| III. Here Resumes the Notebook Set Aside on 6 January | 12 |
| 1. Feb. 25th – Suspension of Record | 12 |
| 2. May 3rd – Krishna Kali in Consciousness | 13 |
| 3. May 4th – Struggle in Health | 13 |
| 4. May 13th and 14th – Ishwarabhava & Gandha Rasadrishi | 13 |
| 5. May 20-22d – Affirmations | 14 |
| 6. May 27th – Mahakali Temperament | 17 |
| 7. May 30th – Krishna Darshan | 17 |

| | |
|--|-----------|
| IV. June – July | 18 |
| 1. June 3 | 18 |
| (a) <i>Trikaldrishti</i> | 18 |
| (b) <i>Attack of Assidhi</i> | 18 |
| 2. June 4-7 – Transcendent Krishna & Vijnana | 18 |
| 3. June 9-15 – Progress in Uthapana and Affirmations | 20 |
| 4. June 23rd-26th – Arogya Struggle, Seven Affirmations | 24 |
| 5. July 4th, 11th, & 13th – Development in Samadhi, Pranic Struggle & Vijnana | 24 |
| 6. Aug. 2nd-16th – Uncertainty and Confused Labour | 25 |
| V. 19 February – 20 March 1916 | 30 |
| 1. February 1916 – Review | 30 |
| 2. February (Saturday Feb. 19th) Coalescing of Tapas Siddhi & Trikaldrishti | 31 |
| 3. Thursday – 24th – Development of Self Fulfilling Force | 32 |
| 4. Thursday March – 2 – Telepathic Trikaldrishti | 32 |
| 5. Sunday March 5 – Krishna Consciousness Followed by Tapas Fulfilling | 33 |
| 6. Wednesday March [8] – Krishnadarshan Fluctuations | 33 |
| 7. Monday Mar. [13] – Fixing of Ritam in Detail | 34 |

VI. 9 January – 14 February 1917 35

1. Jan. 9th 1917 – Actual State of Siddhi Review 35
2. Jan. 11th – Being Governed by Ishwara 35
3. Jan. 16th – Personal Attitude Replaced
by Divine & Cosmic Ego 36
4. Jan. 22d Monday – Ishwara as the Sakshi 36
5. Jan. 23rd 1917 Tuesday (continued) –
Devibhava Defined & Arogya 37
6. Jan. 29th – Physical Raudrananda, Tratak 38
7. Feb. 3 – Experience of Jyotih,
Trikaldrishti Time 38
8. Feb. 8th-12th – Tapas,
Ideality and Raudrananda..... 40
9. Feb. 13, 14th – Shakti Manifest
as Ishwari & Siddhi Recoil 43

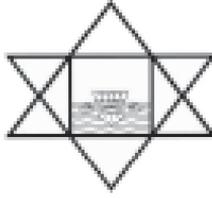
VII. 15 February – 31 March 1917 46

1. Feb. 15 – Feb. 28 – Shakti,
Attack on Physical 46
2. Mar. 3 – Mar. 9 – Confirming the Devibhava..... 49
3. Mar. 10 – Mar. 18 – Samadhi Experiences
& Aim in Siddhis 51

VIII. 15th August – 28th September 54

1. Aug. 15th 1917 – 28th – Siddhi Review 54
2. Aug. 22d – 24th, Friday – Trikaldrishti 55
3. Tuesday Aug. 28 – Ishwara Consciousness 57

| | | |
|------------|---|-----------|
| 4. | Saturday Sep. 15 – Nidah | 57 |
| 5. | Monday Sep. 17 – Remoulding Mind Stuff | 58 |
| 6. | Friday Sep. [21] – Conversion to Ananda..... | 58 |
| 7. | Monday Sep. [24] – Towards Vijnanamaya | 58 |
| IX. | 14-28 February 1918 | 59 |
| 1. | Feb. 15 – Activity of Mind to Change | 59 |
| 2. | Feb. 18 – Feb. 20 – Breakthrough in T3, T2..... | 59 |
| 3. | Feb. 26-27 – Intensity of Chandibhava | 61 |
| X. | 3-27 March 1918 | 62 |
| 1. | March 1918 – Small Summary | 62 |
| 2. | March 7 – Lipi in Eight Qualities | 62 |
| 3. | March 15 – Readjustment | 62 |
| 4. | March (Date not Written) – A Review | 62 |
| | Glossary | 64 |



“The sense of the universe = self is growing in force and permanence, although strongly besieged by the dwaya consciousness. All energies are now felt to be in oneself.

Along with this realisation comes the Ishwarabhava and attahasya. The hasya is also manifesting itself. The sense of the transcendent Krishna maintains the dasya.”

– Sri Aurobindo
(CWSA 11, 861)

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

I. 1 January-27 February 1915*

1. January – Lillamaya Krishna

“Everything being now seen as the play of the Lillamaya Krishna, revolt is no longer possible. It is also seen that all forces, all experiences act & occur, succeed & fail in pursuance of his self-fulfilment in the world. It is only in the relations of the Lillamaya with the Jiva that there is a defect, positive harmony proceeding by ignorance, uncertainty, some unfaith.” (779)

“Kalikrishna is manifest & established in the completed Brahmadarshana; but there is need of smarana still. As soon as there is smarana, there is complete darshana, but emerging out of the incomplete darshana in which Ananda is involved, not dominant & Krishna concealed by the extended Brahman.

In the person Kali is organised in the Maheshwari-Mahaluxmi-Mahasaraswati combination, the second element as yet insufficient, but the dominant Mahakali is occasional only, the normal bhava being the contained and dominated Mahakali.

This again is due to the gulf that still remains between

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

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

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

the Purusha & the Shakti. The Purusha is the dominant Krishna, bala, Balarama-Aniruddha; but the Prakriti does not always feel the fullness of the tertiary dasya & the actual presence of the bhava of madhura-dasya. Hence the Ishwara is recognised, but the Devi is not yet Ishwari by expressing the dominant will of the Ishwara.

Hence karma is not yet manageable. Sahitya is powerful & effective, but hampered by the sluggish response of the physical instrument. Dharma grows in strength, but is not yet easy & sure except in certain persons & movements & there not with sufficient force. Kriti is struggling slowly to emerge, but is still enveloped.” (781)

2. Jan. 1st Krishna Kali

“The day begins with a struggle as a result of which it is decided that no sadhana is necessary for the development of the ritam. The attempt at direct sadhana results in a return of old conditions and old defects.” (782)

“KrishnaKali

The Ishwara is beginning finally to dominate all the action. There is always tertiary dasya, but it is generally void of the madhura. The madhura is now about to establish itself as the normal bhava.

This is evident in the darshana of external objects and there it comes automatically. It is less easy in the internal darshana.

Kali is now everywhere revealed in the bhava of the madhura dasi dominated by Krishna & ministering to his bhoga.” (783)

3. Jan. 4th – Swapna Samadhi Experience

“In swapnasamadhi there are now frequent instances of true scene, event & conversation of this world. Combinations are becoming more frequent & firm. But as yet there is not the use of samadhi for life-utilities.” (787)

4. Jan. 5th – Obstructions & Sortilege

“In the morning a strong obstruction to the Ishwaradarshana preventing the physical consciousness from enjoying the light of the Affirmations even though aware of their actuality behind the denial.

This obstruction contains in itself a more entire, ready & solid participation in the siddhi by the whole conscious existence. The subconscious is being rapidly trained by the force of its obstructed aspiration towards the light.

The response to the Asiddhi proceeds from the subconscious; as the source of these responses, it is being purified from them and fortified for the response to the Siddhi

—

In the waking mind the obstruction creates a conclusion of unfaith in the rapidity of the Siddhi &, consequently, in the importance of the karma.

The element of error in the satyam is temporarily emphasised in order that the resultant truth may be more sure and self-assured.” (788-89)

“St. 2. Any person must be able to trace his past, present and future.” (789)

II. “Intermediate Record” of 2-23 January

1. Jan. 2nd – Saundarya

“In the saundarya the attempt to denude the head of the fresh growth of hair has failed. The thickness has not returned. There the two powers of youth and age are evenly balanced. With regard to the whitening, the new growth is black; it is only the old hair that keeps up the appearance of age.” (791)

“The remodelling of the nose has not proceeded far, but a certain definite advantage has been gained.” (791)

2. Jan. 5th – Obstructions in Affirmations

“The obstruction now offered is to the conscious use of the Affirmations. They are all present in act, but the physical consciousness is prevented from enjoying their light.

This obstruction serves eventually the end of a more entire & solid participation in the siddhi by the whole conscious existence; for the subconscious is being trained through the aspiration towards the light. It is from the subconscious that the responses to the Asiddhi proceed, & the source of these responses is being fortified and purified. But the waking mind derives from the sense of obstruction a conclusion of unfaith in the rapidity of the Siddhi and the importance of the Karma.” (795)

3. Jan. 10th – Harmonising Mahakali

“Whenever the Mahakali consciousness has been affirmed in Mahasaraswati, it has had too strong a tendency to overwhelm both Mahasaraswati and Maheshwari & assert

the violent Asuric Kali bhava. For this reason the combination Mahasaraswati-Maheshwari has been constantly strengthened against this assertion & each time it has thus been strengthened, it has absorbed more & more of the Kalibhava which it denied.

Tonight the combination Mahalaxmi-Mahakali was effected & held steady against the Asuric Kali tendency which it then took into itself. By this action the perfect harmony was established; for Mahalaxmi has always asserted itself in the Maheshwari-Mahasaraswati formula, that is to say, with the right continent and the right pratistha. All that has now to be effected is the strengthening of the Kali tejas & virya till it reaches the right intensity without disturbing the other elements of the harmony.” (805)

III. Here Resumes the Notebook Set Aside on 6 January

1. Feb. 25th – Suspension of Record

“The record has been suspended because of an almost entire suspension of all progress in which the hostile forces have seemed to take possession and only the literary & intellectual activity has continued to progress. In this field the perceptive intuition & creative interpretation grow in force.

Roga has been very powerful & violent.

Sharira has been practically suspended.

Kriti is a struggle in which minor points are gained, the great lost or left undecided or even if won are not decisive.

The one definite advance is in antardrishta where forms & vak are now perfect and sometimes stable, but this is when they come spontaneously, not when they are commanded.

Nevertheless there is progress, as now appears. First, the personal effort, view etc are more & more merged in the All. Action & thought & perception come more & more out of the All. Self is more and more identified with the All & proceeds out of it in its becomings rather than stands separate within it.

Secondly, telepathy & intuition are far more developed than before. Decisive intuition is fortified though not yet dominant.

Thirdly, the power of work without choice, steady, nishkama, proceeding out of Sat & Tapas of Sat is infinitely increased.” (828)

2. May 3rd – Krishna Kali in Consciousness

“After a long struggle the covering consciousness has once more been removed & the Krishna Kali once more occupies all manifesting freely in all often with the intensity & directly, or else with the disguise of the form & mentality.” (836)

3. May 4th – Struggle in Health

“In the health, the struggle continues. One long persistent roga is now in the last stage of dying recurrences. Another that threatened to be chronic (the eyes) is being successfully attacked at its roots. Feverish exhaustion attempts to recur daily, but is expelled after a short struggle; nevertheless it lingers in the environing akasha. Two only are still in the persistent stage of recurrence.” (836)

4. May 13th and 14th – Ishwarabhava & Gandha Rasadrishiti

“Gandhadrishti developing since yesterday was this morning full, varied, vivid & sthula. Rasadrishiti also became active, but usually comes as a result or a part of gandha; not however always. It is sometimes associated with sparsha half-evolved from sukshma to sthula. Sparsha except in the old established touches is chiefly vivid sukshma. Shabda is infrequent & more sukshma than sthula. Darshana is poor and intermittent.” (842)

“The bhava in the Ishwara is entirely confirmed; it is now being perfected in the Balaram-Aniruddha type, preparatory to the Sri Krishna-Rudra (the Asura).” (842)

5. May 20-22nd – Affirmations

“The Seven Affirmations have to be finally completed & then the two that remain.

