

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 17

15th August, 2019

Volume 17

Issue 4

Contents

Selections from Record of Yoga – II, CWSA Vol. 11	5
I. Undated Record and Record	
Related Notes c. 1910-1914	5
1. Psychological Notes	5
2. Sortileges of May and June 1912	6
3. Undated Notes c. November 1912	6
<i>a. Law of the Future Yoga – Suddhata</i>	<i>6</i>
<i>b. Fundamental Knowledge, Sraddha.....</i>	<i>7</i>
<i>c. Rules for Knowledge, Jnanam</i>	<i>7</i>
II. Undated or Partly dated Script, 1912-1913.....	9
1. The Literary Karma – How it Works Out	9
2. The Effect of Force and its Nature	9
3. Some Light on Script (22d Jan 1913)	10
4. Moving Beyond Script – Further Light.....	10
III. Record Notes, 13 and 15 September, 1913	
Theosophic.	12
1. September 13, Sortilege	12
2. Lipi – “17 th September.” Typical Trikaldrishti	12
3. September 15 – Fulfillment in Trikaldrishti and its Degree	12
4. Vedic Experience, 14 and 15 December 1913	13
IV. Notes on Images seen in March 1914	15

1. The Evolutionary Scale	15
2. Undated Notes, c. December 1926	32
3. Notes on Physical Transformation c. January 1927	40
V. Diagrams, c. January 1927	44
1. Supreme Self-contained Absolute	44
2. The Manifestation	45
3. The Manifestation in Eternal Time	46
VI. Miscellaneous Notations	47
1. Undated Script, c.1927	47
2. Rapid Progression of Third Chatusthaya	47
VII. Notes on Prophetic Vision 1929 (Three Examples)	50
1. Prevision	50
2. Telepathic Vision not Prevision.	50
3. Silent Communication from the Mind of Another Awaking Telepathic Vision	50
VIII. Diagrams, c. 1931	52
1. Sachidananda	52
2. Overmind Gradation to Mind.....	53
IX. Undated Scripts Jottings	54
1. General Jottings	54
Glossary	55



“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.”

– Sri Aurobindo
(11: 1339)

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

I. Undated Record and Record Related Notes c. 1910-1914*

1. Psychological Notes*

“A butterfly comes flying over the garden, past a pepegach and two flower trees 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 flower tree 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

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

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.” (1283-84)

2. Sortileges of May and June 1912*

20th May. 1912.

“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.” (1285)

3. Undated Notes c. November 1912*

a. Law of the Future Yoga – Shuddhata

“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

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

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 (यदृच्छालाभसंतोषः), 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.” (1287)

b. 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.”
(1287-88)

c. Rules for Knowledge, Jnanam

“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.”
(1288)

II. Undated or Partly dated Script, 1912-1913*

1. The Literary Karma – How it Works Out

“Whatever may be the limitations of the ordinary script, there is another in which an old tendency must be fulfilled, the prophetic script, not Srikrishna’s, but commissioned by him. This is the only form of script which has any practical connection with the yoga, not with its fulfilment, but with the action. Wherever the action has to be coordinated, this script will arrange the coordination.” (1290)

“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.” (1290)

2. The Effect of Force and its Nature

“More force is needed. The normal writing must improve. Force cannot come, because the enemy makes use of it, – not Indra, not Vritra, not even Pani, but the Rakshasa, – Rakshaswi. Therefore only the calm stable or even regular force comes. But Rudrani needs a powerful and rushing force

for her work, not merely a swift, even and unfailing force. It is this force which is in preparation. The physical weakness or brain arrest has nothing to do with it. The brain arrest comes because of the Rakshasic force and would be dispensed with if the stream of Rudrani's activity were once liberated from this impediment and aggression." (1292)

3. Some Light on Script (22^d Jan 1913)

"The script is established. Its accuracy has to be entirely proved, not only in what it says, but in what it suggests. The opposition need not trouble you. Attend to the physical siddhi, especially the virya & to the saundarya – In the Greek there is a hesitation. The Script is not yet strong enough to overcome the sanskara. There is no utility just now in overburdening the record. On the other hand much has to be written here. Some of the perceptions of the future have been confirmed, but there must be a freer movement. It is not my object to repeat here what the thought perception has given you. Meanwhile I give you some results.

By Saturday – physical siddhi in full train, but saundarya especially not yet confirmed. By the 30th – all confirmed, but the saundarya still weak. In February three first perfected; only perfect saundarya & tertiary utthapana will remain to be completed." (1298)

4. Moving Beyond Script – Further Light

"All the vijnana is definitely in action, though in unequal & imperfect action. The unequal & imperfect parts must now be filled in & out. Afterwards we can attend to the fourth chatusthaya more particularly.

We have to move forward. Recognise the nature of existence. This is the knowledge; therefore dhairya is necessary.

No dependence on the script. If it depends on the script, it will not be self-assured. The script is only for confirmation. It is perfectly true that the first chatushthay has been broken into after a promise that it should never again be broken. . Substantially it is intact. The violence done to the system is the proof that it cannot be destroyed. The continuance of the tejas will be the proof that the second chatushthay stands, even in the faith there is only a temporary disturbance. The harm done will be repaired. The promises have all been exaggerations of Will, therefore lies. The Vani has exaggerated, every source of knowledge has exaggerated. The inertia exaggerates on the opposite side.

==

So much has been done. All that was a play of the game intended to bring about a fresh grouping. Henceforth all the movements of knowledge & power will work themselves out not interfered with by the will in the intellect & the intellectual judgment, although these in their passing rupam can still distort the truth.

[8]

Shrink not nor falter, O hero, though thy toil seems ever to return on thee in vain menacing to crush thee in its rebound. Thy labour of Sisyphus is the laboratory of the future & the fulfilment of eternity is in thy present insignificant toil, as the tree that was & is to be in the seed that seems so little to the eye & vain.” (1303-04)

III. Record Notes, 13 and 15 September, 1913 Theosophic.*

1. September 13, Sortilege

“An exact application to the circumstances of the Yoga. The Ribhus are the gods of formation who proceed from the divine Tapas (शवसो नपातः) and use it to form thought, action & condition. This formative process is now the course of the Yoga (अस्मिन्हि वः सवने) and the delight of the ananda in the formative action is becoming habitual to the mind-force (रत्नधेयं इन्द्रं). At the moment, however, asiddhi had attacked, bringing defect of formation, defect of ananda[,] trouble & deficiency in the mind...” (1317)

2. Lipi – “17 th September.” Typical Trikaldrishti

“A frog hopping in one direction, with no sign of turning. A turn at a sharp right angle indicated & the exact line of subsequent passage indicated; fulfilled but not in the place perceived.

