

SAPTA CHATUSTHAYA

I Shanti-Chatusthaya.

समता शान्तिः सुखं हास्यमिति शान्तिचतुष्टयं ।

Samata shantih sukham hasyam iti shantichatusthayam.

Samata

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

(1) *Passive*

Passive samata consists of three things—

तितिक्षोदासीनता नतिरिति समता ।
titiksha, udasinata, natih iti samata

Titiksha

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

Udasinata

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

being different from mind and body and seated above them.

Nati

Nati is the submission of the soul to the will of God; its acceptance of all touches as His touches, of all experience as His play with the soul of man. Nati may be with titiksha, feeling the sorrow but accepting it as God's will, or with udasinatá, rising superior to it and regarding joy and sorrow equally as God's working in these lower instruments, or with ananda, receiving everything as the play of Krishna and therefore in itself delightful. The last is the state of the complete Yogin, for by this continual joyous or anandamaya namaskara to God constantly practised we arrive eventually at the entire elimination of grief, pain etc, the entire freedom from the dwandwas, and find the Brahmananda in every smallest, most trivial, most apparently discordant detail of life & experience in this human body. We get rid entirely of fear and suffering; Anandam Brahmano vidván na bibheti kutaschana. We may have to begin with titiksha and udasinata but it is in this ananda that we must consummate the siddhi of samata. The Yogin receives victory and defeat, success and ill-success, pleasure and pain, honour and disgrace with an equal, a sama ananda, —first by buddhi-yoga, separating himself from his habitual mental & nervous reactions & insisting by vichara on the true nature of the experience itself and of his own soul which is secretly anandamaya,—full of the sama ananda in all things. He comes to change all the ordinary values of experience; amangala reveals itself to him as mangala, defeat & ill-success as the fulfilment of God's immediate purpose and a step towards ultimate victory, grief and pain as concealed and perverse forms of pleasure. A stage arrives even, when physical pain itself, the hardest thing for material man to bear, changes its nature in experience and becomes physical ananda; but this is only at the end when this human being, imprisoned in matter, subjected to mind, emerges from his subjection, conquers his mind and delivers himself utterly in his body, realising his true anandamaya self in every part of the adhára.

(2) *Active*

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

रसः प्रीतिरानन्द इति सर्वानन्दः

Rasah, pritir anandah [iti sarvanandah]

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

Shanti

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

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

Sukha

Sukham is the complete relief & release from dukkha, from vishada, which comes by the fulfilment of samata and shanti. The perfected Yogin has never in himself any touch of sorrow, any tendency of depression, cloud or internal repining and weariness, but is always full of a sattwic light and ease.

Hasya

Hasyam is the active side of sukham; it consists in an active

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

Shakti Chatusthaya

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

वीर्यं शक्तिश्चण्डीभावः अद्वैति शक्तिचतुष्टयं ।

Virya, shakti, chandibhavah, sraddha, iti shaktichatusthayam.

Virya

The Chaturvarnya

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

Brahmatejas

ज्ञानलिप्सा ज्ञानप्रकाशो ब्रह्मवर्चस्यं स्थैर्यमिति ब्रह्मतेजः ।

Jnanalipsa jnanaprakasho brahmavarchasyam sthairyam iti brahmatejah.

Lipsa

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

Jnanaprakasha

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

Brahmavarchasya

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

Sthairya

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

Kshatratejas

अभयं साहसं यशोलिप्सात्मस्त्राघेति क्षत्रतेजः ।

Abhayam, sahasam, yasholipsa, atmaslagha, iti kshatratejah.

Abhaya & Sahasa

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

Yashas

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

Atmaslagha

Atmaslāghā in the unpurified Kshatriya is pride, self-confidence & the knowledge of his own might. Without these qualities the Kshatriya becomes deficient in force & fails to effect himself in type & action. But with purification it becomes no longer the slagha

of the aham, but the slaha of the Atman, the divine Self within rejoicing in the shakti of God and its greatness and its power as it pours itself out in battle and action through the human adhara.

Vaishyashakti

दानं व्ययः कौशलं भोगलिप्सेति वैश्यशक्तिः ।

Danam, vyayah, kaushalam, bhogalipsa, iti Vaishyashaktih.

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

Shudrashakti

कामः प्रेमः दास्यलिप्सात्मसमर्पणमिति शूद्रशक्तिः ।

Kamah, premah, dasyalipsa atmasamarpanam iti Shudrashaktih.

The Shudra is God descending entirely into the lower world and its nature, giving himself up entirely for the working out of God's lila in Matter & in the material world. From this standpoint he is the greatest of the four shaktis, because his nature goes direct towards complete atmasamarpana; but the Shudra bound has cut himself off from knowledge, power and skill & lost himself in the tamoguna. He has to recover the Brahmana, Kshatriya & Vaishya in himself and give them up to the service of God, of man, of all beings. The principle of kamah or desire in him must change from

the seeking after physical well-being, and self-indulgence to the joy of God manifest in matter. The principle of prema must find itself and fulfil itself in dasyalipsa and atmasamarpana, in the surrender of himself to God and to God in man and the selfless service of God and of God in man. The Shudra is the master-spirit of the Kali, as is the Vaishya of the Dwapara, the Kshatriya of the Treta and the Brahmana of the Satya.

Shakti

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

Dehashakti

महत्त्वबोधो बलस्त्राघा लघुता धारणसामर्थ्यमिति देहशक्तिः ।

Mahattwabodho, balaslagha, laghuta, dharanasamarthyam iti dehashaktih.

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

Pranashakti

पूर्णता प्रसन्नता समता भोगसामर्थ्यमिति प्राणशक्तिः ।

Purnata, prasannata, samata, bhogasamarthyam, iti pranashaktih.

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

Chittashakti

स्निग्धता तेजःस्वाघा कल्याणश्रद्धा प्रेमसामर्थ्यमिति चित्तशक्तिः ।
Snigdghata, tejahslagha, kalyanasraddha, premasamarthyam, iti chittashaktih.

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

Buddhishakti

विशुद्धता प्रकाशो विचित्रबोधः ज्ञानधारणसामर्थ्यमिति बुद्धिशक्तिः ।
Vishuddhata, prakasha, vichitrabodha, jnanadharanasamarthyam iti buddhishaktih.

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

Chandibhava

Chandibhava is the force of Kali manifest in the temperament.¹

Sraddha

Sraddha is necessary in two things:—

शक्त्यां भगवति चेति श्रद्धा ।

Shaktyam Bhagawati cha, iti sraddha.

¹ The detailed description of this power is deferred.

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

Vijnanachatusthaya

Siddhis

Siddhis, their justification, dangers and use.

The two first chatusthayas of the adhara have reference mainly to the central principle of man's existence, the antahkarana; but there is one superior faculty and one inferior instrument which have each its peculiar siddhi, the vijnana or supraintellectual faculty and the body. The siddhi of the vijnana and the siddhi of the body belong both of them to that range of experience and of divine fulfilment which are abnormal to the present state of humanity. These are called specially siddhis, because of their abnormal nature[,] rarity and difficulty; they are denied by the sceptic and discouraged by the saint. The sceptic disbelieves in them and holds them to be impostures, fables or hallucinations, as a clever animal might disbelieve in the reasoning powers of man. The saint discourages them because they seem to him to lead away from God; he shuns them just as he shuns the riches, power & attainments of this world, and for the same reason. We need not shun them and cannot shun them, because God is sought by us in His world-fulfilment as well as apart from the world and in the world these are the riches of His power and knowledge which we cannot avoid, once we dwell in Him perceiving and sharing His nature. Indeed, there is a stage reached by the Yogin, when, unless he avoids all action in the world, he can no more avoid the use of the siddhis of power and knowledge than an ordinary man can avoid eating and breathing unless he wishes to leave his body; for these things are the natural action of the vijnana, the plane of ideal consciousness, to which he is rising, just as mental activity and physical motion are the natural action of man's ordinary life. All the ancient Rishis used these powers, all great Avatars and Yogins and vibhutis from Christ to Ramakrishna have used them; nor is there any great man with the divine power at all manifest in him who does not use them continually in an imperfect form without knowing clearly what are these supreme faculties that he is employing. If nothing else, he uses the powers of intuition & inspiration, the power of ishita which brings him

the opportunities he needs and the means which make these opportunities fruitful and the power of vyapti by which his thoughts go darting & flashing through the world & creating unexpected waves of tendency both around him and at a distance. We need no more avoid the use of these things than a poet should avoid the use of his poetical genius which is also a siddhi unattainable by ordinary men or an artist renounce the use of his pencil. At the same time there is a justification for the denial of the sceptic and the renunciation by the saint, & of this justification we must take note. The saint renounces because when these siddhis show themselves fragmentarily in a weak adhara dominated by egoism, the egoism becomes enormously enhanced, the ignorant sadhaka thinking that he is the possessor & creator of these abnormal powers and a very great man indeed, (just as we find an abnormal egoism very frequent in the small poet and the half artist, for those who have a really great power, know well enough that the power is not theirs but a gift from God & feel that the power of God is using them & not they the power); so the sadhaka, misled by ahankāra goes running after these powers for their own sake and leaves following after God. The denial of the sceptic is justified by the credulity of ordinary men who regard these things as miracles & invent them where they do not exist, and by the weakness & egoism of the sadhakas themselves and of many who are not sadhakas; for if they catch even a glimpse of these things in themselves or others, they exaggerate, puff, distort & build around some petty & imperfect experiences all sorts of jargon, mysticism, charlatanism & bujruki of all kinds which are an offence & a stumbling block to the world. We must therefore keep in view very strictly certain fixed principles;—

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

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

3 That when they manifest in the unpurified state, they are a dangerous ordeal to which God subjects us and we can only pass through it safely by keeping our minds clear of vanity, pride,

selfishness and by remembering continually that they are His gifts and not our acquirements.

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

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

Vijnana —

ज्ञानं त्रिकालदृष्टिरष्टसिद्धिः समाधिरिति विज्ञानचतुष्टयम् ।

Jnanam, trikaldrishtir, ashtasiddhih, samadhir, iti vijnanachatus-thayam.

Jnana

By jnana is meant that power of direct and divine knowledge which works independently of the intellect & senses or uses them only as subordinate assistants. It perceives the things that are hidden from the ordinary man, helps us to cease seeing the world in the terms of our sense experiences and enables us to become sensitive to the great unseen forces, powers, impulses & tendencies which stand behind our material life and determine and govern it. To jnana the whole machinery of the world reveals itself in its hidden principles; the nature of Purusha, the workings of Prakriti, the principles of our being, God's purpose in His world-workings, the harmony of His gunas, — Brahman, Iswara, Atman, man & beast & object, idea & name and form, reality & relation, all these show themselves to the eye that God has illuminated with the sun of His knowledge, jnánadipena bhaswatá.

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

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

Jnana of thought consists of three powers,

1. Drishti, revelation or swayamprakasha
2. Sruti, inspiration.
3. Smriti, consisting of $\left\{ \begin{array}{l} 1 \text{ Intuition} \\ 2 \text{ Viveka.} \end{array} \right.$

Drishti

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

Sruti

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

Smriti

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

Intuition & viveka

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

The importance of viveka for the purposes of man's progress in his present stage, is supreme. At present in the greatest men the

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

Realisation

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

Satyadharmā

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

Trikaldrishti

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

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

2. By dwelling in concentration on the object,—that process which Patanjali calls sanyama on the object,—until the mind in observer & observed becoming one, we know what the object contains, whether past, present or future, just as we can know the contents of our own being.

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

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

Ashtasiddhi

व्याप्तिः प्राकाम्यमैश्वर्यमीशिता वशिता महिमा लघिमाणिमेत्यष्टसिद्धिः ।
Vyaptih, prakamyam, aishwaryam, ishita, vashita, mahima, laghima, anima, iti ashtasiddhih.

Ashtasiddhi is of three orders,

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

Prakamyam

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

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

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

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

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

Vyapti

To each form of prakamya there is a corresponding form of vyapti, ie reception or communication. By prakamya, for instance, we can have the perception of another's feelings; by vyapti these feelings are felt striking on our own consciousness or ours are thrown into another. Prakamya is the sight of one looking from a distance & seeing an object; vyapti is the sensation of that object coming towards us or into contact with us. It is possible by vyapti to communicate anything we have in our systems,—thought, feeling, power, etc,—to another and if he is able to seize and hold it, he can make it his own & use it. This can be done either by a sort of physical throwing of the thing in us into the other or by a will upon the Swabhava compelling it to effect the transfer. The teacher & the guru habitually use this power of vyapti which is far more effective than speech or writing but all men use or suffer it unconsciously. For every thought, feeling, sensation or other movement of consciousness in us creates a wave or current which carries it out into the world-consciousness around and there it enters into any adhara which is able and allowed to receive it. Half at least of our habitual thoughts and feelings are such unconscious borrowings.

Aishwarya

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

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

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

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

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

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

Ishita

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

Vashita

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

The Conditions of Power

It should be noted that none of the siddhis of power can act perfectly or freely so long as there is impurity of the chitta, egoism in the thought and temperament or domination of desire in the use

of the siddhi. Under such circumstances there may be occasional use & irregular effectivity of the power,—a thing not worth having in itself, but useful only in training the mind to give up its own sanskaras & habitual processes & accept the activity of the vijnanamayi shakti; or there may be a regular & effective use of limited powers by fixed Tantric processes (kriyas). The latter should be shunned by the sadhakas of the purna Yoga.

The Conditions of Jnana

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

Physical Siddhis

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

Samadhi

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

Sharira chatusthaya.

Sharirasiddhi

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

आरोग्यमुत्थापना सौन्दर्यं विविधानन्द इति शरीरचतुष्टयम् ।
Arogyam, utthapana, saundaryam, vividhananda iti sharirachatusthayam.

The three general chatusthayas

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

5. Karmachatusthaya or Lilachatusthaya

कृष्णः काली कामः कर्मेति कर्मचतुष्टयम् ।

Krishnah, Kali, kamah, karma iti karmachatusthayam.

6. Brahmachatusthaya

सर्वमनन्तं ज्ञानमानन्दं ब्रह्मेति ब्रह्मचतुष्टयम् ।

Sarvam Anantam Jnanam Anandam Brahma, iti Brahmachatusthayam.

7. Yoga chatusthaya or Sansiddhi chatusthaya.

शुद्धिर्मुक्तिर्भुक्तिः सिद्धिरिति योगचतुष्टयम् ।

Shuddhir, muktir, bhuktih, siddhir, iti yogachatusthayam.

The last or seventh is at once the means, the sum and the completion of all the rest. Its explanation is essential to the full understanding of the others and will be separately treated.

**OUTLINE OF THE SEVEN CHATUSTHAYAS
(REVISED ORDER)**

Yoganga—

Sapta Chatusthaya—

1. Siddhichatusthaya—
 Shuddhi, Mukti, Bhukti, Siddhi.
2. Brahma Chatusthaya—
 Sarvam Anantam Jnanam Anandam Brahma.
3. Karma Chatusthaya—
 Krishna, Kali, Karma, Kama
4. Shanti Chatusthaya
 Samata, Shanti, Sukha, Hasya (Atmaprasada)
5. Shakti Chatusthaya
 Virya, Shakti, Chandibhava, Sraddha.
6. Vijnana Chatusthaya—
 Jnana, Trikaladrishti, Ashtasiddhi, Samadhi
7. Sharira Chatusthaya—
 Arogya, Utthapana, Saundarya, Vividhananda

INCOMPLETE NOTES ON THE FIRST CHATUSTHAYA

Shanti Chatusthaya

1. Samata is either negative or positive

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

Negative Samata

Titiksha. The power to bear steadily & calmly all *sparshas* without any reaction in the centre of the being, whether they are pleasant or painful. The mind or body may desire or suffer, but the observing Purusha remains unattracted and unshaken, observing only as Sakshi and as Ishwara holding the system firmly together & calmly willing the passing of the dwandwas. It does not crave for or demand the pleasure. It does not reject the pain. Even when pleasure or pain are excessive, it wills that the mind and body should not shrink from or repel them, but bear firmly. It deals in the same way with all dwandwas, hunger & thirst, heat & cold, health & disease, failure & success, honour and obloquy etc. It neither welcomes & rejoices, nor grieves & avoids. It gets rid of all jugupsa, fear, shrinking, recoil, sorrow, depression etc, ie all the means by which Nature (bhutaprakriti) warns us [against]¹ & tries to protect from all that is hostile. It does not encourage them, nor does it necessarily interfere with such means as may be necessary to get rid of the adverse touches; nor does it reject physically, except as a temporary discipline, the pleasant touches; but inwardly it presents an equal front of endurance to all.

The result is udasinata or indifference.

¹ MS again

Udasinata—

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

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

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

Trigunatita udasinata is that which takes all things alike, making no difference between sattwic, rajasic & tamasic reactions, but

holding in soul aloof from all these movements & all the dwandwas, observing them first with an absolute impartiality & by constant refusal to participate in them getting rid of them out of the mind & the prana. It neither rejoices nor grieves at their coming & going, na sochati, na nandate. It regards all these things as the workings of Prakriti & their causes as the will of the Ishwara. This udasinata is the preparation for the third element of [samata],² nati.

Nati.

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

Shanti

Shanti

The fullness of negative samata is measured by the firm fixity of Shanti in the whole being. If there is an absolute calm or serenity in the heart & prana, no reactions of trouble, disturbance, yearning, grief, depression etc, then we may be sure that negative samata is complete. If there is any such disturbance, then it is a sign that there is some imperfection of titiksha, of udasinata or of nati. This imperfection may not be in the centre of the being, but only in its outer parts. There will then be a fixed calm in the centre, but some disturbance on the surface. These superficial disturbances may even be violent & veil the inner established shanti, but it always reemerges. Afterwards the disturbance becomes more & more thin

² MS udasinatā

in its density & feeble in its force. It ends in an occasional depression of the force & courage & faith & joy in the soul, negative & often without apparent cause, & then disappears entirely.

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

Negative samata & shanti are the result of shuddhi & the condition of mukti—

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Positive Samata.

On the basis of Nati we proceed to the positive Samata, ie to say, to Sama Ananda. Its foundation is the Atmajnana or Brahma-jnana by which we perceive the whole universe as a perception of one Being that manifests itself in multitudinous forms and activities. This One is therefore the one Self of all beings, my Self as well as the self of all others, friend and enemy, saint and sinner, man, bird and beast, tree & stone,—and all things in the manifestation are the forms and activities of my Self. Moreover, this Self is again the Lord of the Cosmos, the Purushottama, the divine Vishnu, Shiva or Krishna, of whom every individual soul is a conscious centre, aware of its unity with Him in being and also of its difference in the universe; and the manifestation is a Lila or play of the Lord who is in His being all delight; the play, too, therefore, is not only a play of Existence and Consciousness, but also a play of delight. It is the dualities born of ego-sense in the heart, mind & body which creates grief and pain. We have to unite ourselves with this Self, Lord & One & with all things in Him, viewing them as our self, in order to get rid of pain & enjoy the divine Ananda. But, first, it is necessary that we should accept without revolt the Lila equally in all its details & happenings. This comes by Nati. Titiksha is the attitude of equal acceptance by the sense-mind & body, udasinata the attitude of equal acceptance by mind & heart, Nati the attitude

of equal acceptance by the soul. The soul accepts all things as the play of the all-Blissful Lord, the Will of the supreme self and Ishwara. It accepts action also & the results of action, without being attached to them. But, though not attached, it must learn to take delight in all things even as the Lord takes delight in them.

The first delight is that of the Sakshi or Witness, who looking upon the whole action of the universe & even his own action like one who is watching a play or a drama, takes the rasa or taste of the whole thing by the intellect, the sense and the aesthetic faculties. All things, all events are the manifestation of certain gunas or qualities in universal Being; God is Ananta guna, Infinite Qualities. The rose is a manifestation of form, colour, odour & other less obvious qualities, each stamped with a particular form of the rasa, divine Delight.

Part One

Diary Entries 1909–1912

17-25 JUNE 1909

17 Thursday.

Started (Amavasya Tryasparsha) for Barisal. The Amavasya is Kali's day, so favourable to me. The Tryasparsha is the moment destined for a great advance in my Yoga. The ahankara was finally removed. Only faint remnants of it left. J. entered, but did not make herself manifest till next day.

In train to Khulna. Small Sun in centre of brilliant Swarupa

18 Friday.

On steamer to Barisal.