The state of these Affirmations may again be stated:

1. The universal sense of the Anandamaya Lilamaya Krishna in the Brahmadrishiti has become the continent of the conscious activity in knowledge & is becoming the continent of the conscious activity in Will.

2. Affirmation has almost entirely replaced rejection & denial, but not entirely.

3. Brihat of the satyam is affirmed as the basis of the development of the ritam, but is not yet free from attack.

4. Ananda is now entirely confirmed as the base, free & joyous Tapas is in course of being established and in a less degree free & joyous Prakasha as the special instruments.

5. The Personality of Krishna is present in the consciousness governing all the activities, but sometimes there comes the veil of the Prakriti.

6. Dasya of Madhura & tertiary dasya confirmed entirely, but not yet in full intensity.

7 Acceptance of bhoga as a slave & instrument of the Lover only now entirely & finally accomplished. Intensity has yet to be given.

8. Siddhi on the basis of the largeness in the five worlds is prepared, but not yet accomplished.

9. Time, Space & Circumstance still appear as determinative, not yet as instrumental factors.” (845-46)

“1 The haven must be reached.

2. Not soon is God’s delight in us completed, nor with one life we end. Termless in us are our spirits seated and termless joy intend.

3. The heavens of the Three have beings bright
(Sarvalokadrishti)

=

The subjective Ananda has made a sudden stride forward towards great intensity in all its parts.

The vangmaya has now risen from the effective-adequate to the illuminative & inspirational substance & form. This was preceded by a slow movement of the transformation of unharmonised satyam to harmonised ritam, which as a result of the rise has become rapid. The perceptive thought is becoming luminous & vijnanamaya in the vijnana instead of vijnanamaya in the manas.

Aishwarya vashita has also become much more forceful. Ishita tends to the same force, but is not yet so decisive.

Rupa-samadhi are still obstructed in their attempt to progress.

=

In aishwarya immediate decisive effects almost without resistance are now frequent; effect against resistance is more common in the ishita.

Trikaldrishti is following the same rapid forward movement. Decisive trikaldrishti, once more active, is aiming at exactness of place, time, circumstance.” (847-48)

“KrishnaKali Darshana is once more intense and more all pervading than it was hitherto. There is an obstacle to the intensity of the darshana in the bird form and a general obstruction to the pervasiveness of the greater intensity & even a shadow of obstruction lingering about the intensity attained.

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After a long struggle lasting till 3.30 pm the siddhi has again been resumed, but the vijnana has not yet been entirely recovered in all the movements, nor the complete Ananda in the manas. The delight of the vishayas has remained firm throughout in all its parts. It is the ananda of the physical Manas in asiddhi that has failed.

The intensity of the Ananda is, however, insufficient in a certain thin layer of vishaya sensation chiefly felt in the taste of insipid food, of vulgar & insipid faces, of coarse & discordant sound etc.

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Samadhi has been afflicted by incoherencies of vishaya etc without losing what it had gained. What has not yet been gained, is being made prominent.

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The Krishna-Kali-Darshana after a period of higher intensity has fallen back again into a lower degree of the Saguna-Nirguna dominated by Vishnu-Narayana with the Ananda in the background. The Asiddhi is still powerful.. Suddha & Prema Ananda have also become depressed, though not denied.” (851)

6. May 27th – Mahakali Temperament

“The chief movement has been the emergence of the fixed Mahakali temperament with fixity in the struggle and yuddhalipsa and the rejection of the tamasic Mahasaraswati temperament which draws back from apparently useless struggle & desires either an easy progress or acquiescence in an imposed immobility.” (855)

7. May 30th – Krishna Darshan

“The Krishna-darshana is reestablished in its first intensity; the difficulty of the unbeautiful face concealing the Sarva-sundara is conquered in fact, though it attempts to return & does recur as a reminiscent experience. The second intensity is now more frequent and more secure as founded on a firmer foundation of the first intensity.

Preliminary – Krishna sensed behind the disguise

1st intensity – Krishna seen behind the human mask.

2d – Krishna seen in the human being

3d – The human being seen in Krishna

Consummation. The human being = Krishna.

The same rule holds with all things and beings” (856)

IV. June – July

1. June 3

(a) *Trikaldrishti*

“Instances of exact fulfilment even by things in station are becoming suddenly very frequent, but the resistance is concentrated and obstinate. It is exceptional to have the 80° force or anything approaching to it.

The general power of the Aishwarya has increased.

Trikaldrishti of time continues to occur, but there is a wavering sometimes between possible general appreciations of time, sometimes of the exact minute or a falling short by a minute or two, eg. 11.22 (the right time) & 11.23 (a possibility), 11.35 instead of 11.34½ (right time) or 11.27 instead of 11.34.” (860)

(b) *Attack of Assidhi*

“After the morning reaction of the Asiddhi. First two chatusthayas attacked & momentarily touched. Sraddha farther shaken especially in Saundaryam & Utthapana of the Sharira and consequently in Karmachatusthaya.” (860)

2. June 4-7 – Transcendent Krishna & Vijnana

“The sense of the universe = self is growing in force and permanence, although strongly besieged by the dwaya consciousness. All energies are now felt to be in oneself.

Along with this realisation comes the Ishwarabhava and attahasya. The hasya is also manifesting itself. The sense of the transcendent Krishna maintains the dasya.” (861)

“A day of no appreciable advance or recoil. The Krishnadarshana is attempting to fix itself & eliminate its denial by the less complete bhavas.

The denial of Arogya is still dominant in certain points and affects others where it was supposed to have been done with & expelled practically, if not in seed.

A proof of Tapas-shakti in Kriti” (862)

“The Krishnadarshan progresses greatly in fixity of its general presence, but is not yet free from temporary denial. There is, however, in essence no farther obstacle to the Darshanas; the obstacle is only a tamasic dhriti habit in the memory.

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The first chatusthaya resists successfully the attempts at disruption, which are now losing all force; the second increases in Ishwarabhava & Yuddhalipsa. Sraddha is still deficient

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Vijnana is obstinately resisted, especially in Trikaldrishti, Aishwarya & Samadhi. These sometimes fall back entirely, sometimes manifest a sudden completeness always just short of perfection. The struggle is over (1) perfection; (2) constant action; (3) organisation. Separately each element is there in something like perfection; they cannot be securely put together the moment they are combined, a furious assault of the disruptive forces scatters them again and a fragmentary action takes place.” (862)

“In Karma KrishnaKali stands, although the first is not yet securely centralised; Karma Kama move forward or otherwise with the Vijnana.

Four assertions

1. Vijnana organised and in constant action within June – perfection perfectly organised afterwards

2. Sharira delivered & made sure to faith in all its members within June

3 Life begins to be developed under control of Ishwara

4. The seeds of these things to be laid down now within a few minutes.

The last assertion fulfilled.” (863)

“Krishnadarshana remains constant even when the other bhavas (the Three, the Four etc) seem to occupy the whole front; they are superficial and cannot blot out the Lilamaya even when they seem to exclude him from the organised object.” (863)

“Crisis continual throughout the afternoon. Samata suffered, but only in the prana of the physical being with an occasional reaction in its mind. Towards evening promise of the foundation of the first assertion made yesterday.” (863)

“Some progress of trikaldrishti & tapas [attempted],* but marred afterwards by the irruption of the will-thought, destroying the ritam and adversely affecting the samata. For a time the trikaldrishti was admirable.” (865)

3. June 9-15 – Progress in Uthapana and Affirmations

“Attempt to bring forward the primary utthapana (6½ hours; not continuous, but in three portions of 3½, 1½, 1½ with intervals of 1 hour and 1½ hours). Process of turning

* MS attended

physical strain into electric ananda, raudra and force.” (866)

“There is also an attempt of Jagrat samadhi to evolve again & break out from behind the curtain. Samadhi perception of sukshma sparsha (a bird hitting against a tower) is one of the elements.” (866)

“Practice of pr. utth. [primary utthapana] 11½ hours (5 hours 10 minutes, 3 hours 20 minutes and 3 hours with intervals of 15 minutes and 30 minutes) up to 7.7 pm. After 9.40 half an hour = 12 hours. Result, no weariness, but considerable stiffness in muscles of the legs & pain of the soles of the feet. Elsewhere only slight reaction. Stiffness induces weakness physically not pranic –” (867)

“There is now the attempt to fulfil the ninth Affirmation* by overcoming the condition of Time. This is closely connected with the affirmation of the eighth principle, action on all the five planes at once which also tends to manifest.” (867)

“Steady advance in Aishwarya-traya.

The Aishwarya-ishita-vashita now acts with a very frequent effectivity in exact detail, a still more frequent partial effectivity in detail and a habitual effectivity in general result on things in station.” (868)

“Strong, frequent, prolonged, varied & perfectly materialised intense gandha in the evening (scents etc). Gandha has for some time been constant.

Taste tries to become more varied, but except in two or three aswadas is insufficiently materialised.” (868)

* Ninth Affirmation refer to page 14.

“Intense vaidyuta ananda in palm of hand as result of slight contact with a chair by the side of the hand; prolonged, compelling movement of the fingers & recurrent in long continuity, gradually diminished in continuity & intensity. For half an hour. Vaidyuta Ananda fully established, sahaituka and ahaituka. (Afterwards felt in the rest of the body.) It extended from the palm to the whole arm, then with less intensity to the left arm; accompanied by raudra and by tivra in palm and armpit. Another touch brought a separate stream, the two acting together for a short time. All this justifies the most vivid imaginations of the Alipur jail.” (868)

“The “first assertion” is now to a great degree fulfilled.* All the parts and instruments of the Vijnana are in constant action and more or less organised. “Constant” is not “continual”. There are periods of disorganisation and broken action, even of quiescence or mere mental action, although the latter survival is decreasing in force and frequency.

Thought and script are frequent and normally vijñanamaya, but too often possessed by *ganās* who try to veil the Iswara. Perceptive thought is more often pulled down into the mentality, but still it rises again into the luminous action. *Trikaldrishti* is constant; though often disorganised. *Aishwaryatraya* is constant, though often broken and even confined to isolated effects.

Samadhi (swapna) is now organised; there is stable scene & movement, continuous action, combination, but it does not go beyond a brief stability & continuity. *Samadhi jagrat* is not yet delivered from the obstruction. This is the only absolute defect of the organised vijñana, but even here there is incipient organisation.” (869)

* See the entry of 6 June, page 863. Ed.

“The rule of not sitting or lying except when necessary, but always walking or standing is being observed and in this way almost the whole day has passed. Standing restores the declining force & thus a continuous spell of 4 hours in the afternoon has been done without any serious difficulty. Whole period of primary utthapana $4\frac{1}{4} + 1\frac{1}{4} + 4 + \frac{1}{2}$ hours with intervals of $\frac{1}{4}$, $\frac{1}{2}$ & 4.” (871)

“Pr. utthapana 15 hours ($4\frac{3}{4} + 7\frac{1}{4} + 3$ with intervals of $\frac{1}{4}$ and $2\frac{1}{4}$ hours). Today practically 12 hours were done without a break. The reaction became powerful at times towards the end, but always lightened. Standing is sufficient without other rest for restoration, but sometimes the restoration of strength comes while walking.” (871)

“In the Vijnana it is evident that Will & Thought are drawing towards each other preparatory to union. At times they coincide entirely, but not yet in a well-organised fashion. Something of the tapasic stress still survives in the will affecting the thought. Something of the passive inertness and absence of power still lingers in the thought divorced from will” (872)

“Ananda is firmer, as the remnants of responsibility & desire have been diminished, the former to vanishing-point; but sraddha is not restored. There is sraddha in Yoga-siddhi minus Saundarya, imperfect in all Sharira except Ananda, but none in Karma.” (872)

“The revolt of the evolutive tendency non-central to the adhara is the cause of the relapse of these last two days and the break of the unity in the universal consciousness. As usual the relapse has synchronised with the reappearance of the Mahakali energy.” (875)

4. June 23rd-26th – Arogya Struggle, Seven Affirmations

“The struggle in the Arogya continues. There is nowhere complete deliverance, but there is an increasing effectivity of the Will on the body in respect of Roga. In Utthapana & Saundarya the Will is depressed, held down and sometimes overcome.” (877)

“The Seven Affirmations.