Another frog comes from the opposite direction; indication that the bodies of the two frogs will meet one leaping on the other, although the lines of their motion were not such as to promise meeting. The smaller frog turned away & began hopping in the opposite direction, but the larger pursued & sprang upon it, thus fulfilling the trikaldrishti, but with a variation of circumstance which had not been foreseen.” (1317)

3. September 15 – Fulfillment in Trikaldrishti and its Degree

“Two crows descend into the road behind the wall

fighting & are invisible. Indication that they will immediately rise above the wall fighting in the air & part. Fulfilled precisely, though the trikaldrishti itself was not jyotirmaya.” (1318)

4. Vedic Experience, 14 and 15 December 1913

“Experienced, Dec 14 & 15th 1913. There are Powers of pure mind which are indifferent, equal to all things, as in possession of the samata, – but they are void of active delight; they do not press out the wine of immortal delight, they possess man in that state when, his hopes oppressed, he takes refuge in a passive & equal indifference, and is no longer in love with mental activities. In this state man takes this enemy of Indra & of his own perfection as a friend and helper. Mental force becoming entirely luminous in knowledge, súrih, is to pierce this dangerous disguise & make clear to the inner eye the true nature of this harmful agency, sama indeed, but asunvan, sama because dunasha & not because of equal delight. He is to be slain in the pure mind where he dwells by Indra in the form of the thunderbolt, mind force informed with vaidyuta energy from Mayas. A ugate is proleptic; the result of Indra or mind force becoming entirely luminous with the solar light of the ideal knowledge is to perfect the mental power of the Yogin so that he is strong to support & hold all the activities of mental knowledge & of the temperament in their fullness.

“Be rapturous in us and a dwelling for the sacrifice, enter with mastery into Indra, O Soma; thou art powerful, moving forward, and thou meetest no hostile forces on thy way. In him give to dwell our self-expressions, who is alone of the lords of action, and according to his movement is self-state

sown in us & masterfully he cultivates that crop. O thou etc..... He who has the twofold fullness and his created being is free from flaw or crevice (continuous) in our realisations, in that Indra's struggle, O Indu, prolong (protect) his richness in its havings. As to thy former adorers, O Indra, thou camst into being as a lover, like waters to the thirsty, even after that manner of soul-experience I call to thee. May we find the force that is intense & pierces in the slaying." (1319-20)

IV. Notes on Images seen in March 1914*

1. 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

* *MS itself*

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 lingarupas 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 Bhuvanloka 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 Swargabhumi. 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.

The animal proper is a lower type. Certain devas of the manasic plane in the Bhuvanloka 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 Bhuvanloka, – 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 PratiKalpas 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-drishhti 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 three images that follow are mentioned in the Record of 22 March 1914; see page 395. – Ed.*

(1. *θεσφορα* Varsity. Stage (Chitralipi in the clouds).

2. *Images in the clouds. A nib (literature), a fish, (travel), a ring, a bracelet; then, a low comedian; a mother (European & golden-haired) with a child climbing on her neck. All these were close together, connected in sense, & the first four closely connected in sense. They must be taken as indications about European womanhood in the future earth-destiny.*

3. *Also in the clouds. Certain scenes of a pursuit in the early Manwantaras of a race of divinised Pashus by Barbarians. Also, animals & arms of other ages. (The latter are common).*

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-

* *These three images (along with a fourth) are mentioned in the Record of 23 March 1914; see page 397. – Ed.*

((1) An open country with a hill in the distance, representing the unoccupied land taken by the civilised invaders from the barbarian; (2) a fortified city on a plateau with great terraces cut in the slope in the background, in front level spaces leading to a great river with a vast ghaut at one place in the bank; (3) the same river; a hut large & spacious with a great door open, afterwards, appear in the hut opposite the doorway a priest & a child; after a while the priest turns away lifting his hands as if shocked & despairing. All these in the chimney of the lamp.)

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 Pramatharakhshasa, of the sixth Manu in one of its most perfect & brilliant stages. It has to be kept vivid in the mind for future interpretation.

III

The disposition of the Manwantaras may now be described. It will be remembered that there are fourteen Manus and ten gavas of the Dashagava. How are these divided among the Manus? In this Kalpa or rather Pratikalpa the type Pashu is the Vanara, but as in all Nature's movements, even in manifesting the Vanara, the others first make their appearance rapidly before the type "arrives"; those most germane to the matter are the lion, tiger, elephant, dog, wolf, cat, bull & cow, bear, fox, ass, horse, bee, ant, butterfly, fish, eagle (also kite, hawk & vulture), songbird, crow & cuckoo etc. In all these human egos readily incarnate & the human type absorbs them all. The first Manu takes all these totems & applies them to the general type of the Asura, driving at the evolution of a giant Vanara-Asura who has in him all these elements & combines them into an animal harmony dominated by curiosity, humour, adaptability & adaptiveness, the Ape virtues which bring that type nearest to man. This Vanara Asura the first Manu hands on to the second, who takes the type, fulfils it and evolves it into the Pishacha-Asura. This he does by bringing the Ape curiosity uppermost and applying it to all the experiences of man's animal life, to play, work, domesticity,

