*We Are No Ordinary Race*

*We are no ordinary race. We are a people ancient as our hills and rivers and we have behind us a history of manifold greatness, not surpassed by any other race. We are the descendants of those who performed tapasya and underwent unheard-of austerities for the sake of spiritual gain and of their own will submitted to all the sufferings of which humanity is capable. We are the children of those mothers who ascended with a smile the funeral pyre that they might follow their husbands to another world. We are a people to whom suffering is welcome and who have a spiritual strength within them, greater than any physical force. We are a people in whom God has chosen to manifest Himself more than any other at many great moments of our history. It is because God has chosen to manifest Himself and has entered into the hearts of His people that we are rising again as a nation.*

*– Sri Aurobindo*
*(8: 38-39)*

*With Best Compliments From:*

**The Resurgent India Trust**

(A Trust Dedicated to the Resurgence of India)
Mira Ambica Bhawan, Khetan Mohalla
Jhunjhunu - 333001, (Raj.)
Email: sadlecjjn@gmail.com
URL: www.sadlec.org



## *Everything Seen as the Play of the Lilamaya Krishna*

*Everything being now seen as the play of the Lilamaya 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 Lilamaya with the Jiva that there is a defect, positive harmony proceeding by ignorance, uncertainty, some unfaith.*

*– Sri Aurobindo*

*(11: 779)*

# *The Light of lights*



***Words of Sri Aurobindo***
**(2)**

***Diary***
***2012***

***Acknowledgement:***

Selections from the writings of Sri Aurobindo appearing here have been taken from the Complete Works of Sri Aurobindo, Volumes 8, 10 and 11, published by Sri Aurobindo Ashram Trust, Pondicherry, and have been reproduced here with its kind permission.

Editorial insertions are in **Bold Letters**. The parentheses at the end of the selections contain the volume and the page numbers of these selections.

The front cover title – The Light of lights – is in the original handwriting of Sri Aurobindo and was kindly made available to us by Sri Aurobindo Ashram Trust, Pondicherry.

© Sri Aurobindo Ashram Trust, 2011

*Printed by:-*

**Ambujam,** Jaipur, Rajasthan, Ph.: 0141-2373261

*Published by:-*

**Sri Aurobindo Divine Life**
**Publication And Distribution Agency**
*(An autonomous unit of*
***Sri Aurobindo Divine Life Trust,*** *Jhunjhunu, Rajasthan)*
C-136, Flat No. A-2/A-3
Garden view Apartments
Mathur Colony, Mangal Marg
Bapunagar, Jaipur – 302015
email: sadlecjjn@gmail.com
URL:www.sadlec.org

# Personal Information

## PERSONAL

| | |
|---|---|
| Name | |
| Address | |
| Telephone | |
| Blood Group | |
| Identity Card Number | |
| Passport No. | Expiry |
| Driving Licence No. | Expiry |
| Car Registration No. | |

## BUSINESS

| | |
|---|---|
| Company | |
| Address | |
| Telephone | |
| Mobile | Fax |
| E-mail | |
| Website | |

## INSURANCE

| | |
|---|---|
| Personal Insurance | Renewal |
| Medical Insurance | Renewal |
| Home Insurance | Renewal |
| Car Insurance | Renewal |

## FINANCIAL

| | |
|---|---|
| Bank | A/c No. |
| Bank | A/c No. |
| Income Tax No. | Tax Due Date |
| Credit Card No. | Expiry |
| Credit Card No. | Expiry |
| ATM Card No. | |

## Important Dates in the Ashram

| | |
|---|---|
| *The Mother's Birthday (Darshan Day)* | *21 February* |
| *Foundation of Auroville* | *28 February* |
| *The Mother's First Arrival in Pondicherry* | *29 March* |
| *Sri Aurobindo's Arrival in Pondicherry* | *4 April* |
| *The Mother's Final Arrival in Pondicherry (Darshan Day)* | *24 April* |
| *Sri Aurobindo's Birthday (Darshan Day)* | *15 August* |
| *The Mother's Mahasamadhi* | *17 November* |
| *The Mother's Body Laid To Rest* | *20 November* |
| *Siddhi Day (Darshan Day)* | *24 November* |
| *Sri Aurobindo's Mahasamadhi* | *5 December* |
| *Sri Aurobindo's Body Laid To Rest* | *9 December* |

## List of Holidays

| | | | |
|---|---|---|---|
| *Id-Ul-Zuha* | *Jan. 11* | *Baisakhi* | *Apr. 13* |
| *Lohri* | *Jan. 13* | *Buddha Poornima* | *May 13* |
| *Makar Sankranti* | *Jan. 14* | *Raksha Bandhan* | *Aug. 9* |
| *Pongal* | *Jan. 14* | *Independence Day* | *Aug. 15* |
| *Republic Day* | *Jan. 26* | *Janamashtami* | *Aug. 16* |
| *Basant Panchami* | *Feb. 2* | *Ganesh Chaturthi* | *Aug. 27* |
| *Moharram* | *Feb. 10* | *Anant Chaudas* | *Sep. 6* |
| *Ravidaas Jayanti* | *Feb. 13* | *Gandhi Jayanti* | *Oct. 2* |
| *Shiv Ratri* | *Mar. 26* | *Dashahara* | *Oct. 2* |
| *Holi* | *Mar. 14* | *Guru Nanak Jayanti* | *Nov. 5* |
| *Dhulendi* | *Mar. 15* | *Deepawali* | *Nov. 21* |
| *Ugadi* | *Mar. 30* | *Goverdhan Pooja* | *Nov. 22* |
| *Ram Navami* | *Apr. 6* | *Bhaiya Dooj* | *Nov. 24* |
| *Mahavir Jayanti* | *Apr. 11* | *Id-Ul-Fitar* | *Nov. 25* |
| *Milad -Ul-Nabi* | *Apr. 11* | *Christmas Day* | *Dec. 25* |
| *Good Friday* | *Apr. 14* | *Guru Govind Singh Jayanti* | *Dec. 27* |



## *Trikaldrishti to Replace the Action of the Intelligence*

*Trikaldrishti has now to replace entirely the action of the intelligence; that is, nothing has to be done by judgment, logical reason, speculative imagination, sanskara born of memory; but even the most trifling and unimportant things have to be known by vijnana agencies. Where vijnana does not give light, there has to be no judgment, conclusion or even speculation. Aishwarya has to be utilised only where there is perception of the Divine Will behind; it has no longer to reflect in any way the movements of the manomaya Purusha or the manomaya Shakti.*

*– Sri Aurobindo*

*(10: 206)*



## *Necessary Condition for Absolute Liberty*

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

*– Sri Aurobindo*

(10: 396)

# CONTENTS


**1. KARMAYOGIN (CWSA* 8) ..... 12-67**

**2. RECORD OF YOGA – I (CWSA 10)**

**Sapta Chatusthaya.....68-84**

**Diary Entries – 1911 – 17 November 1912.....85-100**

**Record of Yoga – 26 Nov. 1912 – 31 Dec. 1913.....101-171**

**Record of Yoga – 1914.....172-225**

**3. RECORD OF YOGA – II (CWSA 11)**

**Record of Yoga – 1915-1920.....226-318**

**Record of Yoga – 1926-1927.....319-334**

**Material Written by Sri Aurobindo Related Directly to *Record of Yoga*, c. 1910-1931.....335-362**

**Automatic Writing.....363-398**

**Material from Disciples' Notebooks.....399-413**

**4. GLOSSARY ..... 414-428**


---

* *Complete Works of Sri Aurobindo.*

"That message which Bipin Chandra Pal received in Buxar jail, God gave to me in Alipore. That knowledge He gave to me day after day during my twelve months of imprisonment and it is that which He has commanded me to speak to you now that I have come out.

I knew I would come out. The year of detention was meant only for a year of seclusion and of training. How could anyone hold me in jail longer than was necessary for God's purpose? He had given me a word to speak and a work to do, and until that word was spoken I knew that no human power could hush me, until that work was done no human power could stop God's instrument, however weak that instrument might be or however small. Now that I have come out, even in these few minutes, a word has been suggested to me which I had no wish to speak. The thing I had in my mind He has thrown from it and what I speak is under an impulse and a compulsion.

When I was arrested and hurried to the Lal Bazar hajat I was shaken in faith for a while, for I could not look into the heart of His intention. Therefore I faltered for a moment and cried out in my heart to Him, "What is this that has happened to me? I believed that I had a mission to work for the people of my country and until that work was done, I should have Thy protection. Why then am I here and on such a charge?" A day passed and a second day and a third, when a voice came to me from within, "Wait and see." Then I grew calm and waited. I was taken from Lal Bazar to Alipore and was placed for one month in a solitary cell apart from men. There I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do. In this seclusion the earliest realisation, the first lesson came to me. I remembered then that a month or more before my arrest, a call had come to me to put aside all activity, to go into seclusion and to look into myself, so that I might enter into closer communion with Him. I was weak and could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there, it would suffer or even fail and cease; therefore I would not leave it. It seemed to me that He spoke to me again and said, "The bonds you had not strength to break, I have broken for you, because it is not my will nor was it ever my intention that that should continue. I have another thing for you to do and it is for that I have brought you here, to teach you what you could not learn for yourself and to train you for my work." Then He placed the Gita in my hands. His strength entered into me and I was able to do the *sadhan* of the Gita. I was not only to understand intellectually but to realise what Srikrishna demanded of Arjuna and what He demands of those who aspire to do His work, to be free from repulsion and desire, to do work for Him without the demand for fruit, to renounce self-will and become a passive and faithful instrument in His hands, to have an equal heart for high and low, friend and opponent, success and failure, yet not to do His work negligently. I realised what the Hindu religion meant. We speak often of the Hindu religion, of the

Sanatana Dharma, but few of us really know what that religion is. Other religions are preponderatingly religions of faith and profession, but the Sanatana Dharma is life itself; it is a thing that has not so much to be believed as lived. This is the *dharma* that for the salvation of humanity was cherished in the seclusion of this peninsula from of old. It is to give this religion that India is rising. She does not rise as other countries do, for self or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. India has always existed for humanity and not for herself and it is for humanity and not for herself that she must be great.

Therefore this was the next thing He pointed out to me, – He made me realise the central truth of the Hindu religion. He turned the hearts of my jailers to me and they spoke to the Englishman in charge of the jail, "He is suffering in his confinement; let him at least walk outside his cell for half an hour in the morning and in the evening." So it was arranged, and it was while I was walking that His strength again entered into me. I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell, but it was not the tree, I knew it was Vasudeva, it was Srikrishna whom I saw standing there and holding over me His shade. I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given me for a couch and felt the arms of Srikrishna around me, the arms of my Friend and Lover. This was the first use of the deeper vision He gave me. I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies. Amongst these thieves and dacoits there were many who put me to shame by their sympathy, their kindness, the humanity triumphant over such adverse circumstances. One I saw among them especially who seemed to me a saint, a peasant of my nation who did not know how to read and write, an alleged dacoit sentenced to ten years' rigorous imprisonment, one of those whom we look down upon in our Pharisaical pride of class as *chhotalok*. Once more He spoke to me and said, 'Behold the people among whom I have sent you to do a little of my work. This is the nature of the nation I am raising up and the reason why I raise them.'

When the case opened in the lower court and we were brought before the Magistrate I was followed by the same insight. He said to me, "When you were cast into jail, did not your heart fail and did you not cry out to me, where is Thy protection? Look now at the Magistrate, look now at the Prosecuting Counsel." I looked and it was not the Magistrate whom I saw, it was Vasudeva, it was Narayana who was sitting there on the bench. I looked at the Prosecuting Counsel and it was not the Counsel for the prosecution that I saw; it was Srikrishna who sat there, it was my Lover and Friend who sat there and smiled. "Now do you fear?" He said, "I am in all men and I

overrule their actions and their words. My protection is still with you and you shall not fear. This case which is brought against you, leave it in my hands. It is not for you. It was not for the trial that I brought you here but for something else. The case itself is only a means for my work and nothing more." Afterwards when the trial opened in the Sessions Court, I began to write many instructions for my Counsel as to what was false in the evidence against me and on what points the witnesses might be cross-examined. Then something happened which I had not expected. The arrangements which had been made for my defence were suddenly changed and another Counsel stood there to defend me. He came unexpectedly, – a friend of mine, but I did not know he was coming. You have all heard the name of the man who put away from him all other thoughts and abandoned all his practice, who sat up half the night day after day for months and broke his health to save me, – Srijut Chittaranjan Das. When I saw him, I was satisfied, but I still thought it necessary to write instructions. Then all that was put from me and I had the message from within, "This is the man who will save you from the snares put around your feet. Put aside those papers. It is not you who will instruct him. I will instruct him." From that time I did not of myself speak a word to my Counsel about the case or give a single instruction and if ever I was asked a question, I always found that my answer did not help the case. I had left it to him and he took it entirely into his hands, with what result you know. I knew all along what He meant for me, for I heard it again and again, always I listened to the voice within: 'I am guiding, therefore fear not. Turn to your own work for which I have brought you to jail and when you come out, remember never to fear, never to hesitate. Remember that it is I who am doing this, not you nor any other. Therefore whatever clouds may come, whatever dangers and sufferings, whatever difficulties, whatever impossibilities, there is nothing impossible, nothing difficult. I am in the nation and its uprising and I am Vasudeva, I am Narayana, and what I will, shall be, not what others will. What I choose to bring about, no human power can stay.'"(8: 4-8)

"…day after day, He showed me His wonders and made me realise the utter truth of the Hindu religion. I had had many doubts before. I was brought up in England amongst foreign ideas and an atmosphere entirely foreign. About many things in Hinduism I had once been inclined to believe that it was all imagination; that there was much of dream in it, much that was delusion and *maya*. But now day after day I realised in the mind, I realised in the heart, I realised in the body the truths of the Hindu religion. They became living experiences to me, and things were opened to me which no material science could explain. When I first approached Him, it was not entirely in the spirit of the Bhakta, it was not entirely in the spirit of the Jnani. I came to Him long ago in Baroda some years before the Swadeshi began and I was drawn into the public field.

When I approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta. So when I turned to the Yoga and resolved to practise it and find out if my idea was right, I did it in this spirit and with this prayer to Him, "If Thou art, then Thou knowest my heart. Thou knowest that I do not ask for Mukti, I do not ask for anything which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life." I strove long for the realisation of Yoga and at last to some extent I had it, but in what I most desired, I was not satisfied. Then in the seclusion of the jail, of the solitary cell I asked for it again. I said, "Give me Thy *adesh*. I do not know what work to do or how to do it. Give me a message." In the communion of Yoga two messages came. The first message said, "I have given you a work and it is to help to uplift this nation. Before long the time will come when you will have to go out of jail; for it is not my will that this time either you should be convicted or that you should pass the time as others have to do, in suffering for their country. I have called you to work, and that is the *adesh* for which you have asked. I give you the *adesh* to go forth and do my work." The second message came and it said, 'Something has been shown to you in this year of seclusion, something about which you had your doubts and it is the truth of the Hindu religion. It is this religion that I am raising up before the world, it is this that I have perfected and developed through the *rishis*, saints and *avatars*, and now it is going forth to do my work among the nations. I am raising up this nation to send forth my word. This is the Sanatana Dharma, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word that it is for the Sanatana Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatana Dharma that shall rise. When it is said that India shall be great, it is the Sanatana Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatana Dharma that shall expand and extend itself over the world. It is for the *dharma* and by the *dharma* that India exists. To magnify the religion means to magnify the country. I have shown you that I am everywhere and in all men and in all things, that I am in this movement and I am not only working in those who are striving for the country but I am working also in those who oppose them and stand in their path. I am working in everybody and whatever men may think or do they can do nothing but help on my purpose. They also are doing my work; they are not my enemies but my instruments. In all your actions you are moving forward without

knowing which way you move. You mean to do one thing and you do another. You aim at a result and your efforts subserve one that is different or contrary. It is Shakti that has gone forth and entered into the people. Since long ago I have been preparing this uprising and now the time has come and it is I who will lead it to its fulfilment.'

This then is what I have to say to you. The name of your society is "Society for the Protection of Religion". Well, the protection of the religion, the protection and upraising before the world of the Hindu religion, that is the work before us. But what is the Hindu religion? What is this religion which we call Sanatana, eternal? It is the Hindu religion only because the Hindu nation has kept it, because in this peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through the ages. But it is not circumscribed by the confines of a single country, it does not belong peculiarly and for ever to a bounded part of the world. That which we call the Hindu religion is really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time and a limited purpose. This is the one religion that can triumph over materialism by including and anticipating the discoveries of science and the speculations of philosophy. It is the one religion which impresses on mankind the closeness of God to us and embraces in its compass all the possible means by which man can approach God. It is the one religion which insists every moment on the truth which all religions acknowledge, that He is in all men and all things and that in Him we move and have our being. It is the one religion which enables us not only to understand and believe this truth but to realise it with every part of our being. It is the one religion which shows the world what the world is, that it is the *lila* of Vasudeva. It is the one religion which shows us how we can best play our part in that *lila*, its subtlest laws and its noblest rules. It is the one religion which does not separate life in any smallest detail from religion, which knows what immortality is and has utterly removed from us the reality of death.

This is the word that has been put into my mouth to speak to you today. What I intended to speak has been put away from me, and beyond what is given to me I have nothing to say. It is only the word that is put into me that I can speak to you. That word is now finished. I spoke once before with this force in me and I said then that this movement is not a political movement and that nationalism is not politics but a religion, a creed, a faith. I say it again today, but I put it in another way. I say no longer that nationalism is a creed, a religion, a faith; I say that it is the Sanatana Dharma which for us is nationalism. This Hindu nation was born with the Sanatana Dharma, with it it moves and with it it grows. When the Sanatana Dharma declines, then the nation declines, and if the Sanatana Dharma were capable of perishing, with the Sanatana Dharma it would perish. The Sanatana Dharma, that is nationalism. This is the message that I have to speak to you." (8: 9-12)

**The Sun of India's Destiny**

"…the Indians were a nation apart; they were not dependent on these methods. They had a wonderful power of managing things without definite means. Long before the Press came into existence or telegraph wires, the nation had a means of spreading news from one end of the country to another with electrical rapidity – a Press too impalpable to be touched. They had the power of enforcing the public will without any fixed organisation, of associating without an association – without even the European refuge of a secret association. The spirit was what mattered, if the spirit were there, the movement would find out its own channels; for after all it was the power of God manifested

in the movement which would command its own means and create its own channels. They must have the firm faith that India must rise and be great and that everything that happened, every difficulty, every reverse must help and further their end. The trend was upward and the time of decline was over. The morning was at hand and once the light had shown itself, it could never be night again. The dawn would soon be complete and the sun rise over the horizon. The sun of India's destiny would rise and fill all India with its light and overflow India and overflow Asia and overflow the world. Every hour, every moment could only bring them nearer to the brightness of the day that God had decreed." (8: 16-17)

## Ourselves

"THE *KARMAYOGIN* comes into the field to fulfil a function which an increasing tendency in the country demands. The life of the nation which once flowed in a broad and single stream has long been severed into a number of separate meagre and shallow channels. The two main floods have followed the paths of religion and politics, but they have flowed separately. Our political activity has crept in a channel cut for it by European or Europeanised minds; it tended always to a superficial wideness, but was deficient in depth and volume. The national genius, originality, individuality poured itself into religion while our politics were imitative and unreal. Yet without a living political activity national life cannot, under modern circumstances, survive. So also there has been a stream of social life, more and more muddied and disturbed, seeking to get clearness, depth, largeness, freedom, but always failing and increasing in weakness or distraction. There was a stream too of industrial life, faint and thin, the poor survival of the old vigorous Indian artistic and industrial capacity murdered by unjust laws and an unscrupulous trade policy. All these ran in disconnected channels, sluggish, scattered and ineffectual. The tendency is now for these streams to unite again into one mighty invincible and grandiose flood. To assist that tendency, to give voice and definiteness to the deeper aspirations now forming obscurely within the national consciousness is the chosen work of the *Karmayogin*.

There is no national life perfect or sound without the *chaturvarnya*. The life of the nation must contain within itself the life of the Brahmin, – spirituality, knowledge, learning, high and pure ethical aspiration and endeavour; the life of the Kshatriya, – manhood and strength moral and physical, the love of battle, the thirst for glory, the sense of honour, chivalry, self-devotion, generosity, grandeur of soul; the life of the Vaishya, – trade, industry, thrift, prosperity, benevolence, philanthropy; the life of the Shudra, – honesty, simplicity, labour, religious and quiet service to the nation even in the humblest position and the most insignificant kind of work. The cause of India's decline was the practical disappearance of the Kshatriya and the dwindling of the Vaishya. The whole political history of India since the tyranny of the Nandas has been an attempt to resuscitate or replace the Kshatriya. But the attempt was only partially successful. The Vaishya held his own for a long time, indeed, until the British advent by which he has almost been extinguished.

When the *chaturvarnya* disappears, there comes *varnasankara*, utter confusion of the great types which keep a nation vigorous and sound. The Kshatriya dwindled, the Vaishya dwindled, the Brahmin and Shudra were left. The inevitable tendency was for the Brahmin type to disappear and the first sign of his disappearance was utter degeneracy, the tendency to lose himself and while keeping some outward signs of the Brahmin to gravitate towards Shudrahood. In the Kaliyuga the Shudra is powerful and attracts into himself

the less vigorous Brahmin, as the earth attracts purer but smaller bodies, and the Brahmatej, the spiritual force of the latter, already diminished, dwindles to nothingness. For the Satyayuga to return, we must get back the Brahmatej and make it general. For the Brahmatej is the basis of all the rest and in the Satyayuga all men have it more or less and by it the nation lives and is great.

All this is, let us say, a parable. It is more than a parable, it is a great truth. But our educated class have become so unfamiliar with the deeper knowledge of their forefathers that it has to be translated into modern European terms before they can understand it. For it is the European ideas alone that are real to them and the great truths of Indian thought seem to them mere metaphors, allegories and mystic parables. So well has British education done its fatal denationalising work in India.

The Brahmin stands for religion, science, scholarship and the higher morality; the Kshatriya for war, politics and administration; the Vaishya for the trades, professions and industries; the Shudra for labour and service. It is only when these four great departments of human activity are all in a robust and flourishing condition that the nation is sound and great. When any of these disappear or suffer, it is bad for the body politic. And the two highest are the least easy to be spared. If they survive in full strength, they can provide themselves with the two others, but if either the Kshatriya or the Brahmin go, if either the political force or the spiritual force of a nation is lost, that nation is doomed unless it can revive or replace the missing strength. And of the two the Brahmin is the most important. He can always create the Kshatriya, spiritual force can always raise up material force to defend it. But if the Brahmin becomes the Shudra, then the lower instinct of the serf and the labourer becomes all in all, the instinct to serve and seek a living as the one supreme object of life, the instinct to accept safety as a compensation for lost greatness and inglorious ease and dependence in place of the ardours of high aspiration for the nation and the individual. When spirituality is lost all is lost. This is the fate from which we have narrowly escaped by the resurgence of the soul of India in Nationalism.

But that resurgence is not yet complete. There is the sentiment of Indianism, there is not yet the knowledge. There is a vague idea, there is no definite conception or deep insight. We have yet to know ourselves, what we were, are and may be; what we did in the past and what we are capable of doing in the future; our history and our mission. This is the first and most important work which the *Karmayogin* sets for itself, to popularise this knowledge. The Vedanta or Sufism, the temple or the mosque, Nanak and Kabir and Ramdas, Chaitanya or Guru Govind, Brahmin and Kayastha and Namasudra, whatever national asset we have, indigenous or acclimatised, it will seek to make known, to put in its right place and appreciate. And the second thing is how to use these assets so as to swell the sum of national life and produce the future. It is easy to appraise their relations to the past; it is

more difficult to give them their place in the future. The third thing is to know the outside world and its relation to us and how to deal with it. That is the problem which we find at present the most difficult and insistent, but its solution depends on the solution of the others.

We have said that Brahmatej is the thing we need most of all and first of all. In one sense, that means the pre-eminence of religion; but after all, what the Europeans mean by religion is not Brahmatej; which is rather spirituality, the force and energy of thought and action arising from communion with or self-surrender to that within us which rules the world. In that sense we shall use it. This force and energy can be directed to any purpose God desires for us; it is sufficient to knowledge, love or service; it is good for the liberation of an individual soul, the building of a nation or the turning of a tool. It works from within, it works in the power of God, it works with superhuman energy. The re-awakening of that force in three hundred millions of men by the means which our past has placed in our hands, that is our object.

The European is proud of his success in divorcing religion from life. Religion, he says, is all very well in its place, but it has nothing to do with politics or science or commerce, which it spoils by its intrusion; it is meant only for Sundays when, if one is English, one puts on black clothes and tries to feel good, and if one is continental, one puts the rest of the week away and amuses oneself. In reality, the European has not succeeded in getting rid of religion from his life. It is coming back in Socialism, in the Anarchism of Bakunin and Tolstoy, in many other *isms*; and in whatever form it comes, it insists on engrossing the whole of life, moulding the whole of society and politics under the law of idealistic aspiration. It does not use the word God or grasp the idea, but it sees God in humanity. What the European understood by religion, had to be got rid of and put out of life, but real religion, spirituality, idealism, altruism, self-devotion, the hunger after perfection, is the whole destiny of humanity and cannot be got rid of. After all God *does* exist and if He exists, you cannot shove Him into a corner and say: "That is your place, and, as for the world and life, it belongs to us." He pervades and returns. Every age of denial is only a preparation for a larger and more comprehensive affirmation.

The *Karmayogin* will be more of a national review than a weekly newspaper. We shall notice current events only as they evidence, help, affect or resist the growth of national life and the development of the soul of the nation. Political and social problems we shall deal with from this standpoint, seeking first their spiritual roots and inner causes and then proceeding to measures and remedies. In a similar spirit we shall deal with all sources of national strength in the past and in the present, seeking to bring them home to all comprehensions and make them applicable to our life, dynamic and not static, creative and not merely preservative. For if there is no creation, there must be disintegration; if there is no advance and victory, there must be recoil and defeat." (8: 18-22)

**The Indian Nation**

"This nation is not a new race raw from the workshop of Nature or created by modern circumstances. One of the oldest races and greatest civilisations on this earth, the most indomitable in vitality, the most fecund in greatness, the deepest in life, the most wonderful in potentiality, after taking into itself numerous sources of strength from foreign strains of blood and other types of human civilisation, is now seeking to lift itself for good into an organised national unity. Formerly a congeries of kindred nations with a single life and a single culture, always by the law of this essential oneness tending to unity, always by its excess of fecundity engendering fresh diversities and divisions, it has never yet been able to overcome permanently the almost insuperable obstacles to the organisation of a continent. The time has now come when those obstacles can be overcome. The attempt which our race has been making throughout its long history, it will now make under entirely new circumstances. A keen observer would predict its success because the only important obstacles have been or are in the process of being removed. But we go farther and believe that it is sure to succeed because the freedom, unity and greatness of India have now become necessary to the world." (8: 23)

**India to Work Out Her Own Independent Life and Civilisation**

"We believe… that India is destined to work out her own independent life and civilisation, to stand in the forefront of the world and solve the political, social, economical and moral problems which Europe has failed to solve, yet the pursuit of whose solution and the feverish passage in that pursuit from experiment to experiment, from failure to failure she calls her progress. Our means must be as great as our ends and the strength to discover and use the means so as to attain the end can only be found by seeking the eternal source of strength in ourselves.

We do not believe that by changing the machinery so as to make our society the ape of Europe we shall effect social renovation. Widow-remarriage, substitution of class for caste, adult marriage, intermarriages, interdining and the other nostrums of the social reformer are mechanical changes which, whatever their merits or demerits, cannot by themselves save the soul of the nation alive or stay the course of degradation and decline. It is the spirit alone that saves, and only by becoming great and free in heart can we become socially and politically great and free." (8: 25-26)

**The Future World-Religion**

"We do not believe that by multiplying new sects limited within the narrower and inferior ideas of religion imported from the West or by creating organisations for the perpetuation of the mere dress and body of Hinduism we can recover our spiritual health, energy and greatness. The world moves through an indispensable interregnum of free thought and materialism to a new synthesis of religious thought and experience, a new religious world-life free from intolerance, yet full of faith and fervour, accepting all forms of religion because it has an unshakable faith in the One. The religion which embraces Science and faith, Theism, Christianity, Mahomedanism and Buddhism and yet is none of these, is that to which the World-Spirit moves. In our own, which is the most sceptical and the most believing of all, the most sceptical because it has questioned and experimented the most, the most

believing because it has the deepest experience and the most varied and positive spiritual knowledge, – that wider Hinduism which is not a dogma or combination of dogmas but a law of life, which is not a social framework but the spirit of a past and future social evolution, which rejects nothing but insists on testing and experiencing everything and when tested and experienced turning it to the soul's uses, in this Hinduism we find the basis of the future world-religion. This *sanatana dharma* has many scriptures, Veda, Vedanta, Gita, Upanishad, Darshana, Purana, Tantra, nor could it reject the Bible or the Koran; but its real, most authoritative scripture is in the heart in which the Eternal has His dwelling. It is in our inner spiritual experiences that we shall find the proof and source of the world's Scriptures, the law of knowledge, love and conduct, the basis and inspiration of Karmayoga." (8: 26)

**Our Message to Humanity**

"We say to humanity, 'The time has come when you must take the great step and rise out of a material existence into the higher, deeper and wider life towards which humanity moves. The problems which have troubled mankind can only be solved by conquering the kingdom within, not by harnessing the forces of Nature to the service of comfort and luxury, but by mastering the forces of the intellect and the spirit, by vindicating the freedom of man within as well as without and by conquering from within external Nature. For that work the resurgence of Asia is necessary, therefore Asia rises. For that work the freedom and greatness of India is essential, therefore she claims her destined freedom and greatness, and it is to the interest of all humanity, not excluding England, that she should wholly establish her claim.'" (8: 26-27)

**Our Message to the Nation**

"We say to the nation, 'It is God's will that we should be ourselves and not Europe. We have sought to regain life by following the law of another being than our own. We must return and seek the sources of life and strength within ourselves. We must know our past and recover it for the purposes of our future. Our business is to realise ourselves first and to mould everything to the law of India's eternal life and nature. It will therefore be the object of the *Karmayogin* to read the heart of our religion, our society, our philosophy, politics, literature, art, jurisprudence, science, thought, everything that was and is ours, so that we may be able to say to ourselves and our nation, 'This is our *dharma*.' We shall review European civilisation entirely from the standpoint of Indian thought and knowledge and seek to throw off from us the dominating stamp of the Occident; what we have to take from the West we shall take as Indians. And the *dharma* once discovered we shall strive our utmost not only to profess but to live, in our individual actions, in our social life, in our political endeavours.'" (8: 27)

**Our Message to the Young**

"We say to the individual and especially to the young who are now arising to do India's work, the world's work, God's work, 'You cannot cherish these ideals, still less can you fulfil them if you subject your minds to European ideas or look at life from the material standpoint. Materially you are nothing, spiritually you are everything. It is only the Indian who can believe everything, dare everything, sacrifice everything. First therefore become Indians. Recover the patrimony of your forefathers. Recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life. Recover the Vedanta, the Gita, the Yoga. Recover them not only in intellect or sentiment but in your lives. Live them and you will be great and strong, mighty, invincible and fearless.

Neither life nor death will have any terrors for you. Difficulty and impossibility will vanish from your vocabularies. For it is in the spirit that strength is eternal and you must win back the kingdom of yourselves, the inner Swaraj, before you can win back your outer empire. There the Mother dwells and She waits for worship that She may give strength. Believe in Her, serve Her, lose your wills in Hers, your egoism in the greater ego of the country, your separate selfishness in the service of humanity. Recover the source of all strength in yourselves and all else will be added to you, social soundness, intellectual preeminence, political freedom, the mastery of human thought, the hegemony of the world.'" (8: 27-28)

**Hindu-Mahomedan Unity**

"Of one thing we may be certain, that Hindu-Mahomedan unity cannot be effected by political adjustments or Congress flatteries. It must be sought deeper down, in the heart and the mind, for where the causes of disunion are, there the remedies must be sought. We shall do well in trying to solve the problem to remember that misunderstanding is the most fruitful cause of our differences, that love compels love and that strength conciliates the strong. We must strive to remove the causes of misunderstanding by a better mutual knowledge and sympathy; we must extend the unfaltering love of the patriot to our Musulman brother, remembering always that in him too Narayana dwells and to him too our Mother has given a permanent place in her bosom; but we must cease to approach him falsely or flatter out of a selfish weakness and

cowardice. We believe this to be the only practical way of dealing with the difficulty. As a political question the Hindu-Mahomedan problem does not interest us at all, as a national problem it is of supreme importance. We shall make it a main part of our work to place Mahomed and Islam in a new light before our readers, to spread juster views of Mahomedan history and civilisation, to appreciate the Musulman's place in our national development and the means of harmonising his communal life with our own, not ignoring the difficulties that stand in our way but making the most of the possibilities of brotherhood and mutual understanding. Intellectual sympathy can only draw together, the sympathy of the heart can alone unite. But the one is a good preparation for the other." (8: 31)

**God's Purpose in Repression**

"Repression is nothing but the hammer of God that is beating us into shape so that we may be moulded into a mighty nation and an instrument for His work in the world. We are iron upon His anvil and the blows are showering upon us not to destroy but to re-create. Without suffering there can be no strength, – without sacrifice there can be no growth. It is not in vain that Aswini Kumar has been taken from his people. It is not in vain that Krishna Kumar Mitra has been taken from us and is rotting in Agra Jail. It is not in vain that all Maharashtra mourns for Tilak at Mandalay. It is He, not any other, who has taken them and His ways are not the ways of men, but He is all-wise. He knows better than we do what is needful for us. He has taken Aswini Kumar Dutta away from Barisal. Is the movement dead? Is Swadeshi dead? The rulers of the country in their scanty wisdom have thought that by lopping off the heads the movement will cease. They do not know that great as he is, Aswini Kumar Dutta is not the leader of this movement, that Tilak is not the leader, – God is the leader. They do not know that the storm that has been sweeping over the country was not sent by them, but by Him for His own great purposes." (8: 38)

**What is Swaraj**

"What is it that we seek? We seek the fulfilment of our life as a nation. This is what the word Swaraj, which is a bug-bear and terror to the Europeans, really means. When they hear it, they are full of unreasoning terrors. They think Swaraj is independence, it is freedom and that means that the people are going to rise against them in rebellion, that means there are bombs behind every bush, that every volunteer who gives food to his famine-stricken countrymen or nurses the cholera-stricken, is a possible rebel and dacoit. Swaraj is not the Colonial form of Government nor any form of Government. It means the fulfilment of our national life. That is what we seek, that is why God has sent us into the world to fulfil Him by fulfilling ourselves in our individual life, in the family, in the community, in the nation, in humanity. That is why He has sent us into the world and it is this fulfilment that we demand; for this fulfilment is life and to depart from it is to perish. Our object, our claim is that we shall not perish as a nation, but live as a nation. Any authority that goes against this object will dash itself against the eternal throne of justice – it will dash itself against the laws of nature which are the laws of God, and be broken to pieces." (8: 39-40)

**India's Message**

"The spiritual message is that the universal self is one and that our souls are not only brothers, not only of one substance and nature, but live in and move towards an essential oneness. It follows that Love is the highest law and that to which evolution must move. Ananda, joy and delight, are the object of the *lila* and the fulfilment of love is the height of joy and delight. Self-sacrifice is therefore the fundamental law. Sacrifice, says the Gita, is the law by which the Father of all in the beginning conditioned the world, and all ethics, all conduct, all life is a sacrifice willed or unconscious. The beginning of ethical knowledge is to realise this and make the conscious sacrifice of one's own individual desires. It is an inferior and semi-savage morality which gives up only to gain and makes selfishness the basis of ethics. To give up one's small individual self and find the larger self in others, in the nation, in humanity, in God, that is the law of Vedanta. That is India's message. Only she must not be content with sending it, she must rise up and live it before all the world so that it may be proved a possible law of conduct both for men and nations." (8: 55)

**Nationalism Necessary for Realising the Highest Synthesis**

"In India we do not recognise the nation as the highest synthesis to which we can rise. There is a higher synthesis, humanity; beyond that there is a still higher synthesis, this living, suffering, aspiring world of creatures, the synthesis of Buddhism; there is a highest of all, the synthesis of God, and that is the Hindu synthesis, the synthesis of Vedanta. With us today Nationalism is our immediate practical faith and gospel not because it is the highest possible synthesis, but because it must be realised in life if we are to have the chance of realising the others. We must live as a nation before we can live in humanity. It is for this reason that Nationalist thinkers have always urged the necessity of realising our separateness from other nations and living to ourselves for the present, not in order to shut out humanity, but that we may get that individual strength, unity and wholeness which will help us to live as a nation for humanity. A man must be strong and free in himself before he can live usefully for others, so must a nation. But that does not justify us in forgetting the ultimate aim of evolution. God in the nation becomes the realisation of the first moment to us because the nation is the chosen means or condition through which we rise to the higher synthesis, God in humanity, God in all creatures, God in Himself and ourself." (8: 84-85)

**How to Pursue a Great Object**

"To place before himself a great object and then to shrink in the name of expediency from the expenditure and sacrifice called for in its pursuit is not prudence but ineptitude. If you will be prudent, be prudent from the beginning. Fix your object low and creep towards it. But if you fix your object in the skies, it will not do to crawl on the ground and because your eyes are sometimes lifted towards the ideal imagine you are progressing while you murmur to those behind, "Yes, yes, our ideal is in the skies because that is the place for ideals, but we are on the ground and the ground is our proper place of motion. Let us creep, let us creep." Such inconsistency will only dishearten the nation, unnerve its strength and confuse its intelligence. You must either bring down your ideal to the ground or find wings or aeroplane to lift you to the skies. There is no middle course."(8: 93)

"Gifted, though barren of creative originality, a shrewd critic, a splendid debater, a good economist and statistician, with the halo of self-sacrifice for the country over his forehead enringed with the more mundane halo of Legislative Councillorship, petted by the Government, loved by the people, he enjoyed a position almost unique in recent political life. He was not indeed a prophet honoured in his own country and black looks and black words were thrown at him by those who distrusted him, but throughout the rest of India his name stood high and defied assailants.

In his recent speech at Poona the veiled prophet has unveiled himself. The leader of the people in this strange and attractive double figure is under sentence of elimination and the budding Indian Finance Minister has spoken. The speech has caused confusion and searchings of the heart among the eager patriots of the Bengal Moderate school, rejoicing in the ranks of Anglo-India. The *Bengalee* labours to defend the popular cause without injuring the popular leader, the *Statesman* rejoices and holds up the speech even as Lord Morley held up the certificate to him as the Saviour of India for the confusion of rebels in Parliament and outside it. Covered by a reprobation of the London murders it is a sweeping, a damning philippic against the work of the last four years and a call to the country to recede to the position occupied by us previous to 1905. It is a forcible justification of repression and a call to Government and people to crush the lovers and preachers of independence. The time at which it comes lends it incalculable significance. The Morleyan policy of crushing the new spirit and rallying the Moderates has now received publicly the imprimatur of the leading Moderate of western India and that which was suspected by some, prophesied by others at the time of the Surat Congress, the alliance of Bombay Moderatism with officialdom against the new Nationalism, an alliance prepared by the Surat sitting, cemented by subsequent events, confirmed by the Madras Convention, is now unmasked and publicly ratified.

The most odious part of the Poona speech is that in which Mr. Gokhale justifies Government repression and attempts to establish by argument what Mr. Norton failed to establish by evidence, the theory that Nationalism and Terrorism are essentially one and under the cloak of passive resistance, Nationalism is a conspiracy to wage war against the King." (8: 116-17)

"In his view, the ideal of independence was the beginning of all evil. The ideal of independence is an insane ideal; the men who hold it even as an ultimate goal, Tilak, Chidambaram, Aswini Kumar, Manoranjan, Bipin Chandra, Aurobindo, are madmen outside the lunatic asylum. Not only is it an insane ideal, it is a criminal ideal. "It should be plain to the weakest understanding that *towards the idea of independence the Government could adopt only one attitude*, *that of stern and relentless repression*, for these ideas *were bound to lead to violence* and as a matter of fact they had, *as they could all see*, resulted in violence." Farther, in order to leave no loophole of escape for his political opponents, he proceeds to assert that they were well aware of this truth and preached the gospel of independence knowing that it was a gospel of violence and "physical conflict

with the Government". We again quote the words of the reported speech. "Some of their friends were in the habit of saying that their plan was to achieve independence by merely peaceful means, by a general resort to passive resistance. The speaker felt bound to say that such talk was ridiculous nonsense and *was a mere cloak used by these men to save their own skins*." In other words we are charged with having contemplated violence such as we all see, *viz*., the murders in London and the assassinations in Bengal, as inevitable effects of our propaganda, and physical conflict with the Government, in other words rebellion, as the only possible means of achieving independence. We are charged with preaching this gospel of violence and rebellion while publicly professing passive resistance, with the sole motive of cowardly anxiety for our personal safety. The accusation is emphatic, sweeping, and allows of no exception. All the men of the Nationalist party revered by the people are included in the anathema, branded as lunatics and cowards, and the country is called upon to denounce them as corruptors and perturbers of youth and the enemies of progress and the best interests of the people.

Mr. Gokhale stops short of finding fault with European countries for being free and clinging to their freedom. He is good enough not to uphold subjection as the best thing possible for a nation, and we must be grateful to him for stopping short of the gospel of the *Englishman* whose abusive style he has borrowed. But man is progressive and it may be that Mr. Gokhale before he finishes his prosperous career, will reach the Hare Street beatitudes. At present he adopts the philosophy of his ally and teacher, Lord Morley, and wraps himself in the Canadian fur coat. The love of independence may be a virtue in Europe, it is crime and lunacy in India. Acquiescence in subjection is weakness and unmanliness in non-Indians, in this favoured country it is the only path to salvation. In the West the apostles of liberty have been prophets when they succeeded, martyrs when they failed; in this country they are corruptors and perturbers of youth, enemies of progress and their country." (8: 118-19)

"Mr. Gokhale, at least, has become more English than the English. A British judge, certainly not in sympathy with Indian unrest, expressly admits the possibility of peaceful passive resistance and the blamelessness of the ideal of independence. A leader of Indian Liberalism denounces that ideal as necessarily insane and criminal and the advocates of passive resistance as lunatics and hypocritical cowards, and calls for the denunciation of them as enemies of their country and their removal by stern and relentless repression. Such are the ironies born of co-operation. It is well that we should know who are our enemies even if they be of our own household. Till now many of us regarded Mr. Gokhale as a brother with whom we had our own private differences, but he has himself by calling for the official sword to exterminate us removed that error. He publishes himself now as the righteous Bibhishan who, with the Sugrives, Angads and Hanumans of Madras and Allahabad, has gone to join the Avatar of Radical absolutism in the India Office, and ourselves as the Rakshasa to be destroyed by this new Holy Alliance. Even this formidable conjunction does not alarm us. At any rate Bibhishan has gone out of Lanka, and Bibhishans are always more dangerous there than in the camp of the adversary."(8: 121)

## Mazzini and Cavour

"OF ALL the great actors who were in the forefront of the Italian Revolution, Mazzini and Cavour were the most essential to Italian regeneration. Of the two Mazzini was undoubtedly the greater. Cavour was the statesman and organiser, Mazzini the prophet and creator. Mazzini was busy with the great and eternal ideas which move masses of men in all countries and various ages, Cavour with the temporary needs and circumstances of modern Italy. The one was an acute brain, the other a mighty soul. Cavour belongs to Italy, Mazzini to all humanity. Cavour was the man of the hour, Mazzini is the citizen of Eternity. But the work of Mazzini could not have been immediately crowned with success if there had been no Cavour. The work of Cavour would equally have been impossible but for Mazzini. Mazzini summed up the soul of all humanity, the idea of its past and the inspiration of its future in Italian forms and gave life to the dead. At his breath the dead bones clothed themselves with flesh and the wilderness of poisonous brambles blossomed with the rose. Mazzini found Italy corrupt, demoralised, treacherous, immoral, selfish, wholly divided and incapable of union; he gave her the impulse of a mighty hope, a lofty spirituality, an intellectual impulse which despising sophistry and misleading detail went straight to the core of things and fastened on the one or two necessities, an ideal to live and die for and the strength to live and die for it. This was all he did, but it was enough. Cavour brought the old Italian statesmanship, diplomacy, practicality and placed it at the service of the great ideal of liberty and unity which Mazzini had made the overmastering passion of the millions. Yet these two deliverers and lovers of Italy never understood each other. Mazzini hated Cavour as a dishonest trickster and Machiavellian, Cavour scorned Mazzini as a fanatic and dangerous fire-brand. It is easy to assign superficial and obvious causes for the undying misunderstanding and to say that the monarchist and practical statesman and the utopian and democrat were bound to misunderstand and perpetually distrust and dislike each other. But there was a deeper cause.

The one thing which Mazzini most hated and from which he strove to deliver the hearts and imaginations of the young men of Italy was what he summed up in the word Machiavellianism. The Machiavellian is the man of pure intellect without imagination who, while not intellectually dead to great objects, does not make them an ideal but regards them from the point of view of concrete interests and is prepared to use in effecting them every means which can be suggested by human cunning or put into motion by unscrupulous force. Italian patriotism previous to the advent of Mazzini was cast in this Machiavellian mould. The Carbonari movement which was Italy's first attempt to live was permeated with it. Mazzini lifted up the country from this low and ineffective level and gave it the only force which can justify the hope of revival, the force of the spirit within, the strength to disregard immediate interests

and surrounding circumstances and, carried away by the passion for an ideal, trusting oneself to the impetus and increasing velocity of the force it creates, to scorn ideas of impossibility and improbability and to fling life, goods and happiness away on the cast of dice already clogged against one by adverse Fortune and unfavourable circumstance. The spiritual force within not only creates the future but creates the materials for the future. It is not limited to the existing materials either in their nature or in their quantity. It can transform bad material into good material, insufficient means into abundant means.

It was a deep consciousness of this great truth that gave Mazzini the strength to create modern Italy. His eyes were always fixed on the mind and heart of the nation, very little on the external or internal circumstances of Italy. He was not a statesman but he had a more than statesmanlike insight. His plan of a series of petty, local and necessarily abortive insurrections strikes the ordinary practical man as the very negation of common sense and political wisdom. It seems almost as futile as the idea of some wild brains, if indeed the idea be really cherished, that by random assassinations the freedom of this country can be vindicated. There is, however, a radical difference. Mazzini knew well what he was about. His eyes were fixed on the heart of the nation and as the physician of the Italian malady his business was not with the ultimate and perfect result but with the creation of conditions favourable to complete cure and resurgence. He knew final success was impossible without the creation of a force that could not be commanded for some time to come. But he also knew that even that force could not succeed without a great spiritual and moral strength behind its action and informing its aspirations. It was this strength he sought to create. The spiritual force he created by the promulgation of the mighty and uplifting ideas which pervade his writings and of which *Young Italy* was the organ.