The three Krishna affirmations are now unalterably established in the being, but are sometimes pale to the consciousness

The four Brahma affirmations are fixed, but for their full action await the Ritam of the vijnana

The two Prakriti affirmations, Time & the five worlds, are in course of being established.” (880)

5. July 4th, 11th, & 13th – Development in Samadhi, Pranic Struggle & Vijnana

“Development of samadhi continues –

1. Jagrat Antardrishta – Any image willed comes after a time, always recognisable, but not always clear in outline or distinct.

2. Jagrat bahirdarshi – Images on the background independent of the will, a few distinct & stable, others clear, constant but shifting, not very distinct, others changing & fleeting.

3. Swapna. Combinations of vision, speech, action.” (889)

“The Pranic deficiencies of Ananda have yet to be

mended; the indriyas are now fixed in the subjective vishaya & the buddhi in chidghana of vishaya, but the prana is not yet free from the memories of *virodha* in *bhoga*, eg in bad food, certain reminiscences of repulsion in sound, smell, sight, mental vishaya. These are however shadows that fall from the external auric shell and are rejected by the Prakriti when not compelled to respond.” (891)

“Vijnana is almost suspended, except for an occasional action. The mentality is being exercised in non luminous reception & action according to a concealed vijnana behind. The attempt is to make it mechanically right in all its movements.” (893)

“In pain even when intolerable there seems always now to be a basis and content of Ananda; it is only the skin, as it were, of the contact that still preserves the memory of mere pain. This is at least true up to a certain & a high degree of intensity.” (894)

“The pranic nirananda of the vishaya is in course of disappearing; it is already immensely extenuated; eg in tasteless food, disagreeable sounds, bad smells, ugly or vulgar forms, uncomfortable contacts.” (894)

6. Aug. 2nd-16th – Uncertainty and Confused Labour

“The main point is that the maintenance of Mahakali bhava no longer depends on successful manifestation of power. Formerly with insuccess it fell back to Maheshwari-Mahasaraswati, recently to M.M with quiescent Mahakali. At present it wavers between M³ with predominant Mahakali & insufficient Mahaluxmi colouring and M⁴ with insufficient

Mahakali force. In the latter case Maheshwari pratistha tends to be hidden, as is intended, in Mahakali intensity of the prana, but the intensity ceases in the general Tapas. In the latter there is intensity of tapas, but the pratistha appears & emphasises itself so as to support the tapas & prevent a relapse into the rajasic Kali. In the former there is a harmony and the intended harmony, but with insufficient sense of power.” (898)

“It is not yet clearly fixed for the intellect that the Master of the Yoga is the Master of the World, but it is fixed for the faith; & this is clear that it is the Swarat of the system accepting the conditions he has created for the work of development and not at once manifesting his full power and knowledge. It had already been indicated that this was his method a progressive unveiling out of the satyam and anritam of the human creature. The same rule would then apply to him as Master of the World, Samrat, but there the mastery is not yet so wide & absolute, the evolution has not proceeded so far and is therefore not so evident.” (898-99)

“The whole process of the Yoga is now concentrated towards the perfection of the vijnana (samadhi excepted) and the perfection of the Krishnadarshana. In the former the entire perception by sanyama of the mental state of the object is now frequent, but the entire perception of the thought has to be added: the right (rita) perception of the trikaldrishti in that which is near in place & time is gained and frequent, but the perception of that which is far in time & place is inadequate. There is also the lapse into the intellectual perception visited by vijnana from the general vijnanamaya perception suffered by the intellectual & sensational mind. These defects have to be remedied.

In the Krishnadarshana, the difficulty of the entire perception of all forms as entirely Krishna is still only occasional & the siddhi which has progressed rapidly oscillates back into the lower stages from and through which it has progressed. The Shakti is aiming at the final removal of these defects.” (900-01)

“The Krishnadarshana has surmounted several of its difficulties. Formerly the adult vulgar & hirsute masculine face did not at once throw back the idea of Krishna. Now all faces at once reflect him. There was also a division between the Krishna in human form & the formless & universal Krishna. Either the first was intensely sensed & the latter became merely Brahman or the latter was seen & the human form became a mask of Brahman + guna etc. This is now in type surmounted; but the Siddhi goes back to this stage firmly in order to bridge over the division by proceeding from the universal to the individual and no longer from the individual to the universal. In all probability this movement will be complete today.” (901)

“Sukshma vak tends now to develop sentences and is growing rich in implicit voices.

All drishti is attempting to break down the veils that have so long confined it. Sparsha is much stronger than before, but does not get beyond the habitual touches. The barriers still prevail in rupa.

Since writing, however, three or four dense & developed forms have appeared stable straight under the eyes.

Rupa in swapna samadhi is growing in habitual intensity, but there is still the influence of the chhaya over all, though

all is not now chhayamaya.

Aug 10th.

तममृक्षंत वाजिनमुपस्थे अदितेरधि विप्रासो अण्व्या धिया.

That is to say, the suspension of the vijnana action is for the purification of the Pranic Force in the vast of the infinite consciousness by the right action of the pure mind.” (904)

“In the Krishnadarshan all that has now to be done is to exhaust the force of the habit of relapse which allows the opposition to affect the consciousness attained & throw it back to the simple Brahmadarshan or even the mere Sarvam & Ananta or Jnana or else to the inferior stages of the Krishnadarshana. This reversion seems now to be merely mechanical & to happen only because it has happened in the past and can still be forced on the consciousness in the present.” (905)

“The loss of faith in the Sharira & Karma is still possible & brings with it brief touches of Asamata with all the old symptoms & reversions to the mere Mahasaraswati type. All these are forced upon the system by long and persistent violence & with great difficulty and are not natural to it, much less normal.” (905)

“The adverse current prevails in sharira and kriti and is not yet removed in the rest of the siddhi. The most discouraging fact is the return, however slight & transient, of the circumstances of the Asamata, ashanti, asukham which seemed to have been definitely excluded. Although no lodgment was effected, the attack itself contradicts this elementary & initial finality. The hope of rapidity in the rest of the siddhi has now to be postponed indefinitely.” (906)

“विहि होत्रा अवीता: [विपो न रायो]* अर्य: –

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The Siddhi is again dominant in the vijnana, but the element of mental error remains, though subordinated, & the element of tapasic ineffectivity.” (906)

“There is as yet no firm possession of the Vijnana and the realisations acquired sometimes descend and take possession, sometimes stand back & allow the old conditions to play in front of them, sometimes seem to be almost entirely obscured.

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At present a process is going on with the mind in which that is at the mercy of mental suggestions and all that is true is carried on from above automatically, the mind being only a channel and not participating except very slightly & wrongly.” (907)

* MS रायो न विपो

V. 19 February – 20 March 1916

1. February 1916 – Review

“In the interval since August there has been a period of long torpor and inertia followed by a period of more steady advance.

Samata chatusthaya is complete as well as the positive bhukti; only touches of asamata now occur, chiefly in the form of momentary depression though touches of uneasiness also sometimes but rarely occur. For the most part samata, shanti, are untouched, sukham occasionally, hasyam is sometimes clouded, but not seriously or positively.

The viryam is complete, except in touches of a-shaurya; only nyunata, not positive defect of contradiction is manifest in the other elements. Tertiary dasyam is complete & firmly established, but not always forceful. Shakti is deficient in the body, in the rest complete, but not forceful, and sometimes touched. Aishwaryabhava and sraddha (swashaktyam) are improved, but not yet firm, except for the sraddha in yoga-siddhi, minus *shârira*. There is no sraddha in adesh-siddhi.

Brahma chatusthaya is now complete, constant in Sarvam, Anantam, Jnanam; established but not always intense in Anandam. The Person is manifest in all, but not always vividly and there is still a divorce between the individual & the All in personality, no longer in the impersonality.

Sharira makes no evident progress, except in the frequency of the Anandas; kama and tivra especially are established, but not always operative.

Jnana is firm, as also telepathy except that of thought; trikaldrishti and tapas-siddhi are drawing towards a first initial perfection; the instruments are developed, but not frequently active; Samadhi is slowly developing a firm basis in swapna, but has been thrown back in Jagrat.” (909-10)

2. February (Saturday Feb. 19th) Coalescing of Tapas Siddhi & Trikaldrishti

“The tapas-siddhi has been steadily increasing in general force. The rule of resistance is no longer so absolute. Very often the exact movement is fulfilled again and again without resistance or with a minimum of resistance; but where the object is stationary at first, there is usually resistance. Eg. a squirrel on opposite ledge, suggested to mount on parapet, afterwards perceived that it was not to be at that spot (A), but might be farther on (B); seen that it would go on to the turn of the ledge; went on beyond to the end whence it attempted to descend. Stopped by will which suggested and trikaldrishti affirmed that it should mount the parapet suddenly; was compelled to do so by arrival of crow. This movement was twice willed, foreseen and fulfilled. Afterwards it went near position A, on the ledge, then frightened by a crow on the other side, fled to B exact and mounted in accordance with the original suggestion. This example and many others show that trikaldrishti and tapas, so long enemies, are beginning to unite and coalesce.” (910)

“In the evening two drishtis of a watch pointing to 11.50 and 2.57; the first indicated by the thought as the time at which S. would come upstairs tonight, the second connected with

teatime tomorrow. S came at nearly 11.40 by the watch which must have been about 11.50 by the right time

Sunday –

S rose in the afternoon at 2.55 by the watch (right time 3.16) and went to make tea a minute afterwards; this agrees with the watch-dristi 2.57 last night: there is a minute's difference which may be due to wrong observation, since the watch-rupa was diminutive & the exact minute could be only approximately given. It is to be noted, however, that the two drishtis seem to have referred to different time-pieces.” (910-11)

3. Thursday – 24th – Development of Self-Fulfilling Force

“Meal fixed by trikaldrishti after 12 and bath with some hesitation at 11.55. (fixed about 11.) Bath at 11.55 (called at 11.54) and dinner at 12.5 to 12.10. Trikaldrishti (apara) continually justified in movements of birds etc.

Development of a powerful self-fulfilling force which is sure beforehand of its result, yet is not trikaldrishti, but still fulfils irresistibly; only it is only in general movements & does not apply victoriously in sthana or exact circumstance, but only in kala. It is not knowledge but sasraddha shakti not the doubtfully effective rajasic tapastya but true tapatya. This however does not come at will.” (912-13)

4. Thursday March – 2 – Telepathic Trikaldrishti

“In the evening telepathic trikaldrishti that N [Nolini] will come soon after 8.30, M [Moni] soon after 9.0, S [Saurin] soon after 9.30. N came at 8.35, M at 9.8, S at 9.35. The approximate time after was also correct.” (913)

5. Sunday March 5 – Krishna Consciousness Followed by Tapas Fulfilling

“The Krishna-consciousness is now perfectly normal and universal, though not as yet seated on the plane of the Vijnana or Ananda, but only on the mental. Smarana is still necessary, though not invariably.

The dividing line between the Nara and Narottama is removed. General Satyam of trikaldrishti is adding itself to satyam of telepathy in the immediate time, place and event; ritam is as yet only in its initial stage.

All siddhi, except in the first chatusthaya, is subject to temporary denial in its later acquisitions.