battle, pleasure, pain, laughter, grief, relations, arrangements etc. All the higher qualities – imagination, reflection, invention, thought, spirituality even are turned towards these experiences & their possibilities, – cognitional not aesthetic exhausted so far as the human animal can exhaust them. This however, is done only in the third Manwantara. In the second it is the Vanara who satisfies his humour, curiosity & adaptiveness in a far more elementary & summary fashion, but as he does so, he begins to refine & evolve in search of new sensations until the full Pisacha Asura is born. This type is handed over to the third Manu to fulfil, & to it two Manvantaras are devoted, – in the third the Pisacho-Pramatha of the Asura type evolves; in the fourth the Pisacha Pramatha evolves into the full Pramatha-Asura. The curiosity ceases to be merely cognitional & practically scientific, it becomes aesthetic with an animal & vital aestheticism; the Pramatha seeks to extract their full emotional & aesthetic values, their full rasa out of everything in life, out of torture equally with ecstasy, death equally with life, grief equally with joy. That type is evolved by the fifth Manu into the Pramatha-Rakshasa of the Asura type, & by the sixth into the full Rakshasa-Asura. The Rakshasa it is who first begins really to think, but his thought is also egoistic & turned towards sensation. What he seeks is a gross egoistic satisfaction in all the life of the mind, prana & body, in all the experiences of the Pashu, Pisacha, Pramatha & his own. But as this type is not a pure Rakshasa, but a Rakshasasura, the thought is there from the beginning, for the Rakshasa has already established it in the human mould in the fifth pratikalpa. It now, however, in the Asura ceases to be subservient to the vital & animal instincts & becomes the instrument instead of a vigorous, violent & clamorous

intellectual ego. As the main type is that of the Asura, there is always a tendency to subordinate the lower ego to the intellectual Aham, but the subordination is at first only a self-disciplining for a more intelligently victorious self-indulgence, like the tapasya of Ravana. This type evolved is fixed in the character of Ravana and takes possession of its field in the Manwantara of the seventh Manu, Vaivasvata. In that Manwantara it evolves into the Asuro-Rakshasa in which the intellectual ego & the emotional, sensational ego enter into an equal copartnership for the grand enthronement & fulfilment of the human ahankara. As the type of the sensational & emotional Rakshasa-Asura is Ravana, so the type of the more mightily balanced Asura Rakshasa of the Asura type is Hiranyakashipu. In the eighth Manwantara this Asura Rakshasa evolves into the pure Asura who serves his intellectual ego & subordinates to it all the other faculties. That type reigns with the ninth Manu & evolves into the Asuradeva of the Asura mould & in the tenth Manwantara into the Devasura who enthrones the vijnana and glorifies the Asura existence by the vijnanamaya illuminations playing on the whole of the triple mental[,] vital & bodily life of man. In the eleventh & twelfth manwantaras the Devasura evolves into the Sadhya, the Anandamaya Asura who at first with the pure Ananda, then with the Tapomaya Ananda, then with the Sanmaya Ananda dominates the reigns of the thirteenth & fourteenth Manus & completes the apotheosis of the Asura in man. With the Siddhadeva in the Asura the hundredth Chaturyuga of the sixth Pratikalpa comes to a glorious close.

IV.

Certain farther images have appeared which seem

intended to show the nature of the Kaliyuga civilisation evolved by the intermixture of the barbarian & the Gandharva Pashus.* One is that of a very wide road climbing up a steep incline; the comparative height of the trees on one side show its great width. This picture seems to be intended to confirm the impression created by the ensemble of the city on the plateau, by the dome & by another chitra of a part of the hill with a (private?) house roofed like a modern church, that this civilisation had a certain bigness, massiveness & sharply cut variety. A low type of the Pashu in this age was also seen, bearded, [hatted]** & visaged like a lowclass

* *These images are mentioned, in a different order, in the Record of 24 March 1914; see pages 403-4. – Ed.*

Images. Chitra in the lamp.

1. *A river with a masonry bridge built across, arched doors (one only seen) in the bridge for the river to pass through; on the bridge, first one man, then others passing across, the first hastening, the others slow; beyond the bridge on the river a girl & a man crossing the river in a sort of raft; [a] lamppost like erection in the river, the nature & object of which are not clear yet. Beyond a hill with houses upon it. Connected with the Pashu-episodes. The type is no longer the Gandharva-Pashu, although a substratum of that type remains in the new race; the new type is distinctly coarser, one seen the other day after the Image, barbarously coarse; these seen today are of a higher kind, but all have a slightly Teutonic cast in the character-mould only half refined into an intelligent quiescence.*

2. *A low type of the Kali Pashu, 1st Manwantara, in appearance hatted, bearded & visaged like a common type west country American.*

3. *A part of a hill with a house upon it roofed like a modern Church.*

4. *A very wide road climbing up a steep incline. Trees on one side showing the great width of the road.*

5. *Animals of the first chaturyuga. A huge seal-like water animal. A land-animal also exceedingly huge with red & yellow bands, a long rough projecting snouted face lifted up to roar; ferocious in appearance, harmless in fact. Suggestion, that these belonged to the animal chaturyuga before man appeared.*

** *MS hated*

modern American of the West. These resemblances have created some doubt as to either the genuineness of these images or their right interpretation; but the doubt is not justified by its cause. For throughout the fourteen Manwantaras, variations, permutations & combinations of the same type are bound to appear. This is the law of Nature's development in clay, plant & animal & applies equally to man, his manners, ideas, appurtenances & institutions. Given the truth of the Manwantara theory any other feature than this varied repetition would be more surprising than the repetition itself & lead to more legitimate distrust. There are plenty of variations & signs of immaturity or different tendency. In the image of the river, it is noticeable that there are no modern vessels. The houseboat is a housecraft & entirely different in structure from the modern houseboat; the craft in which the man & girl in another image are seen crossing the river is also a raft & not a boat. The Gandharvas, when first seen, are robed differently in the males & the women; the former have dresses like the older styles of European dress, the latter wear loose & light classical draperies – an arrangement which is after all sufficiently natural & might easily evolve in an artistic & aesthetically minded race. The Teutonic element in the character & civilisation of the new type Pashus is a result of the blending of the graceful, slight & artistic Gandharva with the plain, forceful & robust barbarian; the latter predominates in the blend & the former merely tones down his force & gives a few details of dress & manners much modified in the direction of rude & clear cut plainness & strength, & is chiefly prominent but not predominant in the women as typified by the girl on the raft who has a native grace denied to the men of her blood. Their elegance is heavy & artificial, worn as a

dress rather than possessed as a native characteristic. Sometimes the type goes very low as in the premature American; the ordinary type is higher but void of dignity or greatness, grace or beauty. They represent an early tendency towards the Asura Rakshasa such as he manifests himself in the Kaliyugas of this Pratikalpa when he has compassed the first heavy self-restraint necessary for his evolution towards the Deva. In a later image the woman of the first, the captive of the barbarian Augustus, is seen in a later incarnation at the turning point when this type dissatisfied with itself is trying to recover the grace, humour, artistry, fantasy, liveliness of their Gandharva blood, so as to develop again in themselves the Pashu deva. This fixes the period of these incidents. It is in the Kali of the fourth chaturyuga in the reign of the first Manu when the Rakshasa Asura of the Pashu Asura type reigns & is attempting to turn full Asura with occasional overshootings to the Pashu deva. Every race that thus overshoots its mark & goes a step farther than their immediate next pace in evolution aids powerfully that evolution, but becomes unfit for survival & has to disappear. For this reason the Gandharva race of the Pashus disappeared & the Asura Rakshasa type reappeared, then took up something of the Gandharva & advanced one step towards the Asura-Pashu of the Asura type. By such overleapings & recoilings human evolution has always advanced.