But moral force cannot be confirmed merely by ideas, it can only be forged and tempered in the workshop of action. And it was the habit of action, the habit of strength, daring and initiative which Mazzini sought to recreate in the torpid heart and sluggish limbs of Italy. And with it he sought to establish the sublime Roman spirit of utter self-sacrifice and self-abnegation, contempt of difficulty and apparent impossibility and iron insensibility to defeat. For his purpose the very hopelessness of the enterprises he set on foot was more favourable than more possible essays. And when others and sometimes his own heart reproached him with flinging away so many young and promising lives into the bloody trench of his petty yet impossible endeavours, the faith and wisdom in him upheld him in the face of every discouragement. Because he had that superhuman strength, he was permitted to uplift Italy. Had it been God's purpose that Italy should become swiftly one of the greater European powers, he would have been permitted to free her also. He would have done it in a different way from Cavour's, – after a much longer lapse of time, with a much more terrible and bloody expense of human

life but without purchasing Italy's freedom in the French market by the bribe of Savoy and Nice and with such a divine output of spiritual and moral force as would have sustained his country for centuries and fulfilled his grandiose dream of an Italy spiritually, intellectually and politically leading Europe.

The work was given to Cavour precisely because he was a lesser man. Mazzini saw in him the revival of Machiavellianism and the frustration of his own moral work. He was wrong, but not wholly wrong. The temper and methods of Cavour were predominatingly Machiavellian. He resumed that element in Italian character and gave it a triumphant expression. Like the Carbonari he weighed forces, gave a high place to concrete material interests, attempted great but not impossible objects and by means which were bold but not heroic, used diplomacy, temporising and shuffling with a force of which they were incapable and unlike them did not shrink from material sacrifices. He succeeded where they failed, not merely because he was a great statesman, but because he had learned to cherish the unity and freedom of Italy not as mere national interests but as engrossing ideals. The passion greater than a man's love for child and wife which he put into these aspirations and the emotional fervour with which he invested his Liberal ideal of a free Church in a free State, measure the spiritual gulf between himself and the purely Machiavellian Carbonari. It was this that gave him the force to attempt greatly and to cast all on the hazard of a single die. He had therefore the inspiration of a part of the Mazzinian gospel and he used the force which Mazzini created. Without it he would have been helpless. It was not Cavour who saved Italy, it was the force of resurgent Italy working through Cavour.

History often misrepresents and it formerly represented the later part of the Revolution as entirely engineered by his statecraft, but it is now recognised that more than once in the greatest matters Cavour planned one way and the great Artificer of nations planned in another. But Cavour had the greatest gift of a statesman, to recognise that events were wiser than himself and throwing aside his attachment to the success of his own schemes to see and use the advantages of a situation he had not foreseen. This gift Mazzini, the fanatic and doctrinaire, almost entirely lacked. Still the success of Cavour prolonged in the Italian character and political action some of the lower qualities of the long-enslaved nation and is responsible for the reverses, retardations and deep-seated maladies which keep back Italy from the fulfilment of her greatness. Mazzini, with his superior diagnosis of the national disease and his surgeon's pitilessness, would have probed deeper, intensified and prolonged the agony but made a radical cure." (8: 183-87)

## Dr. Coomaraswamy and the Nationalists

"Dr. Coomaraswamy is above all a lover of art and beauty and the ancient thought and greatness of India, but he is also, and as a result of this deep love and appreciation, an ardent Nationalist. Writing as an artist, he calls attention to the debased aesthetic ideas and tastes which the ugly and sordid commercialism of the West has introduced into the mind of a nation once distinguished for its superior beauty and grandeur of conception and for the extent to which it suffused the whole of life with the forces of the intellect and the spirit. He laments the persistence of a servile imitation of English ideas, English methods, English machinery and production even in the new Nationalism. And he reminds his readers that nations cannot be made by politics and economics alone, but that art also has a great and still unrecognised claim. The main drift of his writing is to censure the low imitative un-Indian and bourgeois ideals of our national activity in the nineteenth century and to recall our minds to the cardinal fact that, if India is to arise and be great as a nation, it is not by imitating the methods and institutions of English politics and commerce, but by carrying her own civilisation, purified of the weaknesses that have overtaken it, to a much higher and mightier fulfilment than any that it has reached in the past. Our mission is to outdistance, lead and instruct Europe, not merely to imitate and learn from her. Dr. Coomaraswamy speaks of art, but it is certain that a man of his wide culture would not exclude, and we know he does not exclude, thought, literature and religion from the forces that must uplift our nation and are necessary to its future. To recover Indian thought, Indian character, Indian perceptions, Indian energy, Indian greatness, and to solve the problems that perplex the world in an Indian spirit and from the Indian standpoint, this, in our view, is the mission of Nationalism. We agree with Dr. Coomaraswamy that an exclusive preoccupation with politics and economics is likely to dwarf our growth and prevent the flowering of originality and energy. We have to return to the fountainheads of our ancient religion, philosophy, art and literature and pour the revivifying influences of our immemorial Aryan spirit and ideals into our political and economic development. This is the ideal the *Karmayogin* holds before it, and our outlook and Dr. Coomaraswamy's do not substantially differ. But in judging our present activities we cannot look, as he does, from a purely artistic and idealistic standpoint, but must act and write in the spirit of a practical idealism." (8: 244-45)

**The Task Before Us**

"The debasement of our mind, character and tastes by a grossly commercial, materialistic and insufficient European education is a fact on which the young Nationalism has always insisted. The practical destruction of our artistic perceptions and the plastic skill and fineness of eye and hand which once gave our productions pre-eminence, distinction and mastery of the European markets, is also a thing accomplished. Most vital of all, the spiritual and intellectual divorce from the past which the present schools and universities have effected, has beggared the nation of the originality, high aspiration and forceful energy which can alone make a nation free and great. To reverse the process and recover what we have lost, is undoubtedly the first object to which we ought to devote ourselves. And as the loss of originality, aspiration and energy was the most vital of all these losses, so their recovery should be our first and most important objective." (8: 245)

"To raise the mind, character and tastes of the people, to recover the ancient nobility of temper, the strong Aryan character and the high Aryan outlook, the perceptions which made earthly life beautiful and wonderful, and the magnificent spiritual experiences, realisations and aspirations which made us the deepest-hearted, deepest-thoughted and most delicately profound in life of all the peoples of the earth, is the task next in importance and urgency." (8: 246)

**Why the Old Mould had to be Broken**

"The spirit and ideals of India had come to be confined in a mould which, however beautiful, was too narrow and slender to bear the mighty burden of our future. When that happens, the mould has to be broken and even the ideal lost for a while, in order to be recovered free of constraint and limitation. We have to recover the Aryan spirit and ideal and keep it intact but enshrined in new forms and more expansive institutions. We have to treasure jealously everything in our social structure, manners, institutions, which is of permanent value, essential to our spirit or helpful to the future; but we must not cabin the expanding and aggressive spirit of India in temporary forms which are the creation of the last few hundred years. That would be a vain and disastrous endeavour. The mould is broken; we must remould in larger outlines and with a richer content." (8: 247)

"Our half-aristocratic half-theocratic feudalism had to be broken, in order that the democratic spirit of the Vedanta might be released and, by absorbing all that is needed of the aristocratic and theocratic culture, create for the Indian race a new and powerful political and social organisation. We have to learn and use the democratic principle and methods of Europe, in order that hereafter we may build up something more suited to our past and to the future of humanity. We have to throw away the individualism and materialism and keep the democracy. We have to solve for the human race the problem of harmonising and spiritualising its impulses towards liberty, equality and fraternity. In order that we may fulfil our mission we must be masters in our own home. It is out of no hostility to the English people, no race hatred that we seek absolute autonomy, but because it is the first condition of our developing our national self and realising our destiny. It is for this reason that the engrossing political preoccupation came upon us; and we cannot give up or tone down our political movement until the lesson of democratic self-government is learned and the first condition of national self-fulfilment realised." (8: 247-48)

**The Civilised Conscience**

"The civilised conscience is a remarkably queer and capricious quantity, on which, frankly, we place no reliance whatever. It is very sensitive to breaches of principle by others and very indignant when the same breaches of principle are questioned in its own conduct. It sees the mote in other eyes; it is obstinately unaware of the beam in its own. It is always criticising other nations, but it ignores or is furious at criticism of its own. It has fits of sensitiveness in which it makes large resolutions, but it can never be trusted to persist in them contrary to its own interests. This civilised conscience is not peculiar to the British people, but belongs in a greater or less degree to every European nation with the possible exception of Russia." (8: 271)

**The British Character**

"The English are, or were, a people with a rough practical common sense and business-like regularity and efficiency which, coupled with a mighty thew and sinew and a bulldog tenacity and courage, have carried them through all dangers and difficulties and made them one of the first peoples of the globe. They have had men of unsurpassed thought-power and clearness of view and purpose, but the race is not thoughtful and clear-minded; on the contrary on all questions requiring thought, intelligence and sympathy they are amazingly muddle-headed and can only learn by knocking their shins against hard and rough facts. When this first happens, they swear profusely, rub their shins and try to kick the obstacle out of the way. If it consents to be kicked out of the path, they go on their way rejoicing; otherwise, after hurting their

shins repeatedly they begin to respect the obstacle, stop swearing and kicking, and negotiate with it. In this process, familiar to all who have to do with Englishmen from the point of view of conflicting interests, there is much rough practical sense but little thought and intelligence. It is on this conception of the British character that the Nationalist party has hitherto proceeded. The hard fact of a continued and increasing Boycott, an indomitable national movement, a steady passive resistance, have been the obstacles they have sought to present to the British desire for an absolute lordship. We must prevent these obstacles from being kicked out of the way by repression, but the way to achieve that end is to show a tenacity and courage and a power of efficiency rivalling the British, and not to make an appeal to the conscience and clear common sense of the British public." (8: 271-72)

## Prince Hirobumi Ito

"A GREAT man has fallen, perhaps the greatest force in the field of political action that the nineteenth century produced, the maker of Japan, the conqueror of Russia, the mighty one who first asserted Asia's superiority over Europe in Europe's own field of glory and changed in a few years the world's future. Some would say that such a death for such a man was a tragedy. We hold otherwise.… He was building an Empire when he died and by his death that Empire will be established. The soul of a great man, fulfilled in development but cut off in the midst of his work, enters into his following or his nation and works on a far wider scale than was possible to him in the body. Korea will gain nothing by this rash and untimely act, the greatest error in tactics it could have committed. The Japanese is the last man on earth to be deterred from his ambition or his duty by the fear of death…

Prince Hirobumi Ito was the typical man of his nation, as well as its greatest statesman and leader. He went ahead of it for a while only to raise it to his level. He had all its virtues in overflowing measure and a full share of its defects and vices. Absolutely selfless in public affairs, quiet, unassuming, keeping himself in the background unless duty called him into prominence, calm, self-controlled, patient, swift, energetic, methodical, incapable of fear, wholly devoted to the nation – such is the Japanese, and such was Ito. As a private man he had the Japanese defects. Even in public affairs, he had something of the narrowness, unscrupulousness in method and preference of success to justice of the insular and imperial Japanese type. Added to these common characteristics of his people he had a genius equal to that of any statesman in history. The eye that read the hearts of men, the mouth sealed to rigid secrecy, the rare, calm and effective speech, the brain that could embrace a civilisation at a glance and take all that was needed for his purpose, the swift and yet careful intellect that could divine, choose and arrange, the power of study, the genius of invention, the talent of application, a diplomacy open-minded but never vacillating, a tireless capacity for work, – all these he had on so grand a scale that to change the world's history was to him a by-no-means stupendous labour. And he had the ancient Asiatic gift of self-effacement. In Europe a genius of such colossal proportions would have filled the world with the mighty bruit of his personality; but Ito worked in silence and in the shade, covering his steps, and it was only by the results of his work that the world knew him. Like many modern Japanese, Ito was a sceptic. His country was the God of his worship to whom he dedicated his life, for whom he lived and in whose service he died. Such was this great Vibhuti, who came down to earth in a petty family, an Eastern island clan, a nation apart and far behind in the world's progress, and in forty years created a nation's greatness, founded an Empire, changed a civilisation and prepared the liberation of a continent. His death was worthy of his life. For there are only two deaths which are really great and carry a soul to the highest heaven, to die in self-forgetting action, in battle, by assassination, on the scaffold for others, for one's country or for the right, and to die as the Yogin dies, by his own will, free of death and disease, departing into that from which he came. To Ito, the sceptic, the patriot, the divine worker, the death of the selfless hero was given." (8: 299-301)

**Hindu Nationalism Under Modern Conditions**

"…we do not understand Hindu nationalism as a possibility under modern conditions. Hindu nationalism had a meaning in the times of Shivaji and Ramdas, when the object of national revival was to overthrow a Mahomedan domination which, once tending to Indian unity and toleration, had become oppressive and disruptive. It was possible because India was then a world to itself and the existence of two geographical units entirely Hindu, Maharashtra and Rajputana, provided it with a basis. It was necessary because the misuse of their domination by the Mahomedan element was fatal to India's future and had to be punished and corrected by the resurgence and domination of the Hindu. And because it was possible and necessary, it came into being. But under modern conditions India can only exist as a whole. A nation depends for its existence on geographical separateness and geographical compactness, on having a distinct and separate country. The existence of this geographical separateness is sure in the end to bear down all differences of race, language, religion, history. It has done so in Great Britain, in Switzerland, in Germany. It will do so in India." (8: 304)

**Indian Nationalism and the Hindu Sabha**

"These things are.. necessary to Indian nationality, geographical separateness, geographical compactness and a living national spirit. The first was always ours and made India a people apart from the earliest times. The second we have attained by British rule. The third has just sprung into existence.

But the country, the *swadesh*, which must be the base and fundament of our nationality, is India, a country where Mahomedan and Hindu live intermingled and side by side. What geographical base can a Hindu nationality possess? Maharashtra and Rajasthan are no longer separate geographical units but merely provincial divisions of a single country. The very first requisite of a Hindu nationalism is wanting. The Mahomedans base their separateness and their refusal to regard themselves as Indians first and Mahomedans afterwards on the existence of great Mahomedan nations to which they feel themselves more akin, in spite of our common birth and blood, than to us. Hindus have no such resource. For good or evil, they are bound to the soil and to the soil

alone. They cannot deny their Mother, neither can they mutilate her. Our ideal therefore is an Indian Nationalism, largely Hindu in its spirit and traditions, because the Hindu made the land and the people and persists, by the greatness of his past, his civilisation and his culture and his invincible virility, in holding it, but wide enough also to include the Moslem and his culture and traditions and absorb them into itself. It is possible that the Mahomedan may not recognise the inevitable future and may prefer to throw himself into the opposite scale. If so, the Hindu, with what little Mahomedan help he may get, must win Swaraj both for himself and the Mahomedan in spite of that resistance. There is a sufficient force and manhood in us to do a greater and more difficult task than that, but we lack unity, brotherhood, intensity of single action among ourselves. It is to the creation of that unity, brotherhood and intensity that the Hindu Sabha should direct its whole efforts. Otherwise we must reject it as a disruptive and not a creative agency." (8: 305-06)

The Transvaal Indians

"The great glory of the Transvaal Indians is that while men under such circumstances have always sunk into the condition to which they have been condemned and needed others to help them out of the mire, these sons of Bharatavarsha, inheritors of an unexampled moral and spiritual tradition, have vindicated the superiority of the Indian people and its civilisation to all other peoples in the globe and all other civilisations by the spirit in which they have refused to recognise the dominance of brute force over the human soul. Stripped of all means of resistance, a helpless handful in a foreign land, unaided by India, put off with empty professions of sympathy by English statesmen, they, ignored by humanity, are fighting humanity's battle in the pure strength

of the spirit, with no weapon but the moral force of their voluntary sufferings and utter self-sacrifice. Mr. Polak has well said that the Indian nation is being built up in South Africa. The phrase is true in this sense that the supreme example of the moral and spiritual strength which must be behind the formation of the new nation, has been shown first not in India but in South Africa. The passive resistance which we had not the courage and unselfishness to carry out in India, they have carried to the utmost in the Transvaal under far more arduous circumstances, with far less right to hope for success. Whether they win or lose in the struggle, they have contributed far more than their share to the future greatness of their country." (8: 347-48)

The Moderate Manifesto

"THE PRACTICAL exclusion of the educated classes, other than Mahomedans, landholders and titled grandees, from the new Councils and the preference of Mahomedans to Hindus has rung the death-knell of the old Moderate politics in India. If the Moderate party is to survive, it has to shift its base and alter its tactics. If its leaders ignore the strong dissatisfaction and disillusionment felt by educated Hindus all over India or if they tamely acquiesce in a reform which seems to have been deliberately framed in order to transfer political preponderance from Hindus to Mahomedans and from the representatives of the educated class to the landed aristocracy, they will very soon find themselves leaders without a following. The Moderate party at present is held together merely by the prestige and personal influence of the small secret Junta of influential men who lead it, not by any settled convictions or intelligent policy. The personalities of Mr. Gokhale and Sir Pherozshah Mehta in Bombay, of Sj. Surendranath Banerji and Sj. Bhupendranath Bose in Bengal, of Pandit Madan Mohan Malaviya in the United Provinces, of Mr. Krishnaswamy Aiyar in Madras constitute Moderatism in their respective provinces." (8: 356)

To My Countrymen

"…We have two things made clear to us, first, that the future of the nation is in our hands, and, secondly, that from the Moderate party we can expect no cordial co-operation in building it. Whatever we do, we must do ourselves, in our own strength and courage. Let us then take up the work God has given us, like courageous, steadfast and patriotic men willing to sacrifice greatly and venture greatly because the mission also is great. If there are any unnerved by the fear of repression, let them stand aside. If there are any who think that by flattering Anglo-India or coquetting with English Liberalism they can dispense with the need of effort and the inevitability of peril, let them stand aside. If there are any who are ready to be satisfied with mean gains or unsubstantial concessions, let them stand aside. But all who deserve the name of Nationalists, must now come forward and take up their burden." (8: 373-74)

The Arya Samaj and Politics

"We have received a communication from a member of the Samaj in which he puts to us certain pointed questions relating to the aims, character and works of the Samaj and of its founder's teachings. We have not that direct and firsthand knowledge which would enable us to answer these questions with any authority. But on the general question our views are known. Aryaism is not an independent religion. It is avowedly an attempt to revive the Vedic religion in its pristine purity. The Vedic religion is a national religion, and it embraces in its scope all the various activities of the national life. Swami Dayananda as a restorer of Vedicism included the theory of politics in his scope and revealed the intensely national character of the Hindu religion and morality. His work was avowedly a work of national regeneration. In dealing with the theory of politics as based on the Vedic religion he had naturally to include the truth that independence is the true and normal condition of a nation and all lapse into subjection must be a sin and degeneration, temporary in its nature. No man can deny this great truth. Freedom is the goal of humanity and Aryaism was in its nature a gospel of freedom, individual freedom, social

freedom, intellectual freedom, freedom in all things, and the accomplishment of such an all-pervading liberation cannot come about without bringing national freedom in its train. If to perceive these truths of Vedism and of nature is to be political and seditious, then Swami Dayananda's teaching was political and seditious and the religion he preached may be stigmatised as political and seditious. But if sedition be limited to its proper meaning, an attempt by illegal and violent means to bring about the fall of the established authority or prepare by word or action lawless opposition and revolution, then there is no sedition in the Swami's preaching or in the belief and actions of the Arya Samaj. They use the perfectly legitimate means of strengthening the national life at all points and their objective is national regeneration through an active and free religion, not political revolution. Individual members may be Loyalists, Moderates, Nationalists, even Terrorists, but a religious body is not responsible for the political opinions of its individual members. The religious teaching of Swami Dayananda was inspired by national motives, not political; and the aims of the Arya Samaj are national, not political." (8: 403-04)

**The Character of a Bureaucracy**

"The basis of our claim to Swaraj is not that the English bureaucracy is a bad or tyrannical Government; a bureaucracy is always inclined to be arrogant, self-sufficient, self-righteous and unsympathetic, to ignore the abuses with which it abounds, and a bureaucracy foreign and irresponsible to the people is likely to exhibit these characteristics in an exaggerated form. But even if we were ruled by a bureaucracy of angels, we should still lay claim to Swaraj and move towards national self-sufficiency and independence. On the same principle we do not notice or lay stress on the collisions between Englishmen and Indians which are an inevitable result of the anomalous and unnatural relations existing between the races. It is the relations themselves we seek to alter from the root instead of dealing with the symptoms." (8: 408)

"…the incident at Goalundo detailed in this week's *Dharma* is one which the country has to take notice of, unless we are to suppose that the movement of 1905 was the last flaring up of national strength and spirit previous to extinction and that the extinction has now come. We have received a letter from the sufferer translated into English, it is from his own account that we summarise the facts.

A Brahmin Pandit with the title of Kavyatirtha, ignorant of English, was proceeding with two Bengali ladies from Mymensingh to Calcutta on Sunday the 2nd January by the Kaligunge mail steamer, and reached Goalundo at 11 o'clock at night, too late to catch the Calcutta train. He and some other passengers decided to spend the night in the steamer. While he was going down to look after his luggage, a European came up to him, caught his wrapper, twisted it tightly round his neck and said in Hindustani, "Who are you?" Getting no answer to his request for an explanation except the repetition of the question, he replied that he was a passenger. Thereupon without farther parley the Englishman proceeded to drag the unresisting Pandit to another steamer lying alongside. On the way the latter appealed to the sub-agent of the Steamer Company, a certain Sarat Babu, but, after a word from the Saheb, was told that he must accompany the aggressor to the Company's agent, with a name which the Pandit caught as Joyce. It was not, however, to the Agent, but into a first-class cabin where there were three other Europeans and two English women, that the Brahmin was dragged and the door closed behind him. No sooner was he in the hands of this company than he was charged with having abused the Englishman whom he had never seen before in his life, and a savage blow dealt him in the left eye which cut the skin and set blood flowing freely. Blows after blows were rained on head and body, the head being cruelly battered, the lips cut open and some of the teeth loosened. His appeals for mercy were answered by a shower of kicks with booted feet on his head and the English women joined in the pastime by beating him furiously on the thigh with a dog chain. The unfortunate Bengali was by this time sick, stunned and almost senseless with the beating. The pain of the blows falling on his already bruised and battered head was intense and the iron chain drew blood with each cut. Fortunately he happened to fall against the door and it flew open. With difficulty he managed to crawl to the staircase; but at this moment the Englishman drew a revolver and, pointing it at him, cried out "Shala, I will shoot you." In terror of his life the Brahmin managed anyhow to plunge down the stairs and dropped almost senseless at the bottom. His eyes were clotted with blood, but he caught a glimpse of Sarat Babu coming near him with a European whom he conjectured to be the Agent Mr. Joyce. A few words were spoken between the two. Afterwards Sarat Babu returned and told the Pandit that he could expect no redress from the Company, but he might bring a criminal suit if he cared to do so. The farther happenings of that night

need not be entered into, except to note the extraordinary conduct of the Company's officers who almost immediately separated the two steamers and took the Kaligunge mail into midstream where they kept it until the Europeans had escaped in their steamer to Naraingunge. It was only possible to discover from the luggage labels that they belonged to a jute factory in Nakail near Aralia. There were some Bengali passengers present, including a pleader from Jessore and an employee of the Sealdah District Superintendent's Audit office but, though they sympathised with and cared for their compatriot after he had escaped with his life, there was none to assist him at the moment of the outrage, nor could even the piteous cries of the ladies awake a spark of resolution anywhere in those present. The Samitis of young men are disbanded, the cry of Bande Mataram has sunk to rest, and royally-minded individuals like the perpetrators of this murderous assault can finish their imperial pastime unhindered.

We feel a great difficulty in dealing with this case. We are not in the habit of dealing in violent language, yet to write coolly of it is a little difficult. And if we describe the assault as an infamous atrocity or describe these English gentlemen and ladies as cowardly ruffians and fiendish assassins, we have to recollect that such phrases are properly applied to Indian Terrorists and we may be prosecuted under Sec. 153A if we apply them to Europeans who, after all, did nothing but amuse themselves. Moreover, any indication of the proper deserts of these people, however carefully expressed, might expose us to forfeiture of our Press and prosecution under the new laws. If we point out that such things seem to happen with impunity under the present conditions in India, Sec. 124A is lying in wait, ready to trip us up, and the Andamans or twenty years' hard labour with handcuffs and fetters loom before our uneasy apprehensions. We do not know whether, considering how the Sedition law is being interpreted in Bombay, Nagpur and the Punjab, even mentioning this incident may not bring us within its provisions. It is impossible, however, to pass it over in silence, and we proceed, therefore, to make a few observations, treading amid the pitfalls of the law as carefully as we can.

First, we have a word to the Government of East Bengal. It is very busy dealing with romantic dacoities, shapeless conspiracies, vague shadows of Terrorism, Arms Act Cases, meetings of Reform Councils overstocked with landholders and Mahomedans. We do not know whether it has any time or interest to spare for little sordid unromantic incidents of this kind. If it has any spare time, it might do worse in its own interests than glance once at that night's doings at Goalundo. It is obviously impossible to appeal to the law. Even if the identity of the assailants were fixed, the culprits would at once bring a trumped-up countercharge, say, of robbery, dacoity, Anarchism or any handy accusation, and the word of a hundred Bengalis, of whatever position or honourable antecedents, would not weigh with any but an exceptional Judge, against that of a single Englishman, whatever his antecedents or education.

The only probable result would be to add a term of imprisonment to the Pandit's misfortunes. Even to reveal his name might expose him to the gentle mercies of the local Police in his District. All we can do, therefore, is to advertise the Shillong Government of what has happened and give them the chance of action.

Then, we have one word to say to the nation. The assault was motiveless and seems to have been committed merely because the Pandit was a Bengali and the Europeans felt in the mood to hammer a Bengali, perhaps out of the race-hatred which organs like the *Englishman* are busy fomenting with perfect impunity. There is no other explanation of the facts. The thing has happened and we wish to say at once that nothing in our remarks must be held to mean that we advise retaliation. But incidents like these never happen to a brave, patriotic and self-respecting nation; they happen only to those who cower and fear and, by their character, justify men who think themselves entitled to treat them like slaves." (8: 408-11)

Vedantic Art

"Vedantic Art reveals spirit, essential truth, the soul in the body, the lasting type or idea in the mutable form with a power and masterly revelation of which European art is incapable. It is therefore sure to conquer Europe as steadily as Indian thought and knowledge are conquering the hard and narrow materialism of the nineteenth century." (8: 449)

Asceticism and Enjoyment

"The asceticism of India is a phase, a characteristic of a civilisation dominated by an unfavourable environment and driven in upon itself. The classical period when India was full of life, activity, development, abounding vigour, defending herself successfully against the impact of the outer barbarian, was a period of frank and lavish enjoyment far more intellectual, artistic, perfect than anything Europe has ever been capable of, even at its best. In yet older literature we find the true spirit of India, a splendid capacity for bhoga and tyaga in their highest terms, the utter enjoyment of the householder, the utter renunciation of the sannyasin. To take the utmost joy of life, to be capable of the utmost renunciation of life, at one and the same time, in the same mind and body, to be master of both capacities and bound by neither, – this was the secret of India, the mighty discipline of which Janaka was the traditional exemplar. "Renounce all that thou mayest enjoy all," – this is India's characteristic message, – not Buddha's absolute renunciation, not the European's enslavement to his bodily, vital and intellectual desires and appetites. Tyaga within, bhoga without, – Ananda, the divine delight of the purified soul, embracing both." (8: 449-50)

**Life in Ancient India**

"…We are too apt to forget how noble, great and well-appointed a life it was. There were no railways, telegraphs or steamships, it is true, and democracy was beginning to go out of fashion in favour of a centralised bureaucratic monarchy. But in spite of these drawbacks, the ancient life of India was as splendid, as careful, as convenient, as humane, as enlightened in its organisation as that of any modern society or administration." (8: 450)

**Faith and Knowledge**

"The eye of Faith is not one with the eye of Knowledge; – Faith divines in the large what Knowledge sees distinctly and clearly; but in the main thing Faith and Knowledge are one and the wisdom of the Lover is justified and supported by the wisdom of the Seer. Faith fights for God, while Knowledge is waiting for fulfilment, and so long as the latter is withheld, the former is necessary. For without indomitable Faith or inspired Wisdom no great cause can conquer." (8: 462-63)

## SAPTA CHATUSTHAYA

"I Shanti-Chatusthaya.

समता शान्तिः सुखं हास्यमिति शान्तिचतुष्टयं।

Samata shantih sukham hasyam iti shantichatusthayam.

### *Samata*

The basis of internal peace is samata, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, whether pleasant or unpleasant, ill-fortune and good-fortune, pleasure and pain, honour and ill-repute, praise and blame, friendship and enmity, sinner and saint, or, physically, heat and cold etc. There are two forms of samata, passive and active, samata in reception of the things of the outward world and samata in reaction to them.

### (1) *Passive*

Passive samata consists of three things –

तितिक्षोदासीनता नतिरिति समता।

titiksha, udasinata, natih iti samata

#### *Titiksha*

Titiksha is the bearing firmly of all contacts pleasant or unpleasant, not being overpowered by that which is painful, not being carried away by that which is pleasant. Calmly and firmly to receive both and hold and bear them as one who is stronger, greater, vaster than any attack of the world, is the attitude of titiksha.

#### *Udasinata*

Udasinata is indifference to the dwandwas or dualities; it means literally being seated above, superior to all physical and mental touches. The udasina, free from desire, either does not feel the touch of joy & grief, pleasure and pain, liking and disliking, or he feels them as touching his mind and body, but not himself, he being different from mind and body and seated above them.

#### *Nati*

Nati is the submission of the soul to the will of God; its acceptance of all touches as His touches, of all experience as His play with the soul of man. Nati may be with titiksha, feeling the sorrow but accepting it as God's will, or with udasinatá, rising superior to it and regarding joy and sorrow equally as God's working in these lower instruments, or with ananda, receiving everything as the play of Krishna and therefore in itself delightful. The last is the state of the complete Yogin, for by this continual joyous or anandamaya namaskara to God constantly practised we arrive eventually at the entire elimination of grief, pain etc, the entire freedom from the dwandwas, and find the Brahmananda in every smallest, most trivial, most apparently discordant detail of life & experience in this human body. We get rid entirely of fear and suffering; Anandam Brahmano

vidván na bibheti kutaschana. We may have to begin with titiksha and udasinata but it is in this ananda that we must consummate the siddhi of samata. The Yogin receives victory and defeat, success and ill-success, pleasure and pain, honour and disgrace with an equal, a sama ananda, first by buddhi-yoga, separating himself from his habitual mental & nervous reactions & insisting by vichara on the true nature of the experience itself and of his own soul which is secretly anandamaya, full of the sama ananda in all things. He comes to change all the ordinary values of experience; amangala reveals itself to him as mangala, defeat & ill-success as the fulfilment of God's immediate purpose and a step towards ultimate victory, grief and pain as concealed and perverse forms of pleasure. A stage arrives even, when physical pain itself, the hardest thing for material man to bear, changes its nature in experience and becomes physical ananda; but this is only at the end when this human being, imprisoned in matter, subjected to mind, emerges from his subjection, conquers his mind and delivers himself utterly in his body, realising his true anandamaya self in every part of the adhára.

(2) *Active*

It is this universal or sama ananda in all experiences which constitutes active samata, and it has three parts or stages, –

रसः प्रीतिरानन्द इति सर्वानन्दः

Rasah, pritir anandah [iti sarvanandah]

Rasa is the appreciative perception of that guna, that áswada, taste and quality which the Ishwara of the lila perceives in each different object of experience (vishaya) and for the enjoyment of which He creates it in the lila. Pritih is the pleasure of the mind in all rasa, pleasant or unpleasant, sweet or bitter. Ananda is the divine bhoga superior to all mental pleasure with which God enjoys the rasa; in ananda the opposition of the dualities entirely ceases.

*Shanti*

Only when samata is accomplished, can shanti be perfect in the system. If there is the least disturbance or trouble in the mentality, we may be perfectly sure that there is a disturbance or defect in the samata. For the mind of man is complex and even when in the buddhi we have fixed ourselves entirely in udasinata or nati, there may be revolts, uneasinesses, repinings in other parts. The buddhi, the manas, the heart, the nerves (prana), the very bodily case must be subjected to the law of samata.

Shanti may be either a vast passive calm based on udásinata or a vast joyous calm based on nati. The former is apt to associate itself with a tendency to inaction and it is therefore in the latter that our Yoga must culminate.

*Sukha*

Sukham is the complete relief & release from duhkha, from vishada, which comes by the fulfilment of samata and shanti. The perfected Yogin has

never in himself any touch of sorrow, any tendency of depression, cloud or internal repining and weariness, but is always full of a sattwic light and ease.

*Hasya*

Hasyam is the active side of sukham; it consists in an active internal state of gladness and cheerfulness which no adverse experience mental or physical can trouble. Its perfection is God's stamp and seal on the siddhi of the samata. It is in our internal being the image of the smile of Srikrishna playing, *bálavat*, as the eternal *balaka* and *kumara* in the garden of the world.

---

Shakti Chatusthaya

This may be called the siddhi of the temperament or nature in the lower system, in the internal triloka of mind, life & body, manas, prana, annam. To put it from a higher standpoint, it is the siddhi of the divine Shakti working in these three principles.

वीर्यं शक्तिश्चण्डीभावः श्रद्धेति शक्तिचतुष्टयं।

Virya, shakti, chandibhavah, sraddha, iti shaktichatusthayam.

*Virya*

*The Chaturvarnya*

By Virya is meant the fundamental swabhavashakti or the energy of the divine temperament expressing itself in the fourfold type of the cháturvarnya, – in Brahmanyam, brahmashakti, brahmatejas, in kshatram, kshatrashakti, kshatratejas, in Vaishyaswabhava, shakti and tejas, in Shudraswabhava, shakti and tejas. We must realise that the ancient Aryan Rishis meant by the cháturvarnya not a mere social division, but a recognition of God manifesting Himself in fundamental swabhava, which our bodily distinctions, our social orders are merely an attempt to organise in the symbols of human life, often a confused attempt, often a mere parody and distortion of the divine thing they try to express. Every man has in himself all the four dharmas, but one predominates, in one he is born and that strikes the note of his character and determines the type and cast of all his actions; the rest is subordinated to the dominant type and helps to give it its complement. No Brahmana is a complete Brahmana, unless he has the Kshatratejas in him, the Vaishyashakti and the Shudrashakti, but all these have to serve in him the fullness of his Brahmanyam. God manifests Himself as the four Prajapatis or Manus, the *chatwaro manavah* of the Gita, & each man is born in the ansha of one of the four; the first characterised by wisdom and largeness, the second by heroism and force, the third by dexterity and enjoyment, the fourth by work and service. The perfected man develops in himself all four capacities and contains at once the god of wisdom & largeness, the god of heroism and force, the god of skill and enjoyment, the god of work & service. Only, one stands dominant and leads and uses the others.

*Brahmatejas*

ज्ञानलिप्सा ज्ञानप्रकाशो ब्रह्मवर्चस्यं स्थैर्यमिति ब्रह्मतेजः।

Jnanalipsa jnanaprakasho brahmavarchasyam sthairyam iti brahmatejah.

*Lipsa*

I give only the dominant qualities of the type in these definitions. The purna Yogin does not reduce his nature to inaction but perfects it and uplifts in order to place it at the service of the Ishwara in His lila. He accepts the jnanalipsa and purifying it of desire turns it into a divine reaching out towards prakasha of knowledge; this divine desireless reaching out of Brahman in personality to Brahman in the vishaya or object, is the new sense which lipsa acquires in the language of the siddha.

*Jnanaprakasha*

Jnana includes both the Para and the Apara Vidya, the knowledge of Brahman in Himself and the knowledge of the world; but the Yogin, reversing the order of the worldly mind, seeks to know Brahman first and through Brahman the world. Scientific knowledge, worldly information & instruction are to him secondary objects, not as it is with the ordinary scholar & scientist, his primary aim. Nevertheless these too we must take into our scope and give room to God's full joy in the world. The methods of the Yogin are also different for he tends more and more to the use of direct vision and the faculties of the vijnana and less and less to intellectual means. The ordinary man studies the object from outside and infers its inner nature from the results of his external study. The Yogin seeks to get inside his object, know it from within & use external study only as a means of confirming his view of the outward action resulting from an already known inner nature.

*Brahmavarchasya*

Brahmavarchasya is the force of jnana working from within a man which tends to manifest the divine light, the divine power, the divine qualities in the human being.

*Sthairya*

Sthairyam is the capacity of fixity in jnana; the man who is sthira is able to hold the light and power that enters into him without stumbling or being dazzled and blinded by the shock and to receive & express the divine gunas in himself without being carried away by them & subjected to the blind, rushing stream of Prakriti. He has the dharanasamarthyam & does not, from incapacity of the adhára, lose or spill these things as they enter into him.

*Kshatratejas*

अभयं साहसं यशोलिप्सात्मश्लाघेति क्षत्रतेजः।

Abhayam, sahasam, yasholipsa, atmaslagha, iti kshatratejah.

*Abhaya & Sahasa*

Abhayam is the passive freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune. Sahasam is the active courage and daring which shrinks from no enterprise however difficult or perilous and cannot be dismayed or depressed either by the strength or the success of the opposing forces.

*Yashas*

By yashas is meant victory, success and power. Although the Kshatriya must be ready to face and accept defeat, disaster and suffering, yet his objective, the thing towards which he moves, is yashas. He enters the field to conquer, not to suffer. Suffering is only a means towards victory. Here again the reaching out, the lipsa must come to be free from desire & consist in the divine reaching out of God within to His self-fulfilment as the Kshatriya. Therefore the Kshatriya must manifest in himself the nature of the Brahmin, jnana & sthairyam, since without knowledge in some form desire cannot perish out of the system.

*Atmaslagha*

Atmaslághá in the unpurified Kshatriya is pride, self-confidence & the knowledge of his own might. Without these qualities the Kshatriya becomes deficient in force & fails to effect himself in type & action. But with purification it becomes no longer the slagha of the aham, but the slagha of the Atman, the divine Self within rejoicing in the shakti of God and its greatness and its power as it pours itself out in battle and action through the human adhara.

*Vaishyashakti*

दानं व्ययः कौशलं भोगलिप्सेति वैश्यशक्तिः।

Danam, vyayah, kaushalam, bhogalipsa, iti Vaishyashaktih.

Dana & pratidána are the especial dharma of the Vaishya; his nature is the nature of the lover who gives and seeks; he pours himself out on the world in order to get back what he has given increased a hundredfold. Vyaya is his capacity to spend freely for this purpose without any mean and self-defeating miserliness in the giving. Kaushalam is the dexterity & skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible & the best arranged results. Law, arrangement, suiting of means to ends, of expenditure to return, are the joy of the Vaishya. Bhoga is his object; possession & enjoyment, not merely of physical things, but all enjoyment, enjoyment of knowledge, of power, of self-giving, of service, comes within its scope. The Vaishya, purified and liberated, becomes the supreme giver and lover & enjoyer, Vishnu's ansha preserving & making the most of the world. He is the Vishnushakti, as the Brahmana is the Shivashakti & the Kshatriya the Rudrashakti.

*Shudrashakti*

कामः प्रेमः दास्यलिप्सात्मसमर्पणमिति शूद्रशक्तिः।

Kamah, premah, dasyalipsa atmasamarpanam iti Shudrashaktih.

The Shudra is God descending entirely into the lower world and its nature, giving himself up entirely for the working out of God's lila in Matter & in the material world. From this standpoint he is the greatest of the four shaktis, because his nature goes direct towards complete atmasamarpana; but the Shudra bound has cut himself off from knowledge, power and skill & lost himself in the tamoguna. He has to recover the Brahmana, Kshatriya & Vaishya in himself and give them up to the service of God, of man, of all beings. The principle of kamah or desire in him must change from the seeking after physical well-being, and self-indulgence to the joy of God manifest in matter. The principle of prema must find itself and fulfil itself in dasyalipsa and atmasamarpana, in the surrender of himself to God and to God in man and the selfless service of God and of God in man. The Shudra is the master-spirit of the Kali, as is the Vaishya of the Dwapara, the Kshatriya of the Treta and the Brahmana of the Satya.

*Shakti*

Shakti is that perfection of the different parts of the system which enables them to do their work freely and perfectly.

*Dehashakti*

महत्त्वबोधो बलश्लाघा लघुता धारणसामर्थ्यमिति देहशक्तिः।

Mahattwabodho, balaslagha, laghuta, dharanasamarthyam iti dehashaktih.

The body is the pratistha in this material universe; for the working out of the divine lila on earth it is necessary that it should have especially the dharanasamarthyam or power of sustaining the full stream of force, of ananda, of widening knowledge & being which descends into mind and prana and the vital and bodily functions with the progress of the siddhi. If the body is unfit, the system is unable to hold these things perfectly. In extreme cases the physical brain is so disturbed by the shock from above as to lead to madness, but this is only in entirely unfit & impure adharas or when Kali descends angrily & violently avenging the attempt of the Asura to seize on her and force her to serve his foul & impure desires. Ordinarily, the incapacity of the body, the nervous system and the physical brain shows itself in slowness of progress, in slight derangements and ailments, in unsteady hold of the siddhi which comes & slips away, works & is spilled out. Dharanasamarthya comes by purification of the mind, prana and body; full siddhi depends upon full shuddhi.

*Pranashakti*

पूर्णता प्रसन्नता समता भोगसामर्थ्यमिति प्राणशक्तिः।

Purnata, prasannata, samata, bhogasamarthyam, iti pranashaktih.

When in the physical sensations we are conscious of a full and steady vital force which is clear and glad and bright and undisturbed by any mental or physical shock, then there is the siddhi of the prana, the vital or nervous system. Then we become fit for whatever bhoga God imposes on the mind and body.

*Chittashakti*

स्निग्धता तेजःश्लाघा कल्यानश्रद्धा प्रेमसामर्थ्यमिति चित्तशक्तिः।

Snigdhata, tejahslagha, kalyanasraddha, premasamarthyam, iti chittashaktih.

These are the signs of chittashuddhi & shakti of the chitta or emotional parts of the antahkarana. The wider and more universal the capacity for love, a love self-sufficient and undisturbed by want or craving or disappointment and the more fixed the faith in God and the joy in all things as mangalam, the greater becomes the divine force in the chitta.

*Buddhishakti*

विशुद्धता प्रकाशो विचित्रबोधः ज्ञानधारणसामर्थ्यमिति बुद्धिशक्तिः।

Vishuddhata, prakasha, vichitrabodha, jnanadharanasamarthyam iti buddhishaktih.

Manas & Buddhi need not be considered separately as these elements of power apply both to the sixfold indriya and the thought-power in the mind. Their meaning is clear. For the full sense of vishuddhata, refer to the explanation of shuddhi in the seventh chatusthaya.

*Chandibhava*

Chandibhavah is the force of Kali manifest in the temperament.*

*Sraddha*

Sraddha is necessary in two things:–

शक्त्यां भगवति चेति श्रद्धा।

Shaktyam Bhagawati cha, iti sraddha.

There must be faith in the love & wisdom of God fulfilling Himself through us, fulfilling the Yogasiddhi, fulfilling our life work, working out all for our good even when it is apparently veiled in evil; and there must be faith in the power of the Shakti manifested by Him in this adhára to sustain, work out and fulfil the divine knowledge, power & joy in the Yoga and in the life. Without sraddha there is no shakti; imperfect sraddha means imperfect shakti. Imperfection may be either in the force of the faith or in its illumination. It is sufficient at first to have full force of the faith, for we cannot from the beginning of the Yoga have full illumination. Then, however we err & stumble, our force of faith will sustain us. When we cannot see, we shall know that God withholds the light, imposing on us error as a step towards knowledge, just as He imposes on us defeat as a step towards victory.

---

* *The detailed description of this power is deferred.*

Siddhis

*Siddhis, their justification, dangers and use.*

The two first chatusthayas of the adhara have reference mainly to the central principle of man's existence, the antahkarana; but there is one superior faculty and one inferior instrument which have each its peculiar siddhi, the vijnana or supraintellectual faculty and the body. The siddhi of the vijnana and the siddhi of the body belong both of them to that range of experience and of divine fulfilment which are abnormal to the present state of humanity. These are called specially siddhis, because of their abnormal nature[,] rarity and difficulty; they are denied by the sceptic and discouraged by the saint. The sceptic disbelieves in them and holds them to be impostures, fables or hallucinations, as a clever animal might disbelieve in the reasoning powers of man. The saint discourages them because they seem to him to lead away from God; he shuns them just as he shuns the riches, power & attainments of this world, and for the same reason. We need not shun them and cannot shun them, because God is sought by us in His world-fulfilment as well as apart from the world and in the world these are the riches of His power and knowledge which we cannot avoid, once we dwell in Him perceiving and sharing His nature. Indeed, there is a stage reached by the Yogin, when, unless he avoids all action in the world, he can no more avoid the use of the siddhis of power and knowledge than an ordinary man can avoid eating and breathing unless he wishes to leave his body; for these things are the natural action of the vijnana, the plane of ideal consciousness, to which he is rising, just as mental activity and physical motion are the natural action of man's ordinary life. All the ancient Rishis used these powers, all great Avatars and Yogins and vibhutis from Christ to Ramakrishna have used them; nor is there any great man with the divine power at all manifest in him who does not use them continually in an imperfect form without knowing clearly what are these supreme faculties that he is employing. If nothing else, he uses the powers of intuition & inspiration, the power of ishita which brings him the opportunities he needs and the means which make these opportunities fruitful and the power of vyapti by which his thoughts go darting & flashing through the world & creating unexpected waves of tendency both around him and at a distance. We need no more avoid the use of these things than a poet should avoid the use of his poetical genius which is also a siddhi unattainable by ordinary men or an artist renounce the use of his pencil. At the same time there is a justification for the denial of the sceptic and the renunciation by the saint, & of this justification we must take note. The saint renounces because when these siddhis show themselves fragmentarily in a weak adhara dominated by egoism, the egoism becomes enormously enhanced, the ignorant sadhaka thinking that he is the possessor & creator of these abnormal powers and a very great man indeed, (just as we find an abnormal egoism very frequent in the small poet and the half

artist, for those who have a really great power, know well enough that the power is not theirs but a gift from God & feel that the power of God is using them & not they the power); so the sadhaka, misled by ahankára goes running after these powers for their own sake and leaves following after God. The denial of the sceptic is justified by the credulity of ordinary men who regard these things as miracles & invent them where they do not exist, and by the weakness & egoism of the sadhakas themselves and of many who are not sadhakas; for if they catch even a glimpse of these things in themselves or others, they exaggerate, puff, distort & build around some petty & imperfect experiences all sorts of jargon, mysticism, charlatanism & bujruki of all kinds which are an offence & a stumbling block to the world. We must therefore keep in view very strictly certain fixed principles; –

1. That these powers are not miraculous, but powers of Nature, which manifest of themselves as soon as the vijnanapadma in us begins to open, & are no more a cause for bragging & vanity than the power of eating & breathing or anything else that is Nature's.

2. That they can manifest fully only when we leave ego and offer up our petty separate being in the vastness of God's being.

3 That when they manifest in the unpurified state, they are a dangerous ordeal to which God subjects us and we can only pass through it safely by keeping our minds clear of vanity, pride, selfishness and by remembering continually that they are His gifts and not our acquirements.