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Instances of immediate or exact fulfilment of tapas begin to become more normal; eg, a kite near the window pursued by crow; knowledge-will that crow should strike three times rapidly, then fly away; immediately & exactly fulfilled. Crow on bar under balcony opposite; willed to go one side, then return, then fly away from a particular spot; first two fulfilled immediately, the last after hesitating and moving several times to one side and another.” (914)

6. Wednesday March [8]* – Krishnadarshan Fluctuations

“All is now being turned into Ananda in the mind & body. The old reactions returned for a long time in the morning, but were forced to be anandamaya, as are all discomfortable sensations in the body. Nor can they now disturb the calm of the being, but only suspend the hasyam with a minor

contradiction of the sukham making itself an ananda of asukham & ashivam.” (915)

7. Monday Mar. [13]* – Fixing of Ritam in Detail

“There is also an attempt to fix ritam of detail; this is still done in the old way, by unillumined suggestion to the intellect. Eg re the bath; fixed as after 11.30. Times fixed 11.35, 11.30 for unknown stages, 11.38 for being called to bathe: then 11.30 was fixed for S [Saurin] getting up from under the tap, 11.35 for M’s [Moni’s] finishing the actual bathing. 11.38 & 11.30 came out exactly to the second, but there was some doubt about 11.35 as the exact time was not noticed. At 11.35^{3/4} M had left the tap and was drying himself.” (916)

“10.5 given by rupa of watch; decided to be time at which dinner would be finished, for it was already foretold that S would come early (he came about 9.15); when the watch was seen two or three minutes after finishing dinner, it was exactly 10.5.

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9.40 and 7.50 given by rupa of watch.” (917)

* MS 12

VI. 9 January – 14 February 1917

1. Jan. 9th 1917 – Actual State of Siddhi Review

“...*Samata* is conquered; only vague unsubstantial touches of *asamata* can now trouble the outer physical skin of the *pranakosha*. Shakti on the basis of *dasya* is well founded, though still imperfect in the application of *sraddha* through uncertainty of knowledge & will and therefore imperfect also in *aishwarya* of *devibhava*. But the third *chatusthaya* is held back in order to get rid of the last fragments of the ghost of desire which prevent the free identification of the effortless will with the cosmic Will and to get rid also of the defect of the thought which the *Rakshasa* still tries to limit to the stumbling movements of the intellect.

Telepathy is now strong and spontaneous in its *satyam*, but the *ritam* is imperfect because of the persistence of the intellectual overstress, false choice, false valuation, false interpretation. *Trikaldrishti* is gradually strengthening itself, but is still occasional and uncertain because usually rendered by the physical mind intellectually and not ideally.” (919)

2. Jan. 11th – Being Governed by Ishwara

“Doubt is being destroyed by the growth of the ideality, *samata* and *dasya* perfected have got rid of egoistic desire and its attendant stains, the *Ishwara* is governing the being; therefore the time has come to establish the inner joy and light, in itself entirely, the joy of things being merely its outflowing & not at all dependent on things. With this will come the completion of the *brahmabhava* by the dissolution of the remnants of mentality & the power to begin the *karma*.

Thus *atmarati & brahmabhava* are already established, but still besieged by old habits of mind & therefore still imperfect.” (921)

3. Jan. 16th – Personal Attitude Replaced by Divine & Cosmic Ego

“The last remnants of the personal egoistic attitude are being attacked and persistently and rapidly removed to be replaced by the divine & cosmic ego, for whose will, enjoyment, knowledge, power the mind, life & body are to exist & not at all for the separate individual will & enjoyment.

Antahsukha & antararama are therefore well founded, but antarjyotih is only beginning. It cannot be complete except by complete conversion of *manas* into *vijnana*.” (922)

4. Jan. 22d Monday – Ishwara as the Sakshi

“For the first time today the Ishwara is the sakshi, and not the Jiva. At the same time the Ishwara jnata, bharta, anumanta, karta is being rapidly strengthened,* – (the karta from this moment after being added)]. There is still a downward tendency of the mental powers trying to insist on the jiva in these capacities, but it is losing force.” (924)

“It is found more & more that every impulse, suggestion etc in the sadhan has its utility for its own purpose, but for that utility to be perceived and appreciated, the truth and limits and relation of each has to be ideally perceived. This is now being done more & more.” (925)

* The word “karta” was added between the lines, apparently when this point of the sentence had been reached. Sri Aurobindo explained the insertion in the next phrase. Ed.

“Antarjyoti may now be considered as established. Brahmabhava is growing, but has to be made more vivid & steady.” (925)

5. Jan. 23rd 1917 Tuesday (continued) – Devibhava Defined & Arogya

“The Devibhava has now been fully defined –

- क. शौर्यमुग्रता युद्धलिप्सादृहास्यं
ई. शांतिः विशालता ऐक्यलिप्सा आत्मप्रसादः
ल. प्रेम भावसमृद्धिः सौंदर्यलिप्सा स्नेहहास्यं
स. दास्यं बुद्धिचातुर्यं कर्मलिप्सा प्रीतिः

Common to the four दया ईश्वरभावः सर्वकर्मसामर्थ्यं

The last three bhavas, ई ल स [i.e., Maheshwari, Mahalakshmi and Mahasaraswati], are now complete; the first is there except अदृहास्यं, but not steady nor well combined with the rest.

The afternoon has passed in a massive resistance to the recent siddhi, which has developed Ananda in battle, resistance & temporary defeat. The Devibhava has triumphed over the resistance.” (928)

“In Arogya, the habit of disease is still violently strong. New disease does not come, but the old maladies persist by irrational, causeless habit & do not lose hold. Cold formerly could not materialise; this time it materialised for two days, but though really cured in two or three, the inert habit of certain of its reactions has continued, decreasingly, for 7. The two chief maladies on the other hand persist not decreasingly, but always with recurrence of force. Breast pain on the other hand is subject to the will, though not utterly abolished.

The physical siddhi is still the chief stronghold of intense and massed resistance by the opposing forces.” (929)

6. Jan. 29th – Physical Raudrananda, Tratak

“Physical raudrananda (sahaituka) now normal and general, all touches of discomfort & pain bring their ananda, except in sudden & strong bahyasparsa of pain; even there the after effects tend to be anandamaya.” (932-33)

“Krishna growing stronger in personal Krishna Kali. Kali now normal, old bhava of personality almost entirely destroyed. All the instruments of vijnana are becoming the Ishwara’s entirely.” (933)

“The degree of pain intensity from bahyaspars at which ananda is possible has been sensibly raised, so much that it promises even complete siddhi of every touch short of those which break, cut, rack or crush the body” (934)

“Tratak brought the old forms in the pranic air[,] dark & brilliant living spots, shadows of real winged things, & insects & butterflies seen in the body, the first vividly, the second shadowily, but both without detail” (934)

7. Feb. 3 – Experience of Jyotih, Trikaldrishti Time

“Mental, moral, pranic certainties are being reduced to their proper position, deprived of their certainty and shown to be merely probabilities & expectant forces, so that the ground may be clear for the generalisation of ideal certainty. Tapas-siddhi is now at the 50° and there fairly sure of itself and general.

The whole mental consciousness is now beginning to be pervaded by a sense of substantial light (jyotih) and the body with a sense of the flowing of a wine, an ecstatic subtle liquor of delight, Soma. The sense of will as a fire, Agni, is sometimes present.” (937)

“Telepathic trikaldrishti of time

1. The three young men will come before nine; or at least two. vague in detail.

N [Nolini] & M [Moni] came at 8.45

2. N will come before 9. Uncertain when he came, either just before 9 or just after; within 9.5 at latest.

3. Someone will come at 9.10.

Sn. [Saurin] came at 9.10

4. 9.20 named as time of meal changed to 9.10 by my watch, which is ten minutes slow.

Meal at 9.20 (9.10) or a minute or two earlier usually at 9.30 or after, rarely so early as 9.20

5. 9.25 (by my watch = 9.35) named first associated with S’s coming, afterwards with finishing of meal. Meal finished at 9.25 exact” (938)

“Ideality is more and more overcoming the intellectuality which has lost all selfconfidence and only persists when it thinks itself the ideality or inspired by the ideality. This confirms recent lipi “servant of ideality”” (942)

“Trikaldrishti still uncertain among the telepathies, sometimes almost entirely, rarely entirely accurate in all details, usually right in many points, overstressed & therefore wrong in others. – eg

1. Crow running along ledge telepathic suggestion of its flying up to the parapet, though it ran the contrary way & then returned with constant impulse to fly downwards into the road.

2 Perception that it would not fly downward fulfilled in spite of repeated impulsions & repeated uncertainty. It flew onto parapet fulfilling (1).

3. Perception that it would fly away in frontal direction. Fulfilled after much uncertainty & hesitation of telepathic perception and with a first movement sideward, justifying the uncertainty” (942)

8. Feb. 8th-12th – Tapas, Ideality and Raudrananda

“Continuance of telepathic insistence in the morning. Confidence of intellectuality as representative of ideality destroyed; desire to pose as ideality practically destroyed except as a mechanical past habit. In the afternoon ideality resumed its expansion, completing more largely what it had begun before the interruption [] the taking up of telepathy & putting it in its right place for T².” (943)

“Energetic tapas for removal of chronic ailments. It seems to be dominating in one direction; in the others doubtful. No progress as to chakra-shakti.” (944)

“There are three planes of ideality. The third or lowest regards the intellect, corrects and fulfils it. The first is absolutely independent. The second is intermediate.” (946)

“There is a general growth of ideality taking up the telepathies[,] revealing their truth, their right relations and

limits, correcting the errors of the mind's valuations and interpretations." (947)

"Tapas is now being used for primary utthapana & the nature & laws of primary utthapana are being developed in the thought and initially brought in the body, though constantly borne down by the normal physical nature.

The nature of it is liberation from exhaustion, weariness, strain and all their results.

The laws are

(1) Standing, however long, shall be effectively as much a rest from motion as [sitting]* or lying down.

(2) Lying down as a rest shall cease to be indispensable.

(3) The greater and more prolonged the motion, the greater the increase of force for continued motion.

It is evident that if the last is accomplished, the first will be unnecessary and the second will be fulfilled." (948)

"Accumulative fatigue is being massed and emphasised in order to be exhausted more rapidly and attacked more completely by the Tapas.

The exhaustion felt was very great, so much that the body insisted on the need of recumbence to ease the back, but a few minutes afterwards – after half an hour's sitting – all had gone, activity returned, wine of anandamaya tapas was felt in the body and the tables were rearranged, dusted and motion kept up for an hour and a quarter with return of pain in the shoulder and neck and with unease in the physical nerve matter,

* MS *standing*

but without the sense of dominating fatigue, rather of dominating vigour. Nor is there now any inclination in the Prana to rest.

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All thought (not trikaldrishti), even what was formerly the discursive vagabondage of the mind, is becoming luminous, ideal and true in its limits.

Raudra Ananda is developing. Sharp & long-running muscular pain three times repeated, which would formerly have been felt as torture, was entirely anandamaya; the sharp pain in the neck muscles is also being transformed. The prolonged contact of heat (the burning terrace floor at noon) was yesterday borne and turned into ananda-pain.

Time – Seen that the three would come late, long after 11 and the dinner be late, after 12. Came at 11.40 – dinner at 12.30.

Sharp hunger conquered, but not abolished, nor actually turned into anandamaya bubhuksha; but this movement seems to be beginning.” (949)

“Continued walking, half an hour; pain in neck-muscles suddenly abolished, though left in subtle form and power of revival. Afterwards it attempted to develop in the legs and partly succeeded; when tapas is withdrawn, fatigue declares itself.” (950)

“It is notable that in daytime nidra is usually entirely absent, except for an occasional fleeting touch which today did not come. Even at night sushupti is beginning to replace nidra. In place of the sense of being asleep or the memory of

it, there is the sense and memory of sushupti, full of shanti, ghana chaitanya and now of incipient ananda.