V.

There are certain images of animals dating from these early aeons which should be recorded here although they are not of the first Pashu period but fall before & after it.* The

* *These images are mentioned in the Record of 24 March 1914; see page 404. – Ed. And also given on page no. 28 as a footnote in this book.*

first are images of a monstrous creature resembling the modern seal, but thicker & bulkier seen in a region of ice; the other another animal of equally monstrous bulk, its skin a series of successive red and yellow bands, its face exceedingly long, rough, thin & snouted, a cross between bear, wolf & tiger in the face, rhinoceroslike, yet supple in the body, but in spite of its ferocious appearance, sufficiently harmless. These creatures, it is suggested in the vijnana, belong to the first chaturyuga of the pratikalpa previous to the appearance of man; for the fourteen Manus enjoy each a reign of seven chaturyugas of varying lengths and the first & last of the hundred belong not to any Manu but the opening chaturyuga to Brahma & Rudra, the closing to Kalki & to Shiva. Man in the first appears only tentatively at the end, in the last only as a survival at the beginning.

The third image is that of a bear leaping on a smaller animal which it keeps under its paw while it wrests from it & devours some eatable for which the victim was pursued. The male of the captive is near unable to help, unwilling to flee. It is a small deer, only one third the size of the modern fallow deer. Suddenly the head of the bear sinks. It has been killed, it would seem, by the arrow, spear or other weapon of a human hunter. This scene belongs to the second Manwantara of the Vanaras.*

* *This image is mentioned in the Record of 25 March 1914; see page 407. – Ed.*

(Image (1) The same stairs as seen in a former image . . . a doll on the lower steps; a little child coming down some way above. The sculptures on the walls are clearer, some grotesque, some accurate & graceful, but unimaginative reproductions of daily life.

(2) Animal scene from the 2^d Manwantara.

(3) Three scenes from the first [Manwantara], regarding the personage described in the lipi as “Iarlaus”.)

A fourth image is of a horse of the first Manwantara in one of its earlier chaturyugas, a clumsy stiff-legged & long-eared animal squarish in its lines & most unlike the graceful modern equine species. The animal stands on the side of a river, & with head raised & stretched sideways & ears pricked, in the later age when the civilised barbarian type was trying to recover the Gandharva. This type of horse, standing with a rider on its back & other human beings conversing near & at its head, is more equine, but is still stiff-legged & has not lost the asinine cast of head of its predecessor.

VI.

Three images of the fourth in descent from the Chief of the Barbarians; the first showing him standing meditating on the great ghaut of the river, a figure & face like Napoleon's clad in a dress resembling the modern European; the second, his mother & stepmother, descendants of the captives of the first image; the third, the emperor again with his halfbrother, irreproachably clad, Prefect of the city, consulting with regard to some palace intrigue in which the mother & stepmother are concerned.* It is intimated that it is this fourth King of the line who establishes the dominance of the race in the then earth." (1323-35)

2. 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.

* *These three images are mentioned in the Record of 25 March 1914; see page 407. – Ed. And also given on page no. 31 as a footnote in this book.*

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 superconscious, 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 subconscious 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.

[4]

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 KnowledgePower, 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 subconscious physical.” (1337-43)

3. Notes on Physical Transformation c. January 1927*

“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.” (1346-48)

V. Diagrams, c. January 1927*

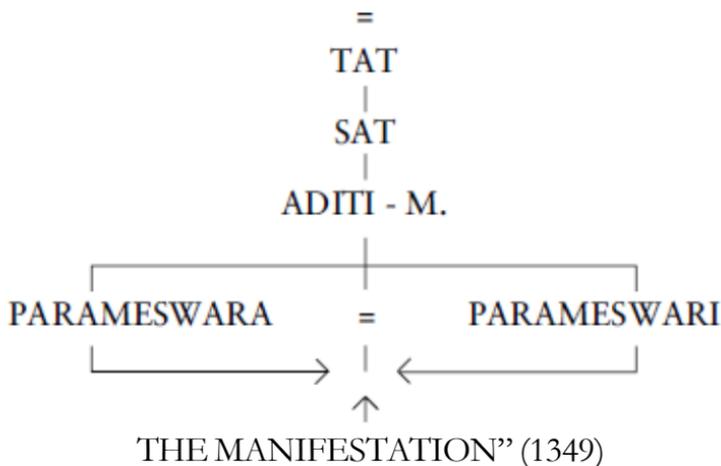
1. Supreme Self-contained Absolute*

“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

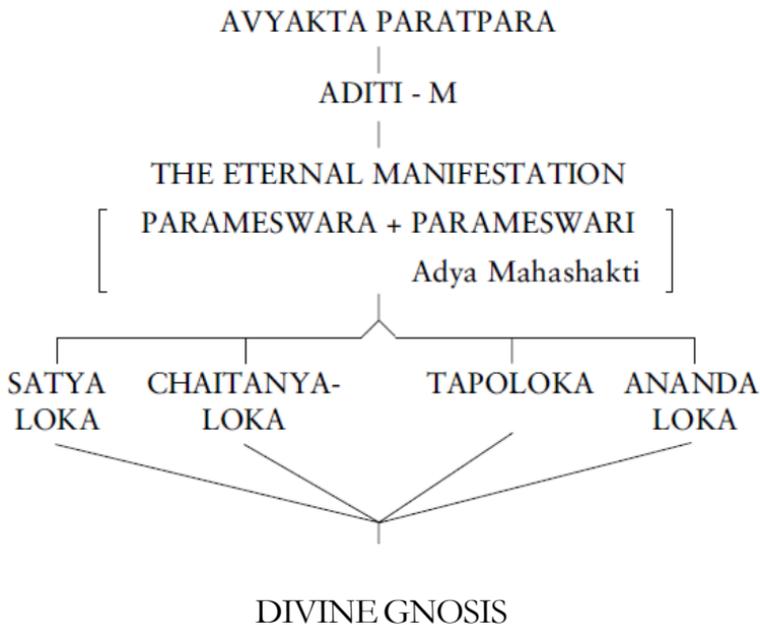


2. The Manifestation*

“First Absolute – The concealed Avyakta Supreme, self-involved Sachchidananda, Parabrahman (Parameswara- iswari)

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.)