4. That these powers are not to be pursued for their own sake, but developed or allowed to develop as part of the flower of divine perfection which is by God's grace blossoming out in us.

Subject to these cautions, we have not to reject these powers when they come but accept them, to be used in us by God for His own purposes and not by us for ours, to be poured out by vyapti on humanity and not kept for our own use & pride.

---

Vijnana –

ज्ञानं त्रिकालदृष्टिरष्टसिद्धिः समाधिरिति विज्ञानचतुष्टयम्।

Jnanam, trikaldrishtir, ashtasiddhih, samadhir, iti vijnanachatusthayam.

*Jnana*

By jnana is meant that power of direct and divine knowledge which works independently of the intellect & senses or uses them only as subordinate assistants. It perceives the things that are hidden from the ordinary man, helps us to cease seeing the world in the terms of our sense experiences and enables us to become sensitive to the great unseen forces, powers, impulses & tendencies which stand behind our material life and determine and govern it. To jnana the whole machinery of the world reveals itself in its hidden principles; the

nature of Purusha, the workings of Prakriti, the principles of our being, God's purpose in His world-workings, the harmony of His gunas, Brahman, Iswara, Atman, man & beast & object, idea & name and form, reality & relation, all these show themselves to the eye that God has illuminated with the sun of His knowledge, jnánadipena bhaswatá.

सत्यस्य दृष्टिः श्रुतिः स्मृतिः प्रतिबोध इति ज्ञानम्।
वृत्ते तु कर्मणि च सत्यधर्म एव ज्ञानम्।

Jnana is of three kinds, jnana of thought, jnana of experience, (realisation or pratibodha) and jnana of action or satyadharma.

Jnana of thought consists of three powers,

1. Drishti, revelation or swayamprakasha
2. Sruti, inspiration.
3. Smriti, consisting of { 1. Intuition, 2. Viveka.

*Drishti*

Drishti is the faculty by which the ancient Rishis saw the truth of Veda, the direct vision of the truth without the need of observation of the object, reasoning, evidence, imagination, memory or any other of the faculties of the intellect. It is as when a man sees an object and knows what it is, even if, sometimes, he cannot put a name on it; it is pratyakshadarsana of the satyam.

*Sruti*

Sruti is the faculty by which we perceive as in a flash the truth hidden in a form of thought or in an object presented to our knowledge or in the word by which the thing is revealed. It is that faculty by which the meaning of the mantra dawns on the mind or on the being of the sadhaka, although when he first heard it, he did not know its meaning nor was it explained to him. It is as when a man hears the name of a thing and by the name itself, without seeing the thing, comes to know its nature. A special power of sruti is the revelation of truth through the right & perfect vak in the thought.

*Smriti*

Smriti is the faculty by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth. It is as when a man has forgotten something he knew to be the fact, but remembers it the moment it is mentioned to him.

*Intuition & viveka*

Intuition is the power which distinguishes the truth and suggests at once the right reasons for its being the truth; viveka the power which makes at once the necessary limitations and distinctions & prevents intellectual error from creeping in or an imperfect truth from being taken for the whole satyam.

The importance of viveka for the purposes of man's progress in his present stage, is supreme. At present in the greatest men the powers of the vijnana act not in their own power, place & nature, but in the intellect; as helpers of the intellect & occasional guides. Directly we get an intuition or revelation, the intellect, memory, imagination, logical faculty seize hold of it & begin to disguise it in a garb of mingled truth & error, bringing down truth to the level of the nature, sanskaras and preferences of a man instead of purifying & elevating his nature & judgments to the level of the truth. Without viveka, these powers are as dangerous to man as they are helpful. The light they give is brighter than the light of the intellect, but the shadow which the intellect creates around them is often murkier than the mist of ignorance which surrounds ordinary intellectual knowledge. Thus men who use these powers ignorantly, often stumble much more than those who walk by the clear though limited light of the intellect. When these powers begin to work in us, we must be dhira and sthira and not be led away by our enthusiasm; we must give time for the viveka to seize on our thoughts & intuitions, arrange them, separate their intellectual from their vijnanamaya elements, correct their false extensions, false limitations, misapplications & assign them their right application, right extension, right limitation, – make, in the image of the Upanishads, the vyúha or just marshalling of the rays of the sun of knowledge, suryasya rashmayah. Knowledge is not for the hasty mind but only for the dhira, who can sit long accumulating & arranging his store and does not rush away with fragments like a crow darting off with the first morsel of food on which it can seize.

*Realisation*

Realisation or jnana of experience is the perception of things through bhava, bhava of being or Sat, realising the truths of being, bhava of Chit or knowledge, realising the truths of thought, bhava of tapas or force, realising the truths of force & action, bhava of love or ananda realising the truths of emotion & sensation and bliss.

*Satyadharma*

Satyadharma is the carrying out of the jnana in bhava and action.

*Trikaladrishti*

Trikaldrishti is a special faculty of jnana by which that general power is applied to the actuality of things, their details of event, tendency etc in the past, present & future of the world as it exists, has existed & will exist in Time. It deals with particular fact, just as jnana deals with general truth. Trikaldrishti works in several ways;

1. Directly, without a means or excuse, by drishti, sruti & smriti.

2. By dwelling in concentration on the object, that process which Patanjali calls sanyama on the object, until the mind in observer & observed becoming

one, we know what the object contains, whether past, present or future, just as we can know the contents of our own being.

3. By using as a means some external sign or some indicative science, such as samudrik, astrology, augury etc. These sciences are worth little, if not used by the higher vijnanamaya faculties; for the signs they use, are mostly indications of tendencies and to distinguish perfectly tendencies of possibility from actual eventualities cannot be done by following written shastra or by rule of thumb.

4. By the two powers of vyapti & prakamya which constitute what the Europeans call telepathy.

*Ashtasiddhi*

व्याप्तिः प्राकाम्यमैश्वर्यमीशिता वशिता महिमा लघिमाणिमेत्यष्टसिद्धिः।

Vyaptih, prakamyam, aishwaryam, ishita, vashita, mahima, laghima, anima, iti ashtasiddhih.

Ashtasiddhi is of three orders,

1. Two siddhis of knowledge, – vyapti and prakamya
2 Three siddhis of power, – aishwarya, ishita, vashita.
3 Three siddhis of the body, – mahima, laghima, anima.

*Prakamya*

By prakamya is meant the full prakasha of the senses and the manas, by which they surpass the ordinary limits of the body and become aware by sight[,] hearing, touch or, more usually and more easily, by mental sensation and awareness

1. Of objects, scenes & events at a distance or hidden from the normal operation of the mind & senses.

2. Of objects, scenes & events belonging to other planes of existence.

3. Of objects, etc belonging to the past or future the images of which are contained in the object of our study.

4. Of the present states of mind, feeling, sensation etc of others or of their particular thoughts, feelings & sensations; or of such states or particular thoughts etc which they have had in the past & of which the impression remains in the chitta record or which they will have in the future & of which the image is already prepared in the prescient parts of the chitta.

*Vyapti*

To each form of prakamya there is a corresponding form of vyapti, ie reception or communication. By prakamya, for instance, we can have the perception of another's feelings; by vyapti these feelings are felt striking on our own consciousness or ours are thrown into another. Prakamya is the sight of one looking from a distance & seeing an object; vyapti is the sensation of that

object coming towards us or into contact with us. It is possible by vyapti to communicate anything we have in our systems, thought, feeling, power, etc, to another and if he is able to seize and hold it, he can make it his own & use it. This can be done either by a sort of physical throwing of the thing in us into the other or by a will upon the Swabhava compelling it to effect the transfer. The teacher & the guru habitually use this power of vyapti which is far more effective than speech or writing but all men use or suffer it unconsciously. For every thought, feeling, sensation or other movement of consciousness in us creates a wave or current which carries it out into the world-consciousness around and there it enters into any adhara which is able and allowed to receive it. Half at least of our habitual thoughts and feelings are such unconscious borrowings.

*Aishwarya*

Aishwarya is effectiveness of the Will acting on object or event without the aid of physical means. It may work

1, by pressure or tapas of the chaitanya straight on the object that has to be affected

2, by pressure or tapas of chaitanya on the Prakriti (either the general world-Prakriti or Prakriti in the object itself) to bring about directly the result intended

3, by pressure on the Prakriti to bring about circumstances which will compel indirectly the result intended.

4, without pressure by mere thought that is will, the ajna or ajnanam of the Ishwara which Prakriti automatically obeys.

The last is the highest power of Aishwarya and its supreme siddhi; for here Chit & Tapas become one as in the Will of God Himself.

*Ishita*

Ishita is the same effectiveness of the will acting not as a command or through the thought, by ajnanam, but through the heart or temperament (chitta) in a perception of need or pure lipsa. Whatever the lipsa reaches out towards or even needs without conscious knowledge of the need, comes of itself to the man who possesses Ishita. Ishita also expresses itself either by pressure on the object or Prakriti or by simple perception automatically effective of its aim. The last is again the highest power of Ishita and its supreme siddhi.

*Vashita*

Vashita is the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive & effective of the action suggested. Vashita acts automatically through established control of one nature by another, or by the pouring of natural force into the word, thought or suggestion of action so as to produce an effect on the nature of others. The latter is the lower & ordinary siddhi, the former the supreme or entirely divine siddhi. Vyapti is one of the chief agents of Vashita.

*The Conditions of Power*

It should be noted that none of the siddhis of power can act perfectly or freely so long as there is impurity of the chitta, egoism in the thought and temperament or domination of desire in the use of the siddhi. Under such circumstances there may be occasional use & irregular effectivity of the power, a thing not worth having in itself, but useful only in training the mind to give up its own sanskaras & habitual processes & accept the activity of the vijnanamayi shakti; or there may be a regular & effective use of limited powers by fixed Tantric processes (kriyas). The latter should be shunned by the sadhakas of the purna Yoga.

*The Conditions of Jnana*

It should also be noted that perfect jnana and trikaldrishti are only possible by complete shuddhi of the antahkarana, especially the exclusion of desire and vishuddhi of the buddhi, absolute passivity of the manas and, finally, perfected action of the powers of the vijnana. An imperfect & irregular action of these higher powers is always possible & is possessed obscurely by many who are not Yogins or sadhakas.

*Physical Siddhis*

The physical powers, Mahima[,] Laghima, Anima, need not be considered at present, as, although belonging to the dharma of the vijnana, they act in the body and are strictly part of the physical siddhi.

*Samadhi*

Samadhi is the power by dwelling fixedly of the chaitanya on its object to extend the range of knowledge & consciousness through all the three states of waking, sleep & dream, to the realisation of those tattwas of the Brahman to which the ordinary waking consciousness is blind and to the experience, either in reflected images or in the things themselves, of other worlds and planes of consciousness than the material earth or this waking physical consciousness. The consideration of Samadhi may also be postponed for the present.

Sharira chatusthaya.

*Sharirasiddhi*

The sharirachatusthaya, likewise, need not be at present explained. Its four constituents are named below

आरोग्यमुत्थापना सौन्दर्यं विविधानन्द इति शरीरचतुष्टयम्।

Arogyam, utthapana, saundaryam, vividhananda iti sharirachatushtayam.

---

*The three general chatushtayas*

These are the four chatusthayas of the Adhara-siddhi. In addition there are three general chatushtayas –

5. Karmachatusthaya or Lilachatusthaya

कृष्णः काली कामः कर्मेति कर्मचतुष्टयं।

Krishnah, Kali, kamah, karma iti karmachatushtayam.

6. Brahmachatushtaya

सर्वमनन्तं ज्ञानमानन्दं ब्रह्मचतुष्टयम्।

Sarvam Anantam Jnanam Anandam Brahma, iti Brahmachatushtayam.

7. Yoga chatushtaya or Sansiddhi chatushtaya.

शुद्धिर्मुक्तिर्भुक्तिः सिद्धिरिति योगचतुष्टयम्।

Shuddhir, muktir, bhuktih, siddhir, iti yogachatushtayam.

The last or seventh is at once the means, the sum and the completion of all the rest. Its explanation is essential to the full understanding of the others and will be separately treated." (10: 3-23)

## INCOMPLETE NOTES ON THE FIRST CHATUSTHAYA

"Shanti Chatusthaya

1. Samata is either negative or positive

| | |
|---|---|
| Negative | Titiksha, Udasinata, Nati. |
| Positive | Sama rasa, Sama bhoga, Sama Ananda. |

### Negative Samata

*Titiksha.* The power to bear steadily & calmly all *sparshas* without any reaction in the centre of the being, whether they are pleasant or painful. The mind or body may desire or suffer, but the observing Purusha remains unattracted and unshaken, observing only as Sakshi and as Ishwara holding the system firmly together & calmly willing the passing of the dwandwas. It does not crave for or demand the pleasure. It does not reject the pain. Even when pleasure or pain are excessive, it wills that the mind and body should not shrink from or repel them, but bear firmly. It deals in the same way with all dwandwas, hunger & thirst, heat & cold, health & disease, failure & success, honour and obloquy etc. It neither welcomes & rejoices, nor grieves & avoids. It gets rid of all jugupsa, fear, shrinking, recoil, sorrow, depression etc, ie all the means by which Nature (bhutaprakriti) warns us [against]* & tries to protect from all that is hostile. It does not encourage them, nor does it necessarily interfere with such means as may be necessary to get rid of the adverse touches; nor does it reject physically, except as a temporary discipline, the pleasant touches; but inwardly it presents an equal front of endurance to all.

The result is udasinata or indifference.

* MS *again*

*Udasinata –*

Indifference may be of four kinds, tamasic, rajasic, sattwic & trigunatita. Tamasic indifference is associated with vairagya, disgust, disappointment, weariness of effort, unwillingness to make an effort. It is not really true udasinata, for it tries to avoid all as equally a cause of suffering, directly or indirectly; it is a generalisation of jugupsa and does not come from titiksha, but from its opposite. It is sometimes called rajasic, because although its nature is tamasic, its cause is rajasic, the disappointment of desire. Tamasic udasinata is useful to the Vairagi who wishes to get rid of the world by any means, but to the striver after perfection it is a stumbling-block. Its only use is to discourage the persistent rajoguna, and when it comes, it has to be admitted for that purpose. But it does almost as much harm as good, & so long as we cannot do without it, our progress is likely to be slow, a series of oscillations between rajasic eagerness and tamasic weariness born of disappointment, with tamasic udasinata as an occasional release from the wear & tear of these opposites. To rest finally in tamasic udasinata is fatal to perfection.

Rajasic udasinata is indifference enforced by effort, sustained by resolution, habitualised by long self-discipline. It is the indifference of the moral hero, of the stoic. This is more helpful than the tamasic, but if persisted in, has a hardening and narrowing effect on the soul which diminishes in flexibility & in capacity for delight. Rajasic udasinata if used, must always be surmounted. It is an instrument which may easily become an obstacle.

Sattwic udasinata is indifference born of knowledge. It comes with the perception of the world either as an illusion or a play and of all things as being equal in the Brahman. It is calm, luminous, free from effort, tolerant of all things, smilingly indifferent to all happenings, careful to reject rajasic & tamasic reactions. Sattwic indifference is a great help and a stage which is almost unavoidable. But it has its limitations. It stands apart from the world and is a preparation for moksha, for the withdrawal from the Lila. It is unsuitable as a final resting place for the sadhak of perfection.

Trigunatita udasinata is that which takes all things alike, making no difference between sattwic, rajasic & tamasic reactions, but holding in soul aloof from all these movements & all the dwandwas, observing them first with an absolute impartiality & by constant refusal to participate in them getting rid of them out of the mind & the prana. It neither rejoices nor grieves at their coming & going, na sochati, na nandate. It regards all these things as the workings of Prakriti & their causes as the will of the Ishwara. This udasinata is the preparation for the third element of [samata],* nati.

*Nati.*

Nati is an equal submission to the will of the Ishwara. It regards all

---

* MS *udasinatá*

things as that will expressing itself and refuses to grieve or revolt inwardly at anything because it is hurt in its egoistic desires, opinions, preferences etc. Its whole attitude is based on the perception of God in all things & happenings. It accepts pleasure & pain, health & disease, bad fortune & good fortune, honour & disgrace, praise & blame, action & inaction, failure & victory; but attaches itself to none of them. Nati is not a tamasic acquiescence in inaction, a subjection to failure, an indifference to life. That is tamasic udasinata. Nati is active; it accepts life & effort as part of God's will & His being, but it is prepared equally for all results. It has no longing for fruits, but works for the results pointed out to it as kartavya karma without rajasic straining or tamasic indifference.

Shanti

*Shanti*

The fullness of negative samata is measured by the firm fixity of Shanti in the whole being. If there is an absolute calm or serenity in the heart & prana, no reactions of trouble, disturbance, yearning, grief, depression etc, then we may be sure that negative samata is complete. If there is any such disturbance, then it is a sign that there is some imperfection of titiksha, of udasinata or of nati. This imperfection may not be in the centre of the being, but only in its outer parts. There will then be a fixed calm in the centre, but some disturbance on the surface. These superficial disturbances may even be violent & veil the inner established shanti, but it always reemerges. Afterwards the disturbance becomes more & more thin in its density & feeble in its force. It ends in an occasional depression of the force & courage & faith & joy in the soul, negative & often without apparent cause, & then disappears entirely.

Negative samata & shanti are the necessary preparation of positive samata and ananda. Without this foundation ananda is always liable to be uncertain in its duration & imperfect in its even fullness. Therefore all these things endurance of all contacts, indifference to all dualities, submission to all movements of the divine Will, perfect inner peace and tranquillity are the first step in perfection.

Negative samata & shanti are the result of shuddhi & the condition of mukti – " (10: 25-28)

28 JANUARY – 17 FEBRUARY 1911

Vision of Other Worlds.

"1. While doing tratak on the physical sun, I saw clearly with sthuladrishti the sun of the pranamay jagat and felt its warmth on my body. Feb 9th

Record of the Drishti.
from January 28th

1. Sthapatya on windowframe, of (a) a head, half Rakshasa, half animal with the Pisacha & Pramatha bhavas, one tusk (ekadanti), over the eyes sealed in meditation, is written "God".

(b) another, half Rakshasa, half-Asura, with a headdress half Egyptian half Semitic, of an intellectual and formidable type; over the eyes half-open on the world, is written "God". I take it that in the former type God fulfils Himself, with the eyes of the soul blind; in the latter with the eyes half open; the first is without jnanam, the second with ardhajnanam." (10: 39)

Siddhis

"Feb 9th

1. Aishwaryam on ant to give up its object and go back, done after a short persistence in the forward movement.

2. Ishita and aishwaryam for lessening of Saurin's diarrhoea, fulfilled as soon as made.

3. Aishwaryam for rapid restoration of health and strength, repeated and fulfilled on the 10th.

Feb 10th

4. Aishwaryam for M [Moni] to awake. Immediate success.

5. Aishwaryam for him to get up and give the tea. Succeeded after a slight resistance, lasting five to ten minutes.

6. Aishwaryam for the thought to begin (not begun in spite of struggle for many days). Begun.

7. Aishwaryam for the dog to shake off its heavy tamas and manifest the new soul. Rapidly successful, but the tamas still struggles to remain & the old bhava in the face and body persists. A renewed Aishwaryam on the 11th produces an immediate effect, the dog doing what it had never done before." (10: 42-43)

13 JANUARY – 8 FEBRUARY 1912

Record of the Yoga : January 13th. 1912, 10.15 a.m.

"Ananda has very fully established itself in the field of the indriyas. All sights, sounds, smells, tastes, touches, movements, actions, are now pleasurable or give pleasure; all carry with them the rasagrahana or appreciation of the beauty of the gunas which they are in expression, the joy of the vijnana in them (the basis of chidghana ananda), the joy of the heart in them (the basis of premananda), the joy of the body in them (the basis of the kamananda), the joy of the mind as indriya in them (the basis of the ahaituka ananda). All this joy is of the nature of bhoga from which the ananda is beginning to emerge. Joy of the spirit in the Ekam which expresses itself (the basis of shuddhananda, chidananda & sadananda together making kaivalyananda) is as yet obscure & involved in the lower anandas. Since yesterday, the ahaituka kamananda & today the sahaituka tivrananda are manifesting. Yesterday also the discomfort of heat & cold and pain were again exiled, though not entirely." (10: 47)

"The forward movement of the ananda is now being left to itself and another siddhi taken up, the relations of the Jiva (dasyam) with the Master of the Yoga and those whom he has chosen. All restraint by the mind or any other organ used by the Jiva is to be entirely abandoned. The Vani that announces appears as that of an Angel of God, controlling, but aware of the derivative nature of the control & allowing the vak to flow through her. The derivative control of the world by Angels, Powers, Gods, Mahatmas announced by this Vani preceded by a blowing of trumpets in the Anandaloka." (10: 49)

1 – 25 JULY 1912

Journal of Yoga. July 1st 1912 –

"August, 1912, will complete the seventh year of my practice of Yoga. It has taken so long to complete a long record of wanderings, stumbles, gropings, experiments, – for Nature beginning in the dark to grope her way to the light – now an assured, but not yet a full lustre, – for the Master of the Yoga to quiet the restless individual will and the presumptuous individual intelligence so that the Truth might liberate itself from human possibilities & searchings and the Power emerge out of human weaknesses and limitations. The night of the thirtieth marked by a communication from the sahasradala, of the old type, sruti, but clear of the old confusions which used to rise around the higher Commands. It was clearly the Purushottama speaking and the Shakti receiving the command.… In this yoga at least nothing has been abrupt except the beginnings, – the consummations are always led up to by long preparation & development, continual ebb & flow, ceaseless struggling, falling & rising – a progress from imperfection through imperfections to imperfect and insecure perfections & only at last an absolute finality and security." (10: 74)

**Ishita**

"उक्थं प्राणो वा उक्थं प्राणो हीदं सर्वमुत्थापयत्युद्धास्मादुक्थविद् वीरस्तिष्ठत्युक्थस्य सायुज्यं सलोकतां जयति य एवं वेद।। Brihad Aranyaka.

Uktham (prayer) is here the ishita and to show me that ishita (lipsa without bondage) is one with prayer, the latter rose again at night at the moment of the final establishment of the dasya and the Adeshavani. Ishita is the force of life creating things, raising up from weakness to strength, from nonbeing to being[;] by ishita the soul rises up in strength and climbs from this lower condition to the high divine condition & becomes no longer of this world where ishita weakens into wish & longing but of the world of the Isha and in touch with the conditions of that state of Swarajya in which the ishita is the natural state of the soul. The sortilege was an answer to the depression caused by asraddha and an assurance of fulfilment by ishita." (10: 79)

**Sharirayatra**

"अन्नं ब्रह्मेति व्यजानात्। Taittiriya.

The financial condition is now at its worst, – a debt of Rs 300, money almost at an end, all sources either denied or suspended & everybody who could help temporarily in a similar condition of destitution. The sortilege came as an answer to the anxiety in the annamaya mind about the sharirayatra." (10: 79-80)

July 14th

"Yesterday by a sudden opening of faculty Sanscrit prose, even of the Kadambari type, which was until the last reading difficult to understand, troublesome & wearying to the brain, has become perfectly easy & intelligible at the first reading without labour. A similar result is coming in Sanscrit poetry but more slowly. Prakasha & tapas in the brain have increased, tamas is passing away.

…The exact trikaldrishti accurate in every detail or almost every detail seems to be becoming more normal, but is still very far from being habitual or even common; but it does not need so exceptional a movement of tapas as formerly; it comes, when it comes, easily & naturally" (10: 89)

**Trikaldrishti**

"Lipi (earlier). 'In four days trikaldrishti will be perfect.'

Trikaldrishti is being finally liberated from the tejasic movement which instead of waiting for knowledge & allowing it to come, tries to find out & fix the truth, preferring speculation to sight. The general correctness of the trikaldrishti was first made quite normal in those movements which closely follow the incident from step to step as it [proceeds],* then in the prediction of the event before it begins; afterwards precise correctness of detail was brought to the level of a normal movement (not invariable, but natural, easy & frequent). Next the powers were applied to detail first of time, then of place, then of circumstance and precision of fulfilment was made normal; but the resistance here is greater & renders success less frequent." (10: 92)

* MS *Precedes*

**Vijnanam**

"The vijnanam has by a greater activity and extension arrived at a point when the truth underlying every impression & idea in the mind or visiting the mind can be & is perceived, but owing to a tamasic obstruction it cannot always reveal the proper source & placement at the time of the drishti; consequently the mind has still time to misplace the truth & by misplacement turn it into an error. This is especially the case in the trikaldrishti that is not of prakamya vyapti in its nature but independently revelatory. It is now proved beyond doubt that the mind invents nothing, but merely transmits, records and interprets, & interpretation not being its proper function is more liable to misinterpret than to understand correctly. The activity of vijnana is not yet perfect, but it has moved nearer to perfection. The powers are already more active, successful & frequent." (10: 96)

July 22d

"Saundaryabodha & Ananda in the outside world are now perfectly established, but relics of asamata remain and momentary tendencies of mental revolt touch the prana & chitta & sometimes the buddhi, ऋत्वा विलीयन्ते. Kalibhava is strong, but has not taken possession of the speech where the old sanskar is powerful. Krishna seems sometimes to remove himself and look out from behind a veil. This presence & absence in myself with its results reveals Christ's state of mind when he complained of being forsaken by God. This is salokya, – sayujya is when there is the same feeling of presence, but of God in contact with us or embracing the soul from outside, not of being in us & part of us, thought different – & yet the same. Sadharmya is well established, but not perfect because of insufficient Ishwarabhava. The relation of Purushottama, Akshara Purusha and Kshara Purusha (Jivatma) is now

constantly & vividly seen by me in others more than in myself, although just now it is manifesting in myself. In myself the Purushottama & Kshara Purusha are most vivid to me, in others the Jivatman & Akshara Purusha, while in the world at large (jagati), it is the Purushottama containing the other two in Himself & almost engulfing them – they seem to be merely movements of the Purushottama, parts, layers, aspects of His personality, as indeed they really are. This is because in the jagati & indeed in inanimate beings there is not the ahankara in the buddhi to create a sense of difference. Being more strongly aware of my own remnants of ahankara than that of others, – or, rather being more troubled by my awareness – the Akshara Purusha is less manifest to me than in others, in whom I see the ahankara only as a play of Srikrishna and am not disturbed by it." (10: 100)

12 OCTOBER – 26 NOVEMBER 1912

Oct. 18th

"The manomaya activity has to be cleared out before the final step is taken. Today the vijnana will recommence in the afternoon and all the siddhis with it.

Positive Ananda in all things has to be made habitual. From today it will be made complete and extended to the body, but attacks will continue to be made on it. The same with the removal of the manomaya.

From tonight no covering is to be used for the body. *From tomorrow walking in the sun will be steadily practised. This will finish the suddhi, mukti & bhukti.

Hunger & thirst are now only survivals, not imperative; they can be removed by the use of the will instead of by eating.

Fulfilled except the prediction marked*" (10: 105)

Nov 16th –

"There is an attack en masse of the Asiddhi in the Akasha on the whole totality of the siddhi. It has now been expelled from the immediate vicinity of the system, but fights from a distance and prevents the easy & pleasurable action of the siddhi. It is necessary to observe the following rules.

1. Pay no attention to outside voices, but only to the knowledge from above, the script, the vani, the prakamya-vyapti.

2. Keep firm hold on desirelessness & ananda; admit the tejas.

3. Yield on no point whatever; reject tamas whenever it comes

4. Accept the supreme Vani which will now once more become active."

(10: 109)

Nov 17th

"None of these four directions have been fulfilled. There is an attempt to adhere to them, but it is combated always by the experience of asiddhi. The establishment of intellectual infallibility which seemed assured at one time by the fulfilment of the intellectual perceptions & the right placing, accompanied with definite proofs, of that which was misplaced has been followed by a strong disillusionment which challenges the whole foundation of the theory as a self-delusion. While the existence of a perfectly accurate trikaldrishti, perceiving truth past, present & future even to exact time, place & circumstance has been put beyond all dispute, the fact that what seems to be precisely the same movement brings error & failure, clouds the whole issue & is being dwelt on in order to

break down sraddha. For where is the use of trikaldrishti & aishwarya when one can never be certain whether a perception is trikaldrishti or false intuition, the perception of an actuality or a possibility, the perception of that which will be or the perception of something that someone else thinks of doing or looks at as a possibility, or whether an expense of will will bring a favourable or perverse result? The doubt comes to be one of God's guidance & the reality of the Adesha. The science of Yoga is justified, but the idea of the personal mission seems to be convicted of essential falsity. Meanwhile the particular siddhis established maintain themselves ordinarily, but do not progress. Only the sahitya proceeds smoothly & seems to develop in security." (10: 109-10)

26 NOVEMBER – 31 DECEMBER 1912

"The regular record of the sadhana begins today, because now the perceptions are clear enough to render it of some real value and not merely a record of mistakes and overstatements. What has been effected with some finality & thoroughness, is the submission or dasyam. Certain lower strata of the personality surrounding the body in the atmosphere of the karmadeha, still vibrate with the old desires and attempt to act. But in the rest there is karmasannyasa. Prakriti drives the body, mind, heart & will without any interference from the Jiva, which only identifies itself now with the asraddha; for the identification with the activity, even if for a moment it seems to be restored, cannot stand for more than the moment & is not even then complete. The identification with the asraddha remains to be removed.

Negative samata is, in a way, complete. Active samata has yet to be perfectly established. There has been a reaction by which the bhukti has been clouded, though not entirely lost. It is still strongest in the indriyas, though sometimes breached. Sukham & hasyam are overclouded, but there is a negative shanti.

The second chatusthaya suffers from want of tejah, pravritti and sraddha in the swashakti. The third is active, but limited. Trikaldrishti works, though inaccurate in exact time, place & circumstance, but there is nothing but the result to distinguish the true from the false, because the vivek is clouded. Power works in preparing the subjective state of others & the world steadily but slowly & against a dull & heavy resistance; in objective result it is as yet poor & uncertain except in isolated details. A number of prayogas are fulfilled with exactness, some partially, others not at all. Samadhi does not progress, nor the bhautasiddhi. The physical siddhi is under the dominion of a reaction. Lipi & rupa establish their activity slowly.

The fifth chatusthaya depends on the Power & at present the success is faulty & limited, in many directions nil. The sixth is clouded." (10: 117-18)

**Death of a Child Foreseen**

"Death of S.A's [Srinivasachari's] child. It was brought to me on the 29th or 30th Nov. On the 1st I had the trikaldrishti of its death; this was repeated three times in Lipi, "death["], and confirmed in Vani Script "The child will die." On the 2d I got the vyapti of an improvement, confirmed by R [Ramaswamy], but at the same time the trikaldrishti that the improvement would be immediately followed by death. This has now been confirmed by the event. There was one imperfection, a suggestion from outside and a hope within, growing almost into confidence, that the trikaldrishti, in spite of so many confirmations, might not be true. Nevertheless, there came a warning not to indulge the hope, but wait the event." (10: 126)

**The Messages from Sri Ramakrishna**

"The guidance from above seems now to be free from the necessity of any longer managing & giving rein to the forces of Anritam. Its final emergence from the action of the Mechanician, the Yantri, mending & testing His machine & self-revelation as that of the God of Truth & Love, began definitely to be worked out from 18th October, when the third & last message from Sri Ramakrishna was received. The first message was in Baroda, the "Arabindo, mandir karo, mandir karo", & the parable of the snake Pravritti devouring herself. The second was given in Shankar Chetti's house soon after the arrival in Pondicherry, & the words are lost, but it was a direction to form the higher being in the lower self coupled with a promise to speak once more when the sadhan was nearing its close. This is the third message (18 Oct 1912)

'Make complete sannyasa of Karma.
Make complete sannyasa of thought.

Make complete sannyasa of feeling.

This is my last utterance.'

Subsequently there have been several instructions from the guiding Source, which seemed at the time to be not at all or only momentarily fulfilled.

Oct. 18. To believe everything, but put it in its place

To will everything, but wait the event and see where the will has stumbled.

To see everything but force no drishti.

[In this trio the first is now being perfectly carried out and is resulting in a perfect trikaldrishti, perfect in the sense that every wrong suggestion is being corrected & put in its place either as a premature or misapplied truth or an ineffective or otherwise & otherwhere effective use of will. The second, beginning to be perfectly fulfilled, will lead to perfect effectiveness of the will. The third is being prepared for perfect fulfilment & will lead to perfect drishti].*" (10: 128-29)

* *The square brackets are Sri Aurobindo's. – Ed.*

Nov 15th.

"1. Pay no attention to outside voices, but only to the knowledge from above, the script, the vani, the prakamya vyapti.

(Note. A subordinate rule for perfect trikaldrishti; but the script is now eliminated.)

2. Keep firm hold on desirelessness & ananda; admit the tejas.

(Note. The tejas was suspected because of the disturbance it brought; the direction is how to admit it & be free from disturbance. This is now being fulfilled automatically.)

3. Yield no point whatever, reject tamas whenever it comes.

(Note. For this action the crowning touch was given yesterday and the direction will operate perfectly from today)

4. Accept the supreme Vani which will now once more become active.

(Note. This vani had three forms, speech attended with or formulated in script; speech substituted for thought; speech of supreme command. The first is eliminated; the second is passing into thought; the third alone will remain.)" (10: 129)

Nov. 19.

"1. Passivity has to be maintained; no attempt must be made to know, to judge, to act, to will or to move the body by self-action, nor has any attempt to be made to check or alter any knowledge, judgment, action, will or motion that comes of itself. So with all parts of the siddhi.

[Note. This is now fulfilled. Prakriti is in perfect charge of these things, the Jiva interferes only a little in judgment.]

2. It will be found that then the siddhi will advance towards perfection of its own unaided motion.

3. Whatever happens that seems to be adverse, must be accepted as a means towards success & fruition.

(Note. This last direction is as yet very imperfectly fulfilled; the acceptance is there, but the outer mental parts are uneasy & cannot entirely resist the old reaction of distrust.)

The Avaranam from the trikaldrishti has been removed, & all its parts are again functioning as before & being continually proved. The Power is still obstructed." (10: 129-30)

4.45.pm.

"Last night there was once more a dream of the higher order. The dream divided itself into two parts, images seen, – the record of an experience or vision in another world from which the spirit had returned & the intellectual effort of the mind to understand the record. The latter was, this time, absolutely perfect, a vision of a road along which I proceeded, met by men & women richly adorned & sumptuously clothed, a land where there was no ugliness or poverty, up to the meeting of this road by another at right angles to it from the left & between the two roads a great park with its gate near the crossways. The position of roads, gate & park was exactly that of the Baroda park, the Station or Racecourse Road & the Camp Road, but there was no other precise resemblance. There was even a vital difference, since I crossed a bridge before reaching the crossways, but the Baroda bridge over the Visvamitri is beyond the Park gates & not on this side. The mind, however, at once ran to the conclusion that this was Baroda. The speculation interrupted the vision.

Afterwards the Park was again seen, but once more the reasonings of the mind interfered. Subsequently the mind became uncontrollably active & though Luxmi gave some clear records, it brought in so many cross ideas & images that at last entire confusion & the cessation of the siddhi resulted. Nevertheless continuity of record in deep sleep has at last been established after a long period of failure. The frequent & perfect combination of hearing, touch, taste & smell with sight in samadhi & dream is still wanting; for at present there is only occasional, though clear & intense, combined sight & hearing or sight & touch or hearing & touch, seldom all three together. Taste & smell are very rare. Afterwards there must be the actual experience of the spirit's wanderings & not as now only subsequent records of them. This I had a long time ago in one or two instances, eg the Chhayamayi vision in Patala; but since then it has been discontinued. Finally, there must be the actual leaving of the body in trance, wholly or partially." (10: 130-31)

**December 7th, 1912**

"The promise has been fulfilled. The tejasic suggestion from the environment which interfered with the trikaldrishti, is now turning into power of vyapti; a bird in its flight, an ant in its turnings, feels the thought strike it and either obeys or is temporarily influenced in its immediate or subsequent action. Power is also increasing rapidly; the will is sometimes fulfilled at the very moment, almost with the act of going out; at other times more slowly, but still with far greater force & frequency than has ever been the case in the past; sometimes, however, with great delay & difficulty & in some cases not at all. A curious example shows how difficult the resistance now finds it to be effective; a crow sitting on a branch received the suggestion of going to the end of the branch, but the force in it was unwilling; it went a little way thence came rapidly back, & for some minutes began dancing on the branch this way & that, towards the end when the force was applied, away from it when it was relaxed, until it reached the point as if driven suddenly by physical force, seeming several times about to fall off the tree, & then fluttered off to another bough." (10: 135)

**The Three Forms of Power**

"There are three forms of the power, (1) one which works the object through the universal Prakriti, giving the suggestion to the Prakriti which transfers it to the swabhava of the object; (2) one which works the object by direct unspoken suggestion to the object, as in hypnotism; (3) one which applies the force of Prakriti physically to the object and drives the unwilling object. All three are now active & frequently, even ordinarily successful; but all three still need time to work effectively on the object. If they do not get time, an effect or movement is produced, but not always or even usually the actual accomplishment or the full effect." (10: 141)

Dec. 30th

"There is no farther need of a record such as has been kept during this month. There has been considerable progress, but upon lines which have now to be altered and soon to be abandoned. The programme proposed on the 3d December has as usual been fulfilled only in its beginnings & in one or two instances not at all. The stability of rupadrishti is of little value in itself, since the perfect forms do not hold the akasha, & has been accomplished only in the sense that the forms accomplished appear habitually & the progress made has not to be continually lost & built up again, as used to be the case. Lipi is not yet habitually spontaneous in legibility & still needs usually the stimulus of the subjective perception to become perfectly legible, but it appears more usually without particular demand, though less frequently without any warning or the turning of the attention in that direction. It will only be perfect when it appears uncalled for as an ordinary habit of the akasha and is always

immediately legible without any attention or trouble to the mind. Trikaldrishti works perfectly often, but not always, nor even yet as a rule, except in single incidents which present themselves to the mind, but where the perception is active rather than passive, there is usually much uncertainty & confusion of details. Nevertheless the more or less perfect trikaldrishti does occur daily with some frequency & in an imperfect state it is working throughout the day. The Power has so far overcome resistance as to work habitually like the Trikaldrishti, but it is even more hampered & outside a narrow field imperfectly, slowly or irregularly effective. Samadhi has not been regularised.

Ananda (kama) is occasionally intense on a moderate estimate of intensity. It is that is to say tivra, but not rudra, not even tivratara or tivratama. It occurs, tivra or kuntha, daily & often frequently in the day and is in that sense permanent. But it is not continuous in its permanence or constant in its intensity.

Health in the last half of the month has been successfully resisted, rather than successfully progressive; cough, which had disappeared, has reappeared; the other fragments of roga, however vague, slight, blunted or disjointed, still persist & even when they seem to have finally disappeared, unexpectedly return. Nevertheless, they are losing force; but that is all that can be said. The saundarya has not progressed since the 10th, materially; its successes are the merest beginnings & in most directions the opposite tendency prevails. Primary utthapana has so far established itself that ten to twelve hours daily are passed, walking or standing, without any permanent reaction except a vague defect of anima which sometimes tends to materialise feebly and a moderate adhogati, also vague & dull, in the earlier part of the day. The prediction about equipment has been entirely falsified & the acuteness of the position has not been lightened. The literary & scholastic work has begun to take shape & proceed or prepare to proceed on its proper lines, but the necessary materials are deficient. The

religious work is now being founded on a certain power over the sadhana of others, but this is as yet only rudimentary. The same is true of other activities. There is an effective pressure of power, but not the sovran control that is needed. The contact with the Master of the Yoga is being constantly dulled & obscured by the siege of Ego in the environment, false suggestion & inferior vani. Realisation of Atman & Brahman Nirguna & Saguna is always available & at once returns in fullness when the mind turns in that direction, but the nitya smarana is not there, because, perhaps, the realisation of the Ishwara is not equally well-established. The whole Yoga is still subject to clouding & temporary breaches even of those siddhis that have been most perfectly accomplished. Although these breaches are often slight, temporary & without power yet their recurrence shows that the whole system has not been placed perfectly under the right control." (10: 167-68)

Dec 31st

"Yesterday, it seemed as if the rudimentary equipment of the immediate life in its bare necessities were acquired, with a lacuna, with inconvenient effects of the past confusion, with a precarious source, but still if it is maintained, it stands as the first real triumph of the Power in overcoming this obstinate difficulty. Yesterday's lipis indicated that tyaga (outward) must be entirely abandoned and bhoga fully accepted; "submission to desirability" or some equivalent phrase was used. Another lipi ran "violent purposes have to be justified" & is interpreted in the sense that, although hitherto all the more vehement uses of the aishwarya have been abortive and only moderate demands have been satisfied, the vehement Mahakali use of the aishwarya and ishita have not therefore to be abandoned, but must be insisted on till they succeed. Aniruddha and his Shakti Mahasaraswati have been satisfied; the Yogasiddhi has been justified & the Adeshasiddhi is beginning to be justified by slow, small

and steadily progressive processes. This is Aniruddha's method, the method of the patient intellectual seeker & the patient and laborious contriver who occupies knowledge & action inch by inch & step by step, covering minutely & progressively all the grounds, justifying himself by details and through the details arriving at the sum. But, if continued, this method would render success in this life impossible. The method chosen for preparation has been Mahasaraswati's, but the method chosen for fulfilment is Mahakali's in the Mahasaraswati mould. Mahakali's method is vehemence, force & swiftness, attaining knowledge by swift intuitions, moving to success in action by forceful strides. It is vehement in lipsa, violent in method, headlong in accomplishment. It seeks to attain the whole & then only returns upon the details. This vehemence, violence & precipitate rapidity has to be established in the prana, chitta and buddhi, so as to govern feeling, thought & action (there have been plenty of isolated instances &

brief periods of it in the past of the sadhana) and justified by success; but the basis of hidden calm & self-possession in the Maheshwari-bhava of Mahasaraswati has to be maintained and all has to be in the [Mahasaraswati]* mould which demands thoroughness, perfect [contrivance],** faultless elaboration of detail in the consummate whole. The literary work, the subjective action on others, the outward physical speech and action have all to be done with this swift elaboration & violent minuteness. At first, the Maheshwari bhava will retain some prominence, but will afterwards become implicit only in its Mahasaraswati continent. The first necessity is, however, that the Mahakali method should be justified in the results so that the intellectual sceptic & critic in Mahasaraswati may be assured of the correctness of the instructions given." (10: 169-71)

* MS *Maheshwari*

** MS *contrive*

1 – 31 JANUARY 1913

**Perception of Past and Future Lives**

"Perception of past & future lives of others is reestablished. All these perceptions are necessarily beyond immediate verification; the action of the vijnana is swayamprakasha. Their intellectual justification rests upon the ample daily proof of the soundness of the supra-intellectual faculty by which they are received, and the only remaining cause of doubt is the remnant of intellectual activity (external) and therefore of error which interferes with the vijnana-perception. Vani, conducted by one of the Shaktis, has asserted its authority and is proving its veridicity. Lipi is preparing the final proof of its truthfulness. The faith in the vani, thought & trikaldrishti is now ample except in the one field unconquered. Yesterday's lipi promising a change from steady to energetic battle with the opposing forces, is being fulfilled; the tejas is taking possession of the mentality & pouring itself out in the struggle, without the rapid exhaustion which used formerly to throw back the Adhara into udasinata or shama. The other lipi "death of the difficulties", has already begun to be fulfilled in the siddhi of the knowledge." (10: 182-83)

**Dasya**

"Dasya is already a fact in all parts of the activity, but it is not yet direct enough; the control through the Prakriti is felt rather than the direct impulse of the Purushottama. There must be identification with the Prakriti, possession of it and the sensation of its unimpeded use by the actual touch of Krishna. The shadow of intellectual consideration and hesitation over the act or the thought, the shadow of intellectual determination of the act or thought, the shadow of reflection & judgment over it when accomplished, or of the accompaniment or mediation of the intellect in the moment of accomplishment, all these glints of the lower humanity must be effaced from the movement of the Waters, apasi swasrínám. They must be utterly replaced by unchecked Force in the act and pure Sight in the vision, Sight & Force simultaneous in their activity and one in their substance, but not intermixed in their function. Then only will the Dasya be of the true nature of the relation between the Jiva & the Ishwara." (10: 183)

**Four Degrees of Dasya**

"Dasya is of four degrees, – first, the dasya of the servant who obeys of his own free will or for a hire and can always refuse obedience; secondly, the dasya of the lover who might disobey, but does not & in a way cannot; thirdly, the dasya of the yantra, which cannot disobey, but is worked mechanically through an intermediate impulsion of Prakriti; fourthly, the dasya of the supreme degree which obeys helplessly the direct impulse of the Master and combines in itself, yet exceeds, the other three. It is this dasya which has to become the normal form of activity from today. It will be the dasya of the Mahakali bhava in the Mahasaraswati Prakriti. Although not yet justified by results, – because of the old sanskara in the external nature which always reacted successfully against the asuddha Asuric force in the adhara, – it is sanctioned, established and compelled to work, & will now begin to be justified by results." (10: 194)

Record of domestic trikaldrishti.

"11th Perception that none would return till ten or just before. All returned on the stroke of ten. Combined lipi & perception, that a dispute would take place, before they returned. Confirmed by the event. Perception, that the mad boy was much improved & almost well. Confirmed by event. Perception that the dog was going out with the intention of not returning for the night – Confirmed by the event." (10: 194-95)

**Knowledge of the Past and Past Lives**

"In the trikaldrishti knowledge of the past, of past lives, of feelings, thoughts & motives of people in the past is becoming normally active. It has been suggested that Aishwarya should be renounced in the physical siddhi except saundarya; but owing to the persistence of physical asiddhi, – tejas in the assimilative process, virulent jalavisrishti, inhibition of kamananda (except in the form of madira and sukshma sahaituka kamananda), etc, – the mental shakti & its anucharas are unwilling to accept this suggestion as anything but a false & premature movement of withdrawal. The personality of the Master, long held back, remanifests in Script.

Rupadrishti still develops slowly, – a little more stability in the Akashic forms, the appearance of a momentarily stable perfect rupa in the daylight. The dreams at night were all about the relations in other lives with a single person and his surroundings, but the associations of the present were more insistent than they have been for some time past and confused the record. In swapna samadhi a certain initial continuity seems to have been established." (10: 197)

**The Opposition to the Dharma of the Satyayuga**

"There is a strong attack of asiddhi in the karma. Prakamyavyapti with regard to the results of the cricket match were correct, but not very correct; about the mad patient entirely wrong. In both cases tejasic tapas of volition interfered with the truth. The atmosphere of the house is full of the struggle and the opposition to the dharma of the satyayuga of which the assistants of the satyayuga are the chief instruments owing to their clinging to their egoism and small selfishnesses." (10: 197)

Jan 14th.