Pages for reading are being presented with more firmness, not yet with much success.” (950-51)

“Raudra ananda is increasing greatly in frequency, intensity and even in prolonged intensity. Vaidyuta also tends to develop. Vishaya is strong and general, but in intensity tends to pass into the others. Prolonged intensity of pain (internal, ahaituka and sahaituka) no longer overpowers the ananda; it increases it, merges into it or turns into it. Also pain is now seldom separate from the ananda; it does not come and cause it whether at the moment of the touch or after the touch has seized it, but is amalgamated with it. It is either anandamaya pain or pain-ananda or pure raudra ananda.

Even in strong pain from outside touches, eg burning, this tends to be the rule. The old separation is only an occasional survival. Discomfort is following the same rule, but has not gone so far towards absorption.” (951)

“Continued effect of yesterday’s denial of utthapana. Strong sweat in the heat of the sun to get rid of toxic matter generated by fatigue. N.B. Usually, exposure to heat produces no such sweat or very little. The utthapana-shakti persists in spite of denial; it does not, as it formerly used, collapse and acknowledge defeat, except apparently for an hour or less.” (952-53)

9. Feb. 13, 14th – Shakti Manifest as Ishwari & Siddhi Recoil

“At first samadhi was [?received] by the lower nature but the Will as Shakti (now manifest as the Ishwari in the

Samadhi) insisted and prolonged samadhi with important results followed

(1) Ideal thought is now at ease in all realms of the mental samadhi, fluent, coherent, dealing even in the sushupti largely, consecutively, powerfully, grasping and solving problems the waking mind had missed. This is done though there is nothing awake in the mind except the inactive Sat-Purusha who hardly even watches, is merely bharta. All is done by the supreme Shakti from above.

At first the ideal thought failed and broke off in sushupti owing to nidra, but the Shakti insisting, the thought resumed, *without coming back to swapna*, in the sushupti itself. Still in the deepest depth of all, there is still a little difficulty in eliminating nidra.

(2) Recently, the samadhi has developed the power of being in sushupti and yet receiving clear sense knowledge of the waking world limited to one or two sounds etc – without for that ceasing to be sushupta. Today this developed into a triple Samadhi, the Ishwari sushupta, full there of ideal thought and absorbed consciousness, yet aware of another swapna consciousness open to a second plane of action and another conscious without living in it of things in the outer world

(3) Consciousness of the supramental Ishwari, the Shakti of which the mental Jiva is a mental personality” (955-56)

“Recoil of the siddhi, owing to perception of *anrita* in what professed to be the *ritam*; this comes by excessive and therefore wrong affirmation. Attempt henceforth neither to overstress affirmation nor to linger in negation. Right

affirmation of the truth in or behind all thought and perception is the secret. But the difficulty must not be underrated, nor achievement too easily announced.” (957)

VII. 15 February – 31 March 1917

1. Feb. 15 – Feb. 28 – Shakti, Attack on Physical

“T²

The shakti continues the elimination of mental stress in the telepathies.

(1) That which is perceived by mental prakamya vyapti is tendency, impulsion, intention, force etc. The mental tapas tries to turn it into fact without knowing whether, how, when, to what extent it is destined. The telepathy must simply observe without willing; but it must observe the force for fulfilment as well as the fact of intention etc.

(2) That which mental tapas wills, mental intelligence hopes, believes, is certain will happen – when it does not unduly negate. Mental tapas, awaiting its elimination and transformation into ideal tapas, has to feel itself only as a force and await fulfilment or nonfulfilment.

(3) However often or even invariably mental tapas or telepathy may be fulfilled, it must not be trusted; but simply observed. Only ideal knowledge-will must be trusted. .

This is what is now being brought into actuality.” (959)

“Lipi continues with a tendency to fix itself, but is yet resisted by the physical akasha.

The lipi is rapidly organising itself. First it has come sparingly making itself precise. Here there are two movements. In one suggestion, no longer intellectual, but ideal, helps the lipi to manifest, but it is then legible, yet not vivid, with a relative stability and only becomes vivid and

stable by repetition; but it comes swiftly and writes itself out fluently. In the other movement it comes of itself, without assistance of suggestion, but slowly, sparingly; it is then usually very vivid, legible, spontaneous, stable – not with a long stability, but sufficient to be clearly read and held.

Subsequently there has come, with the assistance of suggestion, with all the characteristics of the first movement, [?] but are imperfectly realised to vividness. Now it is emphasising this tendency and preparing to reject entirely the help of the suggestion. By suggestion is meant now the ideal mind's perception of what the lipi is going to write or intends in its sense, but has not yet written." (961)

“Devibhava

Mahakalibhava seems to be now normal and the reversion to Mahaluxmi-Mahasaraswati empty of it, is rare. But there is variation between raw Mahakali bhava too ugra and saumya Mahakali with Mahaluxmi colour. Maheshwari, normally, is quite covered and a *pratistha* only.” (965)

“T²

Sudden development of tapas siddhi; exact place and manner of movement was manifested repeatedly, and even three rapidly successive times in the same object, without resistance, only a pause, very brief. This is 80° power of tapas. The fourth time there was resistance and wrong place (direction) but right manner and upshot.

There is again an attempt to combine telepathy with ideal certainty, largely but not entirely successful.” (966)

“Attack of the old breast pain; at first only in sukshma (pranic) parts, ineffectually touching from time to time the

surface of the annakosha. This for a long time. Then a physical attack unprecedentedly rapid in its repetitions of intense pain. Ananda (raudra) maintained itself with difficulty, sometimes overborne but always repossessing the pain. The attack very soon cast out; formerly it would have lasted an hour. Remnants, dull, are still left in recurrence or more often the attempt to recur.

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Fear of disease and death is practically abolished; touches only come from outside. The physical shrinking from intense pain is still able to affirm itself in a subdued, but effective fashion. The prana is touched by it, but not the mind.” (969)

“Roga is attacking in a curious fashion suddenly, without immediate cause, through the sukshma, usually between sleep and waking; it vanishes as abruptly, without evident reason, except the pressure of the will, but leaving behind it slight vestiges. This is the old attempt to reinforce a malady which still has force of recurrence and make it chronic. In the morning it was breast-pain, in the afternoon cough and cold.” (970)

“Absolute passivity of the lower being is demanded in order that all action and all siddhi may be conducted openly by the Ishwara from the higher nature.” (971)

“Continued purification from the independent action of the lower nature. Preparation of a new movement in which it will fall into its place as part of the ideal nature.

Meanwhile, suspension of the illumined higher action, in order that the lower, deprived of the light, may learn to be passive & not seek to substitute itself, as if it could make up

for the deficiency, but wait always for the higher to re-manifest. This impulse of the lower to act when the higher withholds itself, is now the one strong positive obstacle in T². Its removal marks the turning-point of the siddhi.” (971)

2. Mar. 3 – Mar. 9 – Confirming the Devibhava

“Mahakali bhava now firmly founded and in possession. Harmony of the four bhavas not yet developed on the new basis of Mahakali Mahasaraswati.” (973)

“An attack of the intellectualities begun yesterday, continues. Still the devibhava is confirmed. It tends to bring also the sraddha bhagavati swashaktyam cha and as a result the sraddha in the complete siddhi, also a great physical energy into the body.” (976)

“The devibhava is taking into itself Surya, Soma, Agni, Indra and seeking to unify them.” (976)

“Dasya vaira of Mahakali. The Energy serves all, but enforces on them with more or less violence the higher in place of the lower aims of their being; thus it is often in vaira or virodha with their lower desires which it yet accepts as part of its system and as material of its work.

The sixth chatusthaya of Sarvam Anantam Jnanam Anandam Brahma is now complete in itself. Its completeness of contents depends on the perfection of the third, fourth and fifth chatusthayas. Subjective bhukti may be now considered complete as well as subjective mukti. Subjective shuddhi is only defective in as much as the intellectual mentality still resists complete elimination by transformation into the ideality; but the separation & distinction of the two

in knowledge is now complete. The full transformation is rather siddhi than shuddhi. Therefore only siddhi remains of the four elements of the seventh chatusthaya.” (977)

“The alternations between the higher and the lower devibhava continue. The higher has at present too much of the Maheshwara in it, being dominated by Surya.

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There is an increasing attempt at control of the speech by the ideality.

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The power of the ideality is definitely emerging out of the state of subjection to the circle of the physical mentality. For some time it has acted in this field and upon it from above, dealing with the facts and the ideas open to the lower mind, the knowledge beyond its ken being presented to it as suggestions, not as light possessed by the mind. A higher action is now beginning to outline itself, not, as before, as something beyond the normal, but as the normal action of the new vijnana-buddhi.” (978)

“Three ideal planes one observing the facts of the manifest world, the second the facts and the forces, possibilities etc out of which the facts emerge, the third & highest both these and the certainties, prefigured in the truth, which both possibilities and realised facts figure out in the succession of time. The lower knows the higher as the thing behind to which it refers back for the source of its activities; the higher looks down to the lower as its own fulfilment.” (978-79)

“The energy of the Shakti is more and more changing from saumya to raudra. The Mahakali bhava has therefore taken full possession of the centre of energy, though it still fluctuates and has not taken its final character.” (979)

3. Mar. 10 – Mar. 18 – Samadhi Experiences & Aim in Siddhis

“For some time there have been sudden attacks on the health during samadhi which could not be successful during the waking. This is because a certain physical depression or even disintegration seems to take place in samadhi which is not possible when the tapas is concentrated on the physical world as the mental. Although this has been greatly reduced, it is still sufficient to leave the room open for attacks, eg yesterday of violent nausea, a thing easily dominated and dismissed if it comes in the waking state, today, of pain near the muladhara which refused to be turned into ananda although it could [not] prevent some ananda from being associated with it, though much submerged or rather overweighed and oppressed.” (980-81)

“The universalising of the Ishwara-darshana is extended to beings as well as objects. When the ananda-darshana falls back into the mentality, it tends to be replaced by the Brahma-darshana; when it remains in the vijnana, it is firm. There is now a tendency to have the Ishwara vision in the mentality even, but only as a circumstance of the Brahma vision. In the vijnana the two become one, Brahma (Akshara and Kshara) being only aspects of the Ishwara.” (982)

“Samadhi is now in possession of itself. It moved forward in three directions (1) The enforcement of the ideal

consciousness as basis of vijñana-samadhi. (2) The insistence against lapse of memory. (3) The insistence on coherency everywhere.

In addition there was a manifestation of chhayamaya tejas & varna, scenes shadowy but full of beauty, subdued brilliance, rich colour and the faery atmosphere of the ananda.” (982)

“There is a covert struggle between sleep and the shakti that tries to overcome it. The physical reaction of diminished sleep, is still the stronger, even when the total amount of sleep is the same and the diminution is only of the night sleep. eg. tonight 5 hours (from 2 to 7) after 2 hours in the daytime, making the sufficient quantity of 7 hours. It is true that the day sleep was mostly samadhi and only a brief nidra. . As yet samadhi is not a substitute for nidra; the body is rather adversely than favourably affected by it. The opposite tendency is present, in state of preparation, but not yet effective.” (984-85)

“In T² the difficulty is still in the tendency of the telepathy to attempt the decision of the event. Left to itself in the mentality, it now speedily drops this tendency; but when the telepathy is idealised the resulting brilliance and positiveness gives it the false idea of decisiveness; it tries to supplement the ideal telepathy by the intellectual decision or determining choice. This is the secret of most of the intellectual error of brilliant minds. The ideal telepathy only gives the idea of intentions, forces, facts, possibilities surrounding the moment of time. Decisive certainty belongs only to the trikaldrishti. Therefore the final purification for T² consists in the discharging of the false foreseeing certainty of the intellect which tries to attend the ideal suggestions.” (986)

““Today the foundation of the rudra energy has been successfully laid and the Maheshwari in Mahakali once dominated (taken in as pratistha) will be perfected.”

The Maheshwari already taken in as pratistha was Maheshwari in Mahasaraswati, the other sometimes manifest is Maheshwari in Mahalakshmi. Once in Ch. [Chandernagore] Maheshwari herself was manifest. This is the last stage of the pratistha preparation. It is connected with the union of aishwarya-ishita-vashita with trikaldrishti and prakamyavyapti.