“THE MANIFESTATION IN ETERNAL TIME” (1350)

3. The Manifestation in Eternal Time*

“DIVINE GNOSIS
Satyam Ritam Brihat

=

AVYAKTA PARATPARA

|
ADITI - M

[VIJNANESWARA-VIJNANESWARI]

|
SADGHANA
LOKA

|
CHIDGHANA
◇
TAPOGHANA

} LOKA

|
ANANDAGHANA
LOKA

The Thrice Seven Supreme Planes of the Mother.

|
VIJNANA LOKA

|
TRUTH-MIND

|
TRUTH-LIFE

|
TRUTH-FORM IN PERPETUAL SUBSTANCE

The Temporal Manifestation” (1351)

VI. Miscellaneous Notations*

1. Undated Script, c.1927*

“Take time to develop the next step. Strength in the organs, strength in the muscles. Hair, skin, flesh afterwards.” (1354)

“The last possibility has been taken away from the hands of the opposing forces” (1354)

“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.” (1354-55)

2. Rapid Progression of Third Chatusthaya

“There is no certitude as yet of an absolute kind; even the relative certitude is very much veiled for the present. At any rate the ground has been cleared of much of the remnants of the intelligence. It is practically certain that much more will be done tonight, but the direction is not clear.

This will be done. First, in the third chatusthaya the entire elimination of the merely mental reason; the entire elimination of the original mind. The supramentalised form of these things in the Overmind. Second, the Vishaya and the Samadhi. In the latter, first coherence, then supramentalisation of lipi in deep samadhi, – stability and supramentalisation of *drishya*, *ghatana*, *chintana*, *itihasa*. In the former, freedom of all the four. Rupa soon to be complete followed by the fifth vishaya. Thirdly – in fourth chatusthaya, Arogya and Ananda to be

established; the other two to be carried forward. In the fifth great increase of Karma and Kama.

These things will be done progressively but with a sufficiently rapid movement. Tonight begins the completion of the third chatusthaya.

It will be complete before long. There is no doubt of it.

All this is partly the old struggle, partly the process of supramentalising the most material consciousness and its movements, partly a condition of the farther advance of the supermind transformation.

[2]

Many things have still to be done before the divine gnosis can manifest in the nature. It is the gnostic overmind in different forms that is now current there; it has to be transformed into the true supermind gnosis. Let it be done rapidly from tonight till the 15th instant.

[3]

It is sure of fulfilment in the end but constantly delayed by the apparently chaotic complexity of the process. As yet, it is not the end. It is true that the most material couch is open and touched, though not yet transformed. But this is not sufficient; for the power that will work in it must be the true supermind, and as yet it is only the supramentalised overmind that has become at all normal in the material consciousness; the others are normal only for a time and then there is a relapse to the supramentality and to the supramentalised mind or overmind. This is the trouble.

It will soon be overcome.

[4]

[.....]* has become more normal and facile, the first can now disappear. The second will remain until supermind in overmind (a still higher stage) can be perfectly established. That again will remain until gnostic overmind has changed into gnosis [in]** overmind. The transformation will then be complete and only the transcendence of overmind and ascent into divine gnosis will be left as the last step to the perfect siddhi.” (1356-57)

* *Continued from a page now lost. Ed.*

** *MS into*

VII. Notes on Prophetic Vision 1929 (Three Examples)

1. Prevision

“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.” (1358)

2. Telepathic Vision not Prevision

“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.” (1358)

3. Silent Communication from the Mind of Another Awaking Telepathic Vision

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.” (1358)

VIII. Diagrams, c. 1931*

1. Sachchidananda

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.

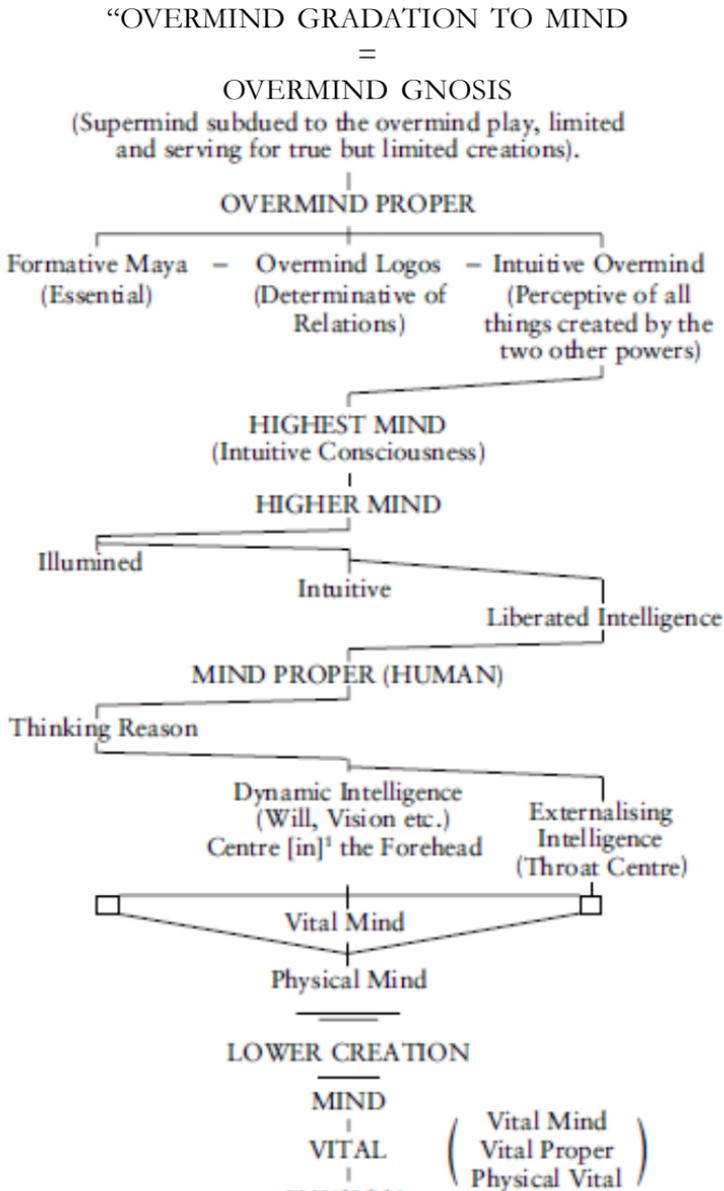
(The Self-Determining Infinite Consciousness)