"There is a growing passivity in the intelligence and the physical struggle is being made the instrument for the renunciation of intellectual judgment, the remnants of which are at present the chief obstacle to the possession of the whole system by the vijnana. Trikaldrishti & jnana are taking possession of the script, the vanis, the thought perceptions as well as the vangmaya thought, but the process cannot be completed owing to the excessive tapas, tejasic or tamasic, on the thing seen which converts a truth into a falsehood by overstressing it & so overprolonging its applicability in time or place or exaggerating its results. The perception of the locality of things or people not seen or their personality or nature is becoming stronger, but not yet sufficiently precise; e.g. a thing not found, it is at once known whether it is in the room or not and vaguely indicated that it is in such a place or in a place of such and such a nature, – anyone knocking at the door, it is indicated who is at the door or else what class of

person; in the morning, it is invariably indicated whether the girl is coming immediately, a little later or much later etc. If once the excess of tapas is removed, there is no reason why intellectual infallibility should not be established; for then the other obstacle of uncertainty will have nothing on which to feed its existence. The fulfilment of the powers of Knowledge & the accomplishment of the divine Satyam are therefore certain, although the time of fulfilment is not yet revealed; for after the general working of the power is established without defect, there will still remain its perfect application to Bhasha, Nirukta, Itihasa, Darshana, Kala, Dravyajnana etc. The powers of Force, Kriyâshakti, are less surely developed, although they are growing, & their success in particular instances is slow, often uncertain, in many things inoperative, especially in the objective world, but also in the subjective. It is this difficulty & opposition which has to be attacked in its centre by applying the Powers to the karma and to objective happenings and movements." (10: 198)

Sortilege

''एकतमस्तु जरच्छबरस्तस्मात्पुलिन्दवृन्दादनासादितहरिणपिशितः पिशिताशन इव विकृतदर्शनः पिशितार्थी तस्मिन्नेव तरुतले मुहूर्तमिव व्यलंबत। A description of the self-indulgent Asura in S. [Saurin] which is in its nature a jarat shabara & still remains under the tree of the Yoga, pishitarthi, in search of material enjoyments and indulgences. It is his influence & vyapti which prevents the other two from advancing in their final purification. The sortilege, however, indicates that this is to be मुहूर्तमिव, for a short time only. On the other hand, the purification in B [Bijoy] on the main point seems to be all but complete, even in the karmadeha, – it has yet to be seen whether the circumferent swabhava is pure; the passive egoism remains." (10: 199)

**Dasya Passes into the Fourth Degree**

"Dasya has already passed into the fourth degree, but there is a lingering sanskara of the tertiary dasya in some of the physical, mental & emotional activities – the stamp of the Master is not yet everywhere. But the lipi which has recently been promising the "death of the difficulties", is being amply fulfilled in the three first chatusthayas and in the sixth and seventh. The increase of dasya is attended by an increase of prakasha and sraddha; but the doubt holds as to the time and the extent of the siddhi. If this difficulty is overcome, the first & second chatusthayas will attain their ultimate completeness, & only perfection of intensity will remain to be accomplished." (10: 200)

**Trikaldrishti – Defective in Audacity**

"Trikaldrishti is now, mainly, defective in audacity; the mind refuses to admit improbabilities or things not expected to happen. The movement is now towards the removal of this defect, which founds its strength upon past experience, by giving the opposite experience. Eg yesterday, there was the lipi "Journalism" & "Les journalistes"; the mind refused to admit any possible immediate application, but the same evening P [Parthasarathi] came with the proposal of a weekly or biweekly sheet. Today the trikaldrishti shows a general completeness of stuff, ie every suggestion is shown to be correct in itself, but there is confusion in the mental use of the stuff, ie in fixing the suggestion to its correct particular of person, time & place." (10: 202-03)

**Blind Faith Demanded**

"The stage now reached by the trikaldrishti is one in which sraddha, blind faith, is demanded in all suggestions which are not corrected by the viveka. The mind is to question nothing & correct nothing. If this is done, then the faith will be justified by absolute truth being established. A similar faith is demanded for the fulfilment of aishwarya, ishita, vyapti, although the full justification will be a little slower in coming. In fact, this movement of faith has to cover the whole range of the vijnanamaya activity.

The first results of this movement of sraddha were adverse, as the enemy who now fight from a distance only in these matters, sent in strong & persistent volitions of possibility like a cloud of arrows to confuse the knowledge & destroy the faith; afterwards the movement was righted with the result that the whole vijnana is now acting normally & uninterruptedly & variability in the instruments of knowledge & power need no longer be feared, except the minor variability of greater or less force & perfection." (10: 204-05)

**Trikaldrishti to Replace the Action of the Intelligence**

"1.Trikaldrishti has now to replace entirely the action of the intelligence; that is, nothing has to be done by judgment, logical reason, speculative imagination, sanskara born of memory; but even the most trifling and unimportant things have to be known by vijnana agencies. Where vijnana does not give light, there has to be no judgment, conclusion or even speculation. Aishwarya has to be utilised only where there is perception of the Divine Will behind; it has no longer to reflect in any way the movements of the manomaya Purusha or the manomaya Shakti. Lipi has to get rid of the obstacle in the Akasha which prevents it from manifesting with a successful and easy vividness. Rupa & Samadhi have to continue their struggle and progressively prevail. 2. Kamananda has now to move towards continuity of the more intense form and entire continuity of the less intense. Arogya has to expel the symptomatic survivals in the assimilation and kamachakra. Secondary utthapana, established in its generalised activity, has to increase the force of pure mahima and of anima. Saundarya must still struggle with its obstacle without as yet prevailing and the Aishwarya with the obstacle to the equipment." (10: 206)

**Dasya of the Fourth Degree Dominant**

"Dasya of the fourth degree is now dominant; whenever the attention of the Chit follows the action, it is aware of the turiya dasyabuddhi, – whether in motion, speech, emotion or thought, except for a slight intermixture of merely Prakritic impulse in the thinking powers. This is true even of such involuntary motions as the closing or blinking of the eyelids, nimishannapi or the direction of the gaze. The sixth or Brahma chatusthaya is similarly established; the general (samena samavasthita) sarvam anantam jnanam anandam Brahma is seen everywhere, when the attention is awake. The nitya anusmaran is not established as yet, nor can it be established unless there is the capacity of multiple sanyama, ie naturally and normally dividing the tapas of the Chit between several things at a time. Kamananda tends to return dully or intensely with the smarana, but has not yesterday's continuity, force and spontaneity." (10: 207)

**Aishwarya**

"The final development of Aishwarya has been definitely undertaken. Aishwarya in effect is of three kinds, – 1, that which creates a tendency or produces an effect, but does not eventually or at all succeed; 2, that which produces the final effect, but slowly, with difficulty, against an effective resistance; 3, that which produces the final effect not as a combatant, but victoriously as a master. The first has to be eliminated from the siddhi henceforth; the second to be preserved for a time, the third to be continually strengthened until it replaces all the others." (10: 208)

**The Harmonisation of Pravritti With Nivritti**

"Today has been a day of attack by the enemy and difficult survival of the gains of the siddhi, lipi maintaining itself, but manifesting with difficulty in the akash, trikaldrishti chequered by false suggestion and aishwarya successfully resisted and almost entirely overcome. Rupadrishti & samadhi have made no advance. The cause of the difficulty & the opportunity of the attack has been the necessity of finally establishing the harmony of pravritti with nivritti, tapas & tejas with shanti & dasya. The habit of the Nature acquired by long practice in the sadhana has been to insist on shanti, udasinata, & passivity as the condition of progress. It is now necessary to overlay & fill the shanti, udasinata, & passivity, the Maheshwari basis, with an active & even violent & rapid tapas of Mahakali-Mahasaraswati; but the habitual reaction of failure caused by the irruption of false tejas & false tapas has first to be eliminated before the harmonisation can be managed." (10: 210-11)

Jan 20th

"…There is a movement towards the expulsion of the fragmentary recurrence of discomfort in particular sights, sounds, touches, smells which mars the perfection of the vishayananda (bhoga) in the indriyas. Manas in physical prana & manas in psychical prana may still keep recurrences of discomfort for a time, so that discomfort of physical pain and discomfort of apriya event may for a while survive; but there is no farther justification for the persistence of discomfort of apriya vishaya to the senses. The day was mainly occupied with a struggle to enforce the freedom of the vijnana in all its parts. Rupa in chitra and sthapatya became very abundant; aiswarya increased remarkably in force, & trikaldrishti showed a tendency towards minute exactness. Kamananda was continuous in tendency, comparatively frequent in intensity, persistently recurrent in slighter manifestation. Arogya is increasing in force, but not yet victorious over its obstacle; utthapana variable." (10: 212)

**Effectivity of Aishwarya-Vyapti in the Case of Turkey**

"Aishwarya-vyapti once more effective in subjective objectivity with a striking exactness; for the Turkish draft reply to the Note is couched in exactly the terms and contained exactly the reasons about Adrianople that had been suggested; even the modification about the Aegean islands, viz. the insistence on the coast islands alone, is the one that from the beginning was suggested & continually maintained by the thought and the ishita. Aishwarya also in Poincaré's election which seems at one point to have been in jeopardy." (10: 213)

**Change in the Body's Sanskaras**

"The physical siddhi is obstinately disputed, especially health; even the kamananda is forcibly interrupted. Nevertheless this great change has been established in the sanskaras of the body that, while formerly it felt release from the continued ananda as a relief and as its normal condition of purity & freedom, now it feels continuity of it to be its normal condition and absence of it to be not purity but want, not freedom but a bondage." (10: 213)

**The Final Proof of the Perfectibility of Knowledge and Power**

"Today the aishwarya & trikaldrishti suddenly developed an unprecedented force; while watching the movement of ants on the wall opposite, it was suddenly perceived that every slightest movement of the particular ant observed in each case followed the anticipatory observation; wherever my idea turned, there the ant, with but slight variations, immediately corrected, turned to follow it; when the forceful will was applied, there was sometimes a slight, but unavailing struggle. This observation covered some half hundred successive movements of various ants and was marred by only one actual & final failure. If this force can be rendered permanent & generalised so as to apply to all objects & subjects, then human omniscience & omnipotence in the field permitted by the Infinite are attained. It is a matter of time only; the perfectibility of knowledge & power have today been finally & irrevocably proved." (10: 214)

**Application of Trikaldrishti and Aishwarya in Turkey**

"Today's news corrects yesterday's failure. Recent trikaldrishtis have been that the Cabinet was hopeless of relieving Adrianople or of doing more than holding out at Tchataldja, that money was lacking and that the Russians were threatening an invasion of Asiatic Turkey; that Kiamil Pasha was hesitating whether to hold out or yield or resign; that in the Army & City there was profound dissatisfaction. All these have been justified. Aishwarya has been that the Note of the Powers should be rejected, but not cavalierly; that the Islands of the coast & Adrianople should be insisted on or else Kiamil resign; that there should be a change of military command and a Cabinet containing the chief Young Turks and, if possible, others determined to hold out, should come in. Today this Aishwarya has been in substance fulfilled. The situation is felt to be full of dangers (Abdulla Pacha, the Powers, Russia, lack of money, possible defeat,) but also there are possibilities if the Aishwarya can prevail (sympathy of Triple Alliance, at least Austria & Germany, energy of the Young Turks, desire of the army for war, finally, the Aishwarya itself, which is growing stronger every day)." (10: 216-17)

## A New Way of Perceiving Life and Action

"Formerly life was regarded as a thing to be worked upon and worked out, by active mental will and bodily means, – speech, writing, work etc. A thing written had to be composed. An intellectual difficulty had to be thought out, a conclusion fixed and edified. That which was undiscovered, had to be sought for by speculation, reasoning, experiment. That which was unattained, had to be constructed by labour, attempt, adaptation of means, careful manipulation of materials. The remnants of this way of seeing clung until now to the thought and action, but henceforth it is removed. Life is a great mass of existence, Sat, moulding itself through its own Tapas. All that has to be done is for the Jiva, the knowledge centre of this existence, to sit fast in his city, navadware pure, & allow the infinite Tapas to manifest through him, accepting it, sanctioning it, (anumati), giving the command to fulfil it to his helping devatas, (ishwara), holding up the whole system & its working, (bharta), and watching & enjoying the results. The Tapas may be with knowledge & then the results will be perfectly in accordance with what is intended, for what is intended, will be what is known to the mind as the thing that has to be done or is to happen, kartavyam karma; if it is without knowledge or with imperfect knowledge, it will still be known as the thing which God intends the individual system to lay stress upon (tapyeta), therefore to be willed, and the result, whether in accordance with the Tapas, or adverse to it, chosen or not chosen (ishta, anishta, priya apriya), favourable or adverse (mangala, amangala,) success or failure, (siddhi asiddhi, jayajayau,) will be the unseen thing that all along had to be & towards which all tapas has been contributing, (adrishtam, bhavitavyam), therefore to be accepted with equality of mind and with equality of ananda. This must be the first principle of the new period of action.

The second principle, which has also been long preparing, is the renunciation of nigraha or as it used to be called, tapasyá. Not that the Tapas may not have to persist under difficulties, but no violence has to be done to the Prakriti. It has to work out its own defects. This is now possible, because of the growth of the supreme or quaternary dasya, by which the very thought & feeling comes only as things impelled by the divine hand of the Master & Sarathi. Absolute Samata & passivity are now possible.

Therefore in action there will be no planning, only seeing of the way the thing to be done will develop under the shaping of the divine Tapas whether through myself or others; in writing no composition, only the record of the vak as it flows down from above and forms itself in the Sat of Mind; in Yoga no sadhan, but only the acceptance of the self-organising movements of the anandamaya vijnanamaya Prakriti as it progressively takes entire possession of this inferior mental & physical kingdom." (10: 222-23)

**The Status of the Siddhi at the End of January 1913**

"The siddhi at the end of January, stands in a condition of considerable advance accomplished, rapidity increasing, finality in sight.

(1) The shuddhi is complete except for the relics of intellectual action that impede the vijnana and the occasional impacts of the old movements from the outskirts of the external swabhava.

(2) Mukti is complete except for the same fragmentary survivals.

(3) Bhukti is complete except for some disturbing touches in the body and for the same fragmentary survivals.

(4) Siddhi is in its last stage of struggle with the opposing forces.

(5) Samata is complete with the same qualification

(6) Shakti is complete in dasya & the passive members of the second chatusthay, complete in all else except sraddha and intensity of tejas.

(7) Vijnana is complete in jnana, established & effective in trikalsiddhi but still imperfectly organised, established in power but still imperfect in effectiveness and organisation, established in lipi but still weak in the richer varieties and not completely organised, established in rupa, but still poor and manifested with difficulty, except in chitra & sthapatya, established in samadhi but still hampered in continuity, poor in antardrishta jagrat, ill-organised and in jagrat shabdadrishti etc elementary & infrequent, established & effective in prakamya vyapti, but imperfectly organised, established in pranic mahima & laghima, but still resisted, deficient in anima.

(8) Ananda of the body is established, but not yet sovran. Arogya imperfect in assimilation and kamachakra, doubtful in phlegm centres & skin, otherwise established. Utthapana is established in the pranic basis, active in primary & secondary, but everywhere hampered by defect of anima; of tertiary there is as yet no sign. Saundarya is manifest only in the slow alteration of certain lines in the feet & the trunk and in its subjective basis of youthful feeling.

(9) Karmasiddhi is initially active in all points, but has not yet embarked on its triumphant progress. All is still struggle and preparation.

The great feature of the siddhi now is that the objective alone resists, and there the resistance is artificially entertained, in some cases without any real basis, in others by taking exaggerated advantage of old grooves in the Sat of matter or the vaja of forward acting mind.

The movement of the siddhi in the immediate future must be in the totality of the seven chatusthayas. Not that all its members are equally developed, or that a separate stress on some of them is not still needed, but by the end of February this stress must have ceased and the whole must be united for the activities of life which are to replace the activities of the sadhana. Such siddhi as remains will grow by life and action and not by abhyasa in the ways of Yogic practice. The stress that is still necessary is due to the survival of the old elemental opposition which stands in the way of the siddhi being effectively expressed in life. This opposition is now a tamasic obstruction and will rapidly lose the little that it still keeps of the faculty of aggressive assault." (10: 226-27)

1-4 FEBRUARY 1913

**Chandibhava**

"…the sense of failure, error and misuse of energy which used to discourage the Chandibhava and bring back the merely calm or the discouraged passivity, now disappears in its causes and the basic elements of the bhava may be considered well-established, ie śauryam ugrata and yuddhalipsa and even daya ishwarabhavah karmasamarthyam, although not perfect & all-embracing are at least in established action. The sraddha alone is still deficient and liable, even in some of its efficient parts, to be discouraged." (10: 230)

**The Finality of Krishna-Kali Relation**

"A fresh siddhi today is the finality of the Krishna-Kali relation in the personality; the personal activity of the Purushottam; the personal script; the personal vani; the personal guidance. The period of intermittent manifestation of guidance passed some time ago, its remnants are now deleted; only the remnants of the indirect guidance remain and these too are to be rapidly deleted, for the indirect guidance itself ceases from today. It has long been only a subordinate part of the guiding activity, always tending to be overruled or dominated in its suggestions, impulses and utterances." (10: 230)

1 AND 12 APRIL, 19 AND 21 MAY 1913

**Physical Siddhis**

"In the physical siddhi, Ananda is the most advanced. The vishayanandas of the senses are all perfected in type, seldom contradicted, but as yet insufficient in intensity, except in the taste, where even it is uneven. The higher mental anandas are all present (prema, chidghana, shuddha), but as yet imperfectly active. Ahaituka ananda is constant in shanti, but not yet in active santosha. The sahaituka sharira anandas are established and growing; the ahaituka manifest but infrequent. Ahaituka kamananda is alone well-established, and awakes whenever recalled, but is still too much a matter of the will and not a self-acting dharma of the body. It can manifest now in any state, jagrat or samadhistha. Thirst has almost disappeared, though it made an appearance

for two or three days, mostly in a suppressed form; but does not now occur even in the unusual heat of this summer. Hunger makes its appearance fitfully and is never intense & seldom prolonged; it is being rapidly replaced by hungerless bhojanánanda. Heat & cold are still slightly effective on the body. Pain has turned into some form of ananda except in extreme touches, eg burning by fire, blows touching the bone, etc; but here it is only the immediate contact that is painful, the after effect is always anandamaya; in some touches, eg mosquito bite the habit of discomfort still continues, but is now occasional and not a dharma of the body. Pain of events is the one asamata of mind still persisting & then only as asamata of failure; this too is occasional, largely artificial and no longer a dharma of the mind." (10: 243-44)

**Utthapana and Saundarya**

"Utthapana increases rapidly in force during this month. The arms can maintain themselves now for two hours & more without strain or reaction in the vertical position supine; for two hours & more with some but not an effective strain in the vertical position, sitting; only the horizontal position is yet unconquered. In the rest of the body the Shakti now aims at eliminating strain without excessive tapasya.

Saundarya has definitely begun, but the Will Power cannot alter the lines of the body except by a slow & tedious process & the bone still resists alteration of status; still the figure has definitely changed, & in the colour, hair, feet, etc there are slight but effective alterations. Some of the signs of old age, eg grey hairs, although no longer visibly increasing, still resist ejection." (10: 244-45)

4-30 JUNE 1913

**Script – June 16th, Morning**

"Everything must be known; it is not enough to reject a falsehood, the truth from which it starts & which it veils must be perceived and put in its place & proper relation to other truths of tendency, potentiality or actuality." (10: 260)

June 22d.

"1. Do not accept error or falsehood, but let them not disturb such faith as is established. They are permitted, not enjoined.

Accept all error as a disguise of truth; penetrate the disguise.

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

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

4. Will pertinaciously whatever you are enjoined to will.

5. Believe in the absolute fulfilment of the adesha." (10: 266)

1-11 JULY 1913

**Siddhi of Self-preservation and Whiteness in the Teeth**

"For the last two or three days the siddhi of self-preservation & whiteness in the teeth has been swiftly recovering its force. For some months past the asiddhi had returned and the yellow film returned and deepened; now the lower teeth are again white with only a faint suggestion of the yellow shade. In the upper teeth the film is there in blotches, not covering the whole surface, but is rapidly dissolving. N.B. It is now more than four years since any artificial means of preservation or cleansing (brush, powder etc) were last used. In other respects, there are some faint signs of advance in saundarya, but none of these are decisive." (10: 276)

**Increase in the Force and Effectivity of Aishwarya**

"Aishwarya increases considerably & rapidly in force & effectiveness, no longer in the old field of exercise mainly (movements of birds, beasts, insects, people around) but in the wider range of life. Certain remarkable instances occurred during the course of the day, eg the easy surmounting of the housing problem and the change in the temper of the intermediary. In the outside world events in the Balkans show a considerable increase in the particular effectiveness, but this is not entirely recent as it dates from the closing period of the war. Therapeutic power is on the increase, eg. Bharati's hysteric patient not cured by him in spite of strong effort & personal contact and suggestion, cured after a distant & moderate application of Will by myself in two days; Lebian père given up as hopeless by the doctor, rid in less than two days of his worst symptoms (difficulty of breathing at once, difficulty of urination in a day), young Dutambey, regarded as a complicated case, cured of all but a slight residuary symptom after one brief relapse brought on by his own imprudence etc. The most desperate cases still offer a stronger resistance. The control of the will over my own bodily states has also increased." (10: 280)

**Program for the Transference of the Siddhi from the Mental to the Ideal Plane**

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

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

(2) The acceptance of every act of will, effort, impulsion, effectuating movement as a step in some process of God's effective tapas, the perception of the final object of the process & of the immediate object effected, and the rejection of the idea of failure, sterility & inutility as attached to anything that happens in God's world; since all action, event & impulse proceed from the vijnana which is entirely ritam & failure & inutility would be anritam.

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

These conditions have been partially effected, but the lacunae & defects in their siddhi must be got rid of and corrected, finally, for the upward movement." (10: 280-81)

5-21 SEPTEMBER 1913

**Vijnanamaya Drishti and the Perfection of Trikaldrishti**

"…the movements of men & animals are now perfectly understood, their hesitations & rejected or modified ideas & impulses as well as those which eventuate in action. It is evident, now, out of what a complex mental tangle the single clear & decisive act proceeds. In the animals it is sometimes an obscure & sudden suggestion which contradicts all the previous thinking & tendency & often half consciously forces the action. But often also in them an impulse abandoned and forgotten by the mind remains in & dominates the subconscious pranic energy and dominates a subsequent action. The same is true but in a less degree of man. In the insects the mind counts for much less than this pranic energy. Subsequently the basis of the telepathic trikaldrishti was shown to reside in the perception of the movements of this pranic energy, Matariswan, which governs action, apo Matariswá dadhati. An ant was climbing up the wall in an upward stream of ants; there was no sign of its reversing its

progress; but the trikaldrishti saw that the ant would turn & go down, not upwards. At first it made a movement of uncertainty, then proceeded upward, then suddenly left the stream and went steadily & swiftly downwards. Afterwards the source of the trikaldrishti was seen, a coming movement of pranic energy, prepared in the sat-Brahman, latent both to the waking consciousness of the ant & my own, but caught by the vijnanamaya drishti. In another instance the same movement of energy was perceived in another ant and followed by an indicative movement, but it was also perceived that this was not the eventual impulse, & as a matter of fact a strong contrary tension intervened & carried the insect upward. In all these cases, the perception of the impulse by prakamya vyapti is not enough; the vijnana distinguishing the nature & fate of the tapas is required to constitute trikaldrishti. All error now consists in the absence of this distinguishing perception or in the false mental stress which tends to replace its unerring accuracy." (10: 290-91)

**Growth of Intensity in Faith**

"Faith is now almost complete & grows in intensity; but it is still troubled by too much subservience to the immediate actualities & cannot always look beyond to the future actuality. Nevertheless the habit of perceiving the truth in every perception, the force of fulfilment in every action or baulking of action & the ananda in every sensation of heart & mind is growing even upon the intellect." (10: 292)

11-23 NOVEMBER 1913

*Telepathy*

"The first necessity is to recognise unfalteringly that all intellectual suggestions, however void of support in the appearances of actuality, however contradicted by evidence are satyam, – prakamya or vyapti of actual intentions, tendencies, impulses etc in the world and connected with the objects or subjects in regard to which they occur to the mind. The next is to get rid of misplacement and assign these suggestions to their cause in fact. This has first to be done in the way of correction of error after the event, next, by correction of error before the event, last, by cessation of error & the immediate & essential right assignment and definition of the vyapti or the prakamya. At present, the movement is towards passing from the first to the second stage of the process." (10: 309)

*Mukti Bhukti*

"Discomfort of sensation is now being brought forward in order to be removed. All the indriyas are now free as well as pure, only the manas, or sensational mind remains; it has yet priyam & apriyam in the sensation. As for the thought-mind, mangalam & amangalam, siddhi & asiddhi are now becoming for it two sides only of mangala & siddhi respectively. Failure is from God's standpoint siddhi, since it is intended to be brought about as a step to some surer, higher or more complete success." (10: 311)

**Ananda of Defeat**

"Ananda of defeat has been reestablished by the revival of the brihat activity of the Vijnána. It will not again be allowed to be broken. But it must be assimilated with the Mahakali tapas; it must be not the acquiescent ananda of Mahasaraswati, but the temporary acceptance of Mahakali who takes defeat only as a step on the way to victory & presses forward immediately to the siddhi and yashahprápti." (10: 317)

**The Non-telepathic Trikaldrishti and the Perception of Unalterable Eventuality**

"An extension of the jnanam Brahma has brought into play a rich action of the telepathic trikaldrishti. Hitherto what was seen were the immediate forces of possibility & actuality in operation outside the living objects which act, pranad ejad, proceeding from elemental or other powers who people the universe; inside the living object were seen the mental states, feelings, impulses, tendencies, thoughts, nervous & physical states, proper to the conscious waking mind; now a fresh element enters with the clear perception of the dominant idea in the superconscious dream-mind (manomaya purusha), which dictates usually the ultimate action. Beyond this is the non-telepathic trikaldrishti which can alone perceive what is the unalterable eventuality actually destined. This perception is contained in the sleep mind of the manomaya purusha, where all beings know the past, present & future. The rest is a matter of range, arrangement & proper action of the knowledge. The perception is now goagram aswapeshasam." (10: 329)

12-21 DECEMBER 1913

**Levelling up of the Siddhis of Power and Knowledge**

"The movement is now towards a levelling up of the siddhis of Power & siddhis of knowledge. Script & vani have been made manifest to the mind in such a way that the real script & real vani can be distinguished from their secondary reproductions & from false simulations. Egoistic activity has been once more expelled and driven back into the world-environment. The Jiva is now only a secondary ishwara, bhokta, bharta & jnata receiving all things as a centre of enjoyment & lordship for the Purushottama." (10: 344)

22 DECEMBER 1913 – 15 JANUARY 1914

**Three Forms of Resistance to the Will**

"There are three forms of resistance; 1, the will is exactly fulfilled in all its successive dictates, but there is an involved & concealed resistance not betrayed by any action or movement but obvious to the prakamya-vyapti which would or might have manifested itself if the action of the will had been farther pursued; 2, the will is fulfilled with a slight delay or a slight deflection of detail or both; 3, the will is fulfilled with a longer delay or a greater deflection of details or both, or with constant alternations of failure & success leading to an ultimate victory. If the will were jatavedas, attended with a constant & perfect knowledge or identical with knowledge in the divine identity of Chit-Tapas, these difficulties would not occur; but, before that consummation can be allowed, will force in mind has to be educated to the necessary force & firmness. First, eventual failure in the particular event has to be eliminated then failure in process, then limitation of success to the particular event & its extension to series of events constituting finally one grand result." (10: 359)

**The Mahakali Tapas**

"The Mahakali tapas has developed so far that now no defeat is taken as even temporarily final, – except in temporary particulars, – no nirananda is accepted, but at once converted wholly or partially into ananda, every suggestion of impossibility is rejected. Even the spirit of postponement of results is losing strength & the sraddha of immediate effect & rapidity is growing. These things, however, have not yet conquered the whole field, and a reserve still holds its own in the karma-sraddha & the sraddha of immediate actuality.

After a prolonged struggle with the fragmentary elfin agencies of the Manoloka there was a fresh emergence of a more perfect ideality." (10: 361-62)

Dec 27.

"Telepathy is now entirely justified to the intellectual sraddha; it is seen now that every telepathic suggestion is true, all are being except for slight perversions correctly placed and only in their exaggeration by tapas into trikaldrishti is there any serious error or distortion. So also the wisdom & kalyanechcha of the Master of the Yoga are justified in every detail of priya apriya, mangala amangala, the exact use & intention even being now generally evident either vaguely or precisely to the mental perception aided by the ideality. The absolute power over the Yoga is also evident, but the absolute power over the world is still a matter of ideal faith &, to the mind, of inferential faith, not of intellectual pratyaksha. So also the personal Love (prema & not kama) is not entirely justified to the perceptive manas & the prana, although justified to the heart.

In the evening a shroud was drawn over the siddhi which seemed in great parts of it to become inactive or ineffective. At the same time it was evident that a process of purification of the old ideas & sanskaras formed in the course of the sadhan & no longer suited to the actual state or future course of the siddhi was in process." (10: 363)

**Limitations of Telepathy**

"Recently the lipi appeared "Do not judge by the telepathy". This command to the nature is now being brought home to the mind by the continual demonstration of the uselessness of the telepathy unsupported by viveka & intuition for the decision of actual eventualities. Telepathy only brings to the knowledge actual forces, thoughts, states, tendencies, intentions etc; when it goes beyond and gives the event, as it can & does give, it is only [temporarily]* fulfilling a function beyond itself and merging into revelation & inspiration. But when it does so in intuitional mind, it assists the manasa ketu to make mistakes of overstress by accustoming it to expect such monitions usually & not exceptionally from prakamya vyapti, so that it comes to take any & every vyapti & prakamya as an indication of actual event, in which case it falls into numberless errors, or as at least possible or probable event, in which case it flounders amid a chaos of uncertainties. The mind is now convinced of the proper limitations of telepathy & the intuitional mind as it was formerly of the insufficiency, proper limitations in the past & future uselessness of the intellect." (10: 363-64)

* MS *temporally*

**A Deeper Perception of the Working of Forces**

"The telepathy is now beginning to work again in harmony with the pure vijnana, and, more important, the tapas of effectuality is beginning to distinguish itself from the tapas of knowledge, while at the same time looking forward to a higher fulfilment in which the two again become one. Forces are now perceived at work long before they are fulfilled and the old tendency to insist on their immediate or rapid fulfilment and in default of that satisfaction to dismiss the perception of them as error or the forces themselves as futile, is passing away. It is now seen that all forces are effectual and must produce their result; until that result is seen & determined, they must not be dismissed from consideration, nor from use. The Will therefore is now working with this knowledge of the forces as its medium, making use of those that are favourable to its intention, discouraging those that are adverse. In this working it is generally successful,

sooner or later, except when the object passes out of the field of operation & the idea or hope of bringing it back or distinguishing it if it returns is abandoned. The ritam or right working of the power is not yet advanced beyond its former stage of initial & inchoate development. It is also now seen by the duller parts of manas that a force which seems to be prevailing & its victory inevitable & intended, need not prevail at all; some other force may intervene or the will of God may strike the object and drive it towards other ends; the movement of the once dominant force then takes its place in the history of the total motion & final event as one of the forces of variation that modified or advanced the course of their fulfilment. The way is therefore clear for the entire perception of Ananta Brahman (guna, constituent forces and determining force or will), for its union in the Sarvam Brahma with the Jnanam Brahma and for its perfection in the sarvam samam anandam Brahma." (10: 364-65)

**Liberation from the Dwandwas**

"A movement has now taken place which marks the final liberation of the jiva from the fragments of dwandwa ragadwesha in the outward world-consciousness (priya-apriya, mangala-amangala) by the disappearance of the kartavya-akartavya, aptavya-anaptavya. These things exist in the knowledge, but no longer in the emotional consciousness. The shadow of the old touches will fall for some time on the outer jada prakriti, but they will not be accepted by the organised consciousness of the jiva. Universal ananda is now hampered only by deficient physical mukti." (10: 366)

**Assessment of the Work of the Year 1913**

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

Mahasaraswati temperament and hampers the expression & activity of the Mahakali tapas. The third chatusthaya is founded in all its parts, but insecure in the jnana, unfinished in the trikaldrishti, wide & secure but still uncertain & variable in vyaptiprakamya, both imperfect & uncertain in the parts of Tapas and ill-developed in samadhi; nevertheless it is now powerfully & inevitably progressive. The fourth chatusthaya is somewhat advanced but insecure in physical ananda, growing persistently in arogya but obstinately haunted by the old mechanical recurrence of fragmentary defects, growing in secondary utthapana, merely initial & without force of progression in saundarya. The fifth is still in a state of preparation, seed-sowing & crude initial consistencies. The sixth is well advanced, but unable to hold its own without smarana except in the sarvam Brahma. The seventh is well advanced except in certain parts of the siddhi, especially in ritam." (10: 371)

1914. January.

विश्रयंतामृतावृधो द्वारो देवीरसश्चतः

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

**The Rejection of Manasaketu (Mental Perception)**

"The day was chiefly occupied with the struggle of the manasaketu to survive as an active factor in the consciousness instead of a passive unreacting recipient. At first, all the justifications that could still be advanced for its survival had to be allowed to rise in order that they might be refuted & destroyed. Subsequently, the manasa element in the tapas had to be rejected. As a result the action of the Mahakali tapas has been cleared of its besetting difficulty and a coordination of vijnanamaya knowledge and vijnanamaya tapas is being prepared. The manasaketu remains as an otiose but habitually recurring survival which cannot yet be entirely expelled." (10: 372)

**The Ananda of Temporary Defeat**

"Above the discriminative (vivekamaya) & intuitional trikaldrishti the revelatory trikaldrishti is remanifesting itself. The manasic perceptions are now being used in their very confusion for the assertion of the liberty of this revelatory knowledge and its disregard of the false limitations of present and outward appearances. The same liberty is being asserted also for the Will and its instruments. The ananda of temporary defeat & the perception of God's purpose in it is now being finally imposed on the rebellious pranic element in the outer swabhava. This perception precludes the conception of ultimate defeat for the Jiva, – there can be no ultimate defeat except where God's will & man's are at variance. The utility of the recent relapse & crisis now appears; the transfer of the intellectuality to the ideality had been burdened by the continued activity of manasa ketu and the supporting idea of the anandamaya pranic manas that the fulfilment of this infallible manasic activity using the vijnana as a referee was a main part of the siddhi. The main chaitanya had to come back into the manas in order to convince them, first, that the mind cannot be infallible except as a mere echo of the manifest or veiled vijnana and, secondly, that this fulfilment of an echo could not be the main intention of the Yoga." (10: 373-74)

**Completion of the Trailokyadrishti and the Emergence of the Sukshma Shabdadrishti**

"Shabdadrishti of the daivya turi (horn), indicating victory, & subsequently of divine music, – first heard (with long continuity) only in the left ear when closed by the hand to earthly shabda, but afterwards when the hand was removed. The whole sukshmabodha is now extending its sense-perceptions to the mental & pranic heavens as well as to the mental & pranic koshas of the material world. This movement initiates the completion of the trailokyadrishti first indicated in the Alipur jail. It marks also the growing emergence of the sukshma shabdadrishti in the sthula hearing." (10: 374)

**The Psychic Mechanism of Illness**

"The struggle over the arogya continues, the symptoms of fever & cold spending themselves in the sukshma parts without being able to materialise firmly in the body in spite of the opportunities given. The mind is assailed with suggestions of illness, but resists & expels them while the bodily parts which have now learned to look up to the mind for light & impulse, are only slightly affected & chiefly in their subtle parts. The whole psychic mechanism of illness is now evident to the understanding." (10: 375-76)

**Sraddha in Yogasiddhi**

"Full light and ananda are being steadily combined, but their arrangement is hampered by the imperfect finality of the decisive or higher trikaldrishti which is largely held in abeyance. Meanwhile the sraddha in Yogasiddhi & in the guidance & kalyana of the Master of the Yoga has been firmly generalised, and the recurrence of touches of distress & disheartenment are becoming more & more fragile & momentary. Faith in rapidity & adeshasiddhi is still withheld from the manasaketu which only admits them by an indirect & wavering deduction. For this reason the tapas is unable to maintain ugrata & swiftness." (10: 376)

**The Training of the Manasaketu**

"The telepathic mind or manasaketu is being trained not only to recognise the satyam in the telepathies it receives (when the buddhi is active, it is now only a few suggestions the justification of which cannot be eventually perceived or is wrongly placed), but to distinguish immediately the ritam and anritam. To this end the various sorts of lower truth, truth of potential fact, truth of actual developing or developed fact, truth of developing & struggling force, truth of actualising force, truth of eventuality have to be rapidly & automatically distinguished and the exact power & meaning of each & all in time[,] place & circumstance properly seen. Telepathy of thought which was hitherto limited by unwillingness to accept unverifiable suggestions or uncertainty & confusion in their acceptance or the inability to place conflicting vyaptis is now being brought forward, determined & arranged. The lower perceptions are being taught to yield without self-judgment or questioning to the pure vijnana & leave the latter to distinguish between truth & error." (10: 378-79)

**Failure – Not Necessarily a Sign of God's Adverse Will**

"It was formerly the mind's habit to take failure as a sign of God's adverse will & cease from effort, & as ugra tapas usually failed of its immediate purpose, unless very persistent & furious, it was thought ugra tapas was forbidden. The failure, however, was due to the immixture of effort & desire & anishata generally & the mental nature of the tapas and these again to the necessities, essential & teleological, of the process of the transition from the mental to the ideal being." (10: 380-81)

12 MARCH – 14 APRIL 1914

**All is Satyam and Error Comes from Falsity in Mental Perception**

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

The theory that all is satyam & error comes from false stress, false valuation & false application by the mind is now established. Eg idea of coachman's son came from satya perception of semipaternal bhava of aged servant to the boy in the carriage." (10: 385-86)

**Three Important Sortileges from the Katha Upanishad**

"Three sortileges. Katha Upanishad (Apte's edition)

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

This has to be interpreted in connection with the present stage of the siddhi, = "Vijnana is active, but also the sense mind & the intellect. Only the vijnana is desired. How is that sole action of vijnana to be secured? By receiving the sense life also through the vijnana and not through the mind & senses. Then nothing is left; for the sense world becomes a vijnanamaya world, etad vai tat, & is rendered in the terms of Truth.["]" (10: 395)

**Necessary Condition for Absolute Liberty**

"Since the entire Oneness can be realised here & it is only by that complete realisation of God in everything in this world that absolute Liberty is possible, – for the idea of Him as something separate manifesting here is an error, – therefore the final word is that an effort must be made to realise God the Spirit here absolutely, so that nothing else may be seen, felt, smelt, heard, tasted." (10: 396)

**The Relative Value of the Physical, Vital and Mental Knowledge and Perceptions**

"…The vijnana is being perfect[ed] in the physical, vital & mental worlds according to their characteristic differences; at present the mental knowledge is being idealised to perfection by the idealising (rendering perfectly & spontaneously true & luminous) of the sense perceptions, the pranic impulses, the bodily movements & all connected therewith. Error is brought into play in order to be converted into its underlying truth.

2. तारतम्येन by itself is also a sortilege & means that by assigning each subjective perception of the body, nerves & mind to its right place, object & time vijnana will be progressively & finally perfected.

N.B. It is a curious fact that the physical knowledge received by the body through the annamaya Atman & the pranakosha is often truer, if at all illumined, than the mental knowledge; on the other hand the responses of the prana to knowledge are more erratic than those of the mind." (10: 396)

**Brahmadrishti**

"Saguna Brahmadrishti has now practically taken the place of the Nirguna which is now perceived only as a foundation for the action of the Saguna. It is seen that the Sarvam Brahma is prominent when the Tapas of mental Chaitanya is fixed on Matter, all else being felt as undifferentiated consciousness & Matter alone as real to the mind, unreal to the drishti; Sarvam Anantam is felt when the Tapas is fixed on Matter & Life, all else being felt to be a sea of consciousness out of which Life & Matter proceed; Sarvam Anantam Jnanam when the Tapas is fixed on Life, Matter & Mind with Vijnanam felt behind vaguely as the source of Mind; but when the Jnanam increases & is sun-illumined, then the Anandam also appears & the Saguna Brahman becomes the Lilamaya Para Purusha. The Anantam has also two bhavas one in which the Infinite Force acts as if it were a mechanical entity, knowledge standing back from it, the other in which Life Force & Knowledge act together & the Infinite Force is an intelligent or at least a conscious force." (10: 397-98)

**The Asura Rakshasa Nature of Man and the Impurity of Trikaldrishti**

"The whole trikaldrishti is still regulated by the idea of success & failure & therefore cannot free itself from overstress. The reason is that man is at present the Asura Rakshasa & seeks from the buddhi the satisfaction of the heart & senses. Therefore this particular nodus is so hard to unloose; because it is always this Asura Rakshasa who has to be liberated & fulfilled & the difficulty cannot be solved by casting him out & rising entirely into a higher principle. The Devasura variety of the Asura Rakshasa has to be established, not the pure Deva or even the pure Devasura. The crux is here, in the right solution of this complexity. There is a pull which would carry too high, there is a pull which would keep too low. Both have to be avoided." (10: 399)

**The Importance of Unfulfilled Energies**

"Trikaldrishti is now being developed on the principle of affirmation, ie everything is accepted as a fact, only the precise incidence & value of the fact has to be disengaged from the rude & inaccurate impression on the sensational mind. The importance of the unfulfilled tendency, intention or impulse physical, vital, mental or supramental, conscious, subconscious or super-conscious, is being emphasised – its indispensable importance both in determining the eventual action or result, in fixing its efficient value and chances of permanence or finality & in influencing future eventuality. It is now proved beyond doubt that the mental perception of these unfulfilled energies is not an error, proved by the constant unexpected fulfilment of those that had been put aside as errors; the vulgar test of reality, viz bodily fulfilment, is no longer needed by the mind for sraddha." (10: 409)

In antardarshi –

"The golden Kali four-armed & weaponed, destroying the Asuras; a young man rushes at & throws his arms around her in filial love not hatred; he is spared & lifted up & carried away in her arms no longer as a young man but as a boy. Symbolic of the process of conversion from the Asuro-Rakshasic mind to the divine balabhava by the embrace of Kali. The visitation of Kali seems to be intended to save him from his Asura environment now turned hostile to him as to Prahlada. Qy. [Query] Was it in this way that the legends of the Puranas were formed?" (10: 420)

**The Three Forms of Trikaldrishti**

"There are now three forms of trikaldrishti working, the telepathic which is extraordinarily accurate when not besieged by the telepathic overstress, the intuitional which acts but is rather blurred & indistinct & uncertain, the revelatory which is veiled and revealed only in the buddhi, therefore especially open to misinterpretation. At the same time with the diminution of the intellectual tapas, the daivya tapas manifests more & more & introduces often the most sudden & decisive movements in the object of the will, eg. Biren's fever expelled in less than an hour, the frequent cessation of disorder in the long-disordered washtap immediately on or soon after aishwarya, the repeated alteration by birds of their slow opposite or wheeling flight into a sudden & long-continued rush in the direction imposed. Still the atmosphere & habit of resistance still remains." (10: 422)

**The Unification of the Various Aspects of Brahmadarshana**

"Formerly the sense of the Lilamaya Krishna or Narayana used to blot out the Jiva and, also, it used to be isolated without the background & continent of the Sarva Brahman or the pervasive content of the Sarva Ananta Jnana Brahman, – it was divine Anandamaya personality concentrated in a single individual being. All the suspensions, relapses & retardations of the Brahmadarshana during the last few years have had for their object the removal of these & other defects and the development & harmonious unification of its various aspects, Saguna & Nirguna, Purusha-Prakriti, Ishwara-Shakti, Prajna-Hiranya-Virat, Sarva with Ananta, Sarva-Ananta with Jnana, Sarva-Ananta-Jnana with Ananda etc. The unification seems now to be approaching completion." (10: 432)

**Instances of Swift and Decisive Siddhi**

"Instances of swift & decisive siddhi are accumulating rapidly eg the rapid denouement of the Army crisis, the non-resistance of the Unionists in East Fife, the relaxation of the Ulster difficulty, the growth of the idea of Federal Home Rule, the South African solution, events in Bengal, tendencies in Pondicherry etc. Even in physical things the power increases, eg the stoppage of the disordered pipe twice in two minutes after it had been running persistently for three or four days & was at the moment in a violent state of disorder. Exact fulfilment also is now approaching the point of establishment." (10: 433)

**Liberation from Tamasic, Rajasic and Cosmic Doshas (Faults)**

"Even violent & prolonged pain as well as violent & prolonged discomfort are now capable of Ananda; but this siddhi has yet to be generalised. If generalised it will be the first effectuality of the physical mukti. The other liberations are from the three tamasic doshas, – weariness, sleep and physical depression; from the two rajasic, hunger & thirst, from the three cosmic, disease, death & physical limitation (eg gravitation etc). Of these only thirst is well advanced towards preparation of liberty, the others nearest being disease & physical depression which persist only from tamasic dhriti. Hunger has a less sure hold than in the average body. The rest are yet in full or almost full possession, except for the imperfect primary & secondary utthapana." (10: 437-38)

15 APRIL – 1 JUNE 1914

**The Truth in Falsehood and Error**

"Today the sense of the Ishwara is making itself felt in movements which were formerly dismissed as unwilled by Him or opposite to the siddhi, eg vanis of the physical mental world etc. The siddhi is seen in movements of asiddhi. For some time the sense of the parabhava of Srikrishna has been withdrawn & the darshana tends to form in the Narabhava, the human personality, in the lowest stage of Avidya; this was in order that [ ]* the Srikrishnadarshana might be established even in the lowest world of consciousness unenlightened or supported by the sense of the vidvan Deva above & around it. So also for some days the sense of the universal beauty in things has been withdrawn so that Srikrishna may be seen in all without the vision being dependent on the idea or vision of the Sarvasundara in all. So also He is being seen in the human Pishacha & for that purpose the realisation of the Immortal Being, the Ananda & the Love were separated & the buddha Bhava of the Pisacha in his coldest atrocities alone manifested. All these objects are being fulfilled today. The Truth in falsehood & error is becoming more & more visible." (10: 448-49)

* MS *there might be*

10 JUNE – 29 SEPTEMBER 1914

**The Use of Error in Truth Seeking**

"The use of error is to suggest or to maintain a truth of being which would otherwise be shut out by the limited precision of the truth of actuality. What we call truth is always an equivalence between a partial truth of fact & the perception in the human mind. If too rigidly insisted upon it is itself an error, – as if a tract of ground brilliantly lighted were to be taken for the whole earth & the vastnesses left in obscurity excluded as if they were non-existent. This rigidity is the ordinary method of truth-seekers. Necessary to the limited human mind, it yet prevents comprehensive vision. We deny or forego the infinities of Truth in order that we may securely grasp some of her fragments, – the broken bread of verity." (10: 505)

*Thought*

"Despise not, O thinker, the things that seem to thee negligible or the thoughts that seem to thee only childish. Thou mayst miss by that neglect the little stone upon which rests all this mighty universe." (10: 510)

**The Three Forms of Doubt**

"The doubt of good faith rests on the idea that this may be one of his deceptions by which he helps his purpose in the world, but deceives & breaks his instrument or satisfies his hopes only in a slight degree.

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

The doubt of time rests upon immediate disappointment & argues from that to eventual disappointment." (10: 511)

Script.

"However hopeless the outlook may seem in the Kriti, yet it is sure that the work will be done, but the intelligent Powers give too large a place to the immediate process. This stage is the tyranny of the gods and must be overcome." (10: 517)

Script.

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

—

See all forces as personalities in their action. That is Veda. See all personalities as the supreme Purusha, Krishna; that is Vedanta." (10: 520)

**The Struggle Between the Siddhi and the Powers of Limitation**

"The renewal of the struggle between the Siddhi and the powers of limitation has assumed a new aspect; it is no longer, fundamentally, a question of the extent of the siddhi, still less of its entire denial. That is now recognised on all hands to be impossible. It is a question of the rapidity, of the continuance or cessation of the method of gradual development and of the habit of relapse & intermission by which the gradation was farther retarded. There may be devious hopes that the fullness of the physical siddhi can be sufficiently retarded to be practically denied or that by this retardation & other obstacles the necessary time may be denied to the karmasiddhi or even its fulfilment negatived by untoward events which will render it impossible; but these are failing powers of negation. Only in the last adverse tendency is there yet any serious strength for anything but retardation." (10: 526)

**Application of Yogic Force to the Body**

"Therefore the Force is now being applied to the body. It has been proved that mental power can be applied to the modification of the lines of the figure or of particular parts of the body, to the hair etc; but the working has been slow, intermittent & except in one or two directions only partial in result. The features & the signs of age have defied the insistence of the Will. It has been proved also that secondary utthapana is possible in all parts of the body & that a certain amount of primary utthapana can be temporarily affirmed; but tertiary utthapana has been unable to emerge out of the pranic into the physical being & the other forms have been successfully attacked & thrown back into a state of weakness & arrested working. Arogya after reaching a certain point labours without making any definite general advance. At most there are signs of a slow, just perceptible progress." (10: 526-27)

*Aishwarya* –

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

2. Movement towards the arrangement of funds.

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

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

5. Progress towards peace between Greece & Turkey." (10: 528)

**A Lipi on Delight**

"…12. *It is egoism that obstructs delight*

13. *Desire is the badge of egoistic delight*

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

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

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

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

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

19. *It is the eternal fact of youth, the truth of delight, the joys of liberty that the eternal powers seek to effect.*" (10: 537)

*Krishnadarshana*

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

In the consciousness of the Ananda Brahman it is once again the first & second intensities of the perception of the Lilamaya in persons as in objects." (10: 538)

*Typical aishwarya*

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

The child first turned the corner, took two paces, then stopped dead under the influence of the aishwarya, uncertain for a time whether to go on or return. Then it drew back to the corner & stayed there fronting the shop. After a while one of the mats was blown on to the road by the wind, but this was not observed by the child, as its eyes were turned elsewhere. (Contributory circumstance created by pressure of Aishwarya on Prakriti). It finally turned the corner & went some way to the house then paused & turned again in the direction of the mats, but without observing them. It was seen that it would go into the house, not [to] the mats.

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

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

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

This demonstration, useless to the reason which has been convinced by thousands of successful experiments, was meant for some obscure elements in the physical brain and has had the result of extending the normal faith over the whole field of the Yoga and part of the Kriti –" (10: 539)

*Krishnadarshana*

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

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

The other gods – up to the present Surya, Varuna, Usha, Bhaga, Aryaman, Mitra, Aranyani are manifest in their forms & activities. They have now been followed rapidly by the others; Prithivi revealing herself as Aditi, Rudra manifest in the *chanda* form of all the gods etc. But these manifestations are not so close or so dominant as those of Indra, Agni & Vayu. It is the Vedic gods who so manifest. The others were known before. The gods of other systems also reveal themselves in a grand general unity & diversity with the Vedic & Puranic deities. All are manifestations of the one Vishnu who is Krishna & as Krishna, Rudra & Brahmá." (10: 565)

**The Meaning of the Affirmation of the Ishwara**

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

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

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

(3) The fulfilment involves the use of the involved process, because that alone expresses His freedom & mastery over Nature & that alone is equal to the accomplishment of the Work in one or even in two or three generations." (10: 567)

29-30 SEPTEMBER – 31 DECEMBER 1914

**Faith, Knowledge and Love**

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

=

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

Subsequently, it must be perceived how far that love implies for the Jiva fulfilment in this life of the desires & impulses implanted in him by the Iswara & of the ideas towards the realisation of which he is continually forced to strive." (10: 652)

**The Object of the Alteration of the Divine and the Human States**

"The truth is that there is an alternation of states, the divine & the human, the illumined and the partially obscure, where there is pale tejas, not ritam jyotih. This alternation tends towards the elimination of the mortal and obscure and the normalisation of the divine and luminous." (10: 659-60)

**The Removal of All Habit of Choice**

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

The Ishwara will choose through the Vijnana & work out through mind, prana & body obeying the Vijnana." (10: 666)

**The Three Kinds of Vijnana**

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

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

The third is pure vijnana & revelatory sakshaddarshana." (10: 687)

**The Element of Self-choice in the Tapas to be Exiled**

"The element of self-choice in the Tapas by the shadow of personality in the intellect has now to be exiled. Neither external action nor internal action is in the least to be determined by personal or intellectual choice. The Kavi in the Manishi has to give place to the pure Kavi dependent on the Ishwara, Krishna (Chaitanya, Sachchidananda)." (10: 696)

**The Nine Affirmations**

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

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

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

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

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

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

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

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

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

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

=

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

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

9. Time must be no longer a determinative, but only an instrumental factor in the siddhi. So with Space & Circumstance." (10: 702-03)

**Perception of the Utility of the Opposition**

"The exact utility of the opposition is now being settled to the perception both generally & in each case. At the same time the sensational revolt against Asiddhi is losing its force and giving way to serenity in front with Ananda behind. The emotional Ananda has long been gained, but it was besieged by the sensational nirananda. This is now in course of amelioration, although it has not yet disappeared." (10: 703)

**The Three Wills**

"The difficulty of the Tapas is to harmonise the universal, the Central & the individual Will. The universal is realised in the present & past progression. The central having realised itself in the past & present determines & prepares the future. The individual submits to the central and accepts its part in the preparation & determination. The difficulty is to do it consciously knowing its part in relation to the whole. To know its line of action, but not the results & their relation to the whole plan & result, is not sufficient." (10: 712-13)

**Laghima, Mahima and Utthapana**

"It is now clear that laghima & mahima are sufficiently developed to maintain secondary utthapana of any part of the body, for any time, if allowed by the defect of anima. The latter is stronger in some parts of the body, weaker in others. Hence the variations of the power of utthapana. Mahima & laghima are not yet strong enough for tertiary utthapana, ie utth. of the whole body raised from the earth." (10: 727)

**The Liberty of the Body in Ananda**

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

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

Unexpected pain usually used to surprise the body with the negation of ananda; now even unexpected pain comes as ananda, though to a less degree than watched or anticipated pain." (10: 728)

*Sharira.*

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

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

The sense of exhaustion after effort is being expelled from the physical consciousness." (10: 728)

*Rupa.*

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

1) to manifest form always out of an initial blur of material
2) to manifest forms of all kind of material
3) to manifest clear, crude form not stable.
4) to manifest stable crude, not clear
5) to manifest stable dense, not quite complete.
6) to manifest developed out of dense
7) to manifest unstable perfect forms
8) to stabilise perfect forms, not always complete.
9) to manifest variety of human forms, animals, landscapes, groups, scenes etc." (10: 736)

*Utthapana*

"Right leg, horizontal, crooked, lying on side, 1 hour. For the first 45 minutes defect of anima only occasional and quite ineffective; easy utthapana. During the last quarter of hour acute attack compelling momentary desistence. It was overcome in the end but not entirely. This is an unprecedented success, as this form was formerly the most difficult & could not be maintained for more than 20 minutes. The improvement is quite sudden, comes after a long discontinuance and shows,

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

2. That siddhis prepare effectively behind the veil.

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

4. That defect of anima is artificially maintained & ought long ago to have disappeared" (10: 740-41)

*Script*

"There is now a certain amount of confidence in vijnanamaya vak when it expresses trikaldrishti. There must be entire confidence in vijnanamaya vak, thought-perception, lipi, rupa, samadhi-experience, vani, all instruments of the vijnana; but first there must be an accurate interpretation of everything that presents itself to the mind. For that accuracy mind itself must cease to judge even in the slightest degree. It is vijnana that must perceive, represent, interpret, judge – the revelation, the inspiration, the intuition, the discrimination." (10: 743)

*Darshana*

"Anandam Jnanam Anantam Sarvam Brahma is now perfectly established everywhere. The object is no longer seen as other than That. The Anandam also carries with it the Nirguna Guni, the Impersonal Personality. But the sense of the Ishwara is still capable of drawing back into the super-conscious and being felt in the Brahman as its result rather than in itself. Definitely, it is now known & seen that the Ishwara is that from which the Brahman is born. Existence is the form of the Existent, Brahman is the mould of Parabrahman, & Parabrahman is Para Purusha. Purusha is the last word of the knowledge." (10: 757)

**A Date Fixed is the Object of Attack**

"The 18th given by trikaldrishti & script has been a day of beginnings of perfection for T[3], as predicted; in other respects, as often happens, it was a day of attack & denial. A date fixed is almost always the object of attack by the opposing forces, so as to prevent the conquest of Time. This conquest of Time is now one of the main objectives of the siddhi." (10: 757-58)

**The Energy of the Mind and the Energy of the Vijnana**

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

=

At present there is the *manomaya* freedom of the paramahansa with the balabhava & jadatwa of the will that selects. The instrument does its work by the impulsion of Prakriti in obedience to the Ishwara." (10: 763-64)

**The Nine Affirmations – Restated in Other Language**

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

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

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

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

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

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

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

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

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

=

It is the realisation of these nine affirmations which constitutes the active Siddhi. The rest is the condition of the active Siddhi." (10: 765-66)

* MS *Ishwari*

1 JANUARY – 27 FEBRUARY 1915

**Everything Seen as the Play of the Lilamaya Krishna**

"Everything being now seen as the play of the Lilamaya 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 Lilamaya with the Jiva that there is a defect, positive harmony proceeding by ignorance, uncertainty, some unfaith." (11: 779)

*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.

This bhava is becoming by a secondary motion more normal in the internal darshana –" (11: 783)

**The True Role of Obstructions and Oppositions**

"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." (11: 788-89)

**Sortilege, 5 January 1915**

"Any person must be able to trace his past, present and future." (11: 789)

( 229)

**The Action of Mahakali in the Nature**

"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." (11: 805)

**The Defect of Last Year's Siddhi**

"The defect of last year's siddhi was the survival of a Tapas & Tapatya which responded too eagerly to sakama suggestions from outside. For this reason it was necessary to obscure the siddhi in order to assure entire titiksha, udasinata and nati of all favourable or adverse results, pleasant or unpleasant experiences. Especially, the Ananda of success & failure, truth & falsehood has been secured against the constant denial opposed to them by this recoil." (11: 820)

22 APRIL – 26 AUGUST 1915

**Intensities of Krishna-Darshana**

"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" (11: 856)

**All Energies Felt to be in Oneself**

"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." (11: 861)

**Vaidyuta Ananda**

"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." (11: 868)

**Status of the Seven Affirmations**

"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." (11: 880)

*Daivi Prakriti*

"The daivi prakriti and the fundamental sraddha are founded firmly and the Mahakali energy has occupied the Mahasaraswati frame, covered the Maheshwari pratistha, assumed the Mahaluxmi colouring and made its fiercer working compatible with the *anandamaya samata*. This movement is not yet touched to the final perfection and the *ishwarabhava* and *sraddha* are still insufficient and fluctuate on the surface. But the former defect is likely to disappear during the month. The latter depends on the imperfection of the *vijnana* and will disappear as the Tapas increases in its effectiveness." (11: 883)

*Organised vijnana*

"Vijnana is organised in all its parts. Tapas, telepathy, trikaldrishti work together, but while telepathy is *brihat* and almost entirely and spontaneously *ritam*, trikaldrishti though always active, has often to wait for or acquire its *ritam* out of the mass of the possibilities. The *ritam* however plays a large part and grows continually. Tapas is effective sometimes as will-thought against resistance, sometimes as Chit-Tapas. It is not yet entirely chit-tapas and therefore not in possession of the *samrajya.*

*Samadhi* is still crude & unstable in the jagrat, and in the swapna still brief and often attacked by confusion and dislocation, but all the necessary elements are present and work more and more together." (11: 884)

**Freedom of Prana**

"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." (11: 891)

**Status of Krishnadarshana**

"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." (11: 901)

19 FEBRUARY – 20 MARCH 1916

February 1916

"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." (11: 909-10)

**Unification of Trikaldrishti and Tapas**

"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." (11: 910)

9 JANUARY – 14 FEBRUARY 1917

**The First Three Chatusthaya**

"*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." (11: 919)

**Proper Position of the Mental, Moral and Pranic Certainties**

"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 50º 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." (11: 937)

### The Laws of Primary Utthapana

"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." (11: 948)

* MS *standing*

**Discursory Vagabondage of the Mind Becoming Luminous**

"All thought (not trikaldrishti), even what was formerly the discursory 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." (11: 949)

Strong attack on the siddhi. Results

"(1) Violent reaction against primary utthapana, but the utthapana was forcefully depressed in the body, not abolished even in the physical prana; and revived and resumed work though with a wounded force.

(2) Reaction in arogya. One of the chronic rogas which was on the point of abolition, reasserted tendencies of recurrence, but with a minimum force producing very slight material results. Another which was being depressed, revived, but still with less force than in former reaffirmations.

(3) Temporary return of phantasy and ideal intellectuality in perceptive thought, quickly removed. A quite momentary touch in one or two of the vijnana instruments, immediately gone.

(4) A shadow upon the faith, ineffective in the faith of siddhi. Faith of karma is still immature and uncertain.

(5) Obstruction of the lipi, samadhi, rupasiddhi, only partially effective."

(11: 951-52)

15 FEBRUARY – 31 MARCH 1917

**The Three Ideal Planes**

"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." (11: 978-79)

**The Attack of the Old Against the New**

"At present the attack of the old against the new is the general feature of the sadhana. An attack in the first place on the siddhi of the third chatusthaya, obstruction and inefficiency, with the view of breaking down the recent gains of the first and second, and thus bring the system back to the poise of the old intellectual mentality of the limited human poise. While there is no definite breaking down, there is a certain success in restoring old touches of the asamata that had been expelled – touches of the asukham (predicted by lipi, "grief".)

=

The traigunya-siddhi is especially denied. Shama alone seems perfect; tapas and prakasha fall back into mental rajas & sattwa when there is an attempt to particularise their actions." (11: 980)

**Attacks on the Health During Samadhi**

"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." (11: 980-81)

15 AUGUST – 28 SEPTEMBER 1917

**Perfect Possession of Siddhi**

"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." (11: 1000)

**Ananda, Arogya and Saundarya**

"Orgiastic *kamananda* is becoming more frequent and progressing towards normality, although still dependent on *smarana* and liable to obstruction. Ambulatory ananda is developing very fast, stationary is beginning to make itself normal, the sedentary without regard to *asana* shows sign also of following suit. The necessity of tapas is disappearing, smarana alone is required, except when the obstruction tries to recover strength; the normal readiness of the physical system for the Ananda may be considered as established.

Arogya is still obstructed, subject to relapse and unable to make any large advance.

*Saundarya* is also obstructed. Only psychological *jauvana* has become almost normal, varying in force and age, but never now settling into *vârdhakya*." (11: 1006)

**Telepathy and Tapas ($T^2$)**

"The process of changing separated telepathy and tapas into united $T^2$ is being given a new turn. This is to give always the decisive event first as at once trikaldrishti and tapas, and attend afterwards to the movements which try to contradict the decreed and foreseen result and those which help with the aids and modifications of the opposing forces to bring it about. For the latter purpose it is being attempted to universalise the ideal light in the telepathies. The difficulty is always to distinguish the real finality from something that imitates it and to seize the right measure of the telepathies. The force of possession of the telepathies by the ideality is as yet insufficient, the interference of the mentality yet too frequent to allow of this invariable certainty." (11: 1008)

**Conversion of Pain into Ananda**

"Intense pain, other than burning, now often not only takes on the character of ananda but keeps it when prolonged. It is noticeable however that pointed, lancing pain is easier to deal with than the long-edged and the long-edged easier than the massed. Also the nervous is easier to transform than the gross physical produced by a physical object. The Nirananda element in certain forms of discomfort obstinately returns, even when their ananda has been frequently strong and complete in the type." (11: 1015)

**The Action of the Vedic 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." (11: 1016)

**Perfection of Ananda in Asiddhi**

"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." (11: 1018)

14-28 FEBRUARY 1918

**Knowledge First, Then Tapas**

"Vijnana thought is now inspirational and revelatory as well as intuitional, but chiefly in the intuitional form.

The rule is established that there shall be first knowledge, then tapas in accordance with the will, reversing the former order in which tapas came first and then it was questioned whether it should be fulfilled." (11: 1024)

**Tapas and Trikaldrishti Abandoned on the Mental Plane**

"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." (11: 1024)

3-27 MARCH 1918

**Mahakali and Mahasaraswati**

"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." (11: 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." (11: 1037)

20 APRIL – 20 MAY 1918

**The Accomplishment of Chandi Personality in Devibhava**

"A manifest change has been the accomplishment of the Chandi personality in the Devibhava of the Prakriti. This bhava is in its nature Mahasaraswati, the Aniruddha-shakti. It has for its base Maheshwari; it is strongly coloured with Mahaluxmi. This combination was finally expressed in a strong and long-permanent personality, perfect in equality, intense in bliss, full of universal love and *madhurya*, but deficient in *virya* and *shakti*, ῥαθυμος . The advent of the Chandi bhava, effected in accordance with lipi and other prediction on the 2d, stabilised and completed in rudra force on the 15th, since then undergoing modifications and vicissitudes, has brought the completion of the Devibhava, not yet altogether perfect, but firm fundamentally. It is Mahasaraswati personality with the Mahakali bhava; the Mahaluxmi colour, a hidden Maheswari base (*pratishtha*)." (11: 1038)

**Hashyam of the First Chatusthaya**

"The hasyam of the first chatusthaya is developing the attahasyam of Mahakali into which is to be taken the jnana-hasyam, sneha-hasyam and kautuka-hasyam of the three other powers. But with defect of perfect *sraddha swashaktyam*, of perfect samata in tapas and of perfect ishwarabhava, this cannot take possession of the temperament." (11: 1039)

**Developments in Lipi and Trikaldrishti**

"The development of the lipi and a certain development of the ideality – the sea-god in the ideality – is making itself common to bahirdarshi, antardarshi and swapna, but as yet with less force and ripeness of large action in the two last. In the jagrat there is an action of tapas which is at last quite freed from the personal element and perceives all its willings as actions of knowledge and has even begun to distinguish with a commencement of automatic fidelity those which will realise themselves from those which will remain as yet unfulfilled tendencies, impulses or intentions. What was formerly called the trikaldrishti was simply a telepathic stress which happened to come right, but had no sure principle or light of judgment and might easily turn to false stress. What is now coming, is an automatic fidelity to truth, a fidelity not of the telepathic stress in the intuitive intelligence, but of the intuitively revelatory judgment in the ideality. This is as yet very imperfect in its action and still involved in the intellectual telepathies." (11: 1040-41)

**Perception and the Sense of All Things as the Conscious Body of the Purushottama**

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

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु

followed by the sense of the Ishwara as the delight, *rasa*, in the flood of the being, अप्सु, the light of knowledge in the vijnana (sun) and mentality (moon), the word and the thought, the tapas. This led to the perception and sense of all substance of matter and consciousness, quality, force, thought, action etc as the Ishwara. Formerly these perceptions were of separate things (tattwas, elements) and temporary, though often of long duration, but now it is global, integral and steadfast. It rejects the remnants of the intellectual fragmentation and division which still come to deny its completeness." (11: 1041-42)

**Time to be Turned into an Instrument Rather Than an Obstacle**

"Tapas is now very strong; in the field of exercise the obstacle has no longer a genuine power of resistance, but only of persistence and this again persists only by a persistent recurrence which gives it after much difficulty the power for a time to reestablish itself rather than by a right of its own in the environment. This is even when the tapas is without knowledge of trikaldrishti. The movement has now begun which will turn Time from an obstacle with which the personal Tapas had to struggle into an instrument which the personal Tapas, become that of the transcendent will working upon the universal to modify it as well as through the universal, will use for the disposition of its results. This movement is as yet only initial; as it advances tapas and trikaldrishti will become entirely reconciled and identified. Trikaldrishti increases in frequency and has begun to carry with it the right perception of Time." (11: 1042)

**Removal of the Difficulties of the Physical**

"That this may be done so rapidly, the lethargy habit has to be abolished, as the lipi has predicted, that is, the demand of the physicality for cessation and intermission, its refusal to respond to the tapas and idea which was the real though hidden basis for the habit of long cessation and relapse which the sadhana has been struggling with and at last gradually eliminating, – recently quite rapidly, – during the last seven years. It is still strong in the physical sadhana; therefore there is there except in the Ananda, only a slow and laboured and intermittent progress, though in some directions still a steady progress, and in some respects only a defensive denial of farther active asiddhi relapse, in others a balance of relapse and reparation with a slight gain sometimes for the siddhi, sometimes for the asiddhi. It is in utthapana and saundarya that the asiddhi is strongest, in arogya the siddhi for the most part holds its own and even has had definite particular victories and advances; in Ananda it is hampered, but now on the verge of a general triumphant progress, even engaged in its actual inception." (11: 1045)

**Tapatya**

"Tapatya is being exiled steadily from the action of $T^2$. Tapatya is the straining to know and fulfil; it is not in itself desire, but the cause of desire in the prana and heart; desire being banished, tapatya has remained as an illegitimate prolongation and stress of what is received in the ideality, it is mental tapas, bringing false stress and falsification of values. Although not a cause of grief and disappointment like desire, it is a cause of false hope and false doubt and also of undue pravritti and undue nivritti of mental action and as a result of temperamental and physical action. It is being driven out by the establishment of the transcendent idea-will of which the universal tendencies and movements become the effective media and results. At first this tends to bring an excessive passivity of the instrumental Jiva, but this is a defect which is in the course of being remedied. Tapatya took up the communications of the idea will and personalised them into a mental effort, belief, hope in the instrumental Jiva. They have, where necessary, to be personalised but as part of the personality of the Ishwara creating in the Jiva ideal sraddha and pravritti." (11: 1047)

**A Defect Throughout the Ideality –**
**the Descent of the Vijnana into Mind**

"The defect that has to be got rid of throughout the ideality, is the descent of the vijnana into mind. This makes the intellect the receptive agency which creates a sort of receptive intellectual judgment, assent and denial, a cause of error and uncertainty. It prolongs the old defects, especially in $T^2$, the defect of taking (1) inactual possibilities, (2) actual tendencies and possibilities as definite trikaldrishti. The first is not frequent and has no imperative power, the second is still the chief cause of positive error, although it is less powerfully insistent than it was formerly. The removal of this defect begins today. It is prolonged by the *rhathumia*, the leaving things to take care of themselves instead of insisting by the ideal tapas upon perfection. It gives an undue force to the etheric resistance in the physicality and prevents the full liberation of the ideality to act largely and perfectly. When it is absent, there is an anandamaya certainty." (11: 1048)

**The Liberation of the Ideality**

"The liberation of the ideality is being effected by two movements;

(1) elimination of the intellectual response, involving a physical movement by which the thought ceases to descend into the area of the mental brain-stuff in the sukshma body environing the brain in the physical body and acts from the junction of the sukshma mind and the vijnana above the head, upon and above the sahasradala;

(2) substitution of the inspirational for the intuitional stuff in the ideality.

This has been done already in speech thought and ideation; it is still to be done in $T^2$, though there too it is done within certain limits. Rupasiddhi has begun today with a more ideal tapas, but as yet no definitive progress has been made in the forms. Rupasiddhi also has eight qualities to be perfected, – spontaneity, stability, vividness, rapidity, fluidity, completeness, variety, coherence, and a ninth, truth (ie, point, right relation, utility) corresponding to the "light" and "justice" in the lipi qualities." (11: 1048-49)

**The New Status of Physical Ananda**

"Physical ananda is once more active; the kama is overcoming the obstruction and it is developing a new movement which shows that even in the physical movements there is such a thing as the ideal and the mental action. That is to say, the ananda hitherto manifested even if in its origin supramental, was supported by the intelligent mind or at the best by the intuitive mind, while what is now manifesting is ideal delight in the body. That was mixed in its character, modified by the lower physical reaction, this is pure and sovereign and has taken up the physical reaction into the ideality; it is self-existent even when sahaituka. The sparsha only awakens, it does not produce it. A similar distinction is prefigured in the arogya but is not as yet practically defined." (11: 1049-50)

**All the Means of the Ideal Method Must be Anandamaya**

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

The inspirational ideality prevails more and more and has developed rapidly a higher revelatory substance, but the divergence has brought an unease and want of ananda into the mental system. This has been used as a discouragement to the intellectual thought when it comes because it creates a positive physical unease, but this use is contrary to the ideal method all whose means must be anandamaya. The ideality does not need the reactions of the old mental method to assist its progress; it can go on more rapidly and satisfactorily without them by its perception of truth and its own force to fulfil it." (11: 1052)

**Samadhi**

"Samadhi is now divided into two parts, the lighter forms in which the purusha is wakeful and ideality reigns, the deeper in which nidra reigns and the action is intellectual with much of the old incoherence. But now in this nidra the purusha is wakeful though in a swapnamaya fashion and the intellectuality is nearer to ideality and is sometimes idealised. It is on the point of conversion to the ideality. In this nidra kavya has suddenly made itself frequent." (11: 1053)

**May 10, 1918 – The Status of $T^2$**

"$T^2$ at present has to deal with the following component situation.

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

2. The next largest element is the intuitional perceptions which are real[ly] telepathic, but which the intellect tried to represent by overstress as definite trikaldrishti of future action. These are now putting on their ritam and have begun to figure as accurate intuitions of present tendency etc and immediate or closely subsequent future action. This telepathic trikaldrishti of the future, however, can only be definitive if approved by the higher revelatory or inspirational ideality. Moreover they are vague about time and not quite full in circumstance." (11: 1054)

**Intellectual Devatas Seek Their Own Idealisation**

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

The concession given to the intellectuality, led to a renewed intellectual interruption, but this has been very rapidly remedied, and it has served its turn in establishing a real will in the intellectual devatas in the environmental mind to seek for their own idealisation instead of resisting the idealisation of the adhar." (11: 1056)

**Traigunyasiddhi**

"Traigunyasiddhi. The intense Ananda of shama of the Mahasaraswati with the Maheswari basis and Mahaluxmi colour is now uniting itself with the strong tapas of the Mahakali bhava. A mediate equation has been arrived at, but the full Ananda of the ideal tapas is necessary before the final unification can be secure. It is notable that the Asamata now hardly even ventures to return except in touches of physical uneasiness, caused usually either by physical discomfort, eg, heat, lethargic pressure of tamas on the brain etc, or by psycho-physical discomfort of the attempt of intellect to mix still with the ideality or to accompany it. The latter is rapidly diminishing and is at best occasional." (11: 1070)

**May 15, 1918 – Script for the Week**

"Script, for the week

"Ideation to be fixed in the revelatory thought, the rest being taken up into it.

"$I^2$ to develop trikaldrishti powerfully and begin to strengthen powerfully the ideal tapas.

"Rupa to develop variety.

"Vishaya to press down the barrier.

"Kamananda to vindicate itself against vismriti and discontinuity

"Samadhi to begin to regularise itself.

"The struggle of the ideality with the roga to show its first decisive results of the novel order.

"The same in the saundarya and primary utthapana to be prepared." " (11: 1071)

**Kamananda – Conquest of Vismriti**

"Kamananda's conquest of vismriti seems to be proceeding by three movements. First, recurrence is being replaced by continuous sasmarana so that when the mind is not absorbed, the Ananda is immediately felt as a thing not recurring, but always present, though for the time being forgotten. This movement has gone very far, though it is not yet absolute. It is the overcoming of natural vismriti. There still remains the artificial vismriti brought about by absorbed concentration of the mind on its thoughts. This is being removed, first, by the mind not being absorbed, by the ideal faculty of a multiple attention, the thought being pursued, yet the Ananda remembered, secondly, by the Ananda becoming so strong as to force itself upon the mind and prevent the total absorption. Both these movements are only as yet initial and have not yet proceeded very far." (11: 1071)

**The Superior and the Inferior Ideality**

"…the superior ideality.. takes no account of the intellect, forestalls its action and eliminates its substances. The inferior ideality [is]* that which takes up the whole intellectual action and transforms it into vijnana; it is limited by what the intuitive intellect might have done; the superior takes up the inferior and is not limited by the possibilities of the intuitive mind. The inferior ideality does in its own right what the intuitive mind does by derivation from the inferior ideality, but the inferior ideality itself is only a selection from the greater range of the superior." (11:1072)

* MS *which*

**Combination of Forceful Will with Truth of Ideality**

"..tapas is now getting rapidly idealised and the false mental stress is being at last really eliminated without the force of tapas being diminished. For the difficulty till now was that the force, the rudra shakti, of the tapas always brought with it excitement of mental wish, tapatya or tapata, and overstress, while the elimination of these brought with it also an elimination of the rudra shakti. It is now becoming possible to combine forceful will, even rudra tapas, with truth of ideality." (11: 1074)

**Primary, Secondary and Tertiary Utthapana**

"Primary utthapana properly belongs to the vijnana, it is the full force of laghima, mahima, anima in the mind stuff and psychic prana so that the mind rejects all exhaustion, weariness, depression of force etc. When this extends to the prana upholding the body, that is primary utthapana in the physical being. Secondary utthapana is elimination of these reactions from the body so that the limbs and the whole body can take and maintain any position or begin and continue any movement for any length of time naturally and in its own right. Tertiary, is when gravitation is conquered." (11: 1075)

**The Element – A Limitation in Abhyasa**

"The element of time abhyasa has to be eliminated. That is to say while formerly the idea was to maintain the position as long as possible and increase the length of time during which the siddhi maintained itself against fatigue, until by this abhyasa it became self-existent, the idea now must be to establish the already self-existent power of the ideality in the body, so that the time makes no difference. This was done originally in the first movement of utthapana in Alipur jail and sometimes subsequently in the lower utthapana, but in the latter it could not be fixed, in the former it was fixed from the beginning, but towards the end a little impaired by contagion of asiddhi from the other positions." (11: 1075-76)

**Samadhi**

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

In swapna samadhi rupa was perfectly free in the chhayamaya and in the tejomaya with chhayamaya basis. Stability and prolonged continuity of action – some continuity there sometimes is – are wanting. Stability only occurs in faint and vague rupas.

Vishaya is developing." (11: 1077-78)

**The Superior Ideality**

"The superior ideality is beginning to take forcible possession of the inferior, that is to say to act within the limits set by it and in the style of its action, but independent of all reference to the old intellectual action and to the questioning of the intellect. That questioning still continues, but its doubts and its suggestions are disregarded, solved without reference to its difficulties and uncertainties. The inferior ideality respected them and leaned upon them. It was to a great extent a referee of the intellect, a substitute and an enlightener giving it the knowledge it required and could not itself compass. As a referee it solved its uncertainties; as a substitute it took up its action but carried it on in the manner of the ideality by revelation, inspiration, intuition, discrimination; as an enlightener it gave it knowledge beyond its scope, but not far beyond its scope. When it went far beyond its scope, it was more often by ideal suggestion than with an absolute authority." (11: 1078-79)

**The Unification of the First Three Chatusthayas**

"The first and second chatusthayas are now unified by the development of the traigunyasiddhi. Ananda of shama is combined with ananda of tapas, but tends to be modified and diminished by deficiency of ananda of tapas. This is preparatory to their complete unification.…

The second chatusthaya is now complete, but in parts it is deficient in force, awaiting farther development of the Kalibhava and this again dependent on farther development of the ideality, that is the unification of the first three chatusthayas. Shama now contains in itself no longer a relaxed, but a concentrated tapas and relaxed prakasha, tapas an involved prakasha and a basic shama. By the unification of the three chatusthayas there will be the perfect unification of the three gunas. This is in the temperament, but the play of jnana and $T^2$ will bring it about also in the mentality. In the vijnana they are always united. There will then remain the body, but there too the siddhi is being made ready." (11: 1079)

21 MAY – 1 JULY 1918

**Uplifted Working of $T^2$ and Ideation**

"$T^2$ and ideation are working on the physical level of the intellect. They are getting rid of the inspirational and intuitional substance which most lend themselves to the attack of unideal tapas and intellectual error, because their enlightenment is essentially a partial illumination intervening in an initial ignorance. All is being turned to substance of revelatory thought, for it is this that illumines largely and is in its nature a self sight that does not address itself at all to the initial ignorance of the intellect. Even in $T^2$ the conversion to revelatory thought is being rapidly led towards completeness." (11: 1083)

**The Truth of the Intimations of the Mental and Rajasic Planes**

"The intimations of the mental and rajasic planes like those of the physical are receiving their right measure of satyam and it is now seen that all have their truth, except certain speculations, as to present and past especially, which are the intuitions of what might have been and may possibly be as the result of past intentions and tendencies, but do not correspond to any actually accomplished event." (11: 1087-88)

**Abhyasa Becomes Not the Means But a Test of the Siddhi**

"…the object now is not, as before, to prolong the period of the asana which means only to postpone the return of the nir-utthapana, but to abolish the denial. This is being done by the will bringing in the nature of the vijnana into the body and abhyasa is now rather [ ]* a test than a means of the siddhi." (11: 1093)

* MS *than*

24 JUNE – 14 JULY 1919

**Perfection of Dasya**

"The dasya is now being perfected and made vivid; first, the dasya of the worker and instrument is made complete and perfect. To that is added the dasya of the power, dasi iswari; the difficulty was the insufficiency of the aishwarya and consequently of the sense of the Ishwari, but now the relative and progressive aishwarya is for the time being accepted. The dasya to the Guru is also added and is uniting with these forms. The dasya in the relations of friend (raised to brother, bandhu), vatsalya, father etc are being prepared for perfection and unity in the madhura. All has to be taken up into the madhura. This movement can only be perfect when the sense of the presence of the Ishwara is allowed to be *nitya* in its directness and vividness. At present the Ishwara still acts from behind the Shakti." (11: 1100)

**Trikaldrishti of the Past**

"It is notable that there has not been in the past nor is there now any attempt, except for fragmentary illuminations, to develop trikaldrishti of the past. This is partly due to the nature of the adhara in which the mind has always been concentrated on the present and the future, and subjected to a deficient memory from which past events have quickly faded. In part it is due to the mentality of the age which has taken in the adhara an extreme form, except that this individual mind goes back readily to a far past in which the future was prefigured." (11: 1101)

**Source of Disease Psychical, not Physical**

"The attack of the rogas of cold, cough, eye-disease are now attempting to materialise in the night, taking advantage of the slightest exposure, because then owing to sleep the tapas is not active and the prana is more vulnerable. This night owing partly to previous tapas the attack was neither so successful nor so forcible. Eye disease is now operating in the sukshma showing there its symptoms and trying to impress them on the physical body by the sraddha in the disease; it is combated by tapas and by sraddha in arogya and is not so far successful except very superficial[ly], and this slight superficial result is now more easily removed by tapas as soon as the body rises. It is now quite evident that the source of disease is psychical, not physical; it is due to failure of tapas, idea of ill-health, weakness of the prana-shakti, faith in ill-health in the physical body. Faith with knowledge from the ideality is now powerful to combat it, though not yet entirely to eliminate; for the body is still subject to the mental suggestions from the outside forces." (11: 1106-07)

**Tertiary Dasya**

"Tertiary dasya is now becoming very intense in its power; there is little questioning as to what should or should not be thought, done or spoken, but only the force compelling the thought, act or speech and its acceptance by the yantra. This is strongest in action, weakest in speech, because speech has always been for a long time past spoken mostly without reflection or thought from the speech centre and not the thought centre, the latter only cooperating sometimes or in a vague fashion, but only recently has there been some beginning of the idealised speech." (11: 1112)

"Indications of fresh initiations of progress in the morning. The dasya is now rapidly growing in intensity; perfect tertiary dasya of thought is coming with the growth of the highest logistic ideality. Primary dasya has long since been taken up [ ]* into the secondary, the Jiva into the Jiva-Prakriti (primary dasya is when the jiva acts consciously in obedience to the prakriti as the executrix of the Ishwara or to the Ishwara acting through the varying forces of the prakriti or those which she guides or drives as an imperative force). The secondary dasya in which the Prakriti uses the instrument and itself obeys the Ishwara, but guided as if from behind a veil and more immediately using her own forces for the satisfaction of his ganas, the devatas, is now coming to a

* MS *or*

close; it is being taken up into the tertiary dasya. This is now an action of the gnostic devatas in the Prakriti with the sense of the Ishwara immediately behind them; but the Ishwara also begins again to be directly manifest in the guidance and the Person. This is growing; meanwhile the Prakriti is unifying with the Purusha and the Ishwara directly or through the Deva-shaktis driving the instrument with an absolute and immediately and intensely felt decisiveness of control as if it were being pushed by him with his hand upon it and it vibrated with the ananda of the touch and the driving. This is in thought and still more vividly in action. Some shadow of the old dasyas persist in a subordinate sensation." (11: 1112-13)

**$T^2$ (Trikaldrishti, Telepathy)**

"The process of filling in the $T^2$ with the light of the highest logistic ideality has now begun to move forward again with rapidity, the general thought being already totally enlightened. All this is still in the secondary ideality suffused with the light of the tertiary gnosis. Certitude in trikaldrishti is now being enforced; the telepathies that give the wrong stresses are being enlightened in those stresses, they are being turned into the truth of idea-forces of being, each with its own provisional certitude. This is one part of the process of transmutation. The other is to fix the right proportions, no longer in the intuitivity as was done before, but in the light of the true ideality and increasingly of the highest logistic gnosis, and to multiply the perceptions of the idea force

which is destined to immediate or subsequent effectuation. A general idea of the time is growing. Place and circumstance as yet are only hinted or seen but with incertitude in the intuitive mind. This process already applied to prevision in the sadhana is now being applied to seen objects and their movements in the immediate vicinity. Distant sight is still in the imperfect telepathic condition, as also telepathy of thought (very fragmentary) and mental movements, the latter often vivid, abundant and accurate. Perception of the physical forces and sadhana is still subject to great incertitudes, as also that of distant eventuality." (11: 1113)

**Lowering of Consciousness at Night**

"At night rupa in samadhi accompanied by shabda, sparsha and shabda speech. Shabda speech also in antardarshi. Until now night brought back the consciousness to a lower level, but this habit of the physical being is now being attacked; it is not yet overcome, but the force of the habit is diminished. Roga also recurred at night, but this time it was attacked with great force by the gnostic tapas and overcome; – cough and sensation though not actuality of catarrh. These things however still besiege in the subtle molecular body." (11: 1114)

15 – 26 JULY 1919

**Everything in the Lower Order has its Justification in the Higher Order**

"July 16th Wednesday

Today is to be a hollow between two waves; there is a siege of the system by the external mind armed with all that has been cast out; but this comes now no longer in the shape of the old intellectual mind, but a semi-idealised intuivity translating into mental and physical terms all the rejected suggestions of the partial ideality which supports the lower order of things, drawing from a perversion of ideal intuitions their justification. For everything in the lower order has its justification in a truth of gnosis expressing something in the Infinite." (11: 1126)

**An Attack of the Environing Intellectual Powers**

"The depressed lowness of the system has given occasion for another and furious attack of the environing intellectual powers, with a forced physically mental asamata in outworks of the system, vibrations not belonging to the system, but imposed from outside, also asraddha not in the Ishwara, but in the siddhi of the ideality. This has been expelled by a resort to rudra tapas of rajasic anger in the Shakti. Both the relapse and this resort have been recently predicted in the trik. and the lipi, the latter almost daily in an insistent lipi. The result has been unexpectedly a momentarily complete conversion of the physical mentality into the ideal form[,] the very siddhi obstinately obstructed for the last several days." (11: 1127)

**Subtle Sparshas**

"Sparsha is now abundant in the three things formerly gained by the sadhana, touch of subtle water and fire, touch of light things, eg insects, thread, wind, – both of these strong, vivid, materialised, effective on the physical body, and other touches not materialised, but having a certain physical result of sensation; subtle in intent, sthula in result, but not with the full density. Some of these sparshas are however on the verge of materialisation. All this action was formerly regarded as an inferior insufficiency by the intellectual impatience, but is now accepted as a stage towards the full sparsha. The old drishya of the pranic ether is also resuming its plenty. The çravana seems to be awaiting the silence of the night for its manifestation; but the sthula hearing is becoming exceedingly acute and comprehensive and there is a hint of sukshma sound behind its abundance." (11: 1136)

**Increased Effectivity of Tapas in Dealing with Roga**

"Yesterday there was a violent attack of roga trying to materialise itself in digestive disturbance leading to nausea. This was cast out by the tapas after some fifteen minutes or more; it left a slight transient residue, followed by a strong health state. This morning the attack was of the diarrhoeic tendency, with all its concomitants of jalamaya, agnimaya, vayumaya disturbance. The revelatory tapas was applied to correct the sanskaras of the bodily mind and very rapidly the attack was overcome without its ordinary reaction of constipation. Some slight recurrent residue of tendency remains, but not enough to trouble the system. There is a great increase of tapas supremacy in the dealing with roga. If it can be extended to the digestive perversion and the central weakness, the Arogya will have its first complete basis." (11: 1139-40)

**Siddhi Moving Towards a System of Complete Affirmation**

"The siddhi is now moving towards a system of complete affirmation; all thought and perception, no matter what the source or medium, is admitted as having some kind of justification in force and being and the exact nature of the justification is being immediately assigned and made as precise as possible. In this process intuitive mental thought is allowed, but idealised in the mentality, since so only can it get its proper proportions. This has always been the theory of the sadhana; it has been preparing and repeatedly insisted on for a long time, but only now by this removal of the too trenchant intellectual distinction between satyam and asatyam is it becoming entirely possible. This completion is necessary for the manifestation of the hermetic gnosis; the logistic is a limiting gnosis, the hermetic an entirely comprehensive ideality. $T^2$ cannot be perfect, but only relatively perfect in the logistic gnosis." (11: 1143)

**A Struggle Between the Old and the New Ideality**

"There is now a struggle between two kinds of ideality, the old ideality which depends upon the existent actuality, illumines it, goes a little beyond it but from it, returns to it, acquiesces temporarily in its decisions, and a new greater pragmatic ideality which takes the present actuality as a passing [circumstance],* claims to go altogether beyond it, to create with a certain large freedom according to the Will and looks even beyond to the omnipotence of the Self and its will, [to] determine as well as see the future. It is over the relapse to the mentalised intuitive ideality that the question is being fought out, for it is the mental intuitivity and the intuitive ideality which illumines it into a lower gnosis which either temporarily support or resignedly acquiesce in the relapse as a part of the still existent law of the rhythm of the sadhana. The greater ideality aims at eliminating the rhythm of rapid progression and sudden relapse. It proposes to do everything from above, by the ideality, in the ideality, the gnosis working out itself, *âtmani âtmânam âtmanâ*." (11: 1145)

* MS *circumstances*

27 JULY – 13 AUGUST 1919

**The Three Conflicting Principles at Work After a Relapse**

"When the relapse brings back to a former state, there are always three conflicting principles at work, the habit of rebuilding laboriously what was broken down, the method of remanifesting rapidly the past siddhis by a rapid repetition of some of the steps by which it had been formed, the immediate remanifestation with fresh progress. The second tends to prevail, but less in the undeveloped siddhis; the third is only in its infancy." (11: 1150-51)

**The Highest Logistic Gnosis**

"The highest logistic gnosis is now finally taking up the mentality. At first in intuitive revelatory, then in intuitive inspired revelatory and inspired revelatory, then in full revelatory in the three orders, it invaded all the thought-activities and holds them firmly; even the lapses are full of the revelatory sense and light. The next step is to turn this idealised mentality into the full and true highest logistic gnosis. This is being partly done, but mainly in thought speech and perception; not yet in $T^2$." (11: 1152)

**$T^2$ – Still a Difficulty**

"$T^2$ is still a difficulty. The main difficulty is the persistence of the recurring tendency to take strong actual possibility for final actuality. This defect is absent when there is no attempt to get the absolute decision; then all is actual possibility relieved by relative certainties. But the attempt at decisive trikaldrishti tapas brings in the hasty and wrong overstresses which mix with, interfere with, replace the true decisions. Decision is often of the inspired gnostic kind which is a strong tapas of perception often fulfilled, but liable to be overborne by a greater power. At the same time the absolute revelatory action often intervenes, but is mixed with intuitive seeing of relatively decisive gnostic intuitions and these forceful inspirations of a pragmatic almost absolute certitude. The absolute revelatory action is of the logistis, certain therefore of the moment, but with a background of still greater unperceived possibility which may reverse the natural effect of the decision." (11: 1153)

August. Balance of Progress.

"*First Chatusthaya.* The first chatusthaya has been fortified by the stable founding and permanence of the full *hasya*. Asamata of asatya has now little or no force; its incidence is, if not quite deleted, yet ineffective. Asamata of asiddhi is passing, occasional, fragmentary and corrected without difficulty. Once the delight of failure is put in its right place, as an *anandamaya* perception of passing circumstance and step of the siddhi free from tamasic acquiescence, the last remnants of asamata can be abolished. Affection is the only thing that brings in a touch of the fear of amangala, but this is now a slight external suggestion.

*Second Chatusthaya.* Complete except for the divine hâsya, aishwarya and the full sraddhâ in the swaçakti; these defects are due to the insufficiency of force in the *devi-bhâva*. Tejas, balam, mahattwam, pravritti of the elements are there, but not steady and equal in their action.

*Third Chatusthaya.* Gnana is in itself perfect in revelatory gnosis, capable even of the hermetic gnosis, but is held back and descends so as not to outstrip too much the $T^2$. $T^2$ is advancing to the revelatory power. It is already preparing

its final freedom from mentality, normally gnostic and drishtimaya, but burdened with the persistent recurrence of the intervening old mental deficiencies or lower forms of the gnosis. Samadhi fluctuates, sometimes ideal, vigorous, abundant, then again for days together overpowered by nidra. In nidra dream is usually almost coherent, sometimes quite coherent, sometimes fantastic in coherence, sometimes orderly; when the ideality is active or presses on the system, dream-vision comes or dream is changed into vision. Vishaya has established itself in gandha and rasa, often perfect, intense, distinct and of a certain variety, but is often rendered rare by the obstruction. Sparsha is strong in the established sthula touches, often intense in sukshma or sthula-sukshma touch on the sukshma or sthula body, even in the half sthula or just sthula touches, but the full and free materialisation is still obstructed; this part of the old barrier, its last strong fencing has not yet fallen. Sravana comes with strength or persistence only in the old symbolic sounds, cricket, ticking, bells, thunder etc; the rest has failed to materialise. Drishya is limited to an occasional

elementary vision of the pranic akasha and its simplest forms. There is no sign of progression. Rupa fluctuates; for some days it has failed in frequency and made no progress.

*Fourth Chatusthaya*. Kamananda has established the prevailing tendency of continuity, can in response to smarana and tapas overcome all the obstacles of oblivion, except sleep and long absorption; but none of its deficiencies has undergone a final elimination. Tivra is strong, but intermittent, raudra firmly established in all touches up to an indefinite degree of the violence of the sparsha, but is sometimes momentarily overcome by sudden unexpected contacts. There is no insistence on vishaya which is generally established subject to certain remnants of discomfort or insipidity, nor on vaidyuta, which can however be brought by *satapas smarana*. Arogya is strong in tapas in all but the two central rogas, which are still insistent in obstruction and relapse; the rest the tapas, if allowed to act, can hold back or cast out the fragments with more or less appearance or reality of difficulty. Saundarya is established in bhava,

but fluctuates in intensity and varies in character; physically there is no advance except in one circumstance. Utthapana is stationary or rather in a state of inhibition.

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

*Sixth Chatusthaya.* Fundamental Brahma darshana complete in the Ananda vijnana, sometimes descends towards the mentality to effect a better fusion of ahaituka, prema, kama, vijnana and shuddha ananda. Brahma sight is full of the Purusha, but only sometimes contains the Ishwara seeing.

*Seventh Chatusthaya.* Suddhi is practically complete except for the body and the vijnana; essential mukti complete, but not the mukti of the Nature, as in the physical being and its most physical mentality, recurrence of tamas and

something of rajas and sattwa are still visible. Bhukti is almost complete. These completenesses are fundamental, not a completeness of degree or of content. Siddhi is practically perfect in the first, moving towards final perfection in the second, striving towards completeness and a kind of perfection in the third, initial only in the fourth and for the most obstructed and subject to relapse, busy only with the personal foundation in the fifth, large in the sixth, but not full in its contents or complete in its combination.

Programme

I. Hasya to be fixed in the final perfection.

II. çraddha to be completed, daivi prakriti brought to perfection.

III. Ideality to be firmly raised in $T^2$ to the revelatory logistic power and to look upward to the hermetic gnosis in all its thought activities. Samadhi to overcome nidra. Vishaya to be completed in its element[s], jagrat rupa delivered from its barrier of obstruction.

IV. Kamananda to acquire continuity, overcome its obstacles and bring in the other anandas. Health to increase its tapas and, if possible, found the two central arogyas. The development of the two other physical siddhis is not likely to come as yet to perfection, but the final battle may begin with the physical obstruction.

V. Kali to idealise and fix herself in the gnosis and Krishna to fix himself as the visible Ishwara in the Ananda. Karma to extend its force of perfection in the personal working and its power on outward eventuality. Kama to complete its personal basis in the subjectivity.

VI. Ishwara darshana to take up the perfected Brahma vision.

VII. Perfection in the first two, initial perfection in the third and sixth, preparation of completion in the other chatusthayas." (11: 1154-57)

**An Attack of Roga on the Eye**

**August 2**

"An attack of roga on the eye. Twice materialised and momentarily healed first by intuitive, then by inspirational Tapas of the revelatory kind, it managed to hold by a disposition to and some actual watering, but no effusion. The arogya tapas prevailed over the roga which for the most part lived only in suggestions in the subtle physicality which could not materialise in but only affected the sthula. There was some physical sense or initiation of all the symptoms, but not their physical actuality." (11: 1159)

**August 10**

"The eye attack has succumbed to the gnostic Tapas. This struggle has founded the true basis of ideal Arogya and of the whole physical siddhi. The gnostic method is being applied initially to all the members of the sharira; but the whole bodily consciousness has to be converted before it can make rapid headway. K.A has been well founded in the ideal form and is taking over into that form all its previous siddhis. Its obstacles are still mechanical discontinuity (almost destroyed, except as a result of long discontinuity[)], laxity of the system, oblivion by absorption, sleep. The positive dark veil of oblivion has been destroyed by light of gnosis; only the mechanical oblivion survives its disappearance." (11: 1165)

14 AUGUST – 24 SEPTEMBER 1919

**All Work of Progress to be done from the Highest**

"$T^2$ is now increasingly correct within the logistic limits. But there is the old defect of descending, now not into the mind, but to the lower border intensities open to mental suggestions, for the transformation. All work of progress should be done from the highest attained siddhi, the high lifting up the low, not the low working towards the higher siddhi. This has indeed begun and is even established in the subjectivity but not with a pure and perfect action." (11: 1170)

1 MARCH – 10 APRIL 1920

**Yoga Diary. 1920 March.**

"The Yoga has been brought up during the last month to effectivity of vijnana. This vijnana is that of the lowest total stage of the triple ideal supermind, the domain of the luminous reason. First, there was the disappearance of the old intellectual into the intuitive mind and buddhi, and not only the thought-being, but the whole being including the consciousness in the body, the physical Ananda was brought up finally into this form, to the total exclusion of the old buddhi, sense and bodily consciousness. Here sattwa of the mind was changed into semi-luminous prakasha and jyoti of the mental intuition, inspiration and revelation, rajas into stress of tapasic will and impulse, tamas into a passive or a heavy shama. Tamas alone preserves in the more physical part of the being something of its old inertia and darkness, not entirely changed into passivity with involved or quiescent prakasha and tapas. This tamas is the cause of the persistence of the physical and other asiddhi." (11: 1200)

**Sraddha**

"Sraddha is complete, except for an element of besieging doubt about sharira and karma, amounting more to the perception of a possibility of limitation than to denial of the siddhi. There is however some element of doubt as to whether all may not be cut short by death of the body." (11: 1220)

**Mentalised Physical Tamas**

"The siege of the mentalised physical tamas is exceedingly violent in its obstructive obstinacy, the siddhi proceeds in a few outbreaks in the midst of this tamas, and it is only yesterday that the Tapas has turned with an equal determination to get rid of the physical disability. The atmosphere of the physical mind is no longer allowed to give for long a sanction to it; but it still holds strongly to the atmosphere of the physical and to some extent of the psychic prana, and this effects a siege and retardation of the siddhi. Each day there is some decisive progress." (11: 1222)

7 – 26 JUNE 1920

**June 7. Status of Sadhana**

"The discontinuation of the record for about two months marks a time when the Yoga was slowly proceeding against a strong obstruction in the physical consciousness. At no time did this obstruction amount to a gap in the process of the Yoga, a complete discontinuity (of more than hours) or a relapse in the old manner. It was not an arrest, but a retardation of the rate of the progress, and due principally to the necessity of an assimilation of steps rapidly taken, a dealing with intellectual remnants and an action on the last serious assault of the unrepentant and unconvinced environing opposition. There was a quickening at the end of May and the first six days of June has each been marked by a great particular step in advance; today there is a rapid but sure general advance, the result of the more or less covert or impeded work of April–May and its weakening of the obstacles."(11: 1225)

**Tertiary Dasya – Two Kinds of it**

"The tertiary *dasya* has replaced the earlier stages, but it is of two kinds, *dasya* to the *ganas* moving the Prakriti, and *dasya* to the Ishwara controlling, moving and embodying himself in the Shakti. The *çraddha* in the Bhagavan is complete and in the power of the Shakti to the extent of the will to accomplish of the Ishwara. The personal Shakti is felt to be insufficient, but it is becoming one with the sufficient universal Shakti. Faith in the *sharira* and *karma* is qualified only by the doubt as to the prolongation of the life and the extent of the *karma*. The first is only a strong external suggestion getting its strength from the abnormal persistence of the digestive roga; the second is a real restriction of the çraddha, but it is rather questioning now than negative. The *ishwaribhava* is still qualified in intensity and fullness." (11: 1226)

DECEMBER 1926 – 6 JANUARY 1927

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

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

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

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

═

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

═

If founded, all the remnants of the old illnesses and pains and bad habits of the body will disappear altogether and no new ones will be possible." (11: 1245)

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

═

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

═

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

—

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

—

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

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

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

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

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

—

Today. The difficulty finishes today. The rest afterwards.

—

Get rid of the representative. The higher power can do its work." (11: 1246-47)

Monday [*3 January 1927*]

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

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

—

The supreme Power is taking up all the movements. It will turn them into the Truth. No effort is needed, no aid from the mind or any of the instruments; even the individual consent is no longer needed." (11: 1247)

Thursday. Jan 6.

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

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

═

For her peace and surrender." (11: 1248)

7 JANUARY– 1 FEBRUARY 1927

Friday Jan 14th

"Telepathic $T^2$ has already developed. The Tapasic is preparing to develop. All will be done in spite of all the obstruction and all the difficulties.

—

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

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

═

For this body the evidence is tomorrow; for hers it is veiled and will only appear day after tomorrow." (11: 1252)

**The Adverse Movement**

"The adverse movement continues. Especially $T^2$ and $T^3$ seem petty in their achievement and full of error and incertitude. It is doubted whether gnosis is at all manifested or anything but a mixed mind and supermind with at most a few true supramental movements." (11: 1259)

—

"Again a strong attack and confusion in the morning. Attempt of the chaos of the mind movements to reestablish its reign under pretence of transforming finally the supramentality into gnosis." (11: 1260)

**A Great Revival**

"Today a great revival. A vertiginous rapidity of progress in many directions. The attack of obscurity, resistance of the universal inconscience, refusal of the universal inertia, obstruction and conservatism of the material negation are beginning to lessen and even where they persist and intervene, cannot resist the progress. The past effects may still continue for a time, the future is not theirs. The four Powers that resisted now appear more clearly, – the Dragon of the nether foundations who preserves the old Law intact till the will of the Supreme is manifested, the Sphinx of the eternal questioning, the Night of the eternal negation, the Rock (stone Purusha, inert Shiva) of the eternal inertia. Still they are there, but a first victory has been assured against them." (11: 1261)

—

"Saturday. Jan. 29th

The opposition of the Four Matter Powers is being wrought into assent; but the process has necessar[il]y slowed down the action which tends often to flicker down into quiescence." (11: 1262)

7 – 22 APRIL 1927

**The Four Conditions of the Rapid and Decisive Change**

"April 7. 1927 Thursday

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

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

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

—

Entire passivity first, a passive surrender.

Entire equanimity next, an absolute samata.

An entire and harmonised strength of the divine nature.

An entire faith in the Supreme and his Divine Power, in the process and the result of the process. These are the four conditions of the rapid and decisive change." (11: 1265)

April 8th Friday

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

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

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

Third, the gnostic Power in the body for the transformation of the body."

(11: 1265)

April 9th Saturday.

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

Equanimity is moving towards automatic completeness but is still imperfect.

Faith is limited and poor.

Strength is there, but neither harmonised nor complete." (11: 1266)

—

"April 10th . The equanimity is almost entire.

Faith has greatly increased, but is not absolute.

Strength is harmonised and in a way completed, but in a form that is still mediocre." (11: 1266)

—

"April 12th. A still more perfect equanimity.

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

Strength confirmed, but vague and formless.

Passivity complete." (11: 1267)

April 18th.

"All the movements are being reduced to gnosis, first those that were intellectual.

Remarkable movements of tapasic T3.

Samadhi and Drishya continue to develop.

The rest are maintained but not in progress.

═

Passivity, surrender, faith, strength are constantly growing more perfect and harmonious with each other.

═

The third chatusthaya must be and will be rapidly completed and perfected.

The fourth must be finally undertaken before the end of the month.

The fifth, sixth and seventh will progress with the progress of the third and fourth chatushtayas." (11: 1269)

April 19th to 21st.

"Three days strong obstruction.

Perfect founding of sukham and hasyam along with calm and samata.

Firm founding of the virya and shakti along with the daivi prakriti and sraddha.

These foundations seem now to be integral siddhis. Both are being tested but resist attack. Only the deha-shakti is seriously overcome at times, but this is due to the defect of utthapana and belongs less to the second than the fourth [chatusthaya]." (11: 1269-70)

April 22d

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

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

Supreme supermind has also commenced its integral foundation." (11: 1270)

October 24th. 1927

"A day of great and rapid progress. The supreme supermind forms have begun to be normalised and taken up by the gnosis. $T^2$ has made some, although still a hampered progress. $T^3$ is now normal. Telepathies are becoming automatic but still need for their manifestation a slight *sanyama*. Ananda (*shârîra*) rapidly progresses. Samadhi has made some advance.

═

Today the gnosticised supreme supermind even to its highest forms will become normal.(1)

There will be the beginning of the promised progress in all the vishayas.(2)

Samadhi will break its barriers.(3)

Ahaituka Ananda within the body will be definitely founded.(4)" (11: 1271)

"(1) Fulfilled to a certain degree.* But neither the gnosticity nor the normality are at all complete, rather they are in this field only initial.

(2) A meagre fulfilment; just the beginning in each if it is maintained, but hitherto the development of the vishayas has always been dropped after a brief movement

(3) Fulfilled but not completely. The obstruction is still there.

(4) Uncertain; it seems to have begun, but it is not clear that it is definitely founded." (11: 1271)

** The fulfilment of the above predictions was written afterwards in a different ink. The numbers after the items of the programme were added when their fulfilment was recorded. – Ed.*

Oct 31. 1927

"Today $T^2$ (anishwara) has acquired the supramental and gnostic character. Not that all movements have entirely eliminated the mental element, but all are supramental or supramentalised or else even (now to some extent) gnostic overmind. Infallible $T^2$ is beginning more freely to emerge.

Iswara consciousness is growing both below and above and Ishwara $T^2$ is beginning.

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

Ananda is taking possession and becomes automatic, needing only memory or a little attention to act at once. All vision, hearing, smell, taste, touch is now anandamaya; even all that is seen, heard, sensed is beginning to be felt as full of ananda and even as if made of Ananda. Sahaituka Ananda of all except event is now automatic. Ahaituka Ananda within the body shows signs of reaching the same state, but has not quite reached it. This is the only physical siddhi that promises to be soon initially complete; for arogya is still hampered by obstinate minute fragments of illness." (11: 1273)

Psychological Notes

"A butterfly comes flying over the garden, past a pepegach and two flowertrees which grow side by side. Ordinarily it will be attracted to one of these three objects of desire. It flies past without noticing them, reaches the wall in a straight flight, then contrary to all expectation turns suddenly back, turns aside while flying over the right-hand flowertree to dally for two seconds with another butterfly, then flies off through the pepegach. What dictated its return and departure?

First; it did not notice the flowertree because its mind was fixed on some more distant object present to its instinctive memory, but by a law of the mind it received subconsciously the impression of the scent from the flowers. By the time it reached the wall this came up to the supraliminal mind as a vague but powerful sense of something missed and attractive on the way. Working through

the vital instincts & cravings by vital impulse which dominantly determines the movements of the insect, this sense immediately enforced a backward flight. If the other butterfly had not intervened, it is possible that at the second contact with the scent of the flowers, the vague sense would have identified itself, consciously or subconsciously, with a definite supraliminal expression & the descent on the flowers would have been determined, but the diversion once made, the vagueness not only remained, but the impression was half obliterated and only the idea of return to something in the distance remained. This, however, was strong enough to divert the insect from its fellow, especially as the latter was concerned with the flowers and did not respond to the advances made. Hence the farther pursuit of the flight backward." (11: 1283-84)

SORTILEGES OF MAY AND JUNE 1912

**20th May. 1912. Sortileges**

"Note. The chief difficulties now experienced are the habit of judging by past experience and association (स्मार्तः) and that of judging by present indications (वार्तमानिकः) and the insufficient power of judging by inner vision directly straight on the vishaya. This again is due to the insufficient realisation of the jnanam Brahma, anekadarshi ekam." (11: 1285)

UNDATED NOTES, c. NOVEMBER 1912

Laws of the Future Yoga – Suddhata

"1. Anarambha –

No effort must be made, no struggle to overcome difficulties, but the act must be allowed to work & pass unquestioned, unhindered, unaided. (कर्मणि अकर्म)

2. Nirapeksha –

Nothing must be looked on as a belonging (अपरिग्रहः) or as a thing to be gained or lost, but all as things sent and taken away for ananda. There must be no attempt to get anything or keep anything; nor must any object be held in view. The vijnana must understand why a particular thing is done or is being prepared, what it is, when & how it will develop, but not in any way allow its knowledge to influence the heart or the action.

3. Saucha.

There must be no desire, no repining, no rejecting (यदृच्छालाभसन्तोषः), no idea of dwandwa (पापपुण्यमानापमानप्रियाप्रियविवर्जनम्)

4. Sattwasthiti.

There must be a clear instinctive intelligence of the truth about everything due to vishuddhi & prakash – freedom from mental or moral tamas – but no attempt to understand or throw off tamas by mental activity." (11: 1287)

Fundamental Knowledge Sraddha.

"1. Nothing can happen but mangalam.

2. The yoga as laid down cannot fail to be fulfilled.

3. Every detail of the Yoga is arranged by Srikrishna.

4. All subjective experiences are true, only they must be rightly understood.

5. All objective experiences are necessary for the lila.

—

Jnanam : Rules for Knowledge.

1. Everything thought is satyam – anritam is only misplacement in time[,] place & circumstance. We have to find the nature of the confusion & its source. The habit of being detected discourages anritam until it ceases to act

2. All knowledge is possible; no power is impossible. It is a matter of abhyasa and prakash – once there is shuddhi & sraddha.

3. Sraddha is omnipotent for jnanam, karma & ananda." (11: 1287-88)

UNDATED OR PARTLY DATED SCRIPT, 1912 – 1913

**The Literary Karma**

"The literary Karma falls under three heads – poetry, prose and scholarship. The poetry again, under three, epic, dramatic and the minor forms which again include narrative, lyric and reflective. Besides these there is humorous & satirical poetry and translation. All forms have to be attempted & all from the beginning – The prose comprises – philosophical writings, fiction and essay in its many forms (treatise, article, essay, pamphlet, notes, review etc.). The fiction includes romance, ordinary novel and short stories. The philosophy includes Veda, Vedanta & explanation of other forms of Hindu thought & scripture. Scholarship covers the new system of philology, explanation of Veda with scholastic justification, more translation & comment on Sanscrit writings." (11: 1290)

The Evolutionary Scale.

We shall see how the thought of God works itself out in Life. The material world is first formed with the Sun as centre, the Sun [ ]* being itself only a subordinate star of the great Agni, Mahavishnu, in whom is centred the Bhu. Mahavishnu is the Virat Purusha who as Agni pours Himself out into the forms of sun and star. He is Agni Twashtá, Visvakarman, he is also Prajápati and Matariswan. These are the three primal Purushas of the earth life, – Agni Twashta, Prajápati & Matariswan, all of them soul bodies of Mahavishnu. Agni Twashta having made the Sun out of the Apas or waters of being, Prajapati as Surya Savitri enters into the Sun and takes possession of it. He multiplies himself in the Suris or Solar Gods who are the souls of the flames of Surya, the Purushas of the female solar energies. Then he creates out of this solar body of Vishnu the planets each of which successively becomes the Bhumi or place of manifestation for Manu, the mental being, who is the nodus of manifest life-existence and the link between the life and the spirit. The present earth in its turn appears as the scene of life, Mars being its last theatre. In the Bhumi Agni Twashta is again the first principle, Matariswan the second, finally, Prajapati appears in the form of the four Manus, chatváro manavah. Not in the physical world at first, but in the mental world which stands behind the earth-life; for earth has seven planes of being, the material of which the scenes and events are alone normally visible to the material senses, the vital of which man's pranakosha is built and to which it is responsive, the mental to which his manahkosha is attached, the ideal governing his vijnanakosha, the beatific which supports his anandakosha, & the dynamic and essential to which he has not yet developed corresponding koshas, but only unformed nimbuses of concrete being. All the gods throw out their linga-rupas into these worlds of earth and through them carry on her affairs; for these lingas repeat there in the proper terms of life upon earth the conscious movements of the gods in their higher existences in the worlds above Bhu. The Manus manifested in the Manoloka of Bhu bring pressure to bear upon the earth for the manifestation of life and mind. Prajapati as Rudra then begins to form life upon earth, first in vegetable, then in animal forms. Man already exists but as a god or demigod in Bhuvarloka of Bhu, not as a man upon earth. There he is Deva, Asura, Rakshasa, Pramatha, Pisacha, Pashu or as Deva he is either Gandharva[,] Yaksha, Vidyadhara or any of the Karmadevas. For Man is a son of the Manu and is assigned his place in Div & Pradiv, in Heaven & in the Swargabhumis. Thence he descends to earth and thither from earth he returns. All that will be explained afterwards. When the human body is ready, then he descends upon earth and occupies it. He is not a native of earth, nor does he evolve out of the animal. His manifestation in animal form is always a partial incarnation, as will be seen hereafter.

* MS *itself*

The animal proper is a lower type. Certain devas of the manasic plane in the Bhuvarloka descend in the higher type of animal. They are not mental beings proper, but only half-mental vital beings. They live in packs, tribes etc with a communal existence. They are individual souls, but the individuality is less vigorous than the type soul. If they were not individual, they would not be able to incarnate in individual forms. The body is only the physical type of the soul. The soul, if it were only a communal soul, would manifest in some complex body of which the conglomeration of the different parts would be the sole unity; say, a life like that of the human brain. The animal develops the tribe life, the pack or clan life, the family life. He develops chitta, manas, the rudiments of reason. Then only man appears.

How does he appear? Prajapati manifests as Vishnu Upendra incarnate in the animal or Pashu in whom the four Manus have already manifested themselves, and the first human creature who appears is, in this Kalpa, the Vanara, not the animal Ape, but man with the Ape nature. His satya yuga is the first Paradise, for man begins with the Satya Yuga, begins with a perfected type, not a rudimentary type. The animal forms a perfect type for the human Pashu and then only a Manuputra or Manu, a human, a true mental soul, enters into existence upon earth, with the full blaze of a perfect animal-human mentality in the animal form.

These are man's beginnings. He rises by the descent of ever higher types of Manu from the Bhuvarloka, – first he is Pashu, then Pishacha, then Pramatha, then Rakshasa, then Asura, then Deva, then Siddha. So he ascends the ladder of his own being towards the Sat Purusha.

Manu, the first Prajapati, is a part of Mahavishnu Himself descended into the mental plane in order to conduct the destinies of the human race. He is different from the four Manus who are more than Prajapatis, they being the four Type-Souls from whom all human Purushas are born; they are Manus only for the purpose of humanity & in themselves are beyond this manifest universe & dwell for ever in the being of the Para Purushas. They are not true Manomaya Purushas. But Manu Prajapati is a true manomaya Purusha. He by mental generation begets on his female Energies men in the mental & vital planes above earth, whence they descend into the material or rather the terrestrial body. On earth Manu incarnates fourteen times in each Kalpa & each of these fourteen incarnations is called a Manu. These fourteen Manus govern human destinies during the hundred chaturyugas of the Prati-Kalpa, each in turn taking charge of a particular stage of the human advance. While that stage lasts he directs it both from the mental world and by repeated incarnations upon earth. When Manu Prajapati wishes to incarnate in a fresh form, he has a mental body prepared for him by evolution of births by a human vibhuti, Suratha or another & takes possession of it at the beginning of his manvantara. Each manvantara is composed of a varying number of chaturyugas according to the importance & difficulty of the stage with which it is concerned. Once at

least in each chaturyuga the Manu of the Manvantara incarnates as a man upon earth, but this never happens in the Kali Yuga. The seventh & eighth Manus are the most important in each Prati Kalpa & have the longest reigns, for in their Manvantaras the critical change is finally made from the type which was completed in the last Prati Kalpa to the type which is to be perfected in the present Kalpa. For each of the ten Prati-Kalpas has its type. Man in the ten Prati-Kalpas progresses through the ten types which have been fixed for his evolution in the Kalpa. In this Kalpa the types, dashagu, are the ten forms of consciousness, called the Pashu, Vanara, Pishacha, Pramatha, Rakshasa, Asura, Deva, Sadhyadeva, Siddhadeva and the Satyadeva. The last three are known by other names which need not be written at present. The Pashu is mind concentrated entirely on the annam, the Vanara mind concentrated on the Prana, the Pishacha mind concentrated on the senses & the knowledge part of the chitta, the Pramatha mind concentrated on the heart & the emotional & aesthetic part of the chitta, the Rakshasa is mind concentrated on the thinking manas proper & taking up all the others into the manas itself; the Asura is mind concentrated on the buddhi & in the Asura Rakshasa making it serve the manas & chitta; the Deva is mind concentrated in vijnanam, exceeding itself, but in the Asura Deva or Devasura it makes the vijnana serve the buddhi. The others raise mind successively to the Ananda, Tapas & Sat & are, respectively, the supreme Rakshasa, the supreme Asura, the supreme Deva. We have here the complete scale by which Mind ascends its own ladder from Matter to pure Being evolved by Man in the various types of which each of the ten principles is in its turn capable. To take the joy of these various types in their multifold play is the object of the Supreme Purusha in the human Lila.

[II]

A series of images and a number of intimations have been given yesterday in the chitra-drishti to illustrate the history of the first two Manwantaras & the vicissitudes through which the human idea has gone in the course of these unnumbered ages. It is not at all surprising that there should be no relics of those vicissitudes in the strata of the present earth; for the present earth is not the soil of the planet as it was in the earliest Manwantaras. The detritions, the upheavals, the convulsions, the changes that it has undergone cannot be estimated by the imaginative & summary methods of the modern geologists, – men who think themselves advanced & masters of knowledge, but are only infants & babblers in their own sciences. It is unnecessary to go at present into the scene or habitat of the incidents & peoples shown in the drishti. The facts are sufficient.

The first image was that of a young & beautiful woman fleeing, holding two children by either hand, preceded by a third – though this was not clearly seen – and followed by a little child, a girl with her cloth in her hand. All are of the female sex. In their flight they have upset a handsome & well-dressed young man, who was also fleeing across the line of their flight and now lies

sprawling on his back. Behind the woman & her girls an elderly & bearded savage, naked & armed with some kind of weapon, runs at a distance of not many yards and but for the accident of the upset would soon overtake the fugitives. The second image showed the young man still supine with the savage upon him threatening him fiercely with his weapon, but the bhava shows that not slaughter, but prisoners & slaves are the object of the raid. The young man is evidently taken prisoner by the pursuer who has turned aside from the women to this, possibly, more valuable booty. In the third image the little girl of the first is seen captured by a young & handsome barbarian who has managed to comfort and soothe her & is persuading her to lead him to the secret refuge of the fugitives. By this device, it is now indicated, he is able to discover this refuge & capture the whole colony of the civilised people. The success raises him to the rank of a great chief among his people, for it is his section of the raiders who make the victory really profitable. The chitra-lipi *Indigenous* just given shows that these barbarians are the original inhabitants of the country, the others colonists & conquerors. It is intimated by the vijnana that both assailants & assailed are in the Pashu stage & people of the first or second Manu, but the civilised have reached a kind of Devahood of the Gandharva type, the savages are a reappearance of the Asura Rakshasa type of Pashu brought back into a more advanced age in order to re-invigorate the over-refined type that has been evolved. The young chief of the image is a sort of Caesar-Augustus or Alaric of the barbarians. He takes the lead of their revolt which is at first a disordered movement of indignation (lipi Indignation alternating with indigenous)[,] systematises it, conquers & enslaves the Gandharvas, learns from them their civilisation and modifies it by the barbarian manners. The new race evolved finally dominates the then world & fixes the next type of the Pashu evolution.

But who are these Pashus? For this is not the first pratikalpa of the Pashus, but the sixth of the Asuras, and it is indicated that none of these visions belong to any other pratikalpa than the present. It follows that even these savages cannot be pure Pashus, but Asuras or Asura Rakshasas starting from the Pashu stage, so far as the Asura can go back to that stage, and fulfilling the possibilities of a sort of Pashu-Asura before evolving his Asurahood in the higher types & arriving & shooting beyond the pure Asura. This is an important modification. It follows that each type of the Dashagavas goes, within the mould of his own type, through all the ten gávas from the Pashu to the Siddhadeva. The Pashu-Asura will be different from the pure Pashu or the Pashu Deva, because he will always be first & characteristically an Asura, but he will weigh *from the buddhi* on the bodily experiences as Pashu, on the vijnana experiences as Deva & so in each type according to its particular field of activity. The Deva will do it, instead, from the vijnana, & the difference of leverage & point of action will make an immense difference both to the character of the activity and its results in the field. Moreover it is clear that the

Pashu Asura goes also through the various types within his mixed Pashuhood & Asurahood before he passes to the Pisacha-Asura, who has to undergo a similar development. The great variety of types that will result from this evolutionary system, is evident.

The farther images seen in connection with this Pashu-Asura episode are three in number. First the plain & desolate country with a hill in the distance, about which it is indicated by the vijnana that this was the appearance of the country not actually occupied by the barbarians before the colonists came in (by sea, it is suggested & then by movement from the coasts occupied to the inland tracts,) & peopled it sparsely. The catastrophe came because of their haste to conquer the whole small continent before they were able to people all the unoccupied land & build themselves into a strong & irresistible power organised in great cities & populous nations. This haste was due to the superior fertility & attractiveness of the soil actually occupied by the barbarians who, being poor agriculturalists, had settled only on rich soil not demanding a skilful labour & left the rest untilled. The contrast between the waterless soil first seen & the banks of the great river on which was the barbarian settlement, is typical of the contrast between the two kinds of soil, utilised & unutilised. The premature attempts at conquest began with aggressions on the nearest barbarian villages & the raid seen was the first effective retaliation carried out in the absence of the fighting men of the colony, so that on the side of the attacked only women, children & peaceful unarmed men are seen fleeing to a habitual & secret place of refuge. For this colony was on the very borders of the barbarian country & always exposed to incursions. It is not clear why the colonist fighters were absent, whether on a raid on the barbarians or in a civil quarrel among themselves.

The second image, the fortified city on the plateau, shown by the terraces cut in the slope of the plateau & the subsequent separate chitra of one of the city domes, to be a civilised & magnificent metropolis, shows the final result of the amalgamation of barbarians & colonists. The original barbarian settlement was on the bank of the great river seen with one of its ghauts not far from the foot of the plateau, but after the raid, in order to safeguard themselves & their booty, the savages retreated at the instance of the young victorious chief, now by common consent their leader, to the plateau, then steep in its slope & difficult of access. Afterwards a great city was built on the site of this barbarian stronghold. The construction on the river in appearance like a house, but apparently standing on the water can have been nothing but a houseboat or rather a house-raft, & it is moored to a *char* in the river, a fact which suggested the first erroneous idea that it was a house on an island in the river.

The third image, the large, high & spacious hut, built almost with elegance & with the great wide open door, was that of the chief and shows that the

savages, in spite of their nakedness, were not on the lowest scale either of human immaturity or of human degeneration. The figure in clerical dress & hat is that not of a priest, but of an envoy, one of the elders of the colony come to negotiate for the restoration of the captives; the girl with whom he converses & from whom he turns in shocked despair, is one of the daughters of the woman seen in the earliest of this series of images, now a slave & concubine of the chief. At first, the colonists were unwilling to use violence lest the captives should be maltreated. The fact that one of the most important of them has already been subjected to irremediable indignity, has just come to the knowledge of the elder along with other facts, eg the unwillingness of the chiefs to make any reparation, & accounts for the action which indicates despair of peace or any fruitful negotiation. The series is not yet complete, but awaits the unfolding of farther events already very vaguely indicated by the vijnana. The other image has no connection with these events but belongs to a later Manvantara, that of the Pramatha-Rakshasa, of the sixth Manu in one of its most perfect & brilliant stages. It has to be kept vivid in the mind for future interpretation." (11: 1323-30)

## UNDATED NOTES, c. DECEMBER 1926

[1]

OM TAT SAT

"The highest interpretation hitherto made in human understanding and experience may thus be stated with the proviso that since it is human it must be incomplete.

TAT. That.

The Absolute Unmanifested – Parabrahman, Purushottama, Parameswara (holding in himself the Parâshakti and in her the All).

SAT. The Existent (I Am.)

The Absolute containing all the power of the manifestation. The Absolute is Parabrahman-Mahâmâyâ. The Absolute is Purushottama-Parâprakriti. The Absolute is Parameswara-Âdyâ (original) Parâshakti.

OM. The Word of Manifestation.

A The external manifestation (consciousness realised in the actual and concrete – seen by the human consciousness as the waking state.)

U The internal manifestation (intermediate – the inner, not the inmost being – consciousness realised in the inner potentialities and intermediate states between the inmost supramental and the external – seen by the human consciousness as the subliminal and associated with the dream state.)

M The inmost seed or condensed consciousness (the inmost supramental, glimpsed by the human consciousness as something superconscient, omniscient and omnipotent, and associated with the state of dreamless Sleep or full Trance.)

AUM Turiya, the Fourth; the pure Spirit beyond these three, Atman consciousness entering into Tat Sat and able to identify with it. Believed to be obtainable in its absoluteness only in absolute Trance – nirvikalpa samadhi.

All this (first in the Upanishads) is the viewpoint from the mental consciousness. It is incomplete because two things that are one have been left out, the Personal Manifestation and the name of the Mahashakti. The subsequent growth of spiritual knowledge has brought about a constant effort to add these missing elements.

When the hidden secret has been discovered and made effective, the human consciousness will be exceeded, the superconscient made conscient and the subconscient or inconscient which is the inevitable shadow of the superconscient filled with the true spiritual and supramental consciousness. The Trance, Dream and Waking States (all imperfect at present and either touched with obscurity or limited) become each completely conscious and the

walls, gaps or reversals of consciousness that intervene between them are demolished.

=

Tat then will appear in its entire truth, the Supreme Absolute, One in Two, each entirely in the other and both one in an ineffable Existence, Consciousness and Ananda.

Sat is the eternal and infinite truth of Sachchidananda ready for manifestation. It is the One Existence, but the Two in One are there, each in each, each perfect in the other.

OM is the manifestation. The Mahashakti comes forth from the Supreme for creation. In the eternal manifestation the Two in One are evident to each other; their identity and union are foundation of the diversity of this play, and it is the possession of the truth that makes the manifestation stable & eternal.

In the temporal creation Sat seems to be separated from Chit and Ananda. Hence the play of the inconscience becomes possible and the creation of an Ignorance and an ignorant Maya. The Chit-Shakti has to reveal the Sat Purusha to herself and her creation and entirely to meet him and recover the true identity and union in the Ananda. She seems to be put out from him, but all the time she is in him and he in her. It is this concealed truth that has to become manifest and effective and its discovery is the secret of the new creation in which the superconscient and inconscient will become conscious and fill with the supreme Sacchidananda, One in Two and Two in One. Then the temporal manifestation will be recreated in the image of the Truth. It will be in harmony with the eternal manifestation, built by what comes down to it directly from the Eternal. For through the Ananda and the Supramental the eternal manifestation stands behind the temporal creation and secretly supports its involved and evolving movements.

[2]

The secret name of the Supreme Mahashakti signifies

| | | |
|---|---|---|
| मयोभूः . . राधा | Love, Bliss, | *Ananda* |
| महामाया, पराप्रकृति | Creative and Formative Knowledge-Power | *Chit-Tapas* |
| | Support, Covering, Pervasion | *Sat* |

For the Supreme is Ananda unifying Consciousness and Existence in the single Power (Shakti) of these things.

[3]

All is created by the Supreme Goddess, the Supreme and Original Mahashakti, all proceeds from her, all lives by her, all lives in her, even as she lives in all. All wisdom and knowledge are her wisdom and knowledge; all power is her power, all will and force her will and force, all action is her action, all movement her movement. All beings are portions of her power of existence.

=

Seven times seven are the planes of the Supreme Goddess, the steps of ascent and descent of the Divine Transcendent and Universal Adyashakti.

Above are the thrice seven supreme planes of Sat-Chit-Ananda, त्रिः सप्त परमा पदानि मातुः; in between are the seven planes of the Divine Truth and Vastness, Mahad Brahma, सत्यमृतं बृहत्; below are the thrice seven steps of the ascent and descent into this evolutionary world of the earth existence.

These three gradations are successively Supermind or Truth-Mind, with its seven suns; Life with its seven Lotuses; Earth with its seven Jewel-Centres.

The seven Lotuses are the seven chakras of the Tantric tradition, descending and ascending from Mind (Sahasradala, Ajna[,] Vishuddha, Anahata) that takes up Life through Life in Force (Manipura, Swadhisthana) down to Life involved in Matter [(]Muladhara[)].

All these Life-Centres are in themselves centres of Truth in Life even as the seven Suns are each a flaming heart of Truth in luminous Divine-Mind-Existence; but these lotuses have been veiled, closed, shut into their own occult energies by the Ignorance. Hence the obscurity, falsehood, death, suffering of our existence.

The Jewel-Centres of the Earth-Mother are seven luminous jewel-hearts of Truth in Substance; but they have been imprisoned in darkness, fossilised in immobility, veiled, closed, shut into their own occult energies by the hardness, darkness and inertia of the material Inconscience.

To liberate all these powers by the luminous and flaming descent of the suns of the Supermind and the release of the eighth Sun of Truth hidden in the Earth, in the darkness of the Inconscience, in the cavern of Vala and his Panis, this is the first step towards the restoration of the Earth Mother to her own divinity and the earth-existence to its native light, truth, life and bliss of immaculate Ananda." (11: 1337-40)

The Seven Suns.

—

"The Sun of Creative Origination (from the eternal vastnesses).

The double Sun of Light and Power (concentrating the movements emanated from the infinite Wisdom-Will.)

The Sun of the Word (organising the creation).

The Sun of Love, Bliss and Beauty (dynamising the descending harmonies)

The Sun of Soul-Power (aspiring, receiving, grasping, assimilating the creation; divided here into the mind and psyche, there unified in Soul-Mind, Brahman.)

The Sun of Life (dynamically externalising the creation).

The Sun of Everlasting Form (stabilising and containing the creation).

—

These are the seven powers of the Truth-Mind above the body.

[5]

The Sun of Truth, originating the supramental creation

The double Sun of Supramental Light and Will, transmitting the Knowledge-Power that creates, founds and organises the supramental creation.

The Sun of the Word, expressing and arranging the supramental Creation

The Sun of Love, Bliss and Beauty, vivifying and harmonising the supramental creation.

The Sun of supramental Force (Source of Life) dynamising the supramental creation.

The Sun of supramental Life-Radiances, (Power-Rays) canalising the dynamis and pouring it into forms.

The Sun of Supramental Form-Energy holding and embodying the supramental life and stabilising the creation.

[6]

The Seven Suns of the Supermind

1. The Sun of Supramental Truth, – Knowledge-Power originating the supramental creation.

Descent into the Sahasradala.

2. The Sun of Supramental Light and Will-Power, transmitting the Knowledge Power as dynamic vision and command to create, found and organise the supramental creation.

Descent into the Ajna-chakra, the centre between the eyes.

3. The Sun of the Supramental Word, embodying the Knowledge-Power,

empowered to express and arrange the supramental Creation

Descent into the Throat-Centre.

4. The Sun of supramental Love, Beauty and Bliss, releasing the Soul of the Knowledge-Power to vivify and harmonise the supramental creation.

Descent into the Heart-Lotus

5. The Sun of Supramental Force dynamised as a power and source of life to support the supramental creation

Descent into the navel centre

6. The Sun of Life-Radiances (Power-Rays) distributing the dynamis and pouring it into concrete formations.

Descent into the penultimate centre

7. The Sun of supramental Substance-Energy and Form-Energy empowered to embody the supramental life and stabilise the creation.

Descent into the Muladhara.

[7]

The Seven Centres of the Life

1. The thousand-petalled Lotus – above the head with its base on the brain. Basis or support in Life-Mind for the Supramental; initiative centre of the illumined Mind.

2. The centre between the brows in the middle of the forehead. Will, vision, inner mental formation, active and dynamic Mind.

3. The centre in the throat. Speech, external mind, all external expression and formation.

4. The heart-lotus. Externally, the emotional mind, the vital mental: in the inner heart the psychic centre

5. The navel centre. The larger vital proper; life-force centre.

6. The centre intermediate between the navel and the Muladhara. The lower vital; it connects all the above centres with the physical

7. The last centre or Muladhara. Material support of the vital; initiation of the physical.

All below is the subconscient physical." (11: 1341-43)

NOTES ON PHYSICAL TRANSFORMATION

c. JANUARY 1927

"4 mistakes –

1. Began on a mistaken or merely theoretic knowledge – about absorption from outside

2. Giving up of food is not the condition for finding the secret, it is the result of finding the secret.

3. Cessation of hunger, feeling fed, refusal of food by the body not a sign; it proceeds from the body vital, not from the body substance

4. The entire secret can be found and made effective only when the body is brought into the right condition. A process of adaptation is necessary." (11: 1345)

"The attempt to transform the body through the renunciation of food has not succeeded as was expected or in the time given and for the following reasons.

1. The knowledge or idea with which it was begun was imperfect and not applicable under the present circumstances. In reality what was chiefly relied upon was a great dynamic energy and the power of the will and aspiration to bring the divine realisation into the body. These forces can do miracles under the right conditions; and now they are quite strong enough to produce miraculous results on the subjective plane, in the physical consciousness, the physical mind and the vital physical, but the most material is not yet ready. The attempt was therefore premature. In order that it should succeed, one of two things was necessary, either a right entire knowledge and process or else the divine Grace supporting a complete descent of the highest supramental Truth and a complete ascent to meet it of the supramental from below. These things should have been got first and firmly founded, for till then there can be no effective divinisation of the material body.

2. The entire giving up of food cannot be the condition of the realisation; it must be, if it is to be done, one result or circumstance of the realisation.

3 It is a mistake to think that cessation of hunger, a sensation of being fed or the refusal of food by the body is a sign that the material frame is ready for living without sustenance. Hunger and the rest come from the vital in the body. It was this bodily vital which was ready and desirous of abstaining from food, but the most material parts were not ready. But being without a voice and accustomed to obey and act only as an instrument, they gave no sign except the fading of the flesh and physical weakness.

Now this material part is most important and indispensable. It is the earth herself in the concrete. It is part of the crude stuff you have to use for building the divine physical substance and you cannot do without it. Therefore it must be respected and not forced before it is ready. It has to be mastered and transformed, but not done violence to or neglected.

4. The entire secret for which you are seeking can only be found and applied effectively when the material body is ready and for that a process of adaptation is indispensable. The final secret, even if you find it, must remain only a theory until this adaptation is made. What you need to find out first is a secret of the transition. For you are physically in a period of transition. The period of victorious realisation comes later.

Four physical things have to be attained; stability and continuity of consciousness, stability and continuity of energy, stability and continuity of Ananda, stability and continuity of substance.

The first she has gained; it gives a certain mukti, liberation, conscious immortality, and can give great results, but not by itself the complete result aimed at.

The second is beginning to come, but as it brings you a step nearer to the completeness, it is itself also more dependent than the first on its instrument, the body. It can exist in itself, but for its completeness it must become an entirely physical and material strength, for which there should be as a tool a strong body.

The other two stabilities and especially the last are still unattained. The last is the most difficult of all; it is the greatest achievement, the one problem that really has yet to be solved and on which the terrestrial security of the others depends.

My advice to you is not to mind retracing your steps; she should take food again and build up the body again as a necessary support. At the same time as a general rule try to use the food to the best advantage by concentration upon it and upon the body's reception of it and its right assimilation so that finally the body can maintain itself in full force and substance with a minimum quantity of stuff, a supreme quality and a maximum of assimilation. When that has been attained, the necessary adaptation will have neared completion. Advance progressively at first; rapidity will be possible afterwards. Do not mind the initial difficulties.

Remember however that the food problem is only a detail and do not exaggerate its importance. The main thing is to bring down and up the highest supramental from above and the deepest from below, to unite them and to obtain the support, sanction and constant effectuating action of what you call the divine Grace which is a descent from the Truth of the Supreme determining all from the plenitude of the Eternal. When you get these things in their fullness, the true material miracles will be possible in their marvellous rapidity and splendour.

Equanimity, patience, steadfast faith, steadfast will, dynamic aspiration, increasing knowledge-power are the things you need in their harmonious convergence that you may fulfil and conquer.

The power of subjective realisation in the physical is there as you see more from day to day; it will become absolute. The power through the subjective on the objective is increasing and will infallibly increase still more and become perfect. The direct power on the most material plane is the one thing still obstinately resisted. Persevere, satisfy the conditions, and it will come to you like the others." (11: 1346-48)

DIAGRAMS, c. JANUARY 1927

"SUPREME SELF-CONTAINED
ABSOLUTE

–

First Absolute – Tat. The Absolute Transcendent, the Supreme, Paratpara, (containing all, limited by nothing).

Second Absolute – Sat. The supreme self-contained absolute Existence, Sachchidananda, (Ananda uniting Sat & Chit), holding in its absolute unity the dual Principle (He & She, Sa and Sâ) and the fourfold Principle, OM with its four states as one.

Third Absolute – Aditi -M [the Mother]. Aditi is the indivisible consciousness force and Ananda of the Supreme; M, its living dynamis, the supreme Love, Wisdom, Power. Adya-Shakti of the Tantra = Parabrahman

Fourth Absolute – Parameswara = Parameswari
of the Gita of the Tantra

=

TAT

SAT

ADITI - M.

PARAMESWARA = PARAMESWARI

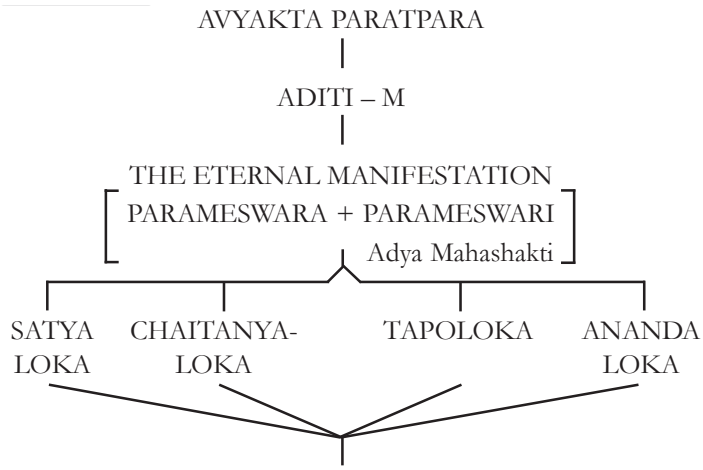
THE MANIFESTATION
THE MANIFESTATION

I

First Absolute The concealed Avyakta Supreme, selfinvolved Sachchidananda, Parabrahman (Parameswaraiswari)

Second Absolute – Aditi - M. containing in herself the Supreme. The Divine Consciousness, Force, Ananda upholding all the universes – Para Shakti, Para Prakriti, Mahamaya (yayedam dhâryate jagat).

Third Absolute – The Eternal Manifestation (The supreme Satya Loka, Chaitanyaloka, Tapoloka, Ananda-loka – not those of the mental series.)




DIVINE GNOSIS

THE MANIFESTATION IN ETERNAL TIME

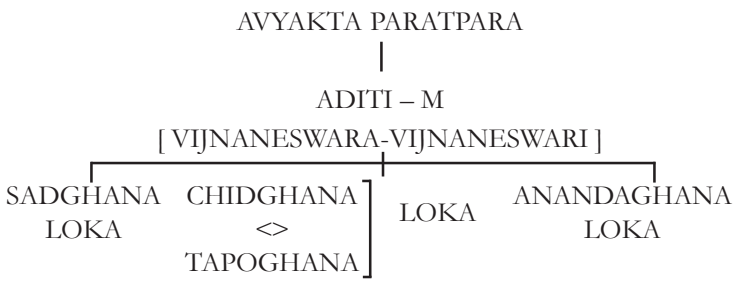
II

The Manifestation in Eternal Time

DIVINE GNOSIS

Satyam Ritam Brihat

=




The Thrice Seven Supreme Planes of the Mother.

VIJNANA LOKA

TRUTH-MIND

TRUTH-LIFE

TRUTH-FORM IN PERPETUAL SUBSTANCE

UNDATED SCRIPT, c. 1927

**The Higher Power and the Opposition**

"More and more the opposition is furious, more and more the higher power insists. The opposition is effective in bringing three things, bodily illness, outside opposition, lack of physical means. These three must be destroyed or there can be no finality in the work or the sadhana." (11: 1354-55)

NOTES ON PROPHETIC VISION, 1929

"1. Some ten days before August 15th 1929, Venkataraman at soup sees himself in a vision falling from branch to branch of a tree. Half an hour afterwards, having returned from the soup to his rooms (Mudaliar's house near treasury) for flowers to bring to the Mother, he climbs a big tree of champak, misses his hold, falls from branch to branch on to the ground and is unable to move for a few days and cannot come to the house for the 15th celebration. *Prevision.*

2. A lottery is arranged for the distribution among the sadhaks of articles of small value – in order to see how the forces work on different people. Before the distribution of tickets Amrita sees in vision the number 61; he gets

actually the number 62. On inquiry he learned that by mistake two tickets had been distributed to one sadhak, otherwise he would have received No 61. *Telepathic vision of the thing that was about to happen, – not prevision.*

3. On Monday, 23d February 1929 at soup, the Mother sees among a number of other visions the son of Madame Gaebelé with a broken arm bandaged, but attaches no importance to it. On Thursday she meets Madame Gaebelé and is told that her son broke his wrist at football on Monday and it was put in plaster before the time of the vision. At the moment she was praying earnestly that the Mother might give her help for the arm to cure. *Silent communication from the mind of another awaking telepathic vision.*" (11: 1358)

DIAGRAMS, c. 1931

"THE SUPREME

|

Sachchidananda – Unmanifest, making possible every kind of manifestation.

SACHCHIDANANDA IN MANIFESTATION

The Supreme Planes of Infinite Consciousness

(1) Sat (implying Chit-Tapas and Ananda)

(2) Chit (implying Sat and Ananda)

(3) Ananda (implying Sat and Chit-Tapas.)

SUPERMIND or DIVINE GNOSIS.

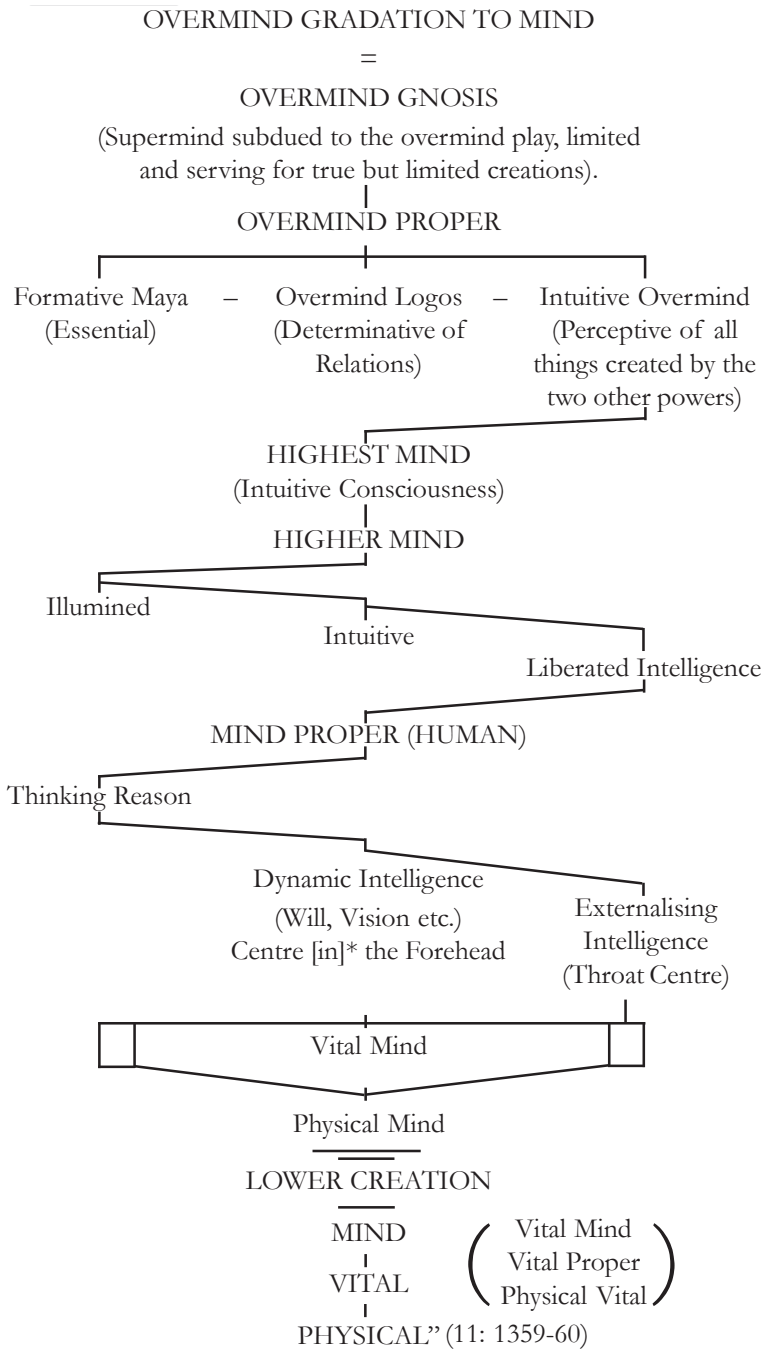
(The Self-Determining Infinite Consciousness)

From the point of view of our ascent upwards this is the Truth-Consciousness as distinguished from all below that belongs to the separative Ignorance.

OVERMIND or MAYA

(Overmind takes all Truth that comes down to it from the Supermind, but sets up each Truth as a separate force and idea capable of conflicting with the others as well as cooperating with them. Each overmental being has his own world, each force has its own play and throws itself out to realise its own fulfilment in the cosmic play. All is possible; and from this separative seat of conflicting and even mutually negating possibilities comes too, as soon as mind, life and matter are thrown out into play[,] the possibility of ignorance, unconsciousness, falsehood, death and suffering.)

—


OVERMIND GRADATION TO MIND
=
OVERMIND GNOSIS
(Supermind subdued to the overmind play, limited and serving for true but limited creations).
OVERMIND PROPER
Formative Maya (Essential)
–
Overmind Logos (Determinative of Relations)
–
Intuitive Overmind (Perceptive of all things created by the two other powers)
HIGHEST MIND
(Intuitive Consciousness)
HIGHER MIND
Illumined
Intuitive
Liberated Intelligence
MIND PROPER (HUMAN)
Thinking Reason
Dynamic Intelligence
(Will, Vision etc.)
Centre [in]* the Forehead
Externalising Intelligence
(Throat Centre)
Vital Mind
Physical Mind
LOWER CREATION
MIND
VITAL
PHYSICAL" (11: 1359-60)
Vital Mind
Vital Proper
Physical Vital

*MS *between*

# YOGIC SADHAN

## A U M

### I

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

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

The question is how to start. The Shakti is in you. Let her work and assist her by taking the right attitude. You are the Sakshi, Anumanta, Bhokta, and Bharta. As Anumanta, give the command, as Sakshi watch her work out the result, as Bhokta enjoy the result and as Bharta help her by maintaining the

Adhar. Do not ruin it by tamasic udasinata or rajasic revolt. Be sure your Will can never fail to act. You are the Jnata: receive all knowledge that presents itself to you. Adopt the attitude I have described here and apply it to every individual act of the sadhana or of life. You have nothing else to do. Kali will do the rest. Be not troubled, be not anxious, be not in haste, you have all eternity before you, why be in haste? Only do not be tamasic or idly waste your time.

II

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

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

Now the will is the organ of the Ishwara or living master of the body. It works through all these functions, through the Buddhi for thought and knowledge, through the Manas for sensations, through the Chitta for emotions and through the Prana for enjoyment. When it functions perfectly, working in each organ according to the capacities of the organ, then the work of the Shakti becomes perfect and infallible. But there are two causes of weakness, error and failure. First, the confusion of the organs. If the Prana interferes in sensation, emotion and thought, then a man becomes anisha, the slave of the Prana, that is to say, of the desires. If the Chitta interferes with sensation and thought, then the sensations and thoughts are falsified by the emotions and their corresponding wishes. For instance if love interferes with the Buddhi, the man becomes blind to the truth about the person he loves, he is unable to distinguish between right and wrong, kartavya and akartavya, where the person is concerned. He becomes to a greater or lesser extent the slave of the emotions, love, anger, hatred, pity, revenge etc. So, if the Manas interferes with the reason, the man mistakes his sensations for just ideas or true arguments. He judges by what he sees or hears instead of judging what he sees or hears. If again the reason, imagination, memory and logic interfere with knowledge, the man is debarred from higher knowledge and wanders in the interminable circle of

probabilities and possibilities. Finally, if even the Buddhi interferes with the Will, then the man is limited by the power of his limited knowledge, instead of moving nearer to Omnipotence. In brief, if a machine or instrument is used for a work for which it is unfit, for which it was not made or originally adapted, then it either cannot do that work at all or it does it badly; *dharma-sankara is created.* Now what I have described is the ordinary state of men before they gain knowledge. It is all dharma-sankara, confusion of functions, bad administration and incompetent and ignorant government. The Will, the true minister, is rendered a puppet of the lower officials who work each for his own selfish ends, interfering with and hampering each other or dishonestly playing into each other's hands, for their own benefit and to the detriment of the Ishwara, the master. He ceases to be Ishwara, he becomes Anisha, the puppet and dupe of his servants.

Why does he allow it? Because of Ajnanam. He does not know, he does not realise what the ministers and officials and their million and one hangers-on are doing with him. What is this Ajnanam? It is inability to recognise his own true nature, position and authority. He began by being deeply interested in a small portion of his royal activity, the body. He thought "That is my kingdom." He became the tool of his bodily functions. So with the nervous, the sensational, the emotional and the mental, he identifies himself with each of them. He forgets that he is different from them and much greater and stronger. What he must do is to resume the reins of power, to remember that he is Ishwara, the king, the master and God himself. He must on this understanding remember that he is all-powerful. He has a mighty minister, the Will. Let him support and direct the Will and the Will will introduce order into the government and compel the officials each to do obediently and perfectly his own duty. Not of course all at once. It will take time. The officials have become so much used to confused work and misgovernment that at first they will not be willing to work properly and, secondly, even when they wish, they will find it difficult. They hardly know even how to begin. For instance, when you begin to use your will, what is likely to happen? First you will try to use it through the Prana, through desire, wish, hope, or you will use it through the Chitta, with emotion, eagerness and expectation, or you will use it through the Manas using Cheshta, struggle, effort, as if you were physically wrestling with the thing you want to control; or you will use it through the Buddhi, trying to dominate the subject of your interest by thought, by thinking "Let this be", "Let that happen" etc. All these methods are used by Yogins to recover the power of the Will. The Hatha-yogin uses the Prana and the body, the Rajayogin the heart, Manas and Buddhi, but the best method is none of these. Even the last of them is a second-best means and must entail struggle, failure and frequent disappointment. The Will is only perfect in its action when it works apart from all these, straight on the subject from the sahasradala, without effort, without emotion and eagerness and without desire. *Each function to itself*

*and Will is its own function.* It always obeys the Ishwara but it acts in itself and by itself. It uses the rest, it must not be used by them.

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

This is the right knowledge. How to use it I shall tell you afterwards. That is a matter of practice, not of mere instruction. The man who has dhairyam, calm steadfastness, even in a small degree, can gradually accustom himself to the mastery of his machine by the Will. But he must first know: he must know the machine, he must know the motor-power, he must know himself. The knowledge need not be perfect in order to begin, but the elementary knowledge at least he must have. That is what I am trying to give you. I am explaining to you the different parts of the machine, their nature and functions, the nature of the Will and the nature of the Ishwara.

III

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

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

As I have said, it first gets rid of the old samskaras of impossibility, the samskara, the ajnanam that I am man, not God, limited, not illimitable, helpless, not omnipotent. The Will has first to say, "I am omnipotent, that which the Purusha commands, I can act". For the Will is the Shakti in action, and there is only one Shakti, Kali herself, who is God manifesting as Divine Energy.

Next the Will seizes the adhar and makes it shuddha in order that the Will may itself be shuddha. I have explained that if there is confusion and disorder

among the functions, then the Will cannot act omnipotently. Therefore you must first develop Jnanam and by Jnanam effect the shuddhi of the adhar. When the adhar becomes shuddha, the Will being entirely free from wrong samskaras and wrong action, is what I call shuddha. It works perfectly. Working perfectly it makes the adhar siddha, that is the adhar rids itself of all doshas, deficiencies and weaknesses and works perfectly. It becomes a perfect instrument for the Purushottama, the Purusha and Shakti to carry on their Lila.

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

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

But the Will is omnipotent and if patiently, calmly and heroically exercised, will prevail. For the Will, I repeat, is – Kali herself. Therefore in the end it establishes by its action new rules, habits or tendencies which fight with and gradually overcome the old. What then happens is that the old, though put down, weakened and no longer a real part of the nature, resist eviction from the adhar. They are supported by an army of forces or spiritual beings who surround you and live upon your experiences and enjoyments. This law of resistance marks the second period of the Yoga and, unless the Will has already become siddha and the adhar shuddha, is very trying and troublesome to the sadhak. For there seems to be no end to the capacity of resistance.

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

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

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

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

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

To most men it is enough, if they can reach the second stage; it is only the Avatar or the great Vibhuti who can reach the third.

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

## IV

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

By Knowledge we mean awareness, taking a thing into active consciousness, into our Chaitanyam. But when we say, taking it into our Chaitanyam, what do we imply? Whence do we take it? The European says from outside, we say from inside, from Chaitanyam itself. In other words, all knowledge is an act of consciousness operating on something in the consciousness itself. In the first place everything we know exists in Parabrahman, that is, in our indivisible, universal self-existence. It is there, but not yet expressed, not vyakta. Then it exists in pure Chit, which is the womb of things as an idea of form, name and quality. It has name, form and quality in the Karana or Mahat, the causal, typal and ideal state of consciousness. Then it gets the possibility of change, development or modification in the Sukshma, the subtle, mental or plastic state of consciousness. Finally it gets the actual change, development, modification or evolution in the Sthula, the material or evolutionary state of consciousness. In the Karana there is no evolution, nothing ever changes, all is eternal. The Karana is Satyam. In the Sukshma all is preparation of change; it is full of imagination or anritam, therefore it is Swapna, not really false, but not immediately applicable to the Karana or Sthula. In the Sthula all evolves. It is partial satyam developing by the turning of old satyam into anritam, which is called destruction, and the turning of new anritam into new satyam, which is called creation. In the Karana there is no creation, no birth, no death, all exists for ever – the only change is from type to type, from fulfilment to fulfilment.

Therefore to know is really to be conscious of the thing in any or all of these three states. The knowledge of the Sthula is science. The knowledge of the Sukshma is philosophy, religion and metaphysics. The knowledge of the Karana is Yoga. When a man knows the Sthula, he knows it with his senses, that is, with the Manas, he knows the Sukshma with reason or the inspired intellect, he knows the Karana with the Jnanam or spiritual realisation. Therefore complete knowledge consists of three operations, first, objective Upalabdhi or experience, secondly, intellectual statement of your understanding of the thing, thirdly, subjective Upalabdhi or spiritual experience. The scientist begins from the bottom and climbs if he can, to the top. The Yogin begins from the top and descends for perfect proof to the bottom. You are not scientists, you are sadhaks. Therefore, when you speak of knowledge you must understand the process; you realise a thing by subjective experience, Bhava, then, think about it and formulate your experience in Artha and Vak, the combination which forms thought; you verify or test your experience by physical or objective experience.

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

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

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

The Yogin reasons when necessary, but not like the man of science. He sees the thing with his prophetic power interpreting the truth into thought; the pratyaksha gives him the Artha, the inspiration gives him the Vak, the intuition gives him the right conclusion about it, the right siddhanta, the Viveka guards him from error. Behold the truth by these four simple operations perfectly thought

out. If he has to argue, then the intuitions give him the right arguments. He has not to proceed painfully from one syllogism to another as the logician does.

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

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

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

First, then, get your sanskaras right. Understand intellectually what I have told you and will yet tell you. Then by use of the Will, keep the reason, imagination, memory, thought, sensations sufficiently quiet for the higher Buddhi to know itself as separate and different from these lower qualities. As the higher separates itself and becomes more and more active, the lower, already discouraged, will become less and less active and finally trouble you no more.

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

V

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

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

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

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

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

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

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

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

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

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

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

VI

I come next to Chitta. There are two layers in the Chitta, one for the emotions, the other for passive memory. In the lower layer of the Chitta, the impressions of all things seen, thought, sensed, felt are recorded and remain until the Jiva leaves this body. Even afterwards all these impressions are taken up with the Sukshma body and go with the Jiva into the other worlds. When he is born again, they are brought with him as latent samskaras in the Muladhara;

that is why people do not remember their past births, but can get back the memory by awakening the Kundalini in the Muladhara. These impressions are latent in the Chitta until the active memory in the Buddhi calls for them. Those which are continually brought to the Buddhi have a habit of recurring even when not wanted, habitual thoughts, ideas, sentiments, opinions etc., which are the Yogin's chief trouble until the Manas in which they occur becomes quiet.

The second and the upper layer is that of emotion. The emotions are the acts of Will sent down into the Chitta and there assuming the form of impulses. There are three divisions, thought-impulses, impulses of feeling, and impulses of action. The first are called by various names, instincts, inspirations, insights, intuitions etc. They are really messages sent down by the Jiva from the Sahasradala into the Chitta, they pass unobserved through the Buddhi, lodge in the Chitta and, whenever excited by any contact external or internal, start up suddenly and strike the Buddhi with the same force as the real inspirations etc., which come down direct from the Vijnana to the Buddhi. But they come up coloured by emotions, distorted by associations and memories in the Chitta, perverted by the imagination which brings them up. Much of what is called faith, Bhakti, genius, poetic inspiration etc., comes from this source. It is useful to the ordinary man, all important to the animal, but a hindrance to the Yogin.

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

The third kind of impulse is the impulse to action. Its presence in the Chitta is a temporary arrangement due to the rajasic development of the human being. The asuddha rajasic man cannot easily be stirred into action, except through two forces, desire or emotion. Love, hatred, ambition, rage etc., must stir in him or he cannot act, or acts feebly. He cannot understand shuddha pravritti, action without desire and independent of emotion. Emotion should only give a colour to the man's swabhava or temperament. He should be habitually full of feelings of love, courage, honour, true ambition, self-reliance etc., but he should not act from any individual impulse of however noble a character. He should act in obedience to the impulse from the Will in direct communication with the Purusha in the Vijnana, understanding with the Buddhi

why the Will acts in that particular way and colouring the act with the emotion appropriate to his Swabhava. But neither the Buddhi nor the emotion should directly interfere with or try to determine his action. The Buddhi is for thought and the Chitta for emotion. Neither of them have anything to do with action in the shuddha state. The intellectual Asura determines his actions by his reason or his ideal, the emotional Asura by his feelings. But the shuddha determines them by the higher inspiration proceeding from the divine existence in the Vijnana. That is what people often call the Adesha. Only the shuddha can safely rely on having this kind of Adesha, the asuddha Yogin often mistakes his own ideas, imaginations, emotions or even desires for the Adesha.

Therefore what the Yogin must aim at, is to get rid of the activity of his lower Chitta or the old impressions by stilling the Manas as described in my last lecture; get rid of his instinctive thought or thought-impulses by the same means; get rid of the habit of acting on his emotions by allowing the will to silence his impulses and purify his emotions. He should prohibit and inhibit by the Will all action or speech that starts blindly from the passions or emotions surging in his heart. The emotions will then become quiet and must be habituated to come as a sort of wave falling into a sea, instead of surging furiously into action. These quiet waves which are satisfied with existing and do not demand satisfaction in action or seek to dominate the life or the ideas, are the purified emotions. Those which rise upward into the Buddhi and try to shape the thought or opinion, those which move outward into speech or action, are asuddha emotions. What I mean is that the emotions in the Chitta are for enjoyment only; the action must be dominated by a higher principle.

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

VII

I come next to Prana, the nervous or vital element in man which is centralised below the Manas and Chitta in the subtle body and connected with the navel in the Sthula Deha. Here I must distinguish between the Sukshma Prana and the Sthula Prana, the former moving in the nervous system of the subtle body as described in the Yogic books, the latter in the nervous system of the gross body. The two are closely connected and almost always act upon each other. The prana forms the link between the physical and the mental man. I must here warn you against stumbling into the error of those who try to harmonise Yogic Science with the physical science of the Europeans and search for the Yogic Nadis and Chakras in the physical body. You will not find them there. There are certain centres in the physical nervous system with which the Chakras correspond, otherwise Hathayoga would be impossible. But the Chakras are not these centres. The Europeans are masters in their own province of knowledge and there you need not hesitate to learn from them,

but for God's sake do not subject your higher knowledge to their lower; you will only create a most horrible confusion. Develop your higher knowledge first, then study their sciences and the latter will at once fall into their place.

It is with the Sukshma Prana that I am principally concerned; for the Sthula Prana belongs to the Annam rather than to the Antahkarana and I will speak of it in connection with the Annam. The Sukshma Prana is the seat of desire and its purification is of the utmost importance to the Yogin. Until you have got rid of desire, you have accomplished nothing permanent. When you have got rid of desire, you are sure of everything else. That is why the Gita says "Get rid of desire first". Only until you have got knowledge and can learn to use your will to still the mind and purify the emotions, you cannot utterly get rid of desire. You may drive it out by Samyama, you may hold it down by Nigraha but eventually it is of no use, for it will return. "Prakritim yânti bhûtâni nigrahah kim karishyati." Creatures follow after nature; what is the use of coercion? That is to say, it has a temporary result and the coerced desires come back ravening and more furious than before. That was what Christ meant by the parable of the devil, the unclean spirit who is driven out of a man only to return with seven spirits worse than himself. For it is the nature of things, the unalterable nature of things, that unpurified emotion must clamour after desire, an unstilled Manas give it harbourage whenever it returns, an unilluminated Buddhi contain the seed of it ready to sprout up at the first opportunity. Therefore unless the whole Antahkarana is purified, unless you get a new heart and a new mind, desire cannot be got rid of; it returns or it remains. When however an illuminated understanding lighting up the action of a strengthened Will and supported by a pure heart, casts desire into the Sukshma Prana and attacks it there in its native place, it can be utterly destroyed. When you have a visuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi, generating Vikaras of emotion and perversions of knowledge which give it strength to impose itself on the Will and so influence internal and external action. It is most powerful in the higher kind of human being when it masks itself as a principle or ideal or as a justifiable emotion.

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

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

Desire is composed of three elements, attachment or Asakti, longing or Kamana, and preference or Ragadwesha. Get rid of attachment first. Use your will and purified Antahkarana to throw out that clinging and insistence on things, which says "I must have that, I cannot do without that," and returns on the idea of it, even when it is persistently denied. When the emotions are quiet, this Asakti will of itself die away, but for a time it will rage a great deal and try to get the emotions active again. Apply the Will steadily and patiently and do not get disturbed by failure; for desire is a terrible thing, as difficult to get rid of as a leech. It is indeed the daughter of the horse-leech crying "Give, give." Do not violently silence the cry; ignore it and use your Will to get rid of the clamourer. When Asakti becomes weak, Kamana loses nine tenths of its force and you can easily throw it off. Still for some time, out of sheer habit, the longing for certain things will come, not in the heart or Buddhi, but in the Prana; only if Asakti is gone, the refusal of the thing craved will not leave behind it a permanent grief or continual hunger. There will only be temporary disturbance of the peace of the heart. When you have got rid of the Kamana, even then Raga may remain, and if Raga is there, Dwesha is sure to come in. You will not ask or crave for anything; for Kamana is gone; but when some things come, you will not like them; when other things come, you will feel glad and exultant. You will not rebel or cling to what you have, but you will not like the coming of the evil, you will not like the loss of your joy, even though you say "Very good" and submit. Get rid of that Raga and Dwesha and have perfect Samata.

When you have perfect Samata, then either you will have perfect Shanti, divine peace, or else perfect or Shuddha Bhoga, divine enjoyment. Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Shuddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. You can have both and it is best to have both. God enjoys the world with Shuddha Bhoga based on the perfect Shanti. Most people cannot imagine Bhoga without Kama, enjoyment without desire. It is a foolish notion, none the less foolish because it is natural and almost universal. It is Ajnanam, a fundamental part of ignorance. Enjoyment does not really begin until you get rid of desire. That which you get as the result of satisfied desire is troubled, unsafe, feverish, or limited, but Shuddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and Vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is

divinity and immortality, it is becoming of one nature with God. The soul has then no kama, but it has pure lipsa, an infinite readiness to take and enjoy whatever God gives it. Grief, pain, disgrace, everything that is to rajasic men a torture, changes then to bliss. Even if such a soul were to be cast into hell, it would not feel hell, but heaven. It would not only say with the Bhakta "This is from the beloved" but with the perfect Jnani 'This is the Beloved; this is the Anandam Brahman: this is the Kantam, the Shivam, Shubham, Sundaram.'

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

VIII

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

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

They are usually sought after by the Hathayogic or Rajayogic processes, but these are not necessary. It is even better and certainly much easier and surer to follow the process I have been indicating.

The very fact of having a purified mind makes for purity of the body, a liberated mind for liberation of the body, a perfected mind for perfection of the body, and to a certain extent as you go on with the yoga in the Antahkarana, the body will automatically begin to respond to the new influences. But you should not consciously meddle with the body until you have finished with the mind. Let nature do its work. Detach yourself as much as possible from the body, think of it as a mere case, leave it to the care of God and His Shakti. Many sadhaks are frightened by illness in the course of the Yoga. You need not be frightened, for you have put yourself in God's hands and He will see to it. It will come to you only as a part of the necessary process for purification of the body, work itself out, fade and return no more. Other disturbances of the body will come which are incidental to the turning of an unfit physical adhar into a fit one. Profound alterations are necessary in your brain-cells, your nervous system, your digestive and secretive processes and they cannot be effected without some physical disturbance, but it will never be more than is necessary for the process. Do no violence of any kind to the body; if you use physical remedies, let them be of the simplest and purest kind; above all dismiss anxiety and fear. You cannot care more for yourself than God cares for you. Only your care is likely to be ignorant and unwise; His is with knowledge and uses the right means to the right end.

Impurities in the body show themselves chiefly as disease, as pain, as the discomfort of heat and cold, as the necessity of the excretive processes. The first sign of Kayashuddhi is the disappearance of all tendency to disease; the second is liberation from the dwandwa of heat and cold, which will either go altogether or change to pleasurable sensations often marked by electrical phenomena; and the third, the diminution or disappearance of excretive activity. Pain also can be entirely eliminated from the body, but even before the reaction called pain is got rid of, or even without its being got rid of, the discomfort of pain can be removed and replaced by a sort of bodily Ananda. Finally, the craving of hunger and thirst disappears from the prana to which it belongs and the dependence on food diminishes or ceases. The perfection of all this is the basis of Kayasiddhi. But perfect Kayasiddhi includes other developments such as the siddhis of Mahima, Laghima, Anima and the invulnerability and incorruptibility of the body, powers hitherto attained in the Kaliyuga only by very advanced Siddhas. They depend primarily on the replacement of the ordinary fivefold processes of prana, apana, vyana, samana and udana by the single simplified action of the original or elemental force of prana, the infinite vital energy surcharged with electricity, vaidyutam.

All these are important elements of Tantric Yoga, but I have mentioned

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

## IX

## CONCLUSION

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

In all that I have written, I have taken one standpoint to which many of you have not been accustomed. If you regard Vairagyam as the beginning of all wisdom, you will not be satisfied with me. Vairagyam is to me merely a useful temporary state of mind which God uses to enforce rejection of that to which the old samskaras cling too obstinately to be unseated from it by mere abhyasa. Jnanam is essential to shuddhi and mukti; but Jnanam must be assisted either by abhyasa or by vairagya until the mind is still and lets knowledge do its own work. As soon as the mind is still and not susceptible to resuscitation of its old energies from outside, the Jnanam develops, the Shakti pursues its task unhampered; there is then no sadhan for you, only a progressive siddhi without any deliberately adopted method, increasing by the mere easy and natural process of Nature as a man breathes or sees or walks. All necessity for

either abhyasa or vairagya ceases. Attachment to vairagya is as harmful as attachment to lobha itself.

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

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

## EDITOR'S EPILOGUE

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

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

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

Finally, the aim of the particular path of Yoga indicated is not the assertion of the individual will, but surrender of the individual will, its absolute, unreserved and ungrudging surrender into the direction and control of the Infinite Being. The training of the system or adhar prescribed has for its purpose, first, the subjugation of the clamorous desires and impulses, the stubborn pride and egoism, the vain self-sufficient reason and imagination of the unregenerate man so that they may not interfere with the completeness of the surrender, secondly, the possession of a strong, mighty and effective will to offer as a yajna to the Most High and not one that is weak, distracted, ignorant and diffident. The Karma of the Siddha Yogin must be like that of the sun and stars, the avalanche and the cyclone, the breeze, moon or flowers, fire and the dust of the earth, either calm and luminous or mighty and violent or gentle, sweet and useful, either lofty or humble at the will of the One Supreme Shakti, impelled and used by Her entirely, and, whatever its outward appearance, always working on a basis of absolute peace, self-surrender and self-knowledge." (11: 1371-99)

AUTOMATIC WRITINGS, c. 1914 (SECOND SET)

"What do you mean by the reason? Again a doubtful expression; everything is rational from one point of view, absurd & arbitrary from another. The ultimate Law is beyond expression by the mind. Imperfectly & from a limited point of view. For man's convenience, yes. I don't say how. Yes, limit not the knowledge at any point, that is the essential – No – Yes – I do not think it will take long – Forty three* years for the work is my calculation, but Rama must manifest soon if it is to be done so quickly. For the changing of the world – For it to be completed. In 1956 – 7. Complete!!" (11: 1408)

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

"(Tilak)*

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

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

That is true, but always in the sense of a primary force. In the end this primary force is the important thing. I only speak of the difficulty of correct materialisation from the psychical plane. A strong will can produce from it a great general effect in the sense of its purpose and that after all is the important matter.

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

(Mr Tilak)

Yes. A great Karma Deva who is in intimate union with the Devas of knowledge." (11: 1425-26)

---

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

(Mme Besant)

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

No, not a Rakshasa. There is a Rakshasa force associated with her, but it does not affect the centre of her being." (11: 1427)

**Kutthumi and Maurya**

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

Kutthumi represents a Deva, not a Jnana Deva, but a certain kind of thought deva who responds with a limited light but a great abundance of curious thought formations to the greater Idea that comes from the supramental level.

Maurya represents an Asura who has stopped short on the way to

** MS has*

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

(Rapports avec la T.S.)

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

That represented the hostility of which I spoke. The Maurya influence is a despotic power which does not want any interference with its control or any dissolvent action on the frame of thought and organised movement it has stamped on the society." (11: 1427-28)

(Gandhi)

"A big Karma Deva risen to a certain thought region into which he has carried his habit of rigid and definite action, associated with a psychic Deva of great purity but no great knowledge. The thought region is one which reflects rather than possesses a higher light, but he gives to it always the forms suitable to his concentrated impulse of action. It is this kind of combination that creates those who are at once saints and fanatics."(11: 1428)

(Mirra)

"I find it impossible at present to make a definite answer, because I have to see through an atmosphere that is not favourable to a definite description. . All I can say is that there is a great Light Devata there, but the other elements are not clear to my vision. It is easy to define the psychic personality of people like Mrs Besant and Gandhi, but all your cases are different because of unusual or of complex elements of a considerable significance to which a short definition is not easily fitted." (11: 1428-29)

*Tagore*

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

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

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

That is first a sympathy of the psychic intelligence, secondly, the force of your own personality on him; it was not a thing deepseated in his own nature. You could still do the same thing with him if you were in constant relation with him, because he would like to be in action and would feel a support in the greater force that is around you; but as it is, it is not a thing that can be consistent and durable." (11: 1429)

**Sri Aurobindo**

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

sufficiently on the outside world. The momentum behind you is growing, but it is not yet sufficient. In these things those who create cannot see themselves where they are already effective, because the obstruction is greatest immediately around them; for they are the centre of the creation and therefore the centre of the accumulated resistance. Their thought and power work subtly, at a distance, through others, changed in those others to something less complete and characteristic which can mix with the actual material. That is to say, it is as mental influences that they work, but they do not take at once the recognisable form of which they can say, "This is the thing I mean, this is the actual creation I intend." That can only be when they become the direct material creators. I do not know whether I make myself clear to you." (11: 1430)

**India**

"The thing I said last time I came that there was a storm preparing in Asia I can now explain more clearly. It is still preparing and it threatens the British Empire. Mesopotamia is one centre, India is the other. In India the electricity is gathering force and before long it will be the beginning of the end. –

There are three stages to be gone through. The first begins now with the movement of non-cooperation which will develop into a movement of separation and independence. The second will be a formation of something corresponding to the Sinn Fein, but of a more carefully organised character. The third will be a final revolution which will at once end the British rule and break up the old India of the past. These three stages will follow rapidly on each other and even overlap to a certain extent, the last taking up the results of the two others —

The time I do not see clearly; but the flood of the present movement is likely to be three years, after which it will be replaced by the second. That may last a little longer. In any case all will be finished in ten years." (11: 1434)

**Kalpas, Vyasa and the Seven Rishis**

"The theory of the Kalpas has existed in one form or another from times lost in the mist of oblivion.

I composed many things, but they are not extant.

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

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

The seven Rishis are a tradition. The original seven Rishis refer to seven personalities who did not belong to the earth. The seven of tradition have not been on the earth since the Vedic times." (11: 1442)

**Knowledge and Love**

"The Bhakta pure is limited, so is the man of intelligence. But knowledge can mount to the unknown and manifest it, so too can love or Ananda mount to the unseized and bring it down into manifestation. It is the power of the soul that matters, not so much the way; that is to say, I cannot say that one way is superior to the other.

A greater completeness is always superior to a lesser completeness; but also an extreme power of one can do miracles. .

Be wise as a serpent and mild as a dove." (11: 1447)

**How to Deal with Theosophy**

"What I would suggest is to take hold of them by the strong side of Theosophy and not to press too much on the weak side. People attached to a fixed and traditional thinking – for it has become traditional with them – have not usually the open nature which can bear exposure of the weakness of what they believe in. One or two may profit by that method, the most will react in a hostile fashion. On the other hand if the strong side is seized and broadened to its real issues, they may be led without knowing it to enlarge themselves and meet with a good disposition the atmosphere of larger thought you bring them. This reception is needed, because it is the difference of the two atmospheres that is likely to be a stumbling block. The second thing is

if you can make a link with them through the active side of their ideas. The outer side of the practical idea you have is favourable from this standpoint, because it can easily be used as a means to bring out the broader side of their own principles of action. The ulterior motive has to be kept in the shadow for the present; a time may come when they will receive it, but that will be after the present dominating influence in the society has receded. The third thing is to mix mainly on the one hand with the larger, on the other with the simpler and more candid minds among them; leave aside those who are in between. Be careful with Mrs. Besant; she is a difficult and deceptive personality." (11: 1447-48)

Miscellaneous Notes c. 1944

**Tat**

"Tat – Asat
Sat } Purusha and Prakriti

Tat is the unknowable Brahman of which you cannot say that it exists or does not exist because it cannot be defined as that which we know or understand by the idea of existence. Therefore it is not Sat. At the same time it is not Asat or non-existent because it contains existence in itself.

By Asat or non-being we mean something beyond which is a contradiction of existence. It is generally considered as a sort of nothingness because it is nothing that we call existence. There is nothing in it that we can perceive or realise as something. Tat contains both Sat and Asat; but it is neither of them.

By Sat we mean pure existence not limited by qualities, infinite and eternal and unchanging, which is at the same time the source and foundation of all the worlds and the whole universe." (11: 1459-60)

Methods of Yoga
(Reproduction from memory)*

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

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

** Oral remarks by Sri Aurobindo recorded from memory by a disciple. Much of the wording clearly is not Sri Aurobindo's. – Ed.*

*** MS (scribal) is*

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

Means of Purusha: – An ordinary man thinks he desires, he feels and so on. But what we are to do is to separate ourselves from desire, feeling etc. Whenever desire comes, we must realise that we are not desiring but only realise it as the coming and going of Desire. So also with the feeling, thinking etc. For instance, when [a] certain anguish comes, an ordinary man thinks and feels that he is lost and so on. He weeps bitterly and reduces himself to a mere crawling worm. We have to think that that anguish is a kind of action or reaction, going on in the heart. Anguish cannot affect me. I am the unsullied Self; it cannot touch me.

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

Therefore the first Sadhana is not to feel ourselves either in the heart or in the mind but there just above the crown of [the] head. By these two means, we separate ourselves from body, life and mind. On account of this, misery cannot affect us and we will be above happiness and misery. Apart from all these, the main thing we effect thereby is, we will be in a position henceforward, to become one with the Brahman and to realise that everything is Brahman and everything is only one of the several forms, names and colours etc., of that one Vast Brahman. Whenever we see people walking along the road, we will no more see them as several different beings but as several forms of one vast undivided Brahman. As [a] rose is the manifestation of form, colour, odour so the Brahman is the manifestation of so many things we perceive by the senses and think by the mind etc.

Along with these, we must put into practice one after the other what we are going to see hereafter as the Sapta Chatusthayas. They are namely Samata, Shakti, Vijnana, Sharira, Karma, Brahman and Siddhi Chatusthayas. Chatusthayas means four divisions. These seven Chatusthayas have been arranged in their natural and logical order. But it is not required of you to get them in practice in this given order. One may begin with a chatusthaya which [one] finds to be easier and in this way he is expected to practise. Why they are arranged in this way, how we are to effect them in us, when we will have success, all will be known to us when we finish writing and sincerely practise." (11: 1464-66)

## SAPTA CHATUSTHAYA SCRIBAL VERSION

"I. Samata Chatusthaya

Samata, Shanti, Sukha, Hasya (Atmaprasada)

| Negative Samata | Positive Samata |
|---|---|
| Titiksha | Sama Rasa – mind and intellect |
| Udasinata | Sama Bhoga – prana |
| Nati | Sama Ananda – spirit |

Samata is accepting everything in the same way without any disturbance in any part of the being. Disturbance is caused [by][1] the want of harmony between the Chit-shakti in myself and the contacts of Chit-shakti outside. Pain, grief, dislike etc. are merely the system's way of saying that it objects to a particular contact because of want of harmony. The system cannot bear an inharmonious contact or even a pleasant one if it is too intense or too prolonged. Disgust, fear, horror, shame are attempts of the system to repel the unpleasant contact and defend itself.

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

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

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

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

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

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

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

[The] result of complete Samata is complete Shanti; on the other hand if there is any touch of anxiety, grief, disappointment, depression etc., it is a sign that Samata is not complete. When we get complete Shanti, then we get complete Sukham. Shanti is negative; it is a state of freedom from trouble. Sukham is positive; it is not merely freedom from grief and pain, but a positive state of happiness in the whole system.

Atmaprasada is a state of clearness, purity, contentment in the whole self, i.e. [the] essence of Sukham. When Sukham begins to become strong

[1] *MS (scribal) owing to*

Ananda, then it is Hasya, a state of positive joy and cheerfulness which takes the whole of Life and the world as a pleasant and amusing play.

## II. Shakti Chatusthaya

### Viryam, Shakti, Daivi Prakriti, Sraddha

Viryam: Chaturvarnya in guna
Brahmana, Kshatriya, Vaishya, Shudra

Brahmana: Dhairyam, Jnanalipsa, Jnanaprakasha, Brahmavarchasya.

Shakti is the right guna and right state of activity or right elements of shakti-character in all parts of the system. The chaturvarnya in guna may be called Virya. It is the qualities of the four varnas in character. The perfect man has all the four in him, although one usually predominates and gives the character its general type. First, a man should have Brahmana qualities, [those of][2] the man of knowledge. He should have, first, the general temperament of the Brahmin, that is to say calmness, patience, steadiness and thoughtfulness, which may all be expressed by the word Dhairyam. Then he should have the tendency towards knowledge, especially the Divine Knowledge, but also all kinds of knowledge on all kinds of subjects, with the necessary mental openness and curiosity. This is Jnanalipsa. The Brahmin has not only the thirst for knowledge but also a general clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth. This is Jnanaprakasha. He has also a spiritual force which comes from knowledge and purity. This is Brahmavarchasya.

Kshatriya: [Abhaya, Sahasa],[3] Yasholipsa, Atma Shakti (Atma Slagha)

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

Vaishya: Vyaya, Kaushala, Dana, Bhogalipsa

The Vaishya qualities are also necessary for action and enjoyment. The first is the readiness to spend labour, resources, materials, means and life itself

[2] *MS (scribal) or*

[3] *MS (scribal) Courage*

quite freely, taking great risks of loss in order to secure great gains. This may be called Vyaya. But with this there must be skill in the use of means and methods and their proper disposition in order to secure the end and also the knowledge of what is or is not possible to be gained by a particular means or method or a particular expense. There should be a sense of proportion, of order, and a skill [in][4] arrangement and management. All this may be called Kaushala. Also in the use of one's possessions, there are two other qualities of [the] Vaishya which are necessary. [First there must be] the readiness to give no less than to receive and to share with the world what one gets from the world. This is [the][5] nature of love as it is ordinarily practised; [this][6] giving and receiving may be called Dana. And then there should be a tendency to enjoy, i.e. Bhogalipsa.

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

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

The nature of the Brahmana is knowledge, of the Kshatriya force and courage, of the Vaishya skill in works, and of the Shudra selfgiving and service. The perfect character possesses all of these; for they are necessary for the perfect action.

Shakti

Shakti is a general force by which each of the four parts of the system (the body, the Prana, the Chitta and the Buddhi) is kept at its highest state of perfection. The perfect state of the body consists in four things, a sense of entire lightness (Laghuta), a sense of strength and energy (Balam), a sense of [a] certain mass and force (Mahattwa) and the power of containing without strain or reaction any working however intense and constant, of energy however great and [puissant].[7] This is Dharana Samarthyam.

The perfect state of Prana consists in a sense of fullness of vital force (Purnata), of general clearness and cheerfulness (Prasannata), of equality in

[4] *MS (scribal) and*

[5] *MS (scribal) a*

[6] *MS (scribal) a*

[7] *MS (scribal) possible*

all experiences, shocks and contacts (Samata), and in the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety. This is Bhoga Samarthyam.

The perfect state of Chitta consists in a sense of richness and gladness of feeling (Snigdhata), of abounding moral power and energy (Tejas), in a confidence [in the][8] divine grace and help and general sense of mangala (Kalyana Sraddha) and in the capacity for unbounded love for all beings and all objects. This is Prema Samarthyam.

The perfect state of Buddhi consists in a general purity and clearness of [the] thinking faculty (Vishuddhata and Prakasha); in richness and great variety and minuteness of the perceptions ([Vichitra][9] Bodha); and in the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity. This is Jnana Samarthyam.

Daivi Prakriti (Divine Nature)

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

Sraddha or Faith

1. Faith in God – Directing Power, Antaryami
2. Faith in Shakti – Executive Power.

## III. Vijnana Chatusthaya

Jnanam (Divine thought), Trikaladrishti, Ashta Siddhi, Samadhi

Jnanam: The mental action consists of four parts: first of all, perception of the object and comparison and contrast with other objects. [Then][10] reasoning about the objects. Judgment whether the reasoning is right or not. And judgment is aided by memory and imagination.

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

Imagination is the power of presenting to yourself things or truths not actually perceived or established by reason, [of][11] seeing possibilities other than actual experience.

---

[8] *MS (scribal) of*

[9] *MS (scribal) Vichar*

[10] *MS (scribal) The*

[11] *MS (scribal) with*

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

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

There is also a faculty of Vijnana called Intuition which does the work of reasoning without the necessity of reasoning to arrive at a conclusion; that is to say it [comes to][12] the conclusion not as a conclusion from other facts but as a fact in itself. Afterwards, it can group around that fact all the other facts not as reasons but as related facts which help to retain it.

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

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

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

---

[12] *MS (scribal) does*

Ashta Siddhi

There are two siddhis of knowledge, three of power and three of being. All siddhis exist already in Nature. They exist in you. Only owing to habitual limitations you make a use of them which is mechanical and limited. By breaking these limitations, one is able to get the conscious and voluntary use of them. The three siddhis of being are siddhis of the Sat or pure substance. In matter, Sat uses these siddhis according to fixed laws but in itself it is free to use them as it chooses. If one can get partly or entirely this freedom, one is said to have these three siddhis. They are Mahima including Garima, second Laghima and third Anima.

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

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

Vyapti is when the thoughts, feelings etc. of others or any kind of knowledge of things outside yourself are felt coming to the mind from those things or persons. This is the power of receptive Vyapti. There is also a power of communicative Vyapti, when you can send or put your own thought, feeling etc. into someone else.[13]

---

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

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

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

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

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

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

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

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

Samadhi

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

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

Jagrat Samadhi is when in the waking consciousness, we are able to concentrate and become aware of things beyond our consciousness. This Samadhi may either bring images and experiences seen outside one's own self as if in the physical atmosphere or else inside one's self, generally with the

eyes closed. When the eyes are closed, another ether than the physical appears which is called Chittakasha or mental ether. It is in this that images are seen. There is also another ether behind called Chidakasha.

Swapna Samadhi is when the mind has lost its outward consciousness of outward surroundings and goes inside itself. It then has the experience either in itself or of scenes and happenings of this world or other worlds, of the past, present or future. When these experiences are merely distorted memories or confused, falsified and fragmentary, then it is called ordinary dream. [This happens when][14] the mind proper is not acting at all in the physical consciousness and only [ ][15] parts of the nervous system are awake. But when part of the mind remains as it were awake even in [ ][16] sleep, then one may get [accurate][17] records of true and actual experiences. These are not dreams but internal visions. Part of the mind is ranging through time and space or in other worlds. Another part is on the watch to receive its experiences and report them to the physical consciousness.

Sushupta Samadhi, the third stage, is when the whole physical consciousness, at least that part of it which belongs to the waking self, is asleep. When we are in deep sleep we think that nothing is going on in us; but that is a mistake. Consciousness is active all the time. But no report comes from it to the physical mind. In Sushupta Samadhi, one can get to the very limit of human consciousness, even [to][18] the superconscient. Everything which we cannot attain in the waking state is there in us in the dream-self and the sleep-self.

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

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

## IV. Sharira Chatusthaya

### Arogya, Utthapana, Saundarya, Ananda

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

---

[14] *MS (scribal) That is because*

[15] *MS (scribal) the*

[16] *MS (scribal) the*

[17] *MS (scribal) acute*

[18] *MS (scribal) of*

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

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

(3) Immortality in the body.

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

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

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

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

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

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

(2) Continual youth.

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

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

### V. Karma Chatusthaya

Krishna, Kali, Karma, Kama

Krishna is the Ishwara taking delight in the world.

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

Karma is the Divine Action.

Kama is the Divine Enjoyment.

### VI. Brahma Chatusthaya

Sarvam, Anantam, Jnanam, Anandam Brahma

Sarvam Brahma – when we realise one thing in the universe.
Anantam Brahma – when we realise Infinite Force and Quality at play in all forms.
Jnanam Brahma – when we realise a consciousness in everything which is aware of all.
Anandam Brahma – when we realise in that consciousness a delight in all things.

## VII. Siddhi Chatusthaya

### Shuddhi, Mukti, Bhukti, Siddhi

Shuddhi

(1) Of the Pranas – Release from Vasana or desire, that is Asakti or attachment, action of emotion, e.g. I must have that, I cannot do without that; Kamana or longing, action of desire, i.e. I want that; Raga-dwesha or preference, action of mind, i.e. I prefer this. There are also [the opposites of these],[19] non-attachment, non-longing or craving and non-preference. We have also to [be released][20] from these things. When you have effected these three things you will have perfect Samata. Then you will naturally have perfect Shanti, that is Divine Peace [and] perfect or Shuddha Bhoga, that is Divine Enjoyment.

Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Shuddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. Enjoy the world with Shuddha Bhoga based on the perfect Shanti. That which you get as the result of satisfied desire is troubled, unsafe, feverish or limited, but Shuddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is Divinity and Immortality, it is [becoming of][21] one nature with God. [The soul][22] has then no Kama but pure Lipsa, an infinite readiness to take and enjoy whatever God gives.[23]

(2) Of the Chitta – Release from all sanskaras of feeling.

(a) Thought impulses start up from Chitta as instincts, inspirations, insights, intuitions etc. They come up coloured by emotions, distorted by associations and perverted by [the] imagination[s] which bring them up. Bhakti, genius, poetic inspiration all come from this source.

(b) Impulses of feeling are of two kinds, natural or eternal, artificial or Vikaras. Love, courage, compassion are natural and are actions caused by Jnanam. Hatred, fear, disgust are Vikaras and are distortions or reactions caused by Ajnanam.

(c) Impulses of action: Shuddha Pravritti, that is, action without desire independent of emotion. Ashuddha Pravritti, that is, action stirred by two forces, desire and emotion. Prohibit and inhibit by will all action or speech that starts blindly from the passions or emotions surging in the heart.

---

[19] *MS (scribal) other sides*

[20] *MS (scribal) release*

[21] *MS (scribal) of becoming*

[22] *MS (scribal) It*

[23] *This paragraph is an almost verbatim transcription of most of the fifth paragraph of Chapter VII of Yogic Sadhan. – Ed.*

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

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

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

Mukti

(1) From Dwandwas or dualities

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

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

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

(2) From Ajnanam and the three gunas.

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

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

Sattwa in Chitta – the pure love; we get love.[24]

Sattwa in body – ease, health and so on.

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

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

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

By being indifferent, we have to effect Shama; then acting as far as possible only under the Divine Impulse, we get pure Tapas. By keeping the mind always

---

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

unattached to its own thoughts and activities and on the watch for Light from above and as far as possible quiet, we get Prakasha.

(3) From Ahankara; from the ignorance that you are the actor etc. Whenever you say "I like this", "I do not want this", there you choose and [act].[25] Whatever comes to you, you have to take and enjoy. Replace Ahankara or the idea of Aham by the idea that you are the Ishwara.

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

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

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

(3) Ananda throughout the system.

| | |
|---|---|
| Kamananda – | Physical Ananda, [e.g.][26] Vishayananda, i.e. sensuous pleasure |
| Premananda – | Getting delight by positive feeling of Love (Chitta) |
| Ahaitukananda – | Delight without any cause (Manas) |
| Chidghanananda – | Ananda of the Chit in the object full of the gunas (Vijnana) |
| Shuddhananda – | Ananda of the Beauty of everything (Ananda) |
| Chidananda – | Ananda of pure consciousness without the gunas (Chit-tapas) |
| Sadananda – | Ananda of pure existence apart from all objects and experiences (Sat) |

Siddhi of the five Chatusthayas, Brahma, Karma, Sharira, Vijnana and Samata." (11: 1467-81)

[25] *MS (scribal) do*

[26] *MS (scribal) ie*

## Glossary

1. ***aditi*** – the Vedic goddess of infinite being, the mother of the gods, manifested here as the earth-goddess (***Prithivi***); the ***adya-shakti***, the indivisible consciousness (***chit***), force (***tapas***) and bliss (***ananda***) of the Supreme.

2. ***adya-shakti*** (adyashakti; adya-shakti) – the original Power (***shakti***), both transcendent (***adyashakti***) and universal (***adya mahashakti***).

3. ***aishvarya*** (aishwarya; aishwaryam; aiswarya; aisvaryam) – mastery; sovereignty; the sense of divine power (same as ***ishvarabhava***, a quality common to the four aspects of ***daivi prakriti***); 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 ***vashita***; an instance of so exercising the will; sometimes equivalent to ***aishvaryatraya*** or ***tapas***.

4. ***aishwarya-vyapti*** (aishwarya-vyapti) – the combination of aishwarya and **(communicative)** ***vyapti***.

5. ***ajna-chakra*** (ajnachakra; ajna-chakra) – the ***chakra*** between the eyebrows, the centre of consciousness that governs will, vision and dynamic thought, "not the ordinary outer mental will and sight, but something more powerful, belonging to the inner being".

6. ***akasha*** (akasha; akash) – ether; the most rarefied condition of material being, "a condition of pure material extension in Space", the subtlest of the ***Panchabhuta***; 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 ***sthula akasha***).

7. ***akashic*** – **(1) akashic material** – "subtle-gross etheric material" of any of seven kinds (called in ascending order ***chaya*** [shadow], ***dhuma*** [smoke], ***tejas*** [brilliance], ***jyotih*** [light], ***vidyut*** [lightning] or ***varna*** [colour], ***agni*** [fire], and ***prakasha*** [radiance]) out of which ***akasharupa*** and ***akashalipi*** are formed.

**(2) akashic record** – the etheric writing (***akashalipi***) "that keeps the record of all things past, transcribes all that is in process in the present, writes out the future".

8. ***anandakosha*** (anandakosha; ananda-kosha) – the sheath (***kosa***) corresponding to the plane of ***ananda***, the "bliss-sheath" which is the spiritual body of the "bliss soul" and in which, together with the ***vijnanakosha***, "all the perfection of a spiritual embodiment is to be found, a yet unmanifested divine law of the body".

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

10. ***Aniruddha*** – the aspect of the **fourfold *isvara*** whose ***shakti*** is ***Mahasarasvati***, corresponding to the ***shudra*** who represents the cosmic principle of Work in the symbolism of the ***chaturvarnya***; his method is that

"of the patient intellectual seeker & the patient & laborious contriver who occupies knowledge & action inch by inch & step by step".

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

12. ***antahkarana*** (antahkarana; antahkaran) – the "inner instrument", regarded as comprising the ***buddhi*** or intelligence, ***manas*** or sense-mind and ***chitta*** or basic consciousness, ordinarily subject to the ***ahankara*** or ego-sense and pervaded by the ***suksma prana*** or subtle life-force.

13. ***antardarshi*** (antardarshi) – inward-looking; ***samadhi*** in the waking state with internal vision and experience (same as ***antardarshi jagrat***).

14. ***antardrishta jagrat*** (antardrishta jagrat) – ***samadhi*** in the waking state in which images, etc., are perceived internally; same as ***antardrishta jagrat***.

15. ***antaryami*** – the inner Control, the inner Guide.

16. ***apana*** – the vital current that moves "in the lower part of the trunk" from the ***muladhara*** to the navel; one of the ***panchaprana***, that which "gives away the vital force out of the body" and so is called "the breath of death".

17. ***apas*** – (1) work, action. (2) waters; (in Vedic symbolism) the "waters of being", representing existence in its manifold movement on various planes.

18. ***ashtasiddhi*** (ashtasiddhi; ashta siddhi) – the eight ***siddhi***s or supernormal powers (***prakamya***, ***vyapti***, ***vashita***, ***aishvarya***, ***ishita***, ***mahima***, ***laghima*** and ***anima***), constituting the third member of the ***vijnana chatushthaya***.

19. ***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*.

20. ***atmaslagha*** (atmaslagha; atma slagha) – self-affirmation, "the high self-confidence of power, capacity, character and courage indispensable to the man of action", an attribute of the ***kshatriya***.

21. ***atmaprasada*** (atmaprasada; atmaprasad) – "a state of clearness, purity and contentment in the whole self", the last member of the ***samata / shanti chatushthaya***, which in its most positive form is called ***hasya***; an element of ***Maheshvari bhava***.

22. ***attahasya*** (attahasya; attahasyam) – loud laughter, "the laughter that makes light of defeat and death and the powers of the ignorance", an element of ***Mahakali bhava*** or ***Chandibhava***, and the principal form of ***devihasya***.

23. ***bhautasiddhi*** (bhautasiddhi; bhauta-siddhi; bhauta siddhi) – a term that occurs in 1912-13 in connection with ***utthapana***, also associated with the ***vijnana chatushthaya***; it is perhaps a collective term for the ***siddhi*****s of the body**, which are the basis of *utthapana* and form part of ***ashtasiddhi*** in the *vijnana chatushthaya*.

24. ***bhavitavyam*** – that which is to be.

25. ***bhukti*** – enjoyment; the "enjoyment of our liberated being which brings us into unity or union with the Supreme"; the third member of the

***siddhi chatushthaya***, resulting from ***shuddhi*** and ***mukti*** and consisting of "the Delight of existence in itself, independent of every experience and extending itself to all experiences". It has three states (***rasagrahana***, ***bhoga*** and ***ananda***), each with three intensities (***rati***, ***ratna*** and ***ratha***), on each of seven levels corresponding to the seven planes of existence.

26. ***bhuma*** – largeness.

27. ***bhurloka*** – the world (***loka***) of terrestrial existence; same as ***bhu***.

28. ***bhuvarloka*** – the world (***loka***) called ***bhuvar***; the vital world.

29. ***brahma chatusthaya*** (brahma chatusthaya; brahmachatusthaya; brahmachatushtaya) – the sixth ***chatusthaya***, the quaternary of the divine Reality (***brahman***), consisting of ***sarvam brahma***, ***anantam brahma***, ***Jnanam brahma*** and ***anandam brahma*** (combined in ***sarvam anantam jnanam anandam brahma***, the formula of the **fourfold *brahman***).

30. ***brahmadarshana*** (brahmadarshana; brahma-darshana; brahma darshana; brahmadarshan) – the vision (***darshana***) 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 ***ishvaradarshana*** and such specific forms of *darshana* as ***Narayana darshana***, ***Krishna darshana*** and ***Krishnakali darshana***.

31. ***brahmavarchasya*** (brahmavarchasya; brahmavarchasyam) – "spiritual force which comes from knowledge and purity", an attribute of the ***brahmana***.

32. ***brihat*** (brihat) – wide, large, vast; wideness, largeness; vast abundance; "vast self-awareness", one of the three terms expressing the nature of ***vijnana*** (see ***satyam ritam brhat***).

33. ***buddhi*** – intelligence; the thinking mind, the highest normal faculty of the ***antahkarana***, also called the ***manasa buddhi*** or mental reason, whose three forms are the **habitual mind**, **pragmatic reason** and **truth-seeking reason**.

34. ***chakra*** (chakra) – any of the seven centres of consciousness in the subtle body (***sukshma deha***), each of which "is the centre and the storing-house of its own particular system of psychological powers, energies and operations, – each system corresponding to a plane of our psychological existence"; these centres or "lotuses", connected with certain centres in the physical nervous system and arranged "in a line corresponding to the spinal cord", are called (from the highest to the lowest) ***sahasradala***, ***ajnachakra***, ***vishuddha***, ***anahata***, ***manipura***, ***svadhishthana*** and ***muladhara***, of which *manipura* (the ***nabhichakra*** or "navel centre") and especially *svadhisthana* (the "penultimate chakra" or, counting from the bottom, the "second chakra", also called the ***kamacakra*** or simply "the chakra") are often mentioned in the *Record of Yoga* in connection with ***arogya*** and ***kamananda***.

35. ***Chandibhava*** (Chandibhava; Chandi bhava; Chandibhavah) – "the force of Kali manifest in the temperament" (see ***Kali***), a term used early in the

*Record of Yoga* for ***devibhava*** or ***daivi prakriti***, sometimes referring to a combination of the four personalities of the divine ***shakti*** with ***Mahakali*** as the dominant aspect, sometimes referring specifically to the force of *Mahakali* and almost equivalent to ***Mahakali bhava***.

36. ***chaturvarnya*** (chaturvarnya) – the ancient Indian system of the four orders (***brahmana***, ***ksatriya***, ***vaishya***, ***sudra***), representing four psychological types whose combination is necessary for the complete personality; these four types are symbolic of "four cosmic principles, the Wisdom that conceives the order and principle of things, the Power that sanctions, upholds and enforces it, the Harmony that creates the arrangement of its parts, the Work that carries out what the rest direct".

37. ***chaturyuga*** (chaturyuga) – a series of four ages (***satyayuga***, ***treta***, ***dvapara*** and ***kaliyuga***), one hundredth of a ***pratikalpa***, forming a cycle of apparent decline leading to a new cycle beginning on a higher level in a "cosmic circling movement" through which "God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility".

38. ***chhayamayi*** (chhayamayi) – shadowy (feminine of ***chhayamaya***, agreeing with implied ***drishti***, "vision"); the shadowy vision of the underworld.

39. ***chidakasha*** (chidakasha; chidakash) – the ether of pure consciousness (***chit***); a subtle ether (***sukshma akasha***) or "inner space" behind the ***chittakasha***; its accessibility to the mind in ***antardarshi jagrat*** and ***svapnasamadhi*** and its mention in connection with the *chittakasha* suggest that the *chidakasha* referred to by Sri Aurobindo is the ether of *chit* on the mental plane, not on its own highest plane.

40. ***chidghana*** (chidghana) – the "dense light of essential consciousness" belonging to the ***vijnana*** 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 ***chidghanananda***.

41. ***chidghanananda*** (chidghanananda) – bliss of "dense self-luminous consciousness" (***chidghana***), ***ananda*** possessed not "by reflection in the mental experience" (see ***ahaituka ananda***) but "with a greater fullness and directness in the massed and luminous consciousness . . . which comes by the gnosis"; the form of **subjective** ***ananda*** connected with the plane of ***vijnana***.

42. ***chitra*** (chitra) – picture; two-dimensional image (***rupa***) or writing (***lipi***) "formed from the material provided by the background, by the mental eye acting through the material"; short for ***citra-drishti***.

43. ***chitra-drishti*** (chitra-drishti) – vision of ***chitra rupa*** and ***chitra lipi***.

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

45. ***chit-shakti*** (chit-shakti; chitshakti) – consciousness-force, same as ***cittapas***; "the Consciousness-Force of the eternal Existence" who "is the universal creatrix".

46. ***chitta*** (chitta) – the "primary stuff of consciousness" which is "universal in Nature, but is subconscient and mechanical in nature of Matter"; the "pervading and possessing action of consciousness" in the living body which forms into the sense-mind (***manas***); it consists of a lower layer of passive memory in which "the impressions of all things seen, thought, sensed, felt are recorded", and a higher layer (also called ***manas-chitta***) of the emotional mind where "waves of reaction and response . . . rise up from the basic consciousness"; also short for ***chittakasha***.

47. ***chittakasha*** (chittakasha; chittakash) – the ether (***akasha***) of the ***chitta*** or basic mental consciousness, a **mental** ***akasha*** defined as the "ether of the pranic manas", whose contents are experienced especially in ***antardarshijagrat*** and ***svapnasamadhi***.

48. ***chit-tapas*** (chit-tapas; chittapas; chit tapas) – consciousness-force; knowledge-power; the unity of ***chit*** and ***tapas***; "the infinite divine selfawareness which is also the infinite all-effective Will", represented by *chit* in the description of the nature of divine being as ***sat-chit-ananda*** or ***sachchidananda***; the "divine Conscious-Force" which "is omnipresent in the material cosmos, but veiled, operative secretly behind the actual phenomenon of things, and it expresses itself there characteristically through its own subordinate term, Life" (***prana***).

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

50. ***dasyalipsa*** – the urge towards service (***dasya***); "the desire to serve", which "in the perfect man becomes the desire to serve God-in-all", an attribute of the ***shudra***: "the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction to the claim and need of his creatures".

51. ***dharma-sankara*** – confusion of functions.

52. ***dhriti*** (dhriti) – firmness, fortitude; persistence of the will.

53. ***drishti*** (drishti; dristi) – vision; subtle sight, including ***rupadrishti*** and sometimes ***lipidrishti***; subtle sense-perception (***vishayadrishti***) in general; ***trikaladrishti***, the knowledge of the past, present and future; perception of ***brahman*** or ***isvara*** in things and beings (same as ***darshana***); **revelation**, the truth-seeing faculty of ***jnana*** whose nature is "a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object".

54. ***ekam evadvitiyam*** (ekam evadwitiyam) – One without a second.

55. ***etad vai tat*** – this is That.

56. ***gana*** – group; (in the Indian tradition) a group of attendants, especially

the demigods attending on ***Shiva***; (in the *Record of Yoga*) ***devata***s acting as agents of the ***ishvara***.

57. ***gandha*** – scent, smell; a non-material (***sukshma***) odour; the ***sukshma vishaya*** of subtle smell; (short for ***gandhadrishti***) the subtle sense of smell.

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

59. ***garima*** – heaviness; "the power of increasing the size and weight of the body", a **physical *siddhi*** related to or included in ***mahima***; a sense of heaviness due to a defect of the physical *siddhi*s.

60. ***hasya*** (hasya; hasyam) – literally "laughter"; "a clear joy and laughter of the soul embracing life and existence", a stronger form of ***atmaprasada***, the last member of the ***samata / shanti chatushthaya***; sometimes equivalent to ***devihasya***.

61. ***indriya*** (indriya; indriyam) – sense-organ, especially any of "the five perceptive senses of hearing, touch, sight, taste and smell, which make the five properties of things their respective objects".

62. ***ishita*** (ishita) – effectiveness of pure ***lipsa*** in the ***chitta*** without a deliberate act of will, one of the three ***siddhi*s of power**; an instance of this effectiveness.

63. ***jalavisrishti*** (jalavisrishti; jala-visrishti; jala visrishti) – discharge (***visrishti***) of waste matter in liquid form; same as ***mutra***.

64. ***jiva*** – "the living entity"; the soul, the individual ***purusha***, "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 *jiva* as a partial manifestation of the ***ishvara***, 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".

65. ***jnanalipsa*** – the urge towards knowledge, an attribute of the ***brahmana***.

66. ***jyoti(h)*** – light; light of spiritual consciousness or ideal knowledge.

67. ***kaivalyananda*** – the bliss of absolute existence (*kaivalya*, the condition of that which is *kevala*, sole or absolute), a term used for the union of ***sadananda***, ***chidananda*** and ***shuddhananda***, the three highest forms of ***ananda***, which are based on the "Joy of the spirit in the Ekam" (One) in its threefold aspect as ***sachchidananda*** or infinite Existence-Consciousness-Bliss; also applied to *sadananda* by itself.

68. ***kama*** (kama; kamah) – desire; same as ***shuddha kama***, "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 ***shudra*** and of ***Aniruddha***.

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

70. ***karana*** (karan) – (1) instrument. (2) (karana; karanam) – cause; causal; "the Causal Idea which, by supporting and secretly guiding the confused activities of Mind, Life and Body ensures and compels the right arrangement of the Universe".

71. ***kshara purusha*** (kshara purusha) – the soul in Nature, the mutable ***purusha***; "the spirit of mutable things", manifesting "the multiplicity of the divine Being . . . not apart from, but in Prakriti".

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

73. ***laya*** – dissolution, disappearance; annullation of the individual soul in the Infinite.

74. ***lila*** – play, game; the world as a game of the Lord or ***ishvara***, "a play of the divine Being with the conditions of cosmic existence in this world of an inferior Nature"; life (especially in the objective world or field of ***karma***, as distinguished from ***yoga***) "experienced as a play of the divine Delight".

75. ***linga-rupa*** – subtle form.

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

77. ***mahakarana*** – the first cause, the "cause of all causes"; ***satyaloka***, the world of ***sat***, as the supreme plane of original causality.

78. ***mahima*** – greatness, largeness; one of the ***siddhi*s of the body**:

"unhampered force in the mental power or in the physical power", showing itself physically by "an abnormal strength which is not muscular"; also, an attribute of ***Mahavira***.

79. ***manasa ketu*** (manasaketu; manasa ketu) – mental perception; "telepathic mind".

80. ***manishi*** (manishi) – thinker.

81. ***Matarisvan*** (Matariswan) – a Vedic epithet of ***Vayu***, (***Vayu*** – the Vedic god of Wind, the universal ***deva*** as "the Master of Life, inspirer of that Breath or dynamic energy", later called ***prana***, which "was considered to be a great force pervading all material existence and the condition of all its activities".) "who, representing the divine principle in the Life-energy," (***prana***) "extends himself in Matter and vivifies its forms".

82. ***Mitra*** – "the Friend of all beings", a Vedic god, one of the **Four** who represent the "working of the Truth in the human mind and temperament"; he is the lord of the luminous harmony by which "the manifold workings of the Truth agree together in a perfectly wedded union".

83. ***muladhara*** – the lowest ***chakra***, the centre at the bottom of the spine which "is the main support of the physical consciousness and the material parts of the nature" and from which the ***kundalini*** rises.

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

85. ***nadi*** – a nerve-channel in the subtle body.

86. ***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 *samata***, whose highest form is ***anandamaya nati***.

87. ***nidah*** – "the Restrainers", a kind of hostile being in the Veda.

88. ***nirapeksha*** (nirapeksha) – freedom from desire, expectation and dependency; disinterestedness, non-attachment.

89. ***nirukta*** – etymology; philology, part of ***sahitya***: the study of the origins and development of language, especially with reference to Sanskrit.

90. ***paramahansa*** (paramahansa) – the liberated man; one of those who have attained "a particular grade of realisation" and "live in the cosmic consciousness in touch or union with the All", about whom it "is said that their vital behaves either like a child (Ramakrishna) or like a madman or like a demon or like something inert (cf. Jadabharata)".

91. ***paratpara*** – higher than the highest; supreme; "the supreme of the Supreme".

92. ***pashu*** (pashu) – animal; the human animal; the lowest of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale: mind concentrated on the bodily life; "the animal power in the body", which "might

be divinely used for the greater purposes of the divinised Purusha".

93. ***patala*** – the underworld; a plane of "low physical nervosity" associated with visions in a shadowy (***chayamaya***) dimness; "the subconscient below the Earth – the Earth being the conscious physical plane", a domain where what has been rejected from the surface nature often takes refuge.

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

95. ***Prajapati*** – "the Lord of creatures", the divine ***purusha*** of whom all beings are the manifestations.

96. ***prajna*** – "the Lord of Wisdom", ***brahman*** in the last of the three states symbolised by the letters of ***AUM***, manifest behind ***virat*** and ***hiranyagarbha*** "in the self-gathered superconscient power of the Infinite"; the Self (***atman***) supporting the deep sleep state (***sushupti***) or causal (***karana***) consciousness, "a luminous status of Sleep-self, a massed consciousness which is the origin of cosmic existence".

97. ***prakamya*** – 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 ***siddhi*****s of knowledge** whose combination constitutes **telepathy**.

98. ***prakamya-vyapti*** (prakamya-vyapti; prakamyavyapti; prakamya vyapti) – the combination of ***prakamya*** and ***vyapti***, the two ***siddhi*****s of knowledge**, which constitutes **telepathy**.

99. ***pramatha*** – a kind of being on the lower vital plane, related to the ***pishacha***; the fourth of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale: mind concentrated on the heart and the emotional and aesthetic part of the ***chitta***.

100. ***pranakosha*** (pranakosha; prana-kosha) – the sheath (***kosha***) composed of life-energy (***prana***), "the life sheath or vital body" through which "the life-world [***pranajagat***] enters into relations with us"; it is "closely connected with the physical or food-sheath [***annakosha***] and forms with it the gross body [***sthula deha***] of our complex existence".

101. ***pratikalpa*** (pratikalpa; prati-kalpa; prati kalpa) – a period of a hundred ***chaturyuga***s, one tenth of a ***kalpa***, also divided into fourteen ***manvantara***s of several *chaturyuga*s each; each *pratikalpa* corresponds to one of the ten types or forms of consciousness (***dasha-gavas***) in the evolutionary scale, the present *pratikalpa* being regarded as the sixth in the current *kalpa*, the *pratikalpa* of the ***asura*** in which mind is concentrated on the ***buddhi***.

102. ***prema*** – love; "the love which consecrates service, a love which asks for no return, but spends itself for the satisfaction of that which we love", an attribute of the ***shudra***; an attribute of ***Mahalakshmi*** and of

***Pradyumna***; short for ***premananda***; (on page 1281) the name of a ***svarga***.

103. ***purusha*** (purusha) – man; person; soul; spirit; the Self (***atman***) "as originator, witness, support and lord and enjoyer of the forms and works of Nature" (***prakriti***); the conscious being, universal or individual, observing and upholding the activity of Nature on any plane of existence; the infinite divine Person (***purushottama***), "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 (***dasha-gavas***) in the evolutionary scale.

104. ***rakshasa*** (rakshasa) – same as ***rakshas***; giant, ogre; a kind of anti-divine being of the middle vital plane; the fifth of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale: mind concentrated on the thinking ***manas*** (sensational mind).

105. ***rasagrahana*** (rasagrahana; rasa-grahana; rasagrahanam) – the seizing of the ***rasa*** or "principle of delight" in things, "an enlightened enjoyment principally by the perceptive, aesthetic and emotive mind, secondarily only by the sensational, nervous and physical being".

106. ***ritam*** (ritam) – truth, right; right ordering; truth of fact and arrangement; "ordered truth of active being", one of the three terms expressing the nature of ***vijnana*** (see ***satyam ritam brihat***).

107. (1) ***rudra*** – fierce, violent, vehement; strong, forceful; same as ***raudra***. (2) ***Rudra*** – "the terrible", a Vedic deity who is "the Violent and Merciful, the Mighty One, . . . the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers."

108. ***rupadrishti*** (rupadrishti; rupa drishti) – the perception of forms invisible to the ordinary physical eye; subtle vision, the faculty of ***vishayadrishti*** that "is the most developed ordinarily and the first to manifest itself with any largeness when the veil of the absorption in the surface consciousness which prevents the inner vision is broken", called *rupadrishti* (as opposed to ***darshana***) especially when it is a seeing of the first of the two main kinds of ***rupa***, which is seen not "as actual form of things" but "as image of a remote reality".

109. ***rupasiddhi*** (rupasiddhi; rupa-siddhi; rupa siddhi) – the faculty of seeing subtle forms or images.

110. ***sadananda*** – "Ananda of pure existence apart from all objects and experiences", one of the seven forms of ***ananda***, consisting of the delight of existence absorbed in unconditioned being (***sat***), where it is "at rest in peace of existence"; together with ***chidananda*** and ***shuddhananda*** it comprises ***kaivalyananda***, the bliss of the absolute, a term also applied to *sadananda* by itself.

111. ***sadhyadeva*** – a term for the eighth of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale, also called ***siddhadeva***: mind raised to the plane of ***ananda***.

112. ***sahitya*** – literature; literary work (***karma***) said to fall "under three heads – poetry, prose and scholarship", with further subdivisions of each of these such as philosophy (***darshana***) under prose, and philology (***nirukta***) under scholarship; *sahitya* itself is sometimes listed separately from some of these divisions and subdivisions, seeming then to refer mainly to general prose writing.

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

114. ***samana*** – one of the five workings of the life-force (***panchaprana***) in the body, that which regulates the interchange of ***prana*** and ***apana*** where they meet near the navel; it "equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions".

115. ***samrajya*** – outward empire, "the control by the subjective consciousness of its outer activities and environment".

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

117. ***samskara*** (sanskara; sanskar) – impression, mental formation, habitual reaction formed by one's past.

118. ***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 ***sachchidananda*** 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.

119. ***satyadeva*** – literally "true god"; a term used for the highest of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale, also called ***siddhadeva*** or ***siddha purusha***: mind raised to the plane of ***sat***.

120. ***sayujya*** – contact of the individual being in all its parts with the Divine.

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

122. ***shabdadrishti*** (shabdadrishti) – the perception of sounds inaudible

to the ordinary physical ear; (also called ***shravana***) subtle hearing, one of the faculties of ***vishayadrishti***.

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

124. ***shivam*** (shivam) – auspicious.

125. ***siddhadeva*** – literally "perfect god"; one of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale (considered variously to be the eighth, ninth or tenth in this scale).

126. **sortilege** – (on page 44) divination by the random selection of playingcards; (elsewhere) a method of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of ***jnana***; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed sortileges among the "external means" that can provide "data for a past and future knowledge" (see ***trikaladrishti***); although some sortileges required "a very figurative & even fanciful interpretation", he took the results he obtained by this method to be signs of "an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world".

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

128. ***sthapatya*** – (literally) architecture; (by extension) sculpture; sculptural; three-dimensional images (***rupa***) or writing (***lipi***) seen in relief, as if sculptured, on a background from which the mental eye draws its material (cf. ***chitra***); short for ***sthapatyadrishti***.

129. **T²** – Telepathy and Tapas or Trikaldrishti and Telepathy.

130. **T³** – Telepathy, Tapas and Trikaldrishti.

131. ***tapas*** – "concentration of power of consciousness"; will-power; the force that acts through ***aishvarya***, ***ishita*** and ***vashita***, or the combination of these ***siddhi*****s of power** themselves, sometimes listed as the fourth of five members of the ***vijnana chatushthaya***; the divine force of action into which ***rajas*** is transformed in the liberation (***mukti***) of the nature from the ***triguna*** of the lower ***prakriti***, a power "which has no desire because it exercises a universal possession and a spontaneous Ananda of its movements".

132. ***tapata*** – a form of **intellectual / mental *tapas***, "an uninsistent intellectual stress", higher than ***tapatya***.

133. ***tapatya*** – (in 1913-16) a form of ***tapas***, sometimes associated with ***Mahakali bhava*** and with a "higher rudra intensity of knowledge, action, ananda", described in its true form as ***sashraddha shakti***, 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".

134. ***tapoloka*** – the world (***loka***) of "infinite Will or conscious force", the plane where the "soul may dwell . . . in the principle of infinite conscious energy" (***tapas*** or ***chit-tapas***) "and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being".

135. ***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 ***shakti chatushthaya***; "a strong and ardent force and intensity", an element of ***chittashakti***; one of the seven kinds of **akashic material**; ***rupa*** or ***lipi*** composed of this material.

136. ***titiksha*** (titiksha) – the power of endurance, "the facing, enduring and conquest of all shocks of existence"; the first stage of **passive / negative** ***samata***, 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".

137. ***traigunyasiddhi*** (traigunyasiddhi; traigunya-siddhi; traigunya siddhi) – the perfection of the ***traigunya*** or ***triguna***: that part of the ***mukti*** or liberation of the nature in which, when the being has transcended the ***guna***s and is ***trigunatita***, the *guna*s are transformed and unified so that "the three lower unequal modes pass into an equal triune mode"; ***tamas***, ***rajas*** and ***sattva*** then "go back to their divine principles" in "three essential powers of the Divine", termed ***shama***, ***tapas*** (or ***pravritti***) and ***prakasha***, "which are not merely existent in a perfect equilibrium of quietude, but unified in a perfect consensus of divine action".

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

139. ***trikaladrishti*** (trikaladrishti; trikaldrishti; trikaldristi) – literally "the vision of the three times", i.e., "the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future".

140. ***udana*** – one of the five workings of the life-force (***panchaprana***), that which "moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit".

141. ***utthapana*** – (literally) raising, elevating; "the state of not being subject to the pressure of physical forces", the second member of the ***sharira***

***chatushthaya***, called *utthapana* or levitation because of its third and final stage (**tertiary *utthapana***) in which "gravitation is conquered", but usually referring to either of two earlier stages (**primary *utthapana*** and **secondary *utthapana***) 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 *utthapana* (such as walking for primary *utthapana*).

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

143. ***vak*** – word or words, usually internal, but also (in "indicative vak") written words serving as **sortilege**; speech; subtle (***sukshma***) speech heard in ***shabdadrishti***; inward speech expressing ***jnana***, 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".

144. ***vanara*** – ape; "man with the Ape nature"; the second of the ten types of consciousness (***dasha-gavas***) in the evolutionary scale: mind concentrated on the ***prana***.

145. ***vanmaya*** (vangmaya) – (**thought**) expressed in ***vak***; short for ***vanmaya* thought**.

146. ***vani*** – voice; speech; "a word, a message or an inspiration that descends to us from above", sometimes seeming to be "a voice of the Self or of the Ishwara"; a voice conveying a message, often of the nature of guidance or prediction, from a divine or other source, usually distinguished from ***sukshma vak*** (subtle speech) which does not come "from above", but is heard "outside" (though there is also an "external" *vani*).

147. ***Varuna*** – "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.

148. ***vidyadhara*** – a kind of supernatural being with magical power and knowledge (***vidya***); in the evolutionary scale, a sub-type of the ***deva*** type.

149. ***vijnana*** (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 ***ajnanam***), 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 ***vijnana chatushthaya***; the *vijnana chatushthaya* 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 ***sachchidananda*** to the lower ***triloka*** of mind, life and matter, being itself usually considered the lowest plane of the ***parardha*** or higher hemisphere of existence. *Vijnana* 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 ritam brihat***] of the divine existence".

150. ***virat*** – "the Shining and Mighty One", ***brahman*** manifest in the first of the three states symbolised by the letters of ***AUM***; the Self (***atman***) supporting the waking state (***jagrat***) or ***sthula*** consciousness; the Lord (***isvara***) pervading the external universe as the Cosmic Soul.

151. ***vishaya*** (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 [***prakriti***] in order to deal with all the forms of things she has created from the five elemental states [***panchabhuta***] assumed by her original objective substance"; (also called ***sukshma vishaya***) an immaterial object or sensation perceived by a subtle sense (***sukshma indriya***); short for ***vishayadrishti*** or ***vishayananda***.

152. ***vyana*** – one of the five workings of the life-force (***panchaprana***), that which "distributes the vital energies throughout the body".

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

154. ***yantri*** – one who makes use of an instrument (***yantra***); the ***purusha*** as the "master of the machine"; the ***isvara*** as "the Mechanician . . . mending & testing His machine" or as "the Worker" in whose hands the ***adhara*** is a passive instrument.

# READY-REFERENCE CALENDAR

*For ascertaining any day of the week for any given time from 1800 to 2050 inclusive*

| COMMON YEARS, 1800 TO 2050 | | | | | | | | | | Jan | Feb | Mar | Apr | May | Jun | Jul | Aug | Sep | Oct | Nov | Dec |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1801 | 1829 | 1857 | 1885 | 1914 | 1942 | 1970 | 1998 | 2026 | | | | | | | | | | | | | |
| 1807 | 1835 | 1863 | 1891 | 1925 | 1953 | 1981 | 2009 | 2037 | | 4 | 7 | 7 | 3 | 5 | 1 | 3 | 6 | 2 | 4 | 7 | 2 |
| 1818 | 1846 | 1874 | 1903 | 1931 | 1959 | 1987 | 2015 | 2043 | | | | | | | | | | | | | |
| 1802 | 1830 | 1858 | 1886 | 1915 | 1943 | 1971 | 1999 | 2027 | | | | | | | | | | | | | |
| 1813 | 1841 | 1869 | 1897 | 1926 | 1954 | 1982 | 2010 | 2038 | | 5 | 1 | 1 | 4 | 6 | 2 | 4 | 7 | 3 | 5 | 1 | 3 |
| 1819 | 1847 | 1875 | 1909 | 1937 | 1965 | 1993 | 2021 | 2049 | | | | | | | | | | | | | |
| 1803 | 1831 | 1859 | 1887 | 1921 | 1949 | 1977 | 2005 | 2033 | | | | | | | | | | | | | |
| 1814 | 1842 | 1870 | 1898 | 1927 | 1955 | 1983 | 2011 | 2039 | | 6 | 2 | 2 | 5 | 7 | 3 | 5 | 1 | 4 | 6 | 2 | 4 |
| 1825 | 1853 | 1881 | 1910 | 1938 | 1966 | 1994 | 2022 | 2050 | | | | | | | | | | | | | |
| 1805 | 1833 | 1861 | 1889 | 1907 | 1935 | 1963 | 1991 | 2019 | 2047 | | | | | | | | | | | | |
| 1811 | 1839 | 1867 | 1895 | 1918 | 1946 | 1974 | 2002 | 2030 | | 2 | 5 | 5 | 1 | 3 | 6 | 1 | 4 | 7 | 2 | 5 | 7 |
| 1822 | 1850 | 1878 | 1901 | 1929 | 1957 | 1985 | 2013 | 2041 | | | | | | | | | | | | | |
| 1800 | 1823 | 1851 | 1879 | 1913 | 1941 | 1969 | 1997 | 2025 | | | | | | | | | | | | | |
| 1806 | 1834 | 1862 | 1890 | 1919 | 1947 | 1975 | 2003 | 2031 | | 3 | 6 | 6 | 2 | 4 | 7 | 2 | 5 | 1 | 3 | 6 | 1 |
| 1817 | 1845 | 1873 | 1902 | 1930 | 1958 | 1986 | 2014 | 2042 | | | | | | | | | | | | | |
| 1809 | 1837 | 1865 | 1893 | 1911 | 1939 | 1967 | 1995 | 2023 | | | | | | | | | | | | | |
| 1815 | 1843 | 1871 | 1899 | 1922 | 1950 | 1978 | 2006 | 2034 | | 7 | 3 | 3 | 6 | 1 | 4 | 6 | 2 | 5 | 7 | 3 | 5 |
| 1826 | 1854 | 1882 | 1905 | 1933 | 1961 | 1969 | 2017 | 2045 | | | | | | | | | | | | | |
| 1810 | 1838 | 1866 | 1894 | 1917 | 1945 | 1973 | 2001 | 2029 | | | | | | | | | | | | | |
| 1821 | 1849 | 1877 | 1900 | 1923 | 1951 | 1979 | 2007 | 2035 | | 1 | 4 | 4 | 7 | 2 | 5 | 7 | 3 | 6 | 1 | 4 | 6 |
| 1827 | 1855 | 1883 | 1906 | 1934 | 1962 | 1990 | 2018 | 2046 | | | | | | | | | | | | | |
| **LEAP YEARS, 1804 TO 2048** | | | | | | | | | | | 29 | | | | | | | | | | |
| 1804 | 1832 | 1860 | 1888 | | 1928 | 1956 | 1984 | 2012 | 2040 | 7 | 3 | 4 | 7 | 2 | 5 | 7 | 3 | 6 | 1 | 4 | 6 |
| 1808 | 1836 | 1864 | 1892 | 1904 | 1932 | 1960 | 1988 | 2016 | 2044 | 5 | 1 | 2 | 5 | 7 | 3 | 5 | 1 | 4 | 6 | 2 | 4 |
| 1812 | 1840 | 1868 | 1896 | 1908 | 1936 | 1964 | 1992 | 2020 | 2048 | 3 | 6 | 7 | 3 | 5 | 1 | 3 | 6 | 2 | 4 | 7 | 2 |
| 1816 | 1844 | 1872 | | 1912 | 1940 | 1968 | 1996 | 2024 | | 1 | 4 | 5 | 1 | 3 | 6 | 1 | 4 | 7 | 2 | 5 | 7 |
| 1820 | 1848 | 1876 | | 1916 | 1944 | 1972 | 2000 | 2028 | | 6 | 2 | 3 | 6 | 1 | 4 | 6 | 2 | 5 | 7 | 3 | 5 |
| 1824 | 1852 | 1880 | | 1920 | 1948 | 1976 | 2004 | 2032 | | 4 | 7 | 1 | 4 | 6 | 2 | 4 | 7 | 3 | 6 | 1 | 3 |
| 1828 | 1856 | 1884 | | 1924 | 1952 | 1980 | 2008 | 2036 | | 2 | 5 | 6 | 2 | 4 | 7 | 2 | 5 | 1 | 3 | 6 | 1 |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| Monday 1 | Tuesday 1 | Wednesday 1 | Thursday 1 | Friday 1 | Saturday 1 | SUNDAY 1 |
| Tuesday 2 | Wednesday 2 | Thursday 2 | Friday 2 | Saturday 2 | SUNDAY 2 | Monday 2 |
| Wednesday 3 | Thursday 3 | Friday 3 | Saturday 3 | SUNDAY 3 | Monday 3 | Tuesday 3 |
| Thursday 4 | Friday 4 | Saturday 4 | SUNDAY 4 | Monday 4 | Tuesday 4 | Wednesday 4 |
| Friday 5 | Saturday 5 | SUNDAY 5 | Monday 5 | Tuesday 5 | Wednesday 5 | Thursday 5 |
| Saturday 6 | SUNDAY 6 | Monday 6 | Tuesday 6 | Wednesday 6 | Thursday 6 | Friday 6 |
| SUNDAY 7 | Monday 7 | Tuesday 7 | Wednesday 7 | Thursday 7 | Friday 7 | Saturday 7 |
| Monday 8 | Tuesday 8 | Wednesday 8 | Thursday 8 | Friday 8 | Saturday 8 | SUNDAY 8 |
| Tuesday 9 | Wednesday 9 | Thursday 9 | Friday 9 | Saturday 9 | SUNDAY 9 | Monday 9 |
| Wednesday 10 | Thursday 10 | Friday 10 | Saturday 10 | SUNDAY 10 | Monday 10 | Tuesday 10 |
| Thursday 11 | Friday 11 | Saturday 11 | SUNDAY 11 | Monday 11 | Tuesday 11 | Wednesday 11 |
| Friday 12 | Saturday 12 | SUNDAY 12 | Monday 12 | Tuesday 12 | Wednesday 12 | Thursday 12 |
| Saturday 13 | SUNDAY 13 | Monday 13 | Tuesday 13 | Wednesday 13 | Thursday 13 | Friday 13 |
| SUNDAY 14 | Monday 14 | Tuesday 14 | Wednesday 14 | Thursday 14 | Friday 14 | Saturday 14 |
| Monday 15 | Tuesday 15 | Wednesday 15 | Thursday 15 | Friday 15 | Saturday 15 | SUNDAY 15 |
| Tuesday 16 | Wednesday 16 | Thursday 16 | Friday 16 | Saturday 16 | SUNDAY 16 | Monday 16 |
| Wednesday 17 | Thursday 17 | Friday 17 | Saturday 17 | SUNDAY 17 | Monday 17 | Tuesday 17 |
| Thursday 18 | Friday 18 | Saturday 18 | SUNDAY 18 | Monday 18 | Tuesday 18 | Wednesday 18 |
| Friday 19 | Saturday 19 | SUNDAY 19 | Monday 19 | Tuesday 19 | Wednesday 19 | Thursday 19 |
| Saturday 20 | SUNDAY 20 | Monday 20 | Tuesday 20 | Wednesday 20 | Thursday 20 | Friday 20 |
| SUNDAY 21 | Monday 21 | Tuesday 21 | Wednesday 21 | Thursday 21 | Friday 21 | Saturday 21 |
| Monday 22 | Tuesday 22 | Wednesday 22 | Thursday 22 | Friday 22 | Saturday 22 | SUNDAY 22 |
| Tuesday 23 | Wednesday 23 | Thursday 23 | Friday 23 | Saturday 23 | SUNDAY 23 | Monday 23 |
| Wednesday 24 | Thursday 24 | Friday 24 | Saturday 24 | SUNDAY 24 | Monday 24 | Tuesday 24 |
| Thursday 25 | Friday 25 | Saturday 25 | SUNDAY 25 | Monday 25 | Tuesday 25 | Wednesday 25 |
| Friday 26 | Saturday 26 | SUNDAY 26 | Monday 26 | Tuesday 26 | Wednesday 26 | Thursday 26 |
| Saturday 27 | SUNDAY 27 | Monday 27 | Tuesday 27 | Wednesday 27 | Thursday 27 | Friday 27 |
| SUNDAY 28 | Monday 28 | Tuesday 28 | Wednesday 28 | Thursday 28 | Friday 28 | Saturday 28 |
| Monday 29 | Tuesday 29 | Wednesday 29 | Thursday 29 | Friday 29 | Saturday 29 | SUNDAY 29 |
| Tuesday 30 | Wednesday 30 | Thursday 30 | Friday 30 | Saturday 30 | SUNDAY 30 | Monday 30 |
| Wednesday 31 | Thursday 31 | Friday 31 | Saturday 31 | SUNDAY 31 | Monday 31 | Tuesday 31 |

NOTE: To ascertain any day of the week, first look in the table for the year required and under the months are figures which refer to the corresponding figures at the head of the columns of the days below. For Example:- To know on what day of the week 15th Aug., 1872 fell, look in the table of years for 1872, and in a parallel line under August is figure 4, which directs to column 4 in which it will be seen that August 15 fell on Thursday.

## The Resurgent India Trust

The fundamental object of this Trust is to work for an integral resurgence of India so that it may assume its rightful place among the community of nations and, by its powerful example and spiritual influence open for humanity the way leading to the establishment of a divine life on earth which will be the supreme fulfilment of the ages long promises and pronouncements of the forthcoming kingdom of Heaven on Earth.

To assume its true position and fulfil its true role in the community of nations India must find back and manifest her soul which, at present, is completely covered up by an overwhelming commercialism which has spread everywhere and which has arisen out of the onslaught on it of the Western spirit of shortsighted utilitarianism. Individually one can fight it by becoming conscious of one's inner being or – better still – psychic being and letting it become conscious of India's soul and interested in knowing and serving it. The individuals who become conscious of India's Soul and its Mission will become the backbone of a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world.

The Resurgent India Trust has been established by just such a group of people who having become conscious of India's Soul have acquired a living faith in its divine destiny and cannot help intensely loving it in spite of all the contrary surface appearances. This Trust hopes to become a powerful instrument of the expression of theirs and their countless other brothers' and sisters' faith and love for India.

It is believed that the most important thing for India – the one which when set right will automatically lead to the dissolution of most of its present problems and difficulties – is to recover the true sense of pride in its great culture, its glorious past and its supreme achievements. Therefore this Trust ardently seeks to awaken Indian people to the truth of their present condition and their great past and thus contribute to the forces leading to the recovery of their lost faith and pride – lost due to over one thousand years of subjugation to the rule of foreign invaders and the still continuing hold of their alien ideas on Indian minds – in the majesty, greatness and invincibility of their spiritual culture.