

## 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 adhára, 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*

Atmaslágghá 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*

Chandibhavah is the force of Kali manifest in the temperament.<sup>1</sup>

### *Sraddha*

Sraddha is necessary in two things:—

शक्त्यां भगवति चेति श्रद्धा ।

Shaktyam Bhagawati cha, iti sraddha.

<sup>1</sup> 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.