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For the last few days a revolution in Russia with Michael brought to the throne as Czar has been telepathically suggested to the mind. This is half-fulfilled by today's news.” (989-90)

VIII. 15th August – 28th September

1. Aug. 15th 1917 – 28th – Siddhi Review

“The siddhi has reached a fresh turning-point.

The first chatusthaya is firm, complete, universal – except for occasional and quite momentary touches which have no power to fix themselves in the consciousness or outlast their moment or acquire intensity, – except, again, rarely in the failure of samadhi. But this is quite exceptional. Even the earth of the system (called in lipi, gh, territoriality) is subjected to the law of the samata. Only the positive ananda is still weak in [siddhi].*

The second chatusthaya is complete, fixed, universal; but there are defects, principally in devibhava (*ishwari bhâva, sarvakarmasâmarthyam,*) in *sraddha swashaktyâm* and most in *daibiki shakti*. All needs to take on a greater intensity, but all are founded, all firm except these three, but all have their points of weakness. Eg. *dasyam* is not yet normally tertiary of the third degree.

Defects in the first two chatusthayas are really not self-existent, but the result of insufficiency in the third, the vijnana. Here all hitherto has been preparation. Gnana is well advanced, T² only founded, samadhi is still subject to mentality and incoherence, the physical basis is undeveloped; but all have acquired their crude material. Lipi is specially forward. All the stages of the ideality are customary.

The fourth chatusthaya is developed only in Ananda. Arogya is prepared but still subject to fragmentary denial,

* MS *asiddhi*.

in all but the [. . .] roga which still persists. Utthapana is thrown backward, Saundarya only developed in psychic youth and a few preparatory movements of the physical change.

Krishna Kali are both developed, but not perfect. Karma kama are psychically progressing, physically held back.

Brahmadarshana is complete as continent, incomplete in contents.

Shuddhi, mukti, bhukti are well-advanced psychically, strong with fragmentary defects physically. Siddhi depends on the perfection of the still imperfect chatusthaya.” (994-95)

2. Aug. 22d – 24th, Friday – Trikaldrishti

“At present the perceptive thought is becoming impersonally *vijnanamaya* with a vague sense of the *Ishwara* behind. In telepathic *trikaldrishti*, when it is not *vijnanamaya*, its nature and descent as *manasic* suggestion from the mind-world through the *rajas* of the pranic is more and more often perceived in its fullness. This is the false *trikaldrishti*, which is in reality no more than telepathic suggestion of possibility. These suggestions come either from above or from around, from the mind and life-planes of the earth; in reality the latter derive rapidly from the former except when there is exchange on the earth plane itself; even then the derivation is eventually the same.” (998)

“Trikaldrishti is increasing as indicated in the lipi, in spite of a mass of intellectual suggestions of the old type; out of it emerge three elements, (1) the ineffectual suggestion which falls away, (2) effective telepathy, ie telepathy tapas sometimes

dropping into pure tapas without foresight sometimes into foresight with an involved tapas, (3) trikaldrishti proper, but insufficient[ly] illumined and uncertain of itself. Only when there is illumination, is the trikaldrishti sure of itself and its fulfilment.

The pranic suggestions which amount only to rajasic imagination are being finally discouraged.” (999)

“*Lipi*, “perfect telepathies siddhi.” Perfection implies liberation from false stress and, positively, accurate limitation and accurate extent. This has begun to develop, but is yet imperfect. The necessary condition of perfection is that the mentality should cease all attempts to determine the *trikaldrishti* and leave that entirely to the ideality.

The force of tapas increases but as this works as telepathy tapas and increases only the effective telepathy, it makes the distinction of telepathy, ie mental perception of present fact, force and tendency, from *trikaldrishti*, as perception of present and future (the past has so far been mostly left alone), more difficult; for a constantly effective telepathy tapas easily masks as *trikaldrishti*, until an occasional failure shows the mistake. All this would not occur if the highest ideality were at work for T², but at present it is only the lower ideality working on the mental perceptions

The satyam of the telepathy is now extremely perfect, the ritam more perfect than it has ever been before; sometimes the perfection is entire. But all this is as yet in the field of vision where truth and error can be tested by immediate result. The telebuddhi and telesiddhi on which the lipi has been for some time insisting, is as yet imperfect and very limited.” (999-1000)

“Until a siddhi has become entirely the nature of the system and environment, according as it is purely subjective or subjective-objective, it is not perfectly possessed and is liable either to temporary loss or diminution. A siddhi maintained by force or by habitual exercise is imperfectly possessed; it must be held entirely by nature, as easy as breathing or thinking.” (1000)

3. Tuesday Aug. 28 – Ishwara Consciousness

“In the evening a preparation of farther progress towards the complete taking over of the whole action of the consciousness by the Ishwara.

Wednesday Aug. 29th

Continuation of yesterday’s last movement. No definite advance, except that even the telepathy, trikaldrishti and tapas are being taken up by the Ishwara. The taking over of the whole ideality by the Ishwara is now complete; only the recurrence of the old movements has to be eliminated.” (1004-05)

4. Saturday Sep. 15 – Nidah

“Great incoherence in the reading. The other powers of samadhi maintain their ideality or at least their coherence, though sometimes with an initial difficulty. In rupa and reading the sadhana is up against the curious phenomenon which seems insuperable in jagrat rupa, vishaya, and the physical siddhi other than ananda, the stereotyped difficulty, the action of the Vedic *Nidah*, which consists in the eternal repetition of the past movements of success and failure forming a circle which refuses to be broken. In all the siddhi

this phenomenon has been active, but most obstinately in certain members of the sadhana. In others siddhi has arrived in spite of it, has been more forceful than the tendency to turn each step into a final step, but in others it has seemed powerless. This however can be only an appearance. The change must come.” (1016)

5. Monday Sep. 17 – Remoulding Mind Stuff

“Remoulding of the stuff of mind so that all thought and will and feeling may be *vijnanamaya*, has set in in earnest. The progress is rapid; though not yet of the highest rapidity, still of a decisive rapidity.” (1017)

6. Friday Sep. [21]* – Conversion to Ananda

“Conversion of the passive samata, *titiksha*, *udasinata*, *nati*, into their positive forms of Ananda through *Ishwaraprema* and *dasya*. By this ananda in asiddhi will be perfected, since asiddhi will be the accomplishment of the will of the Ishwara, when decisive, of his temporary will and tortuous movement to siddhi when temporary.” (1018)

7. Monday Sep. [24] – Towards Vijnanamaya**

“There are times when the whole action of the mentality becomes *vijnanamaya* with a long continuity; afterwards there is a fall into a confused tamasic condition of the receiving brain, when the unredeemed physical mind tries to work; after a struggle the light of the *vijnana* reappears in whole or in part action.” (1020)

* MS 20

** MS 23

IX. 14-28 February 1918

1. Feb. 15 – Activity of Mind to Change

“ T^3 is definitely turning itself into vijñana. The final step must be to turn the intelligent mind from the recipient and judge which it is now into a channel, so that the ideality will no longer send its messages into the lower mind, but work in itself for itself, with itself as its own observer and judge. This is now being undertaken.

Hitherto it is the active activity of the intelligent mind which has had to be eliminated by a long progression of advances and relapses; now it is the passive activity which must also go. It is only in the tapas that the active activity still makes any noteworthy attempt to persist.” (1022)

2. Feb. 18 – Feb. 20 – Breakthrough in T^3 , T^2

“Tapas on the mental plane is being abandoned; trikaldrishti also must be abandoned. It is finally seen even by the intelligence that there can be here no absolute certainty of foresight or result, since it is the play of partial, conflicting and mutually self-adjusting tendencies, forces, ideas, impulses. The telepathy of these things and the understanding of them is becoming wider, subtler, more accurate, though far yet from being perfect and complete. Meanwhile T^3 is suspended. T^2 is postponed.

The hostile powers are attempting, as they are no longer able to prevent directly the continuity of the a. k. [ahaituka kamananda], to turn it into a neutral vishaya with extremities of acuteness turning to discomfort, so that this may be a

cause for its discontinuance. But the effect has been only temporary.” (1024-25)

“Both sahaituka and ahaituka raudrananda are advancing. The burning touch is entirely anandamaya, except when it is so continued as to be intolerable, but even then in certain forms and up to a certain degree, a high degree, it remains anandamaya. There are signs of a similar progression, not yet so far advanced in the mârana –

Five forms of raudra karshana, apakarshana, prakarshana, apikarshana, sankarshana” (1025)

“In rupa perfectly developed and perfect forms now show, especially the former, a certain power of stability, but they arise from long tratak on the living object as their excuse or starting-point, though not their real cause, and they are confined to the type form, chiefly in the three varieties most commonly watched.

A clear ideal (intuitional) trikaldrishti is now acting, but it has to be firmly distinguished from the less certain vision of the mental and pranic superplanes which sometimes come in its place and sometimes are mixed with it. Moreover it is isolated and gives only the general result without time, place or circumstance of intermediate event. Tapas siddhi is still manasic, but has greatly increased in force for general, and even though much less, for particular result. The power varies from 10° or 20° to 60°. A higher force is rare, except in moving objects, where it sometimes reaches 80°

Unity of Trikaldrishti (telepathic and intuitional) and tapas has been roughly accomplished. The siddhi is now attempting to get rid of the confusion which periodically

overtakes the T² thought, owing to revival of intelligential turmoil and false stress.” (1026)

3. Feb. 26-27 – Intensity of Chandibhava

“Shanti resisted all attacks today, sraddha faltered for a while. Dasya is deepening. Once hasya and sraddha are perfectly established, only the secure intensity of the chandibhava of devi will remain in the first two chatusthayas to be secured against all attack or temporary relapse. Dehashakti is however still subject to superficial failure; at bottom it remains.” (1031)

“The intelligence has not only lost, but renounced its right to judge; but it is still involuntarily the recipient in the lower mental system and even by habit in the thought, except when the latter acts as if by a sort of force in the inspirational ideality. The ideal action has not yet become natural to the whole being. The result was a temporary inability to act subjectively, a sunk quietude. No disturbance of samata, nor of dasya, but some of sraddha” (1031)

X. 3-27 March 1918

1. March 1918 – Small Summary

“The month of February has been the month of the founding of the vijnana in the type; the month of March is marked out for its confirmation and primary completion in all parts of the third chatusthaya. April for the farther confirmation and a greater completeness.” (1033)

2. March 7 – Lipi in Eight Qualities

“The lipi now fixed in the inspirational or middle ideality is being firmly founded in the eight qualities, spontaneity, legibility, stability, rapidity, fluidity, completeness, light, justice. The lipi kaushalya is being finally developed and all forms occur with some initial frequency of recurrence except the pure varna. Jyotir is commonest, tejas and agni occasional; prakasha seems to have been abandoned.” (1034)

3. March 15 – Readjustment

“The sadhana is going through what would formerly have been a relapse but is now a process of readjustment through the permission of the intellectual action trying to reestablish itself, but bringing about at each step a farther diminution of its power to return.

The first two chatusthayas are being steadily confirmed in their completeness and the touches of denial are being eliminated.” (1035)

4. March (Date not Written) – A Review

“The first chatusthaya is now entirely confirmed. Even

if old touches of impatience, discomfort etc arrive from outside by strong habit to touch the surface of the physical mentality, they are at once stopped and either disappear or are transformed.