Tratak of Sun. Blue sukshma image of sun elliptical in shape. Pattern of bloodred curves on yellowish background. Violet sword. Bloodred sword. Voice rises from chitta into brain. Kamananda developed  by self, also , also for a moment by mere thought, in head only. The others pervade body, last some seconds. Vaidyuta manava bust seen also Chandra (small) filled with vidyut. Body held & moved, the hold always there, not always noticed. Vidyun-mandal. Sparks of lightning (vijas). Background red, bloodred or brownish red. Sun dark with broad golden rim. Golden-red scimitar (sattwa-rajaa). Realisation of Vasudeva. Vijas of agni, jala, prithivi outside continually seen. Chaya Purusha, bust. Swarupa in red. U.R. exercise with kamananda. Long rope of prithivi, brilliant & coiling, in clouds of vayu. Brilliant rose. Kali blue black bust crowned with sun = Shakti with awakened buddhi (not *ugra*, simply outline). Savikalpa, Savichara & Avichara Samadhi, brief but very deep in spite of loud noise at ear. Exposure to sharp cold wind, no feeling of cold; to strong sun, only feeling of pleasant warmth. Mass of thick pale green. Sarup dhyana, antardarshi. Face of Shah Alum. Face of Kumudini. Kamananda from feeling (being startled) slight but pervasive. Basket of grapes on cotton, lid off

to one side. Swapnavastha (imagination playing in Samadhi as in dream[]). Glass jug with napkin on top. K. Nil Surya with blue black rays. Namadrishta, 1. Tejonama. 2. bill with rose red letters. 3 ordinary black letter. Writing not coherent or noteworthy—all print. Open doors and wall behind. Kitten at Namasi's. Newspaper, probably weekly B.M. [Bande Mataram] Written account. Handwriting some words & forms deciphered. Piece of needlework. Handwriting, deciphered most, not remembered. Golden background in Samadhi. Talked to UW in Samadhi. To someone else, politics. Pang in foot immediately reproduced in face—proves nervous current. Namadrishti. Typewritten—deciphered—coherent, but not remembered. Tennis-racket, dark and soiled. Given food in Samadhi, ruti & chutney. Face of K. Bh. Dark clouded sky with sun & strong light in clouds. Deep dark thick rose-red. Woods with white low railing outside, wooden. Sampatrai's face in outline. Namasi (pale chayamay) with cup in hand. Long wooden bench. Electric shock moving leg. Sukshma image of network of chair in front of me. Two unknown or unremembered faces.. Rough adhardrishti. Boy wearing a turban stooping over something he stirs with his finger—indistinct. Aswini Dutt down to waist, features obscured. Bowl full of vegetables, moving. Most of motions involuntary at bath. Partial utthapana; raised violently up & floating on surface of water with palms for support. Saw wind very clearly against light clouds under thick dark ones and a pillar of cloudy moisture. One strong current blew very violently from right with whirls, eddies & upward and downward pourings; another very slight seemed to come from left & behind. At this time there was a strong wind and rain threatening.

Afternoon. All liberty of bodily movement being steadily taken away. Second voice in brain. Sri K.'s voice once in heart. "I come to slay." First voice sometimes rises from heart still to take its place in brain. First has personality, second none as yet.

Night. Bhava of Avesh in steamer shaking body; also in Kali-mandir and on way to lodging. Swarupa bright star on dark background. Thin Nil triangle with very sharp apex like old Hindu pinnacle, a bright golden line in the middle. River scenes—Thickly

wooded bank. Bright stream with islands. Padma wide flowing covered with boats. A terraced green bank with steps in middle. Namadrishti of many kinds. Short sentences deciphered & remembered. Felt the Presence in the Kalimandir Image today. J's prophecy about Barisal.

19 Saturday.

Feet of a woman, long & slender. Deep green antah. Tank with man on haunches in front of big shrub. UR. in afternoon. Speech from chitta. Voice insisting on images of kama—depicting future action. All relics of fear, disgust, dislike, hesitation rapidly disappearing. Doubt checked, suspension of judgment. Movement of limbs felt always to be alien except in ordinary motions of walking when there is knowledge without upalabdhi.

20 Sunday.

Unknown face. Bright yellow outside. Road on bank of stream. Adhar Drishti in trees imperfect but beyond rough stage. The grotesque still predominates. UR. Adhar Drishti much finer on wall.

21 Monday.

Warder Masson in boat with another. Little boy's face with beautiful spiritual expression. Girl's face, eyes winking violently. Adhardrishti on wall (figure good but not in detail). Training of heart in progress, of mind resumed. Part of small steamer. UR at night. B. *trained*, silent. J begins. Meghagarjan active since Amavasya. Prophecies of future, but with appeal to reason. Suggestions for practical work begin.

22 Tuesday.

Adhardrishti. (Tank with rocks & trees on one side reflected in water, also clouds. Small lake. Figures less rough but details still unexpressed.[]) Antardrishti of stool with circular patch in middle.

23 Wednesday.

Kamananda ५१ Barisal boy—Water in bowl. Kettle boiling against large fire. Very big & brilliant fire in motion.
Touch on body causes more & more ananda.

24 Thursday.

Tejorekha of woman's figure n. Girl's arm with bracelet. Speech of J continues consecutively in swapnavastha. Prophecies definite for six months. Prison grating. Crowd with one face close & vivid. Sukshma touches on feet frequent first in swapnavastha, then in jagrad. UR Faces & figures frequent. Bedstead on matted floor. Chairs like those in S [Shampukur] office. Dark, thick cross. Namadrishitis. Luminous space developing with chayas. Chayamay of mountain-peaks. Bow of colour, deep red, blue & an exquisite violet-pink. Tejorekha of bare arm, of leg lifted up १५. Face of Upen Sen of Barisal. Figure of boy rushing on another, catching round shoulders & ankles & lifting up in his arms. Food. Figure of boy putting down vegetable with some wooden instrument. A crowd of Indians sitting; face of Sudhir. A crowd, one figure conspicuous with khaki cap—Indian sannyasi with strong face in geruya. Another crowd, my own face, Aswini Babu's. Mah[o]medan boy pulling a Hindu back; then they stand released. European with a face like Roubey's. UR. e३ [evening] Heavy sleep full of dreams. Tratak of Sun. After first gaze saw in chittakash most exquisite deep green colour, sun with zigzag of this colour coming out of it. Tratak for minute. Sun sometimes pale yellow, sometimes bluish green. A commotion & waves of some subtle substances in it, coming out of it & whirling round it,—apparently prana. Closed eyes in chitta. Yellowish green with roundish patch of blue in it. Gazing into physical sky large patch of deep yellow floated before the eyes.
At night; woman in coloured dress; colours very vivid.

25 Friday.

Night. Strong utthapana, esp of lower limbs and upper part of trunk. N५. Some prananyasas & tratak on floating colours. Rapid visualisations. 1. Ramchandra in Yogic asan. 2. Two English girls in bright red over tea table, one stooping as if busy with something.

3. Aluminium glass lying on its side. 4. Undetermined scene dashed with green colour, a figure stooping down to ground. 5 A copper bowl with brown & yellow substance half-filling it. 6. A brown brightly polished teapot, two white cups and other tea things. 7. A glass of water which I was in the act of drinking. 8. Water being poured from a brass drinking glass into a small earthen handi almost full of water. 9. Figures of small girls & others. 10. Usha dark & young-looking, a piece of toast in left hand. Others not so vivid, but rapid in succession. Suggestion that these are sukshma images of realities.

28 JANUARY – 17 FEBRUARY 1911

Physical

Feb 6th

1. Felt the sweet taste of the amrita in the throat and noticed the struggle ibidem of the impure rasa causing nausea with the amrita.
2. Physical, tivra, ananda – brief but definite.
3. All the physical anandas together, ahaituka, negative vaidyuta strongest, going to the head to base chidghana.

Feb 14th

- 4 Example of pure raudrananda without discomfort from the strong bite of an ant. Cf experience in jail & the scorpion bite.
5. Sweetness of amrita much stronger, denser and more frequent and continuous, the mixture of phlegm less frequent.

Communications.

1. Sukshma Shabda. Gautama – about K.E. – formerly a beau of the eighteenth century.
2. Writing (not on paper). Prophecy that the trouble in the digestion would almost immediately pass away, by replacement of tejasic by akashic action. A few minutes subsequently it was fulfilled
3. As I was walking outside the house, a large flower (fallen from the tree in the garden and ragged) was thrown to me from the direction of the opposite corner of the front. It traversed, as far as I could see, a distance of some five yards, – flew at the level of my head and fell almost beside me. There was no person near; the servant was out, having gone to the bazaar; of the four boys, three were lying down in their rooms, another shut up in his at the other end of the house. The gate was bolted & no one could enter, or, if he did, escape in a second. There was no bird in the air, and the flower was not dropped, or thrown to a slight distance as a bird might throw it but flew horizontally for some yards. The

only defect in this proof was that I did not see the starting of the flower in its course, but only noticed it in the air at the distance of some yards from me. This is the first clear instance, the others being merely pushes to the table & doors which were far from conclusive..—It appears that the flower is not of our tree, as it is deep red and a simul flower. The nearest tree of the kind is in a house in the street behind this house. It cannot have been thrown from there as it would have to cross 2 roofs and describe a high curve in the air descending not horizontally but by a high parabola.

4 Statement in sukshmathabda that the worst of Saurin's illness was past justified by fact.

5. All statements about the Yoga daily justified. Too frequent for a record to be kept.

Vision of other worlds.

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

Record of the Drishti.

from January 28th

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

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

2. A group of young Bengalis walking on a road, only the last clearly seen, two children sitting on a hillock at the side. All remarkable for beauty of figure and grace. Chitra tejas, in a fragment of the lining of a bird's nest on the floor. Vision of future India

3. An elephant, initial crude condition on wall, ill-kept and spiritless; the same, feebly lifting its trunk to order. Symbol of the Indian people at the present moment. Seen at Chandannagar often, of

the past, charging furiously with lashing trunk. Also of the future, ibidem, controlled by a tender, disciplined and waiting for the order of movement.

4. A beautiful butterfly (dark colours) emerged for a moment from the jagrat chittakash into the sthula—chhayayukta.
5. In the akash, head and bust of Assyrian Pallas Athene helmeted over the sun—chhayamay Athene and tejoghana sun.

Jan 30th

6. 2 small birds on a branch, on the wall, chhaya. Seen sometime afterwards in life on the tree in the next garden.
7. A Ghose—a future signature on a cheque in a very different writing from my present handwriting.
8. A short nib—tejas in the akash. Revelation that I should have to write followed by the necessity of writing (a cheque) though I had no intention of writing today. It was written with a fountain-pen, while usually I write with an ordinary pen and a long thin nib.
9. A scene of the future. An Occidental port with ships, men walking in Indian dress. Sarvatragati.
- 10 Mountains in the sea. Scene of one of the swargabhumis. Sarvatragati.
- 11 A Madrasi house, tiled floor bare with an armchair.

January 31st

- 12 Chitra of my grandmother on the wall.
- 13 A pattern of many colours, (particoloured squares), varnamaya.
14. Sthapatya, tejas, in the leaves of a tree in the next garden, of R, in cap and gown.

Prophecy.

- 15 A. J. Balfour, head and bust only, chitra on wall, ill. The chitra seen in December in the sand showed a more advanced state of illness.
- 16 A god in heaven, vyaghracharma, not worn,—seated. Samadhi
- 17 A dog, descending the stairs to the terrace, not familiar. Samadhi

18. A bundle of carbon papers for typewriting, put down, not folded, but partly turned down. Samadhi.
19. Chhaya in Akash of Kali armed, followed by Chhaya of Kalki on horseback.

For Feb 4th & 5th see other book.¹

Feb 6th.

- 20 Chhayamay of Sister Nivedita.
- 21 Tejomays of a collar of pearls and two others of Jogini standing and asleep.
- 22 Varnamay of a dog—brownish yellow—All in the 1st stage of the perfect condition and in samadhi.

Feb 9th.

- 23 Nalini, with big whiskers, an ochre-coloured coat and military belt, in a very martial attitude. Prophecy of distant future. Sv. [Svapna] Samadhi
24. Small flags & hint of horses in great number in a State procession. Prophecy of the distant future: Sv Samadhi.
25. Men riding with news, great excitement and alarm. (Bengal). Sv. Sam.
26. Stag at rest. Symb. Trikaldrishti of the present. After tratak.
27. Bull at rest. Jyoti. Symbolical trikaldrishti of the present.
28. Very clear chhaya (initial stage) of a butterfly flying across the corner of the room
29. Jalabindus round about the sun, also a network of the peculiar lines (ringlike curves) indicating the presence of jalam. The sun seen green again instead of blue or blue with a green tendency as yesterday.

Feb 14th

30. The face of a watch—chhaya & chhayaghan—pointing to 10.30, 8.25 and 7.20

¹ This "other book" has not survived.—Ed.

31 After tratak on sun A nib, with a bell behind it (jyoti & varna), indicative of the removal of the remaining obstacles to perfect writing. (This process to begin today). The three times indicated in the subsequent² drishti of the watch seem to indicate times in this process on three successive days

32. Behind the last a naked woman bending over it. Symbolic.

33. My eldest brother in a past state of health & vigour, chhayamay in Samadhi. Indication that he will not recover that health or live long.

Feb 16th

34. An anchor (in samadhi) indicating that the dhairyam is now perfect.

35. R. [Ramchandra] broom in hand, $\frac{1}{2}$ v. Prophecy.

36. The Rakshasi returning after sarvatragati.

37. The plant Yogini eats in flower.

Feb 17th

38. Myself as a baby of 1 or 2—seen in Samadhi.

39. A baby of the future. —do.

40 The dog Yogini or one just like it licking the mouth of a[n] upright soda water bottle.

Siddhis

Feb 9th

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

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

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

Feb 10th

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

² The reference is apparently to drishti 30, which here precedes the present drishti. Perhaps drishti 30 was seen subsequently in time.—Ed.

5. Aishwaryam for him to get up and give the tea. Succeeded after a slight resistance, lasting five to ten minutes.
6. Aishwaryam for the thought to begin (not begun in spite of struggle for many days). Begun.
7. Aishwaryam for the dog to shake off its heavy *tamas* and manifest the new soul. Rapidly successful, but the *tamas* still struggles to remain & the old *bhava* in the face and body persists. A renewed Aishwaryam on the 11th produces an immediate effect, the dog doing what it had never done before.

Feb 11th

8. Aishwaryam of restored health & strength to S.[Saurin] succeeds, even the time coming correct.
9. Aishwaryam of particular *drishti*. Succeeded
10. Aishwaryam of particular forms of *siddhi*. Partly succeeded.
11. Aishwaryam to stay *nausea* while eating. Immediately successful.
12. Aishwaryam to clear the stomach of disturbance and heaviness by working of *akash*. Successful.

Feb 13th or 14th

13. *Ishitasiddhi* for the dog to eat bread which it had always refused. Suddenly it began eating with relish after first refusing.
14. *Ishita* to refrain from large piece of bread given, but eat others. Persistently refrained even when it was broken into small pieces, except when induced to think it was not the same.

N.B. Previously many *ishitas* had succeeded, but were not noted down—especially with regard to *vyapti* of *yogic* states or realisations into others or to people coming or not coming.

Feb 16th

15. Aishwaryam of S's regularity in the afternoon, immediately fulfilled.

Feb 17th

Same aishwaryam fulfilled in half an hour.

Feb 18

The same aishwaryam fulfilled under adverse circumstances (they sat down to cards at 4) within quarter of an hour.

Record of Ideal Cognitions

from 28th January.

1. I saw the time by the watch in the sitting room to be 2-40, ideally cognized the time by my watch to be 2-43. Verified, exact to the minute
2. A little later after a chase of the opposite house-dog, having lost the intellectual idea of the time, I ideally cognised it to be just 2.50. Verified, exact to the second
3. All rooms being closed, I ideally perceived that all were asleep. Verified immediately afterwards by no one moving when the servant repeatedly banged for admission at the door.
4. Sortilege with cards. First, I took out cards making a sum of 21 (Jack, nine and ace) and dividing by three got seven-o'clock; then for the minutes, took out queen, ten and nine, making 31, and dividing by three got $10\frac{1}{3}$. The cognition then gave the already prophesied ejection of the internal opposition to higher thought as the subject of the sortilege. I took it, by intellectual habit and inference, as meaning 7.10 pm. The incident actually occurred at ten minutes to seven.
5. Figure 3 in drishti. Interpreted as Rs 3 worth of books to be purchased. Subsequently (Feb 2^d) selected a number of 6 a[nna]s books without calculating the price; found that it amounted to Rs 3.
6. Two people applied to see me at the door, not seen by me. Cognition that they were detectives. I heard immediately afterwards that they had asked for “[The Indian] Sociologist” and “Liberator”.
7. I had a cognition formerly that the man calling himself Ram Rao Yogi was a detective— independent of all inference. Learned on Feb 1 of a police report in which he is mentioned as watching the trains and taken for some time by the others as a Bande Mataram man.
8. Confirmation by B. [Bijoy] of my cognition of the new change of soul in the dog.

9. Cognition by prakamya of improvements in Saurin's health, without seeing him, justified by fact.

Feb 10th

10. A man came calling outside. Immediate cognition by prakamya on seeing him and revelation acting in confirmation of each other that he was a detective. It turned out to be Ram Rao Yogi, the detective from Maharashtra side.

11. Trikaldrishti that Sri [Srinivasachari] etc would not come this evening. Confirmed.

12. Trikaldrishti that tomorrow S. [Saurin] will be restored to health. Already recovering it. Fully confirmed.³

13. Sukshma shabda of the dog under the table attended with strong prakamya of its presence and motion there. An image of the past.

Feb 11th

14. Confirmation of former cognition that M. [Moni] although apparently unconcerned, had really a touch in the prana about his brother's death.—confirmed by his statement about dreams & weeping.

15. Cognition by prakamya trikaldrishti of evacuation in the afternoon. Confirmed

Feb 13th

16. Vyapti from Saurin of the idea of making the tea. Immediately after I heard him talk of it, & a minute after he came and made it.

Feb 14th

17. Memory by inspiration. The passages of Kalidasa written out & translated by me a year and a half ago, not since read or remembered, were again read two or three times in the morning without particular attention to the words except to one or two lines. Later on memory began to restore the whole thing, not by effort to remember, for that hampered it, but by inspiration. Lines

³ "Fully confirmed" was written after the original entry.—Ed.

came, framework or substance of thoughts were suggested, gaps filled up. Finally, the whole of the first passage with the mistake of दहति for ज्वलति, the whole of the second with no error, the last two lines of the third and two words with an error of the first line, and part of the second line in the fourth were remembered.

18. Cognition in reference to image of the watch that the final epic inspiration would begin from the time indicated, 10.30, fully confirmed by fact.

Feb 15th

19. Cognition that the third time indicated in the watch⁴ 7.20 would be fulfilled today by the final inspiration of the dramatic faculty, confirmed by fact.

20. Cognition from a drishti of the face of a watch, hands at 1.28 or 1.29 that at this time just after meals there would be a fresh advance in the siddhi. Finally, after some false speculation in other directions than the siddhi, the general poetical inspiration was fixed on. Fulfilled, since it began at 1.28 and was definite at 1.29.

Feb 16th

21. Cognition in reference to the image of the watch that the power of translation would begin today at the time indicated, 8.25; exactly fulfilled.

22. Cognition in the early afternoon of [?] accompanied by the recurring image of a revolver.

Feb 17th

23. The boy from the hotel brought a dish and was told by Bhedi meaning to use the dish to come at 3. He remained, not understanding Hindi. While I was expecting somebody to come & send him off, vyapti came that Bhedi had changed his mind and would return the dish. A minute or two afterwards the dish was brought and given to the boy.

⁴ See above, Record of the Drishti, numbers 30 and 31.—Ed.

13 JANUARY–8 FEBRUARY 1912

Record of the Yoga.

January 13th. 1912

10.15 a.m.