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.)” (1359)

2. Overmind Gradation to Mind*



¹ MS between

IX. Undated Scripts Jottings

1. General Jottings

“There is no failure, only an intermission*” (1361)

“There is nothing else to be done than to be careful and vigilant

That cannot be so easily done, but it is certain that the result will be perfect.” (1361)

“In the end of the long struggle there will be a movement of great rapidity that will work out the last difficulties triumphantly and leave nothing behind. That is destined.” (1362)

“These are other forces than those that surround us in the silence of the mind.” (1362)

“It is still difficult to do it in that way, work more and it will be done. That is the thing” (1362)

“It is enough for the outward life of the moment, but not for the eternity within us.... This is the truth of life, but the truth of our other-life is of a greater kind.” (1363)

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

Glossary

1. *Agni Tvaṣṭā* (Agni Twashta) – *Agni*, the universal energy, as *Tvaṣṭā*, “the Fashioner of things”.

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

3. **ānandaloka** (anandaloka; ananda-loka; ananda loka) – the world (**loka**) of the supreme bliss (**ānanda**) of **saccidānanda**, the plane of “the joy of absolute identity in innumerable oneness”, where all “consciousness is of the bliss of the Infinite, all power is power of the bliss of the Infinite, all forms and activities are forms and activities of the bliss of the Infinite”; there is also “a repetition of the Ananda plane in each lower world of consciousness”, but “in the lower planes not only is it reached by a sort of dissolution into it of the pure mind or the life-sense or the physical awareness, but it is, as it were, itself diluted by the dissolved form of mind, life or matter, held in the dilution and turned into a poor thinness wonderful to the lower consciousness but not comparable to its true intensities”.

4. **anārambha** – non-initiation of action.

5. **anekadarśi ekam** (anekadarshi ekam) – the One (**eka**) seeing the Many.

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

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

8. **ārogya** – (arogyā; arogyam) – health; freedom from disease (**roga**) in all its forms, part of physical perfection

(*śāntirasiddhi*); the first member of the *śāntira catuṣṭaya*, “the state of being healthy”, whose first stage is when “the system is normally healthy and only gets disturbed by exceptional causes”, its second stage when “even exceptional causes or great overstrain cannot disturb the system”, while its culmination would be immortality (*amṛta*) in the body; same as *ārogyaśakti*.

9. *asunvan* – “who presses not out the nectar”; void of active delight.

10. *avyakta parātpara* – the unmanifest Supreme.

11. *bhū* – earth, the plane of terrestrial existence; the world of Matter (*anna*), which is “Sachchidananda represented to His own mental experience as a formal basis of objective knowledge, action and delight of existence”, the lowest world of the *triloka*; it includes the physical plane, along with its vital and mental envelopes (*triloka in bhū*), and the **subtle bhū**.

12. *bhuvar* – the plane of the life-principle (*prāṇa*), consisting of “multiple dynamic worlds formative of the Earth”, the second plane of the *triloka*; the vital layer of the material world (see *bhuvar of bhū*).

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

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

15. *caitanyaloka* (chaitanyaloka) – the world of pure

and infinite consciousness (usually not distinguished from *tapoloka*).

16. *catvāro manavaḥ* (chatvaro manavaḥ; chatvaro manavaḥ) – the four *Manus*, archetypal mental beings through whom the fourfold active nature of the Godhead is expressed in the fourfold character of humanity. [*Gītā* 10.6]

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

18. *cintana* (chintana) – thought.

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

20. *cit-tapas* (chit-tapas; chittapas; chit tapas) – consciousness-force; knowledge-power; the unity of *cit* and *tapas*; “the infinite divine self-awareness which is also the infinite all-effective Will”, represented by *cit* in the description of the nature of divine being as *sat-cit-ānanda* or *saccidānanda*; the “divine Conscious-Force” which “is omnipresent in the material cosmos, but veiled, operative secretly behind the actual phenomenon of things, and it expresses itself there characteristically through its own subordinate term, Life” (*prāṇa*).

21. *daśa-gāvas* (dasha-gavas; dashagava) – the ten rays; the ten types or forms of consciousness in the evolutionary scale: the *paśu*, *vānara*, *piśāca*, *pramatha*, *rākṣasa*, *asura*, *deva*, *sādhyadeva* (or *siddhadeva*), *siddhadeva* (or *siddhāsura*) and *satyadeva* (or *siddha puruṣa* or *siddhadeva*).

22. *div and pradiṅ* –

div – heaven; the plane of pure intelligence.

pradiṅ (pradiṅ; pradiva) – the “intermediate mentality”, a level of consciousness described as “pure mind in relation with nervous”; a **mental ākāśa** defined as the ether of the “prano-manasic buddhi” behind the *cittākāśa*.

23. *dr̥śya* (drishya; drisya) – visible object, “thing seen”; scene or object seen in *samādhi*; subtle sight (*darśana*), especially vision of actual forms belonging to subtle worlds.

24. *dūṇāśa* (dunasha) – “oppressed in hope” (in Sri Aurobindo’s interpretation of *R̥g Veda* 1.176.4).

25. *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.

26. *ghaṭanā* – happening, event, incident.

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

28. *Indra* – “the Puissant”, a Vedic god, lord of *svar*, the luminous world; the *deva* as “the master of mental force”.

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

29. *itihāsa* – history; narrative.

30. *jñānam* (jnana; gnana) – knowledge; “that power of direct and divine knowledge which works independently of the intellect & senses or uses them only as subordinate assistants”, the first member of the *vijñāna catuṣṭaya*, consisting primarily of the application of any or all of the supra-intellectual faculties of *smṛti*, *śruti* and *dr̥ṣṭi* “to the things of thought, ideas and knowledge generally”; sometimes extended to include other instruments of *vijñāna* such as *trikāladr̥ṣṭi* and *telepathy*; also, short for *jñānam brahma*; wisdom, an attribute of *Mahāvīra*; (on page 1281) the name of a *svarga*.

31. *jyotirmaya* (jyotirmaya; jyotirmay) – luminous; full of light of *vijñāna*; (*rūpa* or *līpi*) composed of *jyoti(h)*.

32. *kāma* (kama; kamah) – desire; same as *śuddha kāma*, “a divine desire other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured”; the seeking for “the joy of God manifest in matter”, an attribute of the *śūdra* and of *Aniruddha*; short for *kāmānanda*; same

as *samāja*, the social part of *karma*; the divine enjoyment that accompanies a divine action in the world, a member of the *karma catuṣṭaya*; the lowest *svarga*.

33. *karma* – action, work; activity, motion; action in the world based on *viññāna* and expressing the union of *Kṛṣṇa* and *Kāñi*, the third member of the *karma catuṣṭaya*, often conceived in terms of a fourfold mission (literary, political, social and spiritual) enjoined by a divine command (*ādeśa*) while Sri Aurobindo was in jail; the *karma catuṣṭaya* itself; work, an attribute of *Aniruddha*; the sum of one's actions, each action being viewed as a link in a chain of cause and effect extending over many lives.

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

35. *liṅga-rūpa* – subtle form.

36. *manomaya puruṣa* (manomaya puruṣa) – “the Soul on the mental level”, the *puruṣa* as a mental being “in whose nature the clarity and luminous power of the mind acts in its own right independent of any limitation or oppression by the vital or corporeal instruments”; the “Spirit poised in mind” which “becomes the mental self of a mental world and dwells there in the reign of its own pure and luminous mental Nature”.

37. *Manu Prajāpati* – *Manu* as the first *Prajāpati*, “a part of Mahavishnu Himself descended into the mental plane in order to conduct the destinies of the human race”.

38. *Mātariśvan* (Matariswan) – a Vedic epithet of *Vāyu*, “who, representing the divine principle in the Life-energy,” (*prāṇa*) “extends himself in Matter and vivifies its forms”.

39. *mayas* – bliss; the world of *ānanda*.

40. *nirapekṣā* (nirapeksha) – freedom from desire, expectation and dependency; disinterestedness, non-attachment.

41. *paṇi* – a class of Vedic demons whose chief is *Vala*; “traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations”.

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

43. *parameśvara-ādyā parāśakti* (parameswara-ādyā parāśakti) – the supreme Lord one with his original supreme Power; the “biune” duality of *īśvara-śakti* on the highest plane of existence.

44. *parameśvarī* (parameshwari; parameswari) – the supreme Goddess (*īśvarī*).

45. *para puruṣa* (para puruṣa; parapuruṣa; para puruṣah) – the highest Soul (*puruṣa*), the supreme Being, a “Transcendent who is beyond all world and all Nature and yet possesses the world and its nature, who has descended with something of himself into it and is shaping it into that

which as yet it is not”; same as *puruṣottama*.

46. *parātpara* – higher than the highest; supreme; “the supreme of the Supreme”.

47. *paśu* (pashu) – animal; the human animal; the lowest of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the bodily life; “the animal power in the body”, which “might be divinely used for the greater purposes of the divinised Purusha”.

48. *piśāca* (pishacha; pisacha) – demon; a kind of anti-divine being of the lower vital plane; the third of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the senses and concerned with the knowledge of bodily life.

49. *Prajāpati* – “the Lord of creatures”, the divine *puruṣa* of whom all beings are the manifestations; the *deva* presiding over *janaloka*; one of “the three primal Purushas of the earth life”, who appears after *Agni Tvaṣṭā* and *Mātariśvan* in the form of the four *Manus* (also called “the four Prajapatis”); any of certain mental beings connected with the terrestrial creation, one of whom is *Manu Prajāpati*.

50. *pramatha* – a kind of being on the lower vital plane, related to the *piśāca*; the fourth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the heart and the emotional and aesthetic part of the *citta*.

51. *puruṣottama* (purushottama; purushottam) – the supreme Soul, the supreme Being, “the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising”;

the highest *puruṣa*, who manifests himself in the *akṣara* (immutable) and the *keṣara* (mutable), as *puruṣa* poised in himself and *puruṣa* active in *prakṛti*.

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

53. *rakṣasvī* (rakshasvī) – (in the Veda) a hostile entity, one of “the powers who detain”; same as *rakṣas*.

54. *Ṛbhus* (Ribhus) – the name of three Vedic gods or demigods, the “artisans of Immortality”; they “are represented as human beings who have attained to the condition of godhead by power of knowledge and perfection in their works” and act as “energies of formation and upward progress who assist the gods in the divinising of man”.

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

56. *Rudrāṇī* – the *śakti* or *devī* expressing the energy of *Rudra*.

57. *rūpa* – form; image; a non-material (*sūkṣma*) form, any of “those sensible forms of which only the subtle grasp

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

58. *rūpam* – form.

59. *sādhyadeva* – a term for the eighth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale, also called *siddhadeva*: mind raised to the plane of *ānanda*.

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

61. *sat* – being, existence; substance; “pure existence, eternal, infinite, indefinable, not affected by the succession of Time, not involved in the extension of Space, beyond form, quantity, quality”, the first term of *saccidānanda* and the principle that is the basis of *satyaloka*; “the spiritual substance of being” which is cast “into all manner of forms and

movements”; existence as “the stuff of its own becoming”, which on every plane is “shaped into the substance with which Force has to deal” and “has formed itself here, fundamentally, as Matter; it has been objectivised, made sensible and concrete to its own self-experiencing conscious-force in the form of self-dividing material substance” (*anna*); short for *sat brahman*.

62. *satyadeva* – literally “true god”; a term used for the highest of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale, also called *siddhadeva* or *siddha puruṣa*: mind raised to the plane of *sat*.

63. *satyaloka* – the world (*loka*) of the “highest truth of being”, the plane of *sat*, where the “soul may dwell in the principle of infinite unity of self-existence and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, Sat or Satya”.

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

65. *sattvasthiti* (*sattwasthiti*) – abiding in *sattva*.

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

67. *śauca* (*saucha*) – purity.

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

member of the *śarīra catuṣṭaya*, involving an attempt “of the psychic body to alter by mental force the physical sheath into its own image”; beauty in the world; short for *saundaryabodha*.

69. **script** – communication from a divine or other source, usually received through a process resembling automatic writing.

70. *siddhadeva* – literally “perfect god”; one of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale (considered variously to be the eighth, ninth or tenth in this scale).

71. **sortilege** – (on page 12) divination by the random selection of playingcards; (elsewhere) a method of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of *jñāna*; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed sortileges among the “external means” that can provide “data for a past and future knowledge” (see *trikāladṛṣṭi*); although some sortileges required “a very figurative & even fanciful interpretation”, he took the results he obtained by this method to be signs of “an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world”.

72. *sūriḥ* – (nominative of *sūri*) illumined; “luminous with the solar light of the ideal knowledge”. [*Rg Veda* 1.176.4]

73. *tapas* – “concentration of power of consciousness”; will-power; the force that acts through *aśvarya*, *īśitā* and

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

74. *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 *cit-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”.

75. *tat* – that; “That which escapes definition or description and is yet not only real but attainable”, a word used to indicate *parabrahman* as “something utterly Transcendent, something that is unnameable and mentally unknowable, a sheer Absolute”. Since this Absolute “is in itself indefinable by reason, ineffable to the speech”, it can only “be approached through experience”, either “through an

absolute negation of existence, as if it were itself a supreme Non-Existence, a mysterious infinite Nihil” (*asat*) or else “through an absolute affirmation of all the fundamentals of our own existence, . . . through an inexpressible absolute of being” (*sat*).

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

77. *tuṛīya* – fourth; “the incommunicable Self or One-Existence . . . which is the fourth state of the Self” (*ātman*), symbolised by the syllable *AUM* as a whole, “the supreme or absolute self of being” of which the waking self, dream-self and sleep-self (*virāṭ*, *hiranyagarbha* and *prājña*) “are derivations for the enjoyment of relative experience in the world”; *brahman* in its “pure self-status” about which “neither consciousness nor unconsciousness as we conceive it can be affirmed . . . ; it is a state of superconscience absorbed in its selfexistence, in a self-silence or a self-ecstasy, or else it is the status of a free Superconscient containing or basing everything but involved in nothing”.

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

second member of the *śarīra catuṣṭaya*, called *utthāpanā* or levitation because of its third and final stage (**tertiary *utthāpanā***) in which “gravitation is conquered”, but usually referring to either of two earlier stages (**primary *utthāpanā*** and **secondary *utthāpanā***) in which “the habit by which the bodily nature associates certain forms and degrees of activity with strain, fatigue, incapacity” is rectified, resulting in a great increase in “the power, freedom, swiftness, effectiveness of the work whether physical or mental which can be done with this bodily instrument”; exercise for the development of *utthāpanā* (such as walking for primary *utthāpanā*).

79. *Vala* – a Vedic demon, the “circumscriber” or “encloser”; the enemy who holds back the Light.

80. *vānara* – ape; “man with the Ape nature”; the second of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the *prāṇa*.

81. *vidyādhara* – a kind of supernatural being with magical power and knowledge (*vidyā*); in the evolutionary scale, a sub-type of the *deva* type.

82. *vijñāna* (vijñana; vijñanam; vijñan) – “the large embracing consciousness . . . which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects”, the “comprehensive consciousness” which is one of the four functions of active consciousness (see *ājñānam*), a mode of awareness that is “the original, spontaneous, true and complete view” of existence and “of which mind has only a shadow in the highest operations of the comprehensive intellect”; the faculty or plane of consciousness above *buddhi* or intellect, also called **ideality**, **gnosis** or **supermind**

(although these are distinguished in the last period of the *Record of Yoga* as explained under the individual terms), whose instruments of knowledge and power form the *vijñāna catuṣṭaya*; the *vijñāna catuṣṭaya* itself; the psychological principle or degree of consciousness that is the basis of *maharloka*, the “World of the Vastness” that links the worlds of the transcendent existence, consciousness and bliss of *saccidānanda* to the lower *triloka* of mind, life and matter, being itself usually considered the lowest plane of the *parārdha* or higher hemisphere of existence. *Vijñāna* is “the knowledge of the One and the Many, by which the Many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast [*satyam ṛtam bṛhat*] of the divine existence”.

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

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

objective substance”; (also called *sūkṣma viṣaya*) an immaterial object or sensation perceived by a subtle sense (*sūkṣma indriya*); short for *viṣayadrṣṭi* or *viṣayānanda*.

85. *Viṣṇu* (Vishnu) – a Vedic god, “the all-pervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight”, who supplies for the action of the other gods “the necessary static elements, – Space, the ordered movements of the worlds, the ascending levels, the highest goal”; in later Hinduism, the Preserver of the world, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are *Brahmā*, the Creator, and *Śiva* or *Rudra*, the Destroyer; also regarded as the Lord himself (*īśvara*) who incarnates in the *avatāras*, and the one *deva* of whom all the gods are manifestations; in the *Record of Yoga*, usually a subordinate aspect of *Kṛṣṇa*, sometimes identified with *Pradyumna* as the personality of the **fourfold** *īśvara* whose *śakti* is *Mahālakṣmī*.

86. *viśuddhi* (vishuddhi; visuddhih) – purity; same as *viśuddhatā*.

viśuddhatā (vishuddhata) – purity of the thinking faculty, an element of *buddhiśakti*.

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

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

RNI NO. RAJENG/2002/09480

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

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

Editor : Anjana Dharnidharka

Price : Rs. 65/-