The second chatusthaya is now complete in all its circumstances with the one fault that the Kali element in the Devibhava, which is constant, is not steady; the ordinary condition is that of the Mahasaraswati with a strong Mahaluxmi colouring and submerged Maheshwari basis. This is full of shama ananda, but insufficient in tapas. It is the Mahakali element that carries the full tapas, ishwarabhava and attahasya of the lila; but when the Mahakali element is there, the Mahaluxmi colouring and ananda intensity diminishes; this defect is the cause of the unsteadiness. Tapas ananda has to take possession of shama ananda; Mahakali has to mould itself into the Mahasaraswati, and be the contained in that continent.” (1036)

“There is a continual alternation now between the Mahakali bhava and the Mahasaraswati for possession, the latter becoming more and more full of the former.” (1037)

Glossary

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

2. affirmations – *stomāḥ*

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

Agni² (Agni; Agnih) – the god of Fire; in Sri Aurobindo’s interpretation of the Veda, the **deva** as the master of **tapas**, “the divine Consciousness formulating itself in universal energy”; he is the “secret inhabitant of Matter and its forms” and “the power of conscious Being, called by us will, effective behind the workings of mind and body”; his “divine birth-place and home, – though he is born everywhere and dwells in all things, – is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified”.

4. **ahaituka ānanda** – “objectless bliss”; a kind of **subjective ānanda**, “self-existent and independent of objects and particular experiences”, which manifests on the plane of mind (**manas**) as “an even and tranquil neutral joy”; any form of **physical ānanda** not associated with an external stimulus.

5. **aiśvarya** (aishwarya; aishwaryam; aishwarya; aishvaryam) – mastery; sovereignty; the sense of divine power (same as **īśvarabhāva**, a quality common to the four aspects of **daiivī prakṛti**); one of the three **siddhis of power**: effectiveness

of the will acting on a person or object without the kind of direct control established in *vaśitā*; an instance of so exercising the will; sometimes equivalent to *aiśvaryatraya* or *tapas*.

6. *aiśvaryatraya* (aishwaryatraya; aishwarya-traya; aishwarya traya) – the triad of *aiśvarya*, consisting of the three *siddhis* of power.

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

8. *akṣara* (akshara) – letter, syllable; immutable, unchanging; the immutable *brahman*, “the immobile omnipresent Soul of things”; “the immutable self-existence which is the highest self-expression of the Divine and on whose unalterable eternity all the rest, all that moves and evolves, is founded”, the inactive status of the *puruṣottama* “in the freedom of his self-existence unaffected by the action of his own power in Nature, not impinged on by the urge of his own becoming, undisturbed by the play of his own qualities”.

9. *ānandamaya* (anandamaya; anandamay) – full of or consisting of *ānanda*; joyous, delightful, blissful, beatific; characterized by an equal delight (*sama ānanda*) in all

experiences; having the nature of pure *ānanda* of *saccidānanda*, or of the principle of *ānanda* involved in or subordinated to the principle of another plane, such as the physical, mental, etc.; (“the Anandamaya”) the All-Blissful, short for *ānandamaya īśvara* or *ānandamaya puruṣa*; the third degree of the third intensity of *Kṛṣṇadarśana*, a kind of vision of the divine Personality corresponding to *ānandaṁ brahma* in the impersonal *brahmadarśana*.

10. *annakośa* (annakosha; anna-kosha) – literally “food-sheath”; the bodily case, “the gross physical sheath of this materially visible and sensible frame”; the physical *kośa*, of which the “body is only the centralised part”.

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

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

13. *antaḥsukha* – inner happiness.

14. *antarārāma* – inner ease and repose.

15. *antardṛṣṭa* (antardrishta) – (images, etc.) seen or perceived within; *samādhi* in the waking state with such vision or perception (same as *antardarśī jāgrat*); same as *antardṛṣṭa lipi* or *antardṛṣṭa rūpa*.

16. *antarjyotiḥ* (antarjyotih; antarjyoti) – inner light.

17. *anumantā* – giver of the sanction.

18. *apakarṣaṇa* (apakarshana) – tearing away; cutting off; one of the five forms of pain to be turned into *raudrānanda*.

19. *apikarṣaṇa* (apikarshana) – injuring; breaking; one

of the five forms of pain to be turned into *raudrānanda*.

20. *ārogya* – (arogyā; arogyam) – health; freedom from disease (*roga*) in all its forms, part of physical perfection (*śārirasiddhi*); the first member of the *śāriṛa 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*.

21. *a-śaurya* (a-shaurya) – lack of heroism or courage (*śaurya*), perhaps referring to a deficiency of *abhaya* and *sāhasa*, two attributes of the *kṣatriya*.

22. *aśivam* (ashivam) – inauspicious circumstances, misfortune, adversity.

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

24. *asukha* (asukha; asukham) – unhappiness; grief; the negation of *sukha*.

25. *āsvāda* (aswada) – taste (in a literal or figurative sense); the subtle sense of taste (*rasadrṣṭi*).

26. *ātmarati* – delight in the Self. [cf. *Gītā* 3.17]

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

28. *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*.

29. *Balarāma-Aniruddha* (Balarama-Aniruddha; Balaram-Aniruddha) – the combination of the *Balarāma* and *Aniruddha* aspects of the **fourfold īśvara**, corresponding to the *Mahākālī-Mahāsarasvatī* combination of the aspects of the *śakti*; the temperament proper to this combination (short for *Balarāma-Aniruddha bhāva*).

30. *bhartā* – upholder.

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

32. *brahma catuṣṭaya* (brahma chatusthaya; brahmachatusthaya; brahmachatusthaya) – the sixth *catuṣṭaya*, the quaternary of the divine Reality (*brahman*), consisting of *sarvaṁ brahma*, *anantaṁ brahma*, *jñānaṁ brahma* and *ānandaṁ brahma* (combined in *sarvamanantaṁ jñānam ānandaṁ brahma*, the formula of the **fourfold brahman**).

33. *brahmabhāva* – consciousness of the impersonal *brahman* in all things; inner realisation of *brahman*.

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

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

36. *bubhukṣā* (bubhuksha) – appetite.

37. *cakra-śakti* (chakra-shakti) – strength of the *cakra* or *cakras*, referring especially to the *kāmacakra*, but possibly including the *nābhicakra*.

38. *catuṣṭaya* (chatushtaya; chatusthaya; chatusthay; chatustaya) – group of four, tetrad, quaternary; any of the seven parts of the *sapta catuṣṭaya*, the system received by Sri Aurobindo as a programme for his *yoga*. The seven *catuṣṭayas* are: (1) *samatā catuṣṭaya* or *śānti catuṣṭaya*, (2) *śakti catuṣṭaya*, (3) *vijñāna catuṣṭaya*, (4) *śarīra catuṣṭaya*, (5) *karma catuṣṭaya* or *līlacatuṣṭaya*, (6) *brahma catuṣṭaya*, (7) *(sam)siddhi catuṣṭaya* or *yoga catuṣṭaya*. The first four *catuṣṭayas* are the *catuṣṭayas* of the *ādhāra-siddhi*; the last three are the **general *catuṣṭayas***. The word *catuṣṭaya* may also be applied to other groups of four, such as *lipi catuṣṭaya*.

39. *chāyāmaya tejas* (chhayamaya tejas) – shadowy brilliance; *tejas* mixed with an element of *chāyā*.

40. *chāyā* (chhaya; chaya) – shadow; the lowest of the seven kinds of **akashic material**; *rūpa* or *lipi* composed of this material.

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

42. *daiḥikī śakti* (daihiki shakti) – bodily force; same as *dehaśakti*.

43. *dāsyam* – service, “a service of God in the world of which the controlling power is the Divinity within us in whom we are one self with the universe and its creatures”;

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

44. *dehaśakti* (dehashakti; deha-shakti) – the power, capacity and right state of activity of the physical being, one of the four kinds of *śakti* forming the second member of the *śakti catuṣṭaya*.

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

46. *drṣṭi* (drishti; dristi) – vision; subtle sight, including *rūpadrṣṭi* and sometimes *lipidrṣṭi*; subtle sense-perception (*viśayadrṣṭi*) in general; *trikāladrṣṭi*, 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**.

47. *gaṇa* – group; (in the Indian tradition) a group of attendants, especially the demigods attending on *Śiva*; (in the *Record of Yoga*) *devatās* acting as agents of the *īśvara*.

48. *gandhadṛṣṭi* (*gandhadrishti*) – the perception of odours imperceptible to the ordinary physical sense; a subtle sense (*sūkṣma indriya*), “the essential inhalation grossly represented in physical substance by the sense of smell”, one of the faculties of *viṣayadr̥ṣṭi*.

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

50. **Ideality (gnosis)** – “a power above mind working in its own law, out of the direct identity of the supreme Self”, a faculty superior to *buddhi* or intellect, possessing not only the “concentrated consciousness of the infinite Essence”, but “also and at the same time an infinite knowledge of the myriad play of the Infinite”; (in 1919-20) the supra-intellectual consciousness (also called **ideality** or *vijñāna*) with its three planes of **logistic, hermetic** and **seer gnosis**, each successive level being more “intense and large in light, imperative, instantaneous, the scope of the active knowledge larger, the way nearer to the knowledge by identity, the thought more

packed with the luminous substance of self-awareness and all-vision”; (in most of 1927 before 29 October) a plane of consciousness usually referred to as above the **supreme supermind** and descending into it to form **supreme supermind gnosis**, also rising to the “invincible Gnosis of the Divine”; (in April 1927) a term encompassing three degrees of **supramental gnosis** (corresponding to planes later redefined as parts of the **overmind system**) and a fourth degree of **divine gnosis**; (from 29 October 1927 onwards) equivalent to “divine gnosis”, a grade of consciousness above **overmind** (but sometimes distinguished from **supermind**, which occupies a similar position) and descending into it to form **gnostic overmind** or **gnosis in overmind**.

51. **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.

52. **īśvarībhāva** (ishwarībhava; iswarībhava; ishwarībhava) – the temperament of the ruling Goddess; “the supreme sense of the masteries of the eternal Ishwarī”, sometimes mentioned instead of **īśvarābhāva** as a general quality of **daivī prakṛti**.

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

55. *jāgrat bahirdarśī* (jagrat bahirdarshi) – *jāgrat samādhi* of the outward-looking (*bahirdarśī*) type, in which images or other objects of subtle sensory experience are perceived as if outside oneself.

56. *jñātā* – knower.

57. *jāgrat samādhi* – *samādhi* in the waking state, “when in the waking consciousness, we are able to concentrate and become aware of things beyond our [normal] consciousness”. This has two forms, *antardarśī* (inward-looking) and *bahirdarśī* (outward-looking), in which images are seen “with the bodily eyes closed or open, projected on or into a physical object or medium or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere; seen through the physical eyes themselves as a secondary instrument and as if under the conditions of the physical vision or by the psychical vision alone and independently of the relations of our ordinary sight to space”.

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

lord”, is also “the meeting-place of the play of the dual aspect of the Divine, Prakriti and Purusha, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction”.

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

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

61. *karma catuṣṭaya* (karmachatusthaya; karma chatusthaya) – the fifth *catuṣṭaya*, the quaternary of action, consisting of *Kṛṣṇa*, *Kālī*, *karma* and *kāma*; also called the *līlācatuṣṭaya*.

62. *karmakāma* (karmakama; karma-kama; karma kama) – the combination of *karma* and *kāma*, divine action

and divine enjoyment, which together form the “effective half” of the *karma catuṣṭaya*.

63. *kartā* – doer.

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

65. *Kṛṣṇa-Rudra* (Krishna-Rudra) – the combination of the *Śrī- Kṛṣṇa* (or *Mahāvīra*) and *Rudra* (or *Balarāma*) personalities of the **fourfold** *īśvara*.

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

67. *kṣara* (kshara) – mutable, changing; *brahman* manifest in the mutable world, “the spiritual principle of the

mobile working of things”; “the cosmic spirit in ‘Time’”, the active status of the *puruṣottama* “in his eternal multiplicity” as “the spirit in the mutability of cosmic phenomenon and becoming”.

68. *līlāmaya Kṛṣṇa* (līlāmaya Krishna) – *Kṛṣṇa* as the *līlāmaya īśvara / puruṣa*, “the eternal Child frolicing in the Universe, the Playmate, Lover, Master, Teacher and Friend of all His creations”, he “who draws all of us to him by his love, compels all of us by his masteries and plays his eternal play of joy and strength and beauty in the manifold world”.

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

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

71. *Maheśvarī-Mahālakṣmī-Mahāsarasvatī* (Maheshwari-Mahaluxmi- Mahasaraswati) – the combination of *Maheśvarī (bhāva)*, *Mahālakṣmī (bhāva)* and *Mahāsarasvatī (bhāva)*, three of the four aspects of *daiivī prakṛti* or *devībhāva*, with *Mahākālī (bhāva)*, the aspect of strength and swiftness, “contained and dominated” by the others.

72. *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*; the name of a particular *svarga*.

73. *Nara* – (in mythology) the name of a sage (see *Nara-Nārāyaṇa*); (literally) Man; “the universal man acting in the individual as a human personality”; in *brahmadarśana*, the vision of “the cosmic Purusha in humanity”, who “is developing in the human race the power that has grown into humanity from below it and shall yet grow to supermind and spirit and become the Godhead in man who is aware of his true and integral self and the divine universality of his nature”.

74. *Narottama* – (literally) the supreme Man (*Nara*); same as *Nārāyaṇa*, “the one Divine in all men”.

75. *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*.

76. *nidaḥ* – “the Restrainers”, a kind of hostile being in the Veda.

77. *nyūnatā* – deficiency.

78. *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*.

79. *prakarṣaṇa* (prakarshana) – stretching out; one of the five forms of pain to be turned into *raudrānanda*.

80. *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*.

81. *prāṇakośa* (pranakosha; prana-kosha) – the sheath (*kośa*) composed of life-energy (*prāṇa*), “the life sheath or vital body” through which “the life-world [*prāṇajagat*] enters into relations with us”; it is “closely connected with the physical or food-sheath [*annakośa*] and forms with it the gross body [*sthūla deha*] of our complex existence”.

82. *pratiṣṭhā* (pratishtha; pratistha) – foundation, support, pedestal; base, basis.

83. *prema ānanda* – the *ānanda* of love, the form of *subjective ānanda* that manifests in the vital-emotional being (*prāṇa* and *citta*); the “fundamental ecstasy of being” translated “in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy

of beings and the joy of things”.

84. **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.

85. **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”.

86. **rasadr̥ṣṭi** (rasadrishṭi) – the perception of tastes imperceptible to the ordinary physical sense; the subtle sense (**sūkṣma indriya**) of taste, one of the faculties of **viṣayadr̥ṣṭi**.

87. **raudra** – fierce, violent; short for **raudrānanda**.

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

89. **roga** – illness, disease; bodily disorder, considered

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

90. *rudra*¹ – fierce, violent, vehement; strong, forceful; same as *raudra*.

*Rudra*² – “the terrible”, a Vedic deity who is “the Violent and Merciful, the Mighty One, . . . the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers”; (in the plural) gods with the qualities of this deity, “the fierce, impetuous ones”, such as the *Maruts*; in later Hinduism, a name of *Śiva* as the Destroyer, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are *Brahmā*, the Creator, and *Viṣṇu*, the Preserver; in the *Record of Yoga*, sometimes identified with the *Balarāma* personality of the fourfold *īśvara*.

91. *rūpa* – form; image; a non-material (*sūkṣma*) form, any of “those sensible forms of which only the subtle grasp of the inner consciousness can become aware”, which may be of either of two principal kinds, “mere image” (*pratimūrti*) or “actual form” (*mūrti*); the *sūkṣma viśaya* of subtle form; (short for *rūpadrṣṭi*) the faculty of seeing subtle images. Such images “are very variously seen and under all kinds of conditions; in samadhi [especially *svapnasamādhi*] or in the waking state [*jāgrat*], and in the latter with the bodily eyes closed [*antardarśī*] or open

[*bahirdarśī*], projected on or into a physical object or medium [*sādhāra*] or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere [*ākāśarūpa*]”.

92. *rūpa-samādhi* (rupa-samadhi; rupasamadhi; rupa samadhi) – *rūpa* and *samādhi*, sometimes regarded as a single part of *vijñāna*.

93. *sagūṇa-nirgūṇa* – both *sagūṇa* (possessing qualities) and *nirgūṇa* (free from qualities); same as *sagūṇa-nirgūṇa brahman*.

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

95. *sākṣī* (sakshi) – witness.

96. *samata catuṣṭaya* (samata chatusthaya; samata-chatusthaya; samatachatusthaya) – the first *catuṣṭaya*, the quaternary of equality, consisting of *samatā*, *śanti*, *sukha*, and (*ātma*)*prasāda* or *hāsya*; also called the *śanti catuṣṭaya*.

97. *samrāj* – universal sovereign; one who is master of his environment.

98. *saṅkarṣaṇa* (sankarshana) – squeezing together; one of the five forms of pain to be turned into *raudrānanda*.

99. *śarīra* (sharira) – the body; the *śarīra catuṣṭaya*.

100. *sarvalokadr̥ṣṭi* (sarvalokadrishti) – vision of all the worlds.

101. *sarvadarśana* (sarvadarshana) – vision of all; especially, the vision of *ānanda* on every plane.

102. *sarvam anantaṁ jñānaṁ brahma – sarvam anantam* combined with *jñānaṁ brahma*.

103. *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*.

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

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

106. *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*.

107. *siddhi* – success; fulfilment; perfection, regarded

not as a static condition, but as an automatically self-fulfilling movement of growth into a higher divine nature; accomplishment of the aims of self-discipline by *yoga*, the last member of the *siddhi catuṣṭaya*; perfection of any element of the *yoga*; (“first siddhi”, etc.) fulfilment of a particular *catuṣṭaya*, referred to by its number in the *sapta catuṣṭaya*; an occult power or supernormal faculty, especially any of the eight included in the *aṣṭasiddhi*, grouped into two *siddhis* of knowledge, three *siddhis* of power and three *siddhis* of the body.

108. *sasmarāṇa* (sasmarana; sa-smarana) – with *smarāṇa*; (physical *ānanda*) dependent on attention.

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

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

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

112. *sūkṣma sparśa* (sukshma sparsha) – the *sūkṣma viśaya* of *sparśa*; subtle touch perceived by the faculty of *sparśadr̥ṣṭi*.

113. *susūpti* (sushupti) – deep sleep; an inert condition of the mind resembling deep sleep, where in the presence of “things quite beyond its scope”, the mind “can no longer see

truth even as in a dream, but passes into the blank incomprehension and non-reception of slumber”; the state of trance compared to dreamless sleep, same as *suṣupta samādhi*.

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

115. *svarāt* (swarat) – self-ruler; master of all one’s inner states and activities.

116. *svaśaktyām* (swashaktyam) – (faith) in one’s own power (*svaśakti*).

117. **T²** – a union of two of the three elements of **T³**; (in 1914) abbreviation of **telepathy-trikāladṛṣṭi**, a combination of the knowledge faculties of **T³**; (usually, from 1917 onwards) abbreviation of **trikāladṛṣṭi-tapassiddhi**, representing a united action of the higher faculties of knowledge and will, with **telepathy** included in or replaced by **trikāladṛṣṭi**; in the last entries of 1927, this is associated with a “passive-active attitude . . . in which the Ishwara determines and the Powers [of the Overmind] may for a time resist and even modify temporarily what he has determined, but must now or in the end help to carry out his will”.

118. **T³** – abbreviation of **telepathy-trikāladṛṣṭi-tapassiddhi**, these three elements “acting separately and not taken up into the union in duality” of **T²**; in the last entries of 1927, associated with a “passive attitude . . . in which the nature is the plaything of the powers of the Overmind”.

119. **tāmasīc dhṛti** (tamasic dhṛiti) – inert persistence of will; blind force of habit.

120. **tapas** – “concentration of power of consciousness”; will-power; the force that acts through **aiśvarya**, **īśitā** and **vaśitā**, or the combination of these **siddhis of power** themselves, sometimes listed as the fourth of five members of the **vijñāna catuṣṭaya**; the divine force of action into which **rajas** is transformed in the liberation (**mukti**) of the nature from the **triṅṇa** of the lower **prakṛti**, a power “which has no desire because it exercises a universal possession and a spontaneous Ananda of its movements”; the force manifested by an aspect of **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”.

121. **tapatya** – (in 1913-16) a form of **tapas**, sometimes associated with **Mahākālī bhāva** and with a “higher rudra intensity of knowledge, action, ananda”, described in its true form as **saśraddhā śakti**, a “self-fulfilling force which is sure

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

122. *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*.

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

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

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

125. *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”.

126. *tīvra* – keen, intense; having the nature of *tīvrānanda*; short for *tīvrānanda*; the experience of *tīvrānanda* in a particular part of the body.

127. *trāṭaka* (trataka; tratak) – concentration of the vision on a single point.

128. *trikāladṛṣṭi* (trikaladrishti; trikaladrishti; 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”.

129. *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*, *triguṇāḷita udāsīnatā*.

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

131. *vaidyutānanda* – “electric” *ānanda*; a form of *śārīrānanda* or **physical *ānanda*** which “comes as a blissful electric shock or current on the brain or other part of the nervous system”. It is said to be “of two kinds, positive or fiery & negative or cold”, corresponding to “two forms of sukshma vidyut [subtle electricity] that are the basis of the phenomena of heat & cold”; a “neutral” *vaidyutānanda* is also mentioned.

132. *vaira* – enmity; the relation (*bhāva*) with the *īśvara* in which he comes to us “as an enemy, with the wrath of love”, and our relations with him are “those of battle and struggle”; this relation is combined with friendship (*sakhyā*) into *sakhyā-vaira* as an element of the **composite *bhāva***.

133. *vāk* – word or words, usually internal, but also (in

“indicative vak”) written words serving as **sortilege**; speech; subtle (*sūkṣma*) speech heard in *śabdadr̥ṣṭi*; inward speech expressing *jñāna*, a speech “in which the higher knowledge, vision or thought can clothe itself within us for expression”, especially “the word revelatory, inspired or intuitive” that “manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound” by which “it pours into the language, even though the same as that of mental speech, another than the limited intellectual, emotional or sensational significance”.

134. *vāṇmaya* (vangmaya) **thought – thought** expressing itself “in the form of an inward speech” (*vāke*) without the “separate character” of *vāṇi*; a form of *jñāna* defined as “the revelation of truth through right and perfect vak in the thought”, regarded as a special power of *śruti* and distinguished from **perceptive thought**. It has two movements: the **effulgent** (or original), which is “vak leaping forth from the ideality with the ideation contained in it”, and the **refulgent** (or derivative), which expresses a previous ideation or proceeds “from a silent indefinite ideation to which it gives form and expression”.

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

136. *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.

137. *vijñāna* (vijnana; vijnanam; vijnan) – “the large

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

138. *vijñānamaya* (vijnanamaya; vijnanamay) – supra-intellectual; having the nature of *vijñāna*, the principle that links *saccidānanda* to mind, life and matter and is revealed through the faculties of *smṛti*, *śruti* and *drṣṭi*; expressing the principle of *vijñāna* involved in or subordinated to the principle of another plane, such as the physical or mental. The terms **ideal**, **gnostic** and **supramental** are almost

interchangeable with *vijñānamaya* in the *Record of Yoga* up to 1920; in 1927, the word *vijñānamaya* does not occur, while “supramental” and “gnostic” refer to planes higher than **ideality**.

139. *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*.

140. *Viṣṇu-Nārāyaṇa* (Vishnu-Narayana) – *Viṣṇu*, regarded as a cosmic personality of *Kṛṣṇa*, manifesting in the form of *Nārāyaṇa*, who is “Vishnu . . . as the God in man”.

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

142. *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***.

143. ***yuddhalipsā*** – the urge towards battle, an element of ***Mahākālī bhāva*** or ***Caṇḍībhāva***.

Form IV (see rule 8)

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