The last record covered the period from Dec 12th. 1911 to January 11th 1912.¹ Liberated from anticipation, it was a pure record of fact and experience, but its correctness was sometimes vitiated by a misvaluation of the significance of the fact through over-appreciation or depreciation. It is intended that the present record should be free from this defect. Ananda has very fully established itself in the field of the indriyas. All sights, sounds, smells, tastes, touches, movements, actions, are now pleasurable or give pleasure; all carry with them the rasagrahana or appreciation of the beauty of the gunas which they are in expression, the joy of the vijnana in them (the basis of chidghana ananda), the joy of the heart in them (the basis of premananda), the joy of the body in them (the basis of the kamananda), the joy of the mind as indriya in them (the basis of the ahaituka ananda). All this joy is of the nature of bhoga from which the ananda is beginning to emerge. Joy of the spirit in the Ekam which expresses itself (the basis of shuddhananda, chidananda & sadananda together making kaivalyananda) is as yet obscure & involved in the lower anandas. Since yesterday, the ahaituka kamananda & today the sahaituka tivrananda are manifesting. Yesterday also the discomfort of heat & cold and pain were again exiled, though not entirely. Experiments made with the body show that below a certain intensity all pain now gives ananda of bhoga at the time of the feeling of pain, & pain beyond that degree brings it after the immediate acuteness has passed. Sometimes sahaituka raudrananda results. As I write

¹ *The Record entries for this period have not survived.—Ed.*

ahaituka tivrananda, raudrananda & vaidyutananda (negative) are recommencing; also vishayananda sahaituka and ahaituka, begun yesterday, are becoming more definite. The bhoga of all these forms is already established. The greatest difficulty is found in the prolonged contact of intense heat with a sensitive part of the body, eg. the heated stone of the floor under the midday sun. The intensity of the heat to the sensation can be increased, lessened or inhibited by Will; the prolonged contact tends to remove the element of suffering unless the Will is made to increase or maintain it, or unless the stream of Will (chit-shakti) is kept tamasic suffering weakly the contact instead of meeting it. This daurbalyam has been created in order to bring about certain forms of intense ananda, chiefly viparita. It is possible, as is now clearly seen, to render it a great element of strong positive (not viparita) ananda, but in that case the daurbalyam must be merely a form of balam, in other words, it must be supported by dhairyam and anandadharanashakti. Ananda is now being extended to events. Even depression and sinking are met and claimed by a stream of ananda, and the place, necessity & delight of amangalam, its true mangalamaya nature is being impressed by the jnanam not only on the buddhi but on the sanskaras of the manas, chitta, prana and material body. Pure varna manifested this morning in a form, (dense crude), so that all the material and possible variation of material for the crude forms is, in a way, ready and regularised; only the perfect crude forms have to be subjected to the same process. Other siddhis are in comparative abeyance awaiting the movement of the ananda.

11.20 a.m.

The spiritual communications to the ear, this morning, revealed themselves as the communications of two kinds of spirits, — those who are merely of the buddha plane, manasic, and given over to error, and those who stand on the borders of the sukshma and the mahat, receiving knowledge from the vijnanam, expressing it in the sukshma. Some of the latter are farther, some nearer to the borderline, some stand upon it, — and according to the proximity is the soundness of the expression of the knowledge to the mind and the fullness and force of its substance. Besides these manasic beings, there are the voices of the Suryaloka and Janaloka who have already

manifested. The mere buddha voices are now very rare and weak. The siddhi has risen to the borders of the mahat and reached over into it, and none have power who are below its line of attainment. The thoughts, perceptions etc may also be classified as on the same levels; there is sometimes even a double movement of knowledge in the mahat echoed in the sukshma. The forward movement of the ananda is now being left to itself and another siddhi taken up, the relations of the Jiva (dasyam) with the Master of the Yoga and those whom he has chosen. All restraint by the mind or any other organ used by the Jiva is to be entirely abandoned. The Vani that announces appears as that of an Angel of God, controlling, but aware of the derivative nature of the control & allowing the vak to flow through her. The derivative control of the world by Angels, Powers, Gods, Mahatmas announced by this Vani preceded by a blowing of trumpets in the Anandaloka.

[Written] Next day. 10.20

The afternoon was begun with a suspension of definite progress in the siddhi and, afterwards, an attack on the siddhi of the ananda. The most important siddhi was the perfection of the articulate thought, which resumed rapidly all the characteristics of perfect vijñanamaya thought,—prakasha, asu, nischaya, inevitability (adequate, effective and effective illuminative) of the vak, truth of substance, nihshabdata. All these were perfected and delivered from breach or restraint, except the nihshabdata which is still pursued with shabda by the annamaya devatas; but the thought can no longer be strongly impeded or suspended by annamaya interference, only hampered in its speed. Fluency has been acquired, rapidity prepared and declared due at 8.2² a.m. on the morrow. A severe struggle was necessary with the shabda, the attack of the annam being obstinate and furious and added by the necessity of steering clear of the laya of vak in artha-bodha. Involved shabda in implicit vak, not involved vak in arthabodha is the rule of the expression of thought. Trikaldrishti was regularised in the interpretation both by perception and in expression of the

² Sri Aurobindo generally omitted the "0" when writing the first nine minutes of the hour.—Ed.

lipis, drishtis, shakunas, on the basis of right interpretation of the meaning, the fulfilment in the sthula being as yet not guaranteed. There was also perfect prakamyā vyapti of the unseen movements of the servant carefully tested for about half an hour,—only where inference interfered, was there error. The Vani accompanied by the personal use of the relations established with the Master of the Yoga came to perfection.

Exactness is entering into the pure trikaldrishti (subjective & self-existent without prakamyā vyapti). The time of several incidents in the Yoga was exactly indicated, also the exact minute when the evening meal would be given. All these siddhis, however, are subject to interruption and obstruction, though not of the old powerful character. Triple sanyama in samadhi has been established by involved process, occurring three times while walking, eg on the thought which [proceeded]³ undisturbed while the waking mind was unconscious, on the walk of the body or something in the immediate surroundings, on the fact of samadhi or an experience in the samadhi. External objects are, in this state, sensed not by the indriyas of the mind and body, but by the karana-indriya.. Ananda sahaituka of raudra and pain with bhoga; the tendency in the morning to the whole kamabhoga was discontinued in the later part of the day.

January 14th.

10.45.

The rapidity of the thought, promised at 8.2, was effected at that moment. Afterwards the trikaldrishti was taken up and brought to a higher state of general efficiency, but there is an obstinate obstruction to the siddhi of exactness in time, place & circumstance. Time-drishti is more advanced than place, place than circumstance. The lipis 1.2.3.4.7 have been given and afterwards 5 and 15. 1 is the siddhi of thought perception which, in combination with 2, is to give perfect trikaldrishti. 3 is the lipi and drishti which are preparing a more vivid and vigorous activity; 4 the siddhis of power, which are sensibly growing in perfection and from today

³ MS preceded

are to develop rapidly and be perfect on the 21st; 7, the Ananda; the ratna of the kamananda is becoming more frequent, the rati tending to regularise itself,—the discipline of pain continues. 5 is the visvagati (samadhi) which is assured of farther development today. 15 refers to tomorrow which is to be as marked a day of progress as the 13th.

The rest of the record of January 14th & the record of January 15th is set down elsewhere in an accompanying memorandum commenced on the 12th

[Here begins the “accompanying memorandum”—a set of notes written on a separate sheet. No notes for the twelfth or thirteenth have been found.]

Jan 14.

This script will be used always for all kinds of purposes. It stands on a different footing from other means of spiritual communication.

Now that the period of uninterrupted siddhi has begun, there will be no relaxation of the karma and the siddhi, the karma only waiting for the effectiveness of the power, the siddhi perfecting its force as the tapas increases in the body. Today, the typical perfection of the remaining elements of the jnanam throughout its whole range, the growth of lipi and drishti, the constant realisation of the Ishwara, the forward movement of the other siddhis.

Pain is being given in the body, so that the discomfort of pain may by the habit of bhoga pass away. Pain will continue to be given henceforth till this aim is effected.

There is no personality manifest behind this script, but this script belongs to the Master of the Yoga and proceeds from him through a passive channel.

There is a siege by the annamaya-chitta. It is allowed in order to get rid of it. Meanwhile the siddhis effected stand and those in preparation are being advanced. Today there will certainly be a partial siddhi of drishti and lipi, of the trikaldrishti with precision, of the ananda, the visvagati and the siddhis of power, not only in their general action, but in particular movement—

The siege will be over in ten minutes.

Lipi. “Efficient tapas”. Interpretation. — “commences from today.”

" “European civilisation in extremis”.

" 21 years⁴ of strife before Indian civilisation is willingly accepted in its flawless perfection.

The siege is broken. From this moment the full unrest[r]aint.

⁴ The manuscript is torn and the number not certain.—Ed.

Although the siege is broken, it is renewed from time to time and broken until the whole force is broken up. There is still imperfect statement in this script and the imperfection will remain only so long as the trikaldrishti remains imperfect. The whole action of the consciousness on whatever level has to be made vijnanamaya and this is already being done with no farther regard for the hesitations in the chitta.

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Until the old movements of the annam are entirely cast out, these obstructions will continue; the thought is free, but the thought perception, trikaldrishti and prakamya-vyapti are not free. Still less the lipi & drishti. These have to be liberated, but the full liberation cannot occur today. Only the perfection has been promised, not the freedom from obstruction, although that freedom will be much more rapidly effected than it could have been formerly. —

Jan 15.

Yesterday's promises have had a very meagre fulfilment, for they were made merely to whip into life the dying expectation of progress & finality. There has been only an increased persistence in the few drishtis that present themselves perfectly, the rest being mere blurs & smutches,—a revival of consecutive fluency in the lipi,—a deepening of the conscious samadhi,—an activity of the trikaldrishti which cannot be called perfect or new & is not yet proved in those parts which go beyond previous achievement,—some strengthening of the siddhis of power,—a constantly active relation with the personal Ishwara, a modification of the Jiva's personality and the permanent (not continuous) consciousness of one Personality in all things & beings,—a preparation of constant rati of the general ananda—some obscure movements of the arogya which seem to be retrograde rather than progressive,—an attempt of the elementary utthapana to recover lost ground,—and nothing else tangible. Yesterday's was in fact a farther purificatory and preparatory activity. —

Today's is to be, if prediction can be trusted, an activity like the 13th's. Too much need not be expected, but there will be a constant progress and firm establishment of positive siddhis. —

Lipi 3. The first progress to be made in 3. Fulfilled by the activity of the lipi

Lipi 1.2. Thought has to take trikaldrishti into its province firmly. This had already begun, and the lipi is only an explanation. The trikaldrishti is prakamya and intuition of distant movements and is accepted subject to confirmation.

The Vani which was anandamaya of the Prema Natha (dasya-madhura), is this morning ananda-vijnanamaya of the Guru-sakha.

Lipi-drishti. ३ clear, 3 dim, 3 clearer but thick, ३ vivid, but thick. That is, first, the lipi in the chitra, perfectly vivid & stable, then, the lipi in the akasha dim & vague but just legible, then clearer but still not vivid, then stable, but not perfectly well defined. Immediately after the succession of predictive lipis, each of these stages was manifested in type.

Lipi. “Stability”, sufficiently clear, “steadiness” dim. That is, the akashalipi is ready for a sufficiently clear stability, persistent in manifestation, not yet for a perfect steadiness in place. Immediately afterwards fulfilled.

“Satiety”. “safety”. “Therefore satiety has to be forgotten by the system, safety has yet to be perfected.” The lipi is now consecutive in manifestation, simultaneous in stability. It is legible & in a way clear, but all the letters are not at once clear, nor does the clearness amount to vividness.

The thought-perception without expression takes place now in the sukshma, but expresses truth of vijnana; if it expresses anything but this truth, it will be inhibited or corrected or inhibited and corrected.

Lipi. “Knowledge.” earlier in the morning—fulfilled by the development of this increasing habit of right-perception in the thought. The possibilities of the lila are being included in this habit of right-perception; for the type & possibilities of the Yoga have long been fixed and are now being translated into actualities. The type of the lila has been fixed, the possibilities fixed in generality are now being fixed in minute detail,—a process that was unnecessary in the Yoga,—but the actualisation is still remote. Actuality can only be fixed after upalabdhi & the establishment of sraddha.

Sraddha is established with regard to the predictions of

progress in the Yoga by the correctness of the lipi; there is no sraddha with regard to predictions of eventualities in the lila.

Drishti. 8 & the tracing of the walls of a prison. That is, the utthapana is still detained in the prison of physical tamas.

There has been a strong revival of tejasic activity in visrishti which seemed likely to become not only momentarily effective to a limited extent, but victorious recovering its old force. In the moment of stress this was twice contradicted by the inspiration which proved to be correct. Prediction has therefore become effective with regard to the bodily movements of the Yoga.

The rati in all things (of the prema-ahaituka-chidghana anandas) is established though occasionally interrupted; the establishment of the ratna has now begun. The rati is less forward in events, than in states & vishayas. The corresponding stages of the bhoga have been rapidly passed through without special notice because it is the ananda and not the bhoga that is intended to be the permanent form of the ananda.

According to prediction by the Vani there is a simultaneous movement of the jnanam, lipi, trikaldrishti covering the whole range attended by a general manifestation of rupadrishti (akasha & chitra) rough, vague or blurred predicted by the lipis 3, (vague & indistinct), 2 & 1. The movement has begun by the activity of the inspiration and of the viveka rejecting false inspirations. By this means several successive movements of men & animals have been accurately though not completely predicted, a few suggestions of error being rejected in time. Some of the inspirations present themselves at a distance & not as trikaldrishti, but a vague suggestion. Few [of] these prove correct.

Collapse of the elementary utthapana with momentary disappearance of the tejas bringing about a cessation of the siddhi about 12.

Lipi. J.F. will be C.J.⁵

Afternoon.

Lipi 8. followed by some restoration of the elementary utthapana sufficient for the resumption of the siddhi.

⁵ *Justice Fletcher will be Chief Justice ("Justice Fl" is written below and cancelled.)*—Ed.

Certain predictions of future events have been made which have to be justified by the event before they can be taken as the beginning of correct prediction of the future.

A suspension of active progress till after 4 pm. Preparation of the accurate & precise trikaldrishti by inspiration & revelatory perception.

The rest of the day was marked only by the [?intrusion] of ordinary thought, the under-current, in the new jnanam.

[Here resumes the notebook.]

Jan 16th

Nothing is as yet final in the sense of being unbreachable except sraddha in the Yoga minus the physical saundaryam, a certain fluency of the new thought, a general freedom from any pronounced contradiction of the first two chatusthayas (sraddha in the Adesha and the daivashakti excepted) and an imperfect activity, very meagre but constant, of the third chatusthaya.

Lipi. "satiety" several times repeated.

" God. Int[erpretation]. The divine personality will manifest not only behind the Vani, but in all the circumstances of the life and Yoga.

" Tonight . . . delight . . . safety. The Ananda and the confirmation of the conditions of outward action of the Yoga are to be among today's siddhis.

10.15

The morning has been chiefly devoted to the taking entire possession by the personality of the Ishwara of the thought-expression and the removal of all restraints or government of the thought by the Shakti. The thought has also taken into itself the history of past ages, but is not yet as perfect in that province as in ordinary thought. The nature of the siddhi, as was recently more than once predicted by the Vani, approximates to the sadhan in the jail and is indeed in its nature the same sadhan, without its intensity, passing into siddhi. Sraddha is wanting or deficient. The lipi 8 has been frequent yesterday & was confirmed this morning. The elementary utthapana is once more triumphant over the denial of utthapana though still hampered by sukshma klanti and a strong return of the denial of anima. Walking from 6.20 to 7.35 and again from 8.5 to 10.8. No weariness in the body, the attempts of weariness to return being successfully rejected, but stiffness in the lower limbs & negative electrical ache, sukshma & slightly sthula, in the upper part of the body. The lipis 3 confirmed in the morning & 6 have also been frequent. Arogya is reasserting itself but not yet reestablished in possession of the body. The rupadrishti is still vague & blurred though often stable; perfect

images come, but, except the prakashamaya, do not wholly or stably materialise.

2.2 pm

Walking, from 10.45 to 11.40. Again from 12.25 to 2.2. Altogether 6 hours with three intervals of half an hour and three quarters of an hour—ie 6 hours out of $7\frac{3}{4}$ hours. Result. Elementary utthapana was about to fail only once but was soon reinforced; in the other anima fails repeatedly, the last time entirely, but restores itself by a brief rest, the stiffness in the body & pain in the feet disappearing or reaching a minimum manifestation. The Ishwara is now master of all thought perceptions or expressed thought in the system and is laying his hold upon all feelings and sensations.

Walking from 2.35 to 3.45 . . . The strain on the utthapana-shakti greater than before, but that on the anima slightly more sukshma; the latter is continuous, the former intermittent. Again from 4.15 to 6.15, making 9 hours out of 12. The force of utthapana has increased in the whole system and even at the end of these long trials acknowledges no weariness except in the outer material shell where an inclination to rest shows itself occasionally, but can be removed by a pause, standing, for a minute or a few minutes. The state of the anima varies, the denial sometimes increasing, sometimes diminishing or temporarily decreasing.

The power of aisvaryam has greatly increased in the matters of siddhi, producing a much more rapid and spontaneous effect even in things physical than ever formerly. The satyadarshanam with regard to surrounding incidents, suspended for a time, has returned more powerful than when it was suspended but is still hampered by movements of buddha tapas, the one powerful obstacle now to the jnanam, but the power is that of soulless matter, inert and obstructive. A similar suspension of the clear rupadrishti & to some extent of the lipi has been also removed; the prakasha rupas are of great perfection, though not always vivid, and of all kinds and in answer to the aishwaryam is showing colours, red, violet, blue etc. Chhaya-prakasha is also often very perfect. Chhaya is becoming perfect, but still shows stability in imperfection, but some instability in perfection. Other rupas are rare and unstable. The mastery of

the system by the Ishwara is now almost complete, though still of a moderate intensity & force. The second chatusthaya & the nature & realisation of the Shakti Jiva, marked by the appearance of the lipi 11 (Kali), are growing more rounded and permanently real to the consciousness. Sraddha is increasing but falters before anupalabdhi. The movements of the []⁶ vani & thought, which have become one, of the perceptions & the lipi & drishti seem now to be justified by the event and more & more precise and accurate.

Standing & walking 6.35 to 7.35. and again from 9.20 to 11.20. Altogether 12 hours out of 16. Sleep from 3.10 to 6.40. Ananda in all outward things and the established sense of the one Personality in all. Certain defects in the thought perception appeared towards the close of the day. Safety was confirmed to the trikaldrishti, not by events.

Jan. 17th

The progress of the siddhi today was greatly curbed by another attack of the asiddhi, but the asiddhi has no longer much power over the mind and feelings; all it can do is to affect the sraddha, obscure hamper or suspend the siddhis of the third chatusthaya and bring about some reaction in the fourth. During the morning remnants of sleep-tendency and some lowering of the elementary utthapana helped the asiddhi. Walking from 9 to 12.10. Samadhi in the afternoon, very deep and full of all kinds of drishti & lipi, but very confused and only towards the end sometimes helped by vijnana activity. Walked from 5.20 to 8.20. The utthapana does not fail, but is not intense and powerful as before. There is no positive weariness, but in the afternoon there was a general depression of activity. During the exertion pain & stiffness do not show themselves or very slightly, nor even afterwards, only when the exertion has been suspended for some time. Their hold even when manifest is not great. Occasionally they fill the sukshma body & manifest if there is a pause in the activity. Roga was strong today, nevertheless it yields to the aishwaryam without being removed entirely. The activity is excess of vayu with a slight element

⁶ MS the

of tejasic, jalamaya & parthiva action, but the results are dull and feeble compared with former manifestations. Other rogas can no longer make any impression on the system. Ananda of the nature of rati is becoming stable & permanent even in condition & event, as well as in all vishaya, action, movement etc. The personality is now habitually manifest in all things and persons; but is not always remembered. Trikaldrishti was largely inhibited, but reappeared towards the close of the day without recovering complete exactitude except occasionally. Assurance of safety given from outside. The most important development was the confirmation of raudrananda, pain being now invariably attended with pleasure. Formerly only the dull kinds of pain had this attribute, but now it has extended to those which are acute, although the intensity has not yet gone in experience beyond a certain degree. This development has been persistently predicted recently by the ever recurrent rupa of the bee, wasp or hornet. Rupas are now often distinct, stable & perfect on the background as well as in the akasha, but have not advanced otherwise. Sleep 11.45 to 6.45

Jan 18th

9.35

Defect of anima strongly felt on rising. Walking & standing from 7.20 to 9.30; the stiffness more insistent today. The utthapana has not recovered its force. Chhayarupas have still the tendency to vagueness & a blurred or imperfect form, but some are very distinct; these have a tendency to short stability or no stability at all. Momentary asaundryam of guna, followed by a recovery and increased intensity of shuddha ananda in sarvasaundrya above guna; but this harmony is still imperfect.

The rest of the day has passed in the final purification of the system from all trace of rajas or sensibility of the system to rajasic impressions from outside. The sattwic remnants are also being removed, but the process is not yet complete. A relaxation of the elementary utthapana occupied the system. The roga that came, is being slowly eliminated. Its chief characteristic is a dull form of watery nausea, slight in substance but with some tamasic power of oppression. The prithivi, tejas & jala are very weak. Hunger

persists. Samadhi in the afternoon greatly improved, but not free of the tamas. Sleep 1.0 to 7. Signs of the raising of the objective siege.

Jan 19th. Friday

Sattwa & Tamas in their remnants are being removed; also the shadowy trace of desire from the lipsa, of ahankara from the buddhi, of self-activity from the thought and action. The control of the buddhi over the action has been eliminated & has now become mere imagination expressing itself outside the system. Sattwic activity is being eliminated from the vijnanamay trigunatita activity, but here the remnants are still not altogether void of obstructive substance.

Letter from P.R. [Paul Richard] Safety assured though not absolute. The lipi & thought fulfilled. Walking & short standing from 7.45 to 10.45. No failure of utthapana, but the accumulative effect of adhogati is not yet removed and stiffness hangs about the lower body & in the sukshma as depression without actually occupying it, though strong touches are frequent. Farther exercise of the utthapana twice for an hour at a time. The final elimination of the sattwa approaches completion. There has been a simultaneous activity, insignificant in quantity & force, but pure in quality of all the members of the siddhi from 1–17, that is, the whole third, fourth, fifth & sixth chatusthayas. Some of the movements, however, were hardly more than preparatory.

Lipi. इति ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षयोगः, indicating the completion of the moksha and the establishment of the perfect samata with its three attributes and consequences. Sleep seven hours.

Jan 20th.

Exercise of elementary utthapana from 6.50 to 12.0 noon. Interval of about 10 minutes at 7.30—standing twice for reading the papers, once for two or three minutes conversation. Some attempt at failure of utthapana about 10.15 removed entirely by the three minutes standing, and again after 11. removed of itself. The body is ceasing to be affected with depression by the defect of anima, itself now much reduced in its stress, even after discontinuation of

activity. The lipi 8 is persistent and points to the early perfection of elementary utthapana by the removal of all nirveda, klanti or necessity of change of occupation for body or mind. The thought, expression & perception, are entirely liberated from interference of the mind or from watch by the mind except to a slight extent in the immediate trikaldrishti. Thought, trikaldrishti, vyaptiprakamya; all the elements of jnanam, now act freely & rapidly and with a predominant, though not perfect accuracy. Even the general thought in the minds of others is perceived frequently & has been repeatedly proved. Sraddha in the Yoga is acquiring tejas because now supported by the activity of the jnanam, but in the adesha is not yet existent, though prepared to emerge on the first decisive upalabधि. Rati in all things except roga is now the rule, & is generally the rati of ananda. A dull nausea has been persistent all the morning, but does not interfere with the appetite or disturb the prana. More has been eaten today than ordinarily & with full rati of food. The lipi & rupas are preparing frequency. Sattwa has finally disappeared and now only touches from time to time as rajas did in its last stage. Tamas has been eliminated, except the asraddha, but still attacks though feebly & with a much diminished heaviness. False vijnanam persists, but is losing its insistence & activity.

Tamas, after a strong attack in the evening, was finally expelled, except in the body, and now survives only in ineffective touches; but the uncertainty of asraddha remains,—eliminated with regard to the Yoga, occasionally reviving with regard to the rapidity of the siddhi, easily sliding into actual sanshaya with regard to the adesha. Exercise of utthapana from 2.25 to 3.55 and from 6 to 7.30. The defect of anima gives trouble still after rest, but, although constantly recurrent, is deprived of continuous persistence. Sleep seven hours

Time of completion of cooking fixed at 8.45,—actually completed 8.47. Arrival of most of the four fixed at 7 to 7.20. Three arrived, two at 7.8, another about 7.15.

Jan 21st

The 21st has been fixed for the beginning of the perfected siddhis of power, the morning for the beginning of the frequency & stability of the rupa and the lipi. The latter prediction is being fulfilled, but the really vivid & perfect rupas are still prakasha or prakasha-chhaya or occasionally chhaya and there has been some retrogression in the vividness and perfection of lipi & of other rupas, except where the rupas are momentary. The trikaldrishti of the immediate surroundings though of some perfection when left to itself, is still hampered by the activity of foreign suggestions. Exercise of elementary utthapana 7.35 to 10.35 a.m. No weariness but occasional touches of adhogati & stiffness. Relics of watery nausea—much water rising into the mouth. Touch of tejas and proof of jala at the time of visrishti, but no strong reaction or disturbance. Exercise of elementary utthapana from 2.20 to 5.5 and from 10 pm to 12.30 am. The siege of adhogati in the sukshma was in both cases strong but not overpowering. The perfect action of the siddhis of power commenced but slowly and on a very small scale. Sleep from 12.30 to 6.30.

Jan 22^d

The morning was occupied by a strong attack of asiddhi in which even the finality of the first chatusthaya was denied. Advantage was taken with regard to an error by which the imperfect harmony of pravritti & prakash tending to an imperfect harmony of pravritti & shama was mistaken for persistence of sattwa, rajas & tamas. This error produced strong asraddha and a return of attack by the triguna. The attack came clearly from outside & did not arise in the adhara but was admitted into it by the consent of the Jiva. The harmonisation of prakash, pravritti & shama is proceeding. Meanwhile the particular siddhis are not definitely active except the physical. There was exercise of elementary utthapana for nearly seven hours from 6.30 to 1.30 with a break of eighteen minutes (12.12 to 12.30) for meals. During this time there were only three standing pauses of from two to ten minutes, but only one for rest (two minutes), the two others for reading the paper & bathing. The exercise was pursued in spite of an insufficient tapas in the physical

aura. It was followed at its close by a stronger denial of anima than usual, but this disappeared directly the exercise was resumed from 3.30 to 6.30 and during these three hours there was no failure of utthapana, no depression, no defect of tapas in the aura. The denial of anima became inoperative for practical purposes and the three hours minimum & six to seven hours maximum was established today as predicted yesterday. In the afternoon there was a strong attack of sleep which prevailed for one hour & more. In samadhi the occurrence of perfect continuous images & scenes (not so perfect) was reestablished.

Lipi indicating the death of Binod Gupta at an early date, fixed tentatively either on or by the 25th of the month. No verification of prediction about varta, money from expected source arriving by the 22^d. Rati of rasagrahana established but with viparita srotas of virakti impairing its fullness especially with regard to events. Sleep for 6 hours(?).

Jan 23^d

Morning occupied by strong attack of dukkha; the rest of the day by reconstitution of the siddhi. The vak of thought rose to the level of the inspired illuminative. Tejas & tapas low. Over nine hours exercise of elementary utthapana, but not continuous. Money from the expected quarter arrived after all on the 22^d, but not the sum expected. There was, however, no prediction about the amount. Rati of bhoga and sarvasaundaryam established, chidghana and suddha strong, prema weak, ahaituka troubled, with a tendency to ratna of bhoga. Sahaituka sharirananda (vishaya and tivra) is establishing and generalising itself, raudra still subject to the limitation of intensity, vaidyuta & kama occasional and fitful. Attack on the health at the weak points still continues. Sleep 12.25 to 6.40 am. Sahitya was today resumed.

Jan 24th.

Lipi of death of Gupta fulfilled, but he died apparently on the day of the lipi, or possibly the next day, not on the 25th, of heart failure. There had been no previous news of illness etc. It is notable that the death of Sir J. Jenkins had been also foreseen, but

in that case there was first the news of his illness. Exercise of utthapana 6.55 to 11.40; strong attack of non-anima and temporary failure of utthapana. The tendency to ratna in the bhoga continues and there is occasional ratha. The nirananda is mostly in the physical element of the higher anandas where the indriyas are touched. Motions of contact are now commencing in which, starting with the vishaya and the tivra, all the five physical anandas manifest together raudra, vaidyuta and kama following each other or rather developing out of each other. The same ratna of bhoga is being applied to events and happenings and even to the circumstances of roga. Satiety and dharananyunata interfere with the full consummation, but are being subjected to the general law. This movement is connected with a rapid deepening of the dasyam through which the realisation of all motions mental and bodily being inspired, conducted and imposed by Prakriti is being confirmed not only to Chit in buddhi, but also to Chit in sensation, mental nervous and physical. The movements of the body are being liberated from the shadow of emotional or affective intention and choice. Adverse movements are chiefly of the order of roga, a sore throat having taken hold after an interval of several years, and of bodily slackness and failure of utthapana.

Jan 25th & 26th

Days of clouded progress, the revolt of the triguna against expulsion from the nature-environment and of attempted relapse. No record was kept. The chief progress in the third chatusthaya has been the effective clearing away of false vijnana so as to leave the perfecting of the vijnanam unhampered, the clearing of the sraddha, increase of the dasyam, the steady progress of the arogyam and the rapid advance of the Ananda. Utthapana & bhautasiddhi have been strongly denied. The Kalibhava is gaining in completeness, firmness and permanence.

Jan 27th.

Progress, unclouded resumed this morning. The results of the last few days, so far as yet ascertained, may now be summed up. The first chatusthaya, denied by the assault of the triguna, has gained

in strength by the ejection of the remnants of lower tejas; pravritti, prakasha & shama are arriving at a perfect harmony. The dasyam is being rendered firmer and firmer and combined with ananda is perfecting the shama and divesting it of all tamasic elements, perfecting also the pravritti and divesting it of all rajasic elements. The only tamas left is the physical and the asraddha of the Adesha, the latter the result of insufficient prakasha, the former of the imperfect conquest of the physical being by the vijnanam. The manifestation of the Kalibhava, harmonising the bala, raudra (karali) & shiva Kali, has perfected the second chatusthaya in all but intensity. The remnants of general asraddha in God & swashakti are disappearing and the only province of asraddha is the Adesha and the rapidity of the siddhi. This defect prevents the intensity of kalyanasraddha, and ishwarabhava etc. necessary to the perfection of the second chatusthaya. Jnanaprakasha is now strong and the mithyadharanas (asadgrahas) relating to the Yoga and Lila are disappearing. The Kalibhava and the realisation of self in all and all in the self are growing strong and persistent. The Master of the Yoga is more and more manifest in each detail of experience, but half-veiled by the Prakriti in the surroundings. Sahitya is once more hampered by the refusal of the annam to obey or even contain the vijnanamaya movements of the vak. On the other hand artha becomes more & more full and clear, powerful and luminous. Jnanam & Anandam Brahma are steadily deepening.

The chief struggle is over the third & fourth chatusthayas where the annamaya obstruction has concentrated the best of its strength. Ananda has risen from the râtha of rasagrahana to the ratna of bhoga with a frequent emergence of râtha, which is especially strong in the sahaituka vishayabhoga & tivra & is spreading to the kama etc. Ananda, even ratha of the kamananda, is beginning definitely to emerge. The other bhogas (chidghana, prema, ahaituka, shuddha) are involved in the sharira and emerge out of it. It is here that the contradictions of ananda are occasionally strong. Ratha of the bhoga of events, conditions etc is prevailing. The contradictions are being overborne; pain & discomfort of heat & cold, contact etc are being dominated. The other field of struggle is the arogya; the sore throat was ejected after a struggle by

siddhi. The rogas still capable of touching the surface of the system attack frequently, but cannot hold except for short intervals, coming, retiring, succeeding, failing without cause. The disturbances of assimilation are yielding perceptibly to the Arogya; when they come, they cannot hold or make only a brief & seldom violent visit. Three full days of avisrishti were attended with perfect ease and the remaining one and a half with only a vague tendency to disturbance. Two nominal visrishtis occurred on the fifth & sixth days, but with only parthiva pressure, no tejasic, vayavic or jalamaya. Only at the end of the sixth day (this morning) somewhat acute tejahkshobha produced a copious visrishti of the old type. The system, however, dismissed the kshobha in about fifteen minutes and it went leaving behind no acute results. The central arogya still advances slowly. Sarvasaundaryam is not yet continuously permanent.

Jnanam increases in force & exactness. The style of the vak rises to the inspired illuminative and is effective at its lowest level. The thought perception is now almost rid of false vijnanam in its material, but not in the arrangement of its material. Nevertheless accuracy of time is growing, accuracy of place has begun, accuracy of circumstance, chiefly, is defective—all this in the trikaldrishti. Prakamya & vyapti are strong and more continuous, less chequered by error. The internal motions of animals & to a less extent of men, the forces working on them, the ananda & tapas from above, even the explicit thoughts are being more and more observed and are usually justified by the attendant or subsequent action. The siddhis of power work well & perfectly, in harmony with the trikaldrishti, not so well when divorced from it. The physical tone of the system is recovering its elasticity & with it elementary utthapana and bhautasiddhi are reviving. Samadhi improves steadily, but is much hampered by sleep which has revived its force during these last three or four days.

Time-prophecy. Arrival from the match predicted after 11.30, a little before 11.45. Actual arrival 11.43. Sahityasiddhi is being finally prepared.

Jan 28th.

The control of the Ishwara, complete in the script and vani, has extended itself to the thought perceptions. Thought-expression attained by a rapid involved process the siddhi of absolute inevitability; the old slow movements are being progressively abandoned. In this case the effective and illuminative effective were the siddhi with a tendency to frequency of illuminative & inspired illuminative; but now the inspired emerged in a moment and took the place of these lower movements drawing them into itself and was itself drawn next moment into the [inevitable].⁷ A similarly rapid siddhi is being prepared in the lipi, but there is strong obstruction in the trikaldrishti and rupadrishti. Successful siddhiprayoga of power increases in frequency and perfection. The elementary utthapana is reviving (there was 3 hours exercise continuously with a minute or two of interval) but is still burdened with the bhauta asiddhi.

Jan 29th & 30th

Spent in the slow modulation of the annamaya mentality in the environment to the movements of the vijnanam. The annam of the body resists the working of the sahitya, the only karma that as yet seeks to proceed regularly, though bhasha, study and nirukta are pressing forward. A strong siege of tamas besets the physical brain. Knowledge floods it from the vijnanam, knowledge of type & possibility, but not yet of actuality; but the brain is unwilling to allow its expression, though willing to perceive & receive it. The third chatusthaya progresses slowly towards regularisation. Rigveda has been resumed & is pursued slowly but regularly.

Jan 31st.

The lipi & rupa are now less fugitive & more firm in outlines, but not yet sufficiently or spontaneously vivid. In rupa prakasha still predominates. Thought expression is perfect but infrequent; the script bears the burden of the transformation of the remains of asatya to satya. Trikaldrishti improves but in things petty

⁷ MS inspired

& immediate; nevertheless distant movements are also becoming correct & proved, eg Lourdes' illness in its progressive stages. Today siddhis of power showed and advance in power of detail, but towards the end they were successfully resisted. There is no definite progress in bhautasiddhi or visvagati though there is some sign of preparation for regularity in the last. The vijnanam is slowly asserting itself in karma. At night according to a previous prediction swapna samadhi established its initial perfection in type, the recorded images being of an extraordinary minute perfection in vividness & multitudinous detail & sufficiently though not preeminently stable, eg a ship of another world. The images were mainly of the Bhavar.

Feb 1st

The sahitya begins to extend itself to all types of prose, with freedom of flow and perfection of type but not yet rapidity of flow or perfection in every detail. The silence of the divine element in vani & script was broken & the siddhi moves swiftly. Saundarya bodha has been made finally the natural view of the mind & indriyas, only faint relics of the asundaram remaining in the physical consciousness. The last relics of asamata are finally disappearing, those of depression giving way to a settled tejas & tapas and the defects of the second chatusthaya are in course of removal. The old prediction about the duta was today fulfilled. Kamananda with the ratha recurs daily, but is not yet frequent or continuous. The lipi is proceeding towards finality, gaining in habit of vividness & maintaining the same relative stability of position; the akashic movement in which it occurs is settling down. The non-physical elements of the third chatusthaya increase slowly. The conquest of the roga in the stomach increases; tejasic excess fails to keep its hold, assimilation has a greater force & when visrishti occurs, it is so little as to be hardly worth reckoning. The akashic state is preparing. On the other [hand] bhautasiddhi, elementary utthapana and arogya of the centre are obstinately contradicted, and saundaryam makes indefinite advance. Sleep is once more strong and hampers the visvagati.

February 2^d

After a long progressive advance the lipi has established finally by a sudden manifestation simultaneity, stability, legibility and is only hampered in spontaneous vividness. The unity of the sentence in the lipi is also broken by the superimposition of other sentences. These difficulties were removed in the afternoon and all that is now left is to eliminate the habit of imperfect lipi and strengthen the habit of perfect lipi. The exactitude of trikaldrishti has finally begun, but is strongly combated. Crude rupas are becoming clearer and of all kinds, but tejas, chhaya and prakash predominate. The visrishti broke out on this the seventh day, but tejasic excess only exerted itself, after and not before, for a short time. Subsequently vayavic excess remained for a long time. Today the samadhi was used persistently as a preparation for sahitya. At night perfect images are the rule, but stability & vividness are not yet the ordinary law of the vision. Farther progress of sahitya.

February 3^d

Utthapana & bhauta siddhi seem to be recovering tone. 3 hours with a very slight reaction of defect of anima. The process of removal of jalavisrishti has begun, the frequent evacuation has been brought down to a limit of four times a day, not always copious. Little definite progress today.

February 4th.

The bhoga of the general (non-physical) ananda manifested once more in force with a tendency to the habit of the rātha, independent of saundayabodha which emerges from the ananda. Firmness of the crude rupa established & the establishment of clearness conjoint with firmness and stability begun. The imperfect lipi predominates. The script as substitute for vani is revived. Thought manifests its absolute perfection but with a downward tendency to the inspired illuminative. Perfection of trikaldrishti is inhibited, but exactitude of effect of the aishwaryam is becoming more common. Elementary utthapana morning & afternoon, but with two hours, not three hours limit. Anandavani revived. Sahitya etc do not advance. The Kalibhava is more continuous.

February 5th

Personality of the Master in the vani more perfectly & continuously manifested. The Varahi in the Prakriti. The general ananda is liberated from nirananda in the common, expressionless and vulgar. Lipi predicting richness in rupas, finality of trikaldrishti not immediate; also visvagati. Sortilege. यया त्वया जगत्स्रष्टा जगत्पातात्ति यो जगत् । सोऽपि निद्रावशं नीतः कस्त्वां स्तोतुमिहेश्वरः ॥ and उत्तस्थौ च जगन्नाथस्तया मुक्तो जनार्दनः । एकार्णवेऽहिशयनात्ततः स ददृशे च तौ, relating to the removal of the nidra, the release of the shakti of trikal (ahi) from the sushupti (एकार्णव) and the perfection of the visvagati in the two regions of sukshma & sthula (Bhur, Bhuvah, Swar). After a strong revival of false tejas, false vijnan and general asiddhi, the annamaya atmosphere was finally cleared, tyaga enforced on the lower annamaya devatas and dasyam in the general bhava delivered from the last reserves of liberty. The denial of arogya in the assimilative processes due to retention of jalavisrishti & imperfect assimilation revived with power. There is no real parthiva pressure, but merely the habit of bhauta excess.

Feb 6th. (Tuesday)

Yesterday's siddhi confirmed. Both liberty & prejudgment have ceased; passive activity is perfectly effected. The exactitude of satyadrishti is being effected in the lipi-drishti, subjective perceptions (of the lower vijnanam) and prakamya is being displayed. It is not yet quite exact as applied to physical events. The siddhi of the vani is perfect. The distinguishing faculty in vivek acts frequently & perfectly but without intensity or strong illumination, excluding actual error; where it does not [act],⁸ there is uncertainty. This is especially with regard to the future (in the adesha and important events at a distance). Proofs of effective siddhi acting on the world at large are increasing, but the movements are still uncertain and comparatively rare. The rupa is increasing in frequency & richness of content.

Later on the Shakti in its downward descent entered a layer of the annamaya Patala which had not yet been coerced by the vijnanam; there was in consequence a disturbance,

⁸ MS exact

a cloud of the old sanskaras flying up and obstructing the siddhi. The finality of trikaldrishti seems to have begun.

Feb 7th.

Chiefly occupied with the annamaya disturbance. The sahitya-siddhi successfully invaded poetry, the epic & dramatic styles. The thought is working to establish the inspired instead of the effective as the persistent style of thought expression and to rise from it to absolute inevitability. It does not now sink below the effective. There has been farther trouble about the vani, the anandabuddha being misused; it now tends to be finally replaced by the anandamahat. Trikaldrishti is so far advanced that the turns of flight of a butterfly, or a bird can all be predicted during the flight, but there is a difficulty about the prediction of the next movement of an animal in a state of rest. It can be foretold but the action is capricious. Trikaldrishti of things unseen is hampered by diffidence, unless there is a knowledge of the actual occupation in which case the general stages, eg of the progress of cooking, can be told without any material data to go upon, by mere trikaldrishti. There is strong & almost perfect prakamya of inner movements, forces, intentions etc, but not yet of the determining force, movement or action. Visvapati revived in force; frequency of sight but not yet the stability. Sukshma smell has revived its activity, but is infrequent.

Feb 8th

The flight of some score of butterflies & many birds foretold in their turns, only two or three errors due to speculation or tejasic action. Usually siddhi of power & siddhi of knowledge seem to be one. Future movement of animals in rest can now be told with some exactitude, but error is easier because of stronger habit of tejasic speculation. Aishwarya & trikaldrishti have not yet been harmonised. Drishti of an eye, prakasha-chhaya-tejas, in the akasha, perfect but momentary,—an indication of the richer drishti (dense & developed) perfect but not yet capable of stability. This is already developing. The vani strongly anandamaya, first of the vijnanamaya ananda, then of the others, reappears full of the Vishnu or Pradyumna personality, taking into it Rudra (Balarama),

Shiva (Mahavira) and Aniruddha (Kama). The definite personality of the Master in his personal relations to this Yoga and the Jiva in the Yoga has to develop out of the laya; for Vishnu is the Ishwara who incarnates. The present method of the Yoga is a progressive replacement of buddha bhavas by vijnana & ananda bhavas, and of the lower of these by the higher. The firmness and clearness of the stable rupas is much interfered with []⁹ by unsteady floating waves of the subtle-gross etheric material of which it is formed; these waves mix with the clear form and blur it by excess of material in the attempt to reinforce its distinctness. Perfect satisfaction has now been given to the Aniruddha element in the Jiva, so far as the Yoga is concerned, by the revelation of the scientific means & steady progress used in the siddhi, but the Balarama element awaits satisfaction. The Mahavira element has also been satisfied by the floods of knowledge that are being poured down, but the Pradyumna element awaits satisfaction. In the Adeshasiddhi there has as yet been no perfect satisfaction even to the Aniruddha element. Lipi (on Sultan's back, chitra formed by the hairs). Satisfaction to Brihaspati, not yet to the other deities. Satisfaction to Bala (due). N.B. Bala is the Titanic force from the Mahat which must eventually conquer & replace Rudra, though conquered by him in the Buddha, because descending into the Buddha he becomes a Daitya disturbing evolution by a premature effort towards perfection. The same is true of all the greater Daityas who are not Rakshasic in temper (Asurim Rakshasincaiva prakritim apaunah). Sahitya siddhi in ordinary poetical forms. Satiety of interest in what is old and familiar, "staleness", is being overcome. Lipi "zoology" indicating a superior light on the science of life forms bringing zoology into harmony with the general satyam and getting rid of materialistic difficulties; immediately after while casually seeking a book to read, I picked up Haeckel, opened at the chapter on Worm forms ancestral to man and had the predicted illumination. Such detailed trikaldrishti is now becoming very frequent.

⁹ MS it

1–25 JULY 1912

Journal of Yoga.

July 1st 1912—

August, 1912, will complete the seventh year of my practice of Yoga. It has taken so long to complete a long record of wanderings, stumbles, gropings, experiments, — for Nature beginning in the dark to grope her way to the light—now an assured, but not yet a full lustre,—for the Master of the Yoga to quiet the restless individual will and the presumptuous individual intelligence so that the Truth might liberate itself from human possibilities & searchings and the Power emerge out of human weaknesses and limitations. The night of the thirtieth marked by a communication from the sahasradala, of the old type, sruti, but clear of the old confusions which used to rise around the higher Commands. It was clearly the Purushottama speaking and the Shakti receiving the command. Already the lipi had given warning of a new life beginning on the 1st July,—a new life, that is to say, a new type of action, starting with a temporarily complete realisation of novel Personality and the final inevitable seal on the dasyabhava. Not that anything was done abruptly. In this yoga at least nothing has been abrupt except the beginnings,—the consummations are always led up to by long preparation & development, continual ebb & flow, ceaseless struggling, falling & rising—a progress from imperfection through imperfections to imperfect and insecure perfections & only at last an absolute finality and security.

Even now the dasyam though complete in action, is not free of an intellectual questioning. But this last leaven of asraddha, of nastikya-buddhi, is confined to the truth or untruth of the Adesha given in the jail, the apprehension of certain forms of akalyana; it is not capable any longer of positiveness & even at its highest is unable to generalise itself. For the rest the triple dasyam of the

body is active beyond doubt, the last shadowy effigies of the double dasyam is fading away—in the mind and feelings there is not the same clearness; for the shadow of the double dasyam still persists by the strength of the asraddha, but the express thought, the vak of the divine communication, the experiences & feelings (all except the depression due to doubt) are ordinarily independent of the *anumati*. Only the perceptions present still a field to the unhappy independence of the soul, its *triste* liberty to doubt & revolt against God, and from this field the others are sometimes temporarily affected.

The three forms of dasyam are now distinct and well-marked. The simple dasyam is that obedience to the divine impulsion which is self-chosen & depends on the individual's intelligence of God's will and his consent, his readiness to obey. The Purusha is still karta & anumanta, a servant of God, not His slave. The great step bridging the transition from the simple to the double dasyam is the renouncement of the kartritwa abhimana, by which we perceive that Prakriti is the only doer of all our actions voluntary or involuntary from the most deliberately concerted endeavour even to the simplest trifle and, in consciousness, are aware of the impulse of Prakriti in every movement physical or mental. At first the consciousness tends to make a false division claiming the movement itself to be our own although the determining impulse is felt as a driving or a pressure proceeding from infinite Nature above or around us. The wearing away of this division marks a farther attenuation of servanthood and deepening towards the divine servitude. But so long as the anumanta keeps his abhimana and reserves his right of individual lordship (Ishwara) over Prakriti, we have not passed the stage of simple dasyam. For between the various impulses of Prakriti, we have the sense of choosing, of an active & constant freedom, & although we choose what we understand to be God's will, it is still our choice that determines the action in the adhara & not His direct and imperative Will. In the double dasyam on the contrary there is no active & constant freedom, but only a general & ultimate freedom which is used little or only exceptionally. We are aware of ourselves as Ishwara & anumanta, the individual ruling & sanctioning authority, but, although we still have the power of refusing our sanction to any particular impulse of

Prakriti if we choose, we do not choose; we make no choice, we do not determine what is God's will and act thereby or order Prakriti to act thereby, but leave everything to God to determine; the whole responsibility is His & a given impulse of Prakriti fulfils itself or not as He chooses without our interference. If the will is used, it is used by Prakriti. We are aware of it as being not our will, but the will in the adhar used by Prakriti. In the triple dasyam, even this potential freedom disappears. Whatever impulse of infinite Nature comes, we could not interfere with it if we wished, any more than the drifting leaf can deny itself to the storm or the engine to the force that works it. We are aware of our body as a whole & in its various parts being moved not by will in the body but by a will or force outside the body; our thoughts, feelings, will-power similarly. Each of these stands perfectly apart from the others & is worked separately by Nature. The will wills & has done; it does not try to determine action but leaves the action to happen or not as Nature pleases; the thought thinks & is done, it does not try to determine either the movement of the will or the movement of the action; the feelings equally live for themselves, atmatripta, not striving to compel action & emotion or thought & feeling to agree. What harmony is necessary is determined by the Para Shakti that drives us, which we feel always as a Force driving us. But this Force is itself only an instrument of a conscious Will driving it,—the Will or Anumati of the Purushottama, who is Parameshwara & universal Anumanta.

This consummation is also attended by a ripening realisation of the Divine Master. Formerly I realised the Impersonal God, Brahma or Sacchidan[an]dam separately from the Personal, Ishwara or Sacchidananda. Brahma has been thoroughly realised in its absolute infinity & as the material & informing presence of the world & each thing it contains, yat kincha jagatyam jagat. But the sense of the One has not been applicable utterly & constantly,—there have been lacunae in the unitarian consciousness, partly because the Personality has not been realised with equal thoroughness or as one with the Impersonality. Hence while dwelling on the Paratman, the mind, whenever the Jivatman manifested itself in the sarvam Brahma, has been unable to assimilate it to the predominant realisation and an

element of Dwaitabhava, — of Visishtadwaita has entered into its perception. Even when the assimilation is partly effected, the Jiva is felt as an individual & local manifestation of the impersonal Chaitanya and not as the individual manifestation of Chaitanya as universal Personality. On the other hand the universal Sri Krishna or Krishna-Kali in all things animate or inanimate has been realised entirely, but not with sufficient constancy & latterly with little frequency. The remedy is to unify the two realisations & towards this consummation I feel the Shakti to be now moving.

The action of this triple dasyam is now characterised by a harmony of shama & tapas. This harmony has been hitherto impossible owing to the excess of mental tejas which sought perpetually to energise the action & bring about a more rapid or a more perfect fruit, thus impairing the shama which consists in anarambha, shanti & the perfect realisation by the Jnata-Purusha of his own passivity. The state of action vacillated from tamasic vairagya or udasinata to rajasic heat & fervour of action. All this was an importation from outside, from the annamaya devatas, but a constant importation. With the greater perfection of the dasyam this pendulary vacillation between inertia & disturbance is sinking to rest and the hour of intense (chanda) activity in the Prakriti with perfect anarambha in the Purusha is drawing nearer. The third power of action, Prakasha, which is as a light on the path to the tapas, showing it its own works, is more & more active, but not perfect, although rounding towards perfection.

This prakasha has been for the most part vijnanamaya, of the nature of discriminative & selective knowledge, acting directly by discrimination & selection as the first process of thought. For instance, I see a bird flying & I discriminate & select the farther course of its flight by an act of determining illumination — I do not see the future flight with the self-vision as I see the present flight with the physical vision & so know about it. I see only the truth (ritam, satyam) about this flight, satyam of it, not sat, its truth of existence, not its existence. But this day I realised more certainly what I had previously perceived by fragmentary experience, that the basis of all knowledge is atmaprakasha of sat; by chit, that is to say, or sat luminous to itself. I began to see first the thing-in-itself

in the Brahman (whether thing objective or thing subjective) and as part of that vision idea or truth of the thing self-manifest.

The obstacles of vijñana-siddhi and of all subjective siddhi are no longer in myself but in the circumambient annamaya prakriti, not that attached to myself as an atmosphere by my past karma (for that is purified), but the general prakriti. It is from this besieging environment that imperfections expelled from myself reenter temporarily my system or the old regularised sanskaras of Nature which we miscall laws stand in the way of progress,—eg illness, unease, thirst, limitation of power or knowledge, inactivity of power or knowledge. I feel, for instance, no thirst in the body but a sense of dryness around me & besieging me, but not clinging as it does when in the karmadeha or personal environment; I have sometimes to drink in order to satisfy these devatas. When I feel no bodily chill or discomfort in exposure, sleeping out uncovered in the cold wind at night, yet around me there is an unease & a shrinking which I cannot yet ignore. The obstruction & limitation, however, are no longer jealous & malignant, but the voluntary or involuntary expression of the natural incompetence or unwillingness of the annamaya devatas to new movements to which they are unaccustomed & which hurt their ease & their egoism.

Notable Lipis today were these—

1. Fidelity to the duties laid down by the speech. (This lipi pronounces a principle of the new action which has already begun to be fulfilled).
2. The heart and nature of the child (including the animal), the strength of the Titan, the appetites of the old giants, the intellectuality of Gods.
3. Kindly in intention, tragic in result. (Dharma in the Kali).
4. Finality to the tejas. (One of the immediate siddhis to be expected in the yoga.[])
5. Rupadrishti.
6. Thaumaturgy.

Yesterday, the 30th, there were four apposite sortileges which have an importance of the future and are besides worth noting for their entire appositeness to thought or circumstance.

(1) विरजानलजमग्निं धार्यं प्रोक्तं महर्षिभिः । औपासनसमुत्पन्नं गृहस्थेभ्यो विशेषतः ॥ Brihajjabala.

Agni is the Tapas (Chit-tattwa in energy) & the activity of the tapas is the most important siddhi now in progress—an activity born of a fire purified from rajas. The disappearance of rajasic tendency is now being finally [effected]¹ (the tamasic still lasts), even the last dust of it in the annamaya environment is being swept up and out. This purified tapas is that to be contained by the jnani in me. But in addition the tapas born of devotional self-dedication is needed, especially, by the karmi—the first belongs to the realisation of the nirgun sad Brahman, the second to the conception of universal Narayana. The first by itself makes for Sannyasa, the second for divine activity. The reference is to the passing away of the mere sannyasochita bhava in its last remnants at the end of June, the fulfilment of tyaga, the passing beyond the limitations of the sadhan of the Gita to the sadhan of the Veda. It is true this had already been effected in essence, but the last tendencies in the annamaya mind to the sanskaras of asceticism & mere renunciation have only now expired.

(2) उक्तं प्राणो वा उक्तं प्राणो हीदं सर्वमुत्थापयत्युद्धास्मादुक्तविद् वीरस्तिष्ठत्युक्तस्य सायुज्यं सलोकतां जयति य एवं वेद ॥ Brihad Aranyaka.

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

(3) अन्नं ब्रह्मेति व्यजानात् । Taittiriya.

¹ MS affected

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

(4) तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद य उ हैवंविदा स्पर्धतेऽनुशुष्यत्यनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मं । Brihad Aranyaka.

An answer to doubts about the activity of ill-wishers.

July 2^d

Nothing of decisive importance today. The vani is active. It seems that the faculty of rapid interpretation of the rupas, lipis etc is being finally established and there is greater firmness of the trikaldrishti. There is stress in the lipi on the word “prodigy”, which seems to be prophetic in its nature. The symbols of physical ananda have been determined and were repeatedly shown— a butterfly for kamananda, (this is of long standing), a wasp for raudrananda, a bee or honeyfly for tivrananda, the long Indian bee for vishayananda, a moth for vishayananda.²

Lipi—25th George—first end of existing state of destiny.

I may note that a former sortilege occurring after the Titanic disaster and pointing to fresh disasters in the struggle of machinery with Nature, which I had supposed to be false or falsely interpreted, is today vindicated. No less than four accidents (three fatal, one extensive) in two days in aviation! It is noteworthy that I was wondering only a day or two ago at the comparative freedom of Germany from these accidents—but these accidents (except one, I think) are in Germany.

8, 9 and 7 constantly reappear in the lipi. They indicate the chief points on which the struggle with the objective resistance is now concentrated. The secondary utthapana commenced feebly on the first attained on the night of the second some strength. There was perfect mahima & laghima (perfect in nature, not intensity) in the legs, but the defect of anima prevented sustainment for more

² The first or, less likely, the second occurrence of “vishayananda” is a slip for “vaidyutananda”.—Ed.

than 15 minutes. In the arms it is general adhogati working through unease and general hostile physical sanskara that opposes; the special defect of anima is less prominent, though entirely absent only in one or two positions. Even in those the adhogati works through kala to recreate it.

July 3^d

The barrier offered in the annamaya prakriti to all decisive fulfilment of the vijnana-chatusthaya (the siddhis of knowledge & power incidental to the opening of the ideal faculty) [has]³ at last given way. The power of trikaldrishti in those movements which are nearest to the prakamya and vyapti (perception and reception of the truth about objects by sanyama on the objects or contact in consciousness with them), [has]⁴ triumphed over the obstruction. Instead of a difficult choice of the truth, past, present & future, about things & happenings, a choice hampered by a siege of false suggestions from the physical gods in the material environment, the suggestions themselves are coming to be automatically true. The vijnanam which is satyam ritam is conquering the last fields of mentality & imposing its satyadharma or law of self-existent truth which is necessary for perfect vision of things, satyadhar-maya drishtaye. The movement is not yet entirely triumphant, for the enemy returns to the charge and clouds the siddhi with the anritam, but in the siddhi now there is fixity &, though not perfect continuity, yet a prevailing persistence. The enemy cannot prevent the persistence. The condition of success appears to be perfect passivity. If there is any arambha, any setting about to know, mental activity with its tangled web of error starts again; Truth, the satyam, is idea true in itself, self-revealing[,] atmaprakasha, not acquired, not in any way arrived at. The mind with all its guessing, inferring, discovering can only reach a marred & mutilated truth inevitably accompanied by error. This breaking of the barrier was presaged by the lipi. “The difficulty is conquered.”

³ MS have

⁴ MS have

The siddhis of power have also begun their decisive action but less perfectly than the trikaldrishti of prakamya and vyapti. There are four tendencies that prevent its proper action & effectuality; (1) the tendency to miss the object of the prayoga, as when Pallas Athene turns the shafts from the hero of her preference, so that the aishwarya or vashita does not act upon it at all; (2) the tendency because of habit, previous purpose or tendency or mere recalcitrance to a novel suggestion to pay no heed to it, to shake off the shaft of suggestion from the mental body & go on one's way, if one is in motion or remain firm, if static, as if the suggestion had not reached; by the sukshmadrishti or by some involuntary movement the hitting of the mark by the force aimed at it can be discerned; (3) the tendency to confusion in the mental current of suggestion & mechanical opposition in the body leading to delay of obedience or deviation from the time, place & circumstance enjoined; (4) the tendency for adverse circumstance to interfere & divert the faultless or generally successful fulfilment begun. However, the frequency of obedience & frequent exactness of the action show the emergence of the successful Shakti. It is notable that both these activities are confined in their success for the most part to the immediate happenings around me of a trifling nature. In the rest there is only a general pressure and ultimate success and a capricious success in details. The therapeutic power has evidently gained in force.

The vijnanamaya articulate thought had established its free activity regardless of all doubt & opposition in the mind, but it had not decisively proved its truth & vijnanamaya nature by unvarying result in the objective & subjective happenings of Yoga & life; but this movement of proof has now powerfully commenced. Drishti is also preparing a decisive movement both in lipi & in crude rupa.

The lipi "After dinner the siddhi will take a new turn", came in the afternoon & was fulfilled duly like the script of the morning. The new turn proved to be the final establishment of the first chatusthaya where it was still weak (in the hasyam or active atmaprasada) and its independence even in the annamaya prakriti & its last outworks of favourable & unfavourable happening (mangalam & amangalam). There are a few recesses of environing material mind in which sensitiveness to the apriyam survives feebly, but

these touches have only a brief persistence. The second chatusthaya is preparing its liberation in the defective points (kalyanasraddha, faith in the adesha, ishwarabhava, etc), but as yet only the sraddha in the yoga siddhi is decisively fulfilled. The reason in the annamaya mind opposes the perfect sraddha, the damyam in the annamaya temperament opposes the ishwarabhava.

July 4th

The lipi is not yet entirely conquered by the Satyam. Especially when the doubt about the adesha siddhi rises, it gives or suggests false prophecies but the falsehood is usually noted, now, at the time & no longer deceives. Today's notable lipis

(1) Fullest satisfaction of the heart next after the fulfilment of the laughter (hasyam). It is notable that the fulfilment of hasyasiddhi has recently been predicted with great persistence by the lipi "laughter", which I could not then understand. Cf the old lipi, "Safety"

(2) Ekas tisthati viras tisthati.

(3) Sadi Carnot.

(4) Disorder – at once; yes.

The last script had reference to the prolonged attack on the first two chatusthayas & also on the new siddhis of the third which had produced in the annam some disorder, mental activity & vague uneasiness; it predicted the immediate removal of the disorder by restoration of passivity & was at once fulfilled. The attack lasted or recurred throughout the day until this script appeared with its immediate fulfilment.

The vividness, frequency & simultaneity of the lipi have now been established in fixity, with continuity; but are not yet invariable or intense. Different forms of lipi, chhayamaya, varnamaya are becoming more frequent (called in the prophetic script lipikaushalya). Along with this successful issue from a long & weary struggle the details of the lipi are becoming more & more independent of mental activity, – eg le resultat decisif where the annamaya mind had blunderingly suggested decisive; the words suggested by the mental thought voice are increasingly rejected and other unexpected words substituted even when the lipi appears progressively and not with an

unexpected spontaneity; etc. Automatic script recommenced today showed a greater truthfulness in the few statements made about the next movements of the yoga but is still capable of exaggeration. The vani has not yet entirely established its satyam to the mind. It is still taking up all imperative thought-voices suggestive of action & the articulate Thought is taking up all voices suggestive of knowledge. When this movement proceeds, there is a slight return to the old inefficiency of phrase, ambiguity of statement or exaggeration of suggestion; but these faults are only reproduced to be removed & not, as used to be the case, to have bhoga & be exhausted.

The siddhis of power progress steadily. One of the difficulties is now removed; the power hits its mark, & where unfavourable circumstances intervene, favourable circumstances have begun to appear to counteract them. But refusal, delay & perversion are still common. Those on whom the power is used for progress in Yoga (S. [Srinivasachari] Bh. [Bharati] Sn. [Saurin] Bj. [Bijoy]) give frequent proofs now of success of siddhi & especially of vyapti of the shakti & jnanam in my or of my thoughts, but this siddhi is not yet decisively regularised.

Mental bhukti is now complete (with the exception of adverse events where there is more of samata than bhukti) & is invariable in rasagrahanam, usual in bhoga and, nowadays, occasional as ananda. But the shuddha ananda attended by the realisation of universal saundaryam often fails temporarily, owing to the loss of hold on the inner man and the dwelling on the physical appearance instead,—when this happens, and it happens only with regard to human faces, there is a fall in the general tone of the bhukti which tends to lose hold of the second & third intensities of bhoga (râtha & ratna) and descend to the rati or lowest intensity or else even to go back from bhoga to mere rasagrahana. But the lapse is never long sustained.

Physical bhukti of the indriyas is well established except for the occasional failure of chakshush ananda in the movement above described and a failure in certain tastes of the palate,—the latter exceptional. Sparshananda is still confined mainly to the low state of the rati, though well capable of the higher states, and is hampered by the persistence of discomfort by prolonged exposure to excessive

heat, exposure to cold above a certain degree in the state of sleep or after sleep when the nervous vitality is lowered, the intenser touches of pain or poisonous irritation. Thirst is being once more expelled, but hunger is again active. The five physical anandas occur occasionally sahaituka, but the ahaituka activities have for the time being been suspended along with progress in the other physical siddhis. Sleep is strong, also adhogati of weariness, denial of anima, refusal of the saundayam, persistence of the stray survivals of the phantasm of illness-symptoms. These seem, however, to be losing all hold except on the stomach & central functions, where they are attempting to resist final eviction (fullness, tejasic unease, touches of nausea) or to prevent fixity of siddhi. Visrishti is stronger than it has been for a long time past. Utthapana of neck maintained for about 10 or 15 minutes, finally overcome by pressure of adhogati.

July 5th & 6th

A day of considerable and constant progress. Two predictions were made during its course of the progress apportioned to it, the first in script after an opening activity of telepathy and thought-reading, the second in thought and perception. The script ran, "More advance in vyapti & prakamya of thought; decisive effect in siddhi of rupadrishti. Progress in visvagati. Physical siddhi in 6. 7 & 8 (secondary)". The prediction was fulfilled, but perfunctorily without any generosity or amplitude of effect. It was replaced by the second prediction which promised the beginning of a second totality of the third chatusthaya on a larger scale & with a stronger effectiveness heralded by the extension of trikaldrishti, prakamya, vyapti and the siddhis of power to things distant in place & time and a preparation of totality in the fourth & fifth chatusthayas.

There has long been a free & successful telepathy (vyapti) & reading (prakamya) of the characters, feelings & states of mind of others and for longer still an elementary perception & vyapti of their actions. But the thought contents of the minds of others have been hidden from me except occasionally or in abnormal states of my being when it was concentrated in anger, apprehension or sympathy. Or it would be truer to say that I have read & received

plentifully the thoughts of others, but as I now perceive without knowing their nature & origin,—because the discriminative faculty & the sraddha or shastra of the thing were absent. Today, however, the veil was lifted, the barrier finally broken. Not only did telepathy & thought-reading abound, but in a single day the proof of correctness began to be ample. Things distant in time & place have also begun to yield up the secret of their present, future & immediate past, even in the rough of their distant past. Proofs have simultaneously begun to be vouchsafed. Things have even been perceived, denied by the object of the drishti or by apparent events & then proved in spite of denial on more ample evidence. Nevertheless the action is not yet perfectly free; the power of obstruction in the annamaya nature can no longer entirely prevail, but the will persists. Trikaldrishti is still hampered by revivals of the lower movement, when incorrect suggestion resumes for a short time its sway. There are also elements of error in the successful movement, mostly of the nature of mithyagraha or mithyaropa,—misconception by which a tendency or passing thought is taken for an intention or an intention for the thing that will happen etc and misplacement by which the thought or action of one is taken for the thought or action of another or falsely placed in time, locality or order of circumstance.

The siddhis of power increase always in force and in frequency & accuracy of fulfilment, but are not yet as habitually successful as the siddhis of knowledge.

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July 13th.

Morning.

Experience of perfect unity of shamas, prakasha & tapas first in trikaldrishti, then in action. It was found that the sole error (of final result) in a particular drishti was owing to haste of mental tapas taking the main tendency or intention as the thing that was bound to happen. The right details were given by vyapti-prakamya of the immediate future, but were not accepted by the mind till they were fulfilled. The tapas is not yet chanda. A great & supreme passivity remains in which traigunyamaya utsaha and nirveda try to subsist discouraging as yet the tapas and prakasha. Only shamas is, as yet, entirely victorious. There is no longer any attempt by the manasa buddhi to forecast action; it recognises the impotence of speculation.

Ananda Mimansa begun last night; the first adhyaya completed this morning.

The proof of preparation of beauty in a very initial stage has during the last few days at last begun to appear.

Strongly increased intensity of kamananda and much more continuous and pronounced general tendency to that ananda with its concomitants. Sometimes the force that commences is the tivra. Premananda based on realisation of God as every separate existence animate or inanimate re-becomes, suddenly active and strong.

General trikaldrishti but without proper arrangement or nishchaya therefore groping & incorrect in detail is becoming normal. The Shakti has begun to move towards normality of correct detail. Power applied more perseveringly to the bodily siddhi seems to be producing more consistent results. The apana is being dominated, resistance to saundaryam relaxed, urdhwagati tending to recover from its prostration. Three longstanding aishwaryas were fulfilled yesterday & today in public events.

Continuity of record promises to become more common in the samadhi.

The first chatusthaya is now acting in its completeness by completeness of samata & the hasyam no longer depends on mangala upalabdhi. The body is also being possessed by samata & universal ananda even in what was formerly mere pain or discomfort.

Sahaituka vishayananda is resuming its old occasional strength which now promises to be normal. The others are also more common. Nirvisesha (ahaituka, but another term must be used) shuddhananda seems about to be established and it is asserted that it is established within and in the body.

Aishwarya about Pé [Poincaré] successful; it remains to be seen whether he keeps his seat.

Today's predictions.

1. Passivity united with tapas and prakasha; removal of moral tamas and partially of mental tamas. Fulfilled; there is shamas, but no tamas except the uncertainty in the mind and a vague tendency to asraddha about the Adeshasiddhi & about the rapidity of the Yogasiddhi.

2. Ananda increased in the body; shuddhananda strengthened. Fulfilled

3 Health increased, linga and stomach strengthened in their chakras, apana dominated by prana.

4. Adhogati dominated by urdhwagati.

(In these two respects it remains to be seen whether the apparent improvement is real & permanent.)

5 Beauty prepared. (Fulfilled with the slightness proper to this stage)

6. Vijnanam strengthened in all its parts—beginnings of rupadrishti in dense & developed forms. (The latter is still doubtful)

7. Karmakama strengthened. (Not apparent.)

8 Kalikrishna strengthened. (Fulfilled)

9 Adeshasiddhi.

The meaning & fulfilment of the last prediction are not apparent.

Lipi "Today physical siddhi begins", fulfilled.

July 14th

Realisation of God in all attended by shuddhananda (in the state of bhoga like all the mental anandas) both nirvisesha and savisvesha. These anandas (mental bhoga of all kinds & the physical

bhogas) seem to be finally established & incapable of overthrow or effective breach by the nirananda. They have an air of being pratisthita. Only the nirvishesha sharirika anandas are intermittent and obstructed. The nirvishesha shuddha & premabhoga are, however, still dependent on the perfect realisation of Sarvavastushu Ishwara.

There is strong tendency to deposit of prithivi & visrishti, & if the apana is dominated by the prana, it is as one who still successfully struggles with his assailant. The same is true of all the physical siddhis that have at all advanced, they are attacking, sometimes prevailing, sometimes in possession, but not yet masters except in the suddhi, bhukti & mukti (the latter most imperfect of the three).

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

It is now apparent that kama was greatly strengthened yesterday & karma in bhava and power, but not, apparently, in actuality.

The experience of the afternoon shows that ananda is not yet beyond effective breach by the nirananda & that the samatahasyam, though now normal, can still be interrupted, the traigunya become once more active feebly in rajas & by the use of force on the Jiva in his system, but strongly in tamas & with the consent of the Jiva. The old device of insisting, against the Jiva's will, on flattering statement & promise which no longer seems supported by experience, has again been used.

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

The central chakra was stronger than ever before for a short time this morning & almost perfect in type, but collapsed under pressure. The force of arogya in the stomach has not yet removed

the bhautic symptoms & unease attendant on imperfect assimilation. Apana is active & dominant in the jalavisrishti.

The element of rajas in the daily written predictions is now clearly revealed by the extravagance of today's predictions which run as follows.

1. General physical siddhi established, particularly health, urdhwagati & ananda, in their types, not yet in unbroken possession.

2. Physical mukti & bhukti become more apparent.

3. Vijnana liberated from its limitations, not entirely, but able to move towards the brihat.

4 Adeshasiddhi & totality of the fifth chatusthaya.

The bhashasiddhi of Sanscrit prose, tested, proved to be well established.

It is now suggested that the predictions were not in themselves intended to indicate the actual fulfilment during the day but the occupation of the shakti with these things during the day & afterwards. In this case it will be a general programme, rather than a prediction. But it was preceded by a phrase which fixed the understanding in the mind in a different sense.

The attack of asiddhi in the afternoon was not entirely lifted during the day, especially in the intelligence (buddhi) which remained under the control of the tamas. Rupadrishti of ghana & developed form was active for a time, but the drishti still subject to the old defect, the vivid is unstable & the stable dim or ill-defined.



July 15th

This morning Samata is perfectly restored and there is a strong increase of the suddhananda with a manifestation of the faery element in the beauty of things, the sense of their beauty of ananda, the pleasure taken in them as visions of his weaving of God. This transcends or contains the beauty of guna proper to the vijnanam; it depends not on knowledge-perception of the separate guna & yatharthya of things, but on being-perception in chit of the universal ananda of things.

The written prediction today:—

1. Finality of shuddhananda.
2. Increase of sharira ananda.
3. Progress of health and utthapana (health in linga & stomach)
4. Preparation of saundaryam.
5. Kali Krishna (finality of mental dasyam and sraddha in the guidance,—not in the truth of everything stated.)
6. Karma & kama increase.
7. Trikaldrishti notably, powers less, samadhi somewhat developed.

The fifth has been immediately fulfilled; the personality of the balaka Krishna has taken possession of the sources of knowledge and communicates through the vani & vani script & even through the thought and the lipi; only the perceptions still belong to the Prakriti. The bala bhava (with a touch of the balaka) is established in the Shakti.

The general tendency to kamananda & sharirananda is increased & more persistent but does not yet pervade & hold the body, but only moves about it in brief & rapid wave-movements. The weakness of the nabhi chakra is the chief obstacle

Rupadrishti increases and instances of perfect dense crude & dense developed have manifested, but the latter are without stability.

Shuddhananda is universal; questioned at first by the objection of physical ugliness, it has been liberated by the perception of the faery grotesque, the place of the crude, the unformed, the uncouth & the fantastic in the scheme of the universal beauty. The vulgar is the effaced and has the charm of that effacement.

The movement of the intellect in difficult Sanscrit poetry is much easier and stronger & sometimes the vijñanamaya knowledge manifests (smarta sruti) with regard to the meaning of unknown words.

The primary utthapana is now active in removal of general weariness & alasyam, but still subject to the necessity of ample sleep & change of occupation. Health is dominating the defects still existent in the two chakras. Kama is more settled & the general

tendency to the ananda continues (afternoon).

In the trikaldrishti freedom of movement and the frequency of the sruti (which occupies at present all the means of knowledge along with the smriti) are now established, unhampered by the purely provisional nature of the sraddha conceded. This sraddha proceeds from the imagination, heart & general judgment but is refused by the buddhi which trusts only the smriti & drishti, where there is no prominence of sruti. Prakamya-vyapti is strong & frequently or even generally justified. The powers are not yet acting noticeably.

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

Trikaldrishti is being finally liberated from the tejasic movement which instead of waiting for knowledge & allowing it to come, tries to find out & fix the truth, preferring speculation to sight. The general correctness of the trikaldrishti was first made quite normal in those movements which closely follow the incident from step to step as it [proceeds],⁵ then in the prediction of the event before it begins; afterwards precise correctness of detail was brought to the level of a normal movement (not invariable, but natural, easy & frequent). Next the powers were applied to detail first of time, then of place, then of circumstance and precision of fulfilment was made normal; but the resistance here is greater & renders success less frequent.

By several lipis the extension of the siddhi to trailokyadrishti was promised for the day, especially in samadhi. The first step was to attach a perception to rupas seen of their meaning & circumstances. Subsequently in samadhi a series of visions of Patala occurred, brief but some of them representing continuous incidents & scenes, eg, a ghat of many hundred steps descending to an abysmal river, small watersnakes darting through a river,—all the scenes in shadow or dimness.

Kama strong & the kamachakra tested. Primary utthapana & strength of the chakras was maintained throughout the day. In the evening the vani was active in the highest degree in the buddha. Tendency of sharira ananda was maintained, attended usually

⁵ MS precedes

with continuous incipient ananda more or less pronounced, but not intense.

Siddhi in sharira mukti was promised & given by positive ananda in heat & cold, and also, so far [as] could be seen by a strong instance in pain. The ananda in cold was especially strong & unmixed; that in heat was qualified by the mildness of the heat inflicted. Farther experience is necessary.

Perfect dense & developed crude forms have at last effected their power of manifestation.

July 16th

Dasyam more strongly confirmed, by emphasis on all action being for Srikrishna's ananda & bhoga, not for the Shakti's and by passive acceptance of the truth of the vani as superior to the apparent experience of the moment. Knowledge by sruti has begun to be proved & accepted. The process of finally manifesting the trikaldrishti in things distant has begun, the automatic unsought knowledge proving always truer than the mental opinions, inferences etc. The increased strength of the kamachakra strongly tested last night, has endured the test so far. Visrishti in the morning, but the bhautic symptoms were slight.

Programme.

1. Trikaldrishti confirmed & extended; trailokyadrishti & rupadrishti
2. Powers strengthened.
- 3 Samadhi largely developed
4. Utthapana & health carried forward—
- 5 Ananda established in an intenser movement.
6. Madhurabhava of Kali Krishna.
- 7 Karma & Kama strengthened.

It may be noted that the stranding of the Persia begins the fulfilment of a recorded sortilege which has since been believed to be false. There are numerous instances of such belated fulfilment of old lipis, predictions in the thought, declarations in the vani. The postponement seems to have had for its purpose the indulgence & final refutation of the asraddha so firmly seated in the logical intellect.

The day was given up to an attack in great force by the Asid-dhi disturbing or veiling all the chatusthaya. The strength of the kamachakra began to weaken in the morning & collapsed in the evening. The utthapana persisted almost untouched and the health though attacked held its own; the general ananda only wavered a little in the evening except the inner ahaituka etc in events which was entirely disturbed, but the sharira only came by intervals or persisted as a faint tendency. In the evening, however, there was a brief intense movement. After a violent struggle the powers prevailed over resistance in the evening. Trikaldrishti, likewise. Both attempted to move forward beyond normal action to invariability, but after a time the attempt was suspended. Trailokyadrishti was active, especially in the samadhi, rupadrishti also, but in the chitra, sthapatya & cruder forms and no advance was made. Samadhi advanced considerably. Yesterday's lipi, "story" explained at the time as the connected tracing out of a story in the night in dream-samadhi was fulfilled. One or more scenes are presented & the thought traces the development of the connected incidents, often beginning before the appearance of the scene, to the conclusion. In the afternoon there was a struggle between sleep & swapna samadhi, the latter prevailing for the greater part. At night a rapid succession of brilliant visions presented to the eye scenes from the swargabhumi generally, those of the ananda bhumi especially. There is a strong tendency for the disconnected dream with its incoherence & perverted memories to disappear. Sleep was reduced to four hours in the night. The promise was given during the day to confine it henceforth to a six hours maximum to be reduced successively to 4, $2\frac{1}{2}$ and nil. The Kalibhava was developed in the terms of the second chatusthaya, Mahakali, Mahasaraswati with a previous return to Maheshwari & Mahakali.

July 17th

Programme

1. Renewal of the force of the siddhi in the body
2. Forward movement of the vijnanam
3. Fifth chatusthaya prepared for life.

The force at work today in a state of depression, internal ananda

wanting. The siddhis were rather in a process of modification than of advance, except the trikaldrishti which is becoming more & more the normal action of the mind, but still chequered with the tejasic habit of exaggerating or misplacing a perception. Speculation recurs frequently. The tapas was depressed in order that the fifth chaturstaya might be arranged for action & the tendency to personal use of power in karma eliminated. The siddhis of power encountered a great resistance, but they were usually successful, though not in the detail. Samadhi with visions of Anandaloka, the swargabhūmis, Earth & Swarga. Lipi about the King. Evidences of preparation of saundaryam still slight and indecisive but no longer doubtful. Sleep at night six hours & short sleep in daytime.

July 18th

Programme.

- 1 Preparation of karma (sahitya, bhasha, philosophy, nirukta, prerana)
 - " of kama (knowledge, bhava, outflow)
 - Madhurabhava of dasyam in action.
2. Beauty prepared, health & utthapana maintained, physical ananda insisted on
3. Vijnanam made invariable, powers enforced in detail, samadhi extended.

Sahitya was resumed today, the Life Divine commenced; also the systematic study of Magha, an orderly arrangement of material (ॐ dhatus) for the Structure of Sanscrit Speech and a review of past Prerana records begun. The insistence on physical ananda was not strong, but health & utthapana were maintained & in the evening the physical capacity of surfeit was, momentarily at least, conquered. The realisation of action as movement of Shakti enjoyed by Purusha came strongly in active dasya with arrangement in knowledge of the kama. There was one remarkable instance of outflow. Vijnanam is now acting invariably, spontaneously, not in particular instances & by special tapas as formerly, but not yet perfectly. The Powers overbore opposition & acted upon detail as well as generally, with great frequency in the evening. Extension of

samadhi was not noticed in the swapna condition, but in the jagrat there was a temporary living in the pranamay jagat and a strong sensation of the vibrations of its earth & sense of its atmosphere. The annamaya self became finally trigunatita, indifferent to the action of the three gunas, not yet anantaguna. Tejasic tapas is dead in action, feebly phantomlike & ineffective in knowledge, but tamas is still strong, though the depression of the annamaya system, persistent recently, has been modified. Internal ananda is yet weak & overshadowed; only the buddhi keeps its grasp on the Anandam Brahma. Sleep at night six hours, in daytime half an hour.

July 19th

Programme.

1. Continuation of karma (Bhasha, Sahitya, nirukta, pre-rana, kavya); preparation of kama with strong action of madhura-bhava; Krishnakali finally realised in triple dasya.
2. Health & utthapana to move forward and the intenser ananda to become frequent & normal. Saundarya prepared
3. Vijnana action to be perfected, action of powers rendered invariable and swapna-samadhi completed in its deficient parts.

Morning—

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

Karma—The Life Divine continued, Rigveda resumed, nirukta & prerana slightly, kavya touched, Bhasha proceeded with. The difficulty of understanding Magha now only persists, ordinarily, where the meaning of important words is unknown. Triple dasya was strongly confirmed in the mind in relation to the Krishnakali bhava. The health & utthapana appear to be a little stronger & the intenser ananda occurs normally in place of the old tendency with inceptual ananda but its frequency was not great & is still strongly resisted. Reading of lipi in samadhi which was deficient, has been confirmed, but continuity of record was not clearly established. The vijnana action is perfected in itself, but still weak in force and not always perfect in action owing to the emergence of yet another layer of unreformed annamaya personality. The reform of this layer proceeded yesterday. The weakness is especially in the fluctuation from ananda vani & vijnana thought to buddha vani. Sleep 6 hours at night; in daytime swapna & sushupta samadhi.

July 20th

Programme.

1. Karma (sahitya, kavya, bhasha, nirukta, prerana); kama strengthened, madhurabhava & triple dasyam intensified.
2. Intenser ananda made invariable, health & utthapana strengthened.
3. Vijnana, powers & samadhi strengthened—continuous record developed.

The record from today resumes the character of a communication and includes a view of the future as well as of the present and past. Hitherto the programme has been carried out but often with a feeble & uncertain execution. This has to be changed. Especially, today, the force & joy of the soul has to be revived & the tamasic hue cast over it by the uncertainties of the tamasic intelligence removed. It is already too evident that the Yoga will be fulfilled for the tamasic intelligence to deny it any longer, but the denial is now of the rapidity of Yogasiddhi and of the certainty or probability of the Adeshasiddhi. Bhasha & the Life Divine have already been resumed.

Today, yesterday's trikaldrishti that there would be news in

the paper today of a fresh Italian attack has been confirmed by the news of cannonade in the Dardanelles & of the ministerial difficulties in Turkey. In this connection it is evident that there is still a slight tejasic influence in the vani colouring the truth with the prepossessions. There is strong resistance to the therapeutic power. The promise of equipment does not materialise. The obstruction to the physical siddhi is stubborn. Even the vijñana is faltering & “mesquin” in its action although increasingly general in its truth & frequency. These are the main helps of the tamasic intelligence.

The trikaldrishti is already stronger in its action, though the confused method of working out the details from uncertainty to partly approximate partly complete correctness still continues. The siddhis of power are evidently much stronger & are overbearing in the field of exercise all the resistance brought against them; the only defect is that time is needed &, if time is not given, the prayoga is apt to be fruitless. In the field of life there are plenty of instances of success, but the power of offering a strong & successful resistance still belongs to the annamaya prakriti. Ananda is restored & force is coming to the bhava & the action.

During the day the karma was strengthened—Rodogune revised, prerana liberated from its shackles, nirukta strongly brought forward (ॐ roots), the RV. proceeded with and, at night, the collection of materials for the R.V.. Bhasha and Sahitya were continued. The triple dasyam & madhura continue to be intensified. Ananda was made invariable & intenser even in touches of discomfort, but the nirvishesha was only increased in frequency. The third chatusthaya strengthens slowly, but lipi & drishti are at present under a cloud. Five hours sleep at night, a little in daytime.

July 21st

Ananda has been restored, but certainty in the sraddha is at a low ebb & the tamasic intelligence finds still plenty of justification. Today the usual daily programme will not be given. The sixth chatusthaya will now be made permanently manifest in all its parts as a single whole, though not yet a perfect whole; still intensity alone will be wanting. The literary work will in all its parts be brought to a regular activity during the next few days. Outward

work will commence in the same interval. The third chatusthaya in the next three days will be liberated from pettiness & want of force, the fourth rise above the tamasic obstruction.

The doing of work in larger masses has begun this morning with the Rigveda. More of this collection of material will be done today, without interfering with other work.

The last suggestion was fulfilled. All the usual work has been done, but the collection of material replaced the usual comment on R.V. Prerana was intermitted. The sixth chatusthaya was rendered vivid & invariable, the fourfold Brahman being seen everywhere in the whole & in each object, very vividly, except when the mind is not free. There is a state in which the infinity of the mind is clouded by preoccupation with a particular idea or subject; the sense of freedom, prakash (transparent luminousness) & lightness is replaced by obscurity & a heavy contraction in the guna of narrowness. This is a remnant of the buddha condition. There is another in which there is a particular movement in mind (special occupation), but the mind itself is infinite[,] free & merely watches its own movement. This is mukti with particular tapas.

The second chatusthaya reemerged in the evening bringing with it a restoration of force & faith (not complete), but this reemergence was clouded afterwards. Health was much stronger, but perfect assimilation is still disputed by the apana, though the latter no longer produces distention of flatulence, but only tries to limit food-capacity, maintain the slowness of assimilation & restore the visrishti which has been discontinued for four days; the jalavisrishti is very strong and insistent. Nirvisesha kamananda in its intenser form, but not so intense as it was at times, is normal & frequent, but not long continued. The vyapti prakamyā is becoming more decisive & intense. Samadhi is attacking the discontinuity & momentariness of the visible record,—thought record has already the power of continuity. Sleep for five & a half hours—1 hour in the daytime.

July 22^d

Lipi 22.23. indicating these two days as of special importance. Sleep at night, which is tamasic, increases denial of utthapana, moral tamas, strength of apana & all asiddhi; sleep by day, which is strongly charged with samadhi, refreshes & is inclined to be brief. It is evident that the sleep which attacks has its stronghold in the karmadeha and not in the actual body.

Saundaryabodha & Ananda in the outside world are now perfectly established, but relics of asamata remain and momentary tendencies of mental revolt touch the prana & chitta & sometimes the buddhi, ऋत्वा विलीयन्ते. Kalibhava is strong, but has not taken possession of the speech where the old sanskar is powerful. Krishna seems sometimes to remove himself and look out from behind a veil. This presence & absence in myself with its results reveals Christ's state of mind when he complained of being forsaken by God. This is salokya,—sayujya is when there is the same feeling of presence, but of God in contact with us or embracing the soul from outside, not of being in us & part of us, thought different—& yet the same. Sadharmya is well established, but not perfect because of insufficient Ishwarabhava. The relation of Purushottama, Akshara Purusha and Kshara Purusha (Jivatma) is now constantly & vividly seen by me in others more than in myself, although just now it is manifesting in myself. In myself the Purushottama & Kshara Purusha are most vivid to me, in others the Jivatman & Akshara Purusha, while in the world at large (jagati), it is the Purushottama containing the other two in Himself & almost engulfing them—they seem to be merely movements of the Purushottama, parts, layers, aspects of His personality, as indeed they really are. This is because in the jagati & indeed in inanimate beings there is not the ahankara in the buddhi to create a sense of difference. Being more strongly aware of my own remnants of ahankara than that of others,—or, rather being more troubled by my awareness—the Akshara Purusha is less manifest to me than in others, in whom I see the ahankara only as a play of Srikrishna and am not disturbed by it.

The health of assimilation was strongly combated but in the end prevailed—distention, air-filled ether, is still the weapon of

offence; also a relic of skin-irritation, exceedingly superficial, but persistent has reappeared since day before yesterday. Sleep was reduced to four hours and a half at night, none in the day. Nirvishesha kamananda became insistent & long continuous in the evening & up till 11 pm, but its first intensity was not maintained. It has, however, always a tendency to thrill & chandata or tivrata which was absent to the ineptual manifestation. The general tendency is strong & persistent. The signs of development of saundaryam are becoming clearer and more decisive, but none is as yet victoriously emergent; though one or two are on the point of it.

Scenes of the future in samadhi are manifesting & nearer to the antardarshi jagrat condition which has long been deprived of all but very dim images. There is a frequent replacement of perception of sthula by perception of prana values—eg a strong, almost violent pranamaya oscillation (throbbing & swaying) physically felt in chair & table when the physical chair & table were only given a slight vibration by a gentle motion of one seated on the table. The chair although detached from the table & connected only through my body shared strongly in the pranamaya disturbance. The senses tend to confuse the two & feel the chair and table physically moving, but the viveka having taken possession of the manas prevent[s] the sensations from succumbing to the error of the physical sense.

The most important & decisive results were in the second and sixth chatusthayas. The Mahakali bhava in Mahasaraswati continent, after being clouded for some time, finally revealed itself as perfectly established and is developing the permanent ugrata, ishwarabhava etc; the ishwarabhava is tending to become independent of the results of activity & to consist in the force & confidence of the activity itself and of the personality manifesting. But also in the trikaldrishti sruti is insisting on self-justification and increasing the self-existent faith which is independent of the misleading twists & turns of immediate result & event. The Mahalakshmi bhava, hitherto absent, is now tending to appear. At first it replaced momentarily the Mahakali which it is intended only to colour without altering its character, afterwards it tended to bring the Mahalaxmi-Mahasaraswati combinations, but eventually it has subordinated itself to the proper Chandibhava. The Mahakali bhava tends to be

weakened, but no longer blotted out by the old sanskaras in conversation & after sleep; but it is no longer replaced by Maheshwari-Mahasaraswati, but by an improperly combined quadruple bhava. The Maheshwari (Gauri) pratistha is still too prominent, because the habit of exciting mental tapas, against which the pratistha is an insurance, still lingers, though weakly, as a habit that always revives with the advent of Mahakali. The permanent realisation of the fourfold Brahman is final. The activity of shuddhi, mukti, bhukti is now final in all their parts, though not yet consummate; only the siddhi remains and this is being rapidly brought forward. It is still chiefly hampered in the karma proper to Mahakali & in the outward fulfilment of kama.

July 23^d

Today is the day long fixed for the fullness of the third chatusthaya apart from the two later chatusthayas, in so far as its action can be complete without being entirely effective in kama, karma & the body. It is also the day when the movement towards that effectiveness begins. Siddhi of power today is working instantaneously & in detail & the action of all the powers is normal, regular, effective, invariably employed as the chief & proper instrument, but not yet entirely perfect in detail. Bhautasiddhi is working, but still overpowered by adhogati, nor likely to be free till general utthapana overcomes adhogati. Samadhi is still deficient in continuity of visible record. It is supposed that it will round itself off today. The vijñana is now working with force & applying itself both in knowledge & shakti to things of moment. The physical siddhi is engaged in fighting down the tamasic obstruction. Yesterday only a little literary karma was done, as previously announced, nor will anything be done today. The activity of lipi & rupa, almost suspended for a time, is now reviving. In trailokyagati the mind seems to be standing on the doorstep of the pranamaya. Nirvishesha kama Ananda throughout the day was active & the general tendency continuous. The strength of the samadhi was increased & continuous coherent record established in the dream form, of speech, & communication with others on the plane of the Imagination, in the kalpanamayi prakriti of which are the heavens & hells of subjective

experience objectivised in sensation (to the sukshma indriyas) but not in annam.

July 24th

A day of reaction in the body, suspension of health in the stomach, activity of bhautic tejas, visrishti (all the results of excess in madya which the nabhichakra failed to bear), cessation of ka-mananda, failure of utthapana, return of tamasic sleep tendency. The rest of the siddhi proceeded slowly & indeterminately. Epic poetry resumed.

July 25th

Continuation & strong attack of asiddhi, bringing a repetition for an hour of the old tapasic anger, struggle & disturbance—the old confused & misleading voices. Bhasha in Rigveda strengthened, vijnana working normally.

12 OCTOBER – 26 NOVEMBER 1912

Oct 12. 1912. Developed forms to show sufficient stability. Siddhis of power today. Samadhi from tomorrow. *Fulfilled*¹

Oct 13

The siddhis of power have to be made more powerful and give more rapid and accurate results; the rupadrishti in all its parts to conquer the obstruction finally. The defect of anima has to be minimised. Samadhi to develop rapidly. Ananda to begin to be stable. *Fulfilled.*

Oct. 14.

The physical akash is still rebellious to the lipi, rupa & other drishtis & to all the siddhis which at all depend on the annam. It only gives normally the minimum results and has to be subjected to pressure of the will in order to give all the results attained. Today, it must be made to give up this habit of inductility due to inertia. Today, Ananda stable, intense & constant; Samadhi increased in range & richness; defect of anima (stiffness, in lower limbs especially) disregarded & convinced of its own impotence; siddhis of power to increase in frequency of accurate success; rupa & other drishtis to gain upon the akasha. *Fulfilled*

Tomorrow the direct government will be continuous. Tonight there will be the Ananda of the actual embrace of the daughters of delight. *Fulfilled (last in sukshma)*

Oct 16th

Ananda intensified. Utthapana increased. Adhogati beaten down. Health to emerge

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¹ Words italicised here and below were written in pencil after the original entry.—Ed.

Oct. 18th

“Cⁿ R.K” [Communication from Ramakrishna]

Make complete sannyasa of Karma

Make complete sannyasa of thought

Make complete sannyasa of feeling—

This is my last utterance.

Standing orders.

From Me. B.A.²

To believe everything, but put it in its place

To will everything, but only await the event & see where it has
stumbled

To see everything, but force no drishti.

Oct.³ 18th

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

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

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

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

Fulfilled except the prediction marked *

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Then the siddhi. Today the shanti has been disturbed and the
shakti, because Mahakali had to draw back. From today this will be
prevented or, if it comes, resisted & expelled. From tomorrow the
third chatusthaya will begin to be absolutely final even in the siddhis
of power, but not perfect till the end of the month. From today

² The significance of this abbreviation is not known. In the Record of 5 December
1912, these same “standing orders” are said to be from “the guiding source”.—Ed.

³ Date repeated in MS.—Ed.

the physical siddhi will begin to be effective in all its parts. From today the fifth chatusthaya will begin to move towards general progressiveness even in karma & kama.

Fulfilled

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Oct 26—

Today the siddhi is being reconstituted with a surer basis for the shuddhi & mukti, founded this time in dasyam & shamanvita karma & not in dasyam & shama. Sortilege अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स सन्न्यासी च योगी च न निरग्निरन चाक्रियः ॥ There was still an oscillation between imperfect tejasic action and karmahin udasinata. This has now been expelled by associating the Mahakali bhava with the karma.

The second chatusthay is imperfectly founded in sraddha; the third yet insecure, deficient in *sani*; the fourth not yet established; the fifth only incipient. The next movement of the siddhi will be to bring “sani” into the third chatusthaya; to establish the fourth; to develop the fifth.

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Oct. 27th.

The tejas is the chief obstacle to the fulfilment in permanence and completeness of the vijnana-siddhi. The confused remnants of the tejas are being progressively expelled, & the trikaldrishti, jnana and prakamyā vyapti are growing—steadily & methodically, but without enthusiasm or any positive ananda,—in precision, correctness & range. This misplacement of circumstance, due to the tejasic attempt in the manas tattwa to fix things instead of seeing them as they are, is diminishing in insistence & effect. In the body tamas, not tejas is the chief enemy, as the nature of the annamaya is tamasic, just as the nature of the manomaya is tejasic.

Anandasiddhi has been reconstituted, the shuddhi & mukti & bhukti with the samata, but the perfection of the second chatusthaya is still to seek. The reason is that although there is sraddha now in the Yoga and in God, there is not sufficient sraddha in the Lilamaya Purusha, & therefore none in the increasing rapidity of the siddhi or in the inevitable and perfect fulfilment of the Adesha.

Nov 10th—

The Script is now liberated from imperfection.

The trikaldrishti is only imperfect from confusion of details & broken relics of the old tejasic overhaste accompanied by suggestions from phantasms of the dead devatas.

The shakti-prayog suffers only by the prematurity of the Mahakali kshiprakarita.

The samadhi is only obscured by the imperfect dharanashakti of the material mind.

The defect of anima is prolonged by the tamas in the body.

These imperfections have to be eliminated.

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The physical siddhi is yet subject to relapse & temporary dislocation.

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The subjective foundations of the Adeshasiddhi are now complete, but not yet perfect in solidity, power & range. Its instruments are still imperfectly organised & insufficiently effective in application.

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Samata siddhi, sraddha, virya, shakti, are perfect except for the defective spot in the Sraddha through which the asiddhi can still enter.

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Nov 12th

A period of resistance & denial, ending in revolt, is over now (4.30 pm) & the dasyam emerges from it perfected. The dasyam being perfected, the internal ananda will become stable, subject only to depression by the imperfect sraddha, & the tejas permanently reestablish itself. Knowledge & Power will follow as the result of consistent tejas & saundaryam as the result of physical ananda. The whole will be summed up in Bhoga & Amritam.

The demand that Krishna should gratify the Nature, has disappeared in the last crisis & it was the only demand left, — the demand for satya & siddhi. The literary work is now being done, faultlessly in manner, faultlessly in substance, almost without fault in style.

This perfection must be extended by the involved method to all other parts of the karma.

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Nov 13.

The dasyam and internal ahaituka ananda being now permanently assured, the tejas has to be made equally firm and continuous. For this purpose the sraddha has to be perfectly restored—and this must first be done in the trikaldrishti, aishwarya & ishita. These must be made infallible. At present the perception of possibilities interferes with the perception of actualities which would otherwise be perfect. The aishwaryaprayoga is now free of false tejas & the only obstacle is the sluggishness of the Akasha. From today both trikaldrishti & shakti will become infallible, although there will be returns & survivals for a time of error & failure.

Nov 14

Yesterday the [infallibility]⁴ predicted commenced, but it works in a small field, with difficulty & subject to a certain groping uncertainty & confusion in handling its materials. It is contradicted from time to time, but reestablishes itself. The tejas has been added to ananda & dasyam, but when it seeks to act with speed & vigour, confusion is the result, except in the sahitya where only a slight tendency to defect is apparent as the result of rapid & unreflecting inspiration. Today the trikaldrishti & shakti will embrace definitely a larger field,—as it has already begun to do, but not yet with a triumphant infallibility; the lipi, drishti & samadhi will resume a steady progress and the physical siddhi once more move forward. The sahitya proceeds perfectly, although not always compassing an entirely flawless expression at the first thought. Rodogune, in its final form is completed & only needs a slight revision correcting an inconsiderable number of expressions. Today the Isha Upanishad will be resumed & steadily pursued till it is completed in a perfect form. Farther rewriting will be unnecessary.

⁴ MS infallibly

Nov 15

The fulfilment of yesterday's predictions is not apparent. A contrary result & a return of udasinata, sattwatamasic, with strong asraddha, was the actual occurrence. There was a renewed activity of lipi, an emergence of the complete crude rupa in an instance or two & a first sign of bolder & more spontaneous lipi; the resumption of primary utthapana on a small scale & some tendency to physical siddhi; but the adverse results predominated, & both trikaldrishti & shakti were hopelessly inefficient—Promise of equipment unfulfilled.

Nov 16th—

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

1. Pay no attention to outside voices, but only to the knowledge from above, the script, the vani, the prakamya-vyapti.
2. Keep firm hold on desirelessness & ananda; admit the tejas.
3. Yield on no point whatever; reject tamas whenever it comes
4. Accept the supreme Vani which will now once more become active.

Nov 17th

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

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

Nov 19th

The sahitya still improves in sustained quality under the stress of rapidity, but the physical brain cannot yet respond to an unlimited call upon its vital energy. In all else there is still the adverse force. Swapna in samadhi is improving & last night there was a long & clear swapna marred only by the confusion of the recording mind which mixed itself up with what it saw & produced a few incongruities.

The directions of the [16th]⁵ are more nearly observed, than before, but not yet perfectly. Dasyam is perfect, but not yet ananda because of the depression of asraddha. Shakti acts as a force which produces an effect & sometimes prevails, but cannot prevail at once, perfectly or even usually. Trikaldrishti is irregular, although there are signs of its improving.

Directions.

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

⁵ MS 15th (16 was written lightly over 15 in that entry.)

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

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

Nov 20th

The trikaldrishti, appearing at first false, is now on the way to be justified. It is only in the exact order of circumstances, time & place that there is real error. The rest is only a misplacement of prakamya & vyapti of intention & tendency in place of trikaldrishti. The Shakti is effective, but under the same limitations more heavily stressed. In both these respects the next three days will see a great change, but especially in the first & in lipi & rupa. Afterwards samadhi & shakti will develop into greatness.

The roga will begin finally to disappear after another three days. The sign will be the final establishment of Ananda, followed by utthapana & the breaking down of the obstacle to the saundaryam.

[The predictions that follow, which overlap in date with the preceding entries, were written on a page of the notebook separated from those entries by several blanks, and upside down in relation to them.]

Nov 19

A regular forward movement to begin from today. Fulfilled.

The letter to be received today in spite of difficulties. Fulfilled.

The rain to disperse early, — though not today. Breaks during the day — A larger break next day — Dispersal 21st, but continuance of showers. All foreseen correctly in detail.

N & P to keep their places. Fulfilled during time contemplated, but N's change gazetted.

Money to come within this fortnight from R. Fulfilled, but only half the sum expected.

Peace in the Balkans. — not fulfilled. Fulfilled afterwards.

A & I [Austria & Italy?] to insist successfully on their points
— signs of fulfilment

Letter to be written today. Fulfilled

Lipi. "Break", fulfilled

Nov 20

Lipi "Greeks & Servians together will dispose of the last efforts of Turkey in Macedonia" apparently fulfilled. (Several days ago)

Money from S in a day or two. not fulfilled.

Nov 21

Perceptions about Turkish defeat at Monastir, which were contrary to the telegrams, precisely fulfilled (see telegrams of 27th)

Approximate time of return of D [dog] who had escaped, foreseen. (although improbable)

Approximate time of N. [Nolini] S. [Saurin] B. [Bijoy] & M's [Moni's] return & the order of their coming, all erroneous, but this confusion had been predicted in the lipi.

Pratijna becomes more & more satyapratijna.

Nov 22.

Rupa begins to organise itself with lipi as predicted

Trikaldrishti hampered by tejas & tamas in the speculative intellectual perception

Nov [26]

Everywhere in Europe the subjective fulfilment of the Will is evident, in the action of the Triple Alliance, the restored morale of the Turks, the stronger resistance in Macedonia, at Adrianople, the offensive at Chataldja, the course of events in England. But the material results are not attained.

In India there is, as yet, no substantial result.

Against roga there is often immediate temporary success, but the disease returns after being apparently cleared out. In other cases there is no success or only a struggle.

Part Two

Record of Yoga 1912–1920

26 NOVEMBER – 31 DECEMBER 1912

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

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

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

The fifth chatusthaya depends on the Power & at present the

success is faulty & limited, in many directions nil. The sixth is clouded.

Nov. 26.

Today a number of prayogas seem to be in course of being fulfilled—eg. Chatalja; Turkish resistance in Macedonia; action of the Triple Alliance. Today also the trikaldrishti has been almost infallibly accurate. The cloud has disappeared, and the siddhi except in the body is once more active. In the karma evidence has been given of effectuality of prayoga where it seemed to have failed;—of ishita rather than of aishwarya, and not sufficient, but nevertheless effective. (R.50 from D).. Kama is beginning to revive. Ananda has been restored though not perfectly. Rupa is once more, but imperfectly effective; the Akasha still resists clearness & spontaneity & stability, but stability without spontaneity and spontaneity without stability have returned. The profuse stable lipi is being manifested, but the Akasha resists either legibility or stability. The karma deha is clear of the resistance in the sukshmapranavad annam, but not of that in the sthulapranavad annam where the remnants of the impure sukshmaprana have taken refuge. A good many of the predictions in the lipi past, recent & immediate are being justified by the event. Tejas & lipsa are being reestabl[ish]ed in the buddhi, chitta and prana; but the force of the sraddha is still insufficient. The Vani is once again active. The bodily condition is very low and the remnants of roga active.

Nov 27.

Today the following have been fulfilled

1. Foreseen, when the last long spell of rain was in progress & its vicissitudes & dispersion accurately foreseen, that there would be another spell of cloud & rain Nov–Dec. Fulfilled today.

2. Break & sunshine foreseen in the afternoon (seen at 8.am, though signs contrary; fulfilled..[.])

3. Lipi “Break”. ie. “It will be a break & not a final dispersion[”] fulfilled. The clouds gathered again in the evening.

4. Series.

- a. B. [Bijoy] will come between 7.20 & 7.25. B. came at 7.23.
- b. S [Saurin] (?) will come at 7.40 exactly. N [Nolini] came at 7.40 exactly. S tried to come about that time.
- c. S (?) will come at 7.55. R. [Ramaswamy] came at 7.55.
- d. S will come at 8.5. Unfulfilled. S about this time was again thinking of coming
- e. S will come at 8.25 corrected 8.35. S came at 8.33.
- f. M [Moni] will come after S, last of all, but before 9. pm. fixed at 8.55 exactly. M came at 8.54 or 8.55. just after I sat down to meals at 8.52.

Besides, the ideas of what will happen or is the case in little details of the occurrences in the house are usually correct, but not always. The trend is to the satyam—intellectual infallibility, for the direct vijnanamay action is still held back in order to allow the mind to contract the habit of correctness, ie of not disfiguring by misapplication the truth from the vijnana.

The rupadrishti grows in strength and the bodily condition is turning towards improvement by lessening of the tamas of adhogati (sranti). The brain works at anything enjoined on it, but there is a disinclination in the karmadeha previous to the work or for a particular work. The fumes of tamas are strong in the brain, but do not prevent the luminosity working, although it is like the sun on a clouded day. Ananda is well restored to the regular point it had formerly reached except in kamananda and raudrananda. The tivrata is absent. But the general tendency of the siddhi is to take possession of this lower stratum also with its former circumstances. Roga however persists.

Nov 28

Clouds continue, fulfilling the trikaldrishti. Satyapratijna is now more common.

Instance of wrong circumstance. A crow comes to the verandah opposite the door and advances towards the door. Prediction. “He will turn sharp to the right & fly away.” First error, hasty idea of

immediate fulfilment,—at once put away by the viveka which saw that it would advance a little farther. Fulfilled. Second error. Idea, born of excess of energy, that it would fly away over the width of the verandah in the direction & line foreseen. It turned to the right & followed the exact line indicated, but hopping, not flying, reached the edge, stopped & then flew away.

At night there was once more confusion of the Trikaldrishti. The first arrival fixed at 7.57 took place at 7.57, but the rest, though ultimately foreseen, were confused by false indications. D's [dog's] going out at night, foreseen, happened in spite of all precautions and in the way foreseen.

Extension of power strongly opposed.

The Secret of Veda is now fixed & exact confirmations occur frequently.

Nov 29

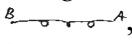
The dispersion of the clouds foreseen yesterday morning as destined to happen today the first thing in the morning, took place suddenly at the time indicated, although the whole sky was dark & heavy till that moment. All yesterday the skies were heavily overcast but there was no rain. This also had been foreseen. The spell of entirely cloudy weather has lasted, allowing for one imperfect break, exactly the time predicted & foreseen some eight or ten days before, viz three days. There will be still flying clouds & temporary spells.

For some days there have been continual proofs of vyapti prakamya. eg the presence of an Austrian warship at Durazzo, the rumour of the Austrian consul being killed, etc. Yesterday there came in the mind the positive idea that Turkey had asked to be included in the Balkan Confederacy; today the same is given (in yesterday's evening paper reaching here this morning), as a strange piece of news from Constantinople and Sofia. This is striking as there was neither data nor probability & the knowledge, of the fact or rumour, came suddenly without previous thinking in that direction. Vyapti & prakamya of precise thought has begun to be frequent & often confirmed by the speech or action of the person or animal in whom it is perceived. Formerly only feeling & general

thought used to come. Vyapti and prakamya are now abundant, continuous and almost perfect in arrangement, ie in assignment of its source & nature.

Fresh rain in the evening foreseen & also the stages by which the break was overcome; but in the interval there was much uncertainty owing to a fresh stratum of the karmadeha (sthulapranava annam).

There is frequent unease & the equivalent of ashanti in the body & the anna-kosha & the chitta is clouded, but the mind is calm. (N.B The body is only the centralised part of the annakosha.)

Power is still successfully resisted, but not so successfully as before. eg the motion of a kite through the sky followed by the trikaldrishti and each fresh movement seen; while steadily describing straight flight & minimum gyre (from right to left) in succession, thus , willed that it should turn to the right in the middle of the gyre & resume the straight line. This was done in the next ovre, the bird hesitating for a moment before it obeyed, —th .

At night, the first arrival was correctly predicted at 8.10 (8.11 was the actual time) but not, firmly, the person. There was much confusion, many guesses by the intellect about the order of the persons & the order finally fixed on, was entirely wrong. Only it was correctly seen that none would come before eight or after nine. An arrival was fixed at 8.22, but another occurrence took place at 8.22. In other words, the correct times are suggested to the very minute, but the wrong circumstances are frequently attached by the intellect. It is in the intellect striving to do the work of the vijnana, & not in or from the vijnana direct that these perceptions come; but in the intellect only so much can be done as has been already established by the vijnana, & it has not as yet established correctness of circumstance. Therefore the vijnana this night has been made once more active and is carrying on the siddhi. The separate activity of the intellect occurs, as before, only as an element of imperfection or in interregnal periods.

The ahaituka kamananda, with great difficulty, became again active at moments, but its continuance is strongly obstructed. The sahaituka physical anandas are once more tivra.

There is an entire disappearance in the prana of the tejasic sraddha, ie hasty & excessive belief which turns into exaggerated expectation, & a great strength of samata—even in the karmadeha, whence only a vague physical uneasiness comes into the subtle part of the body in place of the old disappointment and despondency in the manahkosha. The reaction of anger in the karmadeha is no longer violent, but only a subdued, though at times a strong irritation, which being no longer able to insist, soon disappears. The body, however, is disappointed & tamasic. There has been excessive sleep (7 hours or more) for the last three nights. It is predicted that from tomorrow Place as well as Time will begin to be accurate.

Nov 30.

Rapidity only in the Veda-jnana. The place is beginning to be accurate, but the arrangement is not yet perfect. eg. a bird flying is observed, all the turns of movement are accurately predicted, but not always in their proper order; one turn is omitted or another too soon expected etc. Occasionally a momentary impulse in the bird or in the force that is driving it, is taken for a destined movement, but this source of error, which used to be dominant, is now very weak in its incidence & occasional in its occurrence... B [Bijoy] is now responding rapidly to the suggestions of the Power in the siddhi-prayoga, but still needs too much the aid of speech. His purity & mukti from dwandwa is perfect except in the karmadeha & the preparation of mukti from ahankara is being completed. Vijnana in the intellect, jnanam, in him is very strong, but not yet turned towards trikaldrishti. Prakamya & vyapti are well developed but not perfect. The other siddhis in him work fitfully. Samadhi is being prepared through dream. He gets sometimes the first stages of ahaituka & chidghana ananda...

Strong perception that S. [Srinivasachari] Bh [Bharati] & A [Aiyar] would come in the evening, less strong about A than the others & only general; fulfilled. Other vyaptis fulfilled or proved, vyaptis of action, vyaptis of thought, vyaptis of feeling. Prakamya generally turns into a vyapti. Prakamya vyapti may now be said to be perfect,—as perfect as it can be without perfection of the

trikaldrishti. Clash of ahankaras over B; first sign of a fresh movement forward so far as he is concerned.

December

1st

Teja, tapas & prakasha are now coalescing into a harmony; power is increasing in small matters towards perfection of detail, but the movement is only in its initial stage. This initial movement was foreseen & the time fixed three days ago. The perception of the various & subtly shaded significance in lipi & rupa-symbol is perfected; but the rupadrishti itself is manifesting slowly. Images in the akasha are frequently perfect, but when perfect never stable except in very crude forms & that only because of the past strong development in crude images on the lines of perfection by effort which belonged to the initial & mediary stages of the sadhan. Comparative helplessness in the therapeutic power in certain directions, & always only a slow and gradual process.

This afternoon clear & vivid lipi finally emerged from the akasha and the rupa in the crude forms shows a tendency to established stability while the old forms of rupa, sthapatya, saurya, manasa are reemerging in their old perfection. Instantaneous developed rupa is becoming more frequent, but vanishes with the instant. Faith in the vani, lipi & rupa is established except for outside immediate events & the adesha siddhi, in which field faith in the trikaldrishti is not yet firm. Except in this field, tejasic will has separated itself from trikaldrishti & vyaptiprakamya of intention or tendency is no longer adopted as vyaptiprakamya of event or as trikaldrishti of the event. Therefore, if the unoccupied or rather ill-occupied field can be occupied, the perfection of trikaldrishti is within sight. Rapidity of progress promised in lipi & vani for some days past, is now beginning, not only in the Veda, but in the third chatusthaya also. Samata is perfect, tejas is establishing itself, jnana is full & active.

December 3^d

Yesterday was a day of external suspension, almost of recoil. In the evening only the positive siddhi began to remanifest, but negatively the remnants of the impure tejasic elements in the karmadeha were []¹ farther eliminated & weakened. On the other hand, the new tejas has increased & grows on the buddhi which is admitting the subjective conditions of the adeshasiddhi, eg the Asura & Rakshasa bhavas of Mahakali, but not the probability of the siddhi itself in this life. Kamananda though it comes, has not overcome the opposition to its intensity & permanence. The higher material forms of lipi, in which vividness, simultaneity & amplitude are now gained, are beginning to manifest spontaneously. Only perfect spontaneity is lacking as yet to the perfected lipi. Rupadrishti is still held back at the point of development it had reached. Unstable developed images, stable images of a great crudity occur. Swapna Samadhi, night before last, gained a greater frequency of single & grouped image, but is still unable to develop long continuity of one series of events, which only occurs in purified swapna. Fresh proofs of trikaldrishti come daily, but the habitual invariability of correctness is not yet attained. A mixed action is the ordinary level, unvarying correctness only happens when the vijnana is in full vigour. The sky is once more clouded. This renewal of clouded weather in December had been foreseen, but not its date or even its approximate time.

Sleep for two nights has been restricted, of its own motion, to six hours or a little over. The karmadeha is physically full of tamas and an effect is produced on the material body which is slow to work & does not easily respond to the demand for new siddhi; but the bhauta-siddhi is showing some signs of improvement and there is no actual collapse of the tapas, but only sluggishness in physical pravritti.

Rupadrishti has emerged still farther. The Akasha today has been given the tendency to reject imperfect forms, & now in the sukshma layer of this annakasha fairly stable perfect forms of birds have begun to appear in all the crude forms & some of the ghana

¹ MS were

and developed; but not yet the pronounced developed forms.... Certain contacts once painful are losing their discomfort in the raudra vishayananda . . Kamananda appears in increasing force. There are now only a few categories of events which create a mixed ananda or recall the old reactions of depression & recoil.

The vani is being justified in all its immediate predictions, & the script vani has disappeared. The morning's news all go farther in the direction of fulfilment. Shaktiprayoga in detail is still strongly resisted, though it sometimes prevails partially or completely, but not when there is a question of exact time & place or circumstance. Trikaldrishti is hampered by the attempt in the environment at infallibility of the mere intellect. This external intellectual suggestion usually is the first thing that comes & is generally erroneous, although, formerly, being specially guided it was often correct. This applies almost entirely to the question of detail. In the broad idea there is a greater correctness. It is now in the personal environment and not in the karmadeha that the subjective asiddhi acts.

The following programme has been given in script, but it is not yet certain that it is correct.

Vijnana Chatusthaya

1. Rupadrishti farther developed today, the 3^d, and confirmed in stability tomorrow.
2. Spontaneity of Lipi tomorrow. A little tonight
3. Trikaldrishti will begin to work perfectly from tomorrow
4. The Power to overcome resistance in the next three days.
5. Samadhi to be regularised during December.

Sharira Chatusthaya

6. Intensity of ananda to precede permanence. Intensity from 3^d to 10th, permanence from 10th to 31st.
7. Health in the last half of the month.
8. First successes of the saundarya 3^d to 10th
9. Utthapana in the latter half of the month.

Adeshasiddhi.

10. "Equipment begins in the next week and is fulfilled in the two weeks succeeding."

So far as can be seen, 7–10 are not intended to be strongly or completely fulfilled.

The spontaneity of the vivid & simultaneous lipi has begun today, as predicted, both in Chitra and Akash. The step forward in [Rupa]² was only the appearance of chaya & tejas akashic crude forms on a background, strong in material and distinct but not sharp in outline. Kama Ananda increased in intensity & frequency.

Dec 4th

9.30 am.

There is a farther movement of exhaustion of the environment, but the tejasic movement hampering the trikaldrishti refuses to be evicted & it is still only by waiting that the trikaldrishti can be got right. Ambiguous and misleading combinations in vani & lipi (immediate) still occur, though as an exception. Frequency of Kamananda continues and tends to increase, but is not prolonged as it was once yesterday.

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

Today there is to be final fulfilment of the spontaneity of the lipi. (Written on the 5th) This has been fulfilled, although at first the fulfilment was attended by a swift & violent obstruction first to the appearance of the lipi, next to its spontaneity[,] thirdly to its vividness, fourthly, to its completeness, fullness of sentence & separation of different lipis. The enemy tried to bring back or at least

² MS Lipi

prolong all the old defects of confusion, fragmentariness, mixture of sentences, faintness, inability to appear, necessity of mental support & suggestion, illegibility etc. Outwardly, it seemed to succeed, but the Lipi showed itself through perfectly established and asserted its legibility, spontaneity, fullness, sequence & with some difficulty its vividness. Moreover, it is now moving towards the elimination of imperfect lipi altogether. At the same time the tejas has become constant & indifferent to failure, even to continued and persistent failure.

The opposition now comes not from the personal environment, but from the Dasyus in the outside world and they fight not close (anti), but dure, from a distance. Their effort is to preserve the obstruction, to prevent Ananda from establishing itself and to enforce Asraddha by defeating the Adeshasiddhi. As regards the Ananda they have now (the 4th night & 5th) definitely failed. There is ahaituka Ananda well-established, even in spite of asraddha. In other words, the depression caused by the withholding of the Adesha-siddhi is so reduced in effectiveness that it can only now limit the Ananda and not any longer prevent its manifestation.

Rupadrishti was confirmed only to the extent of other crude forms appearing in the Akasha and on the background. Trikal-drishti acts once more, after its temporary clouding, but the confusion of the avaraka tamas is not yet removed and the tejas intellectual action maintained from outside by the enemy is not extruded. It is possible that perfect trikaldrishti may be beginning to evolve its normal as opposed to its exceptional action, but this cannot yet be confidently asserted.

Dec. 5th

Lipi. Today is the last day of the imperfect tejas.

It has been predicted that the scholastic work will be done in future not by the intellect but by the Vijnanam. This has begun to be fulfilled, and the remaining difficulties in the Veda are beginning to vanish. It has also been asserted that no work will in future be allowed which is confused in its impulse & subject to tamasic interruption. It appears from this morning's action with regard to

the Veda, that this is about to be fulfilled, or its fulfilment is being prepared. Sraddha is increasing in the rapidity of the subjective-objective Yogasiddhi, but not yet, with stability, in that of the Adesh siddhi, except in literature.

Today's news show a perfect action of the Shakti in detail on events of magnitude at a distance eg. the terms given to Turkey, the separation of Greece from the allies, the signing of the armistice, the attitude of the Powers. The pronounced defect, now, is in immediate & near events concerned with the actual Adeshasiddhi itself, rather than with the development of the necessary powers. The moulding of men proceeds subjectively, but not with accuracy of detail, except in occasional & unregulated fulfilments, nor is there yet any freedom & mastery. The equipment has, hitherto, entirely [failed]³ except for small, fortuitous & temporary successes, just preventing entire collapse.

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

"Make complete sannyasa of Karma.

Make complete sannyasa of thought.

Make complete sannyasa of feeling.

This is my last utterance."

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

³ MS fulfilled

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

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

To see everything but force no drishti.

[In this trio the first is now being perfectly carried out and is resulting in a perfect trikaldrishti, perfect in the sense that every wrong suggestion is being corrected & put in its place either as a premature or misapplied truth or an ineffective or otherwise & elsewhere effective use of will. The second, beginning to be perfectly fulfilled, will lead to perfect effectiveness of the will. The third is being prepared for perfect fulfilment & will lead to perfect drishti].⁴

Nov 15th.

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

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

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

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

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

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

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

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

Nov. 19.

1. Passivity has to be maintained; no attempt must be made to know, to judge, to act, to will or to move the body by self-action, nor has any attempt to be made to check or alter any knowledge,

⁴ *The square brackets are Sri Aurobindo's.—Ed.*