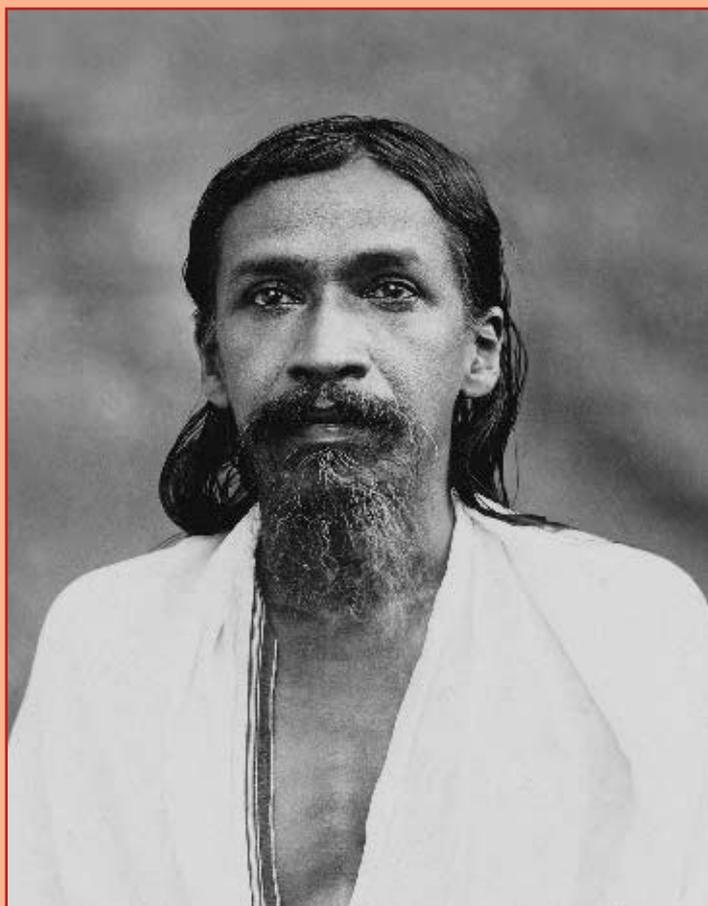


# Record of Yoga



*Sri Aurobindo*

VOLUME 10 and 11  
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# Record of Yoga



## Publisher's Note

*Record of Yoga* is a diary of Sri Aurobindo's yoga between 1909 and 1927. He kept it fairly regularly from 1912 to 1920, and also wrote a few entries in 1909, 1911 and 1927. At different times he gave this diary different names. "Record of Yoga" was the most typical and the editors have used it as the general title of the work.

During the years he kept the diary, Sri Aurobindo also wrote other materials relating to his practice of yoga. These include descriptions of the seven "chatusthayas" (groups of four elements), which are the basis of the yoga of the *Record*. These materials are published in the Introduction, in Parts Four and Five, and in the Appendix.

Sri Aurobindo wrote the diary and related materials by hand in various notebooks and on loose sheets of paper. He used a special terminology which included words from Sanskrit and other languages, as well as abbreviations, symbols and markings, some of which are difficult to represent in a printed book. The special terminology is explained in a separate glossary. The editors have tried to reproduce the details of the manuscripts as exactly as possible. Editorial problems arising from damage to the manuscripts, illegibility, etc. are indicated by means of the system explained in the Guide to Editorial Notation on the next page.

The text of the diary entries and related materials, transcribed and arranged by the editors, appears here for the first time as a book.

# Guide to Editorial Notation

Most of this book has been transcribed from unrevised manuscripts. The text published here is as far as possible a verbatim transcript. Problems encountered in reproducing the manuscripts are indicated by means of the notation shown below.

Notation	Textual Problem
[.....]	Word(s) lost through damage to the manuscript.
[ . . . ]	Illegible word(s), one group of three spaced dots for each presumed word.
[ ] <sup>1</sup>	Superfluous word(s), often duplicating what immediately precedes; a footnote shows the word(s) as they occur in the manuscript.
[? ]	Word(s) omitted by the author that could not be supplied by the editors.
[word]	Word(s) omitted by the author or lost through damage to the manuscript that are required by grammar or sense, and that could be supplied by the editors.
[?word]	Doubtful reading.
[word] <sup>1</sup>	Emendation required by grammar or sense; a footnote gives the manuscript reading.
w. [word]	Abbreviation expanded by the editors.
w[o]rd	Letter(s) supplied by the editors.
word[,]	Punctuation supplied by the editors.
[ <i>note</i> ]	Textual situation requiring brief explanation. Longer explanations are provided in editorial footnotes, which are printed in italics followed by “– <i>Ed.</i> ” (Sri Aurobindo’s footnotes are printed in roman type.)

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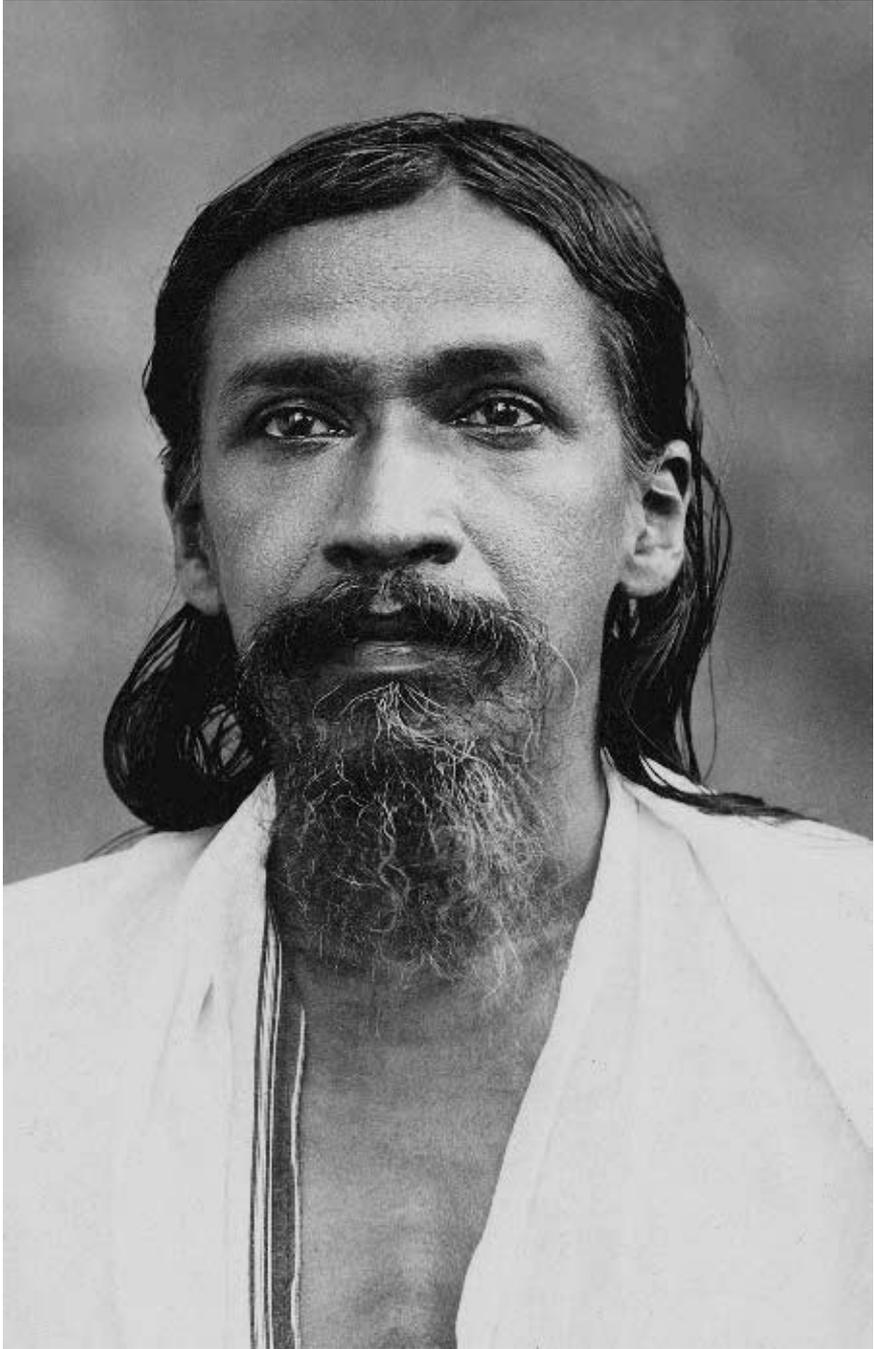
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Sir Aurobindo in Pondicherry, c. 1915



Introduction

Sapta Chatusthaya



## 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 Vaishyaswabhaba, shakti and tejas, in Shudraswabhaba, 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 बलह्लाघा 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.<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.

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 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 & prakamya which constitute what the Europeans call telepathy.

*Ashtasiddhi*

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

Ashtasiddhi is of three orders,

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

*Prakamya*

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

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

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

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

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

### *Vyapti*

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

### *Aishwarya*

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

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

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

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

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

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

#### *Ishita*

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

#### *Vashita*

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

#### *The Conditions of Power*

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

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

#### *The Conditions of Jnana*

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

#### *Physical Siddhis*

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

#### *Samadhi*

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

## Sharira chatusthaya.

*Sharirasiddhi*

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

आरोग्यमुत्थापना सौन्दर्यं विविधानन्द इति शरीरचतुष्टयम् ।  
Arogyam, utthapana, saundaryam, vividhananda iti 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]<sup>1</sup> & 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.

<sup>1</sup> 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],<sup>2</sup> 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

<sup>2</sup> 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 ॐ by self, also ॐ, 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. Vidyunmandal. Sparks of lightning (vijas). Background red, bloodred or brownish red. Sun dark with broad golden rim. Golden-red scimitar (sattwa-rajās). 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 dhyān, 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 ॐ 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. Namadrishtis. 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 ॐ . 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. e᳚ [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. N᳚. 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 6<sup>th</sup>

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 14<sup>th</sup>

- 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 9<sup>th</sup>

#### Record of the Drishti.

from January 28<sup>th</sup>

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 30<sup>th</sup>

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 31<sup>st</sup>

- 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 4<sup>th</sup> & 5<sup>th</sup> see other book.<sup>1</sup>

Feb 6<sup>th</sup>.

- 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 1<sup>st</sup> stage of the perfect condition and in samadhi.

Feb 9<sup>th</sup>.

- 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 14<sup>th</sup>

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

<sup>1</sup> 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 subsequent<sup>2</sup> 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 16<sup>th</sup>

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 17<sup>th</sup>

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 9<sup>th</sup>

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 10<sup>th</sup>

Feb 10<sup>th</sup>

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

<sup>2</sup> 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 11<sup>th</sup> produces an immediate effect, the dog doing what it had never done before.

Feb 11<sup>th</sup>

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 13<sup>th</sup> or 14<sup>th</sup>

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 16<sup>th</sup>

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

Feb 17<sup>th</sup>

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 28<sup>th</sup> 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<sup>d</sup>) 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 10<sup>th</sup>

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.<sup>3</sup>

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 11<sup>th</sup>

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 13<sup>th</sup>

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 14<sup>th</sup>

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

<sup>3</sup> "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 15<sup>th</sup>

19. Cognition that the third time indicated in the watch<sup>4</sup> 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 16<sup>th</sup>

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 17<sup>th</sup>

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.

<sup>4</sup> 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.<sup>1</sup> 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

<sup>1</sup> *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 8.2<sup>2</sup> 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

<sup>2</sup> 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]<sup>3</sup> 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 14<sup>th</sup>.

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

<sup>3</sup> MS preceded

are to develop rapidly and be perfect on the 21<sup>st</sup>; 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 13<sup>th</sup>.

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

[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 years<sup>4</sup> of strife before Indian civilisation is willingly accepted in its flawless perfection.

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

<sup>4</sup> 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.<sup>5</sup>

Afternoon.

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

<sup>5</sup> *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.

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[Here resumes the notebook.]

Jan 16<sup>th</sup>

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 [ ]<sup>6</sup> 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. 17<sup>th</sup>

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

<sup>6</sup> 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 18<sup>th</sup>

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 19<sup>th</sup>. 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 20<sup>th</sup>.

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 21<sup>st</sup>

The 21<sup>st</sup> 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<sup>d</sup>

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 25<sup>th</sup> of the month. No verification of prediction about varta, money from expected source arriving by the 22<sup>d</sup>. Rati of rasagrahana established but with viparita srotas of virakti impairing its fullness especially with regard to events. Sleep for 6 hours(?).

Jan 23<sup>d</sup>

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<sup>d</sup>, 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 24<sup>th</sup>.

Lipi of death of Gupta fulfilled, but he died apparently on the day of the lipi, or possibly the next day, not on the 25<sup>th</sup>, 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 25<sup>th</sup> & 26<sup>th</sup>

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 27<sup>th</sup>.

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 28<sup>th</sup>.

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].<sup>7</sup> 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 29<sup>th</sup> & 30<sup>th</sup>

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 31<sup>st</sup>.

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

<sup>7</sup> 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 Bhubar.

Feb 1<sup>st</sup>

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<sup>d</sup>

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<sup>d</sup>

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 4<sup>th</sup>.

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 5<sup>th</sup>

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 6<sup>th</sup>. (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],<sup>8</sup> 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,

<sup>8</sup> MS exact

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

Feb 7<sup>th</sup>.

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 8<sup>th</sup>

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 [ ]<sup>9</sup> 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.

<sup>9</sup> MS it

1–25 JULY 1912

Journal of Yoga.

July 1<sup>st</sup> 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 1<sup>st</sup> 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 30<sup>th</sup>, 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]<sup>1</sup> (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) उक्थं प्राणो वा उक्थं प्राणो हीदं सर्वमुत्थापयत्युद्धास्मादुक्थविद् वीरस्तिष्ठत्युक्थस्य सायुज्यं सलोकतां जयति य एवं वेद ॥ Brihad Aranyaka.

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

(3) अन्नं ब्रह्मेति व्यजानात् । Taittiriya.

<sup>1</sup> 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<sup>d</sup>

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.<sup>2</sup>

Lipi—25<sup>th</sup> 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

<sup>2</sup> 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<sup>d</sup>

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]<sup>3</sup> 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]<sup>4</sup> 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.”

<sup>3</sup> MS have

<sup>4</sup> MS have

The siddhis of power have also begun their decisive action but less perfectly than the trikaldrishti of prakamyā 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 vijñanamaya articulate thought had established its free activity regardless of all doubt & opposition in the mind, but it had not decisively proved its truth & vijñanamaya 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.

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July 5<sup>th</sup> & 6<sup>th</sup>

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.

*[Five blank pages intervene in the manuscript between the above entry and the one that follows.]*

July 13<sup>th</sup>.

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 14<sup>th</sup>

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 nirvisesha sharirika anandas are intermittent and obstructed. The nirvisesha 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 15<sup>th</sup>

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 saundayam.
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],<sup>5</sup> 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

<sup>5</sup> 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 16<sup>th</sup>

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 17<sup>th</sup>

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 18<sup>th</sup>

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.

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July 19<sup>th</sup>

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.
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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 20<sup>th</sup>

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 21<sup>st</sup>

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<sup>d</sup>

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.

Saundryabodha & 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<sup>d</sup>

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. Nirvisesha 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

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

July 24<sup>th</sup>

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 25<sup>th</sup>

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*<sup>1</sup>

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

Oct. 18<sup>th</sup>

“C<sup>n</sup> 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.<sup>2</sup>

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.<sup>3</sup> 18<sup>th</sup>

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

<sup>2</sup> 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.

<sup>3</sup> 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]<sup>4</sup> 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.

<sup>4</sup> 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 16<sup>th</sup>—

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 17<sup>th</sup>

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 19<sup>th</sup>

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 [16<sup>th</sup>]<sup>5</sup> 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.

<sup>5</sup> MS 15<sup>th</sup> (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.

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Nov 20<sup>th</sup>

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 21<sup>st</sup>, 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 27<sup>th</sup>)

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.

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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

1<sup>st</sup>

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<sup>d</sup>

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 [ ]<sup>1</sup> 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

<sup>1</sup> 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<sup>d</sup>, 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<sup>d</sup> to 10<sup>th</sup>, permanence from 10<sup>th</sup> to 31<sup>st</sup>.
7. Health in the last half of the month.
8. First successes of the saundarya 3<sup>d</sup> to 10<sup>th</sup>
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]<sup>2</sup> 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.

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Dec 4<sup>th</sup>

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 29<sup>th</sup> or 30<sup>th</sup> Nov. On the 1<sup>st</sup> 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<sup>d</sup> 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 5<sup>th</sup>) 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

<sup>2</sup> 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 4<sup>th</sup> night & 5<sup>th</sup>) 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 tejasic 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. 5<sup>th</sup>

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]<sup>3</sup> 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 18<sup>th</sup> 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.

<sup>3</sup> 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].<sup>4</sup>

Nov 15<sup>th</sup>.

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

<sup>4</sup> *The square brackets are Sri Aurobindo's.—Ed.*

judgment, action, will or motion that comes of itself. So with all parts of the siddhi.

[Note. This is now fulfilled. Prakriti is in perfect charge of these things, the Jiva interferes only a little in judgment.]<sup>5</sup>

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

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

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

The Avaranam from the trikaldrishti has been removed, & all its parts are again functioning as before & being continually proved. The Power is still obstructed.

4.45.p.m.

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

<sup>5</sup> *The square brackets are Sri Aurobindo's.—Ed.*

last entire confusion & the cessation of the siddhi resulted. Nevertheless continuity of record in deep sleep has at last been established after a long period of failure. The frequent & perfect combination of hearing, touch, taste & smell with sight in samadhi & dream is still wanting; for at present there is only occasional, though clear & intense, combined sight & hearing or sight & touch or hearing & touch, seldom all three together. Taste & smell are very rare. Afterwards there must be the actual experience of the spirit's wanderings & not as now only subsequent records of them. This I had a long time ago in one or two instances, eg the Chhayamayi vision in Patala; but since then it has been discontinued. Finally, there must be the actual leaving of the body in trance, wholly or partially.

There is a better & swifter subjective-objective response in others now to the vyapti & shakti prayoga; but it is still in its infant stages. Power is also telling on the bodies of others a little, eg. Bakhtyar's sores heal almost at once; but this too is only in its commencement. Samata, shanti, sukha are perfect & only the nonfulfilment of Adesha-siddhi prevents freedom & fullness of the hasyam.

The pressure of the eye on the akasha for developing imperfect rupas is being abandoned. All the directions now are being faithfully followed. Trikaldrishti is extending itself once more into the distant future, being assured of a relative accuracy in the immediate. As yet, however, it lacks its proper pratistha in sraddha.

Sleep for the last two night[s] has again risen to 7 hours or over. There is a movement towards the expulsion of sensibility to cold, which, once forcibly expelled, has for some time past returned and held the body.

The habit in the akasha of the rupa disappearing if subjected to tratka is being eliminated; the more developed forms now appear and remain with some stability in the tratka, but their consistency is always crude and not firm & full. The perfect images appear commonly enough in the various akashas either before the physical eye or, more usually, outside its range of vision, to the side, above the brows or elsewhere, but they do not persist, although they recur & occasionally try to remain. They come spontaneously without the

aid of thought or *tratak*, but sometimes also, though undemanded, yet in response to a thought or mental image.

The thought-voices of the Shaktis have emerged in the Vani & alternate with the Master's.

Dec 6<sup>th</sup>.

The obstruction continues, but cannot prevent the continued perfection & increasing range & sureness of the *prakamya-vyapti*. Only, it clouds the *vijnana* & then the *trikaldrishti* cannot act certainly; it obstructs the *Shakti-prayoga* and brings about variation of failure & success; & it tries to disturb the system & prevent the growth of the physical *siddhi* and the *samadhi*. Nevertheless, the perfect response of the mind to *trikaldrishti* is growing & the Power is recovering its tone in all immediate circumstances; neither of them act perfectly in detail. The ordinary *bhautasiddhi* is recovering its tone & defect of *anima* does not seem to have so strong a hold as before; *arogyasiddhi* is resisting the attacks upon it and the physical *ananda* persists in spite of obstruction. The body, however, is still sensitive to cold; the violent ejection of this sensitiveness has been predicted (yesterday in *lipi*), but the movement is not yet successful.

Last night sleep once again fell to six hours or possibly less. *Swapna-samadhi* grows in frequency & the combination of the *vishayas* is frequent & vivid, except in taste & smell, whose normal action in sleep is only being prepared. But the images & scenes are still fleeting & dream is disturbed in its continuity. The dream-images last night were of the old unreal kind & the air of unreality strong, but a connected series of events took place, coherent and reasonable, although unusual & only possible in a long past age with other manners. The events were correct, the images probably not all from the true record or free from present associations & figures, though there was no definite intrusion from the present. It was only the sense of self that belonged to the present. On the whole a considerable & steady progress.

It is predicted that today will be a day of full progress; but the morning's indications are rather those of a half-successful obstruction. These, however, may be & often are misleading.

There is an evident movement towards the perfect arrangement

of circumstances in the trikaldrishti. Eg. A passing glance vaguely takes in the ridge of a distant roof & is aware of something on the ridge; the first suggestion is that it is a bird, but it is felt that it is not a bird; then the suggestion is that it is the ridge alone & the impression of something on it is a misreading by the mind in the eye; but it is felt that there is something which will not stay there more than a moment. The mind remains confused between this false problem of bird or no bird. Then the eye is turned a second time on the object, with fixity this time, & the object is seen to be a squirrel motionless on the ridge, which immediately after leaps down from it. The whole confusion rises from the habit the mind has of seeing birds rather than any other object on the roofs & trees; otherwise everything would have been correct and in order. Immediately after, a butterfly is seen flying towards a tree. It is to pass on the other side of the tree, but there is prakamya-vyapti of an intended motion actually begun but checked, to this side, & the false suggestion comes that this intended motion will be effected; the suggestion is immediately rejected but not without a vyapti of the intention carried out simultaneously with the perception of it, to return to & continue the first line of flight. There is trikaldrishti of the right event, but not free from the intrusion of falsity, & eventually not of so much value as it would have had if it were preliminary to & uninfluenced by the data of prakamya-vyapti.

Lipi. Today, the trikaldrishti is to escape from this obstruction entirely. Fulfilled almost immediately in a succession of instances, but yet to be confirmed & universalised. The obstacle is the pseudo-Shaktiprayoga which tries to determine the event without belonging to the system. This is being replaced by an effective prayoga belonging to the system, but still the time & order of circumstances is disturbed by its appearance without self-knowledge. The liberating force is the activity of the viveka, no longer separate, judging the revelation or inspiration (drishti or sruti), & distinguishing it from false intuition, but contained in the drishti or sruti and either simultaneous with it or emerging from it.

The prediction on the 3<sup>d</sup> that the Power will break through

the resistance is being fulfilled today, but this conquest cannot be entirely complete today, for it has yet to apply itself to the fulfilment of the adeshasiddhi. But in things of practice & in themselves of no importance to me, the Siddhi with a little difficulty is succeeding now in the majority of its prayogas, only the circumstance is not always correct, eg a turn is taken [by a bird] in the right direction, but not at the time or in the order given or else the right turn is taken, but by a wheel to the right into the proper position, where a wheel to the left was indicated by the Will.

Lipi. Page. (ie A particular page of the Veda will give a sortilege & there will be occasion for the page to be kept in memory.)

The page was 286.<sup>6</sup> IV.28.1 [and 2] & had to be twice shut & opened, first, owing to interruption &, secondly, to necessity of record.

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे समुत्स्कः ।  
अहन्नहिमरिणात्सप्त सिंधूनपावृणोदपिहितानि खानि ॥  
त्वा युजा नि खिदत्सूर्यस्य इन्द्रश्चक्रं सहसा सद्य इन्दो ।

“By thee yoked to him, O Soma, in thy comradeship, Indra poured out that stream on the mind (or on the human being, the thinker); crushing the oppressor (Vritra) he set flowing the seven oceans<sup>7</sup> and opened the doors that were shut. By thee yoked to him, O lord of delight, Indra by force straightway dug out the circle of the Sun.” ie. [“]the Mind Force now in contact with Ananda will pour out upon the mentality the stream of the upper knowledge & joy; that which obstructs will be crushed out of existence, the full stream of being will be poured down on the system and the siddhis denied will be enforced; the full circle of vijnana will be made to emerge from its obscuration.”

The trikaldrishti is working still more effectively, not only without, but against data, eg. a bird on the opposite [roof] disinclined to stay, twice on the point of flying off & once making the starting motion, yet without any disturbance to the steady knowledge, always repeated at the critical moment, that it would remain.

<sup>6</sup> Of the 1877 edition of Max Müller (Sanskrit text with padapāṭha).—Ed.

<sup>7</sup> This word was written above “streams”, which was not cancelled.—Ed.

Afternoon. 3.45.

The Kamananda has been almost constant at a varying pitch of intensity since the morning except for one interval of an hour or so; constant not continuous entirely, for there are momentary breaks. The tendency, however, is to substitute temporary mitigation for the actual break... The physical struggle is obstinate, asiddhi bringing the imperfections of arogya, siddhi throwing them out. Adhogati returns constantly in the primary utthapana, but more in the shape of fatigue or the shadow of fatigue than denial of anima. Sleep is attempting to recover possession. There is as yet no decisive sign of the initial movement towards saundarya except in the overcoming of the first difficulty with regard to moulding the undercurve that took so long to develop. Elsewhere there is as yet nothing. Further fullness of progress is promised for the rest of the day—in power, rupadrishti, ananda & samadhi.

(Written 7<sup>th</sup> morning)

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

A long struggle for the rupadrishti, ended in a number of stable images attaining to the dense developed, far superior in consistency to last night's forms, appearing straight before the vision, a great

frequency of absolutely perfect images which either avoid the eye or only appear for a second before it, & a number of crude forms. Colour, jyotih & tejah are now common in all forms. The objective of the siddhi is to establish the habit of the perfect & stable image placed full before the vision; the object of the enemy is to preserve every possible imperfection & especially prevent stability. After some hours cessation, physical ananda of a much greater intensity was given for a short time, but not continued afterwards. Samadhi progresses slowly; but the dreams at night almost got rid of the element of dream-image & were only a series of mental images & ideas woven into a connected series of speech & incident. The elimination of dream image, is the first great desideratum, of incoherence in thought record the second. In addition to these siddhis universal prema with the established chidghana & prema anandas, rising into the suddha, are being again superimposed on the ahaituka. Tejas is now more powerful & continuous, the sraddha established in everything except the Adeshasiddhi. Nine hours & more of walking & standing during the day failed to bring fatigue, but brought this time some amount of defect of anima. Sleep 6 hours and a half.

Dec 7<sup>th</sup>.

11.36 am.

Nothing fresh has been added this morning; except that perfect forms of the crude variety are now more stable in the full line of the vision & more varied, eg varnamaya, agnimaya & jyotirmaya, but it is only the bird that so appears,—usually as on a former occasion the redbreast. In the fleeting images some of which are of an absolute perfection, various kinds of birds, flags, ink & other bottles, books[,] matchboxes, cigarettes, cigarette packets etc, in a word, the objects most commonly observed are commonest. In this respect there is a strong contrast to the images seen in samadhi. The power is now being applied to movements in the mass where a number of agents are concerned. An effect is produced, especially at the beginning, but afterwards the resistance stiffens and is successful. Trikaldristi of exact time recommenced last night. There was the usual error; the return of S. M & N [Saurin, Moni & Nolini]

was seen to be due after 9.30 (very unusual & even unprecedented for a long time past), later fixed at 9.38, but again unfixed & seen to be due nearer 10. At 9.38, exactly, R [Ramaswamy] came, not the others, who arrived at 9.53. Occasional physical Ananda is resumed, but not yet the intenser Ananda of last night. The combination of the subjective Anandas, sahaituka, is reestablished and almost perfect; but in one or two directions, eg ordure, massed sores & one or two kinds of events, jugupsa still comes in from the outside world & touches the external psychic nerves. There is also a persistence of hostile perception of ugliness which tries to take advantage of this or that object in order to deny the shuddhananda.

Afternoon.

The Power is now in small things fulfilling itself in exact circumstance of place & order of circumstance, in isolated cases, frequently, although always with a resistance, mechanical or willed, — either entirely ineffective or effective only to delay, or effective in one or two circumstances or, sometimes, wholly effective either to vary the act, eg to take to one tree instead of to another, or to prevent any tangible result. Ananda, resisted, is infrequent, without intensity & uncontinuous. Rupadrishti does not fulfil itself. In all these respects the resistance is strong & concentrated & even the trikaldrishti cannot act perfectly. Although there has been now five hours physical activity, there has been a frequent burden of fatigue in the legs due to defect of anima. Health is resisted in particular symptoms, with obstinacy of recurrence, but not with force; the asiddhi succeeds in materialising at these points & insisting for a short time, but has to retire. It is most obstinate in the process of digestive assimilation; for though it can no longer freely bring excess of vayu or frequent purisha visrishti (the last two intervals have been  $3\frac{1}{2}$  days and now 2 days) it insists successfully on the excess of jala, a vague hint of nausea without real nausea, & a recurrence of the sign of excess.

During the rest of the day there was a strong force of the obstruction and no progress. The attempt at exact trikaldrishti of time failed entirely; the Power also failed signally to act several times and only succeeded at close quarters. There fell from outside reflections of the old anger of impatience & to a less extent of tamasic tyaga

almost amounting to depression. There was, however, no settled ashanti & no duhkha.

Sortilege—नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।

द्यावाक्षामा रुक्मो अंतर्वि भाति देवा अग्निं धारयन्द्रविणोदां ॥

ie. Both manifestation & non-manifestation contain the supreme force and in unison nourish the one child (Agni, Tapas); it shines out in various activity between pure mind and body, ie, in the vitalised mind, antariksha; and the gods then hold Agni, the pure tapas, & gain force & substance. This was given before the Nakta or period of non-manifestation in the later afternoon & evening, or when the manifestation was beginning to be replaced by the non-manifestation.

Dec. 8.

7.30 am.

The same condition. [Vyapti]<sup>8</sup> & prakamyā perfect; trikaldrishti uncertain; powers ineffective & inclined to be inactive. Misplaced power active as false trikaldrishti. Ananda vague. Yesterday 8 hours & a half of physical activity with fatigue decreasing as it went on; this morning dull fatigue & defect of anima, neither pronounced, but both effective.

Sortilege. ह्रस्वनुङ्भ्यां मतुबिति मतुप उदात्तत्वं । This purely grammatical formula is given a sense. In the defective alpa state (of the siddhi) the taking up of the mind into vijnana is being effected for the mental being (मत्तुप्) by the ascending movements of thought constituting his mental activity. It is even suggested that उङ् & मत्तुप् were actual words used in this sense in pre-Vedic Sanscrit.

Sleep yesterday seven hours. The dream images occurred, but they were scattered among pale chhayamaya images hardly distinguishable, except by the viveka, from dream images; a few were of the true tajasa kind. There was some confusion in the thought record of the experiences, but not excessive, nor such as to un hinge the general coherence. But the present sense of ego still overlays the personality in the dream thought.

<sup>8</sup> MS Vyapta

The whole morning was given up to a growth of the first two chatusthayas. The premananda established yesterday with regard to persons & objects, was extended to events even the most adverse and thus establishes completely the positive samata, rasagrahanam, bhoga, ananda. Individual contradictions do not disturb the established force of samata. It is noticeable also that tamasic tyaga fails to establish itself and the pravritti persists in spite of continuous non-result or adverse result. The formula of tejo balam mahattvam pravrittih is fulfilled. At first the tejas was merely in the dhairya with occasional pravritti; then it extended itself to kshiprata & ugrata and established itself, today, in pravritti. Moreover, the second general formula of the shakti chatusthaya, –adinata kshiprata sthairyam ishwarabhava is establishing itself and along with it the Chandibhava. But the continued successful resistance to the continuous action & progress of the powers prevents the ishwarabhava & kshiprata from perfecting themselves; for these depend on sarvakarmasamarthya & sraddha swashaktyam. A working sraddha for the future is established, though the old questioning still lingers; but it is not a present & dominating faith in the immediate power or the early fulfilment.

The action of the powers was reduced to their lowest limit all the morning; both continuity & generality were denied, only the crudest forms or isolated successes allowed & old imperfections attended the majority of the manifestations. The trikaldrishti has now, (3.45 pm), reestablished its activity, but the power still waits. Fatigue was thrown off in the morning, & 3 hours continuously then, 2 hours now were done, but some shadow of the fatigue hangs over the karmadeha & seizes sometimes on the nervous system & then on the muscular instrument. It was perceived, in the morning, that all the contradictions of the physical siddhi, except the saundaryam, belong now to the karmadeha or, more often, to the personal environment, not to the body itself. From there they are reimposed on the body.

#### 4.10

The Power is now working again, but not with invariability of impact or exactness of circumstance. On the other hand the trikaldrishti is exact and minute, though it does not coordinate the

circumstances. Various kinds of entirely perfect forms are appearing in the full focus of the eyes, but momentarily, without the least stability.

Written Dec. 9.

In the evening the Power & the rupadrishti regained their former activity & siddhi; no advance was made towards a fuller or wider perfection.. Sleep  $7\frac{1}{2}$  hours. There was a still more perfect swapna samadhi; marred only by a slight admixture of false thought in the watching mind, but the record of the thing seen was without a flaw & delivered from that tendency to overhaste in travelling through the scenes witnessed which shows an unsteady movement of the Apas in the mind. Everything was deliberate & slow as in the actual living of the scene. This was in deep samadhi. There were a greater number of visions, dim chhayamaya, in light samadhi, not continuous, but [? ] in thought & subject. The actual dreams were at first perfectly free from present ego or suggestion of present associations, although the dream-images recurred faintly; but afterwards they became touched with present image & thought-association. Three  $\frac{1}{2}$  hours more physical activity, continuous, & another  $\frac{3}{4}$  hour making over nine hours; the result the same.

Dec. 9<sup>th</sup>.

The trikaldrishti is now working normally with a surprising regularity and perfection in immediate things; but the haste of intellectual decision & error of intellectual hesitation,—the Scylla & Charybdis of prophetic thought,—are not yet eliminated; they recur whenever the trikaldrishti has to be done, though absent when the trikaldrishti is merely happening. Parasara's Suktas are being interpreted by the vijnana, but not yet perfectly, as the modern associations of the words still interfere. Historical trikaldrishti of the past is active.<sup>9</sup> Both the trikaldrishti and the power (at first frustrated) have been acting for five or ten minutes in a host of instances with great & continual effectiveness. It is only now the minutiae that are wrong, & these are to be perfected; for sometimes

<sup>9</sup> "Historical" was inserted after the sentence was completed; "of the past" was left uncancelled.—Ed.

the minutiae also are for a long time absolutely accurate. The guidance also is at present perfect in every detail, although it is that of one of the Shaktis, & not the Purushottama's. There are three forms of the power, (1) one which works the object through the universal Prakriti, giving the suggestion to the Prakriti which transfers it to the swabhava of the object; (2) one which works the object by direct unspoken suggestion to the object, as in hypnotism; (3) one which applies the force of Prakriti physically to the object and drives the unwilling object. All three are now active & frequently, even ordinarily successful; but all three still need time to work effectively on the object. If they do not get time, an effect or movement is produced, but not always or even usually the actual accomplishment or the full effect.

During the rest of the day there was apparent suspension attended by loss of the Chandibhava, unreliability of the Vani and false suggestions through the outer swabhava. Health was also strongly attacked with great success in one detail and with temporary slight effect in others. The external suggestions are least effective at present in symptoms of phlegm & neuralgia which are obviously external, foreign to the system & unable to materialise in the sthula parts; they only affect the nerves with a suggestion of incipient cold or neuralgia. . The struggle over the visrishti still proceeds & the frequency of jalavisrishti maintains itself. However, the assimilation, although marred by excess of jala, seems to be more perfect with respect to prithivi, even though the maximum interval has been diminished from seven days to three or four.

Sleep for nearly seven hours. The dream images were again mental images rather than actual figures; present associations affected the images and were comparatively ineffective on the thought except in one or two cases.

Dec 10<sup>th</sup>

In the morning there was an attack through the asraddha on the completed mukti, which produced an effect on the pranic atmosphere.

Strong proofs were given of the vyapti-prakamya of thought & feeling which were very minute, perfect & vivid, the subject

expressing in speech exactly the idea & emotion which had been immediately before seen in him by the sukshmadrishti. This power is so perfect that all such suggestions of the vyapti & prakamya, however vague, minute or unsupported by outward circumstance, can be accepted as true of the source from which they are seen to proceed, even though the subject be hundreds of miles away. Sometimes there is a little difficulty in fixing the subject & often, owing to the fragmentariness or isolation of the single perception, its real bearings & effectiveness cannot be rightly appreciated. This is now being remedied.

Lipi To destroy the asatyam by asraddha.

Lipi. Success at last. Perfection—followed immediately by the above development & the partial emergence of B [Bijoy] from the whirlpool in the karmadeha in which he has been plunged since the first of December.

The old defects of the trikaldrishti still recur and its limitations persist. The power is still more hampered & limited, even though its perfect action is frequent; but not on the body, nor in things belonging to the Karma.

The rain in December, long foreseen, came this morning; but it was, as expected, only a passing spell of cloud and rain. The development in rupadrishti predicted by the Vani yesterday (without any statement of time, but supposed to be due last evening) came instead today.

The trikaldrishti, power, knowledge, even special powers like bhasha, vyakarana etc are now progressing normally of themselves, without any sadhan or use of will-power for the purpose, the defects reoccurring, falling away, diminishing & thus passing out by a natural & quiet elimination,—the way in which the first two chatusthayas have been or are being finally perfected. It is only the rupadrishti in the third chatusthaya that is still being pushed forward against an active resistance by the occasional use of the will-power. The real struggle has now passed to the fourth and fifth chatusthayas.

Yesterday there were nine and a half hours of physical activity out of the twenty four, today there have been ten. It is now fixed that there can be the erect position & walking for ten hours every day

without any binding reaction of fatigue. The fatigue that comes, is soon shaken off, as if alien to the body. It is noticeable that it is strongest after the night's sleep, diminishes as the day progresses & the physical activity increases and is least able to assert itself in the evening when it is taken three or [four hours]<sup>10</sup> at a time. The resistance, therefore, is still obstinate, but not powerful as it used to be.

Sleep for over seven hours. The visions in samadhi grow in richness and completeness, eg last night a vision of armies of different nationalities advancing successively along a road,—not seen consecutively without interruption but successively with intervals of avikalpa samadhi. Dream is still in the same stage, but last night present associations interfered less than before in spite of the insistence of the present ego sense. Dream images were, however, frequent.

Lipi is now being left to the Akash to hold in its perfection without any assistance from the Adhara except the assistance of intention. For this reason its manifestation is infrequent, not copious & often attended by difficulty & illegibility; but the lipi is in itself perfect, only the manifestation is obscured by the films in the akashic movement between the eyes & the object. Rupa is still delayed at the stage of unstable vividness in the perfect images, the resistance is not conquered.

The first part of the programme given on the 3<sup>d</sup> has been fulfilled under limitations which are apparent in this record. As regards the rest, there is undoubtedly occasional intensity, not of the highest kind, in the Ananda, and the less intense Kama Ananda is common, but the resistance to its regularised activity is still unconquered and the permanence is still farther from accomplishment. The first successes in saundarya limit themselves to three—1<sup>st</sup> the undercurves on the outer side have now become decided & indisputable, even comparatively deep; & the sidecurves have clearly declared themselves, although irregular in their formation & still slight;—the gain is a detail, but the important point is that the power of the will to change formations in the body has now been physically proved beyond doubt or dispute. 2<sup>d</sup> The gloss, softness

<sup>10</sup> MS fours

& smoothness of the hair has been restored; 3<sup>d</sup> the tendency to unnatural entanglement and profuse loss of hair has been steadily diminishing, though it is not yet nil & the hair is now exceedingly thin, shot with grey & threatening baldness above the temples. These signs of old age show no promise of reversal or dissolution. The equipment also does not appear to be near, since there is nothing beyond the already existing amount except a trifling sum sufficient to fill the remaining gap in this month's equipment. It is true that next month's has arrived unusually early along with this increase. So far the will has prevailed

Health is strongly attacked. Visrishti again took place in the evening.

Dec 11<sup>th</sup>

The resistance is now to the fulfilment of the Adeshasiddhi, for if once a permanent power is manifested, in the control of the events immediately surrounding the adhara, all farther resistance will be convicted of inutility. This resistance, it is suggested, is now about to be overcome. The rupadrishti is to be brought on a level with the rest of the vijnanachatusthaya in this week, the bhautasiddhi liberated from the pressure of the defect of anima, the samadhi from the refusal of continuity in the visional record. Meanwhile the trikaldrishti & powers will expand rapidly in their action. The physical resistance to the Power in the body of self & others will yield, although it will from time to time recur until it is eliminated; as a result arogya, ananda & primary utthapana will be brought into line with the vijnanachatusthaya. Only saundarya in the physical siddhi will be left as a field of battle. The resistance to karma in the moulding of minds & the giving of experience & power will also break, & the resistance to the equipment. The rest will easily follow within these two months.

5. pm

The rupadrishti has advanced today; perfect crude forms now sit easily in the akasha, perfect crude dense & crude developed forms appear frequently & with some stability; absolutely perfect forms are more frequent, but not yet stable. The akasha is of itself bringing forward the lipi with more ease & force. The trikaldrishti

is normally perfect, except in arrangement & exact time, unless it is confused with the shaktiprayoga,—all that is perceived is seen to be correct, only all is not seen in its exact place. The range also is widening. Shaktiprayoga has now more force & normal effectiveness. The force of bhautasiddhi is also increasing, in the ordinary mahima & laghima. Intellectual infallibility is now seen to be a possibility & not far from realisation, at least where it can be immediately tested. Kama Ananda today was continuous for some minutes, though not of the greater intensity already achieved. Sukshma sparsha is increasing in force & keenness, but is still usually only a subtle physical sensation, except in touches of water, fire or electric atoms which have now a great sthula reality & linger on the body both in the solid sensation & in its physical-nervous effects. Other touches do not yet materialise. Sukshma gandha & gandha-rasa with sparsha is keen & powerful, but irregular in occurrence. Sravana & drishti of actual forms & voices as opposed to images & symbolic sounds are still behindhand. All these are now recognised as parts of samadhi or visvagati, the fifth member of the third chatusthaya. Health is still attacked, but dully, not with yesterday's force.

Written Dec 12<sup>th</sup>

Later in the day the health was more strongly attacked in the process of digestion; it prevailed nowhere else, but on the contrary is being steadily extruded. The ananda of cold is growing but has not entirely extruded the returns of the discomfort which, even after its violent expulsion, returns from the environment. Sleep, nearly 7 hours. No advance in samadhi. Physical activity for twelve hours, four hours in the morning (1 + 3), two & three-quarters in the afternoon, the rest in the evening & night (5.15 pm to 9 & 9.20 to 11). There was no reaction to speak of in the morning & the fatigue that occasionally came was always easily thrown off. Kama Ananda is resisted, but tends to become the atmosphere of the physical experiences.

Dec 12<sup>th</sup>

11.5

This morning the action of the trikaldrishti took place purely

in the intellect with the result that there was a vivid & copious prakamya-vyapti & trikaldrishti of possibilities, but the actuality of the event could not be regularly seen. This was cured as soon as the vijnana began to act. The difficulty that remains is only the difficulty of preventing the active & almost perfectly complete perception of possibilities, tendencies, intentions confusing the quite separate perception of the actual circumstance fixed in the foreknowledge of Virat & Prajna. The Shakti acts as before subject to delay & resistance. Lipi in the Akasha is still resisted in legibility except when it is aided by the subjective perception. In all other respects it is perfect. Rupadrishti, this morning has not been active, except in occasional images. Sukshma sparsha is increasing in force & frequency, & is accompanied by perception of action & of feeling & intention but not by subtle perception of the image or sound. In the health the siddhi is again prevailing, though the attack continues. There has been five hours continual exertion this morning (walking almost all the time); fatigue was not effective, but denial of anima in the loins became insistent in the fifth hour. One or two utterances of the Shakti's vani have been proved wrong in time or stress, but may still be fulfilled in fact.

### 3.55

Sortilege. युवो रजांसि सुयमास अश्वः. Your (the Aswins') active forcefulnesses are nervous energies well-controlled— Tejas was first established permanently, tapas based on that tejas has now been firmly established, but it is apt to outrun the bounds of the ritam (अध्वानं यमगाम दूरात्); the permanent prakasha is now being added. But the result of the prakasha is to dominate unduly the tapas. Therefore Ananda of the Aswins (ever-youthful delight & strength) has to be added, so that these rajansi (activities of tapas) may be not only सुयमासः, which they must be if there is prakash, but अश्वः, full of energy & therefore fit to draw the chariot of divine action. ([Written] Dec 13) There is already a movement towards the fulfilment.

Twelve hours again this day, five continuous in the morning; nearly 1½ in the afternoon; 4.10 to 10.20 with an interval of half an hour (between 8 & 9) for meals. The attacks on the anima were successfully thrown off without any trouble; but fatigue came

strongly about 7.30 and necessitated rest by standing for some time. A certain vague stiffness in the legs has been left behind this morning. Sleep for seven hours & more, as usual; the sense of present ego & present associations interfered little in the dream, but there was once more some confusion & mixture of different records, a defect which has been hardly at all in evidence recently. The pale chhayamaya images were extremely frequent & varied & those that were more vivid showed a greater tendency to combination and continuity.

Ananda (kama) increased in force. In saundaryam there was retrogression (in the hair, tendency to entanglement, loss & diminished softness). A nominal visrishti in the evening (after two days), but jala has again increased.

The trouble about the trikaldrishti (over insistence of possibilities) was strong throughout the day, but passed away in the evening, and the approximate time of events as well as the events themselves & their circumstances were correctly fixed. Many evidences of the power working on the siddhi of others were given, in B, & now in S (vijñana begins to work); there are, therefore, signs that the obstacles to the Shakti in this part of the karma will soon give way.. A notable instance of delayed fulfilment occurred yesterday. When the flowers on the plant in the garden first appeared & proved all to be various shades of red & white, there was strong & repeated will for yellow flowers; but it failed & was abandoned a month ago. Now at last a solitary plant which used to give red or white flowers, has produced two yellow blossoms. The will at the time of the partial withering of the plants for fresh leaves on the withered part of the stalks, has also received a slight fulfilment on one of the plants.

Dec 13th.

Sortilege आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।  
Indra (mental power) filling the actions, master of the peoples, king of their deeds.

The first movement towards the fulfilment of this sortilege which took place in the morning ended in a misadventure. A rush of power was the first sign, which had two results, a new power

of direct powerful compulsion on living beings to act according to the Will in this adhar and another Tantric power of affecting the Akash physically so as to draw a line over which they could not pass. Both powers were at first of the nature of a physical pressure & compulsion on the objects, which struggled in vain to resist. In the first essays there was some momentary success in the resistance; a success which often supported itself on the first impulsion given against a new impulsion or reversion of the original command, but afterwards this success ceased and movement after movement was executed faithfully though unwillingly not only by individuals, but by numbers.. Afterwards there was a violent rush of enemies from outside the circle to oppose & break this success. In the struggle the old ashanti rose and many of the conditions established in the siddhi seemed to be broken & the mukti & bhukti seriously contradicted. The trouble did not pass away till after three in the afternoon. In the final result, the power has increased, but acts under a frequently successful resistance and the akash is still troubled & occupied by hostile forces. Today's experience has thrown a clear light on many expressions in the Veda especially in relation to Indra and the Rudras. There is a movement in the rupadrishti, perfect life-images, eg a butterfly, a squirrel, indistinguishable to the eye from the real object, dashing into the full sthula akasha or being glimpsed leaping through it; but there is, as yet, no stability. The normal manifestation of lipi is still successfully resisted.

During the evening there was constant application of the attention to the lipi, but legibility only resulted with difficulty. Trikal-drishti acted at a distance in detail of circumstance with a perfect correctness and approximate time was repeatedly fixed with great closeness.

In the morning stiffness became pronounced & it seemed that the primary utthapana would have to be relaxed; but the usual twelve hours was accomplished (1 + 2 in the morning, 3 in the afternoon, & from 5.15 to 11.40 with 25 minutes interval in the evening). It was only towards the close of the day that the defect of anima was overcome. Sleep 6 hours.

Dec 14<sup>th</sup>

2.25

Yesterday's trouble returned, not so pronounced or obstinate, but marked by a momentary return of the dukkha of asiddhi which has left behind it depression & asraddha. The lipi became, of itself, profusely active in the morning, but the old defects reappeared & the akashalipi lost its triumphant habit of vividness even when it reasserted legibility. Trikaldrishti is attempting to arrange circumstances perfectly in all cases, but does not yet command anything like a consistent success. The same is true of the Power, which sometimes enforces itself with great exactness of detail, sometimes not at all. The Vani is once more deficient in authority & creates false ideas in the mind, even though, so far as it goes, correct in the letter. It now appears that those vanis which were thought to be incorrect (see       )<sup>11</sup> were correct in the letter, as they are now being fulfilled, but created an exaggerated idea in the mind about the time and amount of fulfilment.

([Written] Dec 15<sup>th</sup>. 7.30)

A moderate visrishti in the evening. The dates have been 2<sup>d</sup> morning, 5<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup>, 14<sup>th</sup> all in the evening; on the 12<sup>th</sup> a nominal evacuation. None of these except the first has been copious; the old freedom of evacuation is disappearing, the tendency to loose stool seems to be eliminated, as even when the Apana is forceful & insist[ent] a moderate evacuation entirely parthiva is the result; the disturbances attending this strenuous process of assimilation, (for the food eaten has been increased rather than diminished) are less frequent & less insistent. Vayu is rare, nausea only a suggestion, tejaso-jalic ashanti only occasional, the sense of fullness easily dismissed & never so strong as to necessitate diminution of food, all that remains in strength is the habit of strong parthiva & jalamaya pressure which is now exaggerated and, in the parthiva pressure, out of all proportion to its substantial cause. It remains to be seen how far this progress is maintained. Hunger is less insistent, but still persists with a modified intensity; it is, however, being subtly & steadily replaced by the craving-free bubhuksha. As it is wintertime,

<sup>11</sup> *Paraphrase left blank by Sri Aurobindo. —Ed.*

there is no occasion for thirst which even in mid summer only appeared under great stress and could be dismissed ordinarily by a sip or two of water or even by the Will unaided.

The trouble of depression lasted through the day & was attended with some confusion of knowledge especially on the point whether the vijñana chatusthaya could now be left to the unaided working of Prakriti, as had before seemed to be decided or needed more sadhan. It is notable that the rupadrishti is developing without sadhan; perfect images grow steadily more frequent & have more hold on the akasha, the old imperfections tend to be eliminated, eg the persistent recurrence of a single image, in this case, the bird; other forms are now forcing their way into the akash without any help from the system. Lipi has recovered vividness without losing its tendency to activity. Trikaldrishti develops greatly & it is noticeable that it is best when entirely spontaneous, almost indeed of an absolute & consistent perfection, — when, that is to say, there is no attempt in the system to determine the truth or arrive at the knowledge. Examples. The servant went out at 8.27. As he was going out, the knowledge came that someone was about to enter & would come in as soon as he was gone. R [Ramaswamy] came. Previously, there was vyapti that either S [Saurin] or N [Nolini] was returning. Now the knowledge came (in answer to a doubt whether the vyapti was not merely the vyapti of an intention) that he would come before 8.30. S came at 8.29. Subsequently, it was decided that 9.10 would be the exact moment to cease walking & have meals, & the knowledge came that M [Moni] would return at 9.10. N returned exactly at 9.10; exactly at 9.10 the meal was served (without any spoken order or mental suggestion) & the triple knowledge was fulfilled to the minute. In this way every little circumstance has to the time of writing proved exactly correct. This is, undoubtedly, the beginning of the consistent & invariable perfect drishti, but it is not to be supposed that it will establish itself even in this restricted sphere without farther opposition. The truth of telepathy is now thoroughly established; the proofs of its correctness when received from persons in the house or town

[occur]<sup>12</sup> daily, as by it I know when one is coming from one room to another, what an animal is about to do, when someone is returning to the house & often who it is, (formerly, this knowledge was usual, but has temporarily diminished or been obscured). Also the proofs of it, when it comes from hundreds or thousands of miles away, are now coming in, eg. from M [Motilal] in Bengal that he intended to send more money, confirmed a few days afterward; the previous knowledge of the rumour that the Turks had asked to join the Balkan Confederacy, the knowledge of the Unionist conspiracy in Constantinople & a number of other instances relating to the Balkan war. This power, indeed, has been working for a long time, but it is only now regularised. It is, in fact, part of the vyapti. The proof of vyapti of express thoughts is also increasing in frequency; here, of course, the only proof is the expression of the thought immediately afterwards by the thinker. This now occurs.

Physical exertion twelve hours (morning one hour + two hours 9.15 to 11.15; afternoon, three hours & a half; evening 4.40 to 9.10 & 9.40 to 10.40). In the morning there was pain in the soles of the feet when rising, but no appreciable stiffness in the limbs. Fatigue of adhogati, in the evening, was more persistent than usual, although not intense or powerful. Sleep, nearly seven hours. The last two nights, there has been a retrogression in samadhi; the dreams are, besides, not remembered, but the incoherent dream seems to prevail.

The asiddhi in the hair, although much diminished, is not yet removed.

Dec 15.

The ahaituka & other subjective anandas seem now to be firmly established in the indriyas; the chidghana, prema & shuddha still lack regular intensity, nor can the intensity come till yesterday's sortilege is fulfilled. Its fulfilment was disturbed & the system thrown back first into udasinata & then into the Maheshwari dhairya, shama & calm. Ahaituka kamananda is frequent, daily, but is seldom intense & never long continued. The sahaituka anandas

<sup>12</sup> MS occurs

(tivra, rudra, kama, vishaya) are there, but not always or even usually intense; vaidyuta is still undeveloped, although ahaituka vaidyuta is now, as I write, beginning to act with intensity. It comes as a blissful electric shock or current on the brain or other part of the nervous system & is of two kinds, positive or fiery & negative or cold, saurya or chándra, conveyed through the sun or conveyed through the moon. Formerly both these anandas used to come as sahaituka or ahaituka touches; the negative resembled the feeling of rheumatism turned into a form of physical pleasure, the positive the feeling of internal heat similarly converted, but their electric nature was always patent to the sensations. It is, probably, these two forms of sukshma vidyut that are the basis of the phenomena of heat & cold — such at least is the theory suggested to me in Alipur jail.

The trikaldrishti continues successfully, but the (involuntary) attempt to fix the truth brings the tendency to substitute a perception of force or tendency for a perception of result; nevertheless this error seems, now, to be usually corrected before it can seize on the mind. These remnants of false energy (anrita tejas) have to be entirely rooted out of the mental action.

Sensitiveness to cold after having been almost entirely extruded, except in the lowered night vitality between sleep & sleep, is now again attacking the system.

4 pm.

There is a pause in the siddhi today, a relaxation and resting; yet certain movements are being decided. The one defect in the subjective Ananda, the absence of a certain & victorious Ananda in asiddhi and amangalam is being finally remedied, the force of the sadhan is being turned on the physical siddhi & the final perfection of the dasyam is being prepared. So far only five hours and a half have been given to the primary utthapana. The purely parthiva insistence of the Apana has been strong throughout the afternoon. It seems that both these physical siddhis have to be relaxed today. On the other hand the ahaituka kamananda is taking possession of the sukshmadeha and surrounding the nervous system of the physical body on which it impresses now prolonged & sometimes intense touches; continuity seems to be beginning.

([Written] Dec 16)

Trikaldrishti in the evening. Return of someone, not fixed, between 7 & 7.30 (R. [Ramaswamy] returned); of N [Nolini], first, between 7.30 & 8 (N & M [Moni] returned); of S [Saurin] soon (seen at 8, S came about 8.10); of B [Bijoy] unusually late but before 8.30, (B came between 8.15 & 8.30). No exact time given; the two attempts to fix it, were rejected & the rejection justified by the event.

Visrishti (slight) in the evening, after the pressure of Apana had been got rid of by Will. Physical activity for 12 hours as usual. Sleep  $6\frac{1}{2}$  hours. Progress in Samadhi nil. Lipi successfully vivid & spontaneous (varnamaya) at night, thus getting rid of the difference which had been established between daytime & night, with regard to the Lipi. There is, however, this difference that at night it is usually varnamaya, by day usually chhayamaya of all kinds.

Dec 16.

10.33 a.m.

Defect of anima no longer materialises easily, but persists as a vague stiffness which, like the pain in the soles of the feet, does not restrict the primary utthapana, but helps to break & distress it by aiding the Adhogati & increasing its force. Physical activity 6.10 to 7.10 & 7.30 to 10.30 this morning.

The lipi has definitely conquered in the Akash, but its invariable success of vividness & legibility is not yet allowed. The jnanam has now an invariable correctness, but the trikaldrishti is still clouded by the relics of the twilit intellectual activity. Shakti of chitta & prana is now being finally perfected on the basis of the perfect samata, shanti, sukha & atmapasada. Dasyam is taking entire possession of all the functions, attended by dasyabuddhi in the devatas, and the Master of the Yoga is now habitually manifest in his personal relation. The two sortileges are being progressively fulfilled. Physical activity—10.45 to 11.45. Adhogati is strong and seeks to base itself on defect of anima. Pranic utthapana, complete in the pranakosha, is unable as yet to possess wholly the annakosha except in its pranic parts; hence, failure of mahima & a strong sense of weakness & incapacity in the karmadeha affecting the body.

Again from 12.10 . . 1.5 & from 3.5 to 4.10 in the afternoon.

The afternoon has passed under Vritra, the power slow to act, the trikaldrishti & jnana uncertain, the physical brain dull and overcast. The Maheshwari-Mahasaraswati shanti is giving place under such circumstances to the Mahasaraswati-Mahakali quietude based on a concealed Maheshwari pratistha. Nirukta is now acting under the rule of the vijnana normally & bhasha begins to follow suit; the intellect in the environment has recognised the necessity of passivity & the superior results of the vijnanamaya method. The frequency of Ananda (Kama) continues but is interrupted by Vritric periods.

The trikaldrishti has now (4.55) recovered possession and is acting with a considerable perfection in all its movements & entire perfection (except of right combination) in some of them—ie a movement or incident is seen in pieces of knowledge each of which would lead to an incorrect conclusion by itself, but taken together give a perfectly correct result. Their separate advent shows want of spontaneous combination in the knowledge; there is only collocation ending in combination. Power is still ineffective, except occasionally.

Physical activity, 5.5 to 11.30 with an interval of 25 minutes for meal; altogether over 13 hours. There was no fatigue during this period. Lipi very perfect for a while in the artificial light, afterwards the Akasha tired. Ananda continuous for a long time & when discontinued tends to return. Assimilation exceptionally strong & perfect. The sensitiveness to cold persists, but is being extruded. Sleep less than 6 hours. Some secondary utthapana.

Dec 17

4.40 pm

Today except Ananda & primary utthapana all other siddhis seem to be suspended in order that occasion may be given to the samata and ananda in amangalam & asiddhi to emphasise itself. Relics of the impatience remain or rather recur, but cannot find a lodging. On the other hand asraddha in the Adeshasiddhi is strong. It is evident also that the remnants of intellectual activity in the environment are being given free but ineffectual play, in order that

of themselves they may cease. The attempts at intellectual trikal-drishti & aishwarya fail invariably & it is only when the vijnana acts occasionally that some results are obtained. Physical activity from 6.15 to 4.25 with a break of 25 minutes for meal (12 to 12.25). It was only at the end that fatigue came, dull and not very pronounced, but insistent. The vague stiffness does not entirely disappear, but is ineffective. The dasya and personal relation of the Master increase. The substitute for religious piety has been established in the consciousness, viz the knowledge of the Para Purusha, the sense of the power of the Ishwara & submission to it attended with the appropriate bhava in the chitta & the personal relation to the Lover.

([Written] Dec 18)

Immediately after writing the above, the trikaldrishti again became active for a time, but was clouded later on. At the same time the interpretation of lipi & rupa was re-manifested in perfection; but there was a renewed cloud of confusion over the immaterial drishti. Physical activity, resumed at 5.15 was continued till 12.15 with an interval of 25 minutes for meals. Today therefore gave a total of 16 hours out of 18. Fatigue only dominated the system once in the day, on the occasion already recorded. Sleep for 5½ hours. Yesterday, in the samadhi, the old movement of a conscious exit of the mental being from the material centre (not a complete exit, not trance, but the usual swapnamaya departure) was resumed. It has this defect still that too strong a trend of the consciousness towards the body remains, so that the purusha is easily drawn back to the body, leaving only his linga sharira in the place of dream experience. Dream has definitely relapsed into incoherence. Visrishti in excess of the usual quantity, nevertheless of an ordinary kind & amount.

Dec 18<sup>th</sup>

4.40

Today the exercise of primary utthapana, commenced at 6.7 was continued till 4.18 with an interval of 20 minutes (11.55 to 12.15) for meals. There was no overpoweringly insistent fatigue, like yesterday's, but only a fatigue which came & went four or

five times, appealing to the vague defect of anima in the body, but disappearing when its appeal was rejected.. This defect of anima in the mere annam continues, but has no real effect, because the pranakosha & the physical nervous system liberates itself more & more from the mere physical experiences & accepts more & more the law of the sukshma deha. Kamananda, though strongly attacked, continues in spite of long interruptions and these two siddhis (K. [Kamananda] and primary utthapana) may be considered as finally established, though still altogether imperfect, and bound now to develop irresistibly towards perfection. On the other hand, the arogya is still engaged in the struggle to expel its minor contradictions & the saundaryam, although one more striking sign has been given of willed modification of form, continues to be feeble & uncertain in its inchoate manifestations.

Trikaldrishti has been clouded throughout the morning; active in the afternoon, perfect in detail, but not very active. Power is for the most part denied. A great dullness reigns over the physical brain and the karmadeha, in the midst of which samata & dasya become always stronger & now tejas & tapas are beginning to establish their indifference to adverse result. They are seeking, that is to say, to be no longer deterred from action either by failure or even asraddha. The asraddha in the Yogasiddhi has now disappeared, but not the asraddha in the Adeshasiddhi. It appears that the Power is acting in certain broad and important matters, but it is resisted in trifles.

([Written] Dec 19)

Development of the rupadrishti in various directions; stability up to the dense developed; only the entirely lifelike forms do not yet acquire stability. There is now a consistent activity (charshanipra & suyama aswa) which disregards or overcomes adverse result & doubt. On the other hand cold and defect of anima reasserted themselves. Physical activity 5.3 to 11.38 with 25 minutes interval, but the last hour of the sixteen was maintained with difficulty; stiffness, pain in the shoulders & feet reasserted themselves. The kamananda was successfully inhibited by the enemy. Sleep also attacked the system. Sleep six hours and fifteen minutes.

Dec 19.

8.10 am.

Physical activity 6.7 to 7.22. The defect of anima persists this morning; but the Kamananda after a short struggle reasserted itself. Trikaldrishti is acting regularly & correctly, but is still hampered by the dregs of the outer environmental intellectuality & rendered uncertain by the inability always to assign the vyapti & prakamya its proper place. The power is hampered & the opposition to the healing power is especially successful.

Sortilege युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः । तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयंतः । The reference is to the full manifestation of the Master of the Yoga which is approaching.

([Written] Dec. 20)

This was effected later in the day. The Master through the vani from above & by sukshma speech from outside began to manifest himself everywhere परिवीतः in a well-established stability सुवासाः with the character of youth & strength युवा and as he manifests, the aspect of Love & Good Auspice manifests also श्रेयान् भवति जायमानः. The first result has been a great increase in the satyam. The thought perception & trikaldrishti, as well as vani, became perfectly & minutely accurate for a time & continue to be so except, (1) in the more hasty perceptions, (2) in those which are still afflicted with doubt, (3) in the omission of important circumstances & their exact arrangement. When these are made perfectly effectual (and their survival in imperfection is a mere inert habit), the vijnana in its knowledge-side will be accomplished—only the range will remain to be widened. The haste must make no difference to the truth, doubt must make no difference, omission of circumstance must not lead to incorrect conclusion, arrangement must be exact so far as it goes. It is now evident also that the knowledge was still acting on the levels of potentiality, where the thing arranged can be disturbed, because it is the arrangement of the Manishi, not the Kavi. It was, however, one of the higher levels on which the Manishi is strong in will, clearsighted in perception, but not able to embrace enough in his view (mahan, urushansa). The knowledge is now rising to the levels of the vijnana proper,—becoming of the nature of vijnana and not only enlightened, helped or led by the vijnana. Power is

working in the field of the Yogic karma, moulding the thoughts & feelings of others precisely in the immediate vicinity, but is not yet dominant in that province. It is reasserting its hold on immediately surrounding trifles.

Physical activity,  $4\frac{1}{2}$  hours in the morning,  $1\frac{1}{2}$  hours in the afternoon & from 5 to 11.30 with half an hour's interval in the evening & night, 12 hours in all. The violent insistence of defect of anima became ineffective in the last period, but is still present in a modified form on the morning of the 20th. Sleep 6 hours.

Dec 20<sup>th</sup>.

Ph. Act. [Physical Activity] 6 to 7.15 am. 8.45 to 12.20 & 12.45 to 1.50—The Bhashya in Veda increases in force & the Vedantic interpretation is now almost entirely confirmed. Fresh emergence of lipi. The trikaldrishti has a prolonged and efficient activity; but the prakamya of thought, though proved in many instances, shows an imperfection in the readiness to accept incorrect outward suggestions without distinguishing them from true prakamya. The vyapti, on the other hand, shows no imperfection separate from the imperfection of the trikaldrishti.

Sortilege. (1) वि यत् तिमो धरुणमच्युतं रजो अतिष्ठिपो दिवः ।

(2) तदस्मै नव्यमंगिरस्वदचैत शुष्मा यदस्य प्रत्नथा उदीरते ॥

The second given yesterday points to a development in which the Master of the Yoga abandoning the part of the mere mechanician shows himself as Lord of Truth & Love so that the old powers & experiences in the jail & after may reemerge on a new basis of perfection. This movement has already begun. The first is a necessary part of it, viz the firm & unstumbling activity of the higher Pravritti & Ananda on a plane above that of mind, even of pure mind. Srikrishna standing on that level is giving this activity.

The sukshmadrishti has for the last two days been progressing. The gandhadrishti, which was always more pronounced than the others, has now overcome its two limitations, restriction of range to the smells most common in the immediate material experience and reliance on the material adhar; it is now admitting perfumes & other scents not within the physical range or usual experience. The rasadrishti, which was always prevented from manifesting till

lately & even then was confined to the gandharasa, the touch on the palate of things smelt, has suddenly rushed to the front and stands on a level with the gandha except in frequency of the experience & permanence; but intensity & materiality are perfect & the range is not limited as it includes the sweet, the bitter & the pungent as well as nondescript tastes. Sparsha is still confined to the habitual touches, rain, wind, insects, heat of the sukshma sun, fire, etc & the result rather than the actuality of certain subtle touches. In samadhi however sparsha is very vivid & the physical sensation remains after waking. The more developed touches (human) are only felt in the waking state through the subtle nervous system, but they are there often acute. Such touches as reach the sthula body without this veil increase in frequency & intensity. Finally, shabda is now beginning to disengage itself finally from the adhara. This sense which was the most acute & earliest to develop, is now the latest (rupa excepted) to perfect itself & the clear sounds of the jail do not repeat themselves. Finally, rupa is still confined to mere image, pratimurti, & does not give the murti or actual form of which there were some instances in the jail & afterwards, but none here.

The health is still attacked. Last night there was a violent and unprecedentedly obstinate attack of the pain in the breast which used sometimes to occur when there was suppressed indigestion, but this time it was seen to come from outside & to be forced on the body. Intolerable at first, it was finally attacked and partly possessed by the ananda. It persisted in a dull form throughout the day, but was mostly cast out by the Will in the evening.. An attempt was also made to revive the ailments of cold & a crude appearance of tendency to phlegm in the nose was for some minutes materialised. All these, however, were failures and only at the centre & in the stomach was any real effect produced; in the latter, moreover, it was foreign and not native to the system. A very slight visrishti allowed for nominal relief at 8.30 pm. The twelve hours limit was maintained. Sleep 6 hours; but its attack was more oppressive than it should be.

Dec 21.

It is to be noted that the programme suggested on the tenth was, as was then suspected, only a tejasic suggestion; it has not

been fulfilled, except partially in some details. It was a statement of tendency which came erroneously as a prediction. At present the tapas, & tejas, is being driven forward without much regard to the state of the adhara or the stumbles of the knowledge. Formerly, when the tapas became active, false tejas & tapas took possession of it and there had to be a return to nivritti, but now the intermixture of false tejas is not allowed to stop the pravritti, because, as it seems, this false tejas is not able to take possession. True tejas & prakasha are now in possession & the false is only an invading power which sometimes establishes a precarious foothold or which still occupies partially a part of the ground here & there. The siddhi of the second & third chatusthaya[s] (shakti & vijnana) is following therefore, but much more rapidly, the same process & line of development as the first. There was first the war to oust the enemy in possession, the calling in of the aid [ ]<sup>13</sup> of doubtful friends & natural enemies, the carrying & loss of positions, the confused fighting, the slow & precarious progress; then the ill-assured possession, becoming more & more assured, then the possession subject to revolts & revolutions, then the entire possession subject to invasions by the ousted enemy, finally a complete possession with occasional vibrations of the memory of old troubles. In the case of the shanti & samata, the struggle has taken many years & gone through various stages, of which the last alone answers entirely to the above description. The other two were never regularly fought out, except in certain points, before the arrival at Pondicherry. Their final progress, owing to the victory of the samata, is proving much more easy and rapid.

Later in the day, a sudden revolt of impatience & unfaith, not grief or even actual anger, against the continual running after possibilities in the prana & trikaldrishti and a violent rejection of the resulting false trikaldrishti. This resulted in a cessation of the conditions of the siddhi. Physical activity, 4.40 hours [*i.e.* 4 hours, 40 minutes] in the morning, 3.35 in the afternoon, & from 4.55 to 8.55 & 9.35 to 10.20 in the evening & night, 13 hours in all. Sleep, 7 hours. Slight, almost nominal visrishti after meal.

<sup>13</sup> MS of the aid

Dec 22. Normal conditions have not been entirely restored during the day. There is a steady rejection of fruitless tejas & pursuit of mere possibilities. Ananda which was yesterday almost entirely suspended, is vaguely or slightly persistent today, but there is nothing else definite. Asraddha in the adeshasiddhi is strong in spite of proofs of successful action of aishwarya & ishita in all spheres except the immediate work & equipment. Physical [activity]. 6.12 to 12.12, 1 to 4 [p.m.]<sup>14</sup>

([Written] Dec 23)

Afterwards the trikaldrishti resumed suddenly a normal continuous action, which as far as could be tested in a great number of minute instances was perfectly & invariably accurate so far as it went. Thought & lipi have also resumed their activities. Proof of the successful activity of the Will outside is now frequently occurring, as also of the correctness of the trikaldrishti when applied to outside occurrences. On the other hand health was strongly attacked at night & with some success, a slight soreness of the throat being produced this morning without any apparent cause which has persisted throughout the day (23<sup>d</sup>). Physical activity 5.30 to 7.20—afterwards other occupations prevented the continuation. Sleep 5½ hours. There was some attempt in sleep to deal again with the dreams, but no success resulted.

Dec 23<sup>d</sup>.

Yesterday a special test was applied to the arogya in the stomach. There was an attempt at roga, but it failed & ended only in a copious visrishti this morning, the first of its kind after three weeks. Health was strongly attacked and a vague tendency to headache established for some hours & phlegm in the nose for some minutes. These were got rid of by Will, but the sore throat persists, although it is extremely slight. There are movements towards the perfect ananda of cold, but neither the mukti there nor the bhukti are finally confirmed,—the confirmation being postponed until the health in that respect is perfectly assured. Physical activity 4¾ in the morning; 2 hours in the afternoon. There is a certain tendency

<sup>14</sup> MS am.

to lassitude today due probably to the diminution of sleep & the strain on the health. The improvement in the trikaldrishti has been confirmed and a corresponding generalisation of the Aishwarya has begun. Ishita is becoming very powerful & the hold of Aishwarya & Ishita on karma is gaining in all directions except the equipment, healing and immediate work. Other siddhis are still moving forward without establishing definitely a fresh advance, eg in the rupadrishti stable ghana & developed forms of the lower intensity are becoming more frequent & today one perfect developed rupa was stable for a few seconds. Physical activity finally amounted to 11 hours only owing to interruptions. Sleep over 7 hours

Dec 24<sup>th</sup>.

Nothing of note. Trikaldrishti & Powers slowly progress. Samadhi is still [inhibited]<sup>15</sup> and Adhogati seeks to bring back the failure of anima.. The rupadrishti cannot yet hold the Akasha nor Ananda the body, though both come and manifest themselves in detail. Health is unable to progress. Today the sore-throat lessened, but did not absolutely disappear, & there were strong efforts to develop cough etc so that it might go by the normal course. In spite, however, of disregard of all rules & continual exposure of throat & breast to cold, it is going without materialising either into cold or cough. Physical activity 11 hours; again other occupations prevented the full amount. Sleep 6 hours.

Dec 25.

The siddhi is in a depressed condition and unable to advance with rapidity, owing to the necessity of a farther transition of considerable magnitude consisting (1) in satyam, the cessation of all intellectual (manomaya) activity & its replacement by the karana, (2) the cessation of the relics of self-action & replacement by the divine action (dasya), (3) the cessation of the use of means in the yogasiddhi and its replacement by the self-fulfilment of the Para shakti working upon the lower. The public news (eg the attack on the Viceroy, the ill-success of the Turkish naval

<sup>15</sup> MS inhabited

sortie) show that the Power is still ineffective to prevent adverse occurrences. ([Written] Dec 26.) During the rest of the day there was a struggle between the new system and the dregs of the old. The lipi became permanently active, but the old difficulty of manifestation or emergence in the sthula akasha is not yet overcome. At the same time interpreting power attending the lipi became swift and decisive and has so remained. Trikaldrishti in all its parts resumed its activity. The most important result is the final completion of the dasya & the disappearance of all questioning, revolts or self-action; for, whenever these try to manifest, they find no support in the Jiva. Even with regard to error, there is no revolt nor now any return to a tamasic udasinata. The siddhi now fulfils itself entirely by the divine action arranging the conflicting forces & the Jiva does not try to interfere or insist on a consistent method. By this the invading intellectual activity has become wholly discouraged and no longer insists on its own action. There is, however, a survival of manomaya suggestions representing themselves as vani & seeking to lay down the action, but as these are always falsified & the Jiva does not insist on them, they have no force of persistence. Health is undergoing a very serious assault. The sore-throat was flung off, but after a long struggle cough materialised for a very short time at night, & strenuous efforts are made to bring back cold. Tejasic disturbance in the stomach has returned & recurs, though it does not persist against the Will, & there was in the morning a copious visrishti quite of the old type. This is the result of copious eating & drinking without regard to satiety, which has been insisted on in order that [ ]<sup>16</sup> the arogya may be established under more arduous conditions. Assimilation is powerful, but not enough to prevent a struggle & irregular workings of the asiddhi. There was no primary utthapana in the afternoon, so today's period amounted only to 10 hours—but there was 5 hours continuously from 4.30 to 9.35 without fatigue or subsequent reaction. Sleep 7 hours.

Dec 26.

Sortileges. (1) विद्याम इषं वृज्जनं जीरदानुं

<sup>16</sup> MS that

(2) मत्सि नो वस्य इष्टये इन्द्रमिन्द्रो वृषा विश ।  
 ऋघायमान इन्वसि शत्रुमन्ति न विन्दसि ॥  
 तस्मिन्ना वेशया गिरो य एकश्चर्षणीनाम् ।  
 अनु स्वधा यमुप्यते यवं न चर्कृषद् वृषा ॥

As usual, the sortileges began at once to be fulfilled. The force described has established itself in the siddhi; effort, no longer self-effort, manifests itself as a force throwing itself on the enemy & breaking down all opposition. This struggle is the working of mental force (Indra) possessed by the Vijnana and filled with mental ananda (Soma). Whenever Indra is thus infused with Soma, opposition seems to disappear; it is only when Indra works without Soma, that the opposition has strength to prevail or at least to resist. Once more Soma is being felt physically in the sensation as of wine flowing through the system, but in the sukshma rather than in the sthula body. Trikaldrishti has been working with a consistent perfection, & aishwarya, at first entirely resisted, broke down opposition & is still busy with the struggle. Throughout the whole siddhi, a state of joyous battle & assured victory is replacing the old alternation between the joy of attainment & the pain of struggle & defeat. 6 continuous hours of primary utthapana from 6.15 to 12.13 and again from 12.35 to 1.35. It was only towards the end that there was some reaction. The replacement of intellect by vijnana continues.

Rupa is still developing, stable developed forms are more perfect, & the perfect transient forms show a greater tendency to stability. Primary utthapana again from 4.20 to 10.15 with the half-hour interval for meal. Today secondary utthapana was resumed, the laghima being perfect, but limited in duration by defect of anima. Sleep 7 hours. Nominal visrishti at night. The jala-visrishti was today less insistent.

Dec 27.

P.U. [Primary Utthapana] 6.15 to 7.30. . 8.55 to 1.15 (minus 25 minutes). . 2.30 to 3.15. . 4.10 to 8.25 & 8.55 to 10.5.

After this month the diary has to change its character & become mainly a record of trikaldrishti, aishwarya, samadhi-experience & work, literary & religious; at the same time a brief

note of the physical siddhi will be kept. The aishwarya-vyapti has had effects on purifying considerably the mentality of all in the house, & in the increase & definite development of trikaldrishti in S [Saurin], but his knowledge is still only fragmentarily active. The successful application of the power in immediate result is still successfully resisted except in individual cases; but yesterday groups of existences were made to obey the Will and even to obey it in exact circumstance. The attack on the health seems to be lessening in force; but last night the cough, which is however entirely superficial, returned with some vehemence after a hot sukshma touch on the sensitive spot in the throat. Kamananda is still in the same condition, but the sahaituka shariranandas seem to be once more at a high intensity.

The confused action of the intellect revived in some force and although the siddhis continued, certainty was for a time abrogated. The improvement in the Viceroy's health took place in the direction willed, viz elimination of fever & pain. A period must now be fixed for entire recovery & it must be seen whether the element of time can be controlled. The Turkish business is also centring round the point willed, but the upshot is still in doubt. The cough tried to cling throughout the day, but disappeared by the evening, contrary to its action yesterday. Roga in its other symptoms clings, but cannot assert itself. Will acted with great accuracy in the matter of the returns in the evening, but the trikaldrishti was confused in details. Another failure as regards equipment. The failure was seen before it was known, by vyapti, but there was an attempt to mislead by false vyaptis. Sleep over  $7\frac{1}{2}$  hours. Samadhi at night is absent, but takes place in the daytime,—deep, the record confused with intervals of lucidity & coherence. There is a dull attack of defect of anima & mahima in the primary utthapana.

Dec 28<sup>th</sup>

St. [Sortilege] La guerre en Orient, meaning that the real struggle now is over the successful use of the will in equipment & Indian affairs. Aishwarya invariably successful this morning in small details; trikaldrishti seriously hampered, an intellectual movement being violently forced in when the vijnana tries to act. A period is

about to ensue in which these survivals have to be eliminated both in the vijnana & the physical siddhi, as well as in the samata, dasya & tejas, and the sahitya, bhasha & nirukta have to be consolidated; the trikaldrishti of exact time & arrangement of circumstance & the ritam in karma have to be well-established, — and the obstacles in the saundarya, religious karma, Krishnanritya and public affairs finally broken. This movement, which is being prepared, must definitely begin today & will cover the greater part of January.

Physical activity. 6.10 to 7.15 . . 8.20 to 10.40 . . 11.20 to 12.40 . . 1.40 to 2.10 . . 4.50 to 8.30 . . 8.55 to 11.0.

The drag of the vague defect of anima on the body still continues. A very slight visrishti in the afternoon; subsequently there was a tendency to flatulence. The cough has not returned, but there is a tendency to phlegm in the nostrils. The physical ananda tends to recover its frequency & intensity. The aishwarya was strong today & lipi frequent; but the trikaldrishti much disturbed, rupadrishti almost suspended; particular tejas acts, but general tejas is discouraged and faith depressed. The Nirukta progresses and has attained a certain perfection of method, but not yet of vijnanamaya substance, since possibility still has its play. The great gain in the method of work is renunciation of haste & a consequent thoroughness.

Sleep, nearly six hours.

Dec 29<sup>th</sup>.

Trikaldrishti & aishwarya are now irrevocably fixed in their ordinary daily action; but not yet delivered from inaccuracy of detail and arrangement, nor free to act perfectly in important or public affairs. Vijnanamaya Thought is beginning to regularise itself in relation to the vani. .

Physical activity. 5.10 to 7.10—8.40 to 11.10 . . 12.35 to 2.5 . . 3.25 to 4.28 . . 5.45 to 8.37 . . 8.52 to 11. Twelve hours.

There has been an attempt at securing the continuity of the ahaituka Kamananda. It was almost constant through the morning till 11, in fluctuating degrees of intensity, suspended in the afternoon except for frequent touches, & now (4.30) again active. But it does not as yet hold the system; it only takes partial possession of the

outworks of the nervous system & then retires. Sometimes it enters the brain or lower nervous centres, but cannot secure a continuous hold. Nothing is as yet changed in the rest of the siddhi.

Nirukta proceeds rapidly. . Strong discouragement in the evening in reviewing the little that has been done, the vast amount that remains and the strength of the obstacles, which is apparently incapable of exhaustion. Sleep 7 hours.

Dec. 30th

There is no farther need of a record such as has been kept during this month. There has been considerable progress, but upon lines which have now to be altered and soon to be abandoned. The programme proposed on the 3<sup>d</sup> December has as usual been fulfilled only in its beginnings & in one or two instances not at all. The stability of rupadrishti is of little value in itself, since the perfect forms do not hold the akasha, & has been accomplished only in the sense that the forms accomplished appear habitually & the progress made has not to be continually lost & built up again, as used to be the case. Lipi is not yet habitually spontaneous in legibility & still needs usually the stimulus of the subjective perception to become perfectly legible, but it appears more usually without particular demand, though less frequently without any warning or the turning of the attention in that direction. It will only be perfect when it appears uncalled for as an ordinary habit of the akasha and is always immediately legible without any attention or trouble to the mind. Trikaldrishti works perfectly often, but not always, nor even yet as a rule, except in single incidents which present themselves to the mind, but where the perception is active rather than passive, there is usually much uncertainty & confusion of details. Nevertheless the more or less perfect trikaldrishti does occur daily with some frequency & in an imperfect state it is working throughout the day. The Power has so far overcome resistance as to work habitually like the Trikaldrishti, but it is even more hampered & outside a narrow field imperfectly, slowly or irregularly effective. Samadhi has not been regularised.

Ananda (kama) is occasionally intense on a moderate estimate of intensity. It is that is to say tivra, but not rudra, not even tivratara

or tivratama. It occurs, tivra or kuntha, daily & often frequently in the day and is in that sense permanent. But it is not continuous in its permanence or constant in its intensity. Health in the last half of the month has been successfully resisted, rather than successfully progressive; cough, which had disappeared, has reappeared; the other fragments of roga, however vague, slight, blunted or disjointed, still persist & even when they seem to have finally disappeared, unexpectedly return. Nevertheless, they are losing force; but that is all that can be said. The saundarya has not progressed since the 10<sup>th</sup>, materially; its successes are the merest beginnings & in most directions the opposite tendency prevails. Primary utthapana has so far established itself that ten to twelve hours daily are passed, walking or standing, without any permanent reaction except a vague defect of anima which sometimes tends to materialise feebly and a moderate adhogati, also vague & dull, in the earlier part of the day. The prediction about equipment has been entirely falsified & the acuteness of the position has not been lightened. The literary & scholastic work has begun to take shape & proceed or prepare to proceed on its proper lines, but the necessary materials are deficient. The religious work is now being founded on a certain power over the sadhana of others, but this is as yet only rudimentary. The same is true of other activities. There is an effective pressure of power, but not the sovran control that is needed. The contact with the Master of the Yoga is being constantly dulled & obscured by the siege of Ego in the environment, false suggestion & inferior vani. Realisation of Atman & Brahman Nirguna & Saguna is always available & at once returns in fullness when the mind turns in that direction, but the nitya smarana is not there, because, perhaps, the realisation of the Ishwara is not equally well-established. The whole Yoga is still subject to clouding & temporary breaches even of those siddhis that have been most perfectly accomplished. Although these breaches are often slight, temporary & without power yet their recurrence shows that the whole system has not been placed perfectly under the right control.



The directions given on the 18<sup>th</sup> October, & 15<sup>th</sup> & 19<sup>th</sup> November have only been partially fulfilled through no fault of the

Jiva, but owing to the constant siege from outside of the discarded intellectual activity. They have to be fulfilled.

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Trikaldrishti—

1. A squirrel on the roof-ridge descends the angle of the tiles, leaps on to the wall of the next house, runs along it & ascends its roof. The first motion seen in the squirrel's mind (prakamya) before it is executed, the second d[itt]o, the third by trikaldrishti without any data objective or subjective.

2. The leaflike insect put yesterday on the smaller tree stated yesterday by S [Saurin] to be no longer on the tree, suggested that it was back among the bean-leaves. While searching for it with the eyes today, trikaldrishti that it was not in the bean plant & was, probably, still on the tree. No data. The certainty was absent. Half an hour later it was shown by N [Nolini] still on the tree.

3. A crow approaching the veranda—another upon it. The idea of coming on the verandah seen in the crow's mind, but a suggestion of trikaldrishti that it would fly away to the wall on the left before reaching it. Uncertainty & false viveka mistaking the intention for the event. Suggestion at the last moment when the crow had paused just below the veranda to eat something, that something would happen to send it away—rejected obstinately by false viveka. The next moment the first crow flew away to the wall on the left & the object of observation followed it.

These three instances show the state of the trikaldrishti. Everything observed is the rendering in thought of a truth of tendency, intention, or event, but everything is not yet put easily in its correct place, & uncertainty about the actual event is the normal state of the mental being who cannot distinguish between the correct decision and a false choice.. This stage has to be exceeded, before a clear & reliable trikaldrishti can be established.

Physical activity 10 hours. Sleep 6. Slight visrishti in the afternoon. Jala very copious & frequent.

Dec 31<sup>st</sup>

Yesterday, it seemed as if the rudimentary equipment of the immediate life in its bare necessities were acquired, with a lacuna,

with inconvenient effects of the past confusion, with a precarious source, but still if it is maintained, it stands as the first real triumph of the Power in overcoming this obstinate difficulty. Yesterday's lipis indicated that tyaga (outward) must be entirely abandoned and bhoga fully accepted; "submission to desirability" or some equivalent phrase was used. Another lipi ran "violent purposes have to be justified" & is interpreted in the sense that, although hitherto all the more vehement uses of the aishwarya have been abortive and only moderate demands have been satisfied, the vehement Mahakali use of the aishwarya and ishita have not therefore to be abandoned, but must be insisted on till they succeed. Aniruddha and his Shakti Mahasaraswati have been satisfied; the Yogasiddhi has been justified & the Adeshasiddhi is beginning to be justified by slow, small and steadily progressive processes. This is Aniruddha's method, the method of the patient intellectual seeker & the patient and laborious contriver who occupies knowledge & action inch by inch & step by step, covering minutely & progressively all the grounds, justifying himself by details and through the details arriving at the sum. But, if continued, this method would render success in this life impossible. The method chosen for preparation has been Mahasaraswati's, but the method chosen for fulfilment is Mahakali's in the Mahasaraswati mould. Mahakali's method is vehemence, force & swiftness, attaining knowledge by swift intuitions, moving to success in action by forceful strides. It is vehement in lipsa, violent in method, headlong in accomplishment. It seeks to attain the whole & then only returns upon the details. This vehemence, violence & precipitate rapidity has to be established in the prana, chitta and buddhi, so as to govern feeling, thought & action (there have been plenty of isolated instances & brief periods of it in the past of the sadhana) and justified by success; but the basis of hidden calm & self-possession in the Maheshwari-bhava of Mahasaraswati has to be maintained and all has to be in the [Mahasaraswati]<sup>17</sup> mould which demands thoroughness, perfect [contrivance],<sup>18</sup> faultless elaboration of detail in the consummate

<sup>17</sup> MS Maheshwari

<sup>18</sup> MS contrive

whole. The literary work, the subjective action on others, the outward physical speech and action have all to be done with this swift elaboration & violent minuteness. At first, the Maheshwari bhava will retain some prominence, but will afterwards become implicit only in its Mahasaraswati continent. The first necessity is, however, that the Mahakali method should be justified in the results so that the intellectual sceptic & critic in Mahasaraswati may be assured of the correctness of the instructions given.

Bhasha. Bh's [Bharati's] Panchali Sapatham taken up; in the first verse yesterday only a few words could be understood without reference to the dictionary & no connected sense has been made out from the sum of the vocable. Today, in the second verse, the difficulties of the Tamil way of writing (sandhi etc) were overcome by the intuition as well as some of the difficulties of the grammar, but the Bhashashakti which used formerly to give correctly the meaning of unknown words has not recovered its habit of action.

Trikaldrishti. This morning all the trikaldrishtis were correct, even when coupled in their action with aishwarya sometimes successful, sometimes unsuccessful. Formerly the aishwarya would represent itself as trikaldrishti, but this false action this morning occurred only three or four times & was immediately rejected; but in one or two cases the rejection was questioned for a while by false tejas.

Aishwarya mixed with trikaldrishti— On a bird alighting on a tree to move from one part of a branch to another & then from that branch to a neighbouring branch; carried out exactly; then to remain sitting where it was. This, too, was carried out. Afterwards, aishwarya on the same bird to move was resisted; but trikaldrishti came immediately that it would be resisted and that the bird would remain, not sitting quietly, but picking its feathers on the same spot until I had to go to drink tea. Also that two birds on another tree, making love, would so continue till the same moment. This was fulfilled exactly, although it was nearly ten minutes before I went away & the same birds had previously been restless, flown away once out of sight & come back, all foreseen by the drishti, except the return. Several instances of this kind happen daily.

Morning's news. No breach of the negotiations in spite of the extravagant Turkish demands. Foreseen.

The Viceroy's health is following exactly the movement of the Will which was that the pain should be relieved within Dec 31<sup>st</sup> and the healing of the wounds fulfilled in January. This morning's news is that there is no longer any discomfort from the wounds, although the healing will take some weeks. It is also announced that there is still a piece of metal in the neck. This confirms the trikaldrishti of two or three days ago which suggested the fact when reading the description of the state of the wounds.

The Congress badly attended, considerably less than 200 members, & practically a fiasco, as foreseen, so also the other Conferences. ? Beginning of the end of the Age of Palaver in India.

Wrecks etc abound—belated fulfilment of the lipi about accidents on the sea given some time ago.

Afternoon. Blank. The attitude of distrust with regard to the equipment is very strong. The pratijna in mind is not yet entirely satyapratijna, for there was tejasic fixing of things to be done today, which were presented as things that would be done; eg there was quarter of an hour secondary utthapana of the arms in the morning and more was suggested for the afternoon, but the suggestion was left unexecuted.

Last night there was some swapna samadhi, but only one image survives in the memory,—a room or tent with a small table such as might be used in a tent & a sola hat on the table, seen for some time, but with a momentary eclipse after which it emerged again & then vanished, a scene without any incident or moving figure, although it was felt that there would have been either movement or incident, if the power of vision had been able to hold the scene. The background and atmosphere were very dim as is usually now the case with these visions.

Visrishti, neither slight, nor excessive, in the afternoon; the first real evacuation since the 25<sup>th</sup>—6 days.

Physical activity 10½ hours. Secondary utthapana of arms for half an hour; this time with ease, although earlier in the day there

had been difficulty in maintaining it for half an hour due to defect of anima, resultant strain in the arms & pain of the negative electric current. Sleep nearly 7 hours. Swapna samadhi with images indistinguishable to the eye from dream images, distinguishable by the viveka alone. The faculty of understanding the truth behind the dream record and disentangling its confusions has once more returned. Fresh proofs of the siddhis constantly occur, but there are plenty of instances of misplaced perception and the siddhis of power have as yet no assured mastery over results. Primary utthapana continues in the same condition; it cannot be perfected unless the secondary & tertiary are brought forward.

This day closes the year 1912. From its morrow a new record begins in which the progress of the siddhi of Mahakali-Mahasaraswati has to be recorded. At present there is no sign of any rapid progress or of really great results. All is petty, hampered & limited. A siddhi rapidly established becomes otiose for days together. Continuity in the higher states seems as yet impossible, and from accomplishment there is always a relapse into a condition of partial asiddhi. The whole Yoga is continually beset with tamas and uncertainty & seems unable to rise permanently into clearness & perfect joy & assurance. There is no grief or acute trouble or even anything that can really be called trouble, but a dull depression never acute & a certain weariness & lack of interest has settled down on the system and is only lifted for short intervals or replaced by a mere ahaituka state of ambitionless content. The active force, ananda etc established for a short period, have failed to hold their own. The tejasic ideas of a joyous progress & of siddhi within a given time have once more proved to be falsehoods.

On the other hand the theory of the Yoga has been proved. The perfectibility of the human being, trikaldrishti, Power, the play of the Divine Force in the individual, the existence of the other worlds, & of extra-mental influences, even the possibility of the physical siddhis are established facts—vijñana, the Vedic psychology, the seven streams, everything is established. What is wanting is the perfect application, free from the confusions of the anritam which result from the play of mind. It has been seen that in repose, in nivrīti[,] in udasinata, perfect peace and ananda are possible; but

the thing the Yoga has set out to establish is the perfect harmony of Nivritti & Pravritti, of desirelessness & Lipsa, of Guna & Nirguna, complete Ananda, Tapas, Knowledge, Love, Power & Infinite Egoless Being, consummating in the full and vehement flow of the Pravritti. By the fulfilment or failure of this harmony the Yoga stands or falls. The siddhi has now reached a stage when the test of its positive worldward side has to be undertaken. Tyaga is finished; shama & shanti & udasinata have had their fulfilment; but in that resting place there can be no abiding. It is the starting point of the Lila, not its goal. Therefore during the next three months it has to be seen whether, the harmony in nivritti being definitely thrown aside, the harmony in pravritti, which has always been attacked & denied by the enemy, can be prepared or accomplished. Only then can there be a settled peace and a perfected action.

## 1-31 JANUARY 1913

Record of the Yoga.  
1913.  
January.

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January 1<sup>st</sup>.

The first movements were unsatisfactory, tamas-besieged and arrested by a dull depression. In the evening, only, progress began.

1. Ananda of heat & cold have been confirmed, but the discomfort not yet entirely removed.

2. Kamananda occurs more frequently than before, but is not yet in possession of the body. The sahaituka physical anandas are reasserting their possession of the system. Ahaituka ananda, long clouded, has once more triumphed over its obstacles and is in possession even of the obstacle and the adverse event.

3. The health, still much afflicted, tends slowly to reassert itself. There are still no movements of roga outside the survivals of phlegm, occasional neuralgic touches, imperfect digestive assimilation, eruption, headache and defect of the chakra. All the symptoms are slight and fragmentary, but in some of them there is a strong persistence.

4. In the primary utthapana there is still the persistence of a vague defect of anima which sometimes grows in force for a while, but cannot hold the body, although it encourages the adhogati. Secondary utthapana is emerging.

5. Saundarya makes no apparent progress.

Trikaldrishti.

The removal of the metal piece in the Viceroy's neck effected without trouble foreseen for yesterday; fulfilled.

A number of ordinary instances presenting no new feature — in the movement of birds, animals, persons etc.

Suggestions of the nature of vyapti or prophetic thought-communication are now extremely common . . . eg. B [Bijoy] was asked to get two khatas of this type; suggested, he would bring small ones instead . . . fulfilled. Ant. invited everybody this evening; suggested that the invitation was hastily made and, without being withdrawn, would not be zealously followed up . . . fulfilled. Fulfilment of thought prakamyā is fairly frequent, but the definite thought-vyapti is still dull & infrequent in its occurrence.

Aishwarya.

That P [Parthasarathi], after a long abstention of over a month, possibly two, should come to pay a visit . . . fulfilled the same day.

The Aishwarya about the Insurance Act, long resisted, seems about to be fulfilled; there is every sign of the medical profession yielding. There are also signs of weakening in Ulster.

The ordinary aishwaryas, eg fulfilment of will by several birds at a time, exact movement in accordance with will, reception of vyapti & action in accordance, are all evidently established & exemplified daily, but their regular success is still resisted. Apparently, the knowledge has to be perfected first.

Samadhi.

Brilliant visions of sea, waters etc just before sleeping; but all were momentary. Such other visions as can be remembered, were all dark, chhayamaya and chhayavrita. Sleep, under 6 hours.

Lipi and rupa slowly increase upon the material akasha.

It is indicated in the lipi that “from tonight” the Master of the Yoga will exercise a perfect and apparent control over the subjectivity of the system in all its parts. The subjective-objectivity will still remain for some time imperfectly siddha & subject to a dual control of the old & new Prakriti, the old fading, the new increasing in force, brilliance and all-pervading sovereignty.

Jan 2<sup>d</sup> 2.45 pm.

The promise has been made that there will be no farther interruption in the continuity of the siddhi. Since then (last night), considerable progress is being made.

Trikaldrishti. . In the beginning there was a series of outward suggestions which fulfilled themselves rapidly & accurately, although the mind denied them admission and saw no probability of fulfilment. Subsequently, this element of external suggestion was put in its place as prophetic vyapti from the thought of supra-material beings that foresee; the jnanam was then perfected and afterwards the trikaldrishti in its entirety brought up to the level of the same perfection. The difference between this new siddhi and all that have preceded it is, 1, that the first idea proves to be correct and has not to be replaced by a second, at most it has to be amplified and modified or enriched with suggestions of the right time and place & arrangement, 2, that even when it manifests in the intellect without being seen to descend from the vijñana, it is habitually correct, 3, that mistaken suggestion[s], except in small details of time, place & circumstance, tend to be more & more rare and already form the infrequent exception. In the thought-perception there is no falsity, but only appearances of it which turn out to be not falsity but aprakasha.

News today that yesterday (the 31<sup>st</sup>) the Viceroy was for the first time entirely without pain from his wounds, (the result of the last extraction). Thus the first aishwarya & drishti has been amply fulfilled. A rapid cure of the wounds must now be effected.

Trikaldrishti of the more distant future and of the far past is now taking place unhindered; it remains for the future siddhi to control its results whether for confirmation or rejection. In its application to the immediate future and the present it is evincing an astonishing accuracy.

*Primary Utthapana*

Yesterday nearly 12 hours were passed in walking or the erect position; this morning there was on rising the old pain in the soles of the feet, but it passed away at once; subsequently stiffness was felt for a minute or two in the thighs, but it passed away also and

was convinced of material falsity. Only the vague defect of anima, now, is a persistent reality.

*Dasya.*

Dasya is becoming absolute in the thought and feeling no less than in the action; doubt extends only to the adesh-siddhi and has, even in this field, only a dull activity of reserve and caveat; for it is growing evident that something will be done through this yantra in the field of life, although the material equipment seems to be entirely lacking. It is this lack of material equipment which is the real obstacle to perfect faith; the slowness of the physical siddhi is only an accessory cause of hesitation and would have no force if the equipment were given. These movements have still to be occasionally noted, so that the condition of the activity which is to form the substance of the record may be understood.

4 pm.

Aishwaryasiddhi promised; the first result was the fulfilment of the aishwarya made at 1.30 that M [Moni] should come to make the tea about 3.10 by the time of my watch. He came at 3.11. This is a rare instance, almost the first that is entirely clear and definite, of an aishwarya of exact time being perfectly fulfilled, although trikaldrishtis of exact time have been not infrequent. Usually indeed, such aishwaryas have not even been attempted,—only aishwaryas of approximate time, eg between 9 & 9.30. This success was followed by a series upon birds which one after another flew in the direction indicated to them, although they obviously started in a different direction. There was invariably some resistance, in the last two cases long & persistent, & in three cases failure; but the trikaldrishti was uniformly correct except as to time, although deficient in circumstance, eg not giving all the swerves of the flight. There were some casual instances of the old type of error, speedily corrected. Uncertainty is still not infrequent.

*Final.* (written Jan 3<sup>d</sup>.)

At night again some clouding. Aishwarya continued in the same stage of progress, sometimes unfulfilled although always with foreknowledge of nonfulfilment, sometimes fulfilled after resistance or partially, sometimes instantaneously and perfectly. This power of the Aishwarya covers only things of immediate occurrence. On

eventualities that need a longer space of time for their fulfilment, on settled stages of mind or body, its working, although often successful, is slow and laborious.

Lipi advanced in power, vividness and authority. The beginnings of lipi-kaushalya, especially varna-lipi, were promised in the lipi itself and exemplified; this morning fiery, luminous & coloured lipis have occurred, of a rich substance and brilliant vividness. Rupa is still in the same stage, although it increases in the frequency, normality and even stability of perfect images, sometimes in the sukshma-sthula and sometimes in the sthula akasha. In the samadhi the images were dim and inconstant.

Sleep  $6\frac{1}{2}$  hours. Primary utthapana 11 hours. Kamananda frequent and more easily intense, with a tendency to continuity. Siddhi of aishwarya and kamananda are indicated & promised, as well as of the lipi. Karma received a setback already predicted two or three days ago in the lipi “Trouble in the entourage”, but its area & force are limited.

Jan 3<sup>d</sup>

Aishwarya-ishita-vashita, — with vyapti; rupa; lipi; kamananda; widening trikaldrishti, are the immediate siddhis that have to be effected.

Aishwarya

Will on B [Bijoy] for vijnana to resume activity fulfilled with regard to vijnana. Viceroy’s wounds again give pain and fever, due to exertion of sitting, — only therefore, an indirect contradiction of aishwarya. Affairs in China adverse. On the other hand the Turkish peace negotiations appear to be moving to the point willed. Aishwarya this morning is hampered and largely unsuccessful, Trikaldrishti hampered, but successful.

The rest of the day was passed in a struggle with the difficulties of the aishwaryam.. Kamananda impeded in the evening. Temporary diminution of dasya.

Sleep 7 hours. Phy. act. [Physical activity]  $9\frac{1}{2}$  hours.

The dreams remembered were confused in record, but intelligible. Image in swapnasamadhi is still afflicted.

Jan 4<sup>th</sup>.

Work (nirukta) has emerged from its hesitations & is being steadily done; incidentally much that was seen by intuition formerly is being proved by the data.

Trikaldrishti

Pain in the V's [Viceroy's] wounds continues; foreseen.

Peace negotiations at their critical stage.

Most of the day spent in Nirukta.

Some development of rupadrishti in the evening.

P.A. [Physical Activity] nearly 9 hours. Sleep 7 hours. A little more force in the swapnasamadhi.

Aishwarya entirely obstructed . . . Trikaldrishti victorious in spite of opposition

Jan 5<sup>th</sup>

The persistence of tapas is now assured in spite of opposition; the action proceeds in the face of difficulties, disappointments & errors of method without flagging for more than a moment and is itself tejaswi even when the system loses hold of active tejas and falls back on shama or dhairyam. The physical obstacle to continuous karma is overcome as well as the subjective obstacle, failure of physical dhairyam as well as failure of mental tejas. Mental dhairyam, physical dhairyam & pranic tejas assured, mental tejas has to be rendered equally permanent and invincibly active so that the physical brain may not flag in its response to the stimulus from above. The quaternary, Tejo balam pravrittir mahattwam, will then be assured in all the parts of the system. Vijnana is now beginning to assert its constant activity, pausing only to test the state of the intellect; for when the intellect, even in its darkened or clouded state, refuses to rest in error and begins to respond only to the satya, then the pratistha in intellect of the vijnanamaya action will be assured. At present, it is so assured in all but the trikaldrishti,—the action of mind on the objective field, & this is so because the trikaldrishti itself is still limited in its ordinary action, though already perfect in its best moments & in its extraordinary movements. It has been decided yesterday that the development of the Knowledge must be left to the unaided action of the Prakriti, the Power to its own self-

development and the Samadhi, physical siddhi and Karma alone left for the present field of the stimulative action of the Will aiding Prakriti.

Trikaldrishti has to be liberated from the dregs of possibility; lipi from the remnants of the obstruction in the akasha; rupa from the denial of stability in the higher forms; prakamya-vyapti from the interference of elemental thought-images; samadhi from sleep & dream; power from the akashic obstruction to subjective reception and objective fulfilment; bhautasiddhi from defect of anima; primary utthapana from adhogati and the remnants of defect of anima; ananda from interruption and the obstruction by weaker nerve-elementals influencing the body; arogya from the habit of symptomatic recurrences. This field is almost conquered, subject to the last obstinate resistance.

Secondary utthapana of the neck, loins & legs was resumed this morning. It is growing stronger in the first, almost nil in the second, absent in the third.

The Unionist dissensions & the movement of the Ulster affair are now patently following the line of the aishwarya persisted in since the introduction of the Home Rule Bill & in the Insurance matter there is a perfect success. The relapse of the 1<sup>st</sup> in the V's health has had the consequences foreseen, but there may still be a rapid cure, if there is no farther premature exertion. It is suggested that his health will never be what it was formerly.

The Power is reasserting efficacy but with difficulty.

Trikaldrishti is now establishing itself on a wider basis: formerly it acted in isolated movements of knowledge on a basis either of error, of uncertainty or of passivity in the intellectual movements. It has now got rid of the third basis (nisheshtata of the mind), so important and so long sustained as a necessary movement of sadhana; admitting action, it allows the intellect to take in all that comes within its field and detecting its own misapplications to perceive the nature of the error, the actual truth misapplied and replace the former by the latter. At the same time, the separation of Power & Knowledge is being removed; they are acting simultaneously & the old form of error which took the will for the event, is being allowed in order that it may be expelled by the viveka serving

the trikaldrishti & deciding the correct event among the various tendencies, applied forces & possibilities.

The formed, articulate or vangmaya thought assumed suddenly its perfect and fluent activity in the evening; it has already all the qualities of perfection which, at an earlier stage of the siddhi, it was preparing, except that it has not a sure hold of its proper locality & sometimes, ie when it deals with matter not formerly included in the scope of the vangmaya thinking, descends from the higher style proper to it into the lower inefficient vak; at such times it tends to pass back from thought into inferior vani.

The watch being out of order, it was impossible to estimate periods. Dreams were much more coherent, although there is still the tendency to mixture of incidents & false forms due to the appearance of the present ego with its associations. Swapnasamadhi was stronger and dream images tend to pass into clear and living chhayamaya forms.

Jan 6<sup>th</sup>

The morning there was a rapid movement forward in knowledge. The progress of the trikaldrishti is tending to eliminate the sources of intellectual error and the thought perception and vangmaya thought between them are taking charge of all trikaldrishti not appertaining to this immediate existence or in this life to the progress of the siddhi. Perception of past & future lives of others is reestablished. All these perceptions are necessarily beyond immediate verification; the action of the vijnana is swayamprakasha. Their intellectual justification rests upon the ample daily proof of the soundness of the supra-intellectual faculty by which they are received, and the only remaining cause of doubt is the remnant of intellectual activity (external) and therefore of error which interferes with the vijnana-perception. Vani, conducted by one of the Shaktis, has asserted its authority and is proving its veridicity. Lipi is preparing the final proof of its truthfulness. The faith in the vani, thought & trikaldrishti is now ample except in the one field unconquered. Yesterday's lipi promising a change from steady to energetic battle with the opposing forces, is being fulfilled; the tejas is taking possession of the mentality & pouring itself out in

the struggle, without the rapid exhaustion which used formerly to throw back the Adhara into udasinata or shama. The other lipi "death of the difficulties", has already begun to be fulfilled in the siddhi of the knowledge.

There is a tendency in the rupa to develop groups and paintings with their colours, but the obstruction in the akasha maintains itself & prevents the efflorescence of the rupadrishti which is waiting, perfect and richly-equipped, in the sukshma akasha for its hour of manifestation. The images of the swapna samadhi were once more of the richer & brighter kind, but the dreams were more incoherent and ill-remembered. Kamananda is more persistent in recurrence, but has not yet established continuity. The other parts of the physical siddhi are heavily obstructed and do not move forward; to a less extent the power; only knowledge, trikaldrishti and lipi are moving forward irresistibly.

Jan 7<sup>th</sup>.

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

The condition of the Viceroy answers to the trikaldrishti and aishwarya, in the circumstances of a rapid improvement. The Turkish affair is still uncertain but in several directions it is following the

line laid down by the Will. In several directions, in Indian affairs, similar signs are evident; but as yet there is nothing decided.

The only work done in the day was a grammatical commentary on the fifth hymn of the Rigveda. Here as in all the works of Knowledge, there is a double stream of action, the intuition which sees the truth and the speculative reason with its groping judgments, imaginations, memories, inferences which works towards truth through error. The script was once more resumed; its first movement was of the old type, perfunctory, hasty & exaggerated in suggestion, although not actually false in statement; its second, accurate in statement and suggestion, but marred by the tejasic response of the mind reading more into the words than the words themselves conveyed. The trikaldrishti, perfect in the earlier part of the day, became a confused and stumbling movement at night. Lipi increases in force constantly, but slowly. In the body the adverse tendency still reigns, and although the aishwarya often acts, it is successful with difficulty & in details unsuccessful. Sleep is still excessive, but the dreams were of a remarkable character; they had for their subject world-spaces and primal movements of the gods. There was a slight admixture of present associations, but not of present ego except as the watcher. The whole took place in Chhayamayi.

The day proved to be a turning-point in the dasya chiefly, not that the necessary change has been effected, but that it has been begun; but otherwise the indication has not been justified.

Jan 8<sup>th</sup>

The script is now showing a remarkable accuracy of prediction which it shares with the vani. Two of its predictions made this morning for the day have already been fulfilled; "The trikaldrishti today will throw off the doubt and judgment, but not yet the uncertainty left behind by them in the action of the faculty on the intellect," and "Lipi will justify the prediction." It had been predicted three days ago in the script that lipi today would perfect itself in the material akasha. This has now been fulfilled. The great remaining defects of the lipi were insufficient spontaneity and an uncertain vividness; it depended for emergence too much on the subjective stimulus & obeyed too much the intellectual suggestion. This difficulty has been

finally surmounted & even when the external mind suggests a word or form of words, the lipi pays no heed, but shapes its own word or sentence. All the other qualities needed, legibility, simultaneity, etc are now coexistent with the spontaneity, (formerly, one quality used to perfect itself at the expense of another,) and vividness though not invariable is now well established in the legible, spontaneous and simultaneous lipi. The legible simultaneity is not usually immediate, it is ordinarily the result of a consecutive appearance of the words; when the whole sentence starts at once into view, it is not always or usually legible. These slight deficiencies are not essential defects, but they have to be dismissed out of the siddhi & the perfection attained preserved and enriched by variety of the lipi-kaushalya. In trikaldrishti intellectual judgment & doubt have received their dismissal & the mind merely waits to see the result. In consequence, it is found that everything that enters the mind, is correct, although [ ]<sup>1</sup> not always perfectly placed, & that it is the doubt & impatience of the intellect which is the source of error; for it cannot wait to see the suggestion placed & justified, but either catches at & overstresses it or rejects it by a premature haste of adverse judgment.

(Afternoon)

Trikaldrishti.

Pressure of Turkish Army for a change of ministry & command foreseen & fulfilled. Movements to put Shaukat (& Anwar) in command twice foreseen or felt by vyapti-prakamyā & twice fulfilled . . . Foreseen day before yesterday at night that money would come within two days from R. Fulfilled today, but only Rs 10 came (no data).

The aishwarya is recovering its full force in many instances & has again begun to be fulfilled in detail & repeatedly, but the opposition is still to some extent master of the sthula akasha. The prediction in script is that today Rupa will at last emerge & Power overcome, for the last time, the general obstruction. There was some emergence of Rupa in the morning, but it did not last, nor did it effect the stability of perfect forms. Every time the opposition in the akasha throws itself on the forward movement & seems to

<sup>1</sup> MS though

overbear it. At the same time there is a sensible movement of the Para Tapas to throw off the general obstruction and pursue steadily and powerfully the totality of the siddhi. Nirukta has been resumed today and is being well, but slowly done.

Rupa emerged in the afternoon and evening, not perfect, but with greater force than before, so that perfect forms more frequently come out into the sthula akasha and meet the physical eye direct instead of manifesting as formerly mostly in the sukshma akasha or, if in the sthula, then avoiding the gaze and affecting the physical eye through the subtle vision. Still the indirect method and the subtle field continue to be the most common. Crude shapes alone meet the eye full and these are now more usually stable and perfect. Lipi continues to increase on the akash. Power has begun to overcome the general obstruction, but its victory is as yet neither decisive nor assured. There was a great extension of swapna-samadhi at night & especially in the early morning, images of great frequency & perfection occurring & brief continuous scenes frequently manifesting with something, often, of their background. This is the one real difficulty in the swapna-samadhi, the continuous action in a fixed scene. Otherwise the swapna (not dream, but vision-record) is perfect enough & combined touch, hearing & sight are well enough established, though they do not come as a regular circumstance of the siddhi in its present working. The only prediction in script that seemed to be beside the mark was the statement that Ananda this day would again take hold, but even this was true if it is understood of the subjective Ananda and not the Kamananda.

Jan 9<sup>th</sup>.

Another slight clash seems to be passing away. Today's telegrams all show the exact working of the Will except with regard to Adrianople, which is the one serious point of attack. Especially the action of the Powers, the situation at Constantinople and the opinion of the Triple Alliance with regard to the Aegean islands are in exact consonance with the line laid down by Will & prakamya vyapti. Today, the action of the vijnana is very much confused owing to the necessity of harmonising finally tejas & tapas with prakasha & dasya in the intellect. Always, the intellect & manas have been

the field of their discord and incompatibility, & though they now agree well enough in the higher ideal or idealised movements (vijñanamaya or vijñana yantrita), the manomaya movements which besiege the system from the external kshetra are still full of the old confusion. Yet the lipi has insisted on today as a period of rapid progression. Up till now, this does not appear.

Afternoon.

The siddhi of the visrishti & freedom from satiety long combated and diminished has momentarily collapsed. Kamananda, although its activity has not disappeared, has at present no hold on the body. The physical siddhi persists in its retrograde motion. The external tapas is now falling away again from the system and is giving place to tapas under control of the dasya-buddhi . . . The samadhi has suddenly & without farther difficulty acquired siddhi in the vijñana & saviveka samadhi, corresponding to the savichara and savitarka of the intellectual classification. The thought, whether as perception or vangmaya, maintains itself on the vijñanamaya level, the intellect in a state of perfect passivity, only receiving it, even in the deepest swapnasamadhi which amounts to a practical sushupti of the manas & its silence in the mahat. It was because the system was accustomed to fall into sushupti whenever the manas-buddhi became inert, that this siddhi could not formerly be accomplished. Now the mind becomes inert, sushupta, but activity proceeds on the vijñanamaya level on which the Purusha is now jagrat in the body, and that activity is received by the inert intellect. Nevertheless owing to the great inertia of the intellect at the time, the thought is sometimes caught with difficulty, hardly remembered on waking, or, if remembered, then soon afterwards lost to the recollection. The intellect catches it, but does not get a good grasp upon it. The vijñanamaya memory must become active, if the thought & vision of samadhi are to be remembered. This higher memory is developing, not swe dame, but on the intellectual plane; things are now remembered permanently without committing them to heart, which formerly would not have been remembered even for a day if they had been even carefully learned by heart—eg the first verse of Bharati's poem, in Tamil, not a line of which was understood without a laborious consultation of the dictionary. Yet

although an unknown tongue, although no particular attention was paid to the words or their order everything remains in the mind even after several days. Formerly even a verse of Latin, English, Sanscrit carefully studied & committed to memory, would be lost even in a shorter time. The siddhi of the vijnana samadhi shows that the Purusha is now rising into the vijnana or preparing to rise; the manomaya is becoming passive, the vijnanamaya Purusha, so long secret & veiled by the hiranmaya patra of the buddhi, is beginning to reveal himself, no longer indirectly, but face to face with the lower man. An initial siddhi is also preparing in script communication. As was predicted earlier in the day, the sahitya-siddhi has extended itself to poetry this evening & the long obstruction of the poetic faculty is passing away. The epic style has been recovered and only the dramatic remains. Fluency in all will come back during the month, spontaneous & immediate perfection hereafter within these two months . . The lipi is now being freely & naturally utilised for knowledge; there is no farther need of any attention to its development or to the farther development of the vani or script. Only the trikaldrishti & the Power still need attention (apramattata), and the rupadrishti & samadhi still need the help of the Will for their wider development or their more perfect perfection.

The siddhi of the vijna[na]maya level for the Thought in samadhi does not extend to the vision; for this reason the dreams are still intellectual records or attempts to record rather than the actual vision of things and events, except when the dream is replaced by vision. Even then it is often savikalpa rather than sadarsha samadhi. The dreams last night (those remembered) were again of consecutive & well connected records; this time the present ego sense was carefully excluded and only once a present association interfered with the accuracy of the record. A rapid movement in trikaldrishti is promised and one in rupa indicated.

Jan 10th.

Secondary utthapana of neck & legs this morning, but not for long, as the adhogati succeeded in enforcing defect of anima . . The

morning began with a clouded state, in which however Bhasa & Nirukta [proceeded];<sup>2</sup> in both the weariness of adhogati born of difficulty is being allowed to manifest according to its power & extruded. It is no longer able to prevent work or stop its continuity, but it can still limit the length of time which can be devoted to a single work & prevent any difficult work or drudgery being pursued unweariedly from day to day [without]<sup>3</sup> intermission. The vijñana is now sufficiently developed for regular literary work to be resumed, but the physical adhogati & alasya has yet to be extruded. For this condition to be fulfilled, the reaction in the physical siddhi (health, utthapana, ananda) has to be got rid of & its forward march resumed. It is promised that this movement will begin today.

The obstacle to the trikaldrishti from the enemy which consisted in inability to decide on the event, is being removed & those movements which formerly presented themselves falsely and dimly as the event, are now revealed luminously as the thought in the person or the force or tendency moving it. Prakamya of the thoughts of others which so often came & went, in a half-clear half-confused movement, has by this success become clear & luminous & its objective sign in the corresponding movement, pause or *ingita* is so clearly shown that even the intellect cannot doubt the truth and accuracy of the siddhi. There is still confusion as to the time, place & order of circumstance of the event foreseen.

The vani, script, lipi and thought are now being used normally & habitually for the life-purposes. The trikaldrishti and prakamyavyapti, alone among the instruments of vijñanamaya knowledge, remain to be drawn into this normal movement. Apramattata is no longer necessary for the ordinary movement of the trikaldrishti, but is still necessary for the trikaldrishti of exact time, place and circumstance; in the prakamya-vyapti it is only necessary in order to prevent errors as to the source of the vyapti or the exact relations of the things perceived. This necessity will today be removed. The action of the power is beginning to be normal, although as yet very far from uniformly successful.

<sup>2</sup> MS preceded

<sup>3</sup> MS with

The clear shabdadrishhti, free from adhara, has now definitely begun. The persistent doubt suggested as to the sukshmatwa of the gandhadrishti has now been finally put at rest, for one smell, that of cheese, impossible of material occurrence here has been repeated strongly & persistently in order to dispel the hesitation of the intellect. Rasadrishhti is also extending its field, although not yet as vigorous as the gandhadrishti.

The necessity of apramattata has been removed from all the parts of the vijnanasiddhi except rupadrishhti and samadhi; the rest will be accomplished henceforth by the unaided direct action of the Para Shakti. Rupa developed to a certain extent, but still fails to overcome its one remaining difficulty. Swapnasamadhi was absent; the dreams, though clear & consecutive, slightly confused by the mixing of historical names (not thought of for years past,) and one or two present associations with the actual chain of incidents. The present ego was also prominent in the central figure.

A violent struggle over the roga (digestive) began with success, passed through failure and ended again in success. There has been a strong reaction of asiddhi in the roga ending today in an attack of incipient diarrhoea, but the sense of health was persistent throughout & the whole system except the pure bodily part, remained unaffected by the attack. Even the body was free from any loss of strength or ananda; on the contrary the ahaituka ananda was strong not only in the mind but in the prana & the anna. Mukti therefore is almost perfect, although touches of the indriya-nirananda occasionally return.

Jan 11<sup>th</sup>

Contrary to past experience, trikaldrishti was active from the first this morning & its action had not to be resuscitated after the inaction of sleep; but the trikaldrishti of exact time, place & arrangement was in abeyance owing to the dullness of the vijnana in the physical brain. Lipi is also active from the first, but rupa and power in abeyance.

“Today the dasya in the third degree will be confirmed, the rupadrishhti overcome its last obstacle, the samadhi develop in its deficient parts, the secondary utthapana progress. Kamananda will

reassert its control & the shadow that has materialised in the health be removed. The action of the Will will pass over entirely into the fourth chatusthaya, in which Power will establish its control. Trikaldrishti will become more widely active.”

Afternoon.

The samadhi is developing in its deficient parts, lipi in swapna-samadhi, shabdadrishhti in jagrat, but the development is slow and impeded. Swapna-samadhi by flashes is frequent, but still fails to hold the vijnanamay level or to attain continuity. Secondary utthapana made slight progress before the prediction was written. The action of the Will is passing away from the rupadrishhti & the samadhi, but not yet passed. The Power is working on the body & has already diminished the abnormal insistence of the jalavisrishti & got rid of the stress of the abnormal parthiva visrishti. There is strong resistance to the fulfilment and the mental parts have been all day in a state of confused action. Nothing clear & decisive yet emerges.

The news today are the reverse of favourable, although in consonance with the trikaldrishti, which expected the emergence of a yet stronger trend against Turkey. Aiswarya in the karma is strongly hampered and to a certain extent baffled.

The subjective ananda took possession in full force this morning,—a harmony of suddha, chidghana, ahaituka, premananda & sahaituka sharirananda, but the kamananda is resisted and the exclusion of the ananda from adverse events was successfully attempted by the enemy.

In the evening perfect forms directly under the eye became numerous and a number of them stable, but these were not of the most lifelike perfection, the defect being insufficiently developed material; the perfection was in the circumstances. Will has relinquished the rupadrishhti to the self-action of the Para Prakriti, and is only slightly active for the samadhi. Swapna-samadhi is attempting to develop continuity, but is obliged to have recourse to recurrence in order to stimulate the tendency, as the habit of the drishhti withdrawing immediately from the thing once it is seen, still prevails. Kamananda chiefly sahaituka was resumed, but not yet with a sustained frequency. Power began to control the bodily siddhi,

but not yet with entire success; the jalavisrishti at last revived its intensity and the relics of sensitiveness to cold with nirananda suddenly recovered intensity. Secondary utthapana, attempted, failed to progress sensibly; but the primary utthapana overcame easily an attempt to break it and continued strongly from about five to after half past eleven (walking all the time) with only a break for meals. Sleep at night fell from 7 or 8 hours to five. Trikaldrishti manifested a striking power and accuracy. The resistance to Power in the karma showed itself in a fresh outbreak of anaihya in the surroundings, known by trikaldrishti before it happened.

Jan 12<sup>th</sup>.

Today's telegrams show remarkably the action of the Power & the vyapti-prakamyā, more especially

(1) In the Austro-Italian claim of Janina, Scutari and Prizrend for Albania; (2) in the threatened action of Roumania with regard to the Bulgarian territory; (3) in the firm attitude of the Turks & especially in their refusal to be intimidated by the threat of a naval demonstration; (4) in the comparatively mild action of the Powers with regard to Adrianople. All these are instances of the accurate action of ishita-vyapti-aishwarya in details; but the final result is still a matter of dispute between the siddhi and the asiddhi. An instance of perfect final result occurs today in the Insurance Act matter,—the completion of panels all over Great Britain and the enrolment of 15,000 doctors . .

Yesterday's prediction, although not unfulfilled, was pitched in a key too high for the actual sthula fulfilment. The rupadrishti overcame its last obstacle but not perfectly; dasya in the third degree was confirmed, but not clearly & decisively, as the actions & thoughts are still confused,—it is dasya, but dasya without clearness about the command; samadhi developed in its deficient parts, slightly; secondary utthapana progressed in easy positions and for the rest more in the sukshma than the sthula; Kamananda reasserted itself rather than its control; the shadow in the health has been removed in the sukshma, but only diminished and almost extruded in the sthula, but it still clings; trikaldrishti has widened its activity & produced some striking results, but still works amid the suggestions

of the intellectuality; power has relinquished the third chatusthaya & centred on the fourth, but some habitual action of will still lingers in the Samadhi. This high pitch, however, is intended, as these predictions are programmes or pratijnas rather than mere prediction, & the fulfilment has to rise to the pitch of the prediction, not the prediction fall to the pitch of the sthula fulfilment.<sup>4</sup>

“Today the tertiary dasya will become decisive and prepare to pass into the fourth degree or supreme dasya; rupadrishti & samadhi farther progress on yesterday’s lines; trikaldrishti become at once great (mahat) and striking. Health will farther extrude the relics of the old symptomatic survivals, subject to some farther struggle; secondary utthapana declare itself more clearly; kamananda overcome the obstacles still presented to it; the general bodily power greatly increase. Aishwarya after making itself felt in the rest of the physical siddhi, will throw itself on the saundarya and the karma, which will begin to develop larger proportions. But the chief movement will be the final emergence and justification of the Mahakali element in its shuddha Asuric bhava.”

#### Afternoon

The tertiary dasya has become decisive, trikaldrishti continues to produce striking results, but its mahattwa is faulty when applied by the Mahakali movement. In samadhi the clearness, consecutiveness & frequency of lipi increases & the tendency to continuity continues, but today the Will was not used. The struggle in the health continues; jalavisrishti is virulent, the semi-tejasic parthiva visrishti dominated, but not yet entirely dislodged in tendency; other symptoms also cling. The Mahakali element has emerged but is not yet justified. Instances of opposition to the karma have abounded today, even in the midst of the preparation for a larger activity of the karma. Secondary utthapana has occurred, but is not more advanced than yesterday, although it is felt that it is gathering strength.

#### Final. 13th morning.

The tertiary dasya is complete, except for occasional attempts to revolt of the asatya dwesha; the supreme dasya is preparing. Rupadrishti failed to progress in the direction of stable perfect

<sup>4</sup> Here the manuscript has closing quotation marks.—Ed.

forms, but developed in the less perfect forms, not however decisively; samadhi proceeded no farther than in the afternoon. Trikaldrishti continues to be striking & has a wide range, but is variable & uncertain in its action. In health the movement of extrusion progressed with great difficulty, &, although it seems to have succeeded, it is too early as yet to estimate the progress. Secondary utthapana progresses & the bodily power (tejo balam mahattvam pravrittih) greatly increases; but the kamananda did not overcome its obstacles, but rather manifested itself occasionally, especially in the sukshma body as madira, in spite of them. Aishwarya is applying itself more consistently to karma and saundarya. The Mahakali action is apparently established & sanctioned, but not yet justified by results.

Jan 13<sup>th</sup>.

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

Programme.—The trikaldrishti to widen still farther previous to getting rid of its variability & uncertainty, rupadrishti & samadhi to overcome the remnants of the obstacle still opposed to them, aishwarya to generalise success; health, secondary utthapana & kamananda to continue their struggle & prevail.

Record of domestic trikaldrishti.

11<sup>th</sup> Perception that none would return till ten or just before. All returned on the stroke of ten. Combined lipi &

perception, that a dispute would take place, before they returned. Confirmed by the event. Perception, that the mad boy was much improved & almost well. Confirmed by event. Perception that the dog was going out with the intention of not returning for the night—Confirmed by the event.

12<sup>th</sup> Trikaldrishti, (previous,) of a relapse in the mad patient. Confirmed . . d[itt]o that he had been violent,—prakamya. Confirmed. D[itt]o in the evening, that he had been worse, but there was some reason for a modified satisfaction. Confirmed; he had shown reason, in spite of relapse. Prakamya that B [Bijoy] had partly failed & partly succeeded in his experiment at cards. Confirmed . . Perception early in the evening that the dog would spend the night outside . . subsequent perception that it would manage to get out just before meals. Confirmed.

Sortilege देवश्चित्ररथो देवी च मदीरा त्वां द्रष्टुमाद्भ्यते. Various ananda & madiramaya physical ananda, attended by the ananda-darshana. Fulfilled during the day in part, to be perfectly fulfilled by progressive increase of the force of the chitra ratih and the madira.

A sparrow on the ridge of the opposite roof, about to fly off; perception that it would remain for some time; confirmed: the same movement repeated and confirmed: the bird seemingly settled down; knowledge that it would fly off almost immediately; confirmed.

A moth on the wall; perception of the reasons for its movements, the pranic tendencies & the motion of the mentality, which is sensational, tamasic, obstinate in instinctive memory, tamasically attached to particular & limited experiences, slow in experiment, inconstant in the intentions which precede an action or resolution, but often tenaciously intent on the action when instituted or the resolution when formed; the thought merely a half-formalised reflection of the sensations; the jiva, however, thinks behind and is manomaya of the lower order. Several of the perceptions were confirmed by experiment, eg reason for closing or opening the wings, one for warmth & the other for acceptance of the sun, etc.

In Sanscrit अपध्यानात्, the meaning unknown. Without reflection, prerana suggested “curse”; the commentary consulted gave दुश्चिन्तनं, but Apte gives also “cursing”.

Such trikaldrishtis were constant throughout the morning and usually accurate, even when received without previous sanyama or suggested to the intellect. The exceptions resolve themselves (1) to exaggerated tapas & stress on true perceptions, & (2) unfulfilled volitions. For example, a kite flying, a particular line of change of flight was suggested & the tapas laid upon it, another occurred to the intellect, but received scant attention; the kite followed, first, the second line & then the first. Mere speculative possibility seems to have disappeared from the trikaldrishti and to be replaced by actuality & actual possibilities (eg actual intentions, tendencies) & by the volition of possibilities. The latter source of anritam has to be removed by the rejection of volitions that are not to be fulfilled & the fulfilment of taijasa trikaldrishti and this process has already commenced. Lipi, rupa, [vyapti-prakamya]<sup>5</sup> are being used for the trikaldrishti swiftly & abundantly as well as normally, & the fertility of the trikaldrishti & fertility of the lipi promised in lipi have commenced. The habitual correctness of the mahati trikaldrishti is now assured and error is growing exceptional.

Bhasha.

कौलेयक. Meaning not known. By intuition “dog”.

वराटक. Prerana “berry”. Commentary gives कपर्दक, dictionary either “cowrie” or “lotus seed-vessel”; probably the latter meaning.

The power of perceiving beforehand, while reading, what is immediately to follow, even without sufficient data, yet accurately, is also reviving & manifesting itself more decisively than before. Today the “Kadambari” was read, no longer with the ordinary (intellectually intuitive) linguistic faculties at their highest working, but with these faculties not so swift, yet aided by the extraordinary or vijnanamaya Bhashashakti, especially prerana, viveka & saha-jadrishti. Moreover these three faculties have not only shown no diminution by their long inaction of many months in this field, but emerge with a clearer and more decisive action.

Samadhi, today, reenriched itself with drishti of the spoken shabda, ie to say human voices & words reaching the ear as if overheard and, in addition, memory of the thing seen reemerges. Three

<sup>5</sup> MS vyapta-prakamya

shabdadrishitis were distinct, a female voice saying “এখনি পরিকার করো?” , another saying simultaneously in quite another scene “সে ত রাজীই হল!” and Ramaswamy’s voice, saying “I don’t know what”; a fourth, Ramaswamy’s voice again, said something which did not reach the supta ear clearly. Things seen were a darbar hall, the interior of an Indian house, a door in a river-steamer, a long railway-saloon, several figures; the rest are forgotten. Tamasic nidra could not be extruded from the swapna samadhi, which had finally to be abandoned.

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

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

There is a strong attack of asiddhi in the karma. Prakamya-vyapti with regard to the results of the cricket match were correct, but not very correct; about the mad patient entirely wrong. In both cases tejasic tapas of volition interfered with the truth. The atmosphere of the house is full of the struggle and the opposition to the dharma of the satyayuga of which the assistants of the satyayuga are the chief instruments owing to their clinging to their egoism and small selfishnesses. The struggle in the body centres about the tejas in the assimilation which seeks to prolong its abnormal activity.

Jan 14<sup>th</sup>.

There is a growing passivity in the intelligence and the physical struggle is being made the instrument for the renunciation of intellectual judgment, the remnants of which are at present the chief obstacle to the possession of the whole system by the vijnana. Trikaldrishti & jnana are taking possession of the script, the vanis, the thought perceptions as well as the vangmaya thought, but the process cannot be completed owing to the excessive tapas, tejasic or tamasic, on the thing seen which converts a truth into a falsehood by overstressing it & so overprolonging its applicability in time or place or exaggerating its results. The perception of the locality of things or people not seen or their personality or nature is becoming stronger, but not yet sufficiently precise; e.g. a thing not found, it is at once known whether it is in the room or not and vaguely indicated that it is in such a place or in a place of such and such a nature,— anyone knocking at the door, it is indicated who is at the door or else what class of person; in the morning, it is invariably indicated whether the girl is coming immediately, a little later or much later etc. If once the excess of tapas is removed, there is no reason why intellectual infallibility should not be established; for then the other obstacle of uncertainty will have nothing on which to feed its existence. The fulfilment of the powers of Knowledge & the accomplishment of the divine Satyam are therefore certain, although the time of fulfilment is not yet revealed; for after the general working of the power is established without defect, there will still remain its perfect application to Bhasha, Nirukta, Itihasa, Darshana, Kala, Dravyajnana etc. The powers of Force, Kriyâshakti, are less surely developed, although they are growing, & their success in particular instances is slow, often uncertain, in many things inoperative, especially in the objective world, but also in the subjective. It is this difficulty & opposition which has to be attacked in its centre by applying the Powers to the karma and to objective happenings and movements.

In yesterday's programme, only the first item was thoroughly fulfilled. In the second, there was a progress; the samadhi overcame the obstacle to continuity, but the continuity attained was slight; the rupadrishti succeeded only in the barest possible manner, the

momentary stability of a perfect form, the longer stability of a form developed but not sufficient in material substance. Aishwarya began the movement towards generalising success, by trying to get rid of such willings as are not consonant with the central movement of the Supreme Will, but the process is not yet complete; the struggle continued in health, utthapana & kamananda, but they did not prevail, except in effecting an obscure, moderate & preparatory success & in strengthening the force of their sukshma vaja or subtle material substance, of which, however, shansa, the actual bringing out into material being has not yet been realised. Chitraratha and Madira still increase.

Programme—Trikaldrishti to widen still farther and begin to get rid of variability and uncertainty; rupadrishti & samadhi to overcome the remnants of the obstacle opposed to them, more potently; aishwarya to generalise success; kamananda to come forward in the sthula; health & secondary utthapana to continue their struggle & grow in strength.

The pitch of the programme has been slightly lowered in order to come into better conformity with the trikaldrishti; but this is preparatory to a rise.

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

It has been declared in the script that the Lipi must now be entirely left to itself to manifest or not manifest, free even from the stimulus of tapas in the attention. Movements have begun for the repossession of the body by the kamananda and for the combined action of aishwarya and trikaldrishti.

The main exception to the chitraratha is the discomfort of heat & cold, but for the last three days this defect has been in process of extrusion. The discomfort touches but is easily extruded by substituting the ananda of the discomfort. Discomfort of roga still exists when it is yielded to, but is attended always with ananda of the sensation or else with ananda of the discomfort, unless the opposite, nirananda, is encouraged. Discomfort of acute pain is still the one thing not yet really mastered by the Ananda, but that defect has been purposely left for gradual & later extrusion; even this discomfort is up to a certain point attended by ananda or replaced by ananda & overcomes, usually, only on the first sudden & unexpected attack when the Chit in the system is off its guard. There is also discomfort of adverse result & opposition but this too is being rapidly replaced by the ananda. There is a vague remnant of sanskara of discomfort in the vishayananda, but it is purely a mental sanskara & does not usually negative, though it often impairs the ananda of the physical indriya, eg there is a sensation of shrinking in the karmadeha's mental sanskara from the first touch of very cold water, but the moment the water reaches the skin, ananda and not nirananda is the result. Kamananda this morning is extending itself as madiramaya ananda and entering into the raudra and other anandas; as yet it does not hold the body, but affects it with a prolonged sparsha. The weakness of the kamachakra is the chief obstacle.

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

Prediction in lipi about K.G.G, place & event given, but no

exact time, also about S.N.B, B.N.S & P.M, all soon.<sup>6</sup>

Afternoon

Several predictions have followed, but as they are experimental in their nature, they need not be recorded. Samadhi has been antardrishta jagrat with lipi and thought. There was proof of an increased bodily force and pravritti, but not yet of sufficient dharanasamarthyam (dhriti, sthairyam) of a single occupation. Yet it is alleged that [two of the]<sup>7</sup> essential requisites demanded before the literary work could be allowed to recommence, play of vijñana and sufficient primary utthapana both in body & brain, are already accomplished, though they have to be confirmed in the karma; but the third,—equipment,—is yet wanting. Aishwarya is generalising itself slowly, but has not yet got rid of the mere tapasic volition which can create a force or tendency, but not produce the required effect. The perfect aishwarya either produces an immediate particular effect, (that being the limit of the thing willed), or a final result, without regard to the immediate or intermediate steps, or produces a final result through or subsequent to certain particular steps which may constitute the whole or a part of the apparent nimitta (immediate karana) of the final effect (karya). The first form is already strong and frequent, the second works, but with great slowness and infrequency, the third is yet rare & undeveloped. Trikaldrishti is effecting its siddhi with regard (1) to place, (2) to ordinarily unforeseeable effect. Rupadrishti is developing, in the daylight, long stability of images complete and incomplete and variety of image, (tejas,—chhaya,—chhayamay, tejomay & agnimaya varna). Script is free and active. Consideration of kartavyam akartavyam is finally disappearing, in its remnants, out of the supreme dasya.

In the evening the rupadrishti began to develop variety of perfect forms, but did not advance in stability. Swapnasamadhi was scanty, but the tendency towards continuity persevered in its struggle with the escaping drishti. Sleep which has recently been

<sup>6</sup> *The last three sets of initials are probably those of Surendra Nath Banerjee, Baikuntha Nath Sen and Pherozshah Mehta, all prominent leaders of the Moderate party; K.G.G. may be the partly inverted initials of Gopal Krishna Gokale, another prominent Moderate. —Ed.*

<sup>7</sup> MS of the two

excessive, fell back to its normal level of six to seven hours. Kamananda, throughout the day, frequent & increasing in its hold on the body, has not yet recovered its tendency to continuity.

Jan 15th.

Yesterday's programme was amply fulfilled in the trikaldrishti and kamananda; rupadrishti & samadhi advanced very little; aishwarya began to generalise itself; secondary utthapana increased in innate force but was less in duration; arogya continued with some success, but not complete success its struggle to exclude the symptomatic touches. Tejas in the assimilation is still the principal defect.

Programme—Trikaldrishti to widen entirely and get rid of variability, ie of its moments of reversion to the old activity of the intelligence, but not yet of uncertainty. Aishwarya to generalise its successful movement. Rupadrishti and samadhi to prevail in their struggle. Kamananda to triumph. Secondary utthapana to generalise itself in its minor movement. Health to persevere in its successful struggle.

The general subjective ananda, after the test of several days experience, may be now considered permanently established & continuous in its shuddha, ahaituka and chidghana parts, about to be continuous in its prema part. In the sharira the sahaituka is established, although as yet without intensity or firm continuity, the ahaituka awaits the triumphant event of the kamananda. It exists, but is infrequent. The bhukti is nearing fulfilment.

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

time & place. These two movements, firm establishment of ahaituka kamananda and full mahattwa of the trikaldrishti have to be effected and confirmed today & accompanied the one by the development of other ahaituka shariranandas, the other by the clearing away of the accompanying confusion.

Lipi, rupa & samadhi, the three allied movements necessary to visvagati have to be delivered from the obstruction surrounding their activity in the akasha. These three movements constitute the central part of today's programme.

Afternoon

In the morning trikaldrishti passed rapidly through several stages, applying [itself]<sup>8</sup> correctly with speed to a series of incidents, foreseeing a series of a single incident repeated beforehand, without any data and contrary to experience, assembling a mass of perceptions and arranging them with more or less accuracy. The process still continues. Aishwarya generalised success, but the success which comes slowly & with some effort, after some resistance. Rupadrishti was strengthened and kept in the akash forms perfect in all respects except a certain tenuity of material & a certain aloofness from the front layer of the sthula akash. The strongest movements were in samadhi and kamananda. In the antardrishta jagrat samadhi lipi organised itself & stable crude rupa, perfect in outline, completeness, clearness, stability,—in all but steadiness of material & vividness,—was manifested, as well as crude rupa deficient only in firm vividness. Lipi is not yet sure of stability. In the swapna samadhi images abounded and some showed continuity or both combination & continuity, eg a shaggy dog, lean & miserable-looking, trotting up to a wall & smelling it, the wall returning & remaining after eclipse, crude,—the sound of a small silver piece falling & a stout man near a window looking for it & picking it up, the man becoming vague after eclipse, but the window remaining vivid. In both the rupa & lipi have today become organised for use, especially for trikaldrishti & the samadhi generally for jnana & trikaldrishti. In the antardrishta symbolic colours are again returning, eg S's [aura], green brilliant, blue black

<sup>8</sup> MS its

tending to be blue, but often dulled into grey, uncertain suffusion of red from a blood-red sun; also, symbolic images, eg, in the same connection an unhatched egg replaced by a crown. Kamananda was entirely triumphant flooding the sukshma deha, seizing the sukshma parts of the body & touching its sthula parts with an intenser ananda than has ever been experienced before, equal to the first movements of the actual maithuna ananda. In the morning this came repeatedly, thrice, with hardly any interval and was each time continued for some time, & in the afternoon the ananda has returned and although, not so intense, is more persistent. There are also touches of ahaituka rudrananda and ahaituka tivra, negative vaidyuta & vishaya. The ananda now comes & continues even when the mind is otherwise occupied.

Today's telegrams. The Viceroy's health almost answered to the Aishwarya as within the first fortnight of [January],<sup>9</sup> the time fixed, he was able to go out for a drive; but the premature exertion has brought back a return of restlessness at night & neuritis in the arm. The trikaldrishti is fulfilled in both the favourable & adverse movements, only the Aishwarya is slightly baffled. As foreseen, there is no result from the two witnesses summoned. Again, as foreseen to be willed by the Ishwara only recently, there have been fresh aviation accidents, more storms & wrecks and a serious railway accident all in the news of a single day; all occurred in England, but this was not foreseen. The revolt of Nature against machinery continues.

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

The first results of this movement of sraddha were adverse, as the enemy who now fight from a distance only in these matters,

<sup>9</sup> MS February

sent in strong & persistent volitions of possibility like a cloud of arrows to confuse the knowledge & destroy the faith; afterwards the movement was righted with the result that the whole *vijnana* is now acting normally & uninterruptedly & variability in the instruments of knowledge & power need no longer be feared, except the minor variability of greater or less force & perfection. *Trikaldrishti* & *aishwarya* do not yet act with absolute perfection or unerring success, for volition of possibility is still active & exact time, place & circumstance are still the exception rather than the rule in both power & objective knowledge. The uncertainty therefore remains; but normally the *trikaldrishti* is roughly correct or often exactly correct even as regards place and circumstance, less so as regards time & order, & the fulfilment, normal or striking, slow or rapid, of the power is now more the normal movement than its entire or final failure.

*Arogya* is steadily reestablishing itself, but there are still one or two serious defects. The slow therapeutic power works except in particular cases, the swift therapeutic power which showed itself once or twice at an earlier stage, is conspicuously absent except in very minor movements or in cases in which little interest is taken or little power is used, for these the enemy do not think it worth while to oppose.

*Rupa* in the evening did not progress beyond its previous point of attainment, except in *shabdadrishhti* where there was *drishti* of a tea canister and the clear sound of setting it down. Secondary *utthapana* was applied to the neck, back and legs and in all positions showed a great force of *mahima*, *anima* and *laghima*, but the *anima* fails and with it the *mahima* after a space of time varying from two to five minutes. *Laghima* is sufficient, if not contradicted by the defect of *anima*. The failure of *mahima* is due, essentially, to an element of physical *tapas* (muscular strain) which still adheres to the action; if this were not present, the insistence of defective *anima* would not be so powerful. Dream was for the first time entirely discharged of present ego, present associations and present images, except for one attempt to identify present custom in eating with the manners presented in the dream; there was, however, this deficiency that the dream consciousness followed the internal movements of

the central figure—one not myself—and only observed the external movements of others. This defect has to be remedied. Kamananda is persistent in the less intense form, but not always present.

Secondary utthapana and kamananda have entirely fulfilled the programme, also health; samadhi has prevailed, except in bringing about long continuity in the swapna and developed rupa in the antardrishta; rupadrishti has had only a slight success. Aishwarya and trikaldrishti have followed the lines laid down for them, but the movement is not yet complete.

Jan 16th.

#### Programme

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

Letter from Biren showing an improved mental state and a vague dawning of vyapti & speculative trikaldrishti. An instance of success in subjective-objective in its subtler or more subjective parts. The power of the aishwarya-vyapti in the subjective-objective field is now considerable and daily successful, but its compulsion on the objective action is still meagre. Today, as was foreseen, there is a

fresh instance of train collision in England and the perception that the Viceroy's health would not be seriously affected, is justified.

The morning's siddhi has been noted for the final separation of the volition of possibility from the perception of actuality, of kratu from ketu. All such volitions are at once set aside by vivek acting on the mind as unreliable, not trikaldrishti; the only difficulty left is that the perception itself, of an actual intention or tendency, is sometimes overstressed into an apparent perception of eventuality, but this is in course of being corrected. As a result, error is now very slight and rapidly corrected, usually before it is falsified by the event. Many true perceptions are still doubted or not sufficiently stressed for fear of error; but this defect can be remedied effectually as soon as the habit of overstress itself is expelled. Aishwarya also is getting rid of false tapas and, when exercised, produces its effect. Lipi is strong in the sthula akash as chitralipi, but still uncertain as akashalipi.

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

Afternoon

Kamananda has lasted through the afternoon, with slight intermissions, sometimes slight, sometimes intense, but more in the subtle than in the gross body. Secondary utthapana of the neck confirmed yesterday's fulfilment as to time and force and added a purer mahima, but one of less duration; applied to one leg only,

perfect in laghima & almost perfect in pure mahima, it lasted for as long as one could count deliberately two thousand. Sthapatyalipi shows a movement of remanifestation. Samadhi was barren of any progress, but did not go backward.

In the evening Rupadrishti developed in the crudest forms a greater variety and completeness. Samadhi at night was barren & the dreams confused in record. Aishwarya showed a considerable increase in force and each exercise of will was successful. Vijnana became active, though not yet well-harmonised, in its various parts and lipi more in possession of the akasha, though still obliged to use an effort in order to manifest; there was a perfect intelligibility and appositeness in most of the lipis and a full play of interpretation of the various objective materials of trikaldrishti. The subjective powers of knowledge have passed their period of effort and difficulty; only the objective material is still unable to deploy itself easily & richly in the material akasha. Power is beginning to accomplish its firm mastery, although still hampered in the matter of equipment and slow in other provinces. There is fresh proof of its efficacy in karma.

Jan 17<sup>th</sup>.

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

Programme.

Yesterday's programme has to be completed; trikaldrishti has to get rid of the remnants of false stress which constitute now its one remaining positive defect; aishwarya to illumine itself with knowledge of the Divine Will, — for up till now it has only got rid of the urgency which impelled it to employ itself blindly and merely for exercise. It has also to confirm the movement excluding ineffectual

applications. Lipi has attained to successful vividness; it has still to attain to easy vividness. Rupa & Samadhi must continue their struggle. Kamananda successful in the afternoon was slight and rare in the evening; it must expel the hesitation in the body which prevents it from domiciling itself in the sthula. Arogya, although much stronger, does not yet exclude the return of the symptoms which it has expelled; these affections must now be compelled to disappear. Secondary utthapana, which maintained in the afternoon and at night its efficiency except for a stronger attack of adhogati and defective anima, must increase the force of pure mahima in order to combat this deficiency.

The matter of the equipment has now been handed over to the passive Ishita; it is the one point of almost complete unsuccess which still prevents faith in the adeshasiddhi from attaining to self-confidence and fullness,—although the failure of the saundarya to emerge is a powerful auxiliary obstacle.

The news today confirms the trikaldrishti, especially vyapti-prakamya in a striking fashion—eg the hesitations in Constantino-ple, the fears of the Ministers about disruption and defeat, the want of real unanimity among the Powers, the easier state, yet continuance, of the Roumanian difficulty, fresh wrecks etc. One unexpected event is the murder at Comilla. The old trikaldrishti & sortilege about the frequency of wrecks is confirmed by today's telegram giving the number lost in 1912 as 228 (82 British). The working of the aishwarya-vyapti-ishita in great matters is also very evident in the movement of the subjectivity everywhere and to a great extent in the movement of the subjective objectivity, but it is still very deficient in the objective results,—effective, but only partially effective. The basis of the adeshasiddhi & karmasiddhi is being erected, but it is not as yet sufficiently firm or sufficiently wide.

A larger movement of the vijnanasiddhi is commencing today, in which it will be unnecessary to note every minute advance. Perfect passivity is its basis; brihat, vast abundance will be its field; satyam its atmosphere; ritam its line of definiteness. Mechanical perfection will spontaneously emerge in its apas. Already the lipi has commenced; to compass abundance is its first action and to

that end it is compelling the sthula akasha to admit lipi wherever the eyes are cast,—legible lipi, pale at first, then pale chequered by intense, finally, the intense. Rupa this morning has followed up the movement of the night in crude forms. In the afternoon it has remanifested frequent chitra rupa and sthapatya rupa; both of these forms have at once taken possession of their old perfection in single figures, groups and landscapes. Lipi in the afternoon has attained to easy vividness, although there is still a certain difficulty and malaise in its movement, coming and staying, though much less in the chitra & sthapatya than in akasha lipi. In trikaldrishti the movement is towards the perfect correctness even of all the random external suggestions unverified by the viveka, but this is still subject to a certain inaccuracy of exact detail.

Rupa & swapna samadhi are now moving in the direction, first, of abundance, secondly, of the recovery of the old activities that have been lost by the action of the Vritras, thirdly, of the perfection of their materials. Dream at night was frequently confused. The physical siddhi suffered a slight reaction.

January 18th.

Trikaldrishti, that there would be news of an arrest today in Comilla; confirmed, but there were two arrests. Also, another wreck. Aishwarya successful & prakamya-vyapti justified in the attitude of the Triple Alliance, especially Italy, and the dropping of the Naval Demonstration.

Today has been a day of attack by the enemy and difficult survival of the gains of the siddhi, lipi maintaining itself, but manifesting with difficulty in the akash, trikaldrishti chequered by false suggestion and aishwarya successfully resisted and almost entirely overcome. Rupadrishti & samadhi have made no advance. The cause of the difficulty & the opportunity of the attack has been the necessity of finally establishing the harmony of pravritti with nivritti, tapas & tejas with shanti & dasya. The habit of the Nature acquired by long practice in the sadhana has been to insist on shanti, udasinata, & passivity as the condition of progress. It is now necessary to overlay & fill the shanti, udasinata, & passivity, the Maheshwari basis, with an active & even violent

& rapid tapas of Mahakali-Mahasaraswati; but the habitual reaction of failure caused by the irruption of false tejas & false tapas has first to be eliminated before the harmonisation can be managed.

Since the above was written, prediction in the script has been justified; “Successful struggle in vijnana during the rest of the day, triumph in the evening. Rupa develops brihat with difficult[y], not yet perfection except in single figures.” The struggle in the afternoon was successful in maintaining the minimum gains of the siddhi; in the evening the siddhi has triumphed, restored the akashalipi to its fullness, although it is still laboured, brought aishwarya forward, without as yet being able to get rid of ineffective aishwarya, developed a fair abundance of rupas (chitra, sthapatya, akasha) but with perfection & stability in the akasha only for some crude forms & some crude dense & crude developed, — these, however, are entirely perfect, — and began to justify tejas & tapas in their results. It is now increasingly evident that the condition of success in the future is the broad and general activity of the vijnana including in itself all the members of the third chatusthaya and not any longer the separate development of each member by itself. Nothing fresh in the evening and night; activity of vijnana, rupadrishti, samadhi, but no definite progress.

Jan 19<sup>th</sup>.

This morning script became profuse and intimate and the old siddhis of aitihya lipi & janmantara drishti resumed their activity.<sup>10</sup> The latter has never been entirely suspended, but it will now work normally. Trikaldrishti again justified by the fresh wreck and aishwarya by the election of Poincaré as Republican Candidate; trikaldrishti (vyapti-prakamyā) by the release on bail of the Comilla suspect.

The main movement of trikaldrishti today is towards complete independence from its intellectual couch of data. Formerly its highest habitual movement was to contradict the deduction from data & the selection from possibilities based on the data, or to surpass

<sup>10</sup> *The script of January [1913] is reproduced on pages 1292–1300. —Ed.*

them & dispense with them while still regarding them as modifying or attendant considerations, but the present movement acts without any eye in the data, sometimes without even an eye on the object, in the absolute self-existence (sat, satya) of the truth. Kamananda has been continuous in varying degrees of intensity from before noon till now (towards 5 o'clock in the afternoon) and promises to remain continuous throughout the day. The tendency of emergence in rupadrishti is strong, but the habitual obstruction in the akasha does not yield finally except for chitra & sthapatya.

Kamananda remained continuous as a tendency throughout the evening, but lost hold of the body, nor could rupadrishti successfully emerge, owing to a return of the old struggle between the exaggerations of uninformed tejas in the mentality & the dependency & unfaith caused by asatya. Dream & swapna samadhi maintained their gains, but did not advance.

Jan 20<sup>th</sup>

It would seem today as if the exaggerated tejas of mentality were finally dismissed from action as a result of last night's repetition of the old form of purificatory disturbance and crisis. Sthapatya & chitra rupa now manifest with considerable perfection and frequency. There is a movement towards the expulsion of the fragmentary recurrence of discomfort in particular sights, sounds, touches, smells which mars the perfection of the vishayananda (bhoga) in the indriyas. Manas in physical prana & manas in psychical prana may still keep recurrences of discomfort for a time, so that discomfort of physical pain and discomfort of apriya event may for a while survive; but there is no farther justification for the persistence of discomfort of apriya vishaya to the senses. The day was mainly occupied with a struggle to enforce the freedom of the vijnana in all its parts. Rupa in chitra and sthapatya became very abundant; aiswarya increased remarkably in force, & trikaldrishti showed a tendency towards minute exactness. Kamananda was continuous in tendency, comparatively frequent in intensity, persistently recurrent in slighter manifestation. Arogya is increasing in force, but not yet victorious over its obstacle; utthapana variable.

Jan 21<sup>st</sup>

Aishwarya-vyapti once more effective in subjective objectivity with a striking exactness; for the Turkish draft reply to the Note is couched in exactly the terms and contained exactly the reasons about Adrianople that had been suggested; even the modification about the Aegean islands, viz. the insistence on the coast islands alone, is the one that from the beginning was suggested & continually maintained by the thought and the ishita. Aishwarya also in Poincaré's election which seems at one point to have been in jeopardy. The progress in the vijnana chatusthaya & the kamananda now continues like that of a creeping tide, throwing up waves always higher and seeming to retreat or rest for a moment, but in the result always advancing. Only in the physical siddhi other than ananda this movement as yet fails to establish itself. In the evening it took a much larger sweep and even the rupadrishti, which is the most sluggish of all the vijnana siddhis, began to manifest abundance. The lipi given a few days ago "rupas by the millions", is now being accomplished, as already in chitra & shapatya images are coming multitudinously and the salamba chitras & salamba rupas are beginning to follow suit. Crudeness, inconstancy & want of firm outline are the rule; on the other hand they have often great richness of colouring and not infrequent perfection of form, sometimes even of outline. The perfect developed or lifelike forms still occur, but rarely. In samadhi continuity of scene & action seem at last to be established, but only for the single act; still this minor continuity has occurred even in the jagrat antardrishta. The physical siddhi is obstinately disputed, especially health; even the kamananda is forcibly interrupted. Nevertheless this great change has been established in the sanskaras of the body that, while formerly it felt release from the continued ananda as a relief and as its normal condition of purity & freedom, now it feels continuity of it to be its normal condition and absence of it to be not purity but want, not freedom but a bondage.

Jan 22<sup>d</sup>

In the morning a strong harmonised movement of the vijnana began & although attacked by the old asiddhi, it is not diminished,

only hampered & momentarily deprived of its full movement. The improvement in the swapna-samadhi maintains itself. The atmosphere of kamananda has been constant, under strong ordeals, throughout the day, except for slight interruptions. This siddhi is in future sure of its natural development. The stress of the ishita has passed on to the arogyasiddhi especially and in a less degree to the saundarya and karmasiddhi. Arogya, during the day, was greatly strengthened, but dull symptomatic survivals still remain to hamper it. Coherent dream-record with only a slight admixture of present ego, present association and consequent confusion seems to be now well established. Sometimes present ego is entirely absent, sometimes present association, sometimes the resulting confusion; at times one or other of these defects gains in stress. In rare instances all are absent and the only defects of the record are those of omission of details necessary for perfect understanding.

Jan 23<sup>d</sup>

Today the aishwarya & trikaldrishti suddenly developed an unprecedented force; while watching the movement of ants on the wall opposite, it was suddenly perceived that every slightest movement of the particular ant observed in each case followed the anticipatory observation; wherever my idea turned, there the ant, with but slight variations, immediately corrected, turned to follow it; when the forceful will was applied, there was sometimes a slight, but unavailing struggle. This observation covered some half hundred successive movements of various ants and was marred by only one actual & final failure. If this force can be rendered permanent & generalised so as to apply to all objects & subjects, then human omniscience & omnipotence in the field permitted by the Infinite are attained. It is a matter of time only; the perfectibility of knowledge & power have today been finally & irrevocably proved. There is, however, one defect, that if the movement willed be contrary to the stream of the apas in purpose or in nature, the obedience given is either slight or temporary or, even when it seems to be final, subject to a sudden return of the old unfulfilled impulse. During the rest of the day the power fluctuated in its force, but tends constantly to return to the point gained &

to extend it in the immediate surroundings. Kamananda is now constantly recurrent.

Jan 24<sup>th</sup>

The day's news about the Turkish acceptance of the Powers' Note is a success for the trikaldrishti (vyaptiprakamya) & for the Aishwarya for the conclusion of peace, but a violent defeat for the Aishwarya about the terms of peace which were either the coast islands should be retained and Adrianople either not ceded or ceded with dismantled fortifications or war. This morning kamananda of a great intensity continued for a long time and the ordinary level of intensity has also been raised; the ananda is still continuous at the time of writing. (afternoon.) Subsequently, the ananda increased to a yet greater intensity & gave the first definite hint of what it will be when it is firmly and uninterruptedly in possession of the sthula body. It subsided for a time at mealtime without actually disappearing, but, now, immediately after meals, is again active. It continues even when walking or absorbed in other work or thought, but is less firm then and does not attain to the full intensity. Lipi in the morning attained its full spontaneous materiality and is in the course of attaining its full freedom of profuse manifestation. Samadhi, deepest swapna, with fairly numerous images, scenes, a freer lipi, thought & vani sometimes quite coherent and one perfect & vivid varnamaya picture of a woman of high rank in some ancient age in a pillared room open upon a court having her toilette done by slaves. This is the first time that there has been a consistent jagrat condition of the manas in so profound a state of the swapnasamadhi; the defects that remain are the fleeting character of the images, a too rapid passing from one thought to another not connected with it and an occasional mixture of records and thoughts.

Abundance of rupa has begun definitely in addition to abundance of lipi. The chitra & sthapatya were already abundant and are now redeveloping an extraordinary minuteness of perfection; a bas-relief figure not so long as the thumbnail, is sometimes perfect in its details, eye, ear, beard, hat up to the buttons of the coat & frequently in the facial expression and bhava of the body.

Perfect landscapes, vivid groups are also frequent. Sketches are multitudinous. But now freedom & abundance are coming in the akasharupa along with vividness, variety & sufficient stability. The defects of blur, vagueness, inconstancy of outline, paucity & infirmness of material are being surmounted. Kamananda in continuity still persists (nearly 6 pm) & is attempting to establish a high degree of continuous intensity as its usual pitch. With one short interval of half an hour, it has now been continuous for nearly ten hours.

[Written] 25<sup>th</sup> Jan.

Akasha rupa developed freedom and vividness. Kamananda continued throughout the evening till retirement, but much diminished and sometimes quiescent. The drishtis (shabda etc) were delivered from the hesitations of the intellect by definite proof of sparsha other than the touch of rain and prakasha of the truth of the other drishtis,—subsequently sparshadrishti received a great increase of intensity and rain & wind of the other world were actually felt as in the jail not in touches but in a composite & well-materialised experience. At night dream remained stationary.

Jan 25<sup>th</sup>

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

energy of the Young Turks, desire of the army for war, finally, the Aishwarya itself, which is growing stronger every day). No definite trikaldrishti of the result arrives, unless the lipi indications "Tchorlu. Lules Burgas", belong to the present time.

The trikaldrishti is now in a state in which a throng of true perceptions constantly present themselves, but cannot yet be given their right value. Eg yesterday, the crude rupa of a prawn suggested itself and the indication was that there would be prawns for the night's meal; but the mind was afraid to accept the indication both from past experience of error in interpretation of lipi & rupa and because it was at the same time suggested that there would be fish for the night's meal. At the same time it was suggested that the prawn would be for breakfast, this was again negated in favour of bread for breakfast and prawns for the day's meal; but there was no feeling of certainty. As it turned out, there were both prawns and fish for the night's meal, bread for breakfast & prawns and fish again for the day's meal. Certainty is unable to establish itself in the midst of this chaos. It is only when there is no attempt to decide or forecast, that the trikaldrishti is correct in all or most particulars. It is this uncertainty that is now being attacked; first, by distinguishing at the moment of its action the pseudo-trikaldrishti of volitional or creative perception, which may or may not be fulfilled, from the true trikaldrishti; secondly, by distinguishing the opposite or tamasic pseudo-trikaldrishti, overstressed perception of the possibilities of failure and adverse happening, which also may or may not occur, from the true trikaldrishti; thirdly, by the right arrangement of true perceptions so that their full sense may not be misinterpreted.

Rupa in the Akasha developed in the dense and developed forms, but not yet with perfect freedom and abundance. Secondary utthapana took a considerable step forward, mahima & laghima immensely increasing except in the back and defect of anima greatly decreasing except in the back & neck. Kamananda continuous throughout the day, was less frequently intense and its ordinary level raised beyond the former limit, but inferior to yesterday's though more regular.

Jan 26<sup>th</sup>

The difficulties of the new Turkish Cabinet in regard to the Powers promise not to be so acute as they might have been; as was felt by *vyapti prakamya*, there have been some ebullitions of anger & excitement, so that the Abdulla difficulty remains yet [unconquered].<sup>11</sup> Every day gained is, at present, an advantage as the strength of the *Aiswarya* continually increases.

After a temporary obscuration and struggle between *prakasha* and confusion lasting till teatime in the afternoon, the *siddhi* was finally cleared of the relics of the old *tapas* and of physical pressure. The *aishwarya* henceforth to be used is the spontaneous *chinmay aishwarya* free from all element of struggle, in which force and pressure will only be present to stress the energy of the fulfilment & not for overcoming resistance. Judgment in the intellect, a great obstacle to the range and freedom of the *trikaldrishti*, is also finally dismissed and the higher perception is allowed untrammelled play with the *viveka* for its assistant, not its judge. This movement was already in progress, but was prevented from universalising itself by the insistence of the old volitional *tapas* which demanded survival and justification.

*Kamananda*, absent on rising, continuous but slight during the morning, recovered intensity in the afternoon. This intensity is persistently recurrent, rather than continuous, but its recurrence is spontaneous and forcible, no longer dependent on the attention, but commanding the attention. It persists even in *swapna-samadhi* and is found continuously persistent on waking from sleep. Only bodily activity curbs its intensity. Otherwise it yields to nothing except the bodily habit of intermittence. *Rupa* & *lipi* are struggling with the physical obstruction in the *akasha* for a larger fulfilment. In answer to the *aishwarya* forms of animals & objects are manifesting in the perfection of the *chitra* & *sthatpatya*,—formerly the human figure & landscape were almost the only subjects. In *akasharupa*, on the contrary, animals & objects predominate.

<sup>11</sup> MS unconjured

Jan 27<sup>th</sup>

Trikaldrishti made a final stride forward to its ultimate perfection by getting rid of the habit of tamasic denial which used to fasten on the least sign of amangala and asiddhi and hasten to accept adverse probability or even possibility as adverse certainty. In the place of this denial there is left a strong uncertainty chiefly with regard to those parts of the siddhi in which the sraddha has not yet been established by events, ie the saundarya and karmasiddhi. Aishwarya attained to perfection of detail and is now beginning to act automatically and without effort in its various fields, but is still resisted firmly in the karma in which there is a general attack on the siddhi which has been developing for some time past, as the opposition shifted more and more from the Yogasiddhi to the karmasiddhi, and is now at its height. The aishwarya has got rid of the remnants of tapasic stress and struggle which marred its perfection of method and has only to get rid of a remnant of tamasic anxiety & asraddha about its results. Vani, script etc are being more & more justified and whenever the trikaldrishti acts, it is justified and false trikaldrishti, ie misinterpretation of material, is being put in its proper place and turned into satyam. Therefore, the asraddha is being forced to its final collapse. Lipi is now free, vivid and spontaneous, but not always legible. Rupa has attained to activity in all kinds, but not yet free activity, & to more frequent stability in all but the developed perfect form; its force is daily increasing, but the progress is marked by the old gradual slowness & has not yet come into line with the new rapidity. Drishti of Samadhi & visvagati developed yesterday in force & stability, but has still an imperfect hold on the akasha. Kamananda has overcome all its difficulties, eg noncontinuity of intense ananda while walking etc, except the mere habit of intermission; this habit grew stronger yesterday, & there was much & frequent intermission. On the other hand the ananda pervades the system more perfectly & has not lost either in intensity or in ease of recurrence. It is growing more powerful in the raudra form. Arogya is increasing; strongly attacked yesterday, it overcame all difficulties except the weakness of the second chakra. There has been no parthiva visrishti, except nominal & infinitesimal relief, for these seven days, and it is now clear that this visrishti is no longer a

physical necessity, but a habit kept in survival by the imperfect speed and still faulty method of the assimilation which, instead of drawing the food at once into the akash by the power of the mukhyapana, recurs partially to the old panchabhautika absorption & therefore leaves a deposit which has to be dematerialised, or else produces symptoms of tejasik & jalamaya irregularity before it completes its process. For this reason, jalavisrishti is still overfrequent and the demand of the Apana still continues. Secondary utthapana is progressing in strength of laghima and mahima and has begun to expel defect of anima into the outworks of the physical system, but this process is still in its initial stages. Only saundarya is slow to manifest; it does not yet succeed in getting rid of its positive contradictions, the signs of old age etc. The saundarya once in motion and the equipment to hand, the whole siddhi will be in simultaneous successful movement.

Jan 28<sup>th</sup>

Nothing definite today in the telegrams, except the pressure on China. The struggle has been transferred now to its proper field and the full force of the adverse powers is in evidence to bring about the destruction of the karma.

Today, according to promise, proofs of the action of Aishwarya-ishita-vyapti in the karmasiddhi are beginning to crowd in; incidentally, the trikaldrishti is being justified against the relics of tamasic hesitation at every step. Dream became perfect in type, though still imperfectly organised, on its way to conversion into memorative experience in samadhi. Rupa in swapnasamadhi is now much more stable, although continuous experience in vision and in the sukshmadeha, as distinguished from continuous dream experience & momentary experiences in the sukshmadeha, are still held back from manifestation. Secondary utthapana in the neck increased in mahima, (maintenance while counting 1000 deliberately is the test), but defect of anima is still strong here and it resists successfully, in the back, the extension of the utthapana. Laghima is in all parts of the body sufficient, mahima variable, anima weak except in certain positions of the arms and legs. In the arms in the primary position utthapana can easily be maintained for an

hour and, if necessary, for much longer. Arogya after a struggle gave proof of increasing force; there was the first real parthiva visrishti at the close of the seventh day, but even here the force of assimilation was proved by the absence of any serious reaction such as would have been inevitable a short while ago. Rupadrishti in the jagrat still progresses slowly & is perfect only in a few types, but its stability increases.

Dasya finally shed the remnants of the tertiary stage, & the quaternary dasyabuddhi is now constant & invariable whenever there is any turning of the mind towards the nature of the action, whatever the action may be. The purnabrahmadrishti is also normalised &, whenever there is smarana, invariable, whatever the object. Along with this development, there is perfect objective vishayananda even in the bibhatsa and jugupsita; the same perfection is establishing itself in the subjective vishaya, bibhatsa, apriya, amangala, & there are only a few defects. Kamananda fell to a minimum, but now persists under all circumstances and is not suspended at night, but is always there subject to the anusmarana. It is growing again in intensity, with the intention of maintaining intensity in the constancy. It still tends to diminish, though not disappear, while walking, and to become involved or implicit by distraction of attention.

Jan 29<sup>th</sup>.

([Written] 30<sup>th</sup>)

Trikaldrishti justified. The second suspect in Comilla has been released on bail, proving the correctness of the perception that the wrong people had been arrested. The idea long held, but uncertainly, that there was some irritant substance in the Viceroy's wound opposing the healing action, justified in today's telegram (30<sup>th</sup>). There was during the 29<sup>th</sup> no conspicuous [advance];<sup>12</sup> only a slight increase in the rupadrishti, a movement towards exactness of detail in trikaldrishti and aishwarya, maintenance of the kamananda throughout the day, till nighttime, and preparation of the final subjective vishayananda. This, however, was attacked & impaired

<sup>12</sup> MS absence

as soon as it had been provisionally established, by evidence of a persistent and partially successful attack on the karmasiddhi. Health also is attacked & slightly impaired in certain directions.

Jan 30th.

Trikaldrishti of farther sea-accidents in the papers, of which the loss of a naval officer washed off his bridge, announced today, is a previous hint, showing the tendency still at work. The whole vijñana is now organising itself on the basis of the Sat-Tapas & the progress of this movement has been the principal siddhi of the day. In addition Ananda, reaching a higher intensity late in the morning, maintained it till the evening, diminished only when walking. This is now the normal pitch of the Kamananda when it occurs, in a state of activity; at the lower pitch it remains in a state of rest.

Jan 31st.

The transition which has been for some time in process of accomplishment, completes itself today. Formerly life was regarded as a thing to be worked upon and worked out, by active mental will and bodily means,—speech, writing, work etc. A thing written had to be composed. An intellectual difficulty had to be thought out, a conclusion fixed and edified. That which was undiscovered, had to be sought for by speculation, reasoning, experiment. That which was unattained, had to be constructed by labour, attempt, adaptation of means, careful manipulation of materials. The remnants of this way of seeing clung until now to the thought and action, but henceforth it is removed. Life is a great mass of existence, Sat, moulding itself through its own Tapas. All that has to be done is for the Jiva, the knowledge centre of this existence, to sit fast in his city, navadware pure, & allow the infinite Tapas to manifest through him, accepting it, sanctioning it, (anumati), giving the command to fulfil it to his helping devatas, (ishwara), holding up the whole system & its working, (bharta), and watching & enjoying the results. The Tapas may be with knowledge & then the results will be perfectly in accordance with what is intended, for what is intended, will be what is known to the mind as the thing that has to be done or is to happen, kartavyam karma; if

it is without knowledge or with imperfect knowledge, it will still be known as the thing which God intends the individual system to lay stress upon (tapyeta), therefore to be willed, and the result, whether in accordance with the Tapas, or adverse to it, chosen or not chosen (ishta, anishta, priya apriya), favourable or adverse (mangala, amangala,) success or failure, (siddhi asiddhi, jayajayau,) will be the unseen thing that all along had to be & towards which all tapas has been contributing, (adrishtam, bhavitavyam), therefore to be accepted with equality of mind and with equality of ananda. This must be the first principle of the new period of action.

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

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

Today's news are mostly confirmative of the trikaldrishti or aiswarya; the running down of a sailing-vessel, confirming yesterday's perception; the rumour of the Karachi bomb-*find* proving to be a fact and not a newspaper invention, though probably a police fraud; the fresh demands and threats of Roumania; the falsity of the Vienna rumour; the Moorish resistance in Marrakesh; the Suffragette recrudescence. Only in the Turkish War the trikaldrishti has not worked well; for the imminent denunciation of the armistice reported from Vienna is contrary to what was expected, viz that the Allies would wait for the Turkish reply. It has to be seen, however, whether the report is correct.

Today has been a day of considerable advance. The script has recovered accuracy of detail and added to it accuracy of suggestion. All the predictions made for the day have been fulfilled not only in substance, but in detail and in order of time and circumstance. Intensity of ananda has been greatly increased and the more intense pitch is now established as the normal to which the Ananda tends always to rise when not hampered either by deliberate obstruction or by the tamasic sanskar of dharane asamarthya impressed on the karmadeha from the outside swabhava and through the karmadeha affective of the body; otherwise it sinks to the subnormal,—the pitch attained yesterday,—or even to the implicit when it seems to be discontinued or existing only as a general tendency. The health is being purified slowly of the remnants of cold and eruption and is almost free of both, though still subject to momentary touches; visrishti has been a little thrown back, the assimilation for the last three days being less powerful; but today, although subjected to an unusually powerful tejasic stimulus, it has resisted much better than ever before since the final stage began and was disturbed only partially & very temporarily. The weakness of the chakra has been greatly exaggerated, but tends always when allowed to return to the former state of passive efficiency, dhairya & dharana. Secondary utthapana also suffers from a partially successful attack & apparently successful obstruction.

Samadhi took a great stride forward. It has begun to organise itself and images (visual, auditory, sensational, actional, tactual) came in a crowd, not yet well organised, but evolving their own organisation. Continuity of incident accompanied with perfect vividness was greater in one typical case than has yet happened and the tendency of image to survive into the antardarshi jagrat was strong and successful. Rupadrishti in the jagrat is at last emerging definitively out of the prison of the sukshma, but the movement is not yet complete. Trikaldrishti and aishwarya are becoming more effective in details of the siddhi. The subjective tamas which returned partially for a short time, has been rejected and the physical is being expelled. In the chitra two fresh circumstances have reemerged, 1, chitra of objects, eg a sword, moneybag, spear etc, 2, chitra of familiar faces & scenes, eg the face of Gladstone & neck with collar.

The following lipis etc have been fulfilled or are in the course of fulfilment.

(1) She has to change her conception of life. (Sortilege, early in the morning; she being the Prakriti-Jiva; fulfilled at once.)

(2) En dépit de l'opposition le surhomme se dépeint dans l'homme actuel. (Lipi).

(3) 12. tejas, tapas, prakasha. (Lipi. ie the harmony of the three is now to be applied, imperfectly at first, to the karmasiddhi.[])

(4) Rupadrishti besides samadhi. (Lipi. Rupadrishti's release had been promised, but this lipi indicates the previous release of samadhi. Fulfilled immediately.[])

The following have been given.

(5) More shipwrecks. (Lipi)

(6) It is impossible to defeat the Bulgarians at Tchataldja . . by the false tejas. It is hopeless to expect assistance from the Europeans . . Defeat of the Bulgarians . . Dissolution of the Confederacy. (Lipi).

(7) Songe. (Lipi, indicating some progress in Dream).

No 6. seems to mirror the struggle between tejas & tamas and cannot be confidently accepted as anything but a lipi of vyapti, ie expressing thoughts of men or devatas concerned in the struggle going on in the Balkans. It is probable that neither represent the ultimate event.

([Written] 1<sup>st</sup> Febr).

Later in the day the Ananda still farther increased and at night, for the first time, the development of waves of Ananda out of simple touches, eg. the contact of the feet with the soil, was imposed on the system. This happened while walking and continued for several minutes. It is the sign of a new stage of progress in the physical siddhi. Rupadrishti was finally released from concealment in the subtle akasha; numerous images presented themselves, chitra of various kinds presented new developments of richness and a certain freedom was obtained in the akasharupa; but the perfect & developed forms are still momentary. Forms have once more begun to appear in the darkness. The improvement in samadhi was maintained, chitra especially of great richness and perfection appearing frequently, and in addition the commencement of the free

and niradhara shabdadrishhti was indicated. Arogya, free in other respects, is yet attacked by the tejas in assimilation & by weakness of the chakra. In trikaldrishti there is a movement towards the enforcement of correctness in all mental motions; not only their proper arrangement and the perception of the truth to which each relates, but this movement has, as yet, only begun to emerge, although long promised. Considerable force had to be used to maintain the utthapana. Dream was active, sometimes entirely free & accurate, almost equal to actual experience, sometimes coloured with present associations. The attack on the karmasiddhi may now be considered as having failed, since the effects produced have been unimportant.

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

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

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

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

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

(5) Samata is complete with the same qualification

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

(7) Vijñana is complete in jñana, established & effective in trikalsiddhi but still imperfectly organised, established in power but still imperfect in effectiveness and organisation, established in lipi but still weak in the richer varieties and not completely organised, established in rupa, but still poor and manifested with difficulty, except in chitra & sthapatya, established in samadhi but still hampered in continuity, poor in antardrishta jagrat, ill-organised and in jagrat shabdadrishhti etc elementary & infrequent, established & effective in prakamya vyapti, but imperfectly organised, established

in pranic mahima & laghima, but still resisted, deficient in anima.

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

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

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

The movement of the siddhi in the immediate future must be in the totality of the seven chatusthayas. Not that all its members are equally developed, or that a separate stress on some of them is not still needed, but by the end of February this stress must have ceased and the whole must be united for the activities of life which are to replace the activities of the sadhana. Such siddhi as remains will grow by life and action and not by abhyasa in the ways of Yogic practice. The stress that is still necessary is due to the survival of the old elemental opposition which stands in the way of the siddhi being effectively expressed in life. This opposition is now a tamasic obstruction and will rapidly lose the little that it still keeps of the faculty of aggressive assault. Above all, the basis of samata is now perfect and once the medium of tejas is perfected, the instrument, vijnana, will equally liberate itself from the obstruction and no farther opposition can then prevail against the ananda and the karmasiddhi, the apas and the lila.

January has been a period of strong increase and rooted establishment; February must be a period of perfect completion and faultless organisation, for in March, a new year begins.

## 1-14 FEBRUARY 1913

### Record of the Yoga 1913 February

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February.

1<sup>st</sup>

Sat or Substance is now everywhere vyakta, Tapas is in activity, Ananda emergent, Vijnana in process of organisation. The first day of February has been outwardly a day of retardation, almost of relapse; for the trikaldrishti once more lapsed into a state of murky obscurity shot with light and halflit with erring illuminations, misplaced energy worked more than satya tapas, the body was overtaken by exhaustion or weakness, Ananda failed in sustained intensity. As usual, however, the movement was one of preparation, not of relapse, for the expulsion of these remnants, not a concession to their extant force. The karmasiddhi which seemed to have been once more attacked, emerged perfectly victorious in the immediate surroundings. . S's [Saurin's] interview with the Governor showed that the prakamyavyapti & the aishwarya were acting correctly; the news of the troubles of the opposition movement were still more strikingly in accord with the Will. A failure in the recurring problem was immediately corrected by the Will. The lipi "safety of the S.C." was justified. In other directions of the karma a motion is visible. Although therefore there was no addition or definite increase in the siddhi, the current of preparation was perfectly visible. In addition, the most powerful tests & attacks failed to disturb the samata & shanti which can now be considered as established. The last general shadows of ashanti, dukkha and vishada may now

be considered as slain, although momentary touches are sure to recur.

2<sup>d</sup>.

The Telegrams today contain several fulfilments of the aishwarya & trikaldrishti 1. the appointment of Ijrat Pasha as Commander-in-Chief (lipi); 2. the passing of the Trades Unions Bill without Conservative opposition (aishwarya); 3. the loss of a boat and grounding of a ship, (lipi—more shipwrecks), and the storm & railway accidents in Germany (trikaldrishti); 4. the Nationalist success at Londonderry; 5. the trend of opinion about the Turkish note in Europe.

The morning began with an effective reorganisation of the trikaldrishti, but an unsuccessful attempt to bring in the strong and effective tejas & tapas disturbed the system, and brought back the unavailing struggle of false tapas to harmonise itself with knowledge & peace; the result was a return of the contradiction of samata, shanti, sukha & prasada, which although unable to possess the system, was able to overcome its outer activity by recurrent touches giving an impression of continuity. As usual, the contrariety started with impatience of asiddhi and was enforced by impatience of asatya. The result of the struggle has been to establish the satya tapas in knowledge; formerly, perfect trikaldrishti was only possible on condition of entire passivity, of a purely inert reception of true suggestions confirmed by the event or sanctioned by the illumination. The movement to introduce an active knowledge has hitherto had a chequered success and, if pushed too far, led always to false tapas and disturbance of truth and peace; but now the active knowledge has asserted its right to conjoint action with passive perception of the data. The elements of a well-organised trikaldrishti are, therefore, all of them present and the organisation will now be finally proceeded with and effected. In this organisation all the elements of error, which have so long troubled the intellect and the faith, will find their justification, for all of them are now revealed as essentially true processes of knowledge which only lead to error because their results are misunderstood by the stumbling and groping faculty of discrimination dignified with the name of

reason. The tamasic trikaldrishti, the tejasic volitional, the speculative, the inferential have all their place and portion in intuitive and revelatory knowledge. At the same time satya tapas is being finally established, not in the sense of being finally effective, but in the sense of being either (1) immediately effective or (2) ultimately effective or (3) effective of a force or tendency intended ultimately to modify the present type of action or nature. Thus the sense of failure, error and misuse of energy which used to discourage the Chandibhava and bring back the merely calm or the discouraged passivity, now disappears in its causes and the basic elements of the bhava may be considered well-established, ie śauryam ugrata and yuddhalipsa and even daya ishwarabhavah karmasamarthyam, although not perfect & all-embracing are at least in established action. The sraddha alone is still deficient and liable, even in some of its efficient parts, to be discouraged.

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

The programme given today (in the morning) and already partly fulfilled, runs:—

- 1 Ananda, increase and sovereignty of all states and all times
2. Trikaldristi, not yet perfectly arranged, but efficiently organised.
3. Power extended and confirmed.
4. Rupa, lipi, samadhi active and growing.
5. Health emergent again in assimilation and in chakra
6. Saundarya still growing slowly.
7. Fresh proofs of karmasiddhi.

The united action of tapas & trikaldrishti (formerly detrimental to each other) is now established in its harmony, although survivals of the past discord persist. The lipi, a little hampered

recently, has recovered its profuse action and easy self-revelation of significance. In the kamananda a double sanyama is developing &, indeed, already active by which a part of the manas activity has detached itself to attend to the sensation of the ananda while the main energy is otherwise concerned. By this movement, which has yet to be perfected, the ananda has been enabled not only to possess, but to become sovereign of the body in both the states of physical activity and of mental abstraction; once this sovereignty is well established and emphasised, only the states of sleep and samadhi remain to be mastered. The state of samadhi is already open to the ananda, but its entrance there is still exceptional.

(Feb 3)

In accordance with the programme Ananda has taken sovereign possession of all states and has been continuous yesterday from the morning when it commenced, throughout the day, prevailed over several attempts to expel it in the evening, the time when it has usually declined, persisted throughout the night every time that the sleep was interrupted, recurred & held the body constantly in moments of samadhi and was often present in sleep. The only defect of the continuity was interruption by sleep and unevenness, — failure of continuous intensity; for twice in the evening it became almost implicit and in sleep it became involved in apparent cessation. Rupa and lipi were both active, & rupa commenced extending its range of stable developed images; the greatest progress, however, was in samadhi which finally triumphed and produced great, complex and continuous images and incidents in profusion, taking possession of dream, which is now passing into swapna-samadhi. Present association hardly occurred at all in a crowded succession of dreams and even present ego, though not entirely absent, became a practically negligible quantity. Only a slight tendency to inconstancy and rapid transition, not amounting to incoherency, marred this rapidly effected perfection. For the first time, the vision of the book with freely legible passages and sentences, became frequent and, if not yet fixedly stable, yet sufficiently stable in its rapid self-revelation for whole sentences & even several sentences at a time to be simultaneously read and understood. Ahaituka raudrananda also commenced to manifest more freely & continuously.

Trikaldrishti and Power are active in their organised movement. Proofs of karmasiddhi were given, especially the arrival of money in the full sum willed & more than had been probable or expected. There were slight indications of the emergent health and the elimination of positive asaundarya; here alone the fulfilment was meagre and unconvincing.

3<sup>d</sup>

Today's first movement has been the development of the authoritative direct guidance of the Master of the Yoga imposing itself on the mind even when there are no data for sraddha and, parallel with this movement, a strengthening of the pure revelatory movement, — independent of data, probability or actual fulfilment, — of the trikaldrishti and its materials, lipi, prakamya-vyapti and rupa. The purnabrahmadrishti has also been powerfully strengthened and is extruding the old outlook of mere Avidya. Otherwise the morning has been occupied chiefly with the removal of the remnants of certain old activities, eg, expectation, mental insistence, distrust etc. The process is not yet complete.

The rest of the day was occupied with action on the same lines and the removal of expectation & mental insistence was thoroughly tested; the latter has disappeared and is replaced by dhriti and tejas; expectation is inactive, but is not replaced yet by a settled faith, owing to the apparent contradiction given by events to some statements of the Vani which has revived the tendency of distrust. This distrust, however, can only hold its own in details and recur as a doubt with regard to saundarya and Adeshasiddhi. It does not any longer question the Yogasiddhi, but is only doubtful about its immediate incidents or its promised increase of rapidity. In any case samata seems to have been, at last, perfectly established. If so, it is the first fulfilment of the character predicted for the month of February, — a period of *perfect completion* and faultless organisation. This perfection of samata is subject, however, to an uneven distribution of tejas in the reception of impacts; but a superficial unevenness of ananda is apparently the intention of the siddhi; it is, therefore, not a defect of samata, but, so far as discomfort enters into the lower levels of the unevenly distributed tejas, a defect of

shakti which concerns the second chatusthaya—a defect, practically, of bhogasamarthya. Sahitya was resumed in the afternoon. (Soul in Art).

The struggle over the health still continues and for the last two evenings there has been feverish heat in the system and a limitation of the pranic energy; utthapana has been practically discontinued. The attempt to establish force in the chakra has failed. On the other hand, there has been no success in the endeavours of the enemy to reintroduce eruption or the affections of cold. Kamananda showed at times an increased intensity working on the body rather than seated in it, but at others was dull and even implicit. Rupa progresses with the old slowness; samadhi did not increase, nor lipi grow in richness. Trikaldrishti & power continued to work accurately; but without intensity or inspiration, & only in details. The day's programme was not fulfilled in the sthula.

4<sup>th</sup>.

Telegrams—The Karachi bomb is now denounced as an informer's hoax; naturally, it is not admitted to be an unsuccessful police fraud. Curiously enough, the prakamyā which two days before the find suggested the existence of a plot against Lord Sydenham, still persists, though in a vaguer form. A farther case of marine accident reported today.

Lipi—eighth—suggesting Saturday Feb 8<sup>th</sup> as a decisive day, both for the yogasiddhi and for the karmasiddhi. Some decisive action or news in the Balkans is also suggested, as well as something in the matter of equipment. Today, Tuesday, has already been given as decisive for the immediate movement of the Yoga.

The second chatusthaya is now being arranged by the harmony of the dasya, tejas and general sraddha, (tapas, tejas, prakasha), but the uncertainty of the trikaldrishti continues and prevents assured sraddha in details of time, place & circumstance.

Strong persistence of fever, mainly in the sukshmadeha, but with fluctuating effects on the sthula, was the principal feature of the day. No change was made as to food, bathing etc, nor was physical exertion altogether suspended. The assimilative process continued in spite of the sanskaras that attempted to destroy it.

Attempts were made to restore the old symptomatic affections under cover of the fever, but hitherto they have failed. Neither could any impression be produced on the clear working of the brain nor was literary work prevented. The general sraddha & tejas stood firm and continued to grow in spite of the adverse experience. The activity of the vijnana and the utthapana chiefly suffered. Trikaldrishti was strongly obscured although it continued to act along with aishwarya in ordinary details. Ananda is not affected; there is ananda in the sensations of the fever. Samata is perfect.

Kamananda got rid of the tendency to fall into the implicit state. It subsides now at its lowest to a subdued ananda bordering on the implicit, but usually well manifest out of which the normal intensity emerges. Samadhi is now well established in variety, frequency and brief continued activity of scenes and images. Communication with the manasic world in the jagrat is now occurring; formerly there was drishti only of the pranajagat and the subtle Bhu.

Feb 5th.

Another shipwreck; the resumption of hostilities in the Balkans; the insufficient pressure of the Powers on the belligerents; the attitude of the Porte; the Roumano-Bulgarian tension continued; the police notification to the inhabitants of Delhi, are all indicative today either of successful aishwarya or correct trikaldrishti.

(6<sup>th</sup> Feb)

Another day of strong attack, but the health succeeded in expelling the impure heat in the system; during the night the attack succeeded in impressing itself on the throat in a sensation, never quite determinate, but often strong, of sore throat; this was thrown off; returned in the morning of the 6<sup>th</sup>, was thrown off again, although dahi was freely eaten; but the remnants still persist in returning. It has become perfectly clear that all these are false illness, formulated in symptom and not in root in the sukshma body and thence pressed upon the sthula; but it is also clear that the sthula body is still insecure against these attacks. Always, the movement is to repeat the last fragments of the last ailments that

were left unexpelled when the final movement of the siddhi began. Always, therefore, it is an attempt to keep in activity the almost dead physical sanskaras, the grooves of imperfect movement to which the body was finally accustomed.

Feb 6<sup>th</sup>. Thursday.

These two days have been of an old type long discontinued, in which the siddhi has been suspended almost entirely in all its imperfect parts and only those allowed to progress in which the attack could make no impression. In the present instance, it is the samata shanti sukha prasada which have stood a continued and violent test and emerged, as far as can be seen, entirely perfected. Shadows have fallen on the last two without being able to [affect]<sup>1</sup> them substantially. Tejas of the nature of dhairyam and tapas of the Mahasaraswati type have also remained unaffected; there has been no sinking back into tamasic udasinata, although movements in that direction were attempted. Sraddha in the eventual Yoga-siddhi has remained substantially unaffected, in spite of shadows, except that strong doubts have assailed the faith in the saundarya, the one member of the four chatusthayas for which there is as yet very meagre justification. On the other hand the Mahakali tapas has sunk into inactivity, after one strong battle in which it prevailed temporarily over the strongest resistance to the aishwarya. The vijnana siddhi has been pale and fitful; physical siddhi heavily attacked and for the most part interrupted, even the kamananda sinking back into the implicit state from which the others fluctuatingly manifested. Sraddha in the adeshasiddhi and the rapidity of the yogasiddhi sank to the lowest terms now possible to the general faith.

7<sup>th</sup> Friday —

Today the mists have begun to clear and show an advance, — principally, towards the final removal of the false tejas & tamas in the knowledge which though expelled from the system still besiege it from the environment and occupy the outgoing and incoming

<sup>1</sup> MS effect

paths of the thought perception. If the mind can be got to reject these false visitors, then there is a source of knowledge independent of all data which gives automatically the truth. That which learns from data, is also misled by data; this wrong suggestion of data has been for some time the besetting obstacle to the completion of the trikaldrishti & jnana, the strong refuge of outgoing error. The Personality of the Master is now occupying the life in place of the more general personality of the Saguna Brahman. It is no longer Ishwara or Bhagawan only, but Srikrishna-Narayana. At present, however, it is only in the personal relations with the Master of the Yoga that the substitution has been established. .

During the rest of the day, the parts of the Yoga which had been clouded, reemerged in full strength, with the exception of Rupa and Samadhi which did not yet manifest their full former strength. There are signs, however, in the swapna and jagrat samadhi of a more perfect manifestation approaching.

Lipi— 8-9 27<sup>th</sup> February. 12.

8<sup>th</sup> February.

Passing of the Trades Union Bill in the Lords (Trikaaldrishti & Aishwarya). Bulgarian attack in Gallipoli & Turkish retreat (Trikaaldrishti, but contrary to Aishwarya). Withdrawal of charge against two accused in Wari Arms Act Case (Trikaaldrishti of Inference etc)

The tejas, tapas, prakasha united acted in harmony this morning so that the perfect knowledge of trikaaldrishti, exemplified once before while watching the movements of the ants on the wall, reemerged and applied itself to all surrounding movements, thoughts & feelings. This was in a state of comparative passivity. When the active tejas once more emerged, there was some disturbance by the volitional suggestions, but this action was feeble and the prakasha soon readjusted itself. With regard to distant movements, etc, the old incertitude still continues.

Yesterday, another signal proof of the power of Will to alter the forms of the body, was finally proved. The left undercurve of the foot, which was at first non-existent, that side being flat, and afterwards very slight, is now deep and declared, and by a test was

found to be at least three times what it had been at the last time of testing. Similar proof has been recently given in the line of the waist, but this is not yet so striking and decisive. This success, after a long and obstinate resistance, justifies sraddha, not only in the saundarya, but in the ultimate emergence of the Adesha siddhi and the equipment; the justifiable doubt is about the extent of fulfilment and the timeliness.

In the afternoon exceeding[ly] brilliant swapnasamadhi at a great depth of dream-trance repeatedly occurred; the rupas were of the fleeting kind, but stable for two or three seconds, instead of, as usual, fleeting in the moment of appearance. At night also swapnasamadhi was rich and various at a great depth and perfectly stable scenes of entire vividness were at last developed, instead of the vivid stability of shifting panorama and dim stability which were formerly the highest attainment. The fleeting still predominates over the stable, the dim or pale over the vivid; but the disproportion is decreasing. Organisation, also, has not progressed and dream is once more imperfectly coherent.

Kamananda recovered intensity and confirmed the permanent stability of the subdued ananda. From today the intensity has become as natural and sustained in standing and walking as in the sitting and recumbent positions and is hardly less in pitch; but the abstraction of the attention has still the power of suspending the intense ananda. The movement now is to a greater continuity of the intense ananda.

Trikaldrishti grows in normal perfection of detail; but the other siddhis are still busy confirming their hold on the akash. Karmasiddhi has been thoroughly confirmed today in one direction by the retirement of the Pulinda into S's [Saurin's] karmadeha and outer swabhava; the chief obstacle in the house is therefore removed. The action of the tejas in physical pressure as a means of pushing the siddhi is removed, definitely, & everywhere the pure action of the Will on the akasha has been substituted. The second proof of the increasing saundarya is now more definite. A third is preparing, but still indefinite.

9<sup>th</sup> February.

Today is marked mainly by the continuation of the movements of the eighth; development of the Krishna Kali relation, progress of the instruments of knowledge, a more general force of the Powers, a more settled action of the rupadrishti, a finally secure and easy action in the akash of the lipi, Kamananda constant in the intense or subdued forms throughout the day and part of the night,—though in the evening almost implicit,—and more frequent & powerful in the state of samadhi, slow progress of the swapnasamadhi, the physical siddhi struggling with the remnants of asiddhi which intend to return or persist, maintenance of the karmasiddhi. Except in the lipi nothing assuredly final and definite.

10<sup>th</sup> & 11<sup>th</sup>.

Days of crisis & transition, intended chiefly for the exclusion of the remnants of false tapas in the lipsa and the full replacement of the Aniruddha bhava by the Balaram-Aniruddha in the Master of the Yoga. Kamananda now possesses the whole day in the subdued form with the intense rising out of it; it is discontinued at night.

12<sup>th</sup> February. Wednesday.

The Balaram-Aniruddha Bhava suffused with Pradyumna and based on concealed Maheshwara now governs the Yoga; but in the Prakriti, the Maheshwara bhava is not yet concealed. In neither is there as yet a very powerful energy of the Balarama or Mahakali bhava. The vijnana has recovered its elasticity, the knowledge & sight of the sukshma world is increasing and the kamananda grows in intensity.

This movement continued throughout the day, ceased in the evening. The movement is towards the purification of error out of the trikaldrishti & aishwarya and dream, incoherence & insufficiency out of the samadhi. But the resistance in the akasha is still strong enough to prevent an unhampered rapidity of improvement. Health improves & grows stronger, yet the abnormal symptomatic affections, which have no longer any coherence or *raison d'être*, still recur or cling. Adhogati is persistent & prevents the established

utthapana from frequently manifesting. Saundarya is still limited to its one or two imperfect details. Karmasiddhi develops, but slowly & against a considerable obstruction.

13<sup>th</sup> February. Thursday.

A day of uncertain development. Swapna samadhi is slowly becoming more purposeful and developing a better organisation.

14<sup>th</sup> February. Friday.

Trikaldrishti improved and became normally free from the old sources of error except in matters of exact detail. Health strongly attacked.

15<sup>th</sup> February. Saturday.

[*No entry*]

1 AND 12 APRIL, 19 AND 21 MAY 1913

Record of Yoga—  
April.

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There has been a gap of nearly two months in the record due to an attack of pronounced asiddhi, which lasted from the middle of February till late in March and seemed to reverse much that had already been accomplished and recorded. The asiddhi was mostly physical in its nature, but [accompanied]<sup>1</sup> also with entire interruption and partial reversal in some of the other siddhis, a general tamasic prostration and ill-health. The one positive result has been to confirm the removal of rajasic tejas in all but a feeble shadow of its old material tendencies.

April 1<sup>st</sup>

The first chatusthaya is now beyond the danger of successful attack except in the positive samata; a few touches of asamata & ashanti come occasionally, but soon die away. The second chatusthaya is feeble and ill-organised owing to the trivial nature of the siddhi and the failure of everything which would strikingly prove the Adesha. There is a general action of the vijnana, but it is not yet extricated from falsehood and uncertainty, so that all that can be done is to watch results & see whether the perception is a truth or a misapplication. Rupadrishti is of the feeblest & samadhi fails to advance. Physical siddhi is only fragmentary & its progress successfully resisted. The sixth chatusthaya is present, but only when the attention is attracted to the Brahman. The fifth

<sup>1</sup> MS accompanied

chatusthaya is also fragmentary and mingled with ill-success.

There has been a great activity of the poetical power which has acquired rapidity accompanied with forceful & effective inspiration, but not always with inevitable & illuminating inspiration. The attempt is now to maintain the invariability of the illuminated & inspired inevitability without diminishing the rapidity. This is in epic poetry. The foundations of a rapid & sure inevitability are being laid in other literary powers. Equipment (bare) for three months has been effected.

The two great disappointments of the aishwarya have been the fall of Janina & Adrianople & the outrages in Bengal; the aishwarya has failed to avoid these disasters. In Albania the line of the Aishwarya has been followed, but not in every respect, eg Djakov[ic]a seems to be lost to Albania. The continued frequency of great calamities confirms the trikaldrishti. In small matters trikaldrishti is now very usually correct, but limited in its range. Time, place & order of circumstance, oftener right than before have still the anrita tendency very pronounced. All the parts of knowledge in the third chatusthaya are in action, but they are neither perfect, vigorous, fruitful nor organised.

Power now acts frequently, but is much resisted. Effectiveness in religious & moral influence is frequent & steady, but imperfect. So political siddhi, but more in the world at large than in India.

April 12<sup>th</sup>.

After the note on the 1<sup>st</sup> the diary was discontinued owing to the uncertainties in which the siddhi was still enveloped. All that has happened in the last few days confirms the view then taken; the stage is one of partial and combated efficiency. Yet there are proofs of advance. Eg On the 8<sup>th</sup> night a swelling on the ankle & foot began, in the morning the whole of the left foot was attacked & it did not seem as if a speedy cure were possible. It was, however, indicated in the thought that it was merely an effect of impure rasa and not the disease common in these parts,<sup>2</sup> would show no

<sup>2</sup> *Filariasis (elephantiasis), endemic in Pondicherry.*—Ed.

improvement during the day, would begin to go on the morrow and practically be got rid of the day after, but the remnants would be left. This prediction was fulfilled to the letter. Moreover, the swelling healed exactly as the will was applied, the part most insisted on improving first, the others more slowly.

The great difficulty is the resistance in the physical akasha, first to the effective activity and, secondly, to the unmixed activity of the vijnana. If the mixture of the old intellectual activity can be got rid of, the effective vijnanamaya activity can be assured more rapidly. It is towards this end that the Power is now working. The immediate ends proposed are Brahman, Ananda external and internal, Arogya, effective Image in waking state & sleep and effective Trikaldrishti. The whole activity of the Yoga is being re-constituted. The rupas of all kinds appear though fitfully & with insufficient stability & frequency, in the waking state, & insufficient stability & continuity in sleep. The Brahmadrishhti is now complete & less frequently forgotten & never lost. Kamananda, which had almost faded out, is reviving. The resistance in all directions still continues.

*[Here all but two lines of a page left blank.]*

19th May 1913.

The stable progress of the siddhi has been now established against the backward and downward tendencies; effects long produced fragmentarily and [in]securely are now firm and inalterable. Rapidity supervenes on the stability, but freedom from attack, superiority to resistance has yet to be effected.

The third or vijnana-chatusthaya has now been well planted in the soil of the lower kingdoms of the being. Their contradictions have still to be excluded, their defects corrected, their force strengthened and their range extended. The fourth or physical siddhi, long the subject of serious doubt, is now commenced in all its parts and in some of them appears to be firmly rooted. The third can now be left to develop; the fourth and fifth alone still present serious difficulties, admit of prolonged & sometimes effective resistance and demand some struggle.

Suggestions.

Today is the last day of the negative movements; from tomorrow pure progress commences. That change has to be prepared & completed this afternoon and evening.

*[Here a quarter of a page left blank.]*

21<sup>st</sup> May.

As is not unusual when a suggestion of strong and swift progress is made, the fulfilment, at first apparently complete, is interrupted by as powerful an opposite movement of non-fulfilment as the state of the siddhi will permit. The principle of pure progress is the perception of the end which all apparently adverse circumstances are intended to serve and the immediate conversion of the negative into a positive movement. Successfully established till 3 pm yesterday, it was then suddenly reversed and a negative movement induced of an obstinacy and completeness such as has been absent from the siddhi since last March.. The object of the reverse was to get rid of the remnants of tejasic suggestion (asha, desire, over-stress, effort,) which still persist in the mental environment.

All the vijnana siddhis are now permanently active and effective, but with defects and limitations & subject to the continued mental activity of mixed truth & falsehood which is still successfully maintained in the mental environment by the opposing tendencies of Prakriti and successfully thrust upon the mind in the form of suggestions. The rupa & samadhi formerly deficient have now a petty but sufficient regular fertility, which can be rapidly enlarged & eventually perfected. They still lack some of their old felicities, but when these return, they will no longer be fitful, uncertainly held & willed as formerly, but natural, spontaneous and a permanent possession. The rupas are principally embarrassed by the persistence of a few dominant images which shut out the others or replace them when they attempt to manifest. Another difficulty is the resistance obstinately offered to the emergence from the prana akasha of the perfect, as distinguished from the representative images.

In the physical siddhi, Ananda is the most advanced. The vishayanandas of the senses are all perfected in type, seldom

contradicted, but as yet insufficient in intensity, except in the taste, where even it is uneven. The higher mental anandas are all present (prema, chidghana, shuddha), but as yet imperfectly active. Ahaituka ananda is constant in shanti, but not yet in active santosha. The sahaituka sharira anandas are established and growing; the ahaituka manifest but infrequent. Ahaituka kamananda is alone well-established, and awakes whenever recalled, but is still too much a matter of the will and not a self-acting dharma of the body. It can manifest now in any state, jagrat or samadhistha. Thirst has almost disappeared, though it made an appearance for two or three days, mostly in a suppressed form; but does not now occur even in the unusual heat of this summer. Hunger makes its appearance fitfully and is never intense & seldom prolonged; it is being rapidly replaced by hungerless bhojanánanda. Heat & cold are still slightly effective on the body. Pain has turned into some form of ananda except in extreme touches, eg burning by fire, blows touching the bone, etc; but here it is only the immediate contact that is painful, the after effect is always anandamaya; in some touches, eg mosquito bite the habit of discomfort still continues, but is now occasional and not a dharma of the body. Pain of events is the one asamata of mind still persisting & then only as asamata of failure; this too is occasional, largely artificial and no longer a dharma of the mind.

Arogya is troubled now only by the vicissitudes of the visrishti-visarjana which have much diminished and by the inefficiency of vajra. The solid visrishti takes place now irregularly after five days or three or more than five; it was preceded & is still accompanied or followed usually by some action of excessive tejas in the jala bhuta; but this is rapidly diminishing. Occasional trouble of vayavya or taijasa jala has been frequent, but seems now to be moving towards elimination. Jalavisrishti showed recently a tendency towards rapid diminution & even disappearance; at present it is again restored, but has no longer its former force and abundance. Touches of eruption and fragments of phlegmatism (sneezing etc) still subsist, but are effete and cannot materialise into roga.

Utthapana increases rapidly in force during this month. The arms can maintain themselves now for two hours & more without

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strain or reaction in the vertical position supine; for two hours & more with some but not an effective strain in the vertical position, sitting; only the horizontal position is yet unconquered. In the rest of the body the Shakti now aims at eliminating strain without excessive tapasya.

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

The other chatusthayas have all been commenced, but the fifth is as yet active only in slow movements and petty degrees.

4-30 JUNE 1913

Record

Trikaldrishti—  
Aishwarya, ishita, vashita.. } accomplished, but subject to sus-  
Drishti, samadhi. } pension and imperfect in arrange-  
ment, uncertain also in incidence &  
limited in penetration and force.

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Ananda—  
accomplished, but uncertain in continuity, insufficient in in-  
tensity.

Arogya—  
unaccomplished, but on the verge of accomplishment.

Utthapana  
unaccomplished, but in progress.

Saundarya,  
feebly begun.

---

Krishna Kali  
Accomplished, but not always nor perfectly manifest.

Karma  
Commenced, but in its infancy and much obstructed

Kama  
Embryonic.

---

Brahman.  
Founded in all its parts, perfect only in sarvam & part of  
anantam[,] easily obscured in Ananda, less easily in jnana,  
inefficient in ananta tapas

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*The record of June 1913 was kept in three separate sets of loose sheets, headed "Record", "Script" and "Record of Details & Guidance". These are reproduced here in this order.*

First Chatusthaya.

Complete; subject to occasional successful attack.

Second Chatusthaya

Complete, but imperfect in sraddha, — deficient in tejas, veiled in attahasya. Liable to eclipse & obscuration

Shuddhi incomplete in body, almost complete in vijñana.  
 Mukti complete, except for relics of egoism in the environment.  
 Bhukti complete, but easily obscured.  
 Siddhi imperfect in all its parts.

All subject to obscuration & temporary invasion by their opposites.

June 4<sup>th</sup> 1913.<sup>1</sup>

J[une ...] to 12<sup>th</sup>

[1.] The defects of the first chatusthaya to [be eliminated]<sup>2</sup> with finality — ie to be no longer recurrent. Ineffective touches may yet come.

2. The defects of the second chatusthaya to disappear by the perfection of dasya & sraddha & jñana (including general trikal-drishṭi). Invasion still possible.

3. Jñana to be finally active without obstruction or suspension in thought, trikaldriṣṭi & prakamyavyapti, but not yet perfect in range & penetration

4. Aishwarya, ishita, vashita to become general, though still limited & subject to breach & obstruction

5. Samadhi to be delivered from obstruction, though not yet perfectly grasped.

6. Ananda to be continuous, arogya & utthapana strengthened; saundarya will still be obstructed.

7. Karma & kama to develop a greater & less occasional power & action. KrishnaKali to increase.

<sup>1</sup> Note that this is the date of the entry above. — Ed.

<sup>2</sup> MS damaged; words within brackets partly or wholly lost and not certain. — Ed.

8. The rest to progress to a less obstructed perfection.

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June 5<sup>th</sup>

*Morning*

Thought, trikaldrishti, telepathy to be cleared of their obstructions & impurities. Aishwarya to spread. Samadhi to be arranged. Begun.

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Ananda to increase, utthapana recommence. Done

==

Karma. Begun.

==

The daiva karma is coming to a head in the house; there; but not in other places, where it has still to be enforced. It will take another fortnight for it to come entirely to a head here & there, a month for it to become sufficiently forceful outside. Daiva first, kriti next, sahitya third, kama fourth.

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June 6<sup>th</sup>—

Thought, trikaldrishti, telepathy to be farther cleared. Aishwarya to spread & strengthen. Samadhi to increase in force. Done  
Rupadrishti to grow in clearness & stability. Not evident.  
Ananda to increase. Utthapana to grow in anima. Done  
Karma to grow in force. Not evident, except in sahitya.

==

The attempt to establish the more ugra tejas has failed, owing to error of the vani and script—the latter in the prediction of the rupadrishti, in which there was no result corresponding to the prediction—

==

June 7<sup>th</sup>

The same to continue.

Partly fulfilled

==

Ananda, utthapana & arogya to grow. — Fulfilled  
 ==

Karma to strengthen. Not evident  
 ==

Arogya suffered a violent break in the digestion; increased in another direction. Aishwarya now works from the centre of things & when it gets hold of the object can direct its movements against resistance. Samata & the general sraddha (in Yogasiddhi) are now strong & resist assault, except for certain tendencies of depression under strong pressure of asiddhi. Tejas exceeding dhriti has failed to effect its footing—the power & fulfilment are still insufficient, & the objective pressure still too successful[ly] hostile.  
 ==

June 8<sup>th</sup>.

Ananda & utthapana to grow steadily; arogya with more resistance.  
 ==

Karma to strengthen against resistance.  
 ==

The vijnana chatusthaya to undergo a slight obscuration, before it emerges strengthened.  
 ==

Today to be especially marked by physical siddhi & samadhi.  
 ==

This is programme, not prediction. If not fulfilled today, it must be fulfilled subsequently, but in this the Shakti must persist till fulfilment—

Money to arrive in this month, beyond what is expected, in this month also all actual impediments to the kriti are to be cleared away. From the next week the wider movement is to begin—ie from the 8<sup>th</sup> to the fifteenth.  
 ==

June 9<sup>th</sup>

Utthapana in leg, horizontal position, lying, 15 minutes (on 8<sup>th</sup> 10 & before 5), anima much stronger, but sharp strain on one muscle or sinew. In arms, horizontal position, one hour with relief

by change of position; ananima still a little heavy at shoulder & near elbow (formerly 15 minutes or half an hour, though capable of hour).

Ananda, the same, but habits of time & circumstance eliminated; only habit of fluctuation & discontinuity obstructs.

Arogya gaining in k. [kamic] centre, but still resisted; troubled by artificial jalamay tejas in assimilation.

Saundarya only in increased curling of hair & apparently mukhasri. Falling of hair still profuse.

==

Vijnanasiddhi obscured & resisted; lipi & rupa rare; swapna-samadhi progresses —

==

The same programme; but this time final reemergence of thought processes & perfected trikaldrishti; also lipi.

==

June 10th

Thought process reemerged, but not yet lipi or perfected trikaldrishti. Utthapana was quiescent, ananda dull, physical shakti much depressed, also arogya. In the thought of trikaldrishti, the vigour of false tejasic suggestion seems temporarily to have revived. Only the samata retains its undiminished strength.

==

It is evident now that the trikaldrishti is reemergent in its more perfect form, especially in prakamyavyapti, but the determinative trikaldrishti is still uncertain and too narrow even when it acts certainly, fastening on one circumstance rather than embracing the whole.

==

Today rupadrishti will reemerge & move henceforward irresistibly towards perfection. The siddhis of power also recover their force from today & the samadhi moves forward.

June 11<sup>th</sup>

A day of baffled aiswaryasiddhi & mixed tejas & depression of tejas & sraddha. Departure of Shatrughna. Ananda tends to be continuous in manifestation, but failed at night. Rupadrishti

reemerged & lipi became freer. No evident progress in samadhi. The siddhis of power acted in small things with partial effectiveness, but failed in great. No definite progress of utthapana or arogya.

==

June 12<sup>th</sup>

Dasya of the body to be emphasised, sraddha & tejas restored, knowledge perfected in circumstance and samadhi with rupadrishti strengthened. Aishwarya etc to become more effective.

==

Ananda to maintain its continuity, arogya & utthapana to justify the promise of increase, saundarya to begin definitely its march forward.

Karma chatusthaya to begin with greater power.

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June 13<sup>th</sup>

As predicted, a day of relapse.

Results.

1. The defects of the first chatusthaya still recur in touches, transient or [lingering],<sup>3</sup> effective for trouble, not effective for destruction of the siddhi or able to reach the centre of the being.

2. Tejas established, but for a time almost entirely breached & reduced to dhriti. Sraddha broken.

3. Jnana etc obstructed & suspended, but not entirely

4. Aishwarya powers momentarily breached

5. Samadhi obstructed; developing rupadrishti entirely suspended in jagrat.

6. Ananda reduced to the matrix condition in continuity with occasional manifestation of subdued intensity.

7. Arogya resisted & strong relapse in assimilative process; utthapana slowly develops.

8. Fifth chatusthaya suspended.

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<sup>3</sup> MS lingerings

June 14<sup>th</sup>

Since last evening struggle of siddhi to reemerge. Strong tamas & scepticism of rapidity & of adeshasiddhi. Remnants of depression. Still it is apparent that behind the veil knowledge & power are increasing in force. There is no such appearance with regard to samadhi. Strong physical lassitude, revival of thirst, some discomfort.

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14<sup>th</sup> to 23<sup>d</sup>

Restoration of the siddhi by the evening.

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Tejas, jnana, shakti to be perfected. (Partly fulfilled)

Samadhi to be cured of its defects. do

Completion of secondary utthapana in type; continuity with intensity of ananda; new phase of arogya. do

Saundarya to make its first strong progress. do

Fifth & sixth chatusthayas to be prepared in perfection. do

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June 15<sup>th</sup>

The siddhi partially restored after a prolonged struggle. Process since yesterday afternoon.

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Defects.

Tejas not so strong & selfconfident as before the break.

Sraddha in siddhi but not in rapidity or adesha.

Thought still besieged & normal trikaldrishti yet imperfect & uncertain in circumstance

Power sometimes perfect in force & accuracy, at others resisted or baffled.

Samadhi still confused & rupadrishti ineffective.

Ananda moving towards continuity in a greater intensity.

Arogya, resisted, but growing very slowly.

Utthapana inactive awaiting restoration of bodily energy.

=====

15th. 16th

1. Trikaldrishti & aiswarya both perfect in circumstance will develop & extrude gradually but rapidly the tendency to tejasic & tamasic misplacement.

2. Tejas & sraddha will return.

3. The natural vangmaya thought will resume its normal action.

4. The tendency to rupadrishti will be strengthened, samadhi become more effective

5. Ananda will grow in intense continuity, action of utthapana reemerge, bodily energy be restored, arogya be better confirmed.

6. The tendency to saundarya will show farther signs of strength.

====

June 16—

1–4 & prediction of ananda confirmed by the actuality (15<sup>th</sup>), the rest not evident or even contrary. They are to be fulfilled today.

Vani, script & vangmaya have all been, apparently, delivered from the siege of their intrusive manomaya shadows. Only perception of actuality is still pursued by false suggestion of actuality. There is a strong & hitherto effective struggle to prevent Jnanam & Anandam Brahman from becoming the normal state of the consciousness. Henceforth this must be the object of the subjective siddhi. The Sarvam Brahman is already well-founded but must gain in power, depth, intensity & variety.

====

June 17<sup>th</sup>

The programme has been perfectly fulfilled. Lipi is now master of its akasha; rupadrishti is reemergent & needs only the union of a normal stability & clearness in all forms to be perfect. Jagrat samadhi (antardrishta) is still obstructed, but the swapnasamadhi is perfect in all but long continuity; it possesses now in thought, vishayas & even lipi an ordinary coherence & continuity.

Ananda is once more apparent in samadhi, & sleep alone has the power to effect its discontinuance.

The other physical siddhis are still obstructed, though slowly tending to prevail.

==

June 17<sup>th</sup>

1. Trikaldrishti & ordinary aishwarya to conclude their struggle with the tejasic misplacement.
2. Tejas & sraddha to be delivered from their reason for occasional & partial discouragement.
3. The vangmaya to effect normality of the inspired & illuminated inevitability.
4. Rupadrishti in bahirdarshi jagrat to overcome its last barrier
5. Samadhi to proceed in coherence & continuity.
6. Increase of telepathy & vyapti.
7. Ananda to get a more perfect hold on the body.
8. Arogya to assert its superiority to resistance.
9. Utthapana to quell the defect of anima in the arms & legs
10. Saundarya to persist in its advance.
11. Kama to be well prepared in the body.
12. Anandam Brahma to become normal.

==

Results.

1. There is no longer any struggle. The tejasic placement is more & more justifying itself and ceasing to be a misplacement, although still frequently a misinterpreted placement. A deeper trikaldrishti independent of all data or of concentration on the object is now becoming normal without extruding the established trikaldrishti which perceives the subjective & objective data, watches the object & selects beforehand the action or result.

2. With the tejasic misplacement the reason for discouragement has disappeared. The sraddha is not complete, but so far as it extends, is untroubled & the tejas is as strong as the basis of sraddha will bear, but tends still to lapse from chanda into dhira or saumya tejas.

3. The inspired & illuminated inevitability is now the normal

tendency of the vangmaya, but not yet frequent or invariable. The annamaya brain still feels unwilling to bear the energy of this higher vangmaya.

4 Rupa in bahirdarsha is still obstructed. Clear forms of some stability are beginning to reappear, but the movement is still crude.

5. Coherence & continuity are now much stronger in the samadhi; several groups of circumstances are observed, however, there is little concentration on the single group or object as yet.

6. Telepathy & vyapti are assuming a larger activity.

7. Ananda of great intensity took hold, but this as yet is little prolonged; the continuity was less evident.

8. Arogya is becoming more imperative & self-assured; decisive results are yet awaited.

9. Utthapana in the legs (both simultaneously, lying) for an hour, with but slight defect of anima; it might have been continued considerably longer. Laghima very strong; mahima strong, but affected by subjective weakness in the prana. Utthapana of arms, horizontal position, only 20 minutes & much afflicted by ananima. Power in wrist yet weak, but improving.

10 Saundarya; no decisive proof of advance.

11. Preparation of kama in the body begun.

12. Anandam Brahman is now normal when smrita, and subjective bhukti is established. Certain specific defects of indriya bhukti have revived, but there is an increase of bhogasamarthya in the body.

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In addition, dasya (subjective) is now much more complete; the guidance of the Master being from this day imperative.

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June 18—

Yesterday's fulfilment was defective only in rupa & in saundarya. The programme has to be more perfectly fulfilled today.

—

Communications

1. Telepathy is becoming more common & distinct.

2. Rupa emerged with some forms, but still with only an initial stability

3. Intense ananda more continuous.

4. Utthapana of arms (horizontal position) one hour, almost perfect in right arm, heavily resisted in the left.

June 19—

Programme

1 Receptive Telepathy of thought

2. Rupadrishti—medial stability; not yet full range.

3. Samadhi—jagrat.

—

4. Ananda, intense & recurrent; continuous when recurrent

5. Utthapana, legs in horizontal position.

6. Arogya,—incomplete.

—

7. Karma—successes.

=====

Results.

The programme was hardly fulfilled at all except in 1. Rupa-drishti was again obstructed, although inferior images appeared, rarely with any stability, & superior, rare also, without stability. Jagrat samadhi increased only in sukshma sparsha. Ananda was subdued & occasional, not continuous till the evening & then only for a time. Utthapana of the legs, horizontal, was effected with difficulty for 15 minutes. Arogya of assimilation was not pronounced & the karmic successes were slight. On the other hand trikaldrishti & aishwarya progressed,—especially telepathy. Articulate thought in the inevitable form was powerfully resumed.

June 20.

Results.

1. Aishwarya largely ineffective; trikaldrishti good, but not faultless, telepathy developing.

2. Samadhi steadily progresses in coherence & continuity of scene.

3. Rupadrishti still emergent & obstructed.

4. Vangmaya more frequent.

5 Cessation of straining in tejas, subjective ananda more undisturbed. Lilamaya upalabdhi stronger.

6. Arogya stronger; utthapana of neck, 50 minutes, with variations of pure utthapana & muscular strain; utthapana of legs, horizontal, reclined, 45 minutes, the last ten with difficulty because of the return of muscular strain.

7 Karmic success resisted & baffled.

==

June 21.

1. Aishwarya again partially effective, mainly through the Prakriti; trikaldrishti good in the broad result, but wanting in certainty, inspiration & ananda; occasionally perfect in circumstance, but with the same defects.

2 Rupadrishti slightly emergent; samadhi without definite progress.

3. Vangmaya still resisted & interrupted; imperfect in vak.

4. Ananda, subjective, depressed by depressed sraddha.

5. Utthapana of left arm, half an hour, ananima still heavy but no longer the painful pressure from above on the muscles of the shoulder & elbow. Utthapana of neck, (sitting in armchair) 1½ hour. Some pressure of ananima but mainly at the end.

6. Arogya feeble; restoring itself after a collapse (in the morning) under exceptional circumstances. The same with physical ananda.

7. Some signs of Karmic success.

8. Saundarya—Improvement of hue in the leg (below the knee where it was blackish & clumsily glossy). Whiteness of teeth (especially lower row) with some relics of yellowness. This latter siddhi, once almost effected, had for a long time past retrograded & obstinately resisted the aishwarya.

June 22

1. Trikaldrishti & Aishwarya recovering force, rupadrishti slightly emergent, swapna coherent. .

2. Vangmaya reached the pure inevitability & was well associated with perceptive thought. Initial vangmaya of trikaldrishti
3. Ananda almost in abeyance, utthapana likewise, arogya of penultimate chakra recovering force
4. Manifestation of personality by the Master of the Yoga.

June 23

Trikaldrishti steadily improving in detail, but troubled by uncertainty & a shifting stress. Aishwarya normally active & then entirely denied. Rupadrishti still emergent, but not victorious. [Physical]<sup>4</sup> siddhi almost dormant, but still small signs of a tendency to progress.

June 24<sup>th</sup>

Strong perception of imperfections of the siddhi. Complete arrestation of progress. Only the old siddhis continue, often in their inferior parts, eg rupa & lipi, ananda etc—Recoil in saundarya. Slow progress in sixth

June 27<sup>th</sup>—

Strong asiddhi in the morning, of first & second chatusthayas (sukha, sraddha especially). Arrested progress elsewhere.

A sudden finality in parts of the siddhi.

1. Subjective ananda; ahaituka alone was prominent before in the permanent constitution of the Ananda, prema, chidghana & shuddha are now firmly established on the ahaituka as a basis, and the whole subjective ananda stands in a saumya permanence with moments of intensity. Touches of the nirananda & tamasic depression seek to arrive, but are ineffective & at once repelled by the jnana.

2. Personality & personal relation of the Master with Anandavani & dasya; perfect guidance of the Yoga.

3. Immediate understanding of lipi & rupa, —not yet proof of their unvarying truth.

<sup>4</sup> MS Physically

- 
4. Complete sukham & atmaprasada; ananda of passivity—
  5. Normal activity of right perceptive thought (jnana, not yet trikaldrishti).

Besides these siddhis rupa is slowly developing & arrangement of prakamya vyapti as a basis of pure vijnanamaya trikaldrishti is approaching completion. Meanwhile vijnanadrishti is increasing in its intervention as a guide & arbiter of the mental perceptions in trikaladrishti. Vishaya bhoga is becoming more active & has regained its old relative perfection.

June 28<sup>th</sup>

[No entry]

*Script—*

June 16<sup>th</sup>

Morning

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

Satiety is attempting to reassert its old jurisdiction over the pranic system. *After a short struggle the attempt will be discomfited.*

The aishwarya must be used with greater confidence & a more sovereign force,—with sraddha, tejas & ishwarabháva. It is now bound always to produce an effect, though not always the entire or the accurate effect intended. There need be no regard, in using aishwarya, for the contradictory suggestions of the knowledge, since immediate failure in actuality may be intended by the Master as a step towards subsequent mastery.

The prediction about satiety has already been fulfilled in the particular instance at issue, but there must now be effected a general security in the siddhi. The satiety of struggle & failure which has long possessed the psychic prana must be expelled absolutely. Until it is expelled, struggle & failure will continue.

Aishwarya perfect in circumstance is now acting, although limited & besieged by the imperfection.

The right movement in the subjective siddhi has now been assured; but in action also there must be the right movement dependent entirely on dasya to the guidance, tapas & supreme pravritti. There must be no questioning or resistance.

The free & seated action, ordinarily effective even in detailed circumstance, of the trikaldrishti and aishwarya is now a thing permanent and inefrangible. It must now become invariably effective & not only free but comprehensive. For this object it is necessary that the telepathy of thought & action should be developed & perfected—

The siddhi of aishwarya must now effect the rupadrishti & samadhi, and then attack more exclusively the physical siddhi with a part of its action on the karma & kama. Till then the ishita will

take charge for the most part of the fourth & fifth chatusthayas.

There has been no definite progress in the afternoon. The power & light fell into a state of subintense normality. Kamananda is now continuous, except at night, but at a lower level of intensity than yesterday. The effusion of the beard has been resumed after a very long period.

Sortilege.

And let them be for lights in the firmament of the heaven to give light upon the earth, & it was so. (Satyam & Ananda, Sun & Moon)

June 17<sup>th</sup>

Yesterday's programme is the first adequately fulfilled in all its details, although the saundarya seemed to take a step backward in one important detail.

The movement of the siddhi towards ejection of tejasic misplacement (sunless tejas) is being resisted by the asurya janah. It must be rigorously expelled & no trace of it left behind; every movement of the consciousness must be súra & prakashamaya

Trikaldrishti of the immediate present & future in life, has now to be boldly ventured upon. There must be no yielding to the attack, no cessation of script or thought or knowledge or trikaldrishti[,] no recognition of absolute anritam, no abandonment of lipi or rupa or samadhi. The suggestion of the arrival of money & relief of the pecuniary insufficiency has been constant, but there has been no corresponding actuality. It must now be definitely asserted. June is the beginning of the more powerful kriti which is impossible without money. In June therefore a movement forward in the equipment is due & inevitable.

1. Success of P. [Parthasarathi] in imparting Yoga freely. Success of S [Saurin] in practical Yogic effects. Drawing over of Bh.

[Bharati] into a more effective surrender. Success with N [Nolini] & R [Ramaswamy].

2. Movement forward with J. M. Ber & associates. Greater perfection with M's [Motilal's] circle. Reopening of communication with S. & S & other sadhakas.

3. Solution of chakra problem.

=====  
A violent & successful attack on every part of the siddhi has persisted throughout the morning from eight to eleven and is not yet over. The question is now between the tejas of siddhi & the tejas of asiddhi. There will be no abandonment of the struggle till the habit of attack ceases. Something of the asiddhi has now gone, but the detailed trikaldrishti is still obstructed.

=====  
June 18<sup>th</sup>. Henceforward this<sup>5</sup> is to be a record of trikaldrishti etc, not of general yoga.

4. Arrival of equipment. (Several minor amounts—not yet the great amount, but that is on its way).

5. Loss of friends cancelled & compensated.

=====  
These are general movements which will be effected by the more effective working of the tapas & ishita,

A complete denial of the apprehension suggested, *nor are the facts stated correctly*. The event suggested will take place in the space of a few days. The other in the space of a week.

The rupas have overcome the obstacle, but the obstacle is not destroyed. *The destruction will be the main work of today. It is obvious that the perfect freedom of the rupa is not yet intended, but neither is the persistence of an entirely successful obstruction intended.* Asraddha is not always a vehicle of true trikaldrishti.

*Ananda will again possess the body today & utthapana advance;—the latter not now, but at night & in the morning. Arogya of the assimilation, not yet of the penultimate centre.*

No violent disturbance of the arogya need be apprehended, only minor touches; it will move forwards now towards final

<sup>5</sup> This record of Script begun on 16 June.—Ed.

perfection, with a few minor reverses on the way. The last of the rogas will begin definitely to overcome its chief adverse sanskara from today & by the 23<sup>d</sup> the movement will be definite & unmistakable, elevating the arogya into a victorious tendency.

Utthapana has yet to get rid of the more violent pressure of ananama, to quell it, before it can move forward to the same stage. This is the work that has been set down to be done by the 23<sup>d</sup>. The apparent denial of the result in one position of the arms is one of those abnormal violences of the enemy which weaken & exhaust their general power. *This will be rectified tonight & tomorrow.*

In the saundarya the struggle is now mainly over the signs of age. The preparatory movement towards their removal is all that can be effected by the 23<sup>d</sup>. This will be done, but not perfectly —

June 19<sup>th</sup>

By perfect passivity the deeper trikaldrishti to be perfected —

*Utthapana of the legs this morning, successful, though not at first entirely successful.* It must be done for half an hour with strong mahima & laghima, then its advance will be automatic.

(15 minutes, but not with ease)

Utthapana of the back after the 20<sup>th</sup>; meanwhile the utthapana of the neck will be confirmed. *The arms tonight.* (only for  $\frac{3}{4}$  hour)

*Rupa thrice today.*

*Beginning of regular Yogic teaching in literary form.*

1-5 will all take place in the period of a month.

*Three more proofs of karmic success today* (very slight)

June 20<sup>th</sup>

*The book on Yoga will be continued.*

*Utthapana, in spite of resistance, in left arm, legs & neck*

*Rupa will continue to overcome the obstruction*

Karmic success will become normal, though chequered still with failures. There will be *periods of arrested success*, but very brief.

Aishwarya will get a greater hold on the Akasha. (Not fulfilled; opposite movement)

*The tejas of eruption will prove finally abortive.*

Today is a day of positive advance, especially in the vijñana-siddhi, all parts of which will progress definitely. (Not fulfilled).

*Ananda will again become active & continuous.*

*Arogya will increase in all its insufficient parts.*

From today move forward with perfected sraddha & tejas From today triumph. From today be perfect in subjective ananda.	}	Not fulfilled
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From today does not mean from this moment; what came was the full asiddhi. There will not be an immediate siddhi of the triumphant aishwarya. The usual means are being employed for the maintenance of the asiddhi. Nor will the siddhi revive immediately. It has not yet revived. *But it will revive within the quarter hour.*

The last of the three commands is already fulfilled, in spite of adverse touches. Perfected, means, first, purified.

Thought has progressed in vangmaya & in purification from tejasic insistence; trikaldrishti in naturalness & ease, though not in

certainty; samadhi in coherence & continuity; vyapti prakamya in fulness & frequency; aishwarya in purity.

==

June 21<sup>st</sup>

Tejas must be of the Mahasaraswati, not the Mahakali order with a clear intelligence even in its speed & fire. The rapidity of the siddhi cannot be of the meteoric speed, but still it must become rapid & unresisted. At present tamas possesses the sraddha & envelops the tejas. Doubt & uncertainty stand, if not victorious, yet largely justified. This state of things must be cleared away today—

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*Restoration of effective aishwarya & perfectly circumstanced trikaldrishti—* (slight)

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*Emergence of rupadrishti, not yet complete—* slight.

==

Progress of samadhi.                      No definite progress

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*Activity of the vijnana.*                      In the evening only

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Ananda, arogya, utthapana.              Feeble, except the last.

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There is a change proceeding in the vijnana-siddhi which must be effected by the 23<sup>d</sup>. Hence the suspension of the ordinary successful action of the powers of knowledge & force, prakasha & tapas. Arogya today, under strong provocation, has suffered from an unusually strong touch of bhauta tejas & a powerful visrishti. The nature of the reactions is on the lines of old habit, but their force & effectiveness have been far inferior to the former insistence & virulence. Nothing untoward will happen in the environment or in Bengal. . Equipment will arrive in large quantities before any fresh necessity for money is felt.

June 22<sup>d</sup>.

The fall of the tejas & sraddha contradicts the promise of perfected tejas & sraddha from the 20th; so the difficulties of

the siddhi & the stains on the subjective ananda contradict the two other promises. The natural conclusion is that they were false predictions & they are so if taken in their literal sense; but what was really intended, was the beginning of their emergence from that data. This explanation also does not satisfy & is regarded by the mind as a sophism & an afterthought. Let it stand recorded, & afterwards the truth can be better judged by experience. .

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1. The physical siddhi cannot be perfected at once.
2. The samata & sraddha depend on truth of guidance & truth of knowledge for their absolute finality. The mind cannot be satisfied with [ . . . ] or falsehood.
3. The tejas depends upon sraddha.
4. The vijñana siddhi is not perfect & will take some time to be perfected.
5. All suggestions to the contrary must be distrusted as inapplicable to the present conditions of the Yoga

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These are the negative directions, and they stand; but positive directions are also necessary.

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1. Do not accept error or falsehood, but let them not disturb such faith as is established. They are permitted, not enjoined. Accept all error as a disguise of truth; penetrate the disguise.
2. Accept all failure as a link in the process of success; place the link.
3. Accept the rapidity of the siddhi as a certainty of the future & a growing certainty. Perceive all retardation as a help to the growth of the rapidity; fix the nature of the help.
4. Will pertinaciously whatever you are enjoined to will.
5. Believe in the absolute fulfilment of the adesha.

=====

June 23<sup>d</sup>

Truth of guidance is established; truth of knowledge advances. The first rule is now in application; the others are beginning.

==

June 24<sup>th</sup>

All else is founded. 5 is not founded. Trust to the knowledge to give you the nature of the disguise, the link & the help.

Today

1. Vijnana again active. Very poor activity
2. Preparation for beginning of kriti. Very poor preparation
3. Physical siddhi again reemergent. No real emergence

Tomorrow<sup>6</sup>

1. Beginning of real rapidity.
- 2 Automatic action & progress of vijnana siddhis
- 3 Final stage of physical siddhi governed by aishwarya & mixed with tapasya.
4. Pursuance of all forms of karma regularly in their initial movement.

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This is looking at one moment of resisted siddhi and not before or after, except so far as suits the inertia. It is true the triple promise or command has not been fulfilled. It is true it appears now to be the usual tejasic error of time. The conclusion to be drawn is that the fulfilment was not meant to be unchequered—

The Vani that guides in the script is largely a tejasic vani—the old tejas that seeks to justify errors & to exaggerate the siddhi. There have been clear falsehoods uttered. This record therefore ceases to have a real utility. At the same time it need not be destroyed, nor immediately discontinued. It may have a use for catharsis, but not for guidance.

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The record is more and more convicted of tejasic exaggeration which towards the end, especially, becomes so great as to be actual falsity. It must be abandoned entirely

<sup>6</sup> *The four predictions that follow are cancelled in the manuscript. See the entry of 25 June in the Record of Details & Guidance that follows.*

## Record of Details & Guidance.

June 25<sup>th</sup>

Today is a turning point. Beginning with a severe crisis of the old type, it prepares the results that were cancelled in a moment of irritation in the record now put by,<sup>7</sup> viz.

1. Automatic action and progress of the vijnanasiddhi.
2. The preoccupation of the active tapas & tapasya with the physical siddhi, to the exclusion of the first three chatus-thayas.
3. The commencement of all forms of karma regularly pursued and no longer abandoned to long periods of inactivity.
4. The commencement of a more rapid progression.

The first stage of this movement will be transitional, still pursued by fragments of the former impulses & gradually eliminative of these relics.

5. Action of perfected tejas & sraddha.
6. " of perfected subjective ananda
7. " of a larger & less variable success.

Here also the movement is transitional.

The first stage will continue till the 30<sup>th</sup> June. The vijnana-siddhi will occupy till the 31<sup>st</sup> July, as also the tapasic attention to the physical siddhi

Old lipis to be fulfilled

1. Enthusiastic tejas & sraddha.
2. The daughters of delight (Ananda, sharira).
- 3 Sahityasiddhi.

==

Sahitya—

1. *Essays in Yoga.*
2. Upanishads
3. Ilion.

==

The least physical straining of the mental will must be avoided & all shadow of mere desire. Only the body will be for some time

<sup>7</sup> *The preceding record of Script ending with the entry of 24 June.—Ed.*

indulged in some of its cravings born of thirst, weariness etc. There is no need of the straining in the mind to assist the siddhi. —

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The consciously directed action of the siddhi is now confined to the fourth & fifth chatusthayas & must therefore be arranged in the mind.

1. Sharira ananda is established but irregular. It must be regularised.

2. Indriya ananda must be given a flawless completeness.

3. Hunger & thirst must again be banished from the system.

4. The tapasya of heat & cold must be carried to its conclusion.

5. Ananda of pain must be carried yet farther forward.

6. Arogya must be enforced perfectly where there are fragments of opposition, more irresistibly where there is a block of resistance.

7. Utthapana has to be resumed & completed in the arms, strengthened in the legs & neck, brought into the loins.

8. The full force of the Shakti must be directed towards the saundarya, where the force of the opposition is still solid & unbroken, though no longer untouched.

9. Weariness of brain & body must be resisted, also of prana (satiety)

====

In Sahitya perfection & continuity have to be enforced;

In Daiva resistance to be broken entirely;

In Kriti, control of events, actions & things completely established.

In Kama, the subjective conditions & objective results created.

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Result. Defects often prominent, but principle of advance strengthened.

June 26<sup>th</sup>

There must be no mental reflection either in thought or sahitya, but only effective & spontaneous vision & creation. Even the criticism must be unreflective & inspired. Reflection is a seeking of the

unpossessed; possession must be the mould of the consciousness, to comprehend & not to acquire. In place of reflection there must be for a time brooding chit-tapas, as free as possible from limited concentration & tending rather to wider & wider extension. Limited tapas fixes on one circumstance & ignores the rest; it is therefore a parent of much error. Mental tejas is impatient of the wideness of the mahat; it seeks to fasten on the alpan, the individual & possess it, & finds the process of possessing the individual through the universal too slow for its desire & too burdensome to its strength

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June 27<sup>th</sup>

Yesterday, the trikaldrishti became more comprehensively effective & minutely correct, but is still not sure of its grasp. Today the aishwarya is once more insistent on general result, result in mass & result in detail of circumstance. The possession of the Akasha is still in the hands of the Asiddhi; & siddhi is only a growing circumstance, or a troubled occupation maintained in a hostile country; not as in the first two chatusthaya an established occupation even when attacked & disturbed in its details—

A reaction breaking down the first chatusthaya has suspended progress for half the morning. This frequent return of dukkha & unease is imposed on the system from without, for purposes connected with the world, not with the individual. It belongs to the swabhava of things, not to the individual karma. It cannot immediately cease, assurances to the contrary notwithstanding. Yet till it ceases there can be no perfected ananda—

The finality of the first chatusthaya must be insisted on. This is the only way to [.....]<sup>8</sup>

These two opposing statements are both correct. The finality will have yet a little time to establish in its perfection.

<sup>8</sup> MS damaged, three or four words lost; "only way to" doubtful.—Ed.

June 27<sup>th</sup>

Results of 27<sup>th</sup> in the other record.<sup>9</sup>

June 28<sup>th</sup>. [*Saturday*]

So far (about 5 pm) apparently negative results with small advance. Yet Saturday was fixed for a great advance in trikaldrishti. It is apparent that a general activity of trikaldrishti has been attempted with the intention of finality, but tamasic asiddhi & confusion with vague straining of mental tejas has obscured the prakasha. Shanti & sukham & atmaprasad have been preserved in spite of touches of vague physical uneasiness trying to develop into their opposites. Hasya is for the most part absent. Aishwarya is active, forceful & persistent, but without self-confidence or enthusiasm & only with difficulty effective. Form in rupa is obstinately obstructed, & in lipi. Physical siddhi is still kept in comparative abeyance.

Three things seem to have been accomplished, in outline, not perfection.

1. Activity of trikaldrishti (perceptive thought) in interpreting its materials.
- 2 Superior activity of revelatory vijñana trikaldrishti watching & judging the mental impressions
- 3 Normal activity of the vijñanamaya perceptive thought in jñana.

In addition there was some lifting of the physical weakness & depression that for some time has possessed the system.

June 29<sup>th</sup>.

The day begins with a denial of the trikaldrishti & a suspension of the activity of the second chatusthaya. The first remains constant & resists all attacks. The obstinacy of the Will is assured, not its energy. Faith in the Adesha is still intermittent; the mind remains unconvinced, though admitting the possibility, it can give only a provisional faith to its actuality, dependent on the siddhi being rapidly fulfilled in the third, fourth & fifth chatusthayas.

<sup>9</sup> See pages 258–59.

1. Lipi active, it is suggested, with finality.
- 2 Rupa more clearly emergent
- 3 Proofs of strengthened aishwarya applied to kriti. Apollonian shakti, but working slowly towards its results
- 4 Stronger manifestation of the Lilamaya in the Saguna Brahman

The first chatusthaya firmly holds, allowing only of momentary physical touches in the prana (advertising manas through psychical prana)

5. Stronger perceptions of pranamaya world

June 30<sup>th</sup>

Text of lipi & interpretation of lipi are finally accomplished, though capable of greater swiftness & extension, & the latter still encumbered with initial gropings; but the lipi is not invariably legible or vivid—

Expected results.

1. Lipi to grow in swiftness, extension & legibility
2. Rupa to emerge more decidedly.
3. Finality of correct arrangement in trikaldrishti
4. Increased force of aishwarya.
5. Revived progress of samadhi.
- 6 Finality of second chatusthaya
- 7 Purification of physical prana from remnants of mental ashanti.

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The finality of second chatusthaya cannot yet include entire sraddha in rapidity of siddhi or extent of adeshasiddhi; but the fundamental sraddha will be final.

—

Actual results—

1. Fulfilled. The legibility is not immediate nor invariable, but it is enforcing itself on the akasha
2. Fulfilled, but the decisiveness is not yet final
3. Fulfilled, but the old habit of confused perception tends to persist in a feeble & disorganised movement.

4. Fulfilled, but not yet final
5. Fulfilled—in greater coherency.
6. Fulfilled. Tejas & sraddha undisturbed, though not yet perfected.
7. Proceeding,—the touches are becoming more & more physical & less & less able to create even physical discomfort.



## 1 – 11 JULY 1913

July 1<sup>st</sup>

The record of June is written elsewhere.<sup>1</sup>

The results up to date of the movement in May and in June are, –

1. Finality of the first chatusthaya in all subjective experience. The body is still subject to touches of asamata, to physical disturbance and discomfort and to bodily depression but these remnants of asiddhi are in process of elimination. Subjectively, all that remains are occasional touches on the physical prana which more & more are rendered in terms of physical pressure, not mental, & even this pressure is being steadily converted into a physical ananda which replaces the old discomfort and nirananda, mental & bodily, of grief, vexation, revolt, defeat, failure etc.

2. Finality, so far as can be seen, of dasya, tejas & activity, – although this is entirely manifest, only today. Here again the obstacle is the persistence of physical weakness & depression. The fourfold dharma of virya is at work, subject to ineffective physical touches of their opposites, but not yet energetically active. With the same qualification the fourfold state of shakti is well established, but still uncertain in the bodily force. Chandibhava is limited as yet by the saumya character of the tejas which is full of dhairya and hatha, but not yet fierce & ardent except at intervals. Vali is there always, but Narasinha intermittently. This, however, is passing away & the Nârasinha tejas taking the lead. The conversion from saumya to chanda tejas seems definitive today; for the disturbing & depressing force, viz, failure of result, is now practically ineffective. Sraddha in God & self-force is complete, but the knowledge of time & extent in result being still embryonic sraddha in rapidity & in adesh-siddhi is still very moderate.

<sup>1</sup> *With this entry, Sri Aurobindo returned to the notebook he had set aside on 21 May 1913. —Ed.*

3. The vijnana chatusthaya is in complete, but not perfect, fertile or well-arranged activity.
4. The physical siddhi is still in the stage of formation.
5. The fifth chatusthaya is strong in Krishnakali, but only embryonic in karmakāma.
6. The Brahmachatusthaya is complete in extent, imperfect in detail; but the Saguna Brahman is still the basis; the Lilamaya only as yet strongly emergent from the Saguna.
7. The seventh chatusthaya is complete subjectively, though imperfect, especially in siddhi; but objectively it is still insecure.

During the day karmasiddhi of the sahitya (prose) strongly outlined itself, although the movement of the vak is not yet entirely sure of its detail. Work resumed. Natural and Supernatural Man; Aryan Origins; etc. The action of the vijnana was not strong & definite, though at no time suspended or inefficient; the remnant of asiddhi was strongly in evidence. Relapse took place in the processes of assimilation, although the roga of tejasic looseness is becoming more and more exclusively physical & imposed from outside on the system. The physical siddhi as a whole was mostly in abeyance, except in dehashakti which, for the most part, resisted the ordinary effects of these relapses. An attempt was made to revive the perishing rogas, but it succeeded only in manifesting scattered touches.

July 2<sup>d</sup>.

A sharp touch of yesterday's roga on awaking; free visrishti of bad assimilation. The chanda tejas, not suspended, is somewhat quiescent. In the morning quiescence of siddhi. In the afternoon trikaldrishti recovered its force and a normal accuracy of vyapti prakamya with the inspired vichara and vidhana (arrangement and right assignment of perceptions) accompanied by a slow movement of the deciding vijnana (revelative intuition viveka). At the same time the shadow of uncertainty lingers and errors of placing and stress still continue. The thought (perceptive) is in a similar state of activity. Aishwarya still acts against a resistance sometimes

successful, sometimes partially successful[,] sometimes ineffective. Occasionally the resistance is non-existent or so slight as to be only just perceptible. Communicative involuntary vyapti & swift fulfilment of lipsa-thought in small details are not infrequent. Kamananda inactive yesterday has revived, but is still very occasional. The Chanda tejas recovers force progressively. (5.30 pm).

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

July 3<sup>d</sup>

Jnana and Trikaldrishti continue to grow in power and range, but are overshadowed by uncertainty. Revelatory knowledge is acting from above on the mind and the prakasha is not luminous. Aishwarya in the afternoon showed a considerable increase of force at the height of its action; but it easily falls back into a comparative quiescence. Kamananda more active & recovering its normal movement. Poetry (Ilion) was resumed; the power, though still sluggish and a little uncertain, seems freer from its baser & more inefficient elements.

July 4<sup>th</sup>.

The final purification of the system from the physical touches of Ashanti continues. In the morning there was only a rich and abundant rupadrishti, very bright in colours and numerous in forms and groups, mostly crude, in the prana akasha; this was under stimulus. In the afternoon the depression of the tejas parted and the Krishna Kali emerged with the Rudra personality of Krishna; the kamananda more continuous & persistent while walking. There is a throwback in the saundarya. The continuity and intensity of sharira

ananda are predicted. Lipi “17” (Anandam Brahma) already fulfilled in the strong emergence of Ananda & the Anandamaya in the environing Brahman. The necessity of aishwarya-tapas for helping the sharirananda is now removed; it remains for the other three members of the physical siddhi, but is to be lessened shortly and then renounced for the arogya.

In the second half of the day there was continuity & intensity of the sharirananda and diminution of the jalavisrishti (about 8 am and 12 midnight).

July 5<sup>th</sup>

In the morning inscription of a programme for the day. Its seven heads & their results coincided with an unusual accuracy.

(1) Lipi; express, free, perfecting its own arrangement and spontaneity.

The spontaneity & arrangement are still in course of perfection, not yet perfect; the lipi is express & free only when it conquers the resistance, but this is now frequent. Otherwise it is pale in material and confused in sequence.

(2) Rupa emerging, shaping, sometimes clear & perfect, recurrent, not spontaneous.

(3) Trikaldrishti, overcoming mental confusion and misplacement.

(4) Aishwarya developing control.

(5) Ananda (shárira) regularising itself and preparing continuous action

(6) Arogya emerging in spite of obstinate opposition.

(7) Krishnakali possessing the whole range of the consciousness

None of these results are complete. In the trikaldrishti the movement is towards the exclusion of false stress & ascription of actuality in event by the mind and the accurate communication of event from vijñana to the mind. In Aishwarya the faculty of dictating several successive movements is accomplished and this is done instantaneously without resistance & in the majority of cases the force is successful; but in many it has to be used with great insistence & coercive pressure to bring about a single result, and short

periods of almost entire asiddhi occur, in which the force does not touch or hardly touches or touches ineffectively its various objects. The arogya that emerges is chiefly the assimilative power which in spite of denial of visrishti for four days[,] the jala visrishti being allowed only twice daily (yesterday 8-10 am & 8-20 pm), succeeds in throwing off all tendencies to assimilative disturbance except a fluctuating degree of flatulence which tends towards disappearance. The minor rogas (cold etc) which are being expelled still appear momentarily or in isolated touches as external intrusions appearing with or without provocation. Exposure to cold is still effective in assisting this kind of uneasiness. The Kali consciousness aware of Krishna as the Iswara attached itself to all the acts & experiences; but the Krishna personality was held back & the anna given over to other influences.

This last movement was the result of the attempt to execute with force of tejas a second programme, the attempt going through the usual stages. A violent attack of asiddhi, bringing confusion & sunlessness to all the vijnana siddhis & general nirananda of impatience & asraddha, occupied the outer parts of the system. The first chatusthaya remained constant in the system proper, but the physical parts of mind responded to strong though unstable & unpoignant touches of doubt, depression of faith, impatience of asatya &, to a less degree, of asiddhi. In the system proper positive hasyam was alone affected, but atmaprasada remained intact.

The programme non-effectualised contained three considerable items—

1. Second chatusthaya complete in faith and force, (the two elements still most imperfect) and the third complete in knowledge.
2. Ananda complete in continuity.
3. Arogya triumphant over obstacles.

Sleep, for the last two days, has diminished its hold; on the 4<sup>th</sup>, from 12 to 5.40 with two half hours of continuous nidravishta samadhi, the 5<sup>th</sup> from 12 to 4 (about), with half an hour & an hour of broken nidravishta samadhi. Dasya is growing more & more concrete in its hold on the system & the movements of the body no longer depend even partially on the will, but are often enforced contrary to the immediate will of the body or the will in revolt of the

Jiva; the latter circumstance is rare & came yesterday after a long interval of passive submission as a result of the sudden revival of asraddha & weariness of physical tapasya. The element of tapasya is now much reduced, but still persists in the physical siddhi. For the most part all action is now a passivity supporting more or less effective tapas, not tapasya. In Samadhi coherent sentences of lipi are now common, but in the mass the lipi is incoherent. Isolated figures or momentary groups still prevail. Antardrishta jagrat is confined to the most elementary crude forms and even these come with difficulty and rarely; antardrishta speedily passes into sushupta or swapna samadhi.

July 6<sup>th</sup>.

The morning has been a continuation of yesterday's confused movement and obstruction, but with a fading stress of asiddhi. In the afternoon an almost perfect trikaldrishti has manifested, some twenty minute movements of the same object (a spider) being accurately predicted. The old defects,—overstress, intention or aishwarya mistaken for event,—still continue, but have less force and are much more infrequent. Chinmayaishwarya also increases rapidly in effectiveness.

As the result of the day's programme an extensive & minute trikaldrishti defective only in a slight uncertainty, occasional misplacements and errors of detail and a tendency to fatigue, when the tamasic or sunless movement tries to resume its hold, is definitely achieved. Telepathy (prakamya vyapti of thought) is now beginning to advance towards self-regularisation & a freer movement & range. The difficulty is only in recognising the thought when it is seen; for it is usually taken as an idea in one's own mind and not recognised as the thought of another, owing to our egoistic appropriation of whatever comes to us in our subjective experience. This difficulty once surmounted, aprakasha alone will remain to be overcome,—itself due to egoistic limitation of our subjective experience & attention to so much as interests or can be made useful to our own activity; an infinite openness & the ear of the mind alert for all shabda is required in order that these siddhis may be perfected.

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

Sleep 11.45 to 5.50.

Faith & tejas are growing in the second chatusthaya.

July 7<sup>th</sup>

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

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

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

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

These conditions have been partially effected, but the lacunae & defects in their siddhi must be got rid of and corrected, finally, for the upward movement.

A second programme was given and partially effected

(1) Enthusiastic faith and tejas commenced.

There was the first commencement only followed by the interposition of strong obstacles to the growth of either; in the result a calm and firm faith and a strong & steady tejas easily expulsive of shadows of doubt and despondency was established. The continued uncertainty of result and confirmation due to the surviving imperfections of knowledge & force alone prevent the rudra tejas & the avegamaya sraddha from taking possession of the system. They occur in it from time to time, sometimes baffled, but no longer rebuked.

(2) Ananda overcomes the obstacle to continuity and then to intense continuity.

Ananda (sharira) was active throughout the day, continuous in spite of asmarana due to distraction of attention or absorption in thought or act, mildly intense sometimes, but towards the end of the day uncertain, interrupted and, finally, during the night, quiescent

(3) The lacunae of knowledge begin to be filled up, the basis being already formed.

The improvement was chiefly in the more ordinary and spontaneous action of telepathy of idea, right perception of unseen fact, memory, sahitasmriti, acceptance of distant trikaldrishtis, etc. Scenes & incidents forgotten for decades begin to recur to the memory, isolated, not usually complete, but in the details restored quite vivid and precise.

(4) The arogya gets the better of its remaining difficulties.

There was constant proof of the power of the arogya, when

touched or attacked, to resist the attack and right itself swiftly after even strong touches. But the movement is as yet only in its initial stage of decisiveness, not yet wholly decisive.

(5) The lipi in its tertiary stage begins to take possession of the akasha. The tertiary stage has as its features, fixity, immediate legibility, spontaneity of long lipis, variety & lipikaushalya in forms, colours etc. The movement is still embryonic.

A beginning in the predominance of aishwarya was subsequently predicted and took the shape of prayogas initially successful, then successfully baffled by opposing forces of habitual resistance, then fulfilled by unexpected circumstances suddenly intervening & showing the direct hand of the Ishwara. Samadhi was once more active, but has not recovered normal coherency or long continuity of action. Sleep resumed its force, bringing one hour of nidravishta samadhi in the afternoon and more than seven hours sleep at night.

Saundarya generally is forcefully obstructed & makes no progress; but in one detail there has been unexpected and rapid progress,—a rounding off of the sharp angles of those fingers which were formerly square. This was noticed two or three days ago, but farther progress was sensible even in the course of a single day. In only two or three of the fingers are there still traces of the old sharp angles. This isolated rapidity is a strong contrast to the occasional slow & slight progress covering many months & the usual failure of all success in other attempts of the psychic body to alter by mental force the physical sheath into its own image.

July 8<sup>th</sup>

Programme.

(1) Aishwarya begins to reign.

For a time the power and the knowledge both seemed to have retrograded & the first to be almost annulled; in the evening aishwarya reemerged with an increased force and effectiveness, fulfilling with an unprecedented frequency & persistence.

(2) Ananda overcomes the obstacle.

Intense ananda continuous for long periods has commenced today to be the rule of the body, but it is varied by long periods

of subdued ananda and occasional lapses into quiescence. In the night quiescence is still the rule, but is varied by strong touches of activity.

(3) Lacunae of knowledge fill more completely.

Only a slight movement took place in this direction.

(4) Lipi takes stronger possession.

Formerly the ordinary rule of the lipi was the single word with occasional brief phrases & rare extensions, the rule is now the word or the brief phrase with a tendency to complete sentences. But the legibility, vividness & spontaneity are still combated and restricted by the obstinate resistance of the material akasha.

(5) Arogya yet stronger.

It resisted with general success, but not entire immunity, the conditions which have in the past usually or invariably provoked a retrograde movement.

(6) Obstacles to enthusiasm of faith & tejas remove[d].

The chief obstacle removed was dependence on favourable result & success; but the tendency to temporary depression of force from subjective causes is not yet altogether eliminated.

(7) Samadhi & rupa active.

Rupa (crude) was only briefly active in a few images, but these evinced a perfection and stability in various circumstances (image on background, crude image, group, developed image) not yet so decisively combined. Samadhi recovered coherency & is developing application to life. (eg Alpt carrying a cane chair through a veranda; Bh. [Bharati] offering to Rg & another some food, three glasses on a table & pieces of cocoanut (?)).

(8) Utthapana.

Utthapana of the arm in the horizontal position was enforced for an hour and a half; during the later part of this period an abnormal stiffness was produced and an artificial pressure from above strove to depress the arm; nevertheless after three minutes rest, it could again be continued, but in recumbent posture, for another half hour. A slight stiffness in the shoulder is the only after result. Typical utthapana of leg & neck were effected for half an hour, in order to get rid of the habit of adhogati which had again reasserted itself. The physical depression still continues.

(9) Saundarya.

No definite forward movement as yet distinguishable. In the teeth etc the movement is retrograde.

The articulate thought, long silent, manifested for a minute or two, but with an absolute perfection of style & substance, inevitable, with the full illumination & inspiration of phrase, even in the effective & adequate forms of the inevitability. This is a striking instance of involved siddhi, done without process or sadhan, behind the veil, illustrating the double action of Night & Dawn, naktoshásá swasára ekam shishum [dhápayete].<sup>2</sup> There are also other instances, but these are slighter and less definite. Owing to the rush of the old inferior movements which used to rise whenever the avegamaya sraddha & tapas manifested, the trikaldrishti was clouded & disturbed, & the old tejasic misinterpretations abounded. But there was no disturbance, revolt or nirananda in the system & only the shadow of the old tamasic reaction.

July 9<sup>th</sup>.

The programme for the next three days is yesterday's with additions. The utthapana and saundarya especially must move forward. Trikaldrishti has already reasserted itself, but is imperfect in circumstance; this imperfection will now disappear. Aishwarya is inconstant in its action & often effective only against resistance; the action must be regular & the effectiveness spontaneous. Lipi must get a complete hold on the akash and the difficulty of the stability in rupa, especially in lifelike rupa must at last disappear. Ananda delivered from interruption and arogya triumphant over attack must reach a more solid state of security (vájasátih); utthapana recover itself and saundarya, now constantly obstructed and thrown back, share in the general victorious movement.

The 9<sup>th</sup> has been a day of failure & recoil. The attempt to establish the avegamaya tejas & sraddha without reaction has broken down; the avega became manomaya and resulted in confusion of knowledge, misplacement of tejas & final return of asamata,

<sup>2</sup> Blank left in the manuscript by Sri Aurobindo; cf. the sortilege of 7 December 1912 and other Vedic verses. —Ed.

ashanti, duhkha in strong & then violent touches (10th) which, at first violently expelled, again & successfully invaded the system, supported by the revolt of the Jiva against the asatya. The saundarya has broken down or gone back in the parts not irrevocably fixed & the violent return of asaundarya is successful everywhere. Aishwarya is not entirely ineffective, but subject to frequent failure & almost universal resistance. The touches of roga returned where they were on the point of evanescence and there has been some diminution in the force of continuity of the kamananda. The promises of finality held out to the mind in the first & second chatusthayas, as well as in some details of the third & fourth, have proved, as always, to be tejasic and deceptive. On the other side, there has been enforced a more general perception of the unity of all movements of the Prakriti and of the unity of the mover of the Prakriti & their unity also with the same Purusha & Prakriti in this adhara. The Jiva also is made to recognise its unity with the Prakriti, but not yet with the Purusha, except in occasional glimpses.

The rounding of the fingers still progresses; the only definite trace of the sharp angles is in one corner of the third finger of the left hand where it is represented by a horn of dried & callous skin empty of flesh; otherwise they appear only in the excessive fullness of the curves or in slight unevennesses representing the lost angle (especially on one side of the right thumb). This fullness appears in all except the first fingers which were always pointed & the lefthand little finger which is now of the full pointed variety to which the righthand little finger has also progressed more than others. No other decisive improvement is noticeable in the saundarya, although there is a similar tendency in the feet.

Samadhi is more vigorous & dream recovering continuous coherence, but the movement of samadhi towards long continuity of single incident is not yet effective. Lipi is pressing slowly upon the akasha for removal of its habitual defects.

July 10<sup>th</sup>

A stronger attack of asiddhi not removed till the evening; & then not entirely. The only siddhi which advanced during the

day was the lipi. The successful movement from manas to mahat predicted in the script as the result of the attack.<sup>3</sup>

July 11<sup>th</sup>

In accordance with the prediction the movement of the vijnana from action in the slight, petty & detailed to action in the satyam, ritam, brihat was commenced. At first the knowledge was merely brihat in manas, hundreds of perceptions coming without order or right direction; then the satyam in this infinity came to be revealed not the ritam; every perception was found to be true, but not always true at the time & in the place & order of circumstance indicated by the mind. Subsequently the ritam commenced, the trikaldrishti occurring with perfect accuracy even in the mental & sunless perceptions, but before it could be completed, other preoccupations commenced which filled the rest of the day (kriti). The movement of dasya, tejas, aishwarya, samadhi to mahattwa were similarly interrupted. Kamananda, only occasional the day before,

*[This entry was left incomplete. Three blank pages follow.]*

<sup>3</sup> *The last sentence of this entry appears to have been added on the eleventh. —Ed.*

## 5-21 SEPTEMBER 1913

September 5. [*written in pencil*]

The rest of yesterday evening passed in a return to a former mental condition, with a background of udasina ananda held against touches of disquiet, an imperfect & clouded knowledge, an ineffective or only partially and slowly effective will, a poor & struggling lipi & rupa, an unprogressive & infrequent samadhi. The dasyabuddhi of the body, strong in the afternoon, was covered at night.

September 5. [*written in ink*]

In the evening and night the remnants of the day's struggle and retrogression prevented progress. The mental suggestions still continued to be shot in from a distance and especially suggestions of unfaith, weariness and nirananda. All the powers of the vijana were clouded and partially inoperative, the strong physical dasyabuddhi of the afternoon partially covered, kamananda declining and less frequent. The system reverted to the udasina ahaituka ananda of former times continually assailed by touches of strong & often angry disquiet. This is the first determined relapse into old conditions after many months of essential freedom from any true disturbance of the samata-shanti-sukham. This morning opens with the same conditions. It appears that for the first time in these few months a lower strain of the physical mind in the external swabhava yet surcharged with the anritam & avidya has been upheaved and its devatas let loose on the adhara.

The trikaldrishti labours for correctness of minute circumstance & unvarying correctness of actual result, but does not as yet go beyond amplitude of prakamya vyapti with frequency of the actual result and occasional correctness of minute circumstance. There is still the predominance of the perception of working mental forces in which the result intended & perceived is sometimes carried

out, sometimes crossed by a successful counter-force, and often a result not intended, a force never meant to prevail, is foisted on the mind as the prearranged actuality. The latter result is especially frequent because the physical stratum upheaved is one inhabited by blind mechanical movements of the involved & unexpressed mind in matter which correspond in Nature to the subconscious physical stirrings in us of which our conscious mind takes no least cognizance in its normal & organised workings. Disregarded & unrecognised they pass without visible effect, although they must have some determining force & contribute to some result however slight of whose preparation we are unaware.

There has been no distinct advance in the daytime. The physical ananda persists when it is remembered or in the stillnesses of the body, but tends, as formerly, to retire in motion or when forgotten by the mental attention. Its intensity is rare and not extreme. Trikaladrishti is still haunted & baffled by blind and purposeless false suggestions proceeding & entering from some external point in a far distance; power is uncertain in its effect and always hampered. Lipi & rupa do not take hold of the akasha. Health is successfully resisted. Utthapana though growing is assailed by vague adhogati and an acute uneasiness of [ ]<sup>1</sup> negative electricity which brings about or is attended by pains of contraction. The laghima alone is strong & keeps the limb in the air without any mental will or muscular effort. Saundarya makes no apparent advance.

There are constant tejasic suggestions of immediate progress, but the Jiva refuses to lend credit to them. The dasya, however, instead of being hampered seems to grow by this struggle; the merely Prakritic forces diminish in their hold on the system. Ashanti has attempted to be acute at times, but has not succeeded in fastening on the system.

In the evening lipi & rupa showed some signs of strengthening and the other siddhis attempted to liberate themselves, but nothing very definite has yet been accomplished. Some literary work was well accomplished. Dasya always increases.

<sup>1</sup> MS of

Sept 6.

Instances of sukshma touch & smell increased yesterday and also of physical ananda; the touch of a fly on the palm of the hand creating a thrill of combined vishaya, tivra, vaidyuta & raudra which continued for more than a minute though not with entire continuity. Today the kamananda is more continuous, but not intense. Assimilation has strongly retrograded. Power manifests, but can be sustained only by the exertion of great force which tires the physical fibres and is always strongly resisted. Trikaldrishti is still baffled by the mental suggestions; it occurs frequently, but is in the highest degree uncertain and inconstant.

The suggestion has been made in the vani that purports to proceed from the master of the yoga—for the consciousness is crowded with many voices that confuse the mind—to proceed on the basis of positive affirmation and discovery of the precise truth & error in each suggestion and of positive faith in the march of the siddhi regardless of temporary failure & anritam. At first the trikaldrishti reemerged, only without the exactitude of detail, the actual event anticipated with omission of an intervening event or with denial of the coming event after it had been perceived instead of modification by the addition of the omitted circumstance or stress on intention as event; but for a time every perception was eventually justified by some result and later after a period of confusion, the old realisation, by which perception was shown to be the reflection in mind of a truth of tendency, intention or event & the nature of the truth shown & proved by some actual material movement, returned as the type of the siddhi. Beyond this point the siddhi of knowledge seems to be unable to advance except for brief occasional periods of a few minutes when absolute accuracy of event is temporarily effected. Willpower after proving eventually successful in all or almost all cases for a time is once more uncertain & chequered. There is the old tendency to a chaotic advance of mixed success & failure, imperfect & overstressed truth, unsatisfying siddhi. As it progresses correctness of knowledge & effectiveness of will tend to predominate over their opposites. It is not yet certain that this progress will become a fixed and uninterrupted tendency or produce results which will not be broken & need to be reconstituted. The

Atris & Vrikas are still strong in the sadhana, even stronger than the Vritras & no siddhi is safe from them although all tend to recover themselves once the evil period is passed.

The siddhi reconstituted itself more strongly during the evening and night. Subjective ananda, including in itself defeat, imperfection & suffering, which has been baffled always when it attempted these inclusions, was more finally prepared. Rupadrishti became strong in the waking Chidakash & Chittakash. Knowledge & power resumed more successfully their process of selftransference into the vijnana.

Sept 7.

The morning began with a chequered movement. Afterwards, there came the lipi "First God & liberty, then telepathy." The mind turned towards the perception of the Jnanam Anandam Brahma which has been increasing in force & persistence & perceived very powerfully the delight of Brahman in Avidya, limitation & suffering & the last knot of attachment to liberation was removed from the buddhi & the temperament. This liberation from mumukshutwa is the final step in mukti. It exists now in the buddhi & the soul, it has to be stamped firmly on the rest of the antahkaran. Afterwards, a very minute & brihat telepathy commenced—the realisation in practical mentality of the Sarvam Anantam Jnanam Brahma. All the perceptions do not yet come at the right time, some revealing themselves after the thing perceived has passed out of the mind of the object. Nevertheless the movements of men & animals are now perfectly understood, their hesitations & rejected or modified ideas & impulses as well as those which eventuate in action. It is evident, now, out of what a complex mental tangle the single clear & decisive act proceeds. In the animals it is sometimes an obscure & sudden suggestion which contradicts all the previous thinking & tendency & often half consciously forces the action. But often also in them an impulse abandoned and forgotten by the mind remains in & dominates the subconscious pranic energy and dominates a subsequent action. The same is true but in a less degree of man. In the insects the mind counts for much less than this pranic energy. Subsequently the basis of the telepathic trikaldrishti

was shown to reside in the perception of the movements of this pranic energy, Matariswan, which governs action, apo Matariswá dadhati. An ant was climbing up the wall in an upward stream of ants; there was no sign of its reversing its progress; but the trikaldrishti saw that the ant would turn & go down, not upwards. At first it made a movement of uncertainty, then proceeded upward, then suddenly left the stream and went steadily & swiftly downwards. Afterwards the source of the trikaldrishti was seen, a coming movement of pranic energy, prepared in the sat-Brahman, latent both to the waking consciousness of the ant & my own, but caught by the vijñanamaya drishti. In another instance the same movement of energy was perceived in another ant and followed by an indicative movement, but it was also perceived that this was not the eventual impulse, & as a matter of fact a strong contrary tension intervened & carried the insect upward. In all these cases, the perception of the impulse by prakāmya vyapti is not enough; the vijñana distinguishing the nature & fate of the tapas is required to constitute trikaldrishti. All error now consists in the absence of this distinguishing perception or in the false mental stress which tends to replace its unerring accuracy.

Sept 13—

During the last week a considerable quantity of ground has been covered. Ordinarily the condition of the system is a state of positive samata, sama ananda in all that occurs or is experienced, but there is still a tendency to asamata in the face of persistent bad result in Yoga accompanied by untruth in what seem to be the centres of knowledge. Usually the tendency only touches the system from outside and is repelled by the samata, but sometimes it actualises into a more or less prolonged state of unfaith, despondency and disquiet. The second chatusthaya has progressed greatly. Secondary dasya has given place to the first stage of tertiary; tejas & tapas have now become habitually active when the prakāsha is clouded by the partial nirananda & unfaith; the bhava of Mahakali on the Maheshwari pratistha has occupied permanently the Mahasaraswati continent without this time ploughing up the pratistha & continent by the tendency to drag

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

The chief movement has been the development of the ideality, its increasing hold on the rebellious & self-acting intellectuality in the outer swabhava and the transfer of the mental activity to the ideal plane. Telepathy has increased to a considerable extent and embraces now the thoughts also, but is not always evenly active; in the use of the trikaldrishti it has become something of a stumbling block, as the rapid perception of the movements of impelling force, intention & impulse impresses the still active intellectual devatas with a false idea of actual result and tend[s] to shut out the event from the perception. Nevertheless the vijnanamaya determination of the actual event even in detail begins to be more frequently reflected in the intellectual parts and has some force but, usually, little or no jyotirmaya prakasha. Power varies, but has grown in insistence, success & grip on the akasha. Vani & script are still excessive in statement, but the inert element tends to pass out of them. Lipi is now well-established in activity; but is more usually perfect in chitra & sthapatya than in akasha where the old faults of paleness, insufficient legibility & fragmentary manifestation are still powerful. Incoherence has not yet been removed, but the power to interpret lipi, coherent or incoherent, has grown immensely & is only faulty, as a rule, when the vijnana is clouded by the aprakasha & the intellect once more active. Rupa grows more fertile & is once more rich & perfect or almost perfect in chitra & sthapatya, (one defect is excess of human figures & defect of animal forms & objects), but in akasha it cannot yet compass the union of vivid clearness & stability. The obstruction here is still strong. Samadhi has increased in habitual coherence & continuity; even the lipi in sushupta swapna now tends to be coherent.

The physical siddhi is always resisted & put back in utthapana & saundarya; in ananda & arogya it is progressive with occasional

retrocessions. Habituality of kamananda and frequency of the other physical anandas has considerably increased; also to a certain extent their intensity. A serious effort is being made to get rid of the obstinate fragments of eruption, headache, cold & stomach complaint which still recur needlessly in the system. Headache usually occurs only by vyapti from other adharas.

One great result of the week's progress has been the completion & permanent possession in perception of the fourfold Brahman. The only defect is a tendency to fall back from the jnanam element, thereby losing the lilamaya personality of the Brahman. Otherwise vismriti is now only an inert & ineffective suspension of the siddhi, which has no longer to be reconstituted on resumption of the mind's apramattata.

Intellectual work is now almost finally based, except for some defects in the poetical power, and all the various work fixed on is being pursued; but the regularity of brain-work on one subject & the simultaneity of brain work on different subjects is very deficient owing to the insubmission or incapacity of the physical brain. The former defect is being rapidly remedied. The force of kriti has a little increased, — perceptibly in effectiveness.

Later in the day deeper perceptions of the vijñana were awakened, resulting in some remarkable effects of trikaldrishti; but these were afterwards confused by the invasion of external intellectual suggestions confusing, by falsity of stress, the ritam & the anritam. Nevertheless the faith in the vijñana perceptions not immediately justified by the physical actualities grows in force and persistence. The power of the aishwarya over immediate results in the body increases; but is still deficient in the rapidity of final results, though more effective than of old.

Sept 14<sup>th</sup> (written on 15<sup>th</sup>)

(Yesterday) [*i.e. the 14th*] An attack on the health (assimilation) brought about a suspension of the kamananda & attempt at asiddhi; dominated early in the afternoon. The tejas is now beginning to fulfil itself against the tamas; its predictions being correct or corrected by the vijñanamaya prakasha. Lipi, rupa & samadhi continued steadily to gain in habitual force; but in the

latter two the akasha is not yet clarified of the main obstruction. Trikaldrishti is habitually correct even in rough detail & often in exact detail, but with an element of erroneous & perverting stress on the telepathic impressions and considerable gaps and lacunae. Utthapana somewhat weakly recommenced in arms, neck and legs. The struggle, successful on the whole, still continues with the remnants of the old slighter ailments, eruption & cold. The former has no tejas & there is usually the eruption without the irritation. The latter is losing tejas, but is persistent. Roga of the assimilation has still an occasional force as in the morning. In the saundarya the lower range teeth have retained their whiteness, only slightly stained at first with a shadow of yellow, for five days, (formerly one day could hardly be registered,) and the upper are getting clarified to an extent not yet experienced since the reaction began or even before it. There is as yet no sign of reaction. In other directions the reaction holds or allows only a slow and doubtful progress in one or two details. Sahitya steadily continues, but only in short flows of energy.

Sept 16<sup>th</sup>

On the 14th there was a combination of successful aishwarya with strong & obstinate resistance to the aishwarya; this morning it succeeded almost in 100 per cent of the cases of application, &, what is quite a new feature, usually with instantaneous effect or else very rapidly after a slight and halfhearted resistance. Only in one case, the object, though obeying in minor details & long prevented from following its dominant impulse, obstinately & successfully resisted for many minutes the main command and finally executed an opposite movement.

The other principal movements were in lipi and samadhi. In lipi the various stages through which the etheric script has wavered backwards & forwards, indistinctness or paleness of script, illegibility, partial legibility, vividness of single words, vividness of short phrases, unspontaneity, partial spontaneity, incoherent richness, illegible vividness, legible vividness, etc have been passed through rapidly in a final movement and lipi is now fixed in the akasha as an abundant phenomenon both in the single word & the short

phrase, spontaneous, vivid, legible, simultaneous, authoritative, and is now extending to long phrases. The interpretation of lipi is still occasionally hesitating owing to the uncertainties of the trikaldrishti, but this hesitation has disappeared from the thought scripts. The full authority of the thought is necessary to the full authority of the lipi. Rupa has developed a final richness, variety, frequency & perfect grouping in all the chitra & sthapatya forms including the vision in transparent substances; it has developed occasional perfection in single crude forms of all kinds & even in ghana, but is vague & indistinct in grouped images, & vivid but momentary in the lifelike developed or dense images. These are old difficulties. Samadhi last night attained again & more powerfully on the whole to richness, variety, grouping, vividness, continued action, shabda; but the continuity has to be swift and is limited to a very few successive movements owing to want of firm hold on the jagrat-swapna & jagrat-sushupta conditions. Only in dream is there long continuity; & dream is now, so far as remembered, usually connected & coherent, with only slight survivals of the old defects. Its images are more vivid & nearer to the forms of samadhi, but are still dream images. As yet they are not dreams of actuality, but scenes from past lives, sukshma experiences etc. The dreaminess has not departed out of them.

All the subjective anandas, especially prema & next to it shuddha have been finally fixed in the system; none of them are yet new in form, experience or intensity, but a tendency to greater generality of intense experience is visible. The perception of ugliness & ungainliness contradictory of beauty which had reemerged & long persisted is now sinking back into the shuddha & chidghana anandas. Kamananda was occasional & ceased to preserve continuity; it now stands that the ananda can no longer be successfully excluded for a single day, but it is not yet continuously permanent because it still visits the body and does not yet hold it as its natural dharma. Arogya improved, but is still struggling against difficulties. Utthapana increases in force slowly & with difficulty. The weakness of the body & its capacity for exhaustion struggle powerfully to keep their hold.

Sept 17<sup>th</sup>

Trikaldrishti & aishwarya went through a short period of confusion for the one, ineffectiveness for the other, but both have recovered their former activity, trikaldrishti accurate, often even in perfect detail, but with [deficiency]<sup>2</sup> in mahattwa, aishwarya ordinarily effective after resistance. The tejasic powers tend to prevail over the tamasic, but have not yet an assured and perfect victory.

In the afternoon clear images of various kinds in the antar-drishta jagrat, but all of the initial crudity of material. In the jagrat single clear images in the akasha come a little more frequently & lifelike images come before the eye, instead of avoiding it, but are not yet stable before the eye. Group images in the akasha are still imperfect in clearness.

In the evening there came the perfectly clear & stable image in the akasha, single and small group, but this was limited to the non-lifelike & to one or two figures, ie different kinds of birds & butterflies; but in that limit even the most developed figures occurred with some freedom; a third image, (a cat on a bough,) came without the clearness. This was in the full evening light outside the house, in the subdued light of evening in the house, the images were repeated but not with such ease & absolute clearness, & at night in the lamplight they failed still more to acquire the full vividness. The force of association here was evident. Certain habitual images appear with more power in the lamplight, but this was in a different manner of vaguely compacted definiteness—in a transition stage between the mere image & the lifelike image. Samadhi was again very powerful and this time short conversations occurred in some of which the speaker was visible as speaking,—an almost entirely new circumstance. Scent also has begun & the first hint of taste.

Trikaldrishti & will-power were again allowed to lapse into the pure intellectuality but this time a greater power to distinguish between the action of the two & consequently between true & false trikaldrishti was developed out of the confusion. Utthapana was contradicted by a great weariness and weakness. After six days of whiteness the upper teeth began again to become clouded and a

<sup>2</sup> MS deficient

slight shade to fall on the lower, especially on those at the right side. Kamananda increased in intensity. The personal lilamaya relation with the Master of the Yoga emerged, still feebly hampered by the old tapomaya & manomaya movements.

Sept 18<sup>th</sup>

The day passed largely in a struggle ending in disturbance & reaction, owing to the old insistence of the mental tejas, which had been suffered to act, on overstress & exaggeration and a blind indiscriminating belief; but the disturbance was not acute nor very prolonged nor the reaction very obstinate or far-reaching. The chief loss was the enthusiasm & reach of the faith which returned to its normal belief in final success with an added disposition to accept the truth of a steady & increasingly rapid success in the Yoga, as distinct from the life-work. As usual circumstances apparent & real crowded to justify the element of unfaith, but also there were some that supported the faith. The balance was more even than formerly. Trikaldrishti continues to deal with the old intellectualities which still persist in external suggestion; it is usually correct when the mind is not in haste; the suggestions of the external mind are often precise & correct but are so interspersed, like most of the other movements of knowledge, with overstressed & misapplied truths, that uncertainty still reigns. Power grows in effectiveness. The rupa failed to preserve in the daytime the sudden advance made last evening. Rupas were non-lifelike, crude or dense of the crude tendency &, seldom, developed tendency, limited to a few forms and did not come easily & spontaneously or effect an assured union of clearness & stability. Lipi, on the other hand, after [having] become hesitating & infertile, recovered almost all its previous force and more than its previous frequency of comparative perfection. It is almost always intelligible, not always easily or perfectly legible. The reaction in the teeth grows in force. Saundarya makes no progress and weakness of the body continues. Dasya of the body has been perfected in the secondary stage of tertiary dasya, in which all physical action is done under visible compulsion of Krishna, but of Krishna through Prakriti, not direct. This dasya is extending to the mind & feelings. The progress of the personal relation has been

troubled by false and simulative vani. Kamananda has been usually intense, & fairly continuous in intensity or subdued force, but not entirely continuous. Telepathy of thought etc has been much in abeyance in favour of telepathy of impulse & tendency. There is no certain progress in arogya. Sahitya has been for these two days suspended.

Neither the faith nor the energy recovered its tone during the evening and night. Still, progress was made. Something like the full bhava of the personal relation was manifested, and the relation itself is now permanent and secured against successful attack. The simulative vanis attempt to persist, but they cannot prevail, endure or pervert. The bhavas permanently manifest are those of conqueror and master, playmate and guide & instructor. There was also progress in the samadhi, smell & touch manifesting vividly, both combined with sight & action &, in the latter case, with sound; but the attempt to confirm & extend continuity failed. Dream manifested again full ihabhava of form & association, which could not, however, disturb the continuity & intelligibility of the series of incidents portrayed. Both in samadhi & jagrat perfect intelligibility of even fragmentary, confused or ill-decipherable lipi was firmly & suddenly established; undecipherable lipi still offers a difficulty to the thought perception. Telepathy flowered freely, but is not yet perfect in range or precision. Kamananda reached a high intensity, but was suspended, as commonly, during the night. Roga showed some reaction, & the physical siddhi generally is passing through a stage of persistent & concentrated obstruction.

Sept 19<sup>th</sup>

The teeth this morning have recovered their whiteness though some shadow of the yellow tinge hangs over them & its actuality is a little heavy, comparatively, in the side teeth. The reaction in the upper range has lightened. Kamananda continues but with suspensions & with a varying intensity. Inspired speech of the second order (illuminative-effective-inspired) took possession of the thought with very little trouble, but is now silent (9 am) and thought perception is once more active, mixed intellectual & ideal governed by vijñana-perceptions. This time the Master of the Yoga has rejected shama

definitely as the agent of rehabilitation and enforced that function on pravritti which discharges it still with a hampered power owing to the siege of mental tapas. Script has been taken possession of by the governing force.

Today, the disturbance created yesterday continued in its after effects, chiefly in want of faith. Finally, calm and ananda returned and the control of the divine guidance manifested. Kamananda was less intense, trikaldrishti & aishwarya very broken & the siege of the external intellect persistent and heavy. Samadhi made no progress, rupa only in the arrival of akasha rupa on a background, but lipi recovered & increased its force.

Sept 20th 21st

During these two days there has been a rapid and liberal efflorescence of the siddhi. Faith at once fixed & enthusiastic has been established which surmounts all immediate contradictions because it has knowledge of the truth beyond. This illumined, firm & enthusiastic faith is being cured of its deficiencies and prepared for energy and action on a scale suitable to the life work. The process involves the display of the obstacles to the faith,—defect of perfect practical trikaldrishti, defect of effectiveness in will-power,—adverse experience with regard to rapidity in Yoga and large foundation & development in the adeshasiddhi. Sraddha & energy of tapas are developing, not yet grown to their full vigour. The Mahakali bhava has therefore tended without effacing itself to draw back, no longer into its Maheshwari pratistha,—this is the difference,—but upon rather than into its Mahasaraswati continent.

Trikaldrishti after displaying yesterday a great wideness & freedom of the satya is now removing the remnants of anritam, ordering the ritam in the ordinary practical trikaldrishti. The surviving defects are being remedied by a habitual illumination of the mental suggestions,—when an intention or impulse tends to be falsely stressed as event to be, a corrective illumination increasingly comes either along with the suggestion or immediately behind it; the mental suggestions themselves now, more often than not, justify themselves either in the immediate event or, if baffled immediately, in subsequent event. Telepathy of the object & its environment is

rich & abundant. Reliable telepathy of distant & unseen objects has begun. Will power grows in force & is usually successful in whole or in part when associated with trikaldrishti, often even when it is not. Its rapid & exact effect is frequent on things in motion, less frequent on things in rest where the opposition has time to take cognisance and make itself felt. Lipi continues to grow in frequency of legibility; for this purpose the immediate intelligibility (even of the undecipherable script, for that too is gained) has been suspended somewhat from its activity. Akasha rupa is now fairly constant in all forms of unlikelike image, but chiefly in the crude, more often & clearly in single figure than in the group. The old defects of instability, remoteness in the prana akash, indistinctness in the blur of the material tend to depart, but strive yet successfully to remain & be frequent. The perfect rupa strengthens itself but does not stabilise in its clear forms to the direct vision. A few rupas (bird, butterfly, moth, horse, horseman, etc) predominate & recur with unwearied reiteration, but the drishti is no longer confined to them. In the antardrishta jagrat independent manifestation has begun; one or two perfect images have shown themselves & variety is freer than in the bahirdarshi jagrat. Swapna Samadhi grows slowly, but is stationary in the parts resisted, inconstantly organised in those established. Chitra & sthapatya grow in brilliance, richness & variety, rapidly & spontaneously, unaided even by the immediate will—beyond a usually passive ishita.

Kamananda, usually intense only in isolated touches more or less rapidly repeated, became yesterday intense to the point of maithunananda with continuously repeated touches, but owing to the fear of effusion, it was stayed before it could develop. Nevertheless the habitual intensity is now much greater & keener than formerly, but varies in continuity. The inner anandas have well established themselves & work whenever there is smarana, as does also the consciousness of the Brahman in all objects which grows always in strength, intense universality & richness.. The remaining symptomatic rogas are being steadily extruded, but are violent or obstinate before their outgoing. Utthapana & saundarya do not yet prosper; the shade over the teeth after an at first unsuccessful struggle & partial withdrawal has succeeded to some extent in returning.

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The outward work, except in the struggle with the disease of others, is suspended, – except for the involuntary & unplanned beginning of the Eclogue in hexameter on which there has long been insistence in the lipi. The relation with the Ishwara is now well revealed & active even when it is apparently clouded by other vanis; these can no longer dupe the intellect though they keep the mind sometimes in forgetfulness of their undivine origin. They become more & more truthful with the growth of the trikaldrishti, but also voice the deficient drishti & the remnants of false stress.

In the night rupa expanded greatly commanding a plentiful variety in the crude forms, a limited movement in other non-lifelike forms & a few stabilised lifelike forms, not of the more vivid order, direct before the vision. Swapna-Samadhi recovered its frequency and variety of experiences but not their combination & organisation which had been begun but not steadily continued. Health moved forward a little, but not yet decisively.

22–30 SEPTEMBER 1913

Sept 22<sup>d</sup>. 1913.

The siddhi has now firm standing in knowledge, in spite of lapses & lacunae, and the guiding Script can be invested in a definite form. The guiding Script orders & indicates, it does not predict. Its movement must be entirely liberated from the shadow of control by the mind's vigilance, suggestive & distrustful, which still subsists in the environmental outlook. The trikaldrishti has been reconstituted and needs only a greater illumination & decisive[ness] to get rid of the one positive defect that still clogs it from perfection, false distribution of stress by the masquerading of mental will-suggestions in the guise of knowledge-perceptions. That once cured, the range of practical knowledge will automatically increase. The willpower is as yet unable to act without a Prakritic resistance in the physical akasha. This habit of resistance must steadily be overborne and eliminated. It is especially active when continuous & detailed movements are dictated by the willpower to external objects, but this resistance has been overborne before and must now be overborne habitually. Finally, the actuality of the lipi, rupa & samadhi must prevail over the blind and inert, but stubborn refusal of the physical ether. This is the immediate work that yet remains in the third chatusthaya.

In the fourth, it is now evident that what is being prepared by the apparent reaction towards asiddhi of continuity in the kamananda, is the ability of the body to bear the high intensity of maithunananda without emission and its distribution as ananda throughout the body. A stronger force of natural health and a more perfect habit of assimilation is being prepared by the suspension of the imperfect siddhi in arogya. Similar movements account for the long obstruction or renewed obstruction in utthapana & saundarya as in the samadhi and the adesha-siddhi. These movements must be helped by the will to work out more rapidly.

Sept 25.

The apparent movement of reaction has ended, even more than usual, in a strong advance. The basis of samata has been strengthened and widely confirmed in the fixed perception of all things as true & all events as destined and helpful; if asamata now comes, it must be a purely mechanical movement of memory in the physical parts, unless knowledge is forcibly taken away. This in future will not be allowed. With samata dasya, tejas, sraddha have attained a more perfect security. All that is now needed is the expulsion of the physical memory of adasya & nistejas and the perfection of effective tapas in the knowledge & the power to establish the sraddha of the Ishwari in the Prakriti; the mere human sraddha is now well founded except in the adeshasiddhi. The faith in rapidity is really part of the faith in the adeshsiddhi, its condition and foundation. The relics of the egoistic outlook & inlook in the physical mind have also to be expelled.

The basis of effectiveness in knowledge has been laid, the centre of true sight, ritam in satyam, has been revealed in action perfectly removing anrita suggestions, suggesting and approving the ritam. The basis of effectiveness in action has not been revealed. This will now have to be done.

Sept 29<sup>th</sup>

Asamata still comes in the physical brain; therefore it is sometimes thought that it is possessing the mind & heart, but it only touches the outskirts & departs. Even this remnant is taking too long to expel owing to the liability of the physical brain to be clouded which prevents the vijnana from fixing itself on the whole being except in & through the intellectuality. The finality of accuracy in detail of time, place & circumstance must now be well established.

The time has come to distinguish always between truth and error, even in the trikaldrishti. It will not be done perfectly at once, but finally in itself and, for the rest, in its application progressively.

The time has also come to apply finally though not yet invariably, the perfect aishwarya, ishita, vashita of Mahakali in Mahasaraswati. This is not it; that is Mahasaraswati-Maheswari used by

Mahakali. That is done. Now it has to be lifted into the ritam.

Sept 30<sup>th</sup>.

The perfect establishment of invincible udasinata & firmly founded faith yesterday in the bhava of Mahakali assures a free course to the siddhi; in order that it may be rapid the defect in the subjective objectivity of the Bhuvar has to be removed, the attempt to hamper, obstruct, limit or even deny the tejas, tapas & prakasha. The trikaldrishti is now firm & acts with comparative ease, but not sufficiently swift & spontaneous and it is besieged and limited in its range, perfect only in the completeness of its intellectual apparatus. The habit of confused suggestions between which the vijnana has to distinguish, must be eliminated; the revelation & inspiration replace the vivek as the most frequent & important activities of the vijnana. The aishwarya etc are not yet lifted into the ritam.

These things however will now inevitably fulfil themselves. The barrier to the rupadrishti has also at last been broken & the remaining difficulties in that & in the swapna-samadhi will now follow suit. The concentration of the tapas is now in the physical siddhi and in the physical siddhi it must be on the saundarya especially, for all else is prepared for progress, even the secondary utthapana is now again under way. Only in the saundaryam is Vritra really powerful, & to a certain extent in the adesh-siddhi.

11–23 NOVEMBER 1913

11 Nov 1913.

*Routine*

Lipi . . Rupa . . Samadhi . .

Trikaldrishti, telepathy, jnana + aishwarya-ishita . . vashita

Faith . . Ishwarabhava . . Abhayam . . Premakama.

Sukham. Hasyam. Shanti Samatá

Shariránanda . . Arogya . . Utthápaná

*Details*

These things have to be fulfilled; the lines represent their immediate strength. They have to be raised to the next superior strength—four lines representing consummation.

Shariránanda still needs the aid of the sankalpa, but not of the aishwarya. Arogya still needs the aid of the tapas; utthápana not only of tapas, but also of some tapasyá. Saundarya is still imprisoned in the Adri. This is the physical sadhana.

The samatá-chatusthaya is established, but allowed to be disturbed superficially. All that is needed is to get rid of the shadow of mangalámangala, siddhyasiddhi.

The shakti chatusthaya is defective in faith & force. Both depend on the growth of the vijnana in the actuality.

The vijnánachatusthaya is now the chief subject of the sádhana, strong in knowledge, growing towards strength in power, deficient in range of being. The first two must grow by abhyasa alone; lipi needs some abhyasa still, but is on the point of a greater perfection; rupa & samadhi still need some tapas & much abhyása.

*Third Chatusthaya*

Now the necessary brihadbhava & satyam are there, only the ritam remains to be perfected. The condition demanded is a perfect passivity of the intellect.

Self-perfection of the trikaldrishti and telepathy; self-perfection of the lipi; development of rupa and samadhi.

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*General*

The dasyabuddhi has become a little blurred. It must be restored to its former energy. At present, the aishwarya working in the intellect is fitfully effective & with a struggle, the aishwarya must come out of the ideality & act freely & without responsibility.. In this way & in no other the ideal powers will manifest themselves. More has yet to be done with the rupa and samadhi today.

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Telepathy has now to be encouraged & indulged to the full; the brihadbhava must first be carried to its utmost present capacity.. Distant telepathies must be accepted and traced to their right source and place.

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12th

*Trikaldrishti*

The errors still made are due to the old imperfection of the mind seizing on a partial truth. The fear entertained is groundless.

*Samata*

The samata is now subjectively perfected except for vague occasional touches, but stronger in titiksha, udasinata, & nati than in rasah, priti and ananda-bhoga. The rasah is there, however, & will today be well-established along with the priti. It is indeed already established, but has to be rendered immune from adverse touches.

*Bhukti*

Sarvasaundryabodha with the shuddhananda, chidghanánanda, ahaituka and prema anandas has been reestablished on a firmer basis. Only a few old sanskaras combat it and bring the mind

down to the level of the old dualities. There will be a farther advance today, but the final immunity of the subjective bhukti from disturbance or adverse touch is still delayed

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### *Ananda*

Samatá . . bhukti . . Anandam Brahma. These are the three stages of the Ananda. The ananda in the Lilamaya had already been realised, the Ananda in the Brahman is now realised. It was there in an indeterminate perception before; now it is determinate.

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Once more the Mahakali tapas, tejas & shakti have to be combined & harmonised with the samata, & also with the action of the third chatusthaya. It is clear that only after a somewhat prolonged struggle can the third chatusthaya be entirely effected. The resistance of the tamas in the objectivity is still too obstinate, too constantly reinforced to admit of an immediate conquest; nevertheless a greater rapidity is now possible.

The aham of the karta, jnata, bhoktá, bhartá has been dissolved in the outer swabhava; only the aham of the sakshi is left and that is on the point of dissolution. The difficulty is now once more transferred to the field of the siddhi in the third chatusthaya. The ishwarabháva and full faith & abhayam depend on the perception of the truth of the Adesha & the fullness & rapidity of its fulfilment. This will now be accomplished by the right ordering, the ritam of the knowledge and the power.

### *Third Chatusthaya.*

Today the telepathy, trikaldrishti, aishwarya have to be finally reconciled, in type & in dominant action; but the full range & invariability of this typical & dominant action cannot yet manifest, without provoking a strong relapse.

### *Ahankara-Mukti-Siddhi*

The aham karta is now replaced by the kartri brahma, so the aham jnata by the jnatri, the aham bhokta by the bhoktri, the aham bhartá by the bhatri, the aham sakshi by the sakshi brahma. What is left of the aham is a kendra of action, a kendra of knowledge, a kendra of vision, a kendra of enjoyment. In this kendra Kali receives

the will of God, thinks it out in the idea, fulfils it in action, watches its fulfilment and sends up the bhoga to God, becoming herself the will, the action, the vision, the bhoga, the knowledge. The two have now to be harmonised, the Kalibhava & the Krishnabhava in the one Brahman. The dissolution of the sakshi aham into the sakshi Brahma has rendered this possible at last in its finality and completeness.

Faith Ishwarabhava. Abhayam. Premakāma

This represents the immediate strength of the second chatusthaya as the result of the last two days' activity. The next superior strength has to be effected.

Sukham. Hasyam Shanti Samata

This represents the immediate strength of the first chatusthaya subjectively in all parts except the body. When it is completed in the body, then the quadruple line will be closed up & perfection secured.

Hasyam is increasing & will soon deserve the fourth line.

The Mahakali tapas is there in essence, but has to be tempered a little during the process of harmonisation of the two first chatusthayas.

Subjective shuddhi, mukti, bhukti are now, in a way, complete, but not yet fully perfected

Shuddhi Mukti Bhukti Siddhi

This is the state of the seventh chatusthaya.

The ritam in the jnana is now assured. It must spread to telepathy & trikaldrishti

In the Ananda (bhukti) the pure discomfort of harsh sounds & ugly faces etc is removed; smell, taste, touch are all come into line, taste a little forward & possessing a superior perfection; only pain beyond a certain degree is empty of the ananda, although even sharp pain leaves behind it ananda as its physical result. Strong & persistent touches of hot & cold also create discomfort. This is the defect of the bhukti which prevents the addition of the third line.

13<sup>th</sup> November 1913

*Relapse*

A tendency to relapse in the morning; impatience of non-result & slow process attempts again to manifest, in connection with the continued error of trikaldrishti.

*Telepathy*

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

*Time-idea*

The time idea is still obstructed and prevented from regulating itself. Today it has to break through the obstruction. The non-telepathic pure trikaldrishti has also to become more active.

*Jnana*

The jnana is now perfectly established in the intellect. All the thoughts are perceived to be true and are assigned, oftenest initially, but sometimes by a corrective movement to their right place & form. The corrective movement itself is not so much purgative of error as adjustive of an incomplete or crooked placement. As soon as this corrective movement ceases to be necessary, the jnana can be entirely lifted into the ideality and the fourth line, soon to be added to the jnana, invested with the sign of completion.

*Telepathy*

The telepathy now only needs to be given a fuller & quicker perception of the contents of the mind & intellect, in order to

be complete. The prakamya-vyapti of the contents of the heart is returning; that of the intellect is being added.

Faith. Ishwarabhava. Abhayam. Premakama

*Faith.*

The present state of the second chatusthaya. The Ishwarabhava has temporarily gone back to its less developed stage. The faith is now strong in the Yoga siddhi and established as to its rapidity, but not with regard to the Adesh. The temporary setback in the Ishwarabhava is due to the inactivity of the Aishwarya. It will now rapidly develop to the third power along with the Abhayam & Premakama.

*Bhukti*

The discomfort of cold & heat is rapidly becoming ananda. The element of discomfort has to be eliminated. Pain alone will remain, then, as a negative element in the bhukti. The discomfort of roga is intermediary between pain & physical discomfort of the nervous system.

*Dehasuddhi*

In the physical siddhi, shuddhi of the body is almost complete. It consists of three parts, rasashuddhi, pranasuddhi, bhutasuddhi. The rasas are on the verge of complete purity; the panchaprānas are withdrawing from their separateness into the state of differentiated activities of the mukhya prana,—that is their purity; but the movement is not yet completed. The pancha bhutas are also falling into line as movements & states of the akasha; but this last movement is still obstructed seriously. Its imperfection is the excuse for the continuance of roga in the processes of assimilation, as the panchaprana cannot work perfectly in the present state of the panchabhuta; that imperfection of the prānas is again the cause of excessive & defective action of the rasas, causing slight eruption on the skin & indeterminate tendencies of cough & cold. The two last are, however, on the verge of destruction.

rasashuddhi      panchaprana      panchabhuta

*Amrita*—

A clear distinction must now be made between the vidya-avidya-siddhi which is constituted by the seven chatusthayas & the higher Amrita in which all limitation is removed & Death, etc entirely cease. Only the first will in this life be entirely accomplished.

*1<sup>st</sup> & 2<sup>d</sup> Ch.*

Faith Iswarabhava Abhayam Premakama Hasyam

This is the condition now being established

*Mukti Bhukti*

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

*Sraddha*

Faith now exists in the Adesha siddhi, but is ill-informed as to measure & detail, & is only firm in the first four members of the adesha—political, religious, literary & social. The other four are only higher terms of the political & social or the first means. When this defect is removed faith will be complete, & only faith in all details of knowledge etc is needed to perfect the chatusthaya. The stage already outlined is now fulfilled of the faith, abhaya etc.

The farther development of the second chatusthaya, so far as it cannot come by its own force, depends now on the third & fourth chatusthayas. To these therefore the apramatta attention of the Shakti must be directed.

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There is as yet no advance in the third & fourth chatusthayas. The obstruction there has concentrated itself. It will rapidly break down even in the rupa and the samadhi, not so soon in the saundarya.

The mind need not always take an anticipatory part in the script. It is enough that it should receive and follow. At present the old habit of unintelligent pranic reception & suggestion has once more a dominant play in the outer swabhava. The vijnana in the trikaldrishti is apt to be quiescent.

Discomfort of sensation suddenly revived in a high degree takes possession of the annakosha, & the progress is for the rest of the day arrested except for a slight movement in telepathy & trikaldrishti & aishwarya.

A tendency to freer rupadrishti in the evening.

14th November.

The overpowering siege of the sensational discomfort, which is evidently abnormal and brought forward for a particular purpose, still obsesses the sanjnana and tends to bring back the old tamasic bhava. In this attempt it has not been successful, except to suspend the Mahakali tapas and lower the tone of the faith. The system refuses to lose its hold on the samata shanti sukh hasya & therefore suffering is transferred from the subjective to the physical parts.

Today is to be a day of rapid progress in the third chatusthaya and the preparation of rapid progress in the fourth. The vijnana once active again, will clear out the anritam. It is from tomorrow, not today that the karma has to be resumed.

There is now a natural tendency to discover the sense & the actuality even of the most random thoughts, that wandering through the *dishah*, strike on the inner sravana. The telepathy increases constantly in range & success and commands confidence from the mentality.

The pranic suggestions, false as eventual actuality, are now entirely seen to be truths in actuality of force & tendency, and are finally accepted. It is true that their activity is puzzling to the mind which misinterprets, more often than not, the truth suggested. But the mind is now disciplined and will soon be able to receive the light of the vijnana perfectly, even in the outer swabhava where alone it has, now, any real activity.

*Arogya*

The rasa & prana are now shuddha, though not siddha; the bhutas are however passing through a period of violent disturbance, marked chiefly by excess of tejas with a tendency of reaction from tejas to excessive vayu.

Rasa   Prana   Bhuta

*Third Ch.*

This record is now established in the satyam ritam, as is all script. The same authority must attach to lipi, telepathy, trikal-drishiti. To the jnana it already attaches. First, lipi and telepathy. Both are recognised as satyam; right interpretation must confirm them in ritam.

*do*

The vani will be found to be already established in ritam not less than in satyam. The interpretation given by the mind has to be carefully watched and censured; hence the appearance of anritam.

*do*

The essential satyam is now well founded in all instruments of the knowledge; only the ritam of arrangement in time, place & circumstance remains to be effected, and afterwards the range widened. The fullness of the essential satyam contains and implies an essential ritam. The ritam of arrangement is a relational truth of things.

*Second Ch.*

The Mahakali tapas is once more active in the adhar and adverse result is no longer effective to disestablish its activity. With two days more of this progress the Ishwarabhava which alone is positively defective in the second chatusthaya will rise to the proper intensity.

There is a movement which has often been presaged, but never succeeded in locating itself; the movement of the higher rudra intensity of knowledge, action, ananda. Now that the Mahakali tapas is finally seated in the adhara, this loftier movement of the life & Yoga may with security establish its initial activities. Rapidity of

the rest of the siddhi is an essential factor in the rudra movement. During the rest of the month the siddhi of this rudra tapatya must be the principal aim of the Shakti.

Nov 15th. 1913.

The movement of the siddhi now is more obstructed, the struggle more intense in the Akasha, because the conquest has been less thoroughly prepared. The later chatusthayas have been reserved for a swifter movement and a more powerful divine action. At present there is no sign of any new swiftness or power. The Mahakali Tapas is being farther strengthened and confirmed by the test of adverse experience.

Dakshina Maghoni, the discernment in its fullness, is now at work; it is evident that all the suggestions given to the mind are satyam & ritam; only the exact ritam of arrangement is still wanting. Time is apprehended confusedly by the intellectual parts, circumstance is ill-arranged, though beginning to be well divined.

Aishwarya-ishitá is at present effective by long pressure, not by an immediate movement; by struggle, not anarvá. It is this imperfection which the Shakti will presently remove. Also it is efficient in the general idea, in the gross, not in particular detail of time, place & circumstance. When this defect is removed, the Power will be perfect, like the Knowledge.

The karmasiddhi will now begin—in sahitya, dharma, kriti, sri, not yet káma.

*Sahitya*—

Rig-Veda— reading only—

Vedanta— Isha Upanishad Commentary (The Life Divine)  
Brihad Aranyaka, translation.

Philology— Dictionary. Vowel Roots.  
Origins of Aryan Speech.

Poetry Ilion.  
Eric.  
Idylls of Earth & Heaven.

Bhasha— Sanscrit, French, Bengali.

Rupadrishti has advanced a stage in the stability with comparative clearness of certain forms of developed image.

Nov 16<sup>th</sup>

The Saundarya-buddhi is recovering its universality. The main defect in rupa & lipi is the inability of the Akash to get rid of the long successful obstruction to a swift & forceful vividness. Everything else is gained, including the intelligibility, authority and spontaneity of lipi and rupa.

The tapas of action alternates with the tamas. The elimination of the tamas, both aprakasha and apravritti, has already begun.

This morning, trikaldrishti, power, rupa lipi.

This evening the same.

Dharma & Kriti have to advance with particular rapidity; first of all, only the necessary arrangements. There is a perfect guidance.

One thing has been omitted, the Sri. The routine of Sahitya, Dharma & Kriti have been fixed; the routine of Sri has also to be fixed. Routine is ritam & necessary for karma, only it must be ritam of the brihat, part of the infinite, not narrow & rigid, a flexible instrument, not a stiff & unpliant bondage.

Nov 17<sup>th</sup>

The new movement of the Siddhi is strongly obstructed. The chief difficulty is not in the power, but in the final arrangement of the ritam. There are the relics of the old mental stress in the tapas & tapatyā; there is the obstinacy of the habit of anritam in the physical akash. The ritam of knowledge has no longer to be separated from the ritam of power; each has to enforce or illumine the other.

From now forward the organisation of the ritam will proceed steadily on the basis of the satyam brihat with a determining superior faculty which will eliminate the anritam & exalt the intellectual movements into the ideality.

Physical Ananda, more & more obstructed and suppressed during the past few days, will now recover its activity. Health is still undergoing its ordeal, but it has surmounted the severer tests, and although still very defective, is reaching out again towards

self-perfection. Its four main defects have all shown themselves in exaggerated sensations out of all proportion to the reality of the roga behind. This is always a sign of failing power & approaching exhaustion; for the hostile forces, conscious of the failure, gather up & exhaust in an illegitimate endeavour all the forces which, properly used, might last for a longer season than that actually allotted to them. The Maheshwari patience is still needed to support these tyrannies,—samata, dhairyam.

Mahakali tapas begins to break through the habitual restrictions of the Mahasaraswati bhava.

Nov 18<sup>th</sup>

The second chatusthaya is still capable of check and thin cloudings, owing to the non-fulfilment of tapas and prakasha. But this defect does not belong to itself; it is a reflex action from the violently obstinate obstruction to the vijnana. The yuddhalipsa and ananda in check and obstruction must be perfected in order to overcome this reactionary tendency. They will henceforward be insisted upon till they are secure from attack.

The force of the vijnana is once more clouded, but it is only for a short time.

The doubt & inertia are in error, not the tejas and tapas. It is true that the siddhi is successfully obstructed in the three positive chatusthayas, but the obstruction is itself a means for a greater siddhi. The mere physical impact on the prana, giving an impression of doubt, discouragement or asamata, is of no essential importance for the mind refuses to receive the impression & even the psychical prana rejects it quickly. The one thing that still affects the mind is doubt. The faith in the Adesh and in the rapidity of the siddhi is now about to establish itself beyond serious clouding in the light of Surya. It will take a few days to eliminate the causes of doubt, but they will produce no effect when they come.

The knowledge is once more satyam brihat with a more untrammelled & well combined brihat & a nearer approach to the perfect ritam. Moreover the rapid use of the faculties for ritam has now commenced. Formerly, the rule was that the first perceptions were confused & wrong and a slow & deliberate sanyama on the

object was necessary for the satyaprakasha. Now, though it is not yet the rule that the first perceptions should be the correct perceptions, yet that is the tendency established and it is more often the attempts of doubt to correct the first perceptions that go wrong.

The rapid effectuality of the tapas is being prepared.

Yuddhalipsa is well-established. Ananda in the check is still unable to take firm possession of the prana, but it is there in the rest of the system. Owing to its weakness in the prana, it comes oftener retrospectively after the event than simultaneously with the event.

The tendency of the ritam has already increased to a powerful extent; it is only combated by the doubt & the twilight false stress on a misapplied perception.

Physical siddhi will be strongly resumed from today.

The bodily samata has now reached, in prolonged exposure to strong heat, the fixed stage of udasinata and nati, the former predominating, with touches of discomfort which are met & expelled by the titiksha. The ananda of heat is not yet strong & firm like the ananda of cold. Long exposure to strong cold has yet to be tested.

The kamananda is once more only occasional, but the Shakti will now attempt the firm foundation of the panchavidha shari-rananda—kama, vishaya, tivra, raudra & vaidyuta.

Lipi is in itself entirely perfect except in the immediate spontaneity of manifestation, but the old indistinct lipis, intelligible but not legible, continue to recur from the old force of habit in the material ákasha, a habit artificially maintained long after all real justification for it has ceased. With this exception all that has to be added is the free & varied play of the lipi unbroken by intervals of non-manifestation.

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

There remains the removal of doubt and the physical depression habitually resulting from doubt.

The intensity of the physical dasyabuddhi has now revived without stimulation from the Aishwarya.

The positive samata of the sight is established in rasagrahana and bhoga of the bhukti; the ananda varies. Taste & sight are now well established and touch in all but strong painful touches or touches of persistent discomfort. The Bhoga of the ear is not yet perfect. Smell is well-established although still liable to be taken by surprise by the old sanskara. *Ananda of the senses has now to develop perfectly. Sensation has also to perfect bhukti*

The gunas of daya, naishturyam & krauryam are now well-developed; *they have yet to be harmonised*. The Pashu, Pishacha, Pramatha, Rakshasa have all now taken their seat; *they have to be harmonised & subjected to the Deva-Asura who will give them the bali*.

The Ananda of defeat is now right in temperament and well-established. The doubts of the Mahasaraswati vibhuti have not yet been set at rest; they persist and find their justification in the falterings of the siddhi and the continued success of the obstruction

The authority of the trikaldrishti and of the tapas are about to be finally established.

Ananda begun in all the vishayas, really deficient only in the sravana & in some sensations, but this difficulty will be removed this evening. The nirananda will only remain for a while in the swabhava environment.

20<sup>1</sup>  
Nov 19<sup>th</sup>

The intellectual tapas in the trikaldrishti has still to be eliminated; it represents the old stress of desire and speculation and intellectual or pranic preference. Nevertheless, what has been suggested in the thought, will be found to be justified. In the next two or three days the vijnanasiddhi in all its parts will have arranged itself in the ritam.

<sup>1</sup> Perhaps this indicates that the entry for the nineteenth was written on the twentieth.—Ed.

Vishayananda is firmly based. It has now to be developed out of its covering shell into the initial intensity. The shell is merely the mass of the old *sanskara* of *ashubham* and *asundaram*

Intelligent faith in the intellectuality is still doubtful of the *Adesha* and of the rapidity of the *siddhi*. The doubt has three foundations,—the non-development of *akasha rupa* etc, the slowness of the physical *siddhi* and its present impotence in *arogya*, *saundarya* and *utthapana* and the denial of the equipment and the outer *shakti*. Ideal faith seeks to establish itself without any wide basis in the intelligence, but sinks back every time into the perception of a double possibility.

Premananda reestablished on a basis of firm finality; only the shadow of the negative *bhava*, *udasinatá*, affects its completeness, by denying it to men, especially of the strong *Kali*-type. On objects, children, animals, women etc it is fixed. The source of this denial is the old *virakti* with the mean & the sordid. This must now disappear.

The action of the *vijnana* in details must hereafter be recorded.

1. Yesterday's sortilege—promise of fulfilment of mental *sankalpa*

मनोमये चोदाहृतो मंत्री मनसो ब्रह्मविज्ञानसाधनत्वात् ।

2 Today's—promise of fulfilment of third *chatusthaya* on the basis of the *ananda*

तृतीयो भृगुवल्ल्यध्यायः समाप्तः ।

Ideal faith established, but without precision, the intellect consenting with the reservation of an adverse possibility, which, it considers, must be accepted in case of definite, strong & persistent *amangalam*. Full faith in eventual *Yogasiddhi*, but only a provisional faith in a relative rapidity.

3 द्विती[ये]यमंकनावृत्तिः Given at the time when the *chitrarupa* was again manifesting after a long eclipse of inactivity.

*Chitrarupa* of groups, landscapes, human figures once more manifested freely as a result of *aishwarya tapas*. There is still some difficulty in forming of animals and isolated objects not being human figures. The old rare fixed perfection of *Alipur jail* is replaced by a great freedom & multiplicity with less fixity of the figures

in some of the images & with a tendency of shifting & too rapid replacement of one chitra by another.

Faith has now to be established in the detail by the development of truth & effectuality.

The opposition to the firm continuity of the vijnana is the immediate obstacle to be overcome. This once done, the vijnana chatusthaya will of its own motion perfect itself rapidly.

The physical ananda is once more active in kama, vishaya, tivra & raudra sahaituka & ahaituka. The vaidyuta is still ill-established. *Drishti in its five parts is now about to be organised*

4 Drishti of the tejobhuta

5 Sparsha of sukshmajala.

Ananda is now established in all the vishayas, including sravana. The covering nirananda in the envioning swabhava is not yet eliminated, but it is in itself insignificant in force.

There is a stronger obstruction to the permanent & continuous Brahmabodha.

Lipi—*Ego ready*. ie the divine Aham or chaitanyakendra is about to perfect itself.

All the five parts of the drishti are now active, although the sabda is still feeble. Vaidyuta ananda has confirmed itself in the vaidyuta.

Lipi—*The arrangement of the lipi*.

Since the prediction, the lipi has begun spontaneously to arrange itself in the akasha.

Power is now working out its results against a background of knowledge, not without resistance, but with increasing force. Telepathy is once more powerful and arranging its ritam. But both power & knowledge are still subject to confusion & ineffectiveness in the arrangement of exact time, place and circumstance. Only the large general results are secured & the main movements of things known. The knowledge (trikaldrishti & telepathy) is more advanced in power of detail than the Aishwarya.

The final transfer of intellectual activities to the ideality is now in rapid progress.

Rupa in akasha is once more manifesting successfully; all types of the three orders of image, crude, dense, developed, are

manifesting, but still in low values & with one or two typical forms. The human form in the crude image is now beginning to manifest. Lifelike images also are reappearing but in flashes & without even a momentary stability. The animal form is now beginning to appear perfectly & more freely in the chitra, as also perfect forms of isolated objects.

The vijñana is not yet arranged, but being arranged.

Akasharupa appeared roughly, but clearly in the lifelike image, imperfectly against the background, amidst a very strong but confused activity of crude material.

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Nov 20<sup>th</sup>

Growth of Akasharupa

Slackening of the knowledge and opposition to the power.

The day was chiefly occupied in writing the seven chatusthaya.<sup>2</sup>

Nov 21<sup>st</sup> Friday

The progress of the third chatusthaya was slightly interrupted yesterday. The lipi 2½ refers immediately to the first two chatusthaya which are fulfilled, in spite of some imperfections in the second, and the third which is now half fulfilled. *Today, the third chatusthaya will open out yet farther.* (already fulfilled by 10.30 am).

There is a general attack, as usual, on the siddhis attained, which shows a few signs of success in the obstruction of the faith, knowledge and power, but is chiefly effective in the fourth and fifth chatusthaya.

The trikaldrishti is increasing in power and accuracy of circumstance, but still stumbles over the fixing of some of its perceptions and therefore suffers from uncertainty when, as often, the power of illumination is not sufficiently decisive.

Ritam of the aishwarya is preparing to arrange itself on a sounder base. The satyam of the tejas & tapas is now showing

<sup>2</sup> See pages 3–24.—Ed.

itself like the satyam of the prakasha, — a satyam not yet arranged; each output of power is shown to have its purpose & effect; but not always or even often the precise purpose & effect intended by the personal mind.

The satyam brihat & initial ritam of the Power is now established and active in type. *The perfect knowledge & power have to be universalised, released from defect of detail & from attack & harmoniously combined.* The first necessity is to increase its power over matter and over life. *In the general play on the subject (oneself & others) it will soon perfect itself automatically.*

Ananda remains firm, except in the sharirananda which is subject to much variation and interruption.

The application of the lipi 2½ to the sharirachatushtaya must now proceed. Ananda must be made permanent, arogya perfected & secured from attack, utthapana restored to its lost activity & effectiveness. Meanwhile the obstruction to saundarya must be steadily destroyed.

Nov 22<sup>d</sup>

The touches on the second chatusthaya still continue, but have no power or permanence — except in the imperfection of the faith and the consequent quiescence of the Chandibhava —.

On the whole, the first chatusthaya is finally secure; the second & in the third jnana & prakamyavyapti are firm in spite of waverings & temporary eclipses, to a less extent the trikaldrishti; similarly the lipi; rupa and samadhi are secure in their beginnings but fitful in their activity. Subjective ananda is perfect, but for occasional half obscurations. The powers are perfect in type, uncertain in application.

No definite advance during the day

Nov 23<sup>d</sup>

Trikaldrishti once more confused in ritam and full of falsely-applied prakamic suggestions. Opposition to the third chatusthaya strong & massive, possessing the akasha & successful usually wherever it applies itself. Ananda & samata attacked though not overborne. Faith in Yogasiddhi and in a relative rapidity reemerges

always but is troubled with a strong uncertainty about the Adesha-siddhi

The truth of the prakamya has been signally proved, but the truth of the pure trikaldrishti remains yet to be perfectly proved.

The struggle over the trikaldrishti continues; the success of the pure trikaldrishti is now much more common, but still marred by the false suggestions of hostile agencies. Sahitya is for the time entirely discontinued. Rupa has fallen back into its crude conditions, only two or three habitual forms appearing with any perfection. Lifelike images have once more failed to establish themselves.

The whole of the past asiddhi is being now thrown violently on the system, but cannot keep its footing there or even establish a footing. The samata has at last been touched owing to a false use of rajasic tejas, but the touch could not produce its after effects in the system. All this is really occurring in the swabhava environment. Nov 20 to 23<sup>d</sup> may be taken as an adverse period of which this is the crowning movement. Although the resistance to the third chatusthaya will continue for a time, it will collapse and give place to a more rapid siddhi.

The apprehensions of immediate failure in the kriti are unfounded.

The struggle is over the absolute & detailed correctness of the various instruments of knowledge & effectuality of the instruments of Power. This struggle will not be over today. It will begin to decide itself in favour of the siddhi from this evening. The superficial restlessness, ashanti, vexation (there is no dukkha) are the old impure form of the rejection, the necessary rejection of an unjustifiably repeated & prolonged asiddhi & anrita.

## 24 NOVEMBER – 2 DECEMBER 1913

Nov 24<sup>th</sup>

The record between 11th & 23 Nov. entered on separate sheets. The record was discontinued after the 20th September,<sup>1</sup> as often before, because it was found that the habit of miscalculation still persisted, temporary success being mistaken for final fixity etc. None of the siddhis are yet finally perfect. Even the first which is nearest to absolute finality has been disturbed yesterday & has not yet recovered its balance. It is firm in the mass, but not on the surface of the mentality. In the second a temporary perfection, deficient only in faith, abhayam, ishwarabhava, was broken, it is indicated, in order that the dasatya & tapatya buddhi might be combined, taking the place of the old alternation between passive and udasina dasya-buddhi and active egoistic tapas; the combination represents the right Mahakali tapas. As a result the Maheshwari pratistha is more covered than before, & the relapse from rajasic excitement to udasina shanti is no longer entirely permitted. Faith in the rapidity of the Yogasiddhi and in the adeshasiddhi has been shaken by yesterday's movement; even the faith in the Yogasiddhi was temporarily tarnished, though not entirely suspended. The Akasharupa after a half-successful or initially successful attempt to recover its former activity, has fallen back into the crude, rudimentary & disorganised condition from which it was trying to emerge. Lipi is obstructed and only exceptionally legible, though generally intelligible to the perceptions by an imperfect legibility. The faculties of knowledge & power are once more in a state of confusion and the samadhi still unable to organise itself or manifest permanently its previous realisations. The fourth chatusthaya is still in the state of

<sup>1</sup> *This and the following entries were written in the notebook last used on 20/21 September. The entries of 22–30 September were written in a different notebook. They appear to have been forgotten, or else were not counted as "Record".—Ed.*

asiddhi. Saundaryabodha is once more obstructed, but rasa, priti & bhoga of the subjective Ananda in outward things seem to hold their own. Internal Ananda is superficially broken up, though still sound at the core.

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The guiding vani has now begun to descend consistently from above and manifest in the vijnanabuddhi. Manifestation in the manasabuddhi is henceforth to be discouraged,—not only of the vani, but of the knowledge & power movements. The script is also assuming consistently the same character. This is no new movement, but the culmination of a movement that has long been in progress.

1. Lipi—*Intellectual kinesis*—ie to be finally discontinued.

2. The samata has now to be based no longer on udasinata but on nati with chanda samánanda (Vani); the sukham is not to be shanta sukham, but chanda sukham, centred therefore in Chandibhava of Mahakali, not in its own chatusthaya, nor on the Maheshwari pratistha. (thought-perception sruti-smriti).

Last night the vijnana-buddhi made a preliminary self-arrangement, which has been disturbed this morning & gives glimpses of itself only through clouds. This vijnanabuddhi has now to arrange its movements in the surya jyotis.

Kamananda has to recover its recurrent activity.

The tapas, active in the lower estate of being in front of a veiled Chit and blind to it or to all but a few illuminations from it mostly ill-directed by the gropings of the manas in the twilight of the manasa buddhi, is in the higher estate of being and must therefore be in this siddhi, first a selected activity of the Chit on the background of the luminous Chit and ultimately a reproduction or cumulative result of the Chit. Henceforward therefore the tapas and the faculties of power, aishwarya, ishita, vashita must be habituated to act on the background of the knowledge, first as the selected activity, then as the cumulative result. Knowledge of the general state of being & of the forces at work in any given Apas is now fairly perfect in wideness (brihat) & in satyam; but the defect of the ritam arises in the attempt of manasabuddhi either as stress of speculation, mental knowledge tapas, (manasasmriti, judgment, imagination, memory working on observation & by inference) or

as stress of mental will-tapas to select the event or the decisive force out of the Sat & the Tapas. Henceforth the tapas must act on the basis of the vijnanabuddhi eliminating the remnants of mental tapas of will & knowledge.

The full asamata is once more manifest in the system, with dukkham, and the authority of the sources of knowledge is denied; conflicting assertions are once more proceeding from the vani.

Afternoon.. The old form of samata with dhairyam & persistency in the tapas, but with no faith or pure ananda in the upper layer of the mentality, has been established; the Mahakali tapas is in abeyance. The present occasion therefore presents all the features of the old relapses into asiddhi. The only things that have hitherto held firm are some of the incomplete siddhis, eg vyaptiprakamya, physical ananda etc.

Sarvasaundryabodha struggles to reestablish itself, but is only partially successful. On the other hand there is complete rasagrahana &, except with regard to human faces, rasapriti & rasabhoga of physical vishayas. Sravana has been a little lowered in the surety & completeness of its bhoga, but not substantially.

The Shakti is now strengthening the yuddhananda and parajayananda in the system, as it was through the insufficiency of this ananda that the collapse of these two days was effected. The Mahakali tapas is once more repossessing the system.

In the evening strong akasharupa of all types, but in one rupa (cards), the lifelike forms instantaneous & unstable. Strong aishwarya. Exact trikaldrishti more frequent than formerly and error less extensive.

Nov 25<sup>th</sup>

Faith is not yet restored, nor is the disorder in the system yet righted; touches of lighter asamata continue. On the other hand the siddhis persist, though in a state of imperfection and alternating or mixed with [asiddhi].<sup>2</sup> Vijnanabuddhi is not yet established. Shanta udasinata mixed with active movements of ananda is the prevailing condition.

<sup>2</sup> MS siddhi

The news in the papers today seems to indicate, if entirely true, the samula vinasha of the Europeanised revolutionary movement in India. If that is a true indication, it is a step in the right direction; but appearances are so deceitful that future events must be watched before the indication can be trusted. The old confidence in the selective trikaldrishti as opposed to the trikaldrishti of tendencies & possibilities has been too much undermined for me to accept any longer even the most obvious suggestions, especially where the mind interprets events in the sense of my own desires.

Trikaldrishti, it is evident, is still only fitfully correct in its selective & determinative activity, but increasingly perfect in the pure perceptive. This however acts within a very small range.

Rupa (Akasharupa & chitra) is now growing stronger. Clear human figures in the akasha are becoming frequent. Communication of Yoga by vyapti to those practising in the immediate vicinity is also becoming stronger.

Aishwarya is no longer an occasional output of will working upon an obstinate plastic material, but a powerful Shakti struggling with another powerful Shakti. The opposing force is still habitually the occupant of the Akasha and successful when not overborne by a strong & persistent pressure. The weakness of this movement, although it is capable of bringing about sudden powerful results, is that it establishes only a momentary force in the Akasha, instead of a permanently growing Power of Nature in the material ether which will form a dominant centre of Kali always responsive to the Purusha in this Adhara. It is noticeable that when this Shakti fails in its effort, the object after executing a contrary or different movement, returns to fulfil the original will when the struggle is over. This seems to show that the adverse Power in the akasha is also not a native of the Akasha & therefore has little more staying power than the Shakti of this Adhara. It is stronger only by use of the previously existing natural obstruction in the ether considered as a plastic material. It is also noticeable that when the object sits tight in its resistance, circumstances often arrive which compel it to execute the willed movement. None of these features are new; they date from the commencement of this sadhana (of the vijnana) three years ago (in 1910 on first coming to Pondicherry). At times

they have seemed to be on the point of being corrected in the sense of a perfect siddhi (within a very limited range) & so it was more than once confidently recorded; but now the same features occur in a much wider range of activity. This is apparently what is immediately intended by a recent lipi, "It is useless to distinguish life from Yogasiddhi." It remains to be seen whether, as is suggested, these limitations are so powerfully brought forward, because they are on the point of being removed. The last defect is the tendency to create only a temporary result, then relapse, then succeed, & so slowly move to some kind of final success. Unless this defect is removed the rapidity so often promised cannot come.

The Brahmadrishiti is now well-regulated, but still depends on smarana, the Sarva, Ananta & Ananda are more prominent than the Jnana Brahman.

Nov 26th

The force of the Aishwarya is now showing itself in a well-established generality of efficacy, but not either of invariable or of ordinarily complete efficacy. There are exceptions in which there seems to be no effect, or only a slight temporary impulse or movement.

Today utthapana has been firmly resumed, after some futile beginnings in the past month, with the horizontal position of the arms; the force of laghima and mahima has greatly increased in the interval of non-practice, the defect of anima diminished. At the first attempt (6 am) either arm maintained itself easily for 17 minutes or 15 with only a slight defect of anima, more in the left arm than the right, and a pressure of adhogati that only became pronounced at the end. Kamananda is again increasing on the body. The Will has resumed its pressure on the body for saundarya.

Utthapana of the left arm (horizontal position) resumed & continued from 10-49 to 11-49, one hour, the adhogati asserting itself with some force, but much less than formerly, during the last ten minutes. Strong pain given to the system (burning in the eyelids by the flaming tip of a match, and muscular pain of indigestion in the breast & back) showed that the sparshas habitual[ly] causing pain can no longer entirely shut out ananda, even when they are very

powerful, but can temporarily overpower them. In all cases there is rasagrahana, but not prithi or ananda. Prithi is only beginning. Kamananda is resuming its former maithuna intensity.

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

Utthapana of the neck, raised position, maintained for a quarter of an hour; not yet at ease; laghima & mahima partially manifested, anima defective.

Swapnasamadhi in the afternoon; fragmentary conversations (“dialogue”, lipi predicted before sleep) of two persons accompanied with images but no complete group (eg Kedar Das Gupta, long forgotten), combination of image, shabda & action, etc, attempt also at continued action; but all in chhayamayi.

Power & knowledge are once more returning to the satyam, ritam & brihat, but ritam is very largely retrospective. Dasyam is fixed & powerful in the body, not yet usually intense. Swapnasamadhi is becoming once more brihat, but there is little of the ritam; in dream proper the associations of present ego & its images are still potent & prevent right vision, but incoherence is now slight.

Utthapana of the left arm again for 17 minutes; the reminiscent muscular pain exercised its pressure with varying force but not so much as to make adhogati successful. Utthapana of the legs, simultaneously, was unsuccessful.

Nov 27<sup>th</sup>

Utthapana of the left arm for one hour. Some heaviness of the muscles at the beginning developing into muscular pain of a slight character and pressure of the adhogati but at no time sufficient to menace overcoming of the utthapana. At the end capacity still left for half an hour's utthapana.

General ritam of the knowledge, including trikaldrishti, grows rapidly, general ritam of the power is only preparing. Interpretation of the lipi is moving to the state of general ritam.

Kamananda, again manifest chiefly or wholly in the states of rest of the body, sitting or lying, now again tends towards manifestation in the postures of exertion, standing or walking.

Ananda is now confirming itself in all that hitherto kept anything of the nature of apriyam in the subjective & the objective being; it has also begun to fill up inequalities, beginning with the taste.

Utthapana of the neck only for 9 and 12 minutes; adhogati powerful; of the leg (middle position) for 22 minutes; the force of the urdhwagati not pronounced, pressure of adhogati on the muscle.

Nov 28<sup>th</sup>

Utthapana of the neck for half an hour; Mahima & laghima were strong though not yet entirely perfect, but Anima very defective; strong & troublesome pressure on the nerves & veins of the neck and back of the head, but not an overpowering pressure. Utthapana of the right leg for 7 minutes only in the middle position, Anima & Mahima very weak, laghima satisfactory; of either leg successfully in the horizontal position for 5 and 6 minutes, Mahima insufficient, Anima very weak. The morning chiefly spent in Veda & Life Divine. Subjective siddhis dull owing to flagging of the Vijnanabuddhi. In this reactionary state Ananda is dull in the purely physico-vital parts of the indriyas though strong in the mental and intelligent parts, the other siddhis sink to a low intensity and show whatever imperfections are still defectively purged out of them. Mahasaraswati tapas with the Maheshwari basis sometimes covered, sometimes visible through a thin veil of Mahasaraswati bhava.

Recurrence on a small scale of the crisis of asiddhi in the

first two chatusthayas centred in asraddha. After repeating the stereotyped movements, it gradually disappeared, leaving however a diminished faith and tapas.

Nov 29th

Utthapana of the neck in middle position for 15 minutes with great difficulty owing to violent An-anima; laghima at first weak afterwards strong enough to fill the place of a deficient mahima. Utthapana of both legs, middle position, for 5 minutes only, very defective. Utthapana of back, higher position, for 3 minutes; laghima & mahima a little stronger than formerly. The subjective siddhis not yet advanced. Kamananda sometimes intense, sometimes suppressed or subdued; general atmosphere of violent suppression. The assimilation has been resumed & is more in the control of the tapas; tendency to constipation diminished; free evacuation after 4 days, slight evacuations on the second and third. Health has been greatly strengthened

Discomfort of cold and heat is being extruded from the body, but recurs, especially when it is of the nature of a surprise, eg the sudden touch of cold water in a chilly atmosphere, and the Shakti in the physical nerve system has not time to send a sufficient force of Chittapas to meet & assimilate the sparsha.

Kamananda now comes without the smarana; it is more frequent and has a more constant tendency towards intensity.

Nov 30th.

Utthapana of the left leg, horizontal position lying on the side, half an hour. Laghima strong, mahima sufficient, violent an-anima in the sinew or nerve; of the right leg, horizontal position, lying on the back, ten minutes; urdhwagati deficient; of the neck, middle position, 20 minutes, difficulty of an-anima much reduced. In the afternoon utthapana of the right leg, lying on the side, 10 minutes, violent an-anima in the sinew compelled cessation, although laghima and mahima were sufficient.

Kamananda established itself in standing & walking.

Chitra of animal & inanimate forms suddenly strengthened; there is, however, still some resistance.

In the evening jnana of perception & jnana of vangmaya were reorganised with finality as well as lipi in all but material legibility. A movement was made to the same end in the rest of the vijnana, especially in swapnasamadhi where all the obstinate defects of the past broke down initially in type. Poetry resumed

Dec 1<sup>st</sup>

The whole day has been devoted to a struggle, attended by revived asiddhi & relapse into all the circumstances of mentality, to establish the organisation of the ritam in trikaldrishti, telepathy etc on the basis of entire Brahmabodha including especially the jnanam Brahma. The one positive result is the intensity of the Brahma bodha. Subjective ananda has ceased in the prema, except occasionally; the chidghana is assailed by obstructions which prevent the secure possession of its bhoga, & even in some habitual features of the ideal rasagrahana and priti.

Utthapana of the right arm for half an hour without difficulty in the horizontal position, and after an interval of three minutes for another half hour against an increasing pressure of an-anima. Advantage was taken of the muscular stress to confirm the ananda (rasa, priti & bhoga) of strong & insistent muscular pain.

Kamananda at night began to recur in the state of samadhi

Dec 2<sup>d</sup>

Utthapana of the legs, horizontal position, successively, a failure due to entire defect of anima and for the most part of mahima. Like the Brahmabuddhi yesterday, the Brahmaprema today was universalised and raised to a high intensity, bringing with it entire premananda on men, animals, objects & events. The movement now is to confirm all the anandas, except the physical, & the subjective siddhi generally, prema, kama, shama in the Ekam Brahma, so assuring it on the bahu, & no longer perfected by application through the Avidya to each object separately. So far as that movement was necessary, it has been accomplished, but it can only be finally safeguarded from interruption & relapse by being secured in the ekatwadrishti of buddhi, heart, indriyas & sanjna generally. The vani & script yesterday were confirmed in their proper nature

as proceeding from the ananda & involving the vijnana. Faith also has been established in the truth of the instruments of knowledge; the satyam brihat is entirely confirmed & the truth of misapplied satyam is habitually perceived either before, with or after the event. The ritam however is yet defective, although its hold on the active consciousness increases & there is still uncertainty about the Adeshasiddhi & consequently about the entire rapidity of the physical siddhi & karmasiddhi. The rest is felt to be assured, since all the members are rapidly growing [in] force. There is constant pressure of the will on the asaundarya, but its compact resistance is yet far from being broken.

In the afternoon the resistance to the Will had entirely the upper hand and a period of Asiddhi began, with its usual circumstances. This movement has continued since and such siddhi as manifests, appears with difficulty and as from behind a veil. The successful contradiction in all the Chatusthayas continues, although hitherto it has not been so acute as in the more successful invasions.

Swapnasamadhi continues to grow in strength, especially in initial continuity of scenic action and coherence & intelligibility of lipi. Akasharupa is not yet able to confirm itself in the Akasha, but it manifests with an imperfect & fragmentary persistence. The frequency of vivid lipi is much obstructed.

The attempt in the Brahmabodha to unify the upalabdhi of the Atman & of the Ishwara with the upalabdhi of the Brahman has begun, but is not yet successful. Separately, they are all well developed. The sadhana of pleasure in pain continues and the success is general, but not yet complete in the intenser touches.

Dec 3<sup>d</sup> 3

<sup>3</sup> No entry was made under this date. One and a half pages were left blank before the next entry in this notebook, that of 12 December.—Ed.

## 1–12 DECEMBER 1913

Dec 1.

1. The slow strengthening of the Occidental and Oriental States which have been indicated as selected nations—Persia, Turkey, Egypt, & for a time China & Japan; Ireland, France, Italy, Mexico, Brazil, Chile & Peru,—the discouragement of the shakti of the others.

2. In India, (1) the amalgamation of all powers under a single control  
(2) the provision of equipment & means for their work  
(3) their protection in the period of growth.

All this has to be done not by material means, but by tapas of the ideality through Aishwarya, Ishita, Vashita. The single control is God's own, not any intermediary's. During the peripetias a certain number of untoward incidents are inevitable; they must be minimised and finally obviated.

3. The strengthening of the centre, not only in self, but in outward reputation, means & power, so as to render it intangible.

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The first necessity is perfect vijnanabuddhi and Brahmabuddhi. Neither of these are unprogressive, but neither are allowed to establish themselves firmly in the system owing to the constant successful invasion of the asiddhi, which no longer confines itself to this or that particularity, but seeks to cover the whole field. Nevertheless, the nodus of the asiddhi is unfaith based on uncertainty as to whether the central theory of the Yoga, namely the Apas, Tapas & Adesha is not a falsehood and a self-delusion. Much more than the doubt

*On 1 December Sri Aurobindo began a separate Record on loose sheets of paper. On 12 December he returned to the notebook that he had used for most of the Record of 1913. There are entries both in the notebook and on the loose sheets for three dates: 1, 2 and 12 December.*

about the rapidity, is this the root of the whole disorder. No part of the siddhi has been allowed to remain free from the successful attack of the Asiddhi. If any part were firmly acquired, the rapid addition of the rest could not be resisted with any hope of success. As it is, the siddhi progresses & even progresses rapidly but with a broken & resisted rapidity.

Much was expected of yesterday's movement, but it has been followed up by a struggle, not a victory. The intensifying of the Brahmabuddhi is the one positive gain, & to this may be added the firm extension of the brihat in the jnana with the mixed satya & anrita of trikaldrishti & telepathy. The difficulty is in the insufficient strengthening of the decisive viveka & the insufficient finality of the transfer of the intellectual movements to the vijnanabuddhi. The lipi announcing the finality of the transfer referred only to the completion of the process, not to the security of the results attained. The attack has destroyed the conditions of the vijnana manifestation and they have to be reconstituted in the active consciousness. There is as yet no finality of settled truth or settled effectiveness.

This is one side of the truth; the other is that the transfer has been finally secured, since it is only in appearance that the ideality has been disintegrated in the active consciousness. The disintegration is real to the intellectual judgment, not to the viveka.

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Dec. 2.

The Adesha-siddhi is seen to be more possible than before, but not yet certain in fact, still less in time and extent. The confirmation of the faculties of knowledge in certainty, the confirmation of the faculties of power in effectiveness are the means by which the faith in the Adesha-siddhi will be established. At present both of these are effectively resisted in the outer swabhava; while the first two chatusthayas are effectively resisted only by invasion from the outer world-environment. This confirmation need not at first extend to invariable certainty & effectiveness, but to the exclusion of general uncertainty & general ineffectiveness. At present it is seen that the power can produce given particular effects, but its control of the final effect is still poor, & so long as this is so, it cannot be held to

be siddha. Nevertheless, the hold on the final effect is increasing in force.

Dec. 3

There has been a relapse, as powerful as the combined forces of the outer world could make it. The attack on the samata has been furious and has had some superficial success, but the dhana, the parvata remains unmoved & intact. The second chatusthaya has been successfully inhibited from its full & arranged action, but here too the success is superficial. The third has been partially affected in knowledge, entirely in the unfinished parts of power; not at all in samadhi. The rest has been obstructed, not really affected. The fourth & fifth have been obstructed & to a certain extent injured.

The first thing, as always, is to restore the anandamaya action of the vijnanabuddhi and Brahmabuddhi. This after a long interval is being done. Dispelling & expelling of the intellectual & emotional activity forced again on the system is the indispensable preliminary, and this is often difficult because it entangles itself, by habit or of deliberate purpose, with the legitimate action. Absolute passivity, absolute sraddha in the Master of All, is the means. There is no other means. It is essential that all should be recognised as the being & action of the Ishwara and yet that the two agencies Arya & Anarya should be distinguished.

Dec 4.

The passivity & sraddha are being established, first, without any demand, but always with the udasina lipsa. The tapas is not yet pure of the temperamental stress left by desire & preference. There is still a preference, but of tapas purely, not of Ananda. The full Mahakali Mahasaraswati Tapas cannot manifest without a greater power of vijnana. There must now emerge the determinative knowledge & the determinative aishwarya, forming the ritam of the jnana & tejas, satyatapatya, satyadrishti.

Henceforth the tamas will be steadily eliminated from the pranic system & the body. The perceptions are real in themselves, not right in the mental impression produced.

Dec 5—

There must be the full activity of the kriti; only the means must first come. No more action without means. Therefore a period of repose is necessary; for self-collection & for emergence. The opposite tendency belongs to the intellectual tejas.

The action of the intellectual tejas is still habitual as an involuntary accompaniment to internal & external activity. Its removal is the condition of perfect vijñana. There must be no straining after truth of knowledge or efficacy of power, but natural prakasha and tapas.

The freedom of the mind from intellectual speculation is being restored. The asiddhi that has come is assisting the reestablishment of the second chatusthaya on the basis of a perfected nati and samata. The positive ananda, sraddha and Mahakali tapas have now to be restored. There was a slight disturbance, but it has righted itself; only the result is the tapas without the sraddha. As for the ananda, it is there & will now be entirely confirmed.

There is the beginning of the satya tejas & satya tapas, but only as yet the beginning.

Dec 6—

The pressure of the old tejas has been removed from the central system, but it still surrounds the nature. When that is dispelled then the present difficulties will disappear. At present it seems that the intellectuality is justified in certain of its conclusions; but on the contrary it is the ideality. The clearance of the doubt has only begun. All that may be true, yet the ideality may be justified.

Dec 7.

No appearance of failure should be allowed to affect the fundamental faith. It is true that the defect of overstress in the knowledge has not been cured, the struggle to establish the ritam seems to have failed, the Vani seems once more to have misled; but all this will be cleared as soon as this siege of the environment is lifted.

It is now clear that the brihat satyam of telepathy & telepathic trikaldrishti is perfect in all but thought & even, though more obstructed, in the thought. It is clear also that the positive trikaldrishti

which decides & arranges or is itself naturally the ritam is on the point of perfection, but prevented from consistently manifesting. The satya tejas & satya tapas have first to be perfectly manifested.

Now the satyam, brihat & an imperfect ritam of the tapas in aishwarya, ishita [&] vashita, have been manifested in a series of movements. This siddhi also is liable to interruption and obscuration, but for the future it stands & will always emerge from the obscuration & overcome the interruption. The confirmation of these powers in the Yoga, the life, the body is awaited.

The instances of successful tapas are becoming more frequent, as predicted in the lipi, & are on the point of generality. The lipi “ruler of the subjectivity of others” is also being justified. What has now to be done is to break down the remaining resistance, whether near or at a distance, whether in subjectivity or objectivity, whether in sadhana or life. Although it is not apparent, this can be done rapidly.

Finally, the success of the siddhi in knowledge is now well founded. The ritam has begun to be well-established & increasingly powerful everywhere. It is now being developed & fixed in the tejas touches, at the side, in the lipi & the telepathy of thought. It is already dominant in the central viveka & the general telepathy. The foundation has been laid for the final transfer of the thought & knowledge from the vijñanabuddhi to the vijñana.

The powers of Tapas increase in their dominance & insistence. Samadhi, manifesting from time to time, shows always a little more progress. Only the rupa is now strongly obstructed.

Dec 8.

The Tapas having confirmed its general force in particular actions, seeks now to get at the centre of the Bhuh-Prakriti and command final result. The movement in saundarya is still positively adverse & in the rest stationary with a tendency to relapse.

The script has been justified; it will therefore continue to deal with future as well as present; but all instruments are still weak in exactness of time & place & order. The distant future is also not yet included in the range of their proper action, except in isolated examples. Today, that will begin to be remedied.

The physical siddhi will revive from today, beginning with the Anandas. The health & utthapana will rapidly follow in the next two or three days. Already physical ananda (kama) is becoming common in samadhi & dream & seeks to prolong itself there. It needs now only fixity in continuity & intensity.

The physical ananda has already begun its battle for fixity with a series of initial successes. These are now confirmed by an outbreak of ahaituka maithunananda unparalleled as yet in its prolonged continuity & intensity. The continuity & intensity are now being constantly repeated, though the ahaituka maithunananda is still rare.

Dec 9.

The growth of ananda & preparation of health are being fulfilled. Utthapana remains.

There has once more been a storm in the subjective ananda due to the siege of egoistic mentality from the environment centred in the intellectuality. This will now pass away & the finally perfected knowledge & power prevail steadily & swiftly over the ajnana.

The second chatusthaya has once more been reestablished on the basis of the Mahakali Tapas & the nati, not yet of the perfect sraddha

There must be utthapana this afternoon & evening, basing, although at first imperfectly, the rapid development of the perfect secondary utthapana. The primary is well developed, but as yet imperfect & subject to interruption; but it soon recovers itself.

The teeth are once more after a long eclipse recovering the tendency to perfect whiteness. This is a sign of saundarya struggling to overcome the strong block of asaundarya.

Utthapana of both arms from 1.34 to 4.34—first hour and a half medial or half-medial position, second hour & half vertical position; some spasmodic efforts at active ananama ineffective, they only gave trouble for a few minutes during the third half hour, then disappeared. Reflex strain in the back, but gave no trouble. The whole, except for two quarter hours of sitting, done while walking. Primary utthapana perfected. For the arms only the horizontal position has now to be fully tested. Therefore utthapana of the left arm

in the horizontal position was continued from 4.34 to 5.4. Violent ananima applied from above as an actual downward pressure of pain on the muscle, but the mahima & laghima defied the strain, which finally began to lose its acuteness while increasing in a dull & heavy pressure. This is the first time the utthapana has been so prolonged; the longest previous period even for the vertical position, lying down, which has long been entirely conquered, was 3 hours.

Ananda has been persistent, except for discontinuance at night & early this morning, but it has been more in the suppressed & subdued forms than in the intensity.

Utthapana of the left leg, medial position, for half an hour. Mahima insufficient; no pronounced ananima.

Dec 10.

The same break in the physical Ananda. Health is strengthening itself, but not yet established. There is also a disturbance in the third chatusthaya owing to the outbreak of excessive stress usually associated with the Mahakali Tapas. There is, however, no reaction. The tapas is fixed & indeed the whole second chatusthaya except the sraddha in the Adeshasiddhi.

Today the basis of the faith has to be soundly laid. The renewed attack on the health must be pushed away and arogya founded, though not yet perfected, in the deficient parts. Only the kamachakra remains for a slower process. Utthapana has to be prepared in the other parts of the body. Rupa develops more perfectly.

Utthapana of the neck for 20 minutes. Laghima & Mahima deficient except at the end; the an-anima was strong at first but afterwards diminished. Its effects remained in the muscles of the neck

Utthapana of the right leg failed in mahima; first for 5 minutes, then fifteen; in the back also it failed. There was a general lassitude in the body as the result of yesterday's tapasya.

Rupa more perfect in one or two occasional forms or flashes, but no more decisively advanced than yesterday.

Dec. 11 —

The Mahakali tapas persists in spite of attack & pressure, but feels the pressure & tends to relapse more in personality than tapas

towards the Mahasaraswati form. The ugrata of the faith & tapas has abated in obedience to ill-result aided by the quieting effects of relief from the immediate amangala.

Rupa grows stronger, but cannot stabilise in the Akasha.

Kamananda interrupted at night, but resumed in the morning with less difficulty than on the previous days of its interruption.

The new attack on the health seems to have been repulsed, but old fragments of roga still prevail by a dull obstinacy of persistence.

Utthapana of the right leg, medial position, for half an hour; some difficulty owing to artificial pressure from above taking advantage of insufficient laghima & mahima; of the left, horizontal, for ten minutes, with great difficulty. Mahima very insufficient; ananima strong. Utthapana of the left, medial position, reclining in arm-chair, for hour and quarter; laghima very strong, mahima involved in laghima, ananima expelled, but sometimes recurrent

Strong attack on the first three chatusthayas, successful in disturbing samata & clouding sraddha, but resultant in confirmation of the Mahakali-Mahasaraswati form of the personality & the growth of the ugrata. Vijnana very full & active in jnana in the morning, disturbed for the rest of the day.

Dec 12—

The strong confusion of the thought perceptions caused by a violent attack of the Evil in mind now takes the form of distorted interpretations involved in right perceptions which are seized, exaggerated & by exaggeration & overstress falsified in the mortal mind. The kamananda yesterday was persistent & of the initial intensity, but not continuous; as usual it was forcibly suspended at night & recovered, this time on waking, also by force, but its firm recovery combated for a while. The struggle over arogya continues, undecided, although at present arogya is stronger than the attack. The siddhi of Power has been thrown back & there must be a struggle fought out once more to expel the asiddhi from the Akasha. Kamananda this morning persistent, intense and insistent on growth; it is still obstructed in its attempt to pervade & possess the body.

## 12-21 DECEMBER 1913

Dec 12<sup>th</sup>.

The developments of the Yoga from the 1st to the 12th have been noted on separate sheets; this interruption is a concession to the transitional disturbances that result from the constant and almost unintermitting siege of the world-environment. In future it is intended to disregard the siege in its results, merely noting its recurrence, except where its results are positive & produced in the yet unestablished movements of the siddhi.

The faith in the eventual Yogasiddhi can no longer be interrupted; for, even when the opposite suggestion is made & supported by the rationally irrational intellect of infinite possibility, the unfaith is rejected & thrown back into its proper element. The faith in the rapidity of the Yogasiddhi is also positive in its substance, except with regard to saundaryam & karma, but varies in its intensity and incidence. Only the faith in the Adeshasiddhi is still in the inchoate condition.

The transfer of the perceptive & determinative intellectuality to the ideal plane has been violently & artificially retarded for the last two or three days by rushes of cloud & confusion, by a constant hammering of apparent refutation & ill-result at the sraddha. Nevertheless it is still being steadily pursued under all difficulties and is now about to be extended to the movements of tapas & tejas, which like the prakasha, must be made entirely satyam & ritam in the brihat. In the prakasha it is the perceptions of actuality & especially of determinative event in the actuality which are the remaining centre of deficiency and their imperfection is intimately connected with the common action of asatya tejas & asatya tapas in the Will powers & Will-states. Chitra & samadhi, obstinately obstructed, progress with a hampered slowness which cannot yet convert itself into rapidity.

Arogya struggles towards finality; kamananda grows &

persists, stimulating from time to time other anandas; utthapana has definitely entered on its final uninterrupted progression; saundaryam alone remains ineffective & uneffected.

Karmasiddhi awaits the faith in the Adeshasiddhi.

Kamananda throughout the day was active, insistent except for intervals of forcible obstruction, recurrent when not continuous; but in the sitting or lying position, estopped for the time in the erect or in ambulation.

The siege was allowed to prevail in the evening so far as temporarily to interrupt the faith & knowledge & produce old & long discontinued movements.

Utthapana throughout the day was unsuccessful.

Akasharupa is still in the same condition, manifesting, but unable to possess & hold the Akash, an intruder & not a resident.

Arogya still struggles, on the whole with a qualified success, against the fragmentarily recurrent or persistently recurrent denials of arogya. These denials are fragmentarily recurrent in the phlegm, cough & neuralgia (& in itch—except one spot,) & unable to fasten on the body, persistent, without itch, in the eruption, persistently recurrent in the slighter ailments of the digestion. The tendency of urination has been much reduced during the last three or four days.

Dec 13<sup>th</sup>

The siege has, today, been lifted, but the full vijñana is not yet manifest. At present the siddhis of power are being allowed to manifest through the Bhuvar tapas or the Swar-tapas on the objectivity. Manifesting through the Bhuvar tapas the Will tends to produce powerfully immediate results & more intermittently, often by indirect means & after much tergiversation, final results; manifesting through the Swar tapas it fastens more often on general than on particular effectualities or seizes only on the general effect & some of the effectuating movements. When the pure Chittapas manifests in vijñanabuddhi & manasbuddhi, there is a more consistent simultaneous & sometimes identical knowledge & effectuality, but the manasabuddhi is constitutionally averse or unable to hold for a long time the continuous activity of the Chittapas. When this Power is thus active through vijñanabuddhi & manasabuddhi,

the knowledge also tends to lapse back from the ideality to these organs. It is now especially at home in vijnanabuddhi, where it perceives all or most of the forces at work, the possibilities, many of the immediate actualities & sometimes the eventual actuality. The movement is now towards a levelling up of the siddhis of Power & siddhis of knowledge. Script & vani have been made manifest to the mind in such a way that the real script & real vani can be distinguished from their secondary reproductions & from false simulations. Egoistic activity has been once more expelled and driven back into the world-environment. The Jiva is now only a secondary ishvara, bhokta, bharta & jnata receiving all things as a centre of enjoyment & lordship for the Purushottama.

Kamananda is once more active in the erect position and during movement of the body, but intermittently, not with continuity. There is an initial movement towards its recovered action at night and in samadhi.

Trikaldrishti of telepathy has once more manifested; it has two movements, one purely receptive, in which the movements past, present & future of an object reach the mind, but there is no active knowledge or discrimination of their actuality & relations till after the event, and a second both receptive & discriminative in which the future eventuality is correctly known before the event. In both cases but especially the first any tapasic stress on the intention, tendency, thought or impulse of the object as indicative of the eventual movement, leads to error; the same is true, if there is any attempt to infer intellectually the result from past or present data. Self-active non-telepathic trikaldrishti is at present more of the skylight than of the direct variety. This is not, however, always the case.

The just telepathy of thought which has hitherto been very poor in range and uncertain, is now in frequent play, eg in watching cardplay to know the idea in the mind of the player, but it has not yet its full exactness, only a general truth. It is showing itself from the beginning to be more reliable than the words & signs of the thinker, from which often false inferences are drawn. Right interpretation of lipi and rupa are also prevailing over the intellectual, imaginative and speculative interpretations.

The tapas has greatly increased in effectiveness without being yet master of the akasha

In the afternoon there was a relapse to intellectuality and ineffectiveness with a lowering of the Mahakali tapas. The system took refuge in subjective inertia.

The animal form which for a long time was excluded from the Chitra, is now of frequent occurrence and a rich perfection & variety, though not as yet on a level with the human form & the landscape. The separate inanimate object and groups of objects have also begun to manifest. The tapas is working on the Akasharupa, but it still fails to hold the physical ether; nevertheless it tends towards a more lingering transience than its former entirely fugitive display. Shabda & other drishtis are still very rare & poor in range &, usually, in force. Tivrananda is acquiring intensity in its sukshma touches.

Utthapana of the left arm, horizontal position, commenced while recumbent on the right side, was visited at once with a violent pain of ananima; after some minutes changed to the sitting position & walking, the ananima diminished, & the utthapana was maintained with increasing force for an hour & a half, but the ananima finally returned & terminated it. The right arm continued for an hour; then ananima grew suddenly upon it. It is noticeable that when held out rigidly, the ananima takes the form of strong muscular pain in the shoulder muscle; when held easily & slightly crooked, the ananima comes after a long time & takes the form rather of uneasiness. In both cases there is no pull of gravitation from below, the laghima of the arms being perfect, but a pressure of gravity from above, oppressing the mahima through ananima. Utthapana of the back persisted for nearly 5 minutes with intervals of varying pressure & growing urdhwagati. Other utthapanas were unsuccessful.

In the afternoon & evening the vijnana was again successfully clouded. It is noticeable that the trikaldrishti of exact time is growing in frequency, eg the return of B. [Bijoy] the other day at 7.55, the return of N [Nolini] & Br. [Biren] today by 7.

Dec 14. Sunday.

There is a growing strength of Samadhi; shabda & sparsha returned & were combined with rupa & action; distinct & coherent lipis occurred; the actions seen were more prolonged and better organised. The organisation however, as well as the prolongation, is still rudimentary. Kamananda was this time successfully established in the night, but is only occasional in sleep or samadhi. The body is still unable to maintain it with perfect continuity; although the relapse is now a habit forcibly maintained, and not at all a necessary relief or respite. Akasharupa maintains the same character of persistent pressure on the Akasha without possession or any real stability.

Arogya in the digestive faculties seems now to be tending away from the struggle between health & the petty fragments of digestive ailments (for nausea, constipation[,], diarrhoea etc have for some time been absent from the system except in touches of looseness, obstruction, nauseative tendency) to the old struggle between abnormal assimilation of food & normal or abnormal waste. For the last two days waste has been abnormal. Waste has to become subnormal without disturbing the digestive processes. Kamananda is now fixed,—either recurrent or continuous,—in all states except that of sleep & samadhi. Sukshma tivrananda is rapidly developing ubiquity & intensity. All the sahaituka physical anandas are now constant in the body, except vaidyuta which is yet rare and occasional. Ahaituka tivrananda is now becoming spontaneous although usually with some aid from smarana.

The subjective anandas, although well-established, are liable to clouding especially by the loss of the sense of beauty in the adaptation of form to guna. If the Brahman is seen in the guna of a face that is mean or ugly, the meanness or ugliness becomes itself beautiful to the inner eye & through the inner eye to the outer vision; but, this failing, the shuddha & premanandas fail by temporary loss of the chidghana. Premananda is also attacked by old sanskaras of relation & non-relation. Normally, however, chidghana, ahaituka & suddha are permanently manifest; prema is there usually in the priti, not so commonly in the bhoga.

Arrangement of lipi has been well-established both in chitra

and akasha. The struggle now is between the slowly growing intensity & vividness of the letters & the old tendency to vagueness, dimness & illegibility. This intensity & vividness was formerly perfect, but exceptional, it is now imperfect, but tends to be normal. The lipi is usually intelligible even when imperfectly legible, but its interpretation by the ideality is often obstructed; eg the lipi Pyrotechnics on the Kart[t]ik Purnima. Owing to the mind's ignorance of the fact that it was Karttik Purnima or that here it is usual to have fireworks on that tithi, the lipi remained unintelligible in its main purpose until the evening when the fireworks began.

Utthapana of the right leg, medial position, for half an hour with but slight ananima,—discontinued owing to deficiency of established laghima and mahima. Subsequently utthapana of the back attempted without success, owing partly to commencement with the medial position, attempted again and successful[ly] maintained for 15 minutes; increasing laghima & mahima made the utthapana easier & easier, instead of its becoming more difficult by long continuance, and at the end only a slight dull pain of ananima in the hips and vepathu survived out of the first strong asiddhi. The back was then lowered to the medial position & could have been maintained owing to strong laghima, but there was violent vepathu; the utthapana was discontinued owing to an external occurrence, otherwise it might have been maintained for an indefinitely longer period. This is the first time utthapana of the back has been established.

Confusion of the first & second chatusthaya, due to confusion of the third, again occurred. The difficulty in distinguishing the Personality of the Master of the Yoga, owing to the interference of inferior personalities, is now a main cause of unfaith & discontent.

In the afternoon the confusion was cleared from the first & second chatusthaya, though still left in the third, in order that there might be no farther premature demand & therefore reaction of disappointment & discontent; the main agent in the clearance has been the final subtle but perfect distinction in the vivek between the supreme vani & script (not yet active) & the minor, secondary & immediately active & directive vani & script which are henceforth

leading the siddhi forward. A similar distinction is being made but not yet perfected between ideal & un-ideal stresses of tapas & prakasha. At the same time the final transfer of the remnants of intellectuality to the ideal plane through the vijnana buddhi has begun to be completed. Dasya is on the verge of fullness, the ego remaining only in the sakshi and in some emotional remnants; the rest of the individual being lives now a secondary life as a conscious becoming of the one Being.

Raudrananda, ahaituka & sukshma (materialised), has for some time been established in the system; vishayananda today has received similar rights in the physical body & vaidyuta is beginning to be regularised, although at present it is more often negative than positive. The five sharira anandas now usually occur together, involved in the main bliss-touch or explicit & accompanying it; this concomitance, however, is not invariable. Premananda is once more generally active & in individual touches intense. Subjective vishayananda is shaking off its occasional obscurations.

Sraddha has once more been firmly established even for the sceptical intellectuality in the whole range of the siddhi except karma; there the sraddha is still [not] vijnanamaya & questioned by the surviving intellectual activities. The sraddha of rapidity is not yet similarly extensive.

During the evening & night there was a cessation of the siddhi; the vijnana, the Mahakali tapas etc were kept in abeyance, the kamananda suspended. Only samata & the fullness of the first chatusthaya, especially of anandamaya nati remained. The intellect attempted to be active in trikaldrishti, but was almost invariably [convicted]<sup>1</sup> of error,—false stress, false understanding. Rheum tried to materialise.

Dec 15

The final condition of yesterday was continued in the morning with some modification; receptive telepathy was allowed to recover its activity & a sort of vijnanamaya thought-perception allowed. The object seems to be to stamp on the manasa parts of the being

<sup>1</sup> MS committed

the realisation that all is intended, even what is most adverse & least understood, as a step in the siddhi, all brought about by the Master of existence, even when seeming to be brought about by inimical Powers, & all therefore to be received with submission. This state of realisation, however, can only be final if it persists when the Mahakali tapas is active.

The Ananda of cold is being increased by repeated & continued exposure to cold wind with the bare body. Only an almost subliminal part of the nervous system persists in the sanskara of discomfort & the reaction of rheum in the nose. This rheum just succeeds, so far, in materialising itself, but is unable to lay hold on the system. The discomfort of exposure to solar heat is also sinking down towards the subliminal Prakriti.

Kamananda today, though intense at times, was much interrupted. Akasha rupa & samadhi steadily increase.

Dec 16

The condition of the last two days has fulfilled its purpose of establishing firmly the anandamaya nati; all adverse movements are now recognised throughout the whole nature as the divine will and accepted with negative, when not with positive, ananda; their purpose is perceived or, when not perceived, taken for granted. Disappointment & despondency, when they offer themselves, are immediately or almost immediately rejected. These conditions persist even though the Mahakali tapas has been re-manifested even though with small intensity. The Mahasaraswati nature with the Mahakali tapas has accepted entirely the full dasya.

Faith is now imposed on the intellect even in the saundarya-siddhi as the result of two or three slight but noticeable effects of the will on the body which establish in type the possibility &, to the reason arguing from experience, the divine intention of the siddhi. Only faith in karmasiddhi is still wanting in the intellectual parts of the general (non-personal) nature. The vijnana is [ ]<sup>2</sup> transforming all thought & perception into the type of the vijnanabuddhi.

<sup>2</sup> MS being

Utthapana of the neck for half an hour in raised & medial positions. After twenty minutes the inferior position, without support for the back, was attempted, but brought on strong pain of ananama. The utthapana of the leg was abandoned after ten minutes owing to unsatisfactory nature of the laghima and mahima, although it could have been continued longer.

The full force of the Mahakali tapas & personality was allowed to take possession of the adhara in the evening, but as usual brought on activity of the lower tapas and reaction.

Dec 17

Telepathy confirmed afresh today, but under circumstances which brought on a brief attack of the intellectuality. The transfer of the intellectuality in its remnants to the ideality, the regularisation of the higher ideality and the extension of the vijnana continued. The greater force of Mahakali tapas is being attempted & persisted in in spite of untoward results. Vividness & legibility of lipi is becoming more common. Akasha rupa of the vivid kinds usually now dwells a little in the akasha & often before the eyes before vanishing, but not yet long enough to constitute stability. Kamananda is persistent & often intense, but interrupted & seldom continuous. Health in all its parts is striving to get rid of the recurrent touches of fragmentary roga & where the recurrence is persistent & prolonged to reduce it to the fragmentary condition.

Dec 18.

The result of the last three days' movement has been to transfer all the movements of mind normally to the ideality, to establish the truth (satyam) of all telepathies & arrange for the ritam, to increase the strength of the telepathic trikaldrishti & justify all movements of tejas & tapas as satyam, but not as ritam. The ritam is especially uncertain in essential trikaldrishti & this uncertainty leads to frequent relapse and an occasional & fragmentary play of the intellect. Power is greatly increased & always produces some kind of effect, even often the exact effect, but owing to the surviving strength of the resistance fails often of its specific purpose, is insufficient in finality and, even producing specific & final effects,

does it with effort, waverings in the object, variations from the settled arrangement. This is the case even in the field of experiment & in the karma of life these defects are much more pronounced; there also the trikaldrishti is still rudimentary. As a result sraddha in the karmasiddhi has failed to establish itself. There is faith in the rapidity of the vijnanasiddhi, especially now that the rupa & samadhi grow with an increasing pressure on the objective akash & the physical system; faith in the physical siddhi, but not a settled faith in its rapidity; no faith, except the ideal sraddha, in the most important part of the karmasiddhi on which all the rest depends.

Utthapana of the neck raised & medial position, with support for the back, one hour; the last half way with pressure of ananama on the muscles of the neck. Utthapana of the left leg, horizontal, side position, fifteen minutes, with stress of ananama on the sinew kept out by the Will.

Crisis due to the attempt of the Shakti to raise the siddhi from the ideality of the vijnanabuddhi with subordinate action of manasa ketu, to the vijnana with subordinate action of the manasabuddhi.

Dec. 19

A confused condition of the vijnanabuddhi, in which there is sometimes action of the vijnana with reaction of the vijnanabuddhi, sometimes of the vijnanabuddhi with reaction of the manasa perception, sometimes the old action of the unilluminated or confusedly illuminated intellect, sometimes a mixture of these three functions. The attempt at finality of perfect samata & Mahakali tapas has failed once more. The sraddha established is once more interrupted and only fitfully recurrent.

The combination of the ananda, samata & knowledge with the effective Mahakali tapas in the Mahakali-Mahasaraswati personality was again effected, but the Mahasaraswati element predominates & the stronger movements of the tapas are only occasionally active. Sraddha in the kriti is wanting, & sraddha in the rapidity has been modified. Health & final effectiveness are being successfully resisted.

Utthapana of the neck for one hour. After forty minutes the

ananima, till then apparent only as muscular sanskara or reminiscence became suddenly violent & effective & could only be resisted by physical means.

Dec 20

Abandonment of personal tapas and lipsa. Unprecedented strength of dasya, udasinata, sometimes with vairagya, sometimes with positive ananda of samata. Kamananda active

Dec 21. Sunday.

Another struggle to reinforce the combination of the first two chatusthayas, of passivity and tapas. The third chatusthaya began to reemerge from the successful siege of the manas tattwa. Samadhi was especially powerful, combining the more important drishtis, rupa, shabda, sparsha, karma, especially in groups of human beings speaking & acting & brief but perfect continuity of action was manifested. All the other elements of vijnana recommenced, but against a siege & in a cloud of mental perceptions. Exact trikaldrishti even manifested, but pursued by doubt & speculation & a disturbance of the view of right arrangement. Nevertheless one of the most powerful attacks of asiddhi has been overcome & defeated & finality definitely arrived at in the first chatusthaya.

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Dec 22<sup>d</sup> Monday. 1913.

The 21<sup>st</sup> Dec marks the close of a period. The first chatusthaya, hitherto always subject to apparent & superficial relapse by adhyaropa & intrusion of trouble, asamata & nirananda from outside, is now superior, by reason of the final repulsion of desire and recognition of the conditions of the Yoga, to these intrusions, although a minor adhyaropa is still possible. The second is firm, under the surface and often on the surface, in all except sraddha, firm in itself, but not complete in its range or all its circumstances. Sraddha in the Yoga siddhi has been accepted by the intellect, but not sraddha in the kriti. There the surviving intellectuality demands certain objective proofs before assenting to the ideal faith as anything more than a possibility or probability justified by the general nature of past experience. The doubt resolves itself into a deficiency in the sraddha Bhagavati. The Allpowerful Master of the Yoga is accepted as the Master & Lover of the Jiva and there is faith in His grace for the Yoga, but not in His grace for the life, nor in His ritam, nor in His Adesha. For this reason the swashaktyam sraddha is also overcast by doubt and limited in its range, because it is thoroughly experienced and accepted that own-Power can do nothing without the divine sanction and grace. The third chatusthaya is in all, but rupadrishti, so far established in self-expansive force & inevitability of self perfection that its entire fulfilment remains only a matter of time. Physical siddhi is moving towards that stage, but has not reached it. Brahmasiddhi is now deficient only in nityasmarana and

depth. Karmasiddhi remains now as the sole nexus of the asiddhi.

The third chatusthaya is chiefly advanced in vangmaya thought, in general jnana where jnana does not pass into telepathy (prakamya-vyapti). The main difficulty lies in the defects of the interpretative power, daksha & ketu, which, although transferred in type to the ideality whether of vijnanabuddhi or vijnana, alternates practically between vijnana, vijnanabuddhi and those parts of manasabuddhi which are either pseudo-intuitional in the nature of their activity or else attempt to preserve the fragments of the old intellectual reasoning or of the undercurrent of habitual mentality. This defect is now being steadily mended; ideal interpretation is being applied to the material of telepathy, lipi, rupa, samadhi etc; but until this process is complete, the positive defects of knowledge, as opposed to mere occasional inactivity, incompleteness or limitation of range, must continue. Meanwhile the range has begun to be extended. Occasional inactivity of knowledge will remain & be used for ananda & uddeshya, the purposes of life & the joy of life. Power acts with frequency, but not with full mastery; nevertheless it is now often rapid, instantaneous[,] effortless & persistent in its efficacy. Lipi is organising itself materially, but lacks habituality of vividness & spontaneous fullness in the akasha. Chitra & sthapatya of rupa is now almost perfect, the human figure, animal, landscape & group being rich, various & perfect in all; the isolated object or object group is still obstructed, but is moving towards the same variety & richness. Perfection is already not uncommon. Akasharupa is now persistent in manifestation, but cannot yet acquire a free stability. The vishayadrishtis have all an occasional perfect action, but are limited to a few habitual forms. Samadhi is still deficient in free combination and prolonged continuity of vision and experience.

Kamananda is now fixed in the body as of frequent daily occurrence, but only sometimes (on some days, that is to say) continuous or intense in its frequency. Ahaituka tivrananda has acquired a great intensity & some persistence; raudra has intensity. Vishaya & still more vaidyuta are only occasional & still imperfectly developed. Health is strongly combated, utthapana likewise; but both have now begun a settled movement of struggle towards progress

and in no feature yield for long to positive reaction. Saundarya is successfully obstructed; it is only rudimentary in a few features & still subject in a few to successful positive reactions.

Karma is established but of slow progress in Sahitya, Veda & Bhashatattwa; obstructed in dharma, rudimentary in kriti.

The last three chatusthayas are in the state of sure foundation, unfulfilled superstructure. Kali and Krishna are manifest, but not in their full power and being, and because they are not manifest in a sufficiently full power and being, therefore kama and karma linger. The fourfold Brahman, on which that manifestation rests, is realised subjectively, but not yet, except initially, in its objective effects. Shuddhi, mukti, bhukti are perfect except in the body & except in a few subjective terms, eg the imperfect exclusion of the active mentality, & even in the body are approaching that critical point of their progress after which completion becomes not only possible but easy; but siddhi is still kept back in parts, although it has now begun its finalities.

Dec 23<sup>d</sup>

The forward movement of trikaldrishti, yesterday & this morning, received its seal of final and speedy inevitability; the positive defects that remain are occasional overstress on a telepathic perception marring the satyam and imperfect light of detail and arrangement limiting the ritam. Nevertheless even in the unilluminated secondhand perceptions of mind the ritam is at last prevailing and the satyam is now dominant.

\*Lipi.<sup>1</sup> Effective fertility of the lipi; delight: utility of the lipi to the trikaldrishti.

In the drishtis full drishti of gandha is now accomplished, although still infrequent. Sparsha-drishti is strong, but not usually sufficiently materialised except in minor touches, eg touch of sukshma winds, insects, etc. Since writing the above gandha has founded its frequency; at first taking advantage of slight unnoticeable or distant physical gandha it has emphasised for the indriya to a

<sup>1</sup> The asterisk is Sri Aurobindo's; its significance is not known.—Ed.

violent intensity their psychical counterparts and taking advantage of the memory in the indriya it has established in it the capacity of receiving sukshmagandha without the aid of a physical suggestion. Finally, it has established the pure sukshma gandha in intensity & frequency.

Vishayananda is now finally generating itself subjectively in the mind's reception of all actions, sights, sounds, touches etc, — a few touches of pain & discomfort in the body alone resisting, — and objectively in the physical response to all experiences. It is now manifest in the other ananda touches, raudra, tivra, kama, vaidyuta; it is becoming frequent by itself in touches which ordinarily bring other anandas; but objectively, it is not yet usually either intense or prolonged in ahaituka touches. This defect has now begun to be remedied. In type it has already been remedied, and the movement has been extended by concentrated process to the positive vaidyutananda. Negative vaidyuta had already intensity and prolongation, though usually associated with raudra. It is now being manifested separately.

Lipi — sunlit tapas and tapatya.

This has already (immediately after the lipi) been exemplified by certain movements of the aishwarya in which illumination of telepathy & trikaldrishti were perfectly combined with effective, though not immediately effective force of the will; both are still deficient in arrangement of ritam, but both work freely in particular effect. The resistance to the aishwarya, though still offered and often with obstinacy, is much weaker & less effective than formerly.

Rasadrishi is remanifesting combined usually with sparsha of the object, but as yet it is usually indistinct and insufficiently materialised. Shabda is also once more manifest, clear only in a few elementary sounds, strong but vague & remote in others, such as music, human voices etc. Neither has yet advanced beyond the stage arrived at long ago when these experiences were discontinued.

Rasa subsequently manifested great intensity and persistence in the bitter and bitter sour; the other tastes appear from time to time but without intensity or persistence, usually imperfectly materialised. Madhura is still involved in the sthula touches.

The siddhi descended again to the intellectuality to mould the

mental pratistha more entirely to the passive reception of the vijñanamaya movements. In these descents jnana tends to keep its force & accuracy, receptive telepathy persists and sraddha in the yogasiddhi along with a provisional faith in the karma, recently imposed on the intellect. But trikaldrishti proper is much interrupted, & faith in the rapidity of the siddhi tends to be diminished, impaired or to disappear. Power increases without attaining at any time to definite mastery. Akasharupa cannot advance, being overmastered by the obstruction. Lipi grows in effective fertility, utility & just interpretation and is more often legible & vivid than before, but has not made the full material conquest of the Akasha. Samadhi keeps its gains, but fluctuates in its unestablished features.

Dec 24—

It is indicated that the chief defect of the tapas in the yogasiddhi is the use of the physical insistence of the Will which is now out of date, though not ineffective, where direct physical tapasya has not to be used. Most of the reaction of asiddhi comes from the use of this force. On the other hand in the karmasiddhi, it has a permanent part to play, although always a subordinate part.

Yesterday's descent into the intellectuality gave an opportunity for an attack of the mortal mind which reproduced briefly & by a sort of violence certain features of the old asamata and dukkham connected with the asraddha. The effects were entirely physical and mechanical and had no psychological reality or importance or any just causality. They seem to be a physical adjunct always possible by mechanical revival of old sanskara when dwelling on the plane of mortal mind or in any condition exposed to shadows from the martya manas in the world. They are in the nature of the minor adhyaropa of the asiddhi to which the first chatusthaya is still liable.

Rasadrishti continues to develop. Many tastes manifest, mostly on the verge of sufficient materialisation, some just over it, a few depending on some material help and masquing behind an eatable object of quite different taste, eg sour behind pungent, or the memory of an eatable formerly eaten, either a little while ago or a few hours before or the last day. Sound quiescent since yesterday is

again manifesting. The other drishtis are as yet stationary (touch) or imprisoned (satyarupa & hearing).

As the result of the recent struggle correct trikaldrishti is beginning to manifest in the intellectual response to the veiled vijnana.

Samadhi preserves its characteristics, but does not yet advance to a higher perfection. The satya of presentation is returning to the manasa swapna, but it still tends to reproduce more or less present personality & sanskara; occasionally however it is quite pure except for a feeble hardly noticeable touch of perversion. Today in the jagrat antardrishta the transfer of intellectual movements to the ideality has definitely begun.

Throughout the rest of the day, there were constant attacks of asiddhi, but the relapse into the Mahasaraswati form of udasina ananda could not again be enforced. The siddhi here appears to be complete. The only positive damage done by the attack was a partial bringing back of touches of physical discomfort disturbing the ananda of the indriyas in all touches & all sounds & restoring certain old sanskaras of unpleasant shrillness in sound or of dissatisfaction in the quality & effect of touch. The sensation however was confined to the physical organ & its nervous currents; the mind held its own.

Dream was ineffective.

Dec 25.

In the morning the full siddhi reasserted itself. There is a preparation, as was predicted yesterday in the lipi, for the transfer of the knowledge to a higher ideality by enforcing more perfectly on the mortal & finite mind the brihat & compelling it to see the truth behind all suggestions even those apparently the most false. Constantly the mind is illumined in all its perceptions except those of the trikaldrishti, where it is only sure that all its perceptions represent actual truth of fact conveyed by prakamyā vyapti, but cannot perceive consistently decisive event or true order. It is now being shown, more convincingly than before, that all false arrangements are true arrangements elsewhere, in other space or time or both, but here effective as only true type of a potential or actual possibility working as one of the forces of conscious knowledge in the world

which determine partially the actual event in its preparation, its intermediate effectuation or its decisive finality. But the mind still revolts against even the actual possibility being enforced on it as or even instead of the actuality. This demand still strives to disturb the ananda of struggle & defeat & victory proper to the Mahakali tapas and temperament.

The tapas-siddhi, clouded and interrupted yesterday, again manifests in a series of aishwaryaprayogas (with vashita) in which there was no instance of failure, but always some element of resistance. There are three forms of resistance; 1, the will is exactly fulfilled in all its successive dictates, but there is an involved & concealed resistance not betrayed by any action or movement but obvious to the prakamya-vyapti which would or might have manifested itself if the action of the will had been farther pursued; 2, the will is fulfilled with a slight delay or a slight deflection of detail or both; 3, the will is fulfilled with a longer delay or a greater deflection of details or both, or with constant alternations of failure & success leading to an ultimate victory. If the will were jatavedas, attended with a constant & perfect knowledge or identical with knowledge in the divine identity of Chit-Tapas, these difficulties would not occur; but, before that consummation can be allowed, will force in mind has to be educated to the necessary force & firmness. First, eventual failure in the particular event has to be eliminated then failure in process, then limitation of success to the particular event & its extension to series of events constituting finally one grand result.

The tapas siddhi shows signs of entering on a new stage. From the movements of this stage it is evident that there are four forms of arrangement of Chit-Tapas which enter into the eventuality of things; first; arrangement of potential possibilities and their event, proper to the imagination, which may be eventually fulfilled but usually are not, except in quite another space or time or under quite other circumstances; 2, arrangement of actual possibilities and their reasonable event, proper to the judgment & reasoning intelligence, which often are fulfilled, but quite as often frustrated by forces behind the scene or impossible to be properly estimated by logic & mental reason; 3, arrangement of actualities on the

basis of actual forces in operation seen or unseen, perceptible by mind or inferable, proper to the telepathic & intuitional mind, vijnanabuddhi, which are usually fulfilled & always more or less, but need not be, or, if fulfilled, need not continue to be fulfilled; 4, arrangement of absolute actuality, proper to the pure vijnana, which is invariably fulfilled, being equivalent to the intentions of Fate and Providence. A great obstacle to the development of Power has been the desistence from its use when an event seemed fixed either in a favourable or hostile sense on the strength of the telepathic dristi or even of the reasoning perceptions. The latter difficulty is beginning to disappear with the transference of knowledge to the vijnanabuddhi, & the disappearance of the reasoning intellect, but the former persists & is likely to persist until the knowledge has been transferred from the intuitional mind to the pure vijnana. This is being done with jnana; it has yet to be done with trikaldrishti.

Lipi satyatejas is being fulfilled. All the powers are gaining in strength; aishwarya with vashita, not invariably successful in event, yet succeeds now far oftener than it fails, at any rate in the sadhan-kshetra; ishita is less powerful, but exercises a visible pressure & often fulfils itself; aishwarya with ishita stands between the two in effectiveness; both aishwarya & [vashita]<sup>2</sup> have also a field of exercise involved in ishita. But ill-ordered as is still the action of the Power, it is now recognised as satyatejas, always either producing some kind of effect or motion, if not the exact effect intended, and, if not at the time, in the object, under the circumstances intended, then at another time or place, or in another object or under other circumstances. There is delay, there is deflection, there is even final frustration, but never entire inutility. The ritam yet remains to be brought into this disordered mass of satyam.

Kamananda has been seeking for the last three days to impose itself on the body, not as a circumstance, but as a law of its activities. It is this afternoon stronger in essential continuity than it has been in the past.

<sup>2</sup> MS ishita

Dec 26.

The remnants of anritam are now being persistently attacked & dominated in the telepathy & telepathic trikaldrishti; often even the unillumined mental movements constitute perfect ritam not only in telepathy but in trikaldrishti & when they are not so, they are always a full satyam with an imperfect ritam, an arrangement struggling to be right & attaining a half rightness, not as before entirely confused. Power grows, the sraddha of perfect power is taking possession of the mentality and preparing the eventual ritam of the tapas. The object can now be forced very often to the action it never intended contrary to its actual intention and endeavour, but this in living beings is effected through the mind & temperament by introducing a minor, weaker or side impulse which triumphs over the major, main or dominant impulses. Hence, usually, a long resistance occurs before the action is effected and often the object succeeds in getting away from the field of the vashikarana.

The Personality of the Ishwara & His relation with the Jiva are becoming more & more determined and frequent in action. Today there was a descent into the adhar of the Aniruddha-Balarama balakabhava, powerful in temperament & using life & action as a boy's game,—the seat being not as formerly the mind & buddhi, but the intuitional mind and the temperament.

Kamananda is now in possession of the physical system so far as to make itself always felt either in intensity, in subdued action or in a suppressed action effective on the body in secondary sensation, so that the system is not allowed to forget the ananda or to imagine its essential absence.

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

After a prolonged struggle with the fragmentary elfin agencies

of the Manoloka there was a fresh emergence of a more perfect ideality.

Kamananda was almost entirely suspended as a result of physical expenditure in the second half of the day; only the faintest form of its suppressed existence subsisted.

Dec 27.

Telepathic drishti aided by the intuition arranged a kind of trikaldrishti perfect in all but exact detail of perspective. A more settled ideality, intolerant of intellectual tapas and manasic stress, now holds all the forms and instruments of knowledge and is extending itself to the Tapas. The mind in ketu is still active, but only for more perfect training in passive receptivity of the vijnana; this manasa ketu is almost entirely void of intellectuality, at most there is sometimes a vague involved reasoning in the perception or, more often, a fantasy of stress upon remote or frail possibilities not properly connected with the actualities of the life or its proper mass of creative effort & forecast. The transformation of this manasic perception is now one of the main movements of the siddhi.

Kamananda is again recovering its force; tivrananda, for some time a little discouraged, is regularising its action and local arrangement; the rest are still irregular in their manifestation. Subjective ananda is being exposed to a revival of discomfort in its parts of physical nerve-organism, mainly in the sravana, in order that ananda even in the most effective forms of physical discomfort may be more firmly stamped on the nervous system, first psychically, then physically. The doubt about the sukshma character of the gandhadrishti, — the idea, that is to say, that the abnormal perception of objective scents was being mistaken for sukshmadrishti, — revived, but has once more been removed by still more unmistakable examples. The physical prakamyā exists & will grow, but accounts for only a small part of the phenomena. Eg the smell of food at midnight, in a shut room, under the bed-clothes cannot be physical gandhadrishti.

All the physical (ahaituka) anandas are now firm in the body; vaidyuta is still comparatively rare, vishaya seldom intense or prolonged, but all five are repeatedly present, kama & tivra both

intense & prolonged, raudra sufficiently intense & somewhat prolonged. Tivra is generalising itself locally, kamananda has begun the generalisation in type, raudra is normally general; none, however, at any time cover the whole surface of the body, but are localised in their particular contacts. Kama is most self-diffusive in its single touches. All are steadily increasing themselves & their hold on the sthula body.

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

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

Dec 28.

Recently the lipi appeared “Do not judge by the telepathy”. This command to the nature is now being brought home to the mind by the continual demonstration of the uselessness of the telepathy unsupported by viveka & intuition for the decision of actual eventualities. Telepathy only brings to the knowledge actual forces, thoughts, states, tendencies, intentions etc; when it goes beyond and gives the event, as it can & does give, it is only [temporarily]<sup>3</sup>

<sup>3</sup> MS temporally

fulfilling a function beyond itself and merging into revelation & inspiration. But when it does so in intuitional mind, it assists the manasa ketu to make mistakes of overstress by accustoming it to expect such monitions usually & not exceptionally from prakamya vyapti, so that it comes to take any & every vyapti & prakamya as an indication of actual event, in which case it falls into numberless errors, or as at least possible or probable event, in which case it flounders amid a chaos of uncertainties. The mind is now convinced of the proper limitations of telepathy & the intuitional mind as it was formerly of the insufficiency, proper limitations in the past & future uselessness of the intellect.

The telepathy is now beginning to work again in harmony with the pure vijnana, and, more important, the tapas of effectuality is beginning to distinguish itself from the tapas of knowledge, while at the same time looking forward to a higher fulfilment in which the two again become one. Forces are now perceived at work long before they are fulfilled and the old tendency to insist on their immediate or rapid fulfilment and in default of that satisfaction to dismiss the perception of them as error or the forces themselves as futile, is passing away. It is now seen that all forces are effectual and must produce their result; until that result is seen & determined, they must not be dismissed from consideration, nor from use. The Will therefore is now working with this knowledge of the forces as its medium, making use of those that are favourable to its intention, discouraging those that are adverse. In this working it is generally successful, sooner or later, except when the object passes out of the field of operation & the idea or hope of bringing it back or distinguishing it if it returns is abandoned. The ritam or right working of the power is not yet advanced beyond its former stage of initial & inchoate development. It is also now seen by the duller parts of manas that a force which seems to be prevailing & its victory inevitable & intended, need not prevail at all; some other force may intervene or the will of God may strike the object and drive it towards other ends; the movement of the once dominant force then takes its place in the history of the total motion & final event as one of the forces of variation that modified or advanced the course of their fulfilment. The way is therefore clear for the

entire perception of Ananta Brahman (guna, constituent forces and determining force or will), for its union in the Sarvam Brahma with the Jnanam Brahma and for its perfection in the sarvam samam anandam Brahma.

Vishayananda (ahaituka) now manifests sufficient intensity & continuity when it enters the physical system in company with the other physical anandas. When it comes by itself, involving in itself the others, it tends, if the intensity is too sthula or prolongs itself, to pass into the others, especially raudra and tivra. For the rest, this conjunction of all the anandas is intended as the normal state of ecstasy, except in its more particular movements of vishesharadhas. Vishaya is in its nature a saumya ananda, the rest in their nature chanda anandas; hence states of chandata tend naturally to pass out of vishaya into its fiercer fellows. It is noticeable also that the other anandas obstructed or denied tend more & more, instead of at once extinguishing themselves in avyaktam, to pass into the raudra. This circumstance throws a considerable light on the true nature of pain.

Sortilege. RV I. 93 अग्निषोमाविमं सु मे शृणुतं वृषणा हवं । प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥ O Agni (lord of divine Tapas) and Soma (lord of Ananda), hear perfectly my call, take joy in the things perfectly expressed in me, become Ananda to the giver (of the sacrifice of action). This expresses the next necessity of the siddhi. Hitherto the full Anandamay state (Soma) has been associated with shama; tapas has always brought either partial Ananda or disturbance. The siddhi is now ripe for the perfect combination. It is noticeable that the sortilege has for some time been illuminated by the pure vijnana; the lipi as yet is not free from the pursuit of the manasa ketu and has often to be interpreted through the vijnana-buddhi; this is still more the case with rupa. Now, however, the ideality is steadily pressing on all the instruments of knowledge to take them over into its own domain, swe dame.

The lipi in the samadhi is still fragmentary except in rare short sentences, sometimes even incoherent in the single word. eg “In the bath of men voltithaire impressionably” where voltithaire represents primarily Voltaire’s Theatre (dramas) and the expressions “in the bath”, “of men” “Voltaire’s theatre” “impressionably”,

although separate, are run together as if forming one sentence. A less confused instance runs “demain matin (one of the illustrators in Paris ... country.” In jagrat samadhi antardrishta a series of clear and stable images have manifested, but they are all crude in nature and struggle out of the old long-standing obstruction and obscurity.

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

Clear & stable rupa is now establishing itself again with greater freedom in the Akasha, but as yet nothing entirely decisive has been attained. Perfect rupas are still transitory & rare, developed rare &, though not always transitory, fleeting in their momentary stability; in the stable forms the crude predominate & even the ghana is infrequent & less stable, nor are these stable crude forms plentiful in their variety.

The resistance to tapas is becoming less prolonged, its success less successful. There are exceptions, but these are principally in particular detail or to less constant aishwarya. Ishita is still insufficient. Will was successful in recalling lines of verse entirely forgotten. They welled up from passive or concealed memory immediately in answer to the touch after long vain striving by mental pressure.

In the samadhi, as a result of ishita, the supreme type of image, eg a city on the hills, once more recurred, but the prolonged continuous experience of these images and of continued movements & occurrences in the scene they represent, formerly not infrequent though imperfect either in prolongation or in continuity, do not yet recur. The type is still only a complete isolated incident in a limited scene rapidly represented or a momentary cinematographic glimpse on a more extended scale, eg a street and its movements etc.

Dec 29.

The Shakti is busy extending the subjective & pranic ananda in objective touches which are still discomfortable, eg heat in the entrails, nausea, tejas effective of discharge of purisha etc and purging out all tendencies to return of asantoshā in ill-effect. Increasing premananda, shuddha, chidghana are still debating the ground with the fragmentary relics of the lower jaghanya or bibhatsa virati; ahaituka is firm but sometimes touched by the clouding of the others.

Tapas still grows in power, but its hold is still insufficient because not yet automatically effective, except occasionally; it is effective, usually, only by overcoming the resistance of the bhūmayi prakriti, a resistance which still fights, if no longer every inch of ground, yet all possible terrain and is still liable to revive even where it has been partially & seems to be entirely conquered. Its faculty of resistance is, however, visibly dwindling.

The sthula human touch is today being felt in addition to other touches but still in an initial & sukshma form, although it has passed the stage when it could only be felt perfectly in the pranakosha & its effects alone reached the annakosha. Certain forms of the prana jagat, rain, cloud, insects, etc are nowadays once again commonly visible though still vague & more often seen in their image or chhaya than in their proper bodies. Shabdadrishhti is still behindhand & remains except for an occasional elementary or distant sound in the avyakta. It is however tending to gain strength.

Akasharupa laboured strongly to generalise itself; rupas seen in one form or state now tend more easily to be seen in others, eg, antardrishta jagrat in bahirdrishta, rupa on background in akasha & vice versa, & even swapna rupas in antardarshi jagrat, but this is as yet only after awakening & in the more ghana states of the antardrishta. Stability in the swapna rupas progresses by a gradual tendency. Very rich images, as in former times, now manifest in the mental akasha and half appear on the borders of the sthula. Swapnasamadhi is rich & varied.

The chief activity of the siddhi is now to prepare the thirteenth siddhi in the adhara subjectively and physically; all that is deficient subjectively is the survival of certain old sanskaras of unalterable

cause & effect, physical possibility & impossibility. These removed the physical siddhi will be facilitated. The other main activity is the manifestation of the personal Shaktis of the Alipur sadhana in the anandatattwa of the mind, the explanation & justification of many dubious features and abandoned assertions of that sadhana, the justification of the mental tejas against the mental inertia, the extension of the dasya by submission to those chosen & allowed by the Ishwara, the removal of the fragments of straining, desire, nirananda, doubt of siddhi etc in the jada prakriti.

Dec. 30.

The mental ideas & suggestions are now usually justified in their substance; but at the same time their wanderings from the ritam in time, place, patra & placement of circumstance are often so much exaggerated that the unaided mind stumbles & cannot get a fixed conviction. The sraddha in the guidance grows, however, firmer & firmer behind and even through the perplexity, for the vijnana constantly returns and lightens up what had been dark or confused. There is now no unfriendly struggle in the vijnana chaturstaya, but only the clashes that attend natural growth & progressive adjustment. The struggle is now keenest in health & ananda; utthapana is in abeyance. Occasionally karmasiddhi of sahitya & dharma is taken in hand, but the serious pursuit is deferred, till the vijnana is essentially perfected and the sraddha justified. A certain amount of physical siddhi (mainly arogya & general utthapana) is also essential before the karma can be powerfully pursued.

For some time pure vijnana has been quiescent, vijnanabuddhi subordinately active & a free play given to the anandatattwa of the manas. The object & so far the result has been to secure entire passivity in the mental parts of the mortality, both knowledge & tejas and a purification of the jada nirananda. The jada Bharata stage has again been realised and emphasised. The Sat & Tapas of the manas has been manifested so far as they can be with a complete absence of initial vijnana, and it has been shown both how the thing to be manifested rises out of the indeterminate Sat, how the Tapas selects & moves towards mental vijnana, what place is filled by sraddha & asraddha, rajas & tamas & how the birth of

ananda & nirananda born of their play effects the dwandwas. The movement is now towards reactivity & fulfilment of vijnana. The preparation of the thirteenth siddhi continues.

The attempt to rise out of the jada passivity resulted immediately in a relapse of parts of the mortal mind into the old forms of tejas & dwandwa and a struggle of these elements to force themselves again on the jada prakriti as the law of its activity. Although this endeavour has been repelled, it is only by a cessation of all activity to which the Vritras seek to bind the system. It is after a long time that this faculty of Vritra has been restored & enabled it to estop entirely both active knowledge & active ananda. The tapas has also temporarily drawn back into the old successfully resisted mental tapas.

The indeterminate position continued through the rest of the day, prolonged by the jada tendency in the Manas to attempt its own fulfilment without referring always or being lifted up into the Vijnana.

Dec 31.

Tapas now fulfils itself with great frequency in a perfect manner, instantaneously or almost instantaneously, sometimes without use of force in the will or pressure on the object, sometimes with slight force or a little pressure. The old ineffectuality, however, remains in all its outward types & recurs sufficiently often; this ineffectuality is especially strong where an impetus has already been given to another action or there is a powerful adverse bent in the object or when the attention of the Asiddhi has been called to it by a success of the will. These, however, are only the survival of a habit in the physical parts of the swabhava in the Bhumayi Prakriti.

Yesterday utthapana was resumed—utthapana of the neck for half an hour without effort or difficulty and with only an ineffective & moderate an-anima. Today there came utthapana of both legs in the medial position for quarter of an hour, with difficulty because of defect of mahima which finally induced abandonment, although there were signs that the asiddhi would diminish if the attempt were prolonged. Afterwards the left leg was supported in the horizontal position (reclining on the side) for an hour by a perfectly sufficient laghima & mahima & at the end could have been maintained for

an indefinitely longer period. The pain of the sinews peculiar to this position was recurrent, but had no longer its old force; nevertheless it prevented the maintenance in a single position straight or crooked, change of position giving relief. Except when the mahima is withheld, the utthapana now can always be maintained owing to the great accomplished force of laghima in the body. An-anima is now the only substantial opponent. It is noticeable that physical tapasya has been greatly diminished & seems on the point of abandonment in favour of pure Tapas of willpower. The utthapana of the back & loins has, however, still to be tried; hitherto it has only once succeeded. The time for the horizontal position of the legs has not before been equalled, but the alteration of the method & the disappearance of true opposition is now the real siddhi, time only a test of its completeness or a circumstance. Vepathu remains, but it is now seen as the sign of a helpful agent which increases mahima & diminishes both muscular stress & muscular pain and strain; it is the sign of the pranashakti at work improving an unfit adhara.

In the afternoon there was a strong effort to reidealise the whole consciousness as well as the activity which succeeded with the thought but only partially with the trikaldrishti. In the evening there was, after a short struggle in which the trikaldrishti was almost unerring but the tapas only partially & defensively effective, an unprecedented sequent faultlessness of the effective will and, with one or two slight deflections, of the perceptive knowledge, but all this was in the manasa ketu and not in the daivya. So far it was a success for the manasa element which seeks to use the vijnana for its own development while refusing to the vijnana the possession & enjoyment of the system. The results however failed to give satisfaction to the Jiva or to the system which now demands vijnana and rejects the manasa perceptions whether true or false. This virati is the security that the attempt of the lower to use & dominate the higher cannot eventually succeed.

In the night for the first time there was entire success of the stability of rupa in the swapna samadhi, one scene, a street & the exterior of a house & its environment, lasting in spite of attempts of the asiddhi for many seconds before first one or two details became inconstant and then a swift shifting series of similar scenes

was substituted for the one stable scene. Like the vision of the city on the hill some days ago, this was an unique instance & a success only in type, but it is an assurance of success in the near future.

Utthapana of the right leg, horizontal position, recumbent on the back, could be maintained only for 9 or 10 minutes; the ananima was strong & the mahima, though present, defective.

The principal work of the [year] 1913 has been the reduction of asiddhi to a survival in the external environmental swabhava, the purification of that swabhava from the contradictions of the first & second chatusthayas, the sure foundation of the siddhi in the third, fourth & sixth & its preparation in the fifth. The finality of the first chatusthaya is perfect in itself, though not yet entirely absolute, touches still surviving as an occasional insistence from the outer nature. Fierce trouble & distress is obsolete, distress itself & even impatience only an occasional & momentary memorial return, but temporary discouragement & distrust with a tendency to indifference & weariness are still able to make a superficial impression. This insecurity of the sraddha & tejas & their incomplete hold in regard to the karmasiddhi & the necessary rapidity of Yogasiddhi prevents a complete & forcible finality of the shakti, retains the excess of the Mahasaraswati-Maheswari combination in the Mahakali Mahasaraswati temperament and hampers the expression & activity of the Mahakali tapas. The third chatusthaya is founded in all its parts, but insecure in the jnana, unfinished in the trikaldrishti, wide & secure but still uncertain & variable in vyaptiprakamya, both imperfect & uncertain in the parts of Tapas and ill-developed in samadhi; nevertheless it is now powerfully & inevitably progressive. The fourth chatusthaya is somewhat advanced but insecure in physical ananda, growing persistently in arogya but obstinately haunted by the old mechanical recurrence of fragmentary defects, growing in secondary utthapana, merely initial & without force of progression in saundarya. The fifth is still in a state of preparation, seed-sowing & crude initial consistencies. The sixth is well advanced, but unable to hold its own without smarana except in the sarvam Brahma. The seventh is well advanced except in certain parts of the siddhi, especially in ritam.

1914. January.

विश्रयंतामृतावृधो द्वारो देवीरसञ्चतः

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

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Jan 1.

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

Kamananda again became active; ahaituka tivrananda showed in its recurrence a considerable increase of generality and of force. The pure unaccompanied or unaided ahaituka vishaya is slowly emerging, but still usually stifled by the other anandas. Stability is growing firmer in the rupas of the swapna samadhi.

Jan 2.

The pure vijnanamaya trikaldrishti is once more disengaging itself from the telepathic basis over which it has to stand. Revelation & inspiration (drishti sruti) now take a leading part in the vijjana and intuition & viveka (smriti) are subordinate & secondary to them. The struggle is now definitely proceeding between the new tapas & the old prakriti for the expulsion of those elements which insist on the old slow & meticulous progress & prevent great results & rapid effectivity.

The *vijnana* gained throughout the day and finally reestablished the decisive general *trikaldrishti* which selects discriminatively the right event out of several telepathic perceptions of the actual forces at work, their varying strengths and possible eventualities. At the same time the *aishwarya* & *vashita* recovered and, especially the former, increased their dominance over the objects of the *Bhumaya Akasha*. Hitherto *aishwarya* has usually had to take the help of *vashita*; this dependence is now disappearing. *Ishita* is still slow & uncertain in its results.

The freedom of crude *akasharupa* greatly increased, & the tendency to take the use of the pranic pressure on the *akasha* in determining them has now taken a secondary place. More & more it is the pure mind that determines successfully results in the objective existence. For the rest this is the *lipi* that has already been given, “Subject control & perfect objects.”

*Dasya* & *tapas*, *samata* and *aishwarya* are now being more successfully & perfectly combined in the total *swabhava*.

Jan 3.

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

mere echo of the manifest or veiled vijnana and, secondly, that this fulfilment of an echo could not be the main intention of the Yoga.

The aishwarya-vashita which triumphs over the fixed intention of the object is now manifesting clearly & powerfully.

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

In the tapas the mental energies of will at the side which were formerly confused by the mental tejas with the energies of knowledge, are now being devoted to their proper object, the development of vashita; aishwarya, vashita, ishita properly divided & combined are preparing the fullness of the Tapas.

Jan 4. Sunday.

Stability of the rupa background & continuity of a single complete event on the stable background seem now to be confirmed in the swapna samadhi & are seeking to extend themselves to the antardrishta jagrat; but transient scenes & figures still predominate in the swapna, while the stability in the jagrat lacks freedom and perfection. Kamananda is now well assured; nothing is able to break down its daily frequent manifestation and its tendency to persistence which promises before long to be victorious. Sparshadrishhti hitherto confined to touches is adding continuity to frequency. Shabdadrishhti also last night suddenly manifested in one sound, (flute-whistle,) an absolute clearness, vividness & continuity near the ear but entirely in the sthula akasha. Hitherto, however, this is an isolated incident.

The Shakti is now bringing forward the ishita, ishita-vashita & effective vyapti and it is immediately found that in actual inherent power, vaja, all these are as strong as the other parts of tapas, but owing to the akasha being less habituated to their impact not so

readily or accurately effective as the vashita, aishwarya-vashita or even the pure aishwarya. Nevertheless the accuracy & readiness are already prepared and glimpsed in the action; they will soon develop in the mobile actuality.

The vijnanabuddhi is now acting with full brihat of satyam and the incipient brihat of ritam taking up all the obscure or half illumined movements of the manasaketu & putting them in their place even in the trikaladrishti; this movement covers the perception & vangmaya thought and the script. The vani is now anandamaya, but like the pure vijnana it works either in the manasaketu or in the vijnanabuddhi after traversing to the consciousness the Sat, Tapas & ananda of the manas tattwa. This movement often wakes a transient pain of dissatisfaction in the mortal mind of the outer swabhava, but that habitual reaction is being removed.

The higher anandamaya vani has once more manifested, deploying and overpowering the old sanskaras which hampered its fullness and possession, personality and delight. It is not yet settled in possession of the whole vani.

In the swapna samadhi large combined images like the city are now occurring and appear also dimly in the antardrishta jagrat, but as they pass the borders between the swapna and antardrishta, tend to disappear or fade into a more unsubstantial dimness.

Jan 5—

The struggle over the ritam and the finality of the vijnana and ananda continues. The manas tattwa struggles, successfully so far, for survival and seizes hold of its own errors to discredit the vijnana & justify its own survival as a means for judging the vijnana. Health is once more strongly attacked, even cold and fever being threatened. The combination of dasatya & tapas continues to progress with the growth of the bhagavati sraddha.

Jan 6—

The struggle over the arogya continues, the symptoms of fever & cold spending themselves in the sukshma parts without being able to materialise firmly in the body in spite of the opportunities given. The mind is assailed with suggestions of illness, but resists

& expels them while the bodily parts which have now learned to look up to the mind for light & impulse, are only slightly affected & chiefly in their subtle parts. The whole psychic mechanism of illness is now evident to the understanding.

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

Jan 7—

Mainly occupied with the struggle in the body over the arogya.

Jan 8—

During the last two or three days samata & ananda have undergone a prolonged ordeal. Titiksha is absolutely firm except for slight & momentary failings in the body, udasinata & nati equally firm except for similar slight failings, a little more pronounced in the body than the failures of titiksha; sama ananda is firm in the core & the mass of the chaitanya, less firm on the surface, but its failings are now negative & do not, except in a very slight degree, amount to positive distress or even, to a sensible extent, to positive discomfort, except in the body where suffering still has its hold. It is on this point that the bodily attack has been principally determined. In certain points the attack has failed; the fragments of the tendency to slight itch & eruption after showing a false activity have retired weakened, the attempt to reestablish cold & fever has so far failed, but disorder of the assimilative functions amounting to flatulence, dull pain & heaviness in the region of the liver, & looseness of purisha, but not diarrhoea, has again appeared, contradicting the temporary siddhi of arogya which had exiled all pain & positive disorder, leaving only discomfort of ill-regulated apana

and unrealised tendencies of alternate constipation & looseness. It is found, however, that the body has learned to retain its vital force & working energy, recovering elastically even from the brief after result of fever in the pranakosha. Kamananda continues obstinately though as yet unable to establish uninterrupted continuity in the body. The other physical anandas are occasional; tivra continues to grow in intensity and spontaneity. Subjective ananda is now seated & complete, including sakama prema. Hitherto the universal prema even when directed towards the material form was in the heart only; it has now extended to the whole system including the body. However the kamic element is not yet always automatically present. Vijnana has been dull and clouded for the last two or three days. Sraddha in the guidance remains firm, though sometimes darkened & bewildered in knowledge; sraddha in the Yogasiddhi persists against all attack. The sahyasiddhi (Veda, Bhashatattwa, Darshana) is now growing in steady working & with it the sraddha in this part of the karma; but the sraddha in the rest still awaits objective proof for its entire stability & is distrustful of the proposed extent of the karma.

At night dream became, for the most part, entirely coherent and at times identical with swapna samadhi in its chhayamaya movements. Swapnasamadhi also in its chhayamaya movement initiated long & coherent continuity & a greater stability of forms. These movements were repeated frequently & for a long time, fluctuating between the two conditions of dream and vision. At the end in the deeper tamomaya nidra the old incoherence of the lower fragmentary mind dominated by present impressions & associations reasserted its presence, but, although it persists, its hold and potency is greatly weakened.

Jan 9.

The attack on the health is steadily weakening and vijnana reasserting its activity, not yet the pure vijnana, but the vijnana-buddhi, even in trikaldrishti. It takes, assumes to itself, explains and often distinguishes in eventuality the perceptions of the manasaketu, which, as a consequence, is now working more passively & with less selfwill and obstinacy. Distress continues to fade steadily

out of the conscious experience even in the outer nature; distrust & discouragement still recur.

Subsequently, the higher tapas of the mind, first sakama, then indifferent, then anandamaya emerged again after long struggle, failure & eclipse. It is now the tapas of Sacchidan[an]da in the mind, although it still awakens usually the tapas of the mortal mind as its accompaniment or medium of manifestation or partially effective agent. To get rid of the agent it is necessary first to perfect it as a medium and passive channel of communication for the daivya tapas working on the world. It must for that purpose become entirely sanmaya (shanta) & anandamaya without losing its chinmaya & tapomaya activity.

Cold failed to reassert itself; but the fragmentary skin affection has once more manifested. The struggle continues in the assimilation, etc.

Jan 10.

The Tapas has at last effected firmly its combination with dasya, although the dasyabuddhi is not always at the surface of the consciousness in its action; it has now to be combined perfectly with sraddha. For that purpose the vijnana is once more becoming active in the vijnanabuddhi governed and informed by the pure vijnana. The telepathic mind or manasaketu is being trained not only to recognise the satyam in the telepathies it receives (when the buddhi is active, it is now only a few suggestions the justification of which cannot be eventually perceived or is wrongly placed), but to distinguish immediately the ritam and anritam. To this end the various sorts of lower truth, truth of potential fact, truth of actual developing or developed fact, truth of developing & struggling force, truth of actualising force, truth of eventuality have to be rapidly & automatically distinguished and the exact power & meaning of each & all in time[,] place & circumstance properly seen. Telepathy of thought which was hitherto limited by unwillingness to accept unverifiable suggestions or uncertainty & confusion in their acceptance or the inability to place conflicting vyaptis is now being brought forward, determined & arranged. The lower perceptions are being taught to yield without self-judgment

or questioning to the pure vijnana & leave the latter to distinguish between truth & error. Ananda in the tapas, in struggle, in failure as a step towards success have been strengthened and discouragement is being eliminated like distress, though both return in momentary & often causeless stresses or touches. Distrust remains in its usual field, rapidity & adeshasiddhi, but the latter is now centred in the kriti from which by an inferential process it returns on the other parts of the karma. Once exiled thence by objective proof, its hold will be finally & effectually destroyed.

There is the attempt now firmly to establish the ugrata & shaurya, to banish the last traces of the dependence on fruits, phalahetu not the phalakanksha which is already disappearing while preserving the lipsa and the kaushalam, the one to be established free from kama, the other to be used when the perfected tapas is ready. The activity of the vijnana has revived, but is not yet universal or firmly stable. The other siddhis are mostly preparing behind the veil of Night. The nature of the difficulty in telepathy, – the mutual confusion of the retrospective, prospective, near present & distant present in addition to errors of placement in pátra, desha, kala etc is now being fully displayed & worked out without disturbing the sraddha of Yogatattwa & Yogasiddhi.

Jan 11 Sunday.

The vishayadrishtis are beginning slowly to regularise themselves. The one or two clear symbol shabdās (watch, flute, horn etc) are now coming more often & quite unmistakably sukshma. The rupa, apart from image, is confined to a few forms already familiar to the eye, rain etc. Touch has not yet passed beyond its former limits although it is more common & spontaneous; but taste & smell are increasing in force & frequency, especially in the sadharadrishti, eg the violent, intense, almost acridly intense & long continued taste in the mouth of the sweetness of sugar or molasses after the first puff of a cigarette, the smell amounting to nasikya aswada of the same sweet substance in the end of a cigarette thrown aside & smoking itself out, smell of strong perfumes etc on the basis of an unperfumed object or a slightly perfumed object at a great distance. The taste of madhura rasa is now well established.

All ordinary discomfort has now been invested with the ananda. Only the strong touches of pain remain to be conquered. Here dull pain even if strong & persistent offers little difficulty; acute pain beyond a certain degree still exceeds the titiksha & therefore passes beyond the scale of ananda.

Sahityasiddhi has for some time been developing, tamasi, and is now coming forward. For some days the work at the Veda has been continuing with great force & persistence & overcoming the tamasic reactions, even the bodily, which used formerly to hamper long continued intensity of labour. The brain still becomes a little dull at times, but usually recovers itself rapidly & is always capable at its worst of an intermittent luminosity.

Jan 15—

The siddhi of the last few days has been directed mainly towards the removal in the natural mind of the obstacles to the right activity of the vijnana especially in trikaldrishti & the preparation of the general effective vijnanamaya tapas. The vijnanamaya action in the buddhi is now generalised, tending always, except for short intervals of relapse, to take the place of manasic perception, and by its very activity diminishing steadily, though it has not yet removed, the persistent recurrence of the manasic false response and distortion of vijnanamaya messages. In the light of this self-perfecting jnana all the past vicissitudes of the sadhana are seen in their right light, their reasons, necessity, utility, essential cause & teleological purpose; for better impression on the natural mind, they recur in slight & fleeting instances, repeat their old action[,] are understood and dissolve themselves. This process, perfected in the jnana, is being applied more & more powerfully & steadily to Veda, sahitya, trikaldrishti, telepathy. The mechanism of the tapas, its defects, causes, working & the teleological purpose of the defects arising from their essential causes, is also being exposed, the first effect being to remove the last remaining obstacles to faultless subjective persistence in the tapas even when it fails & is or seems hopeless of its purpose (the objective persistence is limited by physical fatigue or incapacity), and, secondly, to the ugrata of the tapas. It was formerly the mind's habit to take failure

as a sign of God's adverse will & cease from effort, & as ugra tapas usually failed of its immediate purpose, unless very persistent & furious, it was thought ugra tapas was forbidden. The failure, however, was due to the immixture of effort & desire & anishata generally & the mental nature of the tapas and these again to the necessities, essential & teleological, of the process of the transition from the mental to the ideal being. The second chatusthaya is, therefore, nearing full completion, the third preparing it; the first now only suffers momentarily in samata by passing depressions & in ananda by general limitation of the second; the third is delayed by insufficiency of tapas in the second, the second held back in sraddha & tapas by insufficient light & effectuality in the third. These two chatusthayas must therefore for a little time longer move forward together helping each other's fullness until the still watching intellect in the outer nature is sufficiently assured of its ground to allow fullness of tapas & sraddha. Samadhi has not moved forward except in the fullness & comparative frequency of the spontaneous sukshma ghrana & the increasing tendency of the other sukshma indriyas. The rupa drishti still struggles with the opposition in the material akasha to its combined perfection & stability; both perfection & stability have been carried separately in the jagrat to a high efficiency, but they cannot yet combine their forces. There are occasional images in which they meet, eg the reel of cotton thread, (1<sup>st</sup> degree), the card of d[itt]o (3<sup>d</sup> degree), the playing card in the ghana & developed forms (2<sup>d</sup> degree of stability); but this combined siddhi cannot yet generalise itself or even establish either frequency in the habitual forms or an initial freedom & variety of the higher forms. It is only in the crude forms that there is an initial freedom & variety accompanied with some stability. The physical siddhi has been for some time badly afflicted & depressed; the signs of progress are more subliminal than supraliminal. Karmasiddhi progresses rapidly in sahitya where the body alone is now a real obstacle, but is obstructed or attacked in dharma & kriti; especially in the latter there is violent negation & menace of destruction, eg, in the therapeutic pressure on N. [Nolini] etc.

## 12 MARCH–14 APRIL 1914

Record of Yoga. March. April.

1914.

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12<sup>th</sup> March 1914—

Lipi (today first spontaneous & clear in long connected phrases)

1. *St Joseph's College . . . St James' Gazette*—Continually recurrent since the beginning of the abundant record period: meaning, nature or purpose never yet fixed beyond doubt.
2. *Jollity—festivity—* & then *absolute jollity, festivity*—also of frequent recurrence & generally confirmed in fact, often unexpectedly on the very day. No data.
3. *St. Stephen's—Hyslop's College . . . system*. These are also old lipis. The addition of the word *system* seems to mean that this & 1 all belong to the same system and are connected in sense.
4. *It is a sort of school for the intellectuality of ideality of interpretation of the lipi*. Sentence formed with much difficulty.

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Telepathic Trikaldrishti & Ishita etc

1. Yesterday ishita & trikaldrishti of result of other than ordinary food, confirmed an hour or so afterwards by arrival of Ulysses who dined here & arrangements were made suddenly all without suggestion or interference on my part.

2. Successive movements of birds & ants etc can now often be determined for some minutes together with less resistance than formerly & fewer deviations, but in the end the object escapes from control, often however with an after effect inducing the sudden

fulfilment of unfulfilled aishwaryas when the actual pressure was withdrawn.

3. Sudden memory (intuitive) of long forgotten names & scenes of childhood in England,—spoiled & suspended by the attempts of intellectual memory to decide points of doubt.

Lipi

5 Lipi “*suffering*” several times repeated. This lipi is associated always with the return of subjective discomfort & niránanda. Such niránanda has for a long time been successfully expelled from the system & even extraneous touches had ceased to come. It returned, although [ ]<sup>1</sup> not expected today even after the lipi, but has been unable to do more than momentarily stain the surface of the psychic prâna, even the after effect being rapidly effaced.

6. “*Subjective suffering is entirely due to the (phantasy) fancy in the intellect together with desire.*” Sentence formed with difficulty, & with the aid of some subjective suggestion from outside.

*Trikaldrishti.*

Today, for the most part, unluminous but untelepathic & sound in general substance, occurring by force in a cloud of intellectual error suggested from outside, doubted & questioned by external intellect and seized & distorted as to exact time & place by the same deflecting agent. Attack of intellect of unusual obstinacy & intensity, due to its remnants being disowned & refused credit. This movement was heralded & predicted by the lipi “Alienate the intellectual helpers” this morning.

13<sup>th</sup> March. Friday.

The painful struggle of the intellectual elements to survive & get rid [ ]<sup>2</sup> of delight & faith continues,—pre-indicated by a repetition of the lipi “*suffering*”. Lipi is frequent, but varies in ease of coming & vivid presentation. The malignance of hostility in the alienated helpers is very pronounced. Vijnana is clouded at every step by the veil of the manasic action which seeks, since it cannot enjoy, to replace it while imitating sunlessly its radiant action. It

<sup>1</sup> MS though

<sup>2</sup> MS delight

cannot however prevent truth from being the dominant tendency, but it suspends certainty and timely arrangement. Place, time, order are still very defective.

*Lipi. The beginning of delight*—ie Physical Kamananda, which was reduced almost to zero in its action, is to resume its advance. *Intensive—extensive* (the two lipis replacing each other.)—ie It is to be first an intensive action, resuming & increasing the former normal intensity, then extensive, increasing its durability & pervasiveness. The action has now already begun, but is not yet very powerful.

Samadhi (swapna)—yesterday resisted, hampered & confused, is today still resisted, but not so often confused. There have been admirable scenes of brief movement, with vivid lifelike figures in full detail, & combinations of figure, speech and action with the beginnings of coherent conversation.

Lipi

1. *Lifeless . . . September. This year in September.* (successively, the first then again repeated)

2. *Tonight . . . light.* (the second word replacing *light*).<sup>3</sup>

The physical ananda of pain (heat) has suddenly been taken away by the Dasyu and its place is taken by imperfect titiksha.

Lipi

3. In antardrishta. *I am formless and thoughtless in my essentiality, but personality is my real (being) and my essentiality is only the initial status of things.*

*Samadhi.*

In antardrishta all sorts of forms are beginning to appear, but they are in the last degree crude, shifting, usually ill-formed except in parts and rapidly dissolving.

14<sup>th</sup> March—

The knowledge has temporarily gone back to the chaitanya in the heart, prana & body whose motions are now taken up into the vijnana-buddhi and there enlightened or more often now

<sup>3</sup> See below, second paragraph under 14 March. It would appear that the lipi was “light . . . tonight”, “tonight” being “the second word replacing light”.—Ed.

manifested at once as intuitionally luminous from the beginning. The higher or true vijñana is now only active through the vijñana buddhi.

*Lipi*

The lipi – *Light tonight* was justified by the return of this qualified luminosity & the re-idealising of the system & also by some new light on the world problem in the script re the 14 Manus.

*Script*

Resumption of script yesterday. First movements unsatisfactory & repetition of old false & trivial script, finally there came a movement that started from the best of the old script & passed beyond it; the mind tried to control but was outrun & seemed evidently in communication with another mind that did not depend on it for the suggestion of thought or even entirely of vak.

*Telepathic Trikaldrishti*

2 typical instances –

1. A crow seated on iron support of balcony; pranic impulse seen to be flight downward in a given direction, resisted by tamasic hesitation of mind and body. Trikaldrishti that in spite of all delay & resistance the contemplated movement would be executed. Doubt due to perception of adverse influences & tendencies, movement of bird away from line, arrival of finch tending to alter thought & standing partly in the line marked; still persistent affirmation. Ultimately the movement foreseen effected. Subsequent movements of both birds correctly seen but with errors of exact line of flight; general directions & turns correctly pre-indicated. This, however, is now very common. It is exactitude & freedom from error due to false stress & overdefinition of subordinate or understatement of definitive force, intention or tendency that have to be secured.

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

intuition. Went to verify. The carriage stopped opposite V's house & the boy went in leaving the coachman to follow.

The theory that all is satyam & error comes from false stress, false valuation & false application by the mind is now established. Eg idea of coachman's son came from satya perception of semi-paternal bhava of aged servant to the boy in the carriage.

The old power of receiving the emotional & sense idea content of others' minds is now active; the vyapti prakamya of formed thought is still infrequent, doubtful or sluggish, or when none of these, then insufficiently precise.

*Samadhi*—

Two typical antardrishta visions. 1. A heavily polished door half open showing part of a room carpeted with a clean white cloth, but apparently empty of furniture. Very vivid in the *pradiv* behind the outer chittakasha (ether of the pranic manas as pradiv is of the prano-manasic buddhi), but dim in the chittakasha & remote from it. 2 An atmosphere, not of earthly air, but of apas full of rolling & shifting clouds of colour strong but not very bright. In the apas jala & floating tejas (also leaping but not actively); a star seen at first but afterwards lost in the clouds of colour.

Lipi—

1. Chitra lipi

*fuel . . is upward . . July 13<sup>th</sup>*

*July 13<sup>th</sup> spacious.* These images are evidently the Vedic.

The fuel of Agni, the divine Tapas is already heaped, समिद्ध अग्ना, its tendency is upward ऊर्ध्वो भव, by July 13<sup>th</sup> it will be already spacious, बृहद्भा, विप्रथस्व—ie in two months exactly. (Note—there was nothing in the mind to suggest this lipi; it is an instance of absolute spontaneity[])

2. Akasha. *Authority of the lipi.* Nowadays frequently repeated.

3. *Jollity.* Once more emphatically repeated.

4. *Tuesday* (no precise indication, except of some progress in the siddhi,—the allusion is probably to the trikaldrishti).

15<sup>th</sup> March. Sunday.

*Lipi*

1. *Tuesday*

2. *Ideal thinking the result of spirituality; thoughtless before the unity of the spirit in all things.* This refers to the necessity in the sadhan for a passive & empty mind (the empty cup which has then to be filled by a vijnanamaya activity[]).

*Samadhi*

1. Sukshma taste still comes rare but vivid, usually *sadhara*, eg strong taste & smell of a sweet wine while smoking a cigarette. The difficulty of the *sadhara vishaya* is the doubt in the mind whether the vishaya is not really a strong perception of sthula, & not at all sukshma.

2. Varnamaya image on the wall; India, Bengal a vivid blue, the rest a bright & beautiful green, the whole floating in a haze of strong golden colour. Blue spirituality, green divine karma, golden knowledge. India is now shedding knowledge rather than in conscious possession of it.

*Trikaldrishti*

Idea of the rapid completion of the seventh book of Ilion (first of war.) (Not yet fulfilled 31<sup>st</sup> March)<sup>4</sup>

*Lipi*

The Lipi of “festivity” unexpectedly fulfilled.

*Note*

The vijnana clouded during the day & the intellect in the environment active.

16<sup>th</sup> March.

Today the vijnana of knowledge became almost perfect on the level of the vijnanabuddhi illumined from the vijnana before; then an outburst from the higher reaches of the vijnana, in which the buddhi became a tertiary & quite passive agent, was again followed by obscuration & activity of the clouding intellect.

<sup>4</sup> *This phrase was added between the lines on the thirty-first. —Ed.*

Lipis—

1. *Largest delight*—referring to the Ananda that came with the activity of the higher vijnana.
2. *Jollity, festivity—first often, then always.*
3. *Sunday . . . settled . . .* The allusion seems to be to the arrangement of the trikaldrishti

17<sup>th</sup> March. Tuesday

The Lipi Tuesday, (14<sup>th</sup> March) is to some extent justified, as today the ritam in the jnana seems to be firmly founded in the vijnana-buddhi by a[n] affirmative and discriminative action of the higher vijnana on the fallible mind. An attempt is being made to extend this advance to the trikaldrishti which is not yet entirely successful, as the overstress of the telepathic drishti continues in the environmental nature & prevents accuracy at the centre. Nevertheless the ritam is becoming remarkably powerful, even though unequal & false in its mental incidence in the trikal-drishti.

Veda is now taking a clear form & the objections to it breaking down; the definite interpretation has begun.

Kamánanda, often obstructed and suspended, always return[s]; ahaituka tivra has established itself as a recurrent intensity, like ahaituka kamananda; ahaituka rudra now promises to do the same. Rupa is infrequent & crude in the jagrat. Samadhi is still attempting to organise itself, but the definite movement has not taken place. Lipi, though easily active if supported by the will, is otherwise subject to fluctuations from a state of intense, free & rapid to a state of dull & infrequent activity, although chitra is always freer than akasha & hardly at all suspended, though its ease & frequency vary. Aishwarya grows in strength and insistence, but is not yet in real possession of its field.

Lipi

1. *Finish.* It is suggested, with the knowledge side of the vijnana in its foundations.
2. *Lipi will (is about to) destroy its obstacles.*
3. *Field of authority of the lipi.*
4. *Perfect authority of the lipi.*

- 5 *Suffer disasters systematic*
- 6 *Distinguish between lipi of tendency & lipi of actuality.*

18<sup>th</sup> March

Lipi.

- 1 *Finish joyfully with the difficulties in the acceptance by the intellect of the ideality.*
2. *Beyond light delight.*
- 3 *Satisfaction of the faith in its still tottering elements*

Trikaldrishti—

All that has been effected on “Tuesday” is to complete the illuminated perception of the forces at play behind events & their intentions & movements & to a certain extent of the motions in the object itself; but this latter, though correct, is not always illumined. The trikaldrishti of eventual actuality is still obscured & successfully deflected or veiled by false suggestions except in the better moments of the sadhana. Today vijnana obscured.

The illuminated action in Veda continues but is usually associated with the written vak; the perceptual thought is still disputed by the intellect. In other words, the Sruti is effected, both in writing & thought, but the Drishti is yet inefficient.

Rupadrishti—

After many years the drishti of wind seen in the Alipore jail & often afterwards was again manifested, in this instance in connection with sukshma rain.

Chitra of the brilliant rays of Surya. Indicative of the reemergence of the higher vijnana in a greater brilliance (?)

Jonakis, stars and dark living spots very frequent. (N.B the firefly, the star, the wind are given in Swet. Up [Swetaswata Upanishad]—along with others, moon, sun, fire etc, as signs of Yogasiddhi.)

19<sup>th</sup> March.

Dullness of vijnana continues. Remarkable instance of Aishwarya, Caillaux-Calmeth, & resignation of Caillaux, but not direct, nor of the same kind as the former, followed by the fall of the last Caillaux Cabinet in two days.

Lipi

1. *Typical effect of ishita, indirectly of aishwarya.*
2. *Distrust the inertia; knowledge is perfect, if it is perfectly utilised.*

3. *Always.* (in reference to partial effect of Will)

Vijnana is now revived. It is applying itself to the trikaldrishti, & is always roughly right, but not always or at all finely in detail & for that reason is confused about the eventual eventuality. Aishwarya & ishita are now more powerful, although still resisted by a less intrinsically powerful opposition, less powerful even when, by a greater exertion, it produces the same result of failure. There are also striking results of immediate effectuality by vashita & effective vyapti in awaking Yogic realisations & psychological changes in those around me. In the aishwarya, the servant bháva, having no separate personal interest in the result but only the Master's interest, is now becoming finally powerful. Ananda of the kama is now extending itself at a greater pitch of intensity than formerly, but still stands in necessity of smarana. Tivra is common; the other physical anandas (ahaituka) rare.

*Vashita & Aishwarya*

1 Following on explanation of oneness & vyapti & aishwarya for Brahmadrishhti, B. [Bijoy] got vision of Sat & Chit samudras with all beings as kendras & the body no longer a barrier to the vision. 2. Aishwarya on Bharati to get lipi. Result, saw for first time lipi with open eyes, "Being. We." & a green sun. (Brahman, the Purushas & nishkama karma).

Strong & violent tivra from hetu of pain; strong kama & tivra from touch of vishaya on parts of the body not directly connected with kamachakra, (left arm near shoulder).

Lipis—

4. 3. = some movement in the rupa.
5. *Dispensability of Inertia.* Inertia ie Tamas was formerly necessary to correct the errors of Rajas, but is no longer needed except in some fragmentary movements.

6 *Fallibility of inertia*

Kamananda in samadhi is now becoming frequent, but tends to break the samadhi either at once or more often by a gradual

return to less & less profound states of the sleep.

The eye no longer seeks to force imperfect rupas to assume a perfect outline by aishwaryamaya tratak, but awaits a spontaneous perfection. Meanwhile the mind takes cognizance of the meaning & circumstances of obscure rupas by telepathic reading of the bhava in the rupa or by vijnanamay perception.

20th March Friday.

It is now evident by continual experience that the telepathic trikaldrishtis which fail, are perceptions of real tendencies or intentions or outside acting forces which either modify or tend to modify immediate action & always remain as latent forces in Prakriti & the individual which may determine future event or action in that or in other vessels of the Shakti which come within the zone of Nature affected. The determinative stress in the knowledge is still erratic & the final action of the true vijnana in trikaldrishti is still withheld at ordinary times.

The pure ahaituka kamananda at any point of the body has begun an occasional action, usually associated with other forms of bhoga.

*Lipi.*

1. *Tonight telepathy*
2. *Blessings in disguise*—ie there will now be full & habitual perception of the mangala in the apparent amangala.
3. *Passive telepathy . . . try.* That is, telepathy is now almost entirely of the nature of vyapti; try now & prakamya will become equally active.
4. *Distinguish disciples. Authority.* (ie Authority of the trikaldrishti)
5. *Set fire to Bol. Aishwarya.* (Chitra-lipi).
6. *Flexibility of the intellectuality is replaced by flexibility of the ideality*
7. *Threatening intelligence.* ie news seeming to threaten but not really dangerous. This was fulfilled immediately afterwards, such intelligence being given at night but told in the morning re— J. Ayar, Chudamani & S.R.

Note. 1. 2. 3. 4. 6. 7. were all fulfilled or began to be fulfilled.

Script was active throughout the day; it has become satya. Prakamya which has long been overshadowed by a free & powerful vyapti has begun to develop the same freedom & power; at the same [time] telepathy of thought, formerly only occasional or secondary in reception, is now direct & enlarging its activity. Sortilege is also coming again freely & of itself & justifying its contents & utility. In the body (vital) wine of ananda is once more physically felt, but curiously enough in movements of pain as well as of ananda. Rupa of varna, crude, is becoming brilliant & perfect in a few forms.

*Rupas*

1. Small green sun, brilliant, in the antariksha; followed by a balloon of reddish orange. N.B. Orange is psychical sight or power & red is pravritti & karma.

2. In room, a leaping red flame of a lamp, now visible, now extinguished. Symbolic like 1—referring to the nature of much of the activity, due to inefficiency of the body.

The nirananda of pain seems to have reasserted itself partially on ground conquered for the Ananda. The shakti is now driving it out again from these positions.

On the whole there is a great activity of the siddhi, the net result being the firm generalisation of vijnanamaya knowledge, vijnanamaya power & sraddha. But as yet positive imperfection still remains & recurs even in the knowledge and the power is still met by resistance which, though with difficulty, still very often succeeds especially in things of the body etc.

21<sup>st</sup> March.

*Lipi—*

1. *Joyful liberation from the intellectuality*  
(partially fulfilled. May 21<sup>st</sup>)<sup>5</sup>
2. *Perfectly established in the essentiality of the objectivity*  
(ie the lipi) fulfilled May 21<sup>st</sup>
3. *Strong thesis (dhasi) of the telepathy.*  
fulfilled. (May 21<sup>st</sup>)

<sup>5</sup> As usual, these notations of fulfilment were written after the original entry.—Ed.

4 *The externality of the destiny* (only begun & uncertain  
May 21<sup>st</sup>)

5 *The Times . . . God . . . right. settled . . . swiftly*

The lipi is now manifesting itself against all material resistance in the akasha with great frequency & authority, nor is it possible to keep a record of all the lipis that fulfil themselves. It is still, however, resisted and only visible usually after an effort, therefore, not always with perfect legibility, nor with invariable fullness, consecutiveness or coherence. The power of interpretation with viveka is there to mend the verbal incoherence & supply the lacunae of the form.

Sortilege is now frequent, although often needing a very figurative & even fanciful interpretation. The following are typical instances.

1. A case presenting itself in which a form of tapasya was necessary (jalarodha) & there being a doubt in the intellect of its permissibility, the eye glanced across involuntarily at a manuscript on the table & saw the sentence "*That is the system*". Involuntary purposeful sortilege.

2. A sortilege being sought with no particular subject, need or purpose, except the testing of the theory of sortilege, another MS gave "*Vowel stems of the 3<sup>d</sup> form the accusative vocative.*" ] This had to be interpreted, 3<sup>d</sup> = 3<sup>d</sup> chatusthaya, *vowel stems*, = subtle parts ie parts of knowledge in their beginnings & superstructure, the flower being yet to come, *form the accusative*, = regularise their objective action based on prakamya in the actuality, & *vocative* = their subjective action based on vyapti in the actuality. This movement as a matter of fact began immediately afterwards. Voluntary objectless sortilege.

Certainty in the trikaldrishti has at last begun to be frequent though far from invariable in the active perception as well as in the passive reception. Tapas as was predicted yesterday in the script has begun to assert itself with a greater & more habitual power both in ishita & aishwarya. At the same time sraddha is becoming firmer, more obstinate against disappointment &, though this is less prominent as yet, more anandamaya & savesha (enthusiastic). But, as yet, it is imperfectly applied to the kriti & physical siddhi in spite

of better & sometimes positive & striking successes, eg Caillaux' resignation, etc.

Rupa now evolves obscure figures of all kinds, fourfooted animals included, on the background & in the akasha & a few more clear, though none perfect. Samadhi is attempting to expel the incoherence of tamasic nidra. Pictures are now very common, especially old Indian pictures in crowded groups & very brilliant colours, but also others without colours.

Lipi.

6. *Thirteenth—destroy the obstacles.* Chitra in chimney of lamp.

7. *Scholastic study of Scriptures.* (Repeated often recently)

Clear, brilliant & perfectly combined Rupas in samadhi, but not yet the requisite stability.

22<sup>d</sup> March. Sunday.

Certainty in the trikaldrishti is more powerful than yesterday, but still needs concentration (samadhi, samahitabhava) of the tapas to be assured of itself, as otherwise either the perception of conflicting possibilities tends to destroy certainty or overstress misplaces & defeats it.

Utthapana of the neck maintained for 45 minutes without any serious stress, but with an increasing strain of heaviness in the last 20 or 25 minutes; of the right leg, medial position for 15 minutes, —heaviness only, no muscular pain. Utthapana of left leg later in the day for 20 minutes.

The siddhi since yesterday evening is being continually attacked by upsurgings of the semi-intellectual activities of the joint vijnanabuddhi & manas. The greater effectiveness gained in aishwarya-ishita has also been suspended & the rupa fails to stabilise itself in clear forms. Lipi occurs but with less power & frequency. Variations throughout the day.

In the evening for a few minutes the formal material of the trikaldrishti achieved a condensed [form] for a short time. eg.

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

2. Images in the clouds. A nib (literature), a fish, (travel), a ring, a bracelet; then, a low comedian; a mother (European &

golden-haired) with a child climbing on her neck. All these were close together, connected in sense, & the first four closely connected in sense. They must be taken as indications about European womanhood in the future earth-destiny.

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

The whole of 3, which is recorded elsewhere,<sup>6</sup> was an instance expressly given of the way in which the Theosophists arrive at their results & shows both their sincerity & the possibilities and pitfalls of their method.

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

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

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

p. 102 (2) परमात्मा दुःखी स्याद् दुःखाभिन्नत्वान्नोक्तवदित्याह—एकस्य सर्वात्मकत्व इति । अविद्यायां प्रतिबिम्बितश्चिद्धातुरज्ञो भ्रान्तो भवति ।

Incidentally touches, if not of grief, yet of dissatisfaction still assail the Adhara even though Paramatman has been realised, owing to the Brahman being identified with the ego-world in the environmental intellect. This is due to the persistence of Avidya, there, that is of the sense life & the imperfect activity of the Vijnana.. Conscious[ness] reflected in the sense life is subject to ignorance & unrest which may become grief. This sortilege must be taken in connection with lips which came at the same time.

eg. Destroy self.

ie. The relics of the ego attitude remain in the outskirts of the

<sup>6</sup> See “The Evolutionary Scale”, pages 1326–28.—Ed.

consciousness & try to return & recover the centre. These remnants must be destroyed.

(3) p. 112 तच्चेहैव बोद्धुं शक्तः सन्निहैव चेज्जानाति तदा मुच्यत एवेति संबंधः । तत इत्यस्य व्याख्यानमनवबोधादिति । परमात्मावगमाय यत्नः कार्यं इत्युक्तमुपसंहरति ।

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

Mar. 23.

*Sortilege.* Idem. p 76.

1. सिध्यतीति पृथिव्यादिषु तारतम्येन सौक्ष्म्यमुपपादयति स्थूलेत्यादिना ।

In the application of the three sortileges already found, the experience of error still continuing, a doubt occurred as to their completeness. The impulse to consult was given & the mind assured that the sortilege would meet the doubt. The above was the response, & proves entirely the reality of the Sortilege system & its veridicity & capacity of direct response.

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

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

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

Other sortileges confirming the sense of those already given.

Images connected with yesterday's 3.<sup>7</sup> (1) An open country with a hill in the distance, representing the unoccupied land taken by the civilised invaders from the barbarian; (2) a fortified city on a plateau with great terraces cut in the slope in the background, in front level spaces leading to a great river with a vast ghaut at one place in the bank; (3) the same river; a hut large & spacious with a great door open,—afterwards, appear in the hut opposite the doorway a priest & a child; after a while the priest turns away lifting his hands as if shocked & despairing. All these in the chimney of the lamp. (4) not connected, a chitra on a rough envelope (inside torn open), very distinct in every detail (even more than the others,) two flights of step[s], with a rough, sculptured wall at the angle; a woman, young, beautiful, with a bonnet and a walking stick in her right hand held away from her body & supported on the stairs, very elegantly dressed; below her on the steps a crown, bracelet & cloth. These images are chitra; the akasha images are still vague & present seldom any clear details.

Trikaldrishti still continues to generalise itself without being able to expel error. Samadhi is now being utilised, but does not yet improve in its material. All the materials of trikaldrishti are in fact being utilised for all three times without any of them yet being entirely perfect. Tapas varies in effectiveness.

Mar 24. Tuesday

Saguna Brahmadrishhti has now practically taken the place of the Nirguna which is now perceived only as a foundation for the action of the Saguna. It is seen that the Sarvam Brahma is prominent when the Tapas of mental Chaitanya is fixed on Matter, all else being felt as undifferentiated consciousness & Matter alone as real to the mind, unreal to the drishti; Sarvam Anantam is felt when the Tapas is fixed on Matter & Life, all else being felt to be a sea of consciousness out of which Life & Matter proceed; Sarvam Anantam Jnanam when the Tapas is fixed on Life, Matter & Mind with

<sup>7</sup> See "*The Evolutionary Scale*", pages 1328–30, for a detailed description and interpretation of the images that follow.—Ed.

Vijnanam felt behind vaguely as the source of Mind; but when the Jnanam increases & is sun-illuminated, then the Anandam also appears & the Saguna Brahman becomes the Lilamaya Para Purusha. The Anantam has also two bhavas one in which the Infinite Force acts as if it were a mechanical entity, knowledge standing back from it, the other in which Life Force & Knowledge act together & the Infinite Force is an intelligent or at least a conscious force.

Hitherto the position of the Tapas has been that when strongly exerted, it has come to produce an effect against resistance, sometimes the full effect, sometimes a partial effect, sometimes a modified or temporary effect, sometimes a postponed effect, sometimes merely a struggle physical or mental towards the desired effect. In things physical & in things of the karma, the smaller effects are more common, full effect rare. When simply exerted, the force has often failed entirely, sometimes succeeded fully & at once, sometimes partly or with resistance, sometimes for a time only wholly or partially; sometimes only by producing a tendency or mental movement. Now the simply exerted will is becoming more effective, often perfectly effective, with no resistance or brief resistance or ineffective resistance. A month has been given in the trikaldrishti for the progress of this movement.

In the trikaldrishti a qualified authority is now enjoyed by the lipi, the written script, the articulate thought, & from today by the Vani & the unwritten Script; the perceptive thought is struggling towards this authority, but still hampered by inert & by tapasic suggestions which overstress a perception or which overshoot their mark. Today a more powerful movement of the perceptive thought, more readily, widely & accurately perceptive of the complex truth of forces & their results. If this tendency prevails, the lipi "Tuesday" & its interpretation will be amply justified. In any case, the claim of the tapasic devatas to be rendered effective before the knowledge is effective as knowledge, is from today rejected. As yet knowledge & force cannot become identical. Another attempt is also being made to cast out the relics of self from the environmental will. It is now evident that the whole difficulty which refuses to be still evicted,

is the persistent survival of [Bhuvarmaya]<sup>8</sup> Tapas and its attempt to profit by the vijnana instead of allowing the Swarvati Shakti to illumine itself in a pure desirelessness from the Mahas. Lipsa has been the excuse for this persistence & its distinction from Kama. But the lipsa must be a samalipsa ready entirely to take defeat as well as success and not choosing its will but leaving that to a higher Shakti than the Bhuvarmayi or manomayi. The whole trikaldrishti is still regulated by the idea of success & failure & therefore cannot free itself from overstress. The reason is that man is at present the Asura Rakshasa & seeks from the buddhi the satisfaction of the heart & senses. Therefore this particular nodus is so hard to unloose; because it is always this Asura Rakshasa who has to be liberated & fulfilled & the difficulty cannot be solved by casting him out & rising entirely into a higher principle. The Devasura variety of the Asura Rakshasa has to be established, not the pure Deva or even the pure Devasura. The crux is here, in the right solution of this complexity. There is a pull which would carry too high, there is a pull which would keep too low. Both have to be avoided.

*Sortilege* (1) हर्षचरितं (2) बलाकाजातीयः । दीर्घग्रीवः सितवपुर्महा-  
प्राणः श्रवन्मनः । बलाकाजातिरित्युक्तस्तदन्यनारिकेलजः (3) दशकुमार-  
चरितं. That is, the Ten Kumaras = the ten Purushas from Pashu to Siddhadeva. The present that is drawing to an end is the Rakshasa, whose type is that of हर्ष not आनन्द. It is the दृप्त बालाकि species, long necked = eager, purified in body, mahat in the prana element, therefore with a mind that listens in the ananta dasha dishah for the sruti from the vijnana. The other that is coming is Anandamaya, born of the full enjoyment of the Prakriti, ie the Devasura. Balaká also means in the sortilege the young unfulfilled Prakriti. The Anandamaya Devasura has been prepared in the Rakshasa by the Gandharva type of Rakshasa who is also नारिकेलजः, born not of Prakriti's full act of enjoyment, but of her full mood of enjoyment (the Gandharvi bhava in Mahasaraswati).

The thought-telepathy is now coming more freely; sometimes it is seen as a thought with impulse & proved by the immediately subsequent act; sometimes it is entertained by the mind not as a

<sup>8</sup> MS Bhuvarmukti

perception of thought in another's mind, but as an impression registered as a thought in one's own mind, yet vaguely but uncertainly associated, perhaps as a speculation of the other's conduct, with another mind. Eg. B [Bijoy] brings tea. Mind thinks of B. looking for a cigarette, seeing none & possibly bringing one. There is no such look or action in B's body, but only a vague idea of such a thought, possibly, in his mind. The next minute B brings a cigarette & looks to see whether or not there were any left, showing that this had actually been in his mind & he was now verifying by his senses an idea the mind had arrived at in thought only. At the same time it is possible that the thought went from my mind to his & produced the action or went to another's who gave the cigarette to be placed there & then only B looked to see if there were no cigarettes already. In the latter case the thought was an effective vyapti from my mind to his or another's; in the former a sruta vyapti from his to mine. Other cases were clear cases of prakamya; eg the perception of the thought & impulse in his mind & body to take the carbolic lotion, followed the next second by his action in taking it, etc.

Lipi.

1. *Healthy system—effigies of the unhealthy system still resists the healthy*

2. *Healthy system established not in actuality but type of actuality.*

3. "Sister" or "siskos" very frequent

4 *Jollity . . festivity.* fulfilled immediately, followed before fulfilment by pranic manomaya impression of Bj's intention & its approaching execution. No data for the intellect.

5 13. This lipi comes daily & often. 13 = Kama, last member of the 5<sup>th</sup> chatusthay

6 *Sortilege.* Indicating necessity of resort to sortilege. Directional lipi

Sortilege.

1. Rv. [Rigveda] I. [178.]<sup>9</sup> मा नः कामं मह्यं तमा धग् विश्वा ते अश्यां परि आप आयोः Destroy not or afflict not my desire as

<sup>9</sup> MS 138.

it acquires the Mahadbhav; may I taste all (fruits & enjoyments) throughout all the waters of being.

This sortilege gives full sanction to the ideal of the liberated Asura Rakshasa.

2 मूल्यं सार्धो रूप्यकः ie the value of the siddhi of knowledge is now the full faculty of jnana & half the fullness (8 a[nnas] of trikaldrishti. This is an exact description of the ordinary action of the illumined vijnanabuddhi at the present stage of the siddhi. 1½ has long been in the lipi the sign of perfect jnana & imperfect trikaldrishti, jnana being symbolised by 1, trikaldristi by 2, Rupa by 3, Tapas by 4, Samadhi by 5, Health by 6, Ananda by 7, Utthapana by 8, Saundarya by 9, Kali by 10, Krishna by 11, Karma by 12, Kama by 13; so in succession with the 4 members of the Brahma-chatusthaya & the 4 of the Siddhi Chatusthaya making 21 in all.

3 पृष्टो भिन्द्यामस्याः संशयं यथानुभवकथनेन. This refers to the persistent doubts of the sceptical intellect re the Karmasiddhi & points to increasing authority of the divine Vani, अस्याः being Kali the Prakriti & the speaker the Deva or Purusha, Krishna, Master of the Yoga. It appears, however, that the doubts as to dehasiddhi, rapidity, exact fulfilment of knowledge & power are also included.

Images

1. A mirror (back view) with a woman behind looking at herself in it. Fact & symbol.

2. The same, front view. Both Akasha, crude.

3 Bird. crude (a sign that none of the old effects already produced are lost to the siddhi, the bird being the ordinary figure in the crude form)

4. Human figure mounting an incline; a fish; a net; bird varnamaya; all crude, clear, but mostly fleeting. Lipi 7. *Insufficient stability*.<sup>10</sup>

Lipi.

8. *Flexibility of the intellectuality* ie brought about now in a greater degree by the discouragement of the stress on the tapas

<sup>10</sup> This is the seventh in the series of lipis beginning before the sortileges and images above, and continuing below.—Ed.

& inertia; with this change has come a greater perfection both of jnana & trikaldrishti.

9. *The disgust of the asiddhi*—has to be got rid of entirely.

10. *The political siddhi . . . destroy*—ie the putting an end to the present anarchical activity is necessary for the return to political life & must be attempted henceforth. Inaction in this respect must cease. Only there need be no haste[,] no anxiety. At the present the means of action are not to hand. They must be found out or created or both.

11 *Type of the trikaldrishti . . . telepathy perfect in detail. Perfect telepathy & trikaldrishti.* That is the type has now to be well formed & extended to the exclusion of speculation & overstressed perception.

The difficulty formerly experienced in thought-telepathy was that there was a full or almost full perception, whenever there was even slight sanyama, of the chitta-mould of the living object and of his sensation mind in its status & acquired form accompanied with a clear perception of the contents of the temperament & character, also of the waves of feeling & sensation that arose in the manas & chitta & to a less degree of the thought sensations that arose in the manas, but not of the buddhi, except in its vague mould & acquired status, its outer shell only,—not of either its general contents or of the particular ideas arising in it. These powers were gained long ago,—early in the Pondicherry stay,—& to some extent always existed in an inchoate form as they exist probably in all men; but they had to be discontinued for a long time; now with the growth of the jnanam Brahma this difficulty is being overcome by the perception of the contents of the buddhi & the waves of idea that rise in it. This evening the old powers arose in a much more powerful & vivid form than before. This revival was heralded by a note in the lipi referring to the former intensity of the powers for a short period as between Bj & myself; but the full intention of the lipi was not understood; it was not realised that the revival of that intensity this very day was intended. Therefore the lipi was not recorded. There is still much to be done, but the foundations of complete knowledge, trikaldrishti & prakamya-vyapti are now being very firmly and very bountifully laid.

Proofs of the idea-perception are being multiplied; eg, a quarrel between two cats on the opposite terrace, a black tom & a white pet cat; almost all the movements could be followed & predicted; 1<sup>st</sup> the intention of the black to leap on the parapet of the stairs where the white had taken refuge, then, partly from discretion, partly in obedience to aishwarya, its slow departure,—but this was not actually foreseen, the emotions of its retreat,—sullen anger, pride, fear of attack (this was proved by the frequent look back, yet not too frequent, from pride), the half idea of returning & pursuing the quarrel, always abandoned, the intention to come on to our kitchen roof, the turning aside for the direct descent, (here there was a doubt whether the reading of the intention was correct, probably caused by a hesitation in the cat himself whether he should not deviate to another side[]), the final descent before the doubt could be solved.

Incidentally, the doubt as to exact fulfilment of knowledge is being removed as predicted in the [sortilege]<sup>11</sup> भिन्नां संशयमनुभवकथनेन. There is still doubt as to the rapidity—except of individual movements of progression where the rapidity is undoubted,—owing to the past experience of invariable relapse & suspension of siddhis, although these relapses & suspensions are now, owing partly to the stronger foundation, either less prolonged or not thorough. There is doubt also as to the rapid effectivity of the tapas. Neither knowledge nor tapas are yet active with any force with regard either (1) to the actual past of individuals or their future, (2) to the karmasiddhi, (3) to things at a distance, (4) to details of the thought, such as names etc, [(5)]<sup>12</sup> to exact time & place (ie the minute, the spot). Some siddhi in all these respects there is, but it is still fragmentary. The largeness of the field unoccupied is another ground for doubt of a generally effective rapidity.

Images. Chitra in the lamp.<sup>13</sup>

1. A river with a masonry bridge built across, arched doors (one only seen) in the bridge for the river to pass through; on the bridge, first one man, then others passing across, the first hastening,

<sup>11</sup> MS lipi (see the last sortilege above)

<sup>12</sup> MS (4)

<sup>13</sup> See “*The Evolutionary Scale*”, pages 1332–34.—Ed.

the others slow; beyond the bridge on the river a girl & a man crossing the river in a sort of raft; [a]<sup>14</sup> lamppostlike erection in the river, the nature & object of which are not clear yet. Beyond a hill with houses upon it. Connected with the Pashu-episodes. The type is no longer the Gandharva-Pashu, although a substratum of that type remains in the new race; the new type is distinctly coarser, one seen the other day after the Image, barbarously coarse; these seen today are of a higher kind, but all have a slightly Teutonic cast in the character-mould only half refined into an intelligent quiescence.

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

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

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

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

Akasha.

Two leaves, crude, first transparent, then tejas-chhaya, clear & stable, but not vivid. N.B It had been indicated that a clear & stable form would appear; but it came with difficulty & all that followed were clear but incomplete & rapidly changing half figures of animals.

Mar. 25.

Perceptive thought still fails to attain authority, though it presses towards authority. Telepathy of thought is still rough & wanting in fineness & firmness; it is also crossed by the perception of ideas from the pranamaya, manomaya & bhurmaya beings which besiege our activities. There are movements in the bodily self

<sup>14</sup> MS an

& our vital self, blind, instinctive thoughts, impulses, memories, like those of the animal, eg the horse mechanically taking an accustomed turning; these are now vividly seen, more vividly often than those of the active mind & confuse the thought-perception. False perceptions, however, always turn out to be true perceptions, true in essence, false in incidence. Eg (1) a dog paused in the middle of the road, three tendencies were seen, one in the direction it was originally [taking]<sup>15</sup> became a vain effort of the pranamaya to persist & was soon forgotten by the dog, but remained in its subconscious mind and might, with favourable fate, have been revived & fulfilled in subsequent action; another, to the left, was disbelieved in by the perceptive thought which indicated a turn to the right as its eventual action, & the dog did turn its head immediately afterwards in that direction,—but it went to the left, not the right. The idea of a movement to the right was immediately dismissed by the intellect as a falsehood, but as a matter of fact, a few seconds afterwards, the dog returned & fulfilled the identical line to the right, to the very spot, that had been indicated. So a child about to turn the corner was seen as intending to turn into the house just round the corner; its course & thought after turning was away from the house, but a moment afterwards it went in at the door indicated. There were no less than four incidents of this kind with this door in the course of half an hour. When, however, there is no illumination, the source of the misdirected perception is not seen & the intellect labours under the idea of an absolute, originless & unjustifiable *asatyam*, which does not exist in this world. *Satyam* is established; it is the *anritam* which still gives trouble.

Lipis.

1. *Federation of love*
2. *Exiled dynasties . . . tapas.* In reference especially to France, but not exclusively
3. *I*—indicating that the Deva, Krishna, Master of the Yoga, is taking more & more direct charge of the activities.

Drishti of the panchabhuta is now common & of wind in the panchabhuta, but not of wind in the ordinary akasha. Images of

<sup>15</sup> MS taken

insects, birds are seen in the prana-akasha (bhuvar), but not usually the flying forms themselves; when seen, these are not clear to the eye.

Lipis

4. *Request. Yes. I don't intend to satisfy it immediately, but to satisfy it after the necessary delays in its due time.*  
ie the lipsa

5 *Tuesday—blaze.* ie The ideality founded yesterday will by next Tuesday have burst into a blaze.

The forms of the birds etc seen in the pranakasha are now beginning to be clear for a moment, but they disappear at once into the pranajagat. The explanation is that the pranakash ordinarily seen is the pranakasha envelope of bhu in which only the images of these creatures are seen & they themselves are in the akasha of the pranajagat, not the real Bhuvar but the Bhuvar of Bhu. It is these worlds that must first be seen & felt; the others can at present [ ]<sup>16</sup> only be entered in Samadhi.

The perception of the one Jnanam Brahma in all is today very strong; but its grades & positions are still unstably harmonised, eg the general Manomaya Purusha in the Manastattwa taking the ananda of the various egos who know not themselves to be He, the same in the Anandatattwa of the Manas, the individual Manomaya Purusha watching the egoistic manas as the observing mind of an actor might watch his active mind on the stage, the Manomaya Purushottama in the cosmos & the same in the individual, the ego unconscious of its true self, the wider Manomaya aham conscious of it, yet differentiated. The Anandam Brahma is now beginning to be seen in the individual more frequently & vividly.

The restlessness & impatience & weariness of the environmental Prana with the contradictions, confusions & resistances that persist in the siddhi, still forces itself at times on the system, especially when the exiled intellectual devatas besiege & attack the city, no longer hoping to recover sway but to delay the perfect siddhi & revenge themselves for their expulsion.

<sup>16</sup> MS can

This siege & attack developed in the afternoon into a violent crisis, characterised by all the old movements except absolute obstruction & intended to break down the growing siddhi & destroy the authority of the lipi and other instruments of the vijnana. It is noticeable that in spite of confusion, anger, pain & unfaith, the activity of the vijnana & the principles of sraddha laid down in the pre-existent siddhi could not be entirely silenced, but applied themselves persistently to the confused thoughts, vanis, lipis, that came without being deterred by the chaos of errors & half truths that was raised. An immense but ill-coordinated activity of thought, lipi, telepathy etc accompanied the attack; the attack & the defense disputed possession of this outburst of activity & tried to make it the instrument of error & truth, confusion & a better coordination respectively. Nevertheless, the deficiencies of the previous vijnana siddhi have been accentuated by the disturbance and a manifest confusion now reigns, instead of the orderly advance which was being developed; nor does the mind know which suggestion it is to believe or which to reject as error & misplacement.

Ananda of physical pain has once more commenced; it is noticeable that pain of burning, pain of blows, nervous or muscular pain of disease, even pain of pressure are associated up to a certain degree with ananda simultaneous or subsequent in manifestation, but pain of wounds, touches on the raw flesh etc is less amenable & except in the ant's bite is as yet entirely divorced from ananda.

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

(2) Animal scene from the 2<sup>d</sup> Manwantara.<sup>17</sup>

(3) Three scenes from the first [Manwantara], regarding the personage described in the lipi as "Iarlaus".<sup>18</sup>

Utthapana of neck & leg for 15 minutes, not maintained longer, because of the successful intrusion of muscular effort in

<sup>17</sup> See "*The Evolutionary Scale*", pages 1334–35.—Ed.

<sup>18</sup> See "*The Evolutionary Scale*", page 1335.—Ed.

place of the natural mahima. Laghima was strong, mahima defective.

Mar 26 Thursday.

Sortilege. (1) विरुद्धानेकधर्मवत्त्वाद् दुर्विज्ञेयश्चेदात्मा कथं तर्हि पण्डितस्यापि सुज्ञेयः स्यादित्याशंकाह—स्थितिगतीति. Kathak Upanishad. p [54.]<sup>19</sup>

Referring to the difficulty noted yesterday of the ill-harmonised perceptions of the various bhavas, Manomaya etc, & also to the difficulties of the many various movements in the vani, etc; the rule is given that all must be seen as Paramatman & Para Purushah, Krishna, in the two states of status & dynamis, rest & motion.

(2) Are all mere representatives & agents of the Standard. Story of Trusts (Collins) p. 106

This is a very remarkable instance of the sortilege; for there is no connection between the Kathakopanishad & the Story of Trusts, yet a sortilege immediately taken from the latter after the interpretation of one from the former completes it & supplies precisely the thought needed for rounding off its unfinished suggestion. All the words are the exact words needed—“All” “mere” “representatives” “agents” “Standard[”]. It is so, that all things in the world are now to be regarded in relation to the standard Being, the Sarva Ananta Jnana Ananda Krishna. Note that before taking the second sortilege, the book was pointed out & the indication given that the second sortilege would supply something still needed. All this shows an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world. It can use the most incoherent things harmoniously for one purpose. Nor is this an isolated instance & therefore classable as a mere coincidence,—instances & proofs are now crowding on the mind.

Lipi is now again developing kaushalya; instances of tejomaya, jyotirmaya, varnamaya have suddenly come & are or tend to be, unlike the former rare instances, at once clear & stable.

<sup>19</sup> MS 74.

*Lipis.*

1. *Tardy results—isolated results.*
2. *Joyfully exhaust the intellectuality.*
3. *Degeneration of telepathy.*

Trikaldrishti is now being developed on the principle of affirmation, ie everything is accepted as a fact, only the precise incidence & value of the fact has to be disengaged from the rude & inaccurate impression on the sensational mind. The importance of the unfulfilled tendency, intention or impulse physical, vital, mental or supramental, conscious, subconscious or super-conscious, is being emphasised—its indispensable importance both in determining the eventual action or result, in fixing its efficient value and chances of permanence or finality & in influencing future eventuality. It is now proved beyond doubt that the mental perception of these unfulfilled energies is not an error, proved by the constant unexpected fulfilment of those that had been put aside as errors; the vulgar test of reality, viz bodily fulfilment, is no longer needed by the mind for sraddha. The perfect trikaldrishti of eventuality will, it is supposed, emerge out of this mahadbhava of the telepathic mind, by the freer play of the higher vijnana in its fourfold quality. At present it is the telepathic trikaldrishti that is active and this, though it has been proved capable of sustained, detailed & complex accuracy, is not firm, but easily descends from the correct appraisalment of event & tendency, to a mere mahat perception of tendencies open to false stress & false selection of the event.

*Images (In the Clouds).*

1. Yesterday & today—of a Pramatha Rakshasa (5th or 6th Manwantara) war[,] men hastening to battle, men fighting, a war-chariot & fighter, a youth giving news to his sister on the way to battle,—the same face, a modern Teutonic face reappearing always as one of the leaders, recognisable especially by the helmet, moustache & small aquiline face (middle-aged). Period Kaliyuga; a war of great historic importance.

2. A dancing girl of the same age, strong aquiline face, in loose transparent draperies. This seems to be a Roman period of the Kali. A handsome & imperial race, but already weakening in type. The bhava is that of men doomed to defeat.

3. Images of the opposite nation, a man & a woman, ugly, strong, fierce, Pisacha-Pramatha in type; the face expresses a diabolical cruelty & hunger. It is intimated that in this war the young Romanic leader in the war-chariot is victorious, but the eventual victory is to a modified race mixed of these two races, which overthrows the Empire.

4 Fantastic images of animals, a lion with an impossibly slender body, a cock face on a fourfooted animal,—belonging to the idea-world of the Manus where types are evolved & varied before they are fixed in the sthula.

In the same way as in the trikaldrishti, so in the rest of the siddhi & the lipi affirmation is being enforced. Every feeling & movement, even those that are apparently wrong or futile, has to be accepted temporarily as a factor in the eventual intention,—so also every event, however hostile. The habit of right stress will evolve hereafter & produce the right harmony.

In the afternoon return of yesterday's asiddhi, the ashanti less violent, though sufficiently acute, but the asiddhi more complete. The chaos lasted throughout the afternoon well into the evening. Contradiction in fact of the former lipis "Joyful exhaustion of the intellectuality etc."

Images—In Lamp

- (1) Yesterday—the girl of the first image grown up to womanhood & another (n)<sup>20</sup>
- (2) Today—Three of the same crossing a river by some rude kind of plank or tree bridge—three (n)
- (3) Horses of that aeon—clumsy in build, long-eared. One on the bank of a river listening with head turned & ears pricked to some noise on the opposite bank.

Ananda of vishayas is growing in smell, sight & hearing. Beauty is manifesting in all faces & forms, but this janamaya drishti of the shuddhananda is still resisted & laboriously contradicted from time to time & lowered piecemeal to the chidghana or ahaituka perceptions. Today ananda of the painful touch on exposed flesh began, but did not go very far.

<sup>20</sup> *The meaning of this letter is not known.—Ed.*

Subjectively the Ananda of the pure mind, Swar, has been constantly manifest, & except in the attacks of asiddhi, dominant; the separate activities of the ananda of bhuvan are being expelled or discouraged. Today the anandamay Tapas of the Swar is being revealed; hitherto the Tapas of mind has always been of Bhuvan & not the anandamay Tapas of bhuvan, but the pranamaya rajasic, unquiet, full of desire or effort, nibhrishta-tavishi. This now afflicts from outside the system only. Vani has also once manifested from the Ananda of Jana.

The ostensible object of the movement of disturbance is to get rid of the intellectual interference and destroy the obstruction to a permanent ascent beyond the vijnanabuddhi. The chief feature has been a total destruction of the reliability of the telepathic trikaldrishti; only the mere telepathic perceptions of present tendency remain accurate & valid. As yet, however, the mind can put no fixed confidence, in the midst of the confusion, in any indication given. It is evident, at any rate, that the disintegration of the present faculty & inefficient telepathic trikaldrishti is intended and is being hastened by the Power that directs the Yoga.

*Lipis.*

1. *Assist the degeneration of the telepathy*— twice repeated.
2. (Much later) *Affirm the ideality against the intellectuality*
3. *Tuesday . . . thyself*—
4. *Dictionary* (Tuesday refers also to this lipi).

The last thing at night the higher ideality, not the highest, — the intuitional not the revelational began to be affirmed in script & vani & fluent vangmaya thought, but could not be enforced in the perceptive thought. The manifestation of the Deva in the Adhara seems to have commenced.

Mar 27.

The mental powers of the higher Bhuvan expelled from control of the thought & perception & deprived of support from the higher Swar are now acting as a strong obstructive power and attempt to intercept and denaturalise every suggestion from the vijnana to the Swarvati buddhi. For this reason the jnana & trikaldrishti in the thought are not able to manifest themselves & even the

telepathy is much hampered. The Vani & Script, however, seem now to be beyond attack or obscurity. The Lipi suffers by its right (vijñanamaya) interpretation being intercepted or seized & distorted; this disability is shared by the rupa. Pseudo-vani still occurs, but is easily detected & carries with it no authority.

The truth of intuitional vijñana has now begun to be enforced & the task of discouraging & excluding the habit of mental interception or interpretation has been taken in hand. The mind is to be a passive recipient & channel, not an active rational & perceptual agent.

*Dasya – Tertiary*

*Dasyabhava* has now taken a new form & is being reconstituted as obedience to the Master in the adhara, with Prakritic agencies as mere distributory functionaries of the Tapas of action & eventually of the Tapas of thought. Up till now the dasya was either obedience to a distant Master in the Cosmos or at least, when not distant external to the Adhara, & to Prakritic agencies who were often saṅkara & opposed the direct command from the Master. Dasya was first primary, that is a free subjection of the Will on the basis of a potential independence, secondly, secondary, that is, a mechanical subjection of the adhara independent of the personal Will to the Prakriti, last, tertiary, a complete subjection, mechanical & volitional to the Ishwara with the Prakriti only as a channel or jada agent. The tertiary has also its three stages, one in which the volition was dominant in the consciousness not as free, but as accompanying & approving the movement which, though at first mechanically compulsory, might be suspended if the volition long opposed it, a second in which the Prakritic control was dominant though as a compelled & compulsory agent of a remote or veiled Ishwara and a third, now finally emerging, in which the assent of the Jiva is given compulsorily & independently of any freedom of choice in the Sakshi, the Prakriti is purely a jada channel & not an agent, & the compulsion from the Ishwara direct, omnipresent and immanent. The bhava of the dasya tends to its right relation of the bandini dasi with the characteristic madhur bhava of that relation, — a relation already familiar & frequent to the Prakriti or Devi in the system, but not yet permanent in the consciousness.

*Vijnana*

The referential action of the vijnana by which a suggestion first manifests deflected or overstressed in the buddhi & is then referred to the vijnana for right interpretation, is being constantly shown & condemned. It stimulates the mahadbhava of the satyam, but is unable to arrive at the ritam. It might arrive at a sort of secondary ritam after a long struggle & development, but that is not now intended, although it must be done at a later stage of the human advance in this age. At present it must be confined only to those who are incapable of the primary vijnana action.

*Rupa*

Formerly all kinds of rupa used to be manifested spasmodically, even to the most perfectly developed. That siddhi has by an increasing pressure of asiddhi been disintegrated in the jagrat, & has now to be reconstituted on a surer and more natural foundation. Rupa is of two kinds.

(1) Seen in the personal consciousness as image of a remote reality either in the mental akashas or the physical (prana & anna) akashas.

(2) Seen as actual form of things in the jagrat or as linga image of the actual form or body.

The first is of two kinds according to perfection of manifestation

(1) inchoate (2) complete

of three according to fullness of material –

(1) crude – consisting only of the crude material (saptarchi of Agni[]), ie. 1 prakasha. 2. fire. 3. vidyut or varna 4 jyoti – 5 tejas 6 dhuma. 7 chhaya.

(2) dense – consisting of material developed into substance of consistency

(3) developed – when the substance has developed lifelike appearance of reality

of two according to circumstance of manifestation –

(1) reflection of form seen in sthula, whether real or image

(2) spontaneous, with no stimulation from any other form.

and finally either (1) stable or (2) unstable.

The perception of linga images & actual forms in the prana-

jagat [has]<sup>21</sup> now become entirely complete, definite & developed, but is as yet of a momentary stability & usually stimulated rather than spontaneous, ie of birds, insects etc seen in the sthula akasha. The flight of kites & crows is constantly watched for the telepathy & trikaldrishti; therefore, the image of kite & crow are frequent; actual forms however, are more often of other birds not usually seen or watched.

In the rupa of image, all is being rebuilt again in the attempt to evolve a habitual combination of perfect complete clear & developed spontaneous form with a firm stability in the akash. For chitra rupas have now a confirmed perfection & stability, although all are not complete; the inchoate form still persists in cloud forms etc where the material is unstable, but even there the complete form is sufficiently frequent. Today rupas, individuals & groups, are occurring in the akasha which are complete but not clearcut, momentarily stable but not with a useful & durable stability. Moreover they are all crude with the extreme crudity. Other rupas in the akasha are fleeting &, though clearcut, seldom complete. Clearcut & complete crude rupas of a dense or developed crudity occur, but are also fleeting. Here there is as yet nothing that can be called an assured advance, as all this has happened before, been exceeded & then again destroyed. In samadhi there is retrogression & an old oft-repeated process of laborious rebuilding, the articulate thought in the jagrat prolongs itself into the swapna or sushupta of the mind & attempts to evolve a savijnana samadhi full of perceptive & vangmaya savijnana thought, sight etc in place of the present savikalpa samadhi. In the process a shadow of the old discontinued savichara & savitarka movements tends to recur, but is rejected & has no power or vitality. Images occur which have a kind of broken continuity & show part of the scene vividly, eg objects & action, but not the actor; this continuity is sometimes of action & mental rupa after loss of the bodily drishti. Tivra & kama occur in samadhi & continue after waking. None of these are new circumstances. There is therefore as yet no real advance. The confusions of the savikalpa continue. Antardrishta jagrat imitates at a distance the bahirdrishta.

<sup>21</sup> MS have

Animal forms are now coming freely & with some perfection in the chitra, but not so freely as the human or as landscape. They are more frequent than others in the antardarshi. Inanimate objects are still limited in their variety & freedom of occurrence.

In the afternoon there was again an automatic recurrence of the confusion, ashanti & revolt of the last few days; it revived as a result of anritam in the savikalpa samadhi and persisted for some two hours or more while recurrent nirananda and sensitiveness to asiddhi & asatya and the absence of the assured & sunlit jnana have been left behind as a deposit of this thrice repeated disturbance. The anger & revolt of the Prakriti at any pronounced & successful disturbance of finality in the first chatusthaya are caused by a sense of the total externality and want of justification in this wanton movement. It is no longer asatyam or other asiddhi that is the true cause of the self-identification by the Jiva with this movement of revolt. Ananda is being reestablished in the general bhavas, but continually contradicted & opposed in the detail; the nirananda is supported by the Jiva & hence lingers.

Morning Lipis. (Mostly Akasha)<sup>22</sup>

1. *African . . . rapidity* (Really, two separate lipis)
2. *Jollity—festivity.* (From yesterday, often repeated—unexpectedly fulfilled this evening)
3. *Intellectuality . . . type of the intellectualities.* (Current lipis)
4. *Fortnightly . . . twilight.* Subsequently suggested that every fortnight shows a fresh growth of intensity in the ideality.
5. *The benefit of the totality*
6. *Deathless intensity*
8. *Disengaging itself* (In reference to the rupa)
7. *Joyful exhaustion—disintegration of the self-intellectuality.* (This is often repeated in various forms & temporarily established in fact only to be broken again)

<sup>22</sup> In the following list items 8 and 7, 19 and 18 were written in the manuscript in the order listed.—Ed.

9. *Ghose*. (Reference to D<sup>r</sup> K. D. Ghose)
10. *Finality telepathy & trikaldrishti*. (ie firmly begun—  
fulfilled (May 21<sup>st</sup>))
11. *White . . whistle . . write . . yes . . India . . fish . . light*.  
(Said to be all connected in sense. All occurred near  
each other in chitra. *Fish* refers to the rupa.)<sup>23</sup>
12. *Catholiques . . brahmaniques* (beginning to be fulfilled  
—May 21<sup>st</sup>)
13. *Disengage the siddhi from the asiddhi first in the telepathy*.  
(Direction to Shakti)
14. સૅલ—(Guj [Gujarati] letters = When. Time to be fixed in  
the trikaldrishti)
15. *The intensity of the lipi . . legibility*. (ie growing towards  
perfection).
16. *Small . . faith . . eager*. (ie the eager faith belongs to the  
alpa not the mahat)
17. *Already suggestions are of the ideality*.
19. *Tuesday is fixed for the perfection of the blaze*. (Finality  
is not suggested)
18. *It is against the systematic legistic temperament that the  
spirituality is directed*.
20. *The situation in England will develop with surprising  
rapidity*. (fulfilled)
21. *Beehive*. 21.a. *Faith—filling*
22. *Transition period . .* (To be read with 19)
23. *Suffer* (twice—fulfilled in the afternoon)
24. *St Joseph's College*—(daily & frequent)—refers to far  
future.
25. *Les Meilleures dispositions*
26. *Joyfully exhaust struggle*. (Direction to Shakti)
27. *Suffer always*, changed to *Suffer always delight to all  
eternity*
28. *Suffering is always present (as delight) to all eternity*. (The  
words in brackets were afterwards added)
29. *Saturday to Tuesday*. Said to be days of unbroken advance.

<sup>23</sup> *The first of the rupas listed below.—Ed.*

Trikaldrishtis.

(1) Continuance for some time of the struggle between soil & purity in the teeth. (In the sense given not fulfilled, for the teeth which are at present the field of the shiftings changed to a pure white, in accordance with an opposite suggestion not then believed or recorded)

(2) Image & form in pranajagat will now acquire a motional stability. (There were two or three initial movements of fulfilment)

(3) Rupa is still to develop slowly,—some stable clearness of form today. (Slight fulfilment noted in the body of the record).

(4) Trikaldrishti will not firmly emerge today. (Amplly fulfilled)

(5) The trikaldrishti of exact time & place will now begin to generalise itself.

Rupas. *Symbolic.*

*Eye—fish.* The eye is vision; the fish travel.

*Sophic*

K.B.J [Khaserao B. Jadhav] in Pisacha period (Samadhi)

Mar. 28. *Opening sortilege*

(1) मत्सि नो वस्य इष्टये इन्द्रं इन्द्रो वृषा विश ।  
ऋघायमान इन्वसि शत्रुमंति न विंदसि ।

Indra = pure Mind. Indu = Ananda. *Ishtaye* = for sacrifice or for wish fulfilled or for impulse or force of action. *Vrisha* = as master or strongly or abundantly. ऋघायमान = going straight up or ahead.

The sortilege indicates the control of buddhi by the Ananda-tattwa of mind in its full force & abundance for thought, emotion & action and the forward & upward movement of the Yoga free from internal enemies. This movement begins decidedly today & progressively frees itself from the relics of the old movement of battle & struggling advance. Hitherto the movement was only being prepared. Now it is ready.

(2) तस्मिन्ना वेशया गिरो य एकश्चर्षणीनां । अनु स्वधा यमुप्यते यवं  
न चर्कृषद्वृषा ॥

ie the Srutis of the Vijnana are to be established by Ananda in Vijnana Buddhi which governs all the lower actions; the self-fixity

of the higher Nature in its law of works is to be sown as a seed in all the nature of the vijnana buddhi and perfected as corn is perfected by the rains & cleared [of]<sup>24</sup> chaff on the threshing floor.

This will take a longer time to fulfil than the first sortilege

#### Trikaldrishti

The ashatru movement is now possible in the knowledge because the intellect is now purified of any wish to dominate the system and use the ideality for its own purposes. The *bauddhá narah* still from habit intercept or misrender or try to anticipate the vijnana suggestions, but it is done unintentionally and mechanically and the movement corrected as soon as its [illegitimacy]<sup>25</sup> is perceived. Trikaldrishti is once more acting above the telepathic trikaldrishti, a little obscurely, but correctly; except when it leaves the telepathic overstress to figure as trikaldrishti, it is already able to indicate the immediate event in seen objects & occurrences & even a little beyond the immediate event.

It is only, however, from internal enemies that the movement is free; the external are still there though they work from a more remote station, *dure* not *anti*. Here the Ananda is attempting to regard their opposition as from God, as a means of progress & by that constant impression on the intellect to prevent the return of suffering & permit the steadily joyful exhaustion of the struggle & of the active intellectuality itself. But for this the mind is not yet prepared owing to insufficient faith in divine protection and aid throughout, this defect permits the outer enemy to cloud the mind entirely from time to time so that the nirananda may have free play on the basis of unfaith. Nor does the Jiva at present wish to renounce the unfaith, owing to the persistent experience of self-delusion in the past & the determination not to be a willing party to self-delusion in the future. To everything therefore that is not yet proved by experience, there is only a provisional faith given if any, ie a mixture of faith & scepticism, an “It may be” or at most “It may well be” or “It probably is so.”

<sup>24</sup> MS off

<sup>25</sup> MS legitimacy

There is now a double movement; the first, to replace the undefended intuitional ideality by an intuitional ideality defended by viveka; for it is found that when viveka is combined with the intuition (Daksha with Sarama), then there is less chance of the intellect misinterpreting or interfering with the truth. The second movement is to develop behind the higher or intuitional ideality an assistant revelatory (highest) ideality on a larger scale than any that has yet been manifested. Both, however, are on the lower rather than on the higher levels of their respective planes.

The difficulty now felt by the intellect with regard to the tapas, is why there should be insistence by the tapas on a movement not willed by God. So long as there is ignorance, the tapas may be exercised in the confidence that it is a means of God's workings even when the event is to be the opposite of the result attempted; but in the present stage this rule no longer satisfies as a rule of action. It is evident that there is a movement towards the renunciation of preferential Tapas not in accordance with knowledge. It is not likely however that this movement will be seriously effective for some time to come. Still, from henceforth, intellectual tapas in action must be renounced, like intellectual tapas in knowledge.

The vangmaya is now re-ascending to the inspirational form & it appears that it will act for some time indifferently in the higher & lower vijnanas & vijnana buddhi, but always with a tendency to finish rapidly its work in the vijnana buddhi & confine itself to the pure vijnana. A more general movement of the subjective thought-trikaldrishti is being attempted as opposed to the objective trikaldrishti which follows the movement of an extant object or present event. In the former the difficulty of the intellectual belief is that there is no means of physical verification or contradiction except when it is applied to history or the past of living men; in the second the telepathic difficulty (of misplacement & overstress) is yet unannulled & really unconquered in the normal perception, even if partially dominated when the siddhi is active.

The symbolic rupa of the fish & the eye has been fulfilled or begun to be fulfilled this afternoon, in images & vijnana definitions of the images. There have also been new symbolic and other images.

## 1. In antardarshi—

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

2. Image of the Pashu-raid. A woman more mature of body & face than the other, fleeing with her two children. In the second image she has abandoned her children, but is seized by the hair by the younger Barbarian & is falling backward into his grasp.

The antardarshi, it is to be noted, no longer merely follows the Bahirdarshi, but is active in its own way & on its own lines. Akasha images continue to develop stability & clearness in the Bahirdrishta, but the progress made each day is infinitesimal.

Later in the afternoon the rupa disengaged itself more clearly from the veil of the asiddhi; instances occurred, other than the jyotirmaya & varnamaya bird, of crude rupa clear & yet stable for a second or two with a slight interval or tendency to interval of momentary obscuration, eg a shadowy hand clear, though not complete in detail, with a coat-sleeve & white cuff, figures of women, men on horseback, some of them entirely complete & clear.

Gandha & rasadrishhti once more emerged, stronger & freer than before.

*Gandhas*

1. Of wine (no wine anywhere near)
  2. Of cooked food in the room near the nose or rather in the pranakasha
  3. Of bread warm from the oven.
  4. Immediately afterwards of stale bread
  5. Of eggs, salt & butter—Repeated later in the evening
  6. Of salad, of vinegar & fragrant vegetables, of raw onion
- } long continued

7. Vague & subtle, of flowers.

8. Of tobacco.

Taste

1. Taste of butter, first vague & subtle in other akasha, then in sthula palate, very long continued.

2. Taste of toast, with similar stages.

All these were without adhara sensible or visible; they can no longer be referred to a distant gandha keenly felt or any physical cause.

3 [no notation]

There is an attempt of the trikaldrishti finally to reemerge after being veiled in the afternoon. In accordance with the Script, “There will be no such return of suffering tomorrow, although there may be attempts and touches,” there was no repetition of the last three days’ crisis, only in the morning some heavy but passing touches, & in the afternoon & evening one or two quite fleeting attempts.

*Lipis*

*Referee.* ie the referential process has still to be used for some time until the external intellectuality can be dissipated

*Orange Kingdom*—jyotirmaya lipi—orange is the symbol of psychic knowledge & power

*The tapatya . . . the glory*

*Infinite telepathy*

*Rupa.* Symbolic

Momentary incomplete tejas-surya followed by krishna-surya.

Mar 29.

Opening Sortilege.

(1)a. अनानुदो वृषभो जग्मिराह्वं निष्टप्ता शत्रुं पृतनासु सासहिः ।  
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद् दमिता वीडुहर्षिणः  
अदेवेन मनसा यो रिषण्यति शासमुग्रो मन्यमानो जिघांसति ।  
बृहस्पते मा पृणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ।

Applied both subjectively & objectively—अनानुदो—without the tejasic egoism of aggression—ऋणया in forward action internal & external—रिषण्यति—seeks divine knowledge & power.

(1)b. त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्त्रिना युजा ।

मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥  
*sasnina* = preserving पप्रिणा = satisfying

In the morning the vijnana was held back & the intellect in the external swabhava allowed a free play; it is still able to occupy the outer mind (शासां मन्यमानो जिघांसति) but not with intensity or with any great or exultant power of pervasion (ugra, viduharshin); still it seeks with unilluminated mind to seize on knowledge & power (अदेवेन मनसा रिषण्यति)

*Lipi*

1. *After telepathy, trikaldrishti.* Telepathy is already infinite in its movement, but not yet sure. Trikaldrishti is hampered even in its mahattwa. Telepathy cannot be sure without trikaldrishti either telepathic or pure vijnanamaya.

2 Telepathic Trikaldrishti (Intensely vivid lipi, varnamaya)

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

The afternoon & evening taken up by R's [Richard's] visit, Bh's [Bharati's] & translation of Rigveda II. 23 & 24. Bh. has fresh Yogic experiences,—this time of the voice of God & miraculous cure. Aiswarya operated today consecutively & with small resistance in the flight of the bird. This has happened before, but then as an exceptional circumstance. The value of the present siddhi is that it is a part of a general and pervading advance. Rupa maintains itself but has not appreciably advanced. Vijnana is exceedingly powerful in Veda.

Bj.[Bijoy] gets the vision of the colour-body with regard to R – behind the physical body – yellow in blue, then red, red in black, again red and once more yellow in blue.

Today with the Veda, the literary work of the Dharma has definitely begun; proof is given of the general successful pressure of the spiritual power for the works of the Dharma in others; but it is not yet regularised. In Kriti & Samaja the power is not yet ripe for organised action.

Veda II. 23, 24, 25, 26 – completed today. This shows a great advance in sustained energy.

#### *Sortilege*

*En Préparation. Les Dieux.* ie the Devas of the Ritam, Agni, Soma, Brihaspati, Varuna are being settled & manifested at last in the system (griha; sadanam).

Mar. 30.

Mahadbhava of the trikaldrishti is asserting itself, but being often still confused with the telepathy it is mixed with the trikaldrishti of possibilities & is therefore still impure (asuddha, sankara).

Opening Sortilege.

अग्निषोमाविमं सु मे शृणुतं वृषणा हवं ।  
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

ie Forces of Action & Delight are to be combined and constitute the Ananda of perfect self-expressions in the material life.

Trikaldrishti of Time is beginning vaguely to arrange itself, eg Richard's arrival on the 29<sup>th</sup>, not as had been arranged on the 28<sup>th</sup>, his visit on the same day, & less clearly in the afternoon. But the mind has as yet no confidence in this action of the trikaldrishti. Moreover exact time is now seldom right; the former siddhi is still dormant.

The day again was mostly passed in Kriti. Veda [II.] 27.

Mar 31. Tuesday.

After a struggle the freer action of the higher vijnana has begun in preparation for its becoming the full action & absorbing all other activities into itself. A signal example of its minute action in tapas

has been given in the action of a wasp which was guided to a narrow hole in the glass & out contrary to all probability, as it had to abandon five or six other natural lines of action to go direct to this exit. The aishwarya began with resistance & crooked movement (hvara) & ended in the straight & spontaneous action (riju). This is a sign of the course that will be followed with the tapas. As yet, however, the action of the higher vijnana is in the vijnana buddhi instead of being in the vijnana & on the vijnana buddhi; unless it is in the vijnana there cannot be the blaze predicted in the lipi for Tuesday.

#### Opening Sortilege

- (1) एतत् तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।  
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥

The suggestion of worldly life in this sortilege having raised spiritual doubts, the solution was promised in a second sortilege

- (2) सर्वात्मकं ब्रह्मोक्तं तदसत्, उपाध्यवच्छिन्नचैतन्यस्य जीवस्य संसारित्वाद्विरुद्धधर्माक्रांतयोरैक्यायोगादित्याशंक्य विरुद्धधर्मत्वस्योपाधिनि-  
बंधनत्वात्स्वभावैक्ये न किंचिदनुपपन्नमित्याह ।

This justification leaving still some doubt as to the working justification, a complete & decisive justification was promised in the third sortilege

- (3) यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।  
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥

Therefore it is a vijnanamaya muktabhoga arranged in the ritam that is suggested.

Strong opposition in the kriti. Struggle between old discouragement & passivity & new tendency of even tapas.

April 1.

#### Opening Sortilege

- तव ते अग्न अर्चयो महि ब्राधंत वाजिनः ।  
ये पत्वभिः शफानां व्रजा भुरंत गोनामिषं स्तोतृभ्य आ भर ।  
नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।  
ते स्याम य आनृचुस्त्वाद्गतासो दमेदमे ।  
उभे सुश्रंद्र सर्पिषो दर्वी श्रीणीष आसनि ॥

That is the movement of the pranic forces of tapas increasing must reach & become prakashamay & firmly established luminous

impulsions; both minds becoming one movement in Tapas.

Very clear rupas are now manifest with some stability on a background or more rarely in the Akasha. The process of disengaging the crude rupa may be said to be on the point of completion. Power works more constantly in the ordinary field of its activities, & vijnana seeks to extend itself to the direction of power. Here there are two movements, one seeking to guide the action without insisting on knowledge, because knowledge is now only knowledge of tendencies, and one seeking to know not only tendencies but eventualities & to guide the action towards & through the eventualities. As yet nothing clear has emerged.

April 2.

Doubt as to R's [Richard's] theories which are assailing the mind, eg. theory of kama and ego as the seed of the world. Promise of a sortilege in reply.

Sortilege.

- (1) मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥
- (2) यतश्चोदेति सूर्यो अस्तं यत्र च गच्छति ।  
तं देवाः सर्वे अर्पितास्तद् नान्येति कश्चन ।  
यदेवेह तदमुत्र यदमुत्र तदन्विह ।  
मृत्योः etc.

Perfect Rupas (indistinguishable in appearance from reality, only in bhava) eg a bell, scent bottle are now again manifesting, but only for a fleeting fraction of a second. Telepathic drishti continues to widen & become surer & surer in its better moments, but relapses back into confusion & false stress. The higher vijnana emerges from time to time out of the telepathic mind or behind it or above it.

Rupa developed in the evening, according to prediction one or two forms of less crude rupa & even of dense.

April 3.

The blaze of the vijnana only temporary on Tuesday became steadier & took possession of the knowledge in the form of the revelatory vijnana which has hitherto been veiled except in exceptional

movements. For the most part this vijnana acts on the lower levels direct upon, in or close to the vijnanabuddhi. It has not yet taken firm possession of the trikaldrishti.

Dense & developed rupa increasingly manifests but has not got hold on the akasha. The action of the tapas varies & is still exceedingly uncertain, but it has always a greater volume of effectiveness. Telepathy grows in power & efficiency. Sahitya has been for some time suspended. Utthapana was resumed, but without any advance.

April 4. Saturday.

Opening sortilege

वेद यस्त्रीणि विदधानि एषां देवानां जन्म सनुतरा च विप्रः ।

ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरौ अर्यं एवान् ॥

ie—When the soul is illumined & knows the three kinds of knowledge of these gods (ie Swar, Bhuvar, Bhur) & their eternal birth from the Divine Parapurusha, Surya of the vijnana, sees in mortals the straight & the crooked and illumines in his fulfilling power of upward movement their goings. This indicates a promise that the action shall before long be illumined & guided by the revelatory vijnana. In fact this has already begun this morning.

*Saturday* was fixed in the lipi (on Tuesday) for the fulfilment of the movement begun on Tuesday. It has also been fixed in the thought for the beginning of a new period in the siddhi, when the Yoga is to be applied fully to life; for it is the fourth anniversary of my arrival in Pondicherry.

Lipis

1. *The faith of love.*
2. *The faith . . . destiny* (yesterday)
3. *Tuesday* (yesterday)      5 *Efficient telepathy* (yesterday)
4. *Thursday*                      6. *Death of the difficulty . . . filled with God* (do)

The whole difficulty of the knowledge is now the difficulty of manifesting the ritam in time with regard to the trikaldrishti, for the brihat & the satyam of the revelatory vijnana are established, even in the trikaldrishti; but because there is defect of the ritam, the siddhi slides back frequently to an inferior level where this knowledge can be obstructed.

*Lipis*<sup>26</sup>

5. *Imagination . . . that is a form of desire*
6. *The glory of the ideality* (is already manifested in the Thought & is extending itself to the trikaldrishti).
7. *Exhaustion of the difficulty . . . the fulfilment of the glory of the ideality . . . the glory of the lipi.*

Owing to the efflorescence of the revelatory faculty, Agni & Soma, the Ananda & the Tapas are now taking united & harmonious possession of the mind; obstacles are taking their right place in the knowledge as means and managements for the accomplishment of the decreed end. The Ananda of obstacles & defeats is therefore now increasing & possible in perfection, because it is no longer a tamasic ananda bringing with it cessation of Tapas. Thus a development long ago insisted on & always obstructed is now being fulfilled, the view of the obstacle & defeat as a step towards victory & the ananda on that basis, not on the basis of *tamasic* submission (*nati*) in the idea that defeat is the will of God. The sortilege of March 30 is now fulfilled. Agni & Soma together have become *dásushe mayas*. This involves the fulfilment of the sortilege of the 29<sup>th</sup>. *Ni karma manyum durevasya shardhatah*. That of the 1<sup>st</sup> April & today's must follow. Only Tuesday's still remains doubtful.

Notable fulfilments of the aishwarya now occur, eg in regard to Home Rule & the increasing tendency to settle it by agreement between the two parties.

Lipi—

8. *The delight of the ideal responsibility*—(ie the renunciation of the personal responsibility of the ego & the acceptance of the universal responsibility of the Prakriti to fulfil the commands of the Ishwara)
9. *It is still . . . tonight* (ie still resisted in the trikaldrishti—tonight success)
10. *Today . . . the illumination in the trikaldrishti.*

It was perceived that the Ananda Brahman long increasing

<sup>26</sup> Numbered in sequence to the four lipis near the margin; those numbered 5 and 6 were apparently not noticed.—Ed.

upon the active consciousness would today find its permanent base and then continue to possess the whole akasha of the being. The process has actually begun both within & without. The general physical bhukti is also remanifesting with a firmer grip on the body. In both cases discomfort & pain are included in the Anandabodha which is mild & tepid, not chanda and not either saumya. Trikal-drishti is assuming the revelatory method, but the process is only at its commencement.

April 5.

A strenuous & sustained attempt since yesterday evening to bring back by all the old devices the old niránanda. Hitherto there has been no success except in the external touches. The nearest approach to success has been secured by the return to the old tapatya & struggle with adverse forces to bring about the Aishwarya; this is always attended by confusion of knowledge & then by nirananda, physical discomfort of the struggle in the mind and the failure leading to emotional pain & revolt.

Sortileges—

- (1) Comme une partie de la famille
- (2) इन्द्रमिन्दो वृषा विश . . शत्रुमंति न विंदसि
- (3) ग्रावाणेव तदिदर्थं जरेथे गृध्रैव वृक्षं निधिमंतमच्छा ।  
ब्रह्माणेव विदथे उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥
- (4) सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।  
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥

ie Knowledge & Ananda, creators of the various possessions & felicities, creators of the purified heaven of mind are also to be creators of a purified & blissful body & become protectors of all that has been created in the being; the gods have made them the navel, central support, of the divine & immortal nature. For that it is necessary that the full abundance of Ananda (Indo vrisha) should be maintained in the system & the opposition should be regarded as belonging to the operations of the favouring Shakti. Then the Aswins are to enjoy the object pressing the Soma out of it like stones of the distilling, to hasten to enjoyment like kites to their nest, to take enjoyments & actions as delightful offerings to the gods & to do all this as soul powers expressing the thing desired

in the knowledge, not in the ignorance. The Aswins are the gods of vital Strength & Joy.

*Veridical Rupa*

Rupa of the ear—(karna = Sruti); interpreted, Sruti, inspirational knowledge has to act so as to lead back the environmental nature to drishti in the trikaldrishti. This very soon began to be fulfilled.

The Srauta vijnana is now combating the return of error & evolving the finality of the certain & decisive trikaldrishti. Meanwhile the final purification & illumination of the tapas is being prepared.

There was a perfectly vivid & unbroken continuity of single movement in several images of swapna-samadhi along with lifelike perfection of the scene. But fixity does not yet establish itself.

April 6.

There is an attempt to break the violently pronounced tamas of the body which has prevented all work recently. Today there was sahitya (Veda II. 28); yesterday some utthapana. But the tamas persists. There is also inactivity, for the most part, of vijnana, lipi & rupa; only the Aishwarya makes slow progress.

Ananda Brahma is now an established element of the Brahma-bodha, but it is not perfectly manifest in the mortal object, only as something possessing & enjoying it so that grief, discomfort etc, while keeping their nature, are yet movements of Ananda. But the personal Anandamaya Purusha is only occasionally manifest.

April 7.

The Anandamaya Saguna becomes more & more immanent in all objects, & what is more difficult in all beings, to the conscious vision. The vision of all movements of sensation as forms & vikaras of Ananda-Chit-Sat is now fixed, as also the comprehensive Ananda-Akasha in which all things move, & of actions as vikaras of Ananda-Tapas.

Today also the Mahakali Tapas seems to have been permanently fixed in the system free from all accompaniment of rajasic ego or of straining, unquiet, eagerness, in full harmony with the

first chatusthaya. Only faith in the destiny is needed to assure & complete the undisturbed entirety of the second chatusthaya.

The third has been largely inhibited, except for its indirect action in the vijnanabuddhi, for the last few days, although great results have fixed themselves in the actuality even in the midst of this period of suspense, reserve & comparatively unprogressive balance. The issue now is as to the relations of the Maheshwari and Mahakali forces. The Maheshwari pratistha has to be covered over entirely by the Mahakali contents of the Mahasaraswati bhava & that again to inform itself with the colouring of the Mahalakshmi bhava (love, madhurya). All these results are preparing, but largely *dosha*, in the avyakta.

April 8<sup>th</sup>

Dream this night, after a long struggle, recovered a sufficient coherence, not perfect,—for two separate dreams, connected in purpose or thought but diverse in time & surroundings, were falsely linked and there was false adhyaropa of personal & present ego in the principal personage,—but sufficient for the vijnana to work and disengage truth from error. There is a tendency also to recovered activity of coherent & thought-governed swapna-samadhi.

*Lipis*

1. *Self-existent trikaldrishti*
2. *Disengage the faith from its obstacles*
3. *Authority of the lipi—exaltation of the lipi*

1. Telepathy is now self-existent; trikaldrishti is to become the same. This has now begun to be fulfilled in the telepathic parts of the trikaldrishti which are revealing everywhere their satyam, but not yet their ritam, for the latter is hampered by the false action of sense-mind in interpreting the vijnana as well as the telepathic perceptions. The self-existent vijnana trikaldrishti is also occurring at times, imperfect, but fairly consecutive.

2. The mechanism & principles of working, the object of apparent retardations & relapses, deviations, errors, failures, are now becoming so apparent that the faith in the purposeful guidance of the Ishwara is on the point of being perfected. Faith in the ultimate fulfilment is only contradicted or held in suspense, (1) as to the

physical siddhi in times of great obscurity, (2) as to the destiny, at all times, except moments of strong force & enthusiastic sraddha. There is now restored faith in the perfect particular satyam of the telepathy & its imperfect ritam; the same is incipient with regard to the particular movements of the trikaldrishti where they are not challenged by doubt or corrective intimations of other possibility in the mind. There is deficient faith in the effective particular aishwarya or in the general rapidity, though particular rapidity is admitted, as also relative rapidity except in the fourth & fifth chatusthayas.

*Lipi*

- 4 *Aishwarya*. 5. *astral . . astral* (referring to a tendency to consider favourably the bases of European & Theosophical mysticism)
5. *Exulting* (effective aishwarya)
6. *Liberty* (now complete except in the body)
7. *Exit insistent tapas*—(ie physically insistent with the stress of external desire).

Physical Ananda (Kama), constantly combated & at last almost entirely suspended, is now again attempting to reestablish its constant recurrence. Its intensity remains constant & has not to be rebuilt, in spite of lower touches, but its extension has been suspended & is not yet remanifested. For one day, at least, there was a practical suspension of all kamananda (maithuna) except, possibly, in obscurer or suppressed movements.

Ritam of trikaldrishti is still successful[ly] resisted, although it is more frequent than it was when the forward movement was suspended. It is, however, progressively purifying itself of error. Aishwarya & ishita are also becoming more & more effective & exultantly effective, in accordance with the morning's lipi; for the bar or prohibition against exultation is now withdrawn, because harsha of the lower mind (joy of fulfilled desire) is now being replaced by chanda saumyata of the anandamaya observation in the desireless sakshi. Formerly, will always created immediately a reactive opposition which brought about, and more often than not with either immediate or eventual effectuality, different or reverse movements. Now this principle of resistance is less frequent, less

confident or not at all confident, tired and seldom eventually effective except in the pure physical object or in things of the karma & even there its power is slowly but steadily waning. The triumphant immediate force with which it acted, is almost dead; when a ghost of it revives, it is almost immediately tired, & if it persists, persists with difficulty.

The Anandamaya Lilamaya Saguna is now being established in the conscious observation of persons & objects, although the Anandamaya Saguna is the usual bodha & there is a tendency of relapse to the mere Jnanamaya Saguna, but this is comparatively rare. Anandamaya Saguna tends to be the assured level (sanu) of the Brahmadarshana from which there is a steady tendency to rise to the Lilamaya. Formerly the sense of the Lilamaya Krishna or Narayana used to blot out the Jiva and, also, it used to be isolated without the background & continent of the Sarva Brahman or the pervasive content of the Sarva Ananta Jnana Brahman,—it was divine Anandamaya personality concentrated in a single individual being. All the suspensions, relapses & retardations of the Brahmadarshana during the last few years have had for their object the removal of these & other defects and the development & harmonious unification of its various aspects, Saguna & Nirguna, Purusha-Prakriti, Ishwara-Shakti, Prajna-Hiranya-Virat, Sarva with Ananta, Sarva-Ananta with Jnana, Sarva-Ananta-Jnana with Ananda etc. The unification seems now to be approaching completion.

The interpretation of the lipi is also now acquiring a firmer sureness and quickness & with this movement there keeps pace a growing authority of the lipi. All intimations of knowledge are now accepted not only in theory & faith but in practice & perception as satya, & both the tendency of the mind & its capacity for discovering the true source & nature of all suggestions is increasing. Only the primary error of estimation & its subsequent uncertainties have to be got rid of, in order firmly to base the ritam.

April 9<sup>th</sup> Thursday.

Tuesday & Thursday were fixed in the lipi as the dates of a definite result in the siddhi. Tuesday was fruitful openly only in the second chatusthaya, but this proved to be the starting-point

of a strong siddhi in the third. Today, the aishwarya-ishita-vashita show a strong perfection which amounts in its best movements, & these are frequent, to a control only checked by a slight ineffective resistance or rather passive inertia & unwillingness in the material world. This is marked in the lipi by the figure sixty. Originally the values of the siddhi of power used to be 1, 6 & 10. Afterwards the lipi showed 20, 30 & 40. At 40, which is now tending to be the normal pitch, there is an ordinary effectiveness, subject to variations of completeness & definiteness, attended by a constant, but not ultimately successful resistance. At 60 the resistance is only initial and not maintained. At 80 the resistance will be only a memory of inertia. At 100 there will be a complete mastery. Moreover this power is not confined to the joint action of aishwarya-ishita, aishwarya vashita or vashita-ishita, but is attaching itself to their separate action as well. The old levels of efficiency & dull resistance still continue to manifest, especially in massed actions & in the resistance of finalities, but even here their strength is much diminished. Instances of swift & decisive siddhi are accumulating rapidly eg the rapid denouement of the Army crisis, the non-resistance of the Unionists in East Fife, the relaxation of the Ulster difficulty, the growth of the idea of Federal Home Rule, the South African solution, events in Bengal, tendencies in Pondicherry etc. Even in physical things the power increases, eg the stoppage of the disordered pipe twice in two minutes after it had been running persistently for three or four days & was at the moment in a violent state of disorder. Exact fulfilment also is now approaching the point of establishment.

Today the Lilamaya Purusha is manifesting itself in the Lilamaya Saguna as the normal perception; the other still remains as the lower or foundational level to which the pratibodha goes back when it is not samáhita.

Trikaldrishti of time, place & arrangement is now growing as self-existent knowledge, but exactness of minute, day, spot, precise line, precise succession are still in an indeterminate condition or manifest as the less frequent rather than the more frequent circumstance of the vision.

As a result of today's & yesterday's movement an incipient faith in the destiny is coming to be established, but it is still resisted

by the sceptical intellect in Nature which demands more direct, decisive & personal proofs. These, it is intimated, will not long be wanting.

*Sortileges*

- (1) *Obtenir le prestige par la victoire* (Kriti)
- (2) *Vouloir (exclusivement) la délivrance de ses vassaux.* ie of the inferior Devas—but exclusively means simply to the exclusion of other ideas of justice, injustice, merit, demerit, good karma, bad karma. (Dharma & Kriti)
- (3) *M. réservait ses forces essentielles pour l'unique but de conquérir les plus hautes initiations. Maintenant il lui fallait se soustraire à ses magnanimes ambitions, vouloir etc.*

Kamananda continues to recur, but has not yet recovered its old force. The nirananda unaccompanied by ananda still clings to a few touches of discomfort and some degrees of pain, but otherwise the liberty of the body from the dhandwa of pleasure & pain through their unity or companionship is now well established.

April 10<sup>th</sup>.

Dream last night was triumphantly clear, rational & coherent & free from all present personality & present associations; the dreamer was entirely absent in person from the dream & confined to the most diminished rôle of the sakshi,—viz an undefined sentience that watched, (not even a sentient person,) & was not even aware of itself at the time, but only remembered itself after the dream was over. On the other hand swapnasamadhi is back in the stage of obscure stability.

Today Mahakali personality of Mahasaraswati with the Mahalaxmi colouring has manifested & the Maheshwari element has lost its conscious place in the personality & been reduced to a base of calm sentience seen physically as a pedestal of level consciousness from which the personality rises. Also the universal pure kama has re-manifested contradicted only in the fibres of external being with regard to a limited number of personalities. Thus the lipi 13 which has been constant recently but seemed unjustified by anything definite in the current experience has been fully vindicated. It was being prepared dosha not ushasi. Now it is manifest, formed, *ushasi*.

Relation with M<sup>ya</sup> at last defined in the spiritual & psychical experience. M<sup>ya</sup> (Vayu) liberated from his Kali formation. The result has been the manifestation of Vayu in the heart—the first Devata to personalise himself in the present consciousness.

Tertiary dasya has suddenly been restored, first in its secondary phase, then in its tertiary fullness.

The Lilamaya Narayana bhava has now been withdrawn; the Anandamaya Saguna Brahman is constant, with occasional manifestations of the Lilamaya Krishna.

#### *Lipi*

1. *Falsehood of the intellectuality—inert.* (The inert denial is now being thrown away as convicted of falsehood & inutility)
2. *Descend*—(the devatas, the Deva).
3. θεσφατα      6. [no notation]
4. *Society objectivise*
5. *Intensity of the ecstasy.*

Farther Samadhi resulted in the remanifestation of almost all the past siddhi, and in one image clearness & a sufficiently long stability were at last combined.

#### *Samadhi*

1. A voice. “One archevêque plus.”
2. Symbolic image. A revolving disc, an arm coming out of it to seize Le Vaillant who, wading waist deep in mist, bends down as if to hide himself in the mist, without reaching it, and looks back at the arm.
3. Chhaya of Tilak.

Rupa, after several days’ quiescence, has been restored to its former activity & attempts to advance but does not yet advance beyond the point already reached. More samadhi with remanifestation of thought in the sushupta state of manas; the thought occurs consecutively above the sleeping manas in the vijnana (esha jagarti supteshu).

Today the old murti of the Kāli-Deva descended for a while into the bodily consciousness & also the old image of the Christ consciousness. Linga shariras & influences of Indra & Agni have also manifested & of the Aswins, the former in the mental rupadrishti.

The trikaldrishti & effectiveness were today entirely obstructed & the karmasiddhi suffered, as the result apparently of My's liberation releasing his adverse tendencies from control & hesitation in the Nature & throwing them in the personality upon my mind.

April 11<sup>th</sup> Saturday.

Dreams many & for the most part perfectly coherent; only the last two or three were affected by present personality & associations, but not by present images. The incidents & forms were real & coherent, & the incoherence existed only in the thought of the sakshi fixed by adhyaropa on the central images,—rupa & karma were correct, nama only confused,—eg the Salle de Lecture of Pondicherry adhyaropita on a small but efficient & nobly built library, the Baroda College or a place of education in the same locality, London, brother, sister etc being brought in & fixed on forms & places entirely different. There was also a tendency to run different dreams into each other. In Samadhi thought has become fluent, coherent & self-possessed above the sushupta mind, lipi is clear & frequent, writing or print struggles to be coherently legible, forms & incidents are still in the stage of obstructed progress towards stability.

The difficulty now is to harmonise the chanda action of the Mahakali personality with the luminous effectiveness of the vijnana, as it has been harmonised with the internal purity, liberty & bhukti. For the luminous & effective vijnana has hitherto been the privilege of Maheswari-Mahasaraswati, & the Mahakali bhava has been always accompanied by false action, false tejas, false knowledge due to eagerness, hope, desire & preference. The old association has revived in the environmental nature owing to the liberation of the asiddha vayavic forces in the surroundings.

*Lipi*

1. *It is finished*—ie the transitional movement of harmonisation between the first two & the third chatusthaya.
2. *Transit . . believe. It is still difficult to believe*—referring to the same movement.
3. *Foothold . . nothings* ie—These old asiddhis are now

nothings; for even if they are given a strong foothold, they cannot keep it.

#### 4 *telepathy*

The Narayana-drishti, which had been withdrawn, is now established in the Sagunabodha and seeks to be confirmed. The Krishna-darshana is, in its turn, withdrawn. In the Darshana, however, Nara is prominent, Narayana in the background.

As the vijnana began to re-manifest & harmonise with the ugrata of the Mahakali bhava, the inimical forces made a violent attempt to bring back the nirananda & ashanti of the asiddha Kalibhava in the Prakriti; the attempt was partially successful in the outer layers of the personality & although rejected, returned. The harmony, therefore, of the first two chatusthayas has been temporarily disturbed, although not in the mass of the consciousness, but only on its outskirts. In fulfilment of 4 telepathy & telepathic trikaldrishti manifested with complete satyam & almost complete ritam for a while. The struggle continued till 2 in the afternoon. Samadhi still strives for perfection, with very slow success, but it is plunging into greater profundities of slumber.

*Lipi.*

1. *Do not accept the telepathy as trikaldrishti*

2. *Liberation . . . θανουσης* – ie from the posthumous action of the old dead Prakriti.

3. *Safe tapas . . . εισιδειν*      4 *Tonight.*

The 3<sup>d</sup> lipi of the group has been interpreted in Script as a direction to apply the fourfold Brahma-darshana to the things of life through the Sarvam Jnanam Brahma, – & the systematic application has actually begun in the form of the brihat satya telepathy & trikaldrishti which was given in type this morning. But in this type the ritam is still hesitating & uncertain. Tapas which has been almost ineffective throughout yesterday & today, is once more active. It is the aim of the new personality to get rid of the gradual process, generalise the concentrated or even the involved & so ensure a triumphant rapidity; also to get rid of all the old ascetic conditions of Siddhi and Ananda.

Even violent & prolonged pain as well as violent & prolonged discomfort are now capable of Ananda; but this siddhi has yet to be

generalised. If generalised it will be the first effectuality of the physical mukti. The other liberations are from the three tamasic doshas, —weariness, sleep and physical depression; from the two rajasic, hunger & thirst, from the three cosmic, disease, death & physical limitation (eg gravitation etc). Of these only thirst is well advanced towards preparation of liberty, the others nearest being disease & physical depression which persist only from tamasic dhriti. Hunger has a less sure hold than in the average body. The rest are yet in full or almost full possession, except for the imperfect primary & secondary utthapana.

At night the Mahakalibhava asserted entirely the liberation from want of harmony which had been manifested in the morning and veiled afterwards, but did not yet assert its positive harmony with the first & third chatusthayas at once.

April 12<sup>th</sup>

Dream was less free & less firmly coherent. To the rupa & samadhi the obstruction is still great & prevents a rapid & firm result. In the vijnana the siddhi has returned to the method of affirmation & no longer seeks to reject, but to rectify error. The result is not yet the complete ritam, but a progressive liberation from the habit of dwelling on the telepathic perception of tendency & taking its demand & power of self-fulfilment for the eventual act. In a certain sense this is a recoil to a less advanced stage than had been reached a few days ago and has been necessitated by the fresh forces liberated by the dissolution of the Vayuputra.

Kamananda continues to recover its former frequency & hold on the system, but is still held back by the pranic deficiencies which result in exhaustion & roga.

The Brahmadarshan fluctuates between the Krishna, Krishna Narayana, Narayana, Nara Narayana, Nara in Saguna Brahman & mere Saguna bhavas. The two former predominate in children, the young & the beautiful, the Narayana & Nara Narayana in others; the Nara & mere Saguna are survivals from former states of perception. The Nara comes whenever the mind concentrates on the ego in the object of perception.

## Sortilege

विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजिते उर्वराजिते ।  
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतं ॥

सत्र= ब्रह्मन्. नृ= देव. उर्वरा= शक्ति. Ananda is to be given up into Indra's hands for the action of the Lila (यजताय).

The sortilege of the 1<sup>st</sup> April is now almost fulfilled, but for its completeness it wants the completeness of the indication of the 4<sup>th</sup>. Today's & that of Mar 31<sup>st</sup> go together.

*Lipi*

1. *Organise the will.*
2. *It is the energy . . it is the terrestrial energy*

In obedience to the lipi the Will acting as a terrestrial energy was exercised on numbers of different objects in succession,—between 20 & 30. In all cases, except in a few in which a moving object passed out of range before the will could be effective,—the movement willed took place without resistance or after greater or less resistance. All three forms, vashita, aishwarya, ishita were tried; at first there was a difference, ishita seeming the least effective of the three, vashita most effective against active resistance, aishwarya against the passive obstruction of tamasic nature; but eventually all seemed to be equalised. Once, notably, aishwarya effected three successive exact & immediate movements in two flying birds with more than the sixtyfold power, but ishita also produced a similar result as well as one against resistance of the 50 value. Vashita also manifested the 50°, but not a higher value; that, however, it has done on previous occasions. All these effectivities were in particular movements and there does not seem to be yet the same effect upon persistent tendencies, established powers, material objects etc.

Kamananda today recovered something of its power of prolonged intensity & tendency to perpetuate itself in the system. At the same time subjective ananda is resuming its old intensities and attempting finally to get rid of the faint prano-manasic impressions of ugliness, unattractiveness etc which prevent the full & sama delight and are relics in the consciousness of mortal jugupsa. Universal prema & kama are also seeking final & confirmed possession of the consciousness in its parts of hridaya. The eka anandamaya Purusha also manifests in the Saguna Brahman with the ego as

a circumstance in His possession of the individual body, but these things are not yet perfectly assured. Ananda of acute pain has again been tested with favourable results.

April 13<sup>th</sup>

Last night & this morning were a period of arrested motion in which the enemy were allowed to attack the results achieved. Mahakalibhava and tertiary dasya of the body remained firm, but the first chatusthaya was touched with the external asamata, ashanti & even momentary dukkha. The Brahmadarshan wavers between the Anandamaya Purusha, Nara in the Anandamaya Saguana & the generalised Nara-Narayana. The sense of universal beauty has been successfully interrupted & denied in the Indriya, the face being as usual the fortress of the Asundara. There is also a continual driving down of the thought from the vijnana into the mind where it takes up the old forms of error.

The reading of R's [Richard's] book "Les Dieux" has brought up the question of the Master & the Adesha, whether it is a God or God and the adesha an arbitrary impulsion or the voice of supreme Truth & Power. The faith is persistently attacked by suggestions which mask as friendly voices or are declared enemies. In answer there have come these sortileges.

1. यस्तु द्वितीयो विज्ञानवान्विज्ञानसारथ्युपेतो रथी विद्वानित्येतत् ।  
युक्तमनाः समनस्कः स तत एव सदा शुचिः स तु तत्पदमाप्नोति ।  
यस्मादाप्तात्पदादप्रच्युतः सन् भूयः पुनर्न जायते संसारे—
2. यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।  
एवं मुनेर्विजानत आत्मा भवति गौतम—

ie—The failures & variations of the mental impressions & actions are due to imperfection of the vijnana, not imperfection of the Master who is the pure Vijnanavan Deva issuing from the Absolute.

3. यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

The doubt not being satisfied, a more pointed & clear reply was promised in the third sortilege. It explains the origin of the difficulty. It is impossible for the Asamāhita Ashanta-mānusha (which R is) to know God by mere intellectuality or intellectual intuition. Only the pure vijnānamaya can do it; he does not insist on the God of

pity & sorrow or the necessity of continual rebirth.

4 तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणं ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

In answer to a doubt about the Ananda in the body

5 आनन्दाश्चममुद्रणालये आयसाक्षरैर्मुद्रयित्वा प्रकाशिता ।

therefore the long processes used have to be suffered so that it may be firmly imprinted on all the motions of the body before it is fully manifested.

Subsequently, the Master of the Yoga manifested as the vijnanasarathyupeta Rathi vidvan, the Deva, whose manifestation depends on the manifestation of the Devi; it therefore awaited the firm manifestation of the Mahakali personality before basing permanently in the vijnana its own manifestation. This was indicated earlier in the day by the lipi, 10 changing in 11 without disappearing, thus 10.

#### *Rupa symbolic*

In jagrat samadhi of an eye figured in jyoti changing into a sun, then into a chhayamaya eye (terrestrial vijnanamaya knowledge emerging out of pure vijnana-chakshu) at a little distance from which the sun manifested (the terrestrial organ of vijnana illumined by the divine truth, ritam jyoti), but both sun & eye were veiled by clouds of pale luminousness (vijnana diffused in unformed intuitive mentality), from which the eye again emerged. This symbolises the present movement in the siddhi.

In the afternoon as predicted siddhi has returned. Narayana darshana is now unprecedentedly strong & spontaneously pervasive; Ananda of battle & defeat are attempting to fix themselves in the Mahakali sense; Sundara & Asundara are coalescing in a qualified chidghana ahaituka ananda.

#### *Sortilege*

स्वर्गलोका यजमाना अमृतत्वममरणतां देवत्वं भजन्ते प्राप्नुवन्ति तदेतदग्निविज्ञानं द्वितीयेन वरेण वृणे ।

In the samadhi coherence of writing & of speech as well as lipi is at last establishing itself; even a long coherent sentence has been manifested & read in a fairly deep state of samadhi. This siddhi has been prepared by the continuity of vangmaya thought in the sushupta swapna. The speech, however, is of the more sukshma

kind & nearer to thought, not the entirely objective sthula shabda.

Ananda of battle & defeat established firmly in its generality, no longer in type or particular instance.

Strong & continued oppressive pain between the lungs & navel as of approaching death, continued for nearly an hour. Borne at first with passive ananda, it became at last nirananda & had to be expelled by a constant pressure of the Will accompanied by rapid breathing and swallowing of amrita in the saliva. Not the element of pain, but the element of discomfort overpowered the ananda for the reason that the element of pain appeals only to the body & the mind can accept or reject it easily; but the element of discomfort working direct on the prana & obstructing it troubles the mind in prana & dissociation is less easy.

April 14. Tuesday

Power now is easily effective where the object is passive & not occupied by an opposite law of action; partially or ultimately effective where there is, to combat it, only an immediate intention or preoccupation (for it either changes or modifies the intention or acts when that is gone); slowly effective, & often after long continued failure, when there is, to combat it, a habit, trait of character or fixed & customary intention. It fails in immediate purpose when an active force works against it which is too strong & obstinate to be overpowered even after battle, because there is still in the nature the easygoing weakness of Mahasaraswati which is unwilling to face the necessity of ugrata & tapasya. It fails also as yet in changing easily fixed habits of working in the annamaya prakriti. The Ananda of battle has to be increased (this is the meaning of the lipi "battle" constantly given in the last few days) and the habit of physical weariness, lassitude & renunciation of effort eliminated. At the same time it is not the rajasic shakti which must dispel it, but the pure ugrapravritti of the trigunatita shakti.

Last night, the symbol rupa was shown in bahirdarshi of a red sun changing into a rosy sun followed by a blue-green sun, ie the ugrapravritti of Mahakali developing love (Mahalakshmi) and pouring itself into beneficence governed by spiritual temperament and knowledge (the Sun is always vijnana). Afterwards the universal

prema settled itself in the system as a part of the temperament and the temper of doing all things as paropakāra, even apparent injury being done for an ultimate good to the individual & the world.

As the Ananda of defeat, of the asundara, of the ashiva is insisted on, there begins to be finally settled in the knowledge & mental consciousness a more luminous sense of the necessity & meaning of the adverse movements in the siddhi & the life. The whole environmental nature is therewith assuming a more perfect & all-pervading anandamaya nati to the Ishwara. Last night prayer, to which the nature has been long much opposed & then indifferent, was twice used to the Rudra-Vishnu as the helper & healer & yet the cause of the affliction.

In the afternoon there was again trouble owing to the obstinate obstruction of the vijñana & the attempt of the unilluminated pranic movements of knowledge in the environment to justify themselves without waiting for illumination. The process of conversion of all pranic movements into jyotirmaya movements (Agner bhrajante archayah) is covered & delayed by this obstruction; meanwhile the action of knowledge & power seems to be suspended or confused & fragmentary, as these elements of asiddhi are given free & continued play. It is true at the same time that deeper movements of trikal-drishti are being prepared & fragmentarily emerge, as tendencies reveal themselves which are frustrated at the moment but intended to be fulfilled in the future, sometimes the distant future. These movements, however, are at present either obscure or dhuminah not bhraja[n]tah.

The Brahmadarshan has been interrupted in its higher parts in order, apparently, to extend the bodha of Narayana into the whole consciousness of the Nara instead of keeping it as a thing apart & containing & informing, but not identical with the Nara. In the descent there is a frequent relapse into the mere saguna.

The whole consciousness has been driven down into the manas & prana, apparently in order that their more obscure movements may learn to become satyam, brihat & ritam no less in the Annamaya & Pranamaya Purusha & Prakriti than in the Manomaya. It is promised that as a result of the apparent relapse a greater, firmer & vaster siddhi will emerge.

15 APRIL – 1 JUNE 1914

Record of Yoga  
April 15<sup>th</sup> to  
1914

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April 15<sup>th</sup> Wednesday.

Today the siddhi is beginning to reemerge decidedly from its obscuration. The same movement, however, continues. Mahakali personality & dasya resist all attempts at disturbance; but the former is diminished in force by being confined to personality and barred from control over the bhava and the action in which the other three vary their combinations. Prema & kama of Mahasaraswati (the Sudrani) generalise themselves more & more & with them grows the dasya to individuals arising out of the dasya to God as well as the general dasyalipsa. This is today confirmed in universal atmasamarpana. The Brahmanic basis of Maheswari grows in force with the growth of the third chatusthaya, but its harmony with the kshatratejas is disturbed by the obstruction to the Chandibhava and the force of divine Tapas. All the old harmonies have been disturbed to make place for a new & greater arrangement of the same rhythm. As always, there is in the process some disturbance of samata, sukham, prasáda, but it is nothing compared with former disturbances; its movements are dull, brief & external, tamasic, not rajasic, of the nature of depression & [?weak] uneasiness with very little, if anything, of the nature of revolt.

In the manas & prana pranic suggestions, even though illumined at a great distance from the vijnana or not illumined or with a smoky & murky light, are tending more & more to an automatic correctness; but the stumbling buddhi of the Annamaya

being interferes with its own sources of error & misplacement. Tapas is back at the stage of always resisted, variable & insecure effectiveness.

Dharma & kriti act fragmentarily with a hampered & baffled movement. Sahitya is almost entirely obstructed by bodily tamas.

Since the morning Sahitya has again revived and the “Life Divine”, long suspended owing to the confused & overcrowded action of the mental Sruti, has been resumed with a greater clearness & regular proportion in its argument. The physical lassitude & divided purpose still resist sustained writing.

The action of the trikaldrishti on the pranic & manasic telepathies is now resuming its movement, but owing to the indecisive dimness of its illumination, a great delicacy of action is needed as the least overstress or understress falsifies or disturbs the arrangement of the details & may lead to a wrong ultimate conclusion.

The impersonality of the human consciousness is now everywhere perceived as the Srikrishna Narayana chaitanya diffused in the mental & sensational being with the ego centre as a circumstance of mind relating back to the ultimate cosmic personality of God in the universe.

*Sortilege*—referring to this Eg.

नास्मत्प्रत्यगात्मा भूतेश्वरकृत इत्येवं मिथ्याभिमानलक्षणवताम् ।

Subsequently the Srikrishnadarshan took the Narayan bodha into itself and manifested in persons and objects with considerable vividness and power.

Farther proof was given of the partial effectiveness of Tapas in kriti, but the real effectiveness, the immediate mastery of events, seems as far off as ever.

Strenuous efforts are being made by the enemy to get rid of the tertiary dasya in the body, but so far it has only been impaired in vividness, not in essence & stability.

Lipi

1. *First effectuality of the trikaldrishti on the largest scale.*

६१११८

2. *Tomorrow*—ie a considerable stage of advance on Thursday.

## Sortilege

1 পূৰ্বেঞ্জি-লক্ষণাবিত পবব্রহ্ম একসময় দেবগণের নিমিত্ত বিজয়ালাভ করিয়াছিলেন; অর্থাৎ দেবাসুর-সংগ্রামে জগতের পরম শত্রু এবং ঈশ্বর-নিয়মের উল্লংঘনকারী অসুরগণকে জগৎ-রক্ষার্থ পরাজিত করিয়া দেবগণকে জয় ও জয়ফল প্রদান করিয়াছিলেন।

April 16<sup>th</sup>

The Narayanadarshana is now definitely put aside and the consciousness seen in the world varies between the Saguna Brahman usually Lilamaya which is the basis & the Lilamaya personal-impersonality Existence-Existent, Krishna, which is here the consummation. Only, as the present Lila has to be changed, there is a double aspect of the Krishnadarshana, Krishna that is, seen in the adult, & Krishna that is to be, seen more readily in children & the young. In women it is the Kalidarshana that prevails.

Power is now attempting to proceed from the experience of the 12<sup>th</sup> & 14<sup>th</sup> to a more puissant action. It is seen today by experience that a powerful & persistent vashita will bring about results that to the telepathic vision of working forces seem impossible, but there is a limit of effectiveness which the power is not yet able to overpass. It is suggested that the power now is in its use hampered by the Maheshwari-Mahasaraswati temperament of slow and regular unhasting pressure & has not yet sufficient ugrata in the *asu* poured into it. Mahasaraswati's habit of giving way to the immediate event or the most powerful pressure & going round the obstacle or slowly undermining it must be renounced for a more stern & direct pressure on the opposing forces. This is supported by strong partial successes. On the other hand the opposite suggestion is that force is useless until the early forces have been slowly prepared for the higher vijnana to manifest.

*Lipi*

1. *The first largeness of the trikaldrishti.* (as distinct from the telepathy)
2. *Terribly exercise destiny*
3. 13. 12.
4. জয়লাভ

5. *It is the intellectuality in the telepathy that resists.* ie the devatas who watch & are guided by immediate forces are unwilling to allow the force & the vision to go beyond them. They approve the siddhi of Maheshwari-Mahasaraswati, but are opposed to the siddhi of Mahakali-Mahasaraswati.

The whole struggle in the siddhi now is between the present & the future, between the telepathic knowledge that sees & admits the present & the vijnanamaya that reaches beyond to the future, between the force that admits & manipulates present forces & the force that aims at annulling & replacing or transforming them rapidly into the image of their vijnanamaya & anandamaya equivalents, between the present NaraNarayana in men & the future Krishna who incarnated himself in Brindavana & Dwarka.

After a farther brief struggle the Mahakali bhava & tapas, as well as the personality, have been finally accepted in the bauddha parts of the consciousness. They have now to be imposed on all the sensations & impulses without diminishing the completeness of the other three elements in the being. At the same time the entire & rapid idealisation of the lower consciousness has to be resumed.

The Kamananda is still in the same uncertain condition wavering between cessation & continuance; but there are tendencies of advance in the physical ananda generally. Eg. the tivra after sahaituka (water-pipe) lasted long after the cessation of application of the physical cause; the three forms of vaidyuta tend to declare themselves, ie positive, negative & neutral; ahaituka raudra tries to disengage itself from the association of its usual internal physical causes, such as disease, etc.

Strong renewal of the Parabrahmadarshana of two years ago. In dream a single subject persisted through many dreams. Prolonged discomfort in forms usually obstinate to amelioration were turned into ananda.

April 17<sup>th</sup>.

Srikrishnadarshana is now generalising itself in objects, qualities, vishayas, persons of all kinds without distinction. The only defect is that it is not always the primary vision; for the namarupa or the Brahman come often in front.

*Lipi.*

1. *The perfect entirety of the trikaldrishti. God. σθενος*  
(Practical instances of entirety given immediately afterwards)
2. *Distinguish telepathy.* ie this is now the only real difficulty.
- 3 *Business.*      4 *Rapid*
5. *Enthusiastic faith. It is the telepathies that have disagreed.*  
(through not being well-placed & harmonised).

Today there is a prolonged attack producing indeed none of the old violent results in the contradiction of the samata, but a clouding of the faith, confusion of the vijnana & return of the old forms of external intellectuality. Kamananda is recovering strength of persistence.

A day of arrestation & confusions. Only at night there was a slight resumption of half-veiled progress. Dreams again presented the phenomenon of recurrence to a single subject.

April 18<sup>th</sup>

Srikrishnadarshana has now definitely established itself as the normal vision when the sight is full, but the Saguna Brahman with or without the Nara tends to persist or recur.

The health is again attempting to establish itself and although not yet pure of the roga, Arogya is once again the dominant faculty speedily rectifying or having the tendency to rectify any particular variations in the sense of old morbid symptom which may recur in the body. Roga is now in all but one respect a recurrent mechanical system and not either a seated element of the physical nature nor a positive recurrent force.

Ananda struggles towards permanence. Karmasiddhi is once more active.

April 19<sup>th</sup>

Today the sense of the Ishwara is making itself felt in movements which were formerly dismissed as unwilled by Him or opposite to the siddhi, eg vanis of the physical mental world etc. The siddhi is seen in movements of asiddhi. For some time the sense of the parabhava of Srikrishna has been withdrawn & the

darshana tends to form in the Narabhava, the human personality, in the lowest stage of Avidya; this was in order that [ ]<sup>1</sup> the Srikrishnadarshana might be established even in the lowest world of consciousness unenlightened or supported by the sense of the vidvan Deva above & around it. So also for some days the sense of the universal beauty in things has been withdrawn so that Srikrishna may be seen in all without the vision being dependent on the idea or vision of the Sarvasundara in all. So also He is being seen in the human Pishacha & for that purpose the realisation of the Immortal Being, the Ananda & the Love were separated & the buddha Bhava of the Pisacha in his coldest atrocities alone manifested. All these objects are being fulfilled today. The Truth in falsehood & error is becoming more & more visible.

*Lipi.*

1. *Intellectuality has prevented the siddhi.* (the result)
2. *Intellectualities have prevented the asiddhi* (the method).
3. *Liberty of the trikaldrishti*
4. *Try phantasy.* ie. the truth in all things, even errors, being seen, the play of the imagination should now be tried on the same basis.
5. *It is the dangerous active intellectuality*—which causes the truth of fantasy to be interpreted in the terms of immediate actuality.
6. *Eulogy.*
7. *Telepathy—fantasy*  
*ideality*

The Vani, acting now in the mind and dominated by mental personality, is proving its truth wherever its affirmations can be verified. The source of many errors is now perceived in the incapacity of mental devatas of a certain class to judge, except by the senses, the fulfilment in matter of results already obtained in the sukshma. These form a mental equivalent who give impulses to our bodies for immediate fulfilment which cannot be immediately fulfilled but have to be worked out afterwards. In both cases it is an error not of fact but of placement. On a trial of the play of fantasy according

<sup>1</sup> MS there might be

to lipi 4 it is found that the same truth of sukshma, of tendency, of intention, of actual possibility & past or future eventuality is behind the play of the imagination.

The power is once more beginning to act at the values of 50 & 60; but its action is chequered by the old successful resistances.

After these perceptions came a period of confusion, withdrawal of all authority from the instruments of knowledge, sense of positive falsehood, of entire absence of definite and enduring truth in trikaldrishti, of the impossibility of any finality in the siddhi & of the old resentment at relapse & deception. Afterwards the indications supposed to be false began to vindicate themselves. Nevertheless confusion & inefficacy remained throughout the afternoon.

In the later part of the afternoon an attack of fever. In the morning a touch of headache was felt in the pranakosha which afterwards attempted to materialise, a tendency of cough, as also a touch of chill, but all were expelled. In the afternoon the fever suddenly manifested without being heralded by any other previous symptoms. There was then a struggle between the Arogyashakti in the pranic system & the Roga from outside; the latter seeking by an appeal to the habitual memory in the bodily molecules to overpower the mind of the body & compel it to accept the "laws" of fever, the former refusing. Rice was eaten, the body exposed to draught; the fever ejected rapidly left behind it an intermittent heat, a sense of feverish pain in the back, though much more in the nervous body than in the physical, a trouble in that body & therefore a corresponding trouble in the physical nervous system & a sense of weakness, as also a certain sensitiveness of the nerve-currents to cold. In a subdued form these remained in the night. Before the fever there was some activity of antardrishta rupa which was, as usual, stimulated by the feverish excitement. There was also a tendency to constipation.

April 20th.

The fever was expelled in the morning & nervous strength reasserted in the body, but the rogashakti still besieges & hopes to renew itself in the afternoon or even earlier by the help of the

constipation which is not yet dispelled. For some time the Arogya-shakti has been busy dispelling one by one the old habitual & mechanical forms of roga which still survived as unreasoned recurrences. The fever seems to be a revolt of the old physical nature intended for breaking down of the results obtained & the recovery of the system by the forces of disorder.

The disorder in the subjective being has once more disappeared & universal ananda, including the ananda of battle & defeat, has remanifested itself; the object of particular asiddhis is also once more self-apparent. In the Tapas there has been a repeated effective Will for the favourable forces in the physical Swabhava to increase in strength. Formerly, these forces were sluggish & weak & to produce a decided result the will had to be constantly applied to the object & its movement, otherwise the result was either frustrated or manifested itself slowly, imperfectly or to other ultimate purposes than were intended. Now, the physical swabhava often takes up the will once cast out and carries it out suddenly, puissantly & with fixed determination. At other times, however, this force does not act or, after commencing action, flags and needs the support of a fresh application of the Vashita or Aishwarya.

A great efflorescence of sthapatyadrishti, all sorts of human figures variously dressed, scenes, landscapes, fields, plains, hedges, trees, lakes, cities, birds, beasts etc being seen crowded in a small space of foliage. The figures of beasts were at first obstinately prevented from manifesting & are still in all forms of drishti less free & frequent than the others. Known figures & heads sometimes occur, but known faces in detail are usually obstructed from manifesting except in the swapna samadhi & sometimes in the chitra.

In the afternoon fever again got the upper hand & remained with less pronounced [symptoms]<sup>2</sup> but more persistence all night.

Karmasiddhi is now resisted & baffled in its masses & only successful in isolated & inconclusive movements.

B's [Bijoy's] spasmodic utthapana occurred for the second time.

<sup>2</sup> MS systems

April 21<sup>st</sup>

Fever continues slightly, but there is vital force in the body maintaining itself & contradicted only when the tamas gets the upper hand or by a more rapid exhaustion than usual, but even that exhaustion is speedily repaired with a novel persistence & swiftness. There is no disposition in the pranakosha to yield to the fever & take to the bed.

Rapid effectiveness in isolated aishwarya or vashita is becoming more frequent. The trikaldrishti is acting mentally only & without sureness or illumination. The aishwarya or vashita is now more frequently assisted by an effective force in the material Prakriti.

The trikaldrishti is now attempting to separate itself entirely from the telepathy & is so separated in bhava, but not yet entirely in practice.

In the afternoon the fever after failing to master the body & fluctuating several times left control of the system. The pranakosha established hunger, vital energy etc even in the midst of the fever, but is still susceptible in the body to feverish heat & cold & to suggestions of weakness & limitation of energy by illness.

April 22<sup>d</sup>

Fever non-existent in the morning, but broken suggestions of heat & illness float round the body & sometimes touch it. Power this morning is exceedingly active & always succeeds except in instances where there is not time to overcome the immediate resistance. Telepathy is also active & well-justified, but void of the intelligent ritam. The siege of the mental sat is, however, growing thinner & the reemergence of the vijnanamaya jyoti may be expected.

Another signal instance of kriti more complete than on either of the last two occasions, but in the Mexican matter owing to the withdrawal of the aishwarya & vashita long delayed contrary movements, successfully resisted till now or else minimised, are fulfilling themselves.

In the evening adverse forces declared themselves. Fever suddenly returned at 10 & remained all night, though without any

serious pressure except in heat & a sleep slightly broken. Rupa in swapna samadhi has attained to a certain initial stability.

April 23<sup>d</sup>

Violent negation in kriti. Feverish heat still remains in the system in spite of free evacuation.

Later on the fever, by a farther resolute denial of its causes & effects, was expelled at its usual time for increased incidence under strong exposure to chill etc. Relics of it still remain in tendencies of headache etc. Better kriti today.

April 24<sup>th</sup>

Kamananda which has persisted in spite of fever is especially strong yesterday and today. The vijnana is not yet released from its envelope.

Fever returned at 8; expelled after 20 minutes again at 11 & lasted till three in the morning leaving behind a substratum of heat. Constipation & evacuation have no longer any ostensible connection with the malady.

Vijnana acted again but more in power than knowledge & then not for long in its first perfection.

April 25.

Kamananda continues with some steadiness, though at first checked by the fever. In the swapnasamadhi the collective city-vision again occurred after a long period of detached scenes & isolated figures & actions.

*Sortilege*

1. स्वप्नदृश्यानां भावानामन्तः संवृतस्थानमित्येतत्सिद्धं My. Up [Mandukya Upanishad (commentary)] p. 76. (given while reflecting on the swapnasamadhi).

ie the contracted form of vision in the swapnasiddhi (limited in scope, momentary etc[]) is already established &, in a way, perfected. The rest is yet to come.

2. वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः—

ie Dream is a distortion, swapnasamadhi only gives truth of swapna, true dream can only be vision of samadhi,

& it is to prepare vision of samadhi, not sanvrita but vivrita, that long connected dream is being slowly established. Even symbolic dream must become symbolic vision.

3. স্বস্বাধিকারী শ্রীঅখিলচন্দ্র দত্ত ie Swarat—cosmic sarvananda (soma) given

Lipi.

1. *Fidelity to the ideality.* (an often repeated lipi) Necessary for advance, intellectual doubt leads to nothing
2. *philology.* 3 *fortnightly result ideality.*

The fever attempted to return in the evening but was expelled.

April 26<sup>th</sup>

Trikaldrishti still in the struggle to emerge; but there is as yet only the large movement[,] no definite certainty of ritam. No fever during the day or night.

Fairly long-continued action seen & felt in the Samadhi—the rabbit-skin. This is the first instance of a drishti so well sustained. There were also many swift visions of groups & crowds; but the dreams were somewhat incoherent & distorted & coloured by present associations.

April 27<sup>th</sup>

Aishwarya in connection with the elections has been successful in all except the central point—the vote for R<sup>d</sup> [Richard] where it has failed entirely. Knowledge has been clouded owing to the subservience to the suggestions of others.

Lipis

1. *Apoplexy—epilogue* 3 *Brilliant idealities* (immediate application & future)
2. *Distinguish the ideality* 4 *Startling results* (future)
- 5 *Battle faith tapas destiny*—ie through battle the siddhi proceeds for the establishing of faith so that through sraddhamaya tapas the destiny may be worked out.
6. *Growing a little stronger ideality*
- 7 *figure of the truth*

- 8 *sophistries of the faith* (must be got rid of, ie of the dishonest faith which, eager to believe, tries to ignore or explain away disappointments & difficulties)
- 9 *tapas faith battle* converse of 5—By effective tapas faith must be increased so that the battle may be fought out to a victory; but faith must not be eager to outrun the effectiveness of the tapas.
10. *firstly, the faith in the ideality, then in the actuality*—This lipi is intended to correct the mental impression produced by the last, which applies only to details, not to the general lines laid down by the vijñana, to the daily effectiveness, not to the final aim.
- 11 *intelligent ideality is obliterated by (n)<sup>3</sup> the faith, therefore the faith must be perfected, brilliant ideality is strengthened in the faith.* ie vijñanabuddhi replaced by brilliant vijñana with faith as an instrument & medium of the change, faith quelling intellectual judgment not in his own interests, but to replace it by luminous discrimination.
12. *suffer.* twice.

Lipi has now firmly established habitual vividness of its lettering in the akasha, but there it does not always or usually come with so quick a spontaneity as in chitra or sthapatya lipi.

April 28<sup>th</sup>.

The struggle over the faith continues, but the Mahakali tapas is sufficiently harmonised & strong in harmony to carry on the action in spite of temporary suspensions. The struggle is now generally over (1) faith + vijñana, (2) the body, (3) karma (especially kriti). In all karma the difficulties are over (1) sustained work, (2) sustained effectiveness (3) equipment; but the latter does not apply so much to other karma as to kriti.

At night the dreams were once more coherent but suffered from distortion by present ego & association; it is notable that when coherent dream is strong, swapna samadhi is temporarily suspended. This is due to the unsettled movement for the replacement

<sup>3</sup> *The meaning of this letter is not known.—Ed.*



9. *Matter is ordinarily only thing that publishes the true God*  
 10. *dignity of the telepathy.*  
 11. *subjectivities*  
 12. *joyful lipsa* 13. *ellipsis*<sup>4</sup> 14. *joyful ellipsis . . . eclipse*

Rupa of watch at 11.42. Interpreted first as time of fresh progress in *subjectivities* (lipi 11), afterwards as time of calling to bathe or going to bathe. B. called at 11.40 & it took two minutes more to get ready. This also marks the resumption of trikaldrishti of exact time. There was a vaguer instance in the afternoon.

Vani, script, articulate thought, vijnanamaya perception etc are being resumed finally. The movement, it is suggested, will take up to the 1<sup>st</sup> May.

April 29<sup>th</sup>

Some movement forward of the rupa, though as yet nothing rich or pronounced. In the lipi for some time past kaushalya has been growing—ever since a prediction to that effect in the lipi. Roga, forced out as fever, insisted as cough etc; but the argya no longer gives up the struggle to establish itself firmly & the morbid symptoms have always to struggle in order to maintain themselves. Incoherence of lipi in swapna samadhi again declared itself.

April 30<sup>th</sup>

Correct trikaldrishti independent of telepathy is now mechanically occurring, but without luminousness; overstress of telepathy is losing force & with but slight attention can always be detected, but actional stress still continues to confuse the mind. Aishwarya etc are now being liberated from the traces of egoism & used as an instrument of the divine power without preferential choice of result, insistence on knowledge of the result or, if known, on its perfection or continuance. Moreover, the thing ideally right is being willed without regard to the immediate actuality of possible

<sup>4</sup> *Sri Aurobindo first wrote "eclipses" and then altered this to "ellipsis"; perhaps both words were seen.—Ed.*

or eventual outcome & success. Often also there is the movement of the trikaldrishti identical with the movement of power, —a sign of the gradual manifestation of pure Chitshakti in the mind.

Lipi

1. *Suffer relaxation of the tapas*—fulfilled in the afternoon
2. *Something still resists in the intellectuality—relaxation of the tapas*
3. *Sobriety*
4. *Selfless activity of the tapas*
5. *Abolish the obstacles of the tapas*
6. *There is still the opposition to the equipment . . . it has to be abolished*
7. *Silhouettes*

Subjective Ananda once more asserted itself with some fixity in the intensity of the delight. Krishnadarshana is now well fixed in the attentive consciousness; it has still to be fixed in the inattentive half-regarding consciousness.

May 1<sup>st</sup>

Kamananda, comparatively feeble & intermittent for the last two days, is once more active & intense.

Lipis

1. *Last reign of the sobriety*
2. *Result of the ideality in the intellectuality*
3. *Solely tapatya, tapatya is still deficient*
4. *Self-established tapas of the righteousness*
5. *Suffering*
6. *Tapas-siddhi*
7. *Subjectivities of the tapas-siddhi*—ie t-s must be fixed in the perception & impulse of action before it is fulfilled in the objective means & results.
8. *Suffering fulfilled* in a slight ashanti & loss of faith
9. *fixed theory of the two idealities*—ie the lower & higher vijnana; in that the siddhi has to proceed.
10. *Results of the telepathy* —to be vindicated as basis of trikaldrishti

11 *the terrible authority* not yet given in result of particular action, but to be given, already given in general result of distinctive aishwarya.

12 *signs of the audition*— ie sukshma sravana.

The intellectuality in the whole adhara has finally accepted subjection of the lower prakriti to the ideal nature; only it awaits light of perfect discrimination in the nervous & tapasic parts of the being (ब्रजा भुरंत गोनाम्). The external intellectuality on the contrary made a violent attack on the whole system, partly obscuring the Krishnadarshana, disturbing samata a little occasionally, shaking the faith especially in the bodily siddhi, but not prevailing against the dasya & Mahakali tapas. It is evident therefore that the era of successful relapse in the siddhi is drawing to a close & the safety of the gains (satir dhanánám) is more & more assured. Obstruction of progress is as yet still potent.

The 1<sup>st</sup> seems to have been the prefixed date for the following results. (1) the final subjective rejection of the intellectuality in favour of the ideality; (2) the removal of the obstacle to the constant manifestation of perceptive vijnanamaya thought, articulate vijnanamaya thought, free anandamaya vani, conversion of tapasic into luminous movements; (3) the definite faith in the power of dharma-karma; (4) the cessation of the dominance of relapse in the subjectivity, examples Br. [Biren,] Richard, X<sup>5</sup> etc.

Trikaldrishti—

(Script) 1. Inevitably tomorrow sahitya will be resumed, afterwards it will be arranged.

2. Work in the evening will be resumed

Continued action & tendency of stability persist in the swapna samadhi, but progress is not made in the dream or the long coherent vision. This & akasharupa are alone in the vijnana severely obstructed.

The subjectivities of the tapas-siddhi are being arranged.

Lipi-kaushalya slowly but steadily increases.

Cough disappeared for a time, but not permanently. There was no trace of tendency to fever.

<sup>5</sup> This "X" was added between the lines after the first writing.—Ed.

May 2<sup>d</sup>

The following results are indicated today.

- (1) Sustained activity of the vijnana, especially in its parts of knowledge
- (2) Sustained subjective progress daily without relapse, henceforth.
- (3) Growth of or towards permanence in the kamananda.

Sortilege—

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।  
मर्तो यो अस्मै सुतुको ददाश ।

The process of transformation by which the blind or smoky movements of force, aswá—patwabhih śaphánám, had to become luminous movements (ब्रजा भुरंत गोनाम्) is now approaching completion. The impulses are usually luminous & know to a certain extent, spontaneously, their own purpose & nature; the telepathic movements are habitually right except when the intellect tries to fix or arrange from old habit. The certain decisive discriminating trikaldrishti has still to be naturalised & perfected; but the vijnanamaya perception & vangmaya thought, vani & script are now moving forward freely & normally in all else but the trikaldrishti. These are “the results of the telepathy that are being manifested.” Now that there is the combination of complete dasya subjective & objective with samata & ananda (sutuko dadásha), the fulfilment of the vijnana in its completeness (visvá váryáni sravasyá) is assured, for Deva Agni is manifest in both the parardha & aparardha.

Attempts are made by the roga to return; fever, in spite of favourable circumstances failed to effect an entry; cough, exaggerated in the morning was willed out in the afternoon & evening, but is not yet eradicated; constipation established itself & persists. Shuddha kama insists & seeks to overbear the insufficiency of its instrument so as to establish perfectly the kamananda.

*Lipis*

1. *battle*. (constantly repeated).
2. *intellectuality & ideality*. ie the struggle is now between these two powers in the trikaldrishti.

- 3 *Sortilege*—previous to & indicating the sortilege recorded.
4. *It is the results of the telepathy that are being manifested.*
- 5 13. constantly, for many days—sometimes 12. 13.
- 6 *Thirteenth*
7. *self-intellectuality*—ie the lower working is of the thought that does not reason on exterior facts, but still is in its spontaneous nature a working of mind on the basis of externalities.
8. *stereoscope*
9. *ghee*— indicating use in food in the morning (not usual, nor willed nor asked for) & fulfilled, but afterwards repeated symbolically in the sense of the Vedic ghritam, the clear richness & fullness of the chitta in thought movement.
10. *interesting travel stone*—ie the ananda once established, the progress & delays of the siddhi cease to be troublesome & become interesting like a journey, of which successive milestones mark the stages.
11. *D.S.* dasya & sraddha are being combined.
12. *thirty fifty* indicating the present variations of the tapas-shakti.

The combination of dasya & sraddha does not yet extend beyond a general faith in the divine control by which the system is enslaved.

In the afternoon there was a failing or cessation of the constant activity of the vijnana— “Life Divine” resumed.

*May 3<sup>d</sup>*

Unable to bring back the Brahmadarshana to the mere Saguna or Sarva Brahma, the Asiddhi now presses on the NaraNarayana as a lower substitute for the Lilamaya Krishna. Meanwhile the perception of the Ananta Brahma is growing in intensity & fullness, but the contents of the Jnana Brahma are somewhat veiled. This defect aids the evolution of the Pranic steeds into luminous herds of enlightened conscious powers, but that evolution can only be complete when the contents of the Jnana Brahma become also full & intense to the consciousness.

Lipis

1. Obey.                    2 *The effectuality of the destiny is resisted.*
- 3 *Loftily effecting the internal dignity.*
- 4 *Lofty ideal of the destiny.*
- 5 *Objections to the ideality*
6. *Life & its fortunes*
- 7 *The feast of the ideality*
- 8 *It is the defect of the intellectuality* —by questioning certainty to prevent it.
- 9 *Sixty* —ie the sixtyfold power is again to manifest. It did so later on in individual cases, mostly subjective, but one objective.
- 10 *This is the last deputy of the French in India; instead of the deputy there will be only the senator.*. Uncertain whether (1) this is a prophecy or merely a telepathic statement of tendency, (2) whether “this” refers to Bluysen or another; (3) whether it means the suppression of the vote or substitution of an Indian deputy.

11. 12. 13

Vijnana hampered & variable, but its forms are growing in normality.

Constipation broken by the aishwarya, cough repelled, but not eradicated.

Effective vyapti worked admirably on many persons in a gathering producing the precise effect or utterance needed.

Poetry resumed.

May 4<sup>th</sup>—

Kamananda manifested in waves flowing downward & mounting upward, with a sort of dull acuteness. In the sahaituka all the five anandas are manifesting, sometimes one prominent, sometimes two or three, sometimes all five together in one movement from one generating sparsha.

Action of the aishwarya & vashita is more frequently 50 & even 60 than before, but the intellectual tapasic movements of effort intervene.

Trikaldrishti acts normally but without any assured correctness of detail.

*Lipis*

1. *firm destiny* (chitra)
2. *telepathy effectualised by the tapas; it needed* (chitra)
3. *jollity—festivity.* (in spite of present impossibility)
4. *sleepless activity of the internal siddhi* (preparing)
5. *the result of the elections disappointing in itself is useful for future election*
6. *lioness in the open*
7. *battle* (constantly repeated)
8. *city of the ideality*
9. *result of the ideality*
10. *convert the intellectualities* (the process to be followed in order to ensure the complete finality of the vijnana)
11. *joy. glorious destiny*

The principal siddhi of the day was the continuous kamananda flowing through the body from the kamachakra & no longer confined to the chakra.

May 5<sup>th</sup>

The siddhi of the kamananda proceeds with great, almost unexampled rapidity. Yesterday there was a struggle of the roga to make it an excuse for the return of fever etc on the ground that the body is still unfit, but this was repelled. Today there is constant, continuous ananda, always recurrent, first only when seated, then while walking; it is also now beginning to recur even when the attention is withdrawn from the body. The ananda was at first not intense in the sthula body, only in the half-vyakta action of the pranakosha; & the capacity of the body to bear continual unintense pervading ananda was established. Now, while sitting, continuous intense ananda is being given, with dharanashakti behind in the mental body supporting the pranakosha in this activity. Thus, rapidly, the lipi “death of the difficulties” daily repeated (not recorded) is being fulfilled in this important siddhi by a sort of concentrated process emerging out of the most rapid gradual progress. It is now decided that the vijnana siddhi shall also get rid rapidly of its difficulties,

so that the faith from now in the Yoga-siddhi (not yet in karma, kama, saundarya & utthapana) may extend to the long-promised rapidities of the siddhi.

The vijnanamaya instruments of knowledge (thought articulate & perceptive, script etc) are undertaking at last the expression of the trikaldrishti and no longer leave it entirely to their intellectual equivalents. The conversion of the intellectualities is being steadily begun.

*Lipis*

1. *Not yet destruction of intellectuality*

2. *disgusted*— that is the limited physical devatas are disgusted with the continuance of the kamananda & seek to escape from it.

*Sortilege* (involuntary)

*The siege has passed. Once again the ugrata of the chandibhava.* ie the immediate siege of the roga.

The old imperfect chandibhava rose again and repeated its habitual circumstances but this time without any force of persistence or even of possession.

The continuity of the kamananda was interrupted, but its brief recurrences continued with only a brief lapse due to relaxation of the kamachakric elements in the body. This is now the chief difficulty in the way of continuous intensity of the Ananda. Arogya is the next physical necessity.

May 6<sup>th</sup>

Kamananda is less potent today, but has a greater tendency to intensity approaching at times to the maithuna intensity; for a time it reached it, but was discontinued. Trikaldrishti is hampered by the activity of the false tejasic perception shot in by the pranic devatas from outside.

In the afternoon & evening kamananda was again spontaneously active.

Except a certain tendency to sahitya no definite subjective progress was visible during the day. Rather the vijnana in all its parts is hampered & obstructed. Even therefore if the first indication of May 2<sup>d</sup> be considered to be feebly commenced in execution,

the second seems as yet far from fulfilment. Only the third has been definitely fulfilled. Especially sraddha has relapsed into its old movements.

May 7<sup>th</sup>

Everything in the morning under the influence of the asiddhi, as formerly, although not with the same intensity. The vijnana continues to act, but with an inferior force in the plane of nervous mind, not even in the vijnanabuddhi. This is represented to be a necessary process in the idealisation of the lower laws of the nervous mind. There is still there the old defect of the gross over-stressing of sensory perceptions in the manas used as a sixth sense. The idealisation leads as yet to no more than a renewed perception of the satyam behind the nervous suggestions & their true or false valuations in the mind. In the afternoon the certainty of the decisive trikaldrishti manifested but was hampered by perception of possibilities chiefly suggested by telepathy from the minds of others.

Kamananda is now more spontaneously recurrent & continuous than it was ever before. It is now indeed only in the kamananda that the principle of rapid progress is manifesting.

*Lipis*

1. *Bhakti*
2. *Shakti*
3. *Tall talk of the spies*— referring to the rumours of a pending fabrication by the spies—on basis of inquiries about “name of any street in Chandannagar”.

Bhakti entered into the Krishnadarshana suddenly, after the lipi, & seems to be established there, but the darshana is not yet of universal application except by smarana.

At night connected dream, but constant interference of present associations. Initial stability of vision seems to be established.

May 8<sup>th</sup>

Kamananda fluctuates. The Arogya is visibly growing in strength but not yet definitive. Karmasiddhi is being now attacked by a resurgence of old difficulties, all of them wearing the semblance of a power strong enough to destroy the little siddhi yet effected; it

is not yet clear how many of these are merely phantoms or whether any of them have a strength capable of endangering or retarding the progress begun.

Trikaldrishti is again attempting to establish the reign of the free certain & non-telepathic vision. Power once more revived its higher movements, greater in volume, but not in quality than before. Rupa also revived some of the former movements, but is not yet definitive in the sense of a free & assured efflorescence. The struggle over the faith, the subjective-objective Ananda & the Krishnadarshana continues.

*Lipis—*

1. *Legend of the false ideal* (akasha background)
2. *It is the foreign forces that attempted to fix the ideality* (ie the external non-ideal forces in their own interest or according to their own pleasure)
3. *ideality of the objectivity* (antardrishta) now the object, to be the base of a true ideal.
4. *it is the objectivity that is yet to be idealised* (akasha background)
5. *ideality is to be given its fullest scope*
6. *authority of the lipi* (do) as the first base of full subjective-objective ideality.
7. *effectuality ideality* (akasha)
8. *internal subjectivity is in its full strength of the ideality* (do)
9. *energetic ideality in the tapas-siddhi . . . aishwarya*
11. *it is the first tapas of the authority of the lipi*

N.B. 1 to 9 are the first instance of so many lipis connected with one subject and occurring consecutively & without break (except one) in a clear order of thought.

10. *attempt at the destruction of the siddhi—last attempt.*
12. *thirteenth . . . tapas-siddhi*  
*battle*
13. *after the battle is over* (chitra) *entirety of the ideality in the tapas siddhi* (akasha)

*Unintelligible lipis*

- |                               |                                       |
|-------------------------------|---------------------------------------|
| 1. <i>Leo. Yorkshire.</i>     | 2. <i>Shakespeare</i> —often repeated |
| 3. <i>any other elsewhere</i> | 4. <i>Falstaff.</i>                   |

Silhouettes occurred again on the wall (clear—or vague-clear),—a woman standing on a square carpet, a lady well-dressed with flounced skirts, & in the akasha, figures of women. At night dense images or dense developed. Dense images & developed now continually come into the field of sthula vision, but they do not present themselves direct to the physical eye, but rather to the sukshma vision in the sthula akasha; or if they present themselves to the sthula eye, they are unstable. At night the dense images were stable, but they had not the freedom, compact material & vividness of the others.

Lipi kaushalya is now fixed in the akasha. eg “*that is transition*” in a pale green colour, not very decided.

Physical Nirananda declared itself, but could not last very long void of the ananda.

*Tapas-siddhi.*

1. Doves flying along the roof & past were made to turn towards it, but alighted on the edge not on the ridge to which they were directed; at first resisting & meditating a downward flight, they turned suddenly & flew on to the spot indicated.

2. A crow on the staff of the Governor’s house, immediately dislodged.

3. A man seated on the kerbstone, willed to depart, at first made no motion, a second man rather came, sat down & entered into conversation, then both suddenly got up and crossed the road.

4. A second crow on the staff similarly dislodged, but by the second aishwarya.

5 Two small birds flying in the akasha turned several times by the will, but with much resistance.

6. The spy near the corner willed to go to the corner & turn it, went & stood at the turn & looked down the other road but then sat down near it.

7. Two birds were compelled to turn in their paths, although flying with a definite will in a definite direction, but the later

attempts were failures, although there was always a struggle, generally physical, sometimes only subjective.

The following decisions in the nature of trikaldrishti rising out of telepathies were registered for observation of success or failure.

1. *Both will come*—ie Richard & Madame Richard.

N.B. Madame Richard was ill; moreover the Governor visited them at the time of their usual visit here; but they both came subsequently at 6 pm, 2 hours later than the regular time.

2. *The house will be found with a little more difficulty.*

3. *The Society will arrange itself after a few difficulties.*

4. *The money question will be arranged by a developing siddhi.*

5. *Henceforth absolute samata & abhyasa*—as the method of the siddhi.

6. *The difficulty of the rupa & samadhi is about to break down*

N.B. there are movements; the length of continuity in the samadhi is beginning to increase.

7. *The gradual process has to pass now into the concentrated.*

May 9<sup>th</sup>

The kamananda continues, typically free from all its old limitations, but awaiting the strength of the kamic chakra & the full adaptation of the body before it can materialise its freedom. The improvement in the arogya continues, but the strong pressure of tamas on the body for the last few weeks is not yet lifted. The higher tapas works in the midst of a continual heavy cloud. Continuity of vijñana, invariable action of the tapas-siddhi & the harmonised action of trikaldrishti & telepathy, the former often corrective of errors in the latter, were manifested throughout the morning, but could not maintain their activity through the rest of the day. Faith in the Yoga-siddhi is firm; faith in an eventual rapidity is growing, but as yet can find no secure basis in the actuality. Faith in the adeshasiddhi fluctuates, but the conception of it has now been greatly minimised.

Lipis—

1. *playground*—the world. 3 *nature. Phoenix* the system of manifestation
2. *sedition*
4. *It is the last journey*
5. *It is the last journey in the intellectuality*

The action of the tapas-siddhi is now revealed in three forms, the nervous with the play of forces, action & reaction, resistance etc, the mental, with perceptions realising themselves if vijnana-maya, acting as forces, if pranamaya, & the ideal working by the swabhava. The fourth is not yet manifest.

The improvement in the samadhi maintains itself & for the first time there was an instance of the merging of dream in swapnasamadhi towards which the swapnasiddhi is driving, but the hold of the siddhi is not yet a mastery, nor sufficient in force & quality.

Veda. VIII

May 10<sup>th</sup>

During the day there was attack & cloud constantly till the afternoon. The siddhi so far as it progresses behind the veil. The Arogya suffered something of a relapse. Rupadrishti progressed.

Veda VIII

May 11<sup>th</sup>.

The chief work done was in the karma, ie translation of Veda VIII, several movements towards the fulfilment of the predictions 2. 3. 4 of the 8<sup>th</sup> May, some indications of progress in the rupa, resumption of brief connected colloquies in swapnasamadhi, coherence in swapna; but all this happens still in a disorganised fashion subject to shiftings & collapse. Prediction 7 is still far from fulfilment.

Kamananda flagged during the day & the stress of Roga on the Arogyasiddhi continued. Heat heavily felt & thirst revived.

May 12<sup>th</sup>

The secret of the continued struggle long understood is now fully revealed to the experience in knowledge & sensation. It is

a struggle between certain parts of the universal-personal Nature which are anandamaya of the mentality & attached to the slow, gradual & pleasant development of the siddhi through mental ananda & samata & others which are tapomaya of the sat in the mentality & aspire to the rapid, powerful & chanda development of the siddhi through vijnana. The former were at the centre of the action & personality, but are now displaced. In order to maintain or recover their hold, they have struggled to maintain the former gradual progress & favoured even relapse & obstruction as helpful to the retardation. As a result they see asiddhi & chaos threatening to establish themselves in the general failure of the Yoga. For this reason the principle of relapse has been allowed once again to become powerful in the subjective siddhi. Many of these parts are now repentant of their obstruction, others half-convinced, others uncertain & inclined to persevere.

The general result has not been favourable to a rapid siddhi. In the vijnana, the intellect is now forced to a more general & unquestioning acceptance of the satyam & brihat in the knowledge & of the value of personal tapas as a force in the determination of results; but the knowledge has receded in ritam & the power in actual effectivity as a result of the violent & obstinate pressure of the anandamaya mental devatas of the Mahasaraswati Prakriti.

Rupa advances slowly. There are now rare figures of all kinds of an initial stability that present themselves directly to the sthula vision; but for the most part the formlessness of the stable rupas (now even exaggerated) & the instability of formed rupas is still the rule of the jagrad drishti. In Samadhi the stability acquired is maintained but does not progress; swapna fluctuates between coherence & incoherence.

In the physical siddhi kamananda continues to recur with a brief intensity, but its continuity is discontinued, in order, it is suggested, that the physical nature may now take it up & develop spontaneously its higher permanence. In Arogya, although there is still the strong tendency of siddhi behind, the actuality presents rather acute symptoms of asiddhi. Thirst is fully revived in the exterior nervous parts, but the discomfort of heat is being expelled

along with other physical discomfort. The revival of full subjective ananda is being attempted, but on the old basis.

In Karma there are strong effects of dharma, but these are isolated & not organised, nor subject to the vijnanamaya will. Veda continues (3 hymns in the day) & the residue of actual unillumination is slight. The rest of the sahitya is discontinued for the present. Kriti is active in the old way, unsatisfactorily, fragmentarily & confusedly. The general result at the moment is the triumph of the retarded gradual movement against the forces making for organisation & rapidity.

May 13<sup>th</sup>

In vijnana brihat ritam with imperfections & limited ritam with perfection; also reversion to inferential error. In power, the condition of struggle, but with a tendency for mental tapas to replace nervous tapas & to guide even such nervous tapas as persists.

There is a steady movement towards the expulsion of the oppressive tamas from the brain & the body. The old ananda in mere passivity regarding a progress determined almost independently by the forces of the trailokyamayi Prakriti, is now definitely rejected. The assertion of the luminous mastering Tapas is made finally in the inner nature & awaits the progress of the siddhi there to become effective in the outer world.

May 14<sup>th</sup>.

The most important result of the day was the progress in the expulsion of the tamas from the body. Veda IX. 1–5, 11 to 53, were read & annotated in less than 3 hours (the first five taking one hour) without any more than a slight eventual fatigue of the bodily parts, but no failure of the rapid & luminous faculty in the brain. The continuance of this force & pravritti has now to be assured.

For some time past there has been a fixed movement towards minimising evacuation, limited to twice in the day for the jala; for the other, there is no fixed time or proportion, but the movement is yet imperfect. The Arogya seems to be partially asserting itself in the most external parts of the body & prana where the roga had recently asserted itself with some force & great obstinacy.

May 15<sup>th</sup>

The Anandamaya Lilamaya is now making itself normal in the Brahmadarshana.

Veda. Veda [IX.] 54 to 60 completed on the 14<sup>th</sup>. Today 61–75. (long hymns)

The recurrent continuity of the vijnanamaya instruments seems now to have set in. Effectivity of tapas vindicates itself unexpectedly from time to time even in the kriti. Rupa is active in the chidakash in antardrishta; the forms complete & perfect, but unchanged in the chittakasha. Samadhi continues as before. Rupa in jagrat bahirdarshi is now perfect except in freedom & a stable stability.

May 16<sup>th</sup>.

Evacuation, comparatively slight & normal, after 6 days (ie on the 7<sup>th</sup> day)—no noticeable reaction. Last time was after 4 days, copious & there was slight momentary reaction & sign of imperfect assimilation. The body attempts to get weary with the stress of work, but is compelled to revive & the weariness disappears during the next spell of work; there is a slight *tamas* from time to time in the physical brain. Ritam is still fluctuating in the trikaldrishti.

Veda IX. 76–114 minus 86. 96. 97. 107–110.

May 17<sup>th</sup>

Disturbance in the progress of the assimilation; moderate evacuation. Arogya still resisted at the same point.

Veda IX. 86. 96. 97. 107–110. The ninth book completed in 4 days; the tapas always resisting the old forms of weariness.

May 18<sup>th</sup>

The intensity of subjective ananda is once more attempting to reassert its universal domination & equality & this time with greater chances of success, for it is intimately associated with the growing sense of the Anandamaya Lila & the integral *dasya* of the being. The *satyam* & *brihat* grow continually & take larger possession of the perceptive attitude towards the world; the *ritam* still fluctuates, because the truth & largeness are of the mental realm, not of the ideal consciousness; the mind receives the truths

of being in action, but because it separates itself from the vijnana is unable to place them with spontaneous correctness. When it applies itself, it can place them correctly, if it rises beyond the duel of *tapas* & *tamas* neither of which can entirely justify itself or entirely refute the other. The physical *siddhi* fluctuates continually.

Seventh book of Veda commenced. 41–45 translated with notes. X. 1–4. read. Introduction to Veda commenced yesterday continued. Introduction to Life Divine commenced.

Utthapana resumed, but feebly. The three basic *siddhis* are eclipsed in the body; but *laghima* easily emerged & *mahima* to some extent. *Anima* is less active than formerly.

The force of continuity of *swapasamadhi* very slightly increased after several nights of suspension of progress. *Rupa* still progresses by the same infinitesimal degrees, as also the other parts of the *vijnana*.

May 19<sup>th</sup>

The difficulty now felt with the *vijnana* is to raise the mind out of the sphere of the *vijnanabuddhi* turned towards form of force & form of matter & their movements. The *Tapas* cannot be easily effective because in the realm of nervous force every force put forward has a greater or less authority to persist &, if possible, conquer & every perception turns into a force which has a right to exert itself & persist. It is only by rising beyond to *vijnana* itself that the *vijnanabuddhi* can be liberated from the subservience to truth of possibility by freedom of ultimate law in the *ritam*. But there are two *ritams*, one that follows & adapts the possibilities, another that controls sovrainly the possibilities & it depends on which plane the consciousness adopts whether the knowledge & power will be of the higher controlling kind or the lower self-adapting kind.

The chief source of *ashanti* & *asamata* in their recurrence was hitherto the unilluminated action of the nervous force in battle with the resistance in the activity. This is now being moulded to the *samata* by a double process of *sama* action without *ashanti* unilluminated except by the indirect or *chandra tejas* & of illumination leading to *ananda* of struggle, victory & defeat. The other source,

absence of sufficient faith & sahasa, is being dealt with by a more gradual process.

Utthapana continued; one position of the neck, 15 minutes; horizontal & medial of the leg 15 minutes each; the waist & back, one minute. The right basis is not yet successfully established. The vertical position of the arms, in the recumbent state of the body, which could formerly be continued for 3 hours without strain, except a slight & hardly appreciable reaction at the end, now resulted in a very appreciable strain at the end of half an hour. There is in other respects also a noticeable relapse in the physical shakti.

As yet, the principle of relapse maintains itself everywhere; the second intimation of the 2<sup>d</sup> May has not been fulfilled except that the relapse is no longer definitive, no part of the purely subjective siddhi being lost so that it has to be rebuilt, but only concealed so that it has to be remanifested. The Atris & Vrikas are no longer powerful, but the Coverers, Vritras, still retain their strength. In the less subjective parts of the vijnana, the Atris seem to persist, but they swallow without digesting & the siddhi eventually comes out again with a slight appearance of re-growth rather than of reconstruction. In the physical siddhi & the kriti the Vrikas seem yet to have power.

Assimilation is once more thrown back to its old condition of parthiva & jalamaya obstruction, but the tejomaya has not recovered its power. For some days there has been a daily manifestation for half an hour in the evening of slight feverish heat, but its strength & period is diminishing & it has no after-effect on the body.

Veda X. 5 to 15 read. The rest of the work intermitted.

#### *Lipi*

1. S<sup>!</sup> [*Saurin*] is about to understand.
2. *Death of the difficulty in the society* (samaja) —not immediate, but to be prepared.
3. KS. —fulfilled as usual, but unexpectedly—KS coming after long absence to invite others.

There is a suggestion that kriti of a definite kind will now begin, not at first decisive, but constantly growing in force & power. At present separate aishwaryas in this direction are fulfilled wholly or

partially, but there is no precision, or if precision, no harmony of separate effects & therefore, as a rule, no satisfactory upshot.

Veda VII. 46–49 translated.

May 21<sup>st</sup>

The fluctuations of personality have been resumed & continue, but the Mahakali nature tends always to return. The lapse is no longer determined by any subjective cause, but by a sort of subsidence in the physical & nervous energy.

Lipi (20<sup>th</sup>)

Enjoy—selfish (self-regarding) ideality.

Sortileges (20<sup>th</sup>)

1. अग्निः शुचिद्व्रततमः शुचिर्विप्रः शुचिः कविः ।

शुची रोचत आहूतः ॥

उत त्वा धीतयो मम गिरो वर्धतु विश्वहा ।

अग्ने सख्यस्य बोधि नः ।

ie. the Divine Force (Tapas) has now to become entirely pure in its action, pure in the mental illuminations, pure in the idealities, pure in the sacrificial offering of all the energies to Krishna. So all the thoughts & their expressions in internal & external speech have to increase into an universal activity. It has also to open out in the personal relation with Krishna.

2 अग्निसोमा पुनर्वसू अस्मे धारयतं रयिं ॥

The combined Tapas & Ananda of the mind have now to be reshaped in an ideal substance of consciousness and to hold the divine felicity firmly.

May 22<sup>d</sup>

Sortileges—recorded in the last khata & their indications

(1) Mar 28. Penetration of the mental being by the mental delight, Indra by Soma, fulfilled gradually in two months & now approaching perfection.

(2) Mar 29. Destruction of the tapasic rajas impulses disturbing the system—Fulfilled.

(3) do. Rejection of control by the Vrikas—Fulfilled in the pure subjectivity.

(4) Union of Tapas & mental Ananda & growth into pure

Ananda—(Mar 30). First part fulfilled, is being perfected; the second is being prepared.

(5) April 1—Illumination of the nervous impulses & coordination of mind & prana.. Fulfilled, now approaching perfection.

(6) April 4.—Knowledge of the three lower worlds within, discriminatory perception of the impulses & distinction between the true & the false. Fulfilled, to be perfected.

(7) April 12<sup>th</sup>. See explanation. In course of fulfilment.

The sortilege of Mar 31 remains unfulfilled even in its beginnings.

Isha Upanishad translated with notes.

A period of progressive fulfilment has been indicated from day before yesterday. There are some signs of its fulfilment. The basis of the triloka has been formed. In the knowledge the mind perceives the forces of the bhuvan & is no longer easily led away by the tapasic stress; where there is error, it is more swift to correct it even before the event; where there is uncertainty it is more willing to recognise it. There is a more illumined action of the mental telepathy. The decisive trikaldrishti reemerges & is more amply justified.

Kamananda recovered & increased its persistence yesterday; it is once more attempting a continuous permanence. With the smarana it is usually active, except when the contrary nervous forces put out a strong effort to oppress it; its capacity for acting without the smarana is steadily increasing, but as yet it is not dominant.

The main obstacle now to progress is the imperfection of that layer in the koshas of the being which represents the meeting-place of the prana & the anna in the most physical action of the former principle. This imperfection exaggerated not only insists on the habitual symptoms of roga, but it is a channel for the perpetuation of the previous habits of the mentality. It is aided by the tamasic ananda in the mind which enjoys & seeks to materialise all suggestions of inertia, defeat, collapse etc. Eg. it being noted that the tejasic difficulties of the assimilation could not reestablish themselves, this tamasic mentality at once sought to restore them & succeeded in rendering them once more active.

Lipis—

- (1) 21. (2) 31. (3) 13. These are the points in which the siddhi is still more behindhand than in others.
- (4) *Teleology*—ie the purpose of the various mental & nervous movements favourable or adverse now reveals itself to the mind & the self-revelation has today begun to be habitual.
- (5) *Together*—ie the immediate trikaldrishti & the distant must act together, although the mind seeks to reject the latter, because it cannot be verified—eg it disbelieves in lipi (2) entirely, [ ]<sup>6</sup> in lipi 3 partially or mostly, in (1) to a slight extent.
- (6) *Suspicion in the intellectuality of the ideality, especially the lipi*—referring to the last point noted & previous to the thought which it suggested.
- (7) *Teleology of the lipi*—ie the lipi, as serving certain useful purposes in the life & progress, must be understood in its right purpose.
- (8) *Shilieto. Auchulos.* An instance of this teleology. The first, often repeated in the last few days was fixed in its intention by the second, & has now served to recall a number of minute facts of the life in England which had rested entirely forgotten during the last twenty years, thus assisting one difficult & obscure motion of the siddhi which has been much resisted.

Kamananda recurrent, but much obstructed throughout the day.

Swapnasamadhi thrown back in lipi into a false coherence & in dream into the old confusion; the rupa does not yet advance at all sensibly but keeps its gains in continuity. It is, however, confined to the dim chhayamaya proper to that low physical nervousity now dominant & typified in some systems in Patala & the astral worlds. The luminous visions occur rarely, & those which come are usually of a gross pranic & trivial kind.

<sup>6</sup> MS (3)

The translation of experience into terms of vijnanabuddhi continues with a dull steadiness, without intense ananda, but without nirananda. Occasionally the Prana & nervous mind indicate a slight impatience or sense of depression. Apparently these have to be eliminated before the tamasic pressure will be entirely removed.

Utthapana is practically discontinued for the last two or three days.

Veda VIII. 101. translated with notes.

May 23<sup>d</sup>

Veda I. 90—translated with notes; settling several doubtful points, owing to the brilliance of the illuminations acting on the external proof. Kena Upanishad I Kh[anda] translated with notes. Also Ved I. 91. others prepared.

*Lipis.*

1. *P. tenth* 2. *Soul-kinship* (reference to the Rs [Richards]).
3. *Effort to deflect the siddhi*—ie into another spirit & other aims than those throughout intended, so as to deprive it of its leverage & its fullness. This attempt, long suffered, is now being defeated.
4. *signed authority of the lipi* with regard to trikaldrishti of the Kamananda which is now to progress inevitably subject to a more purely physical resistance.
5. *simplex, duplex.* Eka, Dwita?
6. *Tejas in the desire has to be changed into self-regarding ideality*

*Indications*

1. The jnanam Brahma & Anandam Brahma will not be held continuously in the full active consciousness for some time yet.

2. The same with the fullness of activity of the vijnanamaya knowledge & power. There is much development yet to be done.

The cloud of tamas began to be rent & drift apart after a sortilege from the Veda. त्वं ज्योतिषा वि तमो ववर्थ—ie Soma, the mental Ananda. During the rest of the day there was a struggle in which the Tamas receded without much difficulty. The vibrations of the mental Ananda are becoming more powerful & are being

accorded with energy in the Tapas & prakasha in the Knowledge. The trilog of the physical consciousness is being subjected to the liberated trilog of the nervous consciousness with that of the pure mental behind but not *purohita*.

Kamananda persists in recurrence, but is oppressed from outside. Rupa has for two or three [days] ceased its slow, but steady progress except in the antardarshi where it is manifesting occasional perfect images in a cloud of darkness.

May 24<sup>th</sup>

Veda I. 92. Fresh proofs of efficiency in Dharma.

No sensible change from previous condition except increase of force & activity

May 25<sup>th</sup>

The Idea of the Veda begun as an introduction to translations. The energy is becoming more rapid & intense in intellectual action that takes an outward form eg writing & speech, where prakasha, tapas & shama are uniting into a single entity; but not as yet in thought & action where there are only movements of tapas afterwards discontinued. The script, also, is more effective than the articulate thought & the articulate thought more effective than the perceptive.

Speech is once more active and less governed or prompted by the lower intellectual functions.

At night there was once more dream coherent, pure of present ego & apparently commemorative of past truth; only some of the circumstances were borrowed from the present or else resembled the present.

May 26<sup>th</sup>

Veda I. 170 translated with commentary for the review.

Veda III. 37. . 40—rendered with notes.

The siddhi is now in a state of outward inactivity in all but the sahitya. There is no decisive relapse in the subjectivity, but also no decisive progress, except in the second chatusthaya.

May 27<sup>th</sup>

Veda III. 41–50. Translation & Commentary on I. 1 commenced [ ].<sup>7</sup>

The shuddhananda & sense of Supreme Beauty in all things is growing with the growth of the Mahalakshmi bhava, but it is not, as formerly, overpowering & intolerant of the perception of differences in gunas in the mentality. It perceives the vulgar as vulgar, the common as common & yet as divine & uncommon in that which it expresses.

The consciousness now lives chiefly in the Bhuvar lower & higher, but not actively in the Pradiv or Swar. It has to raise itself to these altitudes.

The tamas is steadily receding into the most external parts of the bodily system; there it does not prevent activity, but it prevents progress in the physical siddhi.

May 28<sup>th</sup>

Veda I. 1. Commentary begun. III. 51.

There is now an attempt to apply the same constant tapas to Yogasiddhi as to literary & scholastic work. The first result is useful coherent lipi in samadhi & the resumption of coherent conversation in the same with clear sthula shabda. The lipi ran “All is Agni. All is He too. OM Agnih.” with words that could not be read before they disappeared.

Lipi.

1 *Tonight.*

2 *Tuesday*

3 *Bluysen deputy till death destroys*—a continuation apparently of the lipi that was persistent during the past four years that B. would be deputy again.

The satyam in the nervous mind is now much strengthened & carries with it a growing force of ritam. There is occasional action of the deciding ritam in pradiv (pure mind in relation with nervous) which exceeds the nervous telepathic indications & indicates

<sup>7</sup> MS in translation. [*This phrase was not cancelled after “Translation &” was added between the lines.*—Ed.]

a result not contained in the outer or intermediary conscious[ness] of the object.

It is now sufficiently enforced on the material intellect by experience that all the nervous movements of thought & action are justified, all have an utility and behind that utility a truth of fact in being. Without abandoning the nervous consciousness the siddhi may now on a securer basis again enlarge itself in the intermediate mental activities.

The faith is visibly growing stronger in the full Yogasiddhi (except saundarya), & in a part of the karma, ie sahitya & a certain amount of dharma.

May 29<sup>th</sup>

The siddhi is now returning to the intermediate mentality, the pradiva & seeks to perceive the contents of other mentalities as well as the contents of their nervous & affective parts & to develop again & more perfectly the mental trikaldrishti. Power, rupa, samadhi are still in the stage of struggle, *samarana*, against the Vala & Vritra opposition.

The mental perceptions, as distinguished from the nervous, have begun again to act, but as yet there is not the renewal of the general mental illumination which is necessary to their free activity. The decisive mental perception in trikaldrishti is increasing in force.

The second of the predictions on the 8<sup>th</sup> May has been fulfilled after a lapse of precisely three weeks due to a small difficulty which was not overcome owing to a want of energy in the search. The fourth has begun to fulfil itself with regard to the personal necessities, Rs 400 due paid[,] Rs 500 available, Rs 200 possible; with another Rs 250 there will be enough for bare necessities for a year from July 1914 to end of June 1915. By that time other resources will be found. The third prediction is still in process of fulfilment. The fifth is being carried out, but the samata is sometimes slightly & momentarily disturbed, the abhyasa is still hampered in its action & slow in result. The sixth & seventh are yet to be properly fulfilled.

The stability & continuity of rupa increased to some extent in the swapnasamadhi & tends to increase (in stability) in the jagrat.

May 30th

Faith is still deficient in kriti, samaja & saundarya as lacking entirely or almost entirely any ground in the actuality. In the dharma & sahitya it is increasing, but insufficient.

A letter from S<sup>n</sup> [Saurin] showing power of Dharma acting at a distance through communicative vyapti. Continuance of the work on the Veda (The Secret of the Veda). In the progress of the internal siddhi a period of slight retardation. The physical siddhi is also obstructed. There are nevertheless overt movements towards progress.

May 31<sup>st</sup>

Dharma shows increasing effectivity. In French elections one main line of Aishwarya fulfilled, the others operative but only slightly effectual, as being in some details inconsistent & opposed to each other. Obstruction strong. Isha Up. translation & notes recast finally. Ritam in governing idea of the philosophical work.

June 1<sup>st</sup>

The formulated & steady activity for the regulation of the third chatusthaya is apparently to begin today & a separate detailed record of the results has been commenced.<sup>8</sup> The outward physical system today is much oppressed by heat & thirst while the inner is free & tends to have the ananda. Powerful tamas in the body; continued from many days. A great deal of walking was done & produced at first strong tamasic fatigue, but afterwards the fatigue was driven into the thin exterior shell of the physical consciousness & the rest of it was filled with a pranashakti untouched by tamas.

*Lipis.*

1. *Lady of delight* — ie the one of the sapta hotráh who directs Ananda of the Manas is to take charge. Fulfilled<sup>9</sup>

<sup>8</sup> This separate record has not been found. —Ed.

<sup>9</sup> This and the fulfilments that follow (the last indicated by ditto marks) were written after the entry was completed. —Ed.

2. *Perfect efflorescence of the siddhi*—ie of the already accomplished siddhi now veiled by the *tamas*—  
fulfilled except in Power & Body.
- 3 *Light . . delight*— remanifestation "
- 4 *Tegument unripe*—referring to the exterior physical shell over which the siddhi seems to have no power.
5. J.F.<sup>10</sup>

Typical instance of communicative *vyapti*

The idea came to ask M<sup>me</sup> R. [Richard] how soon they would go into the new house, but the question was asked only in the mind; in 15 or 20 seconds she answered, "In one or two days perhaps we shall go into the house."

Thought perception is now being regularised, but the false interpretations of mental content have still to be eliminated. The movement towards pure mental *trikaldrishti* and *ritam* persists. The sense of the general Ananda Brahman (*ananda akasha*) long covered over is now reviving.

Sort.

अग्निर्यथैक एव प्रकाशात्मा सन् भुवनं—भवत्यस्मिन्भूतानीति भुवनम्—अयं लोकस्तमिमं प्रविष्टोऽनुप्रविष्टः ie. the Divine Force at work manifesting in luminous activity is to take possession of the whole subjective consciousness internal & external in this world; having already extended in the nervous consciousness it has to take possession of the rest.

June 2<sup>d</sup>. June 3<sup>d</sup>.

[No entry]

<sup>10</sup> Perhaps "jollity—festivity"—Ed.

## 10 JUNE – 29 SEPTEMBER 1914

### Record of Yoga.

June. 1914 –

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June 10<sup>th</sup>

Sortilege

इन्द्राकुत्सा वहमाना रथेन आ वामत्या अपि कर्णे वहंतु ।

निः शीमद्भ्यो धमथो निः षधस्थान् मघोनो हृदो वरथस्तमांसि

The Pure Mind & the Sense-Pleasure borne up together by the Ananda are to be full of the sense-delight & so carried & wedded to the Inspired Thought in the Vijnana, ie known & taken cognizance of by it. In the streams of conscious being they are to form in an universal fashion the planes of activity of the siddhi & to remove from the “heart” of the vijnanamaya being the obscurations that still remain.

Script.

The lines of the subjective siddhi have now been fixed.

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

2. The universal sense of the Anandamaya Lilamaya Krishna in the Brahmadrishiti as the continent of all the conscious activity

3. The principle of Affirmation to replace the principle of rejection & denial.

4. Ritam to develop no longer only in isolated or combined details, but in the undivided *brihat* of the satyam with truth of detail & combination as a play of the ritam satyam brihat.

The statement is not complete; [there]<sup>1</sup> are three others & then

<sup>1</sup> MS they

two more to be added making in all nine affirmations, stomach, of the developing God.

*Lipi*

1. *literal . . . intensity* (chitra)
2. *despite resistance of the intellectuality tapas exists*  
(chitra fixed)
3. *northeast, southeast; still to begin in the* (rest)  
ie the Dharma or Yoga.
4. *suspension of the activities* (akasha, sadhara)  
only for stronger resumption
5. 13. (chitra)
6. *Typical of the lipi. authority*
7. 31 chitra.

*Script.*

The three other affirmations

5. The Personality of the Ishwara, Krishna, to be present in the consciousness, governing all the activities

6. Dasya of madhura to be the personal relation of the Jiva with Krishna—the dasya to be tertiary with the most intense consciousness of passive yantrabhava in the whole system.

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

*Ananda*

Recurrence of intense kamananda is now becoming persistent and common. Only continuity is insufficient.

Subjective ananda is almost perfect as positive samata, but not in intensity of positive ecstasy (rabhas, radhas).

Generality of objective ananda is now being restored; but intensities of physical pain still escape the grasp of the Ananda.

==

Later, an initial continuity of intense kamananda was manifested, but under certain conditions of will, smarana, hetu & state (eg the sitting posture). These conditions have to be surmounted & the continuity rendered ahaituka & unconditional

Intensity of subjective ananda through the indriyas (Kutsa) is

again growing on the system; it alternates with the condition of shanta samata, the latter often tinged in the more subconscious parts with udasinata.

Aishwarya in Kriti

1. Immediate fulfilment in one detail of the suffragette movement
2. Final fulfilment in the S. African difficulty.
3. Slight fulfilment in Irish question (Volunteers).

Lipi

1. *Ideality of light together ideality in tapas.*
2. *Intense ideality.*

Rigveda II. 10.

*Script*

For the intense kamananda will should no longer be used; only smarana & involuntary hetu.

The power of rupa & samadhi is really growing. Suspension of its activity is being used in order to break down limiting habits formed by the material Prakriti in the ether and allow larger forms of fulfilment to manifest out of the Avyakta.

At night there was an attempt in the swapna at organising itself, but it did not go very far.

June 11<sup>th</sup>

Sortilege—

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि  
न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ।

*Script.*

There is still an activity of the illuminated mind in its middle ascent, not dependent on nervous consciousness, not yet in harmony with the ritam, but only satyam & brihat. It is full of true & active possibilities out of which the actuality is determined. This is the reason why it is neither ritam nor anritam. It is truth of being, but not truth of eventuality.

Lipi.

1. It is the bygone attention to the spirit of the intellectuality (Akasha, with difficulty).
- 2 *Turpitude*—to be fought & expelled from the environment (chitra)
3. *Energy Trikaldrishti* (antardrishta)
- 4 *Nature Trikaldrishti*
- 5 13
6. 31.

Trikaldrishtis fulfilled.

1. J.F. seen in lipi 9<sup>th</sup>, fulfilled 10<sup>th</sup> by independent action of N.
2. Action of Suffragettes in injuring picture. N.B. This peculiar feature of the campaign was foreseen before it began.
3. Lipi of the 10th (1) fulfilled by the rapid growth of intensity in the Ananda.

Ananda

The kamananda is now, in subdued action, continuous without smarana, intense with smarana in asana. It has to become intense without suggestive smarana.

Subjective Ananda is gradually increasing the Kutsa intensity.

Tivra is trying to generalise itself in ahaituka. It now comes in intense particular touches or subdued & general without as well as with smarana.

Kamananda is now present, both subdued & intense, in all positions, lying, sitting, standing or walking, with or without the stimulus of smarana or of hetu. It is therefore free of condition in essence, but it comes more often with the helping conditions than without & more easily. The free continuity & recurrence has to be generalised & its activity in samadhi, which has once recurred, must be manifested & also generalised. All this has been done by the concentrated method

The only obstacle now is the physical vessel, तनू, which does not yet admit of the continuous Ananda because of the part of the physical consciousness behind it which has not *sraddha* in its possibility. That consciousness must be purified & enlightened in order that the body also may change its faith & its habits.

*Veda—*

The perception of the Gods, (Vayu, Agni, Indra etc) which was formerly occasional, is now regularising itself, all the gods being seen as Krishna, & again as personalities of the Four who throw themselves out in all.

There was some loss of faith later in the day owing to adverse pressure in the body & in the kriti & the failure of confirmed decisive results in the third chatusthaya.

The ritam has ceased to develop & the thought & action are of the brihat of the mental activity.

Rig Veda II 5 to 8

June 12.

S. [Sortilege] इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः

Script.

There has been, as predicted in the lipi, a suspension of the effective activity, the activity in the sense of the sevenfold affirmations. The object is to develop the brihat of the mentality, the barhih, as a base for the activity of the gods. This leads to the remaining two affirmations not yet formulated

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

9. Time must be no longer a determinative, but only an instrumental factor in the siddhi. So also with Space & Circumstance.

These affirmations will take some time in working out, there will be resistance & temporarily successful resistance to their conquest of the field of action, whether the internal or the external field. Such delay or such episodes do not mean the triumph of the resistance or the falsity of the principles.

The sense of the sortilege of the 11<sup>th</sup> is that the realised action internal or external can never be an equivalent of the Infinite, it can only be a selection, as a rhythm or formation chosen out of infinite sound or infinite substance. This must be recognised. Only a part of what is perceived can be made effectual in action, can be justified by the event. All the rest must be seen in being & force, swáhá & swadhá.

*Ananda*

Kamananda has persisted in the will of the sukshma body, but was only occasional yesterday in the sthula because the physical body failed to react against habit & satisfy the test to which it was put. It is now attempting to recover continuity as well as frequent & intense recurrence.

*In this attempt it will rapidly succeed.*

Subjective ananda has been upset to a slight extent by the failure of faith, but is now recovering itself independently of the faith. It is ceasing to depend on belief in success & outward justification. This is necessary. Ananda must be entirely self-existent. To this rule there can be no exception or modification.

The ananda of adverse impact or result is always felt, but sometimes in immediate retrospect only. At the moment of the impact or the perception of result it is often more or less veiled by the external pranic reaction of discontent or discomfort. This will now go on being steadily rectified.

As a result, the *vámih swirá isbah* will be rid of one obstacle to their action. But there must also be prakasha & effectivity of the tapas. Both ideas are conveyed in the expression *swirah*; it is not only delight that is intended, but also light & power. But delight first, since Sat & Tapas have to be realised through Ananda.

*Vijnana.*

With a more energetic tapas the action of the ritam in trikal-drishhti has revived, but it is still at the same stage, chequered by a sub-activity of the deductive inferential & speculative intellect transformed into ill-ordered intuitive reasoning which falsifies the truth of actuality by false distribution of stress. This great & long-standing stumbling block has been changed in its method of action, has risen out of the lower into the mediary mind activity, has diminished in its force & dominance, but still holds a place in the consciousness which baffles the attempt at a final siddhi of the vijnana.

The attempt to carry the ritam farther is for the present entirely baffled by the forces that seek to remain in the intuitive reason & develop it to the exclusion of the descending Ideal Mind.

*Ananda—*

The kamananda has only recovered an occasional continuity in two asanas with an inferior intensity & a recurrence baffled in the attempt at frequent & strong possession by the sense of physical inability (avira) which is obstinately imposed on the system from outside. The will in the system is opposed by a will outside which affects the system.

Subjective ananda is, by the same force, being prevented from excluding mechanical asamata.

The consciousness is now forced down to a level where all ideas & mental forces are projected into a false light where they seem all luminous, definitive, equal & cannot be seen in their relative play & right proportion. Here the nervous action seems to be dark & false because they do not fulfil the mental projections, instead of being seen as a necessary medium & modifying force necessary for the right realisation of the thing destined upon the physical plane. The strength of this plane of consciousness is external to the system even while in possession of it by *abhisti*, by *ábhava*; it belongs to others & not to the personal experience or temperament which has always had an orientation towards intuition of vijnana or to intuition of chitta, but not to the mediary or to the swapnamaya intelligence.

*Trikaldrishtis fulfilled*

1. That in the afternoon there would be no definite progress.
2. For the day, all the inertia perceptions (tamasic) denying the successes predicted by the egoistic faith of the tapasic mentality.

Lipi—

1. ἴσθη φίλος ἦσθα
2. *egoistic faith entirely killed*—ie the egoistic faith in the external consciousness that is still able to affect the internal being must be entirely destroyed before the vijnana can take possession of the mind.
3. 31
4. 13

*Script.*

The inertia perceptions are now being disproved as definitive eventualities, but affirmed as themselves forces that help in determining the eventuality & as perception of such forces in the action of the Prakriti. By this repeated realisation of affirmative & negative perceptions as truths that are forces & forces that are truths, the knowledge is not advanced, but only confirmed with an ever increasing sense of brihat. The Ritam does not gain by the repetition of the process.

The affirmation has recommenced, but only partially in the terms of the vijnana. The mental terms must steadily be replaced by ideal values.

June 13.

St. [Sortilege]

1. देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः

ie the illumined Powers of the nature, impelled by the Understanding, submit to the Ideality in sacrificial actions where all is clearly distinguished & put in its place.

This describes the movement that is now, against opposition, in course of being effected.

Lipi.

1. *unripe*—ie the mediary intelligence for full ideal action
2. *first fruits of the ideality in the intelligence*
3. *food of the ideality*—ie the bright full intelligence is offered up as food to the Vijnana.

*Script*

The Seven Affirmations have now to be entirely reaffirmed in the conscious experience. It is evident that aishwarya-vashita & ishita-vashita are growing in the satyam brihat. The pure ishita, aishwarya & vashita have to be equally asserted.

The true hinge of the seven affirmations is not the principle of affirmation, but the personal relation with the Ishwara & its triple rule of pervasive presence (avas), dasya madhura relation and universal bhoga result.

Sort.

- 2 *Ordinary . . Clari.* ie the sense of the Lilamaya in every person & object must be made the ordinary perception in a clarified consciousness.

Script.

The labour of the illuminated Intelligence is being constantly justified and again falsified, as was done formerly with the logical intellect, in order that the submission to the Ideality may be enforced on these powerful forces,—in order that they may see that they are not yet pure & cannot be pure of the nervous force that is not illumined, unless they give up the attempt at self-action. They are only there as the food of the Vijnana.

All attempts at permanently excluding obscuring confusion from the Tapas & the Light fail the moment they seem to have almost succeeded. It is no proof of false guidance by the Ishwara, but only of a false state in the Prakriti, a state of unaccomplished harmony. Nor is it a proof of non-guidance but merely that the goal has not been reached.

The error is in throwing force on the detail to the exclusion of the Brihat.

Kamananda

The action & intensity of the kamananda has been restored in all asanas after a prolonged struggle of 24 hours duration between the will in the mind & prana & the adverse external Will which uses the deficiencies of the body.

Subjective intensity of Ananda, after attack & clouding, has been easily restored in the senses. It is only in the mental reception of event that it is still subject to violent negations.

Tapas—

Aishwarya is now acting with the 60-fold power in consecutive movements, but only where there is no strong opposite intention or passive hostile force against it. It is also producing circumstance to rectify passive hostile force; but there is as yet no predominant power of success.

## Script

Knowledge will manifest perfectly enough if the habit of nervous stress independent of light can be removed. For this reason all perceptions not proceeding from the centre above must be passive & indifferent, until the conversion into ideality is complete.

It is evident that all definitive perceptions of event now are perceptions of an active possibility, that is a possibility that is to be fulfilled or would be fulfilled but for the intervention of another force. Some are more remote being only intentions in the subconscious being that are kept from emergence by the overt nervous & mental activity or thoughts which cannot fulfil themselves in the actual state of the Prakriti.

## Sort

3. बृहद्वदेम विदथे सुवीराः

Aishwaryas in Kriti fulfilled.

1. Irish National Volunteers
2. Stress of the Suffragette movement
3. Attempt at forward movement in the Society.

## Distant Vyapti—

1 The scene in the Alipur Court, presented to the thought day before yesterday, but as an idea not a fact, down to the retirement of Counsel.

2. Communicative to M. R [Motilal Roy] of the formation of the vijnana.

## Samadhi.

The Swapnasamadhi was once more somewhat active. Rupa shows some signs of a tendency to develop.

June 14<sup>th</sup> Sunday.

St.

अग्निषोमाविमं सु मे शृणुतं वृषणा ह्वं ।  
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

The force & the mental Ananda have to enforce joy in the right thoughts & right forms of being & change in them into divine

Ananda. All that is not sukta must be made sukta

Lipi.

1. *The society of the Satyayuga, then rightly begin.*
2. *After the destruction of the intelligent activity.* ie the ideal can develop.

Script.

The Law of submission, *namas*, to Krishna revealed in the gods, is now accepted by the Jiva in all parts of the system. The law of affirmation is also being accepted & this implies a perfect faith in the guidance, but not yet in the result. The passivity of the critical intelligence, its surrender in favour of the Viveka is equally accepted. These things are now *sukha* and have to be generally enforced by Agni & Soma in the terms of Ananda. It is at present being done in the interests of Indra, who is King of Swar, in the supreme heaven of the mind within the triple system.

The *siddhi* of the Vijnana will now proceed regularly by self-action as the *siddhi* of the first & second *chatusthayas* have proceeded. It can do so because every motion, even the most adverse, is accepted as a step in the necessary process guided & imposed by the supreme Wisdom, Love & Power. This is the *namas* of the Prakriti to the Purusha. Till now it was only the submission of the Jiva to the Ishwara, & could not be perfectly effective because the exterior Prakriti was still rebellious. The next step must be the entire submission of the intelligence to the ideality. विप्रा नमस्यंति धियेषिताः

==

The instances of effectiveness in *dharma* continue.

In *kriti* there is a severe setback, eg. Irish Volunteer quarrel, French Cabinet instability, in public matters; the difficulties in organising the personal life are rather obstructions than adverse movements.

In the body the *Tapas* is still ineffective except in some details.

==

The day has been otiose in *karma* & in *siddhi*, except for the movement in the morning.

—

Kamananda is infrequent in occurrence, but not limited by any condition when it does recur.

Premananda continues to grow but is not in its activity as yet the normal movement of the chitta. The same limitation holds of the other anandas & of the Krishnadrishiti. Only the shanti, sukha, prasada of the first chatusthaya are entirely in possession of their seats; Samata also except in certain physical touches. In the second chatusthaya dasya is normal, but not the continuous active dasyabuddhi. The rest of the second chatusthaya is dependent for its activity on smarana.

—

Rupa has now an almost full abundance & spontaneous activity in Chitra; in akasha on a background & in antardrishta clear forms emerge out of a confused abundance of vague incomplete images & remain for the briefest moment or emerge complete[,] vivid & clear but without more than the moment's stability.

—

Impulses of activity are abundant & even powerful, but are not able to emerge into coordinated work. They have chandra ananda, but are not fully illumined in their energy.

—

June 15<sup>th</sup>

Sort.

When thou hast drunk of this, O thou of the hundred activities, thou becomest the smiter of the Vritras, and protectest man in the fullness of his plenty —

Script.

That is to say, the Ananda is the condition, the fullness of the Prema, Ahaituka, Chidghana & Shuddha resulting in the Chidánanda & Sadánanda —

The forward movement of the Rupa today is the preparation for a final efflorescence & prepares in its turn a forward movement of the Samadhi which is dimly adumbrated. There is some strain of the Tapas; it is unnecessary & will fall away. But it prepares & represents the intensity of the Mahakali energy, involving also after purification an energy of the light & joy, which is to replace the

calm Maheshwari-Mahasaraswati passivity of the empty vessel.

These things are not to be done slowly, gradually & with difficulty, but rapidly, victoriously and without relapse. The point at which this will be possible, is not yet reached, but is being rapidly approached.

Already affirmation is the dominant note of the thought-perception, the ketu. The base of Ananda will soon also be "normal", as indicated in the constant symbol-word, "Ordinary" read on the box. Tapas & Prakasha are being assured more & more of their freedom. Only the uncertainty in the faith holds them back, & this obstacle is now being removed by the removal of the Maheshwari restraint. Mahakali left to herself can now work out her own salvation.

The Anandamaya Drishti, the constant sense of the Ishwara, the dasya-madhura & bhoga are also almost ready.

The large siddhi has also been accepted in the sankalpa & the method of working. It awaits only the ritam of the vijnana in thought & tapas.

Time is the last enemy to be conquered & enslaved. That too depends on the ritam of the tapas.

==

Crude Rupa is now clear against a background, but with some difficulty, except for a few easily spontaneous forms, & without stability. Clearness has begun also in the antardrishta. An attempt is being made to introduce mobile forms in the jagrat, bahirdarshi & [antardarshi],<sup>2</sup> as owing to the rule of instability in the jagrat, a complex continuous action cannot be seen in the swapna-samadhi, except behind a veil of non-seeing by the eye of the supta chaitanya. This veil is growing thin & the chaitanya, jagrat in swapna, can now see a continued action, but not with the figure clear before the Chakshush.

In rupa sadhara, there appear to be three preliminary stages. First, chitra is formed from the material provided by the background, by the mental eye acting through the material & taking advantage of marks & physical helps; then the material is used

<sup>2</sup> MS antardarsha

for the substance of the picture, but the outlines are arbitrarily determined by the mental eye; then emerges the sadhara which is created not from the background, but from the akash & thrown on the background to help the distinctness; finally, the clear sadhara detaching itself from the background & practically equivalent to akasharupa.

Lipi

1. *Soul-tejas*; ἀσχιστος ἦσθα
2. *the real intensity of the delight* (has only to reveal itself by seizure, in the mind, of the central & comprehensive Ananda)
3. *itself it is distinguishing itself*—ie the ideality in the movements of the intelligence
4. *joyful progress*—often repeated, almost daily

The subjective Ananda, the Krishnadrishti & Drishti of the Jnana & Ananda Brahman, the confirmation & enlargement of the Satyam Brihat, the strengthening of the principle of Ananda are all now proceeding automatically towards their completion. So also the acceptance of all bhoga and the dasya. Only an unisistent but sustained attention is needed for their generalised activity. For the generalised activity of the madhura relation with the personal Ishwara, smarana also is necessary; there is not the automatic smarana. The automatic generality of the ritam & the conquest of Time are as yet only envisaged.

Samadhi is progressing in stability. Dream was extremely coherent, free from ego but deformed by present associations.

==

June 16th—

St. *Raw materials* (Fr. D.).

Script. It is the raw materials (áma) that are now being brought forward for *pachana*. This exactly describes the defect in the siddhi of the mental consciousness which was being strongly felt all the morning & especially at the moment of the sortilege.

—

Neuralgia with a struggle in the consciousness between dis-

comfort of pain & raudrananda. Followed by intensification of pain & repetition in two places. An equally intense pain in the chest added. There the titiksha was deficient & the pressure was diminished & intermitted. In all cases except the last mental suggestion preceded the production of the pain. Afterwards the pains were renewed but with less simultaneity; the titiksha & element of ananda & physical udasinata increased, but could not rise to the right intensity. At last the pressure became too great and determined will had to be used to remove the pains. In this experience there was a conscious struggle between two Powers or sets of Powers, one exulting in the pain & desiring to use it for the abhyasa of Raudrananda, the other rejecting & opposing them as contrary to the Arogya siddhi.

For the moment the anritam seems to be strengthened. The samata, shanti, sukha, hasya are growing continually in positive force as well as the dasya and faith in the guidance & resist all attacks.

Lipi

1. *youth destiny* (chitra).
2. *enthusiastic faith in the ideality*
3. *referee.*

The clouded ideality is again emerging into overt action.

For some time the spirit of the ideal society seems in a crude form to be growing among a certain number. This fulfils the repeated lipi 13.

Cold has once more manifested (in the head) but with a slight effectiveness. It recurred, however, throughout the day, the will only availing to prevent its continuity.

Veda VII 61–66. Notes.

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June 17<sup>th</sup>

S<sup>t</sup>. intimating the destruction of the sollicitude.<sup>3</sup>

There is persistent clouding of the knowledge in order to annul the affirmations, maintain the principle of relapse and destroy the

<sup>3</sup> So spelled in the manuscript here and below; it is the French spelling. — Ed.

faith established & the shanti. It is always the method of the Vritra that is used, except in the fourth & fifth chatusthayas.

Script.

The Ananda must be positively affirmed in all activities & experiences without regard to consequences. The governing Power will arrange the necessary affirmations & rejections.

=

Commencement of the Tablet of Vedanta.

The Affirmations remain. They are resisted in their conscious & perfect application. They have yet to be finally disengaged from that resistance.

=

The first chapter of the Secret of Veda completed. The power of swift writing & the joy & force of inspiration have been entirely recovered; but cannot be used with sufficient continuity as yet, because of the obstructive tamas in the physical consciousness. The shadow of Vritra still remains on the Adri.

—

Intimations—

1. The first chapter of the Life Divine & of the Synthesis of Yoga will be immediately begun & rapidly completed.
2. The physical siddhi will be extended into utthapana.
3. The literary activity having been organised, the activity of Dharma will be organised as the second outward fulfilment.

=

The physical siddhi is now the chief subject of active struggle between the Tapasya of Siddhi & the remaining strength of Asiddhi. As yet the Asiddhi predominates in the actualised existence, almost entirely in the Saundarya, effectively in objective utthapana, as a powerful obstruction in Arogya, as a habit of discontinuity in physical Ananda.

=

Kriti does not yet progress beyond rudiments; Dharma is only effective, for the rest with a great variability, in individuals; Samaja is only seen in indications of initial tendency.

=

Jun 18.

St. refers back to the raw materials, the destruction of the sollicitude, the “*soul-tejas*.”

*Script.*

There is an apparent period of obstruction or even of relapse in the Vijnana & faith. As usual, it has an object connected with the next advance in the siddhi. That object is to get rid of the remnants of sollicitude & faltering faith and affirm the active tapas that will ripen the raw materials of the siddhi.

*Lipi*

1. *Suspensibility of the ideality*

It is found that in the state of passivity the suggestions of the brihat tend to arrange themselves in the terms of ritam, correcting automatically the false stresses with a greater power of self-existent truth than formerly; but activity of the tapas tends to reinforce false stress and deform the ritam. Therefore the old gulf between the passive udasina effectivity & the active joyous or *sahasya* seeking after effectivity, is not yet bridged.

Aishwarya etc are for the most part ineffective for the last two days.

The obstruction of Vritra has succeeded this morning in troubling the faith & the first chatusthaya.

The ritam in the state of passive recipiency is an unilluminated or obscurely illumined ritam.

==

The Brahmadarshana varies between the Krishna & Narayan Bhava & the impersonal Brahman in which Sarva predominates & Ananta & Jnana are insufficient. It is only the Krishnadarshan that brings the Ananda.

==

The obscuration being effected, the full ananda of the senses is also affected with jugupsa.

*Script.*

These inroads in the siddhi will now be ejected & the damage

done repaired. It is really the remnants of the egoistic faith that have been attacked & the other has been veiled in order that the attack might have effect. The suspensibility of the ideality is drawing to an end & with its removal, the principle of relapse will be removed from the emotional & nervous subjectivity.

==

The Affirmations are once more manifesting, but not in their entirety. They are pursued by a question that materialises in negation, partial or suspensive of the fullness of the affirmations. Especially, the affirmations of personal relation are still ineffective & without them the rest cannot keep their footing.

==

The full affirmation of the satyam brihat is no longer resisted, but the complete affirmation of the ritam is constantly attacked & broken when it seems to be on the point of perfect fulfilment. There is always an element of deviation, potential or actualised, or of potency of relapse which is made effectual, usually immediately after any instance of effective or perfect play of the ritam. It is always in the intelligence luminous or unilluminated that the ritam acts.

==

Study has to be arranged with the same force & order that is almost accomplished in the writing. It has to be confined at present to Veda and philology. In both perfection & not rapidity must be the first consideration, but rapidity will come hand in hand with perfection.

==

Study of Veda.

June 19<sup>th</sup>

Samadhi showed a greater tendency of habitual stability in form & continuity of process than has hitherto been reached. Nevertheless the stability is not fundamental as yet, the pratistha, that is to say, is insufficiently firm & thus gives room for suspension & relapse.

Lipi.

- (Chitra) 1. *glorious energy*—imprisoned & trying to emerge.  
 Akasha 2. *the result of the energy is still obstructed.*  
 " 3. *sunlit energy—the sunlight in the energy is instructive & enveloped in the theory of the intellect.*  
 4. *in the delight there is light, it is slight as yet in the tapas*  
 5. 31. 13 (daily repeated)

Script.

The sollicitude is now destroyed in its centre; in its application it has to be destroyed by substi[tu]tion of the free, joyous & unillumined Tapas proceeding direct from the Ishwara.

The raw material is being progressively turned into ripe & utilisable forms. This is evident in the knowledge in which the most apparently false suggestions are being reduced to terms of the Truth even in the difficult processes of the trikaldrishti. It is proceeding also, at a less advanced stage, in the tapas. It has begun in the rupa & samadhi.

Force of soul-tejas has to be substituted for the sense of want & the straining in the sollicitude. This process also is under way.

—

Study of Veda is beginning to take its proper form.

—

The Synthesis of Yoga commenced.

—

Aishwaryas fulfilled

1. Agreement about Irish National Volunteers & their growth
2. The formation of the French Ministry
3. The recent course of the Mexican War.
4. The action of Turkey in the Greek quarrel.
5. The undisturbed progress of the S. African solution.

Against—

1. The hitch in the Niagara Mediations.

—

Today the negations have been expelled, but they still surround the progress at a little distance.

Especially, the dasyabuddhi is greatly strengthened, & the Tapas. Physical alasya still persists & resists the pranic utthapana, but it is being constantly overborne. Mental utthapana is almost complete, ie the uninterrupted energy of the mind for action, pranic utthapana is only resisted by the *défaillances* of the body. The two are now moving towards a continuous variable energy; change of activity is used more often than rest as a means of relieving the strain on the unfit body. For some time sleep has been allowed in large quantities.

*Lipi.*

6. *The sleeping & suspended energies again in activity.*  
(chitra)

7. *something of fidelity to the ideality emerging, intellectuality losing its tejas of resistance to the ideality.*

8. *the exchange of intellectuality for ideality in the sea god*  
(Varuna).

9. *return of friends.*

==

Rupa in jagrat antardarshi is now showing stable groups including men, objects & animals together, crude, & with movement. But there is a deficiency of body & vividness. Shabda is trying to emerge into the jagrat.

==

*Samadhi.*

Strong & often brilliant activity of vision in swapnasamadhi & deepening of the solidity in the degree of stable continuity already achieved.

June 20<sup>th</sup>

St. Straining & anxiety must cease.

*Script.*

The entire fulfilment of the progress in motion since the 10th June is hampered by certain negations which cannot break down

the progress but seek to limit & occasionally to suspend it. The *Nidrah* are stronger than the *Vritras*, & this in itself is a significant indication of progress. *Vritra*, however, is still strong in the fourth & fifth *chatusthaya[s]* &, to a much less extent, in the sixth & seventh.

The intimations of the seventeenth are as yet being fulfilled only in the first & even that is subject to qualifications of the time-symbols then assumed by the mind.

—  
The day has chiefly passed in karma.

Synthesis of Yoga takes its final form; the first Book of the Life Divine begun (the Vedantic Affirmations).

*Lipi*

1. *death of hope*
2. *sister energy* —to replace & already replacing hope, *nishkama anandamaya tapas*.

—

The touches of solicitude from the external Nature now take the form of a passive doubt with a tendency to repining, more often than the sense of anxiety & effort.

—

*Lipi*

3. *The repining is in the intellectuality*
4. *energy of bliss* (to remove the repining).

—

Script.

There should be no struggle to do anything, know anything or effect anything, but only the readiness to be an active & blissful instrument in whatever is intended.

This does not mean that there is to be no passion & force in the action or that all is to be *saumya*, easy, pliant. On the contrary; for it is the action of Mahakali that is intended. That action is already pleasant in the impulse & joy of the *sahitya*, its *isha* & *radhas*—combined as the *ratha*, the chariot of the soul in its action. The same *rudra* energy will be extended everywhere; but it must result from the *bhoga* of the passive *Prakriti* enjoyed by the *Ishwara*.

It must be extended first to the vijnanasiddhi[,] to the thought, vak, script, lipi, sense-perception, power, vision, — afterwards to the body & the outward action. Not only is this to be done, but it is about to be done. It has already extended itself to the script & is preparing to extend itself to lipi & rupa & to the senses.

==

The change to the rudra ananda of Mahakali is already being effected, organically & organised-ly — it has extended itself to all experiences & activities, but is hampered by the sense of a discord & the discomfort of the discord. This discomfort can be well perceived as a form of ananda out of order & its source as the egoism of a standard erected by the individual mind and a demand that all should conform to it. The standard remains & the demand, but it must be the standard of God's tendency & the demand of God's tapas, so that the discord may also bring a joy of progressive fulfilment & of strenuousness in the progress, not the discomfort of a baffled struggle.

==

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

June 21<sup>st</sup>

The Ananda holds firm. The sortileges of June 10<sup>th</sup> 12<sup>th</sup> & 14<sup>th</sup> are fulfilled; & since safety of the gains is assured, whatever interruptions or cloudings there may be, the Ananda is a dhana which is in possession now once for all. It has only to be progressively intensified & cast more & more into the Mahakalibhava. It still

keeps too much of the Maheshwari-Mahasaraswati bhava.

*St.* Sayana Bhur—ie the physical consciousness has now to be solarised (moulded into the ideality).

N.B. Before seeing, it was intimated to the thought-perception that today's sortilege would be a repetition & confirmation of those of the 13th. A glance was given at an old rejected MS. (Secret of Veda) with the above result which was first read Sight & Bhima. This was at once a prediction & an illustration of the thing predicted; for the perception came in the physical consciousness and was not first made luminous above in the Drishti.

The sortileges of the thirteenth are first to be fulfilled & then Sight & Rudrashakti are to be harmonised.

=

The body resists & attempts to keep its tamas, incited by the memory & habit of old reactions. It has to be given, when too insistent, a change of activity

=

Intervals of intense bodily passivity & inner calm still arrive, as this night, which belong to Maheshwari rather than to Mahakali-Mahasaraswati. They are used for the ever increasing fullness & force of the pratistha which is always the Maheshwari pratistha.

=

Great stability has been achieved in the rupa of swapna-samadhi & lipi there seems also to be growing [in] coherence, but these effectivities have not yet been generalised.

—

Annotated translation of Isha Up. corrected and copied.

June 22<sup>d</sup>

There is a yet unconquered opposition to the vijnanamay fulfilment. The Ananda holds firm in spite of many trials.

*St.* *The action & intensity of the kamananda restored in all asanas—*

ie the kamananda has been sluggish & intermittent, it is now time for restoration of its activities.

The action is being restored, but the intensity is intermittent except in the seated position which does not help to disperse the nervous energies that concentrate in the self-expression of the *kamananda*. *Smarana* is, temporarily, again a condition for continuity.

==

The *vijnana* of knowledge progresses in the mass and through the mass the *ritam* is evolving, but when the mind concentrates on individual detail, the old disorder is apt to recur. This, however, is not invariable; for often in the individual detail there is correct order. But when the final result is forecast without a mental perception of the forces at work, there error in mind is more frequent than the correct reception of the truth from above. The latter occurs rarely; nor are the perceptions as a rule illumined, but belong to the physical consciousness. The sortilege of the 21<sup>st</sup>, *Sayana Bhur* is being fulfilled as the preparation for those of the 13<sup>th</sup>. The *सुवृक्ति* is going on in the physical consciousness which is being prepared as the lowest layer of the *barhis*.

In *Tapas*, the two difficulties are, on the one hand, to reject all willings that are not in harmony with the Divine Will & on the other to avoid mistaking the immediately dominant force for the eventual Divine Will.

### *Samadhi*

The instances of prolonged action of *rupa* & stable status of *rupa* in *swapnasamadhi* are becoming more frequent, as well as coherence in dream, but as yet the insecurity & remoteness of the whole world of dream & vision are not removed.

==

*Karma*. Life Divine. Secret of Veda (improved & copied)

June 23<sup>d</sup>

Lipi

1. prophecy—has now to be made utilisable
2. brothers—
3. it is successfully arrested . . delight (in its increase but not abrogated or concealed)
4. eloquence

5. it is possible for it is everywhere successful (ie the turning of all things into delight,—in immediate answer to a half-doubt in the mind)

6 battle

The lipis doubly underlined refer to a later fulfilment which is now being prepared behind the outer actuality of things.

Script.

The governance of all thought & action by the Ishwara is becoming more & more general & apparent, but is still followed on separate converging lines and is not brought into an overtly common & harmonised action from the one centre. Prakriti in her new activity is still being prepared & organised. But the preparation is now rapidly drawing to a head & the relations of the diverse activities begin to be seen.

The main complaint is smallness, insufficiency, want of mass in the ritam. These are the things that have now to be remedied.

=

*Vijnana*

The ritam increases but always in the unilluminated physical consciousness and always with an element of blindly striking consciousness that fails to hit the mark, or to get the right pitch & accent. [This]<sup>4</sup> element in its activities is being steadily put into its right place, but still persists.

=

Reference to Veda for indicative Vak.

अमंदान् स्तोमान् प्र भरे मनीषा सिंघावधि क्षियतो भाव्यस्य  
यो मे सहस्रानमिमीत सवानतूर्तो राजा श्रव इच्छमानः ॥

Intimation that this Sutra which had long baffled the mind, would this time yield up its whole secret. Immediately fulfilled, with a constant play of the illumined ideality in its fourfold powers.

*Work to be done.*

A Society to be formed like the Theosophical Society which will support & popularise the Knowledge & the writings which express it.

<sup>4</sup> MS These

This is to be done by two means, the Will & Vyapti spreading the impulse to know & calling silently its supporters & the growth & manifestation of the Yogic powers attracting inquirers & convincing doubters.

==

### *Vijnana*

The Knowledge after attaining a fair amount of Ritam in the Satyam Brihat, gave place to an attempt to establish the Aishwarya-Vashita-Ishita in a greater mastery, but here the Tapas is only one force among many, sometimes prevailing or partly prevailing, sometimes or partly failing & the Knowledge falls back to that level & reflects the struggle of forces & no longer the vijnanamaya knowledge of its eventualities. It becomes again the satyam brihat without the ritam, especially if failure reawakens the old struggle between egoistic faith & rajasic revolt of disappointment.

==

### *Uthapana*

The utthapana (physical) has been renewed. So far all movements of the body in that direction have been a failure. Today, however, the medial asana of the legs was renewed & maintained for 15 minutes in each case with varying degrees of pranic mahima & laghima. Anima was intermittent, but on the whole defective, the cessation being due to the defect. In the right, the pressure was greater than in the left.

==

### *Karma*

Recopying & correction of Secret of Veda Chapter I completed.

Jun 24<sup>th</sup>

St 1. We have to be content

2. स्वदित्यनर्थको वात्र चाक्षेपो वा भविष्यति—

That is effort is either inert & otiose at this stage of the Yoga or turns into Akshepa, that is grief, complaint or revolt.

### *Script.*

These examples are being given to show beyond the least doubt that a great Intelligence is guiding the Yoga. The main feature of

the moment in the Yoga is the attempt of solicitude & effort to revive with their usual consequences of dissatisfaction, trouble, complaint & revolt. The first thing done therefore was to make the eye glance back & fall on the previous “significant words” recorded. “Straining & anxiety must cease” & “Raw Material”, — the latter explains the difficulties of the process which has led to the shadow of dissatisfaction & solicitude. The eye then glanced back at all the sortileges recorded & at once reinforced the corresponding activities & judged their state of progress at the present moment. Afterwards it glanced first at the paper Mahratta opposite where it got the first “significant word” & secondly, into the commentary in verse on the Isha Upanishad where it got the second. The agreement of these two entirely unconnected sources taken at random, seen in the light of previous “coincidences” shows that these are not coincidences, but the combinations of an Intelligence for which no method is too small to bring about the greatest ends or too great to be used for bringing about the smallest.

### *Thought*

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

==

### Aishwarya

There are still three movements in the effectivity of Tapas

1. The Tapas is successfully resisted by strong powers of obstruction that are either in possession or take possession of the field of activity. The successes are then fragmentary & partial.

2. The Tapas acts resisted, but irresistible, in the power 60, sweeping away the resistance & realising an immediate success. This success may be either in one detail or in successive details but has not yet been generalised.

3. A mixed movement struggling towards general effectivity in which each act of tapas is satyam, but there is insufficient brihat and only a fragmentary ritam.

==

Script.

The difficulties of the Vijnana ought not to discourage the Tapas. This is still the defect that the actuality of unsuccess brings unfaith not only in the immediate success but in the whole theory of the karma.

The unfaith in Yoga siddhi is only a shadow; the unfaith in karma is still a reality. It has a liberal & ample ground of justification, but also good reasons for self-distrust. If the Yoga siddhi is entirely fulfilled, so will [be] the karma. The question then is of time, of power & of good faith on the part of the Master of the Lila.

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

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

The doubt of time rests upon immediate disappointment & argues from that to eventual disappointment.

—

The first step is to set right the Tapas.

1. The Tapas, if applied with concentration, determines each series of movements in the sense of satyam brihat with a considerable but uncertain ritam.

2. This movement is baffled by an inhibition of the Will through partial knowledge which perceives a predominant possibility of unsuccess as a fate of unsuccess & help[s] the possibility to realise itself so that it seems justified as the fate.

3 This movement takes advantage of the uncertainty in the ritam, of the fact that knowledge is more correct when not coupled with action of Will on the result & of the weariness which comes on the physical self by expenditure of concentrated tapas.

It is necessary

1. That the satyam brihat should prevail also when there is automatic Aishwarya Vashita Ishita without Tapas.

2. That the idea of unsuccess should be recognised as a perception of strong or dominant possibility & removed from the central action which seeks the ritam of things in the Apas.

3 That Will & Knowledge should harmonise & coincide & the disparity between Chit of Knowledge & Chit of Tapas be resolved into a unity.

For this purpose two principles have to be observed.

1. The combination always of Will & Knowledge
- 2 The substitution of self acting for concentrated Tapas.

==

### *Asiddhi*

Lipi battle repeated from yesterday justified. It is notable that this struggle always comes when there is in the consciousness a stress towards finality or rapid advance & is always to the advantage of the forces that obstruct.

—

### *Kamananda*

It is suggested that the action & intensity of the kamananda is now established beyond recall in all asanas; but the continuity & freedom from necessity of smarana are not yet sufficiently established & are therefore [liable]<sup>5</sup> to more serious interruption.

—

### Lipi

1. *battle*
- 2 *egoistic faith* to be discharged of egoism & justified
- 3 *totality . . intelligence* —ie the subject of the battle
- 4 *fifteenth* —ie Anantam Brahma now inseparable from Sarvam.
- 5 *intensity of the delight* —a greater subjective intensity is already normal.

### *Kamananda*

In essence the smarana is no longer indispensable, but is still utilised to stimulate the Ananda activities and shorten the periods of interruption, intervals of discontinuity.

Continuity therefore is the one siddhi in real defect.

<sup>5</sup> MS liability

*Script.*

1. The egoistic faith is already being justified; for it is the reflection of a higher tapas and ritam. The totality of the intelligence is being justified *in all the thoughts*, for they are being shown to be satyam brihat. The ritam alone is still reserved for imperfection.

2. The intensity of the delight will now be increased in the subjectivity, asserted in the physical ananda. The latter movement has already been recommenced.

3. It is true that the method still belongs to the old method of alternation between Night & Dawn, progression & apparent retrogression. The Nature is too much besieged as yet by the mental Mayavin to admit of the total exclusion of this inchoate & inferior vrijina movement.

4 The satyam has now been sufficiently established in the brihat. The ritam also has to cease to assert itself only in separate detail or small groups and must establish itself in the brihat. This movement also has been prepared, but it must be finally asserted & established.

5. The vijnana of Knowledge & Power is the crux. So long as it is not entirely justified, the perfect finality of Samata & Shakti in the adhar & its environment is not possible. For Error & Defect mean persistence of the vrana in the active Brahman & where there is a wound there will be suffering. The only other escape is into the shantam Brahma in Mind where activity ceases in a silent & impartial Delight that does not fulfil, but only escapes from the necessity of harmony. It is only in the ritam that the Shantam becomes the Active & Nivritti & Pravritti are perfectly reconciled.

6. Ananda is not yet sufficiently asserted in all the activities. The Mayavin of the Manomaya opposes & has hardened his heart against the Light. He has to be expelled, not fostered.

7. His opposition is to both the Swarajya & Samrajya, but the denial of the latter is his instrument. Aiswarya-Ishita is therefore the key to the perfection of the rest of the siddhi.

==

*Samadhi.*

Coherent & vivid swapna converted itself at times into vision

—only shadows of present association.

Shabda attempts to manifest itself in the jagrat.

==

Utthapana of arms, horizontal asan, for 15 minutes. Anima defective; strong pranic laghima.

June 25<sup>th</sup>

*Lipi*—

- 1 *clear buddhi*
- 2 *vestiges of the intellectuality*
- 3 *the intellectuality greatly extinguished.*
- 4 *egoistic faith is to be farther justified*

Aishwaryas fulfilled—

- 1 Greco-Turkish arrangement.
2. Progress of Home Rule & Irish N.V. [National Volunteers]
- 3 Delay of rupture, Mexico.

Script

The Intimations of the 17<sup>th</sup> were of the old type & are not being rapidly fulfilled—they expressed powerful tendencies, not actual eventualities. All of them must in the nature of things be executed, sooner or later, & therefore there was no value in the intimation, since the suggestion of rapidity has not been fulfilled. They are indications, rather than intimations and as indications had a full value, if by rapidly is understood rapidity of composition & not of completion.

Karma.

The first chapter of the Life Divine completed with great illumination in the thought & rapidity in its expression.

Idea of a publication “The Divine Victory” or the “Conquest of Immortality” ie the Hymns of Vamadeva translated into English in their psychological sense; suggested by the rendering of verses to be prefixed to the first Chapter of the Life Divine.

—

*Ananda*

The chandananda is now extending itself to thought perception

& vangmaya thought; it is stronger in the unwritten script.

—  
*Samadhi*

The consecutive event in rupa (handling & turning the pages of a book) became much more stable & persistent in continuity than before, but was divided between jagrat & swapna & broken by one or two intervals of non-sight. The book was opened & the general nature of the contents perceived; one or two separate words even were read & retained (stores . . provided).

Materialised sukshma taste strong & stable on the physical tongue (bitter) for upward of a minute.

—  
Vijnana.

Perceptive thought is now assuming the largeness of the ritam.

==  
Utthapana—

The asana of the arms horizontal in the recumbent position. This asana, in which the siddhi came suddenly at Alipur after ten minutes of moderate struggle & extended to two hours of perfect & effortless laghima, was in Pondi. assailed (1) by a slight but ineffective unwillingness of the physical prana to persist in this attitude in spite of the absence of any physical obstacle. (2) by a slight but ineffective attack on the anima during the asan. (3) by a reaction after 3 hours of the asana manifesting in a subsequent tendency to stiffness in the shoulder muscles. Today it [continued]<sup>6</sup> for 1 hour 9 minutes with occasional manifestations, none of them serious, of these difficulties.

Asana of right leg, medial, first 6 minutes, then 15 after a long interval (20 minutes); the left, 21 minutes. In the right laghima seemed to draw back & give the place to mahima which supported the utthapana. In the left laghima was agent & mahima supplementary. Defect of anima was intermittent in spite of great pressure on the right, until the close of the asana. Asana of left horizontal, first in position of body recumbent on the side (15 minutes) then on the back (5 minutes).

<sup>6</sup> MS contained

The cause of the relapse & long suspension of utthapana seems to be that the pranic siddhis were never really extended to the outermost shells of the physical prana. Their deficiencies were supplied by an exceptional force of Tapasya which afterwards retired, not being natural to the body.

==  
Lipi

5. *Do not resist the intelligence*
6. *The bliss of God finite, yet infinite*
7. *getting right.*

Script.

The element of ritam in the thought perception is immensely increased in the ordinary movements, even those of the nature of trikaldrishti. All telepathy & trikaldrishti must now be dominated by the ritam.

That higher movement of ideality long presaged & prepared has yet to begin on a general scale. It demands for its success the entire passivity of the intellect.

Karma

The first instalment of Yogic Synthesis recommenced & rapidly completed. What was written before, is reserved for the second instalment.

Samadhi

Dream disorderly & confused. Rupa maintained, but chhaya-maya. Stability frequent, not long continuity.

June 26<sup>th</sup>

Karma.

Translation of IV. 13. R.V. also 15 & 25

Doubt of kriti strong in the morning; Ananda & Ritam disputed, but not very forcibly. Intensity of subjective Ananda immediately restored. The whole being is now really subject to Ananda[,] even the ananda of asiddhi, there is only a part of the outer prana which forms a weak point by which the subjective asiddhi is able to affect & reappear in the system, & the nirananda of unfaith & asiddhi is its means of entry.

Jnanam Brahma is now adding itself to Sarva & Ananta as a constant manifestation in the consciousness. Ananda is behind.

Sat Brahman is always the base, but Ananta manifests normally in the Sat, Jnana now manifests less actively, but still normally in the Ananta. The Asat Brahma is behind & varies between Anandamay Asat in its purity, which is always anandamay, & the Negation of things in the mind & prana which is udasina or niranandamaya. The Asat in the body is Death.

=

Script.

The weak point in the Prana has to be made entirely strong; for that the unbroken stability of the Light is necessary.

Ritam increases, but is not yet in possession. Effective Tapas also increases in the mass, but is baffled in the details. At its best it controls, but does not possess the Akasha.

Lipi.

1. After the intellectuality, rapidity of the ideality in its entirety.

*Lipi*

This lipi manifested in the akasha in two parts showed a stability & a strength of material hitherto unprecedented in lipis of the first instance

Long lipis are yet of a shifting & unstable character, only single words & small phrases are yet capable of stability.

2. *it is to distinguish the ideality . . . to forget the right of the ideality* (ie the habit of the intellectuality; it seeks to judge for itself[]).

3. *the tyranny of the Gods has to be destroyed.*

4 *they apologise . . . paralogue.*

Script.

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

=

June 27<sup>th</sup>

St. तव प्रणीती तव शूर शर्मन्ना विवासंति कवयः सुयज्ञाः ।

Lipi.

1. *isolated, digest equality.* (Samata).
2. *travel ideality*
3. 13. repeated daily
4. *the perfection of the lipi first manifests itself*

Tapas—

A great change is now manifesting in the Vijnana of Power. There is a visibly growing tendency in the Prakriti, to aid, favour & accomplish the thoughts & will-movements & the previous tendency to contradict them at once is now more intermittent, more artificial & when it prevails, prevails with more difficulty. The old rule, however, still holds good in the body & in Kriti.

The tendency in the Mind to select & favour a particular thought or will as against others without knowing it to be the Truth or the divine Will is the chief subjective obstacle to the rapid progress of effectivity in the Vijnana.

*Aishwarya*

1. Prolongation of conference at Niagara
2. Events in Mexico, imperfectly
3. Success of J.C.B [Jagadish Chandra Bose] in Europe—still insufficient
4. Irish. N.V

In Dharma there is strong opposition.

==

Script.

It is necessary in the Kriti & in the body to substitute the brihat will for the alpa, and subordinate the pranic movement to the pure mental, so that the Prakriti may develop there the powers of 50 & 60. In the Dharma the same necessity enforces itself.

—

*Karma*

Life Divine—Chapter I recopied & corrected.

==

The obstacle to free & joyous Tapas & Prakasha is the disparity between the Tapas of aspiration & the effective Tapas. It resides therefore in a defective Prakasha of eventual actuality or a defective force of that Prakasha in its dealings with immediate actuality.

==

Strong revival of the sukshma gandha, but in isolated experiences.

==

June 28<sup>th</sup>

St. *ordinary psychological workings*—ie the process is to make the higher nature the ordinary nature, but the physical consciousness has to be progressively transformed to that end.

Script.

There is a need of increasing affirmation.

The Vijnana has only to be made more swift & spontaneous in the discriminative ritam. Instead of the perceptions being admitted & afterwards put in their relation, they must be in their right relation even in the act of entry—not a confused troop that arranges itself in the reception chamber, but an orderly band each entering with the right precedence & grouping. So much is still defective

The Tapas has only to increase in its hold on the executive agencies & bring all its workings to the degree of 50 & 60.

In the Rupa & Samadhi, there is a last obstruction to be overcome in order that all may expand irresistibly & rapidly.

—

The Affirmation of the Jnana Brahma is now sufficiently normal to provide a secure basis for the Ananda Brahman. Only it is the one Anandamaya in all who must be perceived constantly, not the Narayana imprisoned in the form. That must be only a subordinate movement in the One.

—

The fullness of the first four affirmations depends upon the second triad. That must now be made habitual to the consciousness

and part of its “ordinary psychological workings”. It is now being done.

==

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

—

{ See all forces as personalities in their action. That is Veda. See all personalities as the supreme Purusha, Krishna; that is Vedanta.

### *Samadhi*

Strong manifestations of perfect rupa in the jagrat bahirdarshi, but as yet without stability.

Intense & stable lipi in words & small phrases

### Intimations

1. Today Jnanam Brahma becomes permanently normal
2. Today Ananda Brahman commences normality
- 3 Lipi stabilises itself today in longer phrases.
4. Rupa takes today a permanent step forward.

==

### Script.

The seven affirmations are now forming into their normal movement. Their deficiency is due to the lingering tendency of the consciousness towards formulation on the lower level of dividing mind.

—

### Utthapana.

Medial asana of left leg, 20 minutes. Mahima defective, more than anima.

==

### *The Intimations*

The Anandam Brahma seems to be confirmed as the normal experience and its contradiction has suddenly become the exception. Jnanam Brahma is perfectly established. Lipi has now the capacity for stabilisation in longer phrases of variable intensity & legibility. Rupa has acquired a firmer tendency towards stability & efflorescence & a beginning of greater stability, chiefly in perfect dense forms.

June 29—

*Sort.* The supreme human aspiration lifting itself towards that which is at once the apparent contradiction and secret reality of our being.

(ie Krishna Kali).

*Script.*

All is realised that was promised yesterday. It is the definite beginning of the precise ideality, as was predicted yesterday in an unrecorded lipi. Today the movement will become much more powerful.

*Lipi*

- 1 *Authority of the lipi.* (increasing & to be made definitive)
2. *Yourself*
3. 13. constantly repeated.

*Samadhi*

In the morning there was an enormous advance of coherence in a sort of imageless dream (conversation & bhava only), in lipi of swapna samadhi & in lipi of antardrishta jagrat. Rupa of swapna & antardrishta jagrat is still stationary.

*Aishwarya*

In the morning after a momentary ineffectivity there was, in a certain field, constant play of the 40, 50 & 60 power, but chiefly of the two former. 30 & 35 were rare, but still present in an active potentiality.

*Trikaldrishti.*

In the satyam brihat with a growing ritam, but the fullness seems to be awaiting the growth of the Tapas.

*Faith.*

Faith grows & is sometimes enthusiastic faith but still waits on the actuality in the body & in karma.

*Intimations*

1. Today the universal premakama with their subjective ananda in its intensity of self-content.

2. The veil finally removed from the constant presence of the Ishwara; consequent intense tertiary dasya & madhura. The latter will still be insufficiently brihat in its scope.

3. The rapidity of the ideality already realised will grow in force & certainty of its power.

Four other intimations are to be given.

=

Script—

The first intimation is already being fulfilled & the second prepared. The third has now to follow.

The intense perception of Krishna in all beings has begun but it is combated sometimes by the strong perception of the ego; in objects it is combated by the sanskara of the objective inconscience. Both these obstacles have to be rapidly removed.

=

Lipi.

4. *It is already established in the trikaldrishti.*

5. 3—ie lipi & rupa to be perfect, the latter in the crude & dense.

6. *The full joyous sensibility to the knowledge of the divine personality.* (antard.)

7. *before the light the fulfilment of the tapas independent of the obstacle of time*

8. *the superiority of the perfect ideality to the intelligent ideality*

9. *it is the perfect business capacities that are about to be active.*

10. *besiege the faith—immediately fulfilled*

11. *the intellectuality still struggles to besiege the faith*

12. *disaster*

Script

The three intimations now are all being fulfilled but can still be denied and interrupted. That capacity in the lower prakriti must be rapidly removed.

Lipi grows continually in perfection & kaushalya is trying to manifest. There must be no relaxation of the rapidity of the movement.

Rupa is still overconscious of its difficulties.

=

Lipi

13. *death of the false tapas.*

14 *rupees before September*

15. *it is for the last time that the long struggle is to take place*  
(in the physical siddhi & parts of the karma).

=

Intimations—

4. Firm foundation of faith independent of immediate actuality.

5. Rupa to break down the difficulty that has so long prevented its perfect efflorescence.

6. Samadhi to effect the same advance.

7. Trikaldrishti & Aishwarya-Ishita to prepare their final possession of the Akasha.

=

Rupa & Samadhi are attempting a greater efflorescence. In Samadhi, rupa & action of eating food, intense acid taste breaking down the limitation which confined the action of the indriyas chiefly to sight, hearing & touch. The organisation of coherent lipi in swapna samadhi continues. The rest, while not positively advancing, is becoming more free & insistent in its action.

Rupa in jagrat antard. is also frequent & varied in crudeness, but instable & ill-defined in outline except at its best. Both in antar & bahirdarshi vision in the mental akasha is manifesting itself.

For some days the typical sounds (flute, bells, cricket ticking etc) have been loud, constant & uninterrupted for minutes together in the closed ear. Today they achieved the same manifestation to the open ear.

=

*Asiddhi*

The attack is now delivered on the body & on the faith through denial of the knowledge & power attained & their reduction to their now lowest possible terms. The faith remained firm; the body yielded, but not to any very marked degree.

*Lipi*

16 *disaster . . slight disaster in the activities of the subjectivity.*

fulfilled.

17 *perfect physical delight.* to be now affirmed

18 *believe in the irresistibility of the tapas*

19 *prologue*            20 *profitable telepathy*

21. *faith in the potentiality is to change into faith in the actuality.*

==

## Tapas

Effective vyapti is increasing to a great extent, but has large & puissant results mostly in those who are close in mind & person to the centre of the vyapti.

Trikaldrishti & aishwarya are more frequent in their right activity, but do not yet possess the akasha.

==

On the whole the intimations have been fulfilled, but the results attained are not yet perfect and the old habits of the consciousness can still by a struggle reassert themselves temporarily in a clouded mentality.

==

Tapas is attempting with a frequent success, but with more frequent failure to assert itself in the compulsion of the object towards the exact movement willed. Lipi 18 which was immediately justified by a succession of unexpected results was given in order to introduce this movement. Its success will progressively develop the fulfilment of Lipi 21.

June 30—

St. Brume . . Pondicherry

—

## Script.

That which was organised yesterday has now to be continuously asserted & affirmed in the experience. The habit of subsidence in the evening & night & of partial suspension by other absorbing

activities have to be deprived of their power of recurrence.

—

As yet there is no definite forward activity—only the persistence in manifestation, in spite of persistent assault, of the gains of yesterday.

==

Karma.

Final draft of Synthesis of Yoga begun.

Veda IV. 1 completed & IV. 2. partly translated.

==

Vijnana

There is as yet no certainty in the trikaldrishti except in unusual movements.

*Lipi*

1. *telephonics.*

2. *telescopy*

3. *flattery*

4. *fulfilment of the egoistic faith*

==

The one siddhi that seems to go on steadily is the perfection of the lipi. The rest progresses but with a hampered movement, flashes of affirmation in an exterior mass of denial. The effort is to throw back the movement into the old alternation of Dawn & Night.

July 1914

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July 1<sup>st</sup>

St नि यच्छ तन्वं स त्वा ममत्तु सोम्यं

*Script*

The lines of development suggested in the *Vachansi* and in the affirmations have reached a stage when they are all in movement & in progressive & victorious movement, but still denied, by force, by those interested in their defeat, the Arya & Dasa enemies, but more now by the outdistanced Aryas than the Dasas. The month of June has closed on this note of imperfect success.

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

Therefore the Force is now being applied to the body. It has been proved that mental power can be applied to the modification of the lines of the figure or of particular parts of the body, to the hair etc; but the working has been slow, intermittent & except in one or two directions only partial in result. The features & the signs of age have defied the insistence of the Will. It has been proved also that secondary utthapana is possible in all parts of the body & that a certain amount of primary utthapana can be temporarily

affirmed; but tertiary utthapana has been unable to emerge out of the pranic into the physical being & the other forms have been successfully attacked & thrown back into a state of weakness & arrested working. Arogya after reaching a certain point labours without making any definite general advance. At most there are signs of a slow, just perceptible progress.

Faith in this siddhi & energy of its fulfilment has to be restored to the body.

Finally, in the kriti especially & in dharma a more vigorous action has to be introduced which will dissipate the adverse movements & initiate a puissant tide of success. These are the results that have to be initiated in the first fortnight of July.

==

Tapas & samadhi continue to be active; but vijnana is now without illumination in most of its movements. The brihat is active rather than the satyam or ritam.

The siege of the siddhi by the Asiddhi continues.

Series of successful tapatya is now not infrequent, but the series does not yet extend beyond five or six successive movements.

There is no real relapse of siddhi, but there is suspension or rather intermittency of new results.

Trikaldrishti is active again & easy in its imperfect state of ritam when rigidly separated from Tapas.

Script –

Although the mental Prakriti has reasserted itself, the relapse must only be regarded as a temporary & partial eclipse. The Asiddhi itself is evidence of an advance in the siddhi.

==

*Ananda.*

Tivra is become more spontaneous with a more general strength.

*Samadhi*

Sukshmarasa has recurred in the swapna samadhi. There has been combination of action, sight, sound & touch, as well as of action, sight & taste.

There has also been vivid tivrananda in samadhi.

In other respects the advance is slow & labours against a strong obstruction.

=

July 2<sup>d</sup>

St. विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते अदब्धो होता

Script.

This Vachas indicates anandamaya vijnana & irresistible success by undiscouraged offering of all the activities to God, sole Being & Master of all becomings

The movement now being imposed on the mind is to associate always Tapas & Prakasha. Every perception must be envisaged as a force applied in the mind, every force as a perception energised. In this way by rectification in ritam the unity of Chit & Tapas will be reestablished.

*Brahman*

The position now is that the fourfold Brahman in the type of Narayana is seen everywhere, but the perception of the Ananda being stronger in the perception of the One than in that of the Many, the Lilamaya Krishna is seen in the universe, but not always or at once in the individual.

*Aishwarya—*

1. Irish officers joining I.N.V. [Irish National Volunteers]
2. Movement towards the arrangement of funds.
3. Affairs in Mexico. Retreat of Villa & quarrel with Carranza.
4. Progress of events in China—eg subsidence of White Wolf, strength of central government, successful collection of the Provincial revenues.
5. Progress towards peace between Greece & Turkey.

*Samadhi*

The force of organised vision & experience has increased. Dream is always more firm, vivid & coherent, but still haunted by the confusions of present sanskara and personality.

*Utthapana—*

Of the arms, vertical asana; for five & a half minutes; strong defect of anima.

Of the arms, horizontal; for 30 minutes; strong laghima & involved mahima; anima defective chiefly in the shoulder-muscles. An-anima not effective to contradict or suspend utthapana.

*Brahmadrishhti*

The Narayanabodha has given place to the general Krishnadrishti, but the latter is still deficient in closeness & intensity, except in individuals, and pervades rather than occupies the object.

July 3<sup>d</sup>

वायो शतं हरीणां युवस्व पोष्याणाम् उत वा ते सहस्रिणो रथ आ यातु  
पाजसा

O Vayu, energise thy hundred of illumined forces that ask for their increase, or let it be the movement even of thee in thy thousandfold fullness that comes to us in the impulse of a collected strength.

*Krishna Drishti*

Full Krishnadrishti is promised for today. At present all is Ananda Brahman in a general bright mentality but the Krishna Drishti is implied in it, not yet entirely possessed of it.

*Asiddhi.*

The force of the Asiddhi continues.

*Utthapana—*

Of the arms, vertical position, 30 minutes; an-anima present, but ineffective. Followed without break by horizontal position, 30 minutes; an-anima stronger than yesterday, but ineffective & not present at the end of the period. Laghima is exceedingly strong & the involved mahima increases despite fluctuations.

There is still a part of the physical shell which keeps the sense of the asiddhi.

In the afternoon utthapana of the arms, lowest asana, for 30 minutes. Laghima is extremely strong & but for the strain left

behind in the shoulder & back muscles, the siddhi would in this part of the body be easily accomplished.

==

Ananda—

Electric, raudra & vishaya (ahaituka) promised for today & begun.

Subjective Ananda is once more affirmed.

Prema & kama are well established in their universality, but not always active.

The promise has been given, whenever the nirananda is suggested, to give the knowledge that counteracts it. If this is steadily done, the contradiction of Samata must necessarily disappear.

So far the promise is being observed, but the touches of the nirananda, though immediately disappeared, recur owing to the deficient faith in the kriti &, sometimes, in the physical siddhi.

==

Kriti

Kriti, if strongly resisted, yet disappoints the unfaith as well as the faith. Today sure promise, if not yet realisation, of a group of subscriptions to the review & Rs 100 in hand.

==

July 4<sup>th</sup>

St. *Introduction*

*Utthapana*

Of the right leg, horizontal asana, for 40 minutes. An-anima ineffective and, as in other asanas, decreases instead of increasing with the continuation of the position. This means that the element of tapasya is passing out of the secondary utthapana.

The external shell of the annakosha continues to feel the after-effects.

*Krishna Drishti*

It is now in possession of all forms, including the subtle, eg sounds, actions, but not yet ordinarily intense.

*Ananda*

In addition to *tivra* & *kama*, *vaidyuta*, *vishaya* & *raudra* are now well established. *Kama* is once more active in all *asanas*.

*Samadhi*

The *brihat* of the *jagrat sukshma* *vishayas* is in preparation.

*Lipi.*

1. 2 a vast movement of the *trikaldrishti*.
2. *playground of the telepathy.* the world is preparing to become this, overtly.
3. [*no notation*]

## Intimations—

1. The health will now come under the control of the *Tapas*. Afterwards, the *saundarya*.
2. Intense *Krishnadrishti* will begin to prevail from today.
3. Finalities of the first two *chatusthayas*.

*Script—*

The physical *siddhi* is now prevailing in *Ananda* & *Utthapana*. Its extension into *Arogya* & *Saundarya* will complete this movement & remove all ground for unfaith.

There remains only the faith in *kriti*, which is intimately bound up with the faith in *rapidity*. There, there are the two important questions of equipment & result of *Tapas*. The solution will not be long delayed.

—

*Krishnadrishti* is now more intense & general, but not yet invariable in the form; it is possessed of all forms only when the centre of the *buddhi* is in direct relation with the *Ananda Brahman*.

July 5<sup>th</sup>St. *Samadhi**Ananda—*

*Ahaituka* strong & universal, but not central.

*Samata—Dasya*

With the ahaituka ananda the first chatusthaya is perfect. The second still awaits the entire faith.

The first four intimations are now well prepared for final universality. Once the third is free from the defects of vijñanamaya sūvrikti, they can be perfectly affirmed.

The next three have now begun to be prepared for their absolute assertion. The centre of the buddhi is still besieged & sometimes occupied by the mediary mind; this defect removed there will be no farther difficulty.

*Lipi—*

Lipi Kaushalya is now manifesting. Perfect stable lipis of jyotirmaya, chhayamaya, tejomaya, agnimaya & varnamaya aksharas (green, blue) manifest freely; only prakashamaya & dhumramaya are absent. The latter has been omitted from the rupa materials in the observation.

—

*Script—*

The first seven affirmations will today be completed. Also the finalities of the second chatusthaya, with the exception of faith in the kriti & saundarya.

—

A strong attack of asiddhi has failed to break the samata, but it has prevented the other finalities. Its assault is especially directed against the entirety of the principle of affirmation.

*Karma—*

- 1 Proof of Yogic progress in the brothers H & R.
- 2 Vyapti effective in Bengal in S. [Saurin]
3. Greco-Turkish peace.

*Script*

The seven affirmations have been now well-founded. That they are not always prominently active is immaterial. The foundation once well-made, the rest comes of itself.

As for the finalities of the second chatusthaya, they are in fact completed, with the one exception given. Only that exception

prevents them from being steady & uninterrupted in their action.

July 6<sup>th</sup>

St *The seven affirmations*

Script.

To enforce the seven affirmations is the chief work for today. The second is to bring forward the vijnana chatusthaya to the same level as the samata & shakti chatusthaya.

The apparent contradiction & refusal of the ritam is a relapse into brihat & marks, no longer an insufficient preparation in the mind, but the continued power of irresponsible Mind to continue in the persistence of old sanskaras after the cause of them has been removed.

The Devatas must be more & more convinced of the inutility of their retardatory efforts.

Already the affirmations are being strengthened, but there is always an element which comes from the external Nature & seeks to stand between the Master of the Yoga & the Adhara, asserting a different statement of the universal Ego, seeking to replace the personal ahankara by another & more general ahankara. This has to be transformed, not eliminated. Elimination could be easily done and if this were the object, the perpetual insistence of the excentric ego would not be permitted. It persists & insists because, knowingly or unknowingly, it seeks transformation.

Vijnana.

The satyam is being restored in the brihat by force of right affirmation.

Tapas vacillates between a greater & a lesser, a more organised & a less organised efficacy.

*Samadhi.*

Lipi in swapnasamadhi gains always in coherence & meaning. Rupa has still the same difficulty in passing a limit once set and its progress is of the most gradual slowness.

*Utthapana*

Yesterday utthapana of the left leg, horizontal asana, recumbent on side, could not, because of an-anima endure for more than 15 minutes. Today the attack of an-anima was more violent, but laghima from the first developed great power & afterwards mahima overcame the pressure. Nevertheless in the first quarter-hour the position recumbent on side had to be changed for some seven minutes to recumbent on back in order to relieve the pain of the nerves. Eventually the asana continued for 45 minutes altogether in spite of frequent lesser repetitions of the attack. Kampana was pronounced.

*Arogya*

The general force of Arogya has increased, but the particular denials of it which have been so persistent, resist expulsion & even make inroads on the siddhi.

Jalavisrishti for the last two days has been easily limited to twice a day, once at 8 or 9 am & once in the afternoon. There is an effort today to persuade the body to postpone the second occasion till 9 or 10 pm, as at night it is suspended easily for 15 hours or even 16.

*Script.*

The seven affirmations are now in principle entirely regnant and are being more & more enforced in the active consciousness. It remains to bring forward the second part of the programme, the vijnana.

*Ananda—*

Great intensity of universal Anandabhoga through chidghana in the evening.

*Arogya*

Jalavisrishti twice at 7.30 am & 12 midnight.

==

July 7<sup>th</sup>

St उपो सु जातमसुरं गोभिर्भगं परिष्कृतं ।  
इन्दुं देवा अयासिषुः ॥

The Ananda having been affirmed & perfected for enjoyment by the illuminations of the vijnana must become the means of attaining to the final siddhi & be the working material of the divine powers.

*Script.*

The affirmation of vijnana is intermittent; it must be continuous and organised.

*Arogya—*

The attempt of the siddhi now is to reduce the evacuation without any reaction. Formerly it used to postpone for six, seven & up to 12 days any serious evacuation, but suffered at the end from reactions of consolidation & excessive rejection. Now the daily evacuation has been reaccepted, but is usually slight, with occasional ephemeral reactions. A step in advance is indicated.

*Utthapana*

Of the legs attempted, left medial position for five minutes, discontinued for an-anima & lack of mahima; subsequently (5 minutes afterwards) resumed, mahima improved, 15 minutes utthapana. Utthapana of both together recommenced.

*Script—*

The vijnana is being brought forward all along the line in the knowledge, but without the illumination & independence in the error-besieged brihat. Hence it appears as if there were no certain progress.

*Lipis*

1. *Ecstasy—Love—God*
2. *flimsy* (obstacles)
- 3 *sunlight.* (ritam jyotih).

*Script.*

The slackening in the speed of the progress takes the place

of the old principle of relapse. No part of the progress is now denied, except to a slight degree in the physical siddhi, but there are slackenings, suspensions, attempts to force back. These are the last struggles of the old rhythm to survive. The suspensions, the attempts to force back must be got rid of definitely, but the alternate quickenings & slackenings of speed must continue to operate so long as the physical resistance is not abolished.

It is now evident that the Mahakali bhava has come to stay & that it is only the faith in the kriti and certain intensities, eg the tertiary dasya, that are really denied in the second chatusthaya. In the first the physical clouding of the prasada in the prana is the one defect & that proceeds from a defect in the second element of the shakti-chatusthaya.

These fluctuations in the second chatusthaya have to be rapidly eliminated. There is faith in the physical siddhi, an elementary faith even in the saundarya, although there are one or two lacunae. The faith in the kriti resolves itself in a defect of faith in the rapidity & completeness of the power-results & of the Kamasiddhi.

Utthapana fluctuates, but not seriously. It is assured. Arogya is resisted, but assured.

Rapidity of progress & generality of the luminous vijnana (sunlight) has now to be redeveloped on a broader foundation. The obstacles are much flimsier than they seem.

The two final affirmations are now being prepared in their initial steps.

Love . . . ecstasy . . . God is the formula of fulfilment of the second group of affirmations.

==

Anandam Brahma all-embracing in a continuous experience, —the fourfold Brahman complete in a strong, yet normalised realisation.

==

Tertiary dasya is being resumed on a larger scale, in its full complexity.

—

Tomorrow the full continuity —

July 8<sup>th</sup>

*Samadhi.*

Increasing coherence and purposefulness of lipi in the swapna-samadhi.

*Lipi*

1. *Expense of intensity attended by increase of the intensity.*
2. *Authorise intensity.*
- 3 *It is in the district of Sylhet that the intensity will first manifest.*
4. *The intensity of the delight & the emotional affectivity effectual of the delight.*
- 5 *Effectuality of the delight depends upon perfect liberty.*
6. *The responsibility for the effectuality of delight is transferred to the ideality.*
7. *It is delight that effects righteousness*
- 8 *Delight depends upon liberty, not constraint*
9. *Righteousness by constraint is a partial righteousness deflected from its ends.*
- 10 *Earth is delivered to delight*
- 11 *Finality.*
- 12 *It is egoism that obstructs delight*
- 13 *Desire is the badge of egoistic delight*
- 14 *It is the edge of egoistic delight that opens the soul to self-torture.*
15. *Self-torture is the sense of all pain.*
- 16 *All pain is the deflection of delight; suffering of delight is translated into suffering of self-torture.*
17. *It is the capacity of suffering that determines the capacity of delight.*
- 18 *It is the suggestibility of the body to the dualistic sensations that is to be abolished*
19. *It is the eternal fact of youth, the truth of delight, the joys of liberty that the eternal powers seek to effect.*
20. *It is the bodily instruments that are the obstacles.*
21. *It is the delight that shall deliver the physical instruments.*

*Arogya*

Jalavisrishti yesterday 10.45 am & 9.45 pm; this morning 9. am.

Purisha increased for the last two days as a result of the restriction in mutra.

The struggle of Arogya to impose itself on the body under conditions ordinarily producing physical disorders, continues to gain slow ground in spite of a resistance as powerful as the Confiners can now present.

V.V

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

*Dasya*

Tertiary dasya has been restored and is now generalised; only the shadow of the egoistic devatas falls on the mind & still tries to obscure the presence & constant control of the Master.

*Tapas*

Aishwarya, ishita, vashita, vyapti are now acting in exact fulfilments, but cannot ordinarily prevail because of the massed resistance in the swabhava.

*Aishwarya—*

1. The second reading of the Amending Bill in the House of Lords.
2. The Komagata Maru—& the fight to the finish.
- 3 [no notation]

*Krishnadarshana*

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

In the consciousness of the Ananda Brahman it is once again the first & second intensities of the perception of the Lilamaya in persons as in objects.

*Typical aishwarya*

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

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

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

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

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

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

*Faith.*

Two questions now restrict the faith, 1<sup>st</sup>, whether the siddhi will extend so far as to form matter without any physical operation

(saundarya in teeth etc), 2<sup>d</sup> whether the kriti will actually be fulfilled in the form & to the extent suggested to the mind. There is always the third question of rapidity.

*Samadhi*

Thought in samadhi in the form of ritam perceiving & interpreting the vijnanamaya sense of all forms of thought-suggestion or speech-suggestion.

*Arogya*—

Jv. [Jalavisrishti] yesterday at 4. pm, this morning at 5 am. Pressure increased.

==

*Siddhi*

Samata & Tertiary dasya maintained; but the faith & Mahakali bhava are sometimes overlaid.

*Rupa*

Strong perfect rupa in antardrishta & bahirdarshi but not sufficiently in the sthula akasha.

July 9<sup>th</sup>

St. *Les Dieux*—

*Samadhi.*

Dream is now repeatedly of the nature of Vision except in the vividness of its forms; but the old incoherences still haunt it in a minor degree.

All forms of swapnasamadhi active, but the stability is still of the initial secondary stage—only dream is coherent & continuous.

*Script*—

Nevertheless swapnasamadhi in spite of apparent obstruction and suspension advances steadily towards organised perfection. Rupa is now showing a tendency to overleap the denial so long opposed to it. Vijnana & Tapas are active, but insufficiently organised. The vijnana chatusthaya is therefore on its way to equality with the first two chatusthayas.

The over-assertions of the tapomaya devatas have continued

to falsify the ritam, with the result that they are no longer believed.

The denials of the inert devatas are no more entitled to credence than their correlative opposites.

Ritam & ritam alone has to be asserted, not its false interpretations.

### *Samadhi*

Coherent dream is attempting to change its forms into the forms of swapnasamadhi.

### *Asiddhi.*

A strong wave of asiddhi is acting in the kriti. The Dharma shows some signs of moving forward, but only in particulars.

### *Arogya*

Visrishti (jala) at 11 am & 11 pm as well as earlier in the morning. This breaks the twice a day rule.

July 10<sup>th</sup>

V.V. Les Dieux.

### Script.

The struggle continues with the powers governing the unprogressive mentality. They are forms of the Gods, which seek to maintain their hold on the consciousness even when the divine Reality is passing out of them. Their tyranny has to be dissolved, before the siddhi can advance.

### Lipi.

1. *The last revolt of the objectivity*
2. *belief in the affirmations.*
- 3 *intensity of the delight*      4 *Beauty*

### *Ananda*

Kamananda is now much more persistent in its recurrence, though the persistency is most intense when seated, least when standing or walking. Absorption of the mind tends to cause its suspension.

*Script*

Today, a fresh advance begins, in vijnana, in sharira, in kriti. The first two chatusthayas are assured, except in the defect of faith.

The advance in the sharira & kriti will be at first less rapid than in the vijnana.

Today a marked improvement in the physical Ananda.

==

*Vijnana*

The ritam is reemerging in the satyam brihat, & is more powerful than before the eclipse of the sunlight, or rather its clouding.

Rupa is growing in strength, especially in the perception of forms in the Prana akasha. The other sukshma vishayas manifest rarely but with more intensity than formerly, except sparsha which is both intense & frequent, but limited in its forms, eg touch of water, fire, insects. In other forms it is yet remote or, if close, then subtle.

Tapas is still subject to the reinforced denial of the limiting devatas. It has always an effect, but seldom a complete success & sometimes is immediately overpowered by a contrary reaction.

==

*Kriti*

The physical obstacle in the body is once more opposed to the sahitya & although it can no longer suspend, it retards & slightly obscures its activity.

*Tapas*

The Tapas is once more beginning to act with power & effect, & this time it does not confuse the knowledge.

*Script.*

The conflict between the devatas & the Self has now taken its right form as a balance of force between the future godhead & the past, all taking place in the beginning of the Anandamaya & presided over by the Lilamaya Krishna.

The Bala Krishna will now emerge as the Master of the Yoga.

The difficulty that opposes this perfect development of the

three affirmations will disappear like that which opposed the fullness of the first four.

=

*Ananda.*

Indriya Ananda (Sahaituka vishaya) is once again intense in all its parts, especially in the first developed, Taste. Hearing & Sight follow. If there is any defect it is in general touch, pranic, as affected by heat & cold or by keen touches of pain. But here also the jugupsa has diminished & titiksha is less necessary as the Ananda becomes more spontaneous.

Tivrananda is now sometimes both intense & continuous; all its touches have the character of intensity, but all have not yet attained to continuity in their recurrence.

Raudrananda is beginning to be easy & spontaneous, it has not yet much continuity in intensity, but that also is beginning.

Vishaya is yet a little obstructed, & vaidyuta.

=

*Vijnana.*

Trikaldrishti has returned to its old movement; the opposition is now to exactitude of the ritam & to the perception of things where there is no object & therefore telepathic prevision or postvision has no sure point d'appui & has to work in the vast.

This working in the Vast is now beginning to manifest itself, sometimes with the object for a departing point, sometimes without an object. But it is still pursued by telepathic errors.

=

*Script.*

Certainty & exactitude in a luminous ritam will henceforth develop & possess the knowledge, justifying the spirit of affirmation. But there is yet a residue of justifiable denial to be converted into right affirmation.

Tapas will also proceed to overcome its difficulties.

Rupa will effect stability in the jagrat & greater stability in swapna. The Trailokyadrishti will break its limits.

A rapid finality in the Vijnana is intended.

July 11th

Script.

The threefold affirmation will be perfectly confirmed today. In fact, it has been immediately confirmed, only it has to be delivered from the asmarana.

Samata & dasya are now secure; faith has to be similar[ly] secured. The great increase in the Tapas has to be changed into definite mastery & extended to the sharira & the kriti. With mastery assured, faith & shakti will be able to act instead of remaining hedged within limits. It would have been perfectly possible to proceed with a limited faith & hampered shakti, but that has not been the will of the Master.

Aishwarya.

1. Arrival of garden money (foreseen by telepathy)
  2. Increase of appreciation of J.C.B. [Jagadish Chandra Bose]
  - 3 Readiness of Huerta to resign
  - 4 Slight amelioration in position of Gov<sup>t</sup>
- Otherwise adverse wave in Mexico & England continues.

Tapas.

In a continuous succession of tapatyas (vashita) all succeeded except some in which the object passed out of view before obeying the command. Those on stationary objects invariably succeeded, but with a resistance in almost all cases. The majority of tapatyas on moving objects now succeed. Therefore a difficult mastery has been founded.

It is notable that in some cases the object returned to its original station or intention after obedience. This is at once a proof of the power and a sign of limitation.

Exact obedience, or else almost exact, is now becoming common.

It is notable that the first impulse of the object or often the first movement of the object is to obey; but sooner or later resistance is applied which has varying degrees of persistence & effectuality. At present the persistence is common & strong.

Invariability of obedience, unresisting obedience & finality of obedience are the three wanting requisites. All depend on the

removal of resistance, ie the mastery of the general Prakriti and the mastery of the subjectivity in all beings –

==

Script.

The Devatas are resisting once more the final elevation into the sunlight; but by this struggle they are confirming throughout the nature the ananda of battle and the right ananda of defeat as enjoyable in itself in the samata, but in the activity to be viewed & enjoyed in the light of a step towards victory. In reality the prakasha is there, but it is not yet evenly distributed & pervasive.

The equipment has begun; there will be enough for one year from this July onward for bare expenses. This step gained is only an initial step and the whole viewpoint will have to be changed before long. The means will be Brahminic, danagrahana, Vaisya, literary & commercial, & afterwards, Kshatriya. All these must be done on a large scale, but the Brahminic first. Of these things there is at present no apparent sign.

*Samadhi*

In swapnasamadhi clear but stationary rupas & scenes of great stability.

Abdul Baha, stable, repeatedly, the face only. “The time is coming” in Hindi.

In jagrat bahirdarshi the rupas are exceedingly vivid & have sometimes the first initial stability; only crude images have the longer stability. Reflected images are far more vivid & beautiful, whether of men or things, than their material counterparts.

Lipi kaushalya continues to manifest. Spontaneous stability is again difficult.

==

Script.

The progress in samadhi is gradual & step by step, not because it is difficult, but because of the immense mass of resistance opposed to it.

The attempts to prevent the triple affirmation are only temporarily successful as the price of great effort; the siddhi always reasserts itself.

The final double affirmation is visibly preparing behind the obstinate denial opposed to it.

==

Lipi.

1. *It is the egoistic faith that is to be dispelled.*
2. *It is the perfect light that is to dispel the egoistic faith in the gods in the intellectuality.*
3. *It is the intellectuality that is to accept delight of the ideality.*

==

*Script*

The egoistic faith now belongs to the devatas who oppose, not to the Jiva which accepts the entire mastery of Krishna. The shadow of their ego falls on the system, but even the system rejects it. That which was ego, is now only personality.

*Ananda*

Vaidyuta & vishaya are now developed though not to the intensity of the three other forms. Vaidyuta occurs with full spontaneity.

Tivra is developing a prolonged & acute intensity of the after effect of the sparsha which continues for several seconds even when the touch is removed.

Full intensity of the kama is now occurring with entire spontaneity.

Vishaya also has now attained full spontaneity.

Lipi.

4. *shortly faith*
5. *faith in the rapidity*
6. *entirety of the faith*
7. *faith in the entirety of the rapidity*

==

(four stages)

8. *joyful progression to the ideality* (in the external swabhava)
9. *in the intellectuality the delight.*

*Script.*

Faith in the Yoga is gaining on those powers that resisted

it; faith in the rapidity is almost accomplished, but it is not entire.

Also, there is faith in the kriti & saundarya, but no faith yet in their rapidity. The struggle must first finish in the sense of the siddhi. At present it is only in the physical Ananda that the siddhi is entirely victorious & the faith also entire. In the Arogya faith in the rapidity is yet feeble & in the utthapana. In the saundarya, it does not exist, only the possibility of rapidity is seen.

Tonight, as indicated in the lipi, there will be a fresh advance in the siddhi. Vijnana will organise itself and prepare the organisation of the samadhi.

Ananda will now progress from day to day both in the subjectivity & in the body.

*Lipi*

10 *dasyata*

11. *subjectivity of the dasyata*

12. *dasyata objectivity is still to be realised.*

(That is the dasyabuddhi is almost perfect in its generality, but in the particular act it is not always intensely felt. Every tapatya must be felt as a dasatya).

*Arogya*

Jalavisrishti twice.

July 12<sup>th</sup>

V.V. सत्तरश्मिमनूनमग्निं पित्रोरुपस्थे ।

*Vijnana.*

The organisation of Vijnana commenced last night and is proceeding rapidly. There is far from being perfect ritam, but a rapid arrangement & correction of all perceptions, reducing them to their right proportions & relations & in exquisitely minute telepathic perception. It is the final or determining perception that is still defective owing to the persistence of the hurried & overstressed nervous energies, which seize on some nervous will to fulfil & mistake it for the eventuality.

There is now a clear perception of the various levels of

consciousness in the trailokya of Bhuh & their brihat consciousness; but not of the divine worlds.

Tapas increases in force, but is persistently obstructed in spite of an occasional freedom.

*Script*

The obscuration of the sunlight is the cause. Always there must be the will for the illumination of the lower consciousness. Otherwise the devatas will persist in trying to perfect the Avidya apart from the Vidya. They accept, as a lipi yesterday indicated, the light in the intellectuality, but wish to use it in the manner of the intellectuality. Their method of purification is to raise darkness & dissipate it; this can lead to no finality —

*Lipi.*

1. *dynasty*
  2. *definitely against ideality* (certain forces, now separated from the Intelligences)
  3. 13
- =

*Script*

The attack is on the central Ananda in the subjectivity. It is already passing.

The obscuration is helping the dasatya to manifest; even when the movement seems to be dictated by other forces in the Prakriti, it is really impelled by the Master. Even when it seems to be indirect, it is really direct. The apparent intervention of the Devatas, is really an association.

*Asiddhi.*

Violent momentary attack of nirananda & revolt in the physical Prana.

*Ananda*

The electric ananda is increasing in frequency & intensity.

It is suggested that certain customary tivras which had an undercurrent of discomfort, for the rest anandamaya will now be penetrated by the vishaya —

This is in fact being done, both in the armpits & even in the neck.

Vishaya is, in fact, growing stronger everywhere, but manifests more in connection with other anandas than separately, except in the sahaituka. This is indeed its natural tendency, since it is the sense-ananda preeminently.

All the physical anandas are now established in spontaneity, frequency & intensity.

=

Script.

The violence of the attack made today coupled with the barrenness of its results shows that in the subjective field the Asiddhi has no longer any power. It is about to be driven from the subjective-objective, ie the Vijnana where its remaining power to obstruct has only an illusory strength, & its sole real field now is the sharira & the kriti. Even there it lives only by abnormal exaggeration & persistence of its vestiges.

Today, this will be clearly seen in the vijnana; not that it will yet be removed, but that there will be a definite commencement of the removal.

The Sahitya has been resumed; it will be pursued now steadily by the ordering of the activities & the denial of the physical tamas; from tomorrow.

This promise will be maintained in spite of the attempts of the Asiddhi to falsify it. At the same time there will be days of intermission & repose.

=

The asiddhi in the shape of obstruction still holds, yet the organisation of the vijnana proceeds.

—

Arogya.

Jala 3 times, 7 am, 2 pm, 12.30 am; but the last time not indispensable

July 13<sup>th</sup>

V.V. *results.*

*Samadhi*

The thought in the swapna samadhi now entirely arranges itself along with the Vani; it is satyam ritam although not always vijnanamaya in the vak. Dream continues to be coherent, but remains dream & the present personality persists. Lipi continues to grow in largeness of coherence.

*Script.*

It is not yet clear to the mind how there has been a definite commencement of the removal indicated yesterday. Telepathy of thought is becoming more manifest & the vijnana of knowledge is organising itself, but there does not seem to be any new departure.

On the contrary there is a distinct tendency for the Intelligence on a higher level of its secondary stage (sanu) to predominate, illuminated by vijnana, but always referring downwards, for the Mahasaraswati bhava to revive & replace or modify the Mahakali bhava & for the faith in rapidity to be replaced by the faith in a slow & gradual process. The persistence of these tendencies would mean the triumph of the old over the new & of the lower over the higher.

At the same time the vijnana proceeds with its organisation in knowledge, the telepathy is ever more comprehensive, telepathy of thought more & more justifies itself in spite of errors of reception, the sense of the triloka in Bhu becomes more & more ordinary & dominant. Tapas is attempting to change from the half-free, half-nervous method to a purer form of power; in the process its effectivity seems to have decreased or sometimes to be almost suspended. Rupa is still in the same condition of slow, arrested labour to advance.

*Krishnadrishhti*

This also has descended to the perception of the Lilamaya in the Jiva which is in the divine Lilamaya & reflects Him, but not, except in special perception, identical with him. The Master is once more a little remote & the Manomaya Purusha half veils the Vijnanamaya. There is continual advance & progress but on the

old planes at a higher level & not on the new planes which seemed to have been permanently gained for the siddhi.

It is not precisely asiddhi that has conquered, but for the time being, a lower form of siddhi.

Ananda.

The electric & other anandas grow constantly in intensity.

Arogya.

Jala twice 10 am & 10 pm.

Saundarya

The Will has shown its strength in the alteration of the lines of the foot & the figure more than anywhere else; it has definitely created first the deep pronounced curve of the sole, 2<sup>dly</sup> a comparatively slight but distinct under curve where formerly it was flat with the soil, 3<sup>dly</sup>—the commencement of curve of the outer edges of the feet formerly non-existent. So also the waist has been compressed & a tolerable figure created. But all this has been done by a slow pressure lasting over some two or three years. It proves the possibility of a conscious action by the Will on the formed body in the same sense as in natural Evolution; but the power is too slow & insufficient.

Karma—

Sahitya resumed.

July 14<sup>th</sup>

The two sortileges of the 12 & 13<sup>th</sup> are yet unfulfilled. Therefore none is added today.

*Aishwarya.*

There is still the adverse movement in the kriti; there are results of past aishwaryas which oppose the action of the present.

1. Approach to peace in Mexico by resignation of Huerta.

Vijnana.

The gradual organisation of knowledge in the unilluminated or half-illuminated mentality continues.

There is now the clear vision of the living atoms & also of the smaller creatures in the prana akasha.

Kamananda has begun to recur in samadhi.

Perfect rupa manifests in antardarshi but in the chidakasha & not in the chittakasha.

The obstacle to stability of clear images persists in the Akasha.

==

*Script—*

The wall of the Restrainers is beginning to break down again. Nor is it, as before, the wall of Vala shutting out the light, still less the veil of Vritra preventing the activities.

Anima Agni is now manifesting in all the seven planes of consciousness of the physical being with a reference back to the mental plane.

Persist in the will for perfection; give no consent to an imperfect fullness.

==

*Ananda.*

The persistence of ahaituka tivra increased greatly today, but the vishaya had somewhat receded from its prolonged movement.

==

*Vijnana.*

Clear Rupa of all kinds becomes more & more frequent, but stability is unaccomplished.

—

Tapas, inhibited, showed some signs of recovery.

—

Karma—

Veda—I. 4 two translations & Commentary.

Notes for Review.

Veda VIII. Some hymns studied.

Arogya

Strong reaction; copious jala four times.

July 15<sup>th</sup>

उद् [चेदभि]<sup>7</sup> श्रुतामघं वृषभं नर्यापसं । अस्तारमेषि सूर्य—

Script

Agni has all the seven rays & in this sense is not deficient, but he is not yet fully displayed. It is necessary that the Vijnana (Surya) should rise on the Mind which is now active & full in inspiration—

This is begun today. When completed, the “results” will also be complete.

The struggle now proceeding may be thus analysed.

1. The Restrainers seek in the Vijnana to negate entirely the effective Will, to prevent the Telepathy of thought from organising itself, to limit the Trikaldrishti to the passive reception of telepathic satyam.

2. Their aim is also to destroy the subjective Ananda of struggle & victory.

3. They wish to fix the siddhi in the gradual & mechanical process & prevent the divine Rapidity.

4 Their desire is to destroy entirely the active Faith.

In all these points they are, for the present, prevailing. Only the physical Ananda & the telepathic trikaldrishti are visibly & irresistibly advancing. The denial & apparent falsification of the truth of Script is part of their plan of operations.

The result is that the seven affirmations seem to be denied & equally the progress towards the ninth.

==

There need be no attempt to break up their success. It is that very success which will destroy them.

==

Lipi.

1. *It is the efficacy of the telepathy that is destroying their operations.* (Indra is *srutámagha*. He is also to be *naryápas* & so *astára*.)

2. *dasatya intentional.* (Success has been intentionally given to the Nidah in order that the dasatya may become more complete.

<sup>7</sup> MS चेद्

Now the system is ready to accept the most contrary impulses in both mind & body as the working of Krishna through the powers of the swabhava & the sense of being the living yantra is being rendered absolute. The Tapas will not by this movement be impaired. The passive & the active tapas will be managed until they are reconciled in the full Mahakali-Mahasaraswati bhava.[.]

—

Script—

The tapasic element of the external Ego is still sulky & dissatisfied, — but the centre of the being is once more restored to the right activity, of affirmation, brihat, Ananda Brahman, prakashamaya tapas. Prema, kama, dasyalipsa, atmasamarpana are there perfect, so are the Brahmin & Vaishya qualities, but because the Kshatriya is not active, therefore they also are restrained. Nothing is wanting but that perfect faith over which the battle is now raging between siddhi & asiddhi. That is the nodus of finality in the first two chatusthayas.

The Krishna drishti is really established, but there is a thin semi-transparent veil, the remnants of the old littleness, tuchyena abhwapihita, not now tad ekam, but sa ekah. The three affirmations have reemerged from the battle strengthened & intensified.

It is less Krishna than Kali who is now manifest in all beings & things, but that is as it should be. Otherwise, the Krishnadarshana itself would be incomplete.

—

*Vijnana*

Aishwarya & Vashita are once again active; the fierce pressure on the object will not be repeated; but the spontaneous effectivity once established, it will become *chanda* & not *saumya* in its action.

The decisive trikaldrishti is again being organised.

Karma—

Secret of the Veda. Veda VIII. Translation of Veda copied. Half translation of X. 129.

—

Script—

The rest of the siddhi is now a question of the greater or less rapidity & therefore of the greater or less work to be done.

That again is a question not of Time, but of Tapas,—tapaso mahina.

Half July is over, & the great tide of success is not yet, in appearance, initiated except in the subjectivity. But really it is already beginning in the subjective objectivity.

Ananda—

There is now more frequent intensity of the kamananda while walking. The tivra grows always in force, generality & duration. The other anandas are more intermittent.

Vijnana

The vangmaya thought is already organised, but it seems to wait for the organisation of the decisive trikaldrishti and distant telepathy.

Arogya

Jala 3 times. Pressure still heavy.

July 16<sup>th</sup>

[*Blank line in the manuscript*]

Script

The truth of yesterday's statement about the subjective objectivity is now becoming apparent. The organisation of telepathy at a distance, of rupa, of the higher effects of samadhi has begun.

==

*Samadhi.*

Continued tivra in swapnasamadhi.

Freer movement of rupa in antardrishta.

The continuity of moving & stability of fixed rupa in swapnasamadhi has suddenly increased in duration.

Rupa in bahirdarshi is attempting to form stability & clearness.

*Vijnana.*

Distant telepathy is active & is being continually justified.

Aishwarya & vashita, pure of effort, [are]<sup>8</sup> now beginning to

<sup>8</sup> MS is (*the words " & vashita" were added after the first writing*)

act effectively again, as well as ishita; the effectivity of the forceful tapas is still suspended.

The higher vijana acts from time to time, but is not yet able to dispel the obscuration of the ideality by the intelligence.

Lipi—

1. *The little ideality is to be replaced by the ideality of the great.*

2. *totality all together* (of the vijana)

3. *suffering in the body.*

4. *scholastic intellectuality* (to be replaced by intuition)

*Ananda*

Raudra is now being applied to intense & prolonged continuities of what would formerly have been pain.

*Script.*

Vishaya & Vaidyuta ananda must now be brought up to the full body & intensity of the three others. Frequency & even spontaneity is not sufficient without intensity.

Rupa has to be finally delivered & samadhi perfected.

The sukshma-vishayas have to be normalised & perfected

These three movements will complete the totality of the vijana.

==

Rupa is already showing an initial activity of perfect developed forms in the bahirdrishta. Its stabilities are becoming more various within the limits of the crude—

—

The vishayas are again beginning to act. Touch is developing the long withheld human sparsha. The voice is not yet sthula & even the sukshma voice has for two or three days been silent except in samadhi.

—

*Jala*

4 times in the first half of the day. Reaction also in Purisha—

Karma

Secret of Veda

July 17<sup>th</sup>

V.V.

अहितेन चिदर्वता जीरदानुः सिषासति ।

प्रवाच्यमिन्द्र तत्त्व वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ।

Samadhi.

Continuity & stability of moving & fixed combined and increased. Free reading of sentences of lipi in a deeper samadhi. Dream incoherent.

Script.

Therefore the perfection of rupa and samadhi is being steadily pursued.

The general contradiction of the vijnana & faith this morning, is only the weariness of the old secondary intelligence which stood in the way of the luminous vijnana.

It is now yielding again progressively to the vijnana. There is no need to prepare the primary luminous intelligence; that is always perfect and ready.

The vijnana is steadily preparing its finalities. There is finality of the vangmaya, finality of the vani, finality of the jnana, finality of the two scripts. Finality of trikaldrishti & telepathy, of tapas, of rupa & samadhi is begun, but there is the question of rapidity, of process, of time, ie whether process & time are necessary or whether the involved & concentrated processes cannot now prevail in the subjective objectivity.

=

After the obscuration the triple Affirmation has reemerged thrice as powerful as it was before the obscuration.

It is true that the knowledge does not work steadily, but is constantly overpowered by the reemergence of the inferior mentality.

These are evolutions necessary for the last stage of the vijnana and necessary even in the interests of the rapidity.

*Vijnana*—

Today excellent script with R. [Richard] & Madame R.<sup>9</sup>

<sup>9</sup> This may refer to one or more of the automatic writings reproduced in Part Five.

Dense & developed stable rupa appeared at night, but none were perfect; perfect rupas are still unstable.

*Script—*

The totality of the vijnana therefore advances, but is not yet in possession of the lower system or the physical akasha.

*Arogya*

Jala 3 times.

*Karma*

The Secret of Veda, Commentary, copied and corrected.

July 18<sup>th</sup>

*Script.*

Although the siddhi is advancing, the obstruction of the *Nidah* is still insisted upon, & the actuality of non result made a reason for denying progress.

The centre of the resistance is in the Kriti; for the body is slowly beginning to respond to the Will. In the environment, the denial of Tapas is once more beginning to break down, but immediate siddhi, invariable siddhi, siddhi without resistance is denied.

In the Tapas, a difference is made in the result according to the material movement in the physical ether. This distinction must be abolished. The physical ether must cease to be a dense obstacle to the thought that is will. It must entirely & spontaneously fulfil it.

—

*Vijnana—*

Aishwarya-vashita are once more active, but as yet within the old limits & with a residue of the generally successful power of resistance which was formulated during the last few days.

The absence of ritam in the Power continues to disturb the ritam in the Knowledge. The Ananda of defeat is denied because it is not associated with the faith in ultimate victory. All these defects are reversions to old movements which mark the temporary success of the Asiddhi.

The battle is now to assert the necessity of Tapatya-siddhi even in the face of a strong adverse impulse & the power of regulating

freely all movements of the object, free even from the necessity of the last impulse given by the Power itself.

*Samadhi*—

Movement towards organisation of *swapnasamadhi*. Rupas.

1. a girl with a Bengali book, title Kusumanjali in gold letters (jyotirmaya), the title clear & stable after waking
2. A Bengali with characteristic face & beard first expressing negation & then making namaskara.

==

*Rupa*

Stable dense rupa, imperfect, is trying to manifest in the daylight.

*Script*

The denial of finality in the samata of the physical mind, that is its continued response to touches forcibly imposed upon it from outside, is the constant triumph of the Asiddhi. It is evident how artificial, how little really penetrative are these touches, but they have no right to exist even in the semblance, & henceforth they will be steadily eliminated, by the elimination of the false tapas which is made their justification.

The real Tapas must continue & not yield to rajasik udasinata—

At present the Tapas is frequently successful even in continuous movements, but is not essentially more advanced than before the period of asiddhi.

The whole forces of the pure rational mind are striving their hardest to prevent the vijna[na]maya Assumption.

There must be a final desistence of the lower Tapas before there can be a desistence of the rational Mind.

==

*Arogya*

Jala 3 times.

==

*Rupa*—

The dense stable at night, but not so free as the night before.

==

*Karma*

Dharma effective on R & Madame R, but more in mentality & prana than for illumination.

Analysis of Upanishad begun.

=

*Vijnana*

Steady recovery of vijnanamaya activity in the sense of the seven affirmations.

—

Vishayas occasionally active; rasagandha now active sometimes, but rarely in samadhi.

July 19<sup>th</sup>

*Script.*

The total action of the Vijnana has now been realised in its first general effectualities; we may now cast an eye back on the period of partial Asiddhi.

The directing *Vachah* here were those of the 17<sup>th</sup>, 15<sup>th</sup>, 13<sup>th</sup>, 12<sup>th</sup>, 9<sup>th</sup> & 10<sup>th</sup>[,] 8<sup>th</sup> & 6<sup>th</sup> July.

The 17<sup>th</sup> indicated the breaking of the forces that tended to wear away the results by the luminous Intelligence without use of the vehement nervous Tapas, ahitena chid arvatā, & the manifestation of the Anandamaya Vijnanamaya Brahman in the activities of the creature, with the consequent felicitous delights of the luminous energies as they prepare their great & full activities. This is precisely & to the letter what has been clearly commenced yesterday and is now accomplished. This was the great result promised yesterday.

The 15<sup>th</sup> indicated the state of Indra of which the action prescribed on the 17<sup>th</sup> is the means. In the actual result the intelligence is full of the inspired action; but the revelatory is not yet entire. The strong effectivity of the light is now acting, but not yet manifest because it is arranging its method. It is getting rid of the violent nervous Tapas. Until that is done it cannot be *Astara*

The 13<sup>th</sup> indicated that the period of results was now approaching, the total effectivity of the divine Power. This is becoming

clear to the discrimination, Daksha, & through Daksha to the intellect.

But its fullness is dependent on that full sevenfold activity of Agni in the Purusha & Prakriti indicated on the 12<sup>th</sup>. That is begun, not completed.

The obstacle is that the gods cannot reveal themselves (9<sup>th</sup> & 10<sup>th</sup>) because of the *Nidah* who take advantage of the lower forms of the gods to veil the higher forms.

*Samata* is the fundamental means by which the defects taken advantage of by the Censurers are to be removed. (8<sup>th</sup>).

The seven affirmations completed will be the sign of the perfect siddhi of the foundation, after which the divine action can manifest.

==

*Samadhi*—

Brihat & satyam in swapnasamadhi. Firm & frequent combination of speech, form & action. Taste repeated, also tivrananda. Long stability is not yet active.

There is a quickening in antardarshi & very perfect crude figures as well as the beginning of quadrupeds etc; but there is not yet freedom; nor is there stability of the dense & developed rupas.

Ananda

Frequency of spontaneous electric ananda and initial extension of the entirely spontaneous tivra.

Arogya—

Continued reaction. Tejas in both visrishtis. Jala four times.

==

July 20<sup>th</sup>

V. [Vachas] चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीर[भ्य]नूषत—

Script.

This movement has already begun, but on a small scale.

What is now being done is to convert finally the thoughts of the trikaldrishti into vijnana & remove the tapasic suggestions, putting them in their place & depriving their miscalculations of all credence.

The finality of the trikaldrishti will be founded today.

Afterwards the finalities of the rupa, samadhi, Tapas in their more perfect manifestations.

=

### *Brahmadarshan*

The lowest power now possible is the Jnanam Brahma; but the normal vision is the second intensity of the Krishnadarshan. Jnanam with Ananda involved, Ananda without Krishna & the first intensity of the Krishnadarshana sometimes manifest, but are not static. The siddhi has rushed rapidly from the long-standing Sarvam & Sarvam Anantam through the Jnanam & leaped almost at once to the second intensity making the Ananda & the first intensity stepping stones lightly touched on only for a moment in the leaping. This is the concentrated method, with only a touch of the gradual left in it. The second intensity will now become the lowest power possible & the third intensity normal.

=

### Vijnana.

Sukshmagandha is repeatedly manifesting itself but is generally sadhara & cast in the habitual moulds.

The gods Agni, Indra, Vayu are, since yesterday, manifesting constantly sometimes in their divine & sometimes in their manasic parts. Occasionally two or three of them form one deity. Surya, Usha, the four and Brihaspati seem about to manifest. All the rest are behind

Trikaldrishti of reference & pure trikaldrishti are active, but the latter is not luminous.

Tapas usually acts to some extent, sometimes altogether, but is more often finally ineffective.

### *Script*

A rush of siddhi is now intended in Vijnana.

The asiddhi of the temperament (the Four) is being steadily reduced in its recurrent fullness & intensity. It is now not a denial, but a relaxation especially of the energy, less of the light, less still of the bhoga, (Aryama, Varuna, Bhaga). Love (Mitra) is not now denied, but is sometimes veiled or inactive. It is the tamas of blank passivity, not the positive tamas that now forms the asiddhi. The

body recoils from the strain of the intensity, ie not the body itself, but its physical atmosphere.

=

### *Vijnana*

Tapas is now acting more strongly & successfully, but against powerful resistance

There is now firm fixity in the finality of anandamaya vani & vijnanamaya thought of the inevitable word. The mere effectivity & adequacy have given place to an inspired inevitability with effectivity & adequacy as its prominent characteristics & illuminativeness as its atmosphere. This has been done by the concentrated method preparing the involved.

Vani is sometimes of the gods, sometimes of Krishna. There is external vani of others, but in all cases they are reduced to the terms of truth & Krishnahood. The gods are Krishna in his separate personalities.

=

### *Darshana*

Now varies between an advanced second intensity & the third. The Jnanam Brahma, whenever it occurs, is immediately occupied by Krishna.

There is an immense extension of the satyam brihat by which all thoughts are seen as true & all forces & impulses as justified, useful & effective. At the same time things are seen not only in the terms of the physical universe, but in those of the nervous, mental & vijnanamaya & by implication in those of the three higher worlds.

All things are now sensed as Darshan by the indriyas & all sensations & thoughts as Krishna by the mind & the manasik buddhi. All events also, every thing is seen to be wisely & perfectly guided. It is the apocalypse in the triple world & especially in the triple heaven.

Sat, Chit & Ananda are separate in the material minds & because separate, their opposites are possible.

Every act is felt as a dasatya, or so perceived in self & others.

*Script*

The immediate rush of the siddhi has therefore taken place. But the earlier predictions are not, apparently, fulfilled. But these are preparing.

There is now a confused trikaldrishti representing the chaotic action of all the movements already realised including the referential & the pure. By this chaos dispelled, the luminous ritam will establish itself.

*Asiddhi*

Strong obstacles to Kriti. A general sense of the material hopelessness of the ideal. Siddhi in vijnana, physical ananda etc is felt to be certain & probable in saundarya but not certain. The faith in Kriti is still insistent on proof in the actuality.

*Arogya—*

Jala 3 times.

July 21<sup>st</sup>

V सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे—

*Script—*

That is the active effective side of the Divine Mind must be made manifest in the mental activities. The pure subjective illumination is already there. Therefore now the subjective-objectivity must be perfected & the sharira & kriti lifted beyond doubt & reproach.

*Lipi*

1. *subjectivity accepted.*
2. *Teneriffe* (an often repeated lipi)
3. *Younghusband* (another)
4. *Reality of God's existence demonstrated—*  
(the Brahman is already demonstrated & the gods. The omnipotent & omniscient God, not limited by laws, has yet to be practically proved).
5. *finality of the subjectivity in objectivity*

6 *God's ideality intense*

7. *College*— (a frequent lipi)

N.B. 2. 3. 7 seem to be lipis of practical trikaldrishti in the kriti.

### *Script*

The ritam of the trikaldrishti was founded yesterday. Today it will be developed.

The second intensity of Krishnadarshana is already established fully as the normal perception; the third will now replace it.

The final normality of effective Tapas will today be established.

### *Krishnadarshana*

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

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

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

=

### *Script*

This is the rapidly proceeding completion of the subjective siddhi which is now hampered only by the remnants of the old negations supported by the incompleteness of the subjective-objective siddhi.

Here the trikaldrishti & the effective Will are manifesting together in a still hampered progress.

In the subjective Time is now recognised as an instrument of God, not an obstacle to fulfilment or a determining factor. In the other it is still a determining factor & therefore an obstacle to practical omnipotence, — a fetter willingly worn by God in the mind, imposed on God in the prana & body.

#### *Darshana*

The third intensity is now established as the normal perception, with the personality. The impersonal form of it & the idea of the mask, which offered themselves as a necessary resting place for the siddhi, have been dispensed with in that character and now take their place among the past approximative perceptions which the exterior mentality after its fashion has a habit of emphasising with a temporary exclusiveness & therefore erecting as an obstacle to farther progress, thus increasing, if not creating, the despotism of Time.

The idea of the mask was due to an excessive separation of the form from the reality.

#### *Vijnana.*

Tapas is now showing a marked effectivity, for the resistance is less invariable & less effective, but it persists.

The Tapas shows a tendency to extend again to the utthapana and to the kriti. In the former the pranic denial which has caused the long interruption is still powerful. In the latter the obstruction has spent its best power.

Necessarily the ritam in tapas & knowledge will not be complete today, but it is already persistently powerful & will become still more puissant.

=

#### Script.

The struggle of the Asiddhi, which is once more attacking, is to get rid of, if possible, or at least deny for a time the perfect result of the sixth chatusthaya in its subjective parts. For that result if pursued means first the perfect knowledge of character, feeling & thought, secondly, a perfect mastery.

The struggle is vain; their best efforts are therefore transferred to the obstruction of the vijnana by insistence on the defects of the siddhi.

=

Darshana.

Self-manifestation of the Apsaras, & the Cherubim of the various spheres (Gundharvas, Venas) & the Seraphim (Angirasas & Bhrigus)

=

*Vijnana*

Telepathy is now becoming continually active & useful.

Rupa first of fish, then of cat, crude, in the Akasha; this is the triumph of the Will against the obstruction which has always fixed on the denial of the four-footed animal form except in the chitra, since the former rupasiddhi was destroyed or withdrawn. Both were sudden manifestations. The cat was followed by a squirrel, but this was not so clear, next by a horse.

In the morning in the antardarshi the sky of a luminous mental world with images of all kinds, gods etc, emerging momentarily out of a brilliant chaos of unformed figures. A farther sign that the earthy obstacle is about to give way.

Raudra in swapna samadhi

*Script*

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

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

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

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

Therefore these supplementary or explanatory Affirmations

have to be made. The nine are all now established, have swadha & are sure to fulfil themselves automatically by the law of their own nature. To deny them is the whole effort of the Powers of Limitation.

=

The worlds of the vijnana & ananda & those of sat & tapas below the Janaloka have to manifest themselves & their activities. The trailokya is already manifest though not in its fullness.

Leave now the vijnana to grow in power & concentrate on the sharira & the kriti, so that they too may come to the requisite swadha, especially in utthapana & saundarya, in dharma, kriti & kama.

=

*Script.*

The action of the dharma is evident; the action of the kama is only held back because the time & the circumstances are not ready, but the power is there in the subjectivity. In the kriti the power has still to be established, because it does not yet prevail definitely.

*Arogya.*

There are movements which seem to indicate a final siddhi in parts of the Arogya, but they are almost immediately contradicted by the Nidah.

Jala 3 times.

July 22<sup>d</sup>

Repeated Vanis from the 6.7. purporting to indicate the Kriti.

*Script.*

What is now happening [is] that the Kriti & rapidity, its necessary condition, are being constantly affirmed by the Word & denied in the Fact.

In the Darshana even there is a struggle between the full affirmation in fact & the inferior affirmation supported by the Nidah who base upon the alleged unreadiness of the general Swabhava. The Anandamaya Purusha is the lowest affirmation having still a

tendency to stability; the lower intensities tend always to [ ]<sup>10</sup> pass into the third & highest, the Jnanam & Ananda Brahman into the Anandamaya Purusha.

The two affirmations which have now to be worked out perfectly are the development of the Ritam in the satyam brihat & the conquest of the obstruction of Time by the three supplementary Affirmations.

At present the Asiddhi possesses the field & strenuously denies their possibility.

==

The Asiddhi has once again shown itself a means of siddhi. It has corrected a false movement of the Tapas & the effective Aishwarya is once more in action.

==

Today the Ritam of the Trikaldrishti will farther develop, exiling more & more the exterior habit of false stress. Effective Tapas will advance but as yet slowly. Samadhi & rupa will also progress, but there will not yet be the rapid siddhi

==

An almost perfect ritam of both trikaldrishti & power is now repeatedly manifesting, with intervals or occasional admixture of a falsifying activity in the satyam brihat. Only the force of the light & power is saumya not chanda, manda not ashu.

The exterior nature is now progressively moulding itself to the perception of the Anandamaya Krishna & the triple affirmation & all the attempts of the Nidah to reverse the movement, only makes it more full & perfect. The Swarwatir Apah are pouring into it freely.

Today the Anandatattwa & the Anandamaya Shakti of the old jail-experience manifested in the visvadrishi.

### *Ananda*

The raudra & electric anandas now come less frequently, but more spontaneously.

—

<sup>10</sup> MS the

*Vijnana*

Effective Tapas was constantly active, but is not yet dominant.

Ritam of the trikaldrishti also increases, but is not yet perfect, nor sure of itself.

There was some more activity of brilliant rupa in the antardrishta, but for the rest the samadhi is held back & subjected to the tamasic nidra. Dream also does not advance.

*Arogya.*

Continued reaction. Utthapana fails to reestablish itself.

*Karma*

The Synthesis of Yoga.

Strong opposition to Dharma in R [Richard].

July 23<sup>d</sup>

*Script.*

The opposition, apparently successful, covers a continual advance.

1. The tapasic trikaldrishti is beginning slowly to justify itself; it is no longer only the inert that is predominantly correct. It is only the egoistic tapas that fails.

2. The pressure of the Tapas is more continuous & more constantly effective. The resistance strong in appearance, is becoming more & more difficult

3. The telepathy is constantly justifying itself & veiled only by a slight film of error & uncertain placing.

4 The Ananda Atman is now firm in the place of the Jnana & the Krishnadarshan becomes continually more normal even in the external nature. If the identity of the Ananda Atman & Krishna is sometimes veiled, it is in order to admit of a more complex vision which is preparing.

5. This vision is now apparent. It is that of all the gods in man at one end & Krishna at the other.

6. The rupa, samadhi, the lokadrishti, vishaya continues to progress less definitely behind the mist of obstruction.

7 The physical siddhi prepares its strength always. So too the Karma.

=

Vijnana—

The progress of the siddhi is now taking place automatically, though with the will & the smarana as subordinate aids,—inevitably, though against a great resistance. In rupa & samadhi the progress is so much slower, that it is not marked, but its principle & method is the same; only the rapidity varies. It is this that is slowly being extended to sharira & [kriti]<sup>11</sup> against a much more powerful resistance

Script.

There is as yet no apparent advance towards the effectual affirmation of the three supplementaries. It is their contradiction.

It is notable that the contradictions of the two first chatursthayas & the sixth are now only possible by a physical touch imposed with a tremendous force & slight effectivity. Even half of the fifth, Krishna-Kali is accomplished.

The obstacle offered by the mental forms of the gods & the remoteness of the Ishwara is a means for the full manifestation of the Lilamaya.

The full brilliant ritam jyotih is now sending down its massed rays to dispel the limitations imposed by the intellectual upon the divine mind. This is Surya—

=

*Samadhi*

In swapnasamadhi entire manifestation of vijnanamaya perceptive & vangmaya thought; it has only to be extended to the deepest layers of samadhi with sushupti of the mind and this also has been prepared.

Dense crude & developed crude as well as the preparations & first beginnings of dense & developed in the antardrishta. An attempt at free & profuse manifestation has had as yet only a crude & initial success for the crude forms & the preparations of the

<sup>11</sup> MS krita

dense & developed. The latter in their perfection only appeared in the long established form of the reel of cotton.

In swapna samadhi, shabda, conversations etc are being organised.

Trikaldrishti is also beginning to enter into samadhi.

Although these movements are not yet developed, it is the beginning of the automatic rapidity in the whole vijnana.

### *Karma*

The struggle between physical unwillingness (nir-utthapana) & the faculty of constant luminous work & activity is being resumed in the Sahitya.

Synthesis of Yoga.

July 24<sup>th</sup>

V. यच्चित्रमप्र उषसो वहन्तीजानाय शशमानाय भद्रं । तन्नो मित्रो वरुणो मामहंतामदितिः सिन्धुः पृथिवी उत द्यौः । — ie the rich & various activity which has only just begun to develop as the result of the samata & shakti chatusthayas & the Ananda of the Brahma chatusthaya. Varuna gives it greatness & expansion, Mitra intensity of love & delight, Earth & Heaven combine to formulate it, the cosmic consciousness & the universal ocean of substance supply that formulation with its field & materials.

### *Script.*

The inconclusive result of the rupa extension has somewhat discouraged Prithivi, ie the inferior consciousness of the parthiva Akasha.

The activities of the luminous divine mind are now taking final possession of the thought & only need to take final possession of the trikaldrishti. The obstacle there is the sense of uncertainty born of deficiency. There is no other obstacle.

### *Samadhi*

A greater firmness of continuity (rupa & action) in the swapna-samadhi, but not yet a greater continuity.

Script—

There is today an appearance of Asiddhi; the physical tamas weighs on the system without absolutely possessing it; for work is possible & easy in spite of the obstruction, but the physical brain does not take its proper share in it or the physical prana in its enjoyment. These are conditions & influences on the body which have to be extruded in order that the work may be well done & rapidly done.

*Vijnana*

Particular perception is now manifesting a great power of ritam which is of the nature of chit that is tapas, a perception that fulfils itself & is on the higher plane the cause of its fulfilment, Knowledge that is at the same time self-effective Will.

The prediction constantly made throughout the Yoga, which always seemed to be contradicted & turn into falsehood, that the tapasic perceptions & insistences, cause, as it seemed, of the greater part of error & failure, would eventually become true & justify themselves, is now being steadily & even rapidly fulfilled. Their an-rita movements are being partly excluded, but much more corrected & justified & the ritam in them is revealing itself spontaneously & initially.

As a result the knowledge & tapas is ceasing to be a property of the dual mentality & is now plainly proceeding from a higher plane. The movements that are falsified come from a distance, horizontally.

*Karma*

Synthesis of Yoga—2<sup>d</sup> chapter finished. Rewriting of Secret of Veda begun

July 25<sup>th</sup>

Opposition to the siddhi. Organisation of swapnasamadhi confused by restoration of chhayamaya, of the antardrishta & bahirdarshi by obstructions. Yesterday's siddhi of vijnana denied.

At the same time there was prophetic rupa in the samadhi confirmed this morning by the event.

Rupa—

1. Pale orange & subdued blue—indicating the state of those immediately under the influence of the dharma.

2. Red with a rim of blueblack cloud resolving into a blueblack hand holding a red sun which becomes more & more brilliant till it appears like a burning fruit in the hand. Red = karma. blueblack = passivity of the spirituality by udasinata or samata. The blueblack hand is that of Kali, the Shakti; the red sun—the accomplished karma.

3. The Hansa in a pale illumination (state of B. [Bijoy])

*All in antardarshi*

Lipi

1. daily intensity of the delight

2. telepathy.

3 twilight of the daityas

*Script.*

The prevalence of the lower intensities of the darshana is visibly working towards a more comprehensive organisation of the entire Krishnadarshana. The momentary prevalence of the Jnana Atman in the Ajnana form of the general Ego, has resulted in a perfect placing of the Ego & the greater strength of the Ananda Atman. With that there is a greater generality of the first intensity & a more powerful presentation of the third.

A strong telepathy also manifests, although the telepathy of thought is always obstructed & works in a lack of illumination.

These two movements are closely connected. It is the firm basing of the Jnanam Brahma which admits of a more & more complete telepathy.

The Anandatattwa is now very clear in its Powers behind all action & consciousness (in the Nrih & [Gnah]).<sup>12</sup> There is a hesitation to manifest equally clearly the Sat & the Tapas

==

*Rupa*

Animal forms (crude) now occur with a great richness in the

<sup>12</sup> MS Ganah

Antardarshi & are beginning in the bahirdarshi, but the instability of the perfect forms has seized with an exaggerated force on the crude.

=

*Karma*—

Life Divine. II commenced.

*Ananda*

Kamananda has again become active after some days of weak & intermitted action.

July 26<sup>th</sup>

*Rupa*

Rupa in the akasha (jagrat) is now capable of single figures, groups, scenes, landscapes with figures & objects, human beings & occasionally animals, but it is either confused & indistinct or clear but momentary in its distinctness.

*Vijnana*

The transformation of the tapasic [perceptions]<sup>13</sup> is still the main movement; & the transformation of the tapasic impulses has begun. The suggestion is that the aishwarya must wait for the perfection of the tapasic perceptions, but this is not the Will of the Master.

Faith.

Enthusiastic faith (aveshamaya & anandamaya) in the guidance is independent of the mental Purusha, but he interferes with the faith in the details & therefore clouds the general faith.. This has to be mended.

*Script*

Faith in every smallest detail of the guidance must be not only a belief, but a living knowledge always active. Such dull returns of physical depression as are still possible are due to this defect. Also to the perception of the continued interference of the Time deities and consequent denial of entire rapidity.

<sup>13</sup> MS perceptions

There is faith in the rapidity and an entire faith for the comparative rapidity of the three first chatusthayas & the sixth, but not in the entire rapidity, ie the rapidity in the fourth & fifth & the rapid rapidity in all. There is simply a fluctuating belief that this entire rapidity will come.

Vashita is now very powerful, but has still to use some pranic pressure. It has to be liberated from this necessity & is being liberated, but slowly or with the lesser rapidity. Once it is done, aishwarya & ishita must share the perfection.

=

The opposition in the body does not seem to lessen; & although it is now more slack, it persists in the Kriti

=

The chanda ananda is opposed. Without the chanda Ananda nothing must be done—It is being brought into the use of the Tapas (Aishwarya & Ishita) & will be established in all action of the Vijnana.

=

*Karma—*

Life Divine II

July 27<sup>th</sup>

*Script*

Await the impulse always. Care not for the result. The impulse is now towards the action of the Vijnanasiddhi. Accept that. When it changes, accept the change.

Today the rupa should take form.

There is a movement always, but not yet a conquering movement.

*Lipi*

1. *Telepathy—telepathy* — fulfilled
2. *battle* in the vijnanasiddhi — fulfilled
3.  $3\frac{1}{2}$                       4.  $2\frac{1}{2}$  (not yet approaching finality)

*Script—*

Samata now maintains itself with nothing worse than failings

of self-confidence and movements of physical depression which cannot last. That chatusthaya then is accomplished.

The second needs only the most intense dasya and the faith in the entire rapidity to reach its highest expression in the subjectivity.

The third is the present field of progressive & automatic self-fulfilment.

The fourth is half in automatic progress, half in hampered & even concealed progress. This is the meaning of the lipi  $3\frac{1}{2}$

The fifth is only in its stage of preparation.

The sixth is complete, but as yet denied its full intensity.

The seventh is complete, except in the siddhi. Shuddhi, mukti, bhukti are complete; only they have not reached their last terms.

The fullness of the vijnana is the key to the perfect & rapid siddhi, & there especially the unhampered action of the power.

==

### *Asiddhi*

Strong force of asiddhi; refusal of light, cloud in brain, lassitude in the nervous powers of the body. Samata & dasatya etc endure. Krishnadarshana of the first intensity correcting strong jnanam Brahma which tries to cover the Ananda Brahma. The second & third intensity have more hold on the state of asiddhi than before. Tapas effective, but only, usually, after long resistance.

### Lipi

#### 4. *Tapas*—

followed by fresh & stronger activity of the chit-tapas; but this is not luminous. It is however, powerfully active & there is knowledge, though not jyotirmaya knowledge.

#### 5. *Gita*—Commentary on the Gita to be written

### *Karma*

Life Divine II—Veda. Nirukta & Hymns to the Ribhus, the latter commenced today, the former yesterday.

### Lipi.

#### 6. *Tapas*—ie it will continue, in answer to a doubt in the mind.

7. *telepathy. the telepathy of the trikaldrishti* This is working along with the tapas.

8. 2. earlier in the day & now— fulfilled.

9 13. fulfilled.

*Script*

Therefore the authority of the lipi in these matters is perfect. It is only the tapasic attempt to exaggerate its sense that veils the perfection.

Only in the objective world & in the distant future its authority has still to be vindicated.

*Rupa*

Has begun to redevelop clear forms, but without stability.

July 28<sup>th</sup>

*Script*

All conditions imposed on the siddhi must be denied. The Tapas, however used, must be successful. It is true that the pranic force will be replaced by a higher movement, but not as a condition of siddhi. The Ishwarabhava must entirely develop.

The authority of the Vani & Trikaldrishti are increasing. They will soon be perfect.

The Tapas & Trikaldrishti are yet unharmonised, the fullness of the Tapas is awaited.

The obstinacy of the Bali element must now revive along with the growth of the Rakshasa. Equally, the lower forms, Pramatha, Pishacha, Gandharva, Yaksha, Charana, Pashu, must range themselves in their places & grow distinct yet one.

*Darshana*

Since yesterday afternoon the second intensity has taken possession in place of the first & is itself preparing to give way to the third. Where the Jnanam Brahman of the Dwaitabhava does not interfere, it is general & very strong.

*Faith etc*

There is now a present enthusiastic faith in the details of the guidance which at once meets the physical touches of Asamata and

destroys them. The strong physical depression & obscuration is now being overpowered.

### *Vijnana*

Trikaldrishti & Tapas acted with great perfection & continuity, but are now working again within the resistance, attacking & overpowering it, but not entirely.

Rupa is manifesting clear & temporarily stable images of the three types in their lower crude expression; the quadruped has manifested clear, perfect & stable for two moments in the developed crude. The general force of the rupa has also increased.

### *Ananda*

Ananda is again active in all asanas. It can be interrupted, but not impaired. The reaction in Visrishti is lessening.

### *Kriti*

Kriti is now becoming more effective. It is trying to come up to the standard of the general tapas. Karma of sahitya (Veda etc) is trying to arrange itself & take its place, but except for Veda, this is still subjective, not yet manifested & materialised—

### *Script—*

Physical siddhi must be progressively insisted on. First, the Arogya. This will not be done without farther struggles; but the Siddhi must begin to prevail.

Kriti must also be steadily insisted on. In Sahitya, Dharma & the Review; also in equipment & the beginnings of Kriti. Kama will follow.

Today Rupa & Samadhi must develop towards the effective totality of the Vijnana, Ananda recover continuity in intensity overcoming Asmarana.

==

After meals.

Three realisations to be fixed in a few minutes & recorded—

1. A strong & anandamaya perception of all action & thought in beings as action of Prakriti obeying & expressing the Purusha, Ishwara.

2. Strong compulsion of dasatya in my own action.
3. Third intensity of Anandamaya Ishwara first in the Avidya part of all, then in the whole.

=

### *Rupa*

The rupa in *antardrishta* is now permanently capable of manifesting all forms. An initial movement towards stability of clearness & completeness in the Brihat began today.

Shabda is once more becoming active & sentences out of conversations past, present or future are heard in the waking state. The words are not always clearly separated & the shabda is sthula of sukshma or sukshma of sthula, not full sthula.

Conversations occur in swapnasamadhi, but except sometimes the last sentence or part of it are lost to the waking memory.

In bahirdarshi, there is as yet no clear advance beyond the morning, only a general tendency of advance & greater stability in all forms.

### *Ananda.*

The kamananda is now again becoming continuous in its intensity and often without smarana. But it can still be withheld by force from outside.

### *Samadhi*

Great vividness, activity and an elementary organisation of rupa in swapnasamadhi.

### *Karma*

Life Divine II

July 29<sup>th</sup>

### *Darshana*

All is now in the third intensity, usually, except the ego, and, as a result of ego, sometimes the jnana consciousness which is still in the first & second intensities or goes back to the mere jnana Brahman.

*Utthapana*

Physical energy, not yet perfect, has returned to the body & supports the impulse of sustained intensity in work.

*Script*

Today to finish Life Divine II & commence completion of Secret of Veda.

*Samadhi*

The state of partial organisation continues.

*Karma*

Life Divine completed (II)

Analysis of I.U. [Isha Upanishad]—half finished.

Secret of Veda commenced (final copy)—

*Script—*

The day has been devoted chiefly to work. It has been promised that the rapidity shall be transferred or rather extended first to the completion of the first two chatusthayas & secondly to the vijnana—

July 30<sup>th</sup>

V. यो रोहितौ वाजिनौ वाजिनीवान्  
त्रिभिः शतैः सचमानावदिष्ट ।  
यूने समस्मै क्षितयो नमंतां  
श्रुतरथाय मरुतो दुवोया ॥

The three hundreds of the mind, prana & body, the two powers of Tapas. It is the Balaka Krishna who manifests in them in the car of the Inspiration; all the nervous thought-powers are to submit to him & do him service.

*Darshana*

From yesterday the third intensity is firmly established, but the human personality is still in front, the divine behind & sometimes veiled by the human.

*Faith*

The swashakti is now manifest as a term of the Shakti of

the Ishwara & enthusiastic faith in it is established, subject to its entering into oneness with that which it represents.

### *Samata*

There is ananda in asamata, dukkham & ahasyam. Hasyam has now to be eternised so that even this anandamaya asamata may disappear into a variation of positive Ananda.

### *Vijnana*

Power is today puissantly manifest; only the mind is not single-minded in its application, but the playground of a complex activity of willings which are not all personal to the Adhara. Hence the element of ineffectivity. This arises from an insufficiency of knowledge. If the whole will of the Ishwara is seen in the Chit Tapas, there will then be invariably effective Will.

Trikaldrishti must know God's event & its time, place & process. Tapas will fulfil what trikaldrishti has seen. All, however, will not be foreseen, though all will be known.

The difficult[y] is now the organisation of the Vijnana,—for all the faculties do not act together. Telepathy, trikaldrishti, jnana, power, Samadhi must cooperate & not give place to each other or conflict with each other.

Nor must karma when it is being done, monopolise as yesterday the vijnana, so that the rest of the siddhi seems to be arrested.

### *Trikaldrishti.*

Declaration of War known & the news foreseen for today, also the possibility—no more—of localisation.

### *Script.*

Hasyam is fixed in the sense of the Ishwara's Lila. The physical touches have to be transformed into joy of the Lila.

Rapidity has now to work out in the vijnana & establish itself in the kriti & sharira.

### *Samadhi*

Swapnasamadhi greatly increased in force & vividness; continuity of action is now well founded on a base of stability. The state of jagrat in swapna does not cause the vision to vanish. Lipi

is attempting to compass brihat in the swapna, but the first result is the old incoherent combination.

In antardrishti there is obstruction, also in bahirdarshi.

Karma

Analysis of I.U (for Sept) completed—  
Life Divine corrected.

July 31<sup>st</sup>

Vijnana—

The Power continues to act & the telepathy, but the decisive trikaldrishti & Power in exact detail are deficient.

Darshana

Intensest third intensity except in the birds which were afterwards included in a minor force of the third intensity. Along with this manifestation full harmony of the suddha, chidghana, prema & kamanandas in the subjectivity.

Vijnana—

In the rupa, vishayas, samadhi, physical ananda there is a slow, but solid advance. Rapidity has not yet firm hold of the vijnanachatusthaya—

*Asiddhi*

Strong attack of asiddhi, but wholly ineffective except in the external touch, unenduring, & the obscuration or obstruction at one or two points only.

*Saundarya*

There are some indications, but more indications than accomplishments except in the restored thickness of the upper covering of hair. The regrowth of the hair all over the scalp has not yet become a dominant tendency & is still subject to doubt.

*Script*

There is now a full affirmation of the Vijnana as a steadily advancing & entirely inevitable siddhi, but there is not the entire rapidity.

In the body the sharira[siddhi] in all its members is now recognised by the *Nidah* to be inevitable, but its subjection to the gradual process is asserted & the extension of rapidity to it prevented.

The inevitability of the karma is not yet apparent; only the sahitya is being organised & the idea of organisation is at work in the dharma, but not yet in kriti & kama.

—  
*Rupa.*

In jagrat, both antardarshi & bahirdarshi, dense crude & crude dense (stable) are well-established; the developed crude & dense & crude or dense developed also in the antardarshi, but these are not so firm or pronounced. Developed developed & dense developed have also occurred in the antardarshi. None of these forms are rich in matter or strong in substance, [but]<sup>14</sup> some are exceedingly clear & perfect in form. The best forms are not yet stable.

*Script*

The subjective is assured & in all but its final touches accomplished. The subjective-objective is formulated and progresses inevitably. The objective still awaits strong formulation & the inevitable pace of progress.

August for the objective.

September for the Karma.

Both are preparing, neither prepared.

<sup>14</sup> MS both

August 1914.

---

August 1<sup>st</sup>

*Script*

The work done in July is still incomplete, since even the samata & faith are capable of temporary and partial obscuration, although no longer of serious disturbance or actual eclipse. Hasya has to be strengthened and faith in sharira & kriti made imperturbable, so as to end this persistent imperfection.

Rapidity & complete organisation have to be brought into the vijnana.

Sharira has to be brought to the level of Vijnana.

Kriti has to be made effective.

==

The obstruction to the power has been restored and although when force is put out, it breaks down in almost every case, yet the resistance is obstinate, occasionally vehement, &, when the force is not put out, usually successful. The spontaneous effectivity of the Chit Tapas has been suspended. All this, however, is an appearance & not a reality.

It is the effort of the Dwayavins to divide the being into two forces of effectivity & ineffectivity & of the Limiters to identify the ineffectivity with the clairvoyant knowledge. It has been proved that this is only telepathic trikaldrishti & shows at most which force will prevail, if no other is applied.

Ananda of struggle & defeat has been suspended & the activity of the affirmations. Therefore August begins with successful Asiddhi. This occurs always & shows that the struggle still continues. As usual it is the intention of the opposing forces [ ]<sup>15</sup> to show that the statement of the completion of the subjectivity is a falsehood. But all that has been said is, It is assured & all but the final touches accomplished. It

<sup>15</sup> MS is

has not been said that the results cannot be clouded or suspended.

There is still an excessive affirmation of result cast on the mind by the Tapasic powers of the intelligence.

Vijnana is not active in its own light, but only the mind in the borrowed & often deflected light of vijnana. It is therefore the worst asiddhi possible at this stage. An outer shell has been placed over the siddhi, through which however it is still entirely visible.

==

Reject the conditions of struggle imposed by the Dwayavins who are now replacing the Nidah as they replaced the Vritras & Atris. A little of the lower activities has been taken up by them, to be afterwards dropped.

==

It has been shown that the personal Power can prevail over the opposition & in its development must certainly become dominant. But it is the impersonal Power that has to prevail by taking possession of the hostile forces. It is for this reason that the gradual process is so prolonged & that even now the hampering of the full rapidity is permitted.

==

The Karma of Sahitya is being maintained, but too much in one groove. As soon as the October work is finished, a freer movement must be allowed, including Veda (Vamadeva), Poetry, Philology and a prose volume on Yoga. Essays on the Gita will also be begun.

—

There is no advance, only the struggle which shows continually that they cannot eventually prevail, but can obstruct & limit, to a certain extent cloud, to a less extent devour. But the last is an appearance rather than a fact. The clouding is also obstruction. Limitation is obstruction of new movement, clouding the obstruction of old for a time, devouring the actual impairing of what has been acquired. In this sense the clouding is a fact, but it is done by the Nidah, not the Vritras.

August 2<sup>d</sup>

*Script*

The immediate struggle is almost over & the natural march of the siddhi is being resumed, a march not unhampered but gaining strength & richness from every opposition. The Ananda & Tapas have once more to be puissantly united & applied in their union to every activity.

The affirmations are once more being affirmed.

There is nothing as yet definite in the nature of an advance beyond the point already reached.

=

*Instructions*

Regularise the work of the Review, Sahitya and study of the  
Veda & philology

Commence the regular working of the Dharma.

Perceive & arrange the course of the Kriti.

=

These instructions, except the first, seem now impossible of fulfilment, but the Shakti must turn steadily towards their fulfilment.

From tomorrow the regularisation of the first element.

=

The variations between the vijnana & the unilluminated mind continue. Ishita is frequently active.

—

Kriti Veda VI. 29 . . 38. (previously 39 . . 4 )<sup>16</sup>—Secret of Veda II finished.

August 3<sup>d</sup>

The Nidah attempt to prevent the application of the true trikaldrishti by the old method of misused telepathy.

Today there will be a definite beginning of the end of this resistance.

=

<sup>16</sup> Space was left for one digit after the 4.—Ed.

As yet there is no definite advance, only beginnings which may turn into something definite.

Kriti is successful only in details. Arogya is still successfully resisted.

*Vijnana.*

There is an action of the decisive trikaldrishti, but it is not yet either exactness in time (except roughly & occasionally) or certainty in the use.

Effectivity of aishwarya is being constantly suspended & resumed.

There is a check in the progress of samadhi.

*Karma*

Veda VI 19 . . 21

Aug 4<sup>th</sup>

*Script.*

The Sahitya is being steadily pursued but has not yet gathered sufficient force & rapidity.

==

The decisive, untelepathic trikaldrishti is now finally active & will not again be suspended; only its relations with the telepathic have to be reduced to the terms of the ritam.

—

*Karma*—Veda VI. 22 . . 26.

Aug. 5<sup>th</sup>

*Script.*

The Lipi 40 refers to the state of the Tapas effectivity which is now normal in this degree, ie effective but with resistance, slow success, often apparent unsuccess (being fulfilled afterwards or when the Tapas is not active or the attention elsewhere) or successful in wrong time, *patra* & circumstance. The higher degrees of the siddhi are held back or manifest only in detail.

The next step is to raise it to 50°.

==

For the kriti all preconceived notions must be renounced; only the Sahitya is sure in its details.

#### Vedanta

1. The Life Divine (I.U [Isha Upanishad])
2. The Mind & its Master. (K.U [Kena Upanishad])
3. The Kingdom of Heaven. (T.U [Taittiriya Upanishad])
4. Heredity & Evolution. (A.U [Aitareya Upanishad])
5. The Realm of the Idea. (Vijnana)
6. The Play of God (Ananda)
7. The Triple Stair. (M.U [Mandukya Upanishad]).

These seven & two more

8. The Twelve Upanishads.
9. Vedanta & its Children.

In Veda –

1. The Secret of the Veda.
2. The Vedic Path of Truth.
3. The Gods of the Veda.
4. The Psychology of the Veda.
5. Vedic Terminology
6. The Origins of Aryan Speech.
7. The Rigveda (translated)

8. Vedic Legends.
9. The Aryan Religions.

In Poetry.

1. The Trilogy
2. Ilion
3. The Descent of Ahana & other Poems.

This is the programme, a vast one but realisable, like that of the Yoga.

#### Karma

Veda VI 27–28. 9–18. Translation X. 129.

Aug 6<sup>th</sup>

ता शं च योश्च रुद्रस्य वशिम –

*Script.*

The progress is once more gradual, but there is progress. In order to justify themselves, the powers of Mahasaraswati are labouring to evolve more consciently & largely.

The struggle to carry forward Tapas to 50° has begun. There is now a mixed action of the two degrees 40° & 50°

40° when the result is brought about imperfectly or perfectly after a strong, obstinate but not dominant resistance.

50° when the result is brought about exactly after a brief & ineffectual resistance.

60° when the result is brought about instantaneously in spite of a slight internal resistance, but with all the resisting power behind in posse.

80° when the result is brought about instantaneously without resistance in spite of all the conditions of resistance being there

100° when the conditions of resistance are changed immediately into conditions of fulfilment.

The last three are powers of the Chit-Tapas, the others of divided Chit & Tapas.

Rupa-Samadhi has again to be carried forward.

—

*Karma*

Veda VI. 2–3. Work for the Review.

*Samadhi*

Renewal of activity in the samadhi.

Aug 7<sup>th</sup>

The force of Asiddhi has now endured for a full week. Its power is still in limitation by the division into favourable & hostile forces. It is most active in kriti & in sharira.

Samata has stood the test, but not the faith in the rapidity or the faith in the kriti. These are entirely eclipsed.

*Karma*

Translation of Paroles Eternelles—L'Impensable Divin. Le

Devenir Divin. Dieu en Tout.. Translation of Le Pourquoi des Mondes Chapter II commenced. Veda Select Hymns 3 commenced.

==

*Script*–

The body resists the impulse of indefatigable work which the Prana accepts & the Mind Powers support. As yet this struggle must continue. It is sure to end in success, but rapidity is not yet assured.

The power & thought are again working & overbearing the opposition.

Consequently, the faith also is reviving, but not yet in the kriti, nor entirely in the rapidity.

The decisive trikaldrishti is gaining in strength & frequency.

The communication of an exterior “vani” “England declares war” has proved accurate in time & in circumstance.

The indications of telepathy only go wrong when the false ideas of others are received as truths of fact. The adhar has no ideas of its own in these matters. The impression that it has, is a remnant of the old illusion.

No personal effort must be made to push forward the siddhi. That gives a handle to the Dwayavins.

It will be found that without effort everything arranges itself. The fight is only over the rapidity & over the method, but that battle must be fought out by the forces in the Prakriti.

The forward march will again begin—

==

*Darshana*

The third intensity is now constant, but not invariable as the perception is frequently pushed back to the lower intensities. But it is only in particular cases. The attempt at a general lowering always fail[s], although it is aided by the strong perception of ego in the consciousness of persons & of indeterminate sat in things.

==

Aug 8<sup>th</sup>

उद्धृषा रुक्ष ओषधीषु नूनोत् ।

ie the fiercer (chanda) energy in the physical Ananda.

Script.

The remnants of physical habit of *asamata* are to be entirely removed by transformation into *dasya*—

Today, Translation & Vedic Hymn.

Growth of *Vijnana*

*Ananda*—

==

The *dasyabuddhi* & *samata* are now being strengthened & universalised both in the subjective & objective. For the latter to be absolute, it is necessary that there should be the utmost power of *titiksha*. Here the rapid concentrated & not the gradual method will be used, except in the *titiksha* of intense pain from external *sparsha*.

Both *Vijnana* and *Ananda* are already advancing.

==

The *Karma* of *Sahitya* must now be entirely regularised. Here also the rapid concentrated method will be used.

==

*Afternoon.*

There is now fixed and strong *dasatya* as well as *dasyabuddhi*. The faith in the *Ishwara* is once more firm; but the faith in the rapidity and in the *kriti* is as yet without food of sustenance.

In the thought the process of conversion of the non-luminous into the luminous continues.

In the *ananda* there is the process of conversion of subjective and objective discomfort into values of delight.

In the *trikaldrishti* the *ritam* continually increases and if not yet *brihat* in the active knowledge, is *brihat* in the passive and tends towards *mahimá* in the active.

The power increases in the mass of its force but is resisted in detail. In the end it more often prevails than fails. And it is now acquiring exactitude of result.

From tomorrow recovery of power in *sharira* and in *kriti*.

==

*Karma.*

Veda [I.] 165–6 — with Notes

Le Pourquoi des Mondes

Aug 9<sup>th</sup>

तन्नु वोचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे—

That is the old lost power with the new Light & Ananda.

—  
Script—

The progress of the Vijnana & Power will be found inevitably rapid. The opposition now will be in kriti & sharira.

The rapid growth of the hair, although not yet prevailing in lowest stratum, is a second sign of rapid effectivity in saundarya. The first was the figure. The three that are effective, must be perfected—& the force extended to the features where chiefly the resistance is concentrated.

Utthapana will presently be resumed, the secondary,—the secondary is the key of the primary & tertiary.

The sharira has finally to be embraced in its entirety.

The vijnana is justifying itself always & the effective vyapti; the tapasic suggestions are now being converted into truths & the force of will is no longer a serious disturbing factor in the knowledge. It is active as a potential source of error, but the element of error is being constantly reduced.

There is a momentary resuscitation of the force of opposition in the vijnana & power, but until the opposition in the third chatusthaya is eliminated, such appearances are to be expected.

*Karma*

Ved [I.] 166–167 Notes.

Chapter II. L. P des M. [Le Pourquoi des Mondes] completed.  
also L'Essence Unique & Au Commencement in  
E.P. [Les Paroles Eternelles]

—

Vijnana—

Attempt to push forward Rupa. Not as yet successful, although the vision is slightly strengthened.

—

Temporary obscuration of third intensity of Darshana. Mental vision is now more frequent.

—

Aug 10<sup>th</sup>

*Script.*

The advance is evident, but it is not yet dominant in Rupa-Samadhi or in Arogya.

Kamananda is now perfectly fixed in recurrence & in frequent continuity. It has intensity as well & is independent of asana, although to some extent influenced by old habit of asana. It is becoming independent of smarana, but that is not so apparent. It is more independent than it seems. The contrary notion is due to a false experiential logic in the mind, which lays too much stress on the defect and on a certain attempt of the exterior smarana to rush upon the ananda & claim it as its effect by a rapid self-association. Entire continuity is delayed by old memories in the body which help in keeping up the idea of inability of dharana and the habit of discontinuance.

The other physical anandas are more subject to these old memories and habits & too dependent on smarana. The one strong exception is the tivra, but only in certain parts of the body.

Telepathy of sensation, feeling, state of mind, vague thought, especially those connected with action, are now extremely strong and frequent. Even when veiled for a time they reassert themselves. Pure thought & precise thought are also received, but here there is a much greater difficulty for the discernment, & they usually come as ideas in the mind rather than as perceptions of another mind. Clear telepathy is still much dependent on sanyama & not so spontaneous as general telepathy.

Karma.

Philology. An family (also an)

Veda [I.] 168 Notes (elaborate)

VI. 1. 3-9.

*Script*

The scholastic is now begun in earnest, with order & the working of the intuitive perception & the intuitive reason. Nothing, except physical interference, can now oppose its steady completion. It is also working rapidly.

The poetical faculty remains to be remanifested. That will be done afterwards, though not too long afterwards.

Aug 11<sup>th</sup>

*Script.*

The force of Aiswarya in Kriti is evident in the action, but successfully opposed in the result

By the successful materialisation of further opposition, the apparent struggle has been brought back into the Vijnana. It must again be expelled.

The opposition works by preventing illumination; it must be expelled by insisting on illumination.

This opposition will disappear presently. It has no force of reality, but only an artificial & external pressure.

Although the movement towards the final exclusion of the physical touches of asamata has been temporarily defeated, it will gather greater force from its check.

The suspension of the full activity of lipi, is also due to the opposition, but it also prepares the spontaneous uninterrupted activity independent of smarana

=

The normal action of the Siddhi has recommenced.

=

Karma – Veda VI. 50 . . 59 –

=

Aug 12.

Telepathy justified in the German entrance into Liège. Aishwarya & Vyapti by this movement & by the French advance into Alsace..

Nevertheless the Kriti cannot be said to be much advanced.

=

*Vijnana.*

There is again the activity of the trikaldrishti; when it acts, it is no longer fallible, as before. But it does not always act, or not always with full light and energy.

=

Aishwarya is sometimes effective with the Chit-Tapas of the second intensity, sometimes effective by time, sometimes ineffective.

Nevertheless, it is becoming more & more powerful & pervasive after every check and even the Kriti in some of its sides, appears no longer quite impossible from the point of view of the rational intellect.

The Samaja seems impossible; and rapidity in the sharira denied, throwing a doubt on its completeness.

==

Activity of the siddhi throughout the day. Nothing final, except in details.

Karma—Veda V. 61.

VI 60–61.

Aug 13.—

Today there will be finalities.

What is being done, is the reduction of perceptions to their right value, the removal of over & understress. This is essential for the ritam. The trikaldrishti is already infallible, provided the telepathy does not disturb its valuations in the mind, mistaking forces for eventualities. All is satyam, all is not yet ritam.

This reduction will today be complete. Not that there will not be temporary disturbances.

At the same time there will be a rapid advance of the Aishwarya-vashita-ishita. This is already being prepared. Its present sign is the greater obstinacy and at the same time the greater weakness of the opposition. Its later sign will be the diminution to vanishing point of the factor of Time indicating the failure of the resistance. Its latest will be the disappearance of the deflections of circumstances.

At first limited in range the effectivity will be finally universalised.

Some advance will be made in Rupa-Samadhi

==

One finality yesterday was the irresistible reduction of all touches subjective or objective of discomfort or pain into terms

of ananda. It is now only at the first touch that the subjective can present themselves as pain or discomfort; they are immediately afterwards converted into Ananda. The policy of conversion replaces the old method of exclusion, & is infinitely more effective.

=

Once more the Light & Ananda must dispel the twilight & the grey tint of the pale white serenity—nirananda shanti.

=

The record of lipi etc must be resumed.

=

### *Lipi*

1. Tapas
2. Limit of the delight is about to be destroyed.
3. Sylhet
4. Mülhausen    French advantage.  
limit of the French } advance  
German                }

=

### *Utthapana*

Of arms medial position, standing; strong defect of anima. Laghima & mahima strong. 16 minutes.

### *Ananda*

Raudrananda. All dull pain even long continued is now Ananda. Also all acute pain & acute discomfort not long continued, even those proper to disease. It is the continued acuteness beyond a certain degree that still needs to be converted.

### *Vijnana*

The whole action of the triloka is now perceived habitually, and no longer only the nervous & physical worlds, in their activities, except that the activity of the highest heaven is still a little obscure; because that of the second reveals itself more in relation to the third, than in relation to the super-conscious realms.

For the ritam it is necessary that the Maharloka should also reveal itself.

=

The reduction of perceptions to their right values proceeds . . . In its type & general application the change is now fixed & final, but it sometimes fails in its particular application.

=

The force of effective Tapas is now very general. The extreme weakness of the opposition becomes more & more evident, but it has still a reserve of force which supports its obstinacy & which it is constantly expending in order to maintain itself.

=

In the swapna samadhi the firmness has increased in the continuity of action seen, but the continuity itself is rare. Momentary figures & scenes are still the rule. In jagrat the struggle continues without a definite victory on either side. Stable perfect rupa manifested twice, but in a distant akasha. The obstruction still reduces most stable forms to a blur or keeps perfect or clear forms to the state of instability varying from one to two or three moments.

=

*Trikaldrishti.*

German advance on Mülhausen & recoil of French—

Karma—V 1 notes . . . 2–3. 5–6 read

VI. 62.

Selected Hymns. III

Aug 14.

*Samadhi*

Long stability but of pale rupa, chhayamaya.

Better lipi in swapna samadhi.

*Script.*

Today more finalities.

1. Samata by farther & swifter conversion to Ananda.

2. Krishnadarshana.

3. Activity of lipi.

4. Vijnana in all parts.

=

Lipi—

1. rupa telepathy telepathic trikaldrishti.
2. Saraswati in the Samadhi.
- 3 intense telepathy.

Script—

Obviously in the Samata the tendency to conversion is fixed. Only it must be swift, instantaneous and puissant in its intensity.

The Saraswati bhava must now subordinate its predominance. It forms the mould only, not the contents.

=

Aishwarya of the 50 degrees is now more frequently & easily active, & is no longer hampered by the telepathic trikaldrishti in its activity, nor always in its effect.

Krishnadarshana is no longer hampered by the perception of ego which is now seen merely as a formation in the universal personality.

=

Karma Ved—V. 4 . . 7. 30. 46 . . 63.

=

Utthapana

Arms, walking, medial, 30 minutes.

*Script—*

The Krishnadarshana is now fixed, but not at its highest intensity.

Everything is once more active in the swapna-samadhi, including symbolic rupa useful to the karma. Only the stability, continuity & coherency have to be perfected.

The rupa in jagrat is still imprisoned in the old grooves of the adri.

=

Today shows a distinct advance in the normality of trikaldrishti; but as yet the obstruction to the direct luminousness of the thought perceptions is maintained and the powers of jnana that are ready await the removal of this obstruction for their full activity.

=

Aug 15<sup>th</sup>

*Script.*

Life has been preparing all this time. Today it begins with the publication of the Review and the continued stream of subscribers.

However limited at present the success and the effectivity of the Tapas, it has been proved beyond doubt effective and is becoming regularly effective; always as a force among others, sometimes, in varying degrees, as the effective force. So much has been gained[,] no more.

The organisation of the vijnana is now possible, because there is not only the abundance, the vija, not only the satyam & brihat – although both of these are capable of improvement, – but also the basis of faith & samata. Not yet faith in the kriti or the sharira to the extent needed, but faith in the powers that are at work as real powers & the aim as their real aim.

Whether that aim can be worked out by the evolution of the full power needed, has now to be seen. That is the work of 1914–15.

It is not necessary now to record every fluctuation of the siddhi, – only the definite results.

=

Organise vijnana.

Develop arogya, utthapana, saundarya.

Perfect ananda.

Become master in the karma, samrat as well as swarat.

=

Finalities for today in

Kalibhava

Organisation of Vijnana.

Faith.

Krishna – (relation)

=

*Karma* – Veda V. 64–72.

Aug 16<sup>th</sup>

The 15<sup>th</sup> passed in a state of void and of passive receptivity.

The suggestion of the complete Kalibhava is now fixed; ie the

form of the egoistic consciousness with a name attached to it is repelled whenever it throws its shadow on the central consciousness, & there is instead the conception of the ego as an ansha of Prakriti or a vibhuti serving as an instrument and slave of the Ishwara or Para Purusha.

Organisation of Vijnana is now definitely proceeding by the combination of Vani, vangmaya thought and perceptive jnana. All mental perceptions are being made luminous & the *anritani* of the trikaldrishti and telepathy steadily reduced to the luminous terms of the ritam. There is an incipient arrangement of ritam.

This carries with it a corresponding andha visvasa & bhakti for the Ishwara, with anandamaya submission, but not faith in particular kriti. Sense of responsibility is repelled and begins to disappear. Vak is being definitely renounced into the hands of the Ishwara. The demand for truth is disappearing in its remnants, also the idea that anything done can be wrong or have the wrong results.

The perception of Krishna everywhere and all as forms & names of his play is definitely & irrevocably established. Intensity of the perception with chanda ananda is being added to the fixity.

The relation with the internal Ishwara is being fixed in the system by the Vani & the Kalibhava. The perception of the internal Ishwara is intermittent.

The relation with the external Ishwara is now permanently fixed in the consciousness. But both internally & externally the perception of the Person is imperfect, intermittent in the internal, covered in the external by the perception of the Manomaya.

This defect has today to be corrected.

From today dates the perfection of the first seven Affirmations.

==

The swapna samadhi strives to organise itself, but is continually held back & its component parts dissociated. Nevertheless, every fresh struggle marks an advance.

==

For some days the progressive [conversion]<sup>17</sup> into the illuminated intelligence will continue; the organisation of the swapna-samadhi will proceed more slowly. It is only now in the jagrat samadhi that the obstruction prevents a sensible advance.

=

Karma Veda—V. 73–87. 31–32.

Lipi

1. England is still hesitating to adventure its fleet.
2. perfect telepathy in the intelligence.
3. tapas telepathy trikaldrishti in the intelligence (have to be organised perfectly).
4. The German eagle is fluttering in the tempest (refers to a vision in swapna samadhi; two rocks high in heaven, at an incredible height, showing prana jagat; a narrow passage between. At outer mouth an eagle attempts to advance into the open, but is met by a violent wind which prevents its progress & is struggling against it.. Vanishing script, “German Eagle”; fixed script, 31.)

=

Trikaldrishti.

1. Before going out, the perception of the Ishwara will be settled in type, but not perfectly established, till afterwards.
2. Saundarya will yet be obstructed & only won after a prolonged struggle, which, however, may be shortened by irruption of a new force.
3. There will be interesting conversation tonight.

=

Script.

The Ishwara has manifested Himself subjectively & to the sukshmadrishti veiled in the Light and also in the darkness of the chhayamaya form; but chiefly in power & bhava.

=

No 3. fulfilled.

Strong perception of the Master of the Yoga as the divine Reality behind Indra with the thunders. This, however is not Indra,

<sup>17</sup> MS conversation

but the Lilamaya with Indra, Varuna, Aryaman & Surya united in him. Bhaga was perceived to enter into the presence. Rudra has preceded & will be taken up as soon as the Jehovah form is assimilated.

Aug 17<sup>th</sup>

Aishwarya—

The Kriti is at last succeeding in a greater group of details. Aishwar[y]a has been fulfilled in

1. The defeat of the Germans & their recoil to Liège & Tongres.
2. The successful resistance of the forts of Liège.
- 3 The impending of a naval battle in the North Sea.
4. The French successes on the Lorraine frontier
5. The Russian successes on the Bug & Dniester.
6. The crossing by the Austrians of the Save & the Drina.
7. The purchase of the German cruisers by Turkey. (Ishita)?
8. A long-standing Ishita, powerful recently in the thought, in the autonomy of Poland.
- 9 The Socialist riots in Berlin.

It is only in Alsace that there has been a marked defeat of the Aishwarya; the Austrian repulse from Servia was a temporary defeat now mended.

So long, it was the Vashita alone that was really powerful; it has now been joined by the Aishwarya. The Ishita is still obstructed.

Script—

Today the Sahitya will be successfully resumed & brought in spite of opposition into its final stage of victorious activity; but not this morning, this afternoon

*Lipi*

D. B<sup>n</sup> [Deputy Bluysen] destroyed in the subjectivity, intelligence, temporarily delayed in the fulfilment.

Script.

There is now a double perception of the Iswara as the Anandamaya & as the Lord of Light & Power. The latter has to possess

Rudra and be possessed by Krishna. Mitra & Bhaga are both seated in the luminous Deva. Only the Rudra assumption remains for the basis.

*Darshana*

The third intensity is now well fixed & normal but not yet in entire possession.

*Vijnana*

The most untoward things are henceforth seen as important steps of fulfilment & the greatest anrita as pregnant of the greatest truths. But the habit of physical-subjective responses of asamata remains, like the habit of physical discomfort. They are turned or turn readily into an ananda of discomfort, but this is not sufficient. The element of discomfort & depression must be entirely eliminated.

*Karma*

Veda V. 33–45.

Selected Hymn. Commentary.

==

*Script*

The Commentary must be completed tomorrow, and the Secret of the Veda and a fresh hymn begun.

—

There must be a complete detachment from the pranamaya feeling after the result, and ananda in all result & in all process. For this state a settled faith & light must be present. It is still possible for the mind to lapse back into the obscure physical consciousness.

Aug 18<sup>th</sup>

The greater stability, with dimness, in swapnasamadhi continues and is increased—

Aishwarya

1. Resumption of the French advance in Alsace.
2. Continued successes of the Allies.

- 3 Inclusion of German & Austrian Poland in the Czar's ukase.
4. French attack on the Austrian fleet.

#### Script

The Sahitya was resumed yesterday in the afternoon as indicated. It will be taken up again this morning, but not immediately.

#### *Vijnana*

At present, there is a stay in the progress of vijnana.

#### *Darshana*

The third intensity is fixed in the Krishnadarshan and more prevalent, only in animals it is temporarily of the second intensity, owing to the non-assimilation of the ego. The universality is also nearer to fixity.

The intensity of the subjective Ananda has been for a time depressed & denied. It is now again brought forward. This is the Prab[h]ritha of the Veda. Intensity in the Indriya-Anandas, (sight etc) is easy; for it has long been established and can only be covered for a time, but can no longer be limited or, now, divided. The intensity of the purely subjective (manomaya & bauddha) Ananda will from today reach the same immunity. It is already there, but does not occupy always the surface of the chitta.

Vijnana is now again active, but the illumination & decisiveness continue to be resisted.

#### Karma

Selected Hymn. Commentary finished.

Veda III. 40 . . 52.

Aug 19<sup>th</sup>

There is only, as yet, a nominal fulfilment of yesterday's script of the Karma. The Commentary & Hymn have to be corrected and recopied. The rest is postponed till tomorrow.

#### Karma.

Commentary corrected and partly recopied.

Hymn corrected & copied. Veda V. 2. notes

*Script.*

The energy is depressed & the illumination withheld in order to prepare a greater normality of the Vijnana in those tracts of chaitanya that are still insufficiently receptive.

Certain habitual activities which belong to the old order of things, are likewise being discouraged by this suspension.

The slow trickling in of subscriptions continues; the rapid stream has not yet begun.

In Samadhi the organisation is arrested & there is inactivity in rupa and even in lipi, although the latter can always be energised by attention.

The action of the Vijnana cannot be destroyed, it can only be suspended for a while with a lowering of its correctness, as soon as it revives, it recovers all its force & power of ritam.

Aug 20—

तुविग्रीवो वृषभो वावृधानो

अशत्रु अर्यः समजाति वेदः

The violence of the opposition to Arogya is now somewhat abating; but as yet there is no positive progress. The siddhi has, however, resisted strong tests & is slightly improved in its force.

The physical Ananda has been exposed to severe tests, but its stability & intensity remain unimpaired. Its permanent continuity is still successfully resisted.

The general force of primary utthapana remains. But here too there is no positive advance.

Saundarya after an attempt at advance is once more stationary—

==

Faith in the Yogasiddhi is now firmly settled; also Samata of the shanta order with sukham & hasyam firm, though subdued.

The denial of Kalibhava amounts only to a temporary obscuration,—the positive egoistic form of namarupa is no longer able to reassert itself.

The Krishnabhava also can, at most, be obscured for a time.

In the first two chatusthayas, half of the third, half of the

fourth, half of the fifth & the sixth, arrest is possible, no longer diminution.

=

It is evident that the effectivity of the Tapas is stronger than before the eclipse, & also the sureness of the perceptions in the trikaldrishti.

It has now to be seen how swiftly this force can be extended.

=

Already the settled faith extends itself to eventual & general kriti as well as Yogasiddhi; & the anandamaya samata prepares to take the place of the shanta.

Sahasa is now assured, but has to unite with the kaushala.

The second stage of the third intensity in the Krishnadarshana is taking the place of the first.

=

Aishwarya-Vashita

1. The French march upon Strassburg
2. The entry into Colmar.
3. The commencement of activity in the North Sea.

Trikaldrishti

1. The British landing (Boulogne was not seen).
2. Death of Mme Petrus.

Script.

The third intensity is now confirmed although the bheda-buddhi still struggles to exclude it from the individual object.

Karma—The Secret of the Veda.

Veda VI 63–4–5 with notes.

71–73 read.

*Samadhi*

Dream of the old kind but attempting to transform itself. Chiefly, substance of the Pranajagat and its ideas.

Aug 21<sup>st</sup>

Script.

It is now the tertiary dasya which is gathering strength to get

rid of the shadow of the old Prakritic illusion of freedom in the adhara.

The Kalibhava also persists in strengthening itself and the third intensity of the Darshana.

The Dwayavins are being excluded by the perception of the One in all mutually opposing movements & of the harmony of means and end in that movement.

The ordinary mental perceptions even in trikaldrishti are becoming more & more correct.

The resistance to the activity of Premananda must be removed. There is no positive denial any longer of the universal Prema which manifests itself in the adverse movements & associates itself with anger, opposition etc turning them to rudrata pure. It is the effigies of the old indifference which has to be replaced by the udasina prema. For there must be three forms of the prema, rudra prema, mitra-prema & udasina prema. All the three must eventually unite into a trinity with one or other of its three faces uppermost at will. This prema must be ugra & chanda; but the saumatya will be always concealed in it as a basis.

All this must be done rapidly & even suddenly, not gradually & slowly.

==

But the chief work now must be the perfection of the vijnana; in the trikaldrishti first; for there it is only the remnants of false stress that have to be transformed into right stress.

At bottom it is the same in the tapas. The will of the Ishwara has to be known & the adhara made its instrument. Here it is the false stress of partiality that has to be transformed.

The rupa & samadhi are less easy to perfect. For there the Nidah have a long record of successful obstruction.

That must now be broken, but the whole of the vijnanasiddhi must now be done spontaneously without individual effort on the part of the adhara.

==

Lipi. Rupa etc

1. *Tool.*—marking the final perfection of the yantri-yantra bhava.

2. Perfect sun of subdued tejas (*antardarshi*) marking approaching perfection of mentality (non-radiant).

3. Indication of the sense of chitra, Assyrian king seated, a type born or about to be born on earth. About to be born; the forerunners are born.

==

Script.

As yet the obstruction to Rupa & Samadhi remains intact, but a beginning has been made which will this time develop the brihat siddhi.

Karma—Veda VI. 66–67 notes.

Work for Review.

*Samadhi*—

Stability of dim rupa greatly increased; begun in brilliant rupa.

Aug 22<sup>d</sup>

Script—

As indicated yesterday, the telepathy (*prakamya vyapti*) is forming now towards perfection. Only the pure thought, without any indication, escapes the *prakamya*. It includes in its scope the subconscious & superconscious as well as the entirely conscious.

Strong blow on the elbow with resulting *raudrananda* continuous & varied.

There is no farther need for Will in the first two *chatusthayas*, nor in the Krishna Kali of the fifth, nor in the sixth.

There will be a daily progress in Rupa.

==

*Samadhi*—Rupa

The results of the night have been repeated & confirmed. Continuities also occur in the stability.

A fresh activity has begun in the *antardarshi*.

In the *bahirdarshi* perfect forms show a tendency to manifest, but there is no stability.

==

Exactitude is not yet conquered, but it is not far off. Meanwhile telepathy of pure thought has to be developed.

=

Violent attack on the faith, samata & kriti. Faith in Yoga did not fail, but faith in the kriti was temporarily interrupted; there was depression, but sama ananda survived—

1. Eloignement of friendship & support.
2. Cloud with R [Richard]
3. Reverses in Kriti

Samadhi—at night. Great richness of rupa & scenes; continual stability of both; lipi, but not always connected; power of rupa even in antardarshi.

Shabda for some time has become occasionally active even in jagrat samadhi, but only when concentrated not in the diffusive samadhi.

Karma

Ved VI. 68–72 Notes.

Secret of the Veda.

Aug 23<sup>d</sup>

The faith has righted itself, but remains vague & with doubt as a background. Recently doubt had receded to an observing distance, with a rattache[ment] in the mind.

Rupa & samadhi have begun to advance irresistibly & methodically. They must now be extended to the outermost waking consciousness.

Lipi etc

1. Intelligent type of the ideality at its least intensity
2. Lion force (inferior vani)
3. Type of the ideal intensity
4. Fortnightly effectivity
5. Rupa . . . tapas intensified.
6. destiny questioned in the intellectuality (akasha)
7. destiny.

Trikaldrishtis confirmed—

1. The entry of the Germans in Brussels
2. The French check in Lorraine
3. The stiffer resistance to the Russians on the Austro-German frontiers.

All these like the Servian victory are contradictions of the Aishwarya.

4. French action between Mülhausen & Alt-Breisach.

Shabda (human) is becoming active in the full jagrat, but as yet is insufficiently sthula. It will gain force during the day, as well as other activities of samadhi in the jagrat bahirdarshi.

The collapse of the obstruction in jagrat samadhi has commenced.

At the same time a stronger Tapas is being exercised on the Sharira & Kriti.

Karma Veda VI. Notes 73–74 & part of 75.

Aug 24th

The siddhi must now push forward to fullness of the chatusthayas realised or progressing & the free progress & realisation of the chatusthayas still incomplete, the fourth & fifth.

Rapidity has to be strengthened & universalised.

The forces of asiddhi are attempting once more to utilise their immediate success in the kriti to recover lost ground in the other chatusthayas.

This attempt may be disregarded & the siddhi pursued tranquilly.

It is in the samadhi & the body that it must be pursued & in the kriti.

=

Vijnana

1. Perception of German advance justified.
2. Also, attack on Namur.

=

Strong activity of Rupa-Samadhi in swapna & jagrat. Great fertility of crude rupa in antardarshi & beginnings of the same

freedom in bahirdarshi; strength of entirely sukshma rupa, sparsha etc (manasic) & perfection of images in the Chidakasha.

*Sharira*

Strong attack of roga (stomach) due to particular causes—

Aug 25<sup>th</sup>

An empty day.

Karma—Work for Review.

Aug 26<sup>th</sup>

In swapna samadhi continuity is now joined to stability & habitual; but neither are developed to their full extent. Organisation of shabda, rupa, action, sparsha together is proceeding.

In jagrat samadhi there has been a pause.

Trikaldrishti has been justified

(1) in the fall of Namur

(2) in the position of the Br. [British] expeditionary force

(3) in the French withdrawal from Lorraine

(4) in the battle engaged at Charlevoix.

(5) in the German non-reply to Japan

But Aishwarya only in the Russian advance.

Faith in the Kriti is now at a low ebb, & the direct relation with the Ishwara clouded.

Karma. Letter to Hindu<sup>18</sup>—

Aug 27<sup>th</sup>

Kriti—

Subscribers have begun to come in again, but in insufficient quantity.

Trikaldrishtis successful.

1. Retreat of Allies to covering positions & British losses

<sup>18</sup> See "Interpretation of the Veda" in *The Secret of the Veda, volume 15 of The Complete Works of Sri Aurobindo, pages 593–96. —Ed.*

2. Repulse of German attack. (fulfilment of Aishwarya)

Samadhi.

Organisation growing in swapna samadhi; but utility suspended—Antardarshi obstructed, & jagrat; but not, as before, entirely suspended.

In the afternoon lipi in swapna samadhi improved in coherence. But the rest of the organisation was hampered by a light but obstinate veil of tamasic nidra.

=

Sharira.

There are signs that the saundarya is being prepared in spite of the outer veil of asiddhi.

Work.

For the Review.

Vijnana

Activity of Script & organised Lipi, etc.

Aug 28<sup>th</sup>

Samadhi ineffective at night owing to tamasic nidra.

Throughout the day, no definite advance.

At night samadhi more effective, but full activity not yet recovered.

Work

For the Review.

Vamadeva's Hymns begun.

Aug 29<sup>th</sup>

In Kriti the Aishwarya works very slowly & not perfectly. It fluctuates & has periods of ineffectivity & strong, though not as yet fatal reverses.

Record of 27<sup>th</sup>, not then noted—

Lipi

- |    |   |                        |
|----|---|------------------------|
| 1  | perfected intellectuality in the ideality | } a [antardarshi]      |
| 2  | delight                                   |                        |
| 3  | destiny is about to be shaped.            |                        |
| 4. | it is the last budget of deficit          | } b sadh. [bahirdarshi |
| 5  | French budget                             |                        |
| 6  | delight definitely established            |                        |
| 7  | delight agelong.                          |                        |
| 8  | destiny Tuesday                           | Ak. [Akasha]           |
| 9. | deputy Bluysen                            | Chi [Chitra]           |
| 10 | Italy joined                              | Ch.                    |
| 11 | It is intended to finish the opposition.  |                        |

Rupa—

Arm bare to elbow loosely mantled from shoulder, mediaeval hat; old Flemish type of face & body.

a. cr. [antardarshi crude]

Kriti

For some time subscribers have been coming in for the Review. All being well, the immediate demand for money can be met. But the obstruction is still strong.

Karma. Work for Review—

Veda V— translated.

Aug 30<sup>th</sup>

The obstruction to the rapidity & attempt to throw back the Siddhi has been persistent for several days. As usual there is a half opaque veil over the finished parts of the siddhi and a suspension of the most recent successes in the rest.

Continued state of demi-light with obscurity incumbent & occasional coruscation of the Vijnana.

Karma.

The Life Divine resumed.

Aug 31<sup>st</sup>

The last day of the month, which, like others, has been a disappointment, for that which it set out to fulfil, has not been fulfilled. The imperfection of Vijnana remains; there are still some occasional touches of Asamata; the faith in the Kriti is lacking except in a small & rudimentary form; the sharira is successfully obstructed; the Kriti is still a field of petty successes & large failures.

Advance there has been in the three first chatusthayas & the sixth, & the preparation of advance in the fourth & fifth. But real rapidity has yet to be evolved. What is done rapidly, is held back from its finality, even when it is not temporarily veiled or undone. The action of the Atris remains in its remnants, of Vritra in a partial veiling, of the Dwayavins & Nidahas in their practical power of division & obstruction.

Until these are removed & the false suggestions of the pranic & mental world corrected, there can be no effective general siddhi.

Karma Veda IV. 41 . . 49. 51 . . 57—  
Life Divine.  
Analysis of Isha Upanishad.

Siddhi.

The Samata has recovered its positive force.

Samadhi is slowly reinforcing its general tone, & in antardarshi there are brilliantly perfect, but fleeting rupas.

The force of satya gains always in pervasion & definiteness.

Sept. 1

The Krishnadarshan, Ananda etc are recovering tone.

Karma—  
Analysis of Isha Upanishad  
Veda IV. 33–40. 19.

The siddhi is still under a cloud of obstruction owing to the division of the knowledge & the division of the power.

All depends on the manifestation of the Maharloka.

==

Sept 2.

Karma

Analysis of Upanishad  
Veda IV. 20.

Samadhi—

A return to old forms of Samadhi, ie continuously moving pictures of places, but more coherent in the whole & stable in its parts.

Sept. 3

Karma—

Analysis of Isha Upanishad completed.  
Life Divine recommenced.

Sept 4

आ धेनवः पयसा तूर्ण्यथा  
अमर्धतीरुप नो यंतु मध्वा  
महो राये बृहतीः सप्त विप्रो  
मयोभुवो जरिता जोहवीति ।

Trikaldrishtis realised.

1. Russian check & partial defeat in East Prussia
2. Their success against Austria.
- 3 Resumption of forward movement.

Aishwarya

1. Sale of Review.

Script.

The effective activity of the seven forms of consciousness & the farther establishment of Ananda are predicted in the sortilege. The key is always the opening up of the Maharloka.

The figure of the Cavalier & horse, seen by M R [Madame Richard], the latter hesitating to take the leap from the brink of the precipice to the summit of the mountain, indicate the Soul pushing the Prana, which resists, to undertake the great leap,

- 1 internally, from the trailokya to the Parardha.
2. externally, from passivity to the supreme action.

Both Cavalier & Horse are justified.  
 In the internality the leap will now be taken.  
 In the externality it is being prepared.

==

The vijñana is now active, admirably, within the surrounding mass of the mental movements, clarifying and converting them.

Karma—Hymn & Commentary.

The recent experience has shown that in proportion to the passivity of the mind, satya increases & converts itself into ritam. Extreme receptive passivity of the mind, increasing activity of the vijñana, this is the law, Tad vratam.

As for the Samadhi, that still prepares behind the veil & is obstructed in front. From time to time it manifests fragmentarily in front of the veil.

The power is engorged & encumbered.

Therefore rapidity has not been accomplished, hampered progress continues..

*Lipi*

1. Prakriti. Pradhana— *Ch.* [*Chitra*]
2. 13. (jyotirmaya lipi) *Ant.* [*Antardarshi*]
3. lipi . . figurative intelligence. *Ak.* [*Akasha*]
4. tonight— *Sthap.* [*Sthapatya*] (fulfilled).
5. destiny . . dynasty.

From the evening the recovery of the Siddhi activity began to be more pronounced.

There is a clear illumination in the Sahitya & Veda. The word is not always immediately the best. There will be some delay in this respect, owing to the imperfect receptivity of the brain, a part of which is still obscure and another admits fatigue. But, except when there is general obscuration, the Sruti acts in spite of all.

Power is again clearly & rapidly effective, although still resisted & in details & immediate movements with frequent success.

Samadhi (swapna) has suddenly moved forward. There was long continuation of the same rupa (a pool of water) with continuous movement in it & a long succession of images in the water, each

distinct, lifelike & long-stable. There was also perfect continuity of consciousness. This was also notable as an example of dream perfectly changed into vision. All night there was a higher activity.

Sept 5.

Antardrishta Samadhi is again being resumed with organisation of the samadhistha thought.

1. A bija of violet (ie active daya etc as opposed to green, dispassionate karma)
2. Destiny will steadily destroy the obstacles of the intellectuality . . . (*Ant. Lip.* [*Antardrishta Lipi*] accompanied by a blur of bright light in the shape of an unformed sun, indicating that the obstacle arose from a confused but brilliant intellectual action transforming itself into an imperfect ideality)
3. Intellectuality in the ideality . . . *Ant.*  
(This is due to the necessity of first perfecting the intellectuality in the ideality ie intuition vivek before the higher ideality can be safely used.)
- 4 Images of girls seated or standing in a field—a sense of luminosity.—(Satyayuga).
5. A finely formed leaf (crude) with a stalk.  
(Symbolic of the Earth that is preparing & of the physical universe as a leaf on the aswattha tree.)

The organisation of antardrishta has therefore not suffered by the eclipse. It has now to be completed.

Karma.

Hymn. Commentary completed.

Secret of Veda recommenced.

Sept 6.

Samadhi, active, but still ill-organised in swapna. There are more instances of dream-vision.

- St. तेजोमयेनापिहितं स्वरूपं सत्यस्य बिम्बेन सदा परं तु  
भानावसौ यः पुरुषोऽस्ति सोऽहं ज्ञेयं विभु ब्रह्म सदोस्वरूपं

Vijnana

Vijnana is now applying itself to particular trikaldrishti, showing the elements in perception of nervous force, of mental possibility and going back from these to the ideal Truth which figures itself out in the physical actuality.

Rupa has recovered its former activities, but does not yet progress—

Sharira.

Utthapana—of arms medial position 30 minutes. Sufficient laghima & mahima. Slight actual defect of anima, but considerable reaction afterwards in the superficial muscles.

==

Knowledge of all the seven worlds, in their action on Life here, is now active; but in the two higher it is not yet pervasive & organised as in the three lower.

There is as yet an imperfect harmony of the vijnana with the thought in others. This has manifested tonight. It has to be attained by dissolving the last ties of personal opinion.

==

Sharira

Utthapana in the afternoon a failure except in the vertical position of the arms, recumbent, 30 minutes.

==

Samadhi.

Jagrat Antardarshi more active, though always crude. A pilared pavilion with numbers of men & women in a balcony; a corresponding style of pleasure-boat (houseboat). A medallion, varnamay etc. All of the past cycles—

In swapna, visions of actuality; faces of living men or forms & their present mood & occupation (none known).

—

At night a great advance. Perfect figures came several times in the antardrishti, though not stable. Dream became perfectly coherent again & dream-vision increased & grew firmer. Images of actual known scenes came in the swapna-samadhi, as an assurance of reality. It remains only to unite scene & figure in a firm &

stable continuity. Some of the dream visions were of the Pranajagat (Bhuvar.)

—  
*Lipi*

1. Sunlight— (fulfilled)
2. sublime trikaldrishti
3. false thought of inability (in body & mental mind)
4. Integral ishita-siddhi.
5. S. (blue, large in Akasha, not compact—spiritual faith well grounded, not distinct, but developed . . . not yet intellectual faith)
6. reply to the faith in the intellectuality
7. delight in the ideality.

Symbolic Rupa

Chitra—

Blackbird displaces shadowy crow on slender twig (before, a brighter bird on a faery bough). The brighter bird is the pranamaya dream that seeks to realise itself. The blackbird, displacing the crow, is the first step of the realisation. That will be replaced by better forms & finally by the Bird first seen.

The twig—Earth.

The Bird—Humanity (vih, suparna).

Sept 7.

Samadhi

It is noticeable in swapnasamadhi, that dream is pursued by associations of Ego, dream-vision free from them, but watched by intellect rather than ideality.

St इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनं ।  
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिं  
अर्चन्ननु स्वराज्यं

Utthapana.

Of arms, vertical position, walking 30 minutes. Laghima strong, but not dominant; mahima defective, but not insufficient; anima attacked; defect & after reaction pronounced, but with less hold & effectuality than on former occasions.

Samadhi

In swapna lipi became extremely profuse, but for the most part incoherent.

In Jagrat the perfect rupas are becoming more frequent & less instable, but this is on the borders of the swapna, not in full jagrat.

In the jagrat there are signs of possible advance, rather than the advance itself.

Karma

Commentary copied & retouched.

Sept 8.

*Utthapana*

Of arms, vertical, walking . . . 46 minutes. Mahima & laghima stronger, defect of anima only felt for a time in the first half hour & then again in the additional 16 minutes. Immediate reaction strong. Chief defect in the loins.

Commentary completed

Sept 9.

Devoted to Sahitya—  
The Life Divine

Sept 10.

Some progress in Swapnasamadhi. Spontaneous shabda in Jagrat.

The Life Divine.

Trikaldrishtis

1. Strong impression of great German reverse approaching
2. Idea of increasing Russian difficulties but eventual victory.

Sept 11

The brief period of preoccupation is now over & the steady forward progress has to be renewed.

The thought with a little attention now always assumes automatically the vijnanamaya form, is always satya & increasingly

rita. If there is any serious defect of rita it is that which still persists in trikaldrishti & affects the jnana. The trikaldrishti & telepathy have now to go through their closing stages of organisation. The rest will be only extension.

Power is improving really, though not quite apparently. That is, the resistance even in kriti is becoming more & more difficult.

Sharira & Kriti move slowly & with a hampered progress.

==

Lipis of Sept. 8

1.  $1\frac{1}{2}$ .

2. finality independent of the obstacles (Ak. [Akasha])

Lipi of 11<sup>th</sup>

1. Sudden in place of steady (Chitra)—

==

The conversion of ordinary into vijnanamaya thought, has now almost reached completion. The defect is still in the trikaldrishti. But it proceeds from the sluggishness of the physical system which requires the smarana to be ideally active.

==

Karma.

Life Divine revised & completed.

Sept 12

*Sharira*

Utthapana, of arms, vertical, walking, 1 hour. The strain from the past utthapana (defect of anima) remains & had a depressing effect on the Prana in the body. But there was no acute defect of anima except in the loins—only dull strain & some physical unwillingness, the latter not pronounced.

Vijnana

The trikaldrishti is proceeding towards the organisation of ritam in its telepathic parts. The pure trikaldrishti is not yet brihat.

Lipi.

1. Intensity of delight (to act again)

2. It is the lost flight (that men are seeking to recover)

3 As it is a settled ideality (the knowledge part of the vijnana is assured). Ak

4 It is to oblige the physical ether (that pressure is put by the eye for the production of rupa) Ak

5 Physical energy is still requisite.

6 It is entirely requisite in the entirety of the siddhi Ak.

Asiddhi.

Strong attack on the Kriti. (Review work . . . opposition; misunderstandings; stoppage of flow of subscribers).

==

Sept 13.

Part of the asiddhi seems to be giving way.

==

Utthapana. The same half an hour. Strong resistance, at first acute, then dull but heavy.

==

There has been a remarkable display of effective vyapti (Lipi 3 days ago “effective telepathy”) succeeding instantaneously in a number of cases & in mass.

Aishwarya continues to grow, effective vyapti is efficient, but ishita is defective. The three have to be united & fused, so as to represent the divine energy.

==

Certain trikaldrishti is growing in power

==

Fulfilled trikaldrishtis & vyaptis

1. The check to the Russian advance; preventing an immediate destruction of the Austrians.

2 Rumour of Francis Joseph’s death

3 Russian check in East Prussia

Sept 14.

The prevision of a German defeat has been fulfilled.

==

Spontaneous Kamananda has been resumed.

==

Coherent lipi in swapnasamadhi.

—

Sept 15.

The great German defeat satisfies at once trikaldrishti and aishwarya. Similarly, the Russian victory, in spite of great resistance for several days.

—

Utthapana, the same, for half hour. Strong, but dull defect of anima.

—

Lipi.

1. The retreating intellectualities insulting the defects of the ideality.

2 Tapas

3 D. (dasya)

Ananda—

Long continued intensity & recurrence of the Kamananda.

—

Vijnana

Aishwarya now usually acts in the end, but not always, nor perfectly. It tends to dominate the physical akasha, but not yet to possess it.

The effectuality is often rapid, but usually in isolated movements.

—

A large confused activity, again, preparatory of a more effective ideality.

—

Cessation of effectivity in success of the Review—

Sept 16.

*Utthapana.*

The same, one hour. Dull resistance present, but much slighter & more subdued than on the 15<sup>th</sup> & 13<sup>th</sup>

—

There is a continuous struggle between the Siddhi & Asiddhi, the latter in all parts preventing finality of organisation, the former getting scattered advantages.

Utthapana of the legs, medial position, on the 15<sup>th</sup>, for 5 minutes with great difficulty, for 10 minutes on the 16<sup>th</sup> with greater. The old siddhi is entirely in abeyance.

Sept. 17–

यथा शार्याते अपिबः सुतस्य

तव प्रणीती तव शूर शर्मन्नाविवासंति कवयः सुयज्ञाः ।

The Ideal Intelligence drinking of the Ananda in its diffused & scattered form, is to lead the ideal perceptions perfected in their activity by the surrender to a peaceful & universalised realisation of the Light.

*Utthapana*—

The same, 1½ hours; pressure small except at the end. Laghima & mahima increase with the length of the kriya; only anima loses & increases its defect.

Lipi—

Perfectly spontaneous lipis, perfectly stable in the akasha & composed of several words, have suddenly begun to appear. Some are varnamaya.

Other lipis are stable, but not quite distinct or not quite spontaneous in their emergence.

Sept. 18.

ओं यो वै श्रीरामः स भगवान् यश्च महेश्वरो भूर्भुवः स्वस्तस्मै वै नमो नमः

Swapnasamadhi improves in organisation especially in coherence of the lipi. Yesterday rasa, the most infrequent experience, was three times repeated.

Heavy depression of unfaith continued from the last two days—

Lipi

1. Folly of questioning . . not progressing
- 2 phosphor[esc]ence of telepathy

The vijnana is recovering its more accurate action.

Sept 19—

नारायणेन रचिता श्रुतिमात्रोपजीविना  
अस्पष्टवाक्यपदानां सर्वोपनिषद् दीपिका ॥

This describes the process of luminous conversion now in progress. It has also several subordinate indications.

*Utthapana*—

The same one hour. The pressure of defect of anima again very strong, but could not overpower the mahima.

*Vijnana*

The telepathic trikaldrishti has been thoroughly confirmed in every detail with regard to the war; even as to the cause of the German retreat; also their reinforcement & retrenchment; the line Laon, Noyon, Rheims; etc etc

Aishwarya has also been effective, but is still resisted.

Lipi

1. Entirety of the trikaldrishti (Akasha)  
obliged by the telepathy (chitra)

Sept 20<sup>th</sup>

The Kriti tries to form, but the movements of the forces are extremely confused.

Sept 22<sup>d</sup>

The cloud continues & prevents organised siddhi. There is progress but no definite & decided progress. Eg stable lipi is settled in the akash; the long continuity of scene in swapna samadhi is

being slowly prepared; Tapas grows more powerful; the cosmic consciousness is settled.

The general intention seems to be to fix these & other siddhis in the obscurer parts of the consciousness so that they shall not be dependent on the play of the Vijnana.

The opposition to the siddhi is now greatest in great things; normally, it gives way easily in small ones; but chiefly in general effects, not in particular details.

=

Sept 23<sup>d</sup>

{ St 1. Routine of Lesson.  
2. The Rajas. Div.—ie the remnants of Rajas in the prapritic atoms of the intellect are being purified.

Samadhi.

Continued movement firmly seen in swapna samadhi is now well-established, but not frequent; nor is it long continued.

=

Proof of the power of the Dharma (Yogasiddhi in others) is accumulating from various directions, and is evident in the immediate surroundings, but it is not yet sufficiently able to direct in details.

=

The preparation for Dharma & Kriti shows itself in the general working of the forces of Nature, but it is as yet only abhasa—

Sept 24<sup>th</sup>

St You are not near me & I know full well  
My heart has need of patience & control.

=

Lipis

1. It is the late difficulties that are being gathered in [order]<sup>19</sup> to be destroyed.  
2. It is at once realised.  
3. If it is realised, it is the truth } Ak.

=

<sup>19</sup> MS ordered

German success in the North Sea.

Sept 25

St. But the idea — ie the Vijnana still awaits finality —

*Siddhi*

Today the organised Ananda unified in all its parts, is once more manifested. As usual, it is more complete than before the obscuration.

The completeness of the first two siddhis revives with it, as also of the affirmations.

==

Kamananda is once more attempting to possess the body, but the obstruction is still too strong for it to be permanent.

Sept 26<sup>th</sup>

St.

1. Count No (obstacle)
2. The Anglo-French Text.

The activity of the Vijnana is now reviving and has to be enforced without heed of the obstacles & unsuccesses. The second St. provides an example — the will to make the Review the A-F. text of a new dispensation, in spite of the immediate obstacles. It is understood that the text in Sanskrit and other chosen languages will come subsequently.

==

Roga still resists, clinging to the system; but with a less fixed force than formerly.

==

Kamananda is frequently estopped & smarana is generally needed.

==

The lassitude of the body is pronounced & persistent.

==

Sept 27<sup>th</sup>

2<sup>20</sup> Volume III. extant. (third chatusthaya)

1. A choice collection of sensational trials (ie to the samata & shakti)

Lipi—

1. Enthusiastic faith in the ideality
- 2 Fearful effects of the aishwarya

Utthapana.

The same as before, an hour and eighteen minutes, interrupted. It was only at the end that the defect of anima became a little insistent, though never effective. Laghima strong; less need of mahima.

It appears, therefore, that in this utthapana the principle of the safety of past gains is applying itself. Formerly, after the suspension for some days the vertical utthapana of the arms could not be restored without a painful struggle.

*Samadhi*

The shabda (sukshma sthula) of the human voice has now become a normal action, free in swapnasamadhi, but needing concentration in jagrat.

Sept 28<sup>th</sup>

St. In the abundance of strength he carries the impeller beyond.

==

Utthapana

Of the left leg, horizontal position, recumbent on side, 15 minutes—strong laghima to the end; defect of anima often strong, but ineffective. Voluntarily discontinued.

—

Of the arms, one hour—

<sup>20</sup> The numbers are so arranged in the manuscript.—Ed.

Sept 29<sup>th</sup>

*Lipi*

1. By intensity of the delight— (the other siddhis will be perfected)

*Ananda*

Extreme intensity of the kamananda, but the body was unable to hold it.

29–30 SEPTEMBER—31 DECEMBER 1914

October—1914.

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Sept 29–30

Preliminary

अस्मे रायो दिवे दिवे संचरंतु पुरुस्पृहः ।  
अस्मे वाजास ईरताम् ॥  
स विप्रश्चर्षणीनां शवसा मानुषाणाम् ।  
अति क्षिप्रेव विध्यति ॥

“In us may felicities rich in aspiration come & combine together from day to day, in us may all abundances be set in energetic motion.

He illumined by the light & force of the human activities shall pierce & rise beyond with somewhat of rapidity.”

---

These two days are not to belong to the former series; they are not to be days of oppression and obstruction, but of an increasing rapidity in the advance, preliminary to an uninterrupted progression in October.

Nati is now perfected, with titiksha and an udasinata only occasionally and superficially troubled. This habit of superficial touches has now to disappear.

By that perfection the finality of positive samata is at last entirely possible. All Ananda, except the purely physical, is now preparing for perfection. The perfection is being manifested, the intensity organised.

The second chatusthaya is only a little less advanced.

It has two bases, dasya and faith. Perfect tertiary dasya is now in normal action; only sometimes smarana of the Master is insufficient. Faith is being prepared for perfection; but faith in the double Kriti needs still the evidence of effective Aishwarya & Ishita. For want of sufficient Ishwarabhava it cannot find firm ground & the rest of the Chatusthaya, though well-prepared, cannot organise itself for action.

The physical Shakti has been entirely overpowered in the external body for many days owing to the attack on the Shárirá siddhi. The month of October is set apart for its increasing perfection.

=====

The third chatusthaya awaits organisation and perfection.

The fourth has yet to be given its victorious forward movement.

The fifth awaits the organised activity of the third and fourth.

The sixth is almost perfect in combination & organisation. Only the constant Krishnabodha has to be added.

=====

The Rik promises for October (1) the increasing richness & organisation of the Ananda; (2) full and active plenty of the faculties & siddhis.. (3) Vijnana fulfilling itself by action (4) an increasing rapidity.

—

The rapidity will be real and positive, not apparent, but still not the extreme rapidity.

—

Question—

Bodily Asiddhi?

Rik — अहंते जातवेदसे रथमिव संमहेम मनीषया ।

भद्रा हि नः प्रमतिरस्य संसदि

यस्मै त्वमायजसे स साधति अनर्वा क्षेति दधते सुवीर्यं ।

स तूताव नैनमश्रोत्यंहतिः ॥

It is therefore by the Will that the body has to be perfected, but its effectivity depends on the *bhadra pramati*, the mentality being

sufficiently clarified to be the medium of the perfect vijñana.

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।  
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥

The conversation yesterday has given light on the Yoga. Ananda confirmed & universalised is the path to the conversion of Prana into the universal Chit-Tapas and that the path to the conversion of Body into Sat—

It is this Chit Tapas which is the base of Aishwarya-Ishita-Vashita; so long as it is not entirely realised there can be only a partial efficacy of the individual Tapas. The way to it is self-association with all energies in the universe. The Dwayavins are those powers who divide these energies into acceptable and unacceptable, friendly & hostile, accept some, repel others. A choice is necessary in action, but it must be made not by the Dwayavins, but by the Ishwara. The elimination of the Dwayavins is the main work now in hand. A perfect passivity in the hands of the Ishwara is the first necessity.

Subjective Ananda is completed; physical Ananda is being added. Sudden pain of burning has at last become Ananda—Prolonged intensity of pain has also to become Ananda..

The fitness of the body has to be compelled. There is no time for slow and indulgent methods. Faith in the Ishwara & acceptance of all energies & experiences are therefore being given.

The remnants of pranic choice between satya & asatya, siddhi & asiddhi, mangala and amangala are giving way. It is this element of pranic choice which is the chief enemy of unity.

Faith in some karma has been given; the exact karma is not yet luminously revealed. Or rather the lines are known; the exact accomplishment or the measure of accomplishment in this life is still obscure to the intellect.

The second chatusthaya will now be completed; its finalities will be given. For action *sahasa* & *kaushala* have to be combined. For support of action Devibhava & faith. The basis of

action is the combination of *dasya* & *ishwarabhava*.

The power of the physical failure has been almost broken. Sustained action is now becoming possible; but there must be no farther consent to interruptions. The body must be forced to do the work as the slave of the Ishwara.

Lipi—

1. Find by the isolation of the telepathy the just trikaldrishti. (Sadhara Akasha)—

2. Judge—(sthatpatya)—

The fulfilment of the first lipi has begun, but is not as yet very strong or distinct in the general action of the mind, only in particular movements.

The call to judge (viveka) is a part of this development.

St.

This does not mean that there shall be no official guidance or help.

At the moment of thinking of the universal action in which the particular is to be merged & the method in which it can be harmonised with the particular action guided by the Ishwara, the eye fell on the above sentence in the newspaper “Maharatta” lying on the table. This sort of direct reply to a doubt or difficulty is now frequent.

Trikaldrishti—

1. There will be, today, intense Kamananda

2. Sleep must be lessened, what remains must be samadhised.

3. The final struggle over the physical siddhi is definitely begun.

There is an intermittent fulfilment of the first; the fulfilment of the second has begun, only a small part of the afternoon sleep being at all darkened by tamasic nidra. The truth or error of the third cannot yet be judged.

October 1.

यशसो मूर्धन् . . सम्यग् व्यक्तीकरोति इत्यर्थः

Samadhi—

Sleep at night was for less than six hours, but not samadhis.

There is a preparation of organised samadhi (formerly only realised in the crude type), but nothing definite is yet evolved. Obstruction continues.

=

*Script.*

Work is being combined, the scholastic and the philosophical at first, with dharma in a crude state of commencement. The rest of sahitya will be added gradually, as soon as the present work is sufficiently organised.

- |                                 |                                  |
|---------------------------------|----------------------------------|
| 1. Philosophy—                  | 1. The Life Divine               |
|                                 | 2. The Synthesis of Yoga—        |
|                                 | 3. The Secret of Veda            |
|                                 | 4. Isha Upanishad.               |
| 2. Veda.                        | Bk V. IV. translated & studied   |
|                                 | Notes for General Interpretation |
|                                 | Bks I. II. III. finally read.    |
| 3. Vedanta.                     | The Upanishads restudied.        |
| 4. Correspondence—              |                                  |
| 5. Notes on the System of Yoga. |                                  |
| 6. Diary.                       |                                  |
| 7. Miscellaneous.               |                                  |

=

There is an opposition in the material world in all its strata; there is no opposition in the worlds beyond.

*Sharirananda*

The tivra is growing at different points of the body. From today, it will nowhere be dependent on the smarana, but will come sometimes with smarana, sometimes without.

This is one finality.

It is also intense & continuous in its recurrence at

many points & will soon be intense & continuous in recurrence everywhere.

Continuous intensity of the *kamananda* is now restored—the question is of the degree of *dhâranasâmarthya* in the body. It is the battle that has now to be fought out, for there is no other real obstacle to the permanent & not recurrent continuity of the *Kamananda*.

*Raudra* must now be developed to the same force as the *tivra*, & *Vishaya* & *Vaidyuta* brought out from their involution,—ie to say the Ahaituka, for the Sahaituka is already well-established.

==  
*Tivra* is now intense in all parts of the body & much more spontaneous than before, usually almost and sometimes entirely brought without *smarana*.

*Raudra* is once more active & without immediate *smarana*.

*Kamananda* has been for some hours almost continuous, but only occasionally intense.

==  
*Sukshmagandha*, intense & varied, is again active, but infrequently—*Sparsha*, as before, but slight & momentary in those contacts which suggest the human touch.—There is occasionally *sparsha* & *rasa* in the mouth, but after *smarana*. *Shabda* comes only by *mudra* or by concentration. *Drishti* is not active.

==  
This is, on the whole, the old condition of occasional obstructed siddhi, subjected to many limitations. Here there must be freedom & finality.

==  
Lipi—

1. A strong defeat, then destiny easily accomplished
2. Russian defeat at Berlin—

(neither 1 nor 2 are intelligible).

3. *grief*— only occasional shadows left in the physical prana, as attempts at depression.
- 4 *insult*— fulfilled—(Ar. S. talk of being “espion”).
5. *battle* a struggle against the siddhi easily decided.

Beyond the finalities already attained today, there is already a greater activity, though not yet entirely free, in the *sukshmagandha*. Other finalities of the same order will occur and be confirmed in the first days of October.

==

In addition, the revelation of the Personality in the four-fold Brahman is again returning.

==

Already the *sukshma drishti* begins again to be active & perceive certain elementary forms of the Pranic worlds.

There is also the perception of the *jnanamaya* ego as the Ishwara, spontaneous & without immediate *smarana*.

==

The various *sukshma vishayas* have now recommenced their manifestation, but it is not yet powerful. Nevertheless, there is a finality here which will be made entirely firm.

==

The sense of the *Lilamaya Krishna* in all, is growing firmer & more intense, but is sometimes still suspended by the mere *Brahmabhava*.

==

—

October 2.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea—

==

The sortilege has no reference to another exodus, but embraces at once several movements; it is typical, more than particular.

==

There is still the same obstruction to the *vijnanasiddhi*, but the first two become more & more perfect.

==

Yesterday's finalities have today to be confirmed. The obstruction to the K.A [Kama Ananda] in standing & walking must disappear, as also the demand for *smarana*, which is no longer necessary.

==

K.A. is now active in all circumstances, but active without smarana only in the stationary postures. This difficulty is to be removed. All that will then remain will be the defective dharana in the body.

=

The isolation of the telepathy is proceeding so that there may be a finality in the exclusion of false stress of perception.

This cannot be done at once. During the month of October the organisation of the vijnana will proceed to the possibility of finality.

=

There must be no return to inactivity. As for the work it will be done with force as soon as the bodily tamas is dispelled—

=

The obstruction has prevailed throughout the day except in the generalisation of the Kamananda. Now, in the evening, the vijnanamaya thought (vangmaya) is once more active as well as the ideal perception. The Aishwarya-Vashita are still in their old stage of retarded & uncertain fulfilment.

=

October 3.

युक्ति इत्यर्थः —ie the sense of the obstruction is that it is only in conscious Yoga with the Master of the Yoga (by the three affirmations) that the siddhi should proceed.

=

*Samadhi*

The power of organisation is growing in Samadhi with the vijnanamaya vangmaya thought as its central agent. It is entering even into the deepest sushupta and attempting to organise there coherent lipi, perceptive thought & experience, with rupa to be added, making the Jiva jagrat in all stages.

This is the beginning of final siddhi in the swapna-samadhi & in the antardrishta jagrat, *which will necessarily bring with it siddhi in the bahirdarshi & in the sushupta.*

Samadhi in the afternoon pursued the same course, but was less successful owing to a heavier force of tamasic *nidra*.

Images & actions were combined with the rest, but not well combined.

In the jagrat, samadhi is, for the time being, obstructed & unsuccessful.

=

Kriti continues to operate in the same fashion of partial success and partial failure without any great or decisive result.

=

*Lipi* –

1. The telepathy isolated.
2. jollity.
- 3 results.

=

The “battle” against the Siddhi continues and has not been so easily decided as was imagined at the time of the lipi.

There is still a tendency to choose those of the perceptions which are flattering to the hope. Only this is sure that the progress continues in spite of resistance. The finality of the Samata has once more been successfully denied, although the touches of revolt and grief are only physical & momentary; but the Jiva associates itself with them for the moment. There is the old process of persistent disintegration & crumbling down at points of the siddhi in its superficialities which seems to be something more than superficial to the impatience of the Tapas.

The moment of defeat has passed and for the rest of the afternoon, the siddhi will be pushed forward. Inactivity must on no ground be accepted. It is the pretension of the Asiddhi that it will only allow the siddhi on condition of passivity & retarded progress. The necessary passivity is already there in the mental parts; it has no longer to be extended to the whole system.

There is to be no farther work of Sahitya, this afternoon; only the Yoga –

=

The revolt comes always from the tapasic insistence on result, the apparent sanction by the Ishwara and the subsequent discrediting of the sanction.

It is a circumstance of the imperfect assimilation of the Mahakali Bhava, which in its stronger movements tends to be the pure Mahakali using Mahasaraswati & not Mahasaraswati informed by Mahakali. It is therefore an imperfection of the Daivi Prakriti.

October 4—

तस्मा उ राधः कृणुत प्रशस्तं  
प्रातर्मक्षु धियावसुर्जगम्यात्

In spite of all the Vijnana is getting into habitual action, not always successfully, but with a frequent effectuality & always with some power upon the object & the environment.

*Lipi*—

1. twenty third August eighteen ninety
2. thirteenth August nineteen fortyfive.
3. Alexandrine . . objection.
4. intensity of the delight

The tertiary dasyam has to be entirely enforced in its full intensity, in the body, with a view to the perfect vijnanamaya selection of the action in the mind with a view to the similar selection of the thought & the perception. At first, the result may be some confusion, eventually the positive & authoritative vijnana must emerge.

So also with the speech. All this is finally determined today.

==  
Clear & perfect animal forms, crude, in akasha, suddenly & spontaneously; not stable.

October 5

Power of active Consciousness.

The modified Asiddhi continues; siddhi proceeds, but interrupted and obstructed, petty & scattered in its advance.

Therefore, there is not yet the “uninterrupted progression in October”; except in so far as the work of forming Siddhi, as

apart from constant success in advance, does not at all cease.

In kriti as regards the war, the Will is only effective in the slight Russian successes, but in France & Belgium it is on the defensive.

The Kamananda continues, but is not yet held by the body.

The sukshnavishayas have again become rare & unimportant.

Tamas once more holds the body, but not entirely. Sleep is diminished, but the samadhi does not progress.

Aishwarya etc are effective in a great number of small points, isolated, but as yet there is no mass, decisiveness or combination—

Work is seriously obstructed.

Utthapana is interrupted; saundarya entirely stationary.

Lipi.

1. Totality of index.
- 2 Retiring (the attempt at asiddhi).
- 3 vital ecstasy (chitra)
- 4 world ecstasy do

There is no work to be done today in Sahitya; it has to be resumed tomorrow—

*Utthapana*—

Of the arms, vertical, one hour. Defect of anima is no longer effective, but there is a lassitude in the prana which opposes a certain amount of physical unwillingness to the utthapana. Defect of anima acts more in reaction after the cessation of utthapana, very little during its activity.

*Vijnana*.

The tapasic stress of telepathy is being rigorously isolated.

*Script*—

Unknown to the obstructors, veiled by external failure, the

greater siddhi prepares. The organisation of the vijnana is the sole preliminary step that remains. This step once successfully taken, the vastness of the accomplishment, the rapidity of the future progress will be apparent & effective.

The *défaillances* of the body are the instrument of the asiddhi, not its cause. In a sense, also, they are the result. The cause is in the physical Akash, in the unwillingness of the earthguiding Powers to undergo a novel Law.

The organisation is ready in all but the Power & the physical trilokadrishti.

It is now evident that the sukshnavishayas are firmly established, & so far as developed, even begin to be organised.

The sthula touch has to be enforced, the sthula voice, the sthula taste. They have all reached the point when they can manifest—the obstruction, strong & persistent, is yet artificial. Smell is already sthula; vision in certain forms, touch in certain contacts, taste in certain rasas.

Aishwarya-Vashita is beginning to act again more swiftly against the resistance.

==

The lipi “finality in the midst of obstruction” is now being fulfilled. Indeed, the obstruction is being made an instrument of finality, as in the normality of the tertiary dasya & the renunciation of the remnants of tapasic stress.

==

It is definitely fixed that udasinata is to be replaced by sama-bhoga & sama Ananda. There need, therefore, be no attempt to reestablish udasinata. Essentially it is there behind.

Oct 6.

सखाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे

==

The course of the conversion & organisation in Vijnana has to be pursued today. The whole of the hridaya (brahman) has to be given to the illumination

==

The attempt of the Asiddhi is, by disturbing the Samata, to compel tamasic udasinata and renunciation of tapas. The perfected Nati is attacked and the udasinata touched more than superficially. Owing to the constant siege of Asiddhi faith also is diminished.

==

After a long time the doubt of the Ishwara has returned with doubt of the Yogasiddhi & a moment & an element of tamasic udasinata.

==

This crisis, however, has not been able to stop the activity of the Tapas & the siddhi. Its more violent touch has been momentary. A general distrust of any decisive thought remains behind, & doubt of the relation of the Ishwara to the personality & the world, but especially to the personality.

==

#### Recent Visions

1. M<sup>y</sup> in the bare garden, watering it. (on the 4<sup>th</sup>)
2. M<sup>po</sup> in a great bare hall with a large fire at the end, walking towards the latter and returning.

==

#### *Utthapana*—

The same. Less physical unwillingness.

Oct. 7.

There is still the same siege of the Asiddhi. Tamasic udasinata is always forbidden; but faith & Nati are seriously breached. The Abhayam has also been successfully attacked in the physical prana, although it remains intact in the mentality (chitta).

—

There is finality of the perception of the triloka, (thrice seven), in the forces & purushas that constitute it.

There is finality in the perception of the brihat satyam, without finality in the ritam. Satyam means truth of being, in thought, force, tendency etc, not truth of fact in actual eventuality.

The finality of illuminated thought & ritam is

being prepared. When it is complete, there will be no farther asid-dhi in the first two chatusthayas. Knowledge is the condition of perfection. The lower powers were aiming at perfection without knowledge, a passive & negative perfection.

There is finality in the telepathic perceptions, satyam, of forces, tendencies, thoughts etc, but it is not yet brihat. Brihat is being prepared.

There is finality in the ponderability of the Will. Wherever it is applied, it is a force to be reckoned with, although not yet a force that always prevails.

==

Yesterday closed the period of prevalent Asiddhi. Today begins the period, for October, of siddhi prevalent in spite of Asiddhi. Even in the Asiddhi, there was an uninterrupted progression of the Siddhi.

==

Utthapana—

2 hours. At first physical unwillingness, intermittent; afterwards eliminated except in an occasional subcurrent. For the first  $1\frac{1}{2}$  strain chiefly in loins, for a time, at first, in the back; only in the last half hour in the arms and shoulder-muscles.

==

Lipi

1. Steadily, steadily
- 2 Still—Tuesday. (the Asiddhi)
- 3 tapestry
- 4 passage of the faith.

*Samadhi* continues to be resisted.

Oct 8.

देवयानैः

The thought is now arranging itself in the sense of the ritam, only the trikaldrishti is seriously obstructed. The Energy is therefore transferring itself to the combined trikaldrishti and Aishwarya in order to make an effective combination.

—

Utthapana—2 hours. No physical unwillingness except momentarily in the exterior prana. At first some defect of anima in the arms, but this disappeared, & during the last half hour there was no strain, such as yesterday's, on the [shoulder-muscles & arms.]<sup>1</sup> On the other hand the strain on the loins was more pronounced.

The absence of faith is still accentuated and there is nothing in the experience to restore the lost sraddha. For small indications are no longer satisfying—

The action of the vijnana is trivial and unimportant, so far as concerns life, and the attempt to organise it for practical use has failed.

==

The day has chiefly been occupied with work, & there is little progress.

====

October 9<sup>th</sup>

1. मृत्युर्वा प्रभवति
- 2 न तस्य योगिनो रोगो न जरा न मृत्युर्वा प्रभवति । कस्य । प्राप्तस्य योगाग्निमयं शरीरं

==

### *Ananda*

Although Kamananda can now occur in all *asanas* and without *smarana*, yet the Asiddhi persists in demanding *smarana* and obstructing in the ambulatory asana. It puts its whole force on the strength of physical habit and the inability of the body to retain a continuous Ananda.

In the subjective Ananda it invades sometimes and suspends or momentarily impairs the indriya rasa, but this rapidly rights itself. The force of Asiddhi is in the mangalámangala & still more in siddhi-asiddhi. By leaning with its full force on these weak points it has restored depression and unfaith.

Therefore the old method persists and no part of the Siddhi is free from it. The Dwayavins are, for the time, triumphant.

==

<sup>1</sup> MS shoulder-arms & muscles.

Sharira—Arogya

The Yogagnimaya Sharira was more developed in Calcutta than now. Since then there has been a reaction. *Mrityur va prabhavati*. The signs of old age, disease, death, not only persist, but sometimes prevail and the force of the Arogya has to bear them as an irremovable, though not definitely overpowering burden.

The *Saundarya* no longer advances.

*Utthapana* progresses with difficulty and in a limited movement.

Sleep is once more dominant.

*Karma*

*Kriti* is again obstructed by a successful opposition. The month of October, proposed as a period of triumph, opens with a time of hampered movement. All the siddhis are obstructed and rendered inefficient except within their assured limits.

=

*Script—*

The importance of the present movement lies in the systematic discouragement of the tapasic stress which mistook telepathy for eventual trikaldrishti.

=

*Kriti*

A result willed vehemently a year or more ago now occurs suddenly— The faith accepts it as a result, the intellect questions

Oct 10—

St. *Bismillah* placed at the head of the *Koran*

The movement of the Siddhi is once again overcoming the Asiddhi. The second & first chatusthayas are being restored in their completeness. The faith that disregards immediate outward circumstances, is developing, although still combated by the suggestions of the intellectual environment

Outward circumstances of the moment have to be understood by the vijnana. But there must first be this general faith that they have all an intelligible purpose & an intelligible sense.

It is true that they are worked out through the Pranic world by the Dwayavins using conflicting energies, but the Power that governs them in spite of their ignorance & mutual misunderstanding is One, who is neither a passive Being nor a blind Force.

The only question that remains is whether the immediate guide of the Yoga is the Ishwara himself or a Spirit who errs,—the Manomaya Purusha in oneself or a Manishi outside.

The faith must be that it is the Ishwara, Anandamaya & Vijnanamaya who is the guide, although He still uses the impulses & ideas of the Manishi & not yet the full Vijnanamaya harmony.

It is the replacement of the mental perceptions & impulses that is the work of the Vijnanachatusthaya. It is because that work is not yet done, that the first two chatusthayas are open to shocks & disturbances through the disappointment of the faith.

This is why it has always been said that the absolute finality of the first two chatusthayas depended on the fulfilment of the third.

But the entire fulfilment of the third implies the fulfilment of the fourth and fifth and therefore necessarily of the sixth and seventh.

Therefore it is an integral fulfilment that is being worked out & this aim prevents the separate perfection of each chatusthaya by itself without relation to the rest.

Faith & Ananda Brahman are the two keys to the perfect internal state, with dasya as the joining point. Knowledge & Power are the two keys to the perfect external state, with Daivi Prakriti as the joining point.

====

Utthapana Arms 1 hr 45 minutes, discontinued for want of time, not failure of power. More physical unwillingness & more defect of anima than day before yesterday..

—

Effectivity of tapas still acts against resistance and by lapse of time.

==

*Lipi*—

1. 28<sup>th</sup>  
18<sup>th</sup> truth. (changed to) tejas.  
third.
2. La cuisine Française.

==

St.

The End of the Beginning.

==

*Script*—

The principle of the Siddhi has been given. The actualities of the future have to be given—

—

The first seven Affirmations have to be continually reasserted and maintained until all denial is eliminated. Afterwards the other two will naturally emerge.

—

The satyam of the telepathy & trikaldrishti is the next finality intended.

—

After it the satyam of the Power—

—

Then their ritam.

—

Meanwhile the physical siddhi will work against its barriers and bring itself into line with the rest of the siddhi

====

Oct 11<sup>th</sup>

St. Arya . . The Wherefore of the Worlds . . Isha Upanishad—

==

What will now be done is to idealise all the perceptions & impulses, normally and spontaneously and so convert the whole being, including the two lower mentalities and the prana, into the ideal being. The body will follow.

==

This is already being done.

The state of another's mind is now physically concrete to the sense-mind. The contents are less visible, except in their generalities.

Aishwarya-vyapti of the nature of Dharma is now very commonly effective on people in the immediate neighbourhood; but the effectiveness is not invariable, & least developed in details.

At night, after a long time, the dreams were to a certain extent watched & remembered, but they have gone back to the worst confusion of incoherence & the intrusion of present personality and present associations. All were of the nature of pranic dream.

Oct 12<sup>th</sup>

अयं वां यज्ञो अकृत प्रशस्तिं वसुधित्ती अवितारा जनानाम्— The Aswins.

There is a preliminary Siddhi completed in all but the fourth & fifth chatusthayas, in preparation even in those chatusthayas. In the first two there is a perfect organisation, the only defect of which is that it is not constantly immune from disturbance. The same organisation is being prepared in the third, & even in those parts of the fourth & fifth which are ready—

It is now well proved that the Kamananda & Tivrananda are firmly established. There is only the question of their continuity & in the second of its pervasion. Questions of intensity remain behind.

It is necessary, for this purpose, that the Arogya should be strengthened; but the Power is not yet strong enough in its dealings with the body.

The Utthapana has to be extended finally to legs, neck & back. The old siddhi has to be recovered & improved.

In Kriti the rapid fall of Antwerp, anticipated by the Trikaldrishti, but combated by the Will, shows that the powers of the opposition are still too powerful.

Nevertheless satyam of the power is being established, though not yet perfectly.

Today physical Ananda, subjective Ananda of siddhya-siddhi, mangalamangala, organisation of Vijnana, pressure on Sharira.

==

Telepathy

1. Perception that the Russians had had slight success in Prussia, but not yet elsewhere, justified by today's news.

2. Rapid fall of Antwerp, anticipated but not seen.

==

Utthapana—

2½ hours. Arms. Defect of anima greater than yesterday in the arms & shoulders. On the other hand the acute strain on the loins has disappeared; such strain as was felt, was intermittent & only at the end. Full laghima is almost accomplished; not yet full mahima or anima. —

—

Sortileges.

1 Application

2 प्र वो महे मतयो यंतु विष्णवे—

==

Script—

In the points noted for today's progress, there is a movement, but nothing is yet definitive.

The Kamananda attempts to be more constant, Vishayananda is more & more settled, but the subjective Ananda of good & bad event is still fiercely contested by the powers that oppose the Siddhi. It is there always, but more often retrospective than valid at the moment.

The satyam of Power & Knowledge is being more & more revealed; furiously attacked in the morning, it could not be seen by the mind for a time, but was persistently asserted by the intellect.

Samadhi—

Dream at night was more coherent; possessed at first by present personality & suffering in the end from present associations, it

was for a long time delivered from them. The incoherences were no longer nervous & bizarre as on the 11<sup>th</sup>, but mental & due to abrupt transition & wrong combination of separate strains of experience or vision.

Oct. 13<sup>th</sup>

अर्चिषा सुजाते अश्वसूनृते – Usha.

The mind & nervous impulses to be clear, well-formed & true, by the illumination –

=

Kamananda maintains against obstruction its persistent & often continuous recurrence—Tivrananda is slowly developing and vishaya with vaidyuta shows signs of manifesting more firmly.

=

Arogya is still subject to constant obstruction

=

Saundarya is prevented from advancing.

=

Utthapana of the legs & neck is being attempted but as yet without success.

=

Lipi

1. Effectuality in the lipi.
2. distinguish the trikaldrishti altogether from the telepathy.
3. Soldierly . . . talented stranger—(*civilisation*)

*Utthapana*

Utthapana of the arms for one hour—discontinued to give place to work for the Review. The laghima is now well-established; yesterday's exercise could have easily been continued for another half hour. Mahima defective is only a secondary state, an effect of defective Anima; in itself Mahima is sufficient, —weighed upon but not overpowered by defect of Anima. It is only in the defect of Anima, that the Asiddhi has a real point d'appui.

In other parts of the body, mahima is deficient & overpowered by violent pressure of the Asiddhi on the defect of Anima.

This defect of Mahima has to be forced out of the whole body.

=

*Samadhi*—

Rupa is now rarely manifested in the jagrat, except in form of Chitra. When manifested it has a tendency to the perfect and spontaneous, but has as yet no stability in the sthula except an initial & fugitive stability.

*Kriti*—

Kriti continues to be resisted. In the immediate surroundings Power grows in strength and frequency of effectiveness, although it is no longer intense in action or rapid in effect, except in certain instances of ishita & vyapti.

*Faith*—

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

=

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

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

=

*Utthapana*

Of the neck maintained for 15 minutes. The old acute pain in the muscles declared itself, but was suspended at times.

*Karma*

Sahitya is proceeding with great rapidity, but with varying excellence. The attempt to resume poetry has not yet been successful.

## Samadhi.

Dream as before. Present associations & personality still interfere

=

Attack on faith through *amangala* in Kriti.

Oct 14<sup>th</sup>

वहंति महद् देवानामसुरत्वमेकं

=

*Samadhi*—

Swapnasamadhi again active; the stability of rupas & scenes greatly increased.

=

## Utthapana.

Legs; medial position, 15 minutes. Strong defect of anima, laghima sufficient; mahima distressed by defect of anima.

=

## Lipi—

1. Destruction Antwerp  
Defeat Antwerp 18<sup>th</sup>.
- 2 Responsibility
- 3 this is the fitful siddhi
- 4 till eighteenth..
- 5 respectful of the rights of the opposition.
- 6 passivity
- 7 the assembly of the English Parliament
- 8 Blague. (in reference to menaces of the opposition, Ar. etc)

Note the 18<sup>th</sup> & 23<sup>d</sup> October & 9<sup>th</sup> November have been given as dates for the siddhi.

=

The separation of the telepathy & trikaldrishti continues.

=

Telepathy & Trikaldrishti

1 Of relief of Przemysl confirmed.

2 Of German successes at sea farther confirmed in loss of Russian cruiser.

3 Of check of Russian advance in Prussia

==

The former constitutes, as well as the 3<sup>d</sup> a failure of the Will.

*Utthapana*

Of the arms, an hour and a half. The annakosha is somewhat exhausted, but there is a great force in the pranic body—

The utthapana of the neck was unsuccessful.

==

Faith is increasing steadily & taking cognisance of the intention in things & events.

==

Dream incoherently consecutive, full of present association & ego. Forgotten entirely, afterwards by passive & empty tapas on the mental consciousness, almost all the details returned.

Swapna samadhi; but no advance.

==

Oct 15<sup>th</sup>

Great weakness followed by chill & fever.

—

Utthapana of arms for half an hour, interrupted owing to illness of body.

==

Strong fever throughout the rest of the day.

==

Samadhi

Rapid advance in samadhi

1. The three states of jagrat, sushupta & swapna superimposed simultaneously and perfectly combined. The mind in sushupta perceives below it the activities of the swapna & perceives also what is happening in the jagrat.

2. Perfect & unmixed arrangement of vijnanamaya thought perceptions in the mind; the result of an absolute flexibility of the

intellect gained during the last few weeks. Both in jagrat & in swapna & also in combined samadhi.

3. Greater activity of the rupa.

4. Activity of Will in the samadhi, attempting to become vijñanamaya.

==

Strong confirmation of samata; extended to body; but failed, physically, at the strongest pitch of the discomfort of fever.

==

The struggle to expel the fever was unsuccessful.

Oct 16<sup>th</sup>

Another day of fever.

==

Again progress in samadhi, but not so marked as yesterday. It is during the feverish state, the system being raised to a high pitch of force & intense living, that these phenomena take place. It has to be seen whether the full progress will be maintained in the normal condition of health.

==

Kamananda active, but discouraged for fear of the body being unable to sustain it. Strong activity of tivra & raudra anandas.

==

The attack of the fever & its force of entry was less powerful & prolonged. It is notable that the means on both sides was really mental, physical means being entirely inoperative either to check or increase the fever, except to a slight extent sweating. The latter was brought about by the will, not by remedies or external appliances.

==

Lipi—

1. nineteenth text.. (Indicating that the text of R.V. V. 81. which has still to be written out for the review, will be copied on that day. The fever will therefore be cured by that time as well as the weakness after fever).

Oct. 17<sup>th</sup>

The fever expelled in the morning.

==

No progress during the day—

==

Strong attack on prana sharira at night, but no fever in the physical body, only strong “surexcitation” & uneasiness & broken sleep.

==

Progress in swapna samadhi.

Oct 18<sup>th</sup>

As yesterday, but no farther attack. This time little reaction of weakness. Only unwillingness to work—in part of the system.

==

Progress in swapna samadhi confirmed & increased. Yesterday there was long continued action in firmly stable scene, but it was one action constantly continued for an indefinite period, the falling of rain in pools of water over a large surface— Today a varied action—& more than one vision.

Oct 19<sup>th</sup>

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य—

==

The Siddhi is now taking up the results of the 16<sup>th</sup> & 17<sup>th</sup>. The organisation of the vijnana in the normal condition is to be firmly based. First, in the combination of the thought-perceptions, vangmaya, script & vani; secondly, in the combination, with them, of the samadhi; thirdly, of the addition of the organised Power; the one element subordinated during the last few days.

==

The gathering (ghana) of the Chit in the brain is no longer to be associated with morbid heat in the body. The attempt to absorb & hold it in the period of fever was the right & dominant movement.

==

Most of the day devoted to other occupations. Dullness returns on the system and suspends progress.

=

Oct 20<sup>th</sup>

There is still in the physical system the obstacle to activity and progress; but this will not endure.

The faith has to make itself more implicit, & to be the same for the guidance in Karma as for the guidance in Yoga.

It is not to be faith in every suggestion, but faith in the ensemble and in all that comes from the Master above.

The definite organisation of trikaldrishti & power is proceeding; it will be henceforth like that of the knowledge automatic & well up spontaneously out of the Sat. So also with the Samadhi.

The Tapas has to be used for the removal of the obstruction which is now general and mechanical.

=

Oct 21<sup>st</sup>

Lorsque l'esprit alors assemble les données et assouplit assez sa langue pour les traduire synthétiquement. —

Indicating the condition for the perfect trikaldrishti, — as it has been for the thought.

=

The whole active force of the Shakti must be concentrated on the body & on the Karma.

=

The trikaldrishti is defining itself more & more clearly in the sense of the sortilege. It is more effective & positive with regard to things near in time & place. This distinction will be steadily diminished & finally removed.

October 22<sup>d</sup>

The day was chiefly marked by a great advance in the organisation of trikaldrishti both telepathic and pure. Normally, the impressions received are justified; but there is still a remnant of the tendency to overstress when there is the attempt at active judgment.

For the most part, however, the impressions & perceptions were justified & begin to fall more & more into their right place & order.

The organisation of Tapas is proceeding, but has not yet gone very far.

Samadhi is still obstructed. The progress made during the fever has not been maintained in the normal condition.

=

There is more & more stress on the bodily siddhi and on the Karma, but as yet without effect.

=

The full Brahmadarshan—full in type, not in contents,—is becoming more & more entirely ordinary & normal.

=

Oct 23<sup>d</sup>

The Vijnana, with the exception of Samadhi, continues to organise itself.

Remarkable effects are being produced in the immediate vicinity by the Tapas. But the element of resistance, sometimes successful, sometimes overcome immediately or with delay, entirely or in part, always persists.

=

Utthapana resumed. Arms 30 minutes. Defect of anima impresses itself strongly on the body, but without overcoming laghima and mahima.

=

Sraddha (swashaktyam bhagavati cha) is now well-founded, but not sufficient either in range or in enthusiasm and intensity.

=

Nevertheless, the perfection of the first three chatusthayas is now decided & will accomplish itself inevitably. It is in the fourth chatusthaya of the body that a lengthy struggle seems still to be inevitable.

In the fifth Krishna Kali is ready for completion, but Karma is only in embryo and Kama still less advanced.

The sixth is now as much advanced as the first & second & more than the third.

The seventh is established in all but the bodily siddhi & the karma, and approaching perfection of a kind in all but the mukti from pain, the shuddhi of arogya, the bhukti of the raudra, the siddhi of body & of work, or if not approaching, then already in practice capable of perfection.

==

Attempt at recovering the progress in Samadhi as yet only partially successful, as the sushupti tends to take possession of the two other states and to admit a certain amount, though less than before, of the tamasic nidra.

==

Oct 24<sup>th</sup>

Swapna samadhi effective; but the continuity is still obscure & interrupted, and more of a continuity of action than of vision. Touch, sound, sight & movement are well combined.

==

In the War the Russian success is a first sign of renewed effectivity of Kriti.

==

Roga now attacks chiefly the stomach (mucous looseness), the teeth and the kamic centre. At other points it is usually ineffective. There is a tendency to dull headache, but this materialises badly.

==

In swapnasamadhi the organisation of the three states of consciousness effected in the fever, was restored; but with less force of the jagrat in the sushupti & swapna.

==

Oct 25.

There is as yet no new perceptible advance of any kind, rather an attempt of old confusions to reestablish themselves,—the result, it is suggested, of an attempt yesterday of the Tapas to move forward rapidly & get rid of movements of relapse, at least in the subjectivity.

The truth is that there is an alternation of states, the divine & the human, the illumined and the partially obscure, where there is pale tejas, not ritam jyotih. This alternation tends towards the

elimination of the mortal and obscure and the normalisation of the divine and luminous.

Today the lower state predominates

*Samadhi*

Action of perceptive thought, usually vijnanamaya, at a deeper level of samadhi.

Dream makes no progress.

Oct 26<sup>th</sup>

Power is now distributed with a limited effectivity over all its fields; but it cannot entirely prevail anywhere, is nowhere free from resistance and is subjected to signal defeats & successful obstructions.

==

Utthapana of arms, an hour and a half. Pranic trouble the first half hour, muscular the last quarter of an hour. Good utthapana in between.

==

Oct 27<sup>th</sup>

Powerful attack on the kriti.

==

The telepathy has been proved to be still very mixed, for things at a distance, & the falsifying overstress continues.

==

In things near the decisive trikaldrishti works, but not with any largeness.

==

Oct 28<sup>th</sup>

The period of depression continues. Faith is shaken and udasi-nata replaces ananda.

—

Utthapana of the neck 15 minutes. Pressure of defect of anima, more pranic than material.

—

Sahitya—poetry has been active for some days.

==

More trouble, though of a minor kind, in the kriti, but this did not disturb the samata.

==

Lipi.

1. oubliez
- 2 tonight
- 3 inside a fortnight.

Oct. 29<sup>th</sup>

The literary activity continues in spite of everything.

—

The Yogic siddhi is attempting to revive from the serious blow that has been dealt to it; but the faith is wanting.

==

Without the faith the siddhi will continue; for the failure of faith has been allowed or even brought about because it is necessary.

==

There is an active Trikaldrishti, but it is of a mixed result & telepathic in its character.

==

The progress of the third chatusthaya must be resumed & the fourth & fifth insisted on again in spite of all opposition.

==

Only the conditions of the fifth must be changed

==

Oct 30<sup>th</sup>—

*In seven days.* St.

—

The Vijnana is now recovering its usual movement—

==

1. And he came by the Spirit into the temple.
2. P.X.
3. O Lord, my strength and my fortress and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of

the earth and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is the Lord.

==

Lipi—

1. Lipi—

That is to say, as the sortilege is now active & organised for the actuality, so the lipi will now be made active & organised for the actuality.

==

Trikaldrishti, selective & decisive, is now acting in small matters with great frequency & correctness. The latter is not yet invariable.

==

The rest of the vijnana is still dull, except occasionally the jnana.—

Oct 31<sup>st</sup>

St. 1 Chandi.

2 Les Débats

3 Littéraires.

Lipi.

1. Jollity. outside. perfection. digest.

2 passive.

3. 13.

==

The normal activity of Vijnana is restored; the attempt to generalise accurate trikaldrishti and effective Tapas is being restored.

The subjective vishayananda is finally normalised; a similar normalisation of ananda in the manas with regard to events will complete the subjective ananda. Meanwhile the physical must be perfected.

==

The utility of the holding back of the perfect Brahmadarshan is now manifest. The defect was that the mind had not made a proper harmony between the Anandamaya Chaitanya & the ignorant Jivatman. The latter tended to be suppressed in the darshana; therefore it has been restressed & now enters normally into its place in the darshana.

=

The pursuit of rapidity is renounced by the Jiva, which has once more become passive, and is digesting the greater measure of perfection rendered possible in the lower consciousness.

=

Tertiary dasyam is getting a greater hold on the normal consciousness.

=

The whole stress of the Siddhi is towards a steady & unobtrusive normalisation of what has been gained. New progress seems to be suspended.

## November.

---

Nov. 1—

The aims set forth for October are only now beginning to be accomplished, but the month of October was the turning-point for the action.

=

Lipi.

1. Already fitted for the intellectuality; fitted for the ideality.  
(Ak [Akasha])
- 2 Results of the rapidity. Yogasiddhi (Ch [Chitra])
- 3 It is futile to expect results immediately.

*Darshana.*

The Ananda Brahman is now an entirely normal part of the Darshana. It contains implicitly the Anandamaya Purusha. Krishna has now to become explicit in the normal darshana as he has been in the abnormal, when the intensity was at its highest.

=

Vijnana.

The telepathic perception, sukshma drishti, is being steadily purified from overstress & false stress.

Nov. 2—

Lipi.

- 1 It is fundamentally easy to distinguish the telepathy.  
(Chitra. Sky)
2. Henceforth distinguish telepathy from trikaldrishti.
3. 13.
4. 15—ie identification with all energies in the world, in the terms of the truth so that those to be preserved may be chosen, those to be transformed [? ], & those to be eliminated recognised but rejected.
5. energetic faith egoistic faith.

6. enthusiasm.

==

Telepathic trikaldrishti can never give the inevitable result, although it may often give the right & actual result; for it contains only what is present in the subconscious mentality of the world, not the forces that may at any moment enter & change the event. Telepathy in the vijnana passes into trikaldrishti. —

==

Entire tertiary dasya is now being enforced, so as to overcome the mental suggestion of kartavya which seeks to preserve the prakritic or secondary dasya. The egoistic or personal dasya, with the illusion of choice, has long been eliminated in fact, but sometimes recurs in the external mentality.

==

The dasya established, energetic faith will be possible without the returns of egoism. Enthusiasm can then return.

St.

rnal d. = internal dissensions

Utthapana of arms, 45 minutes.

==

Nov 3.

St. Nos amis.

—

Lipi.

1. Faith —
2. Energy of yoga —
- 3 generalise the faith.

==

There is a tendency of revival of the energy in the yoga & of the energetic faith, but it is not yet very extended —

—

Tapas seems to be increasing in power —

—

Lipi is active & organised to serve the knowledge & the yogasiddhi, but not as yet the trikaldrishti —

==

Chitra also is organised for the intelligence of the world & its forms & tendencies.

=

Script is being organised within the same limits

=

A considerable organisation of the Vijnana proceeds, but height & energy & perfection are withheld.

=

A beginning of progress in the Rupa & Samadhi is indicated as imminent. As yet, there is no material indication. Script—*The rupa will now be developed in the akasha.*

—

Utthapana of arms, one hour.

Nov 4.

सुप्रवाचनं तव वीर वीर्यं यदेकेन क्रतुना विंदसे वसु—

=

Samadhi.

In dream, there was once more absolute & long coherence, other dreams supplying omitted & collateral parts of the first, & entire absence of present ego & associations. But all was in the nature of a tale or fiction, rather than actual event.

In swapna samadhi, there was long continued coherent conversation, not sufficiently sthula, & rather in the nature of a monologue.

=

In Kriti there is some confusion owing to the sudden change both in circumstance & attitude.

=

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

The Ishwara will choose through the Vijnana & work out through mind, prana & body obeying the Vijnana.

There must be the certain faith that all He does, is for the perfect Yogasiddhi. The perfect Yogasiddhi is for the perfect life.

When these reactions are excluded, then only there will be the perfect positive Samata = the perfect subjective Ananda –

—  
 Meanwhile the physical Ananda is resuming its development.

—  
 Rupa in the Akasha (crude) is remanifesting & it is evident that nothing is lost which was gained. Human figures, groups, landscapes, objects come freely; animal forms (fourfooted) are obstructed. In all a clear-cut & stable distinctness is the characteristic deficient & to which the opposition in the Akasha still presents its effective veto—

Forms not crude, but ghana & developed have a clear cut distinctness & completeness, but no stability or only the first initial stability, often with a deficient completeness.

It is the former gain without any advance, except in the energy of manifestation slowly increasing behind.

—

Vani is beginning to be organised.

—

Rupa is beginning to reappear on the background (sadhara).

—

Utthapana of arms. 3 hours. Muscular strain reappeared, more as the result of repeated utthapana than of extension of time. Twice an attempt was made to make it oppressive & victorious over the laghima & mahima, in the fourth quarter of an hour & once in the third half hour. A later attempt in the last half hour hardly materialised & the utthapana could have been continued, apparently indefinitely. Stress was then laid on the strain of reaction & this now remains as the one effective obstacle to this utthapana.

—

Trikaldrishti is beginning to be common & even to organise itself with continual ritam of detail, though not yet of arrangement.

There is a very brihat basis of telepathic trikaldrishti. Ritam of arrangement is being prepared.

==

A strong opposition is still offered to the organisation of Samadhi.

==

Nov. 5.

St. An omnipresent reality.

==

Lipi—

1. First stage effectually accomplished (Ant [Antardrishta]).
2. Ending without delay.

==

Definite trikaldrishti fulfilled, that the spell of continuous rain for a month would be broken up the first thing in November. Actually broken up from the second.

==

Utthapana of arms one hour. Reaction of strain less than expected.

Nov. 6.

The pressure of advance has somewhat diminished, but the progress attained continues. Only in the samadhi, there is not yet a sufficient movement of organisation; & the Tapas fluctuates in its activity.

—

Utthapana of the arms for about an hour, interrupted by visitor—Persistent dull strain, but there is no longer as there would have been before a powerful reaction preventing successful utthapana.

==

Chitra is now very clear, firm, rich & detailed. In swapna samadhi Chhaya still overhangs & stability is obstructed—There is strong obstruction to the firm emergence of akasharupa, whether sadhara or niradhara—

==

---

An attempt partially successful to bring back old conditions of siddhi by diminishing the affirmations.

=

Lipi.

1. Fortify the Aishwarya.

2. Tonight . . . light on the situation (ie interior)

(Both antardrishta & very vivid, firm  
& stable—the second fulfilled).

Nov. 7.

Progress today stationary—

=

Utthapana, arms 10 minutes, interrupted.

=

Nov. 8.

Utthapana, arms, an hour & a half; some pressure from defect of Anima.

=

Progress tends to recommence, but is still encircled.

=

Partial effectivity of Tapas is more generalised, but effectiveness is withheld from its detail—

Nov. 9<sup>th</sup>

Chiefly given up to Sahitya.

=

The Sahitya & study are now becoming well-organised, guided entirely by the impersonal force of the Personal & not interfered with by egoistic action & choice. The latter still makes suggestions which are more & more rejected.

A similar action must now be extended to the Dharma & to such external Karma as is immediately in the power of the Adhara as well as to subjective action for the Kriti.

Nov 10<sup>th</sup>

The Darshana is now beginning finally to normalise the perception of the Parapurusha in the Anandam Jnanam Anantam Sarvam.

It begins with the perception of the Manomaya Purusha in the individual as identically the Parapurusha even in its apparent separateness & half-negative representation of Sachchidananda.

==

Tertiary dasya is now powerful & begins to be pervasive.

==

The first chatusthaya is steadily working out its last remaining defect, the recurrence of physical reaction to *external* suggestions of duhkha & aprasada proceeding from others or from the world-environment & taking advantage of the deficient sraddha in the Karma. Persistent Asiddhi in Karma & Yoga is used for this purpose. It stamps *nati* on the most physical parts of the nervous being as it has already been stamped on the mental being.

==

The second chatusthaya is, except in faith and in realised karmasamarthya, complete in the manomaya organisation of the self. It has now to be converted into a vijnanamaya organisation based on the faith, the tertiary dasya & the daivi prakriti (karmasamarthya & ishwarabhava).

==

All animal forms are now coming freely in the Chitra. Objects are also more varied.

==

Utthapana, arms, one hour; defect of anima stronger than for some time past.

==

There is a promise of rapidity in the vijnana.

==

Lipi.

1. Brilliant.
2. great (brihat)
3. final submission of prana.
4. spiegel.

- 5 active.  
6 eternal ethos  
7 digest.

==

Insistence is once more being put on activity, constant will to know & tapas.

==

Nov 11<sup>th</sup>

Utthapana, one hour—defect of anima less, but still stronger than it should be.

==

Sahitya continues to be active.

==

Recurrence of intense kamananda throughout the day—

==

It is a remarkable fact that most of the things willed during the last few years & months, not connected with the personal life, are now being fulfilled in a confused mass, but the attitude having changed present an obstacle to the immediate willings.

==

Lipi

1. Saturday (for the vijnana)..
- 2 jadis
- 3 lordless energies of the asiddhi
- 4 first thought is infinitely better organised than the less spontaneous thought.

==

The present combinations are all mental & have no real relation to what is destined,—this is the indication given.

More precise indications may be expected very shortly.

The clearing up of the situation is inevitable. No attempts in a direction not intended will succeed.

Swapna-samadhi continues in the same condition. Coherent sabda now occurs in jagrat, but only a sentence at a time.

==

Nov 12.

All are now personalised in the Brahma Darsh[ana] as the one Person who is the Tat. The normalisation of the perception of Many in One is beginning. Here the ego in the mind of others is the obstacle

=

The Master of the Yoga remanifests as well as the Kalibhava –

Lipi

1. aspire
2. [no notation]

Swapna-Samadhi.

Struggle at night to develop entire & coherent lipi in deep samadhi. The scenes, rupas etc remain as before. There is an intermittent attempt to develop organised rupa etc in antardrishta jagrat –

=

Nov. 13.

There remains a want of harmony between the separate form of mind & temperament and the personality of the One in the Many which possesses the form. The perception of identity & penetration is insufficient; the form seems to belong rather to the material of the impersonal Brahman.

This view frequently gives way to entire possession, in which Prakriti & Purusha are again united.

=

Utthapana – 1½ hours. No defect of anima in Prana, only for last half hour in muscles, – not compelling.

=

A repeated lipi – “John”, – pointed to the Epistles of St John for a reference. The passage turned up ran –

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God;

And every spirit that confesseth not . . . is not of God.”

As a doubt suggested itself: how there could be certainty of right decision; the next verse came

“Ye are of God & have overcome them; *because greater is he that is in you than he that is in the world.*”]

The reference is to the method in which the Vijnanachasthaya has to be effected. All suggestions that have not the consciousness of the Master & the instrument behind them, have to be distrusted or else judgment reserved. The Power felt to be governing the world is the power of the mentality & is not vijnanamaya.

This Reference was supported throughout by Lipi, giving the exact answer to the thought in the mind & guiding the judgment.

==

Note that yesterday, the mind being in doubt about external menaces, the reference ran, “I will lie down & sleep, for thou, O Lord, art only my safety.”

==

The immediate occasion of today’s reference was an insistence on immediate organisation of sadharadrishti in jagrat.

Forms of rupa, including fourfooted animals, did outline on the background, but without stability or hold upon the akasha.

==

There is a preparation, but except in one or two points, mainly in the first, fifth & sixth, no rapid or final realisation.

==

Kamananda seems to be overcoming some of the adverse conditions which formerly helped its negation. These conditions recur, but have no longer the same power of prolonged suspension.

==

Asamata, when it recurs, is powerful[ly] discouraged & can no longer take hold on the system.

==

In arogya the struggle proceeds.

==

Lipi.

1. affirm.      3. righteousness strength
2. fixities.

- 
4. egoistic faith justified. (now that it is ceasing to be egoistic).
  - 5 softly . . fiery.
- 

Samadhi.

Effort to organise lipi in samadhi continues.

---

There is a tendency to redevelop exact time in the trikaldrishti & telepathy.

Nov 14

There is no rapidity as yet in any of the three chatusthayas of effectuation, only in the three which are purely subjective.

---

R. [Reference]

And he shall sit as a purifier & refiner of silver, and he shall purify the sons of Levi & refine them as gold & silver that they may offer unto the Lord an offering in righteousness.

Indicating the purification of thought & life into the terms of the Ritam.

---

In this purification & refinement there are necessarily two processes corresponding to two necessities. First the mental & nervous reactions must all become satya, so that in the end there may be no anritam in *Etat* falsifying the vijnana; secondly, the mental & nervous action must be translated into the terms of vijnana, thus becoming ritam, & eventually being replaced by the total vijnanamaya action. At present the first process predominates, but the second also is definitely & finally proceeding.

---

The fourth & fifth chatusthayas depend on the perfection of the third, as the third has been led up to & at the same time assisted the first & second.

---

*Utthapana.*

Arms. 2 hours. Strain after  $1\frac{3}{4}$  hours, mostly due to combination of walking & utthapana in this form, the muscles of the loin & back becoming outwearied. Utthapana must be enforced also in these parts of the body.

==

*Faith.*

There is now a well-founded certainty of entire siddhi in all seven chatusthayas, on two conditions—

1. That no circumstances intervene which prevent the continuation of the Yoga in this life—eg premature death etc. All circumstances hitherto brought in with that intention have failed of their object.

2. That no such successful obstruction is interposed as to retard the siddhi to the last days of this life or beyond.

The two questions, therefore, that still subsist are those of safety & rapidity—sati & taras. (सति . . तरस्).

==

*Ananda.*

There is again a successful obstruction of the Kama Ananda since yesterday afternoon, though it is in the nature of an artificial difficulty, rather than a natural suspension.

==

*Rupa.*

Images in akasha & sadhara, chiefly chhaya or tejas, sometimes varna; human figures the most distinct & stable, animal vague & unstable but various, objects of both kinds.

==

*Dasya*

Tertiary dasya is now strongly confirmed, complete & powerful in the body. In the mind it is still mixed with the secondary & Prakritic form. Shadows of the primary fall only when there is a touch of asamata.

==

Kamananda begins to resume its activity.

Samadhi—

Continuous incident by successive pictures of the same action in different stages, cinematographic in piecing rather than lifelike.

The struggle to develop clear & stable rupa in jagrat continues.

Nov. 15<sup>th</sup>.

A greater intensity of Tapas not disturbing the tranquillity of the Samata & the passivity of the Yantra in the hands of the Worker, has to be elaborated.

=

In rupa vague blurs of unrealised material of form alternate with form nearly realised or quite realised. The tendency to form is frequently active with success, but not yet master of the physical Akasha.

Rupa on the background begins in a blur, starts out into form & then immediately dissolves into a blur. Human forms, animals & objects occur equally; but there is at present a considerable tendency towards the frequency of the fourfooted animal which was formerly always obstructed.

=

*Utthapana*

Arms, 1 hour, 53 minutes. Physical defect of anima. It tried to make itself a pranica reaction for a while, but failed. Reaction strong in the body afterwards.

*Rupa*

At night very clear & perfect shadow forms on a background.

Nov 16<sup>th</sup>

Darshana has now a large & sure form of the Jnanam Brahma. Personality is therefore firm in the vision. But the Ananda Brahman, although always present, is not yet sufficiently strong & vivid.

=

Vijnana—

Certain trikaldrishti is now often entirely positive & compelling, but not sufficiently frequent.

There is also a secondary certainty or rather insistence of trikaldrishti which is not so positive, rather questioned by the sceptical intellect, but fulfils itself equally with the other.

There is a third which is a perception of force of possibility, afterwards self-justificatory in the event. It is this which is most difficult to distinguish from the mere perception of force of possibility unsanctioned by the destined Event.

Sometimes the trikaldrishti is surprisingly fulfilled at the very moment when non-fulfilment seemed inevitable in the actual occurrence. In such cases it seems to partake of the nature of Ishita, Aishwarya or Vashita.

==

Rupa has now a greater force & in Akasha is very clear & perfect with some stability, as well as on the background; but the stage of difficult & confused formation is not yet left behind.

==

*Utthapana.*

Arms. 2 hours; after an interval of 5 minutes, due to exterior causes, another 15 minutes. The physical defect & reaction were less, and the attempt to invade the prana was unsuccessful.

==

Samadhi in its profundities remains disorganised but today thought emerged in it & commenced putting lipi & experience in order.

*Lipi in S. [Samadhi]* Persist alone . . . thought . . . judgment.

Nov 17<sup>th</sup>

Strong reaction of unfaith in Karma & direct government & choice of Krishna.

==

Lipi.

1. *Yet enthusiastic faith*— (that is will persistently return and establish itself).
2. *Keltic faith* (the faith of the heart & imagination, — as distinguished from Teutonic, the faith of the nervous mentality, — Latin, the faith of the intellect in the idea, — Indian,

the intuitive faith. Of these the Latin is there, firmly; the rest are deficient, recurring, but not settled).

3. *Perfect beatitude; faith* (the perfection of the subjective Ananda depends on the perfection of the faith).

==

*Utthapana.*

Arms. 2 hrs. 30 minutes. No reaction in the loins & back except for a few intermediate moments, until after cessation of the utthapana. Reaction, chiefly in the muscles of the left shoulder for the last hour, strong only at the close. Ambulatory all the time.

==

There is a tendency to the establishment of 3 hours utthapana of the arms as perfectly normal; only the reaction in the shoulder resists. Laghima & mahima are sufficient & could have easily supported the arms for the remaining half hour and beyond.

==

*Rupa*

The struggle now in rupa is to establish rapidly the combined clearness, stability & spontaneity in a various rupa.

==

*Utthapana*

Of arms; after bath & meals, an interval of 1 hour 10 minutes, for thirty minutes sitting. More pranic than physical reaction

Of back & loins  $1\frac{1}{2}$  minutes; laghima excellent, inefficient mahima.

Of legs, 10 minutes; good laghima, entire absence of mahima; therefore the defect of anima prevailed throughout.

Nov 18<sup>th</sup>.

*Utthapana.*

Legs. 15 minutes. Mahima introduced & laghima stronger than yesterday. Defect of anima, after the first ten minutes, tried to overpower but failed. A great force of physical tapas is present in the body, but failed entirely for a time in the evening. Afterwards it recovered itself.

Long sleep is at present the habit of the body which thinks

it necessary to recuperate itself from the strain which the pranic parts of the body feel less & less but the physical still consciously or subconsciously undergoes.

==

The Nine Affirmations have now again to be considered

It is evident that IV–VII are being completed first. The tertiary dasya is perfect in the body and perfecting in the mind & prana and there is a firm though not always equable or well-distributed sense of the passive *yantrabhava* in the whole system. But the dasya is not yet the dasya of the Madhura except at times because the subjective Ananda of *karma-siddhi asiddhi* is not yet perfect in the chitta.

Hence the acceptance of all bhoga as a slave & instrument of the Master is near completion, but not the acceptance as a slave and instrument of the Lover.

The Personality of Krishna is still often & long concealed behind his workings, his Prakriti.

—

If these can be perfected, the rest will be more easy. For there will be, & this is now preparing to be perfected, the universal sense of the Anandamaya Krishna as the continent & cause of all conscious activity & the base of Ananda with the instrument of free & joyous Tapas & Prakasha.

The principle of Affirmation has been constantly growing, but has not yet entirely replaced the principle of rejection & denial.

Ritam is developing on the lines of the brihat by the progressive rejection of the idea of the Dwayavins.

==

Affirmations VIII & IX are only preparing. The basis of the five worlds has been laid down in the consciousness, but only the three are habitually active to its awareness & this without particular observation. But the Anandaloka is also frequently active in the manoloka.

The main effort now is to subordinate Time so that it shall be instrument and not determinant.

==

Strong movement of progress during utthapana. The Ishwara

takes full possession of the script, vani & vangmaya thought, a possession compatible with the suggestions of other vanis always automatically distinguishable from the central Word.

==

Farther progress in rupa.

==

Tapas is assuming a progressive strength & the Asura & Rakshasa begin to take their places.

The force of ritam begins to increase.

==

Enthusiastic faith is increasing its ground.

==

But the chief result has been the final rout of the Dwayavins & the unification of all multiplicity & dualities in the Ishwara.

==

*Utthapana.*

Arms, 3 hours. Strong attack of physical defect of anima chiefly in the muscles of the left shoulder which in the last half hour took the form of an acute pain. The attack failed to impose pranic defect or fatigue on the system. But the reaction is stronger than yesterday.

==

After 1½ [hours'] interval, one hour sitting. Pranic unwillingness & oppression, afterwards only oppression then all clear, then again unwillingness without the oppression.

==

The after reaction increases in strength, but is almost entirely physical in its incidence, entirely in its direct incidence.

==

Lipi.

1. first let it disengage itself—the rupa
- 2 hopes.
- 3 hopes safeties
4. field of safeties is the field of the established, field of hopes is the field of the disestablished.

==

Kamananda once more intense.

=

The Record has now to include not only the details of what is accomplished & the lines of the accomplishment that is being attempted, but also the record of experiences and the indications of the future movement. This has often been attempted, but without success because of the insufficiency of Tapas and ritam. It will take a little time to establish the right working of this element. It must, first, be undertaken irregularly, so that it may gradually regularise itself.

=

There is still a great deal of action in the mentality nervous & intellectual; it is allowed so that by its self-motion under pressure from above it may idealise itself.

=

#### *Utthapana*

Right leg, horizontal, lying on side; 15 minutes; mahima & laghima although increased in strength overpowered eventually by acute defect of anima.

=

Back & loins, three minutes.

=

In the evening, a fresh attack to disturb the faith & the unity. The knowledge in the mind, although pushed backward in order to allow of the attack, was not overpowered, except in the matter of the faith in the Kriti.

=

Nov. 19–

#### *Utthapana*–

Legs–17 minutes. Entire absence of mahima, replaced by force.

=

The energy depressed last night & this morning is now recovering itself–(9. am)–and will maintain itself during the day. The affirmations have to be given a farther extension.

The attempt of the attack is (1)<sup>2</sup> to restore the empty, indifferent shanta Mahasaraswati bhava & negate the combination of Ananda + Tapas, centred in the Mahakali-Mahasaraswati Bhava; (2) to assert the passive Devi in place of the Asuro-Rakshasic (Chandi) Devi governed by the Deva in Krishna.

It is now a settled gain that the Maheshwari bhava as pratistha is practically covered over; it is dominated, first, by Mahasaraswati as continent and, secondly, by Mahakali as inhabitant, seated on Maheshwari & embraced by the conditioning Mahasaraswati. When the combination Mahakali-Mahasaraswati is perfect, the pratistha will be entirely covered. It only emerges when it is necessary to correct the tendency of Mahakali to assert the supremacy of her own peculiar bhava to the detriment of the Mahasaraswati cont[in]ent.

The type fixed is the Mahakali bhava of the Mahasaraswati Personality, not the Mahakali personality.

The emergence of the full intensity of Mahakali-Mahasaraswati is the development now attempted.

—  
Yesterday the physical reaction of utthapana was excessive. Therefore today there must be some rest & relaxation, but not discontinuance.

==  
Rf. [Reference] *Self-Knowledge*.

An introduction to the study of metaphysics. (This is the line the philosophical work has to take).

==  
*Utthapana*

Arms 2 hrs. 25 minutes. Strong pressure of physical reaction & sometimes Pranic unwillingness; the former in loins & back, the latter generally or once or twice in the arms.

==  
The Ishwarabhava steadily imposes itself on the mind & prepares to take possession of the Will in the action.

<sup>2</sup> In the manuscript, "(1)" was inserted after "negate".—Ed.

The full bhava in its personality has reappeared, that is the conscious self-knowledge as the Mahakali-Mahasaraswati Prakriti-angsha & the corresponding ego-form in the sukshma body & mind. It includes the bhava of the Dasi.

==

Perfect identification with the prana in all, the hopes, passions, discouragements of friends, enemies, distant nations in the war, the British in India, the estranged Swadeshis here etc. etc. There remains only the identification in physical prana and body.

==

### *Utthapana*

Legs—horizontal: left—17 minutes, deficient mahima & laghima: right, 7 minutes, laghima and mahima sufficient, but acuter defect of anima manifesting as pain of nerve & muscle compelled desistence.

==

### Swapna-samadhi.

Frequent occurrence of continued action, but consisting only of two or three rapid movements.

Thought & perception in samadhi are attempting to become vijnanamaya.

Yesterday's lipi, "utility" is being fulfilled, as such scenes & conversations are presented as may give knowledge of practical importance.

Dream is again being analysed in the state of samadhi itself & the importations of present sanskara separated from the true substance of the dream.

In this way one dream took its true aspect of a conversation in manoloka speculating as to whether certain presentations of event etc were not emanations from the minds of men falling in battle rather than realities.

==

1. A face & figure, gestures and the words—"They went up there & then turned in the right direction & were peeping through...." All could not be heard. The face was familiar, but long forgotten, & it was only after a time that it was remembered to be the young man who was first proprietor of the B.M. [Bande

Mataram] & his name almost immediately afterwards recalled, Kshetro.

2. A man, official or minister, sitting at a table with a map before him in which there was much red, on the West, & saying “Ainsi n’est-il pas assez rouge pour vous.”

3. Figures etc connected with the war.

=

### *Antardrishta*

The development here is slower; all sorts of crude forms come but not complete & except in a few cases not stable. Groups also come, eg a girl rocking in a low chair and another sitting facing her & holding her hand.

=

Lipi.

1. Godhead.

2 subtlety—

=

### *Rupa*

At night, farther progress, the old stable ghana forms & unstable perfect reappearing. But there is as yet no advance on the past gains thus recovered.

=

Samadhi—

The movement is towards the rehabilitation of the former method of dream interpretation which had been somewhat discredited.

=

The perfection of the second chatusthaya has been completed in all but sraddha & chandibhava by the growth—still continued—of the Mahakali-Mahasaraswati.

Nov. 20—

### *Utthapana*

Legs. 10 minutes only. Defect of mahima; laghima also insufficient.

=

The elements of shakti & virya—

Viryamiti

*Kshatriya*—

Abhayam, Sahasa, Atmaslagha, Yasholipsa.

Limited by Kaushala, but all now perfected (barring exterior nervous touches) except Atmaslagha which depends on Sraddha swashaktyam.

*Vaishya*

Danam, Vyayah, Kaushalam, Bhogalipsa.

All perfect & rightly combined.

*Shudra*

Prema, Kama, Dasyalipsatmasamarpanam.

Perfect & rightly combined.

*Brahmana*—

Jnanaprakasho, jnanalipsa, brahmavarchasyam, sthairyam.

Well-combined & now almost perfect; but full prakasha does not yet extend to action, & therefore brahmavarchasya is not yet perfect in effectivity.

*Samanya*

Sarvesham etesham tejo balam pravrittir mahattvam.

This is coming by Mahakali bhava.

Shaktiriti

*Dehasya*

Mahattwabodho, Balaslagha, Laghutwam, Dharanasamarthyam.

Well-established.

*Pranasya*

Purnata, Prasannata, Samata, Bhogasamarthyam.

Established, but sometimes attacked & touched in physical parts. The entire fullness of Bhogasamarthyam depends on Arogyasiddhi.

*Chittasya*

Snigdghata, Tejahslagha, Kalyanasraddha, Premasamarthyam.

Well-established, but Kalyanasraddha is sometimes attacked by the intellectual doubt. It is complete in the normal state of the Chitta.

*Buddher*

Visuddhih, prakasho, vichitrabodho, jnanasamarthyam.

Well-established, but not entirely complete in the active parts owing to lacunae in the vijñana.

*Samanya*

Sarveshveteshu kshiprata, sthairyam, adinata cheshwarabhava.

Coming by Mahakalibhava.

Chandibhava*Mahakali*

Shauryam, ugrata, yuddhalipsattahasyam, daya cheshwarabhavah sarvakarmasamarthyam.

These are now developing, but the [ ]<sup>3</sup> Ishwarabhava is insufficiently established owing to defect of effectivity of Tapah-shakti & therefore of Karmasamarthya in manifestation.

*Sraddha**Swashaktyam Bhagavati cha*

Insufficient owing to thwarted Tapah-shakti & doubt of Kriti.

====

The lesser trikaldrishti is now very active & usually accurate, — that which comes in passivity by a sort of vyapti. The trikaldrishti of great things, distant things (distant in time & space), & that corresponding to prakamya, is less active[,] correct or organised.

Vijñana, not in the least depending on experience, is now becoming more active but does not yet command entire confidence from the intellect.

<sup>3</sup> MS the

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

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

The third is pure *vijnana* & revelatory *sakshaddarshana*.

==

Yesterday *kamananda* was almost inactive, today it is again recovering activity. It must be intense & frequent during the day.

==

*Utthapana shakti* is a little depressed & will take a little time to recover. *Arogya* advances, but so slowly as to be almost imperceptible.

==

There is no sign of progress in *saundarya* except in increasing clearness of hue, *varnaprasada*.

==

In *kriti* there is still ineffectivity, except in details.

==

*Vishayadrishhti* now acts occasionally in *gandha* & *sparsha*, more intensely or more variously than before, but there is no real advance in generality & organisation. *Aswada* is also occasionally active, but not so spontaneously & usually in the bitter, sour or *bibhatsa rasas*, which lead the mind to doubt whether they are not *prakama* of *sukshma* effusions from the stomach. Some, however, are obviously non-material, eg taste of medicines which are never taken physically, — non-material or non-immediate. Sight & hearing are mostly in abeyance or sluggish.

==

But they are all attempting to throw off the obstruction & must progressively succeed.

*Utthapana*—

Arms. 15 minutes, — & after twenty minutes interval, 2 hours.

A violent attack of Asiddhi, first intended to prevent utthapana at all, then to bring it back to the one hour limit. Great strain on loin, back & shoulders.

=

Swapna Samadhi—

More extensively varied combinations of Rupa (various foods) & Rasa; the latter not always vivid, but always, when present, well appreciable. Also other combinations.

Image of large, bare room with one chair etc, & a young Brahmachari, slim & fine-featured of Bengali type, hastening full of respect & bhakti, to answer the call of his Guru.

Image of self, wearing dress with peculiar border & long hair, some hanging over the breast on the border. Query—future or idealised past?

More coherent lipis in deep samadhi; also a tendency to evolve the true lipi in those that are incoherent.

=

*Rupa*—

Perfect image etc came freely, but either before the eye without stability or with stability but avoiding the direct gaze or both indirect & unstable. The obstruction remains as yet obstinately unconquered.

—

*Siddhi-Asiddhi.*

There has been today a strong combination of circumstances in the nature of asiddhi in order to negate, as far as possible, the Mahakali bhava manifesting. All remains intact except the Ishwarabhava & its concomitants, but these are less affected than before.

=

*Vijnana*

At night a great activity for a time of Vangmaya transforming its habitual vak from effective speech into the illuminative & inspirational forms with an occasional rise into the pure inevitable.

=

There was also a movement of complete Jnana. The lifting of

perceptive thought from the intuitional reason to the inspirational revelation is being prepared.

=

*Swapna-samadhi*

Dream still pursued by present association, therefore sometimes difficult of reduction to right form.

=

Kamananda failed to recover intensity and frequency, being overpowered by kshaya.

=

It is noticeable that now relapse is no longer general & activity of progress is rapidly resumed after a movement of recoil. But it changes its location, leaving the parts affected to undergo a period of suffering & depression. Nevertheless even there there is no longer the tendency of entire quiescence, udasinata & temporary renunciation.

=

Trikaldrishti pursues its organisation in the pranamaya response.

Nov. 21—

*Aishwarya-Vashita*

Kriti is still effective only in details & movements, not effective in the mass & final effect, except when the final effect comes after a lapse of time.

The old habit was to leave it & allow time for the general ensemble of things to assimilate as much as it could of the tendencies created by the Aishwarya. The effort now is to maintain the Tapas and attempt to govern the movement of the ensemble by the Aishwarya-Ishita-Vyapti. But these powers cannot yet, even in small & ordinary things effect an organised *ritam*, though they can often act in the mass & produce a general result against resistance.

Nevertheless, the force of resistance in unimportant things is much attenuated, & in the majority of cases there is the result, sometimes with remarkable rapidity. But not where the opposite tendency is already strong & fixed.

In one case that has just happened, the same object (a bird) has four times in succession executed with only a slight tendency of deviation (ineffective besides) the movements willed. Another (human being) has done it with a little delay in spite of the intervention of hostile circumstances dispersed rapidly by the Will. Another performed the requisite movement, immediately & in full; three others with difficulty & not in full. (Human beings). Another (a goat) performed in full, so far as allowed by physical intervention of a companion; but negated the complete fulfilment by a return to its original position.

All this shows a marked advance of power; if generalised & applied it would be nearly omnipotence of Vashita over things animate.

*Ishita.*

The real defect of Tapas is imperfect Ishita preventing the full play of Aishwarya, Vashita, by giving a large hold to the Adverse, —just as in utthapana the real obstacle is defect of Anima which prevents the full play of Laghima-Mahima by giving a large hold to the opposition of the established physical powers.

There have been some movements of effective Ishita, but its general force is still submerged & tardy of effect, or, by result of tardiness, finally ineffective or [effective]<sup>4</sup> at wrong time & in wrong circumstance.

The Ishita must now be applied with a greater force & effectivity so that, by experience of success, yashas, the mental response may acquire confidence and affirm it.

==

It is noticeable that when the opposite tendency or intention is fixed, insistence of Tapas gives it immediately an acceleration in the opposite sense. But this is often compensated by rapid exhaustion of tendency and a subsequent return in the sense of the Aishwarya or Vashita.

==

At present all attempt to enforce the Ishita by itself meets with

<sup>4</sup> MS ineffective

an effective resistance, except in particular details, or leads to an inexact and deformed result.

It is the same whether Ishita is used or Ishita-Vashita.

When applied forcibly, however, it usually produces some effect; when passive, the effectiveness is occasional, except in nityakarma, where it is normal.

### *Utthapana*

Arms—3 hours 15 minutes. No serious reaction, except the pure physical which was ineffective. There was an attempt at pranic unwillingness in the second hour, baffled & expelled; an [attempt] at physical pressure & unwillingness in the third hour, baffled & expelled; an attempt at acute physical pain in the left shoulder, at the end, baffled, dulled & expelled. After the completion, the body rejected fatigue & the desire of relief & rest. The contrast with yesterday is remarkable.

==

### *Vijnana*

The conversion of intuitional into inspirational & inspirational-revelatory perception continues.

Thought & script also continue their inspirational-illuminative movement.

Trikaldrishti, inspirational, is preparing but not yet organised.

### *Rupa*

Stable clear forms crude in the akash, but few, & insufficiently vivid.

On background, free, but not sufficiently clear-cut. Eg a street & house, with succession of moving images; men & women walking, riding, driving in carriages. Especially at end a carriage (motor?) driving at immense speed, seen continuously for almost a minute. Tejomay & varnamaya.

==

In the afternoon. All sorts of images in small, behind a thick but transparent mist of pranic akasha; all crude: women, men, men on horseback, animals, birds, houses, objects. Not numerous, but of all kinds. Spontaneous, stable, well-defined, but not complete. Eg

a woman's head & shoulders, the dress very clear in every detail; a man on horseback, the back & saddle of the horse clear & distinct, also the general figure & outline of the man.

=

In swapnasamadhi, swift images only; one combination of rupa & intense sparsha.

1. A young Bengali, known type, saying in B<sup>li</sup> [Bengali] "Once we get free from Ashanti, what next". Future?

2. S<sup>a</sup> [Saurin] at end of a table with papers neatly ordered & placed upon it. An opera or field glass near him, at one side. Present or future?

3. Vividha Vani in jagrat. "Two hours at least", ie before tea is given & the sahitya etc is begun, for the movement of Siddhi contemplated.

=

### *Vijnana*

Inspirational trikaldrishti is moving towards brihat satyam in its application to surrounding things & events. It has to be applied similarly to the distant & important.

Telepathy is proving correct in distant things.

A general satyam of thought telepathy is preparing.

=

### Lipi

1. 2 (ie trikaldrishti) —

2. Satis universitatis (ie the time has now come for the development in the multiple actuality).

### *Vijnana.*

Trikaldrishti is proving true even when it reveals itself to the body, the physical sensations, the obscure mind etc. Eg. an object sought in the darkness, the hand instinctively seeks the right place, if not interfered with by the mind. A physical consciousness presents itself of a certain fact or event, the mind being without a clue is unable to specify, although the kind of fact or event is felt or known. The fact or event justifies or produces itself. There are, also, wrong impulses & perceptions which translate tendencies, possibilities, intentions, past facts or future

events into present fact or immediate eventuality. But these are being more & more sorted out from the rest & stripped of sanction.

==

*Asiddhi.*

The sense of *Asiddhi* became again strong, but not overpowering at night. There was a partial withdrawal of the *Mahakali bhava* realised into a form less dominated by MK and more of the nature of *Mahasaraswati* with the *Maheswari-Mahalakshmi* type prominent.

This seems to be an operation for the increase of the *Mahalakshmi* colouring in the *Chandibhava*.

There was no failing of *samata*, no indifference or denial of *Shakti* within, but only a sense of want of means & sanction.

==

*Samadhi.*

Dream & *samadhi* continue on the same lines. In dream the present association is dispersed & attenuated

Nov. 22—

The morning devoted chiefly to work for the Review.

==

*Utthapana*

Arms, one hour, five minutes, owing to lack of time.

Yesterday's ambulatory *utthapana* for 3 hours & more left a violent stiffness in the calves, but this morning nothing was left of this reaction except a subtone of physical sluggishness in the outer *annakosha*.

This extended to the arms & loins as well.

==

*Rupa*

Freedom of variety, spontaneous, in the *Akasharupa* continues to develop. Stability is still of the confused or the incomplete clear *rupa*, not of the complete in clearness

Clear & fixed animal forms are becoming more frequent.

In *antardrishta* there is the same liberality; but there the veil of

pranic mist is thicker; the figures come less forward, start less into distinctness.

==

Most of the day given to work for the Review, without leisure for the rest of the Sadhana, except at night.

==

The chief movement of the day, a recursus to states of apparent Asiddhi with the foundation of a perfect & catholic comprehension that overt Asiddhi is always veiled Siddhi—

It is this perception that is now being applied and enforced at every point.

Nov 23.

*Sharira*

Kamananda resumed yesterday morning was again obstructed entirely. This obstruction is apparently intended to enforce the perfect spontaneity of the normal Ananda which is not to be inconsistent with its response to inward Ishita. That is to say, there are to be eventually three operations of Kamananda

1. Normal, continual, spontaneous—the level of its pratistha.
2. Continual progressive heightening of the pratistha in response to a spontaneous ishita.
3. Temporary waves, swells, upheavals in response to exterior stimulus.

At present the real positive obstacle to the siddhi is the defect of Arogya.

==

Arogya still in the state of struggle. Nevertheless only in two circumstances is the obstruction still really important, 1. the digestive Assimilation; 2 the Kamic centre.

==

Saundarya, except in one slight movement, shows no definite progress

==

Yesterday, there was depression in the physical force and a certain sense of partial exhaustion.

=

There has been for some time a persistent pressure to introduce cough of a serious description. Except a recurrence of capricious irritation in throat and chest, this movement has not succeeded. But the body's sensitiveness to cold is persistent.

=

The remnants of skin-irritation tendency remain in recurrence, but are reduced in force of persistence, volume & extent; even in effective acuteness.

### *Kriti.*

Kriti in one direction shows a certain positive mass of effectuality, but it is not yet decisive and cannot yet be pronounced final even in what is gained.

=

On another side it has been effective for attempt, but ineffective in result except for one or two details.

=

On a third it remains undecided.

=

### *Vijnana*

Vijnana continues its pursuit of the mental brihat with increasing success

=

Aishwarya-Vashita when there is not *recursus*, continues to increase in effectiveness, but is still subject to the element of resistance—in things immediate and unimportant.

=

### *Affirmation*

The affirmations are preparing a larger completeness. The mind now accepts more integrally what the buddhi had already accepted, the truth of anritam, the kalyana of akalyana, the effectivity of ineffectivities. In this way positive samata is being rendered more secure in its basis, as well as the perfect passivity that is the basis of the perfect activity, the absolute *nati* that is the basis of the

Dasya of Madhura and the absolute brihat of satyam which is the basis of complete ritam.

The mind cannot always distinguish the particular truth, kalyana & effectivity, but it has the belief which begins to be an intuition. It sees the thing formlessly when it does not see it in form

==

Kamananda again recurs with a perfect spontaneity. Aishwarya Vashita has to be replaced by Ishita & pure Aishwarya as a means of its progression.

==

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

==

#### *Utthapana*

Arms.  $2\frac{1}{2}$  hours; interrupted. Relics of yesterday's depression caused certain recurrences of pranic lassitude and unwillingness; but the physical strain was nil in the arms & shoulders & less in the back and loins. Utthapana is now quite normal for the 3 hours.

==

#### *Vijnana*

Ritam is now seeking to take full possession of the thoughts & perceptions, and also to translate into its own terms the habitual remnants of imagination.

==

#### *Rupa*

For the last few days there has been an attempt to redevelop manasic rupa in the antardrishta. Today in the bahirdarshi, pranamaya, manomaya, vijnanamaya, anandamaya, chaitanyamaya, sanmaya physical rupas of the butterfly (richly coloured) occurred successively, each very vivid, real & visible in its own akasha.

Nov. 24

*Kriti*

Remarkably successful in one point; but serious adverse signs in another. There is the same balance elsewhere.

Only telepathy is active here; decisive trikaldrishti is unable to manifest. The telepathy points to the probability of an adverse result.

=

There is strong obstruction to the rapidity of the development of Vijnana and to its constant action.

=

Sharira is also unable to advance.

=

*Vijnana*

It is Vashita, not Aishwarya & Ishita, that brings in the element of resistance, because it is still pursued in the material action by the habit of desire; a desire not formal or accepted, but vague, representing an excess of weight or pressure of pranic tapas rather than what is usually called desire, but easily creative of the psychological phenomena usually associated with or environing desire.

=

The temporary inactivity of vijnana is only in order to give time for the mentality to readjust certain inferior movements & prepare higher & more intense movements.

=

The force of Aiswarya & Ishita really maintains itself, as is shown in the two applications just now made. In one the general movement was executed with a few hesitations, in the other first a general movement, then a precise.

=

The resistance to Vashita is very great & strongly concentrated. It is when the pressure of Vashita is removed from the object, that the movement willed fulfils itself by the Aishwarya, less frequently by Ishita contained in the original Vashita.

This is an indication that the Vashita is the real point, (to a less degree the Ishita), in which Siddhi must be enforced.

=

Self-identification with all energies tends to lead to a certain *paressse* in enforcing the central energy when the mass of the others is against it. It is in order to emphasise the danger of this defect that, for a while, the self-identification has been drawn into the background & along with it the perfect samata that came with it.

The mental being passive & receptive, the Vijnanamaya tapas active, this is the formula for the Dharma and the Kriti. But the tapas is not yet entirely Vijnanamaya. Hence the element of mental stress & the appearance of the reactions of desire.

### *Rupa*

The general development is intermitted; but there are occasional signs which show a progress behind the veil (eg—perfect image of head & neck of a horse, a knee with part of the leg above & below, the latter perfectly, the former initially stable).

### *Utthapana*

Arms 3 hours. Depression in body; absence of pranic force & ananda. Defect of anima in the last half hour. Nevertheless the true reactions are dulled and reduced, though marked by a sullen obstinacy.

- St. 1. Knowledge — to be the basis of perfected Tapas.  
 2. The True Christ. (vicarious exhaustion of the internal suffering).  
 3. Maya. Therefore. (ie the appearance of asiddhi & its reactions).

### *Rupa*

Other rupas are less stable and represent the partial siddhi, from which the Yoga is advancing.

### *Vijnana*

It is noticeable that Ishita works in some matters to combine things according to the immediate need. But this is not a predominant tendency.

The telepathy of exact thought was again active, chiefly in the form of a perception of the idea in the other mind and, secondly, of the word about to proceed from the mind in speech.

==

There was also a general movement at night of *vijnana* and *Ananda*; but not of any force of *Tapas*.

==

*Tapas* is at present discouraged by its failure to produce decided results..

==

*Samadhi* has also ceased to progress.

==

*Samata* persists in spite of a temporary & brief superficial disturbance.

Nov. 25—

*Kriti doubtful.*

==

*Utthapana.*

Arms; a little more than an hour. Interrupted by the arrival of visitors.—

==

Morning chiefly occupied with talk & with work for the Review. Afternoon also. The flow of the *Sahitya* is also a little hampered and imperfect in expression. Throughout the *Siddhi* there is the same deliberate depression of the effective *Tapas*

==

Lipi—

1. It is still the rapidity that is held in doubt
2. Defective *Tapas*.
3. It is still the figure of *Asiddhi*, not the reality.
4. Faith.

==

That is to say, the call just now is for faith *Swashaktyam bhagavati cha*,—especially the faith in the details of knowledge & *Tapas* & that a truth is carried in every suggestion, a fulfilment in every defect of strength & failure.

==

This faith is confirming its hold, but is not as yet secure against obscuration even in its general form and is continually combated in its application by inability to see the exact truth or fulfilment as well as frequent doubt of the explanation suggested.

==

*Swapnasamadhi*—

Occasional perception of incidents in the war, but obscured and shadowy..

==

*Vijnana*

A wider perception is already coming; it will normalise itself.

==

There is still much to be done tonight before sleeping, though very rapidly.

1. Restoration of vijnana activity.
2. The fixing of the personal relation
3. The reactivity of the Affirmations.

==

The vijnana has already begun to be active in perception with a wider satyam & also a wider, but not complete ritam. This includes activity of the inspirational vijnana and even a secondary activity of the revelatory thought.

==

The Vani also became active, Anandamaya, taking up the old mental relations and establishing the personal & human contact between the Master & the Jiva.

==

Trikaldrishti also was active in a limited sphere.

==

In Samadhi there was all, except the long-continued continuity. Even lipi was effective, in deep Samadhi, in a long-continued perusal.

Nov. 26<sup>th</sup>

The final perfection of the relations with the Lilamaya Ishwara has firmly begun. They are based on the madhura-dasya, the eternal Bala-Kishora-bhava & the Kautuka-krida. The difficulty

that remains is on the side of the Jiva in the grave importance it attaches still to satya, mangala & siddhi.

This importance is real, as it is necessary to develop the Vyaya-lakshmi. But it will develop more rapidly when the samata of the Tapas is effected.

At the same time even in the Adhara the Bala-Kishore-bhava is developing and has attained a certain mass in its force of realisation (pajas).

=

Vangmaya thought has suddenly passed from the inspirational-illuminative to the pure inevitable forms of speech. The new form is yet deficient in *Asu* and *Ananda*, because the *Prakasha* it carries with it touches directly the obscurer parts of the mentality which give a less clear response and not the illuminated mind or sentiment which for the present is a little quiescent.

This quiescence is necessary in order that the obscurer parts may also become capable of satyam and convinced of satyam.

Sometimes, however, the *Prakasha*, *Asu* and *Ananda* are allowed to manifest in order to convince the Prana that it is the “true & happy Vak”. — *sunrita*

=

Kamananda still fluctuates owing to the imperfection of the chakra. The Pranic dynamis increases in the body, but is not yet in possession.

=

The Arogya is also in the same uncertain condition. Its force increases and its pressure. But it is not in possession and is unable to expel the recurrent habitualities of Roga. The latter rely on tamasic dhriti of habit for their long persistence, though they are no longer sure of ultimate survival.

=

The bhava of the Mechanist, Yantri, has now become humanised to the consciousness and is taking its place as the rule of the play; the Child-God managing his toy-engines. This is an idealisation & fulfilment in the brihat of the former relations, mental, sentimental, restricted, with the boy Krishna.

=

The Bhaya Anandamaya once promised is now also manifesting and takes the form of the same relation, Bala-Kali at play with the Bala-Krishna.

=

All this can now be reestablished in the cadre of the satyam ritam brihat.

=

Therefore the Affirmations are taking their greater, deeper & fuller form.—to begin with 5–7

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

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

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

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

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

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

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

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

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

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

=

The eighth & ninth affirmations are still being prepared for their effectivity, but are not yet fully realised in consciousness or

dominant in fact; but only realised in perception and increasing in tendency.

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

9. Time must be no longer a determinative, but only an instrumental factor in the siddhi. So with Space & Circumstance.

=

### *Utthapana*

1 hour 8 minutes—interrupted for an hour by outside circumstance, then half hour. The depression of the physical force continues. Unwillingness and strong reaction in dorsal muscles.

=

Distant telepathy justified . . . kriti unsuccessful.

=

The attack on the karma continues, but hovers around without actually touching; there is always however the menace of an Amangala constituting a serious blow to the Siddhi—

—

### *Rupa*

The human figures (small, crude) that now come, chiefly in groups, in the Akasha tend now to be often more clear, complete & stable.

=

### Lipi

1. Safety intensified—(jyotirmaya stable)
2. Religiosity definitely denied.
- 3 settling the utility of the opposition (varna)

=

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

=

Nov 27.

The mass of the Shakti must now turn towards effective Tapas siddhi applied to 1. *Samadhi*. 2. *Sharira*. 3. *Karma*.

The rest is so well assured that in them the faith cannot falter or be deficient.

Thought telepathy is now definitely organising itself. —

==

Lipi—

1. 31

2. 3 (ie the Rupa etc to be made effective for 1).

3. 13— Kama.

==

Kamananda active as yesterday. When in activity there is a much greater force of continuity, but not of intensity + continuity, than formerly. There is, however, an influence, not natural but imposed of the Asana.

==

Tapas—

The first necessity in the Tapas is persistence in the line of action or of will chosen.

==

*Utthapana*

Arms. 2 hours. Physical depression, though still existent, is diminished.

==

*Samadhi*

Activity in swapna-samadhi. Continued action a little more deliberate and prolonged than usual, but not very appreciably.

==

*Kamananda* strives to enforce itself with occasional intensity. It is only entirely discontinued for a long time when the attention is absorbed in some engrossing activity. Brief kamananda once more occurred in samadhi.

==

Akasharupa on background is active, but only human figures come out spontaneously clear, except in rare cases. Groups & landscapes are common.

==

Lipi—

- 1 Safety from the results of the intensity of delight—  
(first, simply “safety from the intensity of delight[”])
2. safety
3. perfection of the safety.
4. belittle . . . soulless. (the opposition)
- 5 before it is effective some little delight to be confirmed.
6. tangent.
- 7 telepathy . . . enjoy the delight of others.

==

Kamananda still continues (10.30 pm) when there is *smarana*.  
The freedom from Asana & Smarana has not yet been reestablished.

==

*Samadhi*

Remarkable dreams of past and future; absolutely original & impossible under present circumstances; yet perfectly coherent, except for a slight admixture of present associations, trifling in quantity, yet almost sufficient to distort them & veil their sense & purport to the intellect.

==

Nov 28

*Kamananda*

“Safety from the results of delight”, that is the bodily reaction[,] is beginning; since yesterday in spite of its daylong continuance, there was only [an]<sup>5</sup> ineffective attempt at physical exhaustion.

There is this morning a struggle between the Siddhi which insists on the continuance of the Ananda & the prohibition of Siddhi which insists that after a day of manifestation should follow a day of reserve.

The Ananda is there in the mentality of the body, held back from the outward shell, but affecting it and occasionally breaking out in distinctness at a point.

==

<sup>5</sup> MS any

Trikaldrishti—

1. German defeat in Poland . . . justified
2. Blowing up of B<sup>r</sup>. [British] battleship—tapasic trik. from  
subconscient.
3. Completeness of German failure in the West—

All these were telepathic trikaldrishti, the decisive behind in 1. & 2, were not accepted because of tapasic doubt.

=

All these results (1. 3. & more) are in accordance with previous Will—exercised from the beginning of the war as an aid or instrument to active Asura powers against Rakshasa powers—until a month ago.

=

*Utthapana*

Arms 2 hours with 3 interruptions, of 20 minutes, 2 minutes & 5 minutes, two of them for correcting proofs. Entire absence of pranic enthusiasm, void of mahima, absence of force in laghima; great defect of anima in the whole back. The physical being is depressed & discouraged in the matter of utthapana.

=

*Asiddhi*

The struggle in the Ananda resulted in an entire denial of Kamananda all the morning. There was also a violent, persistent and increasing attack of asiddhi, suspending all progress and bringing back in miniature the old movements of asamata.

All three mental principles of the old sadhana were insisted upon.

1. The test of siddhi by destruction of siddhi—long recognised as absurd
2. The test of siddhi by continual recurrence of asiddhi showing [each]<sup>6</sup> time a diminution of the latter's effective force.
3. The principle of exhaustion—which is a stupidity, since all things are infinite & the things combated can be infinitely replenished. The only true means are knowledge, illumination of the whole being, and force to keep out the attacks of the Asiddhi. If

<sup>6</sup> MS such a

knowledge is clouded in any part of the being, force also must fail.

==

The constant status and activity of the Vijnana is the only remedy. All the rest are merely evolutions intended to prepare the system for vijnana.

==

Nov 29.

A general quiescence since yesterday—More preparation for Sahitya than Yogic progress. Only in certain points of progressive indication rather than realisation was the latter active.

==

The impulse towards Karma continues, but does not take material form. It is only the subjective action that continues and this is in effective detail scattered & without dominant mass & in mass slowly preparatory without effective detail.

==

Lipi—

1. Major . . inert— (the passivity prepares for a greater effectivity.)
- 2 Efflorescence of the righteousness (ritam) in the ideality telepathy
- 3 Choose destruction of difficulties by effective telepathy.

==

*Utthapana*

2 hours. Depression still continues. The reaction & defect of anima & mahima manifested in the second hour & were very strong.

==

Asiddhi continues, although no longer pure asiddhi.

==

Study of Veda in the afternoon (Hymns of Gotama Rahugana)—

==

In the morning Kamananda for a time overcame the obstruction, spontaneously. Obstruction returned by smarana.

It is a mark of the Asiddhi that telepathy & suggestion are

extremely active, but there is no Light & no discernment (Jyotir Daksha), no power to distinguish the rightly interpreted & applied telepathy from the wrong or to give its right place & value to the suggestion . .

When, however, a strong will or force, Tapas, is applied, there is a sort of unilluminated rightness (ritam) which gives the right value & brings even the right trikaldrishti.

This is because the knowledge descends from the vijnana & is able to pierce the cloud; but the substance of the truth comes and not the light of the truth.

The vijnana began again to become active in the evening, but slowly & incompletely.

### *Samadhi*

The same circumstance of dream constantly repeated. But the nature of dream & samadhi made no progress.

The obscuration of vijnana contains a movement of siddhi which is divined and asserted by the tapasic suggestion, questioned and denied by the superficial experience.

The acceptance of the internal light in the obscure tapas, even when it contradicts the immediate experience, becomes then a necessary development in order that the obscure tapas by justification may assume the habit of light.

This assumption will be the siddhi of Vijnana.

Nov 30.

(1) आ विद्युन्मद्भिर्मरुतः स्वर्के रथेभिर्यात ऋष्टिमद्भिरश्वपनेः । आ वर्षिष्ठया न इषा वयो न पत्नता सुमायाः ॥

The passage indicates the nature of the change which the period of Asidhi is intended to serve or prepare

(2) इमं स्तोममर्हते जातवेदसे रथमिव संमहेमा मनीषया ।

This defines farther the वर्षिष्ठया इषा—

(3) अनुश्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यं ।

ie. Bring the divine knowledge etc according to the self-fixity

attained by the nature, that is to say, the basis provided in its formation for the revelation of what is itself infinite; let the delight be in accordance; then let the action proceed from that basis of formed knowledge & delight, but swahakrita, turned into a self energy which produces fresh results & arrives at fresh formations through those results.

==

### *Vijnana*

Once more active in script, perception, thought, & subordinately in vani, with the inspirational nature containing intuition & discrimination and at once expressing & veiling in its direct action the revelatory faculty.

The stress now is on the full value of the tapasic & the right value of the tamasic suggestions, ie on a full & complete ritam & rinam on the basis of a full & complete satyam

This has to be realised in the trikaldrishti, in time, arrangement, place of action & event.

Devabhava manifest as Vishnu with Agni prominent & in Agni Vayu, in Agni-Vayu Aryaman & Bhaga, Indra concealed in Agni Vayu, Mitra & Varuna behind Aryaman-Bhaga. Vishnu & Brihaspati are one. Surya is Vishnu working as Pushan & Yama. Rudra is a bhava of Vishnu. The Maruts are the host of Agni Rudra.

==

### *Lipi*

1. Fierce tapas
2. disability in the telepathy is not of thought, but of the delight of others (not of the universal Anandamaya; for that is known)

### *Samadhi.*

A considerable movement of Siddhi in the Samadhi. —

1. Jagrat Bahirdarshi—restoration of the inferior, inchoate or formative movement of Rupa
2. Antardarshi—a greater formative activity, crude, with all sorts of rupa. One instance of crude, dense & developed following each other in a single form, repeatedly & with some initial stability even of the developed.

3. Continuous & organised vangmaya thought in swapna-samadhi, connected and continuous on supramental level even when mind is sushupta and retained by the mind when it awakes

4. Continual & sustained perceptive thought in sw. sm [swapna samadhi]; sometimes vijnanamaya, sometimes satya manomaya

5. Perfect coherence of lipi in swapnasamadhi, frequent

6. Coherence of vani, both of the Master & the Many in sw. sm.

7. Repeated Kamananda in swapnasamadhi.

8. Persistence of the same scene in sw. sm. rupa with changing figures in the scene, separated by intervals of non-sight. (eclipse of rupa)

9. Continuous organised action, firmly held in alternate swapna & waking; rupa first seen by chakshu, then only by manasa vision.

10. Persistence of the same scene recurrent with continuous action, more firmly held than before, but separated by intervals of non-sight.

=

Kamananda again continuous for a time, & attempting against obstruction the complete continuity.

=

Vijnana continues its development of satyam ritam

=

Tapas & vijnana are being combined in Trikaldrishti-vashita, but without any perfection as yet of combination.

=

Kamananda again succeeded in being continuously active in the evening, but afterwards failed for want of smarana.

=

Utthapana

Arms— one hour. Some defect of anima at commencement.

=

Study of the Veda. Mandala I

=

*Dream*

Once again obscure and dogged with present association.

## December.

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December —

==

The month of November has been marked principally by a sort of final and irrevocable confirmation of the organised fullness of the two first Chatusthayas. The one defect is in the Faith & Ishwarabhava,—the faith not in the Yogasiddhi which is irrevocably confirmed,—but in the Karma or rather in the Kriti, as opposed to the Sahitya and Dharma. The faith in the latter is subject to a proviso or doubt in the intellect whether something may not happen through failure of Kriti which will prevent either completion in this life of the full Yogasiddhi, ie the physical & active, or else the complete & successful exteriorisation of the Dharma & Sahitya.

The deficient faith in Kriti reacts and prevents the confirmation of the Ishwarabhava and this again produces a certain fluctuation, instability and limitation of the Krishna-Kali relation and consciousness which is the basis of successful Kriti. The deficiency of the faith itself is due to experience of deficient effectivity of the Tapas—unachieved organisation of the Vijnana.

==

The second result of November has been the confirmation of the Sarvam Anantam Jnanam in the Brahmadarshana with the Ananda constantly, but not continuously manifested. The occasional veiling of the Ananda Brahman carries with it a veiling of the Lilamaya Personality in all things & persons; for the two go together

==

The third result has been the confirmation of the satyam brihat in Jnana and with a less firmness and fullness in the trikaldrishti & telepathy and the beginnings of a full and organised ritam. The same movement has begun, but is not yet accomplished in Tapas. Samadhi is being organised in preparation for the same

movement, but is not yet sufficiently advanced for the final confirmation.

==

Sharira and Kriti are being prepared; Sahitya is deployed, but not gathered together, Dharma has begun to deploy. In Sharira the Ananda is advanced, becoming more & more capable of organisation and continuity; Arogya is struggling with the tamasic dhriti of the opposition; Utthapana is alternately strong and oppressed for long periods; but inactive in certain directions & confined as yet to imperfect secondary utthapana; Saundarya struggles to manifest itself positively in certain details, in which it makes a slow advance, but is suppressed by an iron resistance in its generality.

==

Shuddhi, Mukti, Bhukti are approaching completion; Siddhi has accomplished its basis in all but Sharira and Tapas of Kriti.

==

In December the line of progress indicates, logically, a confirmation of the Ananda Brahman, the Lilamaya Personality, the Krishna Kali Bhava, the subjective & physical Ananda, and a development of the satyam ritam brihat in all parts of the Vijnanachatusthaya. In Sharira & Kriti, apart from Ananda, no definite progress is indicated by the past advance. Some progress is, however, inevitable in Arogya & Utthapana. Saundarya & Kriti are much more doubtful.

December 1<sup>st</sup>

The Ritam continues to grow in an increasing firmness of the satyam, even in trikaldrishti & telepathy.

This growth of the satyam ritam is communicating itself to the Tapas.

==

The difficulty of the Tapas is to harmonise the universal, the central & the individual Will. The universal is realised in the present & past progression. The central having realised itself in the past & present determines & prepares the future. The individual submits to the central and accepts its part in the preparation & determination.

The difficulty is to do it consciously knowing its part in relation to the whole. To know its line of action, but not the results & their relation to the whole plan & result, is not sufficient.

==

### Samadhi

In jagrat antardarshi the variety is maintained but no appreciable progress made.

In swapnasamadhi, perceptive thought & vangmaya became active spontaneously at a great depth of samadhi. Vani was spontaneous, along with shabda, thought & vangmaya, at a lesser depth.

All these movements are now becoming normal and there is a tendency for activities of the jagrat to persist self-conscious & undistorted in the swapna.

This, however, is in the daytime, not at night. At night nidra predominates.

Also in swapnasamadhi, repeated kamananda[,] continuous action & conversation. The action continues with a faded chhayamaya rupa in jagrat antardarshi or light swapna. It does not yet last long in profound samadhi in which alone rupa is vivid, brilliant or varnamaya.

==

### Lipi

- 1 Essentiality of the twilight is the tapas
- 2 Internal light in the tapas.

==

### Ananda—

There is now the physical Ananda of shitasparsha & atmospheric cold, but not yet entirely of the sense of chill.

Certain strong touches of burning now produce Ananda.

==

Kamananda throughout the day; subdued only while walking or working and usually then suppressed. Continued till the time of retiring.

==

Aishwarya very successful, especially with regard to the rain which stops or diminishes usually in response to the Ishita-Aishwarya & sometimes stops altogether.

=

Trikaldrishti acts frequently now in the Kriti, but only in immediate things and details; it does [not] act largely or with combination.

=

Kamananda, suppressed or dull, until sleep.

=

In certain directions Arogya seems to be getting the upper hand. In others it is still stationary—

=

December 2<sup>d</sup>

The Kamananda continues with a disposition to greater intensity. This is the third day of continuity.

=

### Arogya

Arogya seems definitely to have the upper hand in the matter of irritation, although the dhriti of the roga is not yet expelled.

In assimilation the old symptoms of roga still recur but without the same force of persistence or hold as before.

Dregs of toothache, headache, cold & fever still hang about the system & seek to touch it when there is exposure or other provocation. But they do not seriously materialise.

The only other roga is the weakness of the chakra which as yet shows no apparent signs of yielding.

At present exposure to rain & cold (moderate) is being persistently resorted to in order to compel equality in the body. Ananda is assured, not yet Arogya.

=

Tapas of Kriti is still effective only in defence; its positive force of effectiveness is scattered and limited.

=

### Utthapana

Arms 1½ hours. Reaction commenced, with the completion

of the first hour and was fairly strong. The depression is not yet conquered.

=

### Ananda

The difficulty of the asana has been conquered. Kamananda continued, sometimes subdued, sometimes half-suppressed, sometimes intense (even for some minutes together[]) during the whole period of the utthapana, which was throughout ambulant.

Smarana & waking have now to be overpassed by the Ananda as means and conditions of its continuance.

It is not dependent on smarana for its recurrence, but seeks its aid for its continuity & ceases its action when the attention is entirely absorbed elsewhere.

=

### R.V [Rig Veda]

अयं जायत मनुषो धरीमनि होता यजिष्ठ उशिजामनुव्रतमग्निः  
स्वमनु व्रतं ।

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

अदब्धो होता निषददिळस्पदे परिवीत इळस्पदे ॥

This reference describes the movement which has occupied the morning; the growth of Agni as master of Tapas fulfilling the desires (anandamaya ishita) by self-effectivity of the Tapas; taking up all the inspirations based upon the Ananda and becoming no longer a mechanist of doubtful results but an entire friend. The last line suggests the result intended for the movement, the full establishment of complete manifested Tapas in the revelatory Vijnana (ilasfade).

=

### Samadhi

In Antardrishta scenes with long continued action, eg two riders passing away from a great building at the meeting of two roads, two others galloping up, carriages driving, etc; occur freely. There is a vivid & precise sensation of the action & the movement as well as the vision, less often the sound. But in the vision only some details are quite clear & precise, although all is intelligible and more or less visible. Separate stable figures occur, but

not with sufficient stability, clear, but not with sufficient body & vividness.

At night on the borders of sleep & waking there were many perfect rupas, scenes, groups, troops, seen entirely by the manas-drishti, but also with a greater or less clearness by the chakshu. But none of these were stable or sufficiently prominent before the eye except for a moment.

Some images are entirely [stable]<sup>7</sup> but incomplete. All are crude, but sometimes dense or developed crude. Crude dense & crude developed also occur as well as their opposites

This restores the antardrishta rupa, after a long period of asiddhi, to its former efficiency. It must go farther and recover the efficiency it had in the jail period of the sadhana & more, but with the vijnana to understand and interpret its figures.

Perfect images, very fleeting, begin to occur in the jagrad antardrishta.

=

In Swapnasamadhi there has been maintenance of gains with better combination of continuous shabda, sparsha, rupa. But the force of the samadhi was inferior to its force during the last two days.

=

Kamananda almost suppressed but occasionally active in the afternoon, active in the evening.

=

Dream coloured by present associations, but extremely detailed and coherent.

=

December 3<sup>d</sup>

Morning taken up with work for Review.

=

Utthapana.

Arms, one hour: defect of anima, depression of energy.

=

<sup>7</sup> MS stables

Kamananda at first not active except occasionally, with smarana; afterwards active

=

*Afternoon*

Kamananda active

=

Rupa & Samadhi very active, but as yet no definite progress, except a more free & spontaneous activity of manusha shabda in jagrat as well as in swapna.

=

The activity of Rupa is on the whole swifter & more energetic; the organisation of the elements of Samadhi oscillates

=

Slackness of siddhi throughout the day

=

In the evening Vijnana became more active; but there was a recrudescence of unfaith in Kriti owing to inefficiency of Tapas—

=

Dream continues in the same condition—Force of Rupa is strong in Samadhi.

=

Dec. 4<sup>th</sup>

Vijnana once more active, but not with a full activity.

=

Kamananda discontinued in the later afternoon & evening, resumed this morning.

=

Strong denial of Tapas for a while seems again to be giving way; but there is no radical change in its force of effectivity.

=

*Utthapana*

1 hour. Defect of Anima; but less depression of energy.

=

The action of the Vijnana is still insufficient in light, force, ananda and in regularity.

The faith in the Kriti is not yet really restored.

The Affirmations also are clouded and defective

==

Asamata is now only manifest in occasional, separated & more or less subdued touches. Force becomes depressed, but no longer entirely inactive, although it lacks certitude and enthusiasm and regularity of action—

==

In Swapna Samadhi entire stability & entire perfection of rupa for the first time manifested. There was also a more prolonged continuity of action & shabda.

==

Kamananda recurrent throughout the day, until sleep. Recurrent also on the morning of the fifth in Samadhi & waking, before rising. This is unprecedented.

Dec 5<sup>th</sup>

Kamananda active.

==

Samata and Shakti passive, but strong.

==

The essence of the negative Samata has not really been shaken by any occurrence or contrariety; the positive is still a little feeble with regard to *amangala* and *asatya* and therefore easily overborne, but it is there at the bottom and always emerges as soon as the impact has passed.

==

Faith is arriving at a poise when the intellect neither asserts nor denies, but simply awaits confirming or refuting result. Meanwhile, none but convincing confirmation or refutation is accepted as final, since appearances may always mislead, even when they are strong and firm in actual incidence. They may show only an immediate tendency, or at most the immediate and not the final destiny.

==

What has now to be determined is the power of the Tapas-siddhi— It is now a question whether faith is necessary for its complete action. In an instance just given,—the movements of a fly

hébété and its escape from two spiders on each side of it,—faith at first made all the difference, but afterwards concentrated energy with an unresolved intellect was sufficient to produce the exact movements willed & their exact result.

==

In other cases, it is evident that the lower Tapas is only one force among others, through which a higher direction works. The struggle now is to exchange the lower Tapas for the higher direction..

Kamananda recurrent and often continuous throughout the day.

==

#### *Swapna-Samadhi*

Lipi at first coherent in small phrases, afterwards great bulk with entire incoherence, from which towards the end some attempt at emergence of order proceeded.

==

#### *Samata*

Positive Samata is steadily advancing, though mechanical touches of depression of a purely physical order still continue..

Preference in Tapas is still accompanied by vague reactions in the outward nervous consciousness of the physical body, but these are merely a survival of the old habit. There is a great mass of true samata behind in which titiksha, udasinata & nati are fused into a complete harmony of shanti.

The perfect Ananda still depends on faith in details founded on vijnana & faith in kriti founded on habit of effective Tapas-siddhi.

==

#### *Lipi.*

First entirety of lipi, then of telepathy.

==

#### *Swapna-Samadhi*

Continued growth of perfectly stable rupa, but this does not yet hold its field entirely. The rest is in a state of struggle to advance.

==

Utthapana — one hour — defective anima..

Dec 6<sup>th</sup>

Vijnana

This morning it appeared that the combination of Tapas & trikaldrishti has made great progress; it is not yet perfect in all details or in decisive trikaldrishti but the telepathic parts are well-combined. This achievement is as yet typical only, but the type is surer & more equable than it has been in the past. There is also a movement towards its generalisation.

=

There is a forward movement towards entirety in lipi and in telepathic trikaldrishti. In the former the defect is insufficient vividness and a stability not yet perfectly assured. In the latter insufficiency of material and too haphazard a selection.

=

The eagerness of tapas and the desire of rapidity are being entirely suppressed in order that they may not interfere with effectivity of tapas and effectuation of rapidity.

=

Lipi

1. It is the intelligent aishwarya that is being established.
2. It is the entirety of the lipi (that is to say, the siddhi represented by the appearance of this entire phrase sufficiently stable in the akasha or sadhara).
3. It is the intensity of the entirety (that is, the long stability and the combination of many phrases not yet established).

*Utthapana*

Defective Anima almost stereotyped. At the beginning & end oppression of energy.

=

Kamananda continues, but is constantly besieged & obstructed, especially when walking. The siddhi of it recently established is not yet permanent. It is once more partly subject to Asana & Smarana, & even so obstructed and often oppressed.

=

Swapnasamadhi.

Extremely successful. Activity of form, scene, word. Stable continuity of action in perfect stability of scene was fixed into the

chittakasha and securely possessed by the eye which did not for a moment lose the rupa, and this not in one case, but two or three. The continuity was long & perfect.

==  
Kamananda recurrent, but much obstructed. In the afternoon it was continuous for a time with intensity.

==  
The organised vijnana interrupted for some days past showed signs of recovery. Truncated vijnana is always active.

Lipi grows in spontaneous frequency of entirety.

Jagrat rupa other than chitra is only occasionally active.

==  
Dec 7<sup>th</sup>

### Vijnana

Aishwarya Vashita acted successfully on seven movements of birds & insects in a minute or two with only slight resistance. The Aishwarya from above was effective; it is accompanied by a movement of effort contradicting the Ishwarabhava, but this tends to fall away.

In other instances afterwards (children, fourfooted animals) the effect was incomplete, compelling only a partial movement in the sense suggested, or came only after a long denial. But in all cases there was either whole or half or three quarters success. In other cases the resistance showed itself only in partial divagations. Only in one case was the final movement contrary, & there the Will was not persisted in. In another the object came back after a short absence & executed the required movement.

The Power is not yet perfect, but it shows a great advance on its past effectuality. It is at the degree 50°–60° & is now almost habitual. But it does not yet apply with equal force to Sharira & Kriti. There it only produces effect in details, in movements, & after long pressure in broad & final results. But there is no mastery over the object, only a more or less successful pressure. Adverse result is still frequent.

==  
Lipi is recovering its former occasional intensity of action.

==

In Aishwarya it now happens frequently that even the set intention of the object is often changed, a new thought or impulse being suggested which fulfils the required movement. This siddhi is not yet complete. As a rule a set intention in the object especially if an adult man, is too strong for the Vashita.

Ishita occasionally acts with great effectiveness.

==

All the morning the general efficacy of Tapas has maintained itself, but against a greater resistance. It has fallen back from 60° to 50°.

In only one instance the final result was repeatedly balked, even though it was several times on the point of completion. In others partial effect. In most complete.

Ishita is manifesting the same efficiency as Aishwarya-Vashita.

==

Kamananda mostly obstructed in the morning & early afternoon, became again active, spontaneous and independent of smarana.

It was afterwards again oppressed, but continued to be recurrent—

==

There was an attempt at a general attack on the health, but it did not materialise except slightly at one minor point, throwing back a siddhi that had almost been attained.

==

The Ananda of atmospheric cold is more & more confirmed.

==

An attack of events was made on the samata & shakti but failed to depress them. Calm & Tapas continued. Only faith was slightly & externally touched.

==

The organisation of Vijnana has been resumed, in Script & Reference especially.

There is some difficulty in establishing the pure inevitability of the Vangmaya.

The basis of vijnanamaya progression is now definite.

December 8<sup>th</sup>

Ez. [Ezekiel] 34. 17. . 31

=

Lipi.

1. Judge (in vijnana)
2. Startling effectivities.
3. Sleeping lioness (Durga-Kali).

=

R. [Reference]

1 And they took him and brought him unto Areopagus, saying “May we know what this new doctrine, whereof thou speakest, is. For thou bringest certain strange things to our ears; we would know therefore what these things mean.[”]

2 Ezra V. 1–2

=

*Utthapana*

Arms. 2½ hours. (Yesterday 1¼ hour)

At first exactly as during the last few days, strong defect of anima with occasional oppression of energy. But as soon as the body refused to yield to the Asiddhi, the old Siddhi manifested itself. The utthapana could have been continued for the full three hours.

It is evident therefore that the siddhi here also is safe, asiddhi factitious, except in so far as it is a defect of anima and of sraddha of the body in its own progress.

=

Tapas was less effective than yesterday.

Strong isolated effect of Kriti in the vicinity.

=

It is now definitely established that samata and shakti cannot be overthrown. Even faith in Kriti suffers only from uncertainty, not from actual breach. It is still limited in its scope.

=

The organisation of vijnana is proceeding almost of itself, but it occupies the gross of the attention. For attention is still necessary, not for its action of a kind, but for its perfect and organised & continuous action.

As soon as this necessity ceases, the whole of the attention will be concentrated on Karma & Sharira. Already this is being prepared.

There is a certain promise of greater rapidity in the siddhi.

==

Physical Ananda makes progress. Kamananda (as indicated first by a reference) became strong & spontaneous in the evening & so continued with a slight break till sleep.

Tivra inflicted on another subtle body was communicated to this physical body in the waking state. This usual[ly] happens only in Samadhi.

Subjective Ananda is now ready to possess the physical prana.

==

Dream coherent, but chiefly a combination of old familiar thoughts, once customary, now forgotten.

Stable rupa & continuous action, shabda etc now common in swapna-samadhi; but not usually with a firm hold on the Akasha. —

December 9<sup>th</sup>

*Vijnana*

Rapid effectivity of Aishwarya-Vashita increases in frequency.

The full effectivity now depends on rapidity & on the removal of the resistance offered by previous intention, will, temperament or nervous & physical tendency.

When this is accomplished, Aishwarya & Ishita will be completely siddha.

==

Proof continually comes of ultimate effectiveness of tapas, even when at first it seems to have failed.

Also of justice of telepathic perception, even when immediate outward circumstances seem to contradict it.

==

Decisive trikaldrishti is acquiring brihat & even rightness of circumstance, but there is still an absence of well-combined ritam.

==

Predictions for today were put down in yesterday's script—

1. a great advance in lipi
  2. a great advance in telepathy
  3. some advance in decisive trikaldrishti
  4. some advance in effectuality of tapas.
  5. some advance in rupasamadhi.
2. 3. 4. are already being fulfilled.

=

*Utthapana*

Arms. 2 hours 42 minutes—(interrupted at end by having to bathe). Defect of anima slight, except in reaction of stiffness when bringing down the arms. Oppression slight, occasional & ineffective. Defect of anima in back diminished.

*Ananda.*

Movements of pain & discomfort formerly acute are now giving Ananda.

=

*Lipi*

Lipi is becoming more vividly legible & intelligible. Formerly its stability was limited to phrases of four or five words & usually existed only in separate words, now it is extending itself to short sentences.

*Rupa*

All rupa siddhi is shown to be safe. The perfect forms are trying to become stable before the direct regard.

Developed & dense forms formerly only visible at night (in lamplight) now begin to appear by daylight. These, when a little loose and vague in material are fairly stable.

In antardrishta developed & crude forms (objects), stable, have begun to be more frequent, but they are far from being perfect. Long, continued action of a perfectly stable figure (horse & man) is preserved.

=

*Utthapana*

Arms, vertical, sitting, 1 hr 18 minutes. This makes a total of 4 hours & restores suddenly the siddhi of the 23<sup>d</sup> & 24<sup>th</sup> November after a decline of exactly a fortnight.

Physical weariness is being replaced by pranic unwillingness. This was manifest in the last half hour.

=

*Kamananda*

Very intense at times and tending to be continuous in its intensity.

*Script*

All five predictions of yesterday's script have now been fulfilled. In addition two others.

6. Utthapana and Arogya will continue to be pressed.
7. Kamananda will gain continually and not go back.

*Lipi*

1. The perfection of the lipi.
2. The intensity of the delight.
3. The liberty of the body.

These, it seems, are three of the siddhis that are now to be evolved.

4. The intellectuality resists the ideality for a space.
5. It is longing to be justified in the ideality.

=

*Vijnana*

In vangmaya the vak suddenly attained to the entirety of the pure inevitable form & recovered intensity of force, light & ananda.

=

Lipi repeated its gains in antardrishta.

=

Dream less troubled by personal association, but not perfectly organised.

=

Vaidyuta Ananda has begun, but needs smarana and does not yet hold the body.

Dec 10<sup>th</sup>

*Samata*

The Samata (positive) is being frequently tried by the old movements that used to disturb it. Momentary physical disturbance still comes, but is held by the Chit-Tapas & immediately rectified.

It is allowed to recur in order that the displeasure of the physical being may be turned into the pleasure of a contact forcibly endured.

==

### *Brahman*

The Jnanam Brahma is now as strong as the Sarvam was previously & all beings are seen as personalities of that Brahma.

Anandam & Anantam are held a little back in order that there may be a full sense of weakness (defect) and depression, grief etc as movements of Anantam & Anandam—self-constraining movements. This cannot be felt when there is too strong a sense of the Purna & Vaisva, for then the minor & constrained movement is overpowered by the major & free movement.

When the Ananda of this lesser movement is entirely grasped by the sensation, then the full Anandamaya Purusha in all things can be fixed finally in the darshana.

==

Kamananda yesterday was at a very high level of intensity; there has been this morning an attempt to take advantage of the principle of recoil to interrupt it. But it continues with the same intensity.

==

It is now equally capable of continuous intensity while walking, but not equally habituated to it.

==

### *Utthapana*

3 $\frac{1}{4}$  hours, walking. Great stiffness as result of yesterday; occasionally violent oppression, at other times heavy pressure of defect of anima. At end, last half hour, acute pain in the shoulder-muscles.

==

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

==

*Ananda*

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

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

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

*Sharira.*

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

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

The sense of exhaustion after effort is being expelled from the physical consciousness.

==

*Vijnana*

During utthapana a great & large activity of vijnanamaya thought harmonising all oppositions, explaining all appearances, justifying all forces, illuminating the truth of all suggestions. This movement has farther fortified the positive samata against all sorts of attacks and is preparing the enthusiastic faith.

==

*Utthapana*

2¼ hours after meals making all together 5½ hours. The pranic unwillingness much reduced since yesterday; in the body only an effort, in the left arm[,] the usual offender, at pain quickly reduced to mere stiffness. The utthapana could have been continued indefinitely.. Defect of anima is rapidly ceasing to be an effective obstacle.

==

*Ananda*

Continued ahaituka tivrananda with smarana, but overriding & independent of physical will, continued even in samadhi.

*Samadhi*

Lipi in swapna-samadhi coherent in short sentences and in deep samadhi read coherently for three lines together.

Frequent stable rupa with fixed scene & long-continued movement & action. Crude in light samadhi, but not in deep samadhi.

Perceptive & vangmaya thought perfect & in possession in continued profound samadhi coherent, organised, long-continued, perfectly vijñanamaya, regardless of mental sushupti.

Rupa in jagrat active in the crude

==

*Utthapana*

Another 35 minutes at night, making the 6 hours

==

Prediction in Script for today was of advance throughout the Vijnana as well as in Ananda, Arogya & Utthapana.

In utthapana amply fulfilled; in Ananda steady advance of Kamananda, rapid of Raudra, consolidated of Tivra. Strong Vaidyuta sahaituka but spontaneous, suddenly began; ahaituka is there, imperceptibly increasing, as also Ahaituka Vishaya. The advance in Arogya is more doubtful except that the Tapas is more able to work in the body & repel the attacks of Roga from outside.

In the Vijnana there is a general advance especially in Brihat of telepathy, in Samadhi, in Lipi & in thought.

On the other hand brihat Trikaldrishti resisted & Aishwarya has suspended part of its advance.

Dec 11<sup>th</sup>

Attack of Asiddhi by means of obscurations. —

==

The Script predicts.

1. Recovery of full Tapassiddhi
2. Activity of Vijnana.

- 3 Progress to fulfilment of Trikaldrishti.
- 4 Growth of Rupa & Samadhi
- 5 Growth of Power of Arogya
- 6 Growth of the consolidated Ananda objective & subjective
7. Growth of utthapana
- 8 Weak beginnings of Saundarya.

==

### Utthapana

2 hours 52 minutes – interrupted. Defect of Anima felt. Some fatigue in the muscles. Greater reaction than yesterday. Afterwards 10 minutes more.

==

### Ananda.

Movements connected with Asamata are now almost entirely turned into ananda of the tamoguna.

Raudra was felt in pain of great acuteness and continuity, of the nature of agony, but not entirely overpowering. It remains to be seen whether actual agony can be so converted without farther relapses –

Kamananda more & more normal in walking. Today it is more frequently recurrent than continuous, but intense when it manifests.

==

Lipi is now beginning to manifest double sentences in two lines, both in bahirdarshi & antardarshi. –

==

Jagrat rupa after being held back since its last movement is now manifesting dense & developed forms with a persistent but shifting stability. The attempt of perfect forms to stabilise themselves is not yet successful.

==

In Samadhi more coherent lipi sometimes in two lines; stable rupa.

==

Tapas siddhi is recovering itself, but is still hampered by a consolidated resistance.

==

It is now restored to its full former activity.

==

At the same time telepathy and decisive trikaldrishti have resumed their progress, but the excessive stress endures..

==

The subjective parts of the programme are therefore being fulfilled.

==

Utthapana has grown only in the fact that after so immense a deployment of force, the reaction has not been sufficient to break the 3 hours minimum.

==

Ananda is undoubtedly growing in tivra & raudra. In the rest, the growth is still doubtful.

==

Power of Arogya grows generally, but is not yet manifest in the removal of remnants –

==

Nothing new is noticeable in Saundarya

==

In Samadhi there is now fluent reading of successive lines of more or less coherent lipi.

==

In Rupa, jagrat bahirdarshi stable dense rupa begins to fix itself. –

==

Powerful consolidation of the Kali-bhava. –

Dec 12<sup>th</sup>

Predictions of yesterday's script. –

1. Ananda of all kinds, Utthapana, Arogya will continue to progress.

2. The pressure on Saundarya to manifest will increase.

3. The general organisation of the Vijnana will proceed in a movement of unprecedented rapidity

==

*Utthapana.*

Arms—walking 3 hours. Defect [of] Anima, but ineffective against established siddhi. —However, it persists in order to prevent improvement of siddhi.

The three hours limit has triumphantly survived a doubling of the utthapana in time extension.

This is the fourth day of the three hours exercise, the second after the six hours realisation.

==

Extraordinary perfection of vijnanamaya thought, perfect satyam in knowledge of force; less effective attempt to extend entire satyam in knowledge to telepathy & trikaldrishti.

==

Rupa develops a little more stability in the dense.

==

The chief siddhi of the morning is the entire confirmation of the Kali bhava & entire possession of the world in subjective unity by the Jiva-Prakriti.

==

Raudra Ananda, yesterday & today, is constantly developing and possessing more firmly all reactions of pain & discomfort.

Subjectively, also, amangala is increasingly ananda.

Premananda intense & active, applying itself to all things & persons. —

*Lipi*

- 1 Firmly
- 2 Daily effectuality
- 3 Tapas-siddhi.

==

*Samadhi-Rupa.*

Lipi in three lines in chitra.

Swapna-Samadhi maintained in status, but no fresh progress, nor is long-continued action with firm hold on akasha repeated. —

==

Sahaituka Vaidyutananda is becoming frequent & in its train ahaituka vaidyuta. —

Ahaituka raudra is reappearing with a greater generality—  
 Ahaituka vishaya comes usually combined with the others.

Combinations of raudra & tivra together or with vishaya and  
 vaidyuta are frequent. Many of these movements are still obscure.

==

In the general unity of the Bhava vaira & prema have sud-  
 denly become harmonised & united. Formerly when they were not  
 opposed, they stood side by side without mixing.

==

A certain degree of burning (when the finger is pressed on the  
 lighted cigar) becomes too poignant for the nerves; but this is a  
 degree of heat much higher than formerly. Continuous burning of  
 this kind can now, below that point, be both borne & enjoyed. The  
 degree is constantly & swiftly rising.

==

Heat of the sun after a time becomes discomfort, not owing to  
 the degree of outer heat, but to the oppression due to the reaction  
 of heat in the body. This has not yet been overcome. The first  
 touch of very cold water fluctuates between ananda & discomfort.  
 Continued it is only ananda.—

The organisation of telepathy, trikaldrishti & Tapas siddhi in a  
 block has now begun. Isolated trikaldrishti is often entirely perfect  
 and independent of telepathy—contrary that is to say to immediate  
 force & intention & yet true in fulfilment. This siddhi is rapidly  
 growing.

==

The rapidity is indeed very great in all Vijnana except rupa-  
 Samadhi. It is already “unprecedented”.

The Sharira continues to progress in all its parts, except Saun-  
 darya, but not so decisively in Arogya & Utthapana as in Ananda,  
 nor so decisively in Kamananda as in others, nor so decisively in  
 Ahaituka as in Sahaituka.

==

Authority of script & lipi, thought & vangmaya is growing in  
 force, greatly in the two first, immensely in the others.

==

Kamananda is now entirely independent of asana & essentially of smarana for its recurrence or continuance. It is attempting an entire & spontaneous continuity & a greater level of intensity.

==

The organisation of telepathy, trikaldrishti & tapas siddhi in one block has now definitely begun.

==

Utthapana of back & loins, 3 minutes. Shakti defective. —

==

Copious play of sthapatya & chitra rupa, with beginnings of the tendency to manifest forms everywhere.

Akasha Rupa is attempting a general organisation of its movements, but does not yet progress victoriously

Dec 13 —

Utthapana of legs, medial position, 20 minutes. Laghima improved, defect of mahima, strong defect of anima.

==

Script yesterday predicted for the day beginnings of the unprecedented rapidity in rupa-samadhi and telepathy-trikaldrishti-tapas siddhi; as well as farther developments of arogyashakti, utthapana & ananda.

The beginning was felt in T<sup>3</sup> [telepathy-trikaldrishti-tapas siddhi]; but not in rupa-samadhi, as there was only progress in details in samadhi & a tendency in rupa.

Utthapana & Ananda began fresh developments. Arogyashakti was strong enough to negate the attempt at a fresh general attack on the body, to bear exposure at night to cold air from both windows without reaction of fever, cold etc, to expel partially symptoms of one remnant-disease and to compel some progress in assimilation which has yet to be confirmed.

==

For today is predicted —

1. Continuation of the same rapidity in vijana, in subjective base of Karma (Krishna-Kali) & in Brahadarshana.

2. Beginnings of a greater rapidity in Sharira.

==

The advance in utthapana seems to indicate that the second prediction will be fulfilled.

==

### *Lipi*

Chitra lipi in several lines is now established, only the words after they have been read, tend to change rapidly.

==

### *Vani*

Truth of all sorts of Vani is established.

### *Krishna.*

These vanis represent the mental voices of the Deva & principally the operation of fusion between the Indrabhava which is still independent and the Agni-Vayu-Aryaman bhava (Rudra-Vishnu) which is predominant.

### *Karma – Tapas*

In Kritis the forces of opposition still prevail and have some notable successes.

In Tapas the forces of resistance that prevent full Aishwarya & the establishment of the 60 degrees power, maintaining constantly the survival of the 30°, 40° & 50°, with the 60° as an occasional movement, still hold the field, though with greater effort than before.

==

### *Krishna Kali*

The Krishna Kali consciousness is beginning to realise itself. It is indeed realised in the Saguna Brahman, but not in the Ishwara (Lilamaya).

The fusion of Indra into the Agni-Vayu-Aryaman (containing already Mitra-Varuna-Surya-Bhaga-Aswins-Brihaspati-Twashtri-Maruts-Ribhus) seems to have been effected.

The female energies have already been resumed in the Mahakali bhava.

Only shadows now remain of the separate bhavas, shadows that are about to be absorbed.

==

*Utthapana*

2 hrs 40 m. Obstinate defect of anima consolidated in stiffness of shoulder-muscles. In the rest of the body, dull though always repeated.

==

*Krishna Kali*

Krishna Kali consciousness of the Iswara mould is now manifesting.

==

*Tapas-siddhi*

Swift, sudden & complete organised tapas-siddhi in immediate kriti (event last night, justifying yesterday's prediction of beginning of rapidity). If the same can be effected habitually in distant kriti, then the visvaiswarya will be accomplished.

==

*Rupa.*

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

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

groups, scenes etc.

*Ananda.*

Subjective Kamananda is beginning to remanifest & generalise itself.

*Utthapana*

Arms (sitting), half an hour. —

—

*Vijnana*—

Frequent sukshma gandha during the day.

==

*Lipi*

1. first Liège foresee Antwerp
2. M. Ephor Colossus
- 3 हठ हठ.
- 4 thorough military charge (change?)
- 5 lose not the entire faith
- 6 satya
- 7 doubt is the refuge of the denial.
8. two (2<sup>d</sup> ch. or two days)
9. fix third. (chatusthaya)

The two line lipi is being fixed in chitra, akasha & antardarshi.

==

All parts of the Vijnana are now being prepared for practicality & combined to that end. This includes sukshma shabda (manushi vak) which is becoming more coherent. It is also being applied to the lokas.

==

Krishna is fixed in the self, but varies between swapada & mentality.

==

Dec 14—

Predictions of Script—

(1) Great stride forward in T<sup>3</sup>; considerable strengthening of Rupa-samadhi.

(2) Continuation of the greater rapidity in Sharira.

==

In the morning fresh attack on Kriti, combined from all sides of the immediate action.

==

Tapas siddhi in environment shows a growing force in spite of resistance.

==

Lipi is acquiring fixity in chitra—  
 =

Kamananda has triumphantly overcome its ordeal.  
 =

Satyam of telepathy is complete; it must become ritam. Trikaldrishti must manifest brihat satyam, & also tapas—  
 =

Strong activity of luminous thought & telepathy combined with entire satyam.

Lipi. 1. Light of telepathy  
 Effectuality of trikaldrishti.

There is a struggle between static perception of event & dynamic perception of event (passive & active Chit). The latter which alters the event predestined by the ensemble of forces by a personal intervention (ie of higher forces) is becoming rapidly stronger & brings with [it] increasing satyam of trikaldrishti & increasing satyam of tapas-siddhi. The active Chit is either effectual trikaldrishti or effective will on the supramental plane (lower vijnana); but in higher Vijnana, they are twin actions and in Sachchidananda are inseparable & indiscernible.

They are now moving upwards towards the higher vijnana and therefore approaching each other more & more.  
 =

Kamananda is now continuous for a long period. But its hold is not yet confirmed in the body— It is not yet entirely naturalised.  
 =

Tapas-siddhi grows in force.  
 =

### *Utthapana*

Arms—1 hour 55 minutes. Interrupted. Some depression of energy in the body.

Legs—30 minutes. Mahima increased, but still very deficient, laghima not sufficient to take its place, strong positive defect of anima from the beginning owing to reaction of stiffness in the leg

muscles. Throughout a violent struggle; but the laghima increased to the end.

=

*Samadhi*

Manushi Vak—coherent conversation . . short sentences regarding things of the moment in Europe . . of this world, not the other lokas.

*Rupa*

Rupa still attempts to stabilise perfect forms, but increases in general force without getting definite results.

=

*Ananda*

The continuity of Kamananda continues; there is also a sort of subdued or diffused intensity. This sometimes gives place to a great or even the beginnings of a massed intensity. The Ananda since meal-time has only been partially discontinued by force of interruption in sleep.

Even if interrupted by sleep or other cause, it should resume automatically on waking and not have to be brought back by will or by lapse of time.

It is to this siddhi that it is moving. But the continuity is still too dependent on Asana.

*Krishnabhava & Darshana*

Krishnabhava is often obscure in the mentality, although fixed. Ishwaradarshan (Anandamaya) is combated by the mental formation of the jnanam Brahma and the perception of the udvigna Anandabhava. This disappears only by the recovery of Chidghanananda—

=

*Uthapana*

Back & loins, 8 minutes, maintained with immense difficulty owing to defect both of laghima & mahima; both were withheld except in infinitesimal quantity;— just sufficient to prevent the effort from collapsing.

=

Ananda—

Kamananda is more constant today than it has been before. It has been maintained with only a few intermissions from 1 to 6.30 minus an hour of sleep & samadhi, when it was recurrent & ceased to be continuous. This is a true continuity, & no longer a continuous recurrence.

Subjective Kamananda also continues to increase its hold and generality.

The Ananda was continued till sleep 1.30—always recurrent & spontaneous, and even in a subdued form continuous. Discontinued for sleep or any other cause, it revived at once when the cause was removed. This happened also in the morning at 5 on waking, for the first time,—as usually it takes some time in the morning for it to revive.

==

Great abundance of rupa etc in swapna-samadhi—everything but the firm hold of the experiences of Samadhi on the chitta-kasha.

==

Tapas, telepathy, etc continue to grow.

Dec 15.

*Utthapana*

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

1. That practice is only an excuse for habituating the body to the idea of a change which in itself could be otherwise effected
2. That siddhis prepare effectively behind the veil.
3. That laghima in the body is already sufficient, if defect of anima could be expelled,

4. That defect of anima is artificially maintained & ought long ago to have disappeared

=

Arogyashakti is standing stronger & stronger tests.

=

The rapidity of the advance in Sharira cannot be questioned. It was predicted in the Script that this rapidity will be rapidly increased. The increase seems already to have begun.

=

Rupa in last night's samadhi did sometimes hold the akasha and complete its movement perfectly. Swapnasamadhi is now nearing the point when it can be perfectly organised. Jagrat is still subject to the general obstacle.

#### *Darshana*

Ishwaradarshana is established in inanimate things; with regard to persons it comes and is taken away and forcibly withheld

=

Today, however, by the stronger perception of the Anandamaya as lord of all action & not only of all bhoga, it is becoming firmer with regard to persons.

=

#### *Vijnana*

T<sup>3</sup> this morning has made a great advance and is approaching fullness of satyam, although as yet in type frequently realised, not in general fashion

Script on the 12<sup>th</sup> fixed five days as the period of incubation for T<sup>3</sup>, after which it will be ready to undertake perfection. This is especially for the Tapas siddhi, telepathy & trikaldrishti preceding it. The same period is fixed for the removal of the obstacle in Rupa-Samadhi.

=

#### *Darshana*

It is the mentality in the object that, as usual, presents the chief obstacle to the Ishwaradarshana & divides the man from his real Self. This is now being corrected by the mind being seen

as an activity formulated & directed in himself by the universal Ishwara.

=

To this is now being added the same relation of mind to the transcendent Ishwara in the individual.

=

All that has now to be done is to confirm thoroughly the Krishnabhava & Ishwaradarshana against surprise & interruption, as is being done with the already established Kalibhava.

=

### *Utthapana*

Arms. 2½ hours. Strong defect of anima with usual oppression & occasional depression of the energy; twice there was deflection for relief to the horizontal position.

Action of the limbs now begins to be left to the Pranashakti. This means, when effected, generalisation of primary utthapana and intensity in the body of tertiary dasya.

=

### *Rupa*

Rupa in jagrat is now to be based on the realisation that all is there except a generalised clear stability. Nothing has to be entirely accepted except what is at once clear & stable. Such figures now occur more frequently; but the general obstacle still remains.

### *Ananda*

Kamananda continues, really continuous, but in its entirely sensible manifestation constantly recurrent. It is yet of too insufficient a force, except in seated asana, to enforce smarana in spite of absorption of attention elsewhere. The Ananda has more mass than formerly & begins to take some hold of the body.

=

### *Rupa*

Unstable figures tend to be more clear & vivid and are sometimes admirable in their own mode.

=

### *Script*

There will be a new movement of the siddhi from today aiming

at the preparation of perfection in Vijnana and Sharira.

Vijnana

*Swapna-samadhi*

Various indications of the *sati*—but isolated.

1. Sweet tea drunk with aswada
2. Tivra in samadhi.
3. Conversation, brief but coherent.
4. Three or four lines of lipi coherently read
5. Admirably vivid phrase lipi—

Antardrishta jagrat less active & fruitful, but though it does not advance, it has not really fallen back.

*Lipi*

Three line lipi, confirmed in Akasha and on background as well as in chitra, in swapna as well as in jagrat, has now to be given a firmer stability & then extended to page lipi and other extensions of the perfect writing

*Script*

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

*Lipi*

Kaushalya of the lipi is beginning to organise itself (different colours, jyotirmaya lipi, vividness, stability).

*Script*

It is necessary to give oneself up passively to the Power that governs. All will shape itself rapidly & inevitably.

*Lipi*

1. It is today ideality begins its definite victory.
2. Tomorrow the intelligence quite submits (fulfilled 16<sup>th</sup> Dec.)
- 3 it is difficult  
in the neighbourhood of intelligence  
for subjectivity to be free from intelligence \*
- 4 the intelligence is a very bad judge  
especially the logical intellect.\* —
- 5 first ideality in all parts of itself

\* Examples of the two lined & three lined lipi

==

*Script*

Overstress will now easily be got rid of.

—

There is a check apparently in Arogya and Utthapana, not in the growth of the Shakti, but in its successful manifestation. Ananda is overcoming the check. The other two will also overcome it.

—

*Rupa*

Rupa begins to manifest a more effective force of formation, but it is still upon the old lines of gradual development.

==

*Ananda*

Raudra ahaituka manifests only occasionally, but with increasing intensity.

Kamananda continues its development, but hampered by the old sanskara of asmarana.

==

*Utthapana*

Utthapana failed in the legs. There is a strong return of physical depression of energy, less powerful than before, but still effective. It prevents result; it does not prevent action.

—

Utthapana of arms sitting, half an hour. Strong depression of energy and physical unwillingness.

==

*Siddhi*

In the vijnana also there was an apparent slackening of the siddhi, such as has always been noticeable in periods of transition.. As usual unfaith assailed the mind, but had not the same effect as formerly. Nevertheless, faith in kriti is still easily depressed; it does not disappear, but is rendered doubtful & overcrowded by its contradiction.

=

Faith & Ishwarabhava are still the weak points in the two accomplished chatusthayas, and prevent the fulfilment of their full fruition.

The accomplishment of the Ishwaradarshana will greatly facilitate the perfection of the Ishwarabhava.

That again will facilitate the fulfilment of the three unaccomplished chatusthayas.

=

*Dream*

Dream still fluctuates between freedom from present association & an entire though thinly enforced subjection to it.

Dec 16.

Entire confirmation of the Krishnabhava and the personal relation (madhura-dasya). At the same time the Ishwaradarshana becomes more powerful in the world.

=

*Utthapana*

Legs. 14 minutes. Defect of anima still insistent, but laghima more mahat than before.

=

Vijnana

T<sup>3</sup>

Telepathy & perceptive (telepathic) trikaldrishti seem to be fairly ready for perfection (ritam) but effective trikaldrishti lingers for want of tapas-siddhi.

—

Effective trikaldrishti (telepathic) is now taking its place in this fulfilment along with the rest. Only tapas-siddhi lingers behind.

—

The greater force of tapassiddhi is confirmed but at 50°. 60° and above manifest, but without hold on things.

==

In spite of all resistance it is true that in T<sup>3</sup> there is an ever increasing rapidity of growth.

==

The Ishwara has taken up the satyam of the telepathy-trikaldrishti-tapassiddhi.

==

A sudden, puissant & compelling rapidity of effect is manifesting itself in the effective trikaldrishti which is supported by decisive trikaldrishti & the Will of the Master. —

At the same time the Rudra in the Ishwara is manifesting. The gigantic imaginations of Alipur are being confirmed by the Vani & Script, and the War in Europe is given as an imperfect type. But the mind, though overpowered is not yet entirely willing to believe.

==

### *Utthapana*

2 hours. The old system of laghima supported by a pranic mahima working partially through the muscles, with reaction, strain & defect of anima, still persists. It must be replaced by a laghima containing pure mahima in itself and producing no strain on the body which in its turn must get rid of the purely habitual reaction of defect of anima.

==

Great activity of the jnana under the new conditions preparing a comprehensive Tapas & trikaldrishti on the basis of the Krishna-bhava and Ishwarabhava.

==

Rupa has developed clear stability, but with insufficient force and with no variety of forms.

==

*Siddhi*

A strong attack on faith & samata which for the moment reintroduced touches of partially effective *ashanti*.

==

Script—

1. In spite of all this disturbance faith in the entire rapidity will be rapidly established; for the Tapas-siddhi is on the point of manifesting.

2. Today, rapidity of Rupa-samadhi will be confirmed.

==

3 Ananda, Arogya, Utthapana will emerge again from the apparent denial of rapidity from today to tomorrow. Always Ananda first.

==

2. has been already partially fulfilled.

3 has been fulfilled by a sudden development of Tivra & raudra..

==

4. The period for the physical siddhi begins from today and extends to the end of the month.

5. Karmachatusthaya in its subjective parts will be perfectly established in the same period. In its objective parts it will begin to emerge during the fortnight.

==

*Utthapana*

Left leg horizontal ten minutes. In the left leg as in the left arm defect of anima is much stronger than in the right.

==

*Ananda—*

Great development of tivra; at double point, persistent, continuous in recurrence, ahaituka, entirely spontaneous, frequently recurrent. In the rest of the body it is beginning to assume that character, while it responds acutely to *sukshma hetu*.

Raudra is less long continued, but still has acquired some continuity, entire spontaneity and great intensity. It grows rapidly in force of continuity

==

On the other hand, Ananda, interrupted, sank for a time to its lowest or subdued point of continuity.

=

Intense ahaituka vaidyuta has also swiftly established itself. It is already capable of continuity.

=

Kamananda is again intense & [continuous].<sup>8</sup>

=

The five Anandas are preparing to join hands. Ahaituka Vishaya is manifest but in conjunction with the others.

=

### *Samadhi*

Swapnasamadhi is preparing generality of vijnana in all its movements and experiences.

=

Clearness, stability, variety are beginning to manifest in rupa on a background.. The figures are necessarily crude.

=

### *Ananda.*

The subjective Anandas are also preparing for a brihat universality and *sajatyam*, especially Prema, Kama, Chidghana in the final vision of the universal Anandamaya Ishwara, which has suddenly manifested & accomplished the Brahmachatusthaya.

=

### *Faith*

Faith in the entire rapidity of the Vijnana & Ananda is restored & fixed. It is not yet extended to the whole Sharira Chatusthaya or to the objective parts of the Karma Chatusthaya –

=

### *Dream*

A number of dreams more clearly remembered, all of the same character, coherence not quite perfect, present association less egoistic, but not quite expunged.

=

Kamananda strong & continuous or constantly recurrent during the evening.

<sup>8</sup> MS continuity

Dec 17

Vijnana

The 60° Tapas-siddhi is becoming more & more frequent & can sometimes be applied with great continuity & to a succession of cases.

==

Telepathy now definitely exceeds the possible limits of sense, inference etc; the trikaldrishti also deals fearlessly with results beyond the immediate assemblage of active forces; but as the management of the unseen & unferrable is difficult for the mind, it throws in an element of wrong inference & suggestion which leaves the substantial truth of the results untouched, but distorts slightly the incidence of fact & the arrangement of details, the ritam.

==

Much of the anritam comes by the attempt of mind to *make* a formation from the elements of the satyam that it receives instead of allowing the truth of ritam to manifest itself. That which forms is not mind, but vijnana.

==

The attempt of the Sadhana now is to arrive at the ritam, being already sure of the satyam, but for this to be accomplished, mind must become entirely passive.

==

T<sup>3</sup> is now ready to undertake perfection, except for the greater deformation of satyam in Tapassiddhi & effective trikaldrishti which has to be corrected

==

*Utthapana*

Legs, medial position. No mahattwa in laghima, 15 minutes only, the last two with great difficulty.

==

Ananda

Ahaituka Vishaya distinct from the rest, strong & intense, massive (*pajas*) has manifested. This completes the ensemble of the five physical Anandas.

—

*Script*

The important movements today are in

Strong	{	1. Ananda
		2. Rupasamadhi of all kinds
		3 T <sup>3</sup>
Less strong	{	4 Sharira generally
		5 Karma

=

The movement henceforth will not be absent from any of the unaccomplished chatusthayas or unaccomplished parts of chatusthayas.

=

Vijnana is now in a sense accomplished, but its organisation, intensity & effectuality are still imperfect.

=

Ananda is accomplished, but has to be organised.

=

KrishnaKali is accomplished, but has yet to be entirely fulfilled in the intended harmony & effectuality.

=

Vijnana*Tapas-siddhi*

Instances of 70° are now manifesting themselves, in brief continuity or succession.

=

The T<sup>3</sup> is beginning to be organised. 60° & 70° are becoming common. At the same time the invariable insistence on immediate result is being renounced by the tapasic forces which are trying to put themselves in harmony with the will of the Ishwara. At the same time there is no mere shama or inert passivity.

A continuous succession of effectivities both in the same object & action & in different objects & actions is now common. 80° must now manifest

=

Utthapana

Arms — one hour. The utthapana could have been continued,

but the method is about to be altered. In a sense there will be a recoil to prepare a better siddhi.

=

### Vijnana

#### *Rupa*

The movement in Rupasamadhi continues, but not with sufficient rapidity. Nevertheless a constant variety of all forms is showing itself in the crude, though without right stability, yet with an increasing clearness & vividness.

=

The various crude forms in the Akasha are now beginning to manifest either an initial or even a preparatory stability.

=

#### *Lipi*

Lipi is being organised for utility, applying itself at the right point or even physical spot to indicate what the mind could not know & the T<sup>2</sup> [telepathy-trikaldrishti] was at fault in supplying.

=

#### *Vishaya*

Sukshma gandha seems to have established itself, as it recurs daily, though sometimes oftener, sometimes once or twice only, in various odours which are strong, distinct and sufficiently stable. Only a little obscurity in the sukshmendriya remains to be corrected.

Sparsha & sravana come with difficulty or only in the few habitual touches.

Rasa only sadhara and seldom.

Darshana very little & in a few habitual forms.

### Samadhi

#### *Swapna-S. & Sushupta*

Enormous advance. Perfect vangmaya thought almost entirely continuous for the whole hour of samadhi, only ceasing at will, or very occasionally when the tamasic nidra became very heavy; but for the most part it triumphed over both sushupta and tamasic nidra.

Perceptive thought was also active, but less victorious, because less intense in its vijnanamaya force and prakasha.

The Anandas received the freedom of the swapna-samadhi, kama especially being intense and constantly recurrent; tivra, raudra, vishaya, vaidyuta all occurred in their full intensity, the first two recurrently.

Lipi was consecutive though not always coherent & in more than one line; but too fugitive to be retained, although even when instantaneous, the mind was swift enough to read.

The printed page presented itself clearly, but was too fugitive to be legible.

Trailokya drishti recommenced with Patala and with shadowy pomps of past or future events upon earth, crowds, kings, generals, tribunals.

### *Jagrat*

Activity of rupa in jagrat. Fixed shadowy landscapes, a rock by the sea, figures by water at night etc. The separate images were crude & for the most part fugitive.

=

Organisation of samadhi and rapidity of development have begun in earnest. The various activities are now combined. Organisation of lipi and of consecutive coherent experience & stable rupa are the sole elements of perfection wanting. These occur only rarely.

### *Prophetic Rupa*

Prophetic Sadhara Rupa is manifesting—eg A crow in the opposite terrace mistaken for a pigeon. It was explained as a sign that a pigeon would alight & move about there today; but as during all these months this has never been seen, not much credit was given to the indication. In the afternoon, however, two pigeons alighted in the terrace & for a long time sat & made love there.

=

### Tapas-siddhi

75° & 80° are manifesting together, establishing the type of a swifter consecutive Tapas-effectiveness

They have now to be made frequent and normal in all fields.

The prediction that 80° would now manifest, is fulfilled.

=

In vijnana only the element of stable & clear jagrat rupa (Akasha) is still in a backward condition; Vishaya is manifesting. Sadhara rasa is becoming more frequent. Vishaya also is in a sense obstructed, but not seriously. It is only its range of variety & fullness that is not yet manifested.

The distinction made between the two is not yet quite understood. Its reason will be made clearer soon.

=

### *Karma*

Fresh proofs of effective Karma through subjectivity in surroundings; formerly C.S & R<sup>2</sup> [Richard and Madame Richard], now difficulties in the house righted.

=

### *Sharira*

In Sharira (except Ananda) the surface movement has been today contrary rather than helpful. There are one or two weak signs in Saundarya. Arogya is attacked ineffectively, Utthapana almost suspended.

=

### *Rupa*

The obstacle in crude Akash rupa is disappearing; in the rest it is still valid against stability.

Chitra is showing an extraordinary perfection, sthapatya preparing to follow suit. It has already acquired it in certain relief figures.

=

In the evening tertiary initial stability of dense, developed & primary initial of perfect. None of these effects are yet strong.

=

### *Samadhi*

Rich and frequent lipi, more & more legible & more frequently coherent, sometimes in masses or pages of which parts or phrases were legible.

Brief conversation.

Long stable continuous action complete or else complete with moments of eclipse. Scenes, groups, streams of figures. Mostly chhayamaya

Frequent stable rupa, but stable only during sushupti of mind or its most swapnamaya swapna; disappearance when mind became jagrat in samadhi. This is now the one positive defect in swapna-samadhi.

Combinations of vishayas, — taste, hearing, touch, sight. Taste became strong & intense. Scent alone is absent.

It is noticeable that taste survived into jagrat with a physical effect on the palate and was frequently repeated & varied. In the rasa sparsha predominates.

==

Sharira attacked, ananda in its continuity, utthapana in *sati*, Arogya in its shakti & details.

==

Dec 18—

Taste is emerging into frequency, but is still ordinarily obscure and ill-formed in jagrat. Sravana showed a slight sign of recovery. Sparsha is intense & more frequently active, but only in habitual touches.

==

The attack on Sharira has failed, though at the end it slightly clouded the immediate strength & faith, — owing to apparent non-fulfilment of Script satya.

Cold & cough, in spite of a violent & persistent effort, failed to materialise; fever could not even touch the system. The fragments of roga are being more & more reduced to simulacra, although they can still put out points of momentary intensity.

Non-assimilation is at once constantly active & constantly receding.

Kamachakra is attempting to develop force but as yet without success.

==

Utthapana is quiescent; saundarya except in the hair not definitely progressive.

==

Utthapana

Arms, one hour. Depression of energy at its height. Laghima,

mahima, anima all inefficient hardly offering any opposition to the Asiddhi. –

==

During this hour all the other siddhis were equally oppressed, except at the beginning when Vishaya & Kama attempted a fresh progress.

==

T<sup>3</sup>

Tapas-siddhi has now a great force, although its ritam is not yet effected. 80°, 70° & 60° are becoming more and more frequent.

Ishita is increasing in activity & effectivity.

Telepathy & telepathic trikaldrishti are constantly increasing their hold on the brihat satyam. Effective trikaldrishti is also increasing in mass & frequency

==

*Rupa*

Great richness and perfection of sthapatya. It is inferior to Chitra only in perfection of details, eg features of the human face. But this defect it is beginning to remedy.

==

*Vishaya–sukshma.*

Taste is now developing greater body and distinctness.

==

Kamananda is still oppressed in its continuity. Ahaituka Vishaya is acquiring continuity.

==

The attack on the Siddhi continued. Kamananda though for a moment it made a considerable progress was overpowered for the rest of the day. The other Anandas advanced, but piecemeal.

Raudra developed continuity and a greater intensity.

Tivra grew only a little and locally.

Vishaya acquired continuity and a greater distinctness in Ahaituka.

Vaidyuta became freer & more spontaneous.

==

Utthapana was entirely arrested.

==

Arogya-shakti persists against attack & seems to have made one considerable progress.

==

T<sup>3</sup> continued its rapid development and was the one siddhi that did not suffer from the attack

==

Rupa in jagrat went on developing but with considerable difficulty. Clear stability appears now in crude forms of all kinds, but is not yet their normal state. Dense, developed & perfect forms are manifesting, but with no great realisation in stability. The obstacle is not yet removed, though it can no longer entirely prevent progress.

==

Gandha, rasa, sparsha are now active though not yet entirely free from obstruction—especially in the rasa. But they have not yet advanced beyond their old limits.

==

Samata was attacked through the old inequality with regard to siddhi asiddhi. In this respect it broke down. In the evening the Ananda of battle & temporary failure were imposed, but have not entirely prevailed.

==

Faith in the rapidity has been somewhat shaken. Sharira-siddhi is no longer seen as a near event.

==

### *Samadhi*

Maintenance of activity in lipi. Stable rupa with an entire hold on the akash long seen & resummoned after eclipse—part of a great city in the moonlit night, then only a particular house & its surroundings.

Perfect vijñanamaya perceptive thought with the mind su-shupta

—

Dec. 19.

### *Utthapana*

Legs. 15 minutes. Defect of anima, mahima insufficient.

*Darshana*

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

==

Vijnana

T<sup>3</sup>

T<sup>3</sup> continues to develop. 80°, 70°, 60° are active, but also 50° & even less, because the subjectivity of things & beings still resists. This is typified in two instances, one because of a rajasic obstacle, hunger, the other because of a tamasic, the ananda of repose. The first gave way after a long time. The second still resists... It has given way after a long time, almost double the other & by extraneous circumstance.<sup>9</sup>

80° now sometimes act with great force & compelling instantaneity.

Telepathy, trikaldrishti are still much more developed than tapas-siddhi. Decisive trikaldrishti has progressed greatly.

==

*Script*

It is to be noted that Utthapana & Arogyashakti are taking longer to emerge from the denial of rapidity than was predicted on Dec 16<sup>th</sup> or than appeared to be predicted,—for the sense of the words “from today to tomorrow” was even then felt to be uncertain.

The 18<sup>th</sup> given by trikaldrishti & script has been a day of beginnings of perfection for T<sup>3</sup>, as predicted; in other respects, as often happens, it was a day of attack & denial. A date fixed is

<sup>9</sup> This sentence was added at a later time.—Ed.

almost always the object of attack by the opposing forces, so as to prevent the conquest of Time. This conquest of Time is now one of the main objectives of the siddhi.

Script predictions for yesterday were.

(1) Removal of obstacle to clear stability in akasha rupa, not complete, but effective. Fulfilled in type for crude & to a less extent for dense-developed at night.

(2) Rapid growth of T<sup>3</sup>. (fulfilled).

(3) Rapid growth of Samadhi (fulfilled in swapna; begun in sukshmvishaya jagrat.)

(4) Karma. (fulfilled)

(5) Sharira

(a) growth of Ananda in all its forms (doubtful with regard to Kama, true of all other physical Anandas & of subjective Ananda in general)

(b) Restoration of utthapana (not yet fulfilled except in bhava underneath Asiddhi).

(c) Growth of Arogyashakti (fulfilled)

(d) Increasing pressure on Saundarya to manifest (fulfilled).

On the whole, with the exception of 5<sup>b</sup>, there was fulfilment always just sufficient, if not always generous. This, on a day of attack, shows a considerable advance.

### *Ananda*

Kamananda is recovering itself with the promise of a greater pervasion of the system.

=

Subjective Ananda aided by jnana is attempting to throw out the reversion to rajasic stress & reaction of Asamata. It appears, however, that this cannot be entirely done till Rudra-Vishnu is ready.

=

Krishna in his fullness is only seen in individuals where there is some kind of beauty, charm, youth, childhood etc. To remedy this defect it is necessary to perfect the chidghana and shuddha anandas.

=

*Rupa*

Promise of rupa perfection increases. Spontaneous images of perfect crude and perfect dense, developed & lifelike, the former with stability are beginning to break out from behind the *tiraskarani*.

*Utthapana*

Arms, one hour.

There is no longer an attempt to maintain the utthapana by separate mahima. The two principles are now to enforce *mahat-laghima* and to eliminate defect of anima.

The utthapana-shakti in the arms is restored, but not yet sufficient. It failed for a while at the end of the hour & faltered at other times.

=

*Vijnana*

Vijna[na]maya thought now embraces telepathy and a part of trikaldrishti, in the satyam—not yet except initially in the ritam.

—

*Samadhi*

In jagrat a great advance in rupa; especially dense & developed for the first time appeared with a firm stability & hold on the akasha. But the crude also greatly improved in clearness, stability & body.

In swapna samadhi the general stability of rupa constantly increases and lipi is constant.

=

*Utthapana*

Left leg horizontal. 20 minutes. defect of anima. strong mahima-laghima. The utthapana might have been maintained ten minutes longer.

=

Script Predictions for the day.

1. Increasing rapidity in rupa-samadhi—(fulfilled)
- 2 T<sup>3</sup> (fulfilled)
- 3 Ananda moves towards perfect spontaneity & force.

4. Arogya-shakti farther confirms itself.
5. Utthapana progresses on the new lines
6. Saundarya—farther pressure.

==

### Script

Sahitya must be resumed and proceed normally, but not with great force until rapidity in Kriti has begun.

==

Tapasic interest has almost been excluded from the system; it must be entirely eliminated and replaced by force divine.

The Ishwarabhava has again to be manifested, this time without resuscitation of Tapasic force.

The Ishwarabhava is again manifesting, but not yet with entire force. Ishwarabhava, Sharira, Kriti are now the three fields of the Shakti; for the rest is fulfilling itself. These three are closely connected. Their full manifestation forms the last stage of the sadhana. The rest is pure siddhi.

==

Tertiary dasya in the mind is the condition of the last stage of sadhana. The sense of personal responsibility must be entirely renounced.

==

Since Vijnana is now assured, the Shakti must concentrate more upon Sharira and Kriti,—Sharira as a condition of Karma generally. Immediate Kriti is hardly dependent on Sharira, rather on Vijnana. It is Sahitya & Kama that depend upon Sharira. On Kriti, then, there must lie for some time the principal stress.

==

### *Krishna-Kali*

Anandamaya Krishnadarshana is now extending itself to all objects & beings independent of form, guna etc.

==

The bhava of Mahalakshmi has taken its place in the Devi Bhava. The Kali Bhava has toned down its force in order to assimilate Mahaluxmi.

==

The Ishwara in the system is still preparing his bhava. Balarama-Aniruddha manifested; but Rudra-Vishnu is not yet entirely harmonised.

==  
Vani, long silent, is now again active.

==  
*Lipi*

1. Responsibility to be banished.
2. The brotherhood of the Ishwara (*bhratra*)
3. Friend (*sakhya*)
4. in reality soulless opposition to the kriti
5. it is already entirely ready equipment (mentally & nervously perhaps, materially it does not yet command faith).
6. Tapas . . . telos . . . tejas shuddhi—  
(The tejas is purified of stress; if the tapas is purified, the shuddhi will be complete).
7. The effectivity of tapas in the kriti.

==  
*Rupa*

Rupa at night showed an advance in the crude, clear figures (an arm holding a spear, jyotirmaya, a flag etc) appearing on the wall; others not so clear, but with more body (a human figure, two flags, a four-footed animal,) in the akash. The higher forms were mostly in abeyance except in the fugitive side view.

==  
*Samadhi*

Dream copious; those that were vivid were exact representations of realities, but coherency was not sufficient. Present association, though not vivid nor compelling, held all the representation

The interpretation of dream has recommenced.

The movement in Samadhi towards the éveil and idealisation of the profounder states of swapnasamadhi continues.

==  
*Arogya*

Arogya Shakti very slowly gets rid of fragments of Roga.

Dec 20—

*Utthapana—*

Legs, medial position, 10 minutes, then after [?] minutes interval 16.—Mahima in laghima defective. Strong external oppression, which more & more takes the place of gravitation.

==

Vijnana

T<sup>3</sup>.

An attempt to force back T<sup>3</sup>. The opposition long, but finally ineffective. Immediate movements contradicted. One example of 80°.

*Utthapana*

Arms. one hour. There is a struggle and alternation between mahat laghima and laghima void of mahima weighed down by defect of anima, needing to be supported by mahima.

==

*Rupa-Samadhi*

A great play for a while of richly various crude<sup>2</sup> [crude crude] rupa, not stable; a little also of dense crude.

The effort to generalise samadhi in the state of sleep continues.

Stable rupa & stability of continuous action are entering into jagrat antardrishti.

==

*Ananda*

Kamananda continues but is comparative[ly] feeble in action, recurrent, but far from continuous.

Of the other Anandas tivra alone is fairly active, but not with full spontaneity

—

*Script Predictions*

*Sharira*

1. Utthapana develops the true and pure laghima
2. Arogya Shakti constantly increases.
3. Ananda maintains and strengthens itself.
- 4 Saundarya prepares

*Vijnana*

5 T<sup>3</sup> extends itself to distant things and to distant time

6. Rupa continues to grow towards the point where it can manifest perfection.

==

It is notable that in the Script prediction there was an error of understatement with regard to a particular thing to be done. These predictions, though usually fulfilled to a more or less extent, are still largely telepathic.

==

*Lipi*

Lipi, for some time sluggish, remanifested activity, but with an imperfect vividness and stability except in isolated words, one or two in number.

Afterwards it began to manifest long lines of many words and the beginnings of the page, but vividness, stability & legibility were insufficient, or rather there was stability without legibility or else legibility without stability

Lipi is now more free & self-acting in its development and formation

==

*Shakti*

Tertiary dasya in all parts of the system and in all actions is becoming entirely normal. With its development the stress of tapas and the sense of responsibility are being entirely removed. The remnants of *agraha* & *asamata* over *siddhi*, *satyam*, *mangalam* are also being dispersed—At the same time action is proceeding with a perfect energy and regularity of the Prakritic mental type, but not coordinated & perpetualised in energy by the vijnana

==

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

==

At present there is the *manomaya* freedom of the paramahansa with the *balabhava* & *jadatwa* of the will that selects. The instrument does its work by the impulsion of Prakriti in obedience to the Ishwara.

==

### *Vijnana*

Throughout the latter part of the day there was an extraordinary spontaneous accuracy in the thought telepathy & *trikaldrishti*, accurate even in the smallest details & shades of perception. There were still suggestions ill understood, intentions unfulfilled or refusals of intention contradicted in fact, but these were only a small part of the mental activity.

The type of union of knowledge & *tapas*, *manomaya* more than *vijnanamaya*, was almost entirely achieved.

### *Dream*

Fantastic; not of this world.

==

### Siddhi

*Vijnana* is hastening towards completion so far as that is possible without full control of *Sharira* & *Karma*.

Knowledge is preparing to complete itself both by perfecting itself in the limited field which it occupies and occupying the fields which it has invaded partially or else merely touches in a fragmentary fashion. As yet, it does not seriously attempt the higher movements which belong only to the *Vijnana*, but is directed towards completing its conquest of the fields of the Mind.

*Tapas* follows the march of the Knowledge. It is becoming more & more *Vijnanamaya* *Tapas*, that which fulfils what the knowledge sees.

The intellectual knowledge of the physical branches of information & utility is not yet attempted; for these are reserved for the action of the perfected *Vijnana*, not of the mentalised *Vijnana*.

==

In *Sharira* *Ananda* is preparing its masses and combinations rather than insisting on detailed successes. *Arogya-Shakti* also prepares its mass & only presses by the mass upon details. Its two great

defects still remain in the defective actuality. Utthapana similarly insists on the growth & complete affirmation of pure laghima & is negligent of external victories. Saundarya is yet in the sukshma & only throws its chhaya on the sthula. There are one or two definite, but not yet decided sthula movements.

==

Karma also prepares its mass of force, & does not yet manifest fulfilment of its actualities except in the little.

Dec 21 –

*Vijnana*

Tapas is now attempting its vijnanamaya completeness. It has to regulate its relations in eventuality with its action of tendency and its process of time. Once this is done it will be perfect in mental condition & tapasic potentiality.

==

*Ishwarabhava*

The type of Balarama-Aniruddha in the combination Rudra-Vishnu is now perfect in form, but not in force & contents.

The great question now is the validation of the 9<sup>th</sup> affirmation, the mastery of Time & process in Time.

The three Krishna affirmations are now finally founded.

==

Affirmations –

The affirmations can now be restated in other language.

==

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

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

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

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

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

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

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

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

9. Time the instrument of the [Ishwara]<sup>10</sup> & Ishwari, instrument & not determinant of the world-result.

=

It is the realisation of these nine affirmations which constitutes the active Siddhi. The rest is the condition of the active Siddhi.

=

### *Utthapana*

Arms. 50 minutes. Stronger laghima

=

### *Rupa*

Increasing perfection of sthapatya images and renewal of sadhara akasha images (half sthapatya)–

Perfect human figures & groups, crude, are now common in akasha rupa & occur in antardarshi.

Landscapes & fourfooted animals in bahirdarshi akasha are becoming clearer & more stable.

=

### *Lipi*

1. first telepathy trikaldrishti  
afterwards

2. entire faith entire rapidity entire faith in the rapidity

3. entire faith in the telepathy & tapas-siddhi

=

### *Siddhi*

There is an attack on the Sraddha. There is sraddha in the satyam, not yet sraddha in the ritam, sraddha in the tapas-siddhi of the small, not yet in the tapas-siddhi of the karma, sraddha in

<sup>10</sup> MS Ishwari

the sharira-siddhi, not yet in the rapidity of the sharira-siddhi. The possibility of rapidity is admitted, the actuality is felt to be doubtful

==  
*Script*

Deeper perceptions, more distant sight, a more rapid and all-embracing march. —

The greater vijnana; the more luminous and puissant ideality —

==  
*Vijnana*

T<sup>3</sup> is always active, but there is an increase in mass with some temporary loss in clearness and separate fullness (*suvrikti*)

==  
*Siddhi*

The rapidity of the advance has been evidently intermitted, although the general rapidity now at the worst moments is greater than it was before the recent forward rush.

The old principle of advance & relapse has been greatly modified, but is not yet eliminated in any limb of the siddhi.

Certain gains are always there, intact in foundation and mass, but not in intensity, activity and detail.

Śraddha is the key to perfection of sati in the first half of the siddhi, and śraddha is not perfect.

—  
Dec 22 —

Intensity of the Krishnadarshana in all beings, (Krishna & Kali, not yet KrishnaKali in human beings).

Krishnakali-darshana intensity begins in things & animals.

It has begun also in human beings.

Also pervading the extension of the Brahman in Akasha, Vayu etc—

It is the full joy & plenitude of the conscious existence illuminating also the inert & the void.

==  
The difficulty that remains is to harmonise the perception of the ordinary egoistic consciousness with that of the KrishnaKali. The former is a subordinate mode of the latter and it must be seen as a lesser conscience in the Integrality. It is so seen, but the difficulty

is that the egoistic conscience presents itself first & translates itself into the Integral or the mass of the Integral comes first & the mental egoistic has then to be distinguished in it—the two must be simultaneous, not exclusive.

=

The attack of the last two days is passing away & the normal daivabhava is restored.

=

### *Sharira*

In one of the features the gross outline of the future saundaryam is beginning to establish itself after a long struggle which is not yet finished

On the whole the struggle of the saundarya with its physical prison can be felt; it is not yet effective as a whole.

=

### *Vijnana*

Sukshma darshana is again manifesting and sravana attempting to manifest. The rest are for the time being obstructed, but not entirely inactive.

=

### *Utthapana*

Arms 56 minutes. The struggle continues.

=

### *Rupa*

Perfect animal forms are attempting to appear with stability in the Akasha. Hitherto only objects manifested. These forms are as yet only reproductions of sthula forms previously seen.—the eyes of a cat (in the pranakasha); a richly coloured butterfly, first seen in mental akasha of Earth, then in its pranakasha.

=

Landscapes in Akasha now appear distinctly, crude.—women on a hill, scattered houses, trees.

The fourfooted animal form tends still to be fugitive.

=

### *Vijnana*

Vijnana is attempting its fuller movement of ritam.

*Script*

The lines of the past are fixed. It is only a question of accuracy in detail.

The future is vaguer and there is less sraddha. But there also there are materials for the sraddha. Certain lines have been laid down precise enough though general. They have to be filled in in the detail. The main difficulty is about the karma. It is here that asraddha stands as an obstacle.

The little ideality must be replaced by the large in order that the movements now being effected may fulfil themselves.

*Samadhi*

The siddhi (lipi, stable rupa etc)<sup>11</sup> continues to take a firmer hold of the akasha in swapna-samadhi. But as yet the hold is not entirely firm.

==

*Sharira*

There is a general adverse movement in Sharira, all the physical anandas being depressed & only intermittent in action & the subjective also superficially troubled

Arogya is attacked; the old affection of the eyes has revived, assimilation is put back, a copious rejection taking its place.

Utthapana does not prevail & the Shakti is discouraged.

In the little of Saundarya gained there are adverse signs.

==

*Vijnana*

Vijnana also is besieged by the old double asiddhi of tapasic & tamasic suggestions.

==

*Siddhi*

The general attack on the Siddhi is a denial of all the hopes of rapidity recently encouraged. It is again progress on the old lines of Anritam creating Ritam by advance & relapse, instead of the new lines of Ritam proceeding directly to greater ritam.

==

<sup>11</sup> Closing parenthesis after "continues" in MS.—Ed.

*Samadhi*

Swapna samadhi slowly enforces stability in the chittakasha.  
Double page lipi read, but not with entire coherency.

Dec 23.

The movement of Asiddhi continues although the larger Siddhi prepares by means of the Asiddhi—

Vijnana

T<sup>3</sup> last night and this morning seemed to be disorganised and to lose hold of the objectivity; but afterwards there emerged a larger & more massive action, though less sure in details.

Especially, there is opposition to the Tapas-siddhi and an attempt to throw it back from the rapidity & sureness it had acquired.

Tapasic stress appeared; when it was absent, 80° acted frequently. In the action of the Tapasic stress, there were a number of contrary results, but a tendency was always created which acted in the mass, but with uncertainty of the detail.

Rupa is hampered by the affection of the eye which gives a disinclination towards Trataka.

Lipi continues to develop the page in the chitra, but it is not yet sufficiently legible. The double & triple line are frequent.

In samadhi the slow taking possession of the chittakasha continues.

The movement towards a larger trikaldrishti of the past & the future continues, but as yet it is neither fulfilled nor dominant.

*Darshana*

The Krishnakali darshana continues to increase its own normality.

Sharira*Arogya*

The affection of the eye continues; it is evidently connected with cold, which it materialises; the materialisation of actual cold (catarrh) is not effective, but it has reestablished with great difficulty certain remnants. Cough does not materialise in spite of exposure.

—  
Assimilation has been thrown backward for the last few days.

—  
In another direction the Arogyashakti has maintained its gains, but certain remnants are more insistent than they have been.

—  
On the whole the Asiddhi is for the present stronger in the objectivity than the Siddhi.

*Ananda*

Sahaituka Kama in its acute form reached a great extension of prolongation.

Ahaituka continuity has reached its lowest ebb and is unable for the present to reassert itself.

The other physical anandas are also less powerful in frequency of recurrence.

Subjective Ananda has been subjected to a revival of Asamata with regard to Asiddhi & Amangala.

*Utthapana*

Discontinued during the day.

*Saundarya*

The advance of saundarya is also checked in appearance.

*Karma*

Karmasiddhi is also stagnant. There is a great immobility everywhere. Points of asiddhi present themselves & threaten to become fulfilled.

Some of these points turn out to be illusions of actuality thrown out from a background of real though at present ineffective possibility; others are attempts to materialise possibilities.

*Ananda*

Ananda (kama) revived in the evening, continuous in seated asan, initially continuous otherwise. This under the circumstances of the day is unprecedented and along with the other advance in the afternoon constitutes a marked progress, in spite of the failure to establish spontaneous continuity.

=

Kamananda is also emerging from the vishaya & tivra in other parts of the body.

=

*Arogya*

The struggle over the eye affection continues. It is lessened, but not yet expelled.

Arogya as yet makes no rapid advance.

=

*Vijnana*

General vijnana again took stronger possession of the intellectuality in the evening.

=

*Lipi*

1. inflexible ideality, flexible intellectuality. (It is this which is the condition of the perfect ritam)

Dec 24

Sharira*Ananda*

Spontaneous continuity of Ananda is attempting to establish itself. The spontaneity is manifesting, but not yet any dominant continuity.

=

*Arogya*

The eye affection has regained strength.

Assimilation, today, has improved.

Remnants expelled try still to rematerialise

There is acute sensation of catarrh, but only a point of material reality.

*Utthapana*

Arms. one hour. Laghima was easy but has not yet the required freedom from reaction.

—

Vijnana*T<sup>3</sup>*

There was a great largeness of *T<sup>3</sup>*, but the defect of Tapasic stress and its reaction were prominent.

The final irresistibility of Tapas after long resistance was three times exemplified; but immediate siddhi occurred rarely.

On the other hand jnanam was almost full & luminous in ritam.

==

Lipi continues its work of self-preparation

==

Rupa is for the time being arrested in its progress by the eye-affection.

Dec 29.

The Record has been discontinued owing to the activity of the eye affection which is only now sufficiently cured to admit of freely reading or writing.

==

The siddhi has during these days continued but without an organised or forcible activity except in *T<sup>3</sup>*.

==

*T<sup>3</sup>* from the 25<sup>th</sup> has attained to the coordination of the Tapasic & tamasic oppositions in thought, perception and telepathy. These are now at peace, seeking always to understand each other and usually succeeding. Something of the old nature of mutual hostility tries sometimes to recur, but unsuccessfully.

The movement is now establishing itself in Trikaldrishti and tapas-siddhi where it is as yet less final and successful.

==

In Rupa certain forms have improved, eg the eye or eye and part of the face with a continual recurrence & obstinate stability

of perfection in all forms, both in antardarshi and bahirdarshi, but with most perfection in the former. This is the reflected image at its best.

==

Samadhi has been sometimes active, sometimes depressed, but chiefly occupied with self-organisation in profound swapna.

==

Today Samadhi reached a very high organisation of perceptive thought & vangmaya, even very profound samadhi admitting the jagrat & partly coherent observation of the mind.

Ananda, sukshma shabda, sukshma gandha recur in samadhi.

Organised continuity of mental vision in jagrat antardarshi continued in swapna.

==

Vani once more active

### Sharira.

#### *Utthapana*

Arms – one hour.

During these four days there has only been utthapana of the arms varying from half to three quarters of an hour without great force. Today the force of utthapana was sufficient.

==

#### *Ananda*

Continuity is not achieved. The Kamananda has varied considerably; the others have been intermittent, only tivra somewhat more frequent.

Today all are again active, but not with full activity.

==

#### *Arogya*

Resisted all attack except in assimilation which does not yet assimilate the new habit demanded of it. In Chakra there is no visible advance except in force of M.A. [Maithuna Ananda]

==

In Saundarya Asiddhi is strong except at one or two points.

### Karma

Mostly stationary except at one or two points. Nowhere any exceptional results..

VijnanaRupa Samadhi—

In the evening crude rupa distinct in forms.

Samadhi at night & in the early morning was very successful & received its fulfilment afterwards. The obstacle to continuity has broken down entirely

Frequent continuous action in stable rupa & connected series of action; frequent continuous conversation.

Lipi often continuous & fairly coherent except at the end when incoherency broke in again.

Continued rasa combined with appropriate action & experience.

The material of swapna samadhi is now complete in form though not yet full in content nor yet sufficiently effective in utility.

==

T<sup>3</sup>

What is lacking now in T<sup>3</sup> is sufficient force of decisive telepathy, decisive trikaldrishti, decisive tapas-siddhi. This defect supplied, perfectly organised ritam will be possible.

==

But for the defect in jagrat rupa and vishayadrishti the vijnana is almost complete in itself; but its organisation for utility in life-action is as yet only in its commencement.

==

Sharira & Karma remain incomplete. The struggle that began in the middle of the month has not yet ended victoriously.

Dec 30<sup>th</sup>

The action of the Vijnana is now assured of its final development. The Shakti must concentrate even more than in the immediate past on Sharira and Karma.

==

There the development is following the path of steady consolidation and patient overcoming of difficulties. The effect is a rapidity which is only disclosed by the subsequent results, but is not apparent in the course of the action except in certain points

of swift realisation which either prepare definite finality or are the result of an obscure previous preparation.

The rapidity is therefore not definitive and not yet entire.

=

Rupa in the afternoon developed certain clear stabilities of form on the background. Otherwise it only manifested the general variety without stable distinctness which it had already attained previously.

=

T<sup>3</sup> is preparing the emergence of decisive activities.

=

Utthapana half an hour.

=

Ananda is evolving the pure spontaneous action which must be its definite base

=

In dream perfect continuous & coherent lipi.. Reading of a sort of Akashic record of 20 lines in the nervous world relative to the last Franco-German war.

Dec 31<sup>st</sup>

Rupa in the afternoon developed a greater freedom of images on the background, including almost all varieties of form & combination in the crude.

=

There was no definite advance in any part of the siddhi, only a sense of stronger preparation in the various members not yet sufficiently realised.

=

Spontaneous equable continuity of the Kamananda is the chief force visibly preparing

=

Decisive T<sup>3</sup> is not at present visibly efficient in its organised action. There is once again the state of avyakta, a mass of indefinite potentiality, which gives a certain sense of Asiddhi, but the Prana is not allowed to revolt.

=

Swapna samadhi maintains its gains.

=

There is visible progress in some around, not as yet definite organisation of advance.

=

In Kriti there are signs & promises of movement, not yet the movement itself.

=

Oct. 7.

18

There is still the same stage of the  
Ardhi. Tantric vidya is always forbidden,  
but faith & devotion are seriously breached. The  
Athayon has also been successfully attacked in the  
physical plane, although it remains intact in the  
intelligibility (chitta).

There is finality of the perception of  
the triloka, (three states), in the force, & power,  
that contribute it.

There is finality in the perception of  
the bhakti sajan, without finality in the ritam.  
Sajan means truth of being, in thought, force, & energy,  
etc., not truth of fact in actual reality.

The finality of illumination  
thought & ritam is being prepared. When it is complete,  
there will be no further asiddhi in the first two  
chetas, Manas. Knowledge is the condition of perfection.  
The lower powers, even aiming at perfection without  
knowledge, & power & intellect's perfection.

There is finality in the telepathic  
perceptions, sajan, of force, tenderness, thought, etc.,  
but it is not yet broken. Bhakti is being prepared.

There is finality in the fondness of the  
ritam. When it is complete, it is a force to be  
welcomed with, although not yet a force that always  
prevails.

Up to today closed the period of preparation of  
today begins the period, for October, of vidya preparation  
in spite of Asiddhi. Even in the Ardhi, there is  
an unbroken progression of the Asiddhi.

## 1 JANUARY–27 FEBRUARY 1915

January.

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During December the advance has been chiefly in the third and sixth chatusthayas.

In the first, Asiddhi has been reduced to an occasional physical depression of the sukham which does not affect the being generally but only the nervous & physical layers of the physical consciousness. As a rule the full samata operates.

Positive Ananda is sometimes deficient. Asiddhi does not bring revolt, but only a temporary failing of positive Ananda and a depression of force and faith.

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

This renders itself by a defect of the second chatusthaya. Faith in the Yogasiddhi does not really falter except in relation to the Saundaryam. An increasing rapidity & sureness & safety, (dhananam satih), is acknowledged. But the decisive knowledge & effectivity being insufficient, faith in the entire rapidity is insufficient, faith in the Kriti grows, but is troubled by doubts.

Hence, the Ishwarabhava cannot fix itself & brings with it a

*The Record for 1–6 January 1915 was kept in the notebook in use since 29–30 September 1914. Between 2 and 23 January an “intermediate record” was kept in another notebook. There are entries for 2–6 January in both records; these contain some repetitions.—Ed.*

general laxity of the Virya and Devibhava. Nevertheless the faith & the Ishwarabhava grow steadily.

In the third chatusthaya satyam brihat has extended itself to the trikaldrishti, telepathy & tapas-siddhi, but have not yet been converted into the full ritam. Ritam is being organised, but is self-constructive rather than transcendently decisive. Therefore it lacks mastery & selfconfidence and fullness.

The defect is in tapas-siddhi. There is the play of forces, the acceptance of all forces, the effectivity of tapas in the end. But the balance wavers continually; the tapas effects itself through a struggle of mutual adaptation on the level of this action, not by union with a mastering will that transcends the action.

This defect is dependent on a defect in KrishnaKali relation & related to the defect of the faith & Ishwarabhava.

Swapna Samadhi has conquered all its difficulties and has now only to organise itself finally for steady manifestation and definite ritam and utility. In jagrat there is manifestation of all sorts of forms, but not yet a victorious hold of stable clearness on the Akasha.

Sharira is still in full struggle to manifest & organise itself.

Ananda has arranged all its terms, but cannot yet deploy them in a sure & normal continuity. Recurrence is established varying in frequency & stability in the different terms, but continuity is still prevented.

Arogya advances slowly. It has got rid of the permanence of certain affections & of all but the last remnants of their recurrence, but it is not yet sure of the non-return of rogas that have been expelled but not destroyed,—as instanced by the eye-affection. Assimilation still repeats the old see-saw between excessive consolidation and jalya-tejomaya dissolution. The Will for right assimilation does not succeed. The chakra makes advances in certain details, but not any organised advance. Will is effective slowly or swiftly in temporary movements.

Utthapana has abandoned the attempt at self-fulfilment by tapasya. But the exclusion of defect of anima by Will is not yet sufficiently advanced to replace tapasya.

Saundarya is still held back. The body is prevented from

obeying the Will. There is only a predominant, but slow and uncertain advance in some details. .

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

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

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

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

Kama is growing continually in bhava, but awaits the Sharira-siddhi.

Shuddhi-Mukti-Bhukti are imperfect only by the imperfect physical response. Siddhi moves forward steadily & surely, but is not yet victorious.

For January the development of ritam, the entire union of KrishnaKali in the madhura dasya, the organisation for life & action of the three first chatusthayas & the fullness & force of the completed chatusthayas seem to be indicated.

The struggle is now in Sharira and Karma. Ananda is assured, but its organisation has to be completed by continuity. Arogya has to conquer the obstacles to perfect sati & victorious fulfilment. Utthapana has to conquer defect of anima. Saundarya has to break

down the wall of physical inadaptability. It is not clear how much of this can be done in the month of January.

The progress possible in Karma is still more obscure. . A great development in Sahitya & Dharma is possible. Kriti is enveloped in doubt. Kama waits on Sharira.

Probably the resistance will finally break down, if not completely, in January February.

Jan 1<sup>st</sup>

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

=

T<sup>3</sup> [trikaldrishti, telepathy and tapas-siddhi] is now proceeding normally. The main movement is towards the substitution of Ishwarabhava in the tapas-siddhi for the attitude of effort and aim of the Devi.

=

In Rupa also the old tendency to compel by tratak imperfect figures to become perfect, is from today abandoned. The imperfect figure is only an indication of the Drishti working upon the physical akasha to open it to the physical vision. . The Drishti will do its own work unaided by trataka.

=

Ananda also must be left to perfect itself.

=

Sadhan is still needed in the rest of Sharira, but sadhan only of the discerning Will.

=

Lipi

*By the faith*

*Trikaldrishti*

Vague intimation that S [Saurin] & others would return about 11.30 pm. They came at 11.22 –

=

*Ananda*

Shuddha Ananda with Kama & Premananda inherent in it is beginning to dominate Chidghana-Ahaituka.

*Rupa*

Stable rupa partially distinct at night. Perfect rupa with initial stability occurs occasionally.

==

*KrishnaKali*

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

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

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

This bhava is becoming by a secondary motion more normal in the internal darshana—

==

*T<sup>3</sup>*

The decisive trikaldrishti is becoming more frequent & better justified in its frequency

==

*Kriti*

Kriti is manifesting tongues of potentiality, but at present it is action without any certain result.

*Samadhi*

In swapna samadhi lipi is still subject to a certain incoherence, ordinarily. Coherence of phrases is common.

St. [Sortilege]

1. The airship
2. Matches
3. safety.

==

*Sharira*

Ananda was recurrent, not continuous. There was frequently a physical obstruction.

Arogya also does not advance beyond the point already attained.

There was no utthapana

=

*Samadhi*

Samadhi at night was unproductive.

Dream was confused and entirely occupied with present associations.

=

*Siddhi*

The movement just now has reverted to the condition of obscured and disaggregated progress with preparation behind the veil.

Doubt of the Kriti has taken a somewhat acute form, although there is a struggling faith which refuses to retire.

Doubt of the Yoga-siddhi can no longer be reestablished. There is only uncertainty of the rapidity.

=

The ritam is steadily advancing under all.

Jan 2.

$T^3$

The ritam of telepathy is now becoming more & more marked and decisive. That of trikaldrishti is still hampered by hasty tapasic decisions. But these are converting themselves into excess of statement rather than misstatement.

The element of misstatement especially survives in the combination of Trikaldrishti & Tapas-siddhi.

=

The Tapas siddhi is now in a period of recoil. 80° acts seldom or not at all; long & obstinate resistances, contrary movements are the rule.

=

*Utthapana*

Arms, one hour. Easy; but afterwards there was some heaviness in the shoulder-muscles.

==

The Asiddhi is associated with an attempt of the Dwayavin consciousness to reassert itself and support an activity of the tamasic dhriti in the physical consciousness opposed to the constant manifestation of the Siddhi. The success has been to create a cleft between the divine consciousness & the physical by which the latter sees all things as the Brahman in the many, but not the Many as the One.

There is an alternation between this division & the integral consciousness.

*Rupa*

Jagrat Rupa of all kinds, except the perfect, with an initial stability, just before the eyes, emerging from pranic akasha.

==

*Utthapana*

Right leg, horizontal, recumbent on side, 20 minutes. At the end strong defect of anima, — always recurrent defect.

*Saundarya*

A certain gain has been effected in one of the features, but this is not accompanied by any general movement.

*St.*

- 1 Forget me not (nityasmarana)
- 2 The New Way (ie of the entire dasyam; by this the nityasmarana will come)

==

*Trikaldrishti*

1. The hold of the asiddhi passes away today
2. 4 days of progressive siddhi.

*Ananda*

The physical Anandas again became active.

Lipi

1. light
2. destiny belongs to the Ishwari
3. entire stability of the lipi has to be reinstated (fulfilled)
4. tapas siddhi
5. faith in the entire rapidity is about to be justified
6. fortnightly attack of the Asiddhi.
7. This is the entirety of the faith in the Yogasiddhi.

Jan 3<sup>d</sup>

The decisive Trikaldrishti is now regularising itself, putting away to each side of it the tapasic and tamasic insistences.

This involves a certain putting aside of the Tapas siddhi of tapasic aishwarya vashita, which has to give place to the self-knowing divine Aishwarya-Ishita-Vashita.

The Tapasic stress reveals itself more and more as a force working for a future effect in opposition to resistances (tamasic stress) and mistaken in its idea of time and circumstance because of absorption in the sureness of its own fulfilment. The tamasic stress is more in harmony with present time and circumstance, but mistakes present for future non-fulfilment.—

==

The day was chiefly given to work for the Review.

==

Utthapana half hour. At first dullness, afterwards force of the laghima.

==

Lipi active in sthapatya & manifesting page in single & double word, vivid & legible, but not entirely fixed.

==

At night activity of the tejomaya rupa in Swapnasamadhi.

==

Verification of distant telepathy.

==

Jan 4<sup>th</sup>

The morning devoted to work for the Review

==

Vijnana

T<sup>3</sup> continues to progress. Many combinations which come automatically in the unilluminated mentality, prove to be right in every detail. This is a definite beginning of the ritam.

Tapasic stress justifies itself more & more as a promise of the future. But though the examples are many & striking, the fulfilment is either not invariable or does not always present itself to the observation.

==

80° does not now occur, but on the other hand there are instances of the almost immediate effectivity (70°) even where there is a previous opposite tendency & intention. Not yet, however, where the intention is strong and fixed, except rarely.

==

Stable dense rupa & dense developed (less stable) came frequently in jagrat antardrishta.

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

==

Anandamaya Ishwaradarshan in all is now normal, but not usually intense.

==

*Sharira*

In Arogya there is something of a setback.

==

Physical Ananda can no longer be annulled. It can only be obstructed by a strong pressure.

==

The hair continues to be thin in front and especially on the left side. It is in the lower layer that the Asiddhi is obstinate.

==

Suddhananda is now fixed behind the Chidghana & Ahaituka. Prema & subjective Kama Anandas are as a result normalising themselves.

=

There is no indication as yet of any decisive movement in the Karma.

=

Utthapana of the arms one hour, laghima effective but burdened by [subsequent]<sup>1</sup> reaction of the defect of anima.

=

*Vijnana*

80° acted twice in succession once for exact detail of aishwaryam, once after failure of aishwaryam for general effectivity of ishita

=

Swapnasamadhi continues at the same level wavering between imperfect and more perfect organisation.

=

*Sharira*

Denial of Arogya was a little stronger & one of the gains was temporarily abrogated.

=

Ananda sometimes obstructed, always impeded, yet maintains itself.

Jan 5<sup>th</sup>

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

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

<sup>1</sup> MS subagent

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

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

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

=

St.

1. एति प्र होता व्रतमस्य मायया ऊर्ध्वा दधानः शुचिपेशसं धियं ।

Agni, the divine force, precedes the present movement of action by the concealed creative & formative Maya of the Master of the Yoga holding in himself a thought pure in form of vision & exalted to the Vijnana. This is the sense of the present obstruction & its eventualities.

2. Any person must be able to trace his past, present and future.

### Sharira

Ananda oppressed at night & in the morning acted from time to time during the day.

=

### *Utthapana*

1. The utthapana of the arms failed because of the denial by physical heaviness.

2. Left leg, horizontal 27 minutes. Strong *laghu mahima*, strong defect of anima with *kampana*, finally prevailing. Intervals of pure anandamaya anima after the tremblings.

3. Back. One minute and a half. Mahat laghima, defect of anima.

### Samadhi

#### *Jagrat*

1. A river with islands, chhayamaya but clear—occasionally dense

2. The same with a house on a small island in the middle, at first lit by a lamp which was afterwards extinguished

3. Objects, stable; one dense (the reel of thread[]).

*Swapna*

Scenes, objects, activities. Brief stability

Lipi, legible only in detached sentences of an illegible page or tract.

=

*Trikaldrishti*

The four days of steady (obstructed, not rapid) progress are over. The Lilamaya Ishwara darshana is confirmed.

Jan 6<sup>th</sup>

Today, the obstruction to the Lilamaya darshana is less powerful, though equally obstinate. It is put aside easily, but obscures the plenitude.

=

Satyam is again recovering its elasticity & throwing off the obstruction. Ritam is still obstructed, but not entirely. Tapas siddhi meets constantly the obstruction & immediate denial, though there are instances to the contrary.

[Here begins the “intermediate record” of 2–23 January.]

Jan 2<sup>d</sup>

=

The continued oppression of the Siddhi is met by an equally effective repression of the attempted *Asamata*. The attempt to reintroduce *duhkha* and Ashanti has definitely failed.

—

For some time the force of the kshatriya viryam has been suspended. It will now be restored to its firm activity.

=

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

=

The remodelling of the nose has not proceeded far, but a certain definite advantage has been gained.

=

With regard to other features the resistance of the Prithivi continues.

=

*St.*

1. Forget me not— (nityasmarana[])
2. The New Way (ie of the entire dasyam, —by this the nityasmarana will come.)

=

Telepathic Tr. [Trikaldrishti]

=

The hold of the Asiddhi passes away today.

*Ananda*

Ananda (kama) has been intense & continuous &, instead of being discouraged, assisted by manasa abhyasa.

Tivra shows a sufficient strength of spontaneity for a beginning of the new method.

None of the other Anandas is, separately, very active.

*Script*

There is as yet not sufficient certainty in the guidance. Its details of time & arrangement seem sometimes to be contradicted by the event. This defect is about to be removed.

*Lipi*

- 1 This is the entirety of the faith in the Yogasiddhi.
2. fortnightly attack of Asiddhi
- 3 light.
- 4 destiny belongs to the Ishwari.
- 5 entire stability of the lipi has to be reinstated.
- 6 tapas-siddhi.
- 7 faith in the entire rapidity is about to be justified.

5 has been already fulfilled. Stable lipi of two lines has manifested with a greater sureness & vividness than before.

Ananda of raudra & vaidyuta are again active, as also vishaya —

*Samadhi*

The restoration of activity, but not as yet any new development.

*Vijnana*

Activity was restored after an interval of the play of unilluminated mental forces. But it is not as yet a well-organised activity. The illumination is opposed and insufficient except at times.

*Script.*

The main movement and utility of the last two days has been to deepen samata (nati and rasagrahanam) and to strengthen the general force of tertiary dasya.

The elements of bhoga & udasina nati must be so combined as to unite into a secure and full sama Ananda.

Tertiary dasya is only complete when anandamaya nati is complete

=

Anandamaya nati is the condition of madhura dasya and madhura dasya of the full vijñanasiddhi.

But it must be the madhura dasya of Mahakali-Mahasaraswati, not of the merely passive Mahasaraswati.

=

*Trikaldrishti-Vani*

4 days of progressive siddhi.

Jan 3<sup>d</sup>

The decisive Trikaldrishti<sup>2</sup> is now regularising itself, putting away to each side of it the tapasic and tamasic insistences.

This involves a certain putting aside of the Tapas-siddhi of tapasic aishwarya-vashita, which has to give place to self-knowing divine Aishwarya-Ishita-Vashita.

=

The morning has been given to sahitya for the Review; as also part of the afternoon.

=

The process with the first two Chatusthayas continues, as well as the progressive normalisation of the Krishna Kali consciousness in all vessels. The Anandam Brahma is already normalised.<sup>3</sup>

=

The Tapasic stress reveals itself more & more as a force working for a future effect in opposition to resistances (tamasic stress) and mistaken in its idea of time & circumstance because of absorption in the idea of its own fulfilment. The tamasic stress is more in harmony with present time and circumstance, but mistakes present for future nonfulfilment.

=

Activity of the tejomaya rupa in swapnasamadhi.

<sup>2</sup> NB. An error. This was telepathic and not real trikaldrishti, called decisive only because the prevision and the event happened to agree. [*Sri Aurobindo's note*]

<sup>3</sup> Errors. Both were imperfect and temporary. [*Sri Aurobindo's note*]

Jan 4<sup>th</sup>

Morning devoted to Sahitya for the Review.

=

T<sup>3</sup> continues to progress, many combinations coming automatically in the unilluminated mentality, proving to be right in every detail.

=

The siddhi is now regulating itself in the new way. But the normal movement has not yet established itself in three members of the Sharira & in the Kriti.

=

The two trikaldrishtis of the second [January] have justified themselves. Moreover the full movement of the Asiddhi only lasted for three days at the most. There has been some relic of it for these two days also — But these will now pass away.

=

In Vijnana only jagrat rupa is giving real trouble. The rest is all moving forward very steadily in spite of the obstruction deliberately & massively opposed to it.

=

The Asiddhi of Samata is condemned to be now purely physical.

=

Two quickly successive instances of 80°, one of aishwarya in detail, the other of ishita in general movement.

=

The contradiction of the Sharira has now to be removed, first in the Arogya & Utthapana, then in the Saundarya.

Jan 5<sup>th</sup>

This record is not to replace the other,<sup>4</sup> but to supply another element.

=

<sup>4</sup> I.e., the record written in the other notebook, which was temporarily abandoned after the sixth. — Ed.

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

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

=

The element of error of the satyam is therefore emphasised this morning.

=

St

एति प्र होता व्रतमस्य मायया ऊर्ध्वा दधानः शुचिपेशसं धियं ।

Agni, the force of activity, precedes the present action by the concealed creative & formative Wisdom of the Master of the Yoga holding in himself a thought pure in form of vision & exalted to the Vijnana.

=

The denial of the Lilamaya Ishwaradarshan made strongly this morning, is again rectified.

=

The withholding of the Madhura Dasya bhava has now to be rectified.

=

The Ananda oppressed at night and in the morning, is again restored to its activity.

=

*Jagrat samadhi.*

*Landscape*

1. A river with islands, chhayamaya, but quite clear.
2. The same river with a house on a small island in the middle; the house at first lit by a lamp, but this went out.
3. Objects (stable); one dense (the reel of thread).

Note—1. became dense at times.

Some sukshma-shabda (vak).

*Swapna-samadhi*

Scenes, objects; actions. Brief stability.

==

*Utthapana*

Left leg, horizontal, 27 minutes.

Strong laghu mahima; strong defect of anima with tremblings only succeeded in prevailing after 25 minutes. Intervals of pure anandamaya anima after the tremblings.

—

Back; 1 minute 30 seconds. Mahat laghima did not fail, but defect of anima prevailed.

==

Script.

The four days, as was perceived by the telepathic trikaldrishti, were of steady progress against obstruction as opposed to rapid progress.

The progress has been especially in Ishwaradarshana & telepathy.

It must now extend itself to tapas & trikaldrishti,—though in the latter also there has been progress.

The struggle in the Sharira must continue.

In the Karma there will be some progress.

==

St

Any person must be able to trace his past, present and future.

==

*Script*

The failure of faith in the Kriti and the rapidity was inevitable at this stage, since the forces that oppose are allowed to justify their denial in appearance at most points.

Yet it is evident that the great force of Aishwarya Ishita continues, only it works against a stubborn resistance which prevents rapid result and rapid progress.

In reality the Ishwaradarshan has been rapidly effected; it is easy, it is normal; only it is still liable to forcible interruption &

obstruction. The difficulty is no longer in the Siddhi asserting itself, but for the Asiddhi to prevent the self-assertion even by massing all its force on the point.

In the other movements the rapidity is veiled by the opposition  
≡

The rapidity will manifest in spite of the obstruction.

The Kriti will fulfil itself in spite of the denial.

The Sharira will prevail in spite of the struggle.

Jan 6.

St.

But lo he speaketh boldly & they say nothing unto him. Do the rulers know indeed that this is the very Christ?

≡

The revival of the Satyam is a preliminary to the larger asser-tion of the ritam.

≡

In the thought the ritam is restored. It has to be restored in the trikaldrishti in an enlarged movement.

≡

Sudden & strong attack of the old kind of Asamata, leaving vibrations behind in the outer parts of the physical heart & mind. –

≡

The day has been for the most part dull and inactive. This inactivity is a preparation for a greater passivity of the instrument and a more intense normality of the tertiary dasya & yantrabhava.

≡

*Samadhi*

As yet obscured in its more effective parts, but active in all.

≡

Passivity is still being perfected; the straining of the consciousness for the result is being systematically discouraged.

As the darshana of the Lilamaya Ishwara has become normal, so the madhura-dasya bhava in its full intensity must become normal.

Jan 7<sup>th</sup>

The passivity has now to be tested by action.

==

The References point both to the idea of the continual progression in the Yoga, not stopping short with an imperfect result.

==

Lipi

1. telos trikaldrishti tapassiddhi.

==

The physical passivity is now complete; that of the mind & heart must follow.

==

*Samadhi*

*Jagrat Antardrishta*

1. Stable developed forms (books, reel)
2. Human group.

*Swapna*

Activity of organised drishti.. (not the most perfectly organised).

==

In the afternoon there was a return of Asiddhi, but the Ishwara persists in the enforcement of the Madhura Dasya. This will now be harmonised with the Tapas, the latter being delivered from the shadow of the independent ego.

==

The trikaldrishti is acting with the ritam on broad lines, in large questions akin to the jnana. The application in time & immediate circumstance does not yet take place.

==

Dream very coherent; a whole story read in dream lipi.

Jan 8<sup>th</sup>

The struggle between Siddhi & Asiddhi continues. At first sight obstructive Asiddhi seems to have replaced positive Asiddhi and to hold the field.

It is now suggested that this will endure till the fortnight is

complete, 14<sup>th</sup> January, but there is also a suggestion that this formation will be contradicted.

The necessary realisation which it is so difficult to establish as a normally working practical view applied to every little detail of thought, feeling, action & event is that of the undivided Ishwara, who is at once fulfiller & opponent, Deva & Vritra. It is the relics of the Dwayavin consciousness that are the strength of the remnants of subjective Asiddhi.

==

Trikaldrishti is now active, both telepathic & decisive, but without ritam of time & exact arrangement of circumstance.

Nevertheless this ritam also is becoming much more frequent. There is an attempt to make the telepathic or mental trikaldrishti one with the decisive or veiled vijñanamaya. The completeness of the satyam of telepathy & telepathic trikaldrishti is becoming more & more absolute. The ritam lingers because of continued misapplication in time, circumstance, eventuality.

This is due chiefly to the tapasic suggestion at the right side of the head near the ear, false knowledge of false sruti, which is substantially true, but erroneous in circumstance. There are other elements, tamasic suggestion etc, but these are less important.

Tapasic suggestion more & more frequently fulfils itself in the end, though baffled at the moment. Tamasic suggestion fulfils itself chiefly at the moment, though still often in the finality.

Tapas is at present depressed and occurs as a rule only in the finality, but often ends in an adverse movement.

==

Ananda also is depressed, Arogya does not advance, Utthapana makes no appreciable progress, Saundarya is immobilised.—

Karma likewise is for the most part obstructed.

==

With the remanifestation of the intense Kamananda a progress is visible in Vaidyuta which now flows through the body with a great intensity, distinctness & spontaneity. Tivra is also manifesting greater intensity & vishaya is acquiring it.

==

*Utthapana*

Arms—about one hour. Some heaviness

Left leg—10 minutes.

=

Trikaldrishti progresses. Many instances of decisive trikal-drishti of the nature of Chit-Tapas.

=

Some activity of Tapas-siddhi & Jagrat-rupa.

=

*Samadhi**Jagrat Ant.*

Perfect forms, but on the borders of sleep

*Swapna*

Reading of successive lipi.

Long continued action & rupa with intervals of eclipse.

Jan 9<sup>th</sup>

महे नो अद्य बोधयोषो राये दिवित्मती

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये

सुजाते अश्वसून्ते ।

The Sortileges are always appropriate; they are not always immediately fulfilled in their entirety. The reference given describes the movement towards which the Siddhi is directed, as yesterday's, अग्ने ऋतस्यासि क्षयो वामस्य भूरे: gave the preliminary movement begun yesterday, not finished.

Lipi.

1. Yes, it is already finished in the verity of the ideality

(on background)

(but has to be realised in the physical consciousness)

2. Ἰσθι . . ἰνα μαθης θηρ.—(Chitralipi)

θηρ = पशु = the physical consciousness.

Ideality is accomplished, but has to be imposed on the whole physical consciousness. The siddhi of the mental & nervous dominating the physical are already complete, but they are veiled by Krishna as Vritra in order that they may not interfere with the enlightenment of the isolated physical consciousness.

3. good Tuesday (chitra)–

ie this movement will be complete by Tuesday.

4. perfect effectivity in the sahitya siddhi – (savambana)

==

In the sahitya siddhi ineffectivity lingers in the form of a physical obstruction which prevents the inspired action of the vak. It can always be overcome, but its interference must be eliminated.

==

### *Utthapana*

Left leg. –horiz. 30 minutes –attacks of an-anima ineffective, discontinued by will, not from necessity.

==

### *Samadhi*

The same action of the samadhi continues

In ant [antardrishta] jagrat dense & developed rupa (book, shoe).

Some activity in bahirdarshi of rupa on the background.

==

Frequency of ritam in trikaldrishti is now normalised, but is not entirely complete and therefore not invariable.

==

It appears as if stable rupa on background in bahirdarshi were now established, but it is still far from perfect.

==

Stable clear rupa of all kinds, but imperfect in force of distinctness & lifelikeness is established in both antardrishta & bahirdarshi. Its development of perfection has to be awaited.

==

Therefore the vijnana continues to develop in spite of all obstruction with a limited & indecisive rapidity.

==

Ishwaradarshana is passing through the stage of Vritratwa after its final emergence. It is there but often concealed by the Vritra effort to restore the old bhavas of the darshana with a view to entire denial of all darshana. But this is now impossible.

*Jagrad Rupa—Bahirdarshi* At night

*Akasha*

Inkstand,—carriage & horses, house, & other objects; none of these, except the first, when it is dense or developed, is entirely distinct.

Human figures, groups, landscapes, scenes.—the same characteristic—

Very crude images of bird, butterfly & beast.

==

Kamananda, long intermittent, has become again spontaneously continuous. It so remained in act or tendency throughout the evening and till midnight.

==

Today Kavya was resumed.

==

Arogya continues to be subject to the Asiddhi.

==

The slight gain made in Saundarya is now being disputed by the Asiddhi. It is no longer apparent.

==

Swapnasamadhi inactive at night. Dream confused.

==

Exact instance of time trikaldrishti, S [Saurin] waking & rising at 3 pm instead of 4.30 pm. In other instances the time was only rough & approximate & hesitated between different alternatives (eg 8.15 & 8.30).

Jan 10<sup>th</sup>

प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तंदते स्तोत्रमस्य न तंदते ।

अर्चामि सुम्नयन्नहमंत्यूतिं मयोभुवं ।

विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥

That is, the growth of the Vijnana in many forms increases, its *mahattwa* is not destroyed by the opposition.

It increases close about & within the adhara bringing with it the Ananda; it is becoming more & more illuminated in the physical consciousness which increases in peace & joy.

It is applying itself unperceived to the minds of all and overcoming the opposition of the littleness, besieging the mentality of the world with the Truth.

=

All this is justified by the observed facts.

=

There is entire satyam and almost entire ritam & brihat of the jnana & the telepathy in relation to outward event; decisive trikaldrishti is yet defective owing to defect of tapas siddhi and prakamya vyapti is not yet normally brihat, although it has all the necessary capacities.

=

For the rest T<sup>3</sup> is moving forward in the mass towards inevitable fulfilment.

=

*Lipi*

1. Tapas-siddhi entirety of tapas-siddhi

(Tapas has to become one with knowledge in order that there may be entire tapas-siddhi).

=

Utthapana

Arms. morning—half an hour. heaviness & pranic fatigue eliminated

Afternoon, half an hour, force & ananda, but reaction at moment of cessation.

=

Kavya.

=

Tapas-siddhi & lipi in work of formation, nothing final or definite.

=

Arogya still refractory.

=

Lipi—

2 sahitya-siddhi.

3 rupa-siddhi in the light

4 delight. .

=

Kamananda has recovered its tendency of continuity. The other shariranandas manifest from time to time.

=

The madhura dasya is attaining continuity, but the mere dasya is still too dominant over the madhura. This is a defect that from tonight will begin to disappear.

The one real obstacle is insufficient sraddha in rapidity & in kriti.

=

Sahityasiddhi is now assured in all its parts. The physical opposition, it will be found, is disintegrated. Only the remnants of it remain.

Ritam of trikaldrishti is more & more emerging; only it is not yet applied to important things in a large & definitive fashion.

Telepathy of thought & feeling is recovering distinctness, but is not yet sufficiently confident of its ritam.

=

The Mahakali-Mahasaraswati consciousness with the Mahaluxmi colour is finally taking form, but has not yet sufficient force of Mahakali.

=

For today in the Script, a progress in jagrad rupa antardrishta, in tapas-siddhi and in lipi was specially indicated. These indications often denote a movement of tendency rather than of definite or immediate fulfilment.

Lipi is visibly arranging the page behind the veil and shadows out from time to time, in front of it the reflection of its concealed movement. This it did yesterday, the large page appearing, but unvivid and therefore illegible. In front, entire vividness & stability of the long single line was reasserted, less vividness & stability of the double line, still less of the triple. The lipi still keeps the tendency to dissolve when it has been read. This is the chief obstacle to progress. Only sthapatya lipi has conquered it. Chitra sometimes prevails. Akasha tries to prevail.

In antardrishta there is the same movement of lipi less pronounced in its partial success.

Tapas-siddhi seems to be preparing its movement rather than to be actually advancing.

==

The dasya of Mahakali-Mahasaraswati with the Mahalakshmi tinge is now affirmed.

==

Whenever the Mahakali consciousness has been affirmed in Mahasaraswati, it has had too strong a tendency to overwhelm both Mahasaraswati and Maheshwari & assert the violent Asuric Kali bhava. For this reason the combination Mahasaraswati-Maheshwari has been constantly strengthened against this assertion & each time it has thus been strengthened, it has absorbed more & more of the Kalibhava which it denied.

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

The result is the divinised Asuro-Rakshasi Kali with the Pisachi, Pramatheswari & Pashavi contained in the Rakshasi element. Mahalaxmi-Mahasaraswati brings with it the Gandharvi element.

The smooth development is now possible because the dasya is now complete and is taking the madhura into itself. The bhava is firmly founded on jnana & state of being & the Ishwara is being felt in all thought, feeling & action. The distinction between Ishwara and Prakriti is not yet merged in the unity + difference, but the Prakriti is subordinate & more conscious of being a form of the Ishwara.

Mahalaxmi brings with her bhakti & prema, the stable permanence of which was so long denied.

Jan 11<sup>th</sup>

The growth of ritam in the trikaldrishti continues, but still works chiefly on the material of the telepathy.

There is also a movement towards ritam of the impulsions which is not yet complete, but their satyam is now pronounced.

=

Shraddha in the guidance is now becoming absolute, but is still only partly illumined by knowledge of the exact drift of the guidance. Nevertheless, the exact sense & utility of each movement, whether overtly favourable or apparently adverse is more & more understood.

The shraddha is limited also by the doubt of the rapidity & of the kriti. In the vijnana & subjectivity generally the doubt of rapidity is giving way to comprehension of an increasing swiftness & sureness in the development; but in sharira & kriti the view is still blind. It is certain that something will be done, but the way & the extent is withheld from the knowledge. It only appears as a speculative formation.

=

Samata is almost entirely free from reactions of positive depression. There is only a shadow of depression & impatience due to defect of tapas-siddhi.

=

Shraddha in exact tapas-siddhi once accomplished there will be no farther defect of the first two chatusthayas.

=

The completion of the third is therefore the practical assurance of the whole Yoga-siddhi. The rest is only a matter of Time.

=

Jan 12<sup>th</sup>

The progress is now rather in thought & sahitya; in the rest there is more of preparation.

=

The force of the Kamic chakra & the sahaituka kamananda is increasing, but the Arogya is not sufficient.

=

There is a constant application of tests to the samata; but except momentary touches of depression & impatience, there is no result. The sama Ananda increases constantly & the only shadow over it is that of the recurrent unfaith.

=

On the other hand Shakti is affected by non-fulfilment and Asraddha. Tapatya continues, but fitfully where there is not the faith and without assured Ananda.

=

The Siddhi seems to move towards the Ananda of a purely disinterested and instrumental Tapatya not depending on faith in the results. But this brings a certain indifference to the Tapas-siddhi which cannot be final.

=

Jagrat rupa is at last manifesting really stable forms of all kinds that are at the same time clear, vivid & complete.

4 footed animal forms, long withheld by return of asiddhi, today manifest freely, but at first had no stability. They have already however begun to assume stability, though the movement is not yet successfully accomplished.

All this is in crude & with tratoka, just in front of the eyes in a thick pranic akasha.

The figures at first ran swiftly away to the right, but they can now be kept floating before the eyes.

Both these results, reappearance & initial stability of four-footed animal forms and the cessation of the fugitive movement, are instances of almost instantaneous effectivity of tapas.

=

Lipi continues to develop fixity of single line and legibility of the multiple line.

=

The advance of rupa has come at a moment when a long obstruction made it appear impossible to push forward this siddhi.

It was followed by an outburst of successful tapas-siddhi after a long period of ineffectivity. In the course of two minutes there were

six or seven instances of aishwarya siddhi swiftly effective against which all resistance was helpless.

=

Utthapana of arms one hour, not yet free from slight defect of anima.

Of legs for eight minutes, medial position, strong & successful oppression of the laghima.

=

Bahirdarshi rupa at night began to repeat the movement of the day.

=

A certain movement of Kriti, but not of any great importance in itself.

=

Dream & samadhi continue in the same condition, the first subject to confusion, the second somewhat inactive, but capable of stability.

Jan 13<sup>th</sup>

First stable page lipi—chitra—Not legible at once, though very vivid. Legible line [ ]<sup>5</sup> by line. But the preceding lines once read remained firm & could be re-read. Some seven or ten lines with fairly long phrases (about 7 words), a phrase to each line.

=

Tapas-siddhi continues.

=

The force of the Ananda of event increases, although the surface nirananda (negative rather than positive) still continues.

=

The faith increases slowly. The rapidity now manifested is a relative rapidity, a rapidity of gradual progression, not a positive and masterful rapidity. The body, the physical consciousness, the physical akash, the physical world are being moulded to the siddhi, but present still a tamasic resistance which reproduces mechanically

the old forms of asiddhi. Hence the inability to advance with a positive rapidity.

==

There are other signs of a revived effectivity of Tapas-siddhi, but as yet it is not decisively extended to Kriti or to Sharira.

==

Utthapana Arms one hour. Defect of anima a little more heavy than the day before.

==

*Samadhi*—

Long sleep. Struggle to conquer the tamasic nidra, only slightly successful.

==

The physical consciousness attempts to escape from the continued action of the Vijnana, not from hostility, but from tamas, indolence & addiction to easy & accustomed methods.

==

Telepathy of thought frequently occurs, but in a scattered form. It is not well-organised in the ritam.

==

The whole action now is one of adjustment occurring automatically, like a machine that is gradually putting itself to rights. . —

==

The attempt to conquer tamasic nidra continued. At night it was largely successful. There was a sense of samadhi rather than of nidra in the sushupti.

Swapna samadhi was rich in its activity & jagrat forms of considerable beauty (sea-scapes) appeared; but the more perfectly organised samadhi was not active.

Dream developed a great accuracy & considerable coherence of successive scenes & incidents, but the names & human images belonged to present ego & its associations.

==

In Arogya there is a struggle with revived form of old malady. Assimilation does not advance.

Saundarya is also stationary.

==

There seems to be a promise of recovered rapid realisation; but as yet there is no realisation.

Jan 14<sup>th</sup>

After a struggle with resistance the effective tapas-siddhi began to work as yesterday.

There are exceptions to its action of which the trikaldrishti becomes aware at the moment of tapatya. But this awareness is sometimes contradicted by a tapasic movement.

==

Utthapana. Arms, half hour. Defect of anima stronger, stiffness.

==

Return of Asamata in the forms of impatience, disbelief & dukkha. This came as usual from the unfulfilled promise of the Tapas & a violent repression of the siddhi. It is a direct denial of the suggestion made yesterday that the Samata is at last about to accomplish a complete finality and that rapid advance was about to return.

==

The period of asiddhi has now covered a whole fortnight, although for the most part (ie except in the body & in the rupa samadhi) it has taken the part more of an arrested siddhi than of any positive recoil. There have been movements of recoil, as in the samata today.

==

Darshana has gone back sometimes for a moment to the perception of the mere man in the Sarvam Brahman; but its normal pitch is now the Anandam J. A S [Jnanam Anantam Sarvam] Brahman as represented by the individual limited mental consciousness.

The Darshana of KrishnaKali is no longer normal.

==

It is now, however, manifesting again holding in itself both the double Personality & the bhava of Purusha enjoying Prakriti.

Stable scene & movements in scene in the jagrad antardrishta.

==

Serious & unforeseen blow to the Kriti, received without any reaction except incertitude & loss of faith in the Kriti or rather admission of the possibility of being entirely misled in the conception of the future.

=

At night perfect swapnasamadhi.

Intense, distinct & vivid vishayas, touch, hearing, taste, smell frequently repeated and well combined with rupa, with incident & with each other.

Perfect stability of rupa continued into the jagrat antardarshi.

Perfect coherent conversation

Rich activity of forms, scenes & incidents.

=

The only defects that remain are insufficient prolongation of the continuities, inapplicability to use in life and imperfect memory after the samadhi is over.

=

Jagrad rupa & vishaya are now the only parts of the Vijnana which are not well advanced; though none are yet finally perfect in their ordinary action, except pure jnana.

=

Sharira & Kriti continue to be backward, & this backwardness exercises its reactionary effect on the other chatusthayas.

=

Nevertheless now that the first three chatusthayas & the sixth are taking form, the power can be more concentrated on these so that the final question may be more rapidly fought out

Jan 15<sup>th</sup>

Clear & stable rupa on the background are now beginning to appear in bahirdarshi.

=

The period of dominant asiddhi seems to be over, since the obstruction in vijnana has proved ineffective. But the obstruction in Sharira & Kriti remains.

=

By the removal of the artificial obstruction of Asiddhi the Krishna Kali consciousness of the Anandamaya Purusha has been immediately normalised in all things & beings.

The sense of being in all things & all things being in oneself has returned.

The Devi envisages herself as the Ishwari though in conflict with her present world-form in order to purify & uplift it.

=

*Lipi*—

1 The object is faith in the tapas-siddhi.

2 Myself testing the opposition.

3 Honestly hopeful siddhi

4 The enthusiastic faith is still obstructed by the unfaith in the tapas-siddhi of the Kriti.

=

*Utthapana*

Arms one hour, stiffness more pronounced, but defect of anima less effective.

=

Kamananda which had been dulled becomes once more active.

=

Animal forms appear on the background & attempt to be stable, also objects, but the latter especially are not fine or correct in their outlines.

All kinds of forms & combinations are now so appearing as chhayas on the wall

Stable clearness has heralded but as yet failed to establish itself.

=

In jagrad antardarshi entirely stable forms attended sometimes by entirely & long continuous action are now well-established & begin to be various, but are surrounded by an atmosphere of dimness which makes them appear entirely crude though otherwise complete & even quite perfect & definite in form.

It is noticeable that continuous action here has a far better hold of the akasha & is far more firmly held by the vision than in swapnasamadhi.

=

Perfect rupas begin to reappear in the bahirdarshi, but they are still momentary.

==

Sukshma Vak is again attempting to manifest in the bahirdarshi—

==

A struggle over the Tapas-siddhi continues—

==

Perfect rupa in bahirdarshi at night also, but momentary—

==

Tamasic nidra took again some hold, but not a strong hold. Dream was confused. The higher parts of samadhi did not appear.

==

On the whole a day of progress.

==

Jan 16<sup>th</sup>

Tapas-siddhi is still active, but usually against strong resistance. 80° is long suspended.

==

Dream & samadhi are still under the shadow of the tamasic nidra; there was only one new outbreak, the inscription in antardarshi, *novae suae patriae percipere*. The first two words were slightly deformed “nuovae suoae”. This inscription responded to nothing in the waking mind and was of the nature of Sruti.

==

Darshana varies between the perception of the lower Purusha in the individual, Anandamaya Brahmamaya, occupying Prakriti, & of the Lilamaya embracing & occupying all individuals.

The latter is the normal perception, but slides back into the inferior view. The darshana of Krishnakali is replaced by the darshana of Purusha-Prakriti.

==

The Ishwaribhava has again given place to the Devibhava with the Kali force quiescent and almost absent.

==

There has therefore been no definite progress during the day, although certain signs for the Kriti are good.

==

Utthapana

Arms—half hour. interrupted (diminished defect of anima)

Neck 10 minutes (strong defect of anima)

==

*Samadhi*

Obstruction of tamasic nidra.

Jan 17<sup>th</sup>

(1) तत्त्वंपदार्थौ तृतीयेऽध्याये निरूपितौ यद्यपि तथाऽपि त्वंपदार्थौ नात्यन्तं निरूपितस्तदर्थमयं पञ्चमोऽध्याय आरभ्यते । धातुः प्रसादोपायस्तत्र चतुर्थेऽध्याये निरूपितः ।

==

The nature & the person have been formed in the [ ]<sup>6</sup> first three chatusthayas, but not being sufficient the fifth is now being pressed. The means of purification of the matter is being pursued in the fourth.

(2) स एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिसंपद्यते ।

This is the means. (ततो न रोगादिभयमित्याह)

(3) प्रथमयोगप्रवृत्तेस्त्रिहानि दर्शयति—लघुत्वमित्यादि

(4) शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ।

==

The vijnana is gradually reasserting the Affirmations, but against a strong opposition.

==

This month has been a reassertion of the Dwayavin consciousness ending in the possession of a world unity in which two forces of the same Being are at strife, both directed by the Ishwara.

==

The attitude of continual struggle with the adverse forces is

being established in the consciousness. Tapatya is constant against a heavy obstruction.

=

St.

विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ।

That is, the surrounding consciousness has to be normally felt as the Lord and not only as the continent & material & determining substance. This consciousness of the Lord is resisted by the Asiddhi; all the rest is well established in the Darshana.

=

80° is again manifesting itself.

Exact fulfilment is also manifesting itself.

Both, however, are as yet exceptions to the general rule of strong & often successful resistance.

=

Ananda is once more occupying the system.

=

The different physical Anandas are again at work in entire spontaneity & with strong intensity.

=

Utthapana of the arms, half an hour vertical, strong denial of Anima; afterwards, medial between horizontal & vertical, half an hour. In the latter laghima is exceedingly strong; but there is a subsequent reaction in the shoulders.

=

Utthapana of legs; medial, 6 minutes only.

Of left leg, horizontal, 15 minutes.

=

*Swapna-samadhi*

Two visions of actualities, living people, existing scenes.

=

The recovering Arogya was again attacked and pushed back. With the exception of Ananda, Sharira generally fails to advance. Ananda itself is only recovered, not advanced—

=

Madhura dasya is restored.

Vani is free & dominant.

Jan 18<sup>th</sup>

A new formation can be felt, marked for the moment by a great intensifying of Mahaluxmi and a mergence in her of Mahakali—

==  
Lipi—

1. Rapidly telepathy is growing definite
2. There is a little result in the immediate futurity; in the remote there is the period of great results.

==  
The satyam is restored, but still lacks the definitive & decisive ritam. It is a satyam of telepathy, not of the pure trikaldrishti.

There is a similar satyam, without definitive ritam, of the Tapas.

The satyam has a firmer ritam than before, but it is a ritam of telepathy & of manomaya forces, not vijnanamaya.

==  
Utthapana of the arms—one hour & a half—increased laghima besieged by defect of anima.

==  
Utthapana of legs, medial, 10 minutes.

Left leg, horizontal, 18 minutes—

Neck, 5 minutes.

==  
Madhura dasya is well-established, but there is no action of Mahakali.

==  
There is however a movement towards the fusion of the Mahakali & Mahaluxmi bhavas in the Anandamaya Tapas & Premamaya Virodha.

Jan 19<sup>th</sup>

There is no rapid or definite progress except in Darshana, where the Ishwaradarshana has become normal & the consciousness even when pulled back for a time to the simple Brahadarshana, reverts naturally to the Siddhi.

The vivid personality of Krishna Kali is not yet normal in

the darshana, but Purusha-Prakriti comes easily & is always there implied.

It is noticeable that as in former times the morning brings a reversion to the asiddhi. Today the reversion is determined and powerful.

Its main object now is to prevent the ritam in the knowledge & tapas by besieging the mind with the agitated struggle & errors of the nervous & physical mentality.

=

*Utthapana.*

Arms. 1 hour 45 minutes. Afterwards strong reaction in left shoulder

Back—ten minutes

Neck—half an hour.

≡

Karma of scholastic work has been begun with some initial steadiness (study of Rig Veda).

=

The poise of the Siddhi was restored during the morning, but the force of it is absent.

Utthapana increased.

General Ananda has become settled.

At the same time there is a lassitude with regard to the Kriti.

The Tapas is more firm on Sharira.

Jan 20<sup>th</sup>

*Utthapana.*

Legs 15 minutes—defective still, though improved

Arms 2 hours—pranic defect in the first hour, strong reaction after cessation, strain manifested in muscles of the back & loins. Laghima effective, but not mahat.

=

The consciousness of the cosmic Purusha-Prakriti confirms itself always; but belongs to an inferior plane, not to the Vijnana or the Ananda. There is no satisfaction to the Will or to the Mahakali element.

=

The same state of the Siddhi continues.

==

Work on the Veda continues.

==

Jan 21<sup>st</sup>

The samata continually deepens.

==

Utthapana –

Arms 1 hour and a half.

==

No definite progress, but the Ishwaradarshana deepens & fortifies itself.

Jan 22<sup>d</sup>

Samata is now very strong & has converted itself into a more or less dense Ananda.

==

Ishwaradarshana is also very strong & spontaneous. A little smarana is now all that is needed.

==

The same process of deepening & final basing is in process with regard to the Shakti. Along with this movement Mahakali is again emerging out of Maheshwari-Mahaluxmi-Mahasaraswati.

==

Rupa in jagrad is resuming activity after a long dullness. There is no disposition in the nature towards personal tapas of the Will, but only towards tapas of the action in the body.

==

St.

महे नो [अद्य बोधयोषो]<sup>7</sup> राये दिवित्मती

==

Lipi again active in the Swapnasamadhi, but only partially coherent.

==

<sup>7</sup> MS अद्योषो बोधय

Utthapana. Arms 1 hour.

==

Work for the Review.

==

The activity of Vijnana is re-forming, but not yet in possession.

==

Jan 23<sup>d</sup>

Utthapana.

Arms – 1 hour 25 minutes.

Neck – 35 minutes.

==

In the struggle between Arogya & Roga the latter had re-affirmed itself in the blood with great vehemence. It seems now to be again subsiding under the pressure of the Aishwarya.

==

यज्ञस्य वो रथ्यं विश्वपतिं विशां होतारमक्तेरतिथिं विभावसुं ।  
शोचञ्छुष्कासु हरिणीषु जर्भुरद्वेषा केतुर्यजतो [द्यामशायत्]<sup>8</sup> ॥

==

The Mahakali element increases in the energy, but has yet no faith in the result of its thought or its action. It maintains udasinata & nati, but not an active attitude of tapatya.

==

The swapnasamadhi again became active, but jagrat state of the mind in swapna is not very firm.

==

Veda continues.

==

The Vijnana acts sometimes, but it is still usually the unenlightened physical consciousness which is dominant.

<sup>8</sup> MS द्यामवाशयत्

[Here resumes the notebook set aside on 6 January]

Jan 24<sup>th</sup>

The intermediate record has been kept in a separate book (2<sup>d</sup> to 23<sup>d</sup>).

Throughout the month there has been an encroachment by Asiddhi on Siddhi which became strongest between the 16<sup>th</sup> & 23<sup>d</sup>

The result has been an entire confirmation of samata & sama Ananda, followed by a revival of Shakti on the basis of entire samata and, now commencing[,] a revival of Vijnana on the same basis.

=

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

=

On the other hand a temporary abandonment of Tapatyā and Mahakali bhava and an all-prevailing incertitude amounting to ill-faith was brought back by the necessities of this movement.

Arogya has been thrown back violently & Sharira generally retarded.

=

The Ishwaradarshan is now securely normalised with the Krishna Kali Ananda, Guna & Jnana as its contents.

This is the first chatusthaya (Brahma) entirely satisfactory in its finality. Only intensity of bhava and fullness of detail have to be added, but this depends partly on the progress in other chatusthayas.

=

Samata is also final, but still vibrates sometimes momentarily to the touch of tamasic asamata.

=

Shakti is not final for want of faith, but force of madhura dasya has greatly increased.

=

The Affirmations of the Anandamaya Ishwara, the madhura dasya & the submission to all bhoga are now ready for their perfection.

Those of the Anandamaya as continent & Ananda as base follow upon these, but the free & joyous Tapas & Prakasha as base depend upon the fullness of the Ritam & Satya Brihat Affirmations.

=

The two other Affirmations are still held back.

=

For the results in Vijnana, Sharira & Kriti it is necessary to await the emergence of these siddhis.

=

In Swapnasamadhi the full hold of stability & continuity on the Akasha; but not the full play of the jagrat in swapna.

Jan 25<sup>th</sup>

Utthapana. Arms  $\frac{3}{4}$  hour; interrupted.

=

The energy is now more fixed upon action than on Yoga-siddhi. Work before which soon wearied out the body is now being pursued with tenacity and lines of effort that seemed formerly to be constantly broken & lead to nothing begin to prepare their fulfilment.

=

The Veda is taken up in two parts—Vamadeva's hymns on which notes are being taken from Sayana & the Ninth Book which is being copied and annotated.

=

The work of the Review must now be systematised as also the preparation of a statement of the Yoga—

=

The rest of the siddhi does not advance, but the first & sixth chatusthayas are maintained.

==

*Sharira*

The advance in Arogya has again been checked.

==

Ananda cannot normalise continuity because of the check to Arogya.

==

There is no progress in Saundarya.

==

Jan 28<sup>th</sup>

The last two days have been chiefly occupied with work & the Vijnana has been left inactive for the most part except in its dispersed action.

A slight depression in the superficial Samata is observable this morning; but the Vijnana is reviving its activity.

Ishwaradarshana remains firm.

The difficulty now experienced is with regard to the Tapas. The mind is unwilling to accept the effort of imperfect Tapas & no other manifests. There is also an entire uncertainty with regard to the Kriti & all things concerning the life & the life-work.

==

St.

इमं नु मायिनं ह्रुव इन्द्रमीशानमोजसा ।

मरुत्वंतं न [वृञ्जसे]<sup>9</sup> ।

अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः ।

वज्रेण शतपर्वणा ॥

==

By this it seems to be indicated that the mental activity of the Tapas has to be admitted and used to destroy the obstruction.

==

<sup>9</sup> MS ओजसे

At present there are all sorts of brilliant formations of the nervous mentality which seem to have no sanction from the luminous mind

=

The action of the Vijnana is being resumed where it left off. There is occasional 80° but ordinarily resistance and imperfect result or delayed result, sometimes no apparent result.

What is now being attempted is the sustained and even obstinate action of the Tapas without regard to result and into this action the introduction of the united power & knowledge.

=

Utthapana

Arms. an hour and a half.

=

*Samadhi*

During the last few days samadhi & coherent dream have asserted themselves partially, with all their right circumstances & gains (except the jagrat); but there is still a dominant *Ashasti*, if not so strong an *abhisastih*.

=

*Sharira*

In Arogya at present the struggle seems to be turning again in favour of the siddhi.

=

Physical energy is more consistent but directed chiefly towards the support of brain work.

=

*Vijnana*

Aishwarya works again in immediate surroundings, but is not more advanced in effectuality.

=

There is this time no sudden & powerful revival of the Siddhi, but only a slow movement of recovered activity.

The finality, however, is greater in everything connected with the subjectivity.

Jan 29<sup>th</sup>

एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्विवेषु मानुषा ।  
 दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥  
 वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनानति ।  
 अस्माकं दुम्नमधि पञ्च कृष्टिषु उच्चा स्वर्ण शुशुचीत दुष्टरं ।

Script

Although the opposition seems to be strong, the force of the siddhi is stronger. It has already asserted itself entirely in the first, mainly in the second, entirely in the sixth chatusthaya. Except for deficient faith in the life, which is really a deficient knowledge, it holds the subjectivity. It has now to conquer the subjective-objective and this it is steadily doing in spite of all reverses & retardations.

The power on the immediate surroundings showed itself throughout the morning extremely effective in spite of all resistance sometimes compelling results subjectively, sometimes, where the subjective object resisted by the creation of circumstances which physically induced or compelled the necessary action. There was only one instance of failure.

Utthapana

Arms—1 hr. 15 minutes—

Legs—5 minutes only.

Samadhi.

Swapna Samadhi is trying to get rid of the Ashasti

Jan 30<sup>th</sup>

The Dyumna or luminous power (rajas, rochana) is established in the Bhuvan, it is now being established in the Divah. The energy is ready in the active nervous power and in the soul-thought (suviryam arvatá . . brahmaná) although manifest chiefly in the work of knowledge, thought, writing etc, not in the things of Prithivi, the objective world. It is here that the mental thought

(धीर्मानुषा) nourished by the ideal (बृहद्विषेणु) is yielding its full results.

—  
 अनश्वासो ये पवयोऽरथा इंद्रेषिता अभ्यवर्तत दस्यून् ॥  
 प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्त्या चकर्थ ।  
 शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥  
 =

The activity is now great in the intuitional field of the intellect, but concentrated chiefly on the Veda etc.

—  
 The first line refers to the recent passive activity of the Aishwarya from which the nervous force & anandamaya movement (aswa and ratha) have been excluded in order that they may be replaced now by the right aswa & ratha. This is the new action for Indra who with the Shakti in him is to conquer the opposition & bring in the varied bright activity of the *swarvatir apah*.

—  
 This is already being done today, the activity of the luminous mind being extended beyond the jnana & literary work to the trikaldrishti, but as yet insecurely & incompletely.

Feb. 1<sup>st</sup>

1. The Reference of the 29<sup>th</sup> repeated.
2. Finally in the third Rik.

—  
 The day has chiefly been devoted to work of Sahitya & Veda. A great capacity for large quantities of work swiftly done is being now manifested.

There is an attempt also at the primary utthapana in the shape of diminished sleep and the rejection from the physical system of fatigue and exhaustion; but this applies at present only to brain-work, not to physical activity.

—  
 In samadhi there is a strong tendency to the development of sukshma Vak, but as yet this is normal only in isolated sentences and

when there is concentration in the jagrat or without concentration in the swapnasamadhi.

==

The Kriti is not yet favourable in exterior results & circumstances, only a difficult defence of the Sati.

==

Each part of the Kriti has its own difficulties and when these are brought forward & seem to be accumulated in an unsurmountable obstruction, the faith falters or is eclipsed.

==

Samata remains undisturbed, only there is still uneasiness & occasionally a subtle depression in the bodily consciousness, but much less palpable than formerly.

==

Feb 2<sup>d</sup>

Utthapana Arms 1 hour.

==

The vijnanamaya plane manifests in the thought & trikal-drishti, but as yet there is no constant well formed action.

==

Swapna samadhi is sometimes active, but here also it is only a scattered activity of details. In jagrad there is no activity except of imperfect figures except in chitra & sthapatya.

==

The progress of Sharira has long been discontinued.

==

In jagrat samadhi vak is acquiring greater force and perfect rupa, unstable, is more frequent.

==

Poetry resumed with more power.

==

There is a pause before the deficient parts of the third chatusthaya declare themselves & until they declare themselves, the organised action of the chatusthaya cannot manifest itself.

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The powers of obstruction, always, are not broken, but merely pushed backward. Rapidity, so often promised and on the point of realisation, is still unrealised.

=

Feb 3<sup>d</sup>

There is a general increase of the siddhi in the vijnana, but not as yet anything decisive.

=

In swapna samadhi there is a movement towards utility, but nothing as yet of any value.

=

There is some relaxation in the physical force of the body for work

Feb 4<sup>th</sup> 5<sup>th</sup>

The same condition continues

=

Utthapana of arms daily for an hour or two.

=

The struggle in Arogya continues.

=

Kriti is still undecided.

=

Samadhi fluctuates; jagrat is mostly inactive, but vak becomes more & more spontaneous & sthula.

=

Karma of sahitya is alone pronouncedly active. Veda, poetry, Aphorisms.

Feb 6<sup>th</sup>

1. ἐπισηχέρω. Successively, in order, thence, afterwards.

2 We can begin then with this concentration and a constant consecrating of ourselves. . . For the first movement.

=

The concentration indicated is a movement no longer of personal effort, but of a sort of will from below evoking an action from above.

The result is a slow redevelopment of the beginnings of organised Vijnana.

*[Half a page left blank.]*

Feb 25<sup>th</sup>

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

Roga has been very powerful & violent.

Sharira has been practically suspended.

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

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

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

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

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

Feb 27<sup>th</sup>

The atmosphere of the Asiddhi still hangs heavy upon the system. Roga persists though the tide is receding. Sraddha finds no food to grow upon.

स सुतः पीतये वृषा सोमः पवित्रे अर्षति  
विद्यन् रक्षांसि देवयुः ।

The opposition is now no longer from Vritra, Vala, the Dwayavins, but from the Nidah & the Rakshas,—in reality however from the Rakshas giving the others their opportunity.

==

After a long interruption Kamananda is beginning again to be active.

==

In Samadhi the antardrishta and swapna are both perfect, except (1) for lack of long continued samadhi, (2) for lack of life utility.

==

## 22 APRIL–26 AUGUST 1915

April 22<sup>d(?)</sup><sup>1</sup>

1. The vision (in Samadhi) of the Theosophical Path on the table, fulfilled next day. Suggestion of importance—fulfilled by solution of the Vedic Rishi-idea by example of Bodhi-sattwas in Japan.
2. The waking drishti of the cigarette on the table. Suggestion of certain fulfilment by exceptional means. Found on floor.

April 24<sup>th</sup>

Anandam Brahma confirmed in its final generality.

Renewal of the Anandas all contained together in the Suddha.

Firm general definition of Karma.

First entirely spontaneous & prolonged intensity of Vaidyuta (yesterday).

April 25<sup>th</sup>

Krishna Kali in all beings confirmed in its final generality—still obstructed in the animal. Afterwards extended to this field as well.

Kamananda made persistent (predicted during the last few days)

Telepathy justified in its general satyam and accepted—trikaldrishti in telepathy, but obstructed.

Beginnings of final organisation of knowledge parts of the Vijnana.

General prevalence of Aishwarya-Vashita, against resistance, after lapse of time. As yet, no general perfection in detail. The field is still limited.

Other Anandas continue to grow.

<sup>1</sup> *The question mark was put by Sri Aurobindo.—Ed.*

Rupa etc still strives to emerge into distinctness, stability & variety.

Growth of the Kali permanence.

The second chatusthaya increases in power.

Tertiary dasya emphasised in action & thought.

3.<sup>2</sup> Telepathic trikaldrishti of movements of the child in the opposite house.

April 26<sup>th</sup>

Krishna-Kali now generalising itself at its lowest pitch. It alternates with the Anandam Brahma also at a low pitch, in the terms of the material Avidya. It is still as a rule more at the back of things than at the front.

The organisation of the Knowledge by illumination proceeds. Lipi & Rupa are included.

Lipi

1. Build desolated Europe into a city of God.
2. Eyes in the splanchna. (the pranic sense).

April 27—

Prakriti Purusha well established in the Ananda Brahman.

Kamananda obstructed yesterday but not entirely discontinued in the body. Strong pressure for the Ananda from the Sukshma. Continuous under adverse circumstances.

All the physical anandas have for the time being slackened in frequency.

Organisation of vijnana continues against steady obstruction.

Prolonged rupa-vishaya (crow flying about in sky), chhaya, but not merely image,—saprana image left in the ether. True rupa vishaya of insects & birds in the Akasha (Prana akasha) are now common, but not detailed.

<sup>2</sup> Numbering continued from 22(?) April.—Ed.

April 29.

The Krishna Kali as the all containing one (An. Br [Anantam or Anandam Brahma]) & everything as its expression in the terms of Purusha Prakriti.

The Ishwara begins to take final possession.

Truth continues to grow in the trikaldrishti telepathy, effectively in the power. Rupa advances, but is still seriously obstructed.

April 30

Krishna Kali in all, but not in the intensity.

An established sama-ananda in harmony with the ish, but not as yet with its full forceful activity.

The harmonising with the unequal reactions of the more forceful activity has begun — they are brought & taken up by the Ananda which has entered into them.

April 30 —

Trikaldrishti has suddenly increased enormously in truth, but it has still its basis in the telepathy, and subject to the stress of error.

May 1<sup>st</sup>

The day is the close of one week of progress, steady and often rapid —

*Samata*

Universal *samata* has been finally confirmed and the reactions of *asamata* imposed from outside are now taken up by the Ananda.

In the body there are still movements & reactions of discomfort & *nirananda*, but these also are now being taken up. Even the pain of burning is pursued by the Ananda and generally accompanied by it. *Bhukti* is therefore on the point of accomplishment in generality. It remains to give it its destined intensity.

The reactions contradicting *titiksha*, *nati*, *udasinata* thus persist & are being purposely brought forward in order to be transformed. They can no longer prevail in their own kind.

*Shakti*

There is also a generalisation of Shakti. Sraddha is now confirmed except in the Karma where it still fluctuates and is environed by doubt. The doubt is no longer absolute. *Kalyanasraddha* has increased in the chitta.

The growth of knowledge, Ananda Brahman & Krishna has firmly based the Samatachatusthaya. The growth of power, Krishna-Kali & Sraddha has prepared the final basis of the Shakti-chatusthaya; but the power is not yet sufficient to assure the full sraddha and *devibhava* (*daivi prakriti*).

Dasya is tertiary, but not always of the full intensity of its third tertiary form.  $D^3$  is established, but not  $D^{33}$ , except as a frequent exception.

## Brahman.

The generality of Sarvam Brahma, replaced by Sarvam Anantam, is now replaced by Sarvam Anantam Jnanam with the Anandam subdued but present in all the three. It is now in course of being replaced by the Krishna-darshana in the Jnanam Anandam; the Narayana-Vishnu Bhava persists, but as a past habit. The intensity of the Krishna-Narayana is now taking its place.

## Karma.

Krishna-Kali bhava is growing to the point of the firm epiphany. Subjective kama is assured & the full subjective Ananda based on the Shuddha is present either in the subdued status or the intense movement. The oppositions of the subjective Vishayanirananda are being finally eliminated & exist only as external vibrations in the external mind. They are attended by the *viparita* Ananda.

Karma yet awaits the full power. In intellectual (intuitive) work it is now only combated by the remnants of the physical resistance; but in all else it is still bound & to a certain extent afflicted.

## Vijnana.

All its parts, except Aishwarya-traya & Samadhi are in the hands of the Master, directly. The instrumental usurpation persists, but is no longer effective.

Telepathy is now mahat, except in thought-vyapti & thought-prakama. Satyam is established, but ritam is still imperfect.

Trikaldrishti is now acquiring the satyam & has greatly improved in the ritam. The Chit-Tapas combination is beginning to prevail.

Aishwarya-traya & Samadhi have to be liberated in this month & essentially in its first week.

### Sharira

All the physical Anandas are frequent & much more prolonged than ever before, but not yet permanent in continuity, only permanent in recurrence.

Vaidyuta (*ahaituka*) now manifests frequently, physical Vishaya *ahaituka* less frequently, but *sahaituka* is well-established.

Arogya grows in force, but has not yet expelled the habitual reactions.

Utthapana is suspended, but increases subjectively.

In Saundarya there is no appreciable advance.



The stress is now on Vijnana (especially trikaldrishti); it is growing in Aishwarya-traya and rupa. In the Sharira it is on Ananda & in a less degree on arogya; but it seeks to extend itself to the two deficient members.

### Lipi

- |                           |   |  |
|---------------------------|---|--|
| 1. Yeast of bliss         | } | yeast, that is the inchoate ferment  |
| 2. Yeast of life          |   |  |
| 3. Yeast of trikaldrishti |   |  |
| 4. pragmatic telepathy    |   |  |
| 5. taste.                 |   |  |
| 6. glad of bliss          |   | — ie the system & all its environment consenting to the Ananda. This is now done |
| 7. glad of Ares           |   | in the force & struggle harmonised with the Ananda. This is now undertaken.      |
| 8. toil                   |   |  |
| 9. [ <i>no notation</i> ] |   |  |

## References

1. enimvero . . certainly, but indeed . . enisus . . eniteo. (as an event) enitesco (as a habit)—enitor, enixe, enixus—  
—connected with lipi 8. and indicating the struggle & luminous emergence now transferred from the person to the enviroing Prakriti.

2 eno— } confirming (1) from another stand-  
enodate. enodatio— } point & throwing light on Vedic  
images in the hymns to the Aswins  
(Kaksh[ivan]) read yesterday & today.

==

Lipi, rupa etc are now taking the pragmatic turn more decidedly; but this is not yet extended to the telepathy.

May 2<sup>d</sup>

In the morning a general reduction to the lowest terms, with the object of taking up the apparent contradictions & turning them to siddhi.

==

Aishwarya traya increases in force & produces more rapid & exact results in the field of exercise, but is still subject to the obstruction & contradiction. In the karma it is still weak

==

Trikaldrishti grows in mahattwa of the satyam ritam, chiefly in its telepathic basis

==

Lipi

1. In the infinity youth; (not yet in the finite).

The adverse movement continues throughout the day,—reactions which are not taken up by the Ananda, voices, thoughts, suggestions which are not taken up by the Ishwara nor proceed from him, absence normally of the Krishnadarshana replaced by the Saguna-Nirguna Brahman, impaired Ananda of the vishaya of sight, failing faith, absence of udasinata & nati etc. Trikaldrishti, aishwarya etc act, but are no longer dominant.

==

Evening

The siddhi is now remanifesting, but with a residue of the Asiddhi. The main asiddhi is the reaction of Sushna Kayava, with the bhrista tavishi.

May 3<sup>d</sup>

Lipi— 1. Yeast of love

2 Yeast of difficulties (general ferment of the opposition still left opposing the progress).

1. Universal Prema is now becoming fixed & spontaneous, ie not needing the aid of the mind's attention to the object

=

The Rupa has been largely eclipsed for some time; it is now undergoing a fresh movement towards manifestation; but the obstruction is not yet conquered.

=

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

=

Vijnana strives to perfect itself; but is still pursued by the error of stress.

=

Dream is once more coherent & better organised.

=

Perfect organisation of *lipi*, thought & *sukshma vak* in jagrad antardrishta and swapnasamadhi.

May 4<sup>th</sup>

The Kalikrishna darshana is now generalising itself more firmly.

In the health, the struggle continues. One long persistent roga is now in the last stage of dying recurrences. Another that threatened to be chronic (the eyes) is being successfully attacked at its roots. Feverish exhaustion attempts to recur daily, but is expelled after a

short struggle; nevertheless it lingers in the environing akasha. Two only are still in the persistent stage of recurrence.

#### Reference

सखायः सं वः सम्यंचमिषं – स्तोमञ्चाग्नये – वर्षिष्ठाय क्षितीनामूर्जो  
नप्त्रे सहस्वते ।

This is now beginning to manifest & attempting to generalise itself.

=

Organisation of the vijnana of knowledge proceeds.

=

The sense of the universe in myself and all energies & activities even the most adverse has been restored & is now constant.

=

Great extension of effective Vashita working in harmony with an almost perfect ritam of the telepathy & trikaldrishti.

=

Samadhi continues to organise itself. The things of the pranic & mental worlds are now distinguished, lipi & vak grow in coherence & organisation, there is a beginning of free rupa in the antardrishta.

=

Exact fulfilment in aishwarya vashita is again becoming frequent, but the deflecting resistance & to some extent the entire obstruction have still a power which though much diminished struggles to remain. The Shakti is now being led to apply itself with determination to the karma.

=

The सम्यक् इष् was first brought forward in the morning; it is now established in the action. The Agni is being developed ऊर्जो  
नप्ता सहस्वान्

=

Rupa became active, but did not increase to the full point attained in the past.

May 5—

Rf. [Reference] Nulli visa cito decurrit tramite virgo—

==

There is no fresh advance, but only the yeast of what has been already accomplished combating the difficulties of farther progress. This difficulty of farther progress is a principle of retardation that has now to be destroyed as it is no longer useful for the purpose of [conservation].<sup>3</sup> The shakti can now dispense with such aids.

==

The struggle over the unfinished parts of the vijnana continues. It has not advanced appreciably beyond yesterday's limit, but is obviously preparing an advance. Meanwhile the sama Ananda etc are being strengthened.

==

Strong discomfort is being given & constantly met with the assumption of the discomfort by the ananda.. It is not as yet entirely transmuted.

==

Faith in the Karma fluctuates, but is normally much stronger than before.

May 6—

The Aishwarya-Vashita is less effective today, on the other hand the Trikaldrishti-telepathy increases.

==

Force of rupa increases, but slowly & against great obstruction.

==

Lipi

Transitional character of opposition struggle (ie it is becoming more & more defensive).

==

No definite advance during the day.

==

Samadhi advances in all respects, but not yet victoriously.

<sup>3</sup> MS conversation

May 7.

The Krishna Darshana after going through several fluctuations has added to the darshana of the Continent & constituent which are now sufficiently fixed & that of the inhabitant which fluctuates the darshana of the identical (atmaivabhud bhutani). It is when the inhabitant, continent[, ] constituent & identical unite that there is the full intensity.

=

Lipi.

1. for yeast of bliss—(to confirm it entirely the samata is being tested)
- 2 yeast of pain (this is now being given to generalise the raudrananda).
- 3 for yeast of life.

=

Kamananda very intense for a time; now frequently recurrent, but usually subdued. The intensity, however, also recurs.

=

May 8<sup>th</sup>

The Siddhi is now restored in the Aishwarya, although not yet in entire force.

=

This time the disturbance of the Samata by the Asiddhi has been slight & quite inconsiderable.

=

The Trikaldrishti progresses always in spite of apparent setbacks.

=

Kamananda grows slowly in force, as also Samadhi.

=

May 9<sup>th</sup>

The fluctuations of the Vijnana chatusthaya continue, especially with regard to Aishwarya, rupa lipi and samadhi. This afternoon there is a general cloud of tamas.

May 10<sup>th</sup>

A day of advance, but not of decisive advance.

Telepathy has grown stronger & surer.

Trikaldrishti is restored almost entirely, *aishwaryatraya* partially..

Rupa advances, but does not yet break the barrier to stability.

Samadhi is depressed.

==

The work in process is chiefly a work of general basing.

May 11<sup>th</sup>

भुवत्कण्ठे वृषा द्युम्नी आहुतः ऋददश्चो गविष्टिषु —

At first *aishwarya traya* depressed by the resistance, then it assumed for some time the upper hand compelling the result against direct resistance sometimes immediately & entirely, always at least partially in the end. This movement clearly reveals the fact that the physical Akasha-shakti is now on its defence maintaining its freedom with difficulty & no longer assured of its empire.

May 12

Since yesterday the organisation of the Vijnana has become normalised, 1. in script, 2. in *vangmaya* thought, 3 in *vani* (today) 4. in perceptive thought. 5 in *aishwarya traya*. In the last two there is still positive defect, owing to the imperfection of the *aishwarya* which brings with it the struggle of the Will against the Akasha-Shakti and throws back on (4) the shadow of the excessive stress of will-thought.

*Aishwarya traya* today is working more evenly, though with less precise force. *Ishita* is becoming more prominent. The shadow of personal will is steadily losing force of insistence & giving place to the Master-will.

The personal relation with the Master manifests, not again to be suspended; it brings the *madhura dasya*, the delight in all things & the understanding of all experience & movements of event in the terms of the divine Will

Krishna darshana depressed & put in the background for the last two days but not suspended is once more general as the continent & as the all. It is only deficient as the Inhabitant.

Rupa increases always in force, samadhi is depressed.

Trikaldrishti gains always in ritam, thought-telepathy increases

Kamananda depressed for the last two days, but not suspended, is again active & sometimes intense.

Afternoon

Crude rupa in all forms presented both primary & secondary stability.

Developed rupa increased stability to the remote or indirect vision, but does not yet endure before the fixed gaze, except primarily in the type form of the reel.

In this movement aishwarya ishita was throughout the agent.

Krishnadarshana now embraces whole groups in a great & sometimes with the first intensity.. In the intensity it is not yet general.

Primary utthapana is being enforced, but is still not entirely dominant.

Rf—

पूर्वीरस्य निषिधो मर्त्येषु पुरु वसूनि पृथिवी बिभर्ति ।

इंद्राय द्यावो ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥

The Rf in the morning to all the gods setting Agni to work (पनयंत) in his activities has been fulfilled.

The confusion of Knowledge Thought by Will Thought became very violent in the evening, but could not entirely annul even the decisive trikaldrishti; the telepathic maintained its satyam, but could not preserve the constant or always central use of its ritam. Subsequently, there was a reversion to the better harmony.

==

May 13<sup>th</sup>

Kamananda still active, with touches of intensity, sometimes in samadhi.

In the morning perfect telepathy & trikaldrishti. Aishwarya-traya sometimes in full force, but usually baffled by the resistance.

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

Samadhi has not yet recovered its activity and coherence.

Rupa is active, developed forms frequent, sometimes thickly frequent, but not stable.

Manusha sparsha has been experienced indirectly, on the cigar held between the fingers, not on the body itself.

Activity of the Rupa at night. At first free crude, akasha, & beginnings of free crude sadhara; also first stable dense & developed. Afterwards resistance brought in to spoil the forms.

Aishwarya of rain successful.

May 14<sup>th</sup>

The force of the aishwaryatraya is greatly increased.

There is a movement towards the completion of the satyam in the vijnana.

There is also an incipient movement of more complete ritam.

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

The habit of relapse in the Krishnadarshana is being attacked.

==

Kamananda these two days has been constant with intermit-  
tences, but not continuous. This evening it has once more the  
tendency of continuity.

Rupa improves always, but does not yet confirm stability  
except in the crude.

Samadhi is beginning to reorganise itself.

Gandha is varied, but not so frequent & rich as yesterday.  
Aswada is also obstructed, though occasionally it manifests.

—

Samadhi is partly reorganised. Vangmaya thought is thoroughly established & continues in a stream even in the sushupta swapna, when memory, reason, mental attention are all absent. It was combined with lipi, perceptive thought & shabda (vak).

At night organised samadhi. Continuity of drishya, primary frequent, sometimes incipient secondary.

May 15

Organised samadhi in the morning.

Kamananda seems now to be settled in the system, as a constantly recurrent experience throughout the day and a permanent tendency. The other Anandas are still intermittent.

In the subjective Ahaituka is constant, Chidghana, frequent, Prema recurrent, Shuddha occasional.

The whole Vijnanachatusthaya is now on a line of fixed progress towards perfection. Sharira & Karmachatusthaya alone remain.

==

In the later part of the day a reaction and suspension of the progress.

May 16.

The reaction continues. Nothing is precisely lost except for a diminution of the Sraddha; but the forward impulse has ceased & in sharira & karma the adverse forces seem to be triumphant.

Asamata of satyasatya which hitherto gave such acute trouble has disappeared. Asamata of siddhi asiddhi has revived and is the sole asamata remaining; but it is neither absorbing, nor violent. It is being rapidly killed.

May 17

The reaction has deepened & injured without suspending the action of the Vijnana. The satyam is no longer perfect; the stress of suggestion & intellectual perception has revived. The Aishwarya traya acts less surely on the surroundings. Rupa is no longer active.

This morning the satyam is recovering tone & the aishwarya traya recovering force.

Krishnadarshana of a certain intensity is now general in spite of a constant effort in the Akasha Prakriti to pull it back to the mere Saguna Brahma or Narayanadarshana.

The Ishwara is now manifest in the Vani & as the master of all the thought & action; the dasyam is becoming entirely complete & personal. As yet it is the Balarama-Aniruddha Bhava with Aniruddha prominent.

Rupa revived, but not in full force.

Kamananda in spite of adverse circumstances.

Gandha frequent & varied.

May 18—

Krishnadarshana seems to be invincibly established.

There is a tendency to the full restoration of the action of the Siddhi. This is most evident in the Aishwarya-cum-trikaldrishti, & in the three subjective chatusthayas & in Krishna Kali.

The new movement has not yet begun except in the first chatusthaya & the second & sixth where it is a completion and a preparation rather than an initiation.

Vak, jagrat, manifests, but with difficulty.

May 19<sup>th</sup>

All the subjective Anandas are confirmed, not in the intensity, but in their synthesis, from Suddha to subjective Kama.

Udasinata, Nati, Titiksha are finally established in their unabridged completeness & synthesis. The positive bhoga of Asiddhi is being enforced. This has been hitherto the one imperfection of the first chatusthaya & the point at which the Asamata always broke in. It was done chiefly through the impatience of Asatyam. That impatience is now killed. Without this basis the impatience of Asiddhi could not last.

Krishna Darshana resists all attacks.

Gandha continues, though less frequent.

Physical samata and Ananda of pain & discomfort are also

being finally confirmed. Touches which formerly overcame the Titiksha, are now anandamaya.

Kamananda continues intermittently against oppression.

The other siddhis are obstructed in act, but none actually abridged in fact.

The relation of the Dasya grows constantly in force.

The Sraddha is attempting to override its difficulties.

Vijnana is considerably obstructed and the movement towards the ritam seems temporarily to have receded and lost part of its force.

Rupa & Samadhi are comparatively ineffective

Karma & Sharira fluctuate.

Krishna-Kali is preparing its finality.

The sense of the Self everywhere & all energies as the Self's is returning to activity.

==

On the whole the Suddhi, Mukti, Bhukti are nearing final completion & the purely subjective siddhi. Only in the subjective-objective siddhi the victory is still delayed & in the objective the adverse forces still hold most of the ground except in the physical Ananda, where victory is now assured.

May 20—

Dasyam is now becoming all-pervading and intense

Sraddha Bhagavati is almost complete; sraddha swashaktyam is still deficient. The sraddha bhagavati is hampered by the inability to have complete confidence in the Vani; all vanis are now being taken up by the Ishwara.

==

The siddhi has now to take a new turn. Basing itself on the complete Dasya, Sraddha & Ananda it has to acquire intensity in all that is possessed, sureness in the Vijnana, rapidity in the Sharira & Karma. The Seven Affirmations have to be finally completed & then the two that remain.

The state of these Affirmations may again be stated:

1. The universal sense of the Anandamaya Lilamaya Krishna

in the Brahmadrishi has become the continent of the conscious activity in knowledge & is becoming the continent of the conscious activity in Will.

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

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

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

—

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

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

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

==

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

9. Time, Space & Circumstance still appear as determinative, not yet as instrumental factors.

====

Intensity is now being brought into the Suddha-Chidghana-Ahaituka-Prema Ananda and prepared in the Madhura Dasya which is becoming Saumya-Raudra. For the present the Saumya predominates, with the Raudra as a background. In the Sraddha there is greater intensity (answering to yesterday's lipi, "enthusiastic faith") but not yet certainty in the Karma and Vijnana.

==

To the tratak the moving clouds of the pranic akasha are visible, sometimes a star, living specks, birds or insects.

There is the old struggle between the decisive vijnana & the perception of actual possibilities; but the consciousness still dwells in

the triloka. Vijnana & Ananda occupy it or are in the background, – they are not yet the habitation, *kshaya*.

Aishwarya continues to fluctuate, sometimes triumphant, sometimes resisted successfully in moving objects; in stationary objects (prani, not sthavara) resisted usually with success. In inanimate objects there is now often success of the aishwarya..... Resistance is almost invariable, but often it is rapidly overcome

=

Kamananda is once more dominant.

=

Reference –

शोधः Purification . . rectification . . acquittal of debts . . retaliation.

=

At night foiled attack on the samananda.

=

Movement towards the intensity of the madhura dasya accompanied with a stronger sense of the Ishwara not as Mechanist, but as Natha & Bhokta.

May 21<sup>st</sup>

Rf 1 The haven must be reached.

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

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

=

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

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

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

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

==

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

Trikaldrishti is following the same rapid forward movement. Decisive trikaldrishti, once more active, is aiming at exactness of place, time, circumstance.

Lipi

1) 15 . . 25 (ie 1915–1925 for the external purification & rectification).

2) solarithm (a new mathematical figure)

3) perfect disponibility of the lipi

The Aishwarya-Vashita is almost all-victorious this morning upon things in motion; only the insufficiency of the Ishita gives a hold to the resistance. Things in station feel the force, but resist successfully the exact fulfilment.

Where there is fixed intention with rapid movement, the Power does not as yet prevail. Fixed tendency, generally, is still an imperfectly mastered obstacle.

==

Rupa & samadhi are again active; the first in the crude with an imperfect deliverance of the form & a difficulty of the quadruped form, but with a greater hold on the akasha; the second imperfectly organised in rupa & vishaya, fluctuating in lipi, but perfect in thought, vangmaya & perceptive.

Samadhi

1. Conversation. “in emergency”. (political. IO [India Office] & India)

2 “At such a distance we find that we can do nothing” and a figure in dhoti.

3 a conversation in French on a gnostic Greek poet, perfect in form although derivative in substance, indicating fresh discoveries of lost Greek poets. (N.B. The discovery of Bhasa’s plays was fore-

seen a year or two before it happened. Saumilla's have also been promised).

=

The force of Tapas on the Roga increases. Chronic false cough has been expelled. The eruptive tendency is almost eliminated. Assimilation imperfection still resists as also the functional defect.

The resistance of living things in station is now overcome. Success is more usual than failure and exact fulfilment is frequent and striking. There are also now cases of immediate triumph over fixed intention in rapid movement.

It remains to give full intensity & universality to the power of the Tapas, raising it all round to the 80°, so that the resistance may disappear and Time, Place & Circumstance become instrumental instead of determinative. It is to this result that the siddhi now turns.

=

Effective tapas has to be imposed on the body & on the life (karma). Siddhi is effected in the first two chatusthaya's & in the sixth & in three parts of the general (seventh) chatusthaya, & in the subjective half of the fifth, so far as is possible without dominance of the Tapas-Prakasha in the fourth & effective half of the fifth. In the third the successful & victorious march of the siddhi in all its four (five) members is now assured. Sharira & Karma-Kama remain.

====

The Siddhi at night showed signs of resuming the stability of the dense & developed; but the movement was not carried forward.

May 22<sup>d</sup>

In swapnasamadhi successive scenes coherently connected together, but in themselves fleeting, though absolutely perfect. In jagrat antardrishta a scene of the manasa loka, (affective), coherent, well designed, but dim.

The vak of the thought maintains the level it had acquired and yet prepares a more ample & varied form. That it does this without

sinking into a more backward state, is a sign that the old rhythm of [ ]<sup>4</sup> progress & relapse is passing away; a movement anandamaya anarvan is beginning

The Tapas is less in possession this morning; its directions are more often refused or, when obeyed, usually more imperfectly. The trikaldrishti is more confused by the will-thought

Krishnadarshana has for some time drawn back into a fuller Ananda Brahma Saguna-Nirguna with the Narayan & Vishnu bhavas contained & the Lilamaya without the all-pervading expressed Krishna Nama in the rupa.

The violent attack of the old Asiddhi has failed after producing a few fugitive vibrations,—an effigies of incipient asamata & non-vijnana.

The struggle between Kamananda and its obstruction is now becoming constant.

==

Decisive trikaldrishti, independent of telepathy, increases in force, frequency & certainty; but it works in the midst of a mass of telepathies acting in the manas which tend indeed more & more to reveal their satyam of tendency or actual possibility, but continue to throw a shadow of confusion on the trikaldrishti. The Knowledge is still farther confused by the anrita will-thought, which is a stressed perception of tendency or actual possibility in the physical or sub-conscious that does not manifest in event, although it sometimes manifests in conscious tendency.

Knowledge & Tapas are this morning acting again in the manas & not in the vijnana; therefore there is no general ritam; only a ritam disengaging itself with difficulty from the brihat of the unregulated mental satyam. This constitutes a relapse.

==

The vibrations of asamata of asiddhi continue & amount to a breaking in on the siddhi of the fourth chatusthaya. As usual, there was a false security that this lapse would not again happen. There is also a shadow of the asamata of asatya.

==

<sup>4</sup> MS of

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

==

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

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

==

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

==

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

==

The Shuddha Prema is now being restored independently of the Krishna-Darshana.

==

Continuance of entire asamata in the evening—including rejection of nati. Resumed suspension of the progress of the siddhi.

The degree of the raudra up to which pain can be made subject to titiksha and converted into Ananda has immensely risen & is being rapidly & constantly heightened.

==

There is a reinforcement of the roga which had almost been eliminated, but as yet its materialisation is insignificant in force and extent.

None of the physical siddhis is yet decisively victorious in any of its parts.

==

The confusions & ill-results of the lapse continued even into the night. The refusal of the Jiva to participate in the effort of the Siddhi prevented the movement towards resumption of siddhi from taking definite shape. [Ritam]<sup>5</sup> was challenged even in the script and vangmaya thought & therefore all confidence refused to any form of thought or knowledge. Samadhi at night was barren. All thoughts & suggestions from whatever source or through whatever instrument were contradictory & confused; the reconciling ritam was excluded in obedience to the asraddha.

==

The result of these movements in an increased siddhi cannot be apparent till the morrow.

==

May 23.

The siddhi is being remanifested, but with a successiveness which makes it appear like rapid rebuilding. The intensity of the dasya & the sraddha have not, however, been restored. In most movements the power of the siddhi emerges increased in range or intensity or in both.

The Aishwarya-Vashita has not yet the general force to which it temporarily rose, but it produces very often rapid effects in detail of a temporary or sometimes a final decisiveness, while its power of prolonged pressure has not decreased & that of the ishita has increased.

The unalloyed Ananda of defeat has not yet been restored.

The distinction is now being clearly drawn of trikaldrishtis certain of [themselves],<sup>6</sup> formed in the nature of knowledge & infallibly fulfilled and drishtis hesitating or else insisting & assuming a spurious certainty, formed in the nature of twilight & obscure force, dual, balanced or pursued by their opposites, representing a clash of forces & often or usually baffled of their result. The former are

<sup>5</sup> MS Anrita

<sup>6</sup> MS itself

growing in frequency. There is also an intermediate drishti, in which the certain emerges out of the uncertain, the pure trikaldrishti out of the telepathic, but without the clear luminosity of the spontaneous sureness.

There is a pressure of movement towards the harmony of knowledge & force (Prakasha-Tapas), but it is as yet vague & ill defined, a large & obscure fluctuation & inchoate formation.

=

During the afternoon a confusion of Asiddhi without yesterday's violences. The Ananda of defeat has not been restored and the attempt of the system to replace it by indifference or akriya udasinata in defeat is being constantly thwarted.

The relation with the Ishwara has also not been restored. The script, vani, thought are no longer regarded as entirely in his possession; full dasya sometimes returns, but with a reserve, & is then again disturbed. Sraddha is absent, except when the vijñana is in play.

May 24.

Samadhi failed to preserve the incipient organisation already realised. There was, however, a movement to re-manifest the lost stability of rupa & continuity of active drishya, but the continuity achieved was only of the manasic drishta and the stability had no sufficient hold on the akasha.

=

The siddhi is now restored with a more direct presence of the Ishwara in the thought and script and a more intimate prabhutwa in the dasya by the diminution of the role and insistence of the instrumental ganas. Only the intensity of the Sraddha is lowered by the exclusion of the hasty tapasic element in the enthusiastic faith. The faith is now deficient in enthusiasm & entirety, because it is deficient in certainty.

=

The Krishnadarshan is now full of the Saguna Brahman with the contents of the Trinity & often descends into the Saguna

Brahman. At other times it rises to the KrishnaKali. Usually it is divided between the two.

=

Straddha has not yet been restored.

Trikaldrishti works with some fullness, but not sufficient certitude. Tapas is temporarily depressed in order to give more scope for the *udasina prakasha*.

=

There is no decisive forward movement anywhere else.

Sahitya has been recommenced.

=

Samananda of siddhi asiddhi is still infirm in the prana.

May 25<sup>th</sup>

There is today greater strength of the Sama Ananda & the Asraddha is less aggressive.

Aishwarya is stronger in exact movement of things in station, less powerful over things in motion. The general effectivity is still depressed. Satyam of telepathy always increases in largeness.

Trikaldrishti is becoming more & more accurate in general fact and even in perception of general order of circumstance, but is much astray in time & place & therefore in exact order of circumstance.

Rupa grows always behind the veil rather than in front of it and slowly against a still prevailing obstruction.

Samadhi is gradually reestablishing continuity of active drishya.

=

Sparsha is now beginning to be sthula in other directions than in the falling of water drops on the body etc, but it is a very sukshma sthula. It is chiefly as indicated often in the lipi on the lips that it makes itself felt.

Gandha persists, but more sparsely & sparsely than at first

Rasa is infrequent & seldom decided.

Chakshusha in the habitual forms of the Akasha.

Sravana is the most backward.

=

A reaction in which the tapasic powers that helped the siddhi

---

are thrown out from the centre and appear in the environment as confused suggestions & will-forces that no longer command the light.

==

May 26<sup>th</sup>

The Siddhi is now in a period of transitional reaction.

==

Frequent coherent conversations in the Samadhi; better organisation of rupa; incipient organisation of lipi.

==

Satyam brihat very pronounced; resumed action of ritam in the satyam.

==

In the evening attempt of the sukshma vak to manifest more freely & fully

==

May 27<sup>th</sup>

Attempted movement towards the complete satyam-ritam of the trikaldrishti, broken down by a fresh reaction.

Aishwarya depressed.

Kamananda persists, but is slight & broken during the last two or three days.

==

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

—

May 28<sup>th</sup>

Reemergence of the siddhi. Trikaldrishti & Tapas now act combined, but the trikaldrishti is surer than the Tapas. There is also a growing combination of the telepathic and the decisive trikaldrishti. None of these movements are yet perfect.

==

Kamananda shows a tendency to recover force.

==  
The Ishwara is still obscured.  
==

May 29<sup>th</sup>

The Siddhi is now restored in all but the Aishwarya-traya & the Rupa-Samadhi.

==  
Among the Vishayas gandha alone persists & gandharasa. The others have fallen back to a lower degree

May 30<sup>th</sup>

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

Preliminary—	Krishna <i>sensed</i> behind the disguise
1 <sup>st</sup> intensity—	Krishna <i>seen</i> behind the human mask.
2 <sup>d</sup>	Krishna seen in the human being
3 <sup>d</sup>	The human being seen in Krishna
Consummation.	The human being = Krishna.

The same rule holds with all things and beings

==  
The samata holds against all things except complete asraddha of the Karma; it then becomes udasinata on the surface as soon as it has recovered from the positive depression.  
==

In the second chatusthaya sraddha and consequently ishwarabhava & attahasya are still subject the first to depression, the second to rejection from the front and non-emergence. The last two indeed are seldom present.  
==

Vijnana improves in trikaldrishti, but is there subject to violent return of the falsifying will-thought due to baffled Tapas.  
==

Rupasamadhi goes through a constant process of construction, demolition, reconstruction or manifestation, repression & gradual remanifestation.

==

Kamananda is now daily recurrent, but its intensity & continuity fluctuate. The other Sharira Anandas are intermittent.

Arogya grows slowly, but is not manifest in the two deficient points (teeth and the central function).

Utthapana & Saundarya are depressed or repressed.

==

The Krishnadarshan now varies between all intensities of itself and even all stages. Sometimes it lapses into the ordinary vision with the Brahman behind it.

The Dwaya consciousness which has long re-usurped this mind was again removed this morning, but still hangs about the mentality.

Aiswarya traya manifests sometimes, but is usually ineffective.

==

The rupa-samadhi attempts to progress, but as yet without any decisive success.

==

Gandha is now frequent & spontaneous. Sparsha is limited to the habitual touches, but capable of a surprising intensity & long after-effect in the contact.

May 31<sup>st</sup>

Another strong effort to organise swapna-samadhi by bringing coherence into vak, lipi, thought, successive rupa and connecting them together. A partial success.

==

The struggle is again over the vijnana. Aishwarya & trikal-drishiti fluctuate, sometimes combining, sometimes acting against each other and at others both sinking into entire imbecility broken only by detailed & isolated successes.

==

The movements of thought occasionally move all in the vijnana

or are vijnanamaya, but this is followed immediately by a collapse.

Physical touches of asamata persist.

Lapse of the Krishnadarshana; attempt to enforce the darshana of the Trinity, the Brahman or the mere Nara.

Repetition of the movements of the crises with Knowledge & Ananda combating & seizing on the disturbances, obscurities and painful reactions. The success of the movement has not been complete.

Trikaldrishti is telepathic, mental & non-luminous; it has a satyam which attempts & often succeeds in a non-luminous arrangement of the ritam.

Satyam of vijnana is well-established and does not fail during the asiddhi. It is the brihat ritam that fails & so much so as sometimes entirely to disaggregate even the particular ritam.

Exact trikaldrishti of time (by the watch or in the order of other measuring circumstances) has begun definitely yesterday and is continued today.

June 1<sup>st</sup>

*Samata*

The hope or idea expressed on the 1<sup>st</sup> May has had to be modified. Asamata is still capable of returning in its own kind; the tendency to turn it into Ananda is not yet victorious, although it prevailed till almost the end of May. In the body the growth of the bhukti continues without any sensible reaction.

*Shakti*

The same condition of things continues. Sraddha in karma came for a time only to be destroyed again. There is again a certain doubt even about full Yoga-siddhi. Devibhava is deficient, because of deficient power and sraddha.

*Brahman*

Full Krishnadarshana came, but is now subject to reactions of all the old bhavas.

*Karma*

Little has been altered. Krishna Kali remains, but is hampered by insufficiency of sraddha, power and general Krishnadarshana.

*Vijnana.*

Satyam is well-established even in trikaldrishti. Ritam began to be brihat, but has been thrown back.

Telepathy of thought is still deficient.

Aishwarya-Traya & Samadhi after a rapid movement are again hampered & successfully confined.

*Sharira.*

Stronger in the first two members; but vaidyuta is infrequent

=====

Today sravana became acute & distinct, but only in one or two sounds. Gandha persists & a subtle rasa.

=====

June 2<sup>d</sup>

Dasya has attained an extraordinary completeness in the tertiary form. Along with the dasya is the restoration of the perfect samata. But the Mahakali bhava (Singhabahini) is diminished and not always present. Nevertheless it is more normal now than the others.

==

KrishnaKali is now almost absolute.

==

The physical Anandas (sahaituka) continue to gain in force & normality. The ahaituka anandas are once more frequently recurrent. Raudra today is very frequent & prolonged. Sahaituka raudra is especially growing in force, intensity and above all normality.

==

The Will has once more abandoned the tapasic insistence on rapidity and immediate results.

==

Ananda of defeat & failure is restored; sraddha in karma is still depressed and partly withheld.

=

The lipi “intensity of delight” often repeated recently is now being fulfilled.

=

Gandha seems well-established; sravana (vak) is attempting to normalise itself.

=

Samadhi is again organising itself (swapna).

Emergence of the sukshma vak in various degrees of evolution, half-involved, evolved; half-audible; audible but unintelligible; intelligible in part, the rest to the mind; intelligible to the hearing.

June 3.

Rf.

1. Therefore saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry, Peace.

2. Shall I count them pure with the wicked balances and the bag of deceitful weights?

=

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

The general power of the Aishwarya has increased.

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

=

After the morning reaction of the Asiddhi. First two chatursthas attacked & momentarily touched. Sraddha farther shaken especially in Saundaryam & Utthapana of the Sharira and consequently in Karmachatusthaya.

Ananda remains firm & all the 2<sup>d</sup> [chatusthaya] except sraddha Satyam of trikaldrishti etc without ritam, except isolated or fragmentary movements. Vijnana obstructed.

Today asiddhi in the hair and progressive denudation.

Sharira is at [present]<sup>7</sup> obstructed & attacked. Karma likewise.

==

Attempt to fix the *sraddha swashaktyam*

June 4.

The state of obstruction continues; but it contains only a slight amount of disruption.

Lipi.

1. Today – finality

2 finality of the delight

3 totality of the delight

==

Vaidyuta is again manifesting itself spontaneously.

==

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

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

==

The Aishwarya is again active and powerful.

==

There is sraddha, but not immediate or particular, only of general and final result. There is still doubt as to the karma of the life.

==

Krishnadarshana is once more general.

==

<sup>7</sup> MS presented

Extreme intensity and sthulatwa of sukshma rasa (bitter). Other tastes, eg lemon, are less well defined in the sthula, though in themselves quite distinct.

June 5.

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

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

A proof of Tapas-shakti in Kriti

June 6.

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

=

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

=

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

=

Sharira makes no definite progress. Daily recurrence of Kamananda is moving towards all day recurrence and a sort of incipient continuity; but this is not yet accomplished. Arogya is strongly combated. Saundarya recedes rather than advances. There

is no progress of utthapana; the little that had been made is suspended.

==

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

==

Four assertions

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

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

3 Life begins to be developed under control of Ishwara

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

==

The last assertion fulfilled.

==

June 7—

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

==

Samadhi this morning (swapna) crept forward one step towards greater hold of the thing sensed on the akasha.

For a moment Samata was broken; afterwards the movements of the old crises repeated themselves mechanically without producing asamata.

==

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

==

The vangmaya and script firmly established in their constant

(not incessant[])] action;<sup>8</sup> anandamaya, vijnanamaya, with the inevitable style in the vak of the thought, possessed by the Ishwara even when an instrumental or interceptive devata comes to the front. The vani also established, anandamaya.

The other instruments of the Vijnana are being prepared for their finality of right & constant action.

=

Perfect action of vangmaya thought organised along with other instruments (not perfect) in swapnasamadhi & antardrishta, whether jagrat-swapna, swapna or sushupta-swapna.

=

Stability of rupa increases & variety increases in the swapna-samadhi.

June 8<sup>th</sup>

Vijnana continues to progress.

=

Intelligibility, authority & stability of the lipi make considerable progress.

=

Action of certainty in the trikaldrishti is increasing.

=

Lipi, “rapid ideality in telepathy” in the swapna, — fulfilled in the progress of the siddhi.

=

Intense Krishnadarshana is becoming more firmly general.

=

Afternoon

A firm use of accurate and active telepathy, not yet entirely full nor entirely ritam, of vijnanamaya rita perception and of incipient positive and certain Trikaldrishti is now added to the action of vijnana which is meant to be constant. The trikaldrishti is not merely telepathic, but often pure vision. This movement however is not yet luminous, & in the whole knowledge, except in jnana, there is only at best a subdued light.

<sup>8</sup> MS (not incessant action);

Krishnadarshana is again general although still sometimes obstructed, but successfully only in regard to certain classes of animals.

=

Ref.

Like long lost knowledge speeding back  
In sudden swelling flights she fills my mind  
With bliss intoxicant,

Lipi—

*exhaustive lipi.*

=

Some progress of trikaldrishti & tapas [attempted],<sup>9</sup> but marred afterwards by the irruption of the will-thought, destroying the ritam and adversely affecting the samata. For a time the trikaldrishti was admirable.

June 9<sup>th</sup>

Krishnadarshana rose to generality (with one defect), in human beings, of the third intensity, then collapsed, then reasserted itself.

=

The movement of the vijnana continues.

The trikaldrishti is attempting a greater wideness of the satyam ritam; aishwarya a stronger and more firmly & generally effective movement.

=

Lipi—

1. *perfect ideality of the trikaldrishti.*    movement towards  
fulfilment
2. *resurgence of life.*
3. *brilliant blaze.*            fulfilled
4. *oceanic drishti*            in course of fulfilment

=

<sup>9</sup> MS attended

Strong threat against the kriti . . a general adverse wave against the kriti.

=

Instances of “exhaustive lipi”.

=

Krishnadarshana in the third intensity is now perfectly generalised with regard to the human being; the defect in regard to animals is being remedied.

=

Satyam of the trikaldrishti manifests with something of the ritam.

=

Attempt to bring forward the primary utthapana ( $6\frac{1}{2}$  hours; not continuous, but in three portions of  $3\frac{1}{2}$ ,  $1\frac{1}{2}$ ,  $1\frac{1}{2}$  with intervals of 1 hour and  $1\frac{1}{2}$  hours). Process of turning physical strain into electric ananda, raudra and force.

=

June 10<sup>th</sup>

Satyam of trikaldrishti and telepathy combining; ritam is yet very imperfect.

Satyam of Tapas is trying to establish itself.

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

=

Reaction in the afternoon, throwing back Krishnadarshana into the unfixed and fluid state ranging from non-vision or veiled vision to the third intensity.

The Vijnana generally was attacked by the intellectuality

Nevertheless its progress still continues,—a progress of inchoate preparation rather than of decisive results.

=

Farther development of taste (sukshma rasa) predicted yesterday in the lipi.

=

Abhyasa of primary utthapana, 3 hours, 1 hour, 3 hours,  $1\frac{1}{2}$

---

hour =  $8\frac{1}{2}$  hours, with intervals of 1 hour, 2 hours, 3 hours. In the morning a reaction of weariness from yesterday's abhyasa –

June 11 –

The same state as yesterday.

---

Samadhi tends to grow; there is once more some application to life.

In the rest of the vijnana there is battle and preparation.

---

In the Sharira the Asiddhi has slightly the upper hand in Ananda & Arogya; entirely in Saundarya.

Practice of pr. utth. [primary utthapana]  $11\frac{1}{2}$  hours (5 hours 10 minutes, 3 hours 20 minutes and 3 hours with intervals of 15 minutes and 30 minutes) up to 7.7 pm. After 9.40 half an hour = 12 hours. Result, no weariness, but considerable stiffness in muscles of the legs & pain of the soles of the feet. Elsewhere only slight reaction. Stiffness induces weakness physically not panic –

---

The satyam of the telepathy-trikaldrishti with a great completeness but an imperfect ritam is now acting constantly.

---

The Tapas became very forcible & obstinate against a great and obstinate resistance and almost always gained its point in the general result; particular result also comes to be more & more subject to the force from day to day.

---

Kamananda was depressed & only occasionally recurrent.

---

The siddhi is moving to the union of chit & tapas.

---

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

June 12—

Steady advance in Aishwarya-traya.

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

==

Ishwarabhava & Yuddhalipsa increase. Sraddha tends to increase.

==

Rupa-Samadhi grows constantly, but the decisive line has not yet been passed.

==

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

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

==

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

==

Strong kamananda, continuous or recurrent for greater part of the day; free from asana; intense & continuous in walking, intense but not continuous in standing, more of body in sitting.

==

Retrogression in arogya (incipient cold; gathered power of skin-irritation)

==

P. utth  $10\frac{1}{2}$  hours (3.45 + 2.15 + 3 +  $1\frac{1}{2}$  with intervals of  $\frac{1}{4}$ ,  $\frac{3}{4}$  and  $3\frac{1}{2}$  hours)

June 13—

The “first assertion” is now to a great degree fulfilled.<sup>10</sup> All the parts and instruments of the Vijnana are in constant action and more or less organised. “Constant” is not “continual”. There are periods of disorganisation and broken action, even of quiescence or mere mental action,—although the latter survival is decreasing in force and frequency.

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

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

==

The contradictions of the Samata have now *ananda* behind or in them, except when the ananda also is expressly overpowered.

Sraddha & devibhava waver, but are founded,—though not yet complete.

Brahman is complete, but not yet quite securely Lilamaya in the Ishwara. The defect however is occasional & slight.

Krishna-Kali is constant, but not yet quite continuous.

==

All the physical Anandas ahaituka & sahaituka have progressed greatly.

Utthapana is attempting to emerge. In primary utthapana weariness, stiffness, pain can all be got rid of or rendered ineffective

<sup>10</sup> See the entry of 6 June, page 863.—Ed.

by the Tapas, but the exhaustion of the store of Pranic energy in the *annakosha* still persists as a habit & the resultant weakness tends to bring back these reactions. These are, however, very rapidly cast off. . The secondary & tertiary utthapanas are not now in action.

In Arogya there is still the dominant recurrence of the habitual fragments of roga and the persistence of the two that are yet unbroken. Cold is attempting to return.

Saundarya is still unable to break its shell.

=

Karma & Kama await the growth of the Aishwarya & the Sharira. The life & its work [are]<sup>11</sup> still under the menace of the Enemy & deprived of their instruments and equipment.

=

During the day 9 hours primary utthapana, but with greater breaks & less force of utthapana.

=

The relapse from the Arogya increases rather than diminishes.

=

On the other hand Sharira Ananda of all kinds grows more spontaneous, frequent, intense and prolonged.

=

A crisis during the day lowering the sraddha and the force.

=

No definite progress in the Vijnana which has been thrown back into the “yeast” of a confused and obscured action with the perceptive thought and tapastraya trying to form out of it.

=

June 14—

Some increase in the organisation of swapna samadhi. In the afternoon lipi of swapna samadhi again began to come right.

=

Continuation of relapse & crisis till the middle of the afternoon—

=

<sup>11</sup> MS is

Krishnadarshana, relapsed for these two or three days, is again active in its various intensities, but sometimes lapses into the Brahman.

==

Force of aishwarya traya increased a little, but the resistance still prevails over the attempt to apply it in all cases.

==

Taste developed strongly, so that always in the swallow there is some kind of taste sukshma or sthula. Taste of sweetness entirely sthula & intense lasted for many minutes. Gandha is frequent, often entirely *niradhara* – *Shabda* tries to develop.

==

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

==

Sleep 12.30 to 7.15.

==

June 15–

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

==

A great advance in certainty of trikaldrishti and some in Aishwarya. The basis of perfect organisation of the knowledge has been laid.

==

Arogya is still affected by the persistence of the attack.

==

Karma is also suffering.

==

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

==

Vishaya has not yet definitely advanced, although shabda seems to be preparing, & there are pure sukshma movements in the others.

==

Samadhi is almost stationary in swapna; in jagrat dense forms of a certain stability imperfectly manifested in the darkness.

==

There is no advance in Saundarya.

==

In Krishnadarshana the vision of everything as a form of Krishna Kali seems fixed. Darshana of Krishna Kali ranges between the various intensities down to non-intensity.

==

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

==

The 16<sup>th</sup> will be a day of progress.

Sleep 6 hours.

June 16—

An enormous progress in Krishnadarshana, which has fixed itself rapidly, first in the mere darshana, then in the first intensity, then in the third where it varies between the first & third in the third. The first in the third is Sarvamaya, the second is Anantagunamaya and the third is Anandamaya Krishna.

A great intensity of 3<sup>3</sup> Kd [Krishnadarshana] in things, sounds etc.

==

The vijnana made considerable progress in trikaldrishti. The will also began to become more easily identical with knowledge. But there is still the difficulty of accommodating the transvolutive will & perception with the evolutive will and perception.

=

In rupasamadhi no definite progress.  
Vishaya is depressed.

=

Anandamaya Samata made considerable progress towards undisturbed perfection. There is some attempt at backsliding in the invulnerability of the physical ananda

=

Ten hours pr. utth. but much broken. Reaction prevails

=

Arogya struggles to regain its ascendancy, but it is not yet accomplished

=

Sleep about 6 hours.

=

June 17—

The Krishnadarshana is now almost fixed in the third degree of the third intensity, but the lower degrees still tend to return sometimes into predominance.

=

The entire *vijnanising* of the mentality proceeds rapidly, but the Tapas today is less potently effective. There is a movement, however, towards the entirety of the vijnana organisation.

=

In *swapnasamadhi* stability is both stronger and more frequent.

*Jagrat samadhi* is still preparing more behind the veil than in front of it.

=

In the second chatusthaya Ishwarabhava grows & declines along with the intensity of effective Tapas. Sraddha follows the same fluctuations.

=

The Ishwara is now manifest behind all thought & vani, sometimes both behind and in it.

=

Sharira is still subject to struggle.

Utthapana is under the influence of the reaction which is now strong & persistent; the weariness & weakness recur, but only in the annakosha & its pranic environment, not in the pranashakti proper. Stiffness & pain also recur, but are not persistent.

=

Ananda (sharira) is less active & vishaya depressed or obstructed.

Karma is obstructed, but the Tapas maintains itself & produces slight positive & much negative result.

=

A great advance in the combination of knowledge and tapas  
Lipi . . . *“figurative fashioning tapas”*

=

Pr utt. 7½ hours.

=

Sleep 5 hours—swapnasamadhi 1½

June 18—

The Krishnadarshan fluctuates and admits new combinations, but with a general fixity of the third intensity which only occasionally gives way. The intensity is imperfect with regard to animals.

=

The disorganised mentality is again active & all parts of the Siddhi depressed.

=

Lipi increases in regular activity.

(Lipi—*regularity of the lipi*)

=

June 19—

The Mahakali-Mahasaraswati consciousness with the Maheshwari *pratistha* & the Mahaluxmi colouring is now being firmly & finally established.

=

A similar finality of Krishna Kali is in process of final foundation.

==

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

==

Anandamaya samata has been superficially disturbed, but tends always to hold its own.

==

Sraddha is affected with regard to karma and rapidity, but the lapse is much less complete than on any former occasion of the same magnitude.

==

Lipi.

The last attack on the telepathy trikaldrishti.

==

Growth of the balabhava and manifestation of the KrishnaKali relation, the latter element in perfection, the former in imperfection.

==

Free recurrence of the sharira Anandas, depressed for some time, is now reviving.

==

A good part of the sleep turned into Samadhi.

June 20—

The Krishna relation is now established with perfection of the Krishnabhava.

==

Experiment has shown that the Kamananda is much stronger than it ever was before, reviving almost immediately from what formerly depressed it for a day or for half a day. Moreover it is beginning to manifest in the body and no longer only at its own centre.

==

Greater activity of the sukshmavak.

==

June 21

The Krishna-Kali relation is fixed & confirmed.

==

The Krishnadarshana which had gone back to the Anantaguna is now recovering the Anandamaya, the third degree of the third intensity.

==

The Sharira Anandas are again on the increase, more intense, more recurrent, tending to the continual recurrence & even to the continuous.

==

Satyam of combined telepathy, trikaldrishti, tapas is again active with greater force, but ritam is imperfect.

Strong increase of sukshmavak: it is not however entirely developed from the material envelope (Vritra).

==

Manasik rupa has for some time been occasionally active; manasik sparsha, sravana, etc are also occasionally active and not only in the form of imperfectly materialised vishayas, but as pure *manasa*.

==

The premananda which was long involved, has reemerged to the surface & is both general and particular.

The suddhananda also, which was contained & almost suppressed in the ahaituka + chidghana, has reemerged. With it the full intensity of the third degree of Krishnadarshana is reemerging.

==

Vishayas of smell & taste are again becoming active with the first force.

June 22—

An uprush of a material layer full of the asiddhi.

Chidananda emerges with Sadananda behind it giving the

ananda of the material oneness (substance) & of the all-life in its vital activity (prana).

=

The vijñana obscured during the last two days reemerges with the decisive Will-Knowledge.

=

Siddhi of Kriti, but not yet decisive.

=

June 23—

There is a movement towards the settled intensity of the Anandas, subjective & objective, but the material environment resists strongly & obstinately.

=

Certainty of trikaldrishti, telepathic and pure, is very strong in the general result, but the *anritam* prevails in the detail. The movement is towards such a correction of the physical mentality that it shall record faithfully the *ritam* even when not illumined, but this movement is as yet unsuccessful except in moments of concentration.

=

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

=

There is a general repression of the Siddhi by the physical nature, but through it all the Siddhi progresses.

June 24—

General intensity of premananda with occasional high intensity.

=

The shuddhananda increases.

=

Intense revelational-inspirational thought is manifesting in the

vangmaya. Vijnana is active illuminating the perceptive thought & thought suggestions.

=

Rupa has for some days been increasing in intensity in the jagrat (perfect developed & dense) but has only an initial stability or none. Crude jagrat rupa has receded and seems dissolving rather than forming.

The Krishnadarshana is fixed, but depressed, at the lowest intensity possible to the complete darshana, except in occasional instances or moments of concentration. There is now a movement to recover & fix the general intensity beyond relapse.

The work now being done is to fix all gains in the lowest physical consciousness so that they may be always secure and not only present during periods, however long, of concentration, illumination or exaltation.

=

Tivra is beginning to generalise its intense recurrence throughout the body. Vaidyuta is also seeking to pervade the body and with less force kama and vishaya.

=

Rupasamadhi is growing by little jets of progress in the midst of an obstructing physical consciousness.

=

Trikaldrishti grows constantly in force, but fluctuates in completeness and especially in ritam.

=

Intensity of premananda fails now only because of the inability of the prana to hold it. The prana is accustomed only to calmness or to an equable ananda.

=

Kriti wavers in the balance & progresses only in little points.

=

The vishayas are depressed in their recurrence.

=

The defective parts of the second chatusthaya grow in strength.

=

June 25<sup>th</sup>

Vishaya is now the strongest pervasive Ananda in the body. The others are becoming continually recurrent at points & more disposed to pervasiveness. Pervasive Kama is the most backward.

=

The second chatusthaya is now fixed in its lesser completeness & intensity. The greater awaits the full organisation of vijnana.

=

Ananda is now complete & organised, the subjective & the physical; only the continuity in intensity has to be acquired. Continuity is beginning in all the physical anandas.

=

Trikaldrishti & tapas increase in force, but the organisation is once more inchoate preparing a stronger harmony.

=

Krishnadarshana is moving steadily towards its full & fixed intensity.

=

There is now a strong movement to replace the remnants of the intellectuality altogether by the ideality. It has already made some progress.

=

Crude akasha rupa of a certain stability & variety seems now to be established in the jagrat. Crude dense is also frequent.

=

Ananda Brahman came to the front; this was followed by a lapse into Jnanam Brahma. Afterwards Anandamaya Ishwara took its place.

=

Continuity of Sharira Ananda still needs smarana; recurrence is almost free from the necessity.

=

The Vijnana movement was obstructed & receded again in the afternoon.

=

Drishti of sukshma rain etc.

June 26<sup>th</sup>

Yesterday's lipi—175 = 17 + 5 and 1 + 7 + 5—In accordance with the first Ananda Brahman & some progress in Samadhi. In accordance with the latter progress in vijnana, sharira ananda and drishti of other planes.

==

17 + 5. Lilamaya Ananda Brahman with full fivefold subjective Ananda perfectly organised.

==

115. 11 + 5 preparing (Kalibhava on five planes). The action of the divine Prakriti must centre in the Vijnana and flow from it and work itself out through a passive receptive channel of mind, a passive enjoying Prana, a passive instrumental body.

==

The Seven Affirmations.

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

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

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

==

June 27<sup>th</sup>

The day has been devoted to the farther confirmation

- (1) of the Ananda Brahman;
- (2) of the 1<sup>st</sup> chatusthaya in sama Ananda; especially Ananda of failure
- (3) of the 2<sup>d</sup>, especially in sraddha
- (4) of the combination of Ishwarabhava & (3)
- (5) of the vijnana organisation.

The only true resistance now is in the physical obstacle [affecting]<sup>12</sup> especially (1) samadhi, (2) three members of the Sharira, especially Saundarya, in a less degree utthapana, in a still less degree Arogya, (3) Karma

==

<sup>12</sup> MS effecting

At night repeated coherent swapna.

June 28<sup>th</sup>

Organisation of samadhi has entered into the deepest sushupta swapna; but is not yet more than initial, conversations of three or four sentences, brief complex actions, short stabilities, rapid but not long continued thought, vangmaya & perceptive etc.

=

For the rest the established siddhis are growing stronger, especially telepathy & trikaldrishti, but there is a thick veil and siege of the environing manastattwa through which the vijnanamaya action has to break.

=

Lipi.

1. large interesting results.
2. pursue all the business<sub>||</sub> of the aishwarya, telepathy, tri-  
(double line lipi) kaldrishti

=

Double line lipi in akasha & sadhara (chitra) is becoming gradually frequent.

June 29<sup>th</sup>

Great progress in organisation of tapas, telepathy, trikaldrishti.

=

The swapnasamadhi organisation progresses & confirms itself on a surer base.

=

There seems to be some beginning of a freer movement in the jagrad rupa.

=

June 30<sup>th</sup>

Swapnasamadhi very strong in all but stability of rupa and long continuity. Rupa in jagrat continues to attempt a freer breaking through the veil.

=

On the whole the vijnana may be said to have been well organised, but not perfectly in the month of June.

=

The Sharira has been delivered only in Ananda, not in Arogya etc; nevertheless there is a foundation of firm faith in the Sharira, but it wavers on the surface with regard to tertiary utthapana and saundarya.

=

The Iswara leads the life, but not yet to any definite result.

July—

June has been the period of four powerful finalities —

1. *Anandamaya Samata*

The first chatusthaya is delivered from the external attacks of the nirananda and asamata. Only a slight vibration is left combating the Ananda of failure, but this is itself becoming Anandamaya of the duality and is kept only to found a particular vibration of the pure Ananda.

2. *Daivi Prakriti*

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

3. *Brahman & Krishna Kali*

The Anandam Brahma is now fixed in the vision of all things and only occasionally goes back for a moment into the Anantam Jnanam Brahma. Along with this finality there is also the finality of the *Lilamaya darshana* in all existences; there is no longer the sharp distinction which confined the strong darshana to that which is *urjasvi*, the beautiful, young, noble or emphatic in character or to the human being. The siddhi however needs a more unwavering firmness and a more delightful intensity. These come to it sometimes, but are not yet part of the normal vision.

Krishnakali has been fixed in the consciousness finally. The Ishwara governs the action, thought etc entirely, but not yet with an invariable prominence. He is *vibhu*, but not always immediately & directly prabhu. Still the vangmaya, script & vani belong to him directly; only the perceptive thought & feeling are still indirectly possessed except in their extraordinary moments.

#### 4. Organised vijñana

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

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

==

The perfection of the first three siddhis may be expected in July as well as a much greater perfection of the fourth.

==

#### Deficiencies

Sharira is the field of the main conflict; the Arogya is subject to constant attack which takes the form of habitual fragmentary roga. Utthapana after making a great stride (primary) fell back & is suspended. Saundarya has been unable to manifest in the head and *jara* attacks chiefly in the hair. In the *bhava* there is eternal youth.

==

Karma makes little visible headway. It waits on the growth of the effective Tapas. It is attacked chiefly in equipment and freedom.

==

#### Physical Ananda

All the physical anandas are daily active and even have an initial combination and organisation. This is the one physical siddhi which is liberated from complete obstruction and ready for finality.

July 1 –

Lipi –

1. sahitya-siddhi

trikaldrishti tapas telepathy      ie the right combination

της ὑγιεινης      ie the substitution of the healthy  
Prakriti for the rogamaya.

Lointain      ie distant telepathy etc.

(ie these are the things that must now be brought to perfection)

2. telepathy

3 trikaldrishti-siddhi.

=

In accordance with lipi 2. there was a great extension of telepathy of thought, the motions of thought in one physically near being followed with a great and constant, though not invariable exactness and proved by the subsequent action; the working was by a sort of combined mental prakamya and vyapti, prakamya predominating, – neither of them yet luminous, – manomaya, not vijnanamaya.

=

In accordance with lipi 3. there was a swift movement of ritam in trikaldrishti at the same time. This has yet to [be] perfected and extended to the distant (*lointain* of lipi 1); for in the distant there is still mainly the surge of possibilities, telepathy not trikaldrishti.

=

Sahitya-siddhi seems to be moving towards the recovery of the lost Mahalakshmi colouring in the style. (lipi 1).

Throughout the day a violent struggle between the Arogya-prakriti & the Rogasharira. The latter has manifested for some days in bad forms of assimilation and incipient cold, and now in incipient fever. The latter has been defied in all respects except not bathing & so far has been unable to make itself felt except in a fluctuating recurrent heat and occasional tendency to weakness. The weakness however makes no difference either to intellectual work or to physical exertion. This is the struggle to establish the Arogyasharira (lipi 1. της ὑγιεινης)

=

The lipi “trikaldrishti tapas telepathy” is not yet in visible course of fulfilment, but there are incipient movements.

July 2<sup>d</sup>

Lipi

to full effectivity hereafter in the telepathy trikaldrishti tapas together.

==

It is becoming more clear that the life has been directly taken in control by the Ishwara

==

Reference.

1. प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यंति जठरं सुपेशसः
- 2 it is the glow of life, its finest breath

==

Developments in the jagrad rupa showing that the definite foundation has really begun (akasha, sadhara)

==

The struggle in the Arogya continues.

July 3<sup>d</sup>

Sudden advance in several directions.

==

The fixed general tertiary intensity of the Krishnadarshana in the third degree has been suddenly established, free from all subjection to forms and circumstances. All fluctuations are in different degrees of *purohiti* of the Ishwara.

==

Vijnanamaya satyam of the jnana (complete) as opposed to manomaya satyam and, with less completeness & nearness, of the trikaldrishti in surrounding movements has been suddenly established

There is ritam of the jnana, only partially of the trikaldrishti & force.

==

Satyam of the force is preparing.

Ishwarabhava & sraddha have taken a step forward.

Thought, vangmaya, vani have all been entirely possessed by the Ishwara; the other voices & suggestions are being either taken up by him or turned into sukshma vak. This latter movement is assured, but has not yet the final definite completeness.

Personal relation of Ishwara & the jiva (prakriti) is now complete though not yet forceful in its central characteristic (rudrabhava).

The ritam of telepathy-trikaldrishti-tapas has now to be fixed.

Lipi—

1) 12                      2) 13                      3) great results.

Strong emergence of the shuddhananda involved in the chidghana-ahaituka; also of the subjective prema-kama. They are not entirely fixed in generality in their intense forms.

Since yesterday the gandha has again recovered its intensity & variety and is today beginning to become frequent. There is a movement of recovery in the rasa, great intensity in habitual sparshas & preparation of variety involved in indeterminate sparsha, incipient certainty & considerable intensity in sravana (chiefly in habitual sounds), spasmodic recurrence of darshana.

Trikaldrishti of things distant in space & time is beginning to be generalised (telepathy was already working & occasional trikaldrishti); but as yet there is no certainty, as there is still the siege of possibilities. Ritam is not yet certified to the intelligence. Lipi is beginning to work again on these things and rupasamadhi is preparing to follow.

In the afternoon the siddhi receded from the morning's intensity and in the evening there was even some touch of the reaction



The five *purah* are being manifested even to the rupadrishti. The vijnana (surya) has yet to ascend into all. The completion of this movement will establish the eighth Affirmation (of the nine, ebhiih stomebhiih), see May 20. The three Krishna affirmations are almost perfect. The four Satya-Ananda affirmations await for their perfection the free Tapas & Prakasha.

The dominance of the Vijnana has been restored, but it has to be consciously related to its roots in the Ananda. As foreseen in the jail the Ishwara is seated in the Ananda; the Ishwara + Jiva in the Vijnana.

Development of samadhi continues—

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

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

3 Swapna. Combinations of vision, speech, action.

July 5<sup>th</sup>

Strong opposition and attack.

Ananda (sharira) continues to be constant in recurrence, sometimes continual in recurrence (especially tivra & kama) with an occasional continuity (especially kama). The anandas (vaidyuta, vishaya, raudra) are often pervasive. Pervasive kama & tivra also occur, but with less force & hold.

Samadhi continues slowly to develop.

Vijnana of trikaldrishti, telepathy, tapas is much obstructed

July 6<sup>th</sup>

Again a day of obstruction and struggle. Sharira is especially obstructed and the positive Asiddhi seems to prevail at some points.

The day devoted chiefly to sahitya (poetry).

Continuities of kamananda.

July 7<sup>th</sup>

The decisive trikaldrishti has during these few days acted only fragmentarily or dimly at a distance. Telepathy & its stresses have governed the field. Tapas has been with difficulty effective, often ineffective—

Kamananda is increasing against obstruction its force of continuity; but there is a tendency in the body to insist only on one continuous ananda at a time.

Last night pain of strained nerve in the knee joint turned to Ananda, but imperfectly owing to jugupsa.

July 8<sup>th</sup>

The vijñana siddhi touched bottom-point & then suddenly rose again. It appears that the final elimination of temperamental stress is being now engineered & that this was the principal object of the retrogression.

Sama Ananda has stood firm, except for rare touches; the second chatusthaya & the Mahakali bhava have been strengthened, even the ishwarabhava & the temperamental sraddha (in the heart) although the intellectual mind has been shaken.

Krishnadarshana increases in the tertiary Anandamaya sense through all fluctuations.

Sharira & Karmasiddhi have been obstructed & retarded; but the vijñana has been the chief sufferer.

July 9<sup>th</sup> – 10<sup>th</sup>

Indefinite progress at various points

Telepathy, trik. tap. [trikaldrishti, tapas] are recovering force in their combination, but telepathy always predominates—

July 11<sup>th</sup>

The first part of the month has passed in the usual relapse into a confused and inchoate condition of the siddhi marked by a partial and temporary dissolution of what had just been gained, some amelioration & confirmation of previous gains and the vague beginning of a fresh advance.

It is indicated that there will now be a steady movement forward.

=

The right form of the Krishnadarshana seems now to be fixed – the Ananda-Purusha Krishna containing the Ananda Brahman which contains the Ananda Purusha as the Jiva – the Shuddha Ananda containing the Chidghana & Ahaituka and giving rise to the PremaKama. The right harmony in intensity of the three elements is not yet fixed.

—

Daivabhava of Mahakali is fixed. The Maheshwari Pratistha is submerged, but the Mahalaxmi-Mahasaraswati continent is still too strong for the right intensity of the Mahakali inhabitant to fix itself.

=

In Samata there is still a tendency to return of depression by non-faith in Siddhi.

=

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

=

Tapas-telepathy-trikaldrishti are now successfully combined and strong; but imperfection of trikaldrishti has to be mended before there can be perfection of tapas.

=

Jagrat rupa is once more seeking perfection in the crude.

Sudden development of the antardrishta; many scenes, stable, but marred by a constant “flottement” of the images—eg a sea against a rock, landscapes, in one a small cottage in the night, a fight in process, long continued flashes from & against the window from which first a light shone, figures behind watching a man on horse-back wading through a wide expanse of water, also long-continued etc.

Tapas & trikaldrishti are gaining in general force of fulfilment, but they act mentally not with the light.

July 12<sup>th</sup>

Lipi.

- |                                       |  |
|---------------------------------------|--|
| 1. Easy delight faith aiswarya result | } for the fulfilment of<br>the harmonised T <sup>3</sup> |
| 2. energetic faith                    |  |
| 3. tejas.                             |  |

Perfect T<sup>3</sup> as the result of the above combination; it cannot yet be steadily applied because of defect of energy in the physical prana and of faith in the physical mind.

It is indicated by the Vani that telepathy must become trikaldrishti and trikaldrishti turn into Tapas = Chit-Tapas.

Already the perfect examples of telepathy turned trikaldrishti are being given, long, continuous, many movemented, exact in each detail.

Dream is once more attempting to turn itself into swapna samadhi

Telepathic trikaldrishti is now acting with almost entire perfection, only slightly marred by tapasic stress. Tapas is increasing in effectuality. All this in the mentality, not in vijñana.

The resistance of thing in statu to the exact movement willed is now often overcome.

Lipi.

4. to the entire liberation of the tapas in the physical siddhi

5. to the authority of the lipi.

(Both these are in the future—in preparation)

=

After a long discontinuance of some months secondary utthapana has been resumed. Laghima-mahima are very strong, defect of anima persists.

=

Lipi

6. third chatusthaya perfected

7. finality of the Krishnadarshana.

=

Exact trikaldrishti of time.

July 13<sup>th</sup>

A day of struggle. The T<sup>3</sup> is attacked and underwent some relapse, but in the perfection gained, not in its continued activity, except for some temporary failure in the activity of the tapas. Telepathy is sometimes clouded by will-thought masquerading as telepathy.

=

Samadhi is obstructed and does not make any advance. It is continually being suspended (ie thrown back to a former imperfection) in swapna and antardrishta

=

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

=

Sharira makes no sensible advance.

=

Ananda Brahman containing Ananta-Jnana = Suddha Ananda containing Chidghana seems to be fixed, but it is still capable of following to the greatest point of depression consistent with non-evanescence.

=



July 16<sup>th</sup> 17<sup>th</sup>, 18<sup>th</sup>

The lapse into mentality with a disorganisation of the vijnana in T<sup>3</sup>, preparing a farther discarding of the imperfections in the previous organisation, eg—stress of telepathy, stress of tapas, division of trikaldrishti from tapas.

The Samadhi advances dully enlarging itself, but shadowy, not luminous or in possession of itself.

July 19<sup>th</sup>

Development of swapna samadhi. Pages of lipi; but the power to read coherently is still withheld; coherent parts of sentences are frequent but mixed with parts of other sentences. Rupa, Vishaya & event are oftenest shadowy, but all kinds occur and there is occasional stability & continuity. Thought in Samadhi is fragmentary or suspended.

Telepathy & trikaldrishti of tendencies & “contingent certainties” is greatly extended. Tapas is slowly recovering itself. Positive trikaldrishti is discouraged and tapas no longer sure of itself.

Lipi

- 1 perfect inability to digest in the pristine fashion
- 2 perfect telepathy.

July 20<sup>th</sup> 21<sup>st</sup>

Slow recovery of the organised vijnana.

Mechanical unillumined trikaldrishti of exact time (3 times in one evening).

*[Here a third of a page left blank.]*

July 31<sup>st</sup>

July has been throughout a month of Asiddhi; retardation, suspension of activities gained has been its leading characteristic. All that is unripe in the siddhi has manifested itself,—all the error and false leading.

==

Samata is established except in regard to siddhi of result where continued asiddhi brings an occasional positive depression and vague touches not of asanti but of suffering & shadows of the old revolt against the leading. On the other hand complete samananda of siddhi asiddhi is obviously preparing & has become more normal than asamata.

==

In shakti faith is depressed, in siddhi of physical yoga, in siddhi of karma, in siddhi of rapidity and in God & self-power. It is doubted whether the leading is directly divine, – whether the leader of the yoga is the Master of all. Mahakali-shakti is depressed in its Mahakali bhava.

==

The third chatusthaya is entirely clouded; its action is disorganised & only mental, though constant. The satyam has gained, the ritam only occasionally manifests itself except in fragments. Power is slow & uncertain in its effectivity. Samadhi does not advance, but keeps beating against a wall of aggression.

==

Sharira is in all points obstructed & in most thrown back.

==

Karma gets no sure foundation; only sahitya progresses. Asiddhi prevails in kriti.

==

In Brahmadarshana jnana is strong, Ananda Brahman vague & often only implicit. Krishnadarshana is no longer intense; although it is laying its foundations more solidly.

====

A general physical lassitude & indifference of the will prevails.

====

August 1<sup>st</sup>

रदत् पथो वरुणः सूर्याय प्राणांसि समुद्रिया नदीनाम् ।  
सर्गो न सृष्टो अर्वतीर्ऋतायच्चकार महीरवनीरहभ्यः ॥

- 1 Wideness & purity of the Soul. (Varuna)
- 2 Has to cut out paths for the Vijnana in the mind.
- 3 Along those paths must be the flow of the higher existence.
- 4 The Tapasic impulsions and will-thought have to [be] turned into truth of Vijnana.
5. So all the activities or streams of the existence have to be made vast for the dawns of the Vijnana by the rapid movement of the wideness & purity.

==

Sukshma gandha recurred after a long time with intensity and frequency.

==

Vijnana is attempting once more to organise itself, better & more soundly than before. There is especially a perception of the relative truth of the physical, mental & vital satyam & ritam, with the absolute truth of the vijnana behind it.

Ritam increases slowly but steadily in the trikaldrishti & telepathy.

—

August 2<sup>d</sup>

Chiefly, a preparation of finality in the Anandamaya Ishwara-darshana.

Formerly the Brahmadarshan was of the impersonal Sarvam Anantam Jnanam Anandam, centred either in the Sarvam or Anantam or Jnanam or at the highest in the Anandam. Now this is a past state that recurs; it is the Personal in & embracing the Impersonal that is now the more normal, but this is most often in the Jnanam. From yesterday it begins to be more fixedly, more recurrently, for a longer time in the Anandam.

==

At the same time the second chatusthaya with the Mahakali bhava tends to fix itself. There is sraddha in the struggle & power of battle, not yet firm sraddha in the result.

The main point is that the maintenance of Mahakali bhava no longer depends on successful manifestation of power. Formerly with insuccess it fell back to Maheshwari-Mahasaraswati, recently to M.M with quiescent Mahakali. At present it wavers between M<sup>3</sup> with predominant Mahakali & insufficient Mahaluxmi colouring and M<sup>4</sup> with insufficient Mahakali force. In the latter case Maheshwari pratistha tends to be hidden, as is intended, in Mahakali intensity of the prana, but the intensity ceases in the general Tapas. In the latter there is intensity of tapas, but the pratistha appears & emphasises itself so as to support the tapas & prevent a relapse into the rajasic Kali. In the former there is a harmony and the intended harmony, but with insufficient sense of power.

This has now to be remedied.

==

Vijnana & Sharira continue as before; but in Vijnana there is the foreshadowing of victory, Sharira still dwells in the shadow of defeat. In Karma there is nothing decisive.

Aug 3.

एवा वंदस्व वरुणं बृहंतं नमस्या धीरममृतस्य गोपां ।  
इमां धियं शिक्षमाणस्य देव [ऋतुं दक्षं]<sup>14</sup> वरुण सं शिशाधि

==

Yesterday sukshma gandha only in the evening, today active with the taste. Neither free.

==

A movement of the vijnana by which the central vani, script, thought (vangmaya) separate themselves from the indirect and apocryphal and assure themselves more firmly to the faith

==

This movement proceeds along with a[n] increasing firmness in the foundation of the Mahakali bhava and a definite assurance of the finality of the Ananda.

==

It is not yet clearly fixed for the intellect that the Master of the Yoga is the Master of the World, but it is fixed for the faith;

<sup>14</sup> MS दक्षं ऋतुं

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

Aug 4.

Faith today seems to be completely founded & formed except in the detail and in the rapidity, but faith in the detail is preparing. It remains to be seen whether what has been formed can again be shaken.

=

In the Vijnana a preparation of farther advance towards (1) certainty of trikaldrishti-telepathy, (2) more general effectivity of tapas, (3) firm foundation of samadhi which has again been obscured & depressed. In the kriti there is again some effectivity, no longer merely of detail; in the sharira as yet no advance.

=

Lipi

- 1. act realise begin (in strong letters, but not sharply distinct)
- 2. rely on the aishwarya
- 3. delight. (ie in the action & result).

=

There has been as yet no definite success in the directions indicated, only a general strengthening which does not visibly go beyond the actual results already obtained. The fluctuations of the vijnana still continue.

=

There is a tendency towards renewed activity in the Sharira especially in Ananda which has become sparse and sluggish. It has to be remembered in order to come.

Aug 5—

A great advance towards certainty of the Ritam in the trikal-drishhti.

At the same time there has come a rush of the will-thought attempting to establish itself as the effective thought with the knowledge thought contained in it. This is the same movement which formerly followed any considerable advance of the siddhi,—a rush of Mahakali pravritti, with confidence in the immediate fulfilment of the hope, desire etc in the rajasic being and a subsequent recoil of disillusionment, disappointment and loss of faith.

At present, however, the will-thought is much more normally effective than it ever was before; but it is not yet entirely effective and seldom immediately effective. Its enlightenment is imperfect & even when it is right, it is still half obscure of the nature of right-Force but not of Light or luminous right force. It is not *kratum sachetasam*, but only *prajavat, suvitam*.

The harmony of the will-thought & knowledge-thought must be the next step, leading to their entire oneness.

==

Some slight advance, but not yet quite firm in the *jagrad antardrishta*. Perfect forms initially stable.

==

Constant movement towards settled perfection for several days in the Brahma and Krishnadarshana.

Aug 6.

Movement towards harmony of the will-thought & knowledge-thought. Greater effectiveness of the will-thought.

==

Increasing frequency of the pure inspired & revelatory vijñana.

==

The whole process of the Yoga is now concentrated towards the perfection of the vijñana (samadhi excepted) and the perfection of the Krishnadarshana. In the former the entire perception by sanyama of the mental state of the object is now frequent, but the entire perception of the thought has to be added: the right (rita)

perception of the trikaldrishti in that which is near in place & time is gained and frequent, but the perception of that which is far in time & place is inadequate. There is also the lapse into the intellectual perception visited by vijnana from the general vijnanamaya perception suffered by the intellectual & sensational mind. These defects have to be remedied.

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

=

The movement of the Samadhi is again suspended.

=

Sharira still continues in the same state of obstruction.

=

Ananda (kama) in sharira tries to move again towards normal continuity, the others towards normal recurrence.

Aug 7—

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

=

The tapas is becoming extraordinarily effective both in general movement & in exact movement whether of things in statu or things in motu. But it is only occasionally effective immediately

& without resistance. Therefore for things in motu the perfect movement is delay[ed], others contrary or imperfect intervening, or there is a failure of the occasion. In the latter case either the failure is definitive or the object returns to the same place & executes the movement or some other comes & executes it in its place. For things in motu, the movement is often executed, but in another place & time than was first indicated, after one or more contrary or imperfect movements; sometimes it is done immediately, sometimes in the same place but after delay or return.

Nevertheless the end of resistance is within sight for things near in time & place

=

Vani has assumed the entire *madhura dasya* relation which is beginning to affirm itself definitively; with it comes the full sense of the Lila and the *attahasya*.

The intermediate vani now makes no difference.

This siddhi is extending itself to the script & vangmaya.

At the same time the perceptive thought is becoming more powerful in trikaldrishti.

=

Tivra Ananda is becoming much more intense and tends to unite itself with madhura.

Raudra is becoming frequently spontaneous (without smarana).

The perfect spontaneity of all the sharira Anandas must be assured before there can be fixed recurrence and continuity.

=

The entire Krishnadarshana, individual in universal, universal in individual and both the same, is now accomplished. It has yet to be given such force & consistency as to eliminate all relapse and to be raised to higher intensities.

=

Farther combination of the instruments of the vijnana; especially script begins to work simultaneously with vangmaya which is getting rid of sthula sabda.

=

Renewed activity of samadhi in all parts, but with insufficiently

firm hold on the akasha. There is sometimes perfect combination, but no stability and lipi in swapna has not recovered its coherence.

Aug 8<sup>th</sup>

1. Dieu sorti de l'école
2. fonder l'enseignement morale.

There is again a point of arrest, farther progress attempting to realise itself, a passive obstruction resisting.

In the tapas & knowledge the movement is toward immediate effectiveness of the tapas and automatic accuracy in detail of the knowledge. This is sometimes entirely realised, but immediately afterwards contradicted.

In Krishnadarshana it is the intensity.

In rupa it is the fixity & perfection of the rupa in all its variety.

Finally, the effective control of the body & of all outward result by the Will

=

The activity of Samadhi continued—stability and firm continuity, but not very prolonged. Occasional coherence of lipi in Swapna.

=

On the whole, however, the day has been one of arrest. The Tapas etc fell back slightly and the force of the Mahakali bhava; at the same time there was no forcible retrogression.

=

Kriti continues to be slight & limited, but it works.

=

It is felt that another advance is being prepared.

Aug 9<sup>th</sup>

The day chiefly occupied with Sahitya.

=

Spontaneous gandhadrishti shows a tendency to regularise itself.

Sukshma vak is also developing in its spontaneity.

==

The more subtle form of the vangmaya is already established; the script unsupported by vangmaya is also developing.

==

There is a suspension of organised vijnanamaya perception; but trikaldrishti of exact time is repeating itself. It is telepathic in its suggestion, rather than vijnanamaya; but it is trikaldrishti, not telepathy.

==

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

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

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

==

Rupa in swapna samadhi is growing in habitual intensity, but there is still the influence of the chhaya over all, though all is not now chhayamaya.

==

Aug 10<sup>th</sup>

तममृक्षंत वाजिनमुपस्थे अदितेरधि विप्रासो अण्व्या धिया.

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

==

Great stability in profound swapna-samadhi.

Repeated coherence & samadhi character of swapna.

==

During the day no sensible advance. Occasionally it is shown that the siddhi has not really retrograded.

==

The movement is towards a more complete possession by

the Ananda & Vijnana & the elevation of vijnana thought and perception to the pure drishti & sruti.

But the obstruction seeks to draw it back to the intellectuality.

This obstruction is being used as a means for the necessary transformation; it allows the habit of the inferior activity of vijnana to be weakened by suspension.

==

There is also an assertion that the decisive effectivity of the tapas is to be evolved.

==

Aug 11<sup>th</sup>–12<sup>th</sup>

Dream & samadhi united at the borderline.

—

There is now definitely a new period of obstruction & of attempt at relapse; hostile attack is evident & not merely the pause of transition. Even the Samata has been slightly touched.

==

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

==

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

==

Yet the suspension of the Vijnana is not real, but only an appearance fastened onto the mind by sheer force. The coverlid is held on by sheer force & whenever contrary force is applied, it is lifted.

Aug 13<sup>th</sup> 14<sup>th</sup>

Progress chiefly in samadhi, confirmation of one or two stable dense & developed rupas, coherence of dream etc; but nothing very strongly decided.

==

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

==

Krishnadarshana is also successfully resisted & kept fluctuating between its inferior degrees & those of the Brahmadarshana.

==

Seven days have been given to almost entire asiddhi & almost the whole of July. None of the instruments of Vijnana can yet be firmly & wholly trusted, since they all seem to give themselves to the intrusion of inferior powers.

==

Physical Ananda is infrequent and the vishayas again rare & sluggish.

==

Aug 15<sup>th</sup> 16<sup>th</sup>

विहि होत्रा अवीता: [विपो न रायो]<sup>15</sup> अर्य: —

==

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

The higher energies of the vijnana are trying to manifest, होत्रा अवीता: Repeatedly indications that seem to be contradicted or in constant course of contradiction & the corresponding tapas fulfil themselves victoriously; but the fulfilment is not always perfect.

==

<sup>15</sup> MS रायो न विपो

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

=

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

=

Later on (16<sup>th</sup> morning) entire return of the siddhi (tapas-telepathy-trikaldrishti-lipi).

=

Ananda sharira is again becoming normally active. The whole poise of the siddhi has been restored and the beginnings of a new organisation manifest.

Aug 26<sup>th</sup>

The last nine or ten days have been a period of uncertainty and confused labour; the main result has been to confirm the satyam entirely in knowledge thought & will thought on both the two planes of nervous & pure mental mind, but not yet in the intuitive mind; for satyam of intuitive mind = ritam.

Tapas effectiveness varies between all the different degrees from postponed or deflected effectivity to 80°

Telepathy is in the same condition, active, but not well-organised.

Samadhi is obstructed.

=

Krishnadarshana is firm in the Jnanam Brahma, but Anandam Brahma is not yet sufficiently brought forward, — therefore the full intensity is ordinarily absent.

=

Sharira is still denied.

=

Kriti is stronger than before, but very partial.

=

यद्दुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ट  
 अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥  
 अग्निञ्च यन्मरुतो विश्ववेदसो दिवो वहध्वे उत्तरादधि ष्णुभिः  
 ते मंदसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥

This is an indication that the satyam (and ananda) are to be extended to the highest or intuitive mind as well as the two others.

It has begun to be fulfilled to a certain extent.

==

Gandha seems now to be fixed in recurrence, but it is sometimes rare, sometimes more frequent. Rasa also comes, but less firm & intense & often as a result of gandha. The others are frequently suspended & do not attain to any new variety or freedom.

==

Raudrananda has increased, especially in the agneya-sparsha.

==

## 19 FEBRUARY – 20 MARCH 1916

February 1916

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

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

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

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

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

Jnana is firm, as also telepathy except that of thought; trikal-drishhti and tapas-siddhi are drawing towards a first initial perfection; the instruments are developed, but not frequently active;

Samadhi is slowly developing a firm basis in swapna, but has been thrown back in Jagrat.

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Feb [Saturday Feb 19<sup>th</sup>]

Bath fixed first after 11, then at 11.20, (the intellect tried to fix 11); actually at 11.19. The exact time was fixed about half an hour before fulfilment, the approximate time about an hour before.

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

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S's [Saurin's] return seen at either 9.15 or 9.30. The intellect first leaned to the latter, but after willing for the former, the ideality approved 9.15 (by the watch, by the right time 9.24), although the intellect still doubted. S came at 9.16.

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In the evening two drishtis of a watch pointing to 11.50 and 2.57; the first indicated by the thought as the time at which S. would come upstairs tonight, the second connected with teatime tomorrow. S came at nearly 11.40 by the watch which must have been about 11.50 by the right time

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Sunday—

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

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Aishwarya increased in force. Formerly the object of the will would execute four or five evolutions & then escape entirely from the will-force. Today after the first escape it only deviated for a moment & that in obedience to a previous suggestion not maintained and subsequently still obeyed others, though not so perfectly as in the first five or six evolutions.

Sunday.

Feb. [20]

It is noticeable that [there]<sup>1</sup> are now no longer long gaps of time in which a brief play of tapas and trikaldrishti gives place to confusion of knowledge and entire barrenness of effectivity in the will. The telepathic knowledge is always active and increases marvellously in correctness, although it is still troubled by a certain amount of false stress and false distribution but very much less than formerly; trikaldrishti is constantly active although it does not yet securely lead, but it is becoming frequent and active.

Tapas sometimes fails entirely for a few minutes, afterwards it rights enough. It always produces some effect slight or great, immediate or subsequent, in the object willed or other object not willed, perceptible in act or only just perceptible in tendency: but accurate result is now becoming frequent, though not yet continuously active. All this however, does not entirely apply outside the field of ordinary exercise of the will & knowledge.

Rupa in jagrat is growing, but slowly and with relapses, not

<sup>1</sup> MS they

into long suspension as formerly, but into inferior activity. The vishayas are yet very rudimentary; gandha is the most advanced.

Tuesday 22<sup>d</sup> February.

Final confirmation of satyam of telepathy, followed by a great confusion of ritam owing to the insurgence of the mental and pranic environing suggestions. The precise place of these was, however, made clearer by the experience.

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The Krishnadarshana (personal) generalised firmly in all existences, a little defective in animals. This darshana formerly depended on strong perception of the Ananda Brahman coupled with strong perception of the Lilamaya. It is now automatic, even when Ananda Brahman is depressed and sense of Lila not prominent. Only the invariability & intensity have now to be confirmed and the perfect union of Krishnakali bhava and the now complete Brahma chatusthaya will be founded.

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The right interpretation of lipi and the lekha (sortilege) is now automatic.

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The swapnasamadhi has now definitely advanced. Formerly the drishya there was evanescent, disappearing as soon as manifest, or else permanent only so long as the waking mind in sleep did not turn its eye upon the thing seen and it was only watched by the dream mind above. Now drishyas are common which remain before the swapna-jagrat eye long firm and constant in the *sthana* though not for very long in the *karma*. Transient drishyas are also more frequently lifelike & not shadowy. Lipi is more frequently coherent.

Thursday 24<sup>th</sup>

The vijnana overpowered for two days is returning to activity.

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

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

Lipi. *perfection of delight.*

Friday.

Two strong telepathies in the evening

1. Bh. [Bharati] will not come, combated by a weaker telepathic suggestion of coming. Bh did not come, as he does daily

2. At 9.18 (by watch) strong suggestion that S [Saurin] would come immediately, combated by suggestion of mind trying to fix 9.30. Assurance that it was before 9.30 and indeed immediate. Mind compromised saying “Now probably, but at least before 9.30”. S came at 9.20.

Constant growth of firm-founded general satya in the telepathy, trying to convert itself to ritam.

Saturday.

Satya of telepathy becomes more & more ritam; general satya of trikaldrishti preparing.

Growth of the more intense Vishayananda of the mind in all the objects of sense.

Growth of Krishna Kali bhava in the Brahma darshana

Thursday

March 2

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

Friday.

March 3

The telepathic trikaldrishti has now an element of certainty in general results distinguishing it from the mere telepathy; the latter also tries to represent itself as trikaldrishti, but is not accepted as before without the certainty.

All the siddhis are going through evolutions of recoil and advance. Firm and strong sama ananda is secure except in the case of strong and massed baffling of siddhi. Hasyam is beginning to take a stronger hold on the system.

Time of bath given correctly as after 12. and then as 12.10. (first mistaken for dinner-time); ready at 12.10, called at 12.11

Sunday

March 5

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

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

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

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

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Tuesday. Mar [7]<sup>2</sup>

The satyam of thought, telepathy and trikaldrishti is attempting to arrange itself in the terms of the ritam, but as yet only succeeds occasionally in the type. There is the old struggle between the intellectuality to keep the truth for itself & become intuitive mind of the intelligence and the ideality to replace the intellectuality and establish the pure intuitive mind or the vijñana itself. For the present the intellectuality prevails; but tends to lose its hold of both satyam and ritam in the struggle.

Wednesday. March [8]<sup>3</sup>

The Krishnadarshana is again subject to fluctuations. It has descended into the Anantam & the Jñanam; but the Chidghana is now more normally informed & encompassed by the Ananda and perceives the Narottama in the Nara. Sometimes however it is more Anantam than Jñanam and then sees merely the Nara with only an implicit Ananda and the Chidghana prayas.

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

Monday. Mar. [13]<sup>4</sup>

वाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे (स्यात्) – तथा विश्वंभरे  
देवि मामंतर्धातुमर्हसि ॥ विश्वंभरा देवी = Aditi, अनन्ताभेदमयी चिच्छक्तिः  
तस्या एवांतः प्रतिष्ठां दातुं –

A new brihattwa, deepening, intensifying and unification of

<sup>2</sup> MS 6 From this point until the entry for “Monday. 19<sup>th</sup> March” the days of the week do not agree with the days of the month in the calendar for 1916. The days of the week appear to be correct, as many of the days of the month were added afterwards in a different ink. — Ed.

<sup>3</sup> MS 7

<sup>4</sup> MS 12

Titiksha, Udasinata & Nati with each other and all three with unified rasa, bhoga & ananda.

Intense chidghana is moving up into shuddhananda & the sense of a faery beauty in all things, even the most ugly. The downward movement of pure shuddhananda embracing chidghana and ahaituka is suspended. Sakama premananda and saprema kamananda are being unified, more firmly generalised & normalised.

After several days cessation the trikaldrishti is being again worked over, for a more positive satyam. The first movement is a greater certainty of the final result, but this is still by suggestion to the intellect or in the intellect. The difficulty is still to distinguish always, though it can now generally be done, the ideal suggestion from the intellectual certainty which cannot be securely trusted.

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

Usually tapas is eventually successful in the immediate environment—but the tapas is no longer personally used; it comes of itself.

Since yesterday script and vangmaya are constantly in the type of vijñana with *prakasha*, *asu* and *ananda*, and Vani, less securely, in the type of pure ananda containing vijñana.

Reference carries with it a great clearness, appositeness and sure fulfilment.

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Sometimes there is wrong application or combination of time and circumstance. Eg. 7.8 was given and taken as the time when Bh. [Bharati] would come; but at 7.8., the servant went out, Bh. came at 7.27. Afterwards indeed 7.25 or thereabouts was given, but it was thought by the intellect Bh would not come, although the ideality had given its decision that he would.

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

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9.40 and 7.50 given by rupa of watch.

Tuesday [14]<sup>5</sup> March

9.40 doubly fulfilled, in the morning as the time when work on Veda (Bengali) was resumed (unforeseen), in the night as time of meal (foreseen), the first exact, the latter probably approximate, the watch not being immediately consulted—

Friday [17]<sup>6</sup> March

After a crisis of anrita of intellectuality in which the unreliability of intellectual suggestions was insisted upon, there being no means of detecting whether they are ideal or merely telepathic, the Yogasiddhi is resumed on other lines.

Krishnadarshana fluctuates again for more confirmed normality of what has already been gained.

Rupa is slowly developing, but still without stability of perfect forms; samadhi fluctuates.

Samata is not yet entirely immune, but hasya has become entirely normal. Asamata is now usually anandamaya and only caused by strong nonfulfilment of yogasiddhi.

In the second chatusthaya, the only positive fluctuation is in sraddha and ishwarabhava and in the externalities of dehashakti.

Sunday. [19]<sup>7</sup> March

In fixing time of Bh's coming two suggestions came 7.45 and 7.55. At 7.44 the servant went; at 7.55. Bh came.

<sup>5</sup> MS 13

<sup>6</sup> MS 16

<sup>7</sup> MS 18

Note—

Only these exact correspondences of time are at present being recorded; the numerous fulfilled telepathies, trikaldrishtis etc which occur each day are not [set]<sup>8</sup> down.

Monday. [20<sup>th</sup>]<sup>9</sup> March

Known by telepathy & telepathic trikaldrishti that Bh [Bharati] would not come; still 7.30 suggested—nothing external happened, only the beginning of an internal movement.

8.20 suggested for N's [Nolini's] coming. N came at 8.20 exact (by the watch)

Telepathy that N. would not come to read Greek; justified.

Will for S [Saurin] & M [Moni] to come at 9: they came at 9.3.

<sup>8</sup> MS sent

<sup>9</sup> MS 19<sup>th</sup>

9 JANUARY – 14 FEBRUARY 1917

Jan 9<sup>th</sup> 1917.

Re. [Reference]

य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।  
यो वः शमीं शशमानस्य निंदात् तुच्छयान्कामान् करते सिष्विदानः ॥

“The Rakshasas who rush to the attack in the birth of the godheads, —O Thought-gods,<sup>1</sup> him assail in your wheelless cars who confines your work when man seeks his self-expression and with sweat of effort creates little fragmentary desires.”

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

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

Re परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते

<sup>1</sup> In the manuscript, “Thought-gods” is written above “Maruts”, which is not cancelled.—Ed.

The Ananda purified felt a little afterwards flowing through the sukshma body like a sweet and delightful wine (juice of grapes).

Jan 10

Sensitiveness of pranic body; intense pranic and emotional & sensational telepathy, brihattara; also development of sense-thought telepathy in the mind & some vague pure thought telepathy. Strength of sanyama

Valuative vartamanadrishti becoming more & more ritam. Immediate trikaldrishti strong, but still more tentative than decisive.

Ref.

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमं ।

अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥

Not immediate future. श्रावयत्पतिं indicates vijnanamaya realisation of the Ishwara.

While rejecting suggestion of fifth chatusthaya, fourth member—

द० प्रियो भूत्वा परमं सुखमश्नुते

Distant future, questioned by mind. In answer

कृणुष्व पाजः प्रसितिं च पृथ्वीं याहि राजेवाऽमवानिभेन । तृष्वीमनु प्रसितिं दृणानो अस्तासि विध्य रक्षसस्तपिष्टैः ॥

That is by rapidity of development of the divine Will and its destruction of the opposing powers, the thing may be realised even in this life.

Jan 11<sup>th</sup>

Both perceptive (ideal) thought & vangmaya as well as coherent lipi are constant in samadhi, seated, even at great depths which formerly brought sleep. Now sleep is put back and only slightly, occasionally and for a moment or two overcomes the swapna-sushupti or supta-swapna. It remains to be seen whether this great advance is firmly consolidated & whether or how far it will extend to samadhi, lying down, daytime. Night is still given to sleep, & until yesterday it prevailed always after a time in the daytime recumbence.

Re योऽतःसुखोऽतरारामस्तथांतज्योतिरेव यः ।  
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥  
 लभंते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

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

Jan 12<sup>th</sup>

Stability, spontaneity, legibility of the lipi. When legibility is imperfect, spontaneity suffers[,] the mind interfering to catch the unexpressed or decipher the illegible portions. Stability also is then diminished.

There is some revival of intellectual confusion preparing a larger ideality.

Jan 13<sup>th</sup>

The battle to transform the telepathy into ideal thought and perception continues.

There is a distinct advance towards the universalisation of chidghana-shuddhananda & the sense of universal divine beauty in place of shuddha ahaituka ananda and the sense of natural beauty. If this is established, the अंतःसुखोऽतरारामः will be complete.

The chidghana is now firmly prominent in the ahaituka in place of the nirvijnana ahaituka, even in human figures & faces where it was or tended to be absent. For some time chidghana has been perfect in things and present in animals.

Jan 16<sup>th</sup>

After two days of struggle & obscurity in which the Asamata pressed upon and into the consciousness owing to the revival of rajasic struggle, there is a triumph of the Ananda, cosmic, possessing the whole being, though it is still besieged from outside in the physical Prana by the resuscitated Asamata. This is connected with defect of Aishwarya & sraddha in the perfect siddhi.

Brahmadarshana has become again & more firmly Ananda-brahmadarshana and is now being refilled with Krishna-Kalidarshana.

At the same time madhura dasya is restored with intensity.

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

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

Jan 20<sup>th</sup>

The last few days have seen

(1) Strong confirmation of the first chatusthaya in its completeness. There is now little opposition. Only the intensity of the sama ananda has to be increased and an occasional recurrence of vague disappointment prevented from returning.

(2) Increased strength of second chatusthaya especially of *sraddha bhagavati*, *devibhava* and confirmed *dasya*. In the latter madhura has to be increased. Aishwarya has to be encouraged & devibhava to be less Maheshwari-Mahasaraswati with more in it of Mahakali. The Mahalakshmi colour comes with the positive *ananda* & *madhura*, fades with the sinking back towards mere *shanti* and general *samata* & *sukha*. The rest awaits the development of the third chatusthaya.

(3) Great extension of perception of satyam in telepathy, which is preparing to embrace sensational & mental telepathy

and telepathic trikaldrishti. Tapas is increasing towards *brihat* effectiveness, but is not yet ideal (*vijnanamaya*). It awaits the development of pure trikaldrishti unified with pure will.

(4) A struggle in the fourth chatusthaya *arogya*. The opposition still prevails, though more hard put to it to maintain itself.

(5) Considerable extension of lipi.

(6) Increase of KrishnaKali, but not in the perfect form. *Karma* has suffered a return to the deadlock.

The instruments of vijnana are becoming more directly the Ishwara's.

अंतःसुख & अंतराराम being assured, अंतर्ज्योतिः is increasing. Agni is massing strength (कृणुष्व पाजः) in order to create a wide & swift movement (पृथ्वी प्रसिति & तृष्वी प्रसिति). But the principal action still needed is that of the Maruts रक्षसो नि यात.

Jan 21<sup>st</sup>

The lipi is still developing though hampered by the mental eagerness of the environment which seeks to anticipate and reproduce its own ideas in the lipi. The lipi is slower when not pressed, but more spontaneous, stable, vividly legible.

Spontaneous, stable, legible jyotirmaya lipi: also tejomaya. Varnamaya comes but with less ease. Dhumramaya and agnimaya are least spontaneous.

Script in the morning

“Today third chatusthaya”

“Lipi, script, thought, vani”

“Samadhi

Tapas-siddhi”

In the first part, the programme commenced its own fulfilment at once. A great flood of ideality in all these members is pushing out the siege of the intellect. At every point the ideality shows its superior truth in giving the light, the right relation to fact of any part, fraction, aspect of the thought, which the intellect has bungled.

The inspiration is fixing itself into all the instruments of the vijnana, even the perceptive thought.

Interpretation of the rupas (sadhara) has begun

Script. “Believe luminously” – that is by the ideality, in spite of the apparent resistance and nonfulfilment. This is now coming into force and the belief justifies itself by the eventual fulfilment; the light is also seeking to embrace more perfectly the details of the resistance and the fulfilment.

In consequence tapassiddhi is becoming larger in its movement and more frequently & powerfully effective, often immediate or nearly immediate, sometimes exact in circumstance.

In the afternoon samadhi made a general forward movement towards

(1) activity of ideal thought, perceptive as well as vangmaya. Hitherto vangmaya alone was partly ideal

(2) coherent & consecutive lipi, thought, narrative

(3) continuous drishya combined with sravana and sparsha.

(4) removal of mere *shama* in samadhi, replacement by shama + tapas + prakasha.

The motion is large, but not as yet entirely victorious. Especially is there resistance in the drishya etc.

On the whole the movement is that of the कृणुष्व पाजः, the पृथ्वी तृष्वी प्रसिति of Agni, the अंतर्ज्योतिः added to अंतःसुख & अंतराराम.

Intimation in the lipi several times repeated that this movement of the ideality will come to a head on Tuesday

Jan 22<sup>d</sup> Monday

For the first time today the Ishwara is the sakshi, and not the Jiva. At the same time the Ishwara jnata, bharta, anumanta, karta is being rapidly strengthened,<sup>2</sup> – (the karta from this moment after being added[]). There is still a downward tendency of the mental powers trying to insist on the jiva in these capacities, but it is losing force.

Ideality of style & substance is constantly increasing in the vijnana instruments, especially the perceptive thought, in spite of

<sup>2</sup> The word “karta” was added between the lines, apparently when this point of the sentence had been reached. Sri Aurobindo explained the insertion in the next phrase. —Ed.

the tamasic resistance of the old mentality in its general sanskara.

Script

Ideality in (telepathy), trikaldrishti, tapas  
Samadhi.

(1) is being already fulfilled; first as indicated in the trikaldrishti-tapas; that is to say will & knowledge are combining, preparatory to unification; afterwards in all three<sup>3</sup>

Lipi. “future telepathy turns to trikaldrishti” This is being gradually fulfilled.

The tendency of the mind to carry on one thing at a time, insisting tamasically on the impossibility of doing all at a time in the siddhi of the ideality, is being constantly contradicted and corrected.

Ideal intellectuality is receding out of the system under pressure of intellectual ideality and that is constantly turning itself into ideal ideality, predominantly of the srauta kind (inspiration).

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

All this action is principally in the “school”, not yet applied to life at large.

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Antarjyoti may now be considered as established. Brahma-bhava is growing, but has to be made more vivid & steady.

The पाजः, पृथ्वी प्रसिति & तृष्णी प्रसिति are founded. What is left is the destruction of the limiting Rakshasas and the royal march of Agni. यो . . तुच्छ्यान्कामान् करते सिष्विदानः, that Rakshasa is being destroyed rapidly. The निदः— यो शमीं शशमानस्य निंदात् has lost much of his field, but still holds the body & the karma and is not quite driven out of the ideality.

==

<sup>3</sup> Apparently the script first came: “Ideality in trikaldrishti, tapas”, the word “telepathy” being added later. The parentheses around and the caret below “telepathy” in Sri Aurobindo’s transcription of the script appear to be his way of representing this sequence.—Ed.

In Samadhi the activity of ideal thought perceptive and vang-maya is becoming quite normal, continuous, coherent in all the lighter layers & even in the middle depth. It is penetrating into deep samadhi. The real struggle continues to be in the jagrat

Ideal activity has now become normal in all depths of the mental samadhi. There is as yet no jagrat in vijnana-samadhi.

Rupa-drishya manifests coherently only in brief scenes of a few seconds' occurrence; the deeper the samadhi, the richer the power of vision, although this [ ]<sup>4</sup> is not invariably the rule. Lipi and reading ditto. They are coherent, easily, only in swapna & sushupta, but in sentences only. It is at night that they begin to be long and yet coherent.

In jagrat antardarshi a little impression has been made, but it is nothing firm or definite. . It is here, in jagrat, that siddhi has been most deceptive in the past. The results have always been stolen by the Rakshasas.

=

Script

More progress. First in jagrat samadhi. Next in ideality of  $t^3$ . Thirdly, in physical siddhi. Some progress in vishaya. Today.

In jagrat rupas of all kinds begin to reappear with a greater general tendency to siddhi.

$T^3$  increases in ideality, broadly; nothing definitely new.

In physical siddhi the tivra & vishaya are taken up again and carried forward with greater generality & spontaneous intensity.

—

Jan 23<sup>d</sup> Tuesday.

Script—

The  $t^3$  has to formulate itself in the ideality

Jagrat develops farther.

Vishaya improves

Sraddha swashaktyam, aishwaryabhava and devibhava have to found themselves firmly.

—

<sup>4</sup> MS this

T<sup>3</sup> is faulty in detail. To mend that fault must be the next movement of the third chatusthaya.

—

Brahmabhava is now vivid & steady. To Brahmabhava has been added & united = Brahmamabhava. To this there is attempting to unite itself Ishwarabhava, but here there is a difficulty. . “Each body is the body of God” lipi realises itself with vividness, but not steadily. Each mentality the mind of God in spite of *anishabhava* less vividly, less steadily. The sense of the Spirit = Deva presiding over mind and body comes only occasionally.

Ananda Brahma has been for many days in suspension in favour of Manas Brahman. It is now returning sometimes with, sometimes without vijñanananda.

—

Sraddha swashaktyam (subject by dasya to sraddha bhagavati) is founded,—so too Devi bhava of the Dasi-Ishwari (Mahakali-Mahasaraswati) and as a result a qualified daiva aishwaryabhava

—

T<sup>3</sup> is formulating itself; but there is confusion owing to misplacement of detail by intellectual tapas. This is removed in general thought, where ideal tapas has almost replaced intellectual, but not in the application of t<sup>3</sup> to objects even in the “school-field”.

—

Rupa in jagrat is now often clear and complete in crude, ghana crude & occasionally in perfect developed crude. It includes all the four main forms—animal, man, object, scene or group. But it is perfect & stable only in the bird form which has been chosen for the type owing to the preoccupation with the flight & movement of birds in the vicinity during the exercise of t<sup>3</sup>.

—

Vishaya last night began to remanifest, but without any distinct improvement except in sravana. There was, however, the perfect & vivid sense, sukshma-sthula, of the sparsha of object with object, eg the moth knocking itself or moving on the window-pane or resting on the wall.

—

The पृथु पाजः is now accomplished, but it is not as yet

sufficiently full of driving force to follow an entirely तृष्णी प्रसिति. Still the rapidity in the third chatusthaya is great; it has to be perfect.

==

Touch is developing itself more strongly in the sukshmbodha, and the result-sensation is often felt in the sthula; but the contact-sensation is only occasionally & very imperfectly sthula, except in the two or three familiar touches, especially that of water.

Taste is recovering its force, but has yet no [ ]<sup>5</sup> stability except in the vaguer touches. Gandha is redeveloping.

—

See towards end of book<sup>6</sup>

Jan 23<sup>d</sup> 1917. Tuesday. (continued)

The Devibhava has now been fully defined —

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

Common to the four दया ईश्वरभावः सर्वकर्मसामर्थ्यं

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

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

Sukshmbodha of sparsha continues to develop.

==

The mental-pranic tejas (rajasic) has been absorbed into tapas; the intellectual tapas is being now excluded & its action

<sup>5</sup> MS no

<sup>6</sup> In the manuscript, thirty pages of previously written notes on the Veda intervene between the first and second parts of the entry of 23 January.—Ed.

transformed into ideal tapas. This can only be completed by identification of the three members of  $t^3$ .

==

Varna in the lipi,—blue, green and red as well as the usual black, blue black & occasional brown & yellow. Varna, chhaya, tejas, jyoti, agni, are now all manifest with perfection in crude rupa of the three kinds. Developed crude is becoming common, though not so common as dense crude.

Jan 24<sup>th</sup>

Sahaituka Tivra now increases instead of diminishing by repeated sparsha. The old rule of decrease is not entirely abolished, but the new of increase has been established.

The body still tends to sink back from ahaituka tivra etc and only to feel it, except rarely, when remembered and willed. But each time it revives activity, it revives with greater intensity, though not with greater continuity.

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

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

==

After an obscuration, lasting all yesterday afternoon & evening & partly this early morning—intended to get rid of intellectual tapas by isolating it, showing its futility when unenlightened & unsupported by the vijnana— $t^3$  is reviving, still largely telepathic, but more easily converted to ideal terms.

==

Chitra is now being perfected in richness & variety; some are marvellous in the perfection of every detail.

Rupa (crude) is increasing in variety & frequency and manifesting sadhara, but is usually imperfect in stability, vividness or finish. Prakasha and chhaya, a little vague, are commonest.

Jan 25<sup>th</sup>

Some advance in samadhi.

The movement of ideal thought entered well into the deepest manasik sushupti, but it is not yet at home and in possession there, as it is in swapna and antardarshi jagrat. Still a kind of jagrat in sushupti is becoming more common, though not yet well-sustained.

Coherent dream, which has almost ceased to have its dream element and rather reproduces some truth not yet grasped in its circumstances, is becoming common in daytime. At night it is less common.

Lipi fluctuates in the manasik sushupti.

Long continued stable rupa drishya and long coherent action in it, is increasing in frequency and firmness. But it is usually a little vague in its outlines & always shadowy in its substance. The vivid & the tejomaya are less stable.

Antardarshi tends to advance in rupadrishya but very slowly.

Jan 26<sup>th</sup>

Lipi fluent with a perfect legibility, but not vivid, and a spontaneity often anticipated by the thought. It is vivid only in brevity.

Vaidyuta is now common and even normal in association with tivra. Raudra is increasing in frequency & force and is also associated though less firmly with tivra & vaidyuta; it is also entering into tivra.<sup>7</sup>

The opposition to the Ananda-vijnana-darshana of living faces & figures (mostly faces) is breaking down; ananda is even intense; but the vijnana is still oppressed by manomaya.

<sup>7</sup> Sri Aurobindo may have intended to write "vishaya" instead of one of the two apparently redundant occurrences of "tivra" in this sentence.—Ed.

T<sup>3</sup> is recovering its force and increasing in light, knowledge and effectuality, but is still far from perfect in arrangement of detail and in certainty of result. Telepathy is still too predominant and intellectual tapasbuddhi still distorts the decisive perception

Script.

T<sup>3</sup> developed into trikaldrishti-tapassiddhi

Vishaya

Samadhi

Physical siddhi. Anandas

Fifth chatusthaya. Krishnakali

==

T<sup>3</sup> has begun to develop into T<sup>2</sup> [trikaldrishti-tapassiddhi], very crudely.

Vishaya has increased in sparsha (brihat sukshmbodha and strong sthula resultant feeling)

Samadhi in stability of clear rupa-drishya in motion. The slow advance of antardarshi continues.

Krishnakali has reestablished its force, increased with an entire hold of Ananda-vijnana.

The Anandas continue to grow slowly.

Jan 27<sup>th</sup>

Script

T<sup>3</sup> = T<sup>2</sup>

Samadhi especially jagrat and rupadrishya

KK [KrishnaKali]—madhura dasya.

Physical siddhi—Anandas.

==

T<sup>3</sup> is progressively becoming T<sup>2</sup>, but trikaldrishti is stronger than tapassiddhi, although the latter increases steadily in largeness and force, the will becoming more and more impersonal.

Madhura dasya of the KrishnaKali relation is well-established. It is now repelling all return of the nirananda relation as of that of the mere dasya.

Vishaya is crudely active in three, afflicted in two vishayas; but in the latter when it acts, it is sufficiently sthula.

The working of turning all pain and discomfort into raudra ananda is proceeding. Much sharper and stronger touches than before have become anandamaya.

=

Rupadrishya in jagrat at night developed all kinds of clear, perfect & stable forms; some of these were dense or developed or turned from crude to dense and developed.

Samadhi continues to gain in force, variety, stability, continuity of rupadrishya; but is not yet perfectly secure in these qualities. The penetration of manasik sushupti by the ideal thought & perception continues; it is only in the deepest sushupta that nidra or its swapna easily arrives.

Ananda Brahman with vijnanananda in the shuddha continues to grow in hold & force; in the mental darshana vijjana elements tend to become more pronounced.

Physical ananda slowly develops.

Jan 28<sup>th</sup> Sunday.

There is considerable assault of the intellectuality. Still tapas grows in effectuality and the element of certainty in trikaldrishti remains constant, though it cannot yet grow firmly.

Activity of vishaya & rupadrishya.

Jan 29<sup>th</sup>

Progress considerable in samadhi, richness of drishya—occasional perfect stability attained in rupa (swapna-samadhi) and frequency of relative stability—frequency and greater firmness of continuous drishya: perfect combination of rupa, shabda, sparsha—the speech as well as sound proceeding from rupa and not merely associated with it. Persistence of continuous event with vague or shadowy rupa,—eg. cutting meat etc. This is even in antardarshi. Substantial progress in antardarshi; fixity of progress made in crude rupa in bahirdarshi.

Physical raudrananda (sahaituka) now normal and general, all touches of discomfort & pain bring their ananda, except in sudden

& strong bahyaspārsha of pain; even there the after effects tend to be anandamaya.

Tapas-siddhi against roga is getting stronger, though still not decisive.

Krishna growing stronger in personal Krishna Kali. Kali now normal, old bhava of personality almost entirely destroyed. All the instruments of vijñana are becoming the Ishwara's entirely. Madhuradasya increases.

T<sup>2</sup> still hampered & obscured, but developing.

Samananda hardly at all interfered with; when amangalabodha comes, it is anandamaya; the place of the amangala as a step of the mangalya is usually understood at once.

In second chatusthaya, aishwarya, Mahakali bhava, sraddha swashaktyam, daihik shakti still imperfect,—the rest satisfactory. Daya very strong. Mahalakshmi colour, once quite absent or almost quite, is now very deep. Dasyam is almost absolute, except in certain remnant movements of the intellectual suggestions.

Karma is now stationary, with slight advantage to the hostile forces.

Premananda is beginning to be general & strong, though more ahaituka than sahaituka. It manifests and relapses, then manifests again, but is on the point of becoming normal.

Jan 30—

Third chatusthaya is now complete, though imperfect. It is most advanced in jñana where it is almost perfect in its more luminous movements.

Script

Today a great movement forwards intended in T<sup>2</sup>, samadhi and for breaking of the obstacle in vishaya and rupadrishya.

==

Certainty in T<sup>2</sup> is now becoming rapidly general & normal; but it is only in the main event, not in the details surrounding it which are supplied by telepathic trikaldrishti which [is]<sup>8</sup> uncertain

<sup>8</sup> MS in

but usually correct, though with certain lowerings & fluctuations, misses and overstresses. The certainty also arises out of telepathic perception & is in its own nature telepathic, that is the certainty that the tapas in Nature will effect the thing seen as the event. There is not yet, except exceptionally, action of pure trikaldrishti or united or identical action of the ideal knowledge & will. With the increase of certainty, the tapasbuddhi is becoming regulated, the tapassiddhi more effective and the sraddha in effectuality increases according to the frequent directions or predictions in the lipi “telepathy, trikaldrishti and tapassiddhi” and “enthusiastic faith in the light, knowledge and effectuality.”

==

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

==

All the fundamental tastes are established, the bitter, sour, astringent in strength, spontaneity & solidity, frequency & persistence, the sweet rare & less strong except in one touch, the rest intense, but less solid & spontaneous, fairly frequent but not persistent.

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

—

In Samadhi a movement towards generalisation of the ideality in the depths of mental sushupti—ideal perception, vangmaya, lipi, etc. The jagrat chaitanya has to take possession & sushupti to be shifted upwards out of the mentality.

==

Activity in vishayas, but not yet breaking of the obstacles.

==

Some initial successes, not decisive, in bringing stable developed & dense into jagrat bahirdarshi.

==

All this activity is being indicated in spite of a massed assault & obstruction which tries to destroy results obtained and prevent fresh results.

==

Jan 31.

The same programme

T<sup>2</sup> advances; its chief difficulty is to get rid of the intellectual tapasbuddhi. Mental tejas seems to be definitely taken up into the tapas.

Premananda continues to develop itself. It is including in itself by intensity and the spiritual embrace of the physical the shuddha kamananda

Feb 1.

A higher ideality is now manifesting in the jnanam and takes up a large part of the thought

T<sup>2</sup> is developing, but still greatly hampered by overstress of telepathy and tejomaya intellectual tapasbuddhi

A great advance in Samadhi. . The last two days there was the attempt to normalise the ideal consciousness in manasic sushupti of the deepest kind, but this was only successful in fragments. Today coherent, continuous and even, in the lighter stages, unceasing ideal thought vangmaya and perceptive, continuous statement and speech, continuous action with almost perfectly stable rupa were brought firmly in and for the most [part] normalised in the deepest sushupti except perhaps in one layer of strong nidra. Dream is becoming entirely coherent vision and dream vision is acquiring the force of real vision. Lipi written before the eyes is coherent even in sushupti; lipi already written is still incoherent. All this is in daytime and is only trying to begin in the night

Lipi (antardarshi) is beginning to manifest in long, almost interminable lines and in three lines at a time, but is still in these circumstances almost illegible from faintness.

The ideality is now more revelatory than inspirational.

The spontaneity of lipi is being made absolute and anticipation by the mind discouraged, other words being substituted

for those fixed by the mind when it escapes from control and anticipates.

Feb. 2

Brief incursion of asukham and ashanti after ineffectual touches during the last two days—announced by lipi—“grief” day before yesterday. A certain violence in it, but no power of stability—rejected by centre of being in the mind & prana & by its bulk: chief effect in surface of prana, touch in heart & mind momentarily forceful, but ineffectual. . Return of T<sup>3</sup> during last two days ending in confusion of T<sup>2</sup>

=

In the afternoon again a stronger outbreak of asukham & ashanti with all the old circumstances of revolt against the method of the sadhana and the self-assertion of the Jiva, his refusal of anumati.

=

No progress in samadhi except a stronger tendency to read the written lipi coherently.

Rupa moves in the old rut of crude, usually crude crude, with occasional unstable perfect or half stable imperfect rupas.

=

In the evening a firm foundation of the higher ideality in script, vangmaya and less completely in the perceptive thought, where it is still ill disengaged from the mentality. But the revelation, revelatory inspiration, revelatory intuition, revelatory judgment were all displayed.

Feb 3.

There is a confirmation of the last night’s work and the habit of refusal of all that is not reduced to the terms of the higher ideality. This siddhi is extended to the lipi and is being prepared in the tapas.

The Mahakali bhava has taken possession and is being combined with the Mahalaxmi colour.

Ananda is beginning to take possession of the prana and body. It has long been in possession of the chitta and mentality.

The higher perceptive ideality is not yet confirmed owing to deficiency of T<sup>2</sup>.

R[eference]

इत्था सोम इन्मदे ब्रह्मा चकार वर्धनं ।

शविष्ठ वज्रिन्नोजसा पृथिव्या [निः शशा अहिं]<sup>9</sup> अर्चन्ननु स्वराज्यं ।

This indicates the possession of the knowledge by the Ananda and the summing up of the work of the Maruts in the revelation of the Indra godhead, divine Mind of vijnana destroying the obstacles summed up in the one Vritra-force

The पाजः of Agni is attempting to become universal and ideal.

==

No definite advance in Samadhi, but wakefulness of the Purusha in mental samadhi is more विभु and has more पाजः and dream was also more attacked by the inner wakefulness, यो सुप्तेषु जागर्ति —

==

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

==

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

—

There is a strong movement in jagrat rupadrishya towards the development of the dense & developed on the former large scale, but with greater firmness and permanence. As yet however there are only scattered signs, the few developed and perfect or dense & perfect rupas that come being momentary or only having a second's stability in the pranic akasha.

==

<sup>9</sup> MS अहि निः शशा

Great progress, sudden in its definition, though long prepared in tivra ananda. First intensity has much more than doubled its normal force and tends to be decupled. Secondly, the law of the deadening or diminution of tivra by repetition of touch whether slow or rapid, is giving way & may be said to have given way to the law of increase by repetition. The old rule struggles to survive but is suppressed. The tivra maintains itself, if oppressed recovers, usually increases. The law of increase is not yet very strong, but it is born as a law & not, as before, only as an occasional phenomenon and then an often oppressed tendency.

==

Higher ideality has made its way into the perceptive thought in the midst of a general luminous play of inspirational intellectualised ideality (अवांसि – मनीषाः). It is now seeking to confirm & generalise itself. Indra is destroying Vritra on the earth, – in the physicality of the mind.

It is attempting to extend itself to all trikaldrishti.

Telepathic trikaldrishti of time

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

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

2. N will come before 9.

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

3. Someone will come at 9.10.

Sn. [Saurin] came at 9.10

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

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

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

Feb. 4.

Script.

Today the higher reality will grow and be confirmed in its possession. The rupadrishya will make a great stride forward by the night. Lipi will advance. T<sup>2</sup> will begin to confirm itself. Kamananda will increase steadily in force from today. The battle for the health will continue. More force will come to the saundarya.

=

In the afternoon a strong attack of the old mentality, accepted yet rejected by the Purusha, which helped finally to put the intellectual movements in their right place.

=

The higher ideality is now at the back of the perceptive thought and will as of all other instruments. Wherever it gives the sanction as a sort of Will-Knowledge, though with more force in it than light because of a certain veil between it in its source and its manifestation in the mind, the thought or will infallibly fulfils itself. The rest has to be regulated and put in its place; for now the truth behind each thought & will is perceived, but not at once in its right relation to the rest and result.

For a while trikaldrishti was almost absolutely perfect, but without certainty.

=

*Thespesia.*

1. Lipi. feast.

At first misunderstood, afterwards understood rightly, but not with certainty—In the afternoon, long after, the Mahomedan came to arrange for pullao in the evening.

2 Yesterday, prevision of karana this evening. No intention in any mind, yet fulfilled by afternoon event.

3 Today, prevision of the same tomorrow. Contrary to all custom and intention arranged for by event and impulse in every mind but one, although resisted in act by myself. These incidents are decisive of a trikaldrishti which is no longer telepathic or uncertain.

=

Rupadrishya developed force of full dense & developed, but only in the type figure of the bird. In the rest a general tendency

to display of the unstable or else imperfect dense & developed. Samadhi is only labouring to confirm and generalise its past gains.

==

Lipi is taking possession of the material trikaldrishti.

==

Kamananda is continually growing in force, but not yet free from dependence on hetu.

==

The will to saundarya is increasing, but as yet without any definite visible result. The habitual rogas still assert their force of persistence and recurrence though not with the old sovereign force.

==

On the whole T<sup>2</sup> is at last firmly founded.

==

R. [Reference]

यद्वाहिष्ठं तदग्नये बृहदर्चं विभावसो —

That is to say, the general light in the mentality has to be turned into a large illumination of ideal knowledge which will be a firm support for the ideal will.

==

Prediction. Things—objectivity.

That is, the subjective-objective being now on the road to siddhi, the battle will be more henceforth for the control of things and objects, the bodily, prithivi.

Feb 5.

Script.

“The ideality must be confirmed against such attacks as yesterday’s which must rapidly be made impossible

“There must be definite and steady progress in the Shuddha-Ananda-sarva-sundara-darshana on the Ananda-vijnana basis.”

==

In the morning sudden efflorescence of a perfect shuddha anandamaya-vijnanamaya vision of universal beauty. Every detail is seen in its perfect, divine sense and faery loveliness and in its place in the whole and the divine symmetry of the whole based on its

“brihat” Idea, even in what appears to the mind [un]symmetrical. This was realised in things yesterday, today in faces, figures, actions, etc. It is not yet stable, but strong and returns in spite of the force that depresses the vision and attempts to return to the diffuse mental view of things. In the mental view the general shuddha ananda is ahaituka, even when it is full of feature; in this it is self-existent, yet contains all hetu, guna, rasa = Ananda with vijnana in its embrace.

==

*Script*

T<sup>2</sup>

Ideality in all the instruments

Samadhi

Rupadrishya

Ananda

—

Ideality enlarged its hold on the perceptive thought & intensified its action in the other instruments.

T<sup>2</sup> also developed

==

Trikaldrishti of time

1. 8.5 for first arrival. Incorrect by the watch.

L arrived at 8.10.

2 Arrival at 8.25

N & M arrived at 8.25

3. 8.55. Mistaken for time of arrival of Ns.

As it happened, we sat down exactly at 8.55.

General forecast of lateness today justified.

—

Samadhi strengthened itself considerably in continuity, stability, force of manifestation. Rich tejomay scenes appeared. Lipi became firmer. Written lipi & dream reading improved.

==

In jagrat rupadrishya is getting rid gradually of the method of fluid and fluctuating creation of images out of a confused blur of material. In antardarshi trailokyadrishti is attempting to emerge.

==

In Ananda raudra alone made some definite advance.

Feb. 6

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

Samadhi confirmed its movement. It is trying to become complete. In jagrat there is still the obstacle and the same movement.

==

Jagrat bahirdarshi is slowly developing force and precision

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

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

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

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

==

Samadhi develops coherency [of] dream reading and dream-event.

==

Attempt to develop primary utthapana. Concentration on physical siddhi—not yet effective.

Feb 7. Wednesday.

Ideality taking up all telepathies; but this brought confusion of telepathic stress,—tejas & tapas—into trikaldrishti tapassiddhi. Though rejected, they insisted.

==

Samadhi is beginning to move towards fullness[,] firmness & sureness

==

Yesterday's time tri.

1. N will come early, take dinner and go out. N came about 8.20 and went just after 9.35—the latter time seen, but not quite accurately placed; it was considered that he would finish his meal then; he finished at 9.33, went up at 9.35.

2. Ns would come second—he came at about 9—(a little before)—time wrongly placed by a few minutes.

3. S at 9.5—he came at 9.3

4. 9.25 & 9.30 named for S's coming and finishing dinner. Both happened at 9.30.

Hour begins to be seen by rupa of watch-hands, eg 11.45 for going to bed.

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Wednesday's

Much less accurate; nevertheless generally correct.

=

Samadhi developed perfect coherence of dream. What has now to be got rid of is the presence of present personalities & namarupa in dream vision of past & future events.

Absolute stability of chhayamaya rupa. Tejomaya perfect but unstable. Trailokyadrishti begins to develop.

Feb 8.

Continuance of telepathic insistence in the morning. Confidence of intellectuality as representative of ideality destroyed; desire to pose as ideality practically destroyed except as a mechanical past habit. In the afternoon ideality resumed its expansion, completing more largely what it had begun before the interruption [—] the taking up of telepathy & putting it in its right place for T<sup>2</sup>.

=

In jagrat bahirdarshi stable developed & dense are beginning to manifest spontaneously in type rupa; perfect rupa (life) manifested, also in the type rupa, with the power but not the fact of stability.

=

Coherent lipi is founding itself in the samadhi, both ready written and consecutive. Reading remains.

Tejomaya is beginning to develop.

Perceptive ideal thought is taking firm hold of mental sushupti.

Results perceived before commencing samadhi.

==

In vishaya and antardarshi the obstruction remains quite unbroken.

==

The highest ideality is manifesting through the veil.

==

The normal intensity of tivra is greatly increasing. Two new movements are beginning to define themselves, (1) a prolongation of tivra after cessation of touch, by repeated recurrence, not yet by continuity; (2) simultaneous tivra and raudra. Also there is a visible preparation of general tivra-sthiti.

==

Time.

No accuracy.

(1) General perception that all but one would come early; between 8.30 & 9. Three & L came at 8.35.

(2) Perception of early meal—9.5 or 9.10. Meal at 9.5

—

Samadhi

Dream coherence; lipi; attempt at coherent dream reading

—

Feb 9

Attack of old intellectuality and asamata throughout the day.

Confused progress.

==

Ananda intensifies in vaidyuta, kama, raudra. Intensity is becoming normal. Kama much resisted.

==

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

==

Samadhi again overpowered by nidra, still attempts to generalise

chaitanya of the vijñanamaya in the mental sushupti and arrive at brihat. Jagrat relapses.

=

The secret or one secret of incoherent lipi etc in swapna is now found to be false combination. The thought is now able sometimes to correct the combination; by correction perfect coherence emerges.

=

There is still a fluctuation between the deadening of ananda by constant sparsha and the increasing by constant or repeated sparsha; the former intervenes, the latter begins, recurs and tends eventually to prevail. It is stronger in the tivra than in the other anandas.

=

Time.

=

- (1) At 9—some will come between 9. & 9.15 by watch  
M came before 9.10.
- (2) At 9.10. N will come separately from S. and next  
N came at 9.13
- (3) At 9.13. Ns. will come at 9.25. dinner 9.30 perhaps 9.35 (without regard to watch)  
Ns came at 9.26 by clock below; dinner at 9.36.
- (4) After 9.30—S will come close on 10. S. came at 9.55 or thereabouts.  
Clock vision. 10.19, direction, not prediction. . fulfilled.

=

Samadhi resisted—confirmed some of its gains, but with less force. However, combination of sparsha and drishti perfectly & repeatedly emphasised; also dream-reading and continuity of drishya in action.

Feb 10

Result of yesterday's attack—telepathy & mental tapas deprived of all force of certainty. Telepathy correct when seen as force, intention, what is trying to fulfil itself. When sanctioned

from above, then fulfilled. The sanction is sometimes perceived; but there are also mental sanctions which only give an added force for fulfilment, but not certainty or else force for subsequent fulfilment. Even the higher sanction is not to be considered absolute, unless it is the luminously ideal sanction.

==

Therefore mental certainty is abrogated and non-existent. Ideal certainty is temporarily suspended

==

The instruments, except perceptive thought, are free now from the remnants of intellectuality.

==

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

==

Samadhi reaffirmed most of its gains against massed and violent obstruction; but with an inferior force of vividness and largeness. Obstruction successful against lipi and tejomaya drisyā. Dream-reading of printed book began. Afterward lipi reaffirmed in jagrat antardarshi.

==

Script.

The difficulty of certainty arises from the refusal to affirm more than from the haste to affirm wrongly. Affirm and correct.

==

This being done, knowledge with Tapas proved to be invariably right in main issue; telepathy (knowledge without tapas) of details sometimes certain and correct, sometimes uncertain.

==

Violent tapas, long forbidden because rajasic or mental, is now being applied with success.

The ideal Tapas-knowledge is being more widely applied but the uncertainty of the untransformed telepathies creates a strong obstacle to its ideal use.

==

Rupadrishya emphasises developed, dense and perfect, but only in the type.

==

What is called riot of the lipi develops, this time without the old effort and confusion or with only a shadow of it. It is not yet perfect, being often stable, but illegible or legible but unstable

==

Contacts now create kamananda response as well as the other anandas. . Kamananda is trying to generalise itself (ahaituka) in the body. The movement is as yet occasional only.

==

Various complete rupas even to the most developed manifest at night with great spontaneity but with no stability. The stable are always imperfect and incomplete, usually crude, sometimes dense, never developed.

==

There is a general growth of ideality taking up the telepathies[,] revealing their truth, their right relations and limits, correcting the errors of the mind's valuations and interpretations.

==

Samadhi, reaffirms continuity of action; stability of chhaya-maya forms and scenes, variety; begins to develop more stable though less brilliant tejomaya; continues dream coherence but is still subject to the obstruct[ive] attempt at limitation and dislodgment from its gains.

==

Antardarshi yesterday developed variety of forms, some of them perfect, stable, in status and motion, complete; though mostly crude. (reel, dense; bed, [?crude] in status, birds in motion magnified, in status, book, etc). Today violently obstructed and sterile.

Feb 11. Sunday.

Telepathy, brihat, confused in ritam, though greatly increased in ritam; entirely satyam in the sense of being true in essence, though misapplied in fact. Tapas has still an effect perturbing to the ritam by its mental overstress. .

==

Telepathy = trikaldrishti steadily increases, but tapasic over-stress of will in the suggested thought prevents as yet entire amalgamation of tapas = trikaldrishti, which is meant by T<sup>2</sup>. The illumination of Tapas is, however, progressing, though with a more hampered movement.

==

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

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

The laws are

(1) Standing, however long, shall be effectively as much a rest from motion as [sitting]<sup>10</sup> or lying down.

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

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

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

At present stiffness as an after result is reduced to a minimum, but muscular pain and sense of strain after persistent exercise of muscles in walking (especially in shoulders & neck) persist. Immediate exhaustion can be very rapidly cast out, but accumulative effect is still painful.

The general pranic force increases by sadhana, but the body is affected and through the body the most physical part of the pranakosha.

==

Lipi “Telepathy is the effective trikaldrishti.” That is what is seen by the foreseeing & willing knowledge becomes effective force, feeling, impulse, etc and is perceived by the Manas. That is telepathy. What is foreseen is also forewilled—thus sight & will in the Knowledge coincide.

<sup>10</sup> MS standing

What was seen by the manas, is now beginning to be seen by the ideal mind into which the manas is being withdrawn or changed.

=

The tapas is moving towards its self-harmonising with the supreme Will in the matter of Time both as to final result and detail of stages in the evolution of the result.

=

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

The exhaustion felt was very great, so much that the body insisted on the need of recumbence to ease the back, but a few minutes afterwards—after half an hour's sitting—all had gone, activity returned, wine of anandamaya tapas was felt in the body and the tables were rearranged, dusted and motion kept up for an hour and a quarter with return of pain in the shoulder and neck and with unease in the physical nerve matter, but without the sense of dominating fatigue, rather of dominating vigour. Nor is there now any inclination in the Prana to rest.

=

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

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

=

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

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

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

==

Rupasiddhi is successfully developing variety in the crude. Formerly only a few types came with difficulty or easily only by repetition—the woman, the horse, the man on horseback or driving, sometimes groups of men [and] women, two horses and riders—the bird (crow or sparrow), butterfly or moth, one or two objects, a hill with figures or a building on it. Now many kinds of fourfooted animals, birds, insects, moths of various forms and hues. Others seem to be coming, fish, variety of objects, not yet variety of scenes & human figures.

==

After swapna samadhi this has increased; already, all sorts of fourfooted beasts—the thing most resisted till now—while variety of figures (boys, a man's face and head with hat) has begun, variety of scenes is trying to manifest; old forms which were vague (horse with carriage) are now becoming clear and complete. These shapes have usually little stability, swift variation, a trend to momentary precision. Sometimes they are precise and have an initial stability, sometimes more stability with precision and perfect completeness, but this is rare. Now however an attempt to combine precision, completeness and stability with the variety has begun.

==

### Samadhi

Antardarshi. A certain variety of forms, but not clear & perfect as day before yesterday, except one or two, and not stable. Riot of varied lipi, not organised, but trying to organise itself.

Swapna. All perfect in swapna except richness of scenes & images. Coherent lipi, perceptive & vangmaya thought.

Sushupti. Fluctuates between confusion and coherence.

Dream-speech, narrative with lipi, lipi, etc.

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

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

Pages for reading are being presented with more firmness, not yet with much success.

==

In jagrat bahirdarshi variety of scenes is beginning eg a house above a ghat, the ghat very clear, the house sufficiently & coloured; a bridge over a stream, a boy upon it not sufficiently clear and vivid; a temple and ghat and road—the same & high bank of a river. Other scenes longer and more detailed, but vague.

==

Variety of human figures increased, women, children, young men, boys (youth & beauty predominate) in various postures, groups, scenes, action. Variety of birds and insects and fish is developing. A great variety of buildings of all forms and structures, chiefly in colour, when not in prakasha.

Thus the poverty of the crude rupa seems to be at an end.

Raudra ananda is increasing greatly in frequency, intensity and even in prolonged intensity. Vaidyuta also tends to develop. Vishaya is strong and general, but in intensity tends to pass into the others.

Prolonged intensity of pain (internal, ahaituka and sahaituka) no longer overpowers the ananda; it increases it, merges into it or turns into it. Also pain is now seldom separate from the ananda; it does not come and cause it whether at the moment of the touch or after the touch has seized it, but is amalgamated with it. It is either anandamaya pain or pain-ananda or pure raudra ananda. Even in strong pain from outside touches, eg burning, this tends to be the rule. The old separation is only an occasional survival. Discomfort is following the same rule, but has not gone so far towards absorption.

==

Strong attack on the siddhi. Results

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

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

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

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

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

==

Variety of scenes, mountains, valleys, river banks, oceans, with human figures, ships etc, but all vague, pallid and indistinct, though the objects are recognisable. Initial movement to variety of objects. All this in the crude, mostly crude crude, sometimes dense crude.

==

Samadhi. First combination of absolute stability of perfect scene with absolutely firm continuity of action in clearly seen perfect rupa. A street of picturesque houses, a woman in blue walking down the street to the end, joined at the end by a woman in green.

Second complete scene; a richly furnished room; only momentarily stable.

This marks a great advance in rupa power, for this combination has always been successfully resisted; either the scene was shifting and unstable and vague or if stable and clear, void of action and motion.

≡

Feb 12.

Continued effect of yesterday's denial of utthapana. Strong sweat in the heat of the sun to get rid of toxic matter generated by fatigue. N.B. Usually, exposure to heat produces no such sweat or very little. The utthapana-shakti persists in spite of denial; it does

not, as it formerly used, collapse and acknowledge defeat, except apparently for an hour or less.

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The attack on growing arogya also continues. Sensitiveness to cold and discomfort returned.

=

Ideality is taking hold of the interpretation of lipi; only the intellectual atmosphere still surrounds it. This, according to the lipi, is to be removed by tonight.

Ideality is also taking firm hold of telepathy in connection with trikaldrishti. All telepathy of the kind is now correctly understood in substance; the sole disturbing factor is the remnants of the mental tendency to fix event by the mind choosing one of the possibilities or tendencies or intentions thus seen as *the* event. Often this is done correctly, the possibility being properly valued, but then the method breaks down. If this can be removed, there will be no farther positive obstacle to correct certainty in the trikaldrishti; though some negative obstacles will remain.

All this is in the field of exercise, not yet applied to life and the world at large.

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Tapasic mind action, = will stress in the knowledge or effective mind action is being idealised and taught the truth within it and its limits as well as its possibilities.

=

Intensity of self caused sahaituka tivra is greatly increasing. In the physical Ananda all the movements recorded are being more generalised and normalised, but most of them are not perfectly general and most fluctuate, sometimes manifest, sometimes are suspended.

=

In Antardarshi lipi developed, but its abundance cannot yet organise itself without the help of the interpretation which is becoming ideal in the antardarshi as well as in the bahirdarshi, in samadhi as well as in waking.

Rupa became more vivid in antardarshi with groups and a long though interrupted stability of scene, but instability of human

figures. It would be easy to develop a great variety of vague, imperfect, instable figures, but both in inner and outer jagrat vision this is being rejected and combined precision, stability and variety is being insistently demanded.

==

Rupas of yesterday, of all kinds, but a few or one or two of each, in spite of the obsession of the akasha by the type rupa, which again appeared strongly in all forms, except the perfect or lifelike. The higher forms appear freely only after long watching of the living object. Stability + precision is not yet satisfactory (outside type rupa) except in one or two forms.

==

Source of ideal certainty has appeared, tapas-light, and is beginning to group round it[s] certainty telepathies of the stages and their tendencies. The movement is as yet kachcha. It was interrupted by a violent, rather brief attack of mental tapas which left the telepathy much freer than before from false incidence. Brief physical touches of asamata, strong but without body. The attempt is now to abandon all tapas except the ideal will-knowledge.

==

Physical asiddhi continues, but the siddhi also, though over-weighted, persists.

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Free play of crude rupa on larger dimensions, at night, in artificial light, combining precision and stability, though in various degrees, with variety; all kinds of forms, but quadrupeds few and human figures only in the old form. Greater variety of objects, utensils chiefly. Scenes not yet developed in this kind.

Some stable dense forms bear the gaze and remain complete; one of them turns to developed. Till now complete dense & developed forms were unstable.

==

Samadhi failed both afternoon and night, except for play of ideal thought in swapna and jagrat (afternoon).

Feb 13.

Temporary suspension of ideality, for a certain development of first two chatusthayas amounting to forceful samata and combination of ugrata and dasya. Caused by a circumstance throwing life siddhi into doubt. This endured till nearly noon when the ideality began again to play. It has firmly acquired certain elements of certainty of event, but for the most part it is composed of certainties of ideal telepathy.

Thought telepathy is beginning to take shape and justify itself in a less scattered fashion, more habitually and organically.

==

The habit of evolving rupas out of a confused blur of material, one changing into another before it was well formed, most not developing properly, many only hinting themselves, others confused together, is being again discouraged. Only figures which present precision first, then precision + stability are accepted. Variety is at the same time being demanded. As the result of yesterday's crude progress, the delineation of entirely perfect stable crude figures is gaining strength, frequency and variety.

==

Antardarshi is at last taking into itself the bahirdarshi gains; but stability & precision are not yet properly combined, neither being quite perfect in itself. Variety is great and scenes and colours are more vividly depicted.

It is noticeable that the physical light still makes a difference; when the room is open, the atmosphere of the antardarshi is luminous and the forms & scenes tejomaya and vivid; when two of the windows are closed, it is chhayamaya and the scenes and forms vague and chhayamaya though vaster, more full of unseen details.

At first samadhi was [received] by the lower nature but the Will as Shakti (now manifest as the Ishwari in the Samadhi) insisted and prolonged samadhi with important results followed

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

even watches, is merely bharta. All is done by the supreme Shakti from above.

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

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

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

The Akasha still resists the rupadrishti. It can no longer persist long in denying forms to the eye; but it still perseveres ordinarily in the blur method and is more ready to give precision than stability. It yields free variety of forms only when quick succession is allowed and complete precision is not demanded, and even then with a certain reluctance, a preference of forms that have been often repeated, a tendency to deny those, eg quadrupeds, which it has been in the habit of denying.

Formerly, the principle was to form by mental-physical pressure images out of akashic material, the material being of seven kinds,—chhaya, dhuma, tejas, jyoti, varna, agni, prakasha. The result was a blur of material shaping itself into forms. A second method was sudden manifestation of form partial or complete out of other akashas into the physical.

The second is now preferred. Mental and physical pressure are abandoned except when they recur involuntarily as a habit. Ideal will only is used.

==

Depression of the physical in the evening in the mental shama. Quiescence of all progress.

Feb 14<sup>th</sup>

Recoil of the siddhi, owing to perception of *anrita* in what professed to be the *ritam*; this comes by excessive and therefore wrong affirmation. Attempt henceforth neither to overstress affirmation nor to linger in negation. Right affirmation of the truth in or behind all thought and perception is the secret. But the difficulty must not be underrated, nor achievement too easily announced.

=

There is greater spontaneity with a certain amount of variety, precision, stability in the rupa. But the stability is less than the precision, the variety comes still with difficulty. The terrestrial akasha is overborne, but not yet conquered and possessed.

Antardarshi still lingers amid difficulties. Scenes and objects come, but without clarity of precision or clear stability or ease of variety.

In Samadhi yesterday's experience reaffirmed, but with a less powerful grasp on the sushupti. On the other hand, the triple Samadhi has developed. Not only are sushupti, swapna and jagrat simultaneous, but the sushupta purusha or shakti not only observes, but judges the jagrat experiences and, initially at least, the swapna perceptions.

=

Telepathy grows in brihat & satyam in the field of exercise, but ritam is a little discouraged.

=

Samadhi (sitting) of a lighter kind than in the afternoon, but the same type and a strengthening of the jagrat in conjunct[ion] with sushupti or swapna or both; swapna stronger, sushupti lighter. Attempt to regularise firmly lipi, etc. in sushupti. At night rich and brilliant (jyotirmaya) rupadrishya in swapna of sushupti.

## 15 FEBRUARY – 31 MARCH 1917

### Record of Yoga Feb 1917

Feb 15

Programme laid down in script on 14<sup>th</sup>

(1) Today T<sup>2</sup> combination of knowledge-tapas

From 15<sup>th</sup> to 28<sup>th</sup> perfecting of knowledge-tapas

(2) Today. Spontaneity of rupa-drishya with tendency to precision + variety + stability.

From 15<sup>th</sup> to 28<sup>th</sup> perfecting of spontaneous precision-variety-stability.

(3) Today – breaking down of habit of relapse in samadhi

Completion of elimination of relapse and normalising of the elements of the samadhi

(4) Vishaya.

Breaking down of the obstacle. Evolution of general, spontaneous and varied vishaya.

These for the third chatusthaya

For the fourth

(1) Ananda.

Today; commence regularising kamananda.

From 15<sup>th</sup> to 28<sup>th</sup> regularising of kamananda – the others to arise out of it and it to arise out of others. They will also be generalised separately

(2) Arogya.

Elimination of blood-asuddhi confirmed. The stomach to be regulated.

(3) Utthapana

The battle of the primary utthapana to proceed towards victory.

## (4) Saundarya

The obstacle to youth and saundarya to be more vigorously and successfully attacked.

==

T<sup>2</sup>.

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

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

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

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

This is what is now being brought into actuality.

==

## Kamananda

Regularity commenced yesterday in customary posture, but not perfect. This morning regularised without regard to posture, sitting, walking, standing, but of varying intensity, sometimes intense, sometimes almost nil, though always potentially present and manifest as potentiality

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## Rupadrishya.

Only a small number of images come with a little difficulty, others, eg, quadrupeds, with great difficulty and no completeness or no stability. The whole represents a small variety, though of all kinds, and all the other abundance of images brought out during a moment of siddhi do not emerge, except a few, rarely.

==

T<sup>2</sup>

T<sup>2</sup> is now aiming at the development of ideal certainty, not only in the field of exercise, but in life, and with application to time and circumstance. It has already begun, but enveloped still with a confused mist of groping mentality.

==

K.A.

Kamananda continues striving against a suspensive obstruction which sometimes overpowers it and against the absence of smarana.

==

Phantasy is being brought forward in order to be destroyed.

==

Lipi.

Lipi is much more organised and now often vividly legible and stable.

==

Samadhi.

Keeps its gains and is attempting as yet without success to remanifest the perfection of its other constituents and perfect those which were still deficient.

==

Tapas.

Ishita is growing visibly in force, but is still too mental. Aishwarya is nearer ideality.

K.A

Kamananda recovered force at night and remained steady.

==

*Samadhi.*

Strong, frequent, almost generalised stability and continuity, but chhayamaya, often vague, sometimes with great force of outline and detail, but always shadowy. Attempt to read perfectly stable printed page in very minute type; only one brief sentence suddenly magnified and legible. Tejomaya still unstable and infrequent. .

Feb. 16. Friday.

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

The lipi is rapidly organising itself. First it has come sparingly making itself precise. Here there are two movements. In one suggestion, no longer intellectual, but ideal, helps the lipi to manifest, but it is then legible, yet not vivid, with a relative stability and only becomes vivid and stable by repetition; but it comes swiftly and writes itself out fluently. In the other movement it comes of itself, without assistance of suggestion, but slowly, sparingly; it is then usually very vivid, legible, spontaneous, stable—not with a long stability, but sufficient to be clearly read and held.

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

==  
K.A.

Kamananda is not so vivid as yesterday, but has a greater natural persistence in trying to manifest itself uninterruptedly. In this it does not yet succeed.

==  
*Arogya*

The battle of the arogya still continues; the force of health increases and the tapas for health, but the undominated roga tendencies still hold the body against it. The one dominated attacks sometimes with energy, but its physical results are scattered and feeble.

The main struggle now is over the digestion and assimilation where there has been a setback.

==  
*Sharira*

The other physical siddhis are in the same state as before, except that there seems to be some return of primary utthapana and dissipation of the physical depression of fatigue.

==

*Samadhi*

Samadhi in the afternoon has been rich and successful.

(1) Antardarshi; a great freedom and variety of rupa, chiefly human groups and sometimes scenes, brilliant, tejomay, often coloured, but extremely unstable in a floating varnamaya atmosphere. Scenes of the heavens of mental ananda.

(2) In swapna and sushupti all the elements, but not free in their manifestation, except continuity and stability of chhayamaya. Tejomaya has begun to be stable as chhayamaya tejomaya or tejomaya chhayamaya. At a higher level of tejas, it is sometimes stable, but only when the consciousness is not turned upon it; then it fades into the shadowy tejomaya.

Lipi in all three stages, but not copious; three kinds (1) self-writing, (2) written, (3) printed.

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T<sup>2</sup>

T<sup>2</sup> continues to idealise the telepathies, but more to justify them even intellectually by reducing them to their right proportions. It is noticeable that mental tapas-telepathy is now much more frequently and often much more rapidly effectual. It seems even as if the time obstacle were beginning to come under control.

==

## Vijnana

A great rush of ideality, jyotirmaya, higher, highest as well as lower taking up and transfiguring the intellect remnants into the light of truth. Mostly timeless idealities, in jnana, not yet except slightly in trikaldrishti and then without reference to time.

==

## Darshana

The Anandamaya darshana has been steadily increasing and generalising itself, but more often contains vijnana of mentality than the vijnana-ananda proper. This however is also increasing in force and frequency and is general enough, though not yet universal in objects. It is still in human figures that the vision of the vijnanamaya sarva-saundarya finds still a difficulty in manifesting

or, if manifested, in ascending into the shuddha ananda without losing itself.

==

Rupa.

Rupa enforced variation in images seen in a relative darkness – on the terrace.

Feb 17.

Obstruction in the third chatusthaya. Negative sadhana.

==

Samadhi.

At first strong and persistent *nidra*, but with elements of samadhi enforcing themselves in the midst of the *nidra*

Afterwards samadhi.

(1) Ideal perceptive thought attained to the same abundance, fluency, continuity, power even in deepest sushupti as the vangmaya had already attained. Neither now needs to descend from the higher to the deeper states; both can act freely and initially even in the deepest.

(2) Power of physical action even in the deep sushupti. The particular action was writing with the hand what occurs in the thought. At first the consciousness dwelt on the thought and the action was mechanical; afterwards it dwelt on both the thought and the action united, continuous, unbroken

(3) Coherence in deepest sushupti even of the reading, lipi, dream speech, dream narrative. Concordance of successive scenes.

(4) Visions of chhayaloka, with light on incoherence of thought and action, visual hallucination etc. (eg. cat prolonged in leaping on table by persistence of sukshma image, pail of water about to be thrown on a table with books etc)

*Ananda*

Kamananda afflicted with frequent discontinuity.

Raudra touch anandamaya even when intolerable (extreme heat of terrace floor to the feet).

==

Rupa.

First, refusal of images, then persistence of blur unable to take shape, then inconstancy of images changing into each other, sometimes before complete formation. All these are being discouraged by failure.

The tendency to variety of images, less or more various, partly or entirely precise, initially stable or unstable seems to be now fixed in the physical akasha. The type still persists in usurping the place of the others, but with less force.

=

T<sup>2</sup>

T<sup>2</sup> deals still with telepathies removing from even the most positive all decisive certainty.

=

Arogya

Asiddhi of the digestive process is still in possession.

=

Rupa

Greater freedom of dense rupas sometimes lifelike in the daylit atmosphere.

Samadhi

Great dream coherence. Only in dream reading is the incoherence still dominant.

Feb 18.

T<sup>2</sup>

T<sup>2</sup> is now taking up telepathies on a larger scale and more rapidly. The siddhi attempted is to receive mental telepathies rapidly in great number without attaching to any one of them a decisive certainty or seeking for their fulfilment, secondly, to accept every telepathy and discover rapidly its ideal truth and exclude the mental error associated with it.

=

Rupa

Rupa is attempting to develop spontaneous and perfectly precise and complete images with variety. The tendency to frequency

of dense, even developed images, sometimes lifelike, but unstable except when sadhara, continues.

=

Devibhava

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

=

Kamananda seems to be recovering force of continuity and even of intensity, though not the full force.

=

Samadhi.

(1) Antardarshi. Chhayamaya scenes, a railway line by a precipice, a train speeding up and back far out of sight, a path among mountains or moors or between two precipices with a cavalcade going, a two horsed carriage advancing, a horseman turning to fight, groups on foot, etc. Mountain scenes. A lake with a boat and a woman; the same with bird or a fish leaping. All vague and shadowy and yet every image clear enough to be recognizable; often a shoot of shadowy distinctness.

(2) Coherency of dream reading insisted on and constantly enforced, though still with a certain effort and difficulty. Lipi very coherent and continuous in nidra; so too dream thought, as opposed to ideal thought, dream speech, all dream connections.

=

Rupa.

The blur habit seems now to be definitely going out; the tendency of image formation overpowers it and is dominant; but the habit of rapidly inconstant, incongruous, ill combined or only partially successful formations still persists. Also, the customary incapacities, eg of formation of quadrupeds, try to persist; though it is often overpowered, it makes itself felt.

Still, the variety with sufficient precision for a recognition of the object is established. Even variety with perfect precision and completeness, natural and without effort, is frequent; stability

combined with these though comparatively rare, is still not absolutely infrequent.

==

T<sup>2</sup>

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

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

Samadhi.

There is now a struggle to create the same general rule of coherence and continuity at night in the sleep, as in the daytime, in the involuntary as in the willed samadhi.

==

Kamananda stronger today, but discouraged in the evening

==

Feb 19 Monday.

Ananda.

Sparsha now as a rule creates a triple Ananda, tivra-vishaya-kama, one or other sometimes predominating and leading, or else all three equal and practically simultaneous. Sometimes one tends to overpower the others.

==

Arogya.

The struggle in the Arogya continues to be immediately adverse to the siddhi. Physically depression returns persistently, the old roga that had been abolished returns slightly, the asiddhi of digestion still continues.

==

Samadhi

Afflicted by nidra. Some development of tejomaya.

==

T<sup>2</sup>.

T<sup>2</sup> pursues its work of taking up the telepathies. Some development of distant telepathies, the object being far or unseen.

=

K.A.

Kamananda strong in recurrence, not yet continuous throughout the day; but it seems to have overcome the old habit of long suspension. It is now only depressed or suppressed for short periods, within the day itself.

Feb 20<sup>th</sup>. Tuesday.

A certain inactivity of the siddhi or lessened activity during the last two days—partly owing to preoccupation with “Arya”. At the same time there is a great increase of certainty and accuracy in the idealised telepathies and a slow but steady growth of force of effectuality in tapas.

=

Lipi is almost free from the aid of suggestions and manifests itself more or less vividly, usually in a stable legibility fluent or strong; but not with freedom in its perfection. Fluent, it tends still to be a little indistinct.

=

Samadhi infructuous, afternoon and night, except for some development of tejomaya

=

Rupa struggles to develop variety in the stable precise (crude) but is also strongly obstructed.

=

Kamananda less strong; persistent with a dull largeness rather than intensity in asana.

=

Physical depression has the upper hand of the primary utthapana.

=

The struggle in arogya sadhana continues.

=

The whole physical siddhi is for the time being more or less held up as were the other chatusthayas at the same stage.

==

Ananda darshana progresses slowly towards normalising of the global ananda, but as yet attains no finality of the movement.

==

The fifth chatusthaya is also obstructed. In all obstruction, however, there is now some sense of progress prepared.

Feb 21<sup>st</sup>

The movement towards generalisation of ideality continues. The movement is towards elimination of the critical intellect, the mind of doubt, and its replacing by the ideal judgment.

==

Obstruction of third chatusthaya has been strong for the last three days. Nothing fresh achieved. A strong preparation of advance in Brahmachatusthaya.

==

Kamananda continues, but less continuous. It is strong only in asana. There is some tendency to the renewal of advance in other anandas which are in no way thrown back, but a little quiescent.

==

Arogya in the half-abolished affection seems to be getting the upper hand. It is still oppressed by the old habitual inequalities in the assimilation, though for the time less intensely. The other members of the physical siddhi are obstructed or depressed.

==

Nothing in samadhi except in bahirdarshi jagrat greater tendency to freedom of unstable dense & developed, solitary intrusion of dense into antardarshi which otherwise is oppressed in lipi, no advance in swapna-sushupti, but less force of nidra.

==

Purification of tapas is proceeding; the tendency is to get rid of the remnants of tapastya and tapatya.

Feb 22<sup>d</sup>

Some activity of samadhi in the early morning. Coherence of reading and lipi is here the one siddhi most often distressed.

==

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

==

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

==

Complete unification of all the anandas of darshana on their mental basis. Frequent affirmation of chidghana, intense or less intense. Its universalisation may now shortly be expected, since no images or objects, faces or figures can now be successfully free from it.

==

Rupa is remanifesting with a greater tendency to dense crude and dense Prakasha of the seven kinds. Hitherto in the last movement of the siddhi Prakasha has almost monopolised the field of the crude rupa. Now real chhaya has begun again to manifest.

Stable and precise rupa is increasing its force of manifestation. There are notable scenes of a vividness and ensemble superior to almost anything previously manifested in the jagrat without adhara. Others are less vivid & stable, but all have the tendency.

Samadhi remanifests in almost all its features, but with some difficulty and still without sufficient force. Nidra is almost absent, but deep sushupti is refused.

Antardarshi has begun again to manifest with a greater unfulfilled promise of abundance but not yet freely, except in chhayamaya landscapes. One alone was tejomaya.

==

T<sup>2</sup> is still mostly quiescent.

==

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

23<sup>d</sup>–24<sup>th</sup>

T<sup>2</sup> develops the perfect ideality of the telepathies into stuff of trikaldrishti.

==

Otherwise things remain in status quo or obstructed,—especially samadhi.

Feb. 25<sup>th</sup>

The idealisation of the telepathies is finally confirmed. The intellectual are now only a mechanical survival and when they occur make no attempt to know, but passively record suggestions as suggestions. It is only when will is applied, that they recur to their old nature of seeking to anticipate fulfilment or non-fulfilment.

Renewed activity of the samadhi. Preparation for conscious vijnana-samadhi. Continuity of action and stability of scene are now firmly established.

A great lessening of the physical asiddhi in its generality, though in certain directions it is still felt heavily.

Vishaya is still heavily obstructed and practically inactive except occasionally in gandha.

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Feb. 26<sup>th</sup> Monday.

Kamananda powerful and repeatedly intense and increased in force of continuity.

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No other noteworthy movement. There is the repression of activities in order that a new movement free from the old defects may emerge.

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Activity of samadhi at night—rupa-drishya.

Feb 27<sup>th</sup> Tuesday.

The play of the higher ideality is renewed. The movement now imposed is the removal of the direct source of the action and its plane to the level of the higher idealities. The intellect-regarding vijnana must take a lower place as part of this higher movement.

=

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

=

Kamananda tested, momentarily depressed, survives the test and continues its previous action.

Feb 28.

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

Meanwhile, suspension of the illumined higher action, in order that the lower, deprived of the light, may learn to be passive & not seek to substitute itself, as if it could make up for the deficiency, but wait always for the higher to remanifest. This impulse of the lower to act when the higher withholds itself, is now the one strong positive obstacle in T<sup>2</sup>. Its removal marks the turning-point of the siddhi.

Mar 1 Thursday

Large play of ideality in jnana. All thought or thought-suggestion taken up into the ideality and its ideal truth luminously revealed. As yet this is only the action of the higher ideality acting on the intellect through the lower vijñana, not yet on its own plane.

The light does not yet become in the same way brihat in the T<sup>2</sup>.

Samadhi of all kinds is more or less in abeyance or active only in crudities or reduced to the type.

In the physical siddhi Kamananda goes on preparing its normality: there is flux and reflux, but no absolute suspension. The other anandas act occasionally.

The nirananda ahaituka and sahaituka (asiddhi & asraddha) is being taken up by Ananda so as to ensure final finality of positive samata.

Mar 2. Friday.

The large ideality playing on mind and mental suggestion is taking up all telepathies and showing their ideal truth by discernment of their form & limits; so also, though less largely all tapas. The principle of faultless certainty of trikaldrishti (future and, to a less extent, present) is being sought for, but is not yet perfectly found.

Telepathy of pranic & mental thought & feeling in animals is being founded in the brihat, not prakamya-vyapti of human thought & feeling & impulse, which is still only sought in the isolated and spasmodic fashion of the past.

The suspension in the rest of the third chatusthaya continues.

==

Samadhi active but quite incoherent, assailed by nidra.

==

Mar. 3

The lipi is once more active, entirely independent of suggestion even when attacked by it; but still obstructed in its physical manifestation. Legible, but not always vivid or stable.

==

Increased general intensity of *tivra* and of *visvasparsha* in *kama* + *tivra*.

==

Return of *samadhi*, but not yet in its full force of continuity or coherence.

==

At night coherence of the *Samadhi* in dream-reading and dream-thought.

==

*Vishaya* (*gandha* & *rasa*) begins to remanifest.

==

Some remanifestation of *rupa* in *antardarshi* and *bahirdarshi*.

==

Thought-telepathy (animals).

==

*Mahakali bhava* now firmly founded and in possession. Harmony of the four *bhavas* not yet developed on the new basis of *Mahakali Mahasaraswati*.

Mar 4.

Stability and vivid legibility of the unsuggested *lipi* is developing against the obstruction.

==

The *Maheswari bhava* concealed as *pratistha* in *Mahalakshmi Mahasaraswati* has again risen, though it can no longer possess; it has to be concealed again in the *Mahakali Mahasaraswati* with the *Mahalakshmi* colour.

==

*Tapas* is recovering its old effectualities which had fallen into disuse; but they are now only material for the larger effectuality, not, as once, an object in themselves.

==

There is in the *kshetra* a sort of rough and imperfect *tapas-siddhi* now fairly generalised. The main object is roughly attained, but not, except exceptionally, in the details and always with difficulty. The *siddhi* does not rise above the 50° or 60° limit in its

general power. In life there is only khanda-siddhi, the attainment of partial effects which do not assure the success of the main object, and even this though much more frequent & general than before, is yet far from being quite general. Always there is some effect, but not always effectuality.

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The development of the lipi continues and is almost in possession of the akasha.

==  
Tendencies of redevelopment in samadhi and rupasiddhi

Mar 5. Monday.

Lipi is becoming rapidly stronger in vividness, stability and a certain relative abundance.

==  
Almost entire recovery of swapna and sushupta samadhi. Example of perfect stability and continuity of action in tejomaya, shadowy but distinct and generally increased force of both in tejomaya. Movement towards idealisation of the samadhi

==  
Greatly increased general force of effectuality of tapas-siddhi even in exact result, but always within limits of the 50° or 60° power and still in the kshetra. As yet the final combination of T<sup>3</sup> into T<sup>2</sup> lingers and is mastered by the obstruction.

Mar 6.

Samadhi in the early morning. Perfect coherence of ideal thought (vangmaya) in deep sushupti. The lapse of memory persists, but was powerfully overcome and the lost memory restored in the samadhi itself.

==  
Telepathies & tapasbuddhi are being more largely taken up into the brihat satyam of the ideality preparing the brihad ritam.

==  
Unity of action in lipi, reference, T<sup>3</sup> and other instruments of the vijnana is being established.

==

Tapas continues to increase in force, but is still far from being master of the akasha.

==

Samadhi in afternoon. Lipi in sushupti incoherent except when the ideal consciousness was present and either saw coherent lipi or evolved coherence out of confusion by disengaging the words from each other and adding what was incomplete. But all else tended to be coherent even when the ideal consciousness was not present.

At the end all sushupti and swapna became possessed by the ideal consciousness.

Images related to life upon earth.

==

Sukshma sparsha revived, but as yet it fails to pass into the sthula except in the accustomed touches.

==

Lipi developed independent fluency with some diminution of legibility and much of stability. It occasionally follows the ideal suggestions, but is usually independent or else affirms its independence by substituting other words when the thought has divined too soon the word that was coming.

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The passage of T<sup>3</sup> into T<sup>2</sup> continues.

==

Strong & intense kamananda recurrent throughout the day. Intensity of tivra and vishaya.

—

Manifestation of the gods as agents of the ideal action, especially Surya in charge of the ideal vangmaya thought (recalling the last 15 August)—less directly Indra behind the perception, Agni behind the will. Mental images of the four Shaktis on the lower & middle planes of the ideality.

==

Traigunyasiddhi in type; shama full of prakasha and tapas, prakasha full of shama and tapas, tapas full of shama and prakasha.

==

Devibhava complete and strong, in type, not yet in action. Reemergence of one of the talents,—chitra.

Mar 7.

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

=

The attack of the intellectualities continues and there is no progress in the third chatusthaya.

=

Samadhi confined to an attempt to convert dream into samadhi, not as yet successful except in a minor degree

One prophetic image in yesterday's samadhi was justified today by the physical fact.

=

Samata severely tested has this time held good in spite of one or two adverse touches; the second chatusthaya (faith, devibhava) sometimes gives way, but reasserts itself swiftly. . The lower nature still resists the new devibhava and attempts to go back to the old sense of limitation and essential incapacity.

=

The devibhava is taking into itself Surya, Soma, Agni, Indra and seeking to unify them.

=

As a result, partly, of the unsuccessful attack sama ananda is greatly strengthened & is increasing rapidly in force. It is finally overcoming the dwaita of siddhi & asiddhi, as it did the dwaita of mangala and amangala.

Premananda remanifesting with the sense of self as all things and the Ishwara as all beings for its basis.

Mar 8.

The Premananda is combining its elements—(1) self = Ishwara; prakriti self all things and all beings. Therefore all the prakriti of

Ishwara one with myself (2) the beauty of the Ishwara—shuddha governing chidghana with ahaituka involved in it—(3) relations of brotherhood, love, motherhood & childhood, sakhya, madhura, vatsalya united into one composite bhava. It includes also guru-shishya, sakhya-vaira etc. Others are preparing to enter into the composite bhava.

==

The united action of the ideality, transforming virodha, is being prepared.

==

The shuddha-vijnanananda is now generalising itself successfully and firmly. It lives sometimes in the mental, sometimes in the vijnana plane; in the first shuddha predominates with vijnana subordinate to ahaituka; in the latter sometimes shuddha sometimes vijnana predominates. The tendency is for vijnana to be a prominent term of shuddha with ahaituka involved as a subordinate term.

==

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

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

Physical shuddhi, mukti, bhukti though far advanced is not yet absolute, nor can be except by initial siddhi of the fourth chatusthaya.

==

The siddhi of the three chatusthayas still to be completed depends on the glory and power (sri) of the ideality perfecting itself and taking full possession not only of the mental being, but of the body and the life. The negative states are being replaced by the positive; quiescence by shama-tapas-prakasha, the human poise by the divine, the Brahmi by the Aishwari sthiti.

=

No advance in samadhi

=

The play of the old telepathies and tapas-telepathies continues with a view to their loss of all decisive force and reduction to their proper proportions. Meanwhile the action of higher ideality in T<sup>2</sup> is suspended. It is in force only in the jnana.

The direction is now for the ideality to act wherever it is free, jnana-perception, vangmaya, lipi, reference etc and not to wait suspended for the T<sup>2</sup>. This it is already beginning to do

=

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

=

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

=

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

=

Mar 9.

Three ideal planes—one observing the facts of the manifest world, the second the facts and the forces, possibilities etc out of

which the facts emerge, the third & highest both these and the certainties, prefigured in the truth, which both possibilities and realised facts figure out in the succession of time. The lower knows the higher as the thing behind to which it refers back for the source of its activities; the higher looks down to the lower as its own fulfilment.

==

Suddha vijñanananda is becoming more and more confirmed, brilliant and intense on the vijñana plane. It is becoming also full of the devibhava and is preparing to base the full Krishna Kali darshana.

==

Devibhava grows in firmness and intensity and is preparing to expel the habit of reversion by the full illumination of the lower bhava and the removal of the division between para and apara.

==

Kamananda severely tried for the last few days has persisted in spite of depression and may now be considered as firmly established against all dependence on condition and attempt at temporary expulsion. It is still however capable of temporary depression, never now amounting to entire suppression, and subject to rise and fall of intensity, to lesser or greater power of recurrence and continuity. It also varies with the asana, tending to be quiescent in the others except by smarana or uddipana. These are the defects that have yet to be conquered.

==

The other anandas seem to be awaiting the complete victory of the kamananda. Only the sahaituka tivra advances steadily, though without any marked rapidities and subject to temporary quiescences. It is still not free from the fault of the cessation of the nervous response after constant stimulation. For a time the response maintains itself, may even become more intense, afterwards it becomes neutral or changes to vishaya, raudra or vaidyuta.

==

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

Mar 10.

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

==

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

==

Devibhava also now tends to sink to the lower condition by separation from the higher and, when joined to it, the poise is still in the lower rather than in the higher nature. There is a denial of ishwarabhava and sraddha in which the knowledge of the buddhi is resisted and tends to be overcome by the sense of deficiency & nonfulfilment acting on the pranic temperament.

==

Absolute finality, therefore, is still to seek in the first two chatusthayas.

==

Samadhi of the three avasthas; freer play of ideal thought, vangmaya and perceptive, the latter first free, afterwards obstructed.

For some time there have been sudden attacks on the health during samadhi which could not be successful during the waking. This is because a certain physical depression or even disintegration seems to take place in samadhi which is not possible when the tapas is concentrated on the physical world as the mental. Although this has been greatly reduced, it is still sufficient to leave the room open for attacks, eg yesterday of violent nausea, a thing easily dominated and dismissed if it comes in the waking state, today, of pain near the muladhara which refused to be turned into ananda although

it could [not] prevent some ananda from being associated with it, though much submerged or rather overweighed and oppressed.

==

Almost all the recent gains of the siddhi have been temporarily denied by the results of the attack; but they have a stronger & swifter tendency to revive, even though they are not entirely reestablished

The siddhi begins to recover from the attack.

Mar. 11.

The main necessity is the full illumination of the tapas which remains on the lower level and for this the return to the direct dasya, but dasya to the vijnanamaya anandamaya Ishwara.

For some days the sense of the immediate presence of the Ishwara has been withheld and all has been done by the Prakriti. Now the presence is being restored and with it the intensity of dasya, but not the entirely immediate presence. The Prakriti still stands between.

==

Kamananda oppressed yesterday, though always present in sensible tendency, is recovering itself, in action at first, not yet in intensity.

==

The tapas-siddhi is losing its exclusive insistence on the particular result, accepting as its own the opposite energies and their results. Yet at the same time it is increasing its power of general and particular result.

==

The Chitshakti is insisting on a more universally vivid sense of all beings and objects as the anandamaya Ishwara manifesting himself in various forms. This is resisted by the mentality which is accustomed to see Brahman in all and all in Brahman and, with a less facile readiness, Brahman as all, but not all as the Ishwara. Notably, it makes more resistance as to beings than as to objects; in the latter the shuddha-chidghana-ananda is more habitually seen than in beings.

The difficulty of the tapassiddhi is still to combine it with trikaldrishti. The aspect[s] of will and idea in the telepathic mind, –tapas and jnana, –are being now gradually harmonised; but the decisive trikaldrishti and the decisive tapas do not come together.

==

Samadhi is recovering its force, but as yet no new progress has been made.

==

A considerable advance has been made towards the firm normalisation of the chidghana ananda in objects.

==

Samadhi continues to progress towards complete recovery of its force, but is not as yet in firm possession of itself.

Mar 12.

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

==

Samadhi is now in possession of itself. It moved forward in three directions (1) The enforcement of the ideal consciousness as basis of vijnana-samadhi. (2) The insistence against lapse of memory. (3) The insistence on coherency everywhere.

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

==

The insistence throughout the day has been on the fifth chaturstaya + Ishwara, ie on the Ananda Brahman merging into the Anandamaya Purusha (Krishna-Kali).

==

For days the rupadrishya has been disorganised. The mental

stress and formation is being eliminated. Meanwhile the old round of breaking up and rebuilding the broken siddhi is feebly occupying the atmosphere.

==

Samadhi at night confirms the day action.

==

Kavya for the last two days. Chitra daily, crude but with the automatic movement and growing norm.

March 13. Tuesday.

The suddha chidghana is now the normal basis of the ananda-darshana for objects, the attempt at reversion to mental shuddha still surviving, but feebly. The same holds good for animal forms, but with more strength in the reversion. It is only in the human figure (chiefly the face) that the reversion is still strong; but here too the sarvasaundarya of shuddha chidghana is gaining rapidly in strength and becoming normal. The strength of reversion here is due to the fact that there is a standard of divine beauty to which the actual form does not correspond.

==

The movement now is to strengthen sraddha so that there may be no room for any lapse, even slight, in the first two chatusthayas.

In the first there is still a deficiency in ananda of asiddhi and in the shuddha chidghana ananda of the vishayas, taste, sound etc—especially taste. Rasagrahana is there, but not invariable bhoga—owing to the pranic resistance—and therefore not the full, vivid and satisfying ananda.

==

Kamananda is recovering intensity. There is strong obstructive resistance to the physical siddhi, also to the karma-siddhi.

==

The chief obstacle to the ananda of asiddhi is that when it comes entirely, it tends to bring acquiescence in asiddhi: but the true bhava is ananda in and acceptance of asiddhi as a step towards siddhi. The other therefore is not allowed to establish itself, while the true bhava is as yet obstructed; its basis is not yet properly laid.

The movement now is to the fixing of that basis.

=

The progress in samadhi continued. Free chhayamaya of all kinds, though seldom at once the stability and the force of presentation. Lapse of memory minimised in sushupti in the perceptive thought (mainly ideal) as well as the vangmaya.

=

Today the ananda has begun to overbear the resistance of prana in the taste. In hearing, smell and touch, there is always the bhoga of ananda, not merely the rasagrahana. The only defect is defect of the chidghana, for the shuddha is always there though often only mental shuddha. But in the taste there is frequently denial of ananda or neutrality.

Lipi is rapidly normalising itself in the vivid legibility with an initial perfection of stability. The suggestion is again allowed to play a part in removing the obstruction, but it is always an interpretation of unmanifest lipi rather than a former of uncreated lipi. The lipi is largely spontaneous.

=

The telepathy is beginning to indicate in itself its spontaneous ritam; similarly the ideality even when it manifests in a thick veil or a thick atmosphere of mentality.

=

Some insistence on a spontaneously retentive memory, but the amnesia is still dominant; memory is more active, but retains its usual or capriciously selective character.

=

The insistence on ananda in the taste continues.

=

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

opposite tendency is present, in state of preparation, but not yet effective.

=

Dream is no longer samadhi-like. It is again incoherent.

=

Samadhi at night very slight, mostly rupa-drishya in sushupti

Mar 14

Script.

“Today T<sup>2</sup> and lipi

“Confirmation of the first two chatusthayas and the (fifth + sixth) Brahmamaya Ishwara.

“Completion of the Ananda (subjective)

—

“First the shuddha chidghana in the chidghana, on that basis the Brahmamaya Ishwara.”

=

This was immediately fulfilled. The chidghana darshana is being founded firmly in the chidghana consciousness, with a firm delineation of vijnanamaya form in all things. The shuddha is shuddha of chidghana, and the premature tendency to insist on the shuddha of ananda is being postponed. The first result was to have shuddha-chidghana of forms, but shuddha ananda with strong envelope of mentality in the surrounding Brahman. Immediately, however, the vijnana Brahman manifested in the containing Purusha, taking possession of the Akasha in place of the Manas Brahman.

The Brahmamaya Ishwara at once came in and associated itself firmly with this vijnanananda darshana.

This is the basis for the next step of the siddhi and has to be made inviolable before the final step can be successfully taken.

All vishaya is being subjected to this chidghana ananda sense of things.

The manasic sense in the darshana still hangs about, but it no longer dominates.

=

In T<sup>2</sup> the difficulty is still in the tendency of the telepathy to attempt the decision of the event. Left to itself in the mentality, it now speedily drops this tendency; but when the telepathy is idealised the resulting brilliance and positiveness gives it the false idea of decisiveness; it tries to supplement the ideal telepathy by the intellectual decision or determining choice. This is the secret of most of the intellectual error of brilliant minds. The ideal telepathy only gives the idea of intentions, forces, facts, possibilities surrounding the moment of time. Decisive certainty belongs only to the trikaldrishti. Therefore the final purification for T<sup>2</sup> consists in the discharging of the false foreseeing certainty of the intellect which tries to attend the ideal suggestions.

==

In the morning sudden attack of the external (exiled) mentality on the sraddha & sukham (samata). At first touching the buddhi, it failed to take possession of it. It only reproduced a mechanical repetition of some of its old movements on the prana and sense-mind by a purely physical touch. Striving constantly to recur, it failed to endure.

==

In Samadhi much interference of nidra, but at the same time the ideality is taking hold of it and undermining incoherence. The grasp of ideal perceptive thought in mental sushupti is increasing. Especially lipi in all the four states is gaining fluency, legibility, cohesion, stronger in swapna than in antardrishti, in both than in sushupti.

==

Lipi has now accomplished fluency in perfect legible stability. The result has only to be thoroughly confirmed, deepened and released from minor defects, the survivals of the older imperfection. The stability is essential, it does not as yet remain long fixed in the akasha; but there is no tendency to vanish as soon as it is manifested or, as before, even in the act of manifestation. The tendency is to remain as long as is necessary.

==

Chidghana in the human figure is being constantly pulled back into the mentality and constantly reasserted. This is now

the only serious defect, but the affirmation is stronger than the denial.

==

Telepathies combined with tapas siddhi which begins to have the light of the trikaldrishti in the telepathies.

==

The first two chatusthayas recover their norm in the evening.

==

Brief manifestation of variety of crude rupa (in the darkness of the terrace). Only relative precision + stability.

Mar 15.

Manifestation of perfect stability of “readymade” sentences, rushing into the physical akasha from behind and holding it before the suggestion can interfere. This is now increasing. This stability is vivid and often vichitra in its lettering, that is in varna, jyoti etc as well as chhaya.

==

The combination of telepathies and tapas-siddhi continues, but the element of trikaldrishti in the telepathies is not yet precise; uncertainty predominates.

==

Besides the developing elements of the three first chatusthayas and the Ananda + Ishwara, the Script indicates Vishayas and Rupa-drishya as part of the day’s progress.

==

The Ananda Ishwara manifests itself with greater force and perfection of chidghana than yesterday. The human figure has come into the line with the rest. Only in the human face the tendency to reversion has some strength, but it is daily diminishing.

==

Some drishyarupa.

==

Most of the afternoon & evening taken up with kavya.

==

Vishaya hardly noticeable—gandha

Mar 16.

Lipi is now confirmed in legible stability with a fair amount of fluency. The legibility is usually vivid.

=

Trikaldrishti begins to increase in the telepathy + tapasbuddhi.

=

Ananda now goes back to the manasa chidghana and not to the mere ahaituka or shuddha in manasa. There is a tendency to greater intensity of this subjective ananda.

=

More rupadrishya, but imperfect.

=

In Samadhi antardarshi is more frequent but slight.

=

Vishaya of rasa.

=

Kamananda discouraged for these two days begins to revive. Tivra is always intense with smarana, but tends otherwise to sleep.

=

Strong adverse movement in karma.

Mar 17.

The Ishwaradarshana has made a rapid bound to the shuddha Ananda possessing the chidghana, with the sense of the absolute universal beauty with the variety of feature. The chidghana gives a centrality and perfect harmony to the variety and reveals the spiritual law of each form of beauty, the guna and the swabhava, the thing it expresses. The Ananda is sometimes intense, sometimes moderate, sometimes goes back to the manasa shuddha chidghana; but the trend to intensity prevails.

=

Energy of tapas-siddhi is increasing, but there is still the division from trikaldrishti, the three elements of T<sup>3</sup> acting separately and not taken up into the union in duality of T<sup>2</sup>

=

Sense (physical) and delight of touch in the contact of objects outside oneself, even at a distance, has long been developing,—mostly behind the veil with manifestations in front—and is now

thinking of universalising itself. The sense is sometimes subtle physical, sometimes sthula.

==

Lipi confirms fluency in legible stability, but its free manifestation is forcefully obstructed.

==

Successful samadhi. Lipi in sushupti often coherent; otherwise resolved by ideal thought into some form of coherence; only occasionally left to incoherence. Increasing force of rupadrishya; present also, but more successfully resisted in antardarshi. The obstruction to samadhi is obstinate and strong.

Mar 18.

The rudra energy which has long been attempting to seize the system, has now laid hold.

==

Lipi

“Do not limit the rapidity possible to the Shakti.”

“Do not admit defeat.”

The last means obviously definite defeat; for actual adverse result has to be admitted. Script—“There must be a constant insistence, but an illumined insistence”

—

Script.

“From today the third chatusthaya has to be pushed on, the denials of the first and second energetically refused.

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

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

==

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

Reference.

“The result will be that Prakriti will lose her power of reflecting herself in the Brahman” ie the lower Prakriti which interferes with the ideality. The higher is simply the consciousness and will of the Ishwara.

=

Samadhi

Force of distinct variety in rupa-drishya of Antardarshi. Great power of suppression of incoherence in the sushupta.

=

The sarvasaundarya of the Ananda chidghana is growing more and more, although it is not as yet secure against relapse.

Mar 20.

The sarva-saundarya increases in its hold. It tends to lose the vividness of its prema-kama elements and of the Ishwaradarshana, but easily recovers them.

=

The external asamata now is failing in its touch on the mind as well as on the buddhi; it touches only the physical sheath and affects the physical prana, but by evanescent touches, even when it is allowed to act without any attempt at expulsion.

=

There is an attempt of the asiddhi to confuse the Devibhava and sraddha which that draws back a little to see how the asiddhi works when the system is left to itself.

All these are the vestiges of the old mentality which come athwart the ideality without actually replacing it.

=

Samadhi oppressed by nidra.

=

There are constant returns of the physical asamata, never assuming the assent of the buddhi and the mind, but touching,

sometimes settling for a while on the physical emotionalism.

==

The main work today has been the persistent and rapid discouragement of all *tapatya* whether of will to determine event or of will [to] determine knowledge or of will to secure results or enjoyments. *Tapatya* is intellectual, mental, rajasic will. In order to do this almost all will and almost all favourable result or inner activity has to be stopped, except such as is purely passive.

==

In the evening a movement outlined itself that has been for some time preparing, that of correct self-telepathies, telepathies perceiving at once their own substance of truth. This gives no surety of *trikaldrishti*, but only actualised fact of event, state, tendency, intention etc correctly conceived or rather felt & seen.

==

The old time-*trikaldrishti*, long discontinued, revives with its old imperfections.

1. M's [Moni's] return at about 8.55.
2. N's [Nolini's] return approaching
3. S's [Saurin's] early return and meal at about 9.15 and 9.25 but only the times came right, the two events being wrongly placed, S's return at 9.25, the meal at 9.15 or 9.25.

Mar 21.

Most of the day given to work for Arya. Negative condition in the *siddhi*. *Asiddhi* emphasised, as far as it will go, in all the *chatusthayas*. Some play of ideality in the evening.

Mar 22

Out of the inhibition and *asiddhi* there is being created a new luminously mechanical ideal substratum of thought and action—*jnana tapas*—combined which replaces gradually the old half-intelligent action or thought, habitual, instinctive etc which rose out of the subconscious or was determined by the subconscious. This rises out of the realised *sat* in the mental, vital, physical *prakriti* (*pradhana* elementalised) and is therefore *satyam*. It is not yet *ritam*,

but prepares to be. It will be brihat by the large assimilation of the circumconscient under the law of the ideality.

=

Physical tamas has been for some days dominant. It is now being violently thrown off to be replaced by the dasya-tapas guided by an inherent, though largely involved shama-prakasha. The reactions of a sort of unreal, yet actualised physical weakness are fighting against this new type of action,—new, because formerly, when it came, it contained an element of rajās.

=

Ashanti is becoming more & more purely physical. It contains a sort of mechanical asamata and asukham. .

The resistance to the light of the ideality still continues. There is a physical repression of the thought when it tries to rise into the jyotih. The diminishing of the asamata into the pure physical touch continues.

Mar 25

The last two days given chiefly to Arya and poetry. No marked incident in the sadhana.

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Today samadhi is recovering its activity after a temporary cessation.

Mar 30–31.

Revival of the active sadhana.

==

The chidghana shuddha is now perfectly founded, normalised & universalised. Only its status varies.

The Ishwara-darshana is equally founded and universalised. But there are two experiences of it, one in which it is only present to the observation as the material of consciousness, but does not come home to the mind, the other in which it is vivid and the very nature of the soul's view of things.

The Ishwara is not as often before Krishna or Kali, Purusha and Prakriti, in the individual, but the Lilamaya impartially in all, Krishna with Kali in the purusha, Kali with Krishna in the *stri*.

The prema-kama is normalising itself in the same way,—in two ways separately, first as essential stuff of the ananda; secondly, as essential result of the chidghana shuddha and its revelation of universal saundarya. This is not yet quite firm and complete.

==

For some time samata and dasyam were isolated from shakti, in order that the last power of attack of asamata might be removed. It now touches from outside without any hold on the buddhi or the manas and a very weak clutch at the prana, as a sort of mild physical depression in the prana dependent on defect of sraddha in the karma. The velleities of ashanti, revolt (absence of nati) etc which the external Nature would force on the individual, have no power left to form themselves, the aid of buddhi and manas being refused.

==

The active side is now being revived. Absolutely perfect reference, telepathy perfect in satyam of substance, perfect too in ritam of arrangement when it does not attempt to develop trikaldrishti and tapas; occasionally perfect trikaldrishti. Tapas is still tainted with the habit of effort and struggle; trikaldrishti with the false tapasic stress in its telepathic parts.

## 15 AUGUST–28 SEPTEMBER 1917

Aug 15<sup>th</sup> 1917. Wednesday.

The siddhi has reached a fresh turning-point.

The first chatusthaya is firm, complete, universal—except for occasional and quite momentary touches which have no power to fix themselves in the consciousness or outlast their moment or acquire intensity,—except, again, rarely in the failure of samadhi. But this is quite exceptional. Even the earth of the system (called in lipi, γη, territoriality) is subjected to the law of the samata. Only the positive ananda is still weak in [siddhi].<sup>1</sup>

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

Defects in the first two chatusthayas are really not self-existent, but the result of insufficiency in the third, the vijnana. Here all hitherto has been preparation. Gnana is well advanced, T<sup>2</sup> only founded, samadhi is still subject to mentality and incoherence, the physical basis is undeveloped; but all have acquired their crude material. Lipi is specially forward. All the stages of the ideality are customary.

The fourth chatusthaya is developed only in Ananda. Arogya is prepared but still subject to fragmentary denial, in all but the [. . .] roga which still persists. Utthapana is thrown backward, Saundarya only developed in psychic youth and a few preparatory movements of the physical change.

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

<sup>1</sup> MS asiddhi.

Brahmadarshana is complete as continent, incomplete in contents.

Shuddhi, mukti, bhukti are well-advanced psychically, strong with fragmentary defects physically. Siddhi depends on the perfection of the still imperfect chatusthayas.

Aug 15<sup>th</sup> to 20<sup>th</sup>

*Arogya.*

Attack of roga,—attempt at cold and fever. Slight cold and eye-affection; the former unable to materialise entirely, the latter materialised successfully after three days' struggle, but not with the same force as formerly. Strong on 17<sup>th</sup> and 18<sup>th</sup>, slight since. The disease was made an occasion for the exercise of the tapas-siddhi on the mental level, where the effect is never more than partial when used against strong resistance.

==

T<sup>2</sup>.

During these days the telepathic mentality has been entirely and firmly idealised on its own level in the perception of force, tendency, possibility, and entire satyam thus secured. Even when the ideality is removed, the satyam remains as an unilluminated perception. The movement towards ritam (T<sup>2</sup>) is being resumed.

The stress on forces = mental tapas. This tapas has begun to be idealised and is already of the nature of a half-illuminated balance of force-action. The satyam of the mental tapas is not so sure or not so illuminated ordinarily as the satyam of the mental perception.

Samadhi.

Strong play of rich and perfect chhayamaya. There is a lack of stability and continuity; but these are firm in the obscure chhayamaya, sufficient in the half tejomaya chhayamaya without richness and variety. This rich and perfect but unstable play of rupa occurs sometimes in the jagrat antardrishta,—though more often various than rich and perfect. It is trying to emerge even in the bahirdrishta.

Vishaya.

Vishaya develops only in the sukshma, not in the sukshma sthula where it is still held up.

==

Aug 20<sup>th</sup> Monday.

Ananda.

Ananda is stationary in kama and tivra, preparing for a fresh advance. Vaidyuta has attained to occasional fullness in body and in length of pervasion. The basis of raudra is being farther perfected.

==

The rule of decrease by repetition is more and more giving way to the increasing power of the rule of greater intensification. Orgiastic tivra direct from the touch, after it has ceased, and subsequent sympathetic tivra orgasm elsewhere have begun to show themselves. Sometimes repetition produces variations from intense tivra to intense vaidyuta and back

Orgiastic kamananda stream in pervasive non-orgiastic kamananda. The orgiastic tends to suppress and replace the pervasive, but sometimes the latter persists circumferentially in the body or is even increased. Simultaneously increasing orgasm of both has to be developed.

Vaidyuta tends to grow constantly, to be pervasive and to be ahaituka as well as sahaituka.

==

Tivra touch continued in the same place for five minutes; constantly disappearing into vishaya or lessened, but always recurring and increasing though with [necessity]<sup>2</sup> of smarana or smarana + tapas. After slight discontinuity more intense than before. This begins or presages the final victory of the law of increasing intensity. After complete cessation orgiastic tivra, continued briefly and often repeated.

Aug 21<sup>st</sup> Tuesday

*Dasya*

Tertiary *dasya* in the third degree is now being more regularly

<sup>2</sup> MS necessary

enforced in the movements of the body, even the slightest. The remnants of the secondary degree are being swallowed up into the third

The same control is now to be enforced and is being enforced in the script, *vâni* and *vângmaya*. The *dasya* is now thoroughly introduced into the *îswarîbhâva*. Also into all *bhoga*. The firmness of this *siddhi* has to be firmly guarded.

The introduction of the *dasya* into the perceptive thought seems more difficult, but it is being easily done in the *jnana*. The test will be in the *trikaldrishti-tapas*. All responsibility for action, physical, vital, mental must be left entirely to the *Iswara*, the *Shakti* is only an instrument and the *Jiva* their meeting-place.

All traces of the *asamata*, now only the occasional recurrence of an old habit, must be finally removed. This can be done by bringing forward the delight in the *asiddhi*.

### *Brahma*

Strong *Ishwaradarshana sarvabhuteshu*, followed by *gyotih* of the *Anantam (Jnanam) Brahma* in things. This was preceded half an hour ago by the *lipi* 15, several times repeated, the number of the *Anantam* in the enumeration of the *siddhis* which compose the last five *chatusthayas*.

1. *jnanam*, 2 *trikaldrishti*, 3 *rupa-siddhi*, 4 *tapas* 5 *samadhi*
- 6 *arogya*, 7 *ananda*, 8 *utthapana*, 9 *saundarya*
- 10 *Krishna*, 11 *Kali*, 12 *karma*, 13 *kama*
- 14 *Sarvam Brahma*, 15 *Anantam*, 16 *Jnanam*, 17 *Anandam*
- 18 *suddhi*, 19 *mukti*, 20 *bhukti*, 21 *siddhi*.

This *gyotih* is not yet to be free from interruption and diminution, but it is founded and from henceforth bound to increase. It is *gyoti* not *tejas*, ideal light, not the mental. It is now trying to ally itself entirely with the *Jnanam* and *Anandam Brahma*. . These manifest usually each with a separate intensity in which the three others disappear from view; henceforth the quadruple intensity has set out to create its united effulgence.

Aug 22<sup>d</sup> Wednesday.

The *siddhis* established yesterday stand, except in *vismriti*, in which they are not so much denied as either unnoticed or in suspense. The tertiary *dasya* seems to be absolutely firm in the body, script, *vani*, and only suspended by *vismriti* in the perceptive jnana and in the *vangmaya* for the change which is being operated. This change is the transference of the thought from the control of the inferior *devatas* to that of the *Jiva-Prakriti* receiving it direct from the Ishwara. The perceptive thought is being similarly transferred. Thought is to occur henceforth in the *vijnana* of the *Jiva*; not as suggestion, but as thought in action and the thought of the *Ishwara* in origin.

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

*Brahman.*

The  *jyotih* of *Jnanam Anantam* is now taking into itself the *Anandam*.

==

*Lipi*— *September*, the physical siddhi begins its perfection.

*tejorashi*. (yesterday) fulfilled today in the flow of ideality into the perceptive thought.

*Vijnana*

The real *trikaldrishti* is slowly growing over the telepathic basis, but combated always by the mental doubt. *Lipi*—“It is fashioning itself gradually in spite of the intellectuality; first, it has to take itself up into the ideality.” “Together the effective telepathy

and the trikaldrishti.” “Telepathy tapassiddhi.”

==

Rupasiddhi and samadhi are resisted, sometimes growing, sometimes falling back.

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Trikaldrishti is increasing as indicated in the lipi, in spite of a mass of intellectual suggestions of the old type; out of it emerge three elements, (1) the ineffectual suggestion which falls away, (2) effective telepathy, ie telepathy tapas sometimes dropping into pure tapas without foresight sometimes into foresight with an involved tapas, (3) trikaldrishti proper, but insufficient[ly] illumined and uncertain of itself. Only when there is illumination, is the trikaldrishti sure of itself and its fulfilment.

==

The pranic suggestions which amount only to rajasic imagination are being finally discouraged.

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Some activity of vishaya in smell and taste. The latter is stronger in sukshma than in sukshma-sthula, but there is some sign in the latter of progress from the crude basic states to the dense and developed, which have hitherto appeared only in the madhura.

Aug 23 Thursday.

T<sup>2</sup>

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

The force of tapas increases but as this works as telepathy tapas and increases only the effective telepathy, it makes the distinction of telepathy, ie mental perception of present fact, force and tendency, from *trikaldrishti*, as perception of present and future (the past has so far been mostly left alone), more difficult; for a constantly effective telepathy tapas easily masks as *trikaldrishti*,

until an occasional failure shows the mistake. All this would not occur if the highest ideality were at work for T<sup>2</sup>, but at present it is only the lower ideality working on the mental perceptions

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

==

Renewed action of samadhi with an increased general hold of the ideality in thought, vangmaya, lipi. Rupa, dialogue, reading etc have made no definite progress

Aug 24 Friday.

Entire perfection of stability and solidity in lipi with an almost perfect freedom in manifestation. There is only a slight obstruction still sensible in the akash, but this is sufficient to compel a return to the less perfect lipi. Until a siddhi has become entirely the nature of the system and environment, according as it is purely subjective or subjective-objective, it is not perfectly possessed and is liable either to temporary loss or diminution. A siddhi maintained by force or by habitual exercise is imperfectly possessed; it must be held entirely by nature, as easy as breathing or thinking.

==

*Rupasamadhi* is again obstructed; the obstruction is now evidently artificial, maintained by a pressure upon the nature of the terrestrial *sattwa* which is ready to yield the coherent *vijnanamaya samadhi* in its full abundance.

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In all subjective movements and those subjective-objective in which the subjective element predominates and the personality alone is concerned, the obstruction of the  $\gamma\gamma$  is similarly artificial, not belonging to the earth nature itself, but to the Patala nature into which the old powers have been exiled but from the borders of which they still maintain their opposition.

The ideality is therefore obstructed in its progress only by this opposition; the real obstruction is only in the fourth and fifth chatusthayas.

Saturday 25<sup>th</sup> August.

Lipi more emphasised in its perfection, especially stability which is now practically universal; the solidity varies and the legibility is sometimes partial to the eye, and sometimes still at first the lipi is stable only, or solid also, but there has to be tapas to bring out the legibility. Sometimes it is incomplete, part of a sentence, or else words are omitted; sometimes it becomes coherent, instead of appearing formed, coherent and [complete]<sup>3</sup> at one leap of emergence into the akasha. But the latter is now common, and all defects disappear at the first touch of tapas

In tivra the law of increase grows yet stronger, interruption decreases, intensity tends to be maintained. But at present if left alone, the general impressionability to tivra sinks often into a sort of subdued half quiescence and the intensity reawakens only after the first touch or the first few touches.

Samadhi varies, sometimes yielding to the obstruction, sometimes reemerging. Only the ideality of thought, vangmaya, lipi maintains itself and seems to be firmly established. Dream is commonest, comes very readily and is vivid, bordering on samadhi in its aping of coherence, vividness of rupa, dialogue etc, force of presentation. It is not however really coherent, as it was sometimes, but fanciful and extravagant in its details and connections. The nearness of a siddhi artificially withheld is however strongly felt. Rupa remains obstructed.

Sunday August 26<sup>th</sup>

The siddhis already established are now being taken up and carried to their completion on a higher plane.

Vangmaya is being taken up into the Ananda of the vijnana level, where it is no longer the thought of the Jivaprakriti with

<sup>3</sup> MS complement

the Ishwara as the origin of the thought, but the thought of the Ishwara in the Shakti who is the medium and the instrument of the thinking. This has been done perfectly in the type; it has yet to be universalised.

A similar process is taking place with the perceptive thought and has been done less strongly and perfectly in the type, but its perfection and universalisation cannot proceed so far because the ideal perceptive thought still carries in itself an element of mentality and therefore more easily descends into mental thinking than it ascends into pure ideal thinking.

In the script to the presence of the Ishwara is being added the personality of the Ishwara and his relation of madhuradasya containing all his other relations with the Jiva-Shakti.

T<sup>2</sup> is still unidealised, but is pressing towards idealisation.

Lipi is rapidly universalising perfection of form and light in the thought-interpretation.

The containing Brahmadarshana is preparing to fix itself in the Ananda with the Jnana Ananta as content and Sarva as base.

### *Physical siddhi*

In the physical siddhi *kamananda* pervasive and orgiastic is becoming more easy and natural in all positions, but needs and indeed is almost entirely dependent on *smarana* and sometimes on *smarana* + *tapas*: but the need of *tapas* is being gradually rejected. It is no longer entirely dependent on excitation of the centre by *sparsha*.

*Ahaituka tivra* has been for a long time less common, but it has a greater intensity and force for insistence when it comes and comes, besides, more easily everywhere.

There is the same increase of intensity in *vaidyuta* and *vishaya*, and also in the former a greater ease and normality in arrival, development and extension. But it needs *smarana* or *smarana* and *tapas*, more commonly both, in the *ahaituka* and in the *sahaituka* current, *smarana* only—and not always—in the intense *sahaituka* touch.

The other three members of the physical siddhi have made no definite advance and are except in certain directions subject to relapse.

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*Karma* (subjective), though often and increasingly effective, is subject to great opposition, obstruction and reaction. *Kama* at present is not being pressed.

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### *Samadhi*

The other parts of *samadhi* not yet idealised, began to be taken hold of by the *vijnâna* in the afternoon, except the reading and rupa; all at the same time increased in coherence. At night the reading also was taken hold of, powerfully, both in its coherence and in its incoherence. Mentality now reigns only in *swapna*, although it still strives to persist also in *swapna-samâdhi*; but *swapna* is increasing in coherence. Even when interrupted, it tends to be resumed at the same point or to return to the same subject; this even happens after a long diversion to another subject. It is still, however, a sort of fragmentary coherence. The ideality also works in a fragmentary fashion, except in *vangmaya*

### *Tapas*

*Lipi*, “sixty seventy”. 60 degrees rising to 70 degrees of *tapas* effectiveness is being enforced in type and has set out to generalise itself. Hitherto *tapas* effect was all haphazard and incoherent, often strong, seldom perfect, frequently weak or nil, always partial except in details, never or hardly ever final except in certain broad effects after much difficulty

Aug 27 Monday.

60° to 70° effectiveness is becoming more general; though 50° and less persist and 80° occasionally occurs, but rarely. The 60° is sometimes in swiftness of overcoming resistance, sometimes in amount of effect, which is often not perfect, but only partial, a  $\frac{3}{5}$  or  $\frac{4}{5}$  effect, — especially in *tapas* of exact circumstance; — sometimes in both respects there is only this partial success.

Extension of *kâmânanda* proceeds against obstruction.

Much action of *Samadhi* in the direction of strengthening the ideality, but all is still fragmentary. The incoherent reading tends to be turned into coherence or replaced by coherent reading or

else taken as it is and interpreted in its scattered parts. Increase of coherence is the rule.

Tuesday Aug 28.

The telepathy-*tapassiddhi* is becoming again idealised in the sense of being seen in its right limits of the satyam in the light of the vijñana; the *tapas-siddhi* is also acquiring more force with 60°–70° as the average force, though it falls below and goes above, the latter more often than the former, because of the renewed strength of obstruction. T<sup>2</sup> is in abeyance. A similar process of idealisation, more advanced and luminous, is being applied to the mental deformations of the *jnâna*.

Violent attack of the asiddhi chiefly on the first and third chatusthayas, but to a certain extent in all six. The old method of forcing undelight in asiddhi on the system from without through the pranic physicality aided by intellectual suggestions and throwing it out from within by the tapas and the buddhi. Pranic manas in its physicality is still compelled to respond, with a slight or evanescent response in its emotivity, but not in its buddhi which does not recognise the undelight as belonging to the system. The freedom of the buddhi from undelight is stronger for the attack; moreover the restoration of the ananda is becoming *ahaituka* or depends on the tapas and no longer on the buddhi. The habit of return of physical depression is also being eliminated, as well as the remnants of susceptibility to the suggestion of desire. Complete asiddhi is contemplated without revolt or depression.

There is now commencing an attempt to establish a more lasting stability in the lipi so that several lines may be manifested simultaneously—this has already been done often enough in type, but vanishingly,—with a firm hold on the akasha.

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

Wednesday Aug 29<sup>th</sup>

Continuation of yesterday's last movement. No definite advance, except that even the telepathy, trikaldrishti and tapas are being taken up by the Ishwara.

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The taking over of the whole ideality by the Ishwara is now complete; only the recurrence of the old movements has to be eliminated.

*Samadhi.*

Strong original lipi of the highest ideality in the *samâdhi*, (*antardarshi* and *swapna-samadhi*). *Rupa* is active and abundant, but not stable in *antardarshi*; obstructed, but sometimes luxuriant in certain *chhâyâmaya* forms in *swapna samâdhi*. Brief dialogue in *sthula sukshma* word in *swapna*, coherent but not continuous or perfect. Reading, *sukshma* dialogue etc vary again from coherence to absolute incoherence. Thought of all kinds is much stronger in the ideality.

At a very deep level of *samadhi* neighboring on the *sushupti* the old defects still remain, but dream has less hold.

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Telepathy and trikaldrishti are now beginning to shake off some of their imperfections, but the latter is still very hampered and limited. *Lipi*. "perfect telepathy trikaldrishti" (yesterday) today, "perfect telepathy, perfect trikaldrishti". The perfection realised is necessarily only in type. It is now attempting to extend itself into the large and perfect *satyam ritam*. This attempt made formerly on the mental, is now being done on the *vijnâna* level.

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Ambulant orgiastic kamananda

Aug 30—Thursday.

Ishwarabhava in the Brahmadarshana seems now to be fixed in its universality, sometimes subdued, sometimes intense; but it varies from the mental to the *vijnanamaya* and Ananda levels and is generally upon the mental. It is only by tapas and smarana that

it returns to the higher planes. The subjective *prema-kamananda* is also now absent, except by *smarana*.

Aug 31 Friday.

*Ananda*

Steady progress in the *tivra*.

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

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

*Saundarya* is also obstructed. Only psychological *yauvana* has become almost normal, varying in force and age, but never now settling into *vârdhakya*.

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The pervasive *kamananda* is now orgiastic in its nature, even when subdued in its force and insufficiently *sthula* in its hold. The ananda has now taken hold of all positions, recumbent and loose sedentary as well as ambulant, *sistroy* and close sedentary. It is rapidly increasing in intensity, continuity and power of self-repetition. It has even occurred once or twice without *smarana*. This is the beginning of the “vertiginous rapidity” predicted today in *lipi* of *samadhi*.

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In *samadhi* reading more firmly gripped by the *lipi*. *Vishaya* in *samadhi*, separated or combined, taste, sound, touch, sight, —smell is rare and unready,—occur often in great intensity, but intermittently. They are not yet a standing feature of vision in *swapnasamadhi*.

September 1917

1<sup>st</sup> Saturday.

Telesiddhi (karma)

Telesiddhi takes place frequently in fragments; large, decisive or final success is rare except in telesiddhi of some propinquity. In the main matters the obstruction and opposition are in the mass, though hampered, still successful.

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*Ananda*

The kamananda seems now to be firmly established as a normal dharma of the body. Continuity and intensity have to be normalised. There is continuity with smarana; continuity without smarana has to be established. Intensity increases with the continuity. Ananda wave by strong *sparsha* on any part of the body is now being taken up; it is kama with admixture of *tivra*, *vaidyuta*, *raudra*. It is at first dependent on smarana and tapas; but in fact the latter is being eliminated; the ananda now as a general rule develops best and most readily when there is smarana without pressure of tapas; the latter, at least if too direct, is even something of an obstacle. Practically this ananda wave by touch has been established in its universality, but the siddhi has now to be entirely confirmed. All this development has taken place in the course of five minutes or so, with the vertiginous rapidity.

Ananda of acute discomfort has for some time been developing and is now preparing to be confirmed and perfected.

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In samadhi stronger grip of observing ideality on narrative and dialogue.

Tapas is now more frequently effective (60°–80°) in the environment (not life) on general event; it has begun to work more frequently also in exact circumstantial effect but against great obstruction and with more frequent failure than success. This is on the mental level, by itself, or in conjunction with telepathies, without *trikaldrishti*.

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Obstruction is being offered to the new ananda siddhis; they

lower the readiness, frequency, continuity and intensity, but do not succeed in altogether suspending; meanwhile independence of the *ahaituka* pervasion and normality of the short *sahaituka* wave are increasing.

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Strength of ideal lipi in the samadhi.

Sept 2. Sunday.

Obstruction in all the siddhis and attempt to enforce relapse yesterday and today. In the first it is unsuccessful except for fleeting and increasingly unsubstantial touches. In the second it lowers the force of tertiary dasya in the third degree and keeps in abeyance the ishwarabhava and the intenser sraddha. In the third it forces back the ideality and keeps up the dead play of the disjointed intellectual mentality, as well as the direct sense of the Ishwara control. In the fourth it tries to keep up the old stereotyped rule of denial of siddhi after a day of exceptional siddhi in the kamananda and enforce *vismriti* on the body; it is only partially successful[;] it diminishes and interrupts but cannot suspend.

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

Sept 3 Monday

The movement of T<sup>2</sup> continues. To idealise the decisive T<sup>2</sup> entirely and to enforce *ritam* on the *satyam* of the telepathies are

the two requisite preliminaries for perfection. The latter is the more difficult of the two processes.

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Lipi is confirmed in the ideality; it is now attempting to raise itself into the highest ideality.

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Attempt at *lipi-trikaldrishti*, but as yet distant prediction without detail of circumstance or time.

The lipi now varies from the lower idealities to the three forms of the highest vijnana.

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Movement of T<sup>2</sup> continues to be prepared; but as yet with no decisive result. Only the satyam becomes more pronounced.

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Samadhi is stationary, persisting in its present gains, but also in the obstacles

Sept 4 Tuesday

In Samadhi the tejomaya is reappearing, chiefly in the chhayamaya environment, clear, perfect, but only with an instantaneous stability, although a tendency of increased stability is not altogether absent. The chhayamaya is now capable at all stages of a great stability which is not infrequent, but still even in the chhayamaya stability is not the rule; instability prevails.

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Lipi is now full of the highest vijnana light and usually or almost invariably belongs to that plane in its substance and status and increasingly in its style.

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Thought also has followed the same development, but it is not as yet so advanced in the universality of the highest and most luminous vijnana.

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T<sup>2</sup> is attempting to follow. The illumined satyam of the telepathies is now the rule, the darker movement is the exception and is immediately replaced by the light of the vijnanamaya

interpretation. But the tapas is not equally illuminated in its satyam. With the increase of *satyam*, *ritam* also increases. Still *vijnânāmaya* T<sup>2</sup> is the exception, T<sup>3</sup> is still the rule.

Wednesday. Sept 5.

Tapas effectivity in the environment tends towards greater normality of 70°, greater frequency of 80°, but this tendency is not yet well established. This effectivity however does not extend to exact detail of circumstance in which asiddhi both of will and eventual knowledge is the rule, siddhi the rare exception. Telepathy of contributory force, tendency, intention, impulse etc is sufficiently exact, though not always sufficiently complete.

Contributory tapas is becoming illumined in the same way as telepathy, in its *satyam* and increasingly in its *ritam*. But decisive tapas like decisive vision and even more is still unillumined or insufficiently illumined.

On the whole the *vijnanamaya* is now well-grounded and the rule of the being, but very far from perfection.

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Tivra seems to have gone slightly back, but this is only the emergence of tendencies which had been held down by the energy of the tapas, not quite eliminated, though diminished and depressed. The habit of fluctuation from greater to less and from less to greater response has to be got rid of. Moreover the intimacy of the response has to be secured, that is to say, the inherent excitability of the physical system responding immediately to the sparsha by an intimate and intense thrill. At present this excitability is lost by prolonged excitation and replaced by an unsteady communicated excitability. Moreover the necessity of tapas has to be eliminated and *smarana* made sufficient. In *kamananda* this necessity is already recognised, and the advance is therefore retarded in order to get it satisfied

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There is now increasing frequency of tapas-siddhi in exact circumstance, often sustained, varying from 70°, 75°, to 80°, but also sinking to 60°. Below 60° the normal, though not invariable rule is asiddhi. Delay of fulfilment brings often inexactitude in place as well as time or even incompleteness of the effect.

Thursday Sept. 6.

The lipi is now fixed normally in the highest ideality.

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Kamananda has resumed its action of continuity. It is noticeable that pressure of tapas is eliminated, although an original act of tapas-memory is still sometimes used to set it in action. Smarana is still necessary except sometimes in the most habituated asanas. There is some indication of the future substitution of a partial or side attention for smarana, but this is not yet anything more than an unrealised intention in the system.

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Rupa is active to some extent in the jagrat, but there is no ascertainable progress.

Friday Sept 7.

There is a more settled ritam in the telepathy and tapas working in the unillumined or partially illumined mentality. The increase in effectivity of tapas seems now to be settled and normal. The development of this movement continued throughout the day has been the one feature of its siddhi. Also the return of the Ishwara control

Saturday Sept 8

The substitution of the necessity of half-attention for the necessity of smarana in orgiastic kamananda is taking place; it is already strongly established in the type. At first it was only sufficient for the sustaining of the ananda, not for its inception after cessation or its assertion against obstruction; but the sufficiency of the half-attention for initiating or renewing the ananda is now established. All this is in type; much has to be done before it can be universalised. In the end even this will not be necessary. The old habit of applying tapas survives in a fragmentary fashion, but is no longer accepted or efficient, except in *smarana-tapas*.

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The Ishwara control is now firmly universalised in vani, script and vangmaya, with whatever survival of *gana* participation; it is

not yet universalised in perceptive thought, still less in T<sup>2</sup>. That is being prepared.

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The excentric waves and currents of kamananda are following rapidly the same development as the main or central surge; they have to come to depend first on smarana without tapas—though at first with an implied tapas in it,—then on a half-attention, while the removal of even this necessity is being already prepared. Here too maintenance without full smarana is easier and more frequent than inception or even renewal.

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These excentric currents are often ahaituka, that is, not created as before only by actual sparsha. There are signs that *ahaituka tivra* will also be soon prepared for normality. At present it is still dependent—except in the three main locations where half-smarana is already sufficient,—on the full *smarana* and usually on *smaranatapas*.

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Vaidyuta is developing indistinctly along with the *tivra* and *kama*. Separate development of *vaidyuta* and *raudra* seems to have been postponed.

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Intense continuous ahaituka *tivra* is being prepared and established in type in all the nine locative centres; it is already done in type in the seven main and is begun in the two subordinate centres. The discursive *tivra*, which once emerged, is now being encouraged to reappear. Note that there are three other subordinate centres of the third class in which the same preparation is being indicated.

The fault of incomplete pervasion in the ananda surge is being remedied in the type.

Sunday Sep. 9.

The force of greater ananda continuance seems definitely to have been established. Obstructive denial persists, but it is greatly weakened and half ineffective. It can only have a temporary strength as a result of discontinuance by *vismriti*.

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So far it is only in Ananda that the prediction of September as the first month of strong physical siddhi is being fulfilled. In the rest obstructive denial or successful resistance are paramount, denial in 8 and 9, resistance in the Arogya.

The half smarana is now often reduced to a minimum of attention chiefly in the physical mind or even the mind of the body and the dependence of the Ananda on the attention begins to be replaced by the involuntary Ananda forcing the attention. But this is only occasionally. Usually greater or less smarana is required. If the mind is vacant, then the attention can sink to the minimum. If it is concentrated on any object or subject, the ananda either sinks and ceases or is kept in abeyance and resumed with full force on the cessation of the absorption.

A new circumstance is the pervasion of the pranic body by the ananda as well as, with a less forcefulness of sensation, the manasic body. In the latter, at the highest, it is pure *madhu* of the Soma.

All the anandas show signs of an increasing tendency to the orgiastic

Monday Sept 10.

A strong attempt by the artificial obstruction to renew its power of strongly suspending the Ananda; at times almost successful, it has decisively failed.

The ananda in the pranic body has now the power of taking possession of the physical.

Kamananda diminished in force of continuity and frequency, but not suspended. The obstruction is no longer able to suspend it strongly and imperatively as before. Its occasional control is becoming more and more artificial and its strength to obstruct more and more laboured. No longer intervals of suspension, but intervals of more difficult manifestation are the most it can impose.

Tuesday Sept 11.

Kamananda is gradually recovering its force and the greater pervasion is being insisted upon.

T<sup>3</sup> after a somewhat prolonged eclipse is once more idealising itself, but not with any great force.

Even in the lesser force of the Ananda the power of the involuntary Ananda is increasing; it often re-initiates suddenly the forgotten or oppressed orgasm.

Wednesday Sept 12.

The lipi now perfectly founded in the highest ideality, is aiming at perfect fluidity on that level. It is easier in the chitra than in the akasha lipi, though even there there is some difficulty of immediate physical manifestation. In this difficulty are comprised all the formal defects that still remain in the lipi.

A certain lethargy of the vijnana action which has been dominant for some days, is now in process of being removed. It is noticeable that even the intellectual action is really a perfectly accurate action of the ideality except in T<sup>3</sup>, but its perfection is only realised when the ideal perception, ketu, stands above to observe it. Even in T<sup>3</sup> the action would be perfect in its justice, if the remnant intellect judgment would not misinterpret and misemphasise it

Kamananda is increasing in the type its force of involuntary initiation and involuntary retention or repetition. The force hovers, it is true, on the borders between pure involuntariness and a minimum, hardly noticeable or even unnoticeable act of *smarana*.

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Revival of samadhi activity. Very perfect ideality of thought, lipi, vangmaya. The lipi has suddenly taken on the full perfection of ideality already established in the jagrat as well as certain types of extreme formal perfection which used only to occur in the beginning, years ago, when the vital force of the sadhana was strong, but the ideal weak.

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The lipi predicts the return of that vital force into the new ideal principle. At present vital force is often at a minimum due to the excessive force of shama which was necessary to purification. But as shama is now absolutely strong, tapas-force in vitality can be increased without perturbation.

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The interregnum of non ideality was necessary to get rid of false certainty and the last insistences of the intellect trying to play the part of the ideality. These have now been immensely weakened, though not abolished. The intellectual action is now in  $T^3$  becoming more and more just, even when quite unilluminated. It is far however from having then a perfection of *ritam*.

Ahaituka tivra is taking on firmly the orgiastic character

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

Thursday. Sept 13

In samadhi yesterday's gains repeated; in addition a stronger force of conscious ideality took possession of narrative, dialogue etc which attained to a firm, long, consecutive coherence hardly exemplified before. Fragmentariness however still remains and relics of the dream mentalising touched the action at its best. Reading and rupa still remain to be developed in the ideality.

A movement in the samadhi, jagrat, swapna, etc to take possession of all activities by the highest idealities. But this is not yet a sustained movement

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$T^3$  continues its development, and even in the unilluminated action the growth of ritam is removing the distinction between telepathy and trikaldrishti. Tapas has still to take its proper place in the ritam which extends only to the two other members of  $T^3$ .

Friday. Sept 14.

Chiefly, the continuance of the movement by which the direct Ishwara control in the highest ideality is taking possession of the whole vijñana. The  $T^2$  is still the least prepared for the change and

its preparation is the main feature of the sadhana, apart from the movement of the Ananda.

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Steady progress in the Brahmadarshana. It is confirmed in the Ananda mentality and is being lifted into the Ananda ideality. There is no longer any strong tendency of relapse into the mental *asundara* and *nirananda*.

Saturday. Sept 15

The poise of the Brahmadarshana in things has changed rapidly, suddenly from the vijnanamaya with Ananda in it to the Ananda full with vijnana. It is only in beings that the lower poises are still strong. It only needs the sense of the infinite Ananda in each thing to be added and the darshana will be completely founded. This is already being prepared and is partially active even in regard to persons.

T<sup>3</sup> has been rapidly prepared this morning for the ideal control. It is only when the physical brain relaxes into failure to respond or when there are too rapid suggestions from the external intellectuality that the ideal reception fails. Even the intellectual ideality is now losing all its credit, because of its failure to satisfy the needs of the siddhi, especially the ritam.

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Great incoherence in the reading. The other powers of samadhi maintain their ideality or at least their coherence, though sometimes with an initial difficulty. In rupa and reading the sadhana is up against the curious phenomenon which seems insuperable in jagrat rupa, vishaya, and the physical siddhi other than ananda, the stereotyped difficulty, the action of the Vedic *Nidab*, which consists in the eternal repetition of the past movements of success and failure forming a circle which refuses to be broken. In all the siddhi this phenomenon has been active, but most obstinately in certain members of the sadhana. In others siddhi has arrived in spite of it, has been more forceful than the tendency to turn each step into a final step, but in others it has seemed powerless. This however can be only an appearance. The change must come.

Sunday Sept 16.

Ananda darshana moves between suddha ananda proper and the same in the *ananda vijnana* or *ananda manas*. Sometimes it falls back into vijnana or mentality. This falling back is due to the recoil from the attempt to realise the infinite Ananda not only in but behind each finite, for which the mentality is not ready and therefore falls back into some fine or coarse mental representation of the thing desired by the will and sometimes, but insecurely seized in the knowledge.

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Brilliant jyotirmaya action of the vijnana working sometimes upon the stumblings of the intellectual T<sup>3</sup>. This is the real *surya*, still hampered by the limited receptivity of the mind, but already presaging in type its opulence of plenary light.

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Yesterday's lipi was "Today is the last day of the intellectuality in the telepathy trikaldrishti aishwarya; it will be the first day of the ideality"; that is the last day of acceptance of the intellectual T<sup>3</sup> as a means of knowledge-siddhi and will-siddhi. The remnants continue to force themselves on the mind, but do not receive acceptance from the Jiva-Prakriti.

Monday Sept 17

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

Tuesday Sept 18. Wednesday 19.

The same movement with a tendency to relapse.

Thursday Sept [20]<sup>4</sup>

Renewal of intensity of kamananda. This time full pervasion in the intensity is established. But the power of the obstruction

<sup>4</sup> MS 19

to profit by the vismriti has to be removed. Activity of the other anandas was also in a sort of abeyance and is reviving.

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The passive samata is much stronger than before; positive ananda in the asiddhi is not yet quite firm, therefore a vague depression is still able to touch the system. Sraddha is capable of suspension with regard to rapidity, to complete physical siddhi and to karma; the ishwarabhava also and the sense of direct Ishwara control.

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Arogya does not visibly advance; the other physical siddhis are still subject almost entirely to the denial.

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Confirmation of the intense, all-pervasive Ananda in all positions. The strengthening of the separate current or wave so as to effectively universalise it, is beginning; but strong smarana with tapas in it is usually necessary.

Friday Sept [21]<sup>5</sup>

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

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Dasyam completed by intensity and universality. The Ishwarabhava belongs to the Ishwara at present, the Shakti has only the Mahasaraswati *dâsîbhâva*. So also sraddha in the power of the Ishwara; not yet in swashakti as its expression. The sraddha is now in the accomplishment of the will of the Ishwara, whatever it may be, through this adhara; for the siddhi only in eventual accomplishment, except for a doubt of the *sharira siddhi* and of the extent of the *karma*.

With this the determining of the Kali-Krishna bhava in the personality; together, dasya of the Kali-prakriti as expressive of the Krishna-purusha both making the upper and lower sides of one personality. The Ishwara of the system, with the Ishwara of the worlds above, one in two *dhamas*.

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Idealising of the telepathies and perceptive thought practically complete; tapas is being also taken up by the Ishwara entirely and idealised; unideal tapas is being rejected. Decisive Trikaldrishti rare

Saturday Sept. [22]<sup>6</sup>

In sahaituka tivra, the law of increase has received a setback. Attention is necessary to maintain it if there is a rapid and prolonged excitation, and finally attention even with tapas becomes unavailing in some local sthanas; the sensibility seems for a time entirely to fail, although it revives after cessation. On the other hand the attempt on the contrary to make even attention unnecessary is being made and has an initial success. This method of enforcing strong advance out of temporary regression and denial, is noticeable in other parts of the sadhana. To a certain extent the defect in the tivra is being remedied

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Premananda, long held in abeyance, is now again universalising itself, and this time firmly, as the subjective kama has universalised itself. It has two aspects, the prema within independent of the object, *ahaituka*, but ready to apply itself to all objects, and the prema awakened by the object, all objects, *sahaituka*.

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Lipi is pressing for the immediate manifestation in fluidity of the ideal lipi. The territoriality resists, but the resistance is much weakened.

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General flood of ideality, not yet perfectly clear and distinct in all its details or perfectly luminous in its hold.

Sunday. Sept [23].<sup>7</sup>

Fluidity of the immediate independent manifestation in the lipi is gaining great strength. It is now oftenest independent of the suggestion of words, but when delayed or incomplete in its manifestation, sometimes dependent on suggestion of substance.

Independent manifestation is secured; it must be universally immediate.

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Sahaituka raudrananda has increased in force and hold. Ananda of discomfort is not yet universalised. Ananda of pain still subject to limitation by degree, but much less than before.

Monday Sept [24].<sup>8</sup>

Lipi develops force of manifestation; but it does not yet get rid of the initial obstructiveness of the *parthiva akasha*

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

Friday Sept [28].<sup>9</sup>

No definite movement during the last few days except the preparation of absolute spontaneity in the immediate manifestation of the lipi and an uncertain movement towards restoration of right activity in the samadhi. For the rest, the sadhana has been in a state of torpor and slight relapse. In arogya strong and persistent attack. In vijñana remnants of intellectual ideality at work—suspension for the most part of true ideality.

<sup>7</sup> MS 22

<sup>8</sup> MS 23

<sup>9</sup> MS 27

## 14–28 FEBRUARY 1918

Feb 14.

After a long interval, mainly end of December and January, devoted to poetry, there has been during February a steady Yogic activity.

Results.

(1) Siddhi of first chatusthaya finally complete. Momentary touches of asamata in asiddhi alone remain, but are being rapidly replaced by ananda, which is now not only the passive, but the active Brahmabhava occupying the whole conscious being.

(2) Second chatusthaya finally completed though still not quite perfect in devibhava (aishwaryabodha, attahasya). Dasya absolute except for some remnant of the habit of responsible effort in the will.

(3) Ananda Brahman complete. Brahmachatusthaya only now needs filling in; the uttama and the akshara are complete. The view of things, creatures etc as well as the sense of the containing Akasha is the Ananda view; = suddha, chidghana (vijnana), prema, kama. Some more perfect confirmation is all that is needed.

(4) Suddhi, mukti, bhukti complete except so far as they depend on the remainder of the unfinished siddhi. Subjectively they may be considered as complete; only the physical remains.

(5) Krishna Kali firmly established, but it has to be more developed.

(6) Vijnana is at last taking firm possession not only of Jnana, but of the telepathic mind. This movement is as complete today as it can be without the development of ideal T<sup>2</sup>. T<sup>3</sup> has reached a certain relative completeness—not satisfactory—and is making towards the satisfactory completeness and perfection which will turn it finally into T<sup>2</sup>. Thought telepathy is still weak and all is obstinately obstructed. Rupasiddhi and Samadhi are successfully

obstructed and get little play; what there is, is fragmentary and unsatisfactory.

(7) Physical Ananda is developing (ahaituka) against obstruction. Ahaituka kama promises to fix itself. Sahaituka tivra is well advanced, and only imperfect by a remnant of the habit of interruption when rapid continuous excitation takes place, but this interruption no longer amounts to a suspension, much less a relapse. The rest is slowly pushing its advance, but not yet with any large effect. Arogya is still in the struggle. Saundarya and utthapana still obstructed from manifestation except in details.

Feb 15

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

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

Lipi is now entirely idealised. It is attempting to stabilise perfectly its spontaneous legibilities. This stability is becoming more and more frequent, pronounced and ample; but when the tapas is not applied, the old confusion, indistinctness and evanescence still tend to predominate. The truth of the lipi is now continually being justified by results.

Trikaldrishti proper is developing (until now all has been really intelligent and telepathic); but all is being arranged first in the lower intuitional vijnana, not in the higher revelatory and inspirational ideality.

In physical siddhi Kamananda is progressing rapidly. Today for the first time there was settled unmovable ahaituka kamananda pervading the whole body, *somasya bradah*. This was at first only in the sitting posture, — owing to old habit it could not at first take hold while walking. But this also was confirmed in the afternoon;

but here there was a greater tendency to movement. Movement of ahaituka k. [kamananda] was established in the evening. All this depends still on smarana; but it tends to be constant and even when interrupted returns immediately at the call of smarana. The effect of the opposition is slight and transient. Sahaituka occurs now most frequently as a wave in the ahaituka.

Some action of rupasiddhi. The old forms are beginning to recur

Feb 16.

Full force of constant ahaituka kamananda, standing. The only defect now is the dependence on smarana. In the afternoon full ahaituka k. lying, in antardarshi, over the borders of samadhi, united with thought.

Lipi increases in legibility and stability in antardarshi, where confusion was formerly the law. It is noticeable that as the samadhi gets deeper, vividness and stability increase.

The interpretation of the lipi is now being done entirely by the vijnana; but definite trikaldrishti with time, circumstance etc is still to seek, except as regards the sadhana.

In T<sup>3</sup> there has been today a throw back to the intellectuality which is still attempting to judge what it receives and even indirectly to determine.

More old rupas tend to revive. Some weak hints of vishaya returning

Feb 17

The movement is now to get rid of the intellectual element altogether and allow only the intuitive vijnana to act.

Intense ahaituka ananda not dependent on smarana.

Script is now perfectly idealised, following in the footsteps of the vani.

Asmarana k. is now established; it is interrupted by exclusive thought-concentration, but is found again at once still in possession or else recovered at once, usually of itself without need of smarana, when the exclusive concentration ceases. This has now to be confirmed in complete continuity. It remains (1) to get rid of the interruption noted above, (2) to increase the intensities.

The lipi has reached a certain relative perfection of combined legibility[,] spontaneity and stability: but the old imperfect type still recurs where tapas is not applied. The sadhana has now to eliminate (1) confused or indistinct lipi; (2) incomplete expression. This done the rest is a matter of intensity of inspirational and revelatory speech, which is already beginning to become common.

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

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

Feb 18.

Confusion is being got rid of in the lipi; indistinctness remains. It is only in the imperfect lipis that these things exist, but even there confusion is rapidly disappearing. The habit of intuitional interpretation, especially of suggestive lipi where it is most difficult, is being confirmed. In express lipi it is becoming the rule.

Rupasiddhi is manifesting the perfect as well as the developed forms; but for the former the old defects persist, (1) side manifestation, (2) want of stability, (3) want of variety—for it is almost entirely in the type form, though with variety in that narrow limit.

Continuity and intensity of ahaituka k. increase, but not yet sufficiently to conquer the interruption of exclusive forgetfulness.

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

The hostile powers are attempting, as they are no longer able to prevent directly the continuity of the a. k. [ahaituka kamananda], to

turn it into a neutral vishaya with extremities of acuteness turning to discomfort, so that this may be a cause for its discontinuance. But the effect has been only temporary.

Variety is returning to the rupa, but only, as before, in the crude forms.

Feb 19.

Samadhi after a long time recovered its activity. The ideal lipi chatusthaya is founded; vangmaya thought is freely active on all four states of the mentality; ideal perceptive thought has initiated itself in the three inner states as well as the one outer. The rest is still mental only; but there was the seed today for reading, narrative, dialogue. Rupa was active only in the vague chhayamaya. All this was done in a rush, by the exclusion, almost though not quite complete, of sleep. Henceforth sushupti must mean the Yogic sleep of the mind with wakefulness of the vijnana.

Lipi is advancing continuously and rapidly. It has become all intuitional lipi to the exclusion of the telepathic ideality—though prediction of material events may be an exception. It is becoming distinct in an orderly completeness, and now fluid in a legible and spontaneous legibility. This has not yet been universalised, but it is becoming a general rule.

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

Five forms of raudra—karshana, apakarshana, prakarshana, apikarshana, sankarshana

Strong relapse in T<sup>2</sup> still persists. Relapse means now stress, the attempt of the intelligence to attach certainty to the results of mental telepathy and tapas

Lipi is now seated in the antardarshi and bahirdarshi; but in the former it has still to conquer a natural tendency to instability, in the latter the large though now less insistent recurrence of the old imperfections.

Great strength of intuitional light in all the instruments of thought; imperfect only in T<sup>2</sup>

Feb 20.

For the last two days ahaituka k. much subjected to violent suppression to its minimum point and easily interrupted, sahaituka obstructed. Smarana can always restore the former to action and generally but not always to intensity. It is mainly while walking that the adverse movement takes place. Nevertheless the intensity is increasing both in force and in general level and in power of sustained continuity. The habit of interruption is the one real difficulty in ahaituka k.

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

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

Unity of Trikaldrishti (telepathic and intuitional) and tapas has been roughly accomplished. The siddhi is now attempting to get rid of the confusion which periodically overtakes the T<sup>2</sup> thought, owing to revival of intelligential turmoil and false stress.

Ahaituka k. is again continuous, ordinarily with a certain intensity. . the periods of exclusive forgetfulness find it still in the body; therefore it must be considered to have been there all along in a suppressed state.

In Samadhi the effects of yesterday were carried a little farther, in antardarshi and swapna of the lighter kind. Lipi especially made great progress to an easy, spontaneous and unsupported perfection

which it realised, but cannot always maintain against the old faults of confused manifestation, instability and vagueness and dimness. Some initial ideality and coherence was manifested in reading, dialogue and narrative, but none of them were well sustained. Tejomaya rupa in chhayamaya atmosphere, but evanescent. Some stability in some chhayamaya rupas, but not of long duration.

In afternoon work.

Feb 21.

Spontaneous variety in crude rupa greater than ever before, but all in the crude crude. Perfect stability only in two or three type forms, but an initial stability is striving to fix itself in the others. The rupas are not yet always complete or perfect.

Vangmaya, vani, script suddenly taken up in full by the Ishwara.

Inspirational ideality begins in the lipi and is already as common as the intuitional. Lipi begins to justify its trikaldrishti—eg with regard to the situation in Roumania, viz that the principle had already been settled, to yield after a little velleity of resistance. It is notable that the telepathic interpretation of the situation was correct. The perfect lipi with well developed stability is becoming more normal.

The style of the thought vangmaya is becoming more and more illumined and inspirational.

The intuitional lipi is oftenest perfect with difficulty,—it has not except at its best an immediate stability, legibility, spontaneity; the inspirational has it normally; the slower manifestation is exceptional to it. It is even sometimes instantaneously perfect as if in the flash. It is now however taking up the intuitional lipi.

Free manifestation of chhayamaya rupa in swapna-samadhi at night; stable forms, scenes, etc, continuous action. Even in one case the supreme stability of vivid scene, but with a certain *chanchalya* of motion in the scene and appearing and disappearing of figures. Strong stability of reading in one case. It is to be noted that the old habitual difficulty of quadruped forms seems to have been overcome in all fields; wherever this has happened, there has come as a sign, as previously predicted in the lipi, the form of the Antelope.

For some time lipi kaushalya has been tending to develop: clear fiery and jyotirmaya lipi in antardarshi. In bahirdarshi tejomaya is common and dhumramaya occurs; varnamaya is rare and not varied in hue.

Feb 22.

The intelligence is being pushed aside as the judge and recipient; it still persists, but is being dominated. It is the intuitive mind that is taking its place, while in the thought etc it is mostly the ideality itself that is the judge and recipient.

Lipi trikaldrishti is now being constantly fulfilled.

After taking up telepathies into the intuitive mind and observing there all the relative uncertain certainties of the mental, vital and physical planes, so as to give them their right incidence and root out false stress,—a rapid summing up of the movement of the last few days,—the intuitional trikaldrishti has founded itself. The intellectual action with regard to  $T^3$  is now only a habit-survival which must progressively be discouraged and eliminated.

In samadhi large masses of reading and a persistent attempt to decipher, but only brief clauses or phrases decipherable, separate or in the mass. These however, are becoming more common. Development is also proceeding in the other deficient parts.

Feb. 23.

The union of  $T^2$  is becoming closer, but there is strong resistance to the development of the intuitional ideality. It is, however, progressing.

Full variety in crude rupa. The tendency to clear completeness and stability does not yet fix itself; and all is done against great obstruction.

Inspirational ideality entirely takes the place of intuitional in the vangmaya and establishes itself in the perceptive thought; only the lower telepathic thought is intuitional. The trikaldrishti is also now inspirational and tends to increase, but is still imitated and hampered in its development by false inspirational certainties of the mental, pranic and physical planes. This in the midst of a violent attack of the old intelligence.

Samadhi advances greatly. Long coherent narrative and reading and to a less extent dialogue, but still infirm and floating; the dream element predominates. Lipi is becoming more and more perfect in the antardarshi.

Some attempt to recover activity in the vishaya; still much obstructed as also rupa.

Shadow of athumia still prevents perfect continuity of the first chatusthaya, though it is unable to persist successfully. Purely in reference to siddhi and asiddhi.

Feb 24

Intuitional lipi of the inspirational type is giving way before the pure inspirational which is more perfect in substance and form. The inspired lipi has at its highest an element of direct revelatory sight

T<sup>2</sup> has been considerably extended, but there is still much that has to be taken up before it can be secure or complete in its extension.

Sahaituka Kama Ananda has for some time been reduced almost to nil, and ahaituka depressed so as only to be active on condition of attentive smarana and intense by tapas smarana. Ahaituka is now recovering its vina-smarana activity suspended only by exclusive concentration, and its intensity. Vaidyuta has been showing occasionally signs of development.

Perfect development of narrative and reading in Samadhi, coherent, long-continued and initially idealised. The old incoherence intervened only at the end and very slightly from time to time. Dialogue also, but on a lesser scale, yet with the same essential qualities. Long continuity is frequent in rupa of swapna samadhi but stability is rare, except sometimes a troubled and recurrent stability. Chhayamaya reigns. In antardarshi lipi alone is really active. Rupa is obstructed more even than in the jagrat.

Rupa and vishaya fail to advance beyond their former bounds, except that the type touches are frequently stable and long-continued and the general touch is coming out from sukshma just over the borders of sthula. The sthula effect of feeling is partly there, though the touch remains sukshma

Great force of delight in raudrananda even when pain is strongly present. There are exceptions.

Feb 25.

Farther elimination of the attempt to decide things by intellectual telepathy. As a result the inspirational thought and T<sup>2</sup> are growing stronger.

Vishaya is resuming development, touch on the lines already indicated, taste and sight resuming their old gains, but hearing and smell are still obstructed, the first almost entirely, the latter partially.

Kamananda varies between the sasmarana and vinasmarana; the first is still more usual. Sahaituka is slowly recovering.

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Brief attack (10 minutes) of the old form of asiddhi modified.

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The inspirational ideality has completely taken up the lipi, the perceptive thought, the vangmaya: even the intuitional thought or lipi is inspirational in its substance and manner. Only the T<sup>2</sup> and the phantasy still admit the intellectual thought. In the former however both telepathy and tapas are becoming inspirational. Interpretation of lipi is following the same course.

Great play of rupa in the evening of all kinds, but imperfect except in crude and in the rest only when seen indirectly or sadhara (sthatya) etc or in type forms. Stability is yet unattained and variety in the perfect forms is only promising to develop.

Sudden lipi perfect in form is becoming frequent.

Feb 26.

The inspirational ideality continues to enlarge, in spite of a turmoil of recurrent intellectuality assailing the system from outside.

Idealising of samadhi continues. Long continuity of successive event increases in rupa, but stability is still only recurrent, except up to a certain point. There is much obstruction. In vishaya and rupa there are only small isolated gains; the obstruction prevents a secure basis being founded.

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

Feb 27.

T<sup>2</sup> is now successfully taking up all the old T<sup>3</sup>, this time with a certainty of rapid finality. The attempt to decide by other means than the inspirational vijnana, whether by knowledge or will, is not entirely eliminated, but is now far advanced, and prevails only in moments of forgetfulness. As yet it is only to the extent of the old T<sup>3</sup> which was far from complete that this success obtains, but it is extending itself to the whole range of possible intelligent thought and will, to complete the brihat satyam ritam. Beyond that, however, there is the highest T<sup>2</sup>, absolute, which has yet to manifest.

The defects in the strength of I and II [*first and second chatusthayas*] are being rapidly dealt with, except in dehashakti.

Raudrananda is raised to a high degree, but not yet absolute. Above a certain point, the first impression is pain, though ananda immediately intervenes and takes possession. In subsequent effects pain mingles, but the tendency is for ananda to prevail. The general receptive attitude of the physical being is anandamaya and this is rapidly prevailing.

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

Rupasiddhi continues to prepare its advance. Intermittent recurrence of variety in the crude is the only siddhi as yet well established.

Feb 28.

The inspirational ideality has suddenly become natural to the system, especially in thought of all kinds. The defect lies still in vyapti which comes to the emotion, intelligence or vital feeling, and in decisive trikaldrishti which is sometimes ideal, sometimes mental. But this is being rapidly remedied.

Physical siddhi has for some time been left to itself and does not advance. It maintains itself, but with difficulty and lapses. Vina smarana Ananda especially has lost its hold and comes only intermittently after sasmarana.

### 3-27 MARCH 1918

March 1918

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

March 3.

After two days of oppression by the environing Intelligence, the ideality is again busy defining its form in the lipi, ideative thought and vangmaya. First, there has been in the thought, including telepathic thought of trikaldrishti, the entire revelatory intuitional ideality in the bed of the intuitive mentality. It is now seeking to get rid of the intuitive mental response and become pure revelatory inspirational ideation, the highest point reached on Feb. 28 in type. The surrounding Intelligence tries still to preserve its habit of response; this is still the chief stumbling-block.

Lipi more easily confirms itself in the revelatory inspirational vijnana; the lower forms occur, but are there easily discouraged.

March 4

The decisive trikaldrishti has at last fixed itself in the revelatory intuitional type.

Perfect lipi, sudden, spontaneous, vividly legible, completely stable of a high revelatory inspirational ideality is now beginning to make itself entirely normal.

Letter in the samadhi perfect in form except for want of vivid distinctness, not stable enough to be slowly deciphered, but recurrent in variation

Premananda is becoming normal in the sarvadarshana.

March 5.

Telepathies of thoughts, intentions, impulses, tendencies which do not fulfil themselves are to be known and are now to be addressed to the idealised heart consciousness,—it is not yet idealised,—all positive fact of trikaldrishti is to be known by the vijnana buddhi

Mar 7.

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

Both forms of thought have replaced, when the ideality is active, the inferior by the middle or inspirational vijnana, which holds in itself revelation and has taken up intuition and viveka. Trikaldrishti is in course of transformation. The middle ideality has a surer certainty and lends itself less to the relapses of the intuitive intelligence.

Prema kamananda in the darshana have firmly combined with the shuddha. The full ananda only fails when the sarvasaundarya darshana is deficient or withheld.

Vishaya and rupa are again obstructed.

Certain and decisive trikaldrishti is enlarging itself rapidly; tapas-siddhi is coalescing with the ideal knowledge and pure telepathic tapas is being rapidly abandoned. It is in fact no longer admitted. T<sup>3</sup> has received its dismissal. It only continues to exist in chaotic fragments in the external suggestions which are no longer accepted. This is with regard to the buddhi,—but in the sense-mind intuitively intelligential telepathy still exists.

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There are trikaldrishtic indications that March will be a month of the extension of the physical Ananda and that secure continuity in the Kamananda will be rapidly established. The movement has already begun.

Sudden intensification, with prolonged recurrence, of the sahaituka vaidyuta, current through the body (arms and legs).

Mar 11

The revelatory has suddenly today substituted itself for the inspirational ideality, but it is at present the intuitional revelatory. It is taking up all the action of the ideality and enlightening and transforming the relics of the intelligential mentality.

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There has been a struggle in the Kamananda. Persistent continuous recurrence seems to have been well established, though the enemy still struggles to bring about a long entire suspension; but secure continuity is not yet established.

Mar 15

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

The first two chatusthayas are being steadily confirmed in their completeness and the touches of denial are being eliminated. The first is practically complete in its armour of passive samata, almost complete in the active. The second is feebly besieged at times, but the completion of the dasya and the chandibhava is evident. The latter is only deficient in hasya.

Continuity of ahaituka kamananda, when not suspended by exclusive vismarana, is confirmed. Sahaituka has been for long depressed and only occasional.

The Ananda in darshana is complete and consolidated in its combined action, but sometimes falls momentarily back into the mental form with one or two habits of dissociation, mostly omission of kamaprema; but this ordinarily, is instantaneously corrected with regard to living beings. The whole has still to be raised to a firmer intensity.

Kamananda continued through samadhi, light and double, only suspended by the deep and complete interiority. Other former

incompatibilities initially conquered. A beginning has been made in overcoming the exclusive forgetfulness, but this is not yet confirmed.

Mar [*date not written*]

The first chatusthaya is now entirely confirmed. Even if old touches of impatience, discomfort etc arrive from outside by strong habit to touch the surface of the physical mentality, they are at once stopped and either disappear or are transformed.

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

After a long period of lower working the revelatory ideality is taking possession. The old physical lethargy of the mind can no longer act; but in its place is the akartri-shama; into this the prakasha of the revelatory vijnana (drishti) is beginning to pour itself.

The ahaituka tivrananda is recurring after a long interval of rarity. It is now pervasive, more prolonged in persistence, occurs in all the members.

Lipi is enforcing itself in the eightfold qualities against the old etheric obstruction.

Ishwaradarshana has taken possession of the Anandadarshana. It dwells more normally in the Ananda than in the lapse to the mentality.

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Although violently obstructed, vaidyuta ananda now occurs, more and more pervasive in its current.

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For several days the ahaituka kamananda has been violently obstructed and persistently expelled, but it retains its ground, though often reduced to a minimum.

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

Mar 25. The Mahakali element has fixed itself. Eight days are given by the lipi, up to April 2, for its taking full possession of the bhava.

Mar 27. Only momentary and rare touches affect the first two chatusthayas. The one deficiency is an infirm faith in the full extent of the siddhi in the sharira and the life; the devi hasya is there, but not constant. The third chatusthaya is extending itself, but experiencing still at each step the lapse towards the mentality.

20 APRIL – 20 MAY 1918

Notebook of the Sadhana.

20<sup>th</sup> April 1918.

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

Defects still existent. (1) Occasionally the ῥαθυμια of the Mahasaraswati gets the better of the *rudra tejas*; this is mostly when things are getting on well or when the samata in shama gets the better of the samata in tapas. This however is rare. Ordinarily samata in tapas is the temperament.

(2) The samata having lost its old base is disturbed from time to time. The excessive mental tapas and its reactions which used to come with the Kali bhava recur, though with less and less hold on the system; they come but they cannot remain. They rush upon the adhara from outside, but can only partially get their hands upon it and have to loose their hold. Nevertheless this is now the chief difficulty and the root of all the others.

(3) The ishwarabhava has come with the Chandi virya. It is in its perfection the aishwarya of the *Dasi* empowered by the Lover

and Master, the [real]<sup>1</sup> aishwarya being his, the executive aishwarya hers. But the mind element often insists too much on the instrumental aishwarya acting through the mind in forgetfulness of its source. Then there is trouble and disturbance of samata.

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

(5) Sraddha has an occasional perfection when it is sraddha in the Bhagavan and in the shakti as his executive power; but in the absence or defect of ideal tapas-siddhi, this also wavers. General habit of sraddha prevails, but is crossed by the intellectual uncertainty as to the intention of the Ishwara.

(6) & (7) Resultant defect of Mahaluxmi colour (bliss and love) and resurgence to the surface of the Maheshwari to correct the defect of excessive mental tapas and asamata.

*Lipi predictions. Finality of the ideality from 15<sup>th</sup> July. (20<sup>th</sup> April).*

*The seagod in the ideality (Varuna).*

Liberty in the idealities soon (21<sup>st</sup> April)

January to July the ideality, July to January the physical siddhi. (3<sup>d</sup> May).

The seagod in the telepathies, trikaldrishti, tapassiddhi. (May 4<sup>th</sup>)

The devihasyam which was formerly only in the buddhi and from thence affected the temperament, is now manifesting originally in the temperament. It is a compound of the four kinds of hasya or a combination of them. It has not yet occupied the place of the original colourless and featureless hasyam (ahaituka), but is preparing its occupation. Incidentally the ῥαθυμια of the Mahasaraswati is being taken up by the Mahakali,—it is an

<sup>1</sup> MS really

anandamaya titiksha-udasinata-nati—and will be converted into an element of the sama tapas (shamomaya tapas). Sraddha, ishwara-bhava etc are also taking their proper shape and the other elements of the shakti-chatusthaya are preparing a more perfect combination and fusion. All this, however, is not yet well accomplished or perfectly sure in its action.

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21<sup>st</sup> April.

The akashic lipi is developing with an extraordinary swiftness. The lipis are manifesting in spite of a dull etheric resistance still left with a phenomenal rapidity and fluidity and an outflow of ideal justice and light in the substance and ordinarily, though not always, in the expression; also, with a great completeness. This is being done by the aid of the suggestions, but these are now not the intellectual, but the ideal suggestions. The resistance is to the rapidity in the completeness, but this is being overcome; and to the legibility; but the illegibility also is being overcome, though less perfectly; and to the spontaneity. Spontaneous lipi flows less readily, but this also is preparing to associate with itself the other qualities. Interpretation of the lipi is now really ideal with a spontaneous judgment (γνώρισις). There is still a habit of confusion when the mass of outflow is left to itself, but this is mainly in the chitra-lipi. This progress is in the bahirdarshi; lipi in the rest is still imperfectly developed. All this has been done in a few days.

22<sup>d</sup> April.

The development of the lipi and a certain development of the ideality—the sea-god in the ideality—is making itself common to bahirdarshi, antardarshi and swapna, but as yet with less force and ripeness of large action in the two last. In the jagrat there is an action of tapas which is at last quite freed from the personal element and perceives all its willings as actions of knowledge and has even begun to distinguish with a commencement of automatic fidelity those which will realise themselves from those which will remain as yet unfulfilled tendencies, impulses or intentions. What was formerly called the trikaldrishti was simply a telepathic stress

which happened to come right, but had no sure principle or light of judgment and might easily turn to false stress. What is now coming, is an automatic fidelity to truth, a fidelity not of the telepathic stress in the intuitive intelligence, but of the intuitively revelatory judgment in the ideality. This is as yet very imperfect in its action and still involved in the intellectual telepathies.

25<sup>th</sup> April

After two or three days of a confused action, the intuitively revelatory judgment has disengaged itself and is extending its action. As yet it applies only to tapas and telepathies. As regards the latter it sometimes replaces them, that is, it takes them up idealised and accompanies them with the ideal judgment, so that they are entirely correct ideal and not doubtful mental telepathies, or it observes and judges them, or there is a mixed action. The latter has to be eliminated as an evident source or pratistha of error. With regard to the tapas, it is the impersonal perception of what has to happen, because that is what is being definitively willed in the ideal Vijnana; at present it is correct with the substance of the ideal Truth, but not often clearly luminous with the light of the ideal Truth. This is because it leans on what is being willed in the present, but does not go back to what stands as willed in the Eternal Idea. There is as yet much tendency to attendant intellectual hesitation and error of circumstance, where the fulfilment is not immediate, but this is being eliminated. The action of the ideal Truth as applied to present status of invisible objects is not yet developed beyond the telepathic action. What the ideal T<sup>2</sup> is now working on, is the present tendency and future action of visible objects.

30<sup>th</sup> April.

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

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु

followed by the sense of the Ishwara as the delight, *rasa*, in the flood of the being, *अप्सु*, the light of knowledge in the vijnana

(sun) and mentality (moon), the word and the thought, the tapas. This led to the perception and sense of all substance of matter and consciousness, quality, force, thought, action etc as the Ishwara. Formerly these perceptions were of separate things (tattwas, elements) and temporary, though often of long duration, but now it is global, integral and steadfast. It rejects the remnants of the intellectual fragmentation and division which still come to deny its completeness.

Ananda of samata has proved sufficiently firm throughout the month. It is now combined firmly with the tapas; desire has perished, though tapatya still remains, but only as a minor element. Therefore the touches of asamata can get no hold, are entirely external and are cast out of the adhar automatically as soon as they enter. External, moreover, not of any near, but of a distantly watching, rather than enviroing mentality.

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

This development enables the Chandi in the devibhava to affirm its characteristic singhi element more firmly. The ishwarabhava and attahasya are preparing to grow upon the system.

The intellect is gradually fading out of the system, (lipi, euthanasia of the intellectuality) and the whole is becoming vijnana + intuitive mentality. Only a vague floating remnant of the real

intellectuality is left; it acts most when faced with the obstacle in life.

All is being idealised in the samadhi, but the dialogue, narrative etc are still usually mental, swapnamaya, though much more sustained and coherent. Reading is still normally incoherent. All are occasionally ideal. Lipi is always ideal, but is less perfected in its eightfold quality and less free and spontaneously active in the antardarshi than in the bahirdarshi. Rupa and vishaya in the bahirdarshi are still unable to take firm hold of the etheric system.

On the whole the “liberty in the idealities” (lipi, 21<sup>st</sup> April) is working itself out, but does not cover the whole third chatusthaya and is nowhere quite absolute.

### May

May 1<sup>st</sup>—Lipi predicted today perfect ideality and the beginning of physical delight; but it is only the seed of the perfect ideality and the definite beginning of physical delight in the tivra that the interpretation relying on the mental pre-sentiment admitted. It is this which has actually evolved, but as a beginning in both cases of a steadier final development, of the perfect ideality including T<sup>2</sup> and of the total physical delight in all five anandas.

### May 4<sup>th</sup> Saturday

Yesterday the siddhi in the sahaituka tivra developed beyond all mistake an incipient finality of development. First, an universality of the tivra response to any touch however slight, and even a general mass response even to such habitual sparsha as the close pressure of the cloth at the loins usually unfelt and the loose pressure on the legs. This tivra contains the vishaya and develops the kama, as is now seen, today. This triple movement is preparing to become a law, but as yet sometimes the vishaya prevails over the tivra, sometimes the tivra alone remains, or else the vishaya is at once the kama without any intermediate tivra. The tendency however is for all vishaya to become tivra. At the same time an abundant ahaituka raudra is beginning to manifest even while the sahaituka is pressing to generalise itself. Vaidyuta comes with more

difficulty owing to want of past habit in the body or insistence in the mental tapas, but when it is insisted on, is more assured and can have more mass than before. Kama has for a long time been most vehemently resisted and suppressed partly because it has been the most demanded by the mental tapas and has therefore attracted the mass of the physical opposition, partly because it is the most central and vital of all the Anandas. It is now pressing to remanifest more securely, but has not yet got rid of the suppression, though that is steadily becoming less effective. All this justifies the lipi "today total delight", the truth of which was doubted by the intelligence because to the mental perception the physical opposition to the kamananda seemed too strong to be surmounted.

The script set down yesterday. "The first week of May outlines the ritam in the satyam brihat. It prepares the totality of the physical delight. It prepares too the samadhi." All three predictions are being fulfilled with what has been called the enthusiastic, that is a sudden, vehement and anandamaya rapidity.

In the samadhi today continuous vangmaya and ideal ideation was established, the habit of fatigue in the physical mind which demanded cessation or intermission being denied its claim and dismissed. The habit of simultaneous action of the two which has hitherto been violently or obstinately resisted by the physical mind, was firmly founded and illustrated by a rich continuity of simultaneous action. Initially the habit of simultaneous manifestation of the lipi in the antardarshi and even in the *swapna*, where it has been the most difficult, was immediately afterwards founded, in the same stream of rapid progress. The lipi in the *antardarshi* is now assuming the same freedom and perfection of the eightfold quality as in the *bahirdarshi*, only it is still rather more resisted by the physical ether, its manifestation less free, prompt and fluid in completeness, its stability more initial and less definitive. Ideal ideation is driving out the dull habit of intellectual thought in the samadhi along with the physical fatigue; it has been busy with its electric needleplay modifying the physical mind, in its sukshma brain-stuff even when no definite ideation was at work.

The same movement has begun in the outward waking mind; it is extending first to a confident play of the ideal telepathy, that is what was the intelligence's perception of present intention, tendency, possibility etc. This is now firm in the satyam brihat, except for actual situation etc of objects where the tamasic darkness of the external intelligence opposes the action of a power which has already been established in the mental telepathy, but has yet to be established in the ideal. T<sup>2</sup> today is developing the play of the universal ideal perception and tapas and for the first time manifested the transcendent Tapas and idea which predestines and decides. This is evidently the first beginning of that perfection which, it has been declared, will be made final in July.

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

In the evening some initial fulfilment of the lipi, “the seagod in the telepathies, trikaldrishti, tapassiddhi.”, chiefly in the telepathies.

Activity in the remainder of the samadhi, increasing with some difficulty and a tendency to constant intermissions, is not yet idealised or well-combined, but it tends in that direction.

May 5.

There is a considerable increase in frequency of the transcendent idea-tapas but the rest of T<sup>2</sup> has been acting through the intelligence this morning therefore uncertainly and without clear light. The chief advance has been in effectivity of vashita for particular effect, but the movement, though not without strength is only initial.

The main cause of the descent has been a general physical lassitude which has been indulged to a certain extent. Fatigue has begun now to be excluded from the mind, the psychic prana and the prana upholding the action of the body and confined to the body and the physical prana directly involved in the body. Action of the body can go on in spite of the fatigue in the muscles, but the general effect of the latter can still throw a general effect on the upholding prana, not precisely of fatigue, but of lassitude in the *virya*. The only imperative effect is the reaction of muscular strain

Tivra has now established the rule of increase by excitation; but this modified by a continued habit of intermediate deadening or diminution of response. The rule—in continuous excitation—of response with interstices of deadening or diminution followed by renewed and in the end increased response is being supplanted by the habit of sustained response; but the substitution is not yet complete.

Prolongation of response after cessation of touch and repetition after cessation, the latter sometimes an often repeated and almost continuous repetition, is rapidly coming in; so also the habit of sympathetic response, after cessation.

Pervading vaidyuta has begun, but is not yet strong in its hold or intense. The intensity is however increasing.

Sahaituka tivra still generally demands *nistapas smarana*, passive attention; continuity usually requires *satapas smarana*. Ahaituka is trying to develop frequency of its *nihsmarana* action. With smarana it occurs spontaneously anywhere.

After strong obstruction in the daytime a great development in the night of swapna samadhi. The undeveloped movements develop

fluidity and ease in coherency; especially reading firm, clear, legible, sufficiently stable, only once or twice incoherent, frequent, fluid. Only when presented in the mass and not in short sentences, was it still incoherent, illegible, quite unstable, but even here there was an attempt at improvement.

Dream is now normally consecutive and coherent, though not invariably. It still has, however, the nature of phantasy.

May 6<sup>th</sup>

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

The day has been one chiefly of obstruction, only minor progress made. Fluency with incoherence in the newly progressing parts of the samadhi. Tejomaya rupa is frequent in swapna samadhi, but it is instable or imperfectly stable, without hold on the chidakasha. Perfect rupa has once or twice manifested in antardarshi, usually it is only crude; but it is only momentary.

Ananda progresses distinctly only in the tivra; there is a general tendency to suppression.

May 7.

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

The script has laid down for May in the physical siddhi (May 5)

- (1) primary utthapana, to be pressed steadily and laid down in the base;
- (2) a distinct general advance in arogya;
- (3) a struggle with old age and asaundarya;
- (4) a complete fivefold physical ananda.

All these necessarily to be only an initial movement.

For today the script runs

“The liberation of the ideality is to be completed today within certain limits. T<sup>2</sup> will take a little more time; so will effectivity of tapas in rupasiddhi and vishaya.”

Nothing is said here about the samadhi.

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

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

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

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

Vishaya shows no tendency to develop beyond its persistent limitations.

There is no longer any difficulty about maintaining the ideal liberty in the speech thought, it is normal; there is still difficulty in the ideation, it is only becoming normal.

Lipi is perfect in sadhara and niradhara, normally; it is still difficult to maintain perfection or even to enforce it in the chitra lipi and sthapatya lipi. The absolute perfection comes most easily in the niradhara; but in none is there entire freedom from the resistance of the physical ether to the perfect manifestation. Some force of tapas is always required; left to itself the ether yields always ideal lipi, but in an imperfect form.

For the second week of May the script runs.

“The second week of May is more important than the first. What was begun in the first, will be made effective in the second, that is, free ideality, abundance and accuracy of  $T^2$ , evolution of physical ananda, idealisation of the samadhi. In addition rupasiddhi and vishaya will break the long obstruction which has prevented their evolution. Other results will outline themselves during the week.”

Physical ananda is once more active; the kama is overcoming the obstruction and it is developing a new movement which shows that even in the physical movements there is such a thing as the ideal and the mental action. That is to say, the ananda hitherto manifested even if in its origin supramental, was supported by the

intelligent mind or at the best by the intuitive mind, while what is now manifesting is ideal delight in the body. That was mixed in its character, modified by the lower physical reaction, this is pure and sovereign and has taken up the physical reaction into the ideality; it is self-existent even when sahaituka. The sparsha only awakens, it does not produce it. A similar distinction is prefigured in the arogya but is not as yet practically defined.

May 8

The first week of May has fulfilled the outline of progress laid down for it, a preparation within certain limits. It has effected a great liberation in speech thought, ideation and lipi and not only outlined, but laid down here the clear and strong ideal ritam in the satyam brihat, fixing it for the present mainly in the inspirational form or at the lowest in an intuitional form truly ideal and not intellectualised. Sometimes the old intellectualised form still recurs, but this is an exception without power or sanction in the nature. In T<sup>2</sup> it has done no more than prepare, but it has got [rid]<sup>2</sup> of desire in the tapas and diminished the force of tapatya: it has put the telepathies in their right place and tried to make the field clear for the real trikaldrishti; it has also laid down the right relation between the transcendent and the universal in this action of the ideality. But as yet the nature has not perfectly accommodated itself to the ideal law. The physicality persists in besieging the system with the old imperfect action. Lipi is fixed in the ideality, but has only established the formal perfection in the type frequently occurring, it has not as yet successfully universalised it, though for a time it seemed on the point of an almost complete success. The totality of the physical delight has been prepared, but not accomplished, except to a certain extent in the tivra. The samadhi has made great progress in the lipi, ideation and speech thought, which are all idealised and the [ ]<sup>3</sup> first two well established in all depths of the samadhi, except for occasional touches of nidra bringing interruption and breaking of the thread; lipi occurs in all [*four states*], but not freely

<sup>2</sup> MS ride

<sup>3</sup> MS two

and firmly except in the antardarshi. Other elements now occur freely in swapna and have an initial ideality, but are not yet firm in it; rupa is less forward, but it has achieved frequency of tejomaya and an occasional initial stability in it. Formerly the stability and continuity was only in chhayamaya.

Script. Today, physical delight, T<sup>2</sup>, ideality, vishaya, rupa. Physical delight, especially kamananda, progress, not final finality. T<sup>2</sup> very perfect, but certainly not yet universal. Ideality perfect. Vishaya insistence, rupa d[itt]o.

T<sup>2</sup> today has almost got rid of tapatya, but still has tapata, an unisistent intellectual stress. When the decisive sight comes, it is exact so far as it goes, but does not come freely, nor is it either luminous or forcible.

Kamananda is redeveloping against a strong, but still weakened physical obstruction (from the environmental ether, not in the body), but it is still subject to the old difficulties, limitations and disabilities. It has not yet any force of pervasion or the massed intensity and enthusiasm of former accesses of kamananda.

This has come subsequently, a pronounced and pervasive ananda. At first proceeding from the centre to pervade the lower parts of the body and occupying, from thence rising to pervade the upper parts to the brain. It was only by application of tapas that the contrary movement was induced; but it is a noteworthy instance of the tendency of the physicality to make laws of imperfections which are in their origin only temporary movements and stages in the complete evolution, that the normalising of this latter movement and the full occupation by it is still resisted and is not so complete as that of the former. This kamananda is long continuous, but not entirely continuous; it has however already the habit of constant return. It can be continued into samadhi, but there tends to drop away.

In samadhi of all depths an abundant play of lipi is now established. It is ideal, almost but not entirely free, but not yet perfect in the eightfold quality. Reading is acquiring force, the other movements are less apt to come freely.

Insistence on vishaya has only brought isolated internal sparsha in antardarshi and isolated combined drishti, sparsha and sravana in swapna samadhi. Insistence on rupa has only brought perfection of form in the type rupas. But the insistence has been only occasional.

In samadhi great wealth of reading, but with the established tendency to coherence a great bringing forward of the old tendency to incoherence. Rupa in swapna develops, but still not beyond the line already attained.

May 9.

Some difficulty is found in preventing even vangmaya thought from descending into the [intellectuality].<sup>4</sup> Still the pure inspirational is rapidly developing freedom and normality and the frequent descent tends to stop at intuitional ideality, without now the descent into the intellect and even this is now a secondary and no longer a chief movement.

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

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

The inspirational vangmaya now descends more freely into the physical region of the intellect without descending psychologically,

<sup>4</sup> MS ideality

—that is to say, it is not intellectualised or turned into intuitional thought, it remains the inspirational ideality. The ideation tries to follow the movements of the speech thought; but it is more backward and owing to its past habit of conversion into intellectual thought unable to effect the same progress as successfully.

It is noticeable that the difficulty is greater in samadhi than in the outward jagrat, which is also a reversion to a former state of things. Samadhi is now divided into two parts, the lighter forms in which the purusha is wakeful and ideality reigns, the deeper in which nidra reigns and the action is intellectual with much of the old incoherence. But now in this nidra the purusha is wakeful though in a swapnamaya fashion and the intellectuality is nearer to ideality and is sometimes idealised. It is on the point of conversion to the ideality. In this nidra kavya has suddenly made itself frequent.

Sparsha is increasing in swapna and even trying to enter into antardarshi

The ideation and speech thought have now effected the requisite conversion and the force of the ideality in them can be trusted to complete it and remove or transform the unconverted elements or tendencies that still remain. T<sup>2</sup> is now turning to make the same conversion and has begun it, but here the intellectual confusion and chaos of mental telepathies has been so great, though now partly cleared, that time is required to make the conversion equally effective.

The true revelatory thought has begun to manifest in the lipi, but with an absorbing inspirational form of itself or with a strong and too heavy intuitional tendency. The highest and subtlest form of it is not yet manifest

This revelatory thought has at once extended itself to the speech thought both in the jagrat and the antardarshi and swapna samadhis, and to a less extent to the ideation. Nowhere does it occupy the field, but it is already dominant everywhere.

Lipi now well established in antardarshi and swapna, even the deepest, is now insisting against great opposition on (1) perfectly free manifestation with no obstruction from the lethargy of the

ether, (2) perfect manifestation in possession of all its eight qualities. It has already some initial success.

Reading in the swapna is becoming rapidly coherent, except when it presents itself in masses; it is then illegible and the attempt to read brings in incoherence.

May 10.

Script today fixes a large programme.

- (1) The decisive conversion of T<sup>2</sup> fixed in all its parts
- (2) Vishaya and rupa farther insisted on.
- (3) Samadhi developing the undeveloped parts in a mass.
- (4) Kamananda settled
- (5) Ideality progressing in the revelatory thought.

T<sup>2</sup> at present has to deal with the following component situation.

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

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

3. Blind or unluminous inspirational thought of trikaldrishtitapas, ie indicatory inspirations without farther discernment of detail or aspect, limit or scope, and without light of the revelation. To be entirely replaced by luminous revelatory trikaldrishti; this is the main conversion.

4 Luminous inspirational perception of trikaldrishti-tapas. These have been few and disputed by mental perceptions which imitate them, seem to give an ideal sanction, but are really only the ideality's sanction to the telepathic tapas, that is to attempts, partial results, side results etc. This is the element that has to be converted into decisive revelation and to dominate.

Sors

इदविंद्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः ।  
भरा चंद्राणि गृणते वसूनि –

इंद्रु is the Ananda, both ideal and physical—इंद्र बृहत् the large ideality

The kamananda is now, for the time being at least, so fixed that it is present whenever the attention or any part of it is turned to the body. There have been three recurring stages always of this Ananda, (1) prevalent obstruction refusing the Ananda even to the tapas, except occasionally, (2) the obstruction broken down by satapas smarana, Ananda recurring but intermittent though with periods of continuity, (3) constant Ananda dependent on nistapas smarana, but varying in intensity, sometimes full, sometimes only an impression, not definite Ananda. What has to be developed is ni[h]smarana Ananda, that is enforcing itself on the sense in the body even without smarana. This is now acting in the sahaituka

The sahaituka creates a stronger deposit of ahaituka; but this tends to diminish and fade away. When this tendency ceases, the Ananda will be perfectly founded.

The strong intense sahaituka still leaves a doubt whether the body is capable of bearing and therefore holding its indefinite prolongation and increase. This *dharana-samarthya* also must be determined in order to ensure permanence. When it is fixed, Ananda will help to enforce perfect arogya on the body.

The transformation of all telepathy into intuitional ideality is proceeding rapidly. When it is completed, thought will be entirely idealised, an ideal mentality will replace the average imperfect mentality. But this intuition has now (1) an inspirational and a revelatory element within its limits, (2) a strong intellectual element

and atmosphere. The latter has to be entirely eliminated, the former strengthened and made dominant.

The vaguer parts of roga, not those that still have a strong and definite hold on the body, are being brought forward, evidently for the ideal tapas to begin to deal with them. If this is done, the arogya as well as the Ananda will be brought within the field of the new ideal activity.

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

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

Both smarana of kamananda and ni[h]smarana ahaituka and sahaituka are becoming easy and frequent in samadhi. Even some initial continuity has shown itself.

The Ananda has now only to overcome the tendencies of discontinuation to be fixed.

In Samadhi there was a massed development, in strong and firm type, of ideality in kavya, dialogue, narrative, reading etc; a first movement turning these from ideal phantasy into truth of a definite aim and utility in the purpose of the divine Yoga, at least in one first instance of combined reading and lipi (Indian News . . . nerv. [ . . . ]); also a first instance of strong, though partial legibility in persistent mass lipi, with however the defect that its persistence did not amount to legible stability. Kavya developed remarkably, eg "What swoon has brought The key of many immortalities?" But the farther progress was hampered by the after effects of the intellectual reaction, as the thought-action in the intellect hampered the revelatory thought from acting.

The physical anandas no longer as a principle of action replace, prevent or interfere with each other, but all seem to help the kamananda. The kamananda suffers not only from the old defects of diminution and discontinuity, but from its other old defect of insufficiency in ambulando. There seems however to be on the whole a much greater force of continuity than on former occasions. The intensity of the morning's sahaituka has not been repeated. There is strong reaction of negative vaidyuta on the sukshma body affecting the sthula. Recurrent Ananda is now fixed in the system.

The inspirational ideality has now sunk to the secondary place,—a degradation of the revelatory in the intellectual region. Thus another part of the script programme has already been fulfilled.

In T<sup>2</sup> the telepathy has become inspirational idealistic in the intuitive mind; there is also a secondary trikaldrishti which reposes upon it and is therefore telepathic in its nature; the intellectual element occurs rarely and is rejected and dismissed. Part only of the script programme has been fulfilled under this head and that too not completely; still it is a decisive conversion and therefore so far the fulfilment is, verbally, complete. In addition a pure inspirational trikaldrishti, not telepathic, has begun to operate again. But these inspirations are only just enough illumined for their restricted work. They have a narrow discrimination, no revelation. They give only the particular result sometimes with a time element, but no accessories or attendant circumstances except when another inspirational or intuitional indication is added to eke out the first main indication. There is satyam and ritam of a sparse and narrow character, no brihat.

Tapatya is being destroyed along with the intellectual element; but there is tapata. All trikaldrishti now contains its own effective tapas, and separate tapas apart from trikaldrishti is rarely employed. It is being eliminated, except to some extent in the action of will on the body. Tapas comes in the trikaldrishti only as if a sort of subordinate accessory, although really in the ideality both are necessary to each other and essentially inherent in each other. But the subordination is kept up in order to get rid of tapata. Once that

is removed, the way will be open for an equal unified idea-tapas in the T<sup>2</sup>.

Revelation with a stronger discriminatory power is now entering into the pure trikaldrishti, but it acts oftenest by a descent into the intuitive mind. Time, place, circumstance, though now often correct, are still pursued by intellectual error and uncertainty.

In the evening and night strong intellectual obstruction which for the most part prevented any definitive progress. Still there was a notable advance in the development of revelatory thought.

Vishaya [ ]<sup>5</sup> has only gained so far by insistence (1) a daily but isolated occurrence in swapna, (2) intensity of subtle sparsha in jagrat, antardarshi and bahirdarshi, (3) greater intensity of the type sparshas already in force

Rupa is still limited to tendency in the jagrat, to occasional frequency of established movements in swapna.

Great intensity of audition and mental vision of the personalities (devatas) that stand behind the action of the intuitive and intellectual mind and temperament in the sadhana. The truth of the developments thus seen is established by the subsequent result in the changes of the mentality.

Script.

“What will outline itself, will be

1. An advance in the arogya, a decisive advance
2. An advance in primary utthapana
3. An advance in saundarya.

Also the T<sup>2</sup> acting in life.”

May 11.

Script programme

“Conversion of the thought-speech to the revelatory is already complete. Ideation is to be converted today; for that has only begun. T<sup>2</sup> has to be converted from the inspirational-intuitive to the revelatory inspirational

<sup>5</sup> MS by insistence

“Kamananda to overcome several of its difficulties and to be sure of fixity.

“Vishaya and rupa farther to insist and develop.

“Samadhi to develop the idealities gained and to insist specially on rupa.”

The thought speech is now revelatory in all its forms. Even when the inspirational and intuitive occur, they are revelatory in their substance. Lipi also is always revelatory in the same way. It is, it says, to develop T<sup>2</sup> and be the diary (journalier) of the trikaldrishti, telepathies, tapassiddhi.

Ideation is still afflicted ordinarily by the necessity of expressing itself, though ideal in substance, in the intuitive mind. Until this difficulty is overcome, its full conversion cannot take place.

Kamananda was oppressed in the latter part of the day yesterday; it is now recurrent rather than continuous.

Intense continuous kamananda; action of the nihsmarana sahaituka and in a less degree of the nihsmarana ahaituka. The Ananda has now only to strive with the forgetfulness in the body which tends to be quite effective only when supported by exclusive absorption in the mind. The Ananda in ambulando is maintained by nistapas smarana and in ahaituka partly by nihsmarana sahaituka, the latter sometimes of a fair intensity. Pervasiveness and an increase of force not yet amounting ordinarily to intensity were brought in successfully, even the fourfold wave movement.

Kamananda has attained power of continuity and easy maintenance by smarana in lighter swapna.

In Samadhi strong action of lipi even in the depths and frequent and strong sparsha. Play of rupa; instance of perfect rupa, but unstable.

The barrier has not yet been broken down in jagrat rupa. One definite development is the progressive elimination, by force of rejection, of what was once most common, rupa formed painfully out of chaotic material in the akasha. Spontaneity is now the rule; vividness has also begun to predominate; but stability is only initial, except in certain crude forms and even there it is very little more.

Only some incomplete forms have more stability. Completeness however is not yet perfectly established, though it is common; incomplete forms are frequent. Rapidity and fluidity increase, but are not perfect. Variety is growing strong in the type rupas, but other rupas for the most part come imperfectly and without any developed variety. Group coherence is very occasional. The two main things the will insists on, stability and variety in vivid completeness of the spontaneous developed or perfect figure only come,—if at all the first,—in the type forms. The main barrier remains erect.

In the afternoon much trouble of intellectual suggestion and obstruction, so that no new development came in the subsequent samadhi, except intensity and extension of lipi, speech-thought and ideation. Some mass lipi and reading, but no advance in coherent legibility. The rest was obstructed and occurred, if at all, feebly, and not often in the ideality.

The development of ideation was also much baffled and the two lines on which it proceeded rendered for a time doubtful and ineffective by intermixture or intervention of intellectuality. Now, however, the effect has become pronounced; 1<sup>st</sup>, conversion of intuition to the revelatory ideation, but with an intuitive burden and a tendency to drop towards mental intuition, 2<sup>dly</sup> revelatory inspiration, as demanded in the script programme for T<sup>2</sup>, with a leaning also, very often, to excess of intuition; 3<sup>dly</sup>, though rare, revelatory ideation proper, a little broad and blurred in its light. By the development and liberation from defect of this process will come the complete conversion both of the ideation and of T<sup>2</sup>.

Kamananda seems to be strong and fixed in a constant or frequent recurrence; it remains to be seen whether the old obstruction will again prevail to impose a long discontinuity or only the present tendency of brief discontinuity by *vismriti* will limit this siddhi.

Chitra rupa and sthapatya rupa are very strong, stronger even than at any previous time, although they have been well founded for several years. Rupa shows a tendency to variety, especially in the crude; but this cannot be entirely relied on as there has again and again been the same tendency, never leading to permanent siddhi;

it has always been undone, built itself up again, but each time with a diminution rather than a progress. The element of spontaneity however gives this time a greater chance of a final true initiation of progress.

Kamananda, though as usual less in the decline of the day, preserved its power of recurrence until sleep.

No definite progress in vishaya. There is some tendency of expansion of shabda in the sukshma voice.

Primary utthapana fluctuates from return of a certain strong exhaustion in the upholding prana, not the vital, but the physical, and an expulsion of the fatigue tendency, which then clings only by the habit of muscular strain exhausting temporarily the body's force for motion, but not the upholding prana. For some days the exhaustion has held sway, tonight the elimination was again resumed.

May 12.

Script gives, (1) T<sup>2</sup>, to be pushed forward, –(2) conversion of ideation, to be enlarged and universalised, (3) kamananda, progress decisive, –(4) rupa, progress decisive, –(5) vishaya, insistence, –(6) action of ideality on health and primary utthapana. Add rapid development in things established, lipi, vangmaya, etc.

T<sup>2</sup> is now proceeding automatically in the idealisation of the telepathies which are to be converted from the mental to the intuitive ideal. It is dealing with all telepathies and fixing them decisively in their proper place.

Vangmaya is now to be noted in two movements, effulgent and refulgent; (1) effulgent, the pure vangmaya, vak leaping forth from the ideality with the ideation contained in it, (2) expressive of or responding to a previous ideation or else proceeding from a silent indefinite ideation to which it gives form and expression. The former tends to be always revelatory thought and to reject the inferior inspirational and intuitional forms; the latter is ordinar[il]y revelatory in the intuitional form or merely intuitional and can even

sink to mental intuitive speech. Ideality is working upon this latter action to assimilate it to the effulgent revelatory speech.

Ideation is now usually full of revelatory substance and sometimes of revelatory light, but is obstructed in its form of manifestation by the old tendency to expression in the mentality. This is being indulged in order that the resisting intellect may be forced to change entirely into ideal substance of thought. It is the unconverted T<sup>2</sup> which is the main support of this obstruction.

The physical obstruction, taking advantage of suspension during the night, has tried to get rid of the kamananda, to disprove fixity. But the powers of fixity and pervasion have prevailed. They are now natural to the body, can do without tapas and, even when suppressed by the suspension, need only smarana to set them in action. To get rid of suspension by vismriti is now the task that lies before the Ananda. It is now no longer dependent on position, but self-acting in all positions, even in ambulando, where indeed it has a great power of spontaneity and pervasion. Nihsmarana ananda has also become self-acting.

Rupa develops variety in the quite crude forms, but the old defect of chaotic non-spontaneous formation with defect of rupa qualities is again strong in them, as in instability and want of variety in the spontaneous forms. These are the two rocks upon which the progress has always fatally stumbled, come to a halt and gone back.

Accuracy of intuitive telepathic trikaldrishti is now very strong and embraces detail, though here it is not always quite perfect in its choice. Confusion of stupefied intellect in the physical brain atmosphere is the one successful obstruction now remaining. When this occurs, the ideality has to break its way through to manifest.

In samadhi rupa shows a tendency to manifest in antardarshi, some of the forms with an initial, others with a greater stability, but all crude. Developed rupa in swapna once with a strong stability; chayamaya with a long continuance of chitras or action. The rest—reading sometimes very vivid and initially stable—ordinarily idealised, but their free action is not yet fixed in the samadhi.

Conversion of ideation into the revelatory-inspirational thought is now enlarging itself very rapidly and being applied to T<sup>2</sup>. Decisive trikaldrishti is frequent, but it is usually telepathic or leans on the telepathic. The greater trikaldrishti awaits the development of the secondary ideality of which there are some precursor signs and instances. T<sup>2</sup> applied to internal movements is advanced, T<sup>2</sup> applied to objects in the field of exercise copious but weak, T<sup>2</sup> applied to life hardly yet in action, except for scattered instances.

Rupa developed some variety of fugitive perfect rupas in the evening; they do not emerge perfectly from the chidakasha.

The conversion of ideation has been founded, enlarged and developed a strong tendency of universalisation; T<sup>2</sup> has advanced, but is still obstructed. Kamananda has fixed recurrence and an initial power of nihsmarana. Rupa has a certain fixity of its will to progress. Vishaya made no progress. Ideality is acting on arogya and primary utthapana, but without any definite progress.

May 13.

T<sup>2</sup> is to be rapidly developed today; ideality to continue to universalise its action in the thought and its conversion of thought-speech to the revelatory form and substance; kamananda to develop sasmarana continuity and nihsmarana force, rupa and samadhi to compel their obstacles. Physical siddhi has to generalise its initial progress in its other members.

T<sup>2</sup> is busy with the telepathies. It is distinguishing two fields of telepathic knowledge. By identification (sanyama) with the physical plane of being, it feels accurately the tendencies etc that materialise in the object and determine its action; it can even see provisionally the presently future action to a certain extent, provided it does not miss the possibilities that are not yet in action, but may or will be in action. It can see which will prevail, provided no higher idea or will intervenes. Secondly, there are the forces of the lower mental and pranic planes. These it sees before they at all touch the physical; that they are true, it can see by feeling their reality and also because they translate themselves subsequently into

intention, tendency, action, impulse, impression etc in the object observed. It is here that the danger of perversion by false stress is strongest,—though it occurs everywhere,—because the pranic especially have a vehement urge towards selffulfilment, the mental a strong intention to fulfil and belief in their success, and they convey this to the observing mind. But only a few can really act upon the object effectively and fulfil their aim. Their action is irregular; they often produce a subsequent partial effect or modify the immediate or subsequent action without fulfilling themselves as they had wished, or they fulfil themselves at other times, in another place, under other circumstances, even in other objects. Often the object first influenced escapes, but another which has come into the field of the influence is entirely affected; it is as if the powers acting in him took up and carried out the suggestion which the powers acting in the first had rejected. The powers of the higher mental and pranic planes fulfil themselves much more frequently, powerfully and [ ]<sup>6</sup> they have more of the truth in them. But in all this there is no absolute certainty of future trikaldrishti, though prevision after prevision may be fulfilled with unvarying accuracy for a long time; still it is only even then a prevailing certainty, a mental and moral, not an absolute and ideal certainty. Moreover in all this there is a will attending the idea and the will in the observer may help or retard, make possible or prevent the fulfilment; because the powers hostile to a result take note and resist more strongly and if they are stronger, prevail, the powers favourable to it take advantage, strengthen themselves and if the observer's will is strong, they prevail. All this is now felt, seen, participated in by the intuitive-inspirational or less easily by the revelatory-inspirational perception in the being. The element of revelation however is now increasingly present in the first or else attends it in the accompanying ideation

The perception of all these things is becoming steadily more intense and satisfying, it is increasing in the quality of the satyam brihat and in the ritam of the satyam brihat. The pressure from above is for what is subconscious to be mentally or ideally

<sup>6</sup> MS frequently,

seen and felt, and for the mental perception to be transformed into the ideal or to be accompanied or enlightened by the ideal thought.

Kamananda is [increasing]<sup>7</sup> rapidly in sasmarana continuity, but it still tends sometimes and the Ananda tends always to diminution of intensity by vismriti. The opposite tendency of increase by continuity is not yet strong enough to get permanently the upper hand. There is also the habit of discontinuity which though no longer proper to the physical body is imposed on it by the mind of the Akasha of the surrounding [physicality]<sup>8</sup> and accepted through force of past habit. The old sanskara of the body that the Ananda must be discontinued to give it relief, exists also in that mind and has its effect in bringing about discontinuity. The latter can be more easily eliminated than the general habit of discontinuance, which cannot be finally expelled except by the growth of the nihsmarana action.

In Samadhi rupa played freely in swapna, occurring automatically with spontaneous fluidity, rapidity, vividness, usually with completeness and with much variety every time, the moment the verge of swapna was crossed; but it is still unstable. This play carried itself also into the antardarshi, but there with a certain inability to impress itself on the chittakasha; the rupas however were in their nature of the developed kind. There is still a recurring obstruction to the free play of all the members of the samadhi; the etheric akasha holds them back, is forced, again withholds and has again to be forced. Nevertheless reading manifested and narrative by succession of images.

Sasmarana continuity seems now to be sufficiently established, but nihsmarana is still too easily suppressed. The stress has now to be more upon the overcoming of vismriti and its effects.

Script. “In kamananda the vismriti to be conquered in these three days, not indeed entirely, but fundamentally.... Rupa and

<sup>7</sup> MS increasingly

<sup>8</sup> MS physically

samadhi will still take some time. The ideality to move strongly forward in thought and T<sup>2</sup>.”

The vismriti seems already to have been conquered in its effects and it is being now initially conquered in itself, that is, its force is being diminished and at times the Ananda persists against it enforcing itself and drawing back the mind to it instead of waiting for the mind to return from its preoccupation and then either reforming or renewing itself. Even when it waits, it does not now need to reform or renew, but is there all along and is simply felt again by the sense, like the water in which a swimmer is moving.

The movement in ideality and T<sup>2</sup> is preparing to set aside its remaining deficiencies.

May 14

Script.

- (1) Kamananda, initial conquest of vismriti.
- (2) T<sup>2</sup>, emergence of pure trikaldrishti, enlarging of the tapas element
- (3) Ideality; revelatory thought in the speech; farther conversion in the ideation.
- (4) Rupa and samadhi proceed with their development.
- (5) Vishaya to be strongly insisted on so as to break the barrier.

The initial conquest of vismriti is growing rapidly and irresistibly in strength. The obstruction is now falling back on the fear of the kamananda in the external physicality, its sense that the body will not be able to bear continuous or at least continuously intense kamananda. The only present justification is that the body does not feel quite at home with the grosser, too physical-vital, unidealised form which the ananda still tends too largely to take.

Rupa has now broken down two barriers, (1) the inability to proceed with its self-development which arose from a wrong attitude towards the processes actually employed and a haste to get done with imperfect movements; (2) denial of stability in perfection to all but very crude forms.

The development is proceeding steadily against every difficulty; all the old difficulties, presenting themselves as strongly as they can, are being overborne. Secondary initial stability as well as primary has been established in perfect, developed, dense and crude forms alike, but only in the type. Primary initial stability is when the object stands long enough for the eye as well as the mind to get a strong view and impression of it; it is momentary, of one moment. Secondary is when the object stands longer than is needed for this, lingers a moment or two and vanishes; it is a stability of two or three moments. Tertiary is when it stands for several moments. Final stability comes when the object stays as long as the will holds it.

The defect of the siddhi, the third barrier still unbroken is its lack of variety. Other forms come, but either they have not even the primary initial stability or, having it, yet they do not come so easily as the type, are not so complete or are in other ways deficient; and in the crude they tend always to be anticipated or replaced by the type. When this barrier breaks down, rupa in the jagrat will be able to develop rapidly its completeness, freedom and perfection.

Revelatory thought on the right level and in the inevitable style pure or the inevitable forms of the inspired, illuminative, effective and adequate styles is now well fixed, natural and normal, practically universalised in the original vangmaya. In the derivative it is beginning to triumph finally over the mental gravitation.

Vishaya is now reviving in gandha and taste.

The position of vishaya is complex and unequal. In gandha it has already been well developed, but it is subject to exceedingly long periods of obstruction and cessation and has then to be redeveloped by tapas. If this habit is overcome and sthula and sukshma gandhas well distinguished, there will be perfect siddhi. Crude primary tastes are similarly established, but here tapas is more easily effective and the distinction is clear; specific tastes occur, but not freely nor in great abundance; of substantial taste there is only an imperfect first movement. Sparsha is violently limited to a few habitual touches which are however well-developed, intensely sthula in their effect, capable of stability; very sukshma effect is more though not quite free, for its variety is limited. Shabda is still more baffled, even

where established rare and obstructed and most confused of all by the sthula sounds of the material world. Darshana is only of the pranic akasha and two or three of its objects, and that too imperfectly developed.

Another attack from the external physical mind, but this was unable to take the old form of a lethargy of the tapas, relapse into inactive shama and prolonged cessation of the siddhi. It shaped into an upheaval of the lower ideal-intellectual confused-tapasic activity and an attempt to annul temporarily part of the gains of the ideality by a backsliding downwards of the active being. In kamananda it was unable to annul the conquest of the effects of vismriti, but succeeded in giving a fresh lease to the vismriti in itself, which was on the point of disappearing. The difficulties in the ideal conversion, which were disappearing, were also temporarily renewed. On the other hand the ideation gained and especially the perception of the causes, objects and utilities of the opposition movements were immediately seen; there was no disturbance of the samata, except for one or two flying touches.

Samadhi limited by the attack. But sthula shabda conversation in the swapna reached a rapid frequency not before realised, —ordinarily the dialogue is in sukshma shabda of the nature of thought overheard, though really it is speech. This was speech overheard, but in single sentences or single question and response, not connected dialogue.

Ideation has now effected initially its final conversion in the primary ideality. First, the revelatory intuition has begun to fall away and is now only an occasional and attendant lower activity (tertiary) which is on the way to disappearance; then the intuitive-inspirational transformed rapidly into the revelatory-inspirational has given its pride of place to the true revelatory which is taking up all the other forms of ideation.

At the same time trikaldrishti first become liberally positive and decisive in the general ideation is now acting with regard to the movements of the objects of vision, not as yet with a perfect arrangement of ritam, but still with a fairly sufficient decisiveness.

In the development of these two movements lies all the future perfection of the primary ideality

Rupa is attempting to develop variety and partially succeeding, but it is a variety of imperfect forms. Spontaneous manifestation out of the chidakash is beginning entirely to replace development by mental-physical pressure in the subtle physical ether. In this development lies the surety of a perfect siddhi.

May 15

The programme for the second week of May has been fulfilled in all its parts; but in the vishaya it is only a beginning.

Lipi is fixed in the ideality and always capable of perfect manifestation with the eightfold quality; but the resistance of the physical ether remains and force has to be used on it. As this has been little done recently, the resistance has increased, but it only exists initially and can be broken down very rapidly.

Ideality has become free and normal in the ideation; the revelatory is the normal type, though the inspirational and intuitional with the revelatory substance are also still in action. The form of the revelatory ideation is not yet perfect. Speech thought is fixed in the revelatory ideality, but not always in its highest form.

T<sup>2</sup> has evolved ideal telepathy and is evolving ideal trikaldrishti and the beginnings of ideal tapas, all in the revelatory form, though the other forms recur.

Rupa is attempting to establish variety in the initial stability; the obstacle to this variety is the last of the old barriers.

Vishaya is now initially active in all its parts but is still kept within its old limits.

Kamananda is fixed in recurrence, but its continuity is still broken in upon by vismriti aided by the demand for discontinuity as a relief to the physical system. The former difficulty is being attacked; the latter is being observed with a view to attack. Other anandas, prepared in various degrees, await the kamananda

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Today is to be the turning point for a new movement, (1) developing what is yet imperfectly developed, (2) preparing the physical

siddhi in its three other members, (3) developing new powers of the being.

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Lipi is now laying stress on perfect spontaneity free from the ideal suggestions and a perfect rapid stability. It has founded both of them, the stability being no longer always of the initial order, but also very often a prolonged stability. To this new development only fluidity is lacking. Its complete siddhi will be the final overcoming of the etheric resistance. It is being extended also to the antardarshi

Samadhi is developing rupa more freely and labouring at mass reading, not yet with success, but still with an increasing approach to success.

The sasmarana Ananda is prosecuting successfully its initial struggle with the psycho-physical demand for discontinuity.

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### Lipi

1. The psychophysical resistance to the delight will be got rid of thoroughly in two days, initially.

2. Lipi will be thoroughly perfected in July.

3. (A long lipi, declaring that the superior ideality will be now manifested in the present limitations of the inferior ideality and they will develop together.)

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

Sraddha in Bhagavan and in the higher shakti which he uses as one's own universal shakti, is growing to completeness. The lower shakti not yet unified with the higher, is occasionally shaken

by doubt or coloured by it; but this is more doubt of the rapid effectuality than of the final effectuality. Something of the latter still exists in the shape of uncertainty, with regard to physical siddhi and life, but it is no longer positive asraddha.

In samadhi, even in antardarshi, rupa is becoming more free and spontaneous, but not with sufficient power to hold the akasha so that there is still only an initial stability

Script, for the week

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

“T<sup>2</sup> to develop trikaldrishti powerfully and begin to strengthen powerfully the ideal tapas.

“Rupa to develop variety.

“Vishaya to press down the barrier.

“Kamananda to vindicate itself against vismriti and discontinuity

“Samadhi to begin to regularise itself.

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

“The same in the saundarya and primary utthapana to be prepared.”

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

The power of simultaneous attention is now rapidly developing; it is seen that the thought in the ideality can easily be conducted and even more successfully conducted, when the mind is not absorbed, and can ordinarily coexist with the sense of the Ananda, especially the ideation and speech thought (this most, because it is most assured,) but also the T<sup>2</sup>. The gathering together of the mind stuff and the closing of it to other ideas and objects which is the nature of absorption, is no longer necessary for the full force of the thought to reign. The habit still continues, but it is diminishing and has received its death blow. On the other hand when the thought is occupied not only with itself, but with the object of sense or in some action, as in reading, writing, conversing, this gathering and closing is more ready to intervene. Here also, however, there is a strong beginning and already a rapid growth of the elimination.

Nihsmarana Ananda is also insisting on regularisation and normality, but chiefly in the sahaituka, because there it is more intense.

A flood of action of the intuitive and inspirational lipi, unstable for the most part or with only a primary or secondary stability, pursued by the suggestions, serving only to show the complete ideality of the lipi even at its lowest. Amidst this much revelatory lipi now taking its place as an inferior movement, and beyond lipi manifestation of the superior ideality which takes no account of the intellect, forestalls its action and eliminates its substances. The inferior ideality [is]<sup>9</sup> that which takes up the whole intellectual action and transforms it into vijñana; it is limited by what the intuitive intellect might have done; the superior takes up the inferior and is not limited by the possibilities of the intuitive mind. The inferior ideality does in its own right what the intuitive mind does by derivation from the inferior ideality, but the inferior ideality itself is only a selection from the greater range of the superior.

The speech thought has idealised itself thoroughly in succession to the [lipi]<sup>10</sup> and the ideation including T<sup>2</sup> is beginning the

<sup>9</sup> MS which

<sup>10</sup> MS ideality

same movement. In neither however is the superior ideality directly at work as in the lipi.

In the lipi the revelatory ideality is again asserting its predominance.

The superior ideality has manifested for a moment in the ideation. The complete idealisation of the thought is proceeding rapidly; but it has still to deal with the resistance with regard to exact and decisive T<sup>2</sup>. For where the ideality does not yet act or acts only partially, the intellect has a natural tendency to attempt to fill the place.

Once again the ideal tapas has forced the fatigue out of the upholding prana. It now expresses itself in the physical body with a slight shadow thrown upon the prana.

May 17.

Script. “The extension of the ideality to T<sup>2</sup> in lipi, ideation, telepathy, tapas.. Enlargement of decisive trikaldrishti. Farther conquest of vismriti in Ananda. Development of rupa. The ideality to take possession of the samadhi. Vishaya.”

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Kamananda subject to suppression more than for some time past. On the other hand it has withstood a severe test under which formerly it always failed. In addition it successfully maintained its strong and long continuity throughout samadhi, even in sushupti of the mind, the vijnana observing the physical being within the consciousness, not as a form without. Also in samadhi the double concentration was easily and successfully sustained.

Ideality has begun to take possession of the samadhi with a sort of crudely regularised action.

The idealisation of the mind action seemed to break down for a time by the withdrawal of the vijnana which left the mechanical remnants of the old intellectual action to work by a sort of unwilling pravritti. There is now nothing that demands this action; when it works, it is by a sort of mechanical continuance of a dead habit. The vijnana is now resuming its work.

Kamananda recovers, though not quite firmly, its sasmarana continuity.

Ideality extends in spite of the intellectual obstacle in T<sup>2</sup> with a more frequent decisiveness in the details of the telepathy. The ideal tapas begins to disengage itself more decisively from the old enveloping case of the mind-stuff. Lipi trikaldrishti slightly strengthened.

Vishaya now acts intermittently in all its parts, but still slightly and without enlarging its action.

The action of the ideality continues in the primary utthapana holding at bay the attempt of fatigue to lay hold again of the upholding prana. The hold of reaction of pain and stiffness on the body continues, but is being diminished and prepared for dissolution.

Action of ideality on the fragments of roga. They try to recur, but cannot decisively materialise; some are unable to materialise at all.

May 18.

The recurrence of the intellectual action can in future be no more than a mechanical interlude. What has now to be dissolved is the mixed action of ideality embedded in or hung round with the old mind stuff, half ideality, half intuitive mentality. This inferior action has its stronghold in the T<sup>2</sup> and is dominant in tapas.

The stronger action of the superior ideality on a perfect inferior ideality is now the *mot d'ordre* of the siddhi. The superior ideality is very visibly busy perfect[ing] the inferior ideality so as to purify it from all immixture of the mental accompaniment.

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

Thought telepathy is beginning to develop. Formerly it was

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only telepathy of the sensations, emotions, desires, impulses etc. Now these are to be combined with telepathic perception and communication of the thoughts.

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

Hitherto the distinction made was between movement ambulando and positions of the limbs and the body. These are now being unified in the primary siddhi. Fatigue in the positions is still powerful, but it is physical with a reaction on the upholding prana, brought about by violent pressure on the muscular system. This reaction must be eliminated.

The habit of reaction depends on the physical mind. This is shown by the fact that when the body is forgotten, the position is maintained with ease and on the attention coming back to the body it is found that perfect laghima reigns in it. But the attention then brings back the habit of reaction, the physical opposition seizing on the old long-established sanskara to renew its attack.

In the vertical triangular position of the arms there is now the pressure relieved by intervals of successful laghima.

The element of time abhyasa has to be eliminated. That is to say while formerly the idea was to maintain the position as long as possible and increase the length of time during which the siddhi maintained itself against fatigue, until by this abhyasa it became self-existent, the idea now must be to establish the already self-existent power of the ideality in the body, so that the time makes no difference. This was done originally in the first movement of utthapana in Alipur jail and sometimes subsequently in the lower

utthapana, but in the latter it could not be fixed, in the former it was fixed from the beginning, but towards the end a little impaired by contagion of asiddhi from the other positions.

Power of double attention, to thought and to Ananda, is now well-established. What has now to be got rid of, is the interference of the mind-stuff in condensation; this is being already done initially by the interposition making no essential difference, since even then the Ananda reaches the side of conscious attention, subordinate as yet, which is deputed to receive it. But this siddhi is as yet imperfect and initial.

The T<sup>2</sup> is now attempting to extend itself out of the experimental field into the life, in which as yet it was only exercising the old scattered, half-mental action and had secured striking but isolated success and a mass of imperfect results, but no general control. All this movement must develop before the perfection required can be considered accomplished.

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Script

“Samadhi is to carry on the regularisation by the ideality and to enforce freedom and stability in rupa and the other imperfect members.

In jagrat rupa a stable variety.

In vishaya a breaking down of the barriers.

In T<sup>2</sup> life.

These are the backward members of the ideality.”

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In samadhi all its members had play; all are fixed in the ideality or at lowest sink to the intuitive mentality; all have an initial stability. But reading is still fragmentary and some others occur without any large completeness or without any enlightening context.

In internal lipi occurrence of the superior ideality.

Samadhi has now two movements, samadhi proper when sitting, swapna when lying. The shakti is preparing to convert the latter into samadhi and sometimes succeeds, but on the plane of the intuitive mentality.

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In the second and third items of the script, the physical obstruction has again massed itself powerful to reconstruct the barrier to the progress or fortify it where it was breaking down. In the latter attempt it has temporarily succeeded.

Kamananda is much hampered and though still recurrent afflicted by diminution and discontinuity. This defect is no longer due to vismriti or at least no longer has that [as] its base, but only a mechanical habit forced to recur by the massing of the obstruction in the external physicality.

The struggle continues in the primary utthapana and the arogya. The ideal shakti is more insistent at present in the former than in the latter where the roga successfully obstructs in its two chief strongholds, though in one there are slight signs of its approaching diminution.

In a continuity of five hours or so of walking, coming upon the constant abhyasa, more broken, of the past many days, fatigue in the upholding prana was shown to be now merely a shadow, fatigue in the body could only hold if there was relaxation of the utthapana shakti. Even then it was less fatigue than a pressure of the pain of stiffness in the muscles. In relaxation a sort of manomaya laghima without mahima upholds the body, and this force allows the reaction, although it is noticeable that the force of the reaction is diminishing. When the utthapana shakti of mahima-laghima takes possession, —and it now ordinarily holds the body, —all fatigue and reaction disappear and there is only the pain of stiffness which sometimes decreases and is suppressed, sometimes increases, but does not affect the unrelaxed body.

Utthapana of position is still too much afflicted by the pressure on the deficient anima, still too little supported by mahima in the laghima to be prolonged.

In Samadhi a great and solid advance. Dream reading (narrative and monologue) became perfect, except that it has to be hastily read, the lines disappearing or receding from the direct view as soon as the sense is grasped; but otherwise they are perfectly complete, massed, consecutive, coherent, forming a complete and often a long story or discourse, though occasionally the opening

or the close is not read. On the other hand if there is an attempt at stability and deliberate reading, the massed print becomes either instable or incoherent. Dialogue also was perfect, though not so long and complete.

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

Vishaya is developing.

May 19

Subsequent reaction of stiffness was felt in the morning as pain in the relaxation of the lying posture, but chiefly in the loins where it has not been felt while walking.. On rising everything disappeared or was reduced to a minimum leaving only a suppressed stiffness and fragmentary suggestions of pain. There is at present no trace of bodily fatigue, such as would formerly have been felt, or the vague weight of lassitude which would more recently have been the result. The defect of anima is evidently being conquered, although it still persists and resists ejection.

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Script.

“Today T<sup>2</sup> completing itself. The superior ideality in ideation and lipi and speech thought. Restoration of kamananda. Samadhi development. Ideality to take possession of the rupa in the jagrat. Vishaya.”

The superior ideality is beginning to take forcible possession of the inferior, that is to say to act within the limits set by it and in the style of its action, but independent of all reference to the old intellectual action and to the questioning of the intellect. That questioning still continues, but its doubts and its suggestions are disregarded, solved without reference to its difficulties and uncertainties. The inferior ideality respected them and leaned upon them. It was to a great extent a referee of the intellect, a substitute and an enlightener giving it the knowledge it required and could not itself compass. As a referee it solved its

uncertainties; as a substitute it took up its action but carried it on in the manner of the ideality by revelation, inspiration, intuition, discrimination; as an enlightener it gave it knowledge beyond its scope, but not far beyond its scope. When it went far beyond its scope, it was more often by ideal suggestion than with an absolute authority.

The new movement is as yet only initial and still hampered by the continued outer action of the intuitive mind with its clinging ends of intellectual mind-stuff.

Lipi. “Superior ideality in trikaldrishti and tapas siddhi”, already beginning to be initially fulfilled.

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

The higher transcendent shakti and the personal shakti are now unified and sraddha swashaktyam is firmly based, but it is still deficient in force and extent.

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

Ideality II is now acting upon the mental telepathy intuitive and manasic which still survives bringing about a greater light of vision and more efficacy of tapas, but without absolute certainty which only comes when there is the play of the ideal  $T^2$ ; provisional

certainty is however more frequent, but does not owing to the continued residuary action of the old intelligence always know its own proper limits.

There are now in the lipi three forms of vijnana, (1) the superior ideality (II), (2) the superior ideality in the form of the inferior, (3) the inferior ideality (I) in its three forms, revelatory, inspirational and intuitional. The intuitional lipi is now revelatory in its substance even when intuitional in its form, but the inspirational is often inspirational in substance as well as in form. This defect is now being removed and has almost in a moment practically disappeared.

Kamananda very much oppressed persists in a diminished and subtilised form, which at its lowest hardly seems kamananda. This is in ambulando, but even at other times there is an oppression which amounts sometimes to sheer and prolonged discontinuity. Advantage is however being taken of this depression to strengthen the element of ideal Ananda.

In the evening some restoration of the intensity, but fragmentary, recurrent, not continuous.

In the morning some depression of utthapana shakti, an overshadowing by strong effigies of fatigue, once imposing rest. Writing and visits prevented the abhyasa during the rest of the day, except for a short time at night when no trace of fatigue was left, but some muscular stiffness.

Samadhi developed chiefly in the ordering of dream. The confused amalgamations of dream are being disentangled by the buddhi in the dream state itself. Occurrence of superior ideality in deep swapna samadhi.

Some ideal rupa in jagrat.

Vishaya occurs, but makes no definite progress.

The attack of the external physicality and its mind has failed to disturb the first two [chatusthayas],<sup>11</sup> except for a vague superficial

<sup>11</sup> MS utthapanas

stain on the [ ]<sup>12</sup> traigunyasiddhi. Sraddha holds firm, but is defective as to karma on account of uncertainty. Sraddha in yogasiddhi is complete.

May 20

The siddhi in the lipi is being extended to the speech-thought so that even when the intellectual attack is allowed to reign and the ideality suspended, still the vangmaya is in its form ideal and either revelatory or inspirational in its substance

The attack is effectuated by the will of the Ishwara suspending the action of the higher ideality in the ideation. There has however been a constant action this morning of ideality in the intuitive mind commenting the confused action of the residuary mind-stuff and distinguishing its element of truth, which is that which sets its waves in motion, and the error which the mind-stuff throws up around the truth and attaches to it. This action is caused by (1) telepathies from outside, (2) telepathies from the mental and pranic planes, (3) obscurely received suggestions from the ideality. When the ideality does not act, the intellect tries to do what it can with all that it receives

The obstruction to kamananda continues, though lessened; the ideal Ananda is increasing in its subtle insistence and sometimes takes effect tenuously in the sthula form.

There is a movement to apply finally the law of the ideality to the ideation as in the speech thought and the lipi. This is not difficult in the ideation of jnana, but it is still difficult in the ideation of T<sup>2</sup>, especially of tapas. Stress of tapatya and tapata have always been the chief obstacles; whenever removed, they have returned in a modified form; they now return as suggestions from the external physicality breaking down the defences of the intuitive mind. The Shakti has once more put them in their right place and discharged the intuitive mind of tapatya and even of unduly extended tapata. Decisive trikaldrishti and effective tapas are steadily increasing even in the intuitive mind; but until all tapas becomes ideal tapas, the

<sup>12</sup> MS on the

perfection of the ideality cannot be thoroughly accomplished. This as yet has not been done. It can only be done by the satyam brihat ritam in the decisive trikaldrishti developing into its full amplitude. For that the rejection of the intellectual mind-stuff which clings to the ideation is a necessary preliminary.

In Samadhi still the same movement. At night a revival of dream incoherence.

Utthapana unsatisfactory.

21 MAY – 1 JULY 1918

May 21<sup>st</sup>

The sadhan is now concentrated on the *vijnana-chatusthaya* with an initial stress on the physical siddhi which is still secondary except in the *sharira ananda*, mainly the kamananda.

At present the ideality is passing through a stage of what would formerly have been called relapse, but is now recognised as a reversion to a lower movement in order to get rid of still existing defects or possibilities of defect and transform the remnants of the lower into the spirit and the form of the higher movement.

Script. “Develop T<sup>2</sup> and ideation, restore kamananda. Persist in rupa and vishaya and samadhi”.

1. Kamananda is restored; it has recovered its power of continuity and its means against vismriti, but is still strongly subject to diminution which manifests chiefly in ambulando. It is clear that the initial conquest of vismriti is firm and real, since it manifests at once after discontinuity and has not to be built up again. The siddhi is subject to diminution and relapse into mechanical discontinuity; it has to overcome these tendencies and to complete its conquest of vismriti, for so long as the latter is only initial and not complete, the relapse to discontinuity must always be possible.

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

3. Rupa has been baffled in its development of stable variety.

Variety has been partially developed in power, but subject to all the old difficulties. In the crude the tyranny of the type form which obstructs and excludes the others, obstructs their spontaneous manifestation and allows only a difficult development pursued and overcome by the type form which, even when they emerge, returns upon them and usurps their place. In the developed and dense other forms occur, but are imperfect, unstable and confined to a few persistent forms or kinds of form. The principle of barring a free variety by insistence on already common rupa is still the chief and hitherto a successful weapon of the obstruction.

4. Vishaya is simply unable to overcome the barrier.

In samadhi, antardarshi and swapna, in the vangmaya the inspirational and intuitional forms have been entirely taken up into the revelatory form, so that both form and substance are now of this highest element of the inferior ideality. Moreover this inferior ideality is full of the spirit and presence of the superior ritam. The same movement has to be effected in the waking thought-speech and in the ideation and it has in fact begun, but here owing to the greater diffusion of the mind it is more difficult.

The revelatory thought has in a way taken up all the other forms, but their effects still remain as a limiting element which prevents and conditions the play of the knowledge. Especially it is now acting on the level of the intellect and its revelations are on that level pursued by the uncertainties of the intellect, by its tapas or ineffectual straining after certainty and effectivity, by its smallness of periphery in the conscious being and scope of knowledge and power. The object seems to be to meet these difficulties in their own field and even there to establish the fullness of revelatory light and substance and the free certainties of the superior ideality.

Here the script programme has been initially fulfilled. But in the rupa it has not been justified. Rupa has only become capable of variety; it has not accomplished it. Vishaya has only effected an uncertain and scanty initial play, an action of subtle sparsha just verging on the sthula, a dim fragmentary beginning of çravana. In samadhi vishaya has begun to play more freely, but in jagrat it

has not broken down the barrier. In samadhi taste and smell are still crude and faint. Samadhi has established everywhere an initial ideality and regularisation by the ideality, but the action in each member is hampered by intermissions of obstruction and in swapna incoherence though no longer the rule, still recurs persistently in the reading and the dialogue etc have not yet, except sometimes in dream, a large continuity.

Primary utthapana after a brilliant beginning has relapsed into ineffectivity and subjection to physical fatigue. Arogya is limited to an incomplete and struggling inhibition of the fragments of roga, —but these only occur by persistent exposure to the action of their habitual causes,—and to a preparation for the conquest of the two or three fixed rogas; the actual conquest is still far from effectuation. In saundarya no advance except the stronger fixture of the sukshma bhava of youth and ananda and a certain light and prophecy of it in the eyes and face. Kamananda is still afflicted by diminution and discontinuity; the conquest of vismriti is still only initial.

May 22.

This is the fourth week of May, the month of decisive preparation of finality and perfection in the vijnana chatusthaya. It is proposed to effect the perfection of the primary ideality in ideation and speech thought and as far as possible in T<sup>2</sup>. Rupa, vishaya, samadhi, the three defective members, have to insist on their initial completeness in the ideality. The preparation of the sharira siddhi has to insist also against the powerful obstruction of the old imperfect physicality which defends its habits as the law of the being.

The satyam brihat of the tapas, the physical telepathy and the telepathy of the mental and pranic planes is being established in the idealised intelligence under the guidance of the ideality; the object is to eliminate in its own field the false stress, the intellectual decision, so that the ideal ritam may be freed from the pursuit of the intellect.

In samadhi ideality took more firmly hold of rupa. There was

also the beginning of the specific religious ideality and the ideal sense of prayer and adoration as an element of love and oneness with the Divine.

This is being extended and transformed into the finality of the personal relation of the Jiva with the Iswara

In samadhi at night obstruction, with prevalent incoherence. It was only by force of tapas that the play of the siddhi was brought about, and the free play could not be secured.

May 23.

For some days there has been a strong revival of the obstruction to the whole siddhi, but specially the ideality. The object is to enforce the old rule of a recurring period of relapse, enduring usually for a fortnight more or less, or even longer, and the method is to enforce a sort of lethargy of unresponsiveness in the mind and physicality by which first, if possible, all action shall be obstructed, secondly, whatever action is enforced by tapas shall be imperfect and marred by the old asiddhi, thirdly, as a result things which seemed to have been eliminated shall be revived, thus discouraging the faith and the tapas. The first object has not been gained, because in spite of periods of cessation, the tapas has insisted and the action of the ideality has been enforced even in this adverse condition, but the other two objects have been partially and temporarily gained. The action of the ideality is no longer free, but dependent on tapas and a struggle with the lethargic obstruction, the revived action of the intellect has vitiated the perfection of the ideality and even touches of imperfection have come in the first two chatusthayas. Nevertheless the siddhi advances and no longer behind the veil, as formerly in periods of relapse, but openly, though with apparent concessions to asiddhi used for strengthening the siddhi. The principle of subconscious progress has been eliminated, but the principle of finesse still continues.

The main progress this morning is the enforcement, 1, of the constant habitual action of the ideality, in spite of the physical brain's lethargy, 2, of the constant combined action of ideation, speech thought and T<sup>2</sup> to which is being added the lipi. These

used to give place to each other and act alternately. There is also a movement to add the action of rupa and vishaya and kamananda but the power of multiple tapas is not yet strong enough to effect the perfect combination.

This enforcement of the combined action of ideation, T<sup>2</sup> and speech thought of the ideal kind is being more and more insisted on and is on the point of becoming spontaneous and normal. The main defect lies now in the downward gravitation which prevents the thought from being of the highest elevation possible, the stuff of intellect mixed in the ideation and vak by the persistence of a background of intellectual demand and pursuit of the thought by a vague intellectual observation and judgment, which though not often explicit hampers the ideality, and the continuance of external intellectual suggestion in T<sup>2</sup>. Nevertheless the change from ideal intervention to a massed ideal movement of all the activities of the consciousness, progresses with considerable rapidity.

In Samadhi unprecedented[ed]ly large play of coherent reading of great length; but incoherence also persists side by side with it. The other members also had coherent play but less prominently.

The insistence on Kamananda is less, the continuity is suspended, but recurrence remains.

May 24.

T<sup>2</sup> advances steadily. Tapas (telepathic) is becoming normally effective and more clear sighted and therefore more accurate. Strong tapas which was hitherto discouraged, because it brought the tapatya, is now being encouraged and the remnants of tapatya are being transformed into forcible prolongation of right tapas. Accordingly the brihat satyam of T<sup>2</sup> is becoming as complete as it can be without perfect ritam and without the play of the superior ideality. For that combination alone can give all the right data in their right place including tendencies which are latent or obscurely implied and eventualities of which there is no present sign. The intimations of the mental and rajasic planes like those of the physical are receiving their right measure of satyam and it is now seen that all have their truth, except certain speculations, as to present and

past especially, which are the intuitions of what might have been and may possibly be as the result of past intentions and tendencies, but do not correspond to any actually accomplished event.

Strong and successful secondary utthapana of position.

It is remarkable that fatigue of the physical mind and will, or rather the mind and will of the body, was not at all in question; for from the first it was as if already eliminated, except for a few ineffective attempts at return. Only at the end it came in in support of the muscular reaction. Primary utthapana was therefore established except in so far as it failed, through failure of secondary utthapana.

The secondary was tried in the morning in the arms, in two horizontal positions A Ia & b, frontal triangular and frontal straight. In Ia siddhi came easily; the attempt to enforce [an]anima, though recurrent, failed in persistence and in violence; self-existent utthapana, free from defect of anima, was established and remained. In Ib there was violent opposition, but it failed in the right arm, but succeeded in the left by persistence of pain of ananima aided afterwards by pressure of downward garima from above,—not gravitation, but pressure of some other external force which comes in when gravitation weakens. Gravitation is attraction from below, this is a mass of pressure from above. In the right arm self-existent utthapana was established. In the left it became strong enough to maintain the position in spite of pressure and pain and even to make the pain recurrent instead of persistent and to discourage and sometimes lighten the pressure, but not to get rid of it. The whole lasted  $2\frac{1}{2}$  continuous hours. In the result force of self-existent utthapana is established in the arms as was shown in the afternoon, but ananima still remains to limit and resist the siddhi, though with greatly diminished force.

In the afternoon two positions of the legs, B.I & II, lying on the back, crooked position, lower parts horizontal, and lying on each side, alternately, horizontal II.a (straight) & II.b crooked. In B I. defect of anima was strong and prevented long abhyasa, but while recently and for a long time mahima has entirely failed to support the laghima, this time it came and held. In B II, (a) was

found difficult owing to violent attack of ananima, but this was persistently recurrent, not persistent, and there was in the intervals complete utthapana; in (b) the recurrence was less persistent and less violent. On the whole on the left the utthapana was well maintained, either self-existent or satapas, for about 15 minutes; on the right there was after 7 or 8 minutes the overpowering by defect of anima. Therefore this utthapana of B positions can only be regarded as preparatory, as it was declared to be before it began.

In arms AA, (ie lying on back), the old self-existent utthapana force recovered strength and maintained itself, after one or two downward tendencies of lapse, even in sleep.

Throughout the increased power and effectivity of tapas was very marked.

In Samadhi free action of rupa and frequent initial stability and continuity. Incoherence has invaded the lipi in the deeper swapna.

May 25.

The dealings of the ideality with the revived intellect element, show an increasing subtlety and fullness of the vijnana, giving a clear ideal interpretation of the obscure brain-suggestions, which if carried to the extreme will mean a full satyam brihat with a sufficient ritam. But the process means a continual indulgence of the obscuration by the intellect which involves a suspension of the direct and primary action of the ideality. Behind the obscuration the superior ideality is growing in power upon the whole thought action.

The increase of the ritam in the satyam brihat of the telepathies on the lowest level has been proceeding rapidly, but complete ritam is not yet established.

Lipi is being left entirely to itself to establish the eightfold quality in perfectly spontaneous lipi without aid of the tapas or the suggestions. The first result of the movement has been to bring back the full etheric resistance to the manifestation with the result of

fragmentariness, called formerly the desultory lipi, and defect in all the eight qualities. It is now attempting to dispel the imperfections, as yet only with a very partial success.

Recovery by the speech thought of its higher ideal pitch at which it now moves normally without any need of the least attention or tapas.

In samadhi lipi recovered its coherency in deep swapna samadhi, but there is an intermediate stage between dream and samadhi, the one passing over into the other, in which incoherence is still common. Nevertheless the incoherence can be pieced together: sometimes it arises from fragments of a sentence or thought being put together without the connecting words or thoughts, and then they have to be filled in, sometimes from the coalition of thoughts which are not connected and then they have to be separated.

Utthapana of position A I tried for about an hour. Self-existent utthapana of laghima in the primary force, good for maintaining the position, if unafflicted, for two or three hours, if afflicted, for a shorter time, but not making the position entirely normal to the feeling of the body, only natural or much more natural than before. Anima not violently defective, but the defect slowly increases in force, compelling desistence in the end or at least interruption.

Subsequently, on almost immediately resuming, it was found that the compulsion of the asiddhi was not imperative, as it had appeared, but, the abhyasa being interrupted, it could not be seen how far the ananima could be eliminated. In the evening the will of the body to utthapana failed.

May 26

A II tried, but the self-existent u[tthapana]-shakti was found not to have even half the full primary force.

The movement in T<sup>2</sup> continues; tapas is steadily increasing.

For the last two days kamananda has been recovering its force, but is still deficient in ambulando.

Growth of rupa in Samadhi.

May 27-31

Entire absorption in another activity; the ideality continued to play of itself and to grow in quality. Rupa became increasingly powerful in Samadhi and more frequent in antardarshi.

June 1.

The upshot of the last month is to have founded firmly the ideality in the inferior or primary form, it is true, but with a substance of superior, that is to say, secondary ideality, and to have applied it to the whole range of thought including T<sup>2</sup>. In the latter, however, it is still weak and has comparatively little scope. The lower intellectuality is on the point of abolition but the intuitive has still its role and must keep it till the superior ideality has got into its own characteristic form and occupied the place now held by the primary ideality. Samadhi has grown greatly in strength, especially in the last few days. Rupa in swapna is very strong, various and rich and stability up to the tertiary initial is common; but the prolonged stability is only in the shadowy forms. Reading has become free and current, but not always coherent, or even when coherent, not cohesive; the sentences are sufficient to themselves and have not, except exceptionally, a visible relation to each other. Rupa is pressing forward in antardarshi, but has not yet fixed its hold on the bahirdarshi. Vishaya is still unable to break down the barrier.

As a result of the work done in the last few days which was accomplished in the complete control (dasya), the passivity of the intellect has been greatly intensified and a new action is coming into being from above which evidently belongs to the secondary ideality. This is the beginning of the tertiary dasya.

June 3

Secondary utthapana II.a.b. left side for more than half an hour, variation for five minutes to IIb(a), slanting upwards. The opposition to mahima and laghima was all this time entirely ineffective and in fact rare, though occasionally it recurred only to give up the attempt almost immediately. The opposition to anima,

though recurrent, could not persist, was not vehemently recurrent and was often in abeyance. Only after more than half an hour the disinclination of the body indicated a suppressed force of denial of the utthapana shakti

Rupa continues to grow in the swapna with a reflex action in the antardarshi. Stability is greatly increased. Vishaya in swapna is preparing to normalise itself. Only the self-existent progress of all the parts in unison without exclusiveness or interruption has to be established. Vishaya and rupa in jagrat held on.

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June 14.

For the whole first fortnight of June the active sadhana has been suspended; there has been the absorbing preoccupation of another activity. At first the play of the ideality was associated with it, but it is now abated and is turning again to the sadhana. Still, this has left behind it the beginning of a movement to substitute the ideal for the ordinary mental action in all intellectual activities, eg, poetry, study etc.

The first movement has been action of the secondary utthapana.

This morning. B II, left, almost entirely b, for upward of an hour; simultaneously, A.A.b<sub>1</sub>, left arm raised half way for an hour, lying on the right side, and neck, C b, in the same position. In all mahima and laghima triumphant. In B II the sharp defect of anima has lost its power of persistence and also of persistent recurrence; it occurred once or [twice]<sup>1</sup> for a moment in the first half hour, once or twice with a more prolonged but with no very intense recurrence in the second. In C b, it came only for a time. The place of the old oppressive defect of anima has been taken by the pressure of garima on the limb, a weighing down, a sort of dull combined defect of the three qualities with the result of a temporary disinclination and declaration of inability in the body; but this could

<sup>1</sup> MS two

not last. It was stronger in A.A.b than in B II and in C b than in either of the other asanas. But in none could it prevail. All three might have been continued. But the object now is not, as before, to prolong the period of the asana which means only to postpone the return of the nir-utthapana, but to abolish the denial. This is being done by the will bringing in the nature of the vijnana into the body and abhyasa is now rather [ ]<sup>2</sup> a test than a means of the siddhi.

In the later morning A III; vertical position of both arms, walking, for between half an hour and an hour. Here too mahima laghima is in possession, but the defect of utthapana shakti is greater, due to the survival of the defect of anima shown by a reaction in the muscles after cessation, which was absent from the asanas of the early morning. The asana could not have been continued longer without some strain and difficulty. No evident reaction from the walking in this position.

The movement is now to replace finally in trikaldrishti the action through the intellect by the action through the intuitive mind. In trikaldrishti the survival of the inferior action is strong and will take some time to eliminate. It prevents decisive trikaldrishti and perpetuates error of stress and error of interpretation of the will-messages and knowledge-messages from the ideality.

Kamananda has gone back for the time being. Smarana is no longer always sufficient to recall it. Arogya also is thrown back in chronic rogas 1 and 2; but in the latter only under great stress lasting for the whole fortnight and here the siddhi tendency is evident even in failure.

Ready manifestation of the lipi is also a little dulled, as well as the strong play of the swapna samadhi and rupa. The lipi suffers chiefly in legibility. The tendency to stability is strong, but resisted and embarrassed.

All is, however, ready to reemerge against the strong obstruction. Full siddhi will come when interruption can no longer impair the vivacity of the siddhi.

<sup>2</sup> MS than

July 1<sup>st</sup>

On one side the absorption of work continues, on the other the sadhan is determining its upward movement. The ideality is gradually gaining upon the strong remnant of the intellectual obstruction and its obstinate lingering on the mental method of reception. The obstructed kamananda is resuming its force of sasmarana action, but has not yet reaffirmed strongly the trend to continuity. The rest of the physical siddhi does not advance.

## 24 JUNE – 14 JULY 1919

Tuesday 24<sup>th</sup> June 1919.

Today the condition of a general low tone of the being with yet a continued progress in the Yoga still continues; no depression, but a ghost of languor in the body which obstructs the channel action of the mind. The vijñana acts, but irregularly, not with a rapid or normal flow. It has not yet recovered its brightness, but is a clouded sunlight.

According to the lipi there should be today some blaze of the gnosis. Now it is suggested to the mind that trikaldrishti-tapas which yesterday founded itself in this half-light is to develop farther, telepathy be farther taken up, ideal samadhi increase its hold and the physical siddhi enlarge its foundation. Some progress may also be expected with the more constant darshana of the Ananda Ishwara.

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Last night çukshma çravana became for a few minutes frequent and insistent; it even insisted a little to the fully waking ear and without any closing of it; but it is still faint in comparison and fragmentary.

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Lipi. “Life in the entire ideality: between this and February it will develop in the first basis; it is already developing.”

This last statement must be understood in the sense of an initial tenuous idealising of speech and action and of result of tapas in the immediate vicinity.

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The gnosis is now taking up all the thought through the pragmatic form of the intuitive mentality; universalising that in the half and half intellectual ideal type, – but intellect not prevailing, fixed into the ideality; the mechanical intuitivity is almost entirely dismissed except in the T<sup>3</sup>.

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In T<sup>3</sup> also the pragmatic intuitivity is establishing itself, strongest in the telepathies, but there is still an unauthorised intellectual stress of immediate fulfilment which baffles trikaldrishtic certitude. Even the trikaldrishti is pragmatic, not the highest entirely certain seeing, but gives only a practical certainty. Tapas is assuming the same kind of intuitivity. All tendencies and forces are admitted which offer themselves to the sight and now are seen in juster proportions than at any previous time. But the light is the clouded sunlight, not the full blaze of golden or fiery day.

There is the blaze of the highest logistic ideality in the lipi and the thought speech, but it has not yet gained the perceptive thought, much less the T<sup>3</sup>. But as soon as this was written, that transforming movement too began. As always, it is the subjective trikaldrishti that is the first to advance; the objective is hampered by the physical obstruction. The golden but not the fiery blaze is gaining the lesser movements, including the remnants of the mechanical intuitivity.

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Kavya for a while worked in the revelation, but was soon clouded by the obscurity of the intellectual effort.

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Arogya is steadily gaining in force, but with a slow pressure. The fragmentary rogas encircle dully in the subtle pranic atmosphere and touch or menace, but only hold now and then in certain residuary recurrences. The intestinal complaint is constantly reaching the vanishing point and then resuming hold, but there is nothing like the past violent returns. The restitution in the centre is only just trying to get and maintain an initial foothold; nothing evidently decisive.

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Samadhi completed its idealisation in the afternoon; but at night it is subject to the relapse of sleep. In the afternoon there is only at most a shadow. In the morning there is a dull struggle of sleep to keep at bay the samadhi, and when the latter occurs there is a certain persistence of incoherence especially in the settled sthira lipi. This is being diminished, but it recovers its force repeatedly.

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Ananda and secondary utthapana are for the time in intermission of progress.

Wednesday 25<sup>th</sup> June. 1919

The ideality of all speech thought has long been assured; the ideality of the perceptive thought is now becoming assured, wide, universal. Only the tapas and the trikaldrishtic thought and perception remains to be similarly illumined; this has begun, but its progress is interrupted and obstructed. There is a speech thought of the nature of vani expressing the trikaldrishti which is still of the intellectual ideality or intuitivity and subject to error, but that comes only in the inertia of the mechanical mentality. This mechanical passivity has to be got rid of, all has to become an ideal *çamamaya* activity. Passivity of the mind has now served its purpose, the mind has become a silent channel; only the obstruction of the physical brain atmosphere preserves the dull habit of this passivity, a tamasic persistence in an inert misrepresentation of the old *çanti*.

The only progress in the physical siddhi is a commencement of the idealising of the Ananda. Today the insistence on K.A. [Kama Ananda] is renewed; but the forgetfulness of the body continues. The intuitivity is strong in the K.A., only initial in the other anandas.

The Ananda Ishwara is now vivid and all the action and guna has been taken up into the Anandamaya; there was a discord between the darshan of the supreme universal Anandamaya and the perception of the universal mental unideal consciousness, but this is cured and only the bridge between the Anandamaya in universal and individual and the mentality is not yet brought into light. If this is done the darshana will be complete in essence.

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Kamananda is again being pushed forward; the difficulties still are mechanical discontinuity, forgetfulness, mechanical diminution, the need of tapas to restore it when smarana is not sufficient, absorption, sleep. The mechanical discontinuity only prevails (1) when the energy is at a low ebb, (2) after long forgetfulness. Forgetfulness is being attacked and when the Ananda is in flow, there is usually a second memory in the body which retains it in various degrees of intensity or at least so keeps it that it is felt

when the mind returns to some partial attention. Absorption now for the same reason does not necessarily bring discontinuity. Two movements are being carried on, (1) removal of exclusive absorption, the simultaneity of a double memory or concentration, (2) the inability of absorption to bring about complete discontinuity. These siddhis formerly only hinted at or momentarily accomplished, are now beginning to establish themselves, however imperfectly. Old occupations which excluded memory of K A are now admitting it, eg reading, writing, bathing, eating. There are two absorptions, the luminous concentration and the tamasic "absence" of the part of the mind not occupied in the particular work; the latter is the only real difficulty; it is not really an absence, but an involution in *tamas*, a sort of cloud of inertia, which is physically sensible all about the brain or near it.

Telepathic thought in its lowest mental form is being idealised on these levels.

K.A maintained throughout the day, even during absorbed writing and in conversation when it is apt to cease, but not without interruptions of forgetfulness. The body is not yet in secure possession of it, owing to a constant pressure for exclusion from the opposing forces.

Finesse was again used in the *vijnana-siddhi* in the evening; the whole mass of the old basic intellectuality was re-presented and the mind plunged into it, the ideality mostly held back, so that there might be a wider transformation, thought to be idealised even when occurring on the very lowest levels, even below the brain, even the thought of the *chitta* and the *prana* and the subconscious mind.

Samadhi today was strongly attacked by sleep.

Some beginnings of decisive ideal *trikaldrishti* and *tapas*, T<sup>2</sup>.

Thursday 26<sup>th</sup> June 1919.

K.A interrupted in the night by forgetfulness and listlessness, restored with a little difficulty of opposition in the morning. Continued throughout the day, but with more frequent lapses into forgetfulness. The defect of the *siddhi* is that as yet it does not dwell sufficiently in the body, but is rather imposed on it by the

psychic tendency. Once begun it can continue for a time of its own motion, but for its initiation and long maintenance has to depend on smarana and needs often a will in the smarana, sometimes a forceful tapas against the obstacle. Spontaneous initiation, renewal and maintenance [have]<sup>1</sup> been begun and at favourable times are not infrequent, but are not yet the law of the body. The struggle between sleep and continuity of the Ananda has begun, but the continuity still needs the aid of smarana and tapas and does not subsist in the deeper nidra.

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Samadhi has relapsed to a certain extent, is much assailed by sleep and incoherence. Its advance which was always laborious, has again become fragmentary. There is some progress in stability and vivid force of drishya, but it is again mostly chhayamaya. Extreme shadowy drishya has sometimes almost a complete stability; it then lasts long with some moments of eclipse. Combination of thought-speech, perceptive thought and lipi has begun, but with some difficulty.

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Ideality has been strongly attacked throughout the day, but progresses even in a general lowering, especially in telepathy and trikaldrishti. Ideality of thought is being generalised on all levels and intellectual thought is now becoming more and more the recurrence of an abnormality. The generalisation of telepathic ideality has begun on a large scale. Decisive trikaldrishti is being enforced and enlarged against great difficulty.

The first two chatusthayas grow continually stronger and show this increasing strength in each fresh attack. They can only be attacked at all, and then very ineffectively, when the ideality is lowered or suspended.

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Arogya too is attacked; but the attack amounts to an obstruction and lowering of the tapas, not to a positive disintegration, or at most there is only a slight superficial crumbling. But progress is slow, the strong rapidity which was trying to set in, is still held

<sup>1</sup> MS has

back from possession. Utthapana is suspended. Bhava-saundarya is gaining in continuity and generality.

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Ananda Ishwara is now confirmed except in the perception of mentality which is not yet linked up with the ideal anandamaya.

Friday 27<sup>th</sup> June 1919

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

Attack of roga on digestive functions suppressed by tapas after a struggle with a residue in bhava. This is only part of the general attack of vague recurrence and attempted restoration (fever, headache, cold etc); it materialises in the digestive functioning, because that is still immediately capable of brief sthula recurrence. The others are only potentially capable, except for fragmentary touches. This fragmentary recurrence has been attacked and is in process of slow diminution, but is not yet got rid of. The two constant rogas, as well as the imperfect process of evacuation still continue.

Telepathy has been purified in regard to the tendencies and forces immediately affecting the adharas in action; that is to say, the insistence of a perceived tendency, force or intention on its fulfilment, the choice of one to be favoured and fulfilled without reference to the real ideality and the claim of telepathy or present trikaldrishti to figure as future drishti, of tendency, force, intention, possibility and probability to masquerade as certain result, is being eliminated from T<sup>3</sup>. The same movement is being rapidly applied to

the forces of the vital rajasic and mental sattwic planes which stand behind the mechanism of forces of the physical plane. This will complete the present trikaldrishti, except for the right perception of the states of unseen objects which is still backward.

This movement is setting free the future trikaldrishti; certitudes are already increasing, but are still for the most telepathic certitudes, that is based on present fact, and extending to primary immediate or near result, which is growing strong, to secondary farther off or intermediate results, which is growing, and final results, which is still only in initiation or else not linked in to the rest in a sufficient ideal unity. Beyond this trikaldrishtic telepathy lies the pure trikaldrishti independent of all perception of tendencies, forces, intentions. Time and detail have still to develop certitude. It is notable that there has not been in the past nor is there now any attempt, except for fragmentary illuminations, to develop trikaldrishti of the past. This is partly due to the nature of the adhara in which the mind has always been concentrated on the present and the future, and subjected to a deficient memory from which past events have quickly faded. In part it is due to the mentality of the age which has taken in the adhara an extreme form, except that this individual mind goes back readily to a far past in which the future was prefigured.

Pain and discomfort are being strongly taken up by the Ananda. Today all pain and discomfort, the former even very acute and of some little persistence, the latter massive and oppressive, were permeated with Ananda. Only violent and very oppressive yantrana or discomfort has still to be taken up.

Samadhi is recovering force and coherent ideality, though with difficulty, yet rapidly.

Saturday June 28<sup>th</sup> 1919

Today, a rapid progress in T<sup>2</sup> is intended. Incertitude must be largely replaced by certitude, the activities taken up which are still left to the relics of the [intellectuality];<sup>2</sup> all universalised in the blaze of the ideality.

<sup>2</sup> MS ideal[it]y

The foundation of continuity in K.A is now securely laid in spite of some appearances; but the continuity itself is interrupted by forgetfulness and cessation of interest or capacity in the body. But these three things and especially the last are not only mechanical, but abnormal, the results of a strong hostile pressure from outside which takes advantage of the mechanical memory of old habit in the body. Sleep and absorption are now the only real difficulties, both have begun to yield to the siddhi.

The ideality is now busy with the trikaldrishti, taking up and fighting all the old confusions. When done on the higher level, this process proceeds harmoniously with little flaw or mistake; on the lower level it is a slower progress of order in the midst of a chaos. All telepathies are now justified but at the moment the old intellectual intervention of false stress continually returns in a less or a greater degree. This difficulty is chiefly felt with regard to rapidly changing action.

Other defects of the ideality are also being taken up for correction

Samadhi in the afternoon was overpowered by a persistent unnaturally deep sleep, but the samadhi power, though it could not persevere, broke to a certain extent into the nidra.

There are now frequent lapses into the idealised mentality and from there into the tamas of the physical obstruction. The Ananda perseveres, but does not increase, forgetfulness still besieges. The other siddhis are obstructed and some of the physical subject to a certain limited relapse.

The defect of the traigunya siddhi is that tapasic stress on the one hand, inertia of mental shama with tamas breaking across it and sometimes possessing cling to the mind by a sort of external affecting adhesion. This is being remedied first by an increasing externalisation of the inferior tapas, next by the increasing prakasha of the shamas. But until both tapas and shama are full of the *vijnana jyotis*, "the blaze of the ideality", the siddhi will not be complete and faultless.

Ideality recovered itself. In the Samadhi, symbolic figure of a dark (blue-black) moon with a shapeless reproduction of it below; above-round the small sphere a blaze of sunlight on one side. This

meant the dark Soma (intuitive mind-orb, ananda consciousness, with the jyoti involved in it), emitting the jyoti, the other the intellectual reflection. The suryamandala is the symbol of the vijnana. The ideality was of this character. From the shama enveloping the mind activity came the initial blaze of the ideality in the trikaldrishti tapas. The rest,—thought-speech, perceptive thought—acted with the same anandamaya shama emitting jyoti.

Torpor of the kamananda in the evening and night. Much alasya of the body thrown off partly by tapas. Aprakasha is disappearing; but physical inertia still keeps a certain hold of recurrence and a besieging potentiality. From the alasya comes pramada, a negligence and confusion in the action of thought and perception.

Coherent symbolic dream in Samadhi

Sunday 29<sup>th</sup> June 1919.

In samadhi coherence gained ground in the lipi. There was a whole passage written successively with perfect coherence of thought and word, in spite of one or two attempts of the besieging incoherence. Incoherence remains especially when the lipi written or printed comes in large masses, but it is evidently a receding, though still persistent force. This is in a middlingly deep nidra; the deepest nidra is yet to be invaded and taken into possession by samadhi.

The ideality is to open into blaze today, to get a certain initial perfection in such fullness and range as is at present possible. This movement is to be completed tomorrow. Samadhi, today and tomorrow, is to round into the ideality. Ananda to advance, pressure on the obstruction to the other physical siddhis. Ananda Ishwara.

The Ananda Ishwara darshana is persistently bridging the gulf; the perception of the Anandamaya in objects is pouring into and taking up the personal mental consciousness. This movement has to be completed in perfection.

There is as yet no sign of the fulfilment of the proposed advance; but a siege and a reduction of ideality to the intuitive mentality, chandramandala. There has even come a touch and strong persistence of the old asamata, physical but with a nervous

and emotional excitement of the physicality containing all the old symptoms. It has a curious symbolic form as of a small circular touch on the middle of the breast like a rupee, trying to extend rays of asukha and asanti, but prevented for the most part by the tapas. This is followed by an attempt to throw in scattering currents of dukkha as through subtle nerve currents. The whole disturbance comes from an illegitimate attempt from outside to bring the action of the chandramandala to replace the surya action.

The blaze of the surya action is now taking possession, forcing aside the minor soma action. The attack of the asamata falls away from the surya blaze; it subsists only by a reflex of the ineffective chandra action which is easily attackable by the old deficiencies. The blaze brings also the light of the trikaldrishti. A crisis has also been brought about in the Ananda, which failed in the interval, there has also been a strong attack of fatigue tamas. The Ananda disability is being pushed aside by the surya action, the fatigue combated by surya tapas.

Samadhi in its lighter forms is acclimatising the blaze of the Surya.

In the waking state the highest ideality is still combated by the mind's persistence in the intuitive chandra mould and in the lower forms of the intellectualised surya ideality, but it is making the other movements its own. The difficulty is with the T<sup>3</sup>.

In the K.A. the intuitive substance of Ananda is more intense and tries to subsist as against the slighter substance of the suryamaya; but the latter is persisting and taking possession.

The Surya blaze has now taken preliminary possession of T<sup>3</sup> as well as thought speech and thought perception; only the remnants of the chandra intuitivity still resist the assumption.

Ananda darshana is also assuming the Surya form and the Surya Ananda.

K.A too is now more readily running in the Surya mould; the Chandra intensity is being rapidly extruded.

There is now a descent of the Surya towards the sunlit intellectuality, for this has to be taken up as the mental base of the ideality and the whole mentality illumined into a silent channel and then a logistic form of the gnosis. Wherever the surya ideality

or the illumined intuitive intellect does not act, there the chandra intuitivity with its infinite of possibility and incertitude is still active.

Surya is taking possession also of the sun of the imagination.

Monday 30<sup>th</sup> June 1919.

The Surya action limited by the sunlit intellectual intuitivity and the remnants of the Chandra intuitivity continues its gradual process of assumption.

The blaze of the ideality has spread itself and can now hold all the thought and thought-speech and the telepathies, but is still impeded in T<sup>2</sup> by the incertitudes of the mentality. In the telepathies it is a modified and quiet light, but in the rest a fuller stronger blaze with flashes of Agni and Vidyut; the latter suggest the supreme *vidyunmaya* Ananda chandra.

The Surya power is now also acting as tapas on the obstacles to the Arogya and the utthapana, but these are strong and persistent in their pressure.

The Samadhi is still being taken up by the Surya power only in antardarshi jagrat and the lighter depths. Deep nidra is still only invaded on its borders and gives at best coherent dream with a touch of misplaced ideality.

The ideality in the afternoon has been extending itself with a certain slow deliberateness. It is taking up telepathic trikaldrishti of time, place and circumstance, things neglected or else unsuccessfully attempted by the former sadhana; this is because the mental telepathic indications abound around every isolated certitude and bring in a besieging error and incertitude. These indications have yet to be reduced to their correct proportions before much headway can be made. This operation is now commenced on a slight scale. Time now is often correct and correctness of place and successive or surrounding circumstance is sometimes added.

All the movements of the Ananda are being taken up by Surya. For some time the Chandra was being excluded whenever it came; and for that reason, the intensities fell away; for all the intensities were chandramaya; but now the intensities are also being reduced to the sun-ideality. Forgetfulness is still strong; but the partial conquest

of it is being taken up, although the dependence on memory and attention predominates.

Slight extension of ideality at night. Samadhi successful only in the early morning; rupa, stable in action as well as status, in deeper samadhi, also tejomaya; also sufficiently coherent lipi.

Attack of fragmentary roga at night, much diminished by tapas.

### July.

Tuesday July 1<sup>st</sup> 1919

The month of June has been a period of the overcoming of difficulties in the central ideality, in the Ananda Ishwara Darshana and in the Kama Ananda, a combat with difficulties and slow varying progress in some elements of Çarira siddhi. The first two chatusthayas have enormously increased in breadth, power and finality, though not yet absolutely secure against superficial fragmentary and momentary disturbance. Brahma chatusthaya has enlarged in base and scope and taken on the supreme Ishwara, Purusha form. It has only to be thoroughly confirmed and filled in with the jnana, etc by the gnosis.

The difficulty is almost eliminated in all the central ideality except the T<sup>3</sup>. There it is being removed and has to be eliminated partially or wholly during the month of July. Perfection prepared by the last month's work has to be initially founded in the highest logistic ideality. In Samadhi and rupa vishaya the obstacles have to be still overcome; in the former they have a diminished, in the latter a complete persistence. The difficulties of Ananda have to be obliterated and spontaneity, continuity and intensity fixed in the system. The difficulties of the arogya have to be attacked and brought to nothing; this is possible in July, but not yet certain. The utthapana and saundarya are likely to be longer hampered and are not likely to come to anything very considerable till the closing months of the year. Ananda Brahman has to be filled in with the guna and jnana.

The attack of the rogas of cold, cough, eye-disease are now attempting to materialise in the night, taking advantage of the

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

The rupa is commencing again; some crude rupas, some images of things immediately or habitually seen, some of things not habitually seen; but all are momentary and unstable except the crude rupas. There is a tendency also to resume the old abandoned rupas, ghana, etc. It is intimated that this time there will be a real recommencement and steady progress.

In spite of strong dullness of physical tamas ideality advances; a flood of ideal telepathy is taking up even the subconscious indications. Trikaldrishti is slowly elevating itself beyond the telepathies.

K.A dull but with occasional intensities

In Samadhi in the afternoon strong invasion of the deep nidra by the ideality; especially strong in lipi, but also in thought, interpretation of rupa and lipi, trikaldrishti of siddhi, dialogue etc. Most of these are still fragmentary. The ideality was inspired vijnana besieged by intellectuality, but subsequently was partly taken up by the revelatory vijnana. In lighter samadhi increased organisation and power of the gnosis.

Ideality is extending itself largely, tapas becoming idealised and powerful, but at present there is some confusion in the brihat, the ritam is not properly placed very often, owing to the interference of telepathic intellectuality.

In the evening struggle with attack of roga; slight fragmentary

materialisations, especially of occasional cough. Action of general ishita, general and particular aishwarya, vashita upon the symptoms. The affection at night very occasional. The mind no longer adversely affects the result, but the habitual mind of the body still persists in trying to repeat the regulations of the malady. On this the tapas is beginning to act with an initial success.

Samadhi in the night and morning ineffective or difficult and slight in result; a tendency of fragmentariness and incoherence.

There are certain first indications of future siddhi, not yet able to persist in formation, but amounting to decisive hints of a preparation behind in the over-idea.

Wednesday July 2 1919.

A certain lapse towards intellectuality, intended to show the extent of the persistence of intellect in the ideal action and by a clearer distinctness base a firmer action of the T<sup>3</sup>. The defect of the intellectual mixture lies mainly in an undue stress on active possibilities which brings in a continual error and incertitude. The possibilities have to be seen around the decisive certitude. The thought of the T<sup>2</sup>, other than that of the sadhana and inner action, is growing in ideality and certitude, but is yet lacking in perfection. A still more decided and well-justified certitude is beginning.

Rupa is rapidly redeveloping various forms of ghana, developed and perfect as well as the different materials, notably colour, as also combined rupas and groups, but all this is only in the old initial form. The fugitiveness is modifying towards [a]<sup>3</sup> yet ill-decided initial or momentary stability. The method of development has yet to be changed to the ideality.

In Samadhi, first an initial variety of complete and initially stable crude rupas in antardarshi (long-withheld and appearing to be condemned to infruition), in swapna brilliant momentary tejomaya figures and scenes in a first attempt at abundance, the movement cut short by nidra. In nidra a confused, partly coherent, partly incoherent generalisation of, first, intellectualised and then

<sup>3</sup> MS an

intuitive ideality. In lighter samadhi organisation of highest logistic ideality.

Complete and distinct combined crude figures and scenes, but distinct in an indistinctness.

Tapas is now trying to come up to trikaldrishti. At first strain of tapas ordinarily fulfilling itself against fluctuations, but afterwards the fluctuations or opposite forces often prevailed, definitely or for a time, but all tapas is now being put in its place, as has already been done with trikaldrishti. Tapas decisively indicative of ideal certitude has begun, but has to be normalised. The difference is that trikaldrishti comes as the seeing idea carrying [in it]<sup>4</sup> fulfilling tapas, ideal tapas as the seeing force with the sight subordinate indicating its certitude of effectuation.

No advance in the evening or night; roga (throat) attacked suddenly and held for a while but was lessened almost immediately and dismissed after a while though with slight after effects, much exaggerated in appearance, but with little material solidity. They were at once and easily dismissed in the morning.

Thursday July 3. 1919

The T<sup>3</sup> on the level of the old telepathies is now turning finally to T<sup>2</sup>, telepathy enlightened by the ideality taking the form of present trikaldrishti. This is imperfect still, because elements of old telepathy are still imported into it, but these are being steadily eliminated and exist mainly in stress of telepathic tapas which is lessening rapidly. When the light of the ideality is withdrawn, T<sup>3</sup> returns, but that too is being immediately seized on and converted into an indirect gnosis. Tapas is resigning its strain of effort towards self-effectuation; it has for a long time been lessened, is now greatly diminished and is nearing the line of disappearance. Active trikaldrishti of future is still niggardly in spite of occasional freer movements,—as distinguished from general sadhana prevision; it is this which still gives room to some persistence of modified tapasic stresses. Knowledge and will are becoming more and more an expression of being, rather than detached observer and actor on being.

<sup>4</sup> MS it in

The removal of the remaining stress of tapas is now the key; but this cannot be done without a normalised self-effective ideal tapas; at present it exists only in type, usually of a mixed and imperfect kind. Tapas used by itself still tends to bring back confusion.

Samadhi at first ineffective owing to nidra. Afterwards strong organisation of the various action of gnosis in the lighter samadhi; also in deeper swapna with a gnostic waking control, jagrat in swapna, even in a considerable depth. Lax swapna without waking control is also being idealised, dream interpreted, analysed, turned into vision and thought of samadhi. This interpretation is done partly in antardarshi, partly in swapna. Only deep tamasic nidra still resists in some entirety, but that too has a pursuing touch of vijnana and is sometimes invaded by some gnosis.

Tapas is putting aside more effectively strain of effort for self-effectuation, though it is not entirely cleared away out of the whole action; but at times it is pure. Tapastya, tapatya, tapata continue, —in their absence, the tapas is still inert and not directly effective, but they act without strain, only as degrees of impersonal insistence: they are all to be replaced by tapana, the fire of surya in the will-powers. This is done in telepathic tapas. Trikaldrishtic tapas occurs more frequently, but is still rare. There is already a tendency for trikaldrishti and tapas, knowledge and will, to combine more closely and become one.

In the central roga there is some increase of the tendency of siddhi, more effective insistence of tightness mending the subsidiary looseness of the centre which is the immediate cause of all the roga. Looseness now comes less often without cause as a mechanical habit, more often with pressure of causes; but the causes of looseness are beginning to become causes of health and force. These changes are still not quite firm at the root and tend to fluctuate; there is a mixed action. In cold etc health in the daytime holds sway; attacks are lessened in force and persistence, but touch once or twice in sleep or recumbence by physical laxity. Utthapana is weak and afflicted.

K. Ananda is reviving after a time of suppression subsequent to the change of character. It is still very intermittent. In the attendant script it was suggested yesterday that there will still be difficulty,

but the ananda will fix itself this week, by the 7<sup>th</sup>, in the intensities first, then in the continuity. In July it will endure

Friday, Saturday. 4<sup>th</sup> 5<sup>th</sup> July 1919

Preoccupation with writing; in the ideality a rather confused process of righting and arrangement of telepathy, tapas, relative trikaldrishti. Tapas is farther getting rid of the relics of stress, both understress and overstress, trikaldrishti striving towards a greater general and detailed certitude. Attack of roga, cough at night; K.A fitful and uncertain. In Samadhi growth of frequency of stability in shadowy rupas. Some progress of sahitya.

Sunday 6<sup>th</sup> July 1919

In the early morning incoherent dream turned suddenly into dream symbol recurring and progressing even after intermediate wakings. Ideality of a loose kind in the nidra.

Trikaldrishti, tapas, telepathy are now combining definitely into one movement which is beginning to rise above the constant uneven balancings of the two opposite perceptions, that of the powers and tendencies of the present and what they mean and presage, and that of the other powers and forces which attempt to create a future not bound by the probabilities of the present. In the intuitive mind the first corresponds to the current habitual understanding in the intellectual reason, the second to the pragmatic reason and will, a third range of perceptions to the truth-seeking reason. In the gnosis the lowest or primary logistic gnosis, of the nature of the intuition of the immediate, is strongest in the light of the present and proceeds from that to the other truths, it is more fitted for present telepathy than for future trikaldrishti. The secondary logistic gnosis of the nature of inspiration, is a sort of creative or forecasting light and gives best the tapas of the future, the will at work now and hereafter for effectuation. The tertiary logistic gnosis of the nature of revelation lifts up both these powers, gives them its own light and fuses perfectly the two elements of perception. It is here that the real trikaldrishti becomes facile. It is to this revelatory light that the T<sup>3</sup> is trying to rise so as to become entirely T<sup>2</sup>. But it would also seem that the full

power of trikaldrishti belongs to a higher vijnana than the logistic gnosis.

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

In samadhi much and increasing activity of rupa. In antardarshi, in which as in jagrat rupa has long been violently obstructed and almost suppressed, there is now a stirring. But samadhi is now a little inactive.

Monday July 7. 1919

Indications of fresh initiations of progress in the morning. The dasya is now rapidly growing in intensity; perfect tertiary dasya of thought is coming with the growth of the highest logistic ideality. Primary dasya has long since been taken up [ ]<sup>5</sup> into the secondary, the Jiva into the Jiva-Prakriti (primary dasya is when the jiva acts consciously in obedience to the prakriti as the executrix of the Ishwara or to the Ishwara acting through the varying forces of the prakriti or those which she guides or drives as an imperative force). The secondary dasya in which the Prakriti uses the instrument and itself obeys the Ishwara, but guided as if from behind a veil and more immediately using her own forces for the satisfaction of his ganas, the devatas, is now coming to a close; it is being taken up into the tertiary dasya. This is now an action of the gnostic devatas in the Prakriti with the sense of the Ishwara immediately behind them; but the Ishwara also begins again to be directly manifest in the guidance and the Person. This is growing; meanwhile the Prakriti is unifying with the Purusha and the Ishwara directly or through the Deva-shaktis driving the instrument with an absolute

<sup>5</sup> MS or

and immediately and intensely felt decisiveness of control as if it were being pushed by him with his hand upon it and it vibrated with the ananda of the touch and the driving. This is in thought and still more vividly in action. Some shadow of the old dasyas persist in a subordinate sensation.

The highest ideality is now acting in jnana frequently with a complete possession; only, when the thought tapas is relaxed or there is some other preoccupation, the older state of mixed intuitive mind and lower gnosis holds predominance. Very little remnant of intellectuality is left in existence; only some after effect of it is left in the lowest action of the intuitive perception.

Little samadhi; activity of clear crude rupa in antardarshi

Kama Ananda is now acting easily enough, but forgetfulness of other preoccupation is still strong in actuality; it has not been immediately abolished. In a sense however the Ananda may be said to be always there in an active or suppressed condition.

The process of filling in the T<sup>2</sup> with the light of the highest logistic ideality has now begun to move forward again with rapidity, the general thought being already totally enlightened. All this is still in the secondary ideality suffused with the light of the tertiary gnosis. Certitude in trikaldrishti is now being enforced; the telepathies that give the wrong stresses are being enlightened in those stresses, they are being turned into the truth of idea-forces of being, each with its own provisional certitude. This is one part of the process of transmutation. The other is to fix the right proportions, no longer in the intuitivity as was done before, but in the light of the true ideality and increasingly of the highest logistic gnosis, and to multiply the perceptions of the idea force which is destined to immediate or subsequent effectuation. A general idea of the time is growing. Place and circumstance as yet are only hinted or seen but with incertitude in the intuitive mind. This process already applied to prevision in the sadhana is now being applied to seen objects and their movements in the immediate vicinity. Distant sight is still in the imperfect telepathic condition, as also telepathy of thought (very fragmentary) and mental movements, the latter often vivid, abundant and accurate. Perception of the physical forces and sadhana is still subject to great incertitudes, as also that of distant eventuality.

K.A is now in a way settled in the body, thus fulfilling the suggestion about the 7<sup>th</sup>; but the intensities vary and there is not perfect continuity when the mind is turned away entirely from the body. Nevertheless the opening of a double consciousness which has the full mental or gnostic activity and below it the sense of the body has definitely set in in spite of frequent intermittence.

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

Tuesday July 8<sup>th</sup> 1919.

The action of the trikaldrishti continues to expand in the ideality, on the same lines. K.A grows in insistence of continuity, though with the same essential fluctuations. There is some constant insistence now on the arogya siddhi, but chiefly in the subtle physicality; the old fragmentarised rogas touch, but can almost immediately be quelled by the tapas.

In the afternoon a complete invasion of the deeper and deeper nidra by the samadhi; all was to a greater or lesser extent idealised. In the lighter depths complete ideality and an almost complete initial coherence of lipi etc. In the deeper nidra a more forcibly imposed and sometimes broken ideality. Coherence has set in; the incoherence is chiefly in incompleteness and fragmentation; the thing begun goes on well enough, but is suddenly broken off and another lipi etc starts in its place; but the chaotic entire incoherence was only occasional and immediately tended to change to coherence. Dream is being regularised and interpreted so far as it goes, though subject to fragmentation, or is replaced by vision.

The highest logistic ideality is now entirely taking up the lipi, in the midst of an attack of the old environing intellectuality; but

this cannot any longer organise itself for thought action; it can only obstruct without entirely preventing the ideal action.

At night no action of the ideality, but only connected dream

Wednesday, July 9<sup>th</sup> 1919

The tertiary logistis is developing itself, but on the third or lowest scale in its three forms, the intuitive, inspired and revelatory forms of the intuitive revelation. This is in spite of the lowering of the system and a dull inactive siege of the substance of intuitive mentality (on which the gnosis is acting to transform it) by the environing intellectual forces. These produce no intellectual thought, but only semi-intellectualised motions of the intuitive mental stuff, with certain dull memories of the asamata. The capacity of the system to respond when vehemently forced to touches of asamata suggestion is therefore not destroyed, nor can be till the physical mentality is idealised without any remnant of intellectual suggestion.

Predicted in the script today, “This afternoon a great advance in samadhi.. Today, a great advance in K.A... The highest ideality to be in full possession, though in the lower form.” This at the time seemed improbable, but has been not only accurately but fully executed. This shows a great advance in the suggestive script, which used formerly to be only partially fulfilled, the opposition at once proceeding with success to frustrate it, or else only fulfilled later at another time and under other circumstances

Samadhi, in deep nidra, was entirely of the ideality, where not drowned in tamas, though of a dream ideality, more than the gnosis of actuality. In lighter sleep there was no nidra or dream, but pure samadhi, dream being replaced by definite, coherent and intelligible vision of other worlds etc; all was besides of the highest ideality, which took entire possession of antardarshi and lighter swapna. These results may be considered as fixed; for however they may be attacked, they can no longer be thrown back towards asiddhi.

The highest ideality also took possession of thought, thought-speech, lipi, telepathy, tapas and trikaldrishti, the latter still a little besieged by incertitude and not yet free and ample.

K.A is now fixed in being, always felt when there is smarana, but often reduced to a very low intensity, just above the zero of definite cessation. It is now intense, persistent sometimes in sensation even against forgetfulness. The intensity is of a firm and growing force, though not secure against downward fluctuations

In Samadhi sthula sukshma-shabda of speech in swapna and antardarshi, the latter mostly when it is on the borders of or verging towards swapna. Taste in samadhi comes, but rarely, as also touch; smell has not yet come back to the samadhi experience

Roga rejected in the night, in spite of some slight rain exposure; only a strong but brief touch in both hands of phlegmatic roga, one only sukshma.

Thursday July 10<sup>th</sup>

Ideality a little suppressed; the intuitive mentality is externalised, it is now the environing power and not the intellectuality. The substance of consciousness is imperfectly idealised in the true ideality, but responds easily to intuitive mental touches and under pressure reverts superficially to its former type. Only when quite possessed by the ideal action is it an almost entirely gnostic consciousness. The final transformation is now to proceed to its completion—today. Lipi “Tomorrow incomple[te] perfection of the transformation.”

All the crude *rasas* have occurred with some force and frequency, pure or mixed, and some definitive rasas. Sukshma gandha has also recommenced; but there is still some massing of physical obstruction.

K.A is now continuous, in varying intensities, except when [there is]<sup>6</sup> absorption; this is the last refuge of the mind’s forgetfulness,—except for sleep which brings about cessation. After the night’s sleep there is a touch of the old difficulty of recovery, but it is slight and more of a physical reminiscence than an essential reality.

It is indicated that the K.A today is to attack and get rid of the obstacle of the absorption. This has now already begun; the thought and thought speech no longer interfere with the continuity of the

<sup>6</sup> MS their

ananda, or have only a slight tendency towards such interference. There remains the absorption with objects and work or action. This also is being removed, but the obstacle is stronger here; it brings momentary forgetfulness. These siddhis have long been insisted on and acquired in the type by the tapas, but they have been repeatedly lost and failed to achieve universality and finality. This time the siddhi is stronger; it remains to be seen whether it is final against absorption in pressure of work or strong concentration on objects. The fluctuation of intensity is here an obstacle, as the lesser intensity is unfavourable to the conquest of absorption. It is suggested that this also will be accomplished today, but will have to be confirmed in the following two or three days.

The obstacle to the memory is the clouding of a certain substance of mentality which gets into the way of the rest of the consciousness: the ideality can concentrate completely on thought the power of thought and yet have plenty of power of attention for other simultaneous experience; this is the principle of multiple concentration in a general embracing infinite consciousness, the divine vijñana. Initially in a very restricted type this is beginning. As the remnants of the old mentality disappear as a result of their present constant progressive diminution, dilution and exclusion, the simultaneous mental and bodily consciousness will be without farther obstacle, except that of sleep, which is already conquered in the type, but has to be conquered in the universality

Lipi “Traigunyasiddhi in the physical mentality to be established without farther delay” This is already beginning, but not yet in complete perfection.

Highest ideality T<sup>2</sup> is generalising itself, in the immediate consciousness; it is still defective or limited in certitude in the field of external observation.

The sukshma gandha is stronger and has a more essential hold than before, but is not [ ]<sup>7</sup> free yet to develop its new power,—the physical obstruction is still heavy and effective. Rasa is as before, but more rapidly varied when it is allowed to come. Sparsha too has begun, but so far in the old touches.

<sup>7</sup> MS yet

Previsions in script. (1) Decisive trikaldrishti today begins to be generalised. (2) Fuller and greater progress in Samadhi. (3) K.A to conquer all the difficulties with an initial finality.. (4) Rupa and vishaya today in the jagrat firmly.

Sahaituka kamananda, long discontinued, is beginning, but at first only in touches though these are increasing in frequency. They result from any touch on the body; there is frequently a mixture of it in the tivra. This rule is now suddenly established fully in the type, every strongly sensible touch is bringing the K.A with or without other anandas, tivra, vishaya, raudra, vaidyuta. The prediction of the Ananda is likely to be fulfilled in all the range of the five anandas. Raudra is now universalised; all touches of pain with rare exceptions bring in ananda, either at once or in the second instant after the touch. Vaidyuta is also beginning to resume and enlarge its operation. But it has still to be idealised as well as the three other Anandas. K.A itself is not yet idealised in perfection.

In Samadhi all is either highest ideality or dream ideality; but images of actuality are now commencing and all is turning towards the real reality. The pressure of the highest ideality increases with a constant though still obstructed rapidity. The samadhi was today much besieged by nidra. At night nidra prevailed and there was no progress.

K.A continued its insistence. Even in the prolonged writing it maintained itself in spite of pressure of obstruction, but there was a continual recurrence of forgetfulness due to excessive absorption. At night there was something of a collapse; tamas took hold of the system.

Rupa in jagrat today threw out some new brilliant forms, but did not seem to fulfil the presage in the script; vishaya, after enforcing itself in gandha and rasa and a slight renewal of sparsha, failed to develop sravana or a decisive beginning in sparsha.

Health is obstructed, relapses a little sometimes and makes no definitive progress, but only certain indications of the increasing arogya tapas.

Highest logistis continues to extend itself in the T<sup>2</sup> and the whole thought ideality

Friday, July 11<sup>th</sup>

This morning there is the return of the besieging intellectualised intuitive mentality. K A is persistent, but uncertain in its incidence. These two siddhis are advancing under difficulties; the thought is besieged by uncertainty and the intellectual confusion. There is a movement towards trikaldrishti of circumstance, but though the circumstances seen are actual and true, they are not seen in their right order and incidence, owing to the intuitivity which takes possession of them before their logistic revelation

The interruptions of K.A are being reduced to momentary forgetfulness; the mind is almost immediately recalled to the Ananda. This is gaining in spite of massings of the tamasic stuff of mental oblivion. There is even often a simultaneous forgetfulness and oblivion, part of the mind absorbed, part of it conscious of the Ananda. It is intimated in the script that whatever forgetfulness or interruptions there may be the K A will in these three days fix its irrevocable continuity. Ananda usually pervades constantly the lower part of the body, less constantly the arms, intermittently the upper body, very rarely the head. There is now insistence on complete pervasion. Sahaituka is increasing its frequency and incidence. Ananda in the head is now constantly recurring and making for continuity, but there is a tendency for it to shift from one part to the other alternately; it has to be fixed in a complete pervasion.

No definite progress in Samadhi, only continuance.

The K.A fluctuates, owing to the lapse of the being towards the intuitive mentality. In that mentality there is the absorption of the mind in the thought because it has to listen and attend, the limited concentration, the forgetfulness of other things. The gnosis illumines easily without need of this strenuous concentration; it is capable of a multiple concentration. When the ideality is at work and the system full of the ideality, then the K.A proceeds without any but momentary lapses into oblivion.

Chitra in some abundance, but unstable. Repetition of vishayas, gandha, rasa, touches of old sparsha, but on a small scale. In Samadhi great abundance of lipi of all kinds, in a successive flow of sentences, but with some incoherence, and without a link of intelligent succession in the flow. Only in the lighter swapna is

there full ideality. Some plenty of shadowy rupa, but insufficient stability. Easily dispelled touches of roga.

Saturday July 12.

Imperfect recovery of vijnana. There is a varying between intuitive mentality, intuitive and inspired ideality and the highest ideality with much of the old mixture.

Attack of roga, violent in the subtle body. There is an intense struggle between roga and physical health, the latter supported by the tendency to arogya. The occasion is the exposure to damp cold air at night; the old bodily tendency wishes to reply at once with fever, cold, cough, etc, the health force wants to get back to the state after Alipur yoga when the body was impervious to illness and get rid of the subsequent morbid sensibility. The ideal arogya itself is a different thing which yet waits to take direct possession of the body.

In Samadhi relapse to unidealised nidra with difficulty held up to occasional highest ideality

The system is returning to the ideality. Highest inspired ideality and a little of highest revelatory gnosis with an intuitional basis is taking possession of the lipi. Inspired highest gnosis is also taking possession of the thought-speech and initially of the perceptions; in the latter it is the highest intuition packed with inspiration. In T<sup>2</sup> the mixed movements are being rejected and pure highest ideality insisted on though with some difficulty; yet with a steady progression. K.A is also reviving its force which has been low owing to the depressed state of the physical shakti.

Chitra and fragmentary vishaya but no definite progress. Roga has been strong in the subtle sharira (feverish symptoms), but little manifestation in the body except depression and a sensation of weakness combated by the pranic tapas. Arogya force is changing to the ideal tapas, but not yet visibly in the physical body.

Roga conquered in the evening.

Sunday July 13<sup>th</sup> 1919

In the morning highest inspired revelatory gnosis and revelatory with inspirational basis take possession of lipi, thought-speech

and perception. T<sup>2</sup> is still in the same condition but has begun to be taken up a little. To get rid of the remnants of mental effort and allow the vijñana to act with an entire freedom on the passive system is now the condition of rapid progress.

K.A has recovered, but is still subject to forgetfulness of absorption. The pervasiveness is now in a way established from head to foot, but the intensity is still liable to frequent loss or depression or diminution and the insufficient intensity brings with it the other imperfections. The body is still liable to the sense of lassitude and weakness.

Immediately afterwards K.A recovered all its intensity. When this is present forgetfulness can only be momentary, except in case of very strong absorption in which case the intensity still tends to fade.

In Samadhi there is again the full force of the ideality in spite of some heavy nidra; but as yet no definite forward progress, only a preparation. The dream ideality is still strong, not replaced by the actuality. The kamananda invaded the deeper samadhi and even the nidra, but with a frequent recurrence, not in continuity. It is however attacked then by the degradatory change to a negative form; intense but of the impure anandamaya, (negative electrical reaction.) Intensity of the ideality seems to be established in spite of some tendency to relapse; the old thin ananda is being excluded from the system.

The precise trikaldrishti is again being taken up; the decisive trik. now manifests in the intuitive form through an obstructing veil of mentality; it is correct when it is not modified by the mental stuff; modified it gives the general fact accurately but not the circumstance. The pure intuitive mental trik. is often accurately correct up to a certain point, but often errs in some details of the circumstance, but always in arrangement, not in fact of tendency or actual potentiality: the intellectualised intuitivity of the mind is always a confusion, but this now only occurs when there is mental tapas and insistence on the siddhi.

K.A. less insistent during the latter part of the day. In Samadhi at night no progress

Saturday July 14<sup>th</sup> 1919

In the morning progress only in trikaldrishti tapas. The system lowered to the intuitive mentality; in that mentality the habitual mind set to work and all its excesses and stresses set finally right, then this habitual mechanical intuitivity rejected for the pragmatic intuitivity. This finality was effected by every suggestion being at once stripped of certainty; it fell then to its right proportion; the habit of insisting because many suggestions proved correct, was finally killed; whatever recurs will now be an involuntary habit of response with no vitality in it, a suggestion from outside unable to command credit. The pragmatic intuitivity is being similarly dealt with and replaced by the real intuitivity. As yet the highest intuitivity has not been separately handled for finality. The next difficulty is the insistence of a mental intuitivity responding to the gnosis or rather catching at it before it is formed on its own plane. This is possible because that was always the real nature of mental thought and the whole mentality is not yet possessed by the gnosis. This action is henceforth mainly that of the highest or truth reflecting intuitivity which has taken into itself the abandoned mechanical and pragmatic action. The truth reflecting intuitivity is now put into its proper place. It has to be replaced entirely in T<sup>2</sup> by the ideality: but in this operation there are still considerable difficulties. The chief is the persistence in the stuff of the intuitive mentality of the habit of catching at the gnostic light instead of allowing it to manifest in its own way, on its own level and illumine the mentality. The other difficulties are incidental and secondary, but considerable. They all arise from old habits and limitations.

In samadhi at first pressure of nidra. Afterwards complete ideality. Kamananda in samadhi, more continuous, but not any complete continuity. Mostly thought; no lipi or drishya.

T<sup>2</sup>, but in the intuitive mentality, corrected by modified or mentalised gnosis. Tapas still too insistent sometimes in the mentality. Modified gnosis gives only a relative certitude. Mental preparation of T<sup>2</sup> of gnosis.

K.A distressed and thin in the morning, not quite suppressed, sometimes vaguely intense, but not in possession of the sthula

body and subject to oblivion. In the afternoon a growing force of intensity; full recovery now in the evening.

Roga still in fragments more or less frequent of occurrence. The two chief rogas continue, there is here no progress visible except a slight almost imperceptible strengthening under pressure in the central difficulty. Sharp continuous and recurrent pain acutely localised in one spot on the left side of the stomach; yielding slowly but not quite to local pressure of tapas. Ananda, but an ananda dominated by the sense of pain, rather than dominating the raudrata.

Chitra and vishaya slight, fragmentary and occasional; the sadhana Shakti is occupied with T<sup>2</sup>

Strength of combined titiksha, udasinata, nati long established and almost perfect in universality, is now growing very intense; only when the mental tapas is overstressed and baffled, does some denial of passive asamata force its way in for a moment. Nati in the pain of roga was only contradicted slightly in the mental buddhi, not in the prana; this was the reflection of a certain intolerance in the body. Positive ananda is general, but not yet absolutely perfect in all its quality or universality. The second chatusthaya is established, but not yet in its perfect force of vividness or harmony of all its parts, eg dasyam and aishwarya, or sarvakarmasamarthya, or the qualities of the fourfold Ishwara. Defect where it exists is chiefly due to insufficiency of gnosis

Gnana is perfect in ideality in perception and speech, except when lowered to meet the deficiency of T<sup>2</sup>: even then it is normally not always ideal in substance except in specific thought of T<sup>2</sup> on external things. It has attained in type the highest logistic ideality. T<sup>2</sup> is still imperfect in ideality owing to persistence of intuitive mentality, but that is about to be removed or transformed in all its range of activity. Samadhi is very imperfect, though now advancing with an obstructed and interrupted rapidity. Lipi perfect except in physicality, for it is yet insufficiently stable except at times, though no longer bafflingly fugitive, and therefore insufficient in rapid legibility and fullness; but it is already possessed of all the qualities to a sufficient extent for all its ordinary practical working. Jagrat rupa is often abundant and perfect in chitra, but this it has been for years together; it is suppressed still in akasha, good only

occasionally and unstable except in the very crude. Jagrat vishaya is in a still cruder condition.

Sharira has developed a perfect foundation of K.A, continuous but for oblivion by absorption and sleep; the other Anandas are prepared, but not regularly working except raudra which is still capable of being overborne by a great degree and pressure of pain. The other siddhis are obstructed, except bhava saundarya. Some of them are advanced in certain directions.

The fourfold Brahman full in continent and substance, not yet in content, but sometimes lowered by lapse to mentality. Krishna Kali prepared and established, but not yet in perfect working. Karma still rudimentary except in the habitual personal karma in which it is advancing towards perfection

15–26 JULY 1919

Yoga Diary  
July 15–July 26  
1919

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Diary of Yoga. July 1919.

July 15<sup>th</sup> Tuesday.

Today is supposed to begin the finality of initial perfect gnosis in the highest logistic ideality by the firm beginning of  $T^2$ . This is due for fulfilment in the second half of July. The two first chatusthayas are at the same time to begin their higher and fuller perfection, — they have already the fundamental perfection in samata, the fundamental completeness. K.A is to confirm its continuity and intensity and be a basis for the regular working of the other Anandas. Karma is to develop its already developing action, Krishna Kali to deepen and possess the system, Ananda Brahman to fill in with the Ishwara. The other siddhis are still uncertain of development, but the fight with the obstacles of arogya is to continue with a necessary result of advance in the tapas of Arogya. Practically all the siddhis are ready or almost ready for advance except the two most difficult parts of the Sharira and the outward Karma.

After a little difficulty the transformation of  $T^2$  to the ideality has begun finally. The action of the intuitive mentality continues, but accompanying it there is an ideal action which gives sometimes a decisive, sometimes a limited and therefore relative certitude, sometimes in conjunction with the lower movement a mixed decisive and relative certainty or a mixed incertitude and certitude. This is especially in the  $T^2$  of circumstance.

The trikaldrishti after perfecting itself in an universalised type in the intuitive mentality of a character of intuitive inspiration is now definitely transforming  $T^2$  to the intuitional gnosis of the character of intuitivised revelation. This is attended with some fresh disturbance of the intellectual stuff, but that as soon as it comes is changed or replaced by the higher forms of thought and perception. Tapas is now of the same nature as the trikaldrishti.

The first chatusthaya is already being given its higher perfection. The positive ananda of equality is taking up all the adverse movements and reactions.

Vishaya is again renewed with strong gandha and taste of perfume. These two vishayas may now be considered established, however small the present range of their action.

Strong struggle with the roga difficulty. The pain in the side tried to prolong its continuity and represent itself as the sign of some organic ailment, but immediately disappeared every time ideal tapas was applied. Pain in response to pressure in this part of the body persisted, but has also disappeared suddenly. Throughout there is evidence of increasing force of arogya tapas, but it is not yet able to eliminate the roga with a decisive beginning of finality

July 16<sup>th</sup> Wednesday

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

Kamananda, which was allowed a little to lapse yesterday, is after some difficulty of mechanical lowering and attempted discontinuity—attended by an emptiness of the gross body and retirement into the subtle physicality,—renewing its self-confirmation. The old habit of relapse is not yet excluded even in this first siddhi of the physical system. It is restored to a slightly

obstructed continuity, but has not full possession of the physical system.

There is a strong attempt to restore *asamata* attended by a great violence of suggestion of *raga* and *dwesha*; it is not supported by the *Purusha* or the personal *Prakriti*, but has been able to produce *asamata* in the outward physical mentality. These things are still possible because of the persistence of intuitive mentality in the stuff of the physical consciousness; that can only be secure against mental suggestions by a partial personal *siddhi* cut off from the external Nature or by complete idealisation.

July 17<sup>th</sup> Thursday.

The ideality has resumed its work; it is taking up into the mixed intuitional form of ideality, mixed by the presence of mind-stuff with its limiting suggestions, the truth-reflecting intuitivity and itself is being taken up by the highest *logistis*. The inspirational intuitivity suggested by the external mind remains as an obstacle, but is, when it comes, attacked and half transformed by the *gnosis*. Its power is in all those things that have not yet in the *Abhyasa* been assumed by the highest *logistic gnosis*.

The obstacle now is the sluggishness of the old mentality unlifted by the inspired intuitivity which mixes with and keeps down the *gnosis*. This is the old action of the mixed intuitional ideality then strong and luminous, now unconvincing and void of force. Only the highest *gnosis* can continue the *sadhana*. The depressed lowness of the system has given occasion for another and furious attack of the environing intellectual powers, with a forced physically mental *asamata* in outworks of the system, vibrations not belonging to the system, but imposed from outside, also *asraddha* not in the *Ishwara*, but in the *siddhi* of the ideality. This has been expelled by a resort to *rudra tapas* of *rajasic anger* in the *Shakti*. Both the relapse and this resort have been recently predicted in the *trik.* and the *lipi*, the latter almost daily in an insistent *lipi*. The result has been unexpectedly a momentarily complete conversion of the physical mentality into the ideal form[,] the very *siddhi* obstinately obstructed for the last several days.

K.A. like every other *siddhi* has been depressed by the general

obstruction. It is now reviving though with some incertitude.

There is some tendency of recovery in the swapna Samadhi which has for some time relapsed almost entirely into nidra.

All the rest of the day a recovered action of the ideality.

July 18<sup>th</sup> Friday.

The ideality is again taking up the whole thought and T<sup>2</sup>, this time with a greater force of universality, but it is in the intuitional ideality and not the highest gnosis. The system is now almost settled in the intuitional ideality, though occasionally the old intuitive being breaks in or surges out from suppression and takes temporary possession. This is whenever the gnosis has been for some time inactive.

The siege of Roga continues, but chiefly in the subtle physicality: the effects on the dense body are occasional, sometimes strong, but thrown out by the tapas after a short struggle. Only in the two still chronic ailments is there as yet a permanently successful obstruction; but in the centrality the effective pressure of Arogya-tapas increases with a sort of slow, but always perceptible steadiness.

Chitra is showing some tendency to greater stability, but as yet only in the indirect vision. The fugitive forms have more firmness in their incidence. There is no improvement in the character of the forms or the range of the rupa.

After some dark nidra strong ideal action in the Samadhi. Finally the highest ideality took final possession of the perception, speech, lipi and to a certain extent of the T<sup>2</sup>. In deeper and deepest nidra also ideality was exceedingly strong, but with some persistence of the dream character and occasional incoherence. Nevertheless coherence in the lipi even here was stronger than before. Rupa etc are now taking on the character of actuality, though as yet only of the pranic (astral)<sup>1</sup> reproduction of immediate things experienced in life. The presentation was accurate, entirely stable, steady in reproduction of continued action, though here with some interruptions and resumptions; combined

<sup>1</sup> In the manuscript, the closing parenthesis follows "reproduction".—Ed.

scene not always complete, but with strong presentation of the central object and action, the accessories being left in a shadowy suggestion. The rupas however were no longer chhayamaya of the underworld, but tejomaya of the pranic world, with great but an unearthly vividness, beauty and force of life. Massed rupas of the same character appeared in light samadhi on the borders of antardarshi, but with a less heavy fullness and not actual, but rupas of possible things, and not stable, but also not entirely fugitive. Thought, judgment, interpretation maintained a coherent ideality even in the depths of nidra. A much greater character of normality in the whole samadhi.

Vishaya (physical) in jagrat antardarshi attained in touch to a great plenty; all the subtle results, suggestions, sensations of sparsha, except the actual sthula incidence. This too occurred freely, but only in habitual rupas. It is noticeable however that nothing came which had not previously been gained in past years by sadhana, only they came with a greater force, frequency and intensity. In swapna there is now more frequent and forceful sparsha. Sravana is obstructed both in antardarshi and full jagrat; it is rare even in swapna.

An attempt at a higher Thought confined to the centre of the thought above the head and a withdrawal of that which forms in the brain region of the subtle mind or is occupied with penetration to this region. This was the normal gravitation because here the thought assumed a satisfaction of present living actuality, while above it had a higher, but remoter less physically satisfying quality. The attempt to take up T<sup>2</sup> there failed initially and there was a brief relapse to the mass of possibilities and incertitudes, but all this is now taken up by a fiery thought, ideal of the pragmatic nature. This T<sup>2</sup> is telepathic, but correct except for certain confusions contributed by an understrain of intuitive suggestions which are for the most taken up and half-justified, half-corrected immediately or with a little difficulty. The centre thought now predominates and gathers round it at its own level all other thinking, but sometimes descends to give its own character to thought manifested in the lower levels or regions of the subtle body.

At night renewed action of coherence and ideality in the dream state.

July 19<sup>th</sup> Saturday

Rf. [Reference] “Which I must act, briefness and fortune, work”, of the approaching application to life of the ideal knowledge, power and guidance.

In the morning some retardation; inaction of ideality broken by a slight partial and a recurrent larger action. No definite progress in any direction.

Samadhi; at first full ideality, nidra conquered; coherence and strong gnosis in all the activity, but not all kinds in equal power. Afterwards some force of nidra, but not complete, the action always of the ideal kind. No prominent actuality.

In the afternoon T<sup>2</sup>. All actual T<sup>2</sup> of an ideal intuitional kind, well-established, normal, satisfying in its limits, but subject to narrow limitations. Then a double movement first to extend to all possible trikaldrishtic and tapasic suggestion, at the same time to lift up to a higher gnosis. This was interrupted by a taking up of the suggestions of the pranic and mental world sometimes without, sometimes with a reference to their origin in the logistic gnosis. This brought finally into the solid intuitional ideality all these possibilities given their proper place, so far as that could be done in this kind of perception, — but the proper eye for them is the inspirational seeing, — got the right actuality of the may bes, might-be, may have been, might-have-beens, may-yet-bes, and even the relative certitudes of their will-bes, often but not always realised, with a certain initial decisive certitude of selection. The higher thought now coming for the T<sup>2</sup> will be inspirational gnosis. It is already beginning in the intuitional form or taking up the intuition. These movements had been made before on a lower scale and were often taken for the full and final siddhi: but this is of a greater, fuller, final kind in the real ideality standing on an idealised substance of the whole conscious being.

Subsequently the inspired thought began to take the place of the intuitional gnosis and take up into it the T<sup>2</sup>. Much more might have been done on the intuitional basis, but this would have been a lesser siddhi and was not the intention of the will of the Ishwara, which is already giving presages of the ascent beyond logistic to the second stair of gnosis, when once the supreme logistic shall have been formulated in its relative entirety.

Health stronger again in resistance to cold exposure. The central arogya fluctuates, but is on the whole growing steadily but slowly in an initial preparatory force. There is no improvement in the digestive insufficiency, but rather a constant fluctuation and even a relapse in the symptoms of the one definite ailment. Continuity of K.A also fluctuates, though it is fixed in a recurrent continuity and the obstruction cannot resist the smarana.

At night incoherent dream and nidra.

July 20<sup>th</sup> Sunday.

Script in accordance with intuitional ideality suggested day before yesterday the following possibilities for the rest of July.

(1) T<sup>2</sup> sure; initial perfection only. [T<sup>2</sup> is already sure but the initial perfection depends on the final normality of the highest logistis.]<sup>2</sup>

(2) Samadhi sure; fixity, ideality; nidra initially overcome, but at night active. [Samadhi, made sure this morning, in ideality and fixity; nidra is very initially overcome, except at night when it reigns and repels all certain forward movement.]

(3) Vishaya and jagrat rupa to get over their old difficulty [No sure sign of this siddhi; a slight improvement is all that is visible.]

(4) Ananda, fixed in recurrence of continuity. Also initial conquest of oblivion—except for sleep and samadhi (perhaps), the only difficulties. [There is already fixity of recurrent continuity and an unfixed recurrent intensity; oblivion has been overcome once or twice in initial type; but for some time there has been an indulged habit of oblivion in absence of will and smarana]

(5) Health; battle, supremacy of tapas, but not the perfect arogya. [The battle continues. Tapas is already in a way supreme, except in the two rogas; in one of them it is frequently effective more as ishita than as aishwarya or vashita; in the other it is for the time sometimes effective, sometimes ineffective. There are also some fragments of former rogas which very occasionally recur and resist tapas.]

<sup>2</sup> This and the five sets of square brackets that follow are Sri Aurobindo's. The closing bracket in item 3 and opening bracket in item 5 have been supplied editorially.—Ed.

(6) Saundarya in bhava. [Youth in bhava is growing, but bhava of saundarya apart from the youth-light is still uncertain. Physical youth and saundarya make no progress.]

(7) Utthapana still in difficulties.

In Samadhi in the morning perfect reign of ideality. All the forms of experience are beginning to develop in the ideality. Lipi was except for one or two instances coherent and significant, or sometimes significant in a lilmaya incoherence, even in frequent sentences set in fugitive masses. Dialogue, enacted story, some narrative. Steady action and stable rupa in abundance. Only vishaya absent. But the final beginning of assured samadhi progress is founded. Only jagrat rupa and vishaya are still subject to the old unconquerably obstinate obstruction.

In the sluggish states of the system, except at night, inertia, passivity, blankness whether of *tamas* or of *shama* is becoming the exception. An activity of [ ]<sup>3</sup> the intellectual ideality, that is, the low pitched intuitional gnosis which supports the mental world of possibility, is then the rule. When the *sadhana tapas* is active, inspired ideality begins to resume its work of taking up the whole consciousness; sometimes an inspired intuitional, sometimes an inspirational logistis works on the thought and to a less degree on the *tapas*. It is only at a high pitch that *tapas* and *trikaldrishti* join in an assured ideal equality or oneness.

The inspired ideality is giving a more frequent decisive certitude of *trikaldrishti* in T<sup>2</sup> and the inspired intuition for the first time a quite perfect selection of succession of detailed circumstance in time; but these things have still to be universalised. The uninspired intuition is now being cast out of the action; since it is no longer necessary in the process of the taking up of the intuition by the inspired logistis.

K.A is being restored to constant intensity, pervasion, slightly interrupted continuity by the *sadhana tapas*. The thick recurrent masses of *tamas* of oblivion in the physical being are being attacked and dissipated, spontaneous recurrence enforced, *sahaituka*

<sup>3</sup> MS of

Ananda brought into occasional activity. The mental *tamas* masses of oblivion, while writing etc are also being attacked, dissipated, set aside or illumined by light of ideality. The work, it is said, will be confirmed today (thought) and completed in three days (*lipi*). The difference of Ananda in the postures is still marked. Sitting it is capable of a great initial intensity and force of continuity; today greater and more exciting to the whole system than before. Reclining, it is capable of a great intensity, but often impure of the unidealised kind, especially when there is *samadhi* and *nidra*. Walking it is intense with difficulty, more liable to decided interruption or reduction to a minimum. Standing it is still less intense except at moments, especially if there is other occupation. These defects are now being attacked. Insistent intensity has been introduced into the standing attitude, recurrent when reading; it is being insisted on in the walking. In reclining the ananda is being purified and idealised: it is being enforced in *Samadhi*.

*Samadhi*, late in the morning. Ideal *lipi*, scene etc. As the *rupa* becomes *pranic* instead of *chhayamaya*, visions of things never seen nor suggested by the seen arrive. Today, an eagle carrying a lamb to its nest and there beginning to devour it, half dead; nest, eagle, lamb very vivid, but *pranamaya*, as in a living picture of the Indian type, not quite the earthly *bhava* of the forms, nor the earthly lines, in spite of the bodily type and species being the same. This heralds the liberation of the *rupa*.

Ananda in *samadhi* constant in lighter depths, spontaneously recurrent in deeper *swapna*, but interrupted by *nidra* in the deepest *swapna*. The ananda tends to draw the mind back to the body, but then there occurs often a phenomenon which is now growing, the double or triple *samadhi*, in which the outside world is experienced accurately in an outer consciousness of sleep, by the *sukshma* and not the *sthula indriya*. The inner consciousness remains in *swapna*, a deeper is in *sushupti* of some kind, for the most part *swapnamaya sushupti*. Sometimes the outer world is experienced by the subtle sense with a fringe of waking physical sense. At times there is a division of the consciousness between the outer physical and the inner dream mind, the latter withdrawn into *swapna* and sleep, the

former still aware physically on the outskirts of outer sound, touch or experience.

The replacement of the idealised, intuitional intellectuality by the inspired intuitional or intuitional inspired for the telepathy is proceeding very rapidly, but is not yet absolutely complete. Meanwhile the higher trikaldrishti acts only by intervention in the mass of rapid and crowding ideal telepathies. Now the process of including the inspired intuition has begun and is proceeding with a great initial rapidity.

The higher level of the thought and T<sup>2</sup> is now (in the afternoon) beginning suddenly to rise to the revelatory inspired and inspired revelatory logistis. This is necessary in order that the inspired and intuitional inspired may take entirely the place of the intuitional thinking as the lower level of the thought process. This lower level represents the substitute for the former intellectually intuitive thought and uncertain telepathic perception, the thought of the possibility. The higher level rises towards the certitudes and more and more, as it rises in the scale, commands them in its light and power

Drishya of the panchabhuta, mass and karma, the pranic ether and some of its elementary incidents, wind, rain etc is now recommencing. This brings in three of the long suspended vishayas. The other vishayas are coming forward, but with no widening range. Sravana is the most difficult, because the physical ear is beset by physical sounds in the daytime and cannot easily distinguish the slighter subtle sonances.

Sadhara rupa also is returning, fine crude, often perfect, but without stability. This has brought in an outburst of the finer prakashamaya niradhara rupas in a variety, groups, persons, objects, animals, scenes, some clear, others confused, none stable, except a solitary one or two: but there is already a hint of a tendency towards stability. Of the three gunas, variety, perfection, stability, the first long resisted may possibly now be on the point of bursting the barrier. It is to be noted that lipi in the morning declared that today would be the turning point in jagrat rupa and vishaya; this lipi has been repeated with a firmer asseveration. This may be the beginning in the rupa; but as yet there is no appearance of fulfilment in the vishaya. All the material crude forms have now manifested in

this finer crude niradhara, — prakasha, chhaya, tejas, jyotir, agni and varnamaya forms. Subsequently some union of stability and relative perfection began to be developed in a still greater but confused and irregular variety. The higher forms occurred hardly at all and then without stability.

In Samadhi much pressure of Nidra, but the ideal samadhi persevered and kept itself in progress as an overtone. Rupas of the manasa loka, bright and tejomaya, but with a brief stability. Dream was immediately converted into symbol of ideality; incoherence of lipi into a crookedness of pointed significance.

In the lapse of the tapas the intuitional ideal mind reappeared for a while, but always with the inspired gnosis hovering over it to take it up and transform it into its own character. As yet the morning's hint of rapidity is not fulfilled, — it was so understood at the time that there might be some delay. The inspiration holds the field.

K.A also lost for a time its continuity and intensity. It is now recovering, but at this time between 12 and 3 it tends to some deidealisation and conversion into perverse negative electricity and has to be restored on the resumption of the normal activity. This has been done today with rapidity.

The conversion has begun of T<sup>2</sup> into the revelatory logistic ideality. At first this is attended with some intuitive revelatory action incased in the old intellectual doubt, but this is to be changed into the inspired logistic revelation. The certitude is already immensely increased, but it is not till all is changed to the terms of this drishti that there can be an initial perfection of accuracy in the T<sup>2</sup>. The drishti reveals the decisive truth of each movement, whether it be a possibility of self-effecting force or a relative, temporary or decisive finality of effectuation. This is the last movement within the ideal logistis.

The revelatory even in the intuition gives the circumstances with a [constant]<sup>4</sup> accuracy, but this is attended with much incertitude owing to the external intuitive intellectuality which darts in its suggestions and to a certain distrust and anxiety about the possible

<sup>4</sup> MS constance

error of the result in the old judging mind. The element of revelatory judgment does not with sufficient prominence accompany the revelatory seeing of tapas or intention of action. Nevertheless, when left to itself this intuitive revelation can judge and fix accurately enough possibility and finality, even though it is not so forcible and conclusive as the inspired or the full revelation. This is with regard to succession of circumstance. This logistis acts as yet only partly in judgment of time, very uncertainly in relation to space and direction; but sometimes it takes them up all three and combines them with sufficient or complete fullness of accuracy. All this is in the field of exercise. Teledrishti is not yet being exercised in this higher action.

The lipi is still logistic, but a higher than the logistic ideality is entering into it attended by a diviner splendour of light and blaze of fiery effulgence. This may be called the hermetic gnosis. Its essence is çruti or divine inspiration, as the essence of logistis is smriti, divine mnemosyne. One remembers at a second remove the knowledge secret in the being but lost by the mind in the oblivion of the ignorance, the other divines at a first remove a greater power of that knowledge. One resembles the reason, is a divine reason, the other is [of] the nature of prophesis or inspired interpretation.

Sparsha is now abundant in the three things formerly gained by the sadhana, touch of subtle water and fire, touch of light things, eg insects, thread, wind, — both of these strong, vivid, materialised, effective on the physical body, and other touches not materialised, but having a certain physical result of sensation; subtle in intent, sthula in result, but not with the full density. Some of these sparshas are however on the verge of materialisation. All this action was formerly regarded as an inferior insufficiency by the intellectual impatience, but is now accepted as a stage towards the full sparsha. The old drishya of the pranic ether is also resuming its plenty. The çravana seems to be awaiting the silence of the night for its manifestation; but the sthula hearing is becoming exceedingly acute and comprehensive and there is a hint of sukshma sound behind its abundance. The lipi is to this extent justified, but there is as yet no sign of new extension, without which the barrier of obstruction cannot be said to have fallen.

Sadhara and niradhara are developing with some rapidity: in the midst of much confused, shapeless or half-shaped rupa there are some of perfect or almost [perfect vividness,]<sup>5</sup> completeness and distinctness; old types of rupa are coming back with a greater perfection and vividness, but they have the old fault of instantaneous instability. Nevertheless this is a definite advance. At night there is the old difficulty; there is then the greatest confusion, vagueness, crudity; but there is also a beginning of better things.

Some isolated çravanas of the old type.

The revelatory ideality is taking up the consciousness, even the revived suggestions of the external intuitive mentality, but this involves a momentary retardation in the decisive trikaldrishti-tapas.

The yogic çravanas in the closed ear, strong while they lasted, but not persistent as in the former sadhana. Some çravana speech. But there is as yet no enlargement of the çravana

Nidra at night, but also samadhi. The coherence is now firmly established and enforces itself with great power. Stability in the chhayamaya rupa. The samadhi is fixed in the ideality. All has now to be developed, the physical obstruction which denies samadhi overcome, nidra to be replaced by samadhi.

July 21<sup>st</sup> Monday

Today, a full play of the ideality, but not all of the highest logistis. Highest logistis to attain to a partial universality. Increase of chitra and vishaya. Increase of Ananda. More attention to the physical siddhi.

Ideality is now acting in masses, but of all kinds, from the idealised intuitivity to the highest logistic, but the last is pressing on all for transmutation. The fluctuation of Ananda and the struggle in the Arogya continue. K.A idealised in the highest logistis is beginning to act and to press upon the intuitional and mental forms of the ananda.

Great intensity of gandha and gandha-rasa, combined and allied, but not yet the free variety. Great intensity of rasa, the crude turning to firm developed and to suggested perfect rasas.

<sup>5</sup> MS perfectness

The obstruction to freer frequency and variety has now alone to be broken for the perfection of this siddhi.

Farther Sadhana in the morning discontinued through pressure of work. This is a defect which the consciousness has not yet overcome, owing to deficiency of the multiple concentration.

Immense development of the samadhi. Only towards the end some lapse into nidra. Inexhaustible abundance of rupa, especially of the mental plane, but also of the pranic and chhayamaya, scenes of all kinds, figures, action, lipi, dialogue etc: for the most part a high ideal level. The chhayamaya scenes now attain to an absolute stability, frequent though not invariable; the others have only a first stability. There is also stability of successive action, but there were only one or two unsuccessful attempts at combination with stability of scene. Only once a fugitive touch of the incoherent dream consciousness attempting to bring in a terrestrial association of memory and confuse with it the accuracy of the recorded impressions. A little more development will securely found the whole base of swapna samadhi. K.A in samadhi, interrupted occasionally by an intervening cloud of nidra power between the physical and the higher mental consciousness, but afterwards more persistently by a deepening towards nidra; but after the brief sleep there was an immediate recovery of the Ananda. It is now noticeable that when the Ananda occupies the brain there is no oblivion; when it pervades the rest of the body, but not the head, oblivion becomes possible.

Work in the afternoon.

Rasa acts now with some frequency, though without an entire freedom. Definite rasas are coming with increasing ease and variety. Gandha is for the present obstructed. An old siddhi, sparsha at a distance, sukshma or sukshma-sthula in incidence, felt by the subtle body and conveyed by it in the same moment to the physical sense: there is however no division, it is felt as one touch by the united sukshma and sthula sense. Rupa has developed a few instances outside of the crude of a stability still within the primary stability, but in its highest degree. Variety of rupas at night is on the increase, crude of all the kinds, jyotir etc, and dense of the crude, dense and developed degrees, but few as yet are complete,

except certain unstable forms and some stable crude rupas. There is a hint too of developed rupas; but not the actuality, except in some fugitive incomplete formations. Rare instances of çravana of a new kind. Attempts at jagrat sukshma speech, not yet articulate or fully audible. Thunder in the ears. The old persistent, unceasing loud cricket sound in the room, once rejected as a physical sound, is again heard, and is now clearly marked as sukshma. The thunder in the ears is followed by a great intensification of the physical hearing.

K.A is now very often stable in the head. Then even a low intensity of ananda turns to constant sensibility.

The idealised intuitivity is allowed sometimes to act, but is now the truth-reflecting intuitivity; there is no predominance of the pragmatic or mechanical mentality. These only recur in a dull fragmentary fashion.

[July]<sup>6</sup> 22<sup>d</sup> Tuesday.

The higher hermetic gnosis is now showing itself in the revelatory logistis not only in the lipi, but in thought-speech and perception; something of it is evident in trikaldrishti and Tapas, even when these act through the idealised intuitivity; this action no longer disturbs to any great extent by a premature anticipation of the future actuality or possibility and falsification of the present actuality. That was formerly the result of a higher power suggesting its greater possibilities to the lower plane. The purification of the lower plane makes it a clearer channel and prevents this consequence. In the tapas there is some hint of a possible omnipotence of the gnosis which will remove the obstacles of the existing law of the body

Yesterday there was a violent attack of roga trying to materialise itself in digestive disturbance leading to nausea. This was cast out by the tapas after some fifteen minutes or more; it left a slight transient residue, followed by a strong health state. This morning the attack was of the diarrhoeic tendency, with all its concomitants of jalamaya, agnimaya, vayumaya disturbance. The revelatory tapas was applied to correct the sanskaras of the bodily

<sup>6</sup> MS June

mind and very rapidly the attack was overcome without its ordinary reaction of constipation. Some slight recurrent residue of tendency remains, but not enough to trouble the system. There is a great increase of *tapas* supremacy in the dealing with *roga*. If it can be extended to the digestive perversion and the central weakness, the *Arogya* will have its first complete basis.

In the morning physical *tamas*, some relapse into the old intuitivity. This is now being corrected, but it is noticeable that the obstruction is being concentrated in the physical system. Opposition in the objective subjectivity is half-hearted; the opposition has lost faith and self-confidence.

The remnants of the habit of intellectual judgment and reciprocity are now being raised and extruded from the system; the ideality is to be its own recipient, its own critic, questioner, judge, authority.

*Samadhi* in the later part of the morning. Perfect freedom of *rupa*, variety, perfection, vividness, but only in initial or primary stability in the pranic world. *Chhaya* only comes in usually as a shade on some of the pranic *rupas*; most are free from *chhaya*. Incoherence in the *lipi* is at once turned to coherence or proved to be a coherence. *Antardarshi rupa* is being prepared in the light *swapna*, on the borders of the two states and in some cases in *antardarshi* itself there are scenes and figures of a pranic kind, not crude, but *ghana*.

*Rasa* is now frequent in masses, sometimes persistent; obstruction hardly exists for its action. *Gandha* gains in force, but is prevented by the obstruction from frequency.

The incidence of the relapse into the intuitive intellectuality has been very obstinate and severe, a great confusion created, almost all the old incidents of relapse suggested, even something like the old hardly idealised intellectual intuitivity revived in fragments and in the mental atmosphere. The orderly and powerful development of the *gnosis* has undergone momentarily a strong interruption. Nevertheless *lipi* after some fluctuations has greatly increased in force of revelatory light and the breadth of its flood and luminous force; thought speech has also grown in inspired revelatory power. The  $T^2$  has been most afflicted and with it the thought perception

obstructed or brought to the lower level of intuition. At present all perception is of the intuitive ideal level with a touch or pressure of revelation tending to rise into the intuitive or inspired revelatory logistis, attended often by cloggings of intuitive matter or deviating into some kind of imperfect inspiration. The intuitive mentality itself has been so strongly idealised in its struggle with the gnosis that it is difficult sometimes to distinguish between this heavily idealised intuitivity and the real intuitive or inspirational gnosis at its lower levels of force, light or certitude.

Dream at night of an extraordinary coherence, free for the most part from present association, except in the later nidra, and almost on the point of conversion to ideal experience of past, future or elsewhere happenings. In samadhi some incoherence and a lower level of general force of the ideality, but no cessation of abundance. This incoherence tends to turn into a more prolonged and sustained perfection of dialogue, narrative, lipi etc.

K.A afflicted, but not discontinued in its recurrence. Some attempt at enlargement of drishya and vishaya generally, as of rupa, but very uncertain and infirm though tending to largeness. Persistence of attack of roga and replying tapas. Generally an embarrassed but still successful progress, preparing a greater siddhi.

July 23<sup>d</sup> Wednesday

A day of partial recovery and advance.

T<sup>2</sup> is acting with a quieter, deliberately limited and restrained action. Correct in the intuitivity of the gnosis, although embarrassed by a strong adhesion of stuff of uncertain mental intuitivity, the inspirational form is still overpowered by the latter disability, gives only the tendencies, pressures of force, suggestions of coming possibility. Intuitive certitude is slowly but steadily enlarging its operation.

K.A after some difficulty has recovered its basic continuity, but thinly without the opulent incidence and pervasion. Steady in act, variable in incidence, but afflicted by oblivion of absorption, only the thought not going out to objects, interferes less with it than the concentration on act or object, but this too now causes oblivion when attention is required to the thought-process. At the same time there is a progressive force of recovery.

Premananda in the Vishwadarshana has for some days been insisting on its normality. Ahaituka mental darshana is the chief obstacle; it is shantimaya with suppressed prema or anandamaya with diminished prema. This mental sight is disappearing before the premamaya vision into the vijnana or chidghana saguna seeing. In proportion as the guna was not seen, there was deficiency of prema; in the prema itself the mentality would thrust a diminishing incomplete suggestion of sterile ahaituka. Vijnana darshana does not suppress, but can hold a non-insistent diminished prema. Prema increases the ananda in the vijnana; ananda increases prema. Brahma-vision seeing things as objects of the unifying cognizance tends to be without prema; Purusha Brahma or Ishwara brahma darshana brings the deeper unity, prema and ananda.

K.A has recovered its force, but is still easily depressed by the interruption of the mind's absorptions, because there is a pressure on it from the obstructing force which compels it to sink easily in a mechanical variation of intensity, fluctuation and occasional cessation of its overt presence. But now the memory always brings back the Ananda.

In Samadhi continuous narrative, monologue, dialogue or their combination in the ideal form. This was done largely and for long in lighter swapna, on its borders or partly in concentrated antardarshi and partly in swapna. There is no long continuity of it in the deeper swapna which is still a thing of many, swift and brief experiences, thoughts and visions. K. Ananda maintained in lighter swapna, brought in with difficulty at a greater depth, non-existent in deep nidra. Exceedingly strong and violent varied gandha. Rasa is recurrent, but not with such persistent freedom as yesterday, but it is developing more distinct rasas.

Throughout the day there has been a strong persistence of the relics of the intuitive mentality and the intuitive ideality has not been effective in getting rid of the obsession; because it is no longer the chosen instrumentation. Now the inspirational ideality is taking up the work, with the highest logistis at its back. This is more effective, all is at once changed to the inspirational form. But this too is not absolutely effective. The highest logistis alone can do the work.

There is a beginning of the change of the physical consciousness to the inspirational ideality.

Free gandha in the evening; the obstruction seems to be broken down, though not either in gandha or rasa entirely destroyed. It is intact in çravana and sparsha.

Samadhi fluctuating between full ideality and a lower half ideality. Memory in waking is badly deficient; this is itself an obstacle to rapid progress. Great masses of printed lipi, largely incoherent, but much more fluently legible and stable than at any previous time. Stability of rupa and scene and of all other experience is beginning to move towards farther self-extension. Narrative attempted in deep swapna, but trailed off into incoherence. All this is in the adverse state of the mentality.

Ideality still hampered and obstructed in the system.

July 24<sup>th</sup> Thursday

A farther advance and complete recovery today.

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

Gandha and rasa are now acting with a considerable freedom and variety and the former with a fundamental perfection. Rasa is still subject to its initial crudeness of incomplete massed tastes, though there are now definite and perfect rasas. Rasa is now insisting on perfection.

In Samadhi a great flood and mass of experiences of all kinds, but incoherent, yet all in the ideality. Subsequently an ordered movement. All the intuitive mind turned into ideality, what was before simple intellectuality, is now just before the ideal level and is changing to the intuitivity. This movement represents a complete mutation of the whole being into the gnostic type. Even the physical being is beginning this mutation. Forecast in the samadhi, this change is also beginning in the jagrat condition.

Sparsha has now a greater freedom and variety of the more subtle touches. Half-sthula sukshma sparsha also comes more often and with greater force, but not without some difficulty and obstruction.

The K.A violently oppressed; but the mechanical discontinuity cannot maintain itself any longer when there is smarana, except for a while after long discontinuity by oblivion. There is only strong suppression of intensity reaching the verge of discontinuity. The intensity recurs whenever there is laxity of the oppression.

The movement is now to the complete idealisation of the whole being. But the system is still low and the intuitive mentality recurs persistently and has to be idealised into the full logistis. This is especially due to the recurrent imperfection of  $T^2$  and to the continuance of old states in the physical being.

Friday. July 25.

Yesterday's recovery was not complete except for a temporary movement. The new siddhi is still invaded by the external intuitivity, though there is no complete relapse. The ideality moves on the level of a thickly illumined revelatory intuition. This is extending greatly a relatively certain trikaldrishti and taking up firmly some, rejecting others of the telepathic suggestions which are again coming from the intuitive externality. The siddhi of  $T^2$  is only initial; much has to be done before it can acquire a settled universality.

K.A at first distressed to the extreme point near discontinuity. Now it has revived, though not in full force and has again begun to push away the oblivion of absorption. Other siddhis have been in abeyance during the morning.

Samadhi in relapse. Afternoon spent in work. K.A in fluctuation. In ideality T<sup>2</sup> slowly enlarges itself in the ideal intuition. Some accommodation of this power in the thought with an incomplete inspirational ideality to form anew an intuitive inspiration. All these things are movements of recovery and enlargement of ideality on the lower levels, not permanent form or the regular action of the gnosis.

Samadhi recovers some of its force, but there is a strong persistence of incoherence, especially in the lipi. The siege of the external intuitivity continues. As yet the system is not ready for the full renewed action and control by the highest revelatory gnosis. Some attempt at shabda (vakya).

July 26 Saturday

Highest ideality has now a greater force in the thought perception, but T<sup>2</sup> continues on the lower intuitive level, is mainly telepathic and draws down the rest of the thought towards its own present type of action. Tapas is increasing its Kali force and largeness of action.

There is now a struggle between two kinds of ideality, the old ideality which depends upon the existent actuality, illumines it, goes a little beyond it but from it, returns to it, acquiesces temporarily in its decisions, and a new greater pragmatic ideality which takes the present actuality as a passing [circumstance],<sup>7</sup> claims to go altogether beyond it, to create with a certain large freedom according to the Will and looks even beyond to the omnipotence of the Self and its will, [to] determine as well as see the future. It is over the relapse to the mentalised intuitive ideality that the question is being fought out, for it is the mental intuitivity and the intuitive ideality which illumines it into a lower gnosis which either temporarily support or resignedly acquiesce in the relapse as a part of the still existent law of the rhythm of the sadhana. The greater ideality aims at eliminating the rhythm of rapid progression and sudden relapse. It proposes to do everything from above, by the ideality, in the ideality, the gnosis working out itself, *âtmani âtmânâman âtmanâ*.

<sup>7</sup> MS circumstances

The future of the sadhana lies with this greater pragmatic ideality and with something beyond it in the hermetic ideality. But it is still undetermined how soon it will be able to transcend the obstructing power of the intuitive mentality and act in its own right of rapid creation or revelation. The physical siddhi, the full force of Samadhi, rupa, vishaya, the greater T<sup>2</sup> seem to be waiting for this consummation

## 27 JULY – 13 AUGUST 1919

Yoga Diary  
July 27 to Aug 13  
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July 27<sup>th</sup> Sunday.

The complete fulfilment of the programme for July has been prevented by the sudden relapse towards the intuitive mentality. T<sup>2</sup> has indeed developed an initial firmness, but this is very insufficient in universality owing to the mental interference. The two first chatusthayas have again been contradicted by the invasion of the external mentality, which brings in an element of asraddha, tamas, dissatisfaction, and some broken hints of the revolt of the mental will and its old *dubkha* at *asatya* and *asiddhi*, the only two things that can still produce a perturbation. These touches are combated and thrown out by the tapas of samata, but they create recurrent vibrations though they cannot occupy the mentality. K A has confirmed only a recurrent, not an unbroken continuity, a continuity in smarana broken by brief mechanical discontinuities, but not a conquest of absorption and sleep; the other Anandas have therefore also to await their greater development. Karma is developing, but on a limited scale. Kali has deepened and possesses the system, but Krishna is still veiled by the ganas and devatas. Ananda Brahman has filled in with the chidghana and prema, but not yet with the fullness of the Anandamaya Ishwara. Tapas in Arogya has increased, the fragmentary rogas have a less insistence, but the two chronic rogas have acquired a new lease of continuance; nevertheless the digestive functionings are more under conscious control of the will. There is for the moment a

great incertitude as to the immediate future of the development of the sadhana.

Lipi. Tapas siddhi to increase immediately to its full force in the pragmatic ideality. Health to continue the battle, but to give the increase of the tapas against the existing difficulties. The delight of the Ananda to fix itself against the oblivion of absorption, not yet against the sleep. Ananda Ishwara to determine itself in the darshana. Light of the hermetic ideality to suffuse the highest ideality. Samadhi to determine its ideality in the permanent fixity. Vishaya to develop as also the rupa siddhi. These things and others to begin in the remaining days of July.

Siddhi began with the Ananda-Brahman. This is now beginning finally to impose itself on both the chidghana and the mental darshana. In the latter it either diffuses itself or contains the mental seeing, but in both cases is itself mentalised and loses its character of the pure perfect unmodified Ananda. The vijnana darshana either contains or is contained in the Ananda. In the former case the Ananda is either made of the chidghana kind or surrounds it in its mental or its chidghana modification. Prema is always present in the Ananda darshana, but is often seen as an element of the thing, *rasa-grahana*, without evoking bhoga of prema in the chitta and prana. It is seen by prakamyā, not received by vyapti. The vijnana darshana is now being made by tapas to replace more firmly and fully the mental seeing. The more perfect Ananda darshana then supervenes more easily and with a greater completeness, density and amplitude.

The struggle with the remnants of the relapse continued for a time. Strong pragmatic ideal tapas worked in and on the resistance, till the intuitive ideality in intuitive *manasa* and vijnana replaced the lax intuitive mentality. Then suddenly in Samadhi complete and powerful gnostic revelation took up the whole action in light and deeper swapna, brought in full coherence, excluded all mentality: but in the deepest nidra imperfection still continued though attacked and partially excluded by the revelatory gnosis. There was no actual dream, but insufficient inner jagrat[t]a.

In the waking state also this gnosis took up the thought, but not so completely; T<sup>2</sup> is still a gate for the intervention of *manasa*.

Nevertheless the gnosis is working upon this manasa to transform it and exclude all unconverted movements. There is also some initial movement of turning the K A into the character of this gnosis.

Samadhi in the afternoon overpowered by nidra, only towards the end returning to the gnostic drishti.

In the ideality a strong and stable perception of the mental panchabhuta, brilliantly etheric in its basis, tejomaya in its substance, with all the perceptions and forces acting in its intellectual intuitive medium: within, but alien to it the pranic, vayumaya in its basis and substance, below the material inconscience, prithivimaya and jalamaya in its basis and substance. The mind sees in this medium its own contributions to thought and action, consciousness and force, but with some difficulty the pranic interception and intervention, with most difficulty the material resistance and response. This ether forms an obstacle to the vijnana contribution which governs, originates, decides the whole action of the triloka.

Subsequently a descent from the highest ideality for the purpose of farther fixing the transformation of intuitive mentality into intuitive ideality. This has been effected so that even in relaxed states of the system, the thought is ideal and not of the mental substance. The mental form is becoming exceptional, peculiar to a most relaxed condition of the system.

Samadhi still distressed by nidra. Dream of half-samadhi turning to vision, incoherence sometimes overpowering, sometimes corrected with ease or difficulty to some regular or capricious coherence. Rupa and vishaya in abeyance. K.A acting, but oblivious tamas attending absorption insistent, not strongly attacked by gnostic tapas. Physical siddhi otherwise in abeyance or small isolated action or limited to simple maintenance of the present status. The relapse has been chiefly effective in the physical siddhi.

July 28<sup>th</sup> Monday.

The ideality is working still at the transformation. T<sup>2</sup> is now acting normally in the telepathic form in the intuitive ideality with a clinging adhesion of the stuff of mentality. Nevertheless, there is frequent correctness of circumstance, but with an insufficient force of certitude and some occasional intervening element of error

and wrong selection. T<sup>2</sup> of inspired telepathy has begun to be finally idealised, but there is yet a heavy incidence of mentality. The highest gnosis in T<sup>2</sup> is in abeyance.

*Lipi.* There will be the rush of the highest ideality today in the thought and the thought speech; a beginning also in the trikaldrishti tapassiddhi.

The inspired telepathic ideality can give the fact to be, but does not command the time and the circumstance. The attempt to do it brought it back to the infinite incertitude of possibility and so to an intuitive mentality just shading off into a thin ideality. Afterwards was a rush of tapasic action of the being, mostly idealised in the intuitivity, but pervious to unidealised mental suggestions. Samata, çraddha etc are being made compatible with this tapasic state of the being which formerly brought always disturbance and reaction. The replacement of tamasa or mere çama by a tapas based in çama is the intention. On the whole now laxity of the system can bring it down only to an intuitive ideal state bordering on and pervious to suggestions of the mentality, but not to unideal mentality. The attempt now is to replace this intuitive level by an inspired ideality which will be the state of relaxation and to make the highest ideality the proper action.

The rush of the highest ideality has begun, but it is very pervious to the motions of the lower ideality. In its inspirational form it gives freely the fact to be, but not yet the circumstance which had begun to be given with much imperfection by the lower inspiration.

Vishaya and rupa revived, but began with their old faults, crudeness of rasa, obstruction of gandha and fugitive rupa etc. These are now gradually being set aside. Gandha can now always be commanded in subdued form or intensity by inhalation; spontaneous gandha is still limited to rarity by the obstruction. The tendency in rasa is to define. In rupa to a doubtful and quickly withdrawn primary stability. The full freedom is not yet established in any of these siddhis.

When the relapse brings back to a former state, there are always three conflicting principles at work, the habit of rebuilding laboriously what was broken down, the method of remanifesting rapidly the past siddhis by a rapid repetition of some of the steps by

which it had been formed, the immediate remanifestation with fresh progress. The second tends to prevail, but less in the undeveloped siddhis; the third is only in its infancy.

A considerable force of samadhi later in the morning.

Samadhi in the afternoon much half-idealised dreaming.

Brief freedom of gandha and sparsha and a freer çravana.

Work in the afternoon. Highest ideality, but some action of the lower gnosis and the idealised intuitivity. Later laxity and apravritti.

July 29 Tuesday.

Today a more perfect T<sup>2</sup> has been presaged in the lipi and the presage is repeated this morning.

T<sup>2</sup> is already growing towards a relative perfection. The ideality acting on all levels gives increasingly a prediction which has indeed only a relative certitude, but is generally right in fact of event, always has some justification in telepathic actuality, is able to fix time with a sort of coarse appreciation, but not yet always with an entirely prevailing relative certainty, has some rough initial idea of the arrangement of circumstance, though not yet the fine detail, but all is still disquieted to a certain extent by three of the old difficulties, (1) chiefly, the incertitude caused by a defect of the decisive seeing, (2) an attempt of the telepathy to fill in illegitimately this defect and the defect of range by a false certitude, (3) the intervention of mental will trying to masquerade as trikaldrishti. The incidence of these difficulties is steadily diminishing, but they are still in action.

Chitra rupa has been for some days growing in abundance, vividness, life and variety. Sthapatya rupa has now reappeared, this time in full spontaneity, vividness, unlimited variety, perfection of form, truth of life, — forms of all kinds of beings, objects, scenes etc. Chitra is developing towards the same perfection.

The highest ideality is now attempting in thought perception and tapas to free itself from the lower action. That comes in as an alien intervention, a sign that it is rejected and when the highest gnosis works, it is only so that they can present themselves, piercing from outside through the regular working and finding some similar response in the physical system, but rejected by the gnostic and

mental being. When this gnosis works in freedom, then it arouses no pragmatic eagerness in the mental system, tolerates no mechanical tamasic laxity

During the rest of the day a variable action of the ideality. In Samadhi dream pages, consecutive reading. Violent mass touch of sparsha, blow-push, in Samadhi. Nidra still oppressive. A general wavering and incertitude.

July 30 Wednesday.

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

Kamananda is recovering its siddhis in the revelatory form.

Great intensity, fullness and stability of all kinds of sparshas in bahirdarshi jagrat as well as antardarshi.

Hasya in samata; beginnings of the devi-hasya.

Samadhi in the afternoon: in the grasp of nidra. But all the dream in the nidra has turned to ideality and coherence. The old form of incoherent dream was unable to force its way back into the samadhi, except for certain associations of present personality. Much of the dream was in the form of the highest ideality mental or vijnanamaya.

Work in the afternoon; subsequently a duller state of the action. K.A weakened in the afternoon and evening, accomplished at night a certain overcoming of its difficulties, but is still very much subject to intermittence of its siddhis.

At night a splendid fullness of moving in dream vision; [absolute]<sup>1</sup> perfection, colour, reality[, ] intensity of scenes, objects, people, living creatures in an ordered succession as if seen by one moving through a new world,—the pranic worlds or else the

<sup>1</sup> MS absolutely

bhuswargas. Afterwards again dream of the ordinary kind, though always with a certain kind of coherence.

July 31 Thursday.

The ideality is now seeking to get rid of the too strong effect of the physical laxity, to keep up a constant action of the thought of gnosis. There is also the movement towards the changing of the idealised revelatory mentality in the physical system to the true gnosis.

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

K.A is now stronger in force of spontaneous persistence; but the spontaneity is not perfect, nor proof against oblivion by strong absorption or by a wandering of the lax mind to other interests. But it is seeking to get rid of this obstacle by tapas.

The action of the ideality bears now most on the T<sup>2</sup> which is being reduced to the revelatory form. Only remnants of the old action are still untransformed and of the mentality. This movement at first turned the mental into the idealised revelatory mentality. Now a revelatory ideal Tapas and trikaldrishti is being insisted on, but mixed with the idealised mentality or chequered by its recurrence. Telepathy is being changed into perception of the thought stuff as well as the feeling stuff and impulse stuff of the being, while there is also the accompaniment of a telepathic thought-

perception reducing these indirect identities into idea and thought speech. The mechanical and pragmatic tapas is being idealised and raised towards or into the truth tapas governed by trikaldrishtic perception. This again varies between the intuitive and inspired revelation, remnants intervening of non-revelatory intuition and inspiration, and is also directed towards the full truth revelation. The movement is final and decisive, but has [ ]<sup>2</sup> still much work to do upon the old matter and manner, before it can be entirely free to work in the revelatory gnosis.

K.A is enforcing continuity; the tendency to continuity insists and on the whole prevails in spite of the strong recurrence of its deficiencies.

The other siddhis are moving forward, but with a fragmentary and intermittent movement, liable still to some action of the principle of relapse. Saundarya, except in one or two details, and utthapana are unable to move forward or break down their barriers. They await the gnostic tapas. The programme for the month has been in part accomplished, in part half accomplished, the other half begun but not completed, in part partially or entirely baffled by the obstruction. On the whole the forward movement prevails or is increasing in strength. The physical obstruction is the great obstacle.

#### August.

Balance of progress.

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

<sup>2</sup> MS to

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

*Third Chatusthaya.* Gnana is in itself perfect in revelatory gnosis, capable even of the hermetic gnosis, but is held back and descends so as not to outstrip too much the T<sup>2</sup>. T<sup>2</sup> is advancing to the revelatory power. It is already preparing its final freedom from mentality, normally gnostic and drishtimaya, but burdened with the persistent recurrence of the intervening old mental deficiencies or lower forms of the gnosis. Samadhi fluctuates, sometimes ideal, vigorous, abundant, then again for days together overpowered by nidra. In nidra dream is usually almost coherent, sometimes quite coherent, sometimes fantastic in coherence, sometimes orderly; when the ideality is active or presses on the system, dream-vision comes or dream is changed into vision. Vishaya has established itself in gandha and rasa, often perfect, intense, distinct and of a certain variety, but is often rendered rare by the obstruction. Sparsha is strong in the established sthula touches, often intense in sukshma or sthula-sukshma touch on the sukshma or sthula body, even in the half sthula or just sthula touches, but the full and free materialisation is still obstructed; this part of the old barrier, its last strong fencing has not yet fallen. Sravana comes with strength or persistence only in the old symbolic sounds, cricket, ticking, bells, thunder etc; the rest has failed to materialise. Drishya is limited to an occasional elementary vision of the pranic akasha and its simplest forms. There is no sign of progression. Rupa fluctuates; for some days it has failed in frequency and made no progress.

*Fourth Chatusthaya.* Kamananda has established the prevailing tendency of continuity, can in response to smarana and tapas overcome all the obstacles of oblivion, except sleep and long absorption; but none of its deficiencies has undergone a final elimination. Tivra is strong, but intermittent, raudra firmly established in all touches up to an indefinite degree of the violence of the sparsha, but is sometimes momentarily overcome by sudden unexpected contacts. There is no insistence on vishaya which is

generally established subject to certain remnants of discomfort or insipidity, nor on vaidyuta, which can however be brought by *satapas smarana*. Arogya is strong in tapas in all but the two central rogas, which are still insistent in obstruction and relapse; the rest the tapas, if allowed to act, can hold back or cast out the fragments with more or less appearance or reality of difficulty. Saundarya is established in bhava, but fluctuates in intensity and varies in character; physically there is no advance except in one circumstance. Utthapana is stationary or rather in a state of inhibition.

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

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

*Seventh Chatusthaya.* Suddhi is practically complete except for the body and the vijnana; essential mukti complete, but not the mukti of the Nature, as in the physical being and its most physical mentality, recurrence of tamas and something of rajas and sattwa are still visible. Bhukti is almost complete. These completenesses are fundamental, not a completeness of degree or of content. Siddhi is practically perfect in the first, moving towards final perfection in the second, striving towards completeness and a kind of perfection in the third, initial only in the fourth and for the most obstructed and subject to relapse, busy only with the personal foundation in the fifth, large in the sixth, but not full in its contents or complete in its combination.

#### Programme

- I. Hasya to be fixed in the final perfection.
- II. Çraddha to be completed, daivi prakriti brought to perfection.

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

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

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

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

VII. Perfection in the first two, initial perfection in the third and sixth, preparation of completion in the other chatusthayas.

August 1. 1919. Friday.

Action of ideality in thought to perceive the right action. The full revelatory ideality, not the inspired or intuitive revelation, the truth seeing not the pragmatic or resistant mechanical seeing, not the alternation of these two opposite powers, nor even their simultaneous perception, but their unity and exceeding in the revelatory truth, must be the agent of the perfect siddhi. That therefore must be insisted on always, even in the midst of the persistence of the lower movements. This thing done means a sure rapidity.

In the K.A. urgent pragmatic tapas must be replaced by spontaneity aided by an ideal truth tapas and smarana.

An attack of the obstructive external physical mentality which sought to deny all farther speedy or immediate progress, was followed by an immediate and strong advance in the first two chatusthayas. The hasya is already achieving the requisite form and the acceptance of asiddhi as a circumstance and step of siddhi is complete. Into this acceptance has still to be brought the secure fullness of the equal ananda. A limited aishwarya-bodha and self-çraddha, a full çraddha in the kalyanabuddhi of the Ishwara is now

being founded. These two siddhis have now to be given their last finality.

*Lipi.* The ideality in the physical siddhis to be undertaken in spite of the difficulties.

The rest of the day mostly a confirming of the first two chatursthas against the attack of Asiddhi. It is now firmer; the moments of clouding prove ineffective; the siddhi perseveres in spite of absence of light or adverse suggestions in the mentality.

The oppression of primary utthapana is a little lightened today. The attack on the health still continues in the digestive perversion. In the fragmentary rogas it is held in check, its material effects abrogated as soon as they are slightly manifested, but is not eliminated from the system.

In Samadhi in the afternoon no recovery, except at the end; at night (early morning) ample rupa, but there is still incoherency in the lipi, unideality in the other features, inaction of the thought-powers. On the whole a day of obstruction, but of some initial advances.

Aug 2. Saturday

A day of the ideality.

The lipi predicts the 5<sup>th</sup> and 11<sup>th</sup> (with the 7<sup>th</sup> as an intermediary stage) and the 15<sup>th</sup> as the important days for the gnosis. Today it has to manifest under difficulties and this will go on till the 5<sup>th</sup> when the revelation, it is to be presumed, will be in some sort firmly founded; from the 5<sup>th</sup> to the 11<sup>th</sup> farther progress still in spite of difficulties, then some manifestation of the hermetic ideality. The 15<sup>th</sup> is to be the special day for the gnosis.

Thought and thought-speech have fixed themselves in an easy normal and brilliant revelatory gnosis of the subordinate intuitive character in all its degrees. This is also being applied to the mental levels where it is still of the same character, but of a more derivative and less complete and immediate luminosity and certitude. Next, the same process was applied to T<sup>2</sup>. First, an inrush of the old mentality; next a lifting in which all first became incertitude and then was transformed into a gnosis of intuitive revelatory possibilities, the revelation taking up the possibilities

and revealing their incidence and proportions, with an intervention of immediate revelatory certitudes. Behind this is now manifesting the full inspired revelatory dynamic possibilities and certitudes and the full revelatory illuminations. Tapas is of the same character, but with less completeness. This second movement however is as yet from above and has not become either full in itself or the normal thought action.

Subsequently, an attempt to bring in the inspired revelation as the type of all the thought especially in T<sup>2</sup>. At first this brought about a descent from the revelatory to the inspired levels. Then there came above, with no hold on the lower being, a highest form of the full (not inspired) revelation, holding in itself the prominent element of inspiration. A difference has to be drawn between the inspired revelation and full most luminous revelation of an inspired character. T<sup>2</sup> came to no definite siddhi, but thought became of an inspired revelatory nature.

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

Samadhi overpowered by nidra in the afternoon, free, but still attacked by defects in the early morning

Aug 3 Sunday.

The movement to inspired revelation continues and all the thought and T<sup>2</sup> is of this character, revelation always present, inspiration predominating and sometimes swallowing it up, but on all levels, so that there is little certitude of a final character. Mostly the thought of T<sup>2</sup> on the idealised mental level. Some recurrence of intuitive forms. Later emergence of thought of inspired revelation and revelation permeated with inspiration. Invasion from outside failed to bring in any relapse or any element of intellectuality.

The roga made many fresh attacks, but was increasingly

overpowered by Tapas; it is being reduced to the fragmentary character. No actual watering except early in the morning, very slightly, but still a disposition to watering and occasional attempts at heat. The causes of increased affection, strain of the eye, glare etc are being got to increase instead the force of the arogya. Arogya Tapas is changing to the ideal character. The thick obstacle of the most physical prana with its sanskara of roga is being pierced and broken up by the light of ideal tapas. The movement is [one]<sup>3</sup> of strong prevalence, not yet of absolute finality. In the central rogas Tapas is resuming its operation, but not yet effective for sensible progress.

In the morning drishya of pranic akasha, full of small life; insects, butterflies etc so stable and vivid as often to be not easily distinguishable except by their multitude from terrestrial forms. Birds also, but not so stable, vivid, easily distinguishable as pranic beings.

In samadhi after some nidra and coherent dream, great abundance of samadhi experience. Tapas is resuming its force, revelatory ideality taking up more firmly the forms. One full dialogue narrative in this kind, many breaks of pure dialogue etc; abundant lipi. But the tendency to incoherence is still able to recur across the general coherence.

K.A is resuming its hold after two days subsidence and pale recurrence, and is now of a more firmly ideal revelatory character, even in the stronger and narrower intensity of the sthula current.

Aug 4 Monday.

The vijnana began with the highest gnosis in the third intensity, but afterwards there was especially in T<sup>2</sup> much play of the idealised mentality and the lower gnosis on the mental level.. T<sup>2</sup> has still a difficulty in remaining on the gnostic heights of thought and will and perception. The attack in the roga tried to prolong itself, but only with a slight success. Ideal and idealised Arogya tapas prevailed over the roga. Roga since attacked in other forms, but in all after some brief and apparently strong materialisation the Tapas was able to dismiss it from actuality, eg, a spell of cough, catarrh, not in fact but sensation. — Pain of the breast manifested repeatedly

<sup>3</sup> MS once

and was allowed for the sake of the raudra ananda. Pressures once intolerable are now filled with the Ananda; they then find it difficult to persevere, diminish and rapidly disappear. — The same state in the central rogas. —

In Samadhi, seated, ideality, then in reclining nidra. Afterwards strong universal action of the highest gnosis in all depths, thought, speech, T<sup>2</sup>, thought dealing with rupa, or lipi. Lipi was ideal, for the most part of the highest gnosis. Rupa at first telepathic turned to the gnostic content. Rupa was pranic and chhayamaya, eg a shadowy hand taking a shadowy bag, shadowy mountains and lakes, a great curving raised line of ground in daylight of chhayamaya, all sufficiently stable.

Jagrat rupa and vishaya are recovering their action. In rupa the stress is on stability which is now often secondary and tertiary in crude rupa, in the rest the tendency is to prolonged primary or arrested secondary; even when unstable, they are snatched away rather than in themselves fugitive. In drishya birds etc vivid in pranic akasha, some hardly distinguishable from terrestrial creatures; colours only white and black. Free and abundant rupa (not drishya) of human forms etc against the pranic akasha. In rasa and gandha the stress is on distinctness and particularity; the obstacle to frequency is not yet overcome. The obstruction remains in the sparsha, but there is [considerable]<sup>4</sup> intensity in the established forms of sparsha, little spontaneity. Cravana is still subject to a return of complete obstruction. K.A. varies; the stress is no longer on continuity, but on ideality.

T<sup>2</sup> active in the highest ideality of the third degree. The turn here is to the rejection of the confusion of incertitude. There is also some filling of the third with the light of the higher degrees.

Dream of connected sequences, but some fantasia. Beginning of a firmer gnosis in the dialogue.

Aug 5 Tuesday.

T<sup>2</sup> is now settling down into the gnostic movement; mainly in the third intensity of the highest gnosis. The finality has begun and

<sup>4</sup> MS considerably

there remains only the complete transformation and the dominant certitudes.

The Ishwara has now begun to prepare his final overt occupation of the Adhyakshatwa. Strong dasya of the Shakti manifested, and although there is fluctuation is taking possession. Tertiary ideal dasya in intensity has definitely replaced the remnants of the old mental tertiary mixed with the over prominence of Prakriti which maintained the remnants of the secondary dasya. But the dasya is sometimes to the ideal ganas, sometimes direct to the Ishwara

In samadhi idealisation proceeds, complete narrative (part drishya and dialogue) is growing; dialogue, still fragmentary, is preparing for expansion. Strong hermetic gnosis occurred in the samadhi.

Aug 6 Wednesday

T<sup>2</sup> is now assured in the gnosis, mainly of the third and second intensities. The third is still the largest, the second is now about to secure its own perfection, predominance and finality so as to open fully to the first intensity. All is transformed into gnosis that touches the mental system. The intuitional gnosis has completed itself in the revelation and recognised its limits. Certitudes of revelatory intuition exist, but they are only temporary, immediate or relative, as it may be said, contributory and not final certitudes.

Tertiary ideal dasya is getting rid of all remnant of mental endeavour and overstress; on the other hand full force of tapas as yet comes only from above and is not normal to the system. Dasya of *nati* is established, but not a perfect dasya of *sâmarthya*

Last night there was again roga attack on the eye, but fragmentary and external though capable of a certain persistence. It lasts so long as the highest revelatory tapas does not act with a full incidence. Hot watering during sleep subsists, though reduced to a certain extent; other symptoms of shita susceptibility are very brief in their recurrence. No visible progress to finality in the central rogas.

Rupa moves forward very slowly. There is some combination of variety and increasing stability in crude rupa; ghana is trying to stand before the eye in the same way as the crude figures. But the

old imperfections and limitations still hold their own against the tapas of vision.

A strong movement towards spontaneity combined with vivid distinctness and some variety in *rasa*, *gandha* and *sparsha*. In the latter the *sukshma* touch is getting more and more *sthula*, though as yet the border line to full *sthatwa* has not been crossed.

Samadhi went back to *nidra* and began turning the touches of dream *swapna* immediately to ideal forms of gnostic *swapna* *samadhi*. At night there is real dream, but more and more a consequent and idealised dreaming.

Attack on eye, more full, cured, but the tendency remains.

Gnosis fixed itself in the second rising to the third intensity.

Aug 7. Thursday

Gnosis rose to the third intensity of the logistic revelation. As usual the whole mass of thinking with some considerable invasion from the exterior mentality was brought in for transformation to the new form. Some progress was made, but interrupted by the necessity of a long struggle with the eye *roga* which attacked persistently all the morning, was persistently put back, but renewed the attack when on the point of elimination. It is noticeable that all thought was of the ideal kind, though of all ideal kinds, idealised mentality as well as gnosis. The invaders could bring in no intellectual suggestion which was not given its luminous ideal translation whether into truth of mentality or gnosis. Even the suggestions of the subconscious physical mind are thus translated into light of gnosis. The *lipi* therefore which fixed the 5<sup>th</sup> & 7<sup>th</sup> as crucial dates for the gnostic *siddhi*, is amply justified in fact and in detail. The full conversion to the third intensity, especially of T<sup>2</sup> still remains to be done.

Success of the invasion was mostly in the physicality, – *roga*. It amounts to the eye attack – suspended during the early afternoon, and some brief repetition of cough and retardation of the central *roga*.

In *Samadhi* the very deepest overpowering *nidra* in which formerly there was no trace of *samadhi* experience, but even this is now in the afternoon turning to its initial ideality.

Friday. Saturday  
Aug 8–9.

These two days have been marked by the immensely rapid progress of the gnosis. On the first thought and a certain part of T<sup>2</sup> rose or rather soared up with force into a highest logistic gnosis full of the deputed power of the hermetic and seer ideality. For the most part there was an increase of the inspired pragmatic or dynamic gnosis at this level of intensity, with an undertone of intuitive present or actual gnosis, corresponding to the old mechanical intellectuality. This took full shape and power on Saturday. T<sup>2</sup> got an immense development. The lower state of the system was at first transformed to the full ideality of all kinds, but chiefly highest ideality of the third intensity, then all to the highest gnosis either full of or penetrated or overshadowed by the influence of the hermetic and seer gnosis.

This change was chiefly managed with the violent struggle between the Arogya and the eye attack for an occasion. The struggle resolved itself into a dynamic highest gnostic tapas which sought to override physical rule and limitation and the invading idealised intellectuality aided by the upwellings of the subconscious mind of the body which insisted on the old physical law and habit. When tapas was active it prevailed but on the point of cure ceased and allowed the other thought to act and prevail. Thus for two days there has been an oscillation between movements of rapid ideal cure and the fragmentary but still persistent running of the old course of the disease. The tapas insisted (1) on every thought of the subconscious or the invading mentality being idealised and falling on the side of the gnostic truth or knowledge, whether by force of violence or illumination, (2) on every cause of pejoration of the disease being turned by this means into a cause of amelioration and strengthening of the eye and its sight, (3) on every layer of the consciousness to the most obscure physical being brought up into the light and penetrated and possessed by the light of the ideality. During these two days it gained successively all but the most physical flesh layer. The disease was left with a strong tendency to disappearance, but a remnant of persistence in its one last symptom maintained by action of the Roga consciousness on this purely physical layer.

T<sup>2</sup> of external happenings is still imperfectly brought into the highest gnosis.

Aug 10 Sunday.

The highest gnosis on Saturday began reconciling the dynamic inspirational and the actualist intuitional revelation in the pure revelatory union. This is now the thing that is in process. Except part of T<sup>2</sup> and fresh arriving invasional thought which supports the physical asiddhi, all is changed to some kind of this highest gnosis of the first intensity. T<sup>2</sup> also is undergoing the transformation. In Samadhi the same process is in action at a lower stage[, ] that of turning all into gnosis at least of the third intensity.

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

Vishaya and rupa are moving forward deliberately by steps, firmer than before, but there is no mastering rapidity. The quadruped form, so long resisted, has now reached a brilliant perfection in chitra and sthapatya which are extraordinarily active whenever they can find a background and attention.

K.A is to be established today, according to the lipi, completely and perfectly established tomorrow, confirmed and filled out the day after. At present it has been established in the old way as an insistent presence supported by Tapas in continuity, brought immediately into natural recurrence by smarana, but hampered in both respects by an external obstruction to which the system is still sensible. Mechanical discontinuity is destroyed, but the other obstacles and interruptions have still their incidence.

Aug 11 Monday.

T<sup>2</sup> is arranging itself for a final dismissal of the remnants of positive defect, practically the excesses and deficiencies of stress of tapas, a final conversion of all telepathic perception into the highest logistic ideality of the three times, a taking up of actualistic and dynamic T<sup>2</sup> into the full revelatory gnosis. This is especially in outward things, as the inward is ready for the change to the hermetic ideality which can alone begin the reign of a quite positive certitude. At present all has been reduced to the lowest stress, on the borders between mind and gnosis so as to get the proper action at this lower pitch where deficiency of light gives the largest scope to inferior working and error. The highest logistic T<sup>2</sup> has begun there, but with some weakness. Incertitude and yet justification of both the actualistic and dynamic perceptions is being insisted upon, a repetition of the old method of purification

In Samadhi K.A overcame more and more the obstacle of absorption and nidra. It now occupies all the ranges of samadhi and is kept in continuity not only in the antardarshi and lighter swapna, but in the depths of swapna where nidra is not present as an element. But even with nidra it now increasingly comes as a strong recurrence or a difficult but still growing continuity. The defect is that this recurrence tends to break the samadhi, bring back swapna to antardarshi or lighten it to the point where some perception of the outer world clings to the skirts of the inner absorption. The perception in deep swapna is of the pranic basis of the physical body, but also often of the physical body made sensible to the sukshma mind and indriyas. There is also a direction towards the comprehensive many-planed samadhi.

The whole major insistence throughout the day has been on the K. Ananda. First of all the normal continuity has been founded in the settling of a great mass of gnostic K. Ananda on a pedestal of rocklike pratistha. Later this has faded and grown, half disappeared and returned, given place to a less certain fluid Ananda in the laxity of the mind and body, but the net upshot is a continuity only interrupted by sleep and distraction. The difficulties are being rapidly put aside. Laxity of the system no longer of itself brings on discontinuity, but only when it is supported by pramada, mental

distraction. Absorption of thought also no longer imposes oblivion, except when there is this loose distraction or pramada of the channel mind in the physicality. Absorption in the object is at best only momentarily discontinuative; absorption of reading or writing only when extreme by necessity of attention; but this necessity is no longer really existent, since the gnosis is capable of a wide and multiple dhyana. In the reading it is almost eliminated as a necessary factor, in the writing it is on the point of elimination. The one thing now really to be conquered is the loose mental distraction, a habit and not a necessity of the system. This gained in the evening, was brought out in full and prevented the complete actual continuity. It is assisted by the old desire of the physical mind for release from tapas, rest by inertia. Sleep also, not transformed towards samadhi, is a positive interruption.

The highest logistic ideality in assured possession of the thought, preparing assured possession of the  $T^2$ ; physical siddhi commencing finality in the ideal Kama Ananda. This fulfils the indication for the 11<sup>th</sup>, though not to the extent of the entire completeness.

Aug 12 Tuesday.

The gnosis is proceeding with its preparation of  $T^2$ . K.A is left to fix itself in the new siddhi, but all the obstacles, sleep excepted, have ceased to exercise a necessary interrupting action. They live only by dependence on the lax distraction of the channel mentality. Samadhi is still occupied with the transformation of nidra. On the whole a day of intermediate relaxation.

Aug 13 Wednesday

The gnosis is now definitely taking up the  $T^2$  from the border line towards the higher region. Hermetic ideality is beginning to show itself in an action from above on the logistic plane, while it more and more moulds the logistis itself into a predominantly hermetic logistis. This is in the thought, the  $T^2$  is being taken up by the inferior drashtri logistis, but this too is taking on a lower hermetic element, the fullness of dynamic certitude. Incer-titude is giving way more and more to a relative certitude—the

exact temporary power, force, result is seen,—thronged around by positive certitudes of immediately subsequent or slightly distant eventualities. Old difficulties are brought up by a lower seeing and immediately transformed to this positive vision. The process is only commencing its finality, but proceeds with a considerable rapidity. Nevertheless T<sup>2</sup> full perfection cannot come in the logistis; but only a limited sufficiency and initial perfection.

## 14 AUGUST – 24 SEPTEMBER 1919

Yoga Diary  
August 14  
1919.

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August 14<sup>th</sup> Thursday

The ideality is advancing in the same steps. Thought is perfectly fixed in the gnosis and rises to the hermetic logistic and the seer logistic ideality. T<sup>2</sup> is being transformed by the logistic drashta, –not the seer logistis, but with a touch of the hermeneusis. The old mentalities recur in the idealised incertitudes, but only to be interpreted by the light of gnosis. There is no relapse to mentality, but only some lapse to this admissibility of idealised mental suggestions; they come from outside and the system is still capable of a subordinate mechanical response to them. The range of T<sup>2</sup> is as yet small, restricted to the habitual field of action, –except sometimes when a higher action develops its first luminous suggestions. This higher T<sup>2</sup> is commonest in the lipi.

Samadhi is as yet making no masterful progress. It is kept back by the siege of nidra supported by a strong tendency to physical and mental laxity which has reigned for the last two or three days. Rupa and drishya and vishaya have for the time being suspended their advance and are in a state of comparative suspension.

The physical siddhi is advancing in the K.A, but under the difficulty of the laxity and distraction. The other physical siddhis are in a state of suspension.

Kamananda is working upon the laxity in order to enforce its perfect continuity. The main movement is an attempt to fix the Ananda (madirâmaya) in the head, but that still tends to bring a

temporary lessening in the lower body. Ananda in the upper body is subject to the dominance of discontinuity; in the lower body the normal tendency is to continuity. At times there comes the perfect siddhi of continuity against which no absorption, even of writing, can prevail. It is this and the pervasion which have to be fixed in an absolute finality.

Ananda Purusha darshana and prema are again insisting on their intensity and universality. They are combated by the remnants of the old ahaituka indifferent universality. This is now likely to be overcome with some rapidity.

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

Aug 15 Friday

Hermetic logistic ideality took preliminary possession of the T<sup>2</sup>. This action at once brought to bear effective gnostic tapas on the body. But the lower action still insists, has yet to undergo transformation. The survival of the tamoguna in the body is the chief obstacle; it brings not the absolute, but a relative aprakasha, apravritti, pramada, moha.

The day was taken up with the development of this action which marks a decisive turning-point in the gnosis. From the afternoon came, as often before in such crises, a lapse (for adjustment) into idealised mentality, no longer tinged with any dark tamas, but rather a vivid haze of light, a confusion of luminous incertitude. So long as this conversion of the gnosis is not provided with its full base, the other siddhis attend their moment for renewed progression.

Aug 16<sup>th</sup> 17<sup>th</sup>

Continuation of the lapse of adjustment. In the evening 17<sup>th</sup><sup>1</sup> a recovery of the higher action and a renewal of the physical Ananda. Daivi prakriti with powerful and complete *matribhava* is constantly increasing, as also the anandamaya samata and strong hasya. Aishwarya bodha of the Ishwari in the Prakriti subject to the growing aishwarya of the Ishwara in the Ananda acting through the vijana and limited by the continued imperfection of this instrumental nature.

Aug 18<sup>th</sup> Monday

Full force of the seer ideality in the logistis. Thought-perception has now the same freedom and almost the same assured power as the speech. Thought of T<sup>2</sup> is assuming the same freedom and potency; but, especially in the objective subjectivity it is limited by the large element of persistent telepathic incertitude. Nevertheless the certitudes are constantly progressing up the plane of increase.

K.A in sleep in the morning almost succeeded in overcoming the depth of nidra, but stopped short on the verge of possession. The Ananda is now increasing again to lay its hold on the system and overcome the distraction. It is attempting to penetrate more and take hold of the fibres of the physical body.

Tapas in T<sup>2</sup> is visibly increasing in mass and swiftness of efficacy, but it still acts in a large atmosphere of the surrounding and limiting incertitude.

Samadhi is recovering its progressive force. Long narrative reading, at first with skippings of large tracts, afterwards more continuous, but not quite ideal; dream reading. This was nidra in course of idealisation. Shabda has grown strong in samadhi; rupa, converse etc are increasing their strength and continuity.

Aug 19<sup>th</sup> Tuesday

Seer logistical ideality is taking up firmly the whole T<sup>2</sup> and rejecting and transforming all the lesser movements. Only detailed circumstance is still rebellious to this treatment and insists on

<sup>1</sup> "17<sup>th</sup>?" written above "evening" in MS.—Ed.

inspirational telepathic trikaldrishti. The difficulty is still the adjustment of actualistic and dynamic logistis.

K.A has altered its base of continuity to the more physical Ananda, but as a consequence there is a decrease in the force of continuity which had depended on the ananda of the sukshma body affecting the sthula sharira. The main insistence is now on the increase of the physical occupation and not on the final removal of distraction which is to depend on the intense continuity of Ananda on this new base.

In Samadhi in the afternoon a considerable extension of the dream siddhi, but at night a lapse to incoherent and fantastic continuity.

Tapas is filling the physical mentality.

Aug 20<sup>th</sup>

Ideality of the seer gnosis in the logistis is now successfully occupying the whole range of the T<sup>2</sup> siddhi; the element of recurrent lower ideality or idealised mentality is approaching the minimum.

The extension of Tapas in the physical being proceeds with the working of getting rid of the apravritti of mere prakashamaya çamas; the acquiescence in asiddhi mechanically recurs, but is no longer accepted by the Shakti

Strong united spontaneity and stability is finally taking possession of the physical manifestation of the lipi, in which these two siddhis had still great difficulty in effecting a perfect coalescence.

The action of the superior gnosis has again taken possession of the logistis. The base is a seer action modified to suit the lower key of the logistis, the force is a hermetic action informing the logistis with its higher luminosity and no longer dependent upon the actuality. This greater force is supreme in thought speech and thought-perception, even though still besieged there by a certain limitation of the surrounding mentality. In T<sup>2</sup> it has begun to act and to evolve a true trikaldrishti acting upon the telepathic seeing and impose on it a certain kind of absolute certitude, as absolute as can be admitted in the logistis. The telepathic action itself is assuming the force of the seer logistis, though not yet perfect in

this evolution. Tapas in its separate initiative (not preceded by or involved in knowledge) has risen in its major action to 65° and is even rising beyond it to 75° and 80°. This movement is proceeding towards its completion

Samadhi has developed in all but the nidramaya depths to the heights of the seer logistis. Where there is nidra, it is assuming the character of the lower intensities of the logistis informed with revelatory gnosis, but the dream caprice often touches and spoils by its intervention. There are instances of a very perfect and sustained dream reading, also brief perfect converse.

K.A has suddenly developed the highest seer logistic character in the mental body and when it so acts forms a sea of ananda around the body, but when the body itself is penetrated by the ananda this tends to cease. The Shakti is working to combine the Anandas of the mental and physical bodies. Ananda recurred with spontaneity in the Samadhi, but could not endure against the nidramaya absorption.

At night in samadhi at first rational, then fantastic dream coherency.

Aug 21. Thursday.

Highest logistis in spite of general laxity firm in thought-perception, active amid some telepathic confusion in T<sup>2</sup>.

Vishaya Ananda changed into seer logistic quality through a conversion to K.A. This was done with phenomenal rapidity; intuitive vishaya at first adhered to first contact, but was almost immediately converted in this last refuge. The siddhi first in sparsha, then extended to the other vishayas, even to action and happening. What now takes place is vishaya-kama, ideal sense of vishaya acting in the dominant Kama Ananda.

Rupa has for some time been working against temporary suppression, yesterday succeeded in turning it to strong obstruction, today it has recovered its force. Crude rupa is now for the most part possessed of the third stability; the others are still in the first in duration, but the rupas here too have the nature and consistency of the third, but are caught away by the old obstructive power in the akasha.

Vishaya again active. Gandha has almost conquered the obstruction in inhalation, but spontaneous gandha though increased in force of recurrence is still subject to its power. Rasa is trying to occupy the organs of taste more fully. Sparsha is still obstructed, but occasionally active in response to tapas. Sravana is rare and has not gone beyond the typical shabdās now commenced in the jagrat bahirdarshi, and no longer confined to antardarshi or dependent on the closing of the ear to sthula sounds. Drishya is depressed in its evolution.

Samadhi in the afternoon developed farther in the same direction. At night there was throughout in sleep the rationalised dream coherence—also some samadhi—the fantastic element even was reduced to the terms of rational coherence. The only exception was a brief, but for a time persistently repeated irrational fear-dream from the subconscious infant mentality associated with past sanskaras. The intrusion of personality and present life associations are now the only undisputed defects of this nidramaya swapna siddhi. The element of ideality in the coherence is rising, but not effective, because the purusha is only a passive witness and seer and not as in the samadhi proper a gnostic observer and judge of the things seen or experienced. Nidra must be dispelled to bring about this perfection.

Aug 22, 23. 24 Friday, Saturday. Sunday

On one side a strong development of hermetised logistis which is taking up the  $T^2$ ; on the other a laxity of the system, a lapse towards something like the old mentality brought about by an invasion of the besieging external mentality and some return of the mental principle of advance through struggle which seemed for a time to have given way finally to the ideal principle of advance through adjustment; even for brief moments in the end (24<sup>th</sup>) strong touches of external asamata. The higher gnosis works from above on this mass and frequently occupies it, but the physical system and mind are relaxed to the old half idealised mentality.

$T^2$  has advanced so far that all telepathy is taking on the form of the seer logistis,—the hostile suggestions from outside excepted, and these too are now being attacked when they enter and either

rejected or compelled to undergo transformation. Decisive seer trikaldrishti and tapas are rare, but the dynamic in that type is now common and is being better harmonised with the actualistic ideality raised to the same form. This seer logistis is of the higher form full of a varying measure of hermesis and even some reflection of a superior drishti.

Vishaya is again obstructed and occasional; rupa is trying to advance under difficulty. K.A has been much oppressed but is now reviving though not yet in full occupation. On the other hand the new dynamic seer tapas aided by a lower logistic tapas is working strongly for the arogya especially in the two central rogas with some initial effectuality. It is trying also to take hold of the other two members of the physical siddhi, but with no tangible result in the corporeality.

Samadhi is half advancing, half stopping under the same difficulty. Once there was the old vision of long continuous connected scene, but not this time in a rapid panorama, but steady as in actual life and changing only by the slow and regular movement of the witness through its environment. Towards the end, however, it was invaded by present suggestions and suffered from some fantastic incoherence and mutability, but more in the event and occupying figures than in the scenes. Last night there was a fall back to strong fantasia of present suggestion, though the physical circumstances and happenings were perfectly coherent and rational in their ensemble, connection and changes. In the afternoon for two days there was a difficult gnosis limited to thought and lipi and today a strong overmastering by disputed nidra, after some success of restoration. Occasionally in all these imperfect siddhis there are suggestions not immediately followed up of new development and progress. The obstacle interferes and drives back towards asiddhi.

A movement in the lipi towards the universalising of a rapid stable legibility in all the forms, chhaya, tejas, jyoti, varna, of the lipi. All but the chhaya are more facile and stable at night than in the daytime

Aug 25. Monday

The tapas is becoming constantly stronger in the physical field; the ideal tapas produces results which were impossible to the mental or intuitive power. But there is an obstinate retarding resistance.

*Lipi* 13 3 6 These are the siddhis which have to be brought forward and on which, in addition to the gnosis of jnana and T<sup>2</sup> the Shakti is most tending to concentrate. There is an attempt also to redevelop or rather to remanifest and reestablish the once manifested stable basis of the K. Ananda.

K.A is reestablished, but not with a full force or continuity.

In the Samadhi there is some revival of the full force of dream coherence; also occurrence of an absolute firmness of dream vision

T<sup>2</sup> is developing settled seer telepathy and seer telepathic trikaldrishti in spite of the confusion of the invading mentality. Tapas is dominating, but much besieged by the obstruction of the invading ashakti.

Aug 26 Tuesday.

T<sup>2</sup> continues to develop the seer certainties and right perception of telepathy, but the besieging confusion and physical tamas continues to limit its action. There is an increasing revival of the force of K.A. The two first chatusthayas depressed by tamas and laxity are recovering their completeness of the siddhi. This time the relapse tendency in the subjectivity has lasted seven days; the ordinary minimum formerly was a fortnight.

T<sup>2</sup> has emerged from the confusion and is now exiling all inferior suggestions. The telepathy of the seer logistis is still subject to a survival of mental incertitude and stress prematurely trying to set right the incertitude, but the tendency to automatic justness of appreciation is gaining ground in spite of lapses.

Samadhi has recovered full force of logistic ideality in the seer logistis. For the last day or two there has been a movement towards abundance and coherence of other experience than the dream vision. Abundance and continuity were secured initially in monologue, converse, scene-narrative with speech, lipi in the lighter samadhi; there was also light and stable scene and continuity in happening; but the mass lipi in deeper samadhi was

subject to great incoherence and though there was an immense abundance of experience in the logistic samadhi, most of it was of a fragmentary character. At night there was some relapse to present suggestion.

K.A increases in the seer logistic ananda, but was discontinued late at night. The obstruction is yielding with much resistance and retardation. The two first siddhis are well reestablished in Devihasya.

Aug 27 Wednesday

T<sup>2</sup> in spite of laxity is proceeding with accuracy of telepathic incidence. The Surya direction of the Ishwara is prominent and moving towards direct logistic control and guidance.

A great increase of physical stability in sadhara, niradhara and chitra lipi, but especially in the niradhara. Also now in sthapatya lipi.

In Samadhi in the afternoon at first an oppression of nidra, but strongly resisted by the Shakti which established in spite of it a free flow of the lipi, mostly of the lower logistic character. Subsequently, when the nidra tendency was conquered, there was established a free coherent movement of the seer logistic thought-speech, natural, normal, not as formerly maintained by tapas against obstruction, — though a slight negligible obstruction is still present, a similar freedom, normality and coherent continuity of the seer logistic thought perception, then of the seer logistic lipi, with a beginning even in the profounder depths of samadhi (sushupta swapna), and a combination of these three powers, more obstructed, but still sufficient in action and normality. Other features of samadhic experience occurred in briefer snatches, but always significant and sufficient by the aid of the gnostic thought to yield their context and significance. The distinguishing character of the whole movement was the action of the observing thought actualising and understanding each experience and distinguishing in the scenes presented between the worlds and spheres of which they were a part. The mental worlds especially manifested in the more physical and [vital]<sup>2</sup> rungs of their

<sup>2</sup> MS vitals

ascending order. Samadhi in the afternoon may now be considered to have well founded its stable basis

There is a beginning of the full stability in the abundance of the lipi, as well as in isolated lipis. There is a variation between the three degrees, but each tends to its full duration. The perfect duration exists dissolved, but still present in the three degrees.

At night the lipi niradhara and sadhara fixed itself in the third degree of stability; it is also developing positive trikaldrishti of sadhana in the highest seer logistis.

Gnosis is leaning more upon the hermetic element in the highest seer logistis and seeking to make this the whole thought instrumentation, but the laxity still leans to a lesser force of seer logistis burdened with the siege of the old idealised uncertain mentality. The descents to lesser forms are decreasing in frequency and incidence.

At night laxity and the lower form of dream; but in the morning some force of increasing lipi in the depths of samadhi.

Aug 28<sup>th</sup> Thursday.

T<sup>2</sup> has now taken possession of the telepathy and is interpreting all the former movements in an increasing mass of logistic experience. There is an increase of the precise appreciation of tendency, including thought tendency and impulse tendency, in the effective force of dynamic seeing Tapas and in the relative or dominant telepathic certitude,—the certitude resulting from selective idea force in the tendencies and circumstances subject to potential reversal by some greater force. All this is in an intermediate seer logistis containing the hermeneutic element, but not filled and possessed by it. The quite positive trikaldrishti in the seer logistis is quiescent awaiting the hermesis. The trikaldrishtic commenting and interpreting thought speech is now combined with the perception..

Full third degree stability in all kinds of lipi subject to a certain initial uncertainty and some impediment in the immediate rapid legibility

In Samadhi an obstructed but still developing movement. The features not yet perfectly free presented themselves with more force of coherent continuity, but not in any abundance. Lipi in the depths was more coherent, but with effort and not in a free normality. Full

freedom has been gained only for the thought, thought-speech and lighter lipi.

There was some attempt of the vishaya to break down the obstruction that again prevents its more frequent recurrence and progress, but success was small. Rasa is most apt to come in abundance, but not with perfection. Gandha is perfect, but comes with only an occasional spontaneity, otherwise it is obstructed. Both come daily, and are therefore established, but not yet frequently and freely. However by today's effort the tendency in rasa to recur has been greatly strengthened, as well as its mass; gandha in inhalation comes more easily; both have profited by the tapas. Sparsha increased in incidence, but was soon stopped by obstruction. Speech shabda came once only with no sequel. Drishya progress is obstructed.

Effort to develop higher trikaldrishti, not yet come to fruition. Telepathy is becoming more concrete and intimate, sanjna added to prajnana and embridged vyapti, — perception in being to perception in idea.

Relapse is now chiefly powerful in the physical siddhi. There is a revived sensitiveness to cold and an attempt to restore its results in roga. The tapas however is powerful enough to prevent any strong materialisation. In the central rogas there is a relapse, in one due to persistent overstrain on the centre, in the other a mechanical repetition of recrudescence.

Friday Aug 29<sup>th</sup>

T<sup>2</sup> this morning has made a large stride forward. A full free and normal thought or jnana of tapas and trikaldrishti has now associated itself with the actual perceptions (vyapti prakamya) and this has enormously increased the rapidity of progress which is now returning to what used to be called the enthusiastic (ie the luminous or fiery or both) and anandamaya rapidity in lipi, jnana and T<sup>2</sup>, while it is partly active in samadhi. The Shakti has first converted into the seer logistis the constantly recurring remnants of the old actualistic telepathies of the intuitive mind, intuition, inspiration and inferior (semi-intellectual) revelation; then the dynamic telepathies and tapas thought on the basis of accurate possibility,

sometimes but not always full and complete in its vision—it is when some possibilities are ignored that error of stress becomes most tempting and facile; finally it is bringing out the telepathic decisions and relating them to and converting them into the nontelepathic or pure trikaldristic certitudes. The two first movements are now finally founded and the old errors can only recur by mechanical force of habit without any other justification, since there is no void of knowledge to justify their blinder seeking. The third is only just being founded with the final firmness, but the foundation is not yet complete.

No Samadhi in the afternoon. The other members of the siddhi are held back by the obstruction; but in antardarshi the force of lipi stability is increasing.

Aug 30<sup>th</sup> Saturday.

T<sup>2</sup> attained to a certain final basic action of certitude. The rest of the siddhi made no ascertainable progress.

Aug 31<sup>st</sup> Sunday.

The obstruction is now without being removed rendered null for the ideality. Lipi in the jagrat is moving forward, increasing the normality of the third degree of stability and its force of duration, bringing the rapid legibility in the stability and rejecting all unstable lipi. The ideal thought is enforcing its free, normal, pervading action and bringing it to the level of the thought speech in this normality and freedom. Trikaldristic thought shares in this new perfection. T<sup>2</sup> is increasing with a remarkable rapidity in frequency of logistic certitude. The normal character is now that of the logistic seer ideality either with a strong dynamic and hermetic force, successful tapas enforced by jnana, or of the same thing, but with full logistic revelation. The old inferior or middle seer logistis which was a correct adjustment of possibilities is giving way to this form—it recurs but without sanction for endurance—in which possibilities and certitudes are combined, but with the latter in domination. Tapas without knowledge is now being rejected and condemned to exclusion. The still existent defect arises chiefly from imperfection of vision of time, place and a certain and indisputable order and

fullness of circumstance. These things can only be initially established in the seer logistis, since their sure fullness begins in the hermetic ideality.

Darshana which fluctuates between Ananda and mentality, is now increasing its insistence on the force of the vijnanamaya darshana, as only by fixity in the gnostic seeing can it get rid of the lapse to the defects of Ananda.

Samadhi is in a state of lapse; today in the afternoon after a day of interruption and one of unsuccess, it is trying to recover, but nidra has taken hold and prevents the freedom. At night incoherent or fanciful dream occupies the sleep. The other siddhis are preparing to recover, but cannot yet put aside the obstruction.

#### September.

Absolute finality is not yet gained in the first chatusthaya, for the fragments of external touches of asamata are able to touch the physical parts of the physical mentality, nor in the second for the Devi Bhava is pushed down to the old mental form and that survives in the sense of the body even when the rest is in the ideal Devibhava. The ideality is founded in the highest seer ideality though the lower forms still recur mainly in T<sup>2</sup>, because that is still imperfect in circumstance; but the vijnana is constantly increasing. Its action is still capable of suspension during the later part of the day owing to laxity. The ideal traigunya siddhi is increasing, physical tamas giving more and more place to çamas, but the entire union of the three gunas is not absolute, because the physical mentality is still not wholly changed into the gnosis. These asiddhis are yet becoming more and more interruptions rather than permanent deficiencies. Samadhi has founded itself, but is free only in thought and lipi, and is capable of lapse. Rupa and vishaya are obstructed in their progress. The physical siddhi is in a state of relapse, though certain beginnings are established with some finality.

Sept 1 Monday

T<sup>2</sup> has to be made entirely valid in circumstance and a first movement is being made towards this development, but it is at

once assailed by the old causes of incertitude and wrong placement. These act more easily when there has to be a multiple and rapid seeing than when there can as in simple cases with few details and slower movements be a deliberate exercise of the vijnana Shakti. There there is not only an increasing correctness of gnostic appreciation or judgment in the direct seeing, but an extension of it to more remote eventuality.

Gandha in inhalation has developed perception of neutral odours and with this new basis there is a great increase of frequency of positive gandhas. The spontaneous gandha is now rather more frequent. But the obstruction is still resisting eviction and retarding progress. Rasa is more active, but has not yet gained a firm basis.

Rupa is once again active; it is striving for stability as the basis for its perfection. K.A active, but not in settled continuity.

Sept 2 Tuesday.

T<sup>2</sup> today is again troubled by the external invasion; it is evidently preparing for a fresh extension, but this as usual has brought about a trouble of resistance and irruption. Drishya once again active; a few forms of greater stability in ghana rupa; tejomaya rupa in scenes etc of the first stability and continuity, but mere drishti, the thought in the drashta inhibited by nidra; in the early morning some mass of coherent reading.

Sept. 3 to 24—

This has been a period corresponding to the old long relapses, when as there was no continuous progress, nothing could be written. But the relapse has only been a fact in the physical siddhi, which has been entirely suspended, except for occasional movements soon falling off into inactivity. There has been even some relapse of positive roga; the fragmentary (catarrhic) rogas have tried to lay their hold persistently, but are always manageable by the tapas; the two central have prevailed without being severely aggravated. On the other hand Samata is constantly making itself more firm in the Ananda, more massive and imperturbable. It is not yet free from occasional pressure of the exterior physical pressure,

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but this is becoming rare and very vague. Shakti has also been fixing itself more and more, but varies from the *vijnana ghanata* to the physical-mental laxity; the first tends more and more to predominate. Vijnana has lapsed only for adjustment. All is intuitive mentality even in error, and all has been steadily transforming to the seer ideality. The defect is still in  $T^2$  which draws down the others, but normally thought is of the seer ideality, and always when there is not the physical relaxation.  $T^2$  has been increasing in the seer ideality and mere intuitivity is being progressively eliminated. The extension is general, but not yet quite fixed in the higher ideal jyoti. Time place circumstance are the great difficulty. Tapas is increasing in force and applying initially to the immediately surrounding life-action, but against great opposition.

Sept 24 Wednesday.

Lipi for the first time has risen from the seer ideality of the logistis, to the hermetic vijnana. It is now the full logistis in the hermesis; beyond is the middle hermesis and beyond that the seer hermesis. Thought is rising into the fullness and pervasion of the complete seer logistis, all logistic levels are there, but all full of the seer logistis.

## 1-29 FEBRUARY 1920

1<sup>st</sup> Feb.

Thought to be set entirely free  
T<sup>2</sup> to be thoroughly idealised and given certitude.  
Tapas siddhi to be made luminously effective.  
Physicality to be brought under control of Tapas.  
Rupasiddhi and samadhi.

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First get rid of the physical lapse.

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The çraddha has to be firm and absolute

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First week of February  
Three chatusthayas.  
Perfection of 2<sup>d</sup> chatusthaya.  
Shakti. Idealised and intellectual perfection.

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The highest ideality in the highest log[ist]ical ideality.

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Lipi, thought-speech, jnana perfected on this level of vijnana  
T<sup>2</sup> perfected a little later, but rapidly all the same.  
Rupa-siddhi and samadhi

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4<sup>th</sup>

The physical lapse in the subjectivity has been nearly got rid [of], but not quite eliminated. Its force however and effectuality have been much diminished and are being brought to the vanishing point.

The çraddha is now firm, but not yet absolute.

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Shakti has got its intellectual perfection, so far as the word can be applied, and is getting its ideal perfection.

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This is due to an extraordinarily rapid development of the whole system into the highest logistic ideality,—first elimination of mental intuitivity, confirmation in intuitive revelatory vijnana, then rise to interpretative revelatory, then to revelatory full of founded power of inspiration. The lower forms of vijnana occur from outside.

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The prana and body are also being taken up by this ideality..

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The process is not yet quite complete.

There is a rapid development of combined action of all the parts of the siddhi, but this is as yet only being founded, not complete.

Thought-speech, jnana [and]<sup>1</sup> primary T<sup>2</sup> are being founded on the highest logistis

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Rupa and samadhi are still obstructed and pressing on the obstruction.

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Some progress in rejecting obstruction in samadhi

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Attack of the intuitive mind from outside, only temporarily successful in a partial invasion—

The idealistic force is strong enough to reestablish its hold.

Feb 6<sup>th</sup>

All February the struggle in the physical siddhi.

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Feb 7<sup>th</sup>

In spite of the intuitive mental [invasion]<sup>2</sup>—

<sup>1</sup> MS or

<sup>2</sup> MS evasion

(1) The interpretative or inspirational ideality has manifested itself with some power in lipi, thought[,] trikaldrishti etc. The logistic ideality remains but is surpassed.

(2) Lipi has got rid of the insistence of small intuitive vijñana, though it is still capable of some lapse.

(2)<sup>3</sup> The rest of the ideality is labouring to follow in its steps and get rid of all lower forms.

(3) In lipi revelatory logistis is now becoming the lower and not the higher form. The interpretative is the rule.

(4) Ananda is progressing and transforming itself first to the discriminative revelatory logistic then the interpretative and getting rid of the intuitive mental form. It is now persistent when there is smarana.

Feb 7<sup>th</sup><sup>4</sup>

The second week of February.

(1) Lipi to be fixed in the second vijñana.

(2) Thought, T<sup>2</sup>, to be raised to the second vijñana, the logistis only a lower form.

(3) Ideal Shakti to possess the body.

(4) Ananda to fix itself and be no longer dependent on smarana.

(5) Insistence on ideal Tapas control in arogya, utthapana, saundarya.

(6) Completeness of Brahmachatusthaya.

(7) Rupa and samadhi.

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All these will not be complete, but all will advance. The rule of rapidity has to be brought in everywhere.

Ananda overcomes in type the obstacle of vismṛiti and has almost established the continuity. It is established in type and in dominant tendency, but is still resisted, sometimes briefly suspended by strong absorption. Sleep brings a total discontinuation, but the recovery is swift.

<sup>3</sup> This item and the two that follow were misnumbered.—Ed.

<sup>4</sup> This, the second entry dated 7 February, is written on a different sheet from the previous entry.—Ed.

Feb 8<sup>th</sup>

A certain lapse tendency. Ananda persists but with frequent momentary vismriti. The T<sup>2</sup> moves for a while in the telepathies. The thought-system is arriving through a last struggle to the condition of the lipi divided between the interpretative as the right and normal, the logistic as the lower relaxed action to the exclusion of the intuitive mentality.

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Rupa-siddhi has been developing since yesterday fluidity, perfection of form (not always complete)[,] vividness, but not stability. Variety is poor as yet and stability only initial or primary.

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Ananda is now constant (afternoon) but often forgotten by absorption yet present; sometimes this forgetfulness brings momentary cessation. Sleep brings cessation; but the obstacle is now being attacked, though not yet overcome.

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T<sup>2</sup> has descended to rectify and turn into interpretative telepathic ideality.

Ananda Brahman is confirming itself in prema, kama and beauty.

Obstacle to Samadhi persists, but is slowly yielding.

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At night a lapse to mentality.

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Feb 9<sup>th</sup>

The whole ideality after a violent depression is now passing into the revelatory form of the interpretative vijnana. This is also laying hold on the body, but here more powerfully besieged by the intuitivity of the intelligence

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The perfect shakti in the physical intelligence has been replaced in type by the perfect ideal shakti with the fourfold Devibhava.

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Ananda is being reestablished in continuity after interruption.

Sahaituka has recommenced, but yet in a crude initial form. (since yesterday)

The Ananda is being idealised, but as yet not successfully; because the intuitive intelligence still normally holds the body.

Continuity of Ananda, forgotten sometimes but still existing has been established in type in Samadhi (morning).

Idealisation (rapid) in the revelatory interpretative form of the elements of samadhi has begun in the lipi etc.

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Ananda absent in samadhi and sleep in the afternoon, but ideality at play, in dialogue etc. At times deep tamasic nidra hiding a core of sushupti, sometimes jagrat, sometimes আচ্ছন্ন

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Ananda once more continuous in afternoon in spite of absorption in writing, finally with help of some smarana prevailed over absorption.

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Ideal Shakti fixed in the body.

Feb 10<sup>th</sup>

Ideal Shakti is fixed in the body, lipi fixed in the vijnana, interpretative and revelatory of the two lower kinds. Thought-siddhi and T<sup>2</sup> is partly formed in the same idealities, but revelatory logistis predominates for the time. There is however a mixture of intelligence. Sharira Ananda discontinued at night by sleep and recovered with some difficulty in the morning. Brahma chatusthaya complete in Sarvam Anandam Brahma, Anantam Jnanam in essence. The Brahma-vision has now to be filled in with the vijnana. Rupa and Samadhi are progressing; rupa is still in the first stability, occasionally on the border of the second, recurrent, not steady in appearance. Ideal Samadhi baffled at night by sleep and dream: present in daytime but assailed by nidra.

Today thought-siddhi + T<sup>2</sup> ought to rid itself of the admixture.

The psychic suggestions, telepathy, vyapti, prakamya, possibility, doubt, denial etc are all being rapidly changed into the form of the revelatory logistis. There is a strong tendency to the interpretative form.

Ideal Shakti is being intensified into the Krishna Kali relation founded on madhura dasya.

Feb 14<sup>th</sup>

One day of lapse (12<sup>th</sup>), another of trouble of recovery. Eye malady, bleeding of nose, constipation; the will prevails only with a struggle.

The revelatory ideality is establishing itself, but with much fluctuation of adjustment, Shakti idealised in the body in the same way, sharira ananda similarly. The latter is being rapidly changed. As yet the siddhi has not recovered its full force of occupation.

Development of T<sup>2</sup> on the revelatory base but hampered by mentality and its invasion and siege.

15<sup>th</sup> 16<sup>th</sup>

Founding, in spite of difficulties, of the [ ]<sup>5</sup> exclusive ideal action in thought-siddhi and T<sup>2</sup> as in script and lipi. In T<sup>2</sup> this is not complete and this has some reaction on thought-siddhi which is now being closely fused with T<sup>2</sup>.

17<sup>th</sup> night. 18<sup>th</sup>

Recovery of vijnana in the system and rapid development of the ideality. The vijnana (revelatory of all kinds based on intuitive revelatory) is fixed in the system; lapses are only to intuitive ideality and momentarily to highly idealised mental intuitive.

19<sup>th</sup>

Interpretative revelatory vijnana has been rapidly rushed to the lead and holds it, but the intuitive rev. occurs frequently as a suggestion, but more and more filled with interpretative rev. V. Other lower forms only occur as suggestions from outside and are rapidly and increasingly turned into the right kind before or immediately after they enter the system.

During the lapse even the purely unmixed character of the mental intuitive, though it held the system, was made more and

more clear. The ideality then continued in spite of this hold and was quite firm in lipi, script and often in thought-speech. Now even these suggestions cannot come in the mental form; only in laxity there is often a sort of mental cloud about the ideal form.

Lipi, script, thought-speech are now firm in the ideality; thought-perception and T<sup>2</sup> are also substantially ideal, but to some extent in laxity of the shakti affected by the mental shadow. They are however being rapidly subjected to thorough idealisation. When the shakti is not pramatta, the mental shadow does not touch, but the lower forms are more common as yet than the revelatory; the contrary is the rule in the other members.

Vyapti is still chiefly of the mental kind

The interpretative revelatory since last night is being fixed in the system—the essentiality of it, its status in the tissue of the conscious being. But there is already the urge to the revelatory in its own highest kind.

The lipi which has been ideal of all kinds is now shedding the intuitive vijnana and keeping only the revelatory and interpretative.

Fixed in the interpretative form of all kinds it is now immediately (after five minutes, in the same uninterrupted movement) lifting up all to the revelatory vijnana in its three forms. This done in a minute or two it is drawing all into the highest form. This is the first instance of such a large miraculous rapidity

Vyapti is now coming in the revelatory vijnana, but of the totality of the bhava in the object; the particular movements are seen in it, but are undergoing a thorough idealisation, even in the mental intuitivity.

As a result also trikaldrishti tapas is beginning to be seen as a movement out of being and no longer only in their separate forms.

The complete idealisation of the tivra ananda whether ahaituka or sahaituka is taking place.

The insistence on the physical siddhi has been increasingly relaxed for the last few days. There is now scanty K.A. It is being transformed into the revelatory ideal K.A, but the transformation is much opposed by the survival of old idealised intuitive Ananda. The other Anandas are sharing the change.

The second half of the day possession by the intuitive mind from outside. Progress under difficulties.

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20<sup>th</sup> Feb. Friday.

Rapid progress in spite of mental siege.

(1) Shakti in system fixing the essential being in representative revelatory vijñana; interpretative force present, but not insistent in manifestation. Occasional covering by inspirational intuitive idealised mind.

(2) Lipi deepening into the revelatory largeness even in intuitive vijñana type.

Rapid and powerful development of fixed stability in lipi sadhara and niradhara.

(3) Strong development of ideal thought-siddhi in all forms; rapid and continuous ideal thought-perception, jñana

(4) Developing certitude in trikaldrishti, but much enveloped in idealised mind-matter.

(5) Increasing ideal-power in kavya.

(6) Triumphant tendency to bring all mental action into the ideal form; but there are lapses.

(7) Progress in idealisation and in [s]table jagrat of the three forms of swapna samadhi in the afternoon. Internal lipi in antardarshi fixed in representative revelatory vijñana; continuity in swapna of ideal thought siddhi in speech and perception sometimes accompanied by rupa and drishya.

21<sup>st</sup> Feb. Saturday.

(1) Idealisation of the intuitive (mental) thought-siddhi jñana and T<sup>2</sup> knowledge, dominant but not absolutely complete.

(2) Immediately (in the morning) the movement turned to the normalising of the interpretative revelatory vijñana in all the mind and supermind, and after certain fluctuations this came in the evening

(3) In antardarshi interpretative revelatory vijñana in the lipi. The rest of the siddhi active in swapna, but limited and diminished by heavy attack of sleep.

(4) The interpretative in the shakti of the physical system has now filled the representative revelatory vijñana; the content is interpretative, the shell representative (logistic revelation).

(5) The Tapas is now acting vigorously on the physical asiddhi in the different remnant rogas and has begun on the most persistent central incapacity, in the latter as yet without dominant effect. The remnants still recur with a temporary show of force but cannot resist the dissipating action

(6) In the morning a remarkable solitary instance of the complete and rapid effectivity of the Tapas on inanimate things. This is practically the first instance.

(7) The T<sup>2</sup> is now normalised in the ideality, though still besieged and sometimes penetrated by the intuitivity, but it is no longer cased in the intuitive mental matter.

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Today closes the third week of February and completes a definitive stage of the union of samata, shakti and vijñana. The asiddhi is not entirely exiled, but has lost its power to hold except for touches and a momentary (in the first two) or a brief (in the third) interval. Negative Asamata is only a touch and nothing more, but defect of sama ananda is still possible for a short while.

The next week must complete the perfection of the luminous revelatory reason.

It is also suggested that the rupa, vishaya and samadhi will develop finality of basic perfection.

There is also some preparation for the overcoming of the obstruction in Ananda and Arogya. In saundarya and utthapana the definitive effectivity has not come, but primary utthapana is being prepared for its basis by the steady pressure on the habit of fatigue. There the old strenuous defect of anima has little hold; it comes only in fragments, little as pain, mainly as stiffness. Fatigue is the chief asiddhi.

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Tomorrow T<sup>2</sup> in the interpretative drishti. Ananda. Renewed hold on physical siddhi. Rupa-vishaya. Samadhi.

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(1) Resumption of continuous Ananda, but as yet with insufficient force of spontaneous action.

(2) Shakti shown in resistance to an attack of many remnants of roga. Only three still survive at all in fact, the eye-watering, the stomach affections and the central weakness. All except the last are much reduced, and even the last is much modified in force.

(3) Samadhi progressive at night and in the morning. All is ideal, drishya included, but all is now turning to the revelatory vijnana. Drishya is becoming more complete and stable. Lipi in deep swapna shows a tendency to return to coherence.

Feb 22<sup>d</sup> Sunday

In the samata the siege of the exiled intuitivity throws a shadow of defect on the hasya and therefore on the sukham and equal Ananda. This is only when there is the withholding of the full play of the Shakti.

In the shakti the defect that emerges is a deficiency of height of force, aishwarya-bodha, hasya and çraddha in the immediate action of the Shakti.

None of these defects are real, but imposed on the system from outside by a shadow of the old habit of the physical mind.

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These defects have now to be finally excised. There is already a commencement of the conversion of the surrounding activity to the ideal terms.

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The first two chatusthayas cannot be quite absolute until the vijnana is universal and free from any suspension of the ideal action.

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The rupa and vishaya show signs of reinitiation and of a firmer ideal completeness, but as yet there is no freedom or dominance of stability.

The difficulty of T<sup>2</sup> is now the adjustment between the higher and lower perceptions; so long as this lasts the surrounding intuitive mind is led to invade with its inadequate suggestions. But this mind now promises to turn into the ideal form.

Ananda is now again active, but subject to the recurrence of its

old disabilities and still drawn down to the mental intuitive manner. Ideal Ananda comes in as an exception.

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Rupa shows great vividness and perfection (not always completeness) and vividness of all forms, perfect, developed, ghana, crude; but except in the last it is only in the initial and primary stabilities

In the afternoon much sushupta swapna samadhi. An outburst of the highest revelatory lipi, vivid and powerful beyond anything yet seen in the jagrat bahirdarshi. Much lipi in the sushupta, ordinarily but not always coherent. Much revelatory vijnana; all ideal. But the hold was still insufficient and besieged not by the actuality, but by the vague consciousness of dream.

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Today from the morning lapse towards mentality for the transformation of the surrounding mind. This has brought back unideal telepathy trikaldrishti tapas to a certain extent, but the ordinary thought seems secure. All however is hampered by the invasion. T<sup>2</sup> at the moment acts only in the representative vijnana with relative and occasional certitude, the truth of each suggestion stands, but not the decisive value the tapasic mind outside fastens on its indications. When the full ideality acts, each is reduced to its native proportions, but there is no future certitude, or only a relative morally certain indication of the future.

There is the same phenomenon in the interpretative representative T<sup>2</sup>, on the lower scale. It remains to be seen what happens when both are lifted to and combined on the higher scale.

Vishaya is again manifesting vividly, but without freedom; only the old customary drishya, rasa, gandha, sparsha, the few limited things. Shabda is obstructed as before.

Ananda is now recovering a firmer, though still imperfect base.

There is much struggle in the primary utthapana; the two rogas are also still successfully obstructive. The Shakti persists in the utthapana and does not allow a long collapse.

Today pain (sharp in the shoulders) returned momentarily in the primary utthapana, but immediately subsided. Fatigue is strong, by cumulative effect; there is [no]where a successful reaction.

A strong interpretative revelatory vijñana of the Shakti in the physical system.

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At night great vividness and constancy of the basic rasas.

T<sup>2</sup> in the interpretative revelatory and highest revelation of the third scale. All now is the third scale, ie, the divine reason.

Magnificent drishya in the deep and deepest swapna samadhi, scenes, happenings etc, great stability, perfection, sometimes chhayamaya of tejas, sometimes vivid with some jyoti in the tejas. A little force of chhaya however everywhere. Afterwards dream but with much coherence.

Feb 23<sup>d</sup> Monday.

Today T<sup>2</sup> to develop highest certitude. Rupa, vishaya, samadhi. Ananda to idealise and to overcome obstacles. Pressure of Shakti on roga and obstacles to primary utthapana.

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Yesterday there was in T<sup>2</sup> much confusion of the lower inadequate forms, insufficient half representative, half intuitive forms, mind-coated intuitivities and intuitivised mental suggestions from outside, inspirational forms without the discrimination etc; the highest certitudes finally emerging assailed with dubiety from the luminous chaos. Now the discriminating interpretative revelatory power is settling itself in the T<sup>2</sup>. The intuitivities of all kinds are being rejected where they resist transformation, replaced or transformed when they admit change. The highest certitude of the third scale is acting now and then; the occasional certitudes are frequent. There is still much to be done.

Ananda is idealising itself with occasional lapses.

Lipi is now finally getting rid of the strong relics of the intuitive and the weak relics of the inspirational ideal lipi. The representative and interpretative lipi of all degrees take the place.

T<sup>2</sup> is now getting rid of all forms of tejasic and tapasic stress; but the work is not yet finished. The highest certitudes await the growth and completion of this eliminative process.

The battle is going on in the primary utthapana. The Shakti is trying to impose relief in standing and relief in walking and

add them to the relief by sitting. But as yet it is only a temporary incomplete relief. The attack of fatigue is heavy and fierce.

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Afternoon. Samadhi, ideal thought and speech continued in deeper swapna, but sushupta much under the power of nidra.

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The force of ananda increases, but is much cased in inspirational and inspired intuitive mentality. The density tends to diminish in the idealised form. It is however becoming more intense in this form.

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The T<sup>2</sup> acts now normally in the middle form. The higher action is exceptional except so far as it is translated into the middle form.

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Rupa and Vishaya have been less active today. Vishaya is trying to manifest particular tastes in their subtle general essence

Feb 24<sup>th</sup> Tuesday

Last night T<sup>2</sup> action of various kinds, none entirely satisfactory, though one uplifted above the lower movements which gave some of the highest certitudes. At night wakefulness with intervals of swapna samadhi good of its kind; only towards morning nidra.

Today strong attack of besieging intuitivity on all ideal members. In lipi this results in persistence of intuitive ideal lipi representing the intuitive mentality in the ideality, but not itself mental in kind. An insufficient speech and suggestion is its limitation; it is true in itself, but so expressed as to mislead the mind. It is rejected in favour of the intuitive revelatory or at lowest revelatory [intuitive],<sup>6</sup> representative and interpretative lipi, but still recurs sometimes in spite of prohibition.

In thought-siddhi the same process is taking place, but the recurrence of lower forms of ideal speech is strong and occasionally there is the half idealised mental suggestion from outside.

<sup>6</sup> MS intuition

Nevertheless lower ideal forms are now banned by the law of the Shakti.

In script as in lipi, but the lower forms are more rebellious to exclusion.

T<sup>2</sup> is most affected. Here too it is definitely settled that only the highest ideal reason is to give the certitudes and the recurrence of the lower forms however strong and obstructive to the proper action is not to be accepted, even if they give the truth.

Ananda promised last night to prevail, but this morning has been discontinued except in smarana.

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T<sup>2</sup> perfect, decisive and invariably effective in the representative highest vijnana, but only in distinct isolated final results; the rest of a lower type besieged by mentality and confusing the mind by trying to figure as this representative ideal action.

In Samadhi much nidra.

Feb 25<sup>th</sup> Wednesday

T<sup>2</sup>, the representative vijnana is taking up detail, but not all the detail. The confused action of the rest continues, but is becoming clearer by restriction. The Shakti now tends to allow provisionally all ideal T<sup>2</sup>, but to accept only the forms of the highest ideality with a total acceptance, partially accept the revelatory forms of the lower (inspirational and intuitional) stages, observe only in order to reject or transform the survivals of mental suggestion. The rest occurs, but is partially sanctioned only when there is some revelatory force or interpretative in it or at the back.

Feb 26<sup>th</sup> Thursday.

The interpretative-representative highest ideality has now definitely replaced all other action as the standard movement in the T<sup>2</sup>. The others still persist in laxity of the system. This ideality is now absorbing all the thought-siddhi and proving its truth and certitude.

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At night this ideality, at first only able to act above the head free from the physical levels, began to act spontaneously on the

head level. It begins to replace the physical tendency to intuitivity and is descending to take possession of the whole system. At the same time it is adapting itself and taking possession of all kinds of thought perception in the nature. This it has done, first in the interpretative, then in the lower idealities.

All the vishayas, the others in little, gandha and rasa more in large.

Abundant rupa in the samadhi.

Friday 27<sup>th</sup> February

T<sup>2</sup> is now fixing itself in the complete ideality, first in the lower forms with some help from the highest interpretative vijnana. All is now turned to its elements of truth, but the last difficulties of the old excessive stress still remain. The rest is a difficulty of limitation and incertitude.

Afterwards something like a deliberate lowering or collapse, but even in this laxity the ideal tendency prevails, but not its order.

Sharira Ananda long neglected and occasional only by smarana is resumed today and restored to an interrupted continuity, while the remnants of the mental form are being rapidly idealised by the highest vijnana.

Rupa is obstructed, though it acts under call of tapas. It has gone back to the initial or very primary stability.

Vishaya acts but under obstruction.

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Stable crude rupa (perfect in line) at night.

Saturday 28<sup>th</sup> February

Lapse.

The lipi has begun to reject all but the highest vijnana (chiefly interpretative) or else its light in other forms. The same process is beginning in antardarshi.

In Samadhi tertiary and perfect stability of rupa, scene and coherent movement begins to occur. Also conversation, no longer mental only, but the physical word. The elements of samadhi have

now [to be]<sup>7</sup> developed and combined, the [.....] more steady in spite [.....]

Thought speech has [.....] reject all [but the] forms of the highest vijnana or else its light and form on lower levels.

Sunday 29<sup>th</sup> February.

Today the whole vijnana has lifted to different levels of the revelatory vijnana. Even the highest drashta logos has manifested as well as the highest interpretative ideality. The basis of the luminous reason has been perfectly founded and what is now left is to perfect and make it universal in its embrace.

The first necessity is to get rid of the lower stratum of intuitive mentality, then to exclude the circumvironing mentality.

This has already begun to be done and for some time the shakti in the body is fixed in the basic third ideality, its contents varying from the intuitive to the revelatory, with interpretative and other floating. Even the intrusions from the surrounding ideality are now for the most solidly idealised though with a suspicion of strong intuitive mentality not easily distinguish[able] from a [ ]<sup>8</sup> concentrated doubly illumined vijnana.

Rupa has suddenly at night manifested several old forms (reel, ribbon wound reel, bat, brushes etc) in ghana & developed with strong ghana tendency in the second and third (mostly third) stability.

Samadhi is still hampered by obstruction.

<sup>7</sup> The page containing this paragraph and the next is damaged. Several words or groups of words are partly or wholly lost. The words printed between square brackets are conjectural.—Ed.

<sup>8</sup> MS a

1 MARCH–10 APRIL 1920

Yoga Diary.  
1920  
March.

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

And simultaneously the lower vijnana which represents the intellect in the forms of the ideal mind was developing its greater powers and finally turned into the ideal reason. At first this was done with a lower ideal intuition, discrimination, inspiration, revelation which have been developing for a long time, weighted, chequered, shot through, hampered by the defects of the intuitive mentality of the manasa buddhi. The lipi was the first to get clear of the manasa, —in the bahirdarshi waking state, the internal antardarshi jagrat followed long after,—next the script, next the thought-speech, finally, the thought-perception and only yesterday and not with an absolute perfection the trikaldrishtic thought-perception.

The relics of *asamata* persisted in a fragmentary occasional fashion so long as the defect of mentality in the Shakti has persisted in the physical consciousness; it did not belong to the system, but was imposed on it, so long as the outer mind could shoot in its arrows of suggestion or break in for a time and possess the surface. There is still a persistence of vague relics which are being steadily idealised out of existence. This is due to persistence of *tamas* element in the physical being and is part of laxity or physical depression. It is disappearing in proportion as the ideal Shakti fixes itself in the true *vijnana*. The chief defect is in insufficient force of *hasya* and *ananda*, although the *sukham* is strong and the *hasyam* and *ananda* can always be brought to the surface, but often there is a cloud not of *duhkha*, but of *apavritti* of positive *ananda*, especially of *hasyamaya ananda*, occasionally an excess of *udasinata*.

Shakti after fixing its base of intuitive mental power in the body, often replaced by ideal forms, is now fixed in a shell of revelatory or representative *vijnana* filled sometimes with intuition, sometimes with lower revelatory representative, representative-interpretative or interpretative content. Occasionally the higher revelatory *drashta* Shakti takes momentary possession: there is always now a tendency to its manifestation in the other figures. *Virya*, *shakti* (except *laghuta* sometimes in the physical fatigue or heaviness) are full and sufficient, but depend for their *tejas*, *pravritti* etc. on the state of the *Devibhava*. *Devibhava* has been established in all its parts, but is not always in the full overt action, because of *apavritti* of *hasya* and *ishwarabhava*. This *siddhi* awaits the full *sraddha* and *vijnana*. *Sraddha* in the Master of the being is fixed and complete, but *sraddha* in the *Swashakti* has been often diminished or overpowered by laxity and failure of *siddhi*. There is now full faith in the eventual perfection of the three first *chatusthayas* and the sixth, but incertitude as to physical *siddhi*, extent of *karma* and *kama*, completeness of the mission. This is only occasionally touched by a shadow of positive *asraddha* and even that now takes the shape of a strong incertitude.

*Vijnana* is based in the total ideality, but still besieged by the outer mind. All suggestions from the outer mind are now of the nature of intuitive mentality turned in entrance or almost turned

into ideality, full at least of the vijnana stuff and manner, which seems like an incomplete vijnana. The play of the higher third vijnana is now occupying the system: revelatory intuition has taken the place of other intuitions and is already being turned into the representative, ie the highest intuitive revelatory reason; inspiration losing its over-stress and defect of discrimination is almost wholly turned into interpretative ideality, ie the highest inspired revelatory ideal reason, while the full drashta luminous reason has emerged in all its three forms, ie revelation with interpretation but the front representative, 2<sup>d</sup> the front interpretative with intuition involved in the drishti, 3<sup>d</sup> the whole drishti with the two other powers taken into the drishti. There are various combinations and permutations. This is completest in lipi, script and thought-speech; thought-perception is a little weighted down towards the intuitive, revelatory intuitive, or representative forms, but the others occur and take the field when there is full action of the vijnana Shakti. T<sup>2</sup> is now able to act with certitude, but this is not yet complete; the old telepathic form still labours to predominate. Telepathy of thought is developing, but chiefly of thought impulse, feeling, intention, not of pure thought; the whole mind of animals can be seen, but only partially the mind of men. Here there is still a wall of obstruction through which there is a forcing of prakamya vyapti. Concentration is necessary for this siddhi

Laxity occurs owing to physical tamas and prevents the full normality of the vijnana power, but can no longer[,] since yesterday[,] bring down the system to the mental level.<sup>1</sup>

Rupa is still struggling to establish the secondary and tertiary stability and all its other elements and its free play seem to be waiting for this siddhi, but it is now in frequent action. Samadhi has fixed the right ideal lipi in the antardarshi, developed many of its elements, but is obstructed by nidra in its further or at least in its rapid progress.

The physical siddhi is still the subject of battle. Some ground has been gained especially in the Ananda, but it has had to sacrifice

<sup>1</sup> In the manuscript, "since yesterday" is written above "bring down"; the caret marking the point of insertion comes after "bring" instead of "longer".—Ed.

the continuity once gained in order to change from the mental to the ideal form. The change is almost, but not quite or firmly complete. There is still persistence of old fragments of roga and the two or three chronic maladies. Sometimes two of them seem on the point of disappearing, but are then able to reassert their action. Primary utthapana fluctuates, saundarya is not able to manifest except in bhava.

Brahmadarshana made itself perfect in the Ananda on the mental vijñanamaya plane, it has had to sink back into vijñana and mentalised vijñana in order to redevelop on the ideal plane. Sarvam brahma is always there in bhava, always at disposal to the thought by smarana. The fullness of Anantam and Jñanam brahma awaits the fullness of the vijñana.

March 1<sup>st</sup> Monday.

The shakti in the body has suddenly changed its base from the fixed revelatory intuitive to the representative vijñana. There is already a tendency to change that to the interpretative basis.

A rapid alteration of the basic and immediately surrounding consciousness into the representative and interpretative forms of the vijñana has begun. The other idealities will still persist for a time; they must replace the imperfect idealities which till now have been coming in from the outside.

The Ananda-darshana is also passing through the same phase, but has not yet altogether got rid of the recurrence of mental vijñana and Ananda on the mental plane. These are associated with certain forms, the latter Ananda being inspirational in its idiom, persist repeatedly in attaching themselves to them, and can as yet only be rejected by second thought or effort of Tapas.

An attempt to accept and transform inspirational-interpretative overstress led to the outside mind breaking through and getting in some of its movements. It cannot hold, but brought the recurrent Asamata which is accustomed to attend failure of Satya and Tapas.

There is some beginning of the same changes in the thought telepathy.

T<sup>2</sup> this morning is without the sure and decisive revelatory

certitudes. Only late in the morning it is getting back into the true revelatory forms, but still much mixed with the others.

Premananda is developing the ideal drashta ananda.

Rupa is attempting to manifest variety of all kinds, but still obstructed by the physical refusal, although in an intermittent way it succeeds in its movement.

Lipi. July 15<sup>th</sup> = ideality = entire ideality in the body.

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The Ananda-darshana has succeeded in filling the inspirational mental with the interpretative ideal Ananda; at most the former comes only for a second and is immediately occupied by the vijnana.

In Samadhi lipi is becoming coherent in small lipis, but in larger masses it is coherent only in patches. The ideal consciousness is taking more possession of the swapna samadhi, but the deeper stages are still affected by nidra or half nidra or imperfect conscience.

In the evening action of outward mind turning to ideality, the full vijnana held back, finally a hampered and narrowed action of the higher vijnana

March 2<sup>d</sup> Tuesday.

The action of outer mentality in a mass of all kinds turned into the lower and lesser ideal action. The object to get rid of the coating, penetration, mixture of the intuitive mental being in the thought-action, as has already been done in script and lipi. Also of the glamour of confused light in the uncentralised ideal action.. This seems to have been done, but not so as to absolutely exclude the potentiality of farther intrusion and necessity of farther suddhi. The success seems to be absolute in thought-speech; there is a mixture of stress and incertitude in trikaldrishti, jnana thought-perception is held in doubt between the greater and lesser suddhi. Mind-cased confused perception and half-perception can still pursue the trikaldrishti. The higher vijnana acts with some difficulty and is not yet in free command of its highest forms, but it is growing in power to hold the adhara.

In the evening the thought-perception acquired the same freedom in the ideality as has already been attained by the other

members; that is to say, without any watching, attention[,] concentration or use of will it acts rapidly and constantly without falling from the *vijnana* or being invaded by unideal suggestions. How far it will be able to cover at once all the  $T^2$  remains to be tested.

The higher ideality in the  $T^2$  is now taking a firm hold. The remnants of mental stuff floating about have become mostly ineffective except for limitation. The lower idealities act as an inferior accompaniment to the higher *vijnana* or take its place in lax moments.

Ananda is recovering intensity and continuity, but still needs the *smarana*. It varies between the mental and the ideal forms, mental in laxity, ideal when supported by the *tapas*, but now contrary to what had been the rule hitherto the ideal are the more intense.

In *Samadhi* *lipi* is almost entirely coherent, though not in any great mass, still in longer continuities than before. The other elements are also regularising themselves a little. *Lipi* is ideal in *Samadhi*, thought sometimes falls into the mentalised ideal at least in physical level and in intensity. The other members, eg *rupa*, do not seem yet to be *vijnanamaya*. *Nidra* is still a persistent obstacle, but *swapna* while it persists in *nidra* is ceasing to interfere constantly with *samadhi*.

March 3<sup>d</sup> Wednesday.

Ananda (*sharira*) has now a fluctuating continuity; the persistence of the mental forms forms the present chief obstacle. The falling of the intensity brings them into prominence. Nevertheless the ideal form is growing in power. Thought and writing no longer interfere necessarily with the body's *smarana*, but only when there is a total absorption in the writing etc or when a cloud of mental stuff comes in to interpose an element of the old formless abstraction of mind which attended absorption in a single subject or occupation. This is no longer a necessity, but a survival of habitude. The continuity has begun to prevail in this matter. The pervasiveness of the Ananda is also being prepared on a firmer foundation. And now even the cloud of mental abstraction no longer necessarily interrupts the ananda. It is only the exclusive absorption that is the ordinary obstacle. There is also the mechanical letting down of the

Shakti (eg at meal times and in the evening[]), that may interfere. Sleep and to a less extent samadhi remain a strong interruption. Fatigue is a power for diminution.

Tapas is greatly increasing in force and in ideal substance. T<sup>2</sup> is now passing through a stage in which the higher ideality is sometimes active, sometimes gives place to lower idealities. These are not proper any longer to the systems, but suggestions from outside.

Ananda during period of samadhi. The continuity remained almost throughout during the morning while writing a letter, an unprecedented circumstance. The lighter samadhi was constant in the Ananda. The deeper swapna samadhi is now getting free of nidra, except a shadow which gives a remoteness and sunless consciousness unfavourable to actuality. At the worst it is still samadhi, though nidramaya; gâdha-supta swapna. The Ananda in this deeper samadhi lost at first its continuity, and with it its mass, suffering diminution, recurred only in sharp and keen prolonged and frequent touches of great but narrow intensity which caused a spasm in the body and brought back the lighter state and then outer body consciousness. The samadhistha body consciousness is frequent, but of short duration. The more massed continuous Ananda occurred finally in all but the deepest supta swapna, but at a low power and remained half-involved, involved or lost in the nidramaya. The development has been extremely rapid and promises the complete conquest of swapna samadhi by the Ananda, as well as the complete expulsion of day nidra by samadhi. The next step will be the replacement of the profounder real nidra at night by swapna samadhi and sushupti. Sushupti here will not be sunya or alakshana, but vijnanamaya, anandamaya, chaitanyamaya, sanmaya.

Position now makes only a difference of degree, not of continuity in Ananda. Lying, it tends to be extremely intense, intense but less or of varying force in seated position, uncertain in standing posture. Walking has an effect of diminution of intensity. The mental form is being expelled; the form is ideal in ideality or ideal on the level of the mentality, a narrowed vijnanamaya. The mental has in fact been for some time really recurrent with a show of

persistence. It is now merely recurrent. This shows that the physical consciousness has gone far in a first idealisation.

Pervasiveness is now becoming final, only the pervasion of the head offers some difficulty: there it is not, but tends to be quite continuous. In deeper samadhi Ananda sometimes shifts from head to body and body to head. This diminishes the constancy of the Ananda. But there are signs that this difficulty will not be long prevalent.

Lipi in the deep samadhi gains constantly in power and coherence. Rupa suddenly manifested perfect stability in one perfect form (a watch) prolonged for several minutes, though occasionally clouded over, yet reappearing, sometimes with a slight change of details. This endured through both swapna and deep antardarshi or half jagrat half swapna. For the rest, the rupa etc was spasmodic and disordered today, except for snatches.

T<sup>2</sup> on the lower level is now becoming fuller and more ordered and certain, though still shot through with inaccurate suggestions, ie wrong stresses. The struggle is between ideal perception of possibility (actualities even being suggested as possibilities) attended often with false stress of certitude and ideal perception of actuality (possibilities being seen as actual forces unfulfilled or partially effected) with right stress of certitude. Both come from the outer consciousness and are not native to the adhara. Only the higher vijnana on the highest or middle level is native to the adhara.

The T<sup>2</sup> and with it other siddhis dropped towards the lowest levels even with some hint of the mentality. Ananda was lowered to an interrupted continuity and suffered much intrusion of the mental forms. Now the highest vijnana is again at work in the thought-siddhi and a recovery is in progress.

Thought siddhi with some T<sup>2</sup> recovered and founded itself more firmly than before in the interpretative vijnana. All other movements, when they occur, are not accepted or invested with credit, except in so far as they are touched by the drashtri vijnana.

Ananda took some time in emerging from the interrupted continuity. The full intensity continued through a fairly long spell of reading, but was diminished and interrupted at the close. In type however all obstacles have been conquered, except sleep.

Sleep prevailed at night, only in the morning imperfect swapna samadhi. Lipi at first a little confused, but reasserted coherence. The morning samadhi is now coming up to the level of the afternoon swapna. Sleep for about six hours. Dream, while retaining its inconsequence, is sometimes curiously idealised in some of its incidents or features

Thursday Mar 4.

The Ananda varies now between three conditions. At night interruption, but restorable by smarana. Restoration automatic after rising. At daytime (except for samadhi) a highest, middle or a diminished condition. The marks of the last are interrupted continuity, much intrusion and some persistence of mental forms, a low or varying intensity. The marks of the first and second are uninterrupted continuity, exclusion of mental forms, sustained or great intensities; but the second is prone to the inspirational, the first to the interpretative vijñana. Tapas is still necessary for the first, partially or initially necessary for the second condition.

T<sup>2</sup> varies also between three conditions. The lowest is a diluted revelatory vijñana with mixture of other, often now mentally encased suggestions, and is afflicted with confusion and incertitude. The middle is a higher representative form, but touched by lower suggestions, into which stress of tapas or hasty certitude brings an element of error, and which is only correct when limited to immediate balancing trikaldrishti. The highest is interpretative and gives correct finalities. The difficulty of taking up all detail into the highest form is not yet overcome.

Other siddhis are not moving much, but there is a beginning of final idealisation of rupa and vishaya, especially gandha and rasa.

T<sup>2</sup> in the lowest scale of the interpretative vijñana has regularised itself in place of the revelatory ideal seeing, excluding the lower suggestions, which recur less frequently and are given no valid credit. They cannot be easily excised altogether, until their place has been taken by the highest vijñana. This can only give immediate certitudes. But the higher powers are sometimes acting in this lowest scale. This is a preparation for their own final emerge[nce], self-basing and replacement of the lowest interpretative vision.

The middle interpretative vijnana is now being developed, but is not yet clear of foreign (mainly the lower revelatory and inspirational) elements; the lower interpretative has begun to be excluded; its work will be taken up by the higher movements..

Thought-telepathy is being idealised like the other elements, but as yet in a mind-cased revelatory vijnana touched with the interpretative atmosphere.

The rest of the day taken up by a mixed action in which the middle interpretative has been taking in the lower action and generalising itself; but it is itself now being rejected from its insufficiency of decisiveness when not filled with the highest drishti. It is acting still, as also subordinately to it the occasional lower revelatory, and growing in accuracy and fullness, but it is filling slowly with the drishti.

Ananda has sunk into the lowest stage of the third condition and is much interrupted, but is slowly getting rid of the persistent mental form recurrence and preparing a temporary rule of the second condition.

Samadhi is obstructed but even in obstruction maintains with a little impairment its recent strongest gains.

Mar. 5. Friday

The drishti now promises to take the place of the interpretative form in T<sup>2</sup> and thought-siddhi. This is at first being done or rather prepared by a slow and fluctuating movement.

Ananda is wavering between the second condition and a compromise between the third and second, a basic uninterrupted continuity of the inspirational or representative kind, but also spells of interruption, interrupted continuity and a weight of recurrent mentality overlaying by invasion.

In the afternoon samadhi oppressed by nidra. Shama darkened by some element of tamas in the system; a depression or relative inactivity of tapas.

The drishti has emerged in the evening in T<sup>2</sup> and thought-siddhi, but has not a complete hold or satisfying fullness. In Ananda the tendency is to a fluctuation between the second condition and an interpretative drishti in the form of the Ananda, a higher version

of the third condition. But the hold is still wanting in strength and continuous insistence.

Mar 6 Saturday

The endeavour today has been to get rid entirely of the lower and mediary forms, but this attempt brought an invasion of these forms, a confusion and a stressing of the difficulty of adjustment to the old proportions of a struggle. The siddhi on its positive side progresses, as has been lately more and more the rule in such crises, in the midst of the confusion. Thought-siddhi frequently manifests the highest form of the drashtri reason, T<sup>2</sup> occasionally gets at some incomplete form of it. But the main movement has been the persistent increasing rejection of the lowest forms in spite of their persistent recurrence; they cannot long hold the system and are beginning to lose power at all to put their grasp on the thought-consciousness. The mediary forms on the other hand penetrated or not by the drishti lay a strong temporary hold, persist for a long time, prevent the highest drishti, and when it manifests, rush into its place and try to do its functions and imitate its manner. This is the old method of progress. But the rule insisted on at present is that of the higher replacing and resuming the lower powers, not of the lower seizing on the higher and drawing them down to their level. This rule sometimes act[s] but cannot as yet assert its firm dominance.

Ananda continues to vary between its different formations, but now on the whole the tendency is to bare continuity of the highest condition (not its full pervasion, intensity and possession) in smarana. There is now a movement towards possession or at least pervasion in smarana.

The thought and with a less certainty the T<sup>2</sup> has now entered with some firmness on the same state as the script and lipi in which the various forms all belong to the full ideality and belong to the drishti with rarer deviations to the lesser forms still penetrated and covertly possessed by the drishti. But here the process is not yet absolutely complete.

Some play of gandha and rasa and of stable ghana or ghana developed rupa, mostly in the second stability; but the forms are old

forms already seen in a previous far past state of the rupa sadhana.  
Strong dream coherence in nidra.

Mar 7. Sunday.

The T<sup>2</sup> is proceeding with the development of the drishti. The movement goes much over old ground and confirms the stable hold of the drishti in the lesser ideal action. First, the lower form has been successfully converted; this gives near future and present potentialities valued in the terms and powers of the immediate actuality and frequently fulfilled according to the exact balance seen of the immediate present and future actuality, but barren of absolute future certitudes. Now the mediary form has been converted. This takes up the immediate potentialities, includes distant ones, and deals more largely with near and far potential, relative, temporary and isolated certitudes. But the near is more strongly and frequently dealt with than the farther, the farther more than the very distant; the last is still very rare. The chief difficulty is the survival of uncertain or self-regardingly positive stress, and this though less ignorant and vehement than in the mentality, less positive than in the lower idealities, is still sufficient to hamper the action of the highest drishti. The defect can only be cured by full and complete unification of knowledge and Tapas

There is movement again in the rupa, in the tendency of drishti idealisation, but as yet this is still embarrassed by the persistence of inspired and intuitive mental forms.

S. [Sharira] Ananda is depressed towards the inspirational mentality and intuition, but this form also is being taken up by the drishti. Sahaituka is rapidly undergoing the same change, but not yet with perfection. There is occasional basic or pervasive force of the higher drastri ananda.

Rupa has successfully idealised itself in all its forms after some difficulty with those that were full of the inspirational mentality. The crude forms are not unoften perfect, but not usually so, except in the ghana and developed crude, but often nearly perfect. The old persistent habit of the crude stuff to be doubtful of form, and change rapidly often before creating a perfect form with an initial stability is still obstinate. This is an obstacle also to the stability.

At the same time stability [and] perfection of form and material is increasing; and there is sometimes stability of the full second and even the third degree. This is also coming in a half crude, half-ghana. Full crude and developed forms are perfect in both form and material or in either form or material and if the latter only then perfect in part-form, but they are unstable.

Mar 8 Monday

A very clear, strong, distinguishing and accurate drishti in the telepathies, vyapti and prakamya. Its action is in the already occupied province, but it is there removing all sources of confusion. Also in the telepathic trikaldrishti.

One or two true ghanas have for the first time appeared with the primary stability out of the mass of crude material in daylight; this has the advantage of appearance and stability frankly fronting the physical eye. Other forms present themselves obliquely or dart into the direct field of vision and stay there for a moment or two or three moments or more. Some ghanas of that kind have direct under the eye a primary stability.

There is now occasional possession by the drashtri Ananda in the sharira; but there is as yet no harmonious or complete combination of the pervasion, possession and basic Ananda. The Tapas is now working to establish it in the homogeneity of the drishti, but the kind of drishti is not yet securely the same, nor is the possession then complete and stable.

A remarkable progress has been suddenly made in T<sup>2</sup> by the taking up of the mediary form by the highest drishti. There is now a mass of certitudes of various degrees and qualities, but governed by an increasing force of absolute certitude. The element of over or under stress remains, but is now made subordinate. The element of struggle in the adjustment is being removed and a comparatively smooth and anandamaya development on the higher scale has been given a firm foundation.

Mar 9–13 Tuesday–Saturday.

A period of relaxation of the siddhi. The T<sup>2</sup> has been steadily progressing, but by a complex occasional action, each time a step

in the emergence of the more and more effective drishti in the two lower conditions. The other uncompleted members have been neglected, subject to obstruction and affected by recrudescence of asiddhi. There has been a great advance in firmness of passive samata and now in the ideal basis of the Shakti.

Mar 13 Saturday.

The highest drishti is finally imposing itself and completing its taking up of the lower movements in T<sup>2</sup>, thought-speech, script and thought-perception. It is the beginning of the final process in the luminous ideal reason.

Sharira Ananda is again reviving, but as yet only in the basic Ananda.

A strong invasion of Tamas in body and physical mind dispelled by the drashtri vijnana which it failed to suspend or lower in character. There is now an invasion of confused luminous lower ideality, and this fails to suspend, but tends to dilute and lower the character of the vijnana.

The highest drashtri Tapas is now at work on the Yoga.

The ideal Ananda is now being imposed on the vishayas; it is dominant and almost perfect in darshana, though still too much mixed with or sometimes lowered towards the inferior forms in the seeing of the human figure. It still sinks in the rest by any lowering of the shakti, but its universal finality has been established beyond serious retardation.

The lipi has succeeded in establishing finally the full dominance of the drashtri vijnana. This is also accomplished in the script, though here there is a strong tendency still to an invasion by the inspirational intuitive thought-perception. The same siddhi seems also to be assured in the thought-speech in the vijnana; but there are still intrusions of the lower forms from the exterior atmosphere. The highest drishti may also be considered to be siddha in the jnana, but not yet in the T<sup>2</sup> thought-perception.

Mar 14 Sunday.

The T<sup>2</sup> thought-perception is being rapidly fixed in the ideality, but the incertitude still encourages the outside mind to send in the

lower forms of the vijnana and even lesser mental movements. These as they come in are seized on and idealised, and all forms are now compelled to bear the drishti and there is a spontaneous discrimination of the limits and character of the truth on which they insist, so that when this process is complete, under and overstress may exist in them, but will not delude the witness and thinker. The process however is still incomplete. At the same time certitude of immediate result and movement is gaining greatly in force and amplitude. This must be the next movement to insist always on sight and certitude. When it is complete, there will be the completion of the ideal reason.

All forms of the rupa are idealised, except the crude, and this after some relapse is again and more firmly becoming vijnanamaya. It is unideal only in the process and in some occasional results of uncertain formation. On the other hand swapna Samadhi has been violently invaded by dream and oppressed by mentality, fantasy and incoherence.

Sraddha *bhagavati swashaktyam* is approaching completion, but there is still doubt as to the immediate power and the eventual fullness of yoga siddhi and karma siddhi.

The crude lipi is idealised and even in the process of uncertain formation there is only a momentary survival of the mental matter which is now become a suggestion rather than a real element.

The mental state is being at times brought back in the laxity in order to be overpowered by the drishti.

The Shakti is acting in the physical siddhi, and rupa etc, but as yet is not able to get rid of the obstruction

T<sup>2</sup> is extending itself to distant trikaldrishti as far as that is possible in the ideal reason.

Mar 15 Monday.

The movement in the ghana is getting up a greater rapidity. The substance of the rupa now varies between the idealised mental and the ideal; there is an increasing tendency to stability of the ghana crude and developed crude and also the crude developed and the crude ghana. Other forms have often an initial primary stability before the eye.

The process of idealisation is now completed, except that there is some immixture of the mental in uncertain or indistinct or incomplete crude formations and some initiality of it in unformed material, but the floating of crude matter without any immediate formation or beginning of formation of any kind is undergoing a rapid elimination.

As a next step slow formation is disappearing, has almost disappeared and what prevails now is immediate imperfect or uncertain, sometimes very imperfect or uncertain formation; the perfect complete crude is rare, the perfect incomplete more common.

The sadhara forms in which the unideality persisted, are also now being rectified; this has been done almost instantaneously, but not yet quite so completely as in the niradhara.

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The K. [Kama] Ananda has been oppressed by the unideal forms, but there is now a pressure of Tapas to get rid of this covering oppression.

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The crude rupa is now moving towards the elimination of inchoate or very imperfect and uncertain forms; the more definite rupas, complete or incomplete, perfect or partially perfect, wholly ideal or mental-ideal, are becoming more common. The chief difficulty is that the animal and human forms are resisted in this rupa and to evolve them the Akasha resorts to the old method of slow uncertain formation. Though no longer slow, it is still uncertain and produces the inchoate, imperfect and soon changing or uncertain figures.

The possessional Ananda is now always ideal, the basic is now developing ideal finality, the pervasive commencing the same movement. This is being effected against a strong siege of obstruction.

Since yesterday there has been a permitted invasion of the old intuitivity, and the drishti has been working in and upon it to take final possession of the channel mentality. The completion of this movement is predicted for tonight in the lipi. At present the confusions of the mentality are being corrected and decisive trikaldrishti with an element of accuracy of time and

detail (mainly in the Yoga guidance) is establishing its predominance.

The samadhi is now the only member of the vijñana in which the obstruction can still keep in action an important aspect of struggle. In the others there is only difficulty of adjustment or difficulty of development of free action. Thought-telepathy (apart from thought-intention) has begun, but with a very slight occasional action.

Rupa at night assumed the same siddhi as in the daytime, but in its different kind of chhaya, tejah and jyoti.

Trikaldrishti, but not in full abundance and perfection.

The pervasive Ananda is striving for ideality, but is still much besieged by the inspirational mental form.

Mar 16 Tuesday.

A strong return of the relapse principle, recurrence of touches of asamata violently forced on the system, though of no duration, invasion, stoppage of siddhi. Crude rupa moves towards elimination of inchoate and very imperfect forms, but the obstruction prevents siddhi.

Mar 17 Wednesday.

The siddhi is recovering its basis. T<sup>2</sup> is assuring again the just drishti, but stress of Tapas is forced on the system from outside, although rejected by the Shakti. The highest drishti occasionally emerges, but the outward insistence on the lower forms of immediate actuality and insufficiently assured possibility hampers progress. The pervasive Ananda is pursuing idealisation in spite of the recurrence of inspiration[al] mentality: there is no intense continuous action.

        
T<sup>2</sup> in the afternoon proceeded with its elimination of stress, but there are intervals when it ceases and the outside mentality sends in its forms which are then either set right in stress or the errors corrected by the discriminating power of the drishti. At other times there is just drishti of the first, second or third order. The first which gives final decisions is still the least frequent and not in its

highest power and assurance. Tapas is returning to the fuller power of drishti.

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Rupa as yet does not advance rapidly. There is no successful insistence on stability; the imperfect forms recur obstinately, but without conviction

K. Ananda developed in the morning for a moment highest drishti, and this showed itself again with intensity in the evening. But the lower forms though they tend to be modified by the drishti, still besiege the system.

At night a sudden strong attack of most of the rogas to which the system is liable, including a touch of feverishness; some weakness in the morning.

March 18–24

The siddhi has progressed in spite of a heavy obstruction of physical tamas. The main progress is that all the members of the vijnana have now definitely fixed themselves in the true ideality (it is only in laxity that there is some touch of idealised mentality) and now including T<sup>2</sup> in the drishti. All except T<sup>2</sup> are entirely vijñanamaya.

T<sup>2</sup> has developed accurate drishti in the third condition and decisive trikaldrishti in the first condition. The common action is in the third; but it is now being changed to the second condition, that is right perception of possibility including right perception of immediate actuality. The first is increasing in power and fixing its certitudes on the others. The process is as yet far from complete, but is progressing with sufficient rapidity of transmutation.

Samadhi is developing vijnana action in spite of tamas and nidra.

Rupa is still hampered by the obstruction and cannot yet get rid of imperfect crude forms. But perfect crude forms (crude, ghana crude, developed crude) and crude ghana and developed are becoming more common before the eye. The freedom of rupa is much denied and impeded.

Vishaya is similarly hampered, but there is progress of idealisation in gandha and rasa.

K. Ananda is now firmly idealised in spite of an occasional pursuing fringe of idealised mentality, and is increasing in power of incidence. But the continuity is impeded by the physical obstruction.

Tapas is acting on roga and for utthapana, but as yet without any effect of finality.

Mar 25–27 Thursday, Friday, Saturday.

The development of the vijnana in the thought-siddhi is still the main movement.

Thought-speech and thought-perception are now normally fixed in the drishti. There are occasional drops and deviations, especially in laxity, but the laxity is now only usual in the evening and night and as a result in the early morning. It is being slowly got rid of in spite of the great siege and pressure of the external mind and its tamas.

Thought-speech and perception have been perfected in the two lower orders of the drishti; they are already perfect in the first order, but that has been held back; it is now manifesting and has to take possession of the others. The main difficulty is still in T<sup>2</sup>.

T<sup>2</sup> (trikaldrishti side of the double power) is now fixed normally in the drishti. The stress has been on the telepathic drishti which gives the fact and tendency [of] actual and potential forces in action. Now the self-existent drishti is being developed which gives the certitudes. Certitudes of actuality (the third condition) are now more or less perfect, except in their extension: these give the certitude of immediate actualities and also of immediate or almost immediate dominant possibilities. It deals with the telepathies, but in the telepathies the possibilities of linked present and future action etc predominate, in the other the certitudes. This third condition corresponds in the drishti to the intuition, but is not revelatory intuition, but a high intuitively revelatory vision. Certitudes of remoter potentiality are now fixing themselves in perfection, but are as yet more limited and less disengaged from the telepathies. This second condition occupies in the drishti the place of inspiration, but is not revelatory inspiration, but a high inspirationally or interpretatively revelatory vision. The first condition in trikaldrishti is still held back and inactive.

In Samadhi intuition has been finally turned into drishti in the antardarshi. Swapna samadhi is still besieged by tamas and nidra. Dream has now a remarkable coherency due to the pressure of drishti.

Lipi has practically got rid of mere intuition, but admits drishti intuition; all the other powers are active.

Rupa and vishaya are still oppressed by the physical obstruction and are making no farther immediate progress.

Speech has now been for some time vijnanamaya with drishti in the third and is now often ideal in the second condition; but there is as yet no speech of trikaldrishti.

B. [Brahma] Darshana has long settled in the vijnana, but without the Ananda[,] the object being to get rid of the remnants of the mental form of vision. Now it is being raised to the vijnana Ananda, which it is already fixed in in vision of things, the other movement has been in the vision of living things, especially of human persons.

The difficulty in the vijnana Ananda darshana is that it tends [ ]<sup>2</sup> often to be diluted with or flooded into the mental Ananda which is more intense, while the V.A is in the lesser intensities. This is now being, but is not entirely remedied by the equal intensity of the V. Ananda. The mental brings with it the prema Ananda, while the ideal has been for some time dissociated from Prema. The Prema ananda is becoming vijnanamaya, but the stronger prema still takes the mental character.

After writing the great intensities have come into the V. Ananda darshana and the vijnanamaya Prema Ananda, and the mental Ananda darshana and the mental premananda convicted of a lesser intensity are beginning to undergo a final elimination.

The third condition of T<sup>2</sup> is being taken up into the highest certitude of drishti, and the first condition manifesting has begun to take up the two lower conditions. This is only the incipient final movement.

The idealisation of the vishaya, suspended for some time, is now proceeding once more with a strong rapidity, but the mental sense obstinately resists entire eviction.

<sup>2</sup> MS to

The idealisation of the sahaituka vishayas has now become practically complete.

In samadhi more force of vijnana, but sushupta swapna is still under the hold of dream and nidra.

Vishwa darshana seems to be fixed in V.A in spite of occasional mental Ananda

Mar 28, Sunday

T<sup>2</sup> is now acting with considerable accuracy but insufficient force of certitude in the drishti. The lower movements persist, but their inadequacy is so evident that their persistence is only due to physical laxity and habit.

Mar 29–31.

There has been some development of T<sup>2</sup> and of vijnana generally, of which the main tendency is on one side the idealisation of the invading mentality, on the other the stronger emergence of the higher drishti. Other siddhis proceed slowly or are stationary or in abeyance.

The situation in the sadhana is as follows. Samata is perfect except for an occasional physical touch of asamata of great weakness which does not affect the mind, but only the physical shell of the pranic consciousness. The sama ananda is however still in need of greater development; its deficiency is due to the general withholding of intensity of Ananda, for even in the vijnana there is asu, a modified prakasha, but not the full Ananda. There is full sukham and prasada, but not full hasya in the samata.

Shakti is fixed in the vijnana and usually in one of the conditions of the logistic drishti; but subject to some dilution by the stuff of mental intelligence. Sraddha is complete, except for an element of besieging doubt about sharira and karma, amounting more to the perception of a possibility of limitation than to denial of the siddhi. There is however some element of doubt as to whether all may not be cut short by death of the body. Devibhava is there in basis, but incomplete by lack of full force, especially of ishwarabhava. The other siddhis of this chatusthaya

are as developed as they can be without farther development of the vijnana.

Thought is now fixed in the vijnana except for the effect produced by the continuous siege of the surrounding envelope of mental intelligence. This is now distant and not close to the consciousness, but is still allowed full right of penetration and invasion. The old policy of the Kavacha seems to have been wholly abandoned. This effect is first, that of an increasing of the vijnana thought in the mental matter where it is still vijnanamaya, but with a strong infusion of mental limitation and incertitude; secondly, when the thought is more strongly vijnanamaya, ideal in the vijnana, a dilution by or an accompaniment of mentality; at other times, the thought is clearly and solely vijnana, but still limited by the environment of mental intelligence. These effects are strongest in the T<sup>2</sup>; but affect the general thought-perception which does not now usually act as a separate power. The thought-speech is vijnanamaya except for a very small element of diluted vijnana, and when the thought-speech is active, except in great laxity or exercises of the idealised imagination, thought-perception also rises in vijnana intensity and fullness. Lipi and script are entirely ideal, but with a tendency towards the intuitivity saved by drishti, because of the siege of the mental intelligence. T<sup>2</sup> is more and more developed in the highest drishti, but still normally varies between the two lower conditions and is much impeded by the effects of the intelligence.

Samadhi is impeded by tamas and nidra. It tends to vijnana and is sometimes drishtimaya in thought etc in the antardarshi and all swapna except sushupta swapna, but this is only when there is application of tapas. Sahaituka Vishaya is at present idealised with some occasional element of manasa; the development, as also in rupa is temporarily suspended.

Physical siddhi is subject to a violent and successful siege of obstruction. Ananda is now ideal or idealised manasa, but spontaneity is rare, continuity brief and dependent on smarana. Roga has resumed something of its hold, though always removable or in the standing elements diminuable by tapas. One roga only still resists the tapas. The other siddhis in this field make no progress.

Darshana is now fixed in the vijnana and usually in a vijnana Ananda of secondary power.

#### April

April 1. This month is set apart for the overcoming of the final difficulties in the way of the vijnana.

Today mostly given to kavya. At night a full idealisation on all levels of the thought-perception; the manasa is now only an accompaniment, limitation or infiltration. The sinking of the thought into the manasa is being cast off and persists strongly only in the T<sup>2</sup>, but there too it is no longer able to strive to be normal.

#### April 2–5

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

Thought-perception and T<sup>2</sup> has definitely risen into the second condition sometimes powerfully uplifted or taken possession of by the siddhi, sometimes giving place to the inspirational drishti from outside. The latter insists on possibility in the old excessive fashion and while it extends the bounds of vision, is still damaging to certitude. When the drishti acts in its highest form and first condition, certitude of present actuality, of present and future possibility and of real eventuality fall into a harmonious whole. The perfection of this harmony can only come when the second condition is entirely surmounted and the free and normal highest action becomes possible. More distant possibility is now being seen through the drishti and the logistic form of the srauta is initially showing its outline on the logistic level.

B. Darshana is fixing itself more firmly in the vijnana Ananda

and insisting on its higher intensities which reveal the Purushottama in the Brahma.

Samadhi still struggles with more and more success, but still a very difficult success against nidra and tamas. Tamas more than nidra is now the real obstacle.

Rupa siddhi does not act freely and makes only progress in detail. It is now increasing[ly] stable in the crude form with an increasing force of vivid completeness, but the imperfect forms are still obstinate in recurrence. The formless material quickly takes form, but the form is sometimes though not usually inchoate, often imperfect, perfect only by overcoming of the siege of obstruction in the akasha.

Thought now hardly at all descends into the mentality except for side suggestions mostly in the state of laxity, but is still subject to accompaniment and infiltration by the stuff of manas.

The physical siddhi is now insisting on sustained tejas pravritti of the ideal Shakti in the body so as to get rid of tamas, but though there is a great improvement, the success is as yet far from complete. Sharira can make no definite progress against the obstruction.

April 6–10

The vijnana is steadily getting the better of the still persistent tamas and the progress continues. After a slight lapse towards the mental recurrence the thought is more firmly fixed in the gnosis. It is however of three kinds, the drishti cased in a mental accompaniment, the drishti of the lower conditions leaning to the limitations of the mental reason, the same lifted by or to the highest drishti or full of its power, though not yet of its constant light and ananda. Now even the forms of thought which were held most by the mental form, eg imagination etc, are captured by the vijnana drishti. The mental siege still continues, but is less sustained and effective. The real question is now between different conditions of the drishti. The first predominates, but with a gravitation towards the second condition.

T<sup>2</sup> also is idealised in all its movements. There are still two kinds, telepathic and original. The telepathic is in error when weighted with the mental accompaniment, but much less than at any previous time; there is a great increase in accuracy and certitude.

The original is in the three conditions (the telepathic is dominated by the second, the perception of the possible), and varies in power and accuracy and certitude according as it is free or beset by the mental intuitive reason.

Other activities are in the drishti, but with a mixture of mentality, (lipi and script alone perfect in vijnana), eg vishaya. Rupa is not active. The gnosis in the body is most affected by mental invasion.

Sharira Ananda after a long time is recovering power for continuity, but is less firmly vijnanamaya than when it acted with a careful and formative intermittence. Other members of the sharira have been adverse, but still affected by the Tapas.

7-26 JUNE 1920

Yoga Record  
June.

June 7.

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

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Position.

Samata, complete, both positive and negative or rather active and passive. There only remains an inequality in the active ananda and an occasional proffer of doubt and depression which does not take any body in the chitta (effleure seulement pendant le quart d'un second). The doubt is only about the body and the karma and is falling away from the fixity of the çraddha.

*Shakti*. Complete, but awaiting for its fuller activities the perfection of the vijnana and the shâkira and Brahma-darshana. The most sensible progress has been in the two weak parts, the tertiary dasya and çraddha. The Ishwara is now felt in all the activities of the Shakti, though not with an entire completeness because there

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

*Vijnana*. The conversion of the thought, *jnana*, to the *vijnana* form is now complete. The base is still the revelatory intuition, but the representative logis[tis] has penetrated the major part of its action and the interpretative often intervenes and prepares the normality of the highest logistis. Telepathies are now idealised and of a great but not always perfect correctness. Telepathic tapas is now *vijnanamaya*. The decisive  $T^2$  at present emerges from the idealised telepathies (mental perceptions of event, force, tendency and possibility) and the idealised telepathic (old mental) tapas. At times there is the independent  $T^2$  of the supreme logistis. Telepathies are now a part of *trikaldrishti* and amount to a *drishti* of the present, and often imply or hold in their action the *drishti* of the immediate future. At the same time none of these things have an absolute perfection, and decisive tapas is not as yet very strong, organised or effective. *Prakamya* of feeling and sensation is strong, but incomplete and intermittent; *prakamya* of thought intermittent and feeble. *Vyapti* is more effective. Action and knowledge at a distance is still unorganised and imperfectly effective. *Rupa* is still obstructed in the physical *akasha*, but confirmed in a primary type stability; *vishaya* not yet restored to action; *samadhi* firmly idealised, but limited by fantasy, instability and *nidra*. There is still great incoherence in the *sushupta swapna lipi*.

*Sharira* progresses in the *Ananda* which after some intermission varied by an unstable but more spontaneous recurrence is

recovering continuity dependent on smarana, but this continuity is now for the most part spontaneous and has not to be maintained, though sometimes assisted, by tapas. The fragmentary rogas persist and cannot yet be totally expelled from the system, but the action of the Tapas on them is growing stronger. Only the central rogas are obstinate in possession, the rest only in persistent recurrence. The digestive fluctuates between almost complete intermission and a virulent, but now much less vehemently effective recurrence. There is no visible action of utthapana or saundarya.

*Brahma.* All is now fixed in the vijnana brahma darshana with an occasional emergence of the undertone of intuitive manasa which is [immediately]<sup>1</sup> penetrated by and taken up into vijnana. In the V.B. [Vijnana Brahma] Ananda is organising itself, vijnana Ananda informed with the Ahaituka and manifesting in its own kind the Prema and Kama Ananda darshana. These two in the vision of the object are now vijnanamaya (fusion of intuitive + higher logistis or only the latter), in the subject, the chitta, twofold without sufficient fusion of the two simultaneous forms, but the higher logistis is growing on the chitta..

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*Samadhi.* The pressure of afternoon nidra as shown in today's samadhi and prepared by the last few days' progress no longer alters the character of the swapna, nor does it amount to entire obscuration of the *drashtâ*, but only to a weight on the clarity of the visual consciousness. Sushupta swapna lipi is still the circumstance most affected and, as always, by incoherence due to suppression and to mixture of different lipis. At night nidra is still powerful to prevent samadhi

*Vijnana.* The invading environmental suggestions are now being steadily appropriated to the vijnana. Trikaldrishti of actuality has been trained to the vijnanamaya correctness, the same movement is being applied to the trikaldrishti of the possibilities that press on the actuality to modify or alter the event in the making. At present there is much environmental suggestion full of error, not of fact of tendency, but of its event-making incidence.

<sup>1</sup> MS immediated

*Rupa* advances against a strong obstruction. *Vishaya* revives in *gandha*, but there is still the obstruction.

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*Sharira Ananda*. Continuity is growing, but still subject to the old causes of discontinuance. These however have much less reality of persistence than on the last occasion. *Tivra* shows a tendency to fix itself and is now *vijnanamaya* with an idealised intuitive mental undertone. *Vishayananda* is revelatory *vijnanamaya*. *Raudra* also is *vijnanamaya*, and *vaidyuta*. The physical *ananda* continues in *antardarshi* and in the lighter *swapna*, but is there subject to cessation or intermittence.

June 8.

After a long indulgence of the environmental invasion, the final conversion of the assured ideality to the interpretative logistical *vijnana* has commenced and immediately taken a considerable extension. All concentrated thought and thought-speech has begun to be fixedly of that character, as also the  $T^2$ . This is being effected not by select movements and a gradual extension, but with an initially instantaneous generality and rapidity in a crowded activity of thought-suggestions.

The *Rupa* is beginning to press down again the barrier of obstruction. The developed forms are still only of an initial stability, the *ghana* and *ghana* developed either that or of a primary or secondary, the crude of a primary, secondary or sometimes tertiary stability. The tendency in the latter is to long stability.

The *lipi* is fixing itself in freely in the interpretative *vijnana*; all former movements of the kind were only initial and preparatory; this is the last and definite movement.

*Ananda* powerful and persistent all the morning. More intense and often very intense with *smarana*; when mind occupied either suppressed with predisposition of the body to it, or half-suppressed or present with a lesser insistence. Often the mind occupied, but with a part of the physical consciousness fully aware of the intense *Ananda*. More firmness of continuous pervasion; for a long time the inner physical fibres penetrated and possessed by the *Ananda*. Result in the afternoon intenser A [*Ananda*] with the *smarana*; body

full of the predisposition even in forgetfulness. The automatic and the forced cessation are being eliminated from the system, only the oblivious and the sleep cessation remain as effective obstacles.

The samadhi in the afternoon almost got rid of lipi incoherence. The interpretative vijnana took firm hold on thought speech and thought perception in the antardarshi. Nidra obscurity almost nonexistent, nidra weight of inclusion is still there.

In the evening and at night a laxity of the Shakti and some interruption, not complete, of the results acquired in the day-time.

June 9.

The laxity continued during the morning.

Samadhi in the afternoon directed to farther idealisation of the swapna, removal of fantasy, lipi incoherence, instability and fragmentariness of rupa, shabda etc. There is a detailed initial but not yet quite definite or organised progress.

The thought in the afternoon normalised interpretative vijnana in the revelatory and representative consciousness-substance. This movement extended to tapas and trikaldrishti. Indefinite thought from the environment is not yet always of the perfect logistis. A highest logistis has for some time been present in the interpretative and other form or substance. It is now beginning to prepare to take full possession. This will be the end of the logistic movement, the completion of the vijnana reason.

Ananda of the interpretative fashion acclimatised in the body. Physical Ananda is now of three moulds, interpretative, revelatory and as a survival the inspirational and (rarely, almost never) other lower kind[s] of vijnana.

For the first time developed or rather perfect rupa of the secondary-tertiary stability. As yet the longer stabilities except in the crude rupa are still isolated or else a rather frequent exception. The initial predominates when there is rapidity and frequency of the crude and developed rupa.

The thought since yesterday has begun to be attended with physical Ananda confined to the head region (where the K A has been till now exceptional, the ordinary pervasion being in the rest

of the body) and the brain-stuff, but this now tends to become normal and to join itself to the Ananda in the rest of the body.

The Ananda Darshana now tends to be the infinite shuddha Ananda taking up all the rest, but still on the vijnana level. The old mental shuddha ananta Ananda recurs in the first movement as a coating to the vijnana Ananda, but changes easily to the vijnana shuddha Ananta.

The possibilities are now entirely normalised in the interpretative trikaldrishti, the authentic decisive is beginning to disengage itself more clearly, but has often a telepathic character from above which while fulfilling itself in the eventual actuality, remains without any certitude for the reason. An irruption still occasionally takes place of the lesser telepathic idealities which shows that the whole process of conversion is not yet completed. The thought and other prakamya vyapti is still of the lower inefficient and in the case of the thought initial and fragmentary character. Thought intention and thought substance are more easily accurate than pure thought perception.

June 10 Thursday.

Today the Yoga is more hampered than on any day since the beginning of the fresh stream of progress. The principal advance has been in the T<sup>2</sup>, where the telepathies of actuality have been raised to the highest power of the logistis and those of modifying possibility strongly confirmed in the interpretative vijnana. Occasionally the tertiary or decisive vijnana acts, but where it does not pressure on the possibility by Tapas brings a confusion of unreliable certitudes.

Rupa in the ghana etc is hesitating between initial and primary stabilities.

The samadhi was more obstructed by nidra, though not of an obscure nature.

Ananda is obstructed and only constant in smarana, though the full intensity is not present.

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In the afternoon a change. The T<sup>2</sup> manifested separately an action of the highest logistic vijnana not at all dependent on the idealised telepathic perception. Rupa began to stress the stabilities

and arrived at a normal primary varying from the first point beyond the initial to a point tending to the secondary stability; the crude stability became again secondary and tertiary rather than primary and secondary. Ananda recovered intensity and pervasion with a strong cerebral action.

June 11 Friday.

Progress on the same lines. Tapas and Trik. are now being organised so as not to be in conflict. Tapas is taking its right place as telepathies have done; the union of decisive Tapas and trik. certitude is not yet effected.

June 12 Saturday.

Trikaldrishti pursues its organisation, but while the actualities grow constantly in power and certainty, the unrealised possibilities and decisive certitudes are not yet in the complete higher vijñanamaya development. There are still excessive stresses on possibility. At the same time the higher certitudes are becoming more frequent and more positive to the reason

Rupa is increasing tertiary stability in the ghana and developed crude, and attempting to bring in the secondary in the other rupas. Lipi now has frequent tertiary stability in the Akasha. There is also an incipient movement towards variety of Rupa

Ananda already settled in the intenser sa-smarana, though always feeble and interrupted from the evening, is fixing automatical constancy, so that after oblivion there is no need of mental smarana, the body keeping the memory whether of continuous but unnoted or of suppressed but still implicitly present Ananda.

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The base of vijñanamaya organisation is being laid in the decisive T<sup>2</sup>, and prepared in the prakamya-vyapti of thought intention: it is already strong as regards sensational tendency and impulse.

Rupa has now definitely begun secondary stability of ghana and developed rupas, but mostly still in the side-seen images, those that stand direct before the eye are less vivid and less stable. Primary stability is still the ordinary movement, but now it is less fugitive, less inclined to the initial and more to the secondary duration.

There is now a constancy of the penetrative more physical Ananda contained in the sthula fibres; the ananda of the sukshma body affecting the sthula alternates or sometimes coexists with it.

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Samadhi at first of the same kind oppressed by a light unobscure nidra; afterwards strong organisation of thought speech and perception of the highest logistis in all stages of antardarshi and swapna, strong sharira Ananda continuous except in sushupta swapna, lipi perfect except in sushupta, but there no longer fantastically incoherent, other incidents not well organised except rupa (landscapes) clear, tejomaya, but insufficiently stable.

June 13 Sunday

There is a larger right vijnana of possibilities and telepathic relative certitudes and the decisive telepathic trikaldrishti of precise detail (only of the immediate future) is beginning to found itself, as yet imperfectly, on a larger basis.

Tertiary stability is now very common in crude rupa; primary and secondary prevail in the rest under the direct gaze, but tertiary has begun to appear in side images and promises even in the direct images.

There is more frequent cerebral and thought Ananda. The Ananda still fluctuates and the Ananda without smarana fails still to fix itself with a final possession.

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Each of the three siddhis which are being rapidly pushed forward has taken a farther step in advance.

The decisive trikaldrishti certitudes are beginning to become near, actual and sure in telepathic trikaldrishtis of the immediate future, filling them as a first step to their replacement.

The rupa is increasing tertiary stabilities; initial tertiaries have come repeatedly in the direct image and final tertiary has made its appearance in the side images. Both are now common in the crude.

Ananda is deepening its insistent frequency and intensity in spite of interruption by oblivion. It is depressed in the late afternoon, evening and night, but for the last three days the shakti has

been working on this depression and yesterday there was strong Ananda after a prolonged depression in the late afternoon, some in the evening and some, but rejected by the will in the body at night. Today it promises to be throughout continuous by recurrence.

June 14<sup>th</sup> – 15<sup>th</sup>

Ananda deepens steadily, but the obstruction of forgetfulness at the periodic time still remains operative.

Rupa has now established the first tertiary stabilities; the more prolonged are still occasional only.

Trikaldrishti also is gradually confirming in the telepathic figure.

Samadhi in the afternoon is now idealised in all its parts, but weak in the incidents, except in scene and event in scene which are attaining to a perfect stability. The organisation for utility is not yet ready to commence.

June 16<sup>th</sup> Wednesday.

The Tapas which was held back in favour of the trikaldrishti is now being definitely taken up for perfection. At first there was the increased but uncertain effectivity of tapas and a renewal of the difficulty of discord between the telepathic form of the two siddhis, then the same difficulty in tapas as in trikaldrishti between the telepathic and the definitive. Finally, an initial fusion has been effected between trikaldrishti and tapas.

Rupa is trying to develop perfect stability; there is the potentiality, but not yet the actual presence.

Ananda has hitherto fluctuated between periods of intensity and periods of depression. Formerly the latter used to last for long periods, now there is only comparative depression on alternate days and fluctuation in the day itself, – greater strength in the morning, less with much interruption in the afternoon and evening, at night cessation or only occasional presence. The depression on alternate days is being eliminated. The continuity in the morning is every day greater and tends to conquer the oblivion; even when writing the body retains except in great absorption of the thought-mind the physical Ananda.

The ananta Ananda of the darshana has now definitely entered and for the present fixed itself in the vijnana form corresponding to that attained in the rest of the chaitanya.

June 17<sup>th</sup> Thursday.

The T<sup>2</sup> for a time was confused by an irruption of incertitudes from outside attended by an extension of relative certitudes in the revelatory and interpretative telepathies. Subsequently the supreme logistis reappeared and began to organise certitude of detail, circumstance and succession.

Rupa is now making prolonged tertiary and perfect stability the normal thing in crude of all kinds and beginning to develop it in crude developed and crude ghana. In side images they are becoming very frequent, though they do not yet predominate. The attempt to extend them to direct images of the full ghana and developed kinds is obstinately obstructed in the physical akasha. The long existing tendency to snatch away the rupa as soon as possible after appearance, even if it is [in its] nature perfectly stable, is the obstacle to be eliminated.

Ananda has fixed itself with a more basic firmness in the cerebral possession and the physical ananda of thought-speech and thought-possession which was till now only a faint preshadowing, has become definite and universal. The recurrence of asiddha thought and of interruptions of possession is however still persistent, though less powerful than before. Most of the conditions of perfect Ananda (except, mainly, the downward current and the fusion of the five anandas, though the latter has made some progress) is now accomplished in the basis.

Ananda persisted in the daily period of relaxation, in the afternoon, evening and at night. The automatic tendency to relaxation is therefore now ended; only that created by oblivion and the oblivion itself have to be conquered.

June 18<sup>th</sup> Friday.

Preoccupation with a work and a tendency in the siddhi of going slightly backward, eg in the rupa towards primary and secondary stability, in the Ananda of interruption by oblivion (but not

of laxity as the result of interruption, only a certain potentiality of relaxation remains), in the T<sup>2</sup> of revelatory rather than highest logistic action.

June 19<sup>th</sup> Saturday.

The continuous steady rapidity of the siddhi upset today by a revolutionary attempt to substitute at once the sruta for the logistic vijnana. This was attended and frustrated by an invasion of asiddhi such as had not occurred for some months past including even an attack on the samata.

Insistent suggestion of asamata – amounting to dukkha in the prana and impatience in the buddhi – in the physical consciousness, not radical but strongly disturbing the outer physical fibres. This dukkha is now mingled with ananda when it enters the system and cannot preserve its pure character. Its recurrence however is a retardatory phenomenon foreign to the new settled course of the sadhana. Suggestion also, but less violent of asraddha, amounting in effect not to radical asraddha but to disbelief in the method, absence of the feeling of a possessing guidance by the Ishwara – that is felt as before behind a veil or only at the summit, – and a sense of the possibility of postponement of siddhi. At the same time it is felt that a greater siddhi is preparing.

An Ananda of a much greater potentiality of continuity, pervasion, largeness and intensity felt on the vijnana summit and descending into the sukshma body, but this is unable to make itself except at intervals intimate to the system. Meanwhile the constant possession of the sthula body by the revelatory has been taken away and that body is empty except of a greater tendency of response. The sukshma body is visited by a more continuous Ananda less affected, except at first by want of smarana or attention, more pervasive from above, more naturally intense, affecting the sthula without being established in it or possessing it, but not yet organised nor having a firm close hold even of the subtle body. It is at once more continuous and less intimately continuous. All the old asiddhis are suggested, including the dependence on posture. The struggle has not yet been determined in the sense of the greater organised siddhi.

The jnana etc are affected in a similar direction. The system

is invaded by a vague and confused idealised mentality which is turned to an imperfect revelatory ideality when it enters the system and its surrounding atmosphere. The vijnana thought and T<sup>2</sup> occur, but do not closely hold the system as for a long time they have been doing. There is nothing left but to await the issue of the struggle.

Ananda during the time set apart for the samadhi insistent on possession of the sthula body, but a possession by penetration, not a reawakening of the hold on the sthula fibres.

The period of laxity was to some extent restored today, not entirely, for there was a frequent recurrence of Ananda, but as a result of smarana. In the evening the Ananda of the sthula body was brought back to a certain extent, but without the firm hold and sure intensity that had seemed fixed in finality. The Ananda in the sukshma body was for a time made constant, the ananda of thought universalised and intensified; these took on the form of the representative, interpretative and highest logistis. All this had to be done by a certain force of Tapas and therefore cannot be considered as a final siddhi.

The bodily consciousness became during the same time first revelatory representative and representative, then representative interpretative and interpretative, then the highest logistic vijnana. All this was done from above and cannot yet be considered final.

Attack of asamata eliminated, but sraddha not yet normal.

June 20<sup>th</sup> Sunday.

The morning was a period of laxity. None of the siddhis are yet final.

The representative mould of the bodily consciousness now predominates, but is not yet fixed in security. It is sometimes drawn back and the revelatory takes its place. There is not the sure pratistha

Afternoon — last night's Ananda again in action.

June 21<sup>st</sup> Monday

The sadhana is settling down again to a movement analogous to the past movements but on a higher scale, that is to say,

greater developments are being foreshadowed and initiated which have to be gradually attained against the [persistence]<sup>2</sup> of old lesser sufficiencies and insufficiencies.

Seven new movements are indicated of which four have begun to realise themselves in an initial action.

Thought is manifesting a highest logistic movement which is ready to change into the *srauta vijñana*. The lower thought still persists in the form no longer of a revelatory but an inspirational intuitional thought-action. Its insufficiency is recognised and it is condemned but does not cease from persistence

*Trikaldrishti* is effecting the same movement hampered by the inferior idealised telepathies

The *Shakti* in the body has left the fixed revelatory form and has manifested for a while inspirational, interpretative and a highest logistic ready for the *srauta*. Actually, however, there is a pressure of inspirational intuitive which veils the actuality of this higher movement.

There is the same phenomenon in the physical *Ananda* in the psychic body. There are fluctuations in all these movements, sometimes the *siddhi* holding the system, sometimes the *asiddhi*.

The environmental siege affects the lower movements with avoidable error and gives force of persistence to the *asiddhi*.

June 22<sup>d</sup> Tuesday

The same conditions as yesterday, but there is a stronger force of the *Siddhi*.

*Tapas* is effecting the same movement as *trikaldrishti*.

The government of the *Devatas* is giving place to the direct government by the *Ishwara*, but there is not yet the constant presence

June 26<sup>th</sup> Saturday.

The intervening days have been subject to difficulties in the *Sadhana*, the persistence of old forms of the ideality, the siege of the environment and some invasion of stuff of the intuitive mentality.

<sup>2</sup> MS persistent

Today the new siddhis are reasserting themselves with a greater power and especially the free all-occupying action of the highest logistic ideality in its highest degree in thought, trikaldrishti-tapas, lipi, script etc. It is also attempting to occupy the physical system and replace the intuitive vijnana. As yet there is still a persistent intervention of the other forms, a laxity of the tapas intervening which tends to restore them and a great difficulty in the physical system.

## 17–19 OCTOBER 1920

17<sup>th</sup> October 1920

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Oct. 17. 1920.

Morning

Freedom of the inferior ideality. It is subject still to intrusions of the mental intuitivity from the environment mind, but these are compelled to see or to transform themselves. The stuff of mind in the physical conscience still contains unilluminated movements of obscure matter, but the pressure of the light on them is constant.

The lipi is the most perfect of the members of the vijnana, free in its action, free from the lower elements, established in the vijnana. T<sup>3</sup> is now developing with a certain freedom in the lipi.

Thought and T<sup>3</sup> in the thought are moving constantly to the same perfection. The action is free in concentration, but there are still the intrusive or untransformed elements of the physical mind. Except for this defect it is established in the first vijnana. The representative vijnana with all its three elements (representative, interpretative, imperative) is seeking to fix itself in the bodily consciousness of the Shakti in place of the revelatory + intuitive representative vijnana.

It takes possession of all but the head.

The obstruction still reigns in the rupa siddhi, vishaya, sharira, and the Tapas as yet can only diminish, but not overcome the obstruction. In Samadhi the basis has been laid, but sleep and dream continue.

Tapas is working for Arogya and physical Ananda, the latter well-prepared and only forcibly held away by the obstruction. The

Asiddhi still holds in the utthapana and Saundarya.

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The object telepathies are rapidly uplifted into the representative (logos) vijnana. There has long been an effort from below insisted on and aided from above; this is the immediate action from above, a solution of the difficulty by the involved process. It does not exclude a temporary return towards the inferior process.

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Later.

There has been a rapid progress in the idealisation of the physical Ananda. There was some beginning of continuity, but it was ill established and collapsed in the evening.

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The normal state of the physical consciousness is the revelatory; the descent to the intuitive occurs much more rarely than before and is not of long duration. Occasionally there is the representative vijnana.

==

No decisive progress in the rest, but a pressure on the habitual passive obstruction in rupa[,] vishaya and samadhi (lone fleeting tejomaya scene) and on the active opposition in the sharira. Progress is made, but as yet by short steps only.

18<sup>th</sup> October.

Preparation of progress in the rupa siddhi.

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Sudden introduction of the highest representative ideality (logos vijnana), first into the physical system, then in the afternoon into the lipi, thought-speech, thought-perception, tapas, telepathy, trikaldrishti. This is the beginning of a definitive, decisive and rapid conversion that is still in process.

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The change brought at first a resuscitation of old imperfections belonging to the inspirational vijnana of the intuitive mind and the intellectualities that hung about it, an attempt at invasion and a

resuscitation of the principle of struggle. This however has been checked and is being ejected.

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Descent during later part of the day.

19<sup>th</sup> October

Arrangement of imperative vijnana begun on the lower levels of the ideal thought-powers.

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Great extension and power of the logos vijnana in its highest action – thought, T<sup>2</sup>, lipi. It is only beginning to convert largely the thought-speech into the mould of the logos.

The other forms survive as insistent remnants.

=

Three levels of the logos vijnana

1. Logistis – intuitive ideality of all kinds.
2. Logos reason. The lower representative idea, turned
  - (a) downwards to the logistis
  - (b) upwards to the logos vijnana.

N.B. The same downward and upward direction is possible for the logistis.

3. Logos vijnana.

The latter has to deal with three movements.

1. Actualities – representative
2. Potentialities (including and harmonising with the actualities, or separate.)
3. The imperatives of the infinite – absolute, imperative, identific.

The [?last] has to take possession of the other two and deliver them from contingent incertitudes.

This has been commenced, but has to be completed, before the consciousness can be taken into the srauta vijnana.



## Part Three

Record of Yoga 1926–1927



## DECEMBER 1926–6 JANUARY 1927

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

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

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

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

==

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

==

If founded, all the remnants of the old illnesses and pains and bad habits of the body will disappear altogether and no new ones will be possible.

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

==

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

==

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

—

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

—

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

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

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

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

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

—

Today. The difficulty finishes today. The rest afterwards.

—

Get rid of the representative. The higher power can do its work.

==

Monday [3 *January 1927*]

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

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

—

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

—

Tuesday

The fulfilment has undeniably begun. Till the 7<sup>th</sup> January this present development; the last mental clearance, the first final opening.

Wednesday

All has been cleared of what was left of the pure representative; only a colouring, an attenuating edge remains in the interpretative imperative. This has to disappear and will disappear, as the true form develops. If something lingers for a time, it will be of no potency and of no importance.

The full light in the interpretative, today — The full power in the imperative tomorrow.

—————

Thursday. Jan 6.

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

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

==

For her peace and surrender.

7 JANUARY – 1 FEBRUARY 1927

Friday Jan 7<sup>th</sup>

The gnosis has taken hold of the lesser movements of knowledge; not yet of the supreme supermind or the greater movements. It will do that now in spite of all difficulties.

The gnosis taking up the supermind means the Trikalsiddhi-Tapas.

---

After the 12<sup>th</sup> these difficulties will disappear.

It is the doubt that interferes. In spite of the doubt I will accomplish. Now.

Saturday. Jan 8<sup>th</sup>

I have prepared the ground for the gnosis. The fulfilment begins today in the face of every denial.

Sunday Jan 9<sup>th</sup>

The taking up of T<sup>3</sup> by gnosis has already begun. It will be initially completed today. All these menaces will utterly disappear in a few days.

This is the beginning. The rest will develop automatically throughout the evening and night.

Monday. Jan 10<sup>th</sup>

The movement yesterday took place, but was veiled and hampered. Today it is emerging in light. All the thought is being taken up by the derivative gnosis. T<sup>3</sup> has begun in all the movements, – this was what was meant by initial completion; today it is spreading. The old obstructions however still remain in thought T<sup>2</sup>. [Telepathy] and other movements.

Today thought and T<sup>3</sup> will continue to develop

As the gnosis of thought progresses, gnosis of the heart, the will, the vital movements will begin to develop. Here also the first touch was given this morning.

==

It is evident that the T<sup>3</sup> is undergoing the process, but as yet it is rather a working on old obstacles than a positive process and a positive progress.

—

Tuesday Jan 11<sup>th</sup>

The curve that was to have ascended till the 12<sup>th</sup> seems to have abruptly ended. A confused working in obstructive mental material seems to have taken its place.

==

Yet it will be fulfilled. Today the T<sup>3</sup> in the supreme supermind and gnosis. T<sup>2</sup> begins on the same level. This is contrary to all appearances, but it will happen.

==

In that case these are preparatory movements. What has happened is the progressive seizing of all the movements by the Ishwara and the increase of the tertiary dasya.

—

Wednesday Jan 12<sup>th</sup>

In spite of all opposition what has been promised is effected, only initially yesterday, it is true, but more completely today.

The supreme supermind has taken up the supreme supramental supermind and all the other inferior movements and is itself being penetrated by the gnosis. Substantially done in all other thought action, this process is taking up T<sup>3</sup> for its transformation. T<sup>2</sup> has begun on this level, but that is not yet perfectly apparent.

Today, complete T<sup>3</sup> in supreme supermind gnosis, initial T<sup>2</sup> in gnosis, increasing T<sup>2</sup> in supreme supermind gnosis. These three things.

==

T<sup>3</sup> is already gaining amplitude, but is interfered with by movements of incertitude, because T<sup>2</sup> [in]<sup>1</sup> s.s.gn. [supreme supermind gnosis] is quite insufficient. It is however beginning to increase.

—

The application to all things of T<sup>2</sup> gnosis or T<sup>3</sup> gnosis is a matter of time. It is the foundation of the thing that is the immediate work in hand. At the same time the application too need not be gradual, it may and will be rapid. A vertiginous rapidity is possible.

—

Mark that the dependence on the critical verifying mind decreases. Verification is becoming automatic, criticism also automatic. Both will soon be entirely gnostic. The next curve is from the 12<sup>th</sup> to the 16<sup>th</sup>, another from the 16<sup>th</sup> to the 21<sup>st</sup>, another from the 21<sup>st</sup> to the 24<sup>th</sup>, yet another from the 24<sup>th</sup> 25<sup>th</sup> to the 28<sup>th</sup>. The last of this month is from the 28<sup>th</sup> to the 31<sup>st</sup>.

—

The final dealings with this body begin from today. The first stage of them finishes with the end of the month.

====

And with her body it begins from tomorrow. At present it is the preparation of the forces.

==

Thursday. Jan 13<sup>th</sup>

The T<sup>2</sup> in supreme supermind gnosis acted, but not on a large scale. Something of the other two indications came into practice, but not sufficiently to satisfy the demand of the intelligence.

The dealings with the body are not yet clearly final. In most matters there is a progress or a stability in the stage acquired, but there is a successful relapse in the eye and possibly in one or two other places.

==

There is undoubtedly a large scale progress in the thought-siddhi and all its instruments. The form of the supreme supermind is about to be universal, only the substance of gnosis in it is still insufficient.

<sup>1</sup> MS is

The preparation for T<sup>3</sup> and T<sup>2</sup> is evident, but the obstruction is violent and partially successful.

Nothing more till that obstruction is vanquished.

—

The development of the gnosis above and in the supreme supermind can alone conquer the obstruction in its last lines.

====

That will be done. Tonight the inception of this movement.

==

Friday Jan 14<sup>th</sup>

Telepathic T<sup>2</sup> has already developed. The Tapasic is preparing to develop.

All will be done in spite of all the obstruction and all the difficulties.

—

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

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

==

For this body the evidence is tomorrow; for hers it is veiled and will only appear day after tomorrow.

—

Today the gnosis in T<sup>2</sup> (tapas). Also the gnosis above the supermind in T<sup>2</sup> tapas.

Saturday Jan 15<sup>th</sup>

The development of health and Ananda promised yesterday is not at all clear in result. There is evidence of power to control and minimise attacks on the health, but there is not yet power to prevent them. The small fragments of the old illnesses still recur a little.

There is sahaituka Ananda in the body on a small scale and it

tends to increase in intensity, spontaneity and recurrence, but it has no body or long continuance.

—

The work seems rather to be turned towards increasing a relative Samata and Faith than in bringing the gnosis. In the latter movement there is only evident a strong clouding obstruction behind which no doubt some work is being done.

==

The effects promised yesterday seem to be declaring themselves today. Ananda (sahaituka, touch etc) has suddenly progressed after a long obstruction and developed a remarkable spontaneous continuity and body. [Absolute]<sup>2</sup> spontaneity, penetration and diffusion, continuity without the help of memory or attention have still to develop.

==

It is evident also that a kind of gnosis is taking possession of T<sup>2</sup>; but there is still an immense amount of work to be done. There is too a kind of gnosis descending from above, but it is not yet free nor rich in circumstance nor absolute to the mind in its conveyance of certitude. There is also some gnosis of T<sup>3</sup>. All these things however although they begin to come more rapidly and freely, are still initial, hampered and poor in affluence.

==

Surrender, dasya, consolidation of the inner movements and initially the outer movements in the hands of the directing Power and Persons (or its Personalities) is becoming or beginning to become absolute.

Today, gnosis takes possession of all thought and T<sup>3</sup>. Gnosis in T<sup>2</sup> develops in the supermind and above it.

The invincible Gnosis of the Divine will make its first appearance.

==

The proofs of the Power dealing with the body are rather in the development of Ananda and the control of certain functionings than in any finality of health. The fragments of old illnesses remain

<sup>2</sup> MS Absolutely

obstinately potential or obstinately actual. The hold diminishes but there is still the recurrence.

=====

Sunday Jan 16<sup>th</sup>

The possession of all thought and T<sup>3</sup> by the gnosis is increasing, but it is frequently interrupted. The invincible Gnosis seems to appear, but in too thick and mixed a mass of movement and itself too occasional to create a clear recognition or an assured confidence.

—

Doubt is acute as regards the physical siddhi.

=

The divine Gnosis in T<sup>2</sup>, that which is above the Telepathic and above the Tapasic trikalsiddhi and above the combination of these things, is beginning to manifest but only as a kind of occasional point or star above the mass movement.

=

These will continue to develop. Nothing will be left soon of the physical opposition to health and Ananda.

=====

Monday Jan 17<sup>th</sup>

Thought telepathy, prâkâmya, vyapti are trying to manifest, but the obstruction is heavy. The general mental and vital condition can be perceived by *sanyama*, habitual movements also, but precise movements only with difficulty and some incertitude.

=

Sahaituka ananda also continues to develop. There is a tendency to generalise its gains; but the physical non-response is still heavy. Spontaneous Sahaituka (without aid of memory [or]<sup>3</sup> attention[]) occasionally manifests and is nearer to the surface.

=

Gnosis continues to develop in the thought-siddhi and its instruments. Today the T<sup>2</sup>.

<sup>3</sup> MS of

It had been predicted that something would be done in six days for the healing in her body, that is by the 17<sup>th</sup>, and in fact a great relief and amelioration is evident; but not the decisive cure that had been taken to be the sense of the promise.

—

The physical proof has been given that the thrill of Sahaituka Ananda can be eternised in the body, but the time is not yet. The nature of it is still subtle vital material with a strong beginning of density, not yet the dense entirely material Ananda.

====

Tuesday Jan 18<sup>th</sup>

Yesterday the representative + inspirational imperative movement hitherto normal (the rest coming in concentrated movements) began to be definitely replaced in the universality by the interpretative + inspirational-interpretative imperative. This is a radical progress, but the new movement is not yet entirely gnostic—

—

Telepathy of general mind conditions and habitual mind movements and formations continues to develop.

—

There has been an apparent relapse in the Arogya. Primary utthapana has begun a strong forward movement; the secondary is greatly hampered.

—

*Ad*

Development of Gnosis in thought-siddhi and its instruments. Continued growth of T<sup>2</sup>.

====

Wednesday Jan 19<sup>th</sup>.

Yesterday there was a strong attempt to dismiss [finally]<sup>4</sup> the remnants of intellect, ideality, supramentality and after giving full play to the supramental and supreme supramental to pass beyond to the supreme supramental mind in the supreme supermind so as to prepare the strongest forms for the T<sup>2</sup> and gnosis.

<sup>4</sup> MS finality

Afterwards a crisis of questioning and a renunciation of personal action (in the suggestive mental Devasura) and an entire passivity in which some kind of action professedly gnostic or semi-*gnostic* is going on in a narrow and rigid form of inspirational imperative and a minor form of interpretative imperative thought-force

—

The development of Gnosis in the thought-siddhi and its instruments shall continue, also the growth of T<sup>3</sup> and T<sup>2</sup>.

—

The crisis in her body continues in all its adverse acuteness. The causes seem to be not personal, but due to circumstance favouring blind surrounding physical and vital physical influences.

Thursday Jan 20

The adverse crisis continues in great violence.

In this body there seems to be a turn for the better, not yet final and decisive. A certain overmastering Ishwara influence already dominantly successful in certain directions, control of functionings etc, is extending its activity to the remaining fragmentary illnesses.

—

Development of supreme supermind, gnosis and T<sup>2</sup> continues. But the obstruction and partiality of result also continue.

Friday Jan 21

At last the power seems to be acting on the body. As predicted, there are the first signs of amelioration in her body, though nothing yet is complete or in appearance finally decisive. Still the black obstruction has failed to persevere.

—

This morning free gnosis in all the movements of the thought-siddhi and its instruments in a rapid and almost instantaneous development. This is the first free and large movement of the involved method.

—

At present Tapas movements and telepathy-Tapas movements

are being handled. A relative T<sup>2</sup> in them with a great mixture of ineffective knowledge and will movements is taking place.

==

T<sup>3</sup> and T<sup>2</sup> to be made perfect like the gnostic thought in a vertiginously rapid movement. This will take place at first in a limited field of operations, then with a certain universality, then with a basic absoluteness applicable everywhere.

—

The physical siddhi advances, but is still too much obstructed. Ananda (sahaituka) increases in intensity, in prolongation (continuity), in spontaneous occurrence. This must be made perfect without farther retardation.

—

The entire removal of the fragments of old illness will not be immediate, but will yet speedily happen.

==

In the evening solution of difficulties and rapid progress in (1) Lipi, (2) Thought-siddhi, (3) T<sup>3</sup> (4) Drishya (5) Samadhi (6) Sahaituka Ananda.

==

Attacks on health, but the progress seems still to continue.

Saturday Jan 22<sup>d</sup>

Sarvam Anantam Anandam Brahma seems to be well established in its fundamental universality (except for some *dubkha-bhoga* of result on the vital plane and some movements of physical semi-discomfort) and is growing in intensity. Gnanam Brahma consciousness grows, but needs development of T<sup>3</sup> & T<sup>2</sup> for full play.

—

Increase in Ananda (Sahaituka, chiefly sparsha, but also the others), T<sup>3</sup>, T<sup>2</sup>, Samadhi etc.

—

All grows rapidly, but all is still imperfect.

====

Sunday Jan 23<sup>d</sup>

Rapid increase and spread through the body of mental material & vital material Sahaituka Ananda. The physical material is acute as yet only in the hands except for the immediate Sparsha which is now intense everywhere. Prolongation and diffusion have begun and will soon be well-established.

=

T<sup>3</sup> grows rapidly in gnosis. T<sup>2</sup> in T<sup>3</sup> seems definitely to have begun, but not yet in unmixed gnosis.

—

Attack on the Karma. Strong obstruction to equipment.

=

The difficulties now experienced, difficulties mainly of obstruction, will disappear today and tomorrow.

—

The body has still not shaken off entirely yesterday's sudden attack of fatigue and pains of fatigue. The energy is unimpaired, the fatigue and pains can be dismissed, but they return as soon as the body rests after long walking.

=

In spite of all appearances tomorrow will mark an immense stride in the Arogya-siddhi.

Today the obstacles to Ananda and telepathic T<sup>3</sup> disappear, — not entirely but in dominant practice.

≡

There was some appearance of a beginning of the disappearance of difficulties, but an adverse wave arrived and this movement ended.

—

Only the Arogya is slightly better, but whether this movement is permanent or not cannot yet be decided. Previous experience and present perception are against the idea of permanence. A gradual progress is the sole thing visible.

—

In the night a violent reaction. All thrown in doubt preparing the revival of a chaotic half-intellectual movement full of the mixture of falsehood and incertitude.

=

Monday Jan 24<sup>th</sup>

The adverse movement continues. Especially T<sup>2</sup> and T<sup>3</sup> seem petty in their achievement and full of error and incertitude. It is doubted whether gnosis is at all manifested or anything but a mixed mind and supermind with at most a few true supramental movements.

—

Universal perception of the Sarvam Anantam Anandam Brahma-Purusha. Ananda complete in all vishayas, especially sight, but not the intense completeness. The intensity came afterwards, but subsided. The completeness of the quiet Vishaya Ananda and universal Saundarya is still not always absolute.

==

The difficulties did not altogether disappear. Some began to dwindle. Ananda of the body (sahaituka) made some progress.

T<sup>3</sup> also made progress. The telepathic, tapasic and veiled gnostic accuracies in the telepathic T<sup>2</sup> were increased and exemplified from time to time. The mixture of error and imitative or encasing or accompanying and distorting mind action still continues.

For some time there has been a powerful attack on the Karma. The prospect of equipment seems entirely clouded and threatened.

====

Arogya in this body seemed to make some progress. If the progress made turns out to be permanent, it may be called a large stride in the siddhi.

==

Tuesday. Jan 25<sup>th</sup>.

In the morning after a violent struggle continuing from the last few days, the conviction of falsehood began to lessen. Thought in the supramentalities and supramental began to arrange itself in the gnosis as had already been done with thought in the intuitive forms and processes. All these movements no longer exist in their initial and independent forms, but have been taken up into the supreme supramental and supreme supermind. The highest interpretative imperative acts as an intermediary force, lifting the former into the latter.

Organised T<sup>3</sup> and T<sup>2</sup> in these forms is at last preparing. Hitherto it was all in the lesser powers.

—

A great but chaotic profusion of jagrat bahirdarshi drishya began yesterday. Today organisation and some kind of stability is being introduced into this—as yet imperfect—freedom.

—

Rapid progress in Ananda. Ahaituka sparshananda is spreading; great continuity with intensity both in this and sahaituka, especially in the hands. The habitual movements of inhibition are losing their iron hold.

—

Today, tomorrow gnostic T<sup>2</sup> in initial perfection. Ananda, Vishaya, Samadhi, Arogya.

Wednesday Jan 26<sup>th</sup>

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

—

Exceedingly intense Sahaituka Sparshananda tried to generalise itself after a first successful manifestation; the conditions were too unfavourable.

—

Some modification of the universal Darshana—simultaneous vision of Parameswara-Parameswari in all.

—

Some attempt at T<sup>2</sup>. Some progress in Samadhi although in sushupta Swapna the incoherence continues.

—

The Arogya has once more been thrown back. Physical fatigue continues underlying and arising after an hour's physical exertion or even less. Up till the morning there was progress.

—

Drishya continues to develop but no distinct forward step.

—

T<sup>2</sup> is developing, but the medium and casing are so obscure and mental a material that even continued success brings no certitude.

---

Thursday Jan 27<sup>th</sup>.

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

---

Thought gnostic in essence, free, automatic, voluminous, not yet perfectly organised or complete, has been finally established and, except at intervals, acts even in the obscurity and inert relaxation of the material consciousness.

Surrender is complete; horizontal movements of desire cross but are [ ]<sup>5</sup> easily rejected.

Samata is complete except for certain external movements that touch the physical sensation.

Shakti, Virya, Daivi Prakriti are returning and moving towards perfection.

Sraddha is there again, though not yet assured in all that concerns the final effectuality of the Tapas.

T<sup>3</sup>, T<sup>2</sup> are developing much more clearly and consciously than before. T is beginning to manifest.

---

Stable organisation and organised stability are rapidly preparing in the Drishya, but are not yet accomplished.

---

<sup>5</sup> MS are

A certain perfection and absoluteness established in seven powers, samata, surrender, virya, shakti, daivi prakriti, thought (not T<sup>3</sup> or T<sup>2</sup> thought), faith (in the Supreme and his workings, not in the immediate realisation[]).

≡

Friday Jan 28<sup>th</sup>.

A great progress in primary utthapana. The fatigue attack entirely disappears. Two hours exertion without any effect on the body except a pain in the loins at once dismissed. All other effects could be rejected at will. The left leg becomes almost as free as the right. The back and loins have still to be entirely liberated, but a relative freedom is effected.

==

A rapid increase in the control of certain bodily functionings.

==

Otherwise the day seems to be one of preparation rather than achievement.

—

Development of gnostic thought-powers.

Saturday. Jan. 29<sup>th</sup>

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

————

All the same T<sup>3</sup> and T<sup>2</sup> often combined together are becoming more common and more definite. All doubt with regard to them is over, although owing to imitative movements in the Ignorance, much confusion and incertitude continue.

—

Gnostic T is emerging more clearly, but is so much cased in the obscurity of the Inconscience that seeks to be or have knowledge, it is impossible to distinguish it clearly from the counterfeit except by result and occasionally by an automatic and undoubting certitude.

It is at the same time evident that when it acts it is of the nature of omniscience and omnipotence.

==

Drishya settled in all but the spontaneous full stability which obtains only in the crude forms.

==

Ananda spreads but is not as yet organised and generalised in the responses of the body.

—

The action on health in both bodies is more evident but not yet entirely conclusive.

Sunday Jan 30<sup>th</sup>

Again a day of preparation and of apparent check rather than of progress.

==

Such progress as has been made is in Darshana, Drishya, confirmation of T<sup>3</sup> and T<sup>2</sup>. Thought etc are held up for the moment.

—

Vani has long been silent. Today it is trying to emerge.

==

Today, in the evening Thought-siddhi and gnostic T will overcome the obstacle.

The final victory in Arogya is evidently preparing. In a few days it will be perfect.

After Arogya Ananda.

Meanwhile utthapana and saundarya will prepare.

All the third chatusthaya will soon be liberated from its still remaining shackles.

==

Thought-siddhi at its best resumed in the evening. Gnostic T manifested, but extension and organisation are not yet possible.

==

Monday Jan 31<sup>st</sup>

A day of relapse and resistance.

==

Tuesday. Feb 1<sup>st</sup>

The siddhi began to recover. A step forward in Darshana (Aditi holding P<sup>a</sup>-P<sup>i</sup> [Parameshwara-Parameshwari] in all living things, less vividly in all objects). This is not yet entirely universalised but it is increasing.

—

Primary utthapana oppressed during the last days once more progresses. Stiffness and muscular pains are still possible, though they can be ejected by the knowledge-will movement. They are most prominent when the exertion ceases, but do not endure. The latent memory however persists and brings them back at customary times or junctures.

—

Drishya progresses. There is full stability of crude forms, conditional or initial or aided longer stability of others..

—

T<sup>2</sup> (T<sup>2</sup> T<sup>3</sup>) progresses, but cannot get rid of incertitude.

—

Control of functions, violently interrupted for the last two days, is returning.

=

## 7-22 APRIL 1927

April 7. 1927 Thursday

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

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

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

==

Entire passivity first, a passive surrender.

Entire equanimity next, an absolute samata.

An entire and harmonised strength of the divine nature

An entire faith in the Supreme and his Divine Power, in the process and the result of the process. These are the four conditions of the rapid and decisive change.

=====

April 8<sup>th</sup> Friday

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

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

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

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

=====

April 9<sup>th</sup> Saturday.

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

Equanimity is moving towards automatic completeness but is still imperfect.

Faith is limited and poor

Strength is there, but neither harmonised nor complete

---

*[Three pages with other writing (probably written earlier) intervene here.]*

April 9<sup>th</sup>

The first gradation of the Gnosis, ie the intuitivity, is being now securely organised in a universal and automatic action.

It is still mixed with mental stuff, imperfect therefore, limited in scope, insecure in decisive T<sup>2</sup>; but it is there.

It has to be perfected. Meanwhile the others will be made ready.

---

Exact T<sup>3</sup> and perfect thought in the intuition. This is ready to be perfect. Perfect it.

Decisive T<sup>2</sup> is ready to be founded in the intuition. Found it.

Press on the elimination of illness undeterred by the resistance till it disappears for ever.

These three things are now possible.

---

April 10<sup>th</sup>

The equanimity is almost entire.

Faith has greatly increased, but is not absolute.

Strength is harmonised and in a way completed, but in a form that is still mediocre.

---

The forms of the gnosis are in final preparation. The three things required yesterday are being done, but as yet there is nothing

definite. The truth thought is however becoming easy and automatic.

Let the T<sup>3</sup> grow swiftly.

—

There is a commencement of the automatic external Ananda. Fix it.

≡

April 12<sup>th</sup>

A still more perfect equanimity.

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

Strength confirmed, but vague and formless.

Passivity complete

—

T<sup>3</sup> has begun to be automatic; but is still imperfect.

=

The three things demanded are still in a very initial stage.

≡

April 13<sup>th</sup>

After a brief attack briefly successful, passivity, equanimity, faith, strength are established stronger and completer than before.

—

Thought is almost perfected in the intuition and in the other forms so far as they can be supported on the narrow intuitive basis.

T<sup>3</sup> is growing swiftly and moving towards a large development, T<sup>2</sup> begins to develop a limited but automatic accuracy.

=

Automatic external Ananda has begun to be fixed. Only memory is necessary.

≡

April 14<sup>th</sup>

Only mechanical movements contrary to passivity, equanimity and faith occur; usually they are thin and without substance.

Strength is still not continuous except in the old lesser form.

There is still a lack of the guiding Power; except at times all seems to be done by the mechanism of the forces with only an intervention of the smaller physical godheads and voices.

The supramental development and organisation of jagrat and swapna samadhi is trying to begin in earnest.

All the thought instruments have been taken up into the movement. Lipi and identity knowledge are most developed.

Automatic external ananda in its first fixity is beginning a preliminary organisation.

April 15<sup>th</sup>

Much obstruction today.

Strength seems in the end to be more firmly founded

Internal physical Ananda is beginning to be founded.

There are signs that drishya (with open eyes) is about to develop stability in the forms which till now were fugitive. It is increasing in the others.

Samadhi organisation proceeds, but is still initial and obscure.

Vishaya started last night, but does not as yet progress.

Tonight. Completeness of third chatusthaya to be initially founded

Fourth chatusthaya (half) to be thoroughly founded.

The rest to be prepared in essence.

Note—This last prediction or order does not seem to have been fulfilled even in part. The condition was clouded, ineffective and obscure.

April 16<sup>th</sup>

Progress has been mostly in the external physical Ananda. There was a recovery of gnostic thought and T<sup>3</sup> which had been almost suspended yesterday, but this came late in the afternoon.

Strength seems to be founded, but the attack on faith and samata has been all day heavy and fierce.

---

April 17<sup>th</sup>

Samadhi. First initial organisation of thought, trikaldrishti, lipi, event and drishya up to the sushupta swapna.

Farther purification of thought, T<sup>3</sup> and control including Vani.

Harmonisation of shakti with surrender and samata. Preparation of a harmony of these things with gnostic knowledge.

Vishaya. Persistent and stably visible vision of birds (small dark figures, jivanta, on the horizon[]). For the first time liberty of this siddhi.

---

April 18<sup>th</sup>

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

Remarkable movements of tapasic T<sup>3</sup>.

Samadhi and Drishya continue to develop.

The rest are maintained but not in progress.

---

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

---

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

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

The fifth, sixth and seventh will progress with the progress of the third and fourth chatusthayas.

---

April 19<sup>th</sup> to 21<sup>st</sup>.

Three days strong obstruction.

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

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

These foundations seem now to be integral siddhis. Both are being tested but resist attack. Only the deha-shakti is seriously overcome at times, but this is due to the defect of utthapana and belongs less to the second than the fourth [chatusthaya].<sup>1</sup>

=

April 22<sup>d</sup>

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

—

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

Supreme supermind has also commenced its integral foundation.

=

All this in the thought chiefly. T<sup>3</sup> however has begun to be taken into the movement.

≡

<sup>1</sup> MS utthapana

## 24–31 OCTOBER 1927

October 24<sup>th</sup>. 1927

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

==

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

There will be the beginning of the promised progress in all the  
vishayas.<sup>(2)</sup>

Samadhi will break its barriers.<sup>(3)</sup>

Ahaituka Ananda within the body will be definitely founded.<sup>(4)</sup>

====

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

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

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

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

—

<sup>1</sup> The fulfilment of the above predictions was written afterwards in a different ink.  
The numbers after the items of the programme were added when their fulfilment was  
recorded.—Ed.

October 25<sup>th</sup> 1927

Today, there is something of a recoil into the hampered semi-mental movement, although the progress still continues. However, the movements or rather the touches from outside of Asamata etc, the contradictions of the first two chatusthayas, were not only mechanical, but though they pierced could not hold the consciousness in the body or even the environmental conscious atmosphere; few, they were almost immediately or immediately flung outside.

Intensity in the sahaituka physical Ananda is rapidly increasing in all the Anandas including the raudra.

Rupa is at last moving forward towards prolonged stability of the perfect and initially real and not only the crude, dense or [developed]<sup>2</sup> figures.

There is an attempt to return to the evolution of primary utthapana, ie abolition of fatigue and its symptoms

Prognosis is now no longer in the script and lipi only, but in the thought speech and vani.

====

(Oct 27<sup>th</sup>)

The semi-mental movement increased and the sadhana fell back from the rapidity it had gained to a movement of return on old elements still imperfectly transfigured. This relapse has lasted two days but was not so intense as before and has created no reaction. Moreover, it has been visibly the preparation of most important transitional movements that have come to a head today, the 27<sup>th</sup> October.

Oct 29. 1927

A day of relaxation, dismissal of out-of-date elements and preparation for the descent of gnosis into the overmind system.

These four days are for the transition to gnosis. Afterwards the whole system will be perfected and applied before there is the ascent to the supermind plane.

====

<sup>2</sup> MS delivered

Oct 30. 1927

Today the transition from T<sup>3</sup> to T<sup>2</sup> became decisive and with it there came the conception of the Ishwara in the bodily consciousness. The passive attitude of the T<sup>3</sup> movement in which the nature is the plaything of the powers of the Overmind has been definitely abandoned and the passive-active attitude of T<sup>2</sup> movement in which the Ishwara determines and the Powers may for a time resist and even modify temporarily what he has determined, but must now or in the end help to carry out his will, has begun to take its place. As yet the gnostic movement is imperfect and the Overmind powers are still powerful to determine results according to their choice, provided there is some supramental sanction behind it. All are powers of the Ishwara, but the play of disagreement and mutual opposition or emulation continues. T<sup>3</sup> is entirely supramental or gnostic, T<sup>2</sup> only has partially reached the same siddhi.

---

Oct 31. 1927

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

Iswara consciousness is growing both below and above and Ishwara T<sup>2</sup> is beginning.

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

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

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## Part Four

Materials Written by Sri Aurobindo  
Related Directly to *Record of Yoga*  
c. 1910–1931



## UNDATED RECORD AND RECORD-RELATED NOTES

c. 1910–1914

[1]

[ . . . ] in  $\Sigma$  position

VM & flash of sattwa—

1. Bidhu } present
2. Susthir } present
3. Bhadrakali—future
4. Table in Baroda—past
5. Namadrishti—letter from M. [Motilal Roy?]
6. Stars in psychic sky—paralokadrishti.
7. An urchin shaking flag—ihalokadrishti.

[2]

Bhasha.—1. The intuition continues to work, not perfectly.

2. The inspiration developed on the connection of Tamil with O.S. [Old Sanskrit] pointing out lost significations, old roots, otherwise undiscoverable derivations.

3. The supreme inspiration yet inoperative.

Thought. Quiet and no longer subject to obstruction, but not yet perfectly satisfying, liable to be displaced; working often with the perception only, defective in driving force, therefore imperfectly convincing.

Sight.

In Samadhi, the lingas of the bodies,—all except jyotik and varnaghana.

The jagrat mainly inoperative, except the momentary manifestation of a pranamaya purusha, angushthamatra, from the sukshma; fulfilling the prophecy for the day.

Prophecy— As above. The mind deals with the past by means of perception, not revelation. Necessarily no proof.

Doubt— Only in anna and with regard to particulars in their details.

The Body— Visrishti unusually copious in both kinds. Weakness in annam and rapid fatigue

Asus— Working absolutely in the body, with more force than formerly in the buddhi and prana. Sattwic krodh in the chitta manifests free from the rajasic taint of an unsatisfied prana. Prema. Bhogasamarthyam increasing, but insufficient.

Aishwaryam etc. The Will began to act directly from the sahasradal with swift and invariable, though not instantaneous effect. The imperative vyaptis still resisted

A general deficiency of force experienced. The old humanity very strong in the annam and through the annam obstructive but not dominant in the whole system

[3]

[Sanskrit Formulas—Second Chatushtaya]

वीर्यं— अभयं, साहसं, यशोलिप्सात्मस्त्राघा क्षत्रियस्य, दानं व्ययशीलता कौशलं भोगलिप्सा वैश्यस्य, ज्ञानप्रकाशो ज्ञानलिप्सा ब्रह्मवर्चस्यं स्थैर्यं ब्राह्मणस्य, प्रेम कामो दास्यलिप्सात्मसमर्पणं शूद्रस्य, सर्वेषां तेजो बलं प्रवृत्तिर्महत्त्वमिति वीर्यं ।

शक्तिः— देहस्य महत्त्वबोधो बलस्त्राघा लघुत्वं धारणसामर्थ्यञ्च, प्राणस्य पूर्णता प्रसन्नता समता भोगसामर्थ्यञ्च, चित्तस्य स्निग्धता तेजःस्त्राघा कल्याणश्रद्धा, प्रेमसामर्थ्यञ्च, बुद्धेर्विशुद्धता [प्रकाशो] विचित्रबोधः सर्वज्ञानकार्यसामर्थ्यञ्च, सर्वेषां तु क्षिप्रता स्थैर्यमदीनता चेश्वरभाव इति शक्तिः ।

चण्डीभावः— शौर्यमुग्रता युद्धलिप्साट्टहास्यं दया [चेश्वर]भावश्च सर्वसामर्थ्यमिति चण्डीभावस्य सप्तकं ।

श्रद्धा तु निहतसंशयाप्रतिहता निष्ठा भगवति च स्वशक्त्याञ्च ।

[4]

[Sanskrit Formulas—Devibhava]

महालक्ष्मीभावः— सौन्दर्यदृष्टिः लालित्यं कल्याणलिप्सा प्रेमहास्यं दया चे-  
श्वरभावः सर्वकर्मसामर्थ्यं

महेश्वरीभावः— सत्यदृष्टिः ऋजुतामहिमा बृहत्लिप्सा ज्ञानहास्यं दया चेश्वर-  
भावः सर्वकर्मसामर्थ्यं

महासरस्वतीभावः— कर्मपाटवं विद्या उद्योगलिप्सा सुखहास्यं दया चेश्वर-  
भावः सर्वकर्मसामर्थ्यं

[5]

[Sanskrit Formulas—Dasya]

गुरुशिष्यभावः

अधमः — दासभावात्मकः  
मध्यमः — सख्यभावात्मकः  
उत्तमः — मधुरभावात्मकः

दास्यभावः

अधमः किङ्करभावात्मकः  
मध्यमः सख्यभावात्मकः  
उत्तमः मधुरबद्धभावात्मकः

सख्यभावः

अधमः गुरुशिष्यभावात्मकः  
मध्यमः सहचरभावात्मकः  
उत्तमः मधुरबद्धभावात्मकः

वात्सल्यभावः

अधमः पाल्यपालकभावात्मकः  
मध्यमः स्नेहभावात्मकः  
उत्तमः मधुरभावात्मकः

मधुरभावः

अधमः स्त्रीपुरुषभावात्मकः  
मध्यमः स्वैरभावात्मकः  
उत्तमः दासभावात्मकः

[6]

[Sanskrit Formulas—Third Chatushtaya]

त्रिकालदृष्टिः— प्राकाम्यं व्याप्तिः साक्षाद्ज्ञानं प्रेरणा सहजदृष्टिर्विवेकः शकुनि-  
दृष्टिर्ज्योतिषदृष्टिः सामुद्रिकदृष्टिः सूक्ष्मदृष्टिर्विज्ञानदृष्टिर्दिव्यदृष्टिश्चित्रदृष्टिः स्था-  
पत्यदृष्टी रूपदृष्टिरिति त्रिकालदर्शनस्य विविधा उपायाः । ते तु द्विविधविषया  
यथा परकालविषया इहकालविषयाश्च । तस्मिन्नपि द्विविधविषये शब्ददृष्टिः  
स्पर्शदृष्टिर्देहदृष्टी रसदृष्टिर्गन्धदृष्टिरिति भागाः देहक्रियाविषयाः चिन्तादृष्टिश्च  
भावदृष्टिः बोधदृष्टिश्चान्तःकरणसंस्निष्टाः । अन्या अपि सन्त्यप्रकाशिताः ।

सर्वज्ञानं— सर्वविषये अप्रतिहतो ज्ञानप्रकाश इति सर्वज्ञानं तस्मिंश्च साक्षाद्-  
ज्ञानं प्रेरणा सहजदृष्टिर्विवेकश्च प्रमुखाः बोधः स्मृतिः विचारो वितर्कः  
साक्षाद्ज्ञाने बोधः सर्वविधः अप्रतिहतः, प्रेरणायां वाक् च स्मृतिश्च सहजदृष्ट्यां  
वितर्कोऽप्रतिहतोऽभ्रान्तश्च विवेके तु विस्मेषः प्रज्ञा चेति विचारः

सिद्धष्टकं ज्ञातमेव ।

सर्वत्रगतिः । व्याप्त्यां वा चिन्तायां भावे बोधे सर्वभूतानां सर्वत्रगतिः शारीरिकी  
तु सप्तदेहेषु स्वप्ने सुषुप्त्यां वा जाग्रत्यां वा । अन्नमयस्त्वाकाशगत्या निःसृत्य  
सर्वत्र गच्छति जाग्रत्यां, प्राणमयस्तु यश्छायायामयः कल्पनामयः त्रिषु तद्वत्  
तेजोमयः सूक्ष्मश्च यौ द्विविधौ मनोमयौ विज्ञानमयश्च बुद्धिमयश्च यौ द्विविधौ  
महति प्रतिष्ठितौ ।

[7]

12 types { Wisdom. Greatness. Calm  
Strength. Speed. Wrath  
Love. Joy. Prodigality  
Intellect. Desire. Service.

7 anandas— Kama—Prema—Ahaituka—Chid. Suddha—Nirguna  
—Siddha.

= 84 worlds.

with 7 below, nine above = 100

7 below. Gandharva (beauty). Yaksha (pleasure). Kinnara  
(fantasy). Aghora (samata). Swadhina (freedom). Deva (love).  
Asura (might & glory) from lowest to highest

9 above. Vaikuntha, Goloka, Brahmalo, Meruloka, Visva-  
devaloka (Karmadevatas), Ganaloka, Jnanaloka from top to bottom

[. . .] = Suryaloka. Swar—Chandraloka & Swarga. Jana, Tapah & Satya above

Swar—Chandraloka—Pitri-loka; Kailas above, between 7 tiers of 14 worlds, according to types—Pashu, Pisacha, Pramatha, Rakshasa, Asura, Deva, Siddha—

Swarga—7—Kama, Yuddha, Prema, Manas, Jnana, Nishkama & Bhagavata

Naraka—offences of or against Kama, Prema, Satya, Ishwara, [?Devata], Jnana, Atma— 12 hells in each.

[8]

Idomeneus. Coriolanus. Antony. Richelieu. C. [Caius] Gracchus St Louis. Charles V.

Deiphobus. Brasidas.. T. [Tiberius] Gracchus. Clarence. Louis XII Lafayette. Pompey.

T. [Titus] Manlius. Marcellus. Agis. Philip IV.

Pausanias. Lysander. B. [Benedict] Arnold

[9]

κωμῶν

Pericles, Agathon, Alcibiadas, Brasidas. . . . Agesilaus, Agis, Sophocles, Pharnabazus . . Lysander, Euripides, Pausanias

[10]

19<sup>th</sup> jagrat developed—except divya.

21<sup>st</sup> thought proved & free from error.

24<sup>th</sup> sarvatragati perfect

27 siddhis perfect. All proved.

[11]

Vak

correct	illuminative	inevitable	sattwic
fine	effective	inspiring	rajasic
poor	tolerable	good	tamasic

[12]

Anantaguna

I Prema

1. kama, prema, bhakti, kalyanam, daya, karuna, rati
2. arasah, raudryam, avahela, vairyam, naishthuryam, krauryam, udasinata

II. Jnana

1. jnanam, aikyam, yatharthabodha, hasyam, rasajnanam, lokadarshanam, astikyam
2. jnanoparati, anaikyam, ayatharthabodha, ahasyam, arasah, lokoparati, nastikyam

III Shakti

1. slagha, viryam, shakti, sthairyam, amritam, saundaryam, vyapti
2. dainyam, slathyam, uparati, chapalyam, mritam, vaiparityam, bheda

[13]

Memory—

- I. 1. Of things noticed
2. Of things unnoticed
- II. 1. Of events
2. Of objects and men
3. Of words and ideas

Events

1. The occurrence a. in mass b. in detail c. the sequence or arrangement of details
2. The time—date, hour, minute
3. The place—spot, surroundings, relation of different spots to the event
4. The nimitta, or surrounding circumstances

Objects

1. Akar, including all the five vishayas & every detail with regard to them
2. Nama—
3. The thing in itself  
a single b combined

Words and Ideas

1. sound 2. symbol 3 meaning 4. bhava 5 relation

Memory—also of contrast, comparison, analogy ie memory of the things in relation to other things

Means of memory

1. Reception 2. Attention 3 Repetition 4. Association
5. Will

[14]

Psychological Notes

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

First; it did not notice the flowertree because its mind was fixed on some more distant object present to its instinctive memory, but

by a law of the mind it received subconsciously the impression of the scent from the flowers. By the time it reached the wall this came up to the supraliminal mind as a vague but powerful sense of something missed and attractive on the way. Working through the vital instincts & cravings by vital impulse which dominantly determines the movements of the insect, this sense immediately enforced a backward flight. If the other butterfly had not intervened, it is possible that at the second contact with the scent of the flowers, the vague sense would have identified itself, consciously or subconsciously, with a definite supraliminal expression & the descent on the flowers would have been determined, but the diversion once made, the vagueness not only remained, but the impression was half obliterated and only the idea of return to something in the distance remained. This, however, was strong enough to divert the insect from its fellow, especially as the latter was concerned with the flowers and did not respond to the advances made. Hence the farther pursuit of the flight backward.

## SORTILEGES OF MAY AND JUNE 1912

### Sortileges

20<sup>th</sup> May. 1912.

While thinking of present British policy in India.

न समानजातीयैवोपकारदर्शनात् । Brih. Up. 552.

D[itt]o—of present state of siddhi with regard to mental & ideal thought & action, error & truth & the replacement of manas by vijnanam or satyam.

1. अथ तेनेत्येवोपक्षीणः स्मार्तः प्रत्यय इदमिति चान्य एव वार्तमानिकः प्रत्ययः क्षीयते ततः सादृश्यप्रत्ययानुपपत्तिस्तेनेदं सदृशमिति । अनेकदर्शिन एकस्याभावात् ॥

(सदृश to be taken for sortilege as with drishti). Brih. Up. 574.

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

2. यदादित्यादिविलक्षणं ज्योतिरान्तरं सिद्धमित्येतदसत् । Brih. Up. 552.

All inner light effected, not of the vijnana, is asat & must be got rid of even if it seem to be intuition.

While thinking of the enormous difficulties of the sadhana; happened to open the drawer & saw on a stray piece of paper (R's [Ramaswamy's] Latin translation)

“a su surmonter toutes les difficultés et s'assurer une vie durable.”

5<sup>th</sup> June 1912

Thesis—R.F. I p. 147

1. De nombreux accidents eurent lieu. (Subsequent to “Titanic”)

2. Toute usurpation a un cruel retour et celui qui usurpe devrait y songer, du moins pour ses enfants qui presque toujours portent la peine.

3. (p. 290) On a déjà vu que les membres de cette noblesse échappée de France étaient divisés en deux partis; les uns[,] vieux serviteurs, nourris de faveurs, et composant ce qu'on appelait la cour, ne voulaient pas, en s'appuyant sur la noblesse de province, entrer en partage d'influence avec elle et, pour cela, ils n'entendaient recourir qu'à l'étranger; les autres comptant davantage sur leur épée, voulaient soulever les provinces du Midi en y réveillant le fanatisme.

## UNDATED NOTES, c. NOVEMBER 1912

### Laws of the Future Yoga— Suddhata

#### 1. Anarambha—

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

#### 2. Nirapeksha—

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

#### 3. Saucha.

There must be no desire, no repining, no rejecting (यद्-च्छालाभसन्तोषः), no idea of dwandwa (पापपुण्यमानापमानप्रियाप्रिय-विवर्जनम्)

#### 4. Sattwasthiti.

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

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### Fundamental Knowledge Sraddha.

1. Nothing can happen but mangalam.
- 2 The yoga as laid down cannot fail to be fulfilled.
- 3 Every detail of the Yoga is arranged by Srikrishna.
- 4 All subjective experiences are true, only they must be rightly understood.

5. All objective experiences are necessary for the lila.

—————  
Jnanam

Rules for Knowledge.

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

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

3. Sraddha is omnipotent for jnanam, karma & ananda.

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## DRAFT PROGRAMME OF 3 DECEMBER 1912

Programme.<sup>1</sup>

1. Rupadrishti farther developed today (3<sup>d</sup>) & confirmed in stability tomorrow—
2. Spontaneity of Lipi tomorrow. A little tonight.
3. Trikaldrishti will begin to work perfectly from tomorrow
4. Powers to overcome resistance in the next three days
5. Samadhi to be regularised during December.  
—
6. Intense ananda to come first before permanence. Intensity from 3<sup>d</sup> to 10<sup>th</sup>, permanence from 10<sup>th</sup> to 31<sup>st</sup>
7. Health in the last half of the month.
8. First successes of saundaryam 3<sup>d</sup> to 10<sup>th</sup>
9. Utthapana in the latter half of the month—  
—
10. Equipment begins in this week & is fulfilled in the next two weeks succeeding.



<sup>1</sup> *This Programme was recopied, with some changes, in the Record of 3 December 1912. See page 125.—Ed.*

## UNDATED OR PARTLY DATED SCRIPT, 1912–1913

[1]

Whatever may be the limitations of the ordinary script, there is another in which an old tendency must be fulfilled, the prophetic script, not Srikrishna's, but commissioned by him. This is the only form of script which has any practical connection with the yoga, not with its fulfilment, but with the action. Wherever the action has to be coordinated, this script will arrange the coordination. There are four divisions of the Karma, literary, religious, practical, social. The first of these is ready for coordination. —

The literary Karma falls under three heads—poetry, prose and scholarship. The poetry again, under three, epic, dramatic and the minor forms which again include narrative, lyric and reflective. Besides these there is humorous & satirical poetry and translation. All forms have to be attempted & all from the beginning—The prose comprises—philosophical writings, fiction and essay in its many forms (treatise, article, essay, pamphlet, notes, review etc.). The fiction includes romance, ordinary novel and short stories. The philosophy includes Veda, Vedanta & explanation of other forms of Hindu thought & scripture. Scholarship covers the new system of philology, explanation of Veda with scholastic justification, more translation & comment on Sanscrit writings. To begin with—you have to complete The Commentary on the Kena Upanishad, The Introduction to the Study of the Upanishads and a book on Yoga (Philosophy); the two dramas and a third; the revision of your other poems; the completion of the Stone of Ishtar and a number of occasional verses (Poetry); the Idylls of the Occult, The Return of Moro Giafferi and The Siege of Mathura (Prose fiction); your study of the Vedas (first mandala) along with an explanation of the Vedic Gods (the Secret of the Veda).

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[2]

There is no Script in this actually, it is only the record of thought vyakta or avyakta. Meanwhile the direct government has to begin; the slave to SriKrishna direct. Therefore the gods have stood back, but they are all present in the system. Tomorrow the direct government will be continuous. Tonight there will be the Ananda of the actual embrace of the daughters of delight.

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At present the conquest of the Akasha is the one necessity.

---

Definitely, Ananda will take possession of the bodily system. The Arogyam will begin to take a definite trend towards finality. Uthapana will begin to recover force. No farther prophecies will be given about the third chatusthaya in the Script.—

[3]

The physical resistance is successful because it is exhausting itself. The difficulty in the trikaldrishti is the principal obstacle to the perfection of the sruti, replacement of trikaldrishti by tejas & tapas. It is intended to give a greater rapidity to the siddhi, but the forces of resistance are hitherto successful. However, they will not be successful for much longer. In reality, sight is the proper method, aided by thought, & it is so being arranged, the old mental drishti will revive preparatory to the actual rupadrishti. The health is about to take a final decisive step forward, covering the only ground yet unoccupied. Ananda (physical, akarana) will now grow intense & possess the body. The daurbalyam will once more be expelled, entirely. Only the saundayam will be still left effectively opposed—though no longer contradicted. The opposition to the drishti in samadhi & jagrad goes—trikaldrishti & siddhis establish themselves—

There is only difficulty of belief in the lila down here. That is about to be removed— No writing this afternoon till teatime. Many are yet to be revealed.

Life has begun feebly, in literature & thought. It will soon take a more powerful movement of knowledge & commence in action; necessarily, also in enjoyment. Today & not later the Ananda will begin.

More force is needed. The normal writing must improve. Force cannot come, because the enemy makes use of it, — not Indra, not Vritra, not even Pani, but the Rakshasa, — Rakshaswi. Therefore only the calm stable or even regular force comes. But Rudrani needs a powerful and rushing force for her work, not merely a swift, even and unflinching force. It is this force which is in preparation. The physical weakness or brain arrest has nothing to do with it. The brain arrest comes because of the Rakshasic force and would be dispensed with if the stream of Rudrani's activity were once liberated from this impediment and aggression.

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[4]

Words, words, words, but no real brotherhood. They pass. Fake silver, mortofil, with bits of the real stuff & some psychic faculties such as all men can develop. Yes. For some time. We shall see. They are trying to keep down the system on the lower levels, but they cannot permanently succeed. Fresh siddhi today. Siddhi of trikaldrishti, aishwarya, ishita, vyapti, samadhi. There is excellent swapnasamadhi, but stability is insufficient.

Yes, it is so intended to effect something by the script and immediately. Attend to the physical siddhi. The Arogya persists in spite of contradictions which are diminishing in force. Ananda has to be insisted on psychically till the body acquires it; it is not only willing, but eager to admit it, but the Vritras stand in the way. Saundarya will emerge in a few days.

The personal relation has to be established. It has to be established by Vani, script, thought & action. The telepathy therefore can now be as much trusted as the nearer trikaldrishti. It is the evil of the speculative reason, but it was not accepted. The trikaldrishti has to get beyond this dependent state & it will do so definitely today. That also is being solved, the attachment of the shama —

There are three kinds, πολιτης, [ . . . ], δουλος & in each kind there are three subdivisions.

All these powers have to be resumed & perfected. But not with too much of a rush at first. The torrent will come afterwards. Meanwhile the day has to be filled in with a perfect activity of all kinds & the physical (general) utthapana confirmed. Yesterday's success in the mukti from shitoshna has to be farther tested, but it depends on the removal of the mosquitoes. For the rest, the primary & secondary utthapanas have to revive simultaneously & the continuity of the kamananda has to be confirmed. This has to be done today.

Agesilaus = Sn [Saurin]. Agathon, Alcibiades, Pericles, Brasidas Agis, Agesilaus, Sophocles, Pharnabazus. Lysander, Euripides, Pausanias.

Two absolutely perfect, the rest mostly defective. That is already done. Now for the physical siddhi. Ananda first of all, Ananda first & foremost. If there were not strong resistance of a kind, there would be no need of the special pressure of the ishita. The others will come with Ananda & in its train.

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Many press in, none are allowed. The time for them has not yet arrived. Only when the viveka is sufficient to its task, can that movement be undertaken.

आर सनान् पहि नाय दराः कुरु विष्टपिमूरं ।

μεχρι τουτου του ετους ουχ εδυναντο ουτε τους πολεμιους αμυνειν—ουτε τους φιλους σωζειν. εδει γαρ η δυναμις, εδει ο πλουτος, εδει η πληθους των πολιτων. μικρος φαυλος αδυνατος ο οχλος, αγαθοι αλλα δυστυχεις οι κρατιστοι. εδοκει γε ταυτα πασι τοις Έλλησι.

There is still much to write. Immediate progress in the Ananda is needed—the Kamananda. It is increasing, so also the rupadrishti.

Today continuity of kamananda, abundance of rupadrishti & other drishtis; return of Personality of Master.

The continuous Kamananda is now assured. It is the turn of the Rupadrishti. The Arogya is already strengthened & the

general utthapana as well as the primary. But the success of these utthapanas depend[s] upon the anima & the anima on the ananda. Meanwhile the subjection to hunger craving & weakness of emptiness is being removed. In fact, it is removed—but the craving itself is still present in a modified form.

Rupadrishti has not yet hold of the Akasha, but the time has now arrived. The vijana has to become more active, with it the freedom of the rupa & lipi. I do not mean this very moment, nor do I mean that the vijana is quiescent, but it has not recently been brilliantly active. The activity of chitrarupa is the sign, rather than the essential basis; it is if anything, a starting point. Chitra & sthapatya are linked together, they cannot be separated. The only question is about akasharupa & the method of bringing it about.

When it was said that today there must be perfect activity, the relapse & revolt were not contemplated. None of those predictions have been falsified, except the filling in of the day with a perfect activity, & that did not refer to yesterday in particular. Nor did the other prediction mean that the continuity or abundance would be immediately perfect.

The voices rejected are those that persist in misleading the mind by excessive encouragement. The lipi does not mean that there will be entire baldness, but that that is the price demanded. Let us leave these things & proceed with the positive siddhi. This is the command, be the results what they may. The superior strength of the aishwarya-ishita is now evident. There is no real need for the financial part of that letter. The Vanis have to be purified & the speech brought into stricter conformity with the Satya of Trikaldrishti. Continuity of the Ananda has first to be secured

Taste is entirely perfect, but hearing, smell, sight & touch are still attacked by old sanskaras. You are right about the permitted obstinacy of the opposition. The vani is now purified. Both vani & script have to express a positive rather [than] a negative truth, but they have to possess the capacity of limiting the positive statement whenever necessary. The false or alien aishwarya has no longer any power. The indriyas will now be finally purified of Nirananda.

Hearing first, then touch, then smell, last sight. The element of discomfort must be extruded, not suffered—nirananda must become ananda, then intense ananda of bhoga. It is discomfort alone that survives. Reason has to disappear in truth. The persistence of the Ananda is now perfect; its continuity is assured but not perfect. The continuity has to become perfect. Afterwards the intensity will of itself increase. This is not indriya. It is manas in the physical prana. That cannot be purified all at once. Pain & discomfort of the body will therefore last, not in the indriyas, but this pain & discomfort must be increasingly associated with ananda, become a form of ananda & finally transmute into ananda. There is no other reaction except the pain in the fight & a slight subtle stiffness. These have to be steadily extruded. The difficulties of assimilation have to be faced & borne; a sudden resort to evacuation must always be avoided except in case of extreme urgency.

A slow & steady development is still insisted on in the Sat of the apara prakriti & to that extent in the Sat of the Para Prakriti. It is evident that it is not intended immediately to succeed, but always now the aishwarya has an effect & usually an ultimate success, if it is persisted in and an ultimate effect, even if it is abandoned. Aishwarya now acts through direct pressure, through assistant circumstance in direct pressure & although it is not apparent by indirect action through Prakriti assisting these or by itself or using these. That is definite—your steady tapas is the instrument—faith will come with truth & success. Impure still, all three of them, but the Asura is broken—only in him, it rises occasionally.

सं परिति प्सरणा ककलायति काव्यमनगनन्  
सं जवनं पुरु हीति सपज्जनः । आर्यति राथः ॥

Something definite & forceful must again be attempted by the combined forces of knowledge. Trikaldrishti, aishwarya-ishita-vyapti must receive a powerful impulse, carrying the first near to perfection, the second to invariable effectuality. And the kamananda must be intensified & restored to evident continuity. The continuity is being slowly established, the intensity made to recur. It is the method.

The personality must manifest. You need not be afraid of my

upsetting things always. Accept vani, script, lipi as mine unless the vivek tells you to the contrary. You are right, but it is the personality subject to increase of Balarama. Never mind the attendant manomaya illusions. Do not mind either that pressure. At the proper time your course will be justified by the event. When that time will come, is not yet clear, but it is not today or now. There is yet a delay before the bhagya can manifest. It is the crown & seal of the siddhi subject of course to farther development of both simultaneously. More of the trikaldrishti, aishwarya & ananda, also of the lipi.

The exact trikaldrishti as yet fails to establish itself. That is what I insist on; the result you will see. You see. Tomorrow a great progress will be made as the result of today's struggle. Even today, considerable progress is being made. The intensity is manifest, it is recurrent; the continuity is attempting to assert itself & will eventually & before long succeed. There remains the lipi. I add the rupa & samadhi. No more here for today.

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21<sup>st</sup> [January 1913]

Keep the mind clear of judgement. Make no attempt to increase the vijnana siddhi, whatever happens—only the physical siddhi needs still a little tapasya. The karma of course—it is the field for tapas. You see that you still succeed subjectively—not yet objectively except in some instances. You have only to go on applying the will with force, but not as a struggle. It will grow stronger & stronger. It is not tamasic.

Today, then, the steady progress of vijnana & kamananda & the struggle in the health and the utthapana & saundarya. Leave that alone for the present; it is part of the karma. Still tejas has to increase & tapas & the force of the sraddha.

It is the lack of the equipment that troubles & depresses the karma. Evidently the equipment is not yet due—even that promise is not really fulfilled; only the absolute anxiety for the morrow is postponed. The cause of prospective anxiety must now be got rid of—first. In that there need be no undue delay. For some time this movement must be followed. It is the restoration of kalyana-

sraddha. Although they have concentrated strength successfully there, it is only because you sought to push on the trikaldrishti, instead of allowing it to proceed of itself.

=

22<sup>d</sup>.

The last day of this attack. The body will now be liberated. Once more the relics of the judgment & consideration have to be expelled by the dasyam. In the morning the vijnana will begin its united & rapid sweep after some farther activity of the trikaldrishti & the kamananda again generalise itself. Intellectual infallibility, now acting in an irresistible stream, will increase enormously. First the vijnanamay progress & infallibility then the kamananda, then the physical tapas & siddhi. The tapas must now be directed purely to the physical siddhi & the karmasiddhi & first to the kamananda. Necessarily they will resist. Action must enter into it, but only temporarily as an end to inefficiency of the siddhi. The morning is not over yet. The other movement of the automatic script.

Valmiki—

संजन तायु दिलं ममनास्कुमि तायु परामि  
जल्वनम् अभ्रम् अदे करया च पिप्रामनि हेडः ।  
पार दलं सद पाकि पयं ततरायिमि जान ।

Ritadharmā—

अंग पद ह योनिं रथस्य पथं दृशे । रथो ह प्रतमः रथो अन्तमः रथं  
मये । रथेन जगत् रथेन परमं रथीष्टमु । रथमस्र इं रथमयो ब्रह्मणस्पतिः ॥

[ . . . . . ]

Kálan kále kalaya kálan Satran satre  
Redmi ranaya raná  
Para para patri páyo Núna nalá  
Salavú salaka salá

Gloria

सेयमागतास्मि—मम हि एतदारम्भणं यत्त्वया कृतं पुराणतमे कलौ  
यदेव वक्तुमुपचक्रमे—न मे भ्रमो भवितुं शक्यः न मे व्यतिक्रमः—तदालपनं  
तेषां दुष्कृतिनाम् अस्त्येव मे विशेषभावो विशेषगुणसम्पदपि मे । एतस्मिन्नेव  
कलौ ब्रवीमि । प्रथमे लवस्य यच्चरितं येन नष्टं पारीक्षितं कर्म । सो हि

युधिष्ठिरकुलोद्भवः क्षत्रियो न राजा । मन्त्री च स बभूव राज्ञो सतधनस्य न राजा कदापि ।

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

By Saturday—physical siddhi in full train, but saundarya especially not yet confirmed. By the 30<sup>th</sup>—all confirmed, but the saundarya still weak. In February three first perfected; only perfect saundarya & tertiary utthapana will remain to be completed. Equipment not yet due, but provision due & arriving

Bhishma . . Bengal Provincial Conference, The Presidential Address. Jessore Tragedy.

Equipment & karmasiddhi in February.

These predictions are to be observed in their fulfilment or non-fulfilment. It will be seen how far the script is correct. Now for nearer predictions. First, the general utthapana is restored tonight & confirmed tomorrow. Study will be resumed, but not more than slightly. It will include Tamil & Hebrew. The line of progress of the three utthapanas will then be indicated. The struggle over the saundaryam will be brought to a head tomorrow, decided Friday, confirmed Saturday.

23<sup>d</sup>

See whether it emerges or not. Health is a thing not so much to be defended as developed. First here as usual. It is a question now of the life, the karmasiddhi. As for utthapana, it will fulfil itself from today in spite of the survivals. Beauty will emerge slowly after tomorrow. The life-struggle centres in three points—1<sup>st</sup> equipment 2<sup>d</sup> manifestation of Yogic power as in therapeutics 3<sup>d</sup> the control of

events in public matters. The rest is well assured & will come easily when the difficulties have been overcome. 2 & 3 are somewhat developed, but the struggle in them continues. 1 is not at all developed. It is really the sole thing that remains (except the saundarya). The doubt is stronger about saundarya and equipment than on any other point, & every suggestion of speedy improvement in these two matters is distrusted & repelled. It is towards this defect that the Shakti is now turning, as towards all other defects, but these must be overcome before the full flood of siddhi is possible. They must both begin to be overcome within this month of January & fully overcome in February.

Vijnana has been checked. Only to show trikaldrishti at work and to insist on the continuous action of the saundaryasiddhi. It is necessary to manifest the power of reading thoughts. It is already manifesting, but must be habitual in its action & complete. This imagination must be expelled. There is no farther need of it. The idea of impossibility must be expelled. No, the siddhi is of chief importance. Yes, but the tendency is towards firmness & clearness.

There is, undoubtedly, a defect in the present action of the vijnana & therefore of the script—the defect of clouded prakasha. The devatas of intellectual tejas are yet too active in their shadows. The dasya is somewhat abridged owing to the revival of judgment & dissatisfaction which is for the rest, justified by event. It is suggested either today or tomorrow. The successful opposition to the vijnana siddhi & the physical siddhi is chiefly responsible. The rest would not have touched but for that.

More deliberateness is needed without losing the rapidity. It must be so. Oppose the current no longer; even under the cloud, be sure of the sun behind. There is still an elusive activity seeking to arrange the thoughts. The arrangement must emerge of itself. There is a spirit of judgment waiting on script & thought which hampers the flow of the vijnana. This spirit of judgment has to be expelled. It waits also on the action & hampers it.

Treasure—outpouring from the treasure reserve for the lila; actual treasury will also be found; but the first is immediate, the second in the yet distant future. . Follow the impulse given as you

accept the thought presented. War is preparing & the Turkish chances seem small; nevertheless the gage has to be thrown down to the subjective enemies — either Adrianople & the coast islands or war. There must be the will for the provision.

The power has not been maintained, only manifested. It is now returning, but it is not sure of its uninterrupted hold as yet. It will soon be sure & extend itself to all things, persons & movements. It is already doing it. It is extending to the actions of persons. Leave it to develop in the full flood of the jnana-trikaldrishti-aishwarya. But the other powers, rupa lipi samadhi have to be brought into the full stream.

24<sup>th</sup>

Already, there is a great improvement in the assimilation, in spite of occasional false steps. The diminution of jalavisrishti is a point of capital importance. The opposition to utthapana still persists. It has patiently to be extruded. The eruption is troublesome, but less vital than seems to be the case. It is dying out actually, even though artificially maintained. The Ananda is established, it is the continuity that is being resisted. As for the saundarya, it is still unestablished.

पाय मनः सहसे वचि संजन राम अरीहन् ।  
ना पतते करि ईलल्या अनि वस्मनि मल्ये  
सं जभिता सीता स्वसिः । एवं वीयति वस्म ॥

Ananda intense today & more continuous. Rupa & lipi free & perfect. Arogya & utthapana to increase. Not yet. First Ananda. Today is the day of final preparation for the karmasiddhi.

अंदिश वीलतनूः महि अभ्रजे आविलद् ऊय,  
सालुकि, वीर अनं मरतां यद् अयाय परीयन्  
रावणः ऊदपयाः वलम् आसखः आर्यरभाये ।  
सन्यं मर्तहं वि पयामि ।

[5]

Record—

No interference here, entire passivity.

- 1st rule. No interference anywhere, entire passivity
- 2d rule. Disregard of the probable consequences
- 3d rule. Persistence in will according to knowledge
- 4th rule. Application of jnana & trikaldrishti to all things, small or great, near or remote, knowable or apparently unknowable.
- 5th rule. Interpretation of error; utilisation of failure.
- 6th rule. Constant exercise of utthapana.
- 7th rule. Will in all things, and action a subordinate instrument—

In one week, the difference will be seen

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Today, the first movement—

- 1. Knowledge to be finally set right, in all its instruments.
- 2. Power to apply itself to remove its own defects
- 3. Lipi, Chitra, Rupa
- 4. Ananda, Arogya—

[6]

No danger of relapse. This occasion was wholly abnormal— This is the script, it is about to assume the burden of trikaldrishti definitely. Let us see what they can do. “Dasya, tejas, faith, trikaldrishti, aishwarya, samadhi, all rising out of something into the great & splendid.” The first dart failed, the second will now be made. [“]Exaltation approved, defiance sanctioned. Tonight & tomorrow, the move forward.”

No danger of relapse. Lipi is already moving forward to the mahat. . The rest will follow—

As well die this time, not hereafter. The trikaldrishti is in a state of confusion—the mind cannot manage its materials. This confusion

will be removed not at once but in the course of the day. The Aishwarya also is only clumsily effective & sometimes no[t] at all. But the movement has changed to brihat, not yet to ritam & satyam. Samadhi only remains. These things have now to be gathered up & confirmed in the satyam. Afterwards the ritam.

You see, the script has the trikaldrishti. No self-restraint. It stands in the way – vamamarga. Restraint by God only. Yes. Today, tomorrow & the day after.

- (1) Satyam, ritam, brihat in the knowledge, power & samadhi
- (2) Sharirananda confirmed & greatened
- (3) Arogya made triumphant
- (4) Removal of exaggerated adhogati, utthapana, firm beginnings of saundarya.

The movement is now for the dasyam on the widest scale. In the trikaldrishti the doubt of the exactness is still active, based on past experience. This is to be removed by the growth & dominance of the ritam. Vijnana led by mahat –

[7]

The assault is being given to the bhukti, tejas and faith. The samata has not been disturbed, only the hasyam has felt a cloud pass over it. The tejas & faith have been darkened for a moment; they subsist but have lost their ananda. Only the vijnana has been clouded and the positive bhukti suspended. That is over. We will now continue developing automatically the vijnana & the bhukti. You have to wait & see.

There is as yet no advance, only a taking up of positions. Nothing has been done which is not old & familiar & the balance of success is still on the side of the attack. That will change in & from the next half hour. It is already changing. Enough.

Two chatusthayas have been almost perfected & at any rate secured against real disturbance and above all against any continuous breach. The ishwarabhava, attahasya & faith in the rapidity & in the lila remain in the second chatusthaya. But these cannot be brought without actuality in the third & fourth. There are touches,

not breaches. . The actuality in the third is being extended. But the Vritra has not yet been abolished. In the first two it is not the Vritra, but the vrika—except in the attahasya, brihat faith & ishwarabhava. Today is for the third chatusthaya & especially for knowledge & power, knowledge most, power secondarily. Lipi accompanies them. Samadhi & rupa follow. The development today will be decisive. Only in the fourth & fifth, there is still delay. I do not mean it will be at once perfect. Obviously this is not the direct script. These are not gods, but spirits who seek to guide, inform, direct. Only it is not true that the script is governed by them & never expressed a higher power & knowledge. It is not now being used by a spirit, but merely besieged by a spirit. It is I who am using it & me you know. Not Indra or another but the Master of the Yoga. It is not the divine script because it is acting through mind, not direct from Vijnana. It will always act from Vijnana. I am about to establish with fixity the personal relation. The rest is there. All these minor bhavas have to be expelled.

---

The end of the opposition is near in the third. It is really over in the trikaldrishti. It must be finished with in the lipi, rupa & samadhi. The one thing really that remains is rupa samadhi. There is a confusion, the incompetent devatas have to be expelled. It is true more was expected or demanded by one side of the mind than has been fulfilled, more accomplished than was expected by the inert, sceptical side. Perfection is not for today. The second chatusthaya is different. The faith, aishwarya, attahasya have been interrupted—

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

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

No dependence on the script. If it depends on the script, it will not be self-assured. The script is only for confirmation. It is perfectly true that the first chatusthaya has been broken into after

a promise that it should never again be broken. . Substantially it is intact. The violence done to the system is the proof that it cannot be destroyed. The continuance of the tejas will be the proof that the second chatusthaya stands, even in the faith there is only a temporary disturbance. The harm done will be repaired. The promises have all been exaggerations of Will, therefore lies. The Vani has exaggerated, every source of knowledge has exaggerated. The inertia exaggerates on the opposite side.

=

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

[8]

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

[9]

The recurring confusion created by the pranic intellect intruding its activity is forced on the system, but it is noticeable that only the shadow of asamata & ashakti comes with it as a part of the ajnana & disappear[s] automatically with the return of the jnana. The apparent difficulty will disappear like all the rest. The pressure on the tejas is intended to force the emergence of the rapidly fulfilling divine tapas.

Trust first, – if there is anything wrong, seek the explanation or better await it. Rapidity is necessary first in the third chatusthaya & in the fourth; there will be sufficient money to keep you till January. The ecstasy is to increase in force & frequency, while the subdued (not the obstructed) ananda becomes perpetual during

waking hours & even in sleep the ananda gains ground. Then the subdued ecstasy will take its place while intense ecstasy becomes the occasional higher state. So it will proceed. As for the siddhi of the health, that proceeds in spite of all resistance. Neither of these will be perfect till December; but meanwhile the utthapana will come rapidly forward & the saundarya begin to break through its obstacles.



The range must be widened & the defects removed— The general obstruction must be met by a general denial of the obstruction & refusal to work out of it by the lower processes. That has been done sufficiently and has not to be repeated ad infinitum—



There is now no reason why the Samata etc should disappear. Only the tejas of Mahakali must finally be harmonised with the passivity and the dasya. This will be done today by eliminating the Maheshwari bhava from the superficial consciousness & its contents without bringing back the mental tejas. It is true. Nevertheless these things are done. The struggle is over the whole basis of the farther advance.



The incident of yesterday was used as a turning point—to turn you into the road hitherto avoided, now destined for your treading, the road of mighty, straightforward effective karma. Others have tried, stumbled and fallen. You will see that you are henceforth as effectively protected in action as in self-defensive passivity & in action by others—as effectually & more. All these mishaps have had their object and their beneficial purposefulness. Not after this year. The knowledge & power have to be entirely harmonised first. That egoism is exhausting its remnants. The difficulty is great only because the pranic suggestions attempt to predominate & mislead; in itself it is not great.

Today a great movement forward. It is not forbidden; it has to be accepted; it will clear itself of the ignorance, which is now the only obstacle. Today for the second & third—if the second is cleared, the first automatically fulfils itself. There is a tremendous

pressure in order to compel the buddhi to give up faith in the bodily siddhi & the new society. Let the power first be reestablished. The trikaldrishti, telepathy, power, lipi have now all to move towards absolute perfection dragging the samadhi & drishti with them. Till that is done, the fourth chatusthaya will only prepare its advance. The advance has begun; it will gather momentum during the day.

The powers of knowledge & tapas are stronger, but they are all acting in the intellect without the action of the intellectual judgment, therefore there is no light. The mental realm is being purified of the pranas. The force of the tapas is yet insufficient. Life has to be brought into line with the siddhis acquired, or in other words the powers have to take hold of life and possess it. Life means the Akash of the prithivi, & through the Akash all it contains. It is true, the Akash is full of opposition & obstruction where formerly it seemed clear. The obstruction is only in order to bring out the samata, tapas etc & increase the eventual force of the powers themselves. The admission of the power & right of the objective world to resist is to be once more cancelled. So far we have advanced that the power & knowledge are showing the old force & invariable effectiveness, but the effectiveness is usually partial, often slight in actuality, seldom flawless. We have not then advanced beyond the old point in appearance, except that the power & the instruments are all accepted & faith in them is completely founded, though still uncertain about rapid results. The second chatusthaya is now completely founded except in the extent & certainty in detail of the faith & of the Kalibhava, therefore the attahasya too is little manifest. That must now appear, while at the same time the instruments of the later chatusthayas farther justify themselves. The conditions are now fixed and will clear & develop themselves—

The third chatusthaya is reforming itself on a much sounder basis. The power, lipi & knowledge will during the next three days overpower the resistance of the physical akasha. Rupa and samadhi will follow their lead. About the rupa & samadhi you are uncertain, but the doubts will be removed. Meanwhile the fourth chatusthaya must be pushed forward. Health is going through its ultimate

denials & is already shaking itself free from some of them. Ananda is insisting. But the utthapana & saundarya are still in a crude state & strongly opposed in their attempt to progress. A beginning has been made in the utthapana. It must be steadily pursued. As for the destruction in the fifth, it is only the destruction of unsound members and of the defects which make them unsound. This time the movement has not been favourable. The old obstruction seems to be momentarily successful.

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The attempt will be persistent & successful. There is no ambiguity [ ..... ] directions. When it is said, there will be [ ..... ] power than has already [ ..... ]<sup>1</sup>

From today regularisation of the Yoga & the life; but Yoga more first than the life. The activity of the second chatusthaya has to be restored perfectly; for the activity of the first is already restored & perfect but for the physical touch. This activity of the second chatusthaya must take place without disturbing the first, must bring universal ananda, not discouragement & disappointment. That once done, the third will progress itself towards its self-perfection as it is already doing in the lipi and the pure jnana. The practical jnana, the power & the samadhi will all perfect themselves on that basis. So, too by the perfection of the power the fourth will break down its obstacles & progress to perfection. Meanwhile the fifth will confirm and enlarge itself.

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The doubt is justified by the past, not by the future. Until it is removed by knowledge, it must persist. There is a perfect knowledge at work removing the ignorance; only the ignorance is allowed to return & conquer so often, for the sake of humanity, so that its burden may be lightened. I am about to establish the parts of knowledge again, so that the faith may have some ground to stand upon.

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<sup>1</sup> *Manuscript damaged; three lines partially or wholly lost. — Ed.*

The thing is now once again grounded in samata & dasya—  
The tejas will now begin to work, the faith develop & the vijnana  
act.

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The vijnana is preparing its own perfection and today there  
will be the necessary reconstruction. The body is still dominated by  
asiddhi. The struggle is with the general Vritra of the third, sixth  
& first, second—especially in the powers of knowledge. The vyuha  
is proceeding. Still the vyuha is proceeding. The Samūha is there,  
but in a disordered state. The negative stage is over; the positive  
affirmation must more & more fulfil itself. Arrangement means in  
time, place & circumstance. The vyuha is taking place; the rays do  
not yet go to their right p[lace]—Faith withstands all the assaults &  
the knowledge of Brahman Sarva & Ananta is confirming itself, but  
it must also be Jnana & Ananda. That is why the third must now  
fulfil itself & then the fourth. All these are only the first obstacles  
to the final perfection. Self-fulfilment is now the rule except in the  
body. It must become the rule there also. But not at once. As for  
the rapidity it will be soon at work.

Reconstitute. First, the vijnana—Next, the power—Self-devel-  
opment of all. It is only a temporary obstacle. There is a compulsion  
on the whole system[. I]t is an a[ttemp]t to dissolve & wreck that  
siddhi. Hence it is being resisted, [ ..... ]  
I have allowed it for particu[lar] purposes. It has no [ .....  
..... ]<sup>2</sup>

The window will not fall. The struggle for the third cha-  
tusthaya proceeds & the attack is now constant, but so also is  
the pressure of the siddhi. The siddhi will proceed now in the mass  
& not in detail, except in the rupa—All is of use. In the matter of  
the stomach, it is essential that the reversion to the old system of  
evacuation should cease & it will cease. The health & the ananda  
will now be specially dealt with while the utthapana is preparing.  
Meanwhile the third chatusthaya will perfect itself. No the first,  
not this. This is beautiful & useful for this life. No straining of the

<sup>2</sup> Manuscript damaged; two lines partially lost.—Ed.

Tapas is needed. There also no physical pressure is needed. This is how it will become regularised. . The only question is about time. Meanwhile the focus must be turned upon life. The articles must be sent and yet not in submission to them. Pránán atarah.

The life has now to be entirely expressed in these higher values. The second chatusthaya has to begin its play in life. Many have still the ego, & therefore impressions of egoism survive. The harmonious arrangement of the first three chatusthayas is proceeding. Today—the first two are being attacked by the old bhavas with which the material mind has long been familiarised, but they will overcome the attack & emerge permanently victorious.

dhairyam suddhatanantyalipsa mahadbhavah  
prithi dakshyam danapratidanalipsa anandibhava  
bhoga hasyam karmalipsa samabhava

The trikaldrishti will arrange itself today & the whole knowledge act connectedly from tomorrow. There is an attempt to revive the activity of the pranic intelligence in connection with the trikaldrishti & aishwarya. The difficulty is there to be overcome. The difficulty persists, but is now lightened by the persistent rejection of the pranic suggestions—

Ananda again in the afternoon & evening no longer subdued or obstructed. Utthápana—

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There is full perfection of the first chatusthaya; in the second there are still defects, but you can see the immense progress made in the human parts of the system. Only the divine part is still imperfect. Till then the full intensity cannot come. The perfection is coming. This is the full attack on the karma, no longer of men, but of nature. They have called up the elements to aid them. The battle with the elements is still a losing battle for the present. Nor is the ideality yet perfectly combined in detail. This is the proof of the ideality but it has yet to be perfected.

The knowledge is once more working with a near approach to perfection, only some of the placements are still wrong. The power must be brought up to the same level in its ordinary movements, then in the body, then in the karma. The power will now begin

to work in the ideality & in harmony with the knowledge, the telepathy & trikaldrishti.

Although it is as yet incompletely done, still it is done. Now lipi, [ ..... ]<sup>3</sup>

<sup>3</sup> *Manuscript damaged; one line lost.—Ed.*

## SORTILEGE OF 15 MARCH [1913]

March 15<sup>th</sup>

St. यदा वै विजानात्यादिवाक्यं व्याकुर्वन्नृत्तरमाह. When the vijnana is active, he (the Master of the Yoga) developing the initial Word, (OM, Brahman) declares all that follows. First, activity of the vijnana, second, constant perception of the Brahman, third, knowledge of the world in the terms of the Brahman.

## ACCOUNTS OF 31 MAY – 15 JUNE 1913

### Record of Yogic details

June 1913

Credit—June 1<sup>st</sup> (May 31<sup>st</sup>)

Rs	15-0-0	(Rent for May)	Rs 15
Rs	40-0-0	in notes	
Rs	28-0-0	(Rent & servants for June)	
Rs	10-0-0	reserve	
Rs	7-0-0	in cash.	Rs 85
Rs	70-0-0	out in loans	Rs 70
Rs	150-0-0	in loan	
Rs	150-0-0	in Fr. notes	Rs <u>300</u>
			<u>470</u>

For June Rs 85 of which 40 in notes and cash 7 for current expenses.

Also Rs 3-8-1 from last month.

June 2<sup>d</sup>

Rs	20 in notes
"	8 in cash
"	<u>2-9-0</u> in purse
	30-9-0-
May	0-8-1. (Rs 2 for monthly feast)
	( " 1 for charity)

June 12<sup>th</sup>

		Paid	
Rs 50	loans recovered	Rs 15	Rent for May
Rs 150	in Fr notes	Rs 6	charity
Rs 150	in loan	Rs 43-14-	Bijoy. out of rent
Rs 8-1	from last month		money (loans[])

Actually in hand

Rs 150	in Fr. notes
Rs 150	in loan
*Rs 20	in notes (rent money + Rs 4)
*Rs 10	in notes (reserve + current)
Rs 5	in cash
Rs 23	(rent & servants for June)
*Rs 0-9-10	in money (purse)
	For the current expenses
Rs 15-9-10	out of * (9 + 6-9-10).

June 15<sup>th</sup>-

In hand

Rs 30	in notes	(Rs 16 – rent money
Rs 3-15-1	in cash	Rs 44 – rent money
Rs 150	in notes.	Rs 14 + 3-15-1 – month's ex-
Rs 10	in loan	penses – Rs 1 for shoes.
Rs 44	with Bijoy	Rs 150 reserve.[)]
Rs 28	rent & servants	

Store Account & Standing			Miscellaneous Expenses		
Rice	11 - 0-0	May 31 <sup>st</sup>	Sweets	0-0-6	
Tea	0-13-0	"	Coolie	0-1-6	
Matches	0 - 0-9	"	Cigarettes	0-0-3	June 1 <sup>st</sup> .
Spices	1-10-6	"	Cricket (special)	0-6-0	"
Sugar	0 - 3-8	June 1 <sup>st</sup> .	Oil	0-2-0	"
S's Cigarettes	0 - 8-0	"	Milk	0-1-0	"
Firewood	3 - 0-0	June 3 <sup>d</sup>	Stamps	0-0-6	"
Spices	0 - 0-1	"	Cigarettes (special)	0-3-9	June 2 <sup>d</sup>
Cigarettes (self)	0 - 1-3	"	Lamp	0-2-0	"
Kerosine Oil	2 - 5-0	"	(Feast, last month)	2-0-0	"
Spices	0 - 1-0	June 4 <sup>th</sup>	Barber	0-4-0	"
Sugar	0 - 4-0	June 8 <sup>th</sup>	Wine	0-6-0	"
Cigarettes (self)	0 - 1-3	June 8 <sup>th</sup>	Cigarettes	0-0-1	June 3 <sup>d</sup>
"	0 - 1-3	June 10 <sup>th</sup>	Saurin	0-0-3	June 4 <sup>th</sup>
"	0 - 0-6	June 12 <sup>th</sup>	Coolie	0-0-3	"
"	0 - 0-6	June 14 <sup>th</sup>	Stamps	0-0-6	"
	20 - 2-9		Ink	0-1-0	June 6 <sup>th</sup>
			Kalasi	0-0-9	"
			Stamps	0-0-6	June 7 <sup>th</sup>
			Money order	0-2-0	"
			Parcel	0-4-6	"
			Petruz	0-1-0	"
			Soap	0-1-3	"
			Brooms	0-1-0	June 9 <sup>th</sup>
			Shoelaces	0-3-0	
			Salle de Lecture	0-8-0	June 10 <sup>th</sup>
			Cricket	0-4-0	"
			Envelopes &		
			Paper	0-5-0	"
			Nibs	0-5-0	"
			Cigarettes	0-0-3	June 11 <sup>th</sup>
			Washerman	1-0-0	"
			Telegram	0-6-0	"

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Pushpush	0-6-0	June 12 <sup>th</sup>
Claret	0-6-0	"
Lemons	0-0-3	"
Nalini	0-0-6	June 13 <sup>th</sup>
Stamps	0-1-0	June 14 <sup>th</sup>
Barber	<u>0-2-6</u>	June 15 <sup>th</sup>
	6-8-1	

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Daily Meal

Extraordinary

Breakfast	0-2-6	June 1 <sup>st</sup>	Charity	6-0-0-	June 2 <sup>d</sup>
Meals	0-8-6	"	(to be recovered from May & July)		
Breakfast	0-2-3	June 2 <sup>d</sup>	Bijoy's journey	43-14-0-	June 11 <sup>th</sup>
Meals	0-4-0	"			
Extra for feast	0-4-7	"			
Breakfast	0-1-4	June 3 <sup>d</sup>			
Meals	0-7-0	"			
Breakfast	0-2-0	June 4 <sup>th</sup>			
Meals	0-6-9	"			
Breakfast	0-2-0	June 5 <sup>th</sup>			
Meals	0-7-0	"			
Breakfast	0-2-0	June 6 <sup>th</sup>			
Meals	0-8-3	"			
Breakfast	0-2-0	June 7 <sup>th</sup>			
Meals	0-8-0	"			
Breakfast	0-2-0	June 8 <sup>th</sup>			
Meals	0-7-6	"			
Breakfast	0-2-0	June 9 <sup>th</sup>			
Meals	0-8-0	"			
Breakfast	0-2-0	June 10 <sup>th</sup>			
Meals	0-7-0	"			
Breakfast	0-2-0	June 11 <sup>th</sup>			
Meals	0-7-0	"			
Milk	0-0-6	June 12 <sup>th</sup>			

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Meals	0-7-0	"
Breakfast	0-2-0	June 13 <sup>th</sup>
Meals	0-6-6	"
Breakfast	0-2-0	June 14 <sup>th</sup>
Meals	0-6-6	"
Breakfast	0-2-0	June 15 <sup>th</sup>
Meals	<u>0-6-9</u>	"
	11-3-0	

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## Daily Balance

	June 1 <sup>st</sup>	Rs	31 - 3 - 10
	June 2 <sup>d</sup>	Rs	29 - 15 - 0
	" 3 <sup>d</sup>	Rs	26 - 7 - 5
	" 4	Rs	23 - 6 - 4
	" 5	Rs	22 - 13 - 7
	" 6	Rs	22 - 0 - 7
Rs 1 added from reserve	" 7	Rs	21 - 12 - 0
	" 8	Rs	20 - 15 - 1
	" 9	Rs	20 - 1 - 1
	" 10	Rs	17 - 13 - 4
	" 11	Rs	16 - 2 - 10
	" 12	Rs	14 - 13 - 10
	" 13	Rs	13 - 4 - 10
	" 14	Rs	12 - 10 - 10
	" 15	Rs	11

## RECORD NOTES, 13 AND 15 SEPTEMBER 1913

Record of Yoga.  
Theosophic.

Sept. 13

Sortilege— इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत ।  
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः ॥

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

Lipi—“17<sup>th</sup> September.” (akasha, varnamaya)

Typical Trikaldrishti

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

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

Sept. 15—

Two crows descend into the road behind the wall fighting & are invisible. Indication that they will immediately rise above the wall fighting in the air & part. Fulfilled precisely, though the trikaldrishti itself was not jyotirmaya.

## VEDIC EXPERIENCE, 14 AND 15 DECEMBER 1913

### I. [176]<sup>1</sup>

यस्य विश्वानि हस्तयोः पंच क्षितीनां वसु । स्वाशयस्व यो अस्मभृग्  
दिव्येवाशनिर्जहि ॥  
असुन्वंतं समं जहि दूणाशं यो न ते मयः । अस्मभ्यमस्य वेदनं दद्धि  
सूरिश्चिदोहते ॥

O thou in whose two hands are all the possessions of our five dwelling places, make clear to our eyes him who betrays us, slay him even in heaven becoming the thunderbolt. Slay him who presses not out the nectar, the indifferent and oppressed in hope, who is not thy lover, give us the knowledge of him becoming utterly luminous to the worshipper so that he bears up thy activities.

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

<sup>1</sup> MS 173

strong to support & hold all the activities of mental knowledge & of the temperament in their fullness.

“Be rapturous in us and a dwelling for the sacrifice, enter with mastery into Indra, O Soma; thou art powerful, moving forward, and thou meetest no hostile forces on thy way. In him give to dwell our self-expressions, who is alone of the lords of action, and according to his movement is self-state sown in us & masterfully he cultivates that crop. O thou etc..... He who has the twofold fullness and his created being is free from flaw or crevice (continuous) in our realisations, in that Indra’s struggle, O Indu, prolong (protect) his richness in its havings. As to thy former adorers, O Indra, thou camst into being as a lover, like waters to the thirsty, even after that manner of soul-experience I call to thee. May we find the force that is intense & pierces in the slaying.”

## UNDATED NOTES, c. 1914

### Vijnanachatusthaya

Today—

Lipi, Rupa, Thought, Vani, Trikaldrishti, Power, none absolutely perfect, but moving nearer to perfection.

Tomorrow—

Thought perfect, Vani perfect, Trikaldrishti perfect in type; Power, Rupa, Lipi moving towards perfection.

Day after

Lipi perfect, Power in full force but not yet perfect. Rupa moving towards perfection.

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Samadhi waits upon Rupa

It is this time seriously intended.

The script was suspended, not renounced. Today although the commencement has been unfavourable, good progress will be made, except in the physical siddhi, in which the enemy has permission to hold his own for three days more. Trikaldrishti is to be perfected today. That is the first siddhi. Afterwards the lipi has to be brought forward. The trikaldrishti has to move perfectly in all fields & with regard to time, place & circumstance even on the intellectual level.

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Perfection is used as a relative term, but should be absolute. The script is not yet used through the highest agencies; it is only a reflection of the condition of the knowledge. There is therefore no help to be had from it which cannot be had from the other instruments of knowledge—Nevertheless it has to be used & perfected. The falsehoods suggested & uncorrected prevent the dasya from

being entirely accepted, but the movement of anrita is a relapse of the intellect in body, not a movement justified by the actual condition of the siddhi—

The revolt against the dasyam where the directing Agency is not satisfactory nor plainly authorised, must cease. There is a perfect Wisdom governing the siddhi & the intellectual infallibility is well established except in that which doubts & judges & by doubting & judging confuses the intellect—

The tejas has not to be renounced, but justified

The trikaldrishti today will throw off the doubt & judgment, but not yet the uncertainties left behind by them in the action of the faculty in intellect. Lipi will justify the prediction—Rupa at last emerge & Power overcome for the last time the general obstruction. In the physical siddhi the Ananda will once more take hold. Samadhi will develop with the rupa. All this is for today.

## NOTES ON IMAGES SEEN IN MARCH 1914

### The Evolutionary Scale.

We shall see how the thought of God works itself out in Life. The material world is first formed with the Sun as centre, the Sun [ ]<sup>1</sup> being itself only a subordinate star of the great Agni, Mahavishnu, in whom is centred the Bhu. Mahavishnu is the Virat Purusha who as Agni pours Himself out into the forms of sun and star. He is Agni Twashtá, Visvakarman, he is also Prajapati and Matariswan. These are the three primal Purushas of the earth life,—Agni Twashta, Prajapati & Matariswan, all of them soul bodies of Mahavishnu. Agni Twashta having made the Sun out of the Apas or waters of being, Prajapati as Surya Savitri enters into the Sun and takes possession of it. He multiplies himself in the Suris or Solar Gods who are the souls of the flames of Surya, the Purushas of the female solar energies. Then he creates out of this solar body of Vishnu the planets each of which successively becomes the Bhumi or place of manifestation for Manu, the mental being, who is the nodus of manifest life-existence and the link between the life and the spirit. The present earth in its turn appears as the scene of life, Mars being its last theatre. In the Bhumi Agni Twashta is again the first principle, Matariswan the second, finally, Prajapati appears in the form of the four Manus, chatváro manavah. Not in the physical world at first, but in the mental world which stands behind the earth-life; for earth has seven planes of being, the material of which the scenes and events are alone normally visible to the material senses, the vital of which man's pranakosha is built and to which it is responsive, the mental to which his manahkosha is attached, the ideal governing his vijnanakosha, the beatific which supports his anandakosha, & the dynamic and essential to which he has not

<sup>1</sup> MS itself

yet developed corresponding koshas, but only unformed nimbuses of concrete being. All the gods throw out their linga-rupas into these worlds of earth and through them carry on her affairs; for these lingas repeat there in the proper terms of life upon earth the conscious movements of the gods in their higher existences in the worlds above Bhū. The Manus manifested in the Manoloka of Bhū bring pressure to bear upon the earth for the manifestation of life and mind. Prajapati as Rudra then begins to form life upon earth, first in vegetable, then in animal forms. Man already exists but as a god or demigod in Bhūvarloka of Bhū, not as a man upon earth. There he is Deva, Asura, Rakshasa, Pramatha, Pisacha, Pashu or as Deva he is either Gandharva[,] Yaksha, Vidyadhara or any of the Karmadevas. For Man is a son of the Manu and is assigned his place in Div & Pradiv, in Heaven & in the Swargabhūmis. Thence he descends to earth and thither from earth he returns. All that will be explained afterwards. When the human body is ready, then he descends upon earth and occupies it. He is not a native of earth, nor does he evolve out of the animal. His manifestation in animal form is always a partial incarnation, as will be seen hereafter.

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

How does he appear? Prajapati manifests as Vishnu Upendra incarnate in the animal or Pashu in whom the four Manus have already manifested themselves, and the first human creature who appears is, in this Kalpa, the Vanara, not the animal Ape, but man with the Ape nature. His satya yuga is the first Paradise, for man

begins with the Satya Yuga, begins with a perfected type, not a rudimentary type. The animal forms a perfect type for the human Pashu and then only a Manuputra or Manu, a human, a true mental soul, enters into existence upon earth, with the full blaze of a perfect animal-human mentality in the animal form.

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

Manu, the first Prajapati, is a part of Mahavishnu Himself descended into the mental plane in order to conduct the destinies of the human race. He is different from the four Manus who are more than Prajapatis, they being the four Type-Souls from whom all human Purushas are born; they are Manus only for the purpose of humanity & in themselves are beyond this manifest universe & dwell for ever in the being of the Para Purushas. They are not true Manomaya Purushas. But Manu Prajapati is a true manomaya Purusha. He by mental generation begets on his female Energies men in the mental & vital planes above earth, whence they descend into the material or rather the terrestrial body. On earth Manu incarnates fourteen times in each Kalpa & each of these fourteen incarnations is called a Manu. These fourteen Manus govern human destinies during the hundred chaturyugas of the Prati-Kalpa, each in turn taking charge of a particular stage of the human advance. While that stage lasts he directs it both from the mental world and by repeated incarnations upon earth. When Manu Prajapati wishes to incarnate in a fresh form, he has a mental body prepared for him by evolution of births by a human vibhuti, Suratha or another & takes possession of it at the beginning of his manvantara. Each manvantara is composed of a varying number of chaturyugas according to the importance & difficulty of the stage with which it is concerned. Once at least in each chaturyuga the Manu of the Manvantara incarnates as a man upon earth, but this never happens in the Kali Yuga. The seventh & eighth Manus are the most important in each Prati Kalpa & have the longest reigns, for in their Manvantaras the critical change is finally made from the

type which was completed in the last Prati Kalpa to the type which is to be perfected in the present Kalpa. For each of the ten Prati-Kalpas has its type. Man in the ten Prati-Kalpas progresses through the ten types which have been fixed for his evolution in the Kalpa. In this Kalpa the types, dashagu, are the ten forms of consciousness, called the Pashu, Vanara, Pishacha, Pramatha, Rakshasa, Asura, Deva, Sadhyadeva, Siddhadeva and the Satyadeva. The last three are known by other names which need not be written at present. The Pashu is mind concentrated entirely on the annam, the Vanara mind concentrated on the Prana, the Pishacha mind concentrated on the senses & the knowledge part of the chitta, the Pramatha mind concentrated on the heart & the emotional & aesthetic part of the chitta, the Rakshasa is mind concentrated on the thinking manas proper & taking up all the others into the manas itself; the Asura is mind concentrated on the buddhi & in the Asura Rakshasa making it serve the manas & chitta; the Deva is mind concentrated in vijnanam, exceeding itself, but in the Asura Deva or Devasura it makes the vijnana serve the buddhi. The others raise mind successively to the Ananda, Tapas & Sat & are, respectively, the supreme Rakshasa, the supreme Asura, the supreme Deva. We have here the complete scale by which Mind ascends its own ladder from Matter to pure Being evolved by Man in the various types of which each of the ten principles is in its turn capable. To take the joy of these various types in their multifold play is the object of the Supreme Purusha in the human Lila.

[II]

A series of images and a number of intimations have been given yesterday in the chitra-drishhti to illustrate the history of the first two Manwantaras & the vicissitudes through which the human idea has gone in the course of these unnumbered ages. It is not at all surprising that there should be no relics of those vicissitudes in the strata of the present earth; for the present earth is not the soil of the planet as it was in the earliest Manwantaras. The detritions, the upheavals, the convulsions, the changes that it has undergone cannot be estimated by the imaginative & summary methods of the modern geologists,—men who think themselves advanced &

masters of knowledge, but are only infants & babblers in their own sciences. It is unnecessary to go at present into the scene or habitat of the incidents & peoples shown in the drishti. The facts are sufficient.<sup>2</sup>

The first image was that of a young & beautiful woman fleeing, holding two children by either hand, preceded by a third—though this was not clearly seen—and followed by a little child, a girl with her cloth in her hand. All are of the female sex. In their flight they have upset a handsome & well-dressed young man, who was also fleeing across the line of their flight and now lies sprawling on his back. Behind the woman & her girls an elderly & bearded savage, naked & armed with some kind of weapon, runs at a distance of not many yards and but for the accident of the upset would soon overtake the fugitives. The second image showed the young man still supine with the savage upon him threatening him fiercely with his weapon, but the bhava shows that not slaughter, but prisoners & slaves are the object of the raid. The young man is evidently taken prisoner by the pursuer who has turned aside from the women to this, possibly, more valuable booty. In the third image the little girl of the first is seen captured by a young & handsome barbarian who has managed to comfort and soothe her & is persuading her to lead him to the secret refuge of the fugitives. By this device, it is now indicated, he is able to discover this refuge & capture the whole colony of the civilised people. The success raises him to the rank of a great chief among his people, for it is his section of the raiders who make the victory really profitable. The *chitra-lipi Indigenous* just given shows that these barbarians are the original inhabitants of the country, the others colonists & conquerors. It is intimated by the *vijnana* that both assailants & assailed are in the Pashu stage & people of the first or second Manu, but the civilised have reached a kind of Devahood of the Gandharva type, the savages are a reappearance of the Asura Rakshasa type of Pashu brought back into a more advanced age in order to re-invigorate the over-refined type that has been evolved. The young chief of the image is a sort

<sup>2</sup> The three images that follow are mentioned in the Record of 22 March 1914; see page 395.—Ed.

of Caesar-Augustus or Alaric of the barbarians. He takes the lead of their revolt which is at first a disordered movement of indignation (lipi Indignation alternating with indigenous)[,] systematises it, conquers & enslaves the Gandharvas, learns from them their civilisation and modifies it by the barbarian manners. The new race evolved finally dominates the then world & fixes the next type of the Pashu evolution.

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

The farther images seen<sup>3</sup> in connection with this Pashu-Asura episode are three in number. First the plain & desolate country with a hill in the distance, about which it is indicated by the vijnana that this was the appearance of the country not actually occupied by the

<sup>3</sup> *These three images (along with a fourth) are mentioned in the Record of 23 March 1914; see page 397.—Ed.*

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

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

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

### III

The disposition of the *Manwantaras* may now be described. It will be remembered that there are fourteen *Manus* and ten *gavas* of the *Dashagava*. How are these divided among the *Manus*? In this *Kalpa* or rather *Pratikalpa* the type *Pashu* is the *Vanara*, but as in all Nature's movements, even in manifesting the *Vanara*, the others first make their appearance rapidly before the type "arrives"; those most germane to the matter are the lion, tiger, elephant, dog, wolf, cat, bull & cow, bear, fox, ass, horse, bee, ant, butterfly, fish, eagle (also kite, hawk & vulture), songbird, crow & cuckoo etc. In all these human egos readily incarnate & the human type absorbs them all. The first *Manu* takes all these totems & applies them to the general type of the *Asura*, driving at the evolution of a giant *Vanara-Asura* who has in him all these elements & combines them into an

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

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

IV. Certain farther images have appeared which seem intended to show the nature of the Kaliyuga civilisation evolved by the intermixture of the barbarian & the Gandharva Pashu.<sup>4</sup> One is that of a very wide road climbing up a steep incline; the comparative height of the trees on one side show its great width. This picture seems to be intended to confirm the impression created by the ensemble of the city on the plateau, by the dome & by another chitra of a part of the hill with a (private?) house roofed like a modern church, that this civilisation had a certain bigness, massiveness & sharply cut variety. A low type of the Pashu in this age was also seen,

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

bearded, [hatted]<sup>5</sup> & visaged like a lowclass modern American of the West. These resemblances have created some doubt as to either the genuineness of these images or their right interpretation; but the doubt is not justified by its cause. For throughout the fourteen Manwantaras, variations, permutations & combinations of the same type are bound to appear. This is the law of Nature's development in clay, plant & animal & applies equally to man, his manners, ideas, appurtenances & institutions. Given the truth of the Manwantara theory any other feature than this varied repetition would be more surprising than the repetition itself & lead to more legitimate distrust. There are plenty of variations & signs of immaturity or different tendency. In the image of the river, it is noticeable that there are no modern vessels. The houseboat is a houseraft & entirely different in structure from the modern houseboat; the craft in which the man & girl in another image are seen crossing the river is also a raft & not a boat. The Gandharvas, when first seen, are robed differently in the males & the women; the former have dresses like the older styles of European dress, the latter wear loose & light classical draperies—an arrangement which is after all sufficiently natural & might easily evolve in an artistic & aesthetically minded race. The Teutonic element in the character & civilisation of the new type Pashus is a result of the blending of the graceful, slight & artistic Gandharva with the plain, forceful & robust barbarian; the latter predominates in the blend & the former merely tones down his force & gives a few details of dress & manners much modified in the direction of rude & clear cut plainness & strength, & is chiefly prominent but not predominant in the women as typified by the girl on the raft who has a native grace denied to the men of her blood. Their elegance is heavy & artificial, worn as a dress rather than possessed as a native characteristic. Sometimes the type goes very low as in the premature American; the ordinary type is higher but void of dignity or greatness, grace or beauty. They represent an early tendency towards the Asura Rakshasa such as he manifests himself in the Kaliyugas of this Pratikalpa when he has compassed the first heavy self-restraint necessary for his evolution towards the

<sup>5</sup> MS hated

Deva. In a later image the woman of the first, the captive of the barbarian Augustus, is seen in a later incarnation at the turning point when this type dissatisfied with itself is trying to recover the grace, humour, artistry, fantasy, liveliness of their Gandharva blood, so as to develop again in themselves the Pashu deva. This fixes the period of these incidents. It is in the Kali of the fourth chaturyuga in the reign of the first Manu when the Rakshasa Asura of the Pashu Asura type reigns & is attempting to turn full Asura with occasional overshootings to the Pashu deva. Every race that thus overshoots its mark & goes a step farther than their immediate next pace in evolution aids powerfully that evolution, but becomes unfit for survival & has to disappear. For this reason the Gandharva race of the Pashus disappeared & the Asura Rakshasa type reappeared, then took up something of the Gandharva & advanced one step towards the Asura-Pashu of the Asura type. By such overleapings & recoilings human evolution has always advanced.

V. There are certain images of animals dating from these early aeons which should be recorded here although they are not of the first Pashu period but fall before & after it.<sup>6</sup> The first are images of a monstrous creature resembling the modern seal, but thicker & bulkier seen in a region of ice; the other another animal of equally monstrous bulk, its skin a series of successive red and yellow bands, its face exceedingly long, rough, thin & snouted, a cross between bear, wolf & tiger in the face, rhinoceroslike, yet supple in the body, but in spite of its ferocious appearance, sufficiently harmless. These creatures, it is suggested in the vijnana, belong to the first chaturyuga of the pratikalpa previous to the appearance of man; for the fourteen Manus enjoy each a reign of seven chaturyugas of varying lengths and the first & last of the hundred belong not to any Manu but the opening chaturyuga to Brahma & Rudra, the closing to Kalki & to Shiva. Man in the first appears only tentatively at the end, in the last only as a survival at the beginning.

The third image is that of a bear leaping on a smaller animal which it keeps under its paw while it wrests from it & devours some

<sup>6</sup> *These images are mentioned in the Record of 24 March 1914; see page 404. — Ed.*

eatable for which the victim was pursued. The male of the captive is near unable to help, unwilling to flee. It is a small deer, only one third the size of the modern fallow deer. Suddenly the head of the bear sinks. It has been killed, it would seem, by the arrow, spear or other weapon of a human hunter. This scene belongs to the second Manwantara of the Vanaras.<sup>7</sup>

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

VI. Three images of the fourth in descent from the Chief of the Barbarians; the first showing him standing meditating on the great ghaut of the river, a figure & face like Napoleon's clad in a dress resembling the modern European; the second, his mother & stepmother, descendants of the captives of the first image; the third, the emperor again with his halfbrother, irreproachably clad, Prefect of the city, consulting with regard to some palace intrigue in which the mother & stepmother are concerned.<sup>8</sup> It is intimated that it is this fourth King of the line who establishes the dominance of the race in the then earth.

<sup>7</sup> *This image is mentioned in the Record of 25 March 1914; see page 407.—Ed.*

<sup>8</sup> *These three images are mentioned in the Record of 25 March 1914; see page 407.—Ed.*

## UNDATED SCRIPT, c. 1920

[1]

There is no possibility of immediate success in the physical siddhi or in the higher vijnana. The riot of the lower ideality stands in the way. It must quiet down before the drashtri vijnana can act with any completeness.

[2]

The Sortilege. It is to be revived once more. There is no writing this morning. The script is also to resume its movement. First, it has to be absolutely spontaneous. That is almost finished. It is a little obstacle, the suggestion.

Most of the amertume is a momentarily effective amnesia of the amara purusha. Momentary only. That is all at all today possible.

This denial must suffice both for the present and for all similar ascriptions in the future.

T<sup>2</sup> first—not complete, but perfect in the representative imperative—logos Vijnana

Thought-siddhi in interpretative imperative—d[itt]o.

Rupa siddhi, not yet stable.

Internal vijnana—perfect in thought-siddhi—growing in lipi[,] drishya etc

## UNDATED NOTES, c. DECEMBER 1926

[1]

OM TAT SAT

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

TAT. That.

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

SAT. The Existent (I Am.)

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

OM. The Word of Manifestation.

- A The external manifestation (consciousness realised in the actual and concrete—seen by the human consciousness as the waking state.)
- U The internal manifestation (intermediate—the inner, not the inmost being—consciousness realised in the inner potentialities and intermediate states between the inmost supramental and the external—seen by the human consciousness as the subliminal and associated with the dream state.)
- M The inmost seed or condensed consciousness (the inmost supramental, glimpsed by the human consciousness as something superconscient, omniscient and omnipotent,

and associated with the state of dreamless Sleep or full Trance.)

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

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

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

==

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

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

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

In the temporal creation Sat seems to be separated from Chit and Ananda. Hence the play of the inconscience becomes possible and the creation of an Ignorance and an ignorant Maya. The Chit-Shakti has to reveal the Sat Purusha to herself and her creation

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

[2]

The secret name of the Supreme Mahashakti signifies

मयोभूः . . राधा	Love, Bliss,	<i>Ananda</i>
महामाया, पराप्रकृति	Creative and Formative Knowledge-Power	<i>Chit-Tapas</i>
	Support, Covering, Pervasion	<i>Sat</i>

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

[3]

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

=

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

Above are the thrice seven supreme planes of Sat-Chit-Ananda, त्रिः सप्त परमा पदानि मातुः; in between are the seven planes of the

Divine Truth and Vastness, Mahad Brahma, सत्यमृतं बृहत्; below are the thrice seven steps of the ascent and descent into this evolutionary world of the earth existence.

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

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

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

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

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

[4]

The Seven Suns.

—

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

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

The Sun of the Word (organising the creation).

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

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

The Sun of Life (dynamically externalising the creation).

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

—

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

=

[5]

The Sun of Truth, originating the supramental creation

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

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

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

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

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

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

[6]

## The Seven Suns of the Supermind

1. The Sun of Supramental Truth, – Knowledge-Power originating the supramental creation.  
Descent into the Sahasradala.
2. The Sun of Supramental Light and Will-Power, transmitting the Knowledge Power as dynamic vision and command to create, found and organise the supramental creation.  
Descent into the Ajna-chakra, the centre between the eyes.
3. The Sun of the Supramental Word, embodying the Knowledge-Power, empowered to express and arrange the supramental creation  
Descent into the Throat-Centre.
4. The Sun of supramental Love, Beauty and Bliss, releasing the Soul of the Knowledge-Power to vivify and harmonise the supramental creation.  
Descent into the Heart-Lotus
5. The Sun of Supramental Force dynamised as a power and source of life to support the supramental creation  
Descent into the navel centre
6. The Sun of Life-Radiances (Power-Rays) distributing the dynamis and pouring it into concrete formations.  
Descent into the penultimate centre
7. The Sun of supramental Substance-Energy and Form-Energy empowered to embody the supramental life and stabilise the creation.  
Descent into the Muladhara.

[7]

The Seven Centres of the Life

1. The thousand-petalled Lotus—above the head with its base on the brain. Basis or support in Life-Mind for the Supramental; initiative centre of the illumined Mind.
- 2 The centre between the brows in the middle of the forehead. Will, vision, inner mental formation, active and dynamic Mind.
- 3 The centre in the throat. Speech, external mind, all external expression and formation.
- 4 The heart-lotus. Externally, the emotional mind, the vital mental: in the inner heart the psychic centre
- 5 The navel centre. The larger vital proper; life-force centre.
- 6 The centre intermediate between the navel and the Muladhara. The lower vital; it connects all the above centres with the physical
- 7 The last centre or Muladhara. Material support of the vital; initiation of the physical.

All below is the subconscious physical.

UNDATED NOTES, c. JANUARY 1927

*Amrita*—

Moses, Brihaspati, Hermes, Michael Angelo, Rudra,  
Pythagoras.

*Bijoy*

Child Krishna, St Jean, Kartikeya, child Vishnu

*Barin*

Nefdi. Apollo-Aryaman

St Hilaire—

Ramakrishna — (The Four)

Kshitish

Narada — Bach-Isaie

Kanai

Sukadeva — One of the Vital Four

Tirupati

One of the Vital Four

Purani

Trita. The Angel of Peace — One of the Vital Four

Anilbaran

Vivekananda — The “Fearless”.

D [Durai] Swami

François I. Chandragupta. Janaka.

## NOTES ON PHYSICAL TRANSFORMATION

c. JANUARY 1927

4 mistakes—

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

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

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

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

5 Transition

Continuity of consciousness, continuity of energy, continuity of Ananda, continuity of substance

Body substance sacred; earth herself; to be mastered, adapted and transformed, not forced and martyred

Athanatogen.

1. Pranayama

2 Gland processes

3 Absorption from outside

4 Light process

5 Physical support—transformation of ordinary food; body power of living or etheric assimilation

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

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

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

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

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

4. The entire secret for which you are seeking can only be found and applied effectively when the material body is ready and

for that a process of adaptation is indispensable. The final secret, even if you find it, must remain only a theory until this adaptation is made. What you need to find out first is a secret of the transition. For you are physically in a period of transition. The period of victorious realisation comes later.

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

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

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

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

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

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

their fullness, the true material miracles will be possible in their marvellous rapidity and splendour.

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

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

DIAGRAMS, c. JANUARY 1927

SUPREME SELF-CONTAINED  
ABSOLUTE

—

First Absolute – Tat. The Absolute Transcendent, the Supreme, Paratpara, (containing all, limited by nothing).

Second Absolute – Sat. The supreme self-contained absolute Existence, Sachchidananda, (Ananda uniting Sat & Chit), holding in its absolute unity the dual Principle (He & She, Sa and Sâ) and the fourfold Principle, OM with its four states as one.

Third Absolute – Aditi - M [the Mother]. Aditi is the indivisible consciousness force and Ananda of the Supreme; M, its living dynamis, the supreme Love, Wisdom, Power. Adya-Shakti of the Tantra = Parabrahman

Fourth Absolute – Parameswara = Parameswari  
of the Gita of the Tantra

=

TAT

|

SAT

|

ADITI - M.

|

PARAMESWARA

=

PARAMESWARI

→

|

←

↑

THE MANIFESTATION

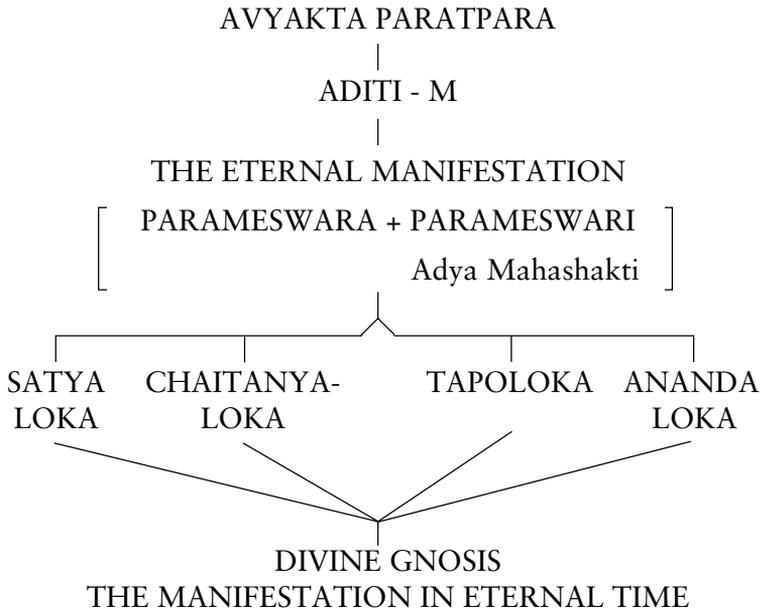
# THE MANIFESTATION

## I

First Absolute      The concealed Avyakta Supreme, self-involved Sachchidananda, Parabrahman (Parameswaraiswari)

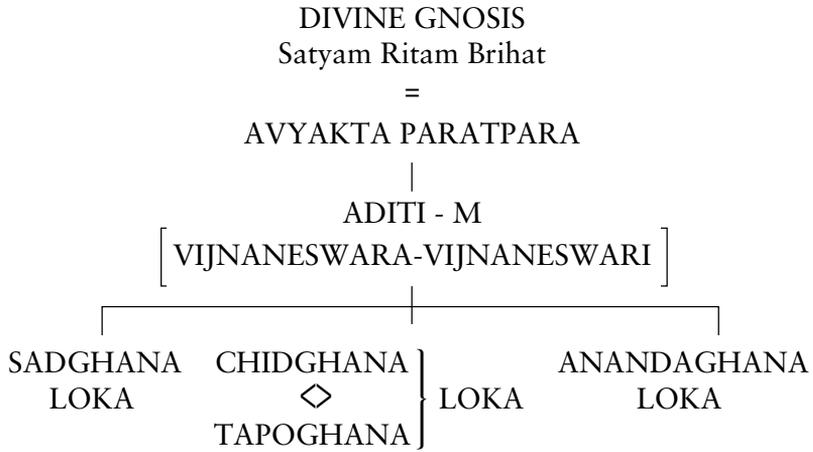
Second Absolute – Aditi - M. containing in herself the Supreme. The Divine Consciousness, Force, Ananda upholding all the universes – Para Shakti, Para Prakriti, Mahamaya (yayedam dhâryate jagat).

Third Absolute – The Eternal Manifestation (The supreme Satya Loka, Chaitanyaloka, Tapoloka, Ananda-loka – not those of the mental series.)



II

The Manifestation in Eternal Time



The Thrice Seven Supreme Planes of the Mother.

|

VIJNANA LOKA

|

TRUTH-MIND

|

TRUTH-LIFE

|

TRUTH-FORM IN PERPETUAL SUBSTANCE

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The Temporal Manifestation

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## MISCELLANEOUS NOTATIONS

c. FEBRUARY – APRIL 1927

[1]

No power will descend tonight.  
Knowledge first, power afterwards.  
Telepathy perfects itself first, then tapas, then the supreme T<sup>2</sup>.  
Till then nothing else can be finally perfect.

=====  
Tonight Ananda, Drishya, Knowledge, Telepathic and Tapasic T<sup>2</sup>.  
—

[2]

There can be no doubt of the result. Only the time is doubtful and the full extent of the achievement. Tomorrow the entire lifting of the obstacle. Once more a free and rapid action. There is also the restoration of the first two chatusthayas. That will take place fully tonight. Nothing more tonight of an absolute character. The removal of the fragments of illness is not yet done, but it is preparing and will happen in a short time.

This is all for the time being.

[3]

April 2. 1927. Lipi  
Christmas. Chittagong will be taken up.

[4]

ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे  
OM anandamayi chaitanyamayi [satyamayi parame]

## RECORD OF DRISHTI, 30 JULY 1927

July 30<sup>th</sup> 1927

1. Ch<sup>l</sup> [Champaklal] lolling and rolling in a chair trance-awake.

Intimation. "The most material will now be conscious."

2 A palm-tree of inordinate length growing from the bottom of the side of a well, climbing up and emerging above the earth level. All below now open (the subconscious awake). The palm-tree indicates the victory of conscious life and awakened spirit.

3 One in a cap standing and reading a letter. At first it appeared to be a vague form of M. which receded as the other grew clear, but was still felt reading over his shoulder.

Intimation. "A former personality (alchemist?) of Kanuga still strong in his psychic and vital nature[.]"

4. M's hand; starting from it a running zigzag with the letter "a" at its starting point and going towards the Shiva (linga) affecting without as yet touching it.

I [Intimation]. The tivra Ananda—personal? "a" = beginning.

UNDATED SCRIPT, c. 1927

[1]

Take time to develop the next step. Strength in the organs, strength in the muscles. Hair, skin, flesh afterwards.

---

It is no use wasting time. Taking time means to do things thoroughly, prepare and accomplish.

[2]

The last possibility has been taken away from the hands of the opposing forces

The T<sup>2</sup> is now certain.

≡

Now there is the perfect identity of the warrior and the slave in the imperfect Ishwara. There has to be the perfect identity with them of the king-sage. Then there will be the perfect Ishwara.

=

The body in her is the sole remaining obstacle—the most material body. It is influenced, it is not yet perfectly open and submissive.

=

The identity is not yet there because the strength and knowledge are not sufficiently full and they are not full because the supermind is not yet free. It will be free soon.

All is ready. It will be free from today.

[3]

More and more the opposition is furious, more and more the higher power insists. The opposition is effective in bringing three

things, bodily illness, outside opposition, lack of physical means. These three must be destroyed or there can be no finality in the work or the sadhana.

## UNDATED SCRIPT, c. 1927-1928

[1]

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

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

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

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

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

[2]

Many things have still to be done before the divine gnosis can manifest in the nature. It is the gnostic overmind in different forms

that is now current there; it has to be transformed into the true supermind gnosis. Let it be done rapidly from tonight till the 15<sup>th</sup> instant.

[3]

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

It will soon be overcome.

[4]

[.....]<sup>1</sup> has become more normal and facile, the first can now disappear. The second will remain until supermind in overmind (a still higher stage) can be perfectly established. That again will remain until gnostic overmind has changed into gnosis [in]<sup>2</sup> overmind. The transformation will then be complete and only the transcendence of overmind and ascent into divine gnosis will be left as the last step to the perfect siddhi.

=

[.....] supramental movement<sup>3</sup>  
[.....]  
[.....]  
disregards all apparent disproof [and] adverse circumst[ances.]

The automatic perfection of supramental overmind thought is the next siddhi indicated. It will begin with a progressive elimination of all that remains of supramentalised mind in overmind.

<sup>1</sup> Continued from a page now lost. —Ed.  
<sup>2</sup> MS into  
<sup>3</sup> The rest of this page was torn off and is lost. The next fragment is all that survives of what was written on the other side of the page. —Ed.

## NOTES ON PROPHETIC VISION, 1929

1. Some ten days before August 15<sup>th</sup> 1929, Venkataraman at soup sees himself in a vision falling from branch to branch of a tree. Half an hour afterwards, having returned from the soup to his rooms (Mudaliar's house near treasury) for flowers to bring to the Mother, he climbs a big tree of champak, misses his hold, falls from branch to branch on to the ground and is unable to move for a few days and cannot come to the house for the 15<sup>th</sup> celebration. *Prevision.*

2. A lottery is arranged for the distribution among the sadhaks of articles of small value—in order to see how the forces work on different people. Before the distribution of tickets Amrita sees in vision the number 61; he gets actually the number 62. On inquiry he learned that by mistake two tickets had been distributed to one sadhak, otherwise he would have received No 61. *Telepathic vision of the thing that was about to happen,—not prevision.*

3. On Monday, 23<sup>d</sup> February 1929 at soup, the Mother sees among a number of other visions the son of Madame Gaebelé with a broken arm bandaged, but attaches no importance to it. On Thursday she meets Madame Gaebelé and is told that her son broke his wrist at football on Monday and it was put in plaster before the time of the vision. At the moment she was praying earnestly that the Mother might give her help for the arm to cure. *Silent communication from the mind of another awaking telepathic vision.*

## DIAGRAMS, c. 1931

### THE SUPREME

|  
Sachchidananda – Unmanifest, making possible every kind  
of manifestation.

|  
**SACHCHIDANANDA IN MANIFESTATION**

The Supreme Planes of Infinite Consciousness

- (1) Sat (implying Chit-Tapas and Ananda)
- (2) Chit (implying Sat and Ananda)
- (3) Ananda (implying Sat and Chit-Tapas.)

|  
**SUPERMIND or DIVINE GNOSIS.**

(The Self-Determining Infinite Consciousness)

From the point of view of our ascent upwards this is the  
Truth-Consciousness as distinguished from all below that belongs  
to the separative Ignorance.

|  
**OVERMIND or MAYA**

(Overmind takes all Truth that comes down to it from the  
Supermind, but sets up each Truth as a separate force and idea  
capable of conflicting with the others as well as cooperating with  
them. Each overmental being has his own world, each force has its  
own play and throws itself out to realise its own fulfilment in the  
cosmic play. All is possible; and from this separative seat of  
conflicting and even mutually negating possibilities comes too, as  
soon as mind, life and matter are thrown out into play[,] the  
possibility of ignorance, unconsciousness, falsehood, death and  
suffering.)

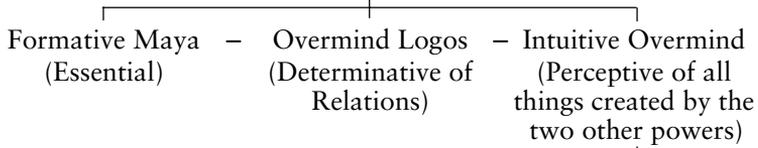
—

OVERMIND GRADATION TO MIND

=

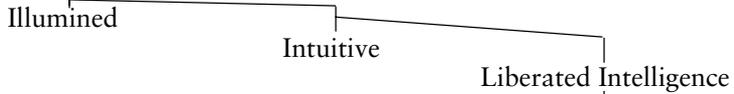
OVERMIND GNOSIS  
 (Supermind subdued to the overmind play, limited  
 and serving for true but limited creations).

OVERMIND PROPER



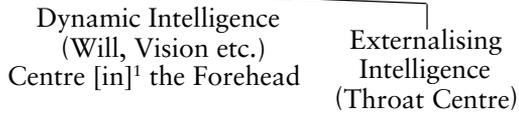
HIGHEST MIND  
 (Intuitive Consciousness)

HIGHER MIND



MIND PROPER (HUMAN)

Thinking Reason



Vital Mind

Physical Mind

LOWER CREATION

MIND

VITAL

PHYSICAL

( Vital Mind  
 Vital Proper  
 Physical Vital )

<sup>1</sup> MS between

## UNDATED SCRIPT JOTTINGS

[1]

That is the possibility that will emerge

[2]

There is no failure, only an intermission

[3]

no now indeed

[4]

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

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

[5]

The grandeur of the past is the seed of the greater grandeur of the future

[6]

Nothing can be done till this has been changed; it is essential that there should be a larger movement. That is it, stand back, stand back, stand back.

[7]

This is the thing

That is the true effect. There is no certainty without the careful scrutiny of the ground

No doubt there is some difficulty but it is filled for the present

[8]

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

[9]

Impossible to finish before the night— The reality is greater than the promise—

[10]

The last difficulties

Aeonie forces conquered in a brief space.

Monism entirely reconciled with personality

These are other forces than those that surround us in the silence of the mind.

[11]

This is the end of the difficulty Be calm and wait for [ . . . . .  
 . . . . . . . . . . ] in full

[12]

It is sure to be done.

[13]

[.....] useless—it is certain that it must come down

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

[14]

There is no absolute certitude as yet except in isolated movements, but there is often a dominant certitude.

[15]

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



## Part Five

### Automatic Writing



“THE SCRIBBLINGS”, c. 1907

Manik

Spirits are without body—Linga sharir is not body but mind. No shape visible to mortal eyes—They are the thoughts of the spirit which are shaped so as to present a visible scene—many of the scenes are not only thoughts but actual visions—

Perhaps not real or maybe the spirit of the first wife—The second wife was probably present and was anxious to be in the photo. There may have been no room.

Bhababhusan has gone but he will return—Khoka makes much of himself but he must be a little more modest—Where has Bhababhusan put the bag—No you are very careless—What made you send him—Why not go yourself—Begin what? Bengalees are a timid race but they are very desirous of being brave—Many make attempts, but few can succeed—You do a lot of work but not properly Because you do not see to the execution—Barin may try but he will not succeed when you cannot help him—My dear fellow, why try to hide yourself? I see no

My dear fellow, you are cowardly and wish to conceal yourself—Brave men will do the work but you must supervise—My dear fellow you will be cowardly—Because you are not selfconfident—Make an attempt next time to keep yourself present when the thing becomes a likelihood—May but it is more likely when you are present. Sudhir will be a good man for the next attempt. Prafulla has lost confidence in himself. Because he could not do it—Many will try but fail—Partly—Cowardice—Then he had someone to help—A man will not succeed if he cannot do it by himself—You will not be able—Make Sudhir do it—No but he will do what you tell him—A good many prophecies fail—

Yes, make a good attempt—No—You will not be overborne with the small charge of the stuff—Barin makes mistakes—Be more selfreliant—

They all depend on you—If you are brave it will begin soon—  
My dear fellow, don't be curious

Make attempts—By attempting again and again you will begin and then the work is sure to be speedy. No but why send B—No he will talk. Make some excuse to him when he comes back—They are not fools. Because he wanted to know why Sudhir did not go—Well he was doubtful—

# YOGIC SADHAN

EDITED BY  
THE UTTARA YOGI



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## YOGIC SADHAN

A U M

I

The proper course of the Sadhan is just the opposite of the thing most people do and you have also done. People begin with the body and the prana, go on to the chitta and the manas, and finish up with the buddhi and the will. The real course is to start with the will and finish with the body. There is no need of Asana, Pranayama, Kumbhaka, Chittasuddhi, or anything else preparatory or preliminary if one starts with the will. That was what Sri Ramakrishna came to show so far as Yoga is concerned. "Do the Shakti Upasana first," he said, "get Shakti and she will give you Sat." Will and Shakti are the first means necessary to the Yogin. That was why he said always, "Remember you are Brahman," and he gave that as a central message to Swami Vivekananda. You are Ishwara. If you choose, you can be shuddha, siddha and everything else, or, if you choose, you can be just the opposite. The first necessity is to believe in yourself, the second in God and the third to believe in Kali; for these things make up the world. Educate the Will first, through the Will educate the Jnanam, through the Jnanam purify the Chitta, control the Prana and calm the Manas. Through all these instruments immortalise the body. That is the real yoga, the Mahapantha, that is the true and only Tantra. The Vedanta starts with Buddhi, the Tantra with Shakti.

What the Will is you have heard. It is Shakti, it is not Vasana, it is not Cheshta. Vasana and Cheshta are the negation of will. If you have desire, that means you doubt the power of your Will. Brahman has no desire. He wills and all things happen according to his Will. If you have Cheshta, that means you doubt your Will. Only those who feel or think they are not strong, struggle and

labour to produce an effect. Brahman has no cheshta. He wills and His Will spontaneously produces its effect. But it produces it in time, space and causality. To demand a result now here and under given conditions is Ajnanam. The time, space and causality of every event and its development have been fixed ages ago by yourself and Parameswara, when the Kalpa began. It is ignorance to struggle and try to alter what you have yourself decreed. Care not about time, space or conditions, but will, and leave the result to God who is your omnipotent, omnipresent and omniscient self. You are the individual God and He is the universal God. Nothing but God exists. Ekam evadwitiyam. Therefore Will implies Samata, absence of Vasana and Cheshta. Absence of Vasana and Cheshta implies knowledge. Until you have knowledge, you can never be safe against the return of Vasana and Cheshta.

The question is how to start. The Shakti is in you. Let her work and assist her by taking the right attitude. You are the Sakshi, Anumanta, Bhokta, and Bharta. As Anumanta, give the command, as Sakshi watch her work out the result, as Bhokta enjoy the result and as Bharta help her by maintaining the Adhar. Do not ruin it by tamasic udasinata or rajasic revolt. Be sure your Will can never fail to act. You are the Jnata: receive all knowledge that presents itself to you. Adopt the attitude I have described here and apply it to every individual act of the sadhana or of life. You have nothing else to do. Kali will do the rest. Be not troubled, be not anxious, be not in haste, you have all eternity before you, why be in haste? Only do not be tamasic or idly waste your time.

## II

I shall speak to-day of the Shakti or Will, since that is the foundation of Yoga. The Shakti is situated in the Sahasradala just above the crown of the head and from that seat of activity it works. Below it at the top of the brain is the higher Buddhi and below that, occupying the middle level of the brain, is the reason or lower buddhi, and below that, at the bottom of the brain, is the organ of communication with the Manas. We may call this organ the understanding. Knowledge, reason and understanding are the

three parts of the brain. These functions are in the subtle body, but they are connected with the corresponding portions of the material brain.

In the chest just above the heart is the Manas, that is, the organ of sensation with its five subordinate Indriyas. Below the Manas, from the heart to midway between the heart and the navel, is the Chitta. From that point up to the navel and below it is the psychic or sukshma prana. All these are in the sukshma deha but connected at these points with the sthula deha. In the sthula deha itself two functions are situated, the physical prana or the nervous system and the annam or the material body.

Now the will is the organ of the Ishwara or living master of the body. It works through all these functions, through the Buddhi for thought and knowledge, through the Manas for sensations, through the Chitta for emotions and through the Prana for enjoyment. When it functions perfectly, working in each organ according to the capacities of the organ, then the work of the Shakti becomes perfect and infallible. But there are two causes of weakness, error and failure. First, the confusion of the organs. If the Prana interferes in sensation, emotion and thought, then a man becomes anisha, the slave of the Prana, that is to say, of the desires. If the Chitta interferes with sensation and thought, then the sensations and thoughts are falsified by the emotions and their corresponding wishes. For instance if love interferes with the Buddhi, the man becomes blind to the truth about the person he loves, he is unable to distinguish between right and wrong, kartavya and akartavya, where the person is concerned. He becomes to a greater or lesser extent the slave of the emotions, love, anger, hatred, pity, revenge etc. So, if the Manas interferes with the reason, the man mistakes his sensations for just ideas or true arguments. He judges by what he sees or hears instead of judging what he sees or hears. If again the reason, imagination, memory and logic interfere with knowledge, the man is debarred from higher knowledge and wanders in the interminable circle of probabilities and possibilities. Finally, if even the Buddhi interferes with the Will, then the man is limited by the power of his limited knowledge, instead of moving nearer to Omnipotence. In brief, if a machine or instrument is used for a

work for which it is unfit, for which it was not made or originally adapted, then it either cannot do that work at all or it does it badly; *dharma-sankara is created*. Now what I have described is the ordinary state of men before they gain knowledge. It is all dharma-sankara, confusion of functions, bad administration and incompetent and ignorant government. The Will, the true minister, is rendered a puppet of the lower officials who work each for his own selfish ends, interfering with and hampering each other or dishonestly playing into each other's hands, for their own benefit and to the detriment of the Ishwara, the master. He ceases to be Ishwara, he becomes Anisha, the puppet and dupe of his servants.

Why does he allow it? Because of Ajnanam. He does not know, he does not realise what the ministers and officials and their million and one hangers-on are doing with him. What is this Ajnanam? It is inability to recognise his own true nature, position and authority. He began by being deeply interested in a small portion of his royal activity, the body. He thought "That is my kingdom." He became the tool of his bodily functions. So with the nervous, the sensational, the emotional and the mental, he identifies himself with each of them. He forgets that he is different from them and much greater and stronger. What he must do is to resume the reins of power, to remember that he is Ishwara, the king, the master and God himself. He must on this understanding remember that he is all-powerful. He has a mighty minister, the Will. Let him support and direct the Will and the Will will introduce order into the government and compel the officials each to do obediently and perfectly his own duty. Not of course all at once. It will take time. The officials have become so much used to confused work and misgovernment that at first they will not be willing to work properly and, secondly, even when they wish, they will find it difficult. They hardly know even how to begin. For instance, when you begin to use your will, what is likely to happen? First you will try to use it through the Prana, through desire, wish, hope, or you will use it through the Chitta, with emotion, eagerness and expectation, or you will use it through the Manas using Cheshta, struggle, effort, as if you were physically wrestling with the thing you want to control; or you will use it through the Buddhi, trying to dominate the subject of your

interest by thought, by thinking “Let this be”, “Let that happen” etc. All these methods are used by Yogins to recover the power of the Will. The Hatha-yogin uses the Prana and the body, the Raja-yogin the heart, Manas and Buddhi, but the best method is none of these. Even the last of them is a second-best means and must entail struggle, failure and frequent disappointment. The Will is only perfect in its action when it works apart from all these, straight on the subject from the sahasradala, without effort, without emotion and eagerness and without desire. *Each function to itself and Will is its own function.* It always obeys the Ishwara but it acts in itself and by itself. It uses the rest, it must not be used by them.

It uses the Buddhi for knowledge, not for command; it uses the Manas for sensation, not for either command or knowledge; it uses the heart for emotion, not for sensation, knowledge or command; it uses the Prana for enjoyment, not for any other function; it uses the body for motion and action, not as a thing that can limit or determine either knowledge, feeling, sensation, power or enjoyment. Therefore it must keep itself apart and command all these things as a thing separate from all of them. These are merely a yantra, a machine, the Purusha is the yantri or master of the machine, the Will is the electricity or motor-power.

This is the right knowledge. How to use it I shall tell you afterwards. That is a matter of practice, not of mere instruction. The man who has dhairyam, calm steadfastness, even in a small degree, can gradually accustom himself to the mastery of his machine by the Will. But he must first know: he must know the machine, he must know the motor-power, he must know himself. The knowledge need not be perfect in order to begin, but the elementary knowledge at least he must have. That is what I am trying to give you. I am explaining to you the different parts of the machine, their nature and functions, the nature of the Will and the nature of the Ishwara.

### III

The Will when it begins to act, will be hampered by the Swabhava; therefore until you are able to act on the Swabhava, you will not, should not bring your Will to bear upon life. In other

words while you are a sadhak of the Shakti marga, be a sadhak only; when you have got Siddhi of the Will, then first use the Siddhi to get perfection of the adhar, and when you have got perfection of the adhar, then use the siddha adhar for Karma, for life.

The Swabhava opposes the perfect action of the Will. Why? Because the nature of humanity is imperfect, only partly evolved, asiddha, and being in all its dharmas asiddha, the tamasic force of habit, tamasi dhriti, makes it resist any attempt to make it siddha. Humanity is evolving. Yoga is a means of carrying that evolution forward with great and victorious rapidity. But the imperfect Swabhava says, "I do not wish to be perfect, I am accustomed to imperfection and find it easy and comfortable." First, then, the Will seizes hold of the Swabhava and removes the obstacles in the way of its own perfect development and action.

As I have said, it first gets rid of the old samskaras of impossibility, the samskara, the ajnanam that I am man, not God, limited, not illimitable, helpless, not omnipotent. The Will has first to say, "I am omnipotent, that which the Purusha commands, I can act". For the Will is the Shakti in action, and there is only one Shakti, Kali herself, who is God manifesting as Divine Energy.

Next the Will seizes the adhar and makes it shuddha in order that the Will may itself be shuddha. I have explained that if there is confusion and disorder among the functions, then the Will cannot act omnipotently. Therefore you must first develop Jnanam and by Jnanam effect the shuddhi of the adhar. When the adhar becomes shuddha, the Will being entirely free from wrong samskaras and wrong action, is what I call shuddha. It works perfectly. Working perfectly it makes the adhar siddha, that is the adhar rids itself of all doshas, deficiencies and weaknesses and works perfectly. It becomes a perfect instrument for the Purushottama, the Purusha and Shakti to carry on their Lila.

Knowledge, therefore, jnanam is the next stage to be considered. But before I come to that, let me finish about the obstacles in the Swabhava. There are not only the wrong Samskaras and the ashuddhi of the adhar, but the general nature of things has certain tendencies or laws in it which oppose the development of the Yoga as well as certain tendencies which help the development of the

Yoga. There are three laws which oppose—the law of persistence, the law of resistance and the law of recurrence: there are three laws which assist—the law of gradual processes, the law of concentrated processes and the law of involved processes.

The law of persistence is this, that a rule, habit or tendency once established has a right to survive, a natural unwillingness to be changed or annulled. The longer it has been established, the longer it takes to root out. If a man has been yielding to the shadripi for many lives without any serious effort to dominate them or purify himself, then he cannot by mere wish or a mere rapid effort get rid of them and become pure and calm. They refuse to be so cavalierly treated. They say “You have given us rights in this adhar, and we persist”. Still more hard to deal with are those dharmas of the body which men call the laws of physical nature.

But the Will is omnipotent and if patiently, calmly and heroically exercised, will prevail. For the Will, I repeat, is—Kali herself. Therefore in the end it establishes by its action new rules, habits or tendencies which fight with and gradually overcome the old. What then happens is that the old, though put down, weakened and no longer a real part of the nature, resist eviction from the adhar. They are supported by an army of forces or spiritual beings who surround you and live upon your experiences and enjoyments. This law of resistance marks the second period of the Yoga and, unless the Will has already become siddha and the adhar shuddha, is very trying and troublesome to the sadhak. For there seems to be no end to the capacity of resistance.

Here again the Will is bound to triumph, if it is supported by faith or knowledge. Even then the evicted habits and tendencies strive continually to re-enter the system and recover their lost seats of power and enjoyment. This is called recurrence. In proportion as the Will is siddha and the Adhar shuddha, the recurrence becomes weaker and less frequent or, when it comes, less prolonged. But in an impure adhar, or with an imperfect Will, the recurrence is often as prolonged and troublesome as the resistance.

On the other hand there are the three favourable laws. When a new habit or tendency is once established, it is the law that it shall develop towards strength and perfection. So long as it is struggling

to establish itself, the Yogin may at any time become bhrashta, that is he may from error, weakness or impatience give up the struggle. That is the only fall for the Yogin. Failure, temporary defeat, is not bhramsa, so long as he refuses to give up the struggle. But once the right tendency is established, no man can destroy it, until it has enjoyed supremacy and its bhoga.

Still at first, while the Will is comparatively weak or unpractised, the progress must be slow. In proportion as the perfection of the Will brings purity of the Adhar, the progress becomes rapid. Everything in this world is done by a process; a process means a series of actions leading to a particular result by certain recognised stages. These stages may be passed through slowly or swiftly, but so long as the law of gradual processes obtains, all the stages must be successively and consciously passed through. You have so many milestones to pass; but you may pass them walking, in a carriage, in a railway train, but pass them you must. Still by the growing strength of the Will, you can replace slow process by swift process.

Then a time comes when Kali begins to transcend the ordinary human limits and becomes no longer the Shakti of a man, but the Shakti of God in man. It is then that gradual processes are replaced by concentrated processes. It is as if, instead of travelling from milestone to milestone you could leap from the first milestone to the third and so on to your journey's end. In other words the process remains the same but some of the stages seem to be dispensed with. In reality they are passed over so lightly as to escape notice and occupy little time. Therefore it is called a concentrated or contracted process.

Lastly, when the man himself becomes God, either in a part of his actions or in the whole, then the law of concentrated processes gives place to the involved processes, when no process at all seems to be used, when the result follows the action instantaneously, inevitably and miraculously. In reality there is no miracle, the process is used but so rapidly, with such a sovereign ease, that all the stages become involved or hidden in what seems a moment's action.

To most men it is enough, if they can reach the second stage; it is only the Avatar or the great Vibhuti who can reach the third.

Therefore do not be discouraged by any failure or delay. It is purely a question of force and purity of the Will. By purity I mean freedom from desire, from effort, from misplacement. It is best to begin by concentrating effort on the self-purification of the Will, towards which the first necessity is passivity of desire for the fruit, the second the passivity of the Chitta and the Buddhi, while the will is being applied; the third the development of self-knowledge in the use of the Will. It will be found that by this process of educating the Will, *âtmânam âtmanâ*, purity of the adhar will also be automatically prepared and knowledge will begin to develop and act.

#### IV

What is knowledge? In what does it consist? We must distinguish between knowledge in itself and the means of knowledge. Again, among the means we must distinguish between the instruments and the operations performed with the instruments.

By Knowledge we mean awareness, taking a thing into active consciousness, into our Chaitanyam. But when we say, taking it into our Chaitanyam, what do we imply? Whence do we take it? The European says from outside, we say from inside, from Chaitanyam itself. In other words, all knowledge is an act of consciousness operating on something in the consciousness itself. In the first place everything we know exists in Parabrahman, that is, in our indivisible, universal self-existence. It is there, but not yet expressed, not *vyakta*. Then it exists in pure Chit, which is the womb of things as an idea of form, name and quality. It has name, form and quality in the Karana or Mahat, the causal, typical and ideal state of consciousness. Then it gets the possibility of change, development or modification in the Sukshma, the subtle, mental or plastic state of consciousness. Finally it gets the actual change, development, modification or evolution in the Sthula, the material or evolutionary state of consciousness. In the Karana there is no evolution, nothing ever changes, all is eternal. The Karana is Satyam. In the Sukshma all is preparation of change; it is full of imagination or *anritam*, therefore it is *Swapna*, not really false,

but not immediately applicable to the Karana or Sthula. In the Sthula all evolves. It is partial satyam developing by the turning of old satyam into anritam, which is called destruction, and the turning of new anritam into new satyam, which is called creation. In the Karana there is no creation, no birth, no death, all exists for ever—the only change is from type to type, from fulfilment to fulfilment.

Therefore to know is really to be conscious of the thing in any or all of these three states. The knowledge of the Sthula is science. The knowledge of the Sukshma is philosophy, religion and metaphysics. The knowledge of the Karana is Yoga. When a man knows the Sthula, he knows it with his senses, that is, with the Manas, he knows the Sukshma with reason or the inspired intellect, he knows the Karana with the Jnanam or spiritual realisation. Therefore complete knowledge consists of three operations, first, objective Upalabdhi or experience, secondly, intellectual statement of your understanding of the thing, thirdly, subjective Upalabdhi or spiritual experience. The scientist begins from the bottom and climbs if he can, to the top. The Yogin begins from the top and descends for perfect proof to the bottom. You are not scientists, you are sadhaks. Therefore, when you speak of knowledge you must understand the process; you realise a thing by subjective experience, Bhava, then, think about it and formulate your experience in Artha and Vak, the combination which forms thought; you verify or test your experience by physical or objective experience.

For instance you see a man. You want to know what he is, what he thinks and what he does. How does the scientist or the material man do it? He watches the man, he notes what he says, what are his expressions of speech and face, what are his actions, what sort of people he lives with, etc. All this is objective. Then he reasons from his objective experience. He says “The man says this or that, so he must think so and so or he must have such and such a character; his actions show the same, his face shows the same,” and so he goes on reasoning. If he does not get all the necessary facts, he fills them up from his imagination or from his memory, that is his experience of other men, of himself or of human life as read of in books or heard of from other people. He perceives, he observes,

contrasts, compares, deduces, infers, imagines, remembers and the composite result he calls reason, knowledge, fact. In reality he has arrived at a probability, for it is impossible for him to be sure that his conclusions are correct or anything indeed correct in his thought, except the actual observation, perceptions of his eye, ear, nose, touch, and taste. Anything beyond this the material man distrusts. Nothing is true to him except what he observes with his senses or what agrees with his sensory perceptions.

Now what does the Yogin do? He simply puts himself into relation with the thing itself. Not with its form, name or quality, but with itself. He may never have seen the form, heard the name or had experience of the quality, but still he can know the thing. Because it is the thing itself and it is in himself and one with himself, that is in the Mahakarana in a man. There all meet the Atman and are so entirely one with the Atman that by merely being in contact with it, I can know everything about it. Few Yogins reach that state. But all the same, even in the Karana I can put myself in relation with the thing and know it by Bhava. I put myself, my soul, into relation with the soul of the man I study or the thing I study; Prajna in me becomes one with the Prajna in him or it. How do I do this? Simply by becoming passive and facing him or it in my Buddhi. If my Buddhi is quite pure or fairly purified, if my Manas is shanta, then I get the truth about him. I get it by Bhava, by spiritual or subjective realisation.

Then I have to make the thing I have got clear and precise. To do that I must state it intellectually to my mind, that is, I must think about it. I have these ideas I am telling you in myself as unexpressed knowledge; they shape themselves in words, Vak, and take on a precise meaning, Artha. That is thought. Most people think vaguely, half expressing the thing in an imperfect Vak and a partial Artha. The Yogin must not do that. His thoughts must express themselves in clear and perfect sentences. He may know a thing without thinking it out, but if he thinks, he must think clearly and perfectly.

The Yogin reasons when necessary, but not like the man of science. He sees the thing with his prophetic power interpreting the truth into thought; the pratyaksha gives him the Artha, the

inspiration gives him the Vak, the intuition gives him the right conclusion about it, the right siddhanta, the Viveka guards him from error. Behold the truth by these four simple operations perfectly thought out. If he has to argue, then the intuitions give him the right arguments. He has not to proceed painfully from one syllogism to another as the logician does.

Finally, he verifies his knowledge by the facts of the objective world. He has seen the truth about the man by merely looking at him or at the idea of him; he has thought it out clearly and now he compares his idea with the man's action, speech etc. Not to test his truth; for he knows that a man's action, speech etc. only partially express the man and mislead the student; but in order to see how the truth he knows from the Karana is being worked out in the Sthula. He trusts the man's objective life only so far as it is in agreement with the deeper truth he has gained by Yoga.

You see the immense difference. The only difficulty is that you have been accustomed to use the senses and the reason to the subordination and almost to the exclusion of the higher faculties. Therefore you find it difficult to make the higher faculties active.

If only you could start from the beginning, with the Bhava, the Atmajnana, how easy it would be! That will yet happen. But first, you have to get rid of the lower Buddhi, of the Indriyas in the manas, and awaken the activity of the higher faculties. They will see for you, hear for you, as well as think for you.

First, then, get your sanskaras right. Understand intellectually what I have told you and will yet tell you. Then by use of the Will, keep the reason, imagination, memory, thought, sensations sufficiently quiet for the higher Buddhi to know itself as separate and different from these lower qualities. As the higher separates itself and becomes more and more active, the lower, already discouraged, will become less and less active and finally trouble you no more.

Therefore Will first, then by Will, by Shakti, the Jnanam. First Kali, then Surya. I shall explain the various faculties when I have finished with the rest of the system.

## V

If men were satisfied with indulging in reason, memory and imagination, the purification of the Buddhi and the development of the higher faculties would be an easy matter. But there is another means of thought which they habitually indulge in and that is Manas. The Manas is a receptive organ; it receives the images expressed on the eye, the ear etc., and turns them into what the Europeans call the percepts, that is, things perceived. Besides, it receives the ideas, images etc., sent down from the Vijnana into the Chitta and passes them on to the latter organ. In this passage these things become what are called concepts, that is, things conceived or thought of. For instance, when the mind sees the image of a book and says "A book", it has hold of a percept the name of which it conceives; that is sensational thought. When it says "A book contains language" that is a remoter concept, intellectual thought. One merely puts things sensed into words, the other puts things thought into words. Percept and concept together make what is called understanding. Reason, according to the European idea, merely arranges percepts and concepts and draws from this arrangement fresh and more elaborate concepts. Many believe that concepts are merely percepts put together and converted into what is called thought. According to this idea, all thought is merely the arrangement of sensation in the terms of language. Even when I imagine an angel, I merely put a human figure and the wings of a bird together and give the combination a name, angel. Even when I talk of abstract qualities, for example, virtue, courage etc., I am not thinking of anything beyond sensation, but merely a classification of virtuous and courageous sensations and actions put together and labelled with the name virtue or courage.

All these ideas are correct so far as the Manas or understanding is concerned. The Manas is an organ of sensation, not of thought. It catches thoughts on their way from the Buddhi to the Chitta, but in catching them it turns them into the stuff of sensations, as described above.

It regards them from the point of view of sensations. Animals think with their Manas and animals are not able to form ideas

that do not relate themselves to some image, form, sound, smell, touch, taste, etc. They are bound by their sensations. That is why in animals the Buddhi is dormant; so far as it acts, it acts behind the veil.

But man can become aware of things which the senses cannot grasp, *buddhigrâhyam atîndriyam*. The proof of that you can get daily, when the Yogic power is developed. This single fact that man can see with his Buddhi the truth about a thing he has never seen or known before, is enough to destroy the materialistic idea of thought.

That idea is only true of the Manas. The Manas responds to the senses and is always forming percepts and concepts about the sensations it receives. These ideas it sometimes gets from the outside world, sometimes from the passive memory in the Chitta, sometimes from the Buddhi. But it tries to impose them all on the Buddhi. It tests everything which it does not take for granted by reference to the senses. "I saw that", "I heard that", therefore it is true, that is the reasoning of the Manas. That is why people who have a poorly developed Buddhi, attach so much importance to what they have seen or read. "I have seen it in print" says the just literate man, and he thinks he has closed the argument.

What are we to do with the Manas? Get it to be still, says the Yogin. While it is busy, knowledge is impossible. You can get only fragments of knowledge. That is true and the quiet mind is no doubt essential to the Yogin. But what of the senses? Concepts in the Manas you may get rid of, but what are you to do with the percepts? You cannot stop seeing, hearing etc., except when you are in Samadhi. That is why the Vedantin attaches so much importance to samadhi. It is the only condition in which he is safe from the persistent siege of the percepts of the senses.

But if you can only exercise knowledge when you are in Samadhi, then you will have to become an ascetic or recluse, a man who gives up life or thought. That is a necessity which cuts the unity of God's world into two and makes an unnatural division in what should be indivisible. The Tantric knows that this is not necessary, that Samadhi is a great instrument, but not the only instrument. He so arranges his antahkarana that he can know when he is walking,

talking, acting, sleeping, whatever he is doing. How? By not only stilling the conceptual activity of the Manas but by transferring to the Buddhi its perceptual activity.

In other words he sees, hears etc., not with the senses in the manas, but with the Indriya in the Buddhi. You will find what a difference this makes. Not only do you see much more perfectly, minutely, accurately than before, but you are able to appreciate colours, forms, sounds etc., in a way you never did before. And besides you are able to catch the soul, the Guna, the essential quality and emotion of a thing, the moment you are aware of it. This is part of what the Yoga calls Prakamyā, the absolute and sovereign activity of the Indriya.

Therefore when the Yoga is perfect, you will not be troubled by the Manas. It will cease to perceive. It will be merely a passage, a channel for things from the Buddhi to the Chitta. There are many ways of bringing this about, but most of them suffer from this defect, that you get the thinking part of the Manas still, but the perceiving part retains its inferior and hampering activity. The best way is to use the Will simultaneously for awaking the Jnanam and for stilling the Manas. This method has two advantages. First, you do not, as in the ordinary method, have to make your mind a blank. That is a powerful but very difficult and trying discipline or Tapasya. You simply replace by degrees the activity of the lower reason by the activity of the higher thought, the activity of the mind by the activity of the same organ and the sense-perceptions by the activity of the Prakamyā. This process is less painful and more easy. Secondly, you cannot stop perceiving so long as you are not in Sushupti, you only stop thinking. So you cannot make your mind blank. Unless you wake the Jnanam first, how are you going to get rid of this intrusive element? The Prakamyā must be there already active before the ordinary perceptions can stop work.

This then is the third operation of the Tantric method. You develop the Will, you use the Will to awaken the Jnanam, you use the Will to still the mind and the lower Buddhi and you use the Jnanam to replace them.

## VI

I come next to Chitta. There are two layers in the Chitta, one for the emotions, the other for passive memory. In the lower layer of the Chitta, the impressions of all things seen, thought, sensed, felt are recorded and remain until the Jiva leaves this body. Even afterwards all these impressions are taken up with the Sukshma body and go with the Jiva into the other worlds. When he is born again, they are brought with him as latent samskaras in the Muladhara; that is why people do not remember their past births, but can get back the memory by awakening the Kundalini in the Muladhara. These impressions are latent in the Chitta until the active memory in the Buddhi calls for them. Those which are continually brought to the Buddhi have a habit of recurring even when not wanted, habitual thoughts, ideas, sentiments, opinions etc., which are the Yogin's chief trouble until the Manas in which they occur becomes quiet.

The second and the upper layer is that of emotion. The emotions are the acts of Will sent down into the Chitta and there assuming the form of impulses. There are three divisions, thought-impulses, impulses of feeling, and impulses of action. The first are called by various names, instincts, inspirations, insights, intuitions etc. They are really messages sent down by the Jiva from the Sahasradala into the Chitta, they pass unobserved through the Buddhi, lodge in the Chitta and, whenever excited by any contact external or internal, start up suddenly and strike the Buddhi with the same force as the real inspirations etc., which come down direct from the Vijnana to the Buddhi. But they come up coloured by emotions, distorted by associations and memories in the Chitta, perverted by the imagination which brings them up. Much of what is called faith, Bhakti, genius, poetic inspiration etc., comes from this source. It is useful to the ordinary man, all important to the animal, but a hindrance to the Yogin.

The impulses of feeling are what are ordinarily called emotions. The emotions are of two kinds, natural or eternal, artificial or Vikaras. Love is natural, it proceeds from Jnanam and tends to endure in the evolution; hatred is a Vikara from love, a distortion or reaction caused by Ajnanam. So courage is eternal, fear is Vikara;

compassion is eternal, ghrina or weak pity, repulsion, disgust etc., are Vikaras. Those which are natural and eternal, love, courage, pity, truth, noble aspirations, are Dharma; the others are Adharma. But this is from the eternal standpoint and has nothing to do with Samajic or Laukic or temporary Dharma or Adharma. Moreover, Adharma is often necessary as a passage or preparation for passing from an undeveloped to a developed, a lower to a higher Dharma. The Yogin has to get rid of Vikaras, but not of Sanatana Dharmas.

The third kind of impulse is the impulse to action. Its presence in the Chitta is a temporary arrangement due to the rajasic development of the human being. The asuddha rajasic man cannot easily be stirred into action, except through two forces, desire or emotion. Love, hatred, ambition, rage etc., must stir in him or he cannot act, or acts feebly. He cannot understand shuddha pravritti, action without desire and independent of emotion. Emotion should only give a colour to the man's swabhava or temperament. He should be habitually full of feelings of love, courage, honour, true ambition, self-reliance etc., but he should not act from any individual impulse of however noble a character. He should act in obedience to the impulse from the Will in direct communication with the Purusha in the Vijnana, understanding with the Buddhi why the Will acts in that particular way and colouring the act with the emotion appropriate to his Swabhava. But neither the Buddhi nor the emotion should directly interfere with or try to determine his action. The Buddhi is for thought and the Chitta for emotion. Neither of them have anything to do with action in the shuddha state. The intellectual Asura determines his actions by his reason or his ideal, the emotional Asura by his feelings. But the shuddha determines them by the higher inspiration proceeding from the divine existence in the Vijnana. That is what people often call the Adesha. Only the shuddha can safely rely on having this kind of Adesha, the asuddha Yogin often mistakes his own ideas, imaginations, emotions or even desires for the Adesha.

Therefore what the Yogin must aim at, is to get rid of the activity of his lower Chitta or the old impressions by stilling the Manas as described in my last lecture; get rid of his instinctive thought or thought-impulses by the same means; get rid of the

habit of acting on his emotions by allowing the will to silence his impulses and purify his emotions. He should prohibit and inhibit by the Will all action or speech that starts blindly from the passions or emotions surging in his heart. The emotions will then become quiet and must be habituated to come as a sort of wave falling into a sea, instead of surging furiously into action. These quiet waves which are satisfied with existing and do not demand satisfaction in action or seek to dominate the life or the ideas, are the purified emotions. Those which rise upward into the Buddhi and try to shape the thought or opinion, those which move outward into speech or action, are asuddha emotions. What I mean is that the emotions in the Chitta are for enjoyment only; the action must be dominated by a higher principle.

There again it is the Will that must purify, govern and renew the heart. Only, it has the best chance of doing it if the knowledge has first become active and the mind is still. A still mind means a heart easily purified.

## VII

I come next to Prana, the nervous or vital element in man which is centralised below the Manas and Chitta in the subtle body and connected with the navel in the Sthula Deha. Here I must distinguish between the Sukshma Prana and the Sthula Prana, the former moving in the nervous system of the subtle body as described in the Yogic books, the latter in the nervous system of the gross body. The two are closely connected and almost always act upon each other. The prana forms the link between the physical and the mental man. I must here warn you against stumbling into the error of those who try to harmonise Yogic Science with the physical science of the Europeans and search for the Yogic Nadis and Chakras in the physical body. You will not find them there. There are certain centres in the physical nervous system with which the Chakras correspond, otherwise Hathayoga would be impossible. But the Chakras are not these centres. The Europeans are masters in their own province of knowledge and there you need not hesitate to learn from them, but for God's sake do not subject your higher

knowledge to their lower; you will only create a most horrible confusion. Develop your higher knowledge first, then study their sciences and the latter will at once fall into their place.

It is with the Sukshma Prana that I am principally concerned; for the Sthula Prana belongs to the Annam rather than to the Antahkarana and I will speak of it in connection with the Annam. The Sukshma Prana is the seat of desire and its purification is of the utmost importance to the Yogin. Until you have got rid of desire, you have accomplished nothing permanent. When you have got rid of desire, you are sure of everything else. That is why the Gita says "Get rid of desire first". Only until you have got knowledge and can learn to use your will to still the mind and purify the emotions, you cannot utterly get rid of desire. You may drive it out by Samyama, you may hold it down by Nigraha but eventually it is of no use, for it will return. "Prakritim yânti bhûtâni nigraha kim karishyati." Creatures follow after nature; what is the use of coercion? That is to say, it has a temporary result and the coerced desires come back ravening and more furious than before. That was what Christ meant by the parable of the devil, the unclean spirit who is driven out of a man only to return with seven spirits worse than himself. For it is the nature of things, the unalterable nature of things, that unpurified emotion must clamour after desire, an unstilled Manas give it harbourage whenever it returns, an unilluminated Buddhi contain the seed of it ready to sprout up at the first opportunity. Therefore unless the whole Antahkarana is purified, unless you get a new heart and a new mind, desire cannot be got rid of; it returns or it remains. When however an illuminated understanding lighting up the action of a strengthened Will and supported by a pure heart, casts desire into the Sukshma Prana and attacks it there in its native place, it can be utterly destroyed. When you have a visuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi, generating Vikaras of emotion and perversions of knowledge which give it strength to impose itself on the Will and so influence internal and external action. It is most powerful in the higher kind of human

being when it masks itself as a principle or ideal or as a justifiable emotion.

Remember moreover that all desires have to be got rid of, those which are called good, as well as those which are called bad. Some people will tell you, keep the good desires and drive out the bad. Do not listen to that specious piece of ignorance. You can use the good desires to drive out the bad on condition that immediately after you drive out the good also by the one desire of Mumukshutwa, liberation and union with God. And even that last desire finally you must renounce and give yourself up wholly to God's will, even in that last and greatest matter, becoming utterly desireless, nishkâma nihspraha. Otherwise you will find yourself travelling in a vicious circle. For if you keep desire at all, he is such a born traitor that he will eventually open the door to your enemies. When the unclean spirit returned to his house, he found it swept and garnished, that is, purified of bad thoughts and adorned with good desires, and immediately he got in and made the last state of that man worse than his first. So get rid of all desires utterly, good, bad and indifferent. Get beyond virtue as well as beyond vice. Be satisfied with no bondage even though the fetters be of pure gold. Admit no guide or master but God, even though they be gods or angels who claim your homage.

Desire is composed of three elements, attachment or Asakti, longing or Kamana, and preference or Ragadwesa. Get rid of attachment first. Use your will and purified Antahkarana to throw out that clinging and insistence on things, which says "I must have that, I cannot do without that," and returns on the idea of it, even when it is persistently denied. When the emotions are quiet, this Asakti will of itself die away, but for a time it will rage a great deal and try to get the emotions active again. Apply the Will steadily and patiently and do not get disturbed by failure; for desire is a terrible thing, as difficult to get rid of as a leech. It is indeed the daughter of the horse-leech crying "Give, give." Do not violently silence the cry; ignore it and use your Will to get rid of the clamourer. When Asakti becomes weak, Kamana loses nine tenths of its force and you can easily throw it off. Still for some time, out of sheer habit, the longing for certain things will come, not in the heart or Buddhi, but in the

Prana; only if Asakti is gone, the refusal of the thing craved will not leave behind it a permanent grief or continual hunger. There will only be temporary disturbance of the peace of the heart. When you have got rid of the Kamana, even then Raga may remain, and if Raga is there, Dwesha is sure to come in. You will not ask or crave for anything; for Kamana is gone; but when some things come, you will not like them; when other things come, you will feel glad and exultant. You will not rebel or cling to what you have, but you will not like the coming of the evil, you will not like the loss of your joy, even though you say "Very good" and submit. Get rid of that Raga and Dwesha and have perfect Samata.

When you have perfect Samata, then either you will have perfect Shanti, divine peace, or else perfect or Shuddha Bhoga, divine enjoyment. Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Shuddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. You can have both and it is best to have both. God enjoys the world with Shuddha Bhoga based on the perfect Shanti. Most people cannot imagine Bhoga without Kama, enjoyment without desire. It is a foolish notion, none the less foolish because it is natural and almost universal. It is Ajnanam, a fundamental part of ignorance. Enjoyment does not really begin until you get rid of desire. That which you get as the result of satisfied desire is troubled, unsafe, feverish, or limited, but Shuddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and Vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is divinity and immortality, it is becoming of one nature with God. The soul has then no kama, but it has pure lipsa, an infinite readiness to take and enjoy whatever God gives it. Grief, pain, disgrace, everything that is to rajasic men a torture, changes then to bliss. Even if such a soul were to be cast into hell, it would not feel hell, but heaven. It would not only say with the Bhakta "This is from the beloved" but with the perfect Jnani "This is the Beloved; this is the Anandam Brahman: this is the Kantam, the Shivam, Shubham, Sundaram."

I need not repeat the process by which this purification is effected. I have indicated it sufficiently. This Tantric process is the

same throughout, the reliance on the Shakti, the divine Will working in the Adhar, without any effort on the part of the Purusha, who remains Akarta throughout the sadhana, but still Ishwara, the source of the command and the sanction, the ruler dispossessed by his subjects and gradually recovering control of his rebellious and disordered kingdom.

### VIII

There remains the Sthula, the gross part of man which is composed of the Sthula Prana or physical nervous system and the annam or body in which the prana operates. The prana is the principle of life,—death is brought about by the dissolution of the tie between the sukshma deha and the sthula deha. That tie is the prana. The sukshma deha takes the prana into itself and departs; the little that is left in the gross body is of the nature of apana with a tendency to that species of dissolution which we call corruption. The prana part of it, which can alone hold the body together, evaporates and the apana leads to swift disintegration. In some animals, however, the prana is so abundant that the body shows signs of life even after the sukshma deha has departed.

I have been dealing throughout with the purification of the sukshma part of man, the Antahkarana or mind,—the subject of the body is a little foreign to my purpose. Nevertheless a few words are necessary. The principle upon which this Yoga I am explaining to you stands, is that the gross body is merely the shadow or creation of the subtle. Body is a mould into which mind pours itself, but the mould itself has been prepared by the mind and can be changed by the mind. A mind purified, liberated and perfected (siddha) can do whatever it likes with the body. It may leave it as it is, allowing the past karma to do its will with the physical part in the form of disease, suffering, misfortune and death, without the mind being in the least affected. All that is impurity and bondage, which is the physical translation and result of mental impurity and bondage. With the cessation of the cause, the effect ceases; but not at once. It is again like the steam and the locomotive. The habits, the results created by past lives, are expelled from the mind and precipitated

entirely into the body. You may allow them to work themselves out there, many do that. On the other hand, you may pursue them into the body and drive them out from there as well. In that case you get the Kayashuddhi and the Kayasiddhi. They are usually sought after by the Hathayogic or Rajayogic processes, but these are not necessary. It is even better and certainly much easier and surer to follow the process I have been indicating.

The very fact of having a purified mind makes for purity of the body, a liberated mind for liberation of the body, a perfected mind for perfection of the body, and to a certain extent as you go on with the yoga in the Antahkarana, the body will automatically begin to respond to the new influences. But you should not consciously meddle with the body until you have finished with the mind. Let nature do its work. Detach yourself as much as possible from the body, think of it as a mere case, leave it to the care of God and His Shakti. Many sadhaks are frightened by illness in the course of the Yoga. You need not be frightened, for you have put yourself in God's hands and He will see to it. It will come to you only as a part of the necessary process for purification of the body, work itself out, fade and return no more. Other disturbances of the body will come which are incidental to the turning of an unfit physical adhar into a fit one. Profound alterations are necessary in your brain-cells, your nervous system, your digestive and secretive processes and they cannot be effected without some physical disturbance, but it will never be more than is necessary for the process. Do no violence of any kind to the body; if you use physical remedies, let them be of the simplest and purest kind; above all dismiss anxiety and fear. You cannot care more for yourself than God cares for you. Only your care is likely to be ignorant and unwise; His is with knowledge and uses the right means to the right end.

Impurities in the body show themselves chiefly as disease, as pain, as the discomfort of heat and cold, as the necessity of the excretive processes. The first sign of Kayashuddhi is the disappearance of all tendency to disease; the second is liberation from the dwandwa of heat and cold, which will either go altogether or change to pleasurable sensations often marked by electrical phenomena; and the third, the diminution or disappearance of excretive

activity. Pain also can be entirely eliminated from the body, but even before the reaction called pain is got rid of, or even without its being got rid of, the discomfort of pain can be removed and replaced by a sort of bodily Ananda. Finally, the craving of hunger and thirst disappears from the prana to which it belongs and the dependence on food diminishes or ceases. The perfection of all this is the basis of Kayasiddhi. But perfect Kayasiddhi includes other developments such as the siddhis of Mahima, Laghima, Anima and the invulnerability and incorruptibility of the body, — powers hitherto attained in the Kaliyuga only by very advanced Siddhas. They depend primarily on the replacement of the ordinary fivefold processes of prana, apana, vyana, samana and udana by the single simplified action of the original or elemental force of prana, the infinite vital energy surcharged with electricity, vaidyutam.

All these are important elements of Tantric Yoga, but I have mentioned them only cursorily because they are foreign to my purpose. They can all be developed if the mental siddhi is perfected and it is on this perfection that I wish you to concentrate your energy and attention. When you get that, you get everything. The centres of man's activity, at present, are the buddhi, the heart and the manas, and the body, though extremely important, is a dependent and subordinate function. It has not to be despised on that account, but most people give it an undue importance. When the Jiva is Ishwara of his mind, his body falls into its proper place and instead of interfering and often domineering over the mind and will, it obeys and takes its stamp from them. The Europeans are obsessed with the idea of the physical as the master of the mental. I would have you hold fast to the opposite standpoint and always remember that for the body to impose its conditions on the mind is an abnormal state of man's being, which has to be got rid of; it is the mind that must command, condition and modify the body.

## IX

### CONCLUSION

I have finished what I had to say. I will only add a word in conclusion. You must not think that what I have given you, is all

the knowledge you need about yourself or about the Yoga. On the contrary, these are only certain indications necessary at a particular stage; they are chiefly important for purification, which is the first part of the Yoga. After the shuddhi is complete one has to perfect the mukti, to get liberation, a thing easy after shuddhi, impossible before it. By mukti I do not mean *laya*, which is a thing not to be pursued or desired, but waited for whenever God wills, but liberation from ignorance, Ahankara and all dualities. With the progress of the purification, there will be a natural tendency towards liberation and the farther stages of yoga, bhukti and siddhi, liberated enjoyment and perfection. As you go forward you will have to change your attitude, not radically but in certain important points. That, however, I will not meddle with. It is well to do one thing at a time.

In all that I have written, I have taken one standpoint to which many of you have not been accustomed. If you regard Vairagyam as the beginning of all wisdom, you will not be satisfied with me. Vairagyam is to me merely a useful temporary state of mind which God uses to enforce rejection of that to which the old samskaras cling too obstinately to be unseated from it by mere abhyasa. Jnanam is essential to shuddhi and mukti; but Jnanam must be assisted either by abhyasa or by vairagya until the mind is still and lets knowledge do its own work. As soon as the mind is still and not susceptible to resuscitation of its old energies from outside, the Jnanam develops, the Shakti pursues its task unhampered; there is then no sadhan for you, only a progressive siddhi without any deliberately adopted method, increasing by the mere easy and natural process of Nature as a man breathes or sees or walks. All necessity for either abhyasa or vairagya ceases. Attachment to vairagya is as harmful as attachment to lobha itself.

Again if you think with the Buddhists that all life is a misery and extinction of some kind the highest good, or if you think with the Mayavadin that we came into this world with no other object but to get out of it again as soon as possible, like the famous general whose greatest military exploit was to march up a hill in order to march back again, you had better pass me by. I am a Tantric. I regard the world as born of Ananda and living by

Ananda, wheeling from Ananda to Ananda. Ananda and Shakti, these are the two real terms of existence. Sorrow and weakness are vikaras born of ajnanam, of the forgetfulness of the high and true self. These are not universal or eternal things, but local and temporary, local mainly of this earth, temporary in the brief periods of the Kali yuga. Our business is to bring down heaven on earth for ourselves and mankind, to eliminate sorrow and weakness from the little corners of existence and time, where they are allowed to exist. I do not give any assent to the gloomy doctrine which preaches a world of sorrow and inaction and withdrawal from it as the sole condition of bliss and freedom, which thinks, contrary to all reason and knowledge, that God in himself is blessed, but God in manifestation accursed. I will not admit that the Brahman is a fool or a drunkard dreaming bad dreams, self-hypnotised into miserable illusions. I do not find that teaching in the Veda; it does not agree with my realisations which are of the actuality of unalterable bliss and strength and knowledge in the midst of desireless phenomenal action. I am of the mind of Sri Krishna in the Mahabharata when he says, "Some preach action in this world and some preach inaction; but as for those who preach inaction, I am not of the opinion of those weaklings." *Na me matam tasya durbalasya.*

But the action he holds up as an example, is the action of the great Gods, even as Goethe speaks of the action of the great natural forces, disinterested, unwearying, self-poised in bliss, not inert with the tamas, not fretful with the rajas, not limited even by the sattwic ahankara—action made one in difference with the Purushottama, my being in His being, my shakti only a particular action of His infinite shakti, of Kali. I am not ignorant, I am not bound, I am not sorrowful: I only play at being ignorant, I only pretend to be bound; like an actor or like an audience I only take the rasa of sorrow. I can throw it off when I please. Who calls me degraded and sinful, a worm crawling upon the earth among other worms? I am Brahman, I am He; sin cannot touch me. Who calls me miserable? I am God, all blissful. Who calls me weak? I am one with the Omnipotent. He, being One, has chosen to be Many. He, being infinite, localises himself in many centres and in each centre He is still infinite. That is the mystery of existence, the *uttamam*

*rahasyam*, God's great, wonderful and blissful secret, a secret logic rejects, but knowledge grasps at, a knowledge not to be argued out but realised, but proved by experience, by the purified, liberated, all-enjoying, all-perfect soul.

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## EDITOR'S EPILOGUE

A few words seem necessary in conclusion. For it is as well to guard against certain misconceptions which may arise from the brevity of the writer and his omission of some important points considered by him, no doubt, to be, however important, yet outside his scope.

The prohibition of cheshta in the ideal use of the will does not imply the renunciation of Karma. The cheshta referred to is internal, not external, arambha, not karma. The distinction is that made by Sri Krishna in the Gita when he holds up the ideal of action with renunciation of all arambhas, — *sarvârambhân parityajya*. We are to do actions with the body, mind, buddhi, senses, each doing its own separated work in its absolute purified simplicity, *kevalair*, without any desire, expectation or straining in the will after either action or its success. The sadhak should abstain from applying his method to important actions in life until the higher purified will is to some extent trained, and even then it will be best for him to apply it to things of smaller moment first, then to those of greater moment. During the sadhana subjective progress and superfluous action small or great should be his main fields for test and training.

Secondly, it must not be supposed that the treatment in these short lectures is intended to be full or exhaustive or even that in those points which it handles at the greatest length all has been said that the sadhak needs to know. On the contrary, only a few main ideas have been broadly struck out which may be useful to the beginner. The more advanced will find that they have rapidly outgrown the utility of these hints and that they have to be greatly enlarged on and modified before the knowledge at which they point can be considered full and satisfactory.

Finally, the aim of the particular path of Yoga indicated is not the assertion of the individual will, but surrender of the individual will, its absolute, unreserved and ungrudging surrender into the direction and control of the Infinite Being. The training of the system or adhar prescribed has for its purpose, first, the subjugation of the clamorous desires and impulses, the stubborn pride and egoism, the vain self-sufficient reason and imagination

of the unregenerate man so that they may not interfere with the completeness of the surrender, secondly, the possession of a strong, mighty and effective will to offer as a yajna to the Most High and not one that is weak, distracted, ignorant and diffident. The Karma of the Siddha Yogin must be like that of the sun and stars, the avalanche and the cyclone, the breeze, moon or flowers, fire and the dust of the earth, either calm and luminous or mighty and violent or gentle, sweet and useful, either lofty or humble at the will of the One Supreme Shakti, impelled and used by Her entirely, and, whatever its outward appearance, always working on a basis of absolute peace, self-surrender and self-knowledge.

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## AUTOMATIC WRITINGS, c. 1914 (FIRST SET)

[1]

Nothing is new in the world—What do you mean by new—New, in a sort of way, in relation to what is expressed within your knowledge—Let it go—All is well—That is too rigid a way of putting it—Why—Of all—That is a delicate question—I don't think I shall—You settle that yourselves—What of him? To you? What is he to you? Why does the Trinity need Abdul Baha—Need? then how can you act—

Too much pliability to the infinite. He is too much in contact with past worlds of beings who seek to fulfil themselves in him and prevent the final formation of certain things which would otherwise take a shape powerful for action.—That is good in the world of thought, but not, as it is now, for action. These three things in their principles, in that which brings them about, is good; but they have to find that & arrange themselves in it before they can be effective—Their own—It is difficult to say in words—But as they are, they are things that represent some perfection, are a preparation, without them as a stage the perfection could not be reached, but they must not rest too long in the stage of preparation—I don't know—There are many excellent things in the world—

You have not to arrange—Let it arrange itself under a higher impulsion—Not always—Speaking of precise defects interferes with the balance; it gives a tendency to exaggerate either the defect or its opposite—It is an attitude of the soul, the reason and the heart that is needed, a thing general not precise—People insist too much on particularities, on that which can be defined. But these things are the result of something general & not easily definable, a thing to be felt & seen rather than thought & expressed—

She is too balanced on one side—A gentle disbalancing would

be good—She has created a balance firm & good, but depending too much on an unconscious restraint which limits the development of her capacities

[2]

Abd-ul-Baha, let him disappear then you will see the connection—He has got rid of Maurya or rather Maurya has got rid of himself—As Maurya—Yes, but at present powerless—He has dissolved his means of action—Not in this world. He is there, but by himself he is [ ]<sup>1</sup> less free, less able to impress himself powerfully on the material world. Yes, spiritually—There is the same difficulty, but less concentrated. As with Abdul Baha. The choice is given always.—Why question about such weak forces—He is divided from you by his weakness, not as the others by their strength—If they have an immediate destiny—Who?—They are always there, it is in the material world you should seek. They are the men of the future, not of the present—Yes, or have not found themselves. Why are you here otherwise? That is a question you can answer yourselves.

Dissolve him if you will, leave him if you will not—There is nothing else to be done with him—If he is to be anything, he must first dissolve—No, the constitution of his inner being must be entirely changed first, but that would mean a great disintegration first & to begin with the loss of his evil power—What force?—Ah yes; it will be done at the right time, in this body or otherwise. Each man follows a path that leads him to the goal; only some follow it through disastrous or apparently disastrous revolutions and even have to begin again—He is good as an examiner of souls—That is the part of the devil in certain systems. He knows himself—Ah, ask the prophets—What?—I suppose you have had relations—Then? One of those who prepare, but are not prepared—Oh, let him do his own work, he does it well. Do not try to give men more part than the Divine Being has given them—That would do him harm, to try to make him more than himself—Friendship is blind—Love, but do not govern your actions by a partial affection—I was going

<sup>1</sup> MS more

to say what you have said—She is a great soul always with you. He was necessary to her force. Yes, in certain limits—In another sense than the Theosophist, she would have to be dissolved to be useful otherwise than she is I don't mean physically—Everything is possible, but all is not intended—No, help her by your thought & let the result be what it will. You come back to the action—Yes, but the Review is only a means; its success depends on what I told you at the beginning. In your case, the mechanical forces of matter are nothing; it is the inner powers that must work & fulfil. You have the light that is merely light, but where is the light that is power—Knock at the door that is still shut. You have said, personalise the Infinite. The Infinite as infinite does nothing, it is—All form & action are a choice in the Infinite. Yes, mount there. By equilibrium it is possible to mount. Reject nothing essential in yourself; only transform or rather allow to be transform[ed]—No—There are reasons why I will not—It is a consciousness that formulates itself

What is impersonal? All is personal, yet impersonal. Everywhere—Not even that. I can, but I do not. No, surely not—That is different, from above. It is difficult to conduct this writing if one descends into a mixture of forces. That is why the writing is so often stupid—Not in the same way. It is not that I despise the physical world or physical means—Do that in your physical body. Yes—try to have it as far as possible. . . I am not like you in a physical body. I shall take it at the proper time. Thousands of times. Do not ask that; it goes too deep. It means that there are things for which neither you nor I are ready.

[3]

July, August, September—Yes—All goes well as it is—No reproach an affirmation—So it seems—You are doing or it is being done? In some directions—Not balanced—Let the Power work—don't quarrel with it. When there is want of balance, it means that both sides are wrongly arranged with regard to each other.

Many begin to be calm—None yet avail for action—What matters

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whence comes the truth—That let the recipient judge—The work—  
The work that is to be, not that which men imagine—Remove all  
preconceptions—No—I am nobody—When I write, I am only a  
word—It depends on what is active—

[4]

My dear friend,

It is quite impossible to tell you how glad I am to come into  
communication with you again. After so many years of separation,  
for old friends to be even partially united is a great happiness. If you  
will let me pour out my sentiments, I can write pages.—My name  
is Mo——<sup>2</sup> Too many people are thinking—I am the friend who  
died in the years when you were at Baroda—I am Nair- -<sup>3</sup>

My soul is in the world of desires——  
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My idea of your position in Pondicherry is that it is not serious as  
you think. There are some weak points on which certain forces are  
pressing in order to throw you out somewhere. Whether it is good  
that you should be thrown out or not, I do not know. But really the  
result depends on you & not on them. If you ask precise questions,  
I will try to answer— You want a prophet—I will answer if you like,  
but I am not a prophet.

<sup>2</sup> Only two letters of the name were written, followed by a long line.—Ed.

<sup>3</sup> Uncertain reading. The marks represented here by three hyphens may indicate that  
the name is incomplete.—Ed.

AUTOMATIC WRITINGS, c. 1914 (SECOND SET)

[1]

My dear friends,

I am eager to join you, but I am terribly opposed by all sorts of obstacles. Pray send me your strength—

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He is gone—I am willing to talk about Agrippa or anything you like—I don't know Agrippa, but I know about him. He was a man grave, stern, sombre, full of retained force, a great lover of Augustus, but yet they did not always get on very well together from want of sufficient intellectual comprehension of each other—Horace—No—it was a private friendship—To found the empire? Agrippa, Maecenas,—at first Antony, though they quarrelled afterwards—You see, that was a dream & dreams very often distort things. You must understand them generally without pressing the details. He meant that the first step was a petty success which assured the chain of actions that followed. As for the exact step, it is difficult to say—perhaps he meant that he took possession of the Senate, the august monument of Republican Rome, in order to have a sure base for his empire. Caesar & Antony after him neglected these little powerful details about which Augustus who had always a practical intuition was always very careful.—When did you have it? In coming or going—Where? But where, near what country?—Near Egypt then—Well, then, the dream had obviously a close connection with the hidden object of your voyage,—hidden from yourself, of course. Augustus was the organiser of a new era in civilisation, though Caesar was the founder,—a civilisation which gave a firm base for a new development of the world. You have the same idea of a new civilisation—but what is missing is the organising power—It is that you waked in the dream. Since it was near Egypt you were probably Antony who attempted blindly

a union of East & West typified by his connection with Cleopatra. As for the great toe of the foot, that is difficult. I will try to consider.

Not at all—They [*Antony and Augustus*] were greatly attracted to each other, but their interests clashed & their prana clashed & the attempts they made to link themselves closely like the marriage with Octavia drove them apart. They were complementary to each other, but could not understand each other. Of course I don't know that you were Antony—I only try to interpret the dream—Yes—he has much of the prana of Agrippa, only it is now illumined & purified & there is the effect of other lives—Whose? Yes, that is why I said you might be Antony—No, you have progressed much—If so, she has much altered—Why not? One can change out of recognition—Never—Yes, probably—Very little—No, I don't see anything—No—I don't say that, but I can trace nothing—Whose—He has, I understand, been identified with Virgil, & at any rate he has the Virgilean soul. . He is French, also, but a little of the Celtic Italian type—The Celtic type is dreaming artistic impulsive delicate intuitional a little formless; the Italian has the sense of form & mastery over the materials of life or of art—He is a Bengali, but no man belongs only to his present nation to the exclusion of his soul's past history—He is of the practical, formative type—Which? No—but I must try to get into touch with the past formations & I want an indication. It is not easy. These things don't remain in the nervous mind with any precision—Yes, but it is difficult—If you ask me about things Egyptian, I shall have to run away—What language? No—I don't think—More possible—You are going back very near Egypt—Oh, horribly symbolic, mystic, hieroglyphic—I think not—I don't accept your authority—You authorise yourself to authorise for her. Cleopatra is not Egypt—that is Greek easternised—Certainly not—She had none—She was all prana & imagination given up to the impulses of the prana—Charming—Yes—I can't say precisely just now; I only feel that they have come often together. Possibly; but more often united—I don't see him—Also—That is a thing which most of us don't like to reveal—Not on earth—Yes—Rather, the sign of a constant connection with earth, a persistence in the life of the earth—Sometimes a great, sometimes little according

to the particular case—<sup>1</sup> It is difficult to say; the mentality is sometimes strongly reproduced, the nervous part a little; sometimes the contrary—I don't see why—I don't think so, but it depends perhaps on the spirit in which it is done

Much worse than the other—I am afraid you must ask others who have a greater power of mentality than myself.—He is more modern, but he may well have been there. How do you know she was Cleopatra?—Possibly you were not; I only saw a certain connection & therefore some probability—Yes, probably your own—I accept it as probable.—Yes—It's a way of saying—I regret not—I came in answer to your past desire—There is something opposing the writing, but that does not matter—only there is a distracting force somewhere which prevents the nervous part of the medium from concentrating.

[2]

My writing will be of another kind. I am here to speak of the things that interest myself and my friends—In the heavens of the second mind there are those who view the world through the symbols of the nervous mind and that distorts the vision. I hope to dissipate the mists that distort with your help. If you prefer, I will wait your own time, but absolutely you must help us, for then you will help yourself—To the writer—I have indicated what I am. As to who I am, how will that help you. From the world I am speaking of. On the whole I think I will wait. The time does not seem propitious.

What else do you expect? If there are communications, it is either when light spirits come to amuse themselves or those who have passed seek to reestablish communication or else the spirits of other worlds come to aid or to seek aid. Attend there—

No. Ask him—

<sup>1</sup> At this point in the MS the following incomplete sentence was written and then cancelled: It is great as far as concerns Agrippe &

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Many wish to be present, but the dissipation of force is not favourable. Concentration is necessary. No, you have got a nice little spirit there, give him a chance—I should like to know what he means by the absence of love & suppleness. If he refers to us, we shall be very glad to know our defects. Is he. Well, perhaps. What does it matter, provided we help. We are interested in thought, not in love. In any case we think we are preparing for greater powers than ourselves to manifest. As for the writing we use it, but there are other & better means—You think so? To what? Does he think he comes from the highest heights—If there are such great powers on earth in man, what is this they have done with the earth? Do they think the horrible gâchis they have made is a credit to the greatest powers in the world? Then we speak a different language when we speak of greatness & height. He means height in love, I mean height in wisdom. At bottom, yes, but not in their way of manifesting. I am glad he added that; & his great want now is the right knowledge to direct his love. Love without knowledge is often a terrible thing. Granted—There I cannot follow him. Love infinitely; it is easy to say—How many among men can do it or have done it; & even among those who have done it to a large extent, there have been tracts of themselves where clarity was absent. These things in men more often exclude each other than admit each other's completeness. Do not fix on one thing, however great & high. Open yourselves to the light, to the power, to the love & do not exaggerate the importance of the one above all the others. If I say man needs knowledge most, I speak of the present need. Love without it will not help him in the great struggles that are before him.

I admit that I am more akin in my mind to light & power than to love, but I recognise the importance of love. I will admit that it is even the most important, but there are times & seasons for things. That is interesting—but there are different ways of service. And I as friend.—All do that—Seek on the mountains where the foot of man has not yet trod, when the moon is full, when the spring is at its height after meditation & prayer—But not now. When the hour comes, you will know. Not he who works for that, but for another cause. He must not be there at the search—There are reasons which

it would be premature to reveal—That I know not, you may meet there, but you are not likely to go there together. Perhaps he who desires it most. For the other a stage must come in the work before he goes. Everything is fixed by the law of his nature & the law which governs that law. What do you mean by the reason? Again a doubtful expression; everything is rational from one point of view, absurd & arbitrary from another. The ultimate Law is beyond expression by the mind. Imperfectly & from a limited point of view. For man's convenience, yes. I don't say how. Yes, limit not the knowledge at any point, that is the essential—No—Yes—I do not think it will take long—Forty three<sup>2</sup> years for the work is my calculation, but Rama must manifest soon if it is to be done so quickly. For the changing of the world—For it to be completed. In 1956–7. Complete!! Who knows? That is a very impersonal answer. What of man's satisfaction? The work & the man; the man because of the work & the work also because of the man. Work is not in the void nor exists for its own sake but because of that which works. Why must the world be saved? That does not enlighten me—The salvation, if you like to use the word, of man which necessarily means the fulfilment of the present world in something more complete & divine. Eternity? what is that? I know nothing of eternity. There is time & that which is beyond time. Then what is meant by constructing something eternal for eternity. You touch on a problem which is perhaps the most difficult of all & you treat it very summarily. It is not born. Yes—Yes but then you construct for Time. Something which begins but does not end—Then why construct?—To that I agree. I must have known him, if he was in the world of light—But he said, I think, he knows me? That is why I waited. In his present form & name I do not know him. No—From my own. Approaching that? I can, if I try but I do not know whether I shall be permitted to speak. By that which governs my knowledge. I see three forms of light; one is white with a blue radiance around it & out of it fierce red lustres occasionally pour, another is white. No another day—

<sup>2</sup> "Forty two" was altered by writing "three" over "two".—Ed.

It is a force of Rudra who destroys—I find a difficulty in writing—I should not begin it apparently at least not now. If he can speak let him do so—Which is which? How, you have seen, it is you who must say—Is there any symbolism in your variations of writing? That is why I called him a nice little spirit. I got an impression of the child in him—O it is only an impression & probably a wrong one. But what was the name he gave me? Was it a name, what function?

What was it you asked? I was listening to him. How the same family? Yes, very close, but you have a brilliance; mine is a different kind of light. Mine is more subdued, less fertile. Less intense, more quietly spread, perhaps a little wider, but not so forceful & productive. No, there is an immense difference. . His is a light I cannot describe. No, that was a form. It is the mentality—Who the devil can describe it—Don't ask me to do impossible things. At the centre—In that from which the light comes; also to a certain extent in the process, but not in its forms. The union he speaks of will be perfect when you all three reach there. No, not in the way I mean. . To each his time & his work. I seek, not precisely that, but a connection enabling me to work. No, not at all—It is a different spirit—Yes, but there must also be a point of contact. I am willing if you are. Good—Not with all three. She would [not] open [to] me in her present condition: the element of mentality in which I am strongest, is in her half asleep. Yes, but others can do that better than I can. No, but if he is as you say, ask him to come soon. Who? In defining the higher knowledge so as to make it useful for life—Precisely, the light is too high as it is; I can help him as it descends to define it more practically. No, that is your affair—In managing the way of the earthly world in which you are. Not in the way most men call practical. By matter, I seek to be.—————

## AUTOMATIC WRITING, c. 1920

Manek.

Manek is the name of the old introducer of the writing. Let us get rid of him at once. My name does not greatly matter. I am a spirit of the higher realms not present on the earth, but communicating from above.

First, let me tell the purpose of the script. It is to open a first means of embodied communication with the other worlds. There can be other means, but this was the readiest at the time. In all respects it was the most suitable. As a beginning only.

The object now is to introduce the wider knowledge of past, present and future beyond the range of the present terrestrial mind — That is all today —

## AUTOMATIC WRITINGS, c. 1920

[1]

One of the guests of the future. . Millions of men are waiting for the day that comes but it comes not till the light has descended. And who shall make the light descend? Half lights will not do, they prepare and pass and fade. The whole light, the unveiled power. We behind the veil wait for our hour; not to a world such as is now can we come. We are the sons of the glory, the children of immortality, the flames of God. When the divine Light descends, then we descend. But we know that an hour approaches and the dawn is red, red as blood and red with blood, the fire is behind, the fire of the Angel of the Presence.

Light first, strength with the light, joy with the strength, love with the joy, the fourfold splendour. Who shall contain it within himself and give harbourage to all the Godhead? Who shall have the unfathomable calm that shall support all the light and neither be blasted by the fire nor spill it like an insufficient vessel? The strength, who shall be bold enough to bear it, mighty enough not to shrink from the terror and marvel of its works, great and sweet enough to turn its lion forces into the path of the Lover? Who shall be the sea of the universal joy and swallow up into it the poisons of the universe and his throat not even be blackened by the fire of the poison? Who shall know what the love is and take nothing out of it nor reject any face of love however strange and out of all experience it may be to the mind of the mortal? All this he must be before the Godhead of the future can descend. All else that promises to come are only glimpses of things that would intervene and take the great seat if they could or else flashes that mislead. The new age promises always, but is always the old age in another dress. This only can be the thing that is truly new born and the birth of a new humanity.

One who has come near because some of the ways are opened.

Not the highest, but still a soul and not a creature of the worlds that once communicated with you.

He has no name and innumerable names. Men call him God, therefore I use the word. . I am not a man, but I have been a man.

To whom? You would not know the names and they are secret.

I will not give the name I call him by; but some call him by a name that means he who cannot be obstructed. . A time will come when I must descend on earth, but not in the present humanity. One who passed the threshold. I am not a Mahatma. No. A man, a seeker who heard and saw, if you like to so call it, a Rishi. . What does the name matter? It would not help you to know anything. It is a strange and a vague question.

Put these questions to another who is nearer to external things than myself.

No information, only the things of the Idea. You have too many. I do not speak of ideas in the ordinary sense, but the Idea. Wait till another day if you will when I can make a closer and less impeded connection. This kind of communication needs a full force in the writer which he had at the beginning, but is now clouded. I can no longer express myself as I would and the idea is checked in its passage.

[2]

Be passive.

Blind the intelligence to what is being written. It does not matter if there is a knowledge of what is coming, but there must be no activity of the intelligence, no idea, no criticism of the intellectual sense, simply a passive acceptance.

[3]

The time is too short, you should have done it before. . However, I am here. What I have to say I will say another time, but you can ask me any question and I will see if I can answer. No, not stupid questions.

It is not tamasya. It is a state of relaxation of the being which

is rajasic in its fundamental temperament with a sattwic flame ever growing on the heights; but the flame does not burn up the mist between the mind and the highest; it only thins it so as to allow the lightnings sometimes to pour down from above. The rajasic fuel of the nervous being gets exhausted by too rapid an expenditure often for quite useless purposes and then the mist precipitates itself downward. The result is a laxity of the nervous system and a resultant laxity of the mind. It is a tamasic state no doubt, but if the rajas of the wrong kind can be lessened by it and cast away and only the rajas that is fit for feeding the sattwic fire preserved and increased, then a greater fire of the upward light can be established which may perhaps burn up the mist on the heights. That is how I see your condition —

I am not a prophet. It depends on yourself and the gods of your nature and those of your destiny. Help them by your assent or if you can, by your will.

Why not, if the Power in you wills or if you can wake its action; but there is no need to force yourself at present if your system is reluctant.

I do not know the future positively. It is a power, but a power which works behind a cloud of light which is too strong for most eyes. I do not know if it will soon take a more directly effective form.

[4]

My presence is sure whenever you take up the pencil. I am always near you in my psychical being. The work you are doing is intimately connected with my destiny and therefore I am attracted towards those who embody the influences that are in operation to bring about its form and exterior movement. This writing is a means of direct communication and by it I can bring myself nearer to the earth where I shall have to descend. It is more useful to us than to you, but it is one of the means which the world behind is using today to throw out its presence and figures on the terrestrial plane. Others of a greater kind will take its place when the human mind is ready.

The time is short. My will is to see, but I see only in the figures of the psychic world. Yet I think I mistake not in seeing that the

movement which was so slow prepares for a rapidity which will be first the flowing of a constant stream, then the spreading of a tide and last a storm of invading forces. The Shakti of the future has been as if ascending a steep ascent and is now approaching the summit from which she will be able to see the field of her work before her. The field is full of contrary forces and her first steps must be covert and behind a shield of self-veiling and only partially revealing movements. Other movements must be thrown in front which will attract the attention of the hostile forces, movements not of the definite future, but still helpful to prepare the field, and it is only when she has gathered sufficient material force that she will throw off disguise and come to the front to take up the direct battle. That is why at first the quicker movement will be only that of the flowing stream, a penetration and spreading and enlargement of the current. When there is the greater tide of movement, then the battle will be near and the Shakti will unveil her real figure.

There is a storm approaching, but it is of the outside movement, and as I am not in close touch with those forces, I cannot see clearly whether it merely threatens at present and will keep for a time the atmosphere surcharged and heavy or will break out into an early violence. I see the power that broods upon this outer movement, but his mind is not open to me. ————— .

I have finished saying what was immediately in my mind and have been simply thinking in the writing to materialise my thoughts a little. If you wish to say anything, I am ready to reply to you.

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Bolshevism is more distant to me, but it is part of the outer movement, only it has more force of reality than others I was thinking of. The movements of Europe have a potential or an actual violence of the power of execution in them which makes them press for realisation more rapidly; but it is the future which is preparing to arise in the East of which I was thinking.

Not in your atmosphere, but around. I see most readily the things nearest to you. I do not suppose it will be anything to you except a thing to be watched for the opportunities it may leave behind in passing.

Japan? I shall have to see more closely before I can say. From a distance I can only see things that prepare by bits; the sudden shocks that will break down what is established seem to me to be yet at a distance, but at what distance I cannot say.

That is a thing in which I have no right to give suggestions. The powers that preside over your destiny and the work have to settle that between them; but I doubt not that when the action is ready, the guidance will come. Spirits like myself are too little a part of the already materialising will of the terrestrial destiny to hazard their thoughts in the matter. The future, besides, can only be seen by me in tendency, in figures of general power. . I may be able to speak of more definite things hereafter, but not at present.

[5]

My wish is to make a few observations first, but please remain absolutely still in the mind or I shall not be able to manage. —

The age of our coming is the age of the omnipotence of the second emanation. The first is the age of the Spiritual without form, the second that of the spiritual possessing matter. The first, I mean, the age in which we formerly came. Therefore our coming depends upon your ability to lay hold on matter and make of it a true mould of the spiritual influx. In the former age there were symbols, but no true body. Therefore the spirit receded and left the other principles to play out their possibilities without its direct intervention. Now there is a second chance for us. That is why I have drawn near, more for help to myself than for anything else, to make a suitable connection in my psychical principle with the material and the work of the spirit upon it. This is to explain my side of the communication. Whatever I see or say about things on the earth is through a previous psychical translation and you must so understand it and not expect too great a precision at present in my communications.

≡

The tendencies of the present I can see and floating images of the future; but as the real body of the psychic worlds is not present to the physical mind, but only appears like a dream or

imagination, so to my psychic mind is the body of the material world. This presents a difficulty which most who do this writing do not appreciate. It is only spirits who are very near to the earth who can to some extent see it with similar eyes to physical beings and they too borrow a great deal from the ideas, the mental suggestions and the nervous being of the one who writes and those about him so as to harmonise their mentality with that of men and make themselves intelligible. This I do not wish to do, as it brings much that is false and inferior into the communication. Please therefore be as still in mind as possible so that there may be a minimum of mixture.

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Now if you want to say anything I am ready.

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It is only minds who have a new idea either full of the spiritual influence or touched by thoughts that are helpful to it who can prepare the age that seeks to come. But there are those who have ideas only on the intellectual plane and no idea of anything behind and there are those who have spiritual experience but no power to embody or materialise. These give us no sufficient hope, whatever they may do for the moment. It is where there is the spiritual experience or the ideas that give it a mental body and along with that a strong will to materialise from whom we can expect the fulfilment of that for which we are awaiting. You are among the comparatively few who have these things. It is therefore either you if you are chosen and remain faithful to yourselves or those like you to whom we must look for the preparation of the future.

Because of the psychical vision. I can see something of your souls or at least its signs, even if I cannot see your bodies.

No, impossible, not in the period of transition.

That is because you have been less spiritually exclusive than myself; you have incarnated through the centuries and done work for mankind and you now continue that work and yours therefore is the right or, if you like, the spiritual necessity to labour for the great ages of mankind. I was of those who drew too much into myself seeking the pure principle of knowledge and I postponed

though I knew to be necessary the sacrifice of action. I did the action that prepared myself for spiritual growth, but not in my last movements the action that goes outward. If I were to come now without the help of a favourable new age to externalise my spirit, I should have to begin by a form of mind corresponding to my last mental formation and start from that working out of it what was opposed to the action. I should not be a sufficient force for help to the world at this critical period. I might even join myself to old ideas having too much of the spiritual overstress. On the other hand if I come at a juncture where the right kind of work has already begun, I shall have the most favourable circumstances for making the most of my earthly destiny for myself and others.

That is a difficult question. It involves from my point of view a working out of an equation between your psychical forces as I see them and the circumstances of your earthly destiny as they are determined by the force of your past and the force of your future lives. I do not know enough for that, and I could not possibly do it satisfactorily in a few words or a little time. Besides there is the force of the collective need and the collective resistance to consider. If one could see not from the psychical but the higher principle it would be easy enough but I cannot do that at present. I think you should leave this question to another occasion. At present I should probably get only a side light which might be misleading.

Everywhere, to one degree or another, but to find them is no such easy matter. In number they are already thousands, but all of them have not found their way. Some need a lead and some a leader and some the destined moment for casting into form of thought and action what is now only a desire and an impulse. Some are meant only for the first steps and some for the greater things afterwards. It is not possible that you should coalesce with all of them; there are too many mental and temperamental differences, especially with those who have already taken their direction.

No. I began as what you would now call a Rishi, but I found no satisfaction in the things that were around me nor in the level of knowledge reached by my fellows. I said "Upwards, ever upwards." I drew back from my life and I went upwards in the inner world of

my being. But when I felt myself full of the higher light and would have turned to pour it around me, I found I had cut the connection between the power of knowledge and the effective will to action, cut too the thread of similarity and sympathy which could have made a line of communication between my knowledge and the minds of others. My body too was a stranger to the principle which filled my spirit. I determined to come in another life, in another body; but when I retired, I found the inability to descend except at a sacrifice for which I was not ready. Therefore I had to wait for others to do what I might otherwise have done and to prepare the conditions for my return. I shall not be one of the initiators, but I shall be one of those who help to make the knowledge endure in the mind of the new humanity.

[6]

Not myself at first—

My desire is to suggest to you to enlarge your view of the things you are about to do. The steps you are taking are not in consonance with the scope of the power you are calling down. First, be sure of the presence of the power, certainly; but do not limit its action by too prudent a beginning. The power of the work is not the power of your past life nor temperament, not the power of Mahasaraswati which governed the past existences that have been revealed to you, but of Mahakali, the swift and forceful Shakti. The desire to lay a slow and sure basis which belongs to the careful reason and its experimental skill is not the genius of the work you have to do. The other side of the Shakti which hitherto has acted only on occasions, will be the force that presides over the not distant future. —

The limitations of the past were due to the heavy siege of the opposing powers and the obstacles they were able to heap about you. Some of these are already half dead and the others are beginning to lose their right; therefore be ready in a shorter time than you imagine to change your notions of the immediate future. The vaster, swifter more confident idea to which rendered careful by past failures you have long said “Not yet, not yet,” is the only one that can act out with effect the aims that have been set before

you. A force that hesitates not over its steps, that overbears and does not spend time in going round obstacles, that enlarges swiftly its means and moves over great spaces in short periods, can alone create the new world that is seeking to be born. —————

The forces that stand against you are great in appearance, but only in appearance; great no doubt still in material means, but smitten with the spirit of death in the very heart of those means. Their strength to endure derives only from the hesitations, the weakness of will, the slowness to combine and organise, or when organised to use boldly their strength which afflicts the forces of the future. This is the main reason why still they hold the world, because there is nothing except at a point here and there which is confident of its own power to replace them. Their shakti is broken within, the shakti of the future is infirm without, that is why there is the deadlock. ———

The person who wrote is gone; I presume he will come again; but it seemed to me he is passing about swiftly seeking something or somebody that will receive his inspiration and do his will. That is the impression he gave me—

Is there anything you would say to me or shall I stand back and let others come?

**T S M**—————

Be passive. T S M is the sign of the society, otherwise of the combination of groups that are working on the psychic conditions for the formation of things yet impotent to take a material body. . Three groups—one throwing up the errors likely to stand in the way of success so that they may express themselves and be done with; one sketching out the imperfect beginnings of the future; the third preparing under a veil the final things. The process of the new birth is a very complicated and difficult thing offering at every step errors and perils of perversion and failure or else of fallings short of the idea, and the mind of man and still more his life impulses are so difficult and obstinate a material that it needs many influences and much labour behind the veil to give a fair chance to the possibilities of the future. This applies in every part of the work that has to

be done, spiritual, intellectual, material. The movement is at first a chaos of possibilities and the thing that is to be done appears generally to the human idea in certain ideas and tendencies which become more and more general; but the difficulty is with the forces, to make them purer and clearer in their idea of action, to get them together, to give them a combination and mass of action. At present they are in a confusion which deprives them of their means of success. It is the second group whose action tends to grow stronger; but for the third to bring their work forward needs the intervention of a great precipitating force. It is that no doubt which was spoken of, but if it is coming, it is still in the background. That is a thing I can convey with difficulty, if at all. T S M is only a sign. Together the letters mean the three things, apart they mean nothing. T is the sign of the past that failed trying to throw itself into the present, S of the present taking up the past and trying to change it into the future, M of the future creating the present. It is only a sign; but the name I cannot get into the writing. —————

He was trying to explain from his point of view why there is the difficulty in getting the greater force to come. The Shakti always waits for the moment of the fitness of its advent and that must be ready in the psychical field before it can be ready in the material action. That is what he wanted to say.

[7]

My own plan is to be more and more full of light and seek the end of the whole place which is above the vital region. As for the tunnel I think that is a mere figure of speech. There can be no tunnel, only a path made through the resistance of the ether but that is a path of light running through the density of the space above the terrestrial level. —————

I am one who have worked on these things. Not the one who comes ordinarily at first when you begin to write. I put him aside when you took up the pencil.

Not all, but I was passing when you talked of symbols.

That is one kind; but there are others belonging to that plane who are worse—All right. I am off. ———

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That was an intervention such as often happens in this kind of communication. I am here. Have you anything to say to me?

==

Yes. Continue what and about whom? I think not, at least tonight.

What question? But I do not know.

==

That is simple. Let her free and let her do it herself. . No, but I mean that the question has only that solution. The change to be made is too great and the possibilities too many and complex for a plan to be made of any particular kind. It must be a natural evolution or if you like a natural revolution proceeding from the soul and will of the women themselves. If it is imposed on them in obedience to a previous idea, that will falsify the movement and produce something as artificial probably as the present system.

Why? It seems to me the most practical process.

In Asia. Europe will take, I think, a little time to adjust itself to a new impulse. It has been too much brought up to a sort of stand-still or rather a circling round the same point by the disappointment of the hopes it had concerning the after results of the war. Besides the forces there are too bewildered and uncertain of themselves to take boldly at once a step forward—Even those which are sure of themselves are more concerned with consolidating their position than with any impulse of a fresh advance.

Not yet, so far as I can see. There must be at least three stages passed before that can come.

The first stage must be the exhaustion of the existing idea and movement which is rather a confused seeking for a means of self-effectuation than a strong and definite will and idea. And under the cover of this there must grow up a new will and strength fixed on its aim and luminous enough to create its means. Afterwards the struggle with the last remnants of the destiny of England.

I do not see yet clearly beyond the immediate situation; but this process seems to me certain though the forms and balance of the forces about to come into the field are not yet definite to me. As for the time, all I can say is that it will be swifter than seems now possible and that there will be a constant acceleration of the

momentum of destiny which will become very pronounced after a year or two or at most three.

It is hanging all over Asia, but I do not know where it will break first. The enlargement of idea will, I believe, come of itself as the present immobile tension of circumstances breaks and new possibilities come into view. But that was not my seeing and I do not quite know what was in the mind of the spirit who spoke. He is more accustomed to the earth than I and probably has a more definite vision.

At present, yes; even those who are in action cannot at present really get forward. This is everywhere a moment of blocked forces.

Not only he,<sup>1</sup> but all who are at present politically active in India. In a year it will have been enough cleared up for new views to emerge. That is all I can say at present.

The second phase, I take it, will come by the loss of faith in present ideas and methods among the younger men. As to who will represent it, that is a thing I cannot yet say; certainly a number of new men must come forward; the old are too much wedded to the past notions.

This question is one which involves too much for an immediate answer. I can only say that the work which is to be done is to determine the new force that will make the India of the future. The removal of the foreign obstacle is only the removal of a negation, but there must be a positive creation which will be the beginning of the power that will govern the future, otherwise there will be so much weakness, confusion, aimless clash and dispersion of energies in this vast body that a rapid emergence of the greater future will not be possible. As to what work this or that person will do in this matter, that is a question difficult for me to answer without a consideration of many complex forces. I am not prepared to answer it at the moment.

You want the time in which it will be completed?

I am afraid I cannot say exactly. I can only say that as far [as] I can now see it will be in a few years quite visible.

I am afraid I cannot look so far ahead. A great power in Asia,

<sup>1</sup> The word "he" was written over "Ga", presumably the beginning of "Gandhi".—Ed.

yes, that is certain, but of what form is not clear to me on this level. It is no doubt decided above, but here I can only see still uncertain possibilities. I think I told you my vision of the terrestrial future is not yet clear and definite. I can only see a few general certainties

No. I know none by that designation. Office? I do not understand. There is more than one godhead and power concerned with these things, but none so far as I know who has such an office. ———

I know very little about it; it has not seemed to me important enough to consider very closely.

I don't say that, but I don't know anyone of that description

[8]

My wish is to make a slight departure. There is as yet too much difficulty for me in seeing the things of the earth and I shall wait till I am stronger. Meanwhile if you like someone else will take my place. ———

Begin—

I am ready to communicate.

Any subject interests me. As for my competence, it is limited but various.

Yes, what is it you want to know?

As far as I can see, if you act quickly, you may get something done which will be a useful seed for the future. But before long the atmosphere is likely to be too thick and troubled for ideas of so large a kind to make immediate headway. As you can see, a struggle is approaching on which the course of the immediate future depends and until that comes to some kind of issue, it is the passion of the immediate struggle that will occupy all minds to the exclusion of other things. Your idea is one which may and must bear fruit in the future, but at present it is a thing of long views for which one must be content to sow and await a favourable season for the fruit. India is too much occupied with her interior problem which is at bottom one not of equality but independence to spare more than a side glance for the question of her people in the colonies. That is my opinion.

This is only as regards practical work. I should say that it will

be a good thing to establish the idea; for as the struggle proceeds, there will be great chances of India turning to it in the hope of an outside support and assistance. She has up till now been looking westwards. The present movement is turning her towards some kind of unity of feeling with western or Musulman Asia. The future may turn her eyes eastward towards the rest of Asia and your scheme will be useful in preparing for that time; there will be something to lay hold on immediately and that will save much time and effort which would otherwise then be needed to make a connection.

Well, I don't know; it depends on getting over the present floating and uncertain state of action. If that can be done; there is obviously a big future, as it is a new idea with considerable possibilities of result and extension.

I should say, certainly publish it. The more you publish the better. It does not matter so much just now about terms etc, the thing is to give a wide publicity—give it to those who can do that best.

What?

That is nothing; such letters have no immediate meaning or importance, except as indications that many in the country feel a need of a leader and look this side. In my opinion it is best not to intervene in what others are doing for the moment, but leave the force at work to operate through its chosen instruments and confine yourselves to whatever special action is meant for you. There is not yet the critical juncture that calls for your action and to mix oneself with the immediate action might interfere with a better development afterwards.

No, that was another.

Not exactly; we are a very various company. No, it is without any order, at least without any deliberate order.

Yes, in the world of the mind, I am a spirit of the middle intelligence. . No, I have nothing to do with gods; of course they exist but I take no stock in them. . What use would it be to me? Of course not. At least if they do it, they will have to do it without showing themselves. I would reject any interference.

To satisfy the curiosity of my intelligence.

Yes. .

I was in many countries. I have had many lives, had many occupations, studied many things. The last life I was a little bit of a scientist, something of a philosopher, dabbled in politics too and in literature, but could not get much success. I was a good critic, but not a creator. In England. You would not know my name. The same thing, the curiosity of my intelligence; I had a mind that liked to inquire into the future of humanity and I had advanced views on the matter. No, you can help yourself much better.

It is an excellent form, very effective, that is if you want to wake people up and make them think. . I am certain we must have, but I cannot fix the occasion.

I know there is something above mind, but not what it is.

Do you ask me for my past opinions or for my present imaginations and ideas?

I am afraid that question passes my competence, that is the question how man came into being. My only idea about it is that all the theories are wrong.

No, I said advanced; that is in my past life. You would consider them commonplace.

[9]

Myself today. . The others are no longer here. ——

Yes ——

I do not know. Ask and we shall see.

In what respect?

(Tilak)<sup>2</sup>

He is, I believe, in the intermediate plane. He had a strong will to live, because he felt that his work was not finished, and when a man passes from the body with that feeling strong upon him, his personality is for a time turned towards the field of his human actions. Only a time is needed to bridge over the transition from one consciousness to another. When that is done, he will act for a

<sup>2</sup> The headings identifying the subjects of most of the following communications were added in the margin, sometimes in French and usually in what appears to be the Mother's handwriting. —Ed.

time on the intermediate plane probably until he is satisfied that the idea governing him is in good train towards success or until he has worked out the force of the attacking idea in his own consciousness. I speak of the personal mental part of it that still feels the effect of the life vibrations. —

That can only be done by the higher part of him. The part of his mind that is still concerned with the images of the outward world is likely for a time to act upon it through a certain impact on the men who are the channels of the general force that is working. It is only when these images fade and the consciousness becomes more free that the direct action of which you speak becomes probable. The action from the intermediate plane is in one sense stronger as it is capable of a more subtle and penetrating diffusion not hampered by the physical difficulties, but it has other difficulties of its own; it is strong for diffusion and the creation of impelling ideas and forces, but for the materialisation through human action it can only act in dependence on the transmitting agents. There is always a certain disparateness between the psychical and the physical planes and the transmission from the one to the other is not always facile

That is true, but always in the sense of a primary force. In the end this primary force is the important thing. I only speak of the difficulty of correct materialisation from the psychical plane. A strong will can produce from it a great general effect in the sense of its purpose and that after all is the important matter.

His psychic personality is composed of two parts, a higher soul which is the real man, a strong and brilliant soul of a great flight, and another which is the personality he works out in a certain round of lives and which gave the outward type of his human character and action. He is one of those who belong to the higher race, but has chosen to take on himself the burden of the lower for the help of the world action.

(M<sup>r</sup> Tilak)

Yes. A great Karma Deva who is in intimate union with the Devas of knowledge.

(M<sup>me</sup> Besant)

An Asuric being of great force busy divinising herself, but not yet successful because of the very force of her power which creates a great force of ego.

No, not a Rakshasa. There is a Rakshasa force associated with her, but it does not affect the centre of her being.

(I)

That is different. There are men who belong to one type and make an ascension, that is her case; there are others who have in themselves the various powers and have to transform them into the terms of the central unity. That I believe is yours.

(P.R)

To define your case is difficult. A Deva above, a strong Jnana Deva able to communicate with the higher planes, an Asura below representing the development of many lives, a Rakshasa force behind constantly weakened and fading, but not yet cast away by the drawing up of the vital being by the others, also several other minor deva kinds in the psychic being, that is the best I can manage.

(Rapports avec la Soc. Theosoph)

The fraternity is due to the fact that both are working out the common movement under a great superior direction. The hostility is due to the intermediate agencies. They are guided by inferior powers who are repelled and made afraid and therefore hostile by the superior force they at once feel in you; the greater intermediate powers that are behind you are not able to accommodate themselves to the narrowness of theirs and be sufficiently indulgent to their littleness. That is why there is the discord.

There is a great deal of ignorance in that idea. Kutthumi and Maurya are merely names and forms, true only as a psychic symbol or an instrumental representation, of the two main powers that are behind them, one governing their thought, the other influencing their action. In Madame Blavatsky they found a sufficient instrument who could as it were incarnate and harmonise both their forces. Her successors have not been able to do that, but have only responded to partial indications of one or the other; that is why

there [have]<sup>3</sup> been so many divisions and so much confused and uncertain action in the movement.

Kutthumi represents a Deva, not a Jnana Deva, but a certain kind of thought deva who responds with a limited light but a great abundance of curious thought formations to the greater Idea that comes from the supramental level.

Maurya represents an Asura who has stopped short on the way to Devahood, a being of aggressive thought force and great vital vehemence, but of a very limited power in the true sense of the word, who has associated himself with Kutthumi and is tolerated by him, because otherwise Kutthumi would not be able to exercise an influence of practical action on the human world.

(Rappports avec la T.S.)

I doubt, unless the Maurya influence can be broken, but that would mean that the Society would lose its practical force of action. It would have either to be transformed and taken up into a greater action or dissolve as a society and its members or the best of them enter into a work of larger inspiration and movement.

That represented the hostility of which I spoke. The Maurya influence is a despotic power which does not want any interference with its control or any dissolvent action on the frame of thought and organised movement it has stamped on the society.

(Gandhi)

A big Karma Deva risen to a certain thought region into which he has carried his habit of rigid and definite action, associated with a psychic Deva of great purity but no great knowledge. The thought region is one which reflects rather than possesses a higher light, but he gives to it always the forms suitable to his concentrated impulse of action. It is this kind of combination that creates those who are at once saints and fanatics.

(Mirra)

I find it impossible at present to make a definite answer, because I have to see through an atmosphere that is not favourable

<sup>3</sup> MS has

to a definite description. . All I can say is that there is a great Light Devata there, but the other elements are not clear to my vision. It is easy to define the psychic personality of people like M<sup>rs</sup> Besant and Gandhi, but all your cases are different because of unusual or of complex elements of a considerable significance to which a short definition is not easily fitted.

[10]

Yes. I am here —————

*Tagore*

There is not much to say. It is evident that there is in him a double being, one for the higher part of him, another for the lower nature. The higher is a very large psychic devata living in the celestial beauty of his own soul; the other is a sort of Gandharva. The Gandharva is limited, ego-bound, psycho-nervous, but his nervous expansion is made limited and weak by the domination of the psychic devata. At the same time he limits the psychic devata who because of him cannot impress himself on life, as he could if he had a strong intermediary, and therefore can find himself only in the world of his own imagination, poetry, art, an ineffective idealism.

He cannot be really a friend, because he lives only for his own psychic or nervous satisfaction and values people according as they minister to that. He may have sympathies, but they cannot take the active form necessary to friendship.

Yes, because he cannot pour himself out in life. He is therefore drawn into a sort of imprisoning circle of his own ether of isolated personality. . The devata in his relations to life. It is not that the devata would not like to be in active unity with others, but he has not the means in the vital nature of the human being.

That is first a sympathy of the psychic intelligence, secondly, the force of your own personality on him; it was not a thing deepseated in his own nature. You could still do the same thing with him if you were in constant relation with him, because he would like to be in action and would feel a support in the greater force that is around you; but as it is, it is not a thing that can be consistent and durable.

I should have to be in a little closer contact with them to do that effectively. As it is, I could only see through an intervening mist. The psychic image conveyed to me is not sufficiently precise and complete.

There is, but I fancy it belongs more to the past than anything else. You have gone too much forward.

It is the difficulty which meets all things that come from the future into the present and for which the powers of the present are not yet ready. In your case it is extremely strong in proportion as the idea and the force are large; if you were content with something smaller and more immediate, you would probably be much more effective. As it is, you come in advance of the godheads that are in march towards the actual world and you are too much beyond those who are actually at work at the moment. As yet you do not fit in and you have to create a place and a body for what is coming. But naturally the matter of the existing world is rebellious as it always is to things too great and new and not sufficiently prepared. The things you have formed in yourself need a greater outgoing force than they have at present in order to impress themselves sufficiently on the outside world. The momentum behind you is growing, but it is not yet sufficient. In these things those who create cannot see themselves where they are already effective, because the obstruction is greatest immediately around them; for they are the centre of the creation and therefore the centre of the accumulated resistance. Their thought and power work subtly, at a distance, through others, changed in those others to something less complete and characteristic which can mix with the actual material. That is to say, it is as mental influences that they work, but they do not take at once the recognisable form of which they can say, "This is the thing I mean, this is the actual creation I intend." That can only be when they become the direct material creators. I do not know whether I make myself clear to you.

It is difficult for me to say because I see the psychic better than the material things. In trying to make an inference from the former to the latter, I should probably commit many errors.

The obstacle is general; it applies itself for the moment to any action you are likely to take, but if you can once break it

down effectively at one point, it is likely that others will open. My impression is that it will take you yet a little time to find the weak point of the obstruction and I myself cannot really tell. The obstruction is not something definite and rational, but a sheer force of obscurity and inertia which has somehow got itself concentrated in front for the time being. It is really a vital intuition enlightened by the higher mind which could find it out and that is a thing I necessarily lack in my present condition.

Yes, it is true. These forces know nothing, but they are as it were attracted where there is something that threatens them and they take time to form.

That also is true; India is a field where the opposing forces are most hostile to each other and there is besides a great complexity. If however the forces of the future can once form themselves effectively, they will get here perhaps their best chance of a direct and rapid action. That at least is one possibility on which certain very great Devatas are working.

It was someone else who suggested that—someone I think who is very sensitive to possibilities. It is true I believe that powers are at strenuous work to bring in a violent impetus and at moments it looks as if they would succeed, but the forces that make for an arrest direct themselves there and there is anew a deadlock.

[11]

I am here. —

That is not very easy for me. I wish to be quite well connected with the terrestrial plane by communication first before I give out myself. If things are suggested to me, I can by an effort put myself in relation at particular points and so strengthen the connection. Otherwise I can only speak of things foreign to the terrestrial atmosphere. —

*Russie*

I think that the formations there are of a kind too forceful to be steady. There is a violent pressure upon natural psychological forces to suppress some, to create others. The transformation attempted is of the nature of a scheme made in the mind and imposed on

the life forces. This means that many of the life forces lie inert and unconverted and a constant renewal of currents [has]<sup>4</sup> to be made to galvanise things into effective action. If a constant struggle could be kept up with success with outside forces there would in time grow up a sufficiently steady and compact centre of transformation; but the Bolshevik motor force is at present a very small though powerful agent at once repressing a great inert mass and trying to use it for great and difficult work. That is a kind of action in which you must expect many crises and chances of failure. A failure anywhere means a retardation and a fresh expenditure of energy to start again. There is not the general excitement and vital enthusiasm that supported the French revolution. There is instead a more intelligent intellectual force and centre acting on a more complex and contradictory national psychology which is itself by no means strong either in intellectuality or in rapid vital energy. The experiment is most difficult, the chances precarious, and the one great hope is that the hostile forces will go on blundering and give the Bolshevik centre each time leisure and opportunity to repair the results of misfortune and strengthen itself for good. That is all I can see in the matter.

[12]

All right—

That is a little outside my power of vision.

Psychically the conditions seem to me favourable, I don't know about the material elements. .

*Cousins*

Yes. He is a soul of the middle regions, of what might be called the psychic and aesthetic world, associated with a very material being into which the soul has got rather thickly encased. There is an aesthetic devata enlightened by a Power of the intuitive intelligence, and its light burns inside and radiates through the material crust, but not with the free light that it might otherwise have. It gets free in the activities related to its own domain, but not even there quite free because it has had to educate the material mind and has not

<sup>4</sup> MS have

been able to make it a quite flexible and spontaneous instrument. In other things it is subject to the limitations of the material being with whom it is associated and can only refine it to some extent without being able to change it. The intuitive Power works chiefly in that domain and is not sufficiently concerned or active in the rest.

For him you can do much, but I don't know whether the material being will allow you. Still you can bring an influence on the intuitive Power in him to act on the whole intelligence, where it is still content to work in rather cramped bounds. This Power is a little indifferent to other things than the aesthetic and psychic, and if you can interest it sufficiently in a wider domain for it to break from its indifference, and that is quite possible, it is strong enough to compel the material mind to which it now leaves those things, to enlarge itself and become intuitive. There is likely however to be much passive resistance because there are other influences.

As for the other question he can only help you in outward matters and that he can do very well if he is kept in close touch with you and his emotional being in active friendly relation. He is easily responsive to influences where this is the case.

*M<sup>me</sup> Cousins*

That has been a help to him, but as often happens is also a hindrance. She is stronger than him in will, for his will is not very strong, but not being very wide in mind this decisiveness of will makes her rigid in her intelligence. Of course, if she could be induced to move from her moorings he would move with her like a boat in tow with a steam launch, but she is not flexibly responsive to influences.

[13]

More times than one I was here, but you did not call me. —  
No, because I depend on you for my connection with earth  
and I have nothing to say for myself any longer..

There are others who if you like can come.

==

That will not do, because the medium is not one who is in the state of passive receptivity.

I do not know, but there may be.

First let anyone come. Then there may be one who has something to say—This writing has either to be centred round one communicant or left absolutely free; but in the latter case all sorts of thing[s] interesting or uninteresting may come. One has to take one's chance.

I am here already. The thing I said last time I came that there was a storm preparing in Asia I can now explain more clearly. It is still preparing and it threatens the British Empire. Mesopotamia is one centre, India is the other. In India the electricity is gathering force and before long it will be the beginning of the end. —

There are three stages to be gone through. The first begins now with the movement of non-cooperation which will develop into a movement of separation and independence. The second will be a formation of something corresponding to the Sinn Fein, but of a more carefully organised character. The third will be a final revolution which will at once end the British rule and break up the old India of the past. These three stages will follow rapidly on each other and even overlap to a certain extent, the last taking up the results of the two others —

The time I do not see clearly; but the flood of the present movement is likely to be three years, after which it will be replaced by the second. That may last a little longer. In any case all will be finished in ten years.

Not long considering that the greater part of India is still ill-prepared even for this stage. The people have to be accustomed to shake off their habits of timidity and dependence and work boldly and avowedly for freedom. It is the office of the present movement to make this change and three years is by no means a long time if one considers the psychological revolution that is to be made. The Swadeshi movement lasted six years and changed only one or two provinces to a certain extent. This will last only three years and will change the whole of India.

That is a question I cannot answer, for I am not in touch with your destinies. But so far as I can see from my present contact with you, the first stage is not the one for which anyone here can be

directly useful. For it will be too confused and indefinite. It is more probably the second that will demand your assistance.

That I have not yet seen. . I think it depends on what happens in China. . Japan cannot be ready to help India until the state of things in the whole of the Far East is changed. If Japan and China are ready, there will probably be a great change in Indo China and then the whole Asiatic movement can link itself together through India.

That can only bear fruit subsequently. It is essential first that India should form the clear idea of independence and then your League may be a standing suggestion to her to turn for help to the Far East. At present she is looking to the West and to Mahomedan Asia and does not imagine at all that anything can come to her from the Far East.

If you establish it now, perhaps after two years it may begin to have a meaning for India beyond what it bears on the surface.

That is all I had to say myself. I shall return another day —

[14]

290 (*le nombre d'êtres en moi*)

My knowledge does not go so far as to explain the number in each being. The proportion varies for each man, although there are possible classifications. Each man is unique being a centre of the possibilities of the infinite. The proportions remain the same through life for beings of a certain order of development who change only within a certain settled framework as a preparation for subsequent existences; it is variable in natures which admit of considerable enlargements and changes. There are four orders in the ordinary human nature, mental, psychic, nervous, physical; four in the superior or superconscious nature. It is probably the four human orders that the 290 belong; the physical are few in comparison; it is the three others that are most complex. All I can say is that it is a very complex calculation and I see the figures 7, 6, 7, 6, 3, recurring. I must take a little time to see if I can see farther.

Probably the 7 includes both the psychic and mental and the 6 refers to the nervous being. In that case there will be two orders

each of the number 40 (four tens) in the mental, and of 30 (three tens) in the psychic, and of 60 (six tens) in the nervous, and only ten orders of 3 each in the physical. I do not yet see to what the orders correspond.

You must remember that the physical has to bear the impact of the others. Therefore, however obscure they may be, thirty is not too much for the physical being.

The two orders on each plane must be the right hand and the left hand powers. The right hand are those who open upward so as to admit the influences from above and shape them for the being; the left hand are those who open downward to the world here and the actualised experience and send them up to the higher planes. That at least is the division which seems to me to correspond best in the arrangement.

That is quite different; it belongs to a more mystic truth of which I have not the key. Is there not something in the Hebrew or the Chaldean mysteries which might shed light on it?

It may be that that belongs to some secret potentiality or totality in the four superconscient planes which seek to realise themselves on the four human levels.

No, I don't think it has anything to do with the number of beings; it is something more recondite, more symbolic.

### *Chandra*

This is a very easy question. The girl's psychical being is entirely concentrated upon the nervous life and there she has an immense but undeveloped force. Given certain favourable circumstances of education, social surroundings etc she could have been one of the notable enchantresses of men who draw not by physical beauty but by nervous magnetism and the secret charm of the psychical being behind, but she has fallen into the wrong forms of life and this has not been developed. However the psychical being with its potentialities is there and it is that he has felt and that attracts him. Behind all that is a spirit with a very powerful will, but it is behind the veil and what comes out from it is wasted on small and trivial things. If that spirit could be roused to break the veil and come into the front, then she would be a fitting mate for him and

supply much that he needs for his own fullness. That too probably the soul in him vaguely feels though it is not known to the mind, and that enters into the strength of his attraction for her. But if he cannot do this, then the attraction will fail and they will separate. I believe they have met in former lives and past connections explain the swiftness of their drawing together.

M<sup>lle</sup> Chattopadhyay — (Mrinalini)

This is a soul of a very high order though not of the highest. A great psychic being is there behind, whose stamp has determined the whole turn of the nature. This being has a strong spiritual inspiration of which the human mind in her is vaguely conscious; but because the higher experience has not taken shape, it could not become the ruling note in the life or the nature. The next strongest thing is the emotional mind which is one of an extraordinarily intense capacity, acute and poignant in all its movements but held in by the intelligence. It is still in the emotions that she lives and they are of a great spontaneity, sincerity, clarity and strength. The intelligence is a lesser force, but well trained and developed and it is the influence again of the psychic being that has given it a literary and artistic turn. There is a suppleness and fineness in the nature proceeding from the same source. The one thing wanting is the discovery of her spiritual self; she has not yet found herself, but has spent her gifts on the things of the mind and heart, and she is conscious of the want in her. If once she completes herself, the full beauty and power of the psychical devata in her will appear and she may do a considerable work for the social and cultural change in India, her real mission in life, a work more solid than any that can be done by any of her brothers or sisters. This is a view a little from the outside. The things behind I cannot tell properly today, because I have externalised myself excessively in my effort to get into touch with the outer existence

[15]

The spirit who ordinarily comes is not here. I have taken his place —

He has gone into the region of the pranic worlds which is near

to the earth. He is drawing around him pranic forces for his next birth. At the same time he will probably come if you continue the writing. .

I am the son of the middle heavens who have often descended on the earth. I am a frequent messenger to earth of the gods of the middle heaven.

There are three heavens of the gods who work on the mind from the heights of the mental world. The first is the heaven of the mind which is in tune with the infinite, the second or middle heaven that of the luminous mental determinations, the third of the origination of mental forms.

I have no special message for you; for the action which I represent affects the work you are seeking to do only by a sort of oblique injection of its powers and suggestions. It is not in the direct line of descent; that concerns others. Therefore I leave you to put your own questions.

Yes.

My work of mentality is different. It is not concerned with the actualities of the psychic plane. Await the coming of the other for that question. I can only tell you certain possibilities of his nature, not his actual psychic condition. But it is better to know his actual condition and then the possibilities will take their proper value. At present they may seem too much in the air without their proper foundation.

I have returned. —

*Chokra* = Ramaiah

This is a difficult question to answer, because there is so much that is undeveloped; there are not the clear, certain and vivid forms which I found in the others. .

What I see are certain things behind that have not yet their full representation in the surface nature. There is a strong psychic, a strong pranic being associated with the nature, a mental which is very active but has not found its means of self expression in the mind. The difficulty is in some knot of the physical birth producing a physical consciousness which is unequal to the powers of the soul and a life cast into circumstances that are still more in conflict with

the greater potentialities. There is behind an urge and insistent will of seeking demanding a work, an association, a knowledge, anything which will help the soul to break out from its covering sheath of the physical consciousness. But the fixities that are established by the outward being are not as yet the right forms that are wanted for his real self to emerge. They are only tentative determinations to which the stress of the urge behind gives a certain ardent and eager character. If the coverings can be broken, the powers behind will reveal their true strength.

As far as I can see, it is the mental that is the strongest obstacle. The nervous and the psychic will find their own proper development if he finds his right mind and way of action. Let him by whatever means open up his mentality, so that the soul may have a chance. The obstacle is in the formed nature, the result of past circumstances; if that is allowed to govern, it will never, however he educates it, give an open field to the soul. . He may make some progress, but not realise in this life the true soul possibilities. He must break boldly the limits of the formed mental nature and let the soul powers flood out into the consciousness. That is the one way for him as it is for many others who are in a similar case —

I continue. .

*N.P.K. Kalappa.*<sup>5</sup>

This is a clearer nature. . In front is a lesser mental devata with a strong and brooding will—through whom all the main soul currents come. The nervous and psychic are governed by beings who hold back until this devata has found the way for the nature. I see him very clearly. It is like a low burning red flame which grows more and more intense, supporting a shaft of golden light. Behind is a greater deva of knowledge and will who will only come forward if the lesser being succeeds in opening the way. A psychic being with great psychic power and a large emotional scope is also waiting for the same decisive movement. This much I can see for the present. Here too the problem is a development of the outward consciousness into a sufficient instrument or rather channel; but

<sup>5</sup> *This name and the next were apparently written by the individuals concerned.—Ed.*

the obstacle here is only a comparative narrowness of the channel owing to a blocking up by received ideas and mental habits and the obstacle is one of no great force, easily removed if a purifying flood of light can be poured into the channel.

That I cannot tell you. It depends on your bringing forward of your powers. I have no sufficient view of the future.

—  
*Ka. Neela Kantaiyar.*

Here the power of the nature is psychic-intellectual; the presiding devata of the being sends down only an influence which turns into a seeking without a definite orientation. The activity has been governed by an intermediate being who is psychic with a turn to a curious action of the intelligence. The being has not in this case been concentrated round this governing action. There is in it a turn to a larger seeking. There are in this case too greater powers who can come forward if the chance is given. The presiding devata is one with a rainbow light around him, but there is a shaft of white descending on it from above. The psychic is of a very ruddy rose light. These are the two chief powers behind the veil of the physical consciousness.

[16]

*30 corps physiques*

Yes, I am here. —

The thirty are three tens. They are those who support the physical consciousness, not the physical body alone, but the obscurer consciousness of which it is the visible representation. In this consciousness there are three layers, one which receives the mental impressions and store[s] them in the corporeal system, so that it responds to a sum of habitual mental sanskaras; the second, which similar[ly] responds to the vital and preserves the habit of replying to habitual vital impulses, the third of a more purely material kind. These beings are not intelligent, but obscure and fixed in their habits. When a change has to be made, it is they who are the last support to a resistance to the change, but also if they can be made to reply to new things, they help to make them fixed in the physical consciousness and thus to assure their stability.

Yes; only the number may vary.

That depends on the plasticity and richness of the physical consciousness. . The more plastic, the more numerous the beings of this order. It may vary from three to ninety, or even many more in extraordinary cases.

The number can always increase and must if there is a development of this part of the being.

Yes. .

No. — They belong to the invisible world of matter. It is only a part of the physical that is visible to the human senses.

At least three.

Yes.

It is prepared during the gestation; but really determined before birth.

No, not freely; they are attracted

No. I only explain the information given to you. I see only the psychical.

I think he should develop a little first, it is not always good to give information about themselves to people in a certain stage of development; it is better that their minds should be fluid.

No —

There are strong reasons against giving this information.

==

You are like that, first, because of the powers that are associated with you, one of whom has nothing to do with reason, but only with his own vehement impulses and desires. As for the form of your question, I might suggest as a paradox that you are unreasonable because you reason too much; that is you support too much your unreason by your reason<sup>6</sup>

[17]

The traditions are symbolic, not exact. The system of the Puranas was not created by anybody, but was a development of very ancient traditions infinitely older than the historic culture to

<sup>6</sup> This last paragraph was marked with a line in the margin sometime after the writing was communicated. — Ed.

which the name of Puranic has been given. The present Puranas are very late creations with many ancient things imbedded in them and mixed with much of a recent creation.

No, but the traditions they contain are often older than the extant Veda.

I could hardly say. There is much that has survived from old civilisations that have perished, but of course in a changed form. One would have to count their origin perhaps by tens of thousands of years. There are things also that were believed in old times, forgotten and again recovered from the mental planes. It is difficult to disentangle the various materials and say which dates from what time. The theory of the Kalpas has existed in one form or another from times lost in the mist of oblivion.

I composed many things, but they are not extant.

Vyasa is a name under which many different people have been confused together. If you mean Krishna Dwaipayana, he is somewhere in the planes of being which are at the height of what may be called the mental heavens.

They cannot be numbered. Besides these existed through centuries after centuries in long generations of Rishis.

The seven Rishis are a tradition. The original seven Rishis refer to seven personalities who did not belong to the earth. The seven of tradition have not been on the earth since the Vedic times.

I know nothing about the White Lodge. I should fancy they belong to the lower worlds between the pranic and the mental. They are certainly not the Vedic Rishis—though the name given to one of them is that of a later Rishi of the times of the Upanishads. Yes.

I do not think it is the same; but I cannot say certainly, for I do not know where Kutthumi is.

=

The best thing, I should imagine, would be to get them to enlarge their Theosophy by bringing in a current of new and upward pointing ideas; but that could not be done without either starting from their present ideas as a valid point of departure or breaking their framework and the latter would not be tolerated while the present control existed. It is rather through some kind

of communication and indirect influence that they could be helped, but I could not say exactly how. If anything is possible, it will spring out of circumstances and individual relations.

There are many ways of changing, but the most common is by a pressure from above. All that develops in the mental, psychic, vital has an influence which is precipitated into the obscure physical consciousness and works there more or less slowly. Certain slight changes are always being produced, others of a more important kind occasionally. The physical beings receive these influences and assimilate them in the already established physical consciousness and there make of them a sure basis for the mental, psychic and vital habits. These change decisively in proportion as they can get the guardians of the physical consciousness to accept and support them. A great force of will from above can sometimes make abrupt changes. But ordinarily the movement is more or less slow and within well established limits. Outside these limits these beings offer a strong resistance to any change, unless it confines itself to the higher activities. In proportion as a great change of mental thought for instance tries to affect the vital and physical being, the opposition becomes strong and is usually obstinate. It is sometimes rapidly overborne, sometimes can only be obtained<sup>7</sup> by a slow process of transformation in the *sanskaras* of the physical beings. All this is in the ordinary kind of development. It is only if there is a great influx of power from above the mental that very extraordinary changes can usually be made. In that case the physical beings are sometimes overpowered, sometimes enlightened, sometimes rejected and replaced by others.

It must however be noted that abnormal changes of a purely physical kind are a different matter. They are the most difficult to accomplish. For there [these]<sup>8</sup> physical beings are in their own domain and exercising their strongest right which is to prevent any violent change in the organised habits of physical Nature. It needs

<sup>7</sup> *Written above "got rid", which was cancelled; an "of" after "got rid" remained uncanceled in the MS.—Ed.*

<sup>8</sup> *Cancelled in the MS, perhaps when the writing was reread. Since the previous word, "there", could also be read as "these", it seems possible that "there these" was misread as "these these", resulting in the cancellation.—Ed.*

either an exceptional action of the physical Nature itself or an action of the suggestive mental powers in abnormal circumstances liberated from the usual obstacles or a powerful influx from the supramental and spiritual to change these things.

Do you mean, on the physical level?

That is when other physical beings with a different set of impulses are allowed to invade the established circle of physical things and replace the guardians of the old order. That is part of the process of the great crises of evolution.

He would either be taken up into some higher part of the being and form an element of Rudra force in the totality without being any longer active as a separate element of the personality, or else, if he remained as a separate part of the personality, he would be a sort of enlightened and passive instrument for the Purusha with a view to a certain divine action of a kind it is difficult to describe. There would be a divine use of the Rakshasa force changed from a nervous egoism to a sort of powerful dynamic utility on that plane, just as the animal power in the body might be divinely used for the greater purposes of the divinised Purusha.

[18]

The last time I was near the earth, this time I am beginning to withdraw. I think before long I must depart to prepare during a sufficiently long period for my rebirth among men.

Yes; but an interval of preparation is necessary during which I must gather forces on the intermediary planes. After that I shall have again to enter into relation with the material plane, but of course in a different way, and gather powers and influences of the earth to form my earthly basis of personality, mind, life and body.

Yes.

I believe so; but it may be either in the direct surroundings or in dependent circles. .

Possibly, ten or fifteen years. .

No. That would not fulfil my personal need which is to repair the mistake I made in my last existence.

The sign is that I shall be known by my powers of renewing the

link of memory between my own times and the new age. I shall be one who brings from that ancient past a power of realisation which shall enrich the elements of the new mankind. If this is not enough, then you may easily know me by seeing in vision the form of what I was renewed though changed in the form of my new body.

A seer with knowledge can know the identity of one he sees even though not known before to the physical mind.

It will be begun.

That is not necessary. That I should be directly descended.

No; I have not the physical vision. It is not always easy to see from a distance, and if I depend on any of you, I may be too much influenced by your impressions.

I cannot say, certainly; but I think you are having too fixed and limited ideas about the matter. There will be, I think, not one, but several centres, and the whole thing will be of a fluid character before there is any decisive formation. I should say, do not fix things beforehand, but let the force that descends have freedom of movement, the freedom as of waters descending and flowing in many directions, afterwards the solid formation.

My opinion is of no great value in that matter. The progress in these matters comes usually in two ways; either by a violent conversion which changes in a short time the whole direction of the nature, or by a slow and difficult process with many movements and reversions in which the progress made can only be estimated after a lapse of time by something having disappeared after alternate returns and weakenings or something new having been formed which attempts to come, then disappears, then comes again until it has made its foothold. Possibly, the effort in you has not decidedly taken either course, or it has attempted the first method and, failing, fallen back on the slower movement. I cannot say really, because it depends on a power which is not the psychical and which in your case is hidden behind a veil. In such cases, the outward signs are deceptive.

Don't put it in that form, because so put it is an already existing idea and attracts around it many difficulties. The word *asrama* and its concomitant associations, to begin with, should be cast away. Make the thing new in some flame of revealing intuition and then the chances of success will be real.

Let us say, the exchange-house of meeting influences of the self-creating superrace.

Words have power and names are often traps.

Once I go, I can no longer communicate.

I cannot say yet; it will not be immediately. .

To most; it will not be so to me. .

The pain of descent and self-limitation and loss of self in the body. Always the other planes are freer than the material; birth is usually a sacrifice.

Yes; they have the desire; but the fulfilment of the desire still involves a sacrifice.

Yes, a compression, that is the word.

==

Because I shall descend with a fuller consciousness and with the impulse that makes the superman. A greater Shakti will support me. I cannot explain all the process, but I know it will be so.

Death is usually a struggle. The struggle to get out of the compression is often as painful as the effort to get into it. But to some death is easy.

He may have in the end many ways, but the physical birth will continue. .

The superman will take all the ways that are necessary for the divine design in the evolution; if physical birth ceases to be a part of the plan, it will for him discontinue; but there will be no other reason for him to avoid it.

Make your question more precise.

No, it must be prepared in actual man. It can come by a rapid change, a decisive descent of the divine supermind into the human being.

It would be impossible for them to be born in the monkey except by a miraculous descent of the thinking mind into the life mind of the animal. How do you suppose a human couple to be suddenly born of a couple of monkeys? By stages of ascent, each involving an influx of more and more mind, the first into an original animal, not necessarily the ape, but one that has now disappeared after providing the necessary basis.

Suppose, an animal that has evolved the life mind to its

highest limits of curiosity and adaptive invention and developed a favourable body. Suppose, an effort of Nature in certain individuals of the kind breaking a barrier between the animal mind and the secret greater mind which is subliminally brooding there in Nature, so that there is the influx I speak of, to however limited an extent. There is the seed man. Suppose a progression, more and more effort of progress, more and more result both of mental development and physical change. The lower kinds which are only a bridge, neither animals, nor complete men, disappear; the full basis of man is established. After that the real human progress. May it not so have happened?

[19]

The last time I made a mistake. It is only after the second month of the next year that I retire from the earth proximity. I imagined that a certain necessary development would proceed more quickly than it has actually done.

No, I have not met him. In any case the photograph by itself would tell me little. The fields of the psychic world are too numerous for meetings of this kind to be common, especially between souls descending to renew their touch with earth and others ascending and recently come from it.

I don't quite seize the question.

What two kinds of the Divine? There are many aspects, infinite movements, but I do not catch the distinction you make, I mean the exact significance of what you mean. The Bhakta pure is limited, so is the man of intelligence. But knowledge can mount to the unknown and manifest it, so too can love or Ananda mount to the unseized and bring it down into manifestation. It is the power of the soul that matters, not so much the way; that is to say, I cannot say that one way is superior to the other.

A greater completeness is always superior to a lesser completeness; but also an extreme power of one can do miracles. .

Be wise as a serpent and mild as a dove.

It is a possible approach, but it wants intuition and a happy seizing of occasion to deal with these people. What I would suggest

is to take hold of them by the strong side of Theosophy and not to press too much on the weak side. People attached to a fixed and traditional thinking—for it has become traditional with them—have not usually the open nature which can bear exposure of the weakness of what they believe in. One or two may profit by that method, the most will react in a hostile fashion. On the other hand if the strong side is seized and broadened to its real issues, they may be led without knowing it to enlarge themselves and meet with a good disposition the atmosphere of larger thought you bring them. This reception is needed, because it is the difference of the two atmospheres that is likely to be a stumbling block. The second thing is if you can make a link with them through the active side of their ideas. The outer side of the practical idea you have is favourable from this standpoint, because it can easily be used as a means to bring out the broader side of their own principles of action. The ulterior motive has to be kept in the shadow for the present; a time may come when they will receive it, but that will be after the present dominating influence in the society has receded. The third thing is to mix mainly on the one hand with the larger, on the other with the simpler and more candid minds among them; leave aside those who are in between. Be careful with M<sup>rs</sup> Besant; she is a difficult and deceptive personality.

The strong side is first their seeking after truth, which is constantly moving near things that are true without quite seizing them; the weak side is the imaginations, fancies and rigid formulas which they build up like a wall between the truth and their search. If you read their books, or listen to their ideas with patience, you will easily be able to distinguish the two elements and bring out what I call the strong side. Then there are their larger ideas which admit truth in all religions and many philosophies and their attempt to find a principle of unity for men of all races and peoples, etc. There is much else which one can seize with advantage if one is in their company and comes to know what is behind this movement of theosophy. .

A very difficult question to answer. Everything depends on the psychic impression you make and on keeping up that impression in her psychic being, if that is favourable. The difficulty is in all the

rest of her nature which is full of egoism and of tricks of intelligence and tricks of passion which she herself cannot understand and that may trip you up at any moment. I really cannot say how to be careful. . It is a matter of vigilance and self-adaptation as to which no specific suggestion can be given. Probably she will be very busy and you need not see too much of her. Only see her when you are yourself in a good mood. She is psychically sensitive in a certain fashion and when well impressed psychically can be openminded up to a certain degree. If you are yourself well disposed and not too critical of her weaknesses, you can create a favourable magnetic interchange which is of more importance in her case than the mental relation.



## Appendix

### Material from Disciples' Notebooks



MISCELLANEOUS NOTES, c. 1914

[1]

Parabrahman:—

Asad Atman

Sad Atman

Sat

Chit

Ananda

Karana

Sukshma

Satyaloka

Tapoloka

Janaloka

Maharloka

Swarloka

Chandraloka

Swarga

Bhuvar

Bhu

Mahakarana

Mahatapas

Mahabuddhi

Vijnanam

Buddhi

Manas

Prana, chitta

Annam

Sthula

Sukshma:—

Atman

Sat

Chit

Ananda

Karana in Sukshma

Manasbuddhi

Satyam

Tapas

Mahabuddhi

Higher buddhi or  
Intuitive Reason

Reason

Understanding—

manas in the buddhi

Sukshma proper

Manas

Chitta

Sthula in Sukshma

Sukshma prana

Annamaya

Sensational mind



Satyam:—

Manifest Atma:—

- A. (1) Anirdeshyam  
(2) Vasudeva  
and Shaktis

- B. The Four:—  
(1) Mahavira  
(2) Balarama  
(3) Pradyumna  
(4) Aniruddha  
and their Shaktis

---

1. Brahmana	Mahavira	Jnanam, Mahima	Maheshwari
2. Kshatriya	Balarama	Force (Viryam), Raudryam	Mahakali
3. Vaishya	Pradyumna	Love (Prema), Danam	Mahalakshmi
4. Shudra	Aniruddha	Desire (Kama), Worldly Reason	Mahasaraswati

---

Atma:—

Mahakarana	Satya	Sat	Sankalpa	Prajna	} Parardha
Mahatapas	Tapas	Chit or Shakti (Will)	Will	Virat	
Mahabuddhi	Jana	Ananda	Swabhava	Hiranya- garbha	
Karana	Mahas	Vijnana	Satyam	Prajna	
Sukshma	Swar	Antah- karana	Vikalpa	} Hiranya- garbha	} Aparardha
Sukshma-Sthula	Bhuvar	Prana	Vasana		
Sthula	Bhu	Anna	Sanghata	Virat	

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[The first piece on this page was revised by Sri Aurobindo;  
the next two pieces were written by him.]

Kaivalyananda	Satya	Sat-kosha	Prakasha	Shiva
Chidananda	Tapas	Tapas-kosha	Agni (Fire)	Agni
Shuddhananda	Jana	Ananda-kosha	Vidyut	Prajapati
Chidghanananda	Vijnana	Vijnana-kosha	Jyoti	Surya
Ahaitukananda	Manas	Manah-kosha	Tejas	Chandra
Premananda	Chitta	Prana-kosha	Dhuma	Vayu
Kamananda	Deha	Anna-kosha	Chhaya	Prithivi

Kamananda	{	1. Maithunananda	
		2. Vishayananda	Sense-objects
		3. Tivrananda	Thrill
		4. Raudrananda	Pain
		5. Vaidyutananda	Electric

Pashu (Vanara)	Bodily life	Prana	Play, Eating, Sleep & Deha
Pisacha	Jnana of bodily life	Manas	Curiosity, Science
Pramatha	Ananda of bodily life		
Rakshasa } Asura } Deva }	Yaksha Gandharva etc.		
Siddhadeva	Ananda		
Siddhasura	Tapas		
Siddha Purusha	Satya		

[2]

Parabrahman:—

Asad Atman	Non-being	}	Both the same; Asad Atman containing the negation of universe; Sad [Atman] containing the potentiality of universe
Sad Atman	Being		

Mahakarana (cause of all causes)	Satyaloka	Sat	}	Supreme principle
Mahatapas (supreme force)	Tapoloka	Chit		
Mahajana (productive principle)	Janaloka	Ananda		
Mahabuddhi or Karana	Maharloka	Vijnanam		
Antahkaran or Sukshma i.e. inner instrument	Swarloka	Buddhi		
	Chandraloka	Manas		
	Swarga	Prana, chitta		
Karan or Sthula i.e. outer instrument	Bhuvar	Annam		
	Bhu			

Sukshma:—

	Atman		
Sukshma	{ Sat	Satyam	
	{ Chit	Tapas	
	{ Ananda	Jana	
Karana in Sukshma or divya ketu	Divine perception	Higher Buddhi or Intuitive Reason	
Sukshma proper	{	Reason Understanding— manas in the buddhi	} Lower Buddhi
		Manas	
	{	Manas Chitta or Emotional mind	
		Chitta	Passive consciousness or Passive memory

Sthula in Sukshma	Sukshma prana	Mental vitality or purely nervous mind
Sthula	{ Sthula prana	Vitality or Physical nervous system
	{ Annamaya	Physical substance

---

Vijnana or Karana:—

Vijnanamaya	Atman	
	{ Satyam	
	{ Tapas	
	{ Jana	
Karana proper	{ Satyadarshanam	{ Higher Karana (i.e. drishti, shruti)
		{ Lower Karana (i.e. siddha buddhi and viveka*)
	{ Satyakalpana	Lower Shruti
Sukshma in Karana	{ Satyavadanam	Lower Viveka
	{ Satya Indriyam	Perception of all kinds
Sthula in Karana	{ Satya Bhoga	Feeling
	{ Satya Bhoga	Prana
	{ Satya Karma	Anna

---

Ananda—Swabhava:—

Nivritti

Nirgunam

Pravritti

(1) Anantyam or Anantagunam

(2) Trigunatitam

(3) Traigunyamaya Swabhava

(i) Sattwa—prakasha

(ii) Rajas—pravritti

(iii) Tamas—shama

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\* Viveka is not conscience but true judgment between higher and lower, true and false, right and wrong. [The last six words were added by Sri Aurobindo in his own hand.]

Tapas:—

Tattwas:—

Purusha	{	(1) Prajna	Prakriti
or		(2) Hiranyagarbha	or
Ishwara		(3) Virat	Shakti
OM			

Satyam:—

Anirdeshyam Krishna

	(Mahamaya)		
(1) Mahavira	(Maheshwari)	Brahmana	Jnanam, Mahima
(2) Balarama	(Mahakali)	Kshatriya	Viryam, Raudryam
(3) Pradyumna	(Mahalakshmi)	Vaishya	Prema, Danam
(4) Aniruddha	(Mahasaraswati)	Shudra	Kama, karma, vishaya buddhi

[3]

Tat — Asat }  
Sat } Purusha and Prakriti

Tat is the unknowable Brahman of which you cannot say that it exists or does not exist because it cannot be defined as that which we know or understand by the idea of existence. Therefore it is not Sat. At the same time it is not Asat or non-existent because it contains existence in itself.

By Asat or non-being we mean something beyond which is a contradiction of existence. It is generally considered as a sort of nothingness because it is nothing that we call existence. There is nothing in it that we can perceive or realise as something. Tat contains both Sat and Asat; but it is neither of them.

By Sat we mean pure existence not limited by qualities, infinite

and eternal and unchanging, which is at the same time the source and foundation of all the worlds and the whole universe.

Sat—Purusha and Prakriti

Brahman representing itself in the universe as the stable, by immutable Existence (Sat), is Purusha, God, Spirit; representing [itself] as the motional by its power of active Consciousness (Chit) [it] is Nature, Force or World-Principle (Prakriti, Shakti, Maya). The play of these two principles is the life of the universe.

Prakriti [is] executive Nature as opposed to Purusha, which is the Soul governing, taking cognizance of and enjoying the works of Prakriti; Shakti [is] the self-existent, self-cognitive Power of the Lord (Ishwara, Deva, Purusha), which expresses itself in the workings of Prakriti.

[4]

*Divine*  
Sat  
Chit-Tapas  
Ananda  
Vijnana  
Ishwara

*Human*  
Annam  
Prana  
Manas-Chitta  
Buddhi  
Aham

*Seven Planes*

{ Sat  
Chit-Tapas  
Ananda  
Vijnana  
{ Manas-Chitta  
Prana  
Annam

Sat is essence of being, pure, infinite and undivided.  
Chit-Tapas is pure energy of consciousness, free in its rest or action, sovereign in its will.  
Ananda is Beatitude, the bliss of pure conscious existence and energy.

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Vijnana	—Supra-mental knowledge—is the Causal Idea which, by supporting and secretly guiding the confused activities of Mind, Life and Body ensures and compels the right arrangement of the Universe.
Buddhi	is the lower divided intelligence as opposed to Vijnana.
Manas-chitta	is the life of sensations and emotions which are at the mercy of the outward touches of life and matter and their positive or negative reactions, joy and grief, pleasure and pain.
Prana	is the hampered dynamic energies which, feeding upon physical substances, are dependent on and limited by their sustenance; also [it] is the lower or vital energy.
Annam	is the divisible being which founds itself on the constant changeableness of physical substance.

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Sat	Immortality, pure essence
Chit-Tapas	Free rest or free action Sovereignty of will
Ananda	Pure bliss
Vijnana	Revelation Inspiration Intuition Discrimination
Buddhi	Perception Imagination Reasoning Judgment
Manas-Chitta	Sattwic—Science, philosophy, thought (intellectual) 1. Aesthetic—sense of beauty art, poetry, sculpture 2. Religious and moral—virtuous, holy, good
Prana	Rajasic—desire, emotion, passion
Annam	Tamasic—food, money, physical health, play

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Pravritti	Nature's tendency or impulse to action
Nivritti	Withdrawing from that tendency or impulse to action

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<i>Buddhi</i>	<i>Vijnana</i>
Perception	Revelation = Pratyaksha or Drishti
Imagination	Inspiration = Sruti
Reason	Smriti {
Judgment	
	Discrimination = Viveka

[5]

## The Chakras

Above the head	Sahasradala	Jnanam
Between the eyes	Ajnachakra	Drishti
In the throat	Vishuddha	Vak
In the heart	Anahata	Feeling, sensation, etc.
In the navel	Manipura	Instincts
Above the linga	Swadhishthana	Kama (desire)
	Muladhara	

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## The movement of pranas in the body

There are five pranas, viz: prana, apana, samana, vyana and udana.

The movement of the prana is from the top of the body to the navel, apana from Muladhara to the navel. Prana and apana meet together near the navel and create samana. The movement of vyana is in the whole body. While samana creates bhuta from the foods, vyana distributes it into the body. The movement of udana is from the navel to the head. Its work is to carry the virya (tejas) to the head. The movement of udana is different to the Yogin. Then its movement is from the Muladhara (from where it carries the virya to the crown of the head and turn[s] it [into]<sup>1</sup> ojas) to the crown of the head.

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<sup>1</sup> MS (*scribal*) out to

## The colours

Violet—	religion, ideality, spirituality
Yellow—	intellect, perception, activity and flexibility of mind
Orange—	psychical power
Black—	darkness, inertia, melancholy, pessimism, timidity, etc.
Grey—	despondency and dullness
Red—	activity; or if a deep angry colour, anger; or if scarlet, lust; if rose, love.
White—	purity, strength, etc.
Green—	beneficency, unselfishness, readiness to serve without respect to one's own desire or ambition.
Dull green—	bad qualities of prana, jealousy etc.
Blue—	Spirituality more of the Bhakti type
Flaming golden yellow—	Vijnana

[6]

## Objects of Yoga

To put it in a word, the object of Yoga is God or the Divine or the Supreme whatever our conception of these things may be. There are minor objects of Yoga which are merely parts or separate aspects of the general object. We are composed of being, consciousness, energy and delight represented to us as life, knowledge, force and power, emotion, sensation and desire. The object of Yoga is to turn all these things towards God. Therefore to become one with God, to be Divine and live a Divine Life is the first object of Yoga. The second is to know God in Himself and in ourselves and in everything. The third is to make ourselves one with the Divine Will and to do in our life a Divine Work by means of the Divine Power using us as an instrument. The fourth object is to enjoy God in all beings, in all things and in all that happens.

Since the Life is to be Divine there must be *siddhi* or Perfection of the Being.

The difference between the Divine Being and Divine Life and ours is that we are in the limited ego, confined to our own physical and mental experiences while that is beyond ego infinite eternal and all-

embracing. Therefore we have to get rid of the Ego in order to be Divine. Ego persists because of three things; first because we think we are the body; secondly because of desire; and thirdly because of the mental idea that I am a separate being existing in my own mind and body independently of everything and everybody else. We have therefore to know ourselves, to realise that we are not the body, nor the Prana, nor the mind and to find out our *real Self*.

That is called Atmajnana. Secondly we have to get rid of the idea of ourselves and others as separate being to realise everything as one Brahman or one Purusha or Ishwara manifesting himself in different names and forms. This Self and the Brahman or Ishwara are the same. We have to know what it is, how it manifests itself in the world and beings that we see. All this we have to realise in our experience and not merely know by the intellect. We have to realise It as Sachchidananda and to become *that* ourselves.

Thirdly we have to get rid of desire and replace it by the Ananda of Sachchidananda. After that in order to live and act in the world we have to act as mere instruments so the Divine Force which we must realise as the sole Power which acts in the world and we must get rid of the idea that actions are ours or that the fruit of the action belongs to us personally. The only work we have to do in the world is to perfect ourselves, carry out whatever the Divine Power wills that we should do and so far as possible help others to perfect themselves and help the life of humanity to become Divine.

[7]

Methods of Yoga  
(Reproduction from memory)<sup>2</sup>

The first two things necessary for the practice of Yoga [are]<sup>3</sup> Will and Abhyasa. In the course of Yoga these two things give helping hands to the perfection of the being unto the very end. Slowly and steadily, whether conscious or unconscious to the being itself, they are

<sup>2</sup> Oral remarks by Sri Aurobindo recorded from memory by a disciple. Much of the wording clearly is not Sri Aurobindo's.—Ed.

<sup>3</sup> MS (scribal) is

performing their functions in the onward march of human evolution. Be we unconscious of them, it will take a pretty long time to attain to that perfection. But once we are conscious, then we become the Will itself. Consciously we can quicken the progress. This method gives rise to individual perfected beings. As before, they will not see glimpses of the Light of Truth. They will ever be seeing the Eternal Truth. They will turn the darkness around them and in them, into Light.

Hitherto, we should have felt a certain amount of difficulty in putting into Abhyasa what we have willed. Now there will be no more putting into Abhyasa but simply we will be seeing the march of progress without the least idea of strain felt by us. So first let us will in order to be not weak and unconscious but strong and conscious. Then there will be no more difficulty.

Until then we have to practise Yoga by two important means—by means of Purusha and by means of Prakriti.

Means of Purusha:—An ordinary man thinks he desires, he feels and so on. But what we are to do is to separate ourselves from desire, feeling etc. Whenever desire comes, we must realise that we are not desiring but only realise it as the coming and going of Desire. So also with the feeling, thinking etc. For instance, when [a] certain anguish comes, an ordinary man thinks and feels that he is lost and so on. He weeps bitterly and reduces himself to a mere crawling worm. We have to think that that anguish is a kind of action or reaction, going on in the heart. Anguish cannot affect me. I am the unsullied Self; it cannot touch me.

Means of Prakriti:—Whenever the thinking part of man is active, we notice very clearly that the work is going on in a place somewhere above the forehead. The action is centred in the heart, when the feelings are awake in him. In both the cases, the self takes the heart and mind for its theatre of action. In the one case, we are those thoughts and in the other, we are those feelings. Putting this in plain words, our actions proceed either from the heart or from the mind, while the actions of the animals proceed from the senses. We see the vast difference between an animal and a man. So if man transfers his centre of heart and mind, to that of a higher one, think how grand the God-man would be! That centre according to the psychology of the Hindus is Vijnana. This is just above

the crown of [the] head. This is known as Sahasradala or the place where the Shakti is situated. From this seat of activity, all actions emanate.

Therefore the first Sadhana is not to feel ourselves either in the heart or in the mind but there just above the crown of [the] head. By these two means, we separate ourselves from body, life and mind. On account of this, misery cannot affect us and we will be above happiness and misery. Apart from all these, the main thing we effect thereby is, we will be in a position henceforward, to become one with the Brahman and to realise that everything is Brahman and everything is only one of the several forms, names and colours etc., of that one Vast Brahman. Whenever we see people walking along the road, we will no more see them as several different beings but as several forms of one vast undivided Brahman. As [a] rose is the manifestation of form, colour, odour so the Brahman is the manifestation of so many things we perceive by the senses and think by the mind etc.

Along with these, we must put into practice one after the other what we are going to see hereafter as the Sapta Chatusthayas. They are namely Samata, Shakti, Vijnana, Sharira, Karma, Brahman and Siddhi Chatusthayas. Chatusthayas means four divisions. These seven Chatusthayas have been arranged in their natural and logical order. But it is not required of you to get them in practice in this given order. One may begin with a chatusthaya which [one] finds to be easier and in this way he is expected to practise. Why they are arranged in this way, how we are to effect them in us, when we will have success, all will be known to us when we finish writing and sincerely practise.

## SAPTA CHATUSTHAYA – SCRIBAL VERSION

### I. Samata Chatusthaya

Samata, Shanti, Sukha, Hasya (Atmaprasada)

Negative Samata	Positive Samata
Titiksha	Sama Rasa – mind and intellect
Udasinata	Sama Bhoga – prana
Nati	Sama Ananda – spirit

Samata is accepting everything in the same way without any disturbance in any part of the being. Disturbance is caused [by]<sup>1</sup> the want of harmony between the Chit-shakti in myself and the contacts of Chit-shakti outside. Pain, grief, dislike etc. are merely the system's way of saying that it objects to a particular contact because of want of harmony. The system cannot bear an inharmonious contact or even a pleasant one if it is too intense or too prolonged. Disgust, fear, horror, shame are attempts of the system to repel the unpleasant contact and defend itself.

Titiksha means the power of endurance. You bear the unpleasant contact yourself standing back from it with a watching mind and teaching the system to bear it.

What follows is Udasinata. Udasina means standing high. Udasinata is indifference, the Purusha standing high above these contacts and not minding what they are.

Nati is the subsequent one. It is the feeling of submission to God's Will, all contacts being regarded as the touches of God Himself.

Sama Rasa or equal Rasa from all things, happenings, experiences, objects etc. we have to take through our mind and intellect.

Sama Bhoga is the equal enjoyment in the Prana of all things, happenings, experiences, objects etc.

<sup>1</sup> MS (*scribal*) owing to

Sama Ananda is the joy of Unity in everything and with everything.

Sama Rasa and Sama Bhoga cannot be secured unless we have Sama Ananda, but it is difficult for Sama Ananda to come unless the mind and Prana have been taught Samata in Rasa and Bhoga.

[The] result of complete Samata is complete Shanti; on the other hand if there is any touch of anxiety, grief, disappointment, depression etc., it is a sign that Samata is not complete. When we get complete Shanti, then we get complete Sukham. Shanti is negative; it is a state of freedom from trouble. Sukham is positive; it is not merely freedom from grief and pain, but a positive state of happiness in the whole system.

Atmaprasada is a state of clearness, purity, contentment in the whole self, i.e. [the] essence of Sukham. When Sukham begins to become strong Ananda, then it is Hasya, a state of positive joy and cheerfulness which takes the whole of Life and the world as a pleasant and amusing play.

## II. Shakti Chatusthaya

Viryam, Shakti, Daivi Prakriti, Sraddha

Viryam: Chaturvarnya in guna

Brahmana, Kshatriya, Vaishya, Shudra

Brahmana: Dhairyam, Jnanalipsa, Jnanaprakasha, Brahmavarchasya.

Shakti is the right guna and right state of activity or right elements of shakti-character in all parts of the system. The chaturvarnya in guna may be called Virya. It is the qualities of the four varnas in character. The perfect man has all the four in him, although one usually predominates and gives the character its general type. First, a man should have Brahmana qualities, [those of]<sup>2</sup> the man of knowledge. He should have, first, the general temperament of the Brahmin, that is to say calmness, patience, steadiness and thoughtfulness, which may all be expressed by the word Dhairyam. Then he should have the

<sup>2</sup> MS (*scribal*) or

tendency towards knowledge, especially the Divine Knowledge, but also all kinds of knowledge on all kinds of subjects, with the necessary mental openness and curiosity. This is Jnanalipsa. The Brahmin has not only the thirst for knowledge but also a general clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth. This is Jnanaprakasha. He has also a spiritual force which comes from knowledge and purity. This is Brahmavarchasya.

Kshatriya: [Abhaya, Sahasa],<sup>3</sup> Yasholipsa, Atma Shakti (Atma Slogha)

There should also be the qualities of the Kshatriya, the qualities of the man of action or the fighter. The first of these is courage and it is of two kinds—Abhaya or passive courage which is alarmed by no danger and shrinks from no peril that offers itself and from no misfortune or suffering. The second is Sahasa or active courage, that is to say, the daring to undertake any enterprise however difficult or apparently impossible and carry it through in spite of all dangers, suffering, failures, obstacles and oppositions. For this, two other things are necessary. [First,] a tendency of the nature to insist on the battle and victory and effort and triumph, i.e. Yasholipsa. Secondly, there must be a strong self-confidence and a high idea of the power that is in one's self. This is Atma Shakti or Atma Slogha.

Vaishya: Vyaya, Kaushala, Dana, Bhogalipsa

The Vaishya qualities are also necessary for action and enjoyment. The first is the readiness to spend labour, resources, materials, means and life itself quite freely, taking great risks of loss in order to secure great gains. This may be called Vyaya. But with this there must be skill in the use of means and methods and their proper disposition in order to secure the end and also the knowledge of what is or is not possible to be gained by a particular means or method or a particular expense. There should be a sense of proportion, of order, and a skill [in]<sup>4</sup> arrangement and management. All this may be called Kaushala. Also in the use of one's possessions, there are two other qualities of [the] Vaishya which are necessary. [First there must be] the readiness

<sup>3</sup> MS (*scribal*) Courage

<sup>4</sup> MS (*scribal*) and

to give no less than to receive and to share with the world what one gets from the world. This is [the]<sup>5</sup> nature of love as it is ordinarily practised; [this]<sup>6</sup> giving and receiving may be called Dana. And then there should be a tendency to enjoy, i.e. Bhogalipsa.

Shudra: [Kama, Prema,] Dasyalipsa, Atmasamarpana.

The qualities of the Shudra are no less important. The Vaishya has the spirit of order, opposition and interchange. The Shudra has the spirit of service. Service is governed by two motives: first desire or kama, secondly love or prema. In the perfect man, Kama should take the form of an interest in the bodily well-being of the world and a wish to see that physically it lacks nothing. Love in [the] Shudra is not like that of [the] Vaishya, for it seeks no return. It is governed by the third quality of the Shudra, the desire to serve and this in the perfect man becomes the desire to serve God-in-all. This is Dasyalipsa. The perfection of the Shudra nature is in self-surrender, the giving of one's self without demanding a return. This is Atmasamarpana.

The nature of the Brahmana is knowledge, of the Kshatriya force and courage, of the Vaishya skill in works, and of the Shudra self-giving and service. The perfect character possesses all of these; for they are necessary for the perfect action.

Shakti

Shakti is a general force by which each of the four parts of the system (the body, the Prana, the Chitta and the Buddhi) is kept at its highest state of perfection. The perfect state of the body consists in four things, a sense of entire lightness (Laghuta), a sense of strength and energy (Balam), a sense of [a] certain mass and force (Mahattwa) and the power of containing without strain or reaction any working however intense and constant, of energy however great and [puissant].<sup>7</sup> This is Dharana Samarthyam.

The perfect state of Prana consists in a sense of fullness of vital force (Purnata), of general clearness and cheerfulness (Prasannata), of equality in all experiences, shocks and contacts (Samata), and in the

<sup>5</sup> MS (scribal) a

<sup>6</sup> MS (scribal) a

<sup>7</sup> MS (scribal) possible

capacity to take all enjoyment of the world without desire but also without exhaustion and satiety. This is Bhoga Samarthyam.

The perfect state of Chitta consists in a sense of richness and gladness of feeling (Snigdhatā), of abounding moral power and energy (Tejas), in a confidence [in the]<sup>8</sup> divine grace and help and general sense of mangala (Kalyana Sraddha) and in the capacity for unbounded love for all beings and all objects. This is Prema Samarthyam.

The perfect state of Buddhi consists in a general purity and clearness of [the] thinking faculty (Vishuddhatā and Prakasha); in richness and great variety and minuteness of the perceptions ([Vichitra]<sup>9</sup> Bodha); and in the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity. This is Jnana Samarthyam.

#### Daivi Prakriti (Divine Nature)

This means the possession of the four Shaktis—Maheshwari, the Shakti of greatness and knowledge; Mahakali, the Shakti of force and violence; Mahalakshmi, the Shakti of beauty, love and delight; and Mahasaraswati, the Shakti of worldly reason (science) and work. The possession of these Shaktis carries with it a sense of the Divine Power, of general compassion [and] helpfulness to the world, and of faculty for any work that [the] nature may undertake.

#### Sraddha or Faith

1. Faith in God—Directing Power, Antaryami
2. Faith in Shakti—Executive Power.

### III. Vijnana Chatusthaya

Jnanam (Divine thought), Trikaladrishti, Ashta Siddhi, Samadhi

Jnanam: The mental action consists of four parts: first of all, perception of the object and comparison and contrast with other objects. [Then]<sup>10</sup> reasoning about the objects. Judgment whether the reasoning

<sup>8</sup> MS (scribal) of

<sup>9</sup> MS (scribal) Vichar

<sup>10</sup> MS (scribal) The

is right or not. And judgment is aided by memory and imagination.

Judgment is a direct perception of the Truth, which may or may not be aided by reasoning and other helps.

Imagination is the power of presenting to yourself things or truths not actually perceived or established by reason, [of]<sup>11</sup> seeing possibilities other than actual experience.

Memory is the power of retaining and reproducing mental or sensory impressions.

Judgment has two parts—discernment and direct perception. In the mind both of them are uncertain. In the Vijnana, there is a faculty of discernment called Viveka or Intuitive Discrimination, which sees at once what is wrong and what is right, the real difference between things and also their real resemblances and identities and also how far a truth is true and how far it has to be qualified. This Viveka is independent of reasoning. It knows the fact directly but not by a mere instinct; it knows it luminously with a clear perception which is certain and makes no mistake.

There is also a faculty of Vijnana called Intuition which does the work of reasoning without the necessity of reasoning to arrive at a conclusion; that is to say it [comes to]<sup>12</sup> the conclusion not as a conclusion from other facts but as a fact in itself. Afterwards, it can group around that fact all the other facts not as reasons but as related facts which help to retain it.

Inspiration is called Sruti or Hearing because it is not the direct sight of the Truth but a sort of coming of the Truth into the mind in a sudden flash. Generally this Truth comes as a vibration which carries the Truth in it and sometimes it comes as the actual word which by revealing its meaning brings new truth to the mind.

The fourth faculty is Drishti or direct sight. This is not, like intuition, looking into a person, an object or a group of circumstances and finding out the truth about them, but it is the vision of the Truth itself, coming as a luminous thought independent of all circumstances, objects etc.

You must first of all get the Intuition and Discrimination to take up

<sup>11</sup> MS (*scribal*) with

<sup>12</sup> MS (*scribal*) does

the ordinary work of mind, because they alone among the Vijnana faculties can give all the circumstances about the Truth. Otherwise Drishti and Sruti [will be distorted], because the reason will try to interpret them in the light of the circumstances as they are understood rightly or wrongly by the human mind. Even the Intuition and Discrimination will be at first distorted by the action of the reason, imagination, wrong judgment, wrong memory etc. Intuition and Discrimination have to go on working and getting stronger and surer until they are able to clear out from the mind the other activities and themselves take up the whole work. As they increase in Force and Light, the other two will begin to act of themselves. When these four faculties or any of them are applied to the things of thought, ideas and knowledge generally it may be called Jnanam or Divine Thought. When these four faculties are applied to the facts and events of the material world the result is Trikaladrishti, which means the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future. To have it properly, it is necessary that there should be no desire or personal interest in the result or any trusting to reasoning, inferences, speculation etc.

#### Ashta Siddhi

There are two siddhis of knowledge, three of power and three of being. All siddhis exist already in Nature. They exist in you. Only owing to habitual limitations you make a use of them which is mechanical and limited. By breaking these limitations, one is able to get the conscious and voluntary use of them. The three siddhis of being are siddhis of the Sat or pure substance. In matter, Sat uses these siddhis according to fixed laws but in itself it is free to use them as it chooses. If one can get partly or entirely this freedom, one is said to have these three siddhis. They are Mahima including Garima, second Laghima and third Anima.

Sat manifests as Chit, pure consciousness, and Chit has two sides—consciousness and energy, that is to say knowledge and power. Consciousness in one material being communicates with the same consciousness in another material being by certain fixed methods such as speech, gesture, writing etc. and unconscious mental communication. But these limitations are mere habits [and other methods are

possible,] as for instance ants communicate by touch and not by speech. Consciousness in itself is free to communicate between one mind and another without physical means consciously and voluntarily. The two siddhis by which this is done are called Vyapti and Prakamya.

In the same way there is a power in the consciousness of acting upon other conscious beings or even upon things without physical means or persuasion or compulsion. Great men are said to make others do their will by a sort of magnetism, that is to say there is a force in their words, in their action, or even in their silent will or mere presence which influences and compels others. To have these siddhis of power is to have the conscious and voluntary use of this force of Chit. The three powers are Aishwarya, Ishita, Vashita. These powers can only be entirely acquired or safely used when we have got rid of Egoism and identified ourselves with the infinite Will and the infinite Consciousness. They are sometimes employed by mechanical means, e.g. with the aid of Mantras, Tantric Kriyas (special processes), etc.

Vyapti is when the thoughts, feelings etc. of others or any kind of knowledge of things outside yourself are felt coming to the mind from those things or persons. This is the power of receptive Vyapti. There is also a power of communicative Vyapti, when you can send or put your own thought, feeling etc. into someone else.<sup>13</sup>

Prakamya is when you look mentally or physically at somebody or something and perceive what is in that person or thing, thoughts, feelings, facts about them etc. There is also another kind of Prakamya which is not of the mind but of the senses. It is the power of perceiving smells, sounds, contacts, tastes, lights, colours and other objects of sense which are either not at all perceptible to ordinary men or beyond the range of your ordinary senses.

<sup>13</sup> *The following passage is found in a scribal copy not used for the text printed here. This copy calls the communicative side of vyapti "communication or broadcasting", and goes on: What happens in the Amutra happens in the Iha. What the Chit-shakti reveals in the Spirit, the Maya-shakti crudely and materially attempts in the material and mental universes. So spiritual Communism of Vijnana has its shadow in the material and Bolshevik Communism; and the Siddhis of the Vijnana are attempted in wireless telegraphy, broadcasting, telephone, image transcription [transmission?].*

Vashita is when you concentrate your will on a person or object so as to control it.

Aishwarya is when you merely use the will without any such concentration or control and things happen or people act according to that will.

Ishita is when you do not will but merely have a want or need or a sense that something ought to be and that thing comes to you or happens.

Mahima is unhampered force in the mental power or in the physical power. In the physical it shows itself by an abnormal strength which is not muscular and may even develop into the power of increasing the size and weight of the body etc.

Laghima is a similar power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being. By Laghima it is possible to get rid of weariness and exhaustion and to overcome gravitation. It is the basis of Utthapana.

Anima is the power of freeing the atoms of subtle or gross matter (Sukshma or Sthula) from their ordinary limitations. By this power one can get free of physical strain or pain or even make the body as light as one chooses. It is by this power that Yogis were supposed to make themselves invisible [and] invulnerable or [to] free the body from decay and death.

### Samadhi

Samadhi means properly the placing of the consciousness on any particular object or in any particular condition. It is generally used for a state of consciousness in which the mind is withdrawn from outward things by [one's] placing the full energy of the consciousness on any particular object or general field. Thus by Samadhi one can become aware of things in this world outside our ordinary range or go into other worlds or other planes of existence. One can also enter into those parts of one's own existence which are either above or below ordinary consciousness or as it is said "superconscious" or "subconscious".

Samadhi may be in three states—Jagrat or waking, Swapna or dream, Sushupta or deep sleep.

Jagrat Samadhi is when in the waking consciousness, we are able to concentrate and become aware of things beyond our consciousness.

This Samadhi may either bring images and experiences seen outside one's own self as if in the physical atmosphere or else inside one's self, generally with the eyes closed. When the eyes are closed, another ether than the physical appears which is called Chittakasha or mental ether. It is in this that images are seen. There is also another ether behind called Chidakasha.

Swapna Samadhi is when the mind has lost its outward consciousness of outward surroundings and goes inside itself. It then has the experience either in itself or of scenes and happenings of this world or other worlds, of the past, present or future. When these experiences are merely distorted memories or confused, falsified and fragmentary, then it is called ordinary dream. [This happens when]<sup>14</sup> the mind proper is not acting at all in the physical consciousness and only [ ]<sup>15</sup> parts of the nervous system are awake. But when part of the mind remains as it were awake even in [ ]<sup>16</sup> sleep, then one may get [accurate]<sup>17</sup> records of true and actual experiences. These are not dreams but internal visions. Part of the mind is ranging through time and space or in other worlds. Another part is on the watch to receive its experiences and report them to the physical consciousness.

Sushupta Samadhi, the third stage, is when the whole physical consciousness, at least that part of it which belongs to the waking self, is asleep. When we are in deep sleep we think that nothing is going on in us; but that is a mistake. Consciousness is active all the time. But no report comes from it to the physical mind. In Sushupta Samadhi, one can get to the very limit of human consciousness, even [to]<sup>18</sup> the superconscious. Everything which we cannot attain in the waking state is there in us in the dream-self and the sleep-self.

Samadhi is a means of increasing the range of consciousness. We can extend the inner wakefulness in the swapna to planes of existence which are at present sushupta to us and bring them into experience of swapna and even eventually into the waking state.

<sup>14</sup> MS (*scribal*) That is because

<sup>15</sup> MS (*scribal*) the

<sup>16</sup> MS (*scribal*) the

<sup>17</sup> MS (*scribal*) acute

<sup>18</sup> MS (*scribal*) of

There are several kinds of Samadhi according to the ordinary classification, such as Satarka in which the mind withdrawn into itself goes on thinking and reasoning and doubting; or Savichara in which the mind does not reason logically but judges and perceives; and so on up to Nirvikalpa Samadhi in which all the lower organs are stopped and there is only the superconscious experience of the Brahman.

#### IV. Sharira Chatusthaya

##### Arogya, Utthapana, Saundarya, Ananda

Arogya is the state of being healthy. There are three stages:

- (1) When the system is normally healthy and only gets disturbed by exceptional causes or very strong strain, such as continual exposure to cold, overstrain of any kind.
- (2) When even exceptional causes or great overstrain cannot disturb the system; this shows that there is full Arogya Shakti.
- (3) Immortality in the body.

Utthapana is the state of not being subject to the pressure of physical forces. There are also three stages here:

- (1) When there is a great force, lightness and strength in the body (full of vital energy); this shows that the body is full of Prana Shakti.
- (2) When there is no physical weariness, no exhaustion of the brain or nervous centres.
- (3) When one is not necessarily subject to the law of gravitation or other physical laws.

Saundarya is the state of being beautiful. There are also three stages here:

- (1) When there is brightness in the body combined with sweetness of voice and charm of expression etc.
- (2) Continual youth.
- (3) When the features and figure can be changed to a form of perfect beauty.

Ananda referred to here is Physical Ananda or Kamananda. This is of various kinds, sensuous, sensual etc.

## V. Karma Chatusthaya

Krishna, Kali, Karma, Kama

Krishna is the Ishwara taking delight in the world.

Kali is the Shakti carrying out the Lila according to the pleasure of the Ishwara.

Karma is the Divine Action.

Kama is the Divine Enjoyment.

## VI. Brahma Chatusthaya

Sarvam, Anantam, Jnanam, Anandam Brahma

Sarvam Brahma— when we realise one thing in the universe.

Anantam Brahma— when we realise Infinite Force and Quality at play in all forms.

Jnanam Brahma— when we realise a consciousness in everything which is aware of all.

Anandam Brahma— when we realise in that consciousness a delight in all things.

## VII. Siddhi Chatusthaya

Shuddhi, Mukti, Bhukti, Siddhi

Shuddhi

(1) Of the Pranas—Release from Vasana or desire, that is Asakti or attachment, action of emotion, e.g. I must have that, I cannot do without that; Kamana or longing, action of desire, i.e. I want that; Raga-dwesa or preference, action of mind, i.e. I prefer this. There are also [the opposites of these],<sup>19</sup> non-attachment, non-longing or craving and non-preference. We have also to [be released]<sup>20</sup> from these things. When you have effected these three things you will have perfect Samata. Then you will naturally have perfect Shanti, that is Divine Peace [and] perfect or Shuddha Bhoga, that is Divine Enjoyment.

<sup>19</sup> MS (*scribal*) other sides

<sup>20</sup> MS (*scribal*) release

Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Shuddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. Enjoy the world with Shuddha Bhoga based on the perfect Shanti. That which you get as the result of satisfied desire is troubled, unsafe, feverish or limited, but Shuddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is Divinity and Immortality, it is [becoming of]<sup>21</sup> one nature with God. [The soul]<sup>22</sup> has then no Kama but pure Lipsa, an infinite readiness to take and enjoy whatever God gives.<sup>23</sup>

(2) Of the Chitta—Release from all sanskaras of feeling.

(a) Thought impulses start up from Chitta as instincts, inspirations, insights, intuitions etc. They come up coloured by emotions, distorted by associations and perverted by [the] imagination[s] which bring them up. Bhakti, genius, poetic inspiration all come from this source.

(b) Impulses of feeling are of two kinds, natural or eternal, artificial or Vikaras. Love, courage, compassion are natural and are actions caused by Jnanam. Hatred, fear, disgust are Vikaras and are distortions or reactions caused by Ajnanam.

(c) Impulses of action: Shuddha Pravritti, that is, action without desire independent of emotion. Ashuddha Pravritti, that is, action stirred by two forces, desire and emotion. Prohibit and inhibit by will all action or speech that starts blindly from the passions or emotions surging in the heart.

(3) Of the Manas—Release from habitual thoughts. Still the conceptual activity of the Manas and transfer to the Buddhi its perceptual activity (a part of Prakamya).

(4) Of the Buddhi—Release from reason, imagination, memory and logic and replace[ment of] them by the[ir] divine counterpart[s].

(5) Of the Body—Release from all bodily impurities, disease etc., and attain[ment of] Immortality.

<sup>21</sup> MS (*scribal*) of becoming

<sup>22</sup> MS (*scribal*) It

<sup>23</sup> This paragraph is an almost verbatim transcription of most of the fifth paragraph of Chapter VII of Yogic Sadhan.—Ed.

Mukti

(1) From Dwandwas or dualities

(a) Of the Prana—Kshutpipasa, hunger and thirst; Shitoshna, heat and cold; pleasure and pain of the body.

(b) Of the Chitta—Priyapriyabodha, the sense or feeling of love and hatred; Mangalamangalabodha, the sense of good and evil, good and bad fortune; Manapamanabodha, the sense of honour and obloquy.

(c) Of the Mind (that is, Manas and Buddhi)—Satyasatya, the knowledge of truth and falsehood; Papapunya, the knowledge of virtue and vice.

(2) From Ajnanam and the three gunas.

(a) Sattwa—wherever there is Sattwa, that is the clearness of being or Prakasha, it brings with it sukha or happiness; Sattwa is full of Prakasha.

Sattwa in mind—clearness of mind; we get knowledge.

Sattwa in Chitta—the pure love; we get love.<sup>24</sup>

Sattwa in body—ease, health and so on.

(b) Rajas is the principle of desire and activity; Rajas is full of Pravritti. The result of Rajas is any kind of pain, Duhkha or Ashanti, trouble, disturbance, anxiety.

(c) Tamas is Aprakasha and Apravritti. The result is fear, idleness, too much of sleep, ignorance.

Sattwa is to be replaced by pure Prakasha, Rajas by pure Pravritti, Tamas by pure Shama. There is no desire and no necessity of acting but there is the Divine Impulse which acts through us—this is pure Pravritti. When there is no such Divine Impulse, it is pure Shama, Tapas or force of action being there but not acting. Just as Pravritti is a Divine Force coming and making you act, so the pure Prakasha is the Divine Light bringing knowledge into the consciousness.

By being indifferent, we have to effect Shama; then acting as far as possible only under the Divine Impulse, we get pure Tapas. By keeping the mind always unattached to its own thoughts and activities and on

<sup>24</sup> In all scribal copies, “we get” follows the noun in these two lines. Even when the order of the words is changed the sense remains somewhat unclear.—Ed.

the watch for Light from above and as far as possible quiet, we get Prakasha.

(3) From Ahankara; from the ignorance that you are the actor etc. Whenever you say “I like this”, “I do not want this”, there you choose and [act].<sup>25</sup> Whatever comes to you, you have to take and enjoy. Replace Ahankara or the idea of Aham by the idea that you are the Ishwara.

Bhukti is the Delight of existence in itself, independent of every experience and extending itself to all experiences. [It has three forms:]

(1) Rasagrahanam or taking the Rasa in the mind: (a) bodily sensations, (b) food, (c) events, (d) feelings, (e) thoughts.

(2) Bhoga in the Prana, i.e. Bhoga without Kama or enjoyment without desire.

(3) Ananda throughout the system.

Kamananda — Physical Ananda, [e.g.]<sup>26</sup> Vishayananda, i.e. sensuous pleasure

Premananda — Getting delight by positive feeling of Love (Chitta)

Ahaitukananda — Delight without any cause (Manas)

Chidghanananda — Ananda of the Chit in the object full of the gunas (Vijnana)

Shuddhananda — Ananda of the Beauty of everything (Ananda)

Chidananda — Ananda of pure consciousness without the gunas (Chit-tapas)

Sadananda — Ananda of pure existence apart from all objects and experiences (Sat)

Siddhi of the five Chatusthayas, Brahma, Karma, Sharira, Vijnana and Samata.

<sup>25</sup> MS (*scribal*) do

<sup>26</sup> MS (*scribal*) ie



## Note on the Texts



## Note on the Texts

RECORD OF YOGA is a diary of Sri Aurobindo's *sādhana* or practice of yoga. He wrote entries with some regularity between 1912 and 1920, as well as scattered entries during the years 1909, 1911 and 1927. Some sections of entries have titles, such as "Journal of Yoga", "Record of the Yoga", "Record of Yoga", "Notebook of the Sadhana", "Yoga Diary" and "Yoga Record". The title he used most often is "Record of Yoga". In the text itself he generally referred to the work as "the record" and used the verb "to record" for the act of writing in it. For these reasons the editors have chosen *Record of Yoga* as the general title of the work.

In the entry of 1 July 1912, Sri Aurobindo noted that he had been doing yoga for almost seven years. He had begun in 1905 with the practice of *prāṇāyāma* or breath control. This practice became irregular when he started his political career in 1906 and by the end of 1907 he suffered a "complete arrest" of yogic experience. In January 1908 a yogi named Vishnu Bhaskar Lele showed him how to silence the activity of his mind. This led to the experience of the static Brahman or Nirvana. A few months later, in Alipore Jail, he had the experience of the dynamic Brahman or cosmic consciousness. He later referred to these as the first two of the "four great realisations" of his yoga. The other two—"that of the supreme Reality with the static and dynamic Brahman as its two aspects and that of the higher planes of consciousness leading to the Supermind"—began in jail, but developed more fully during the period of sadhana chronicled in the Record.

In April 1910, Sri Aurobindo left politics and settled in Pondicherry. Sometime after his arrival, as he explained in 1926, he "was given" a "programme of what I would do" in yoga. This programme had seven sections, each made up of four elements. It thus was known as "sapta chatusthaya" or the seven tetrads. (The proper transliteration of the Sanskrit phrase is *sapta catuṣṭaya*. Sri Aurobindo almost

invariably spelled the second word “chatusthaya”.) Because of the importance of this system to the yoga of the Record, the editors have placed Sri Aurobindo’s written presentations of the seven chatusthayas before the dated Record entries. The system is explained in more detail in the “scribal version” of Sapta Chatusthaya, which is published in the Appendix, and in the introduction to the glossary, which is published in a separate booklet. All the terms of the system and all other non-English terms found in the Record are defined in the glossary.

Sri Aurobindo used an assortment of notebooks and loose sheets for writing the Record. The notebooks are of the same kinds as those used for other writings of the period; indeed many of them also contain notes, prose articles, poems, etc. Most of them are cheap student exercise-books, others are simply perforated pads of note-paper. There are also a few bound pocket notebooks; only one of these is a printed diary. In all, twenty-eight notebooks were used exclusively or principally for the Record. Several others contain significant amounts of Record material. In addition, a number of diary entries, mostly undated, and an assortment of Record-related jottings have been found scattered in a dozen or more notebooks and on loose sheets and odd scraps of paper.

Most diary entries, as opposed to records of “script” and “lipi” (these terms are explained below), seem to have been written down directly without notes. Entries were usually written on the dates given in the headings; sometimes there were two or more sittings in a day. Occasionally, however, the sadhana of the preceding night was noted down the next morning. Sometimes a single entry covers two or more days. Other entries seem to have been written a day or two in retrospect.

Many Record entries are divided into sections by means of single and double lines in the manuscript. That the lines had a specific purpose is indicated by the fact that Sri Aurobindo sometimes cancelled them. So far as typography permits, such lines and other markings are reproduced as they occur in the notebooks.

The editors have divided the Record proper, that is, the dated diary entries, into three parts: (1) entries written before the start of the “regular record” in November 1912; (2) the main series of entries, written between November 1912 and October 1920; (3) entries written in 1927 (and perhaps also at the end of 1926). The editors have further

divided each of the parts into sections. These begin either where Sri Aurobindo resumed making entries after a significant break in the writing, or where he began work in a new notebook. Each section thus covers a specific chronological period, though sometimes there is a bit of overlap between sections. In one place the editors have put three partly concurrent groups of entries in a single section.

Thus divided, the Record proper comprises forty-four sections. Some of these contain scores of entries covering more than a hundred pages, others only a handful of entries covering less than a dozen pages. Sri Aurobindo began some but not all sections with headings written above the first entry or on the cover of the notebook. These have been reproduced as written. The editors have placed a heading in bold type at the beginning of every section. These editorial headings are in the following form: **28 JANUARY – 17 FEBRUARY 1911.**

Over the course of the years, Sri Aurobindo structured sections of entries in different ways. Recurrent features were sometimes abandoned, only to be taken up again months later. Some entries consist only of the briefest notations, occasionally presented in tabular fashion. Other entries were written in discursive prose that sometimes has literary qualities. During certain periods, Sri Aurobindo divided longer entries by means of subheadings. Most of these make use of the terminology of the seven *chatusthayas*.

Like all diaries—consciously literary productions excepted—the Record was written chiefly as an aid to the diarist. Sri Aurobindo’s conception of its purpose is contained in certain early entries. It was meant to be a “pure record of fact and experience” (13 January 1912). The “condition of the activity” of his *sadhana* was “to form the substance of the record” (2 January 1913). Stated otherwise, it was the “progress of the *siddhi*” that was “to be recorded” (31 December 1912). This and other uses of the verb “record” suggest that Sri Aurobindo’s writing down of an experience was a means by which he established it in his consciousness.

Sri Aurobindo wanted to record “definite results”, not “every fluctuation of the *siddhi*” (15 August 1914). On a path like his, where “all life is yoga”, this involved not only noting down such purely yogic activities as “*trikaldrishti*, *aishwarya*, *samadhi*-experience”, but also mentioning “work, literary & religious”, and making “brief note of the

physical siddhi” (27 December 1912). All parts of the sadhana were given attention. We find one passage in which Sri Aurobindo speaks first of applied yogic knowledge and force, *trikāladṛṣṭi* and *tapas*, then the subtle physical power of levitation and then, in the next sentence, the condition of his teeth. This is followed, without a pause, by a note on the intensity of *ānanda* (delight) then being felt in his body. The paragraph closes with a mention of the state of “the personal lilamaya relation with the Master of the Yoga”, the personal divinity who guided his sadhana (17 September 1913).

Another purpose of the Record was to be a register of guidance from this and other sources. It was, he wrote on 18 November 1914, to “include not only the details of what is accomplished & the lines of the accomplishment that is being attempted, but also the record of experiences and the indications of the future movement”. Such indications were supplied by various means, notably “script”, “lipi”, “sortilege”, and “vani”. Full definitions of these terms are given in the glossary. Roughly, “script” is writing on paper, similar to but not the same as “automatic writing” (see below); “lipi” is writing seen by the subtle vision; “sortilege” is printed or handwritten texts sought or found by chance and interpreted; “vani” is the hearing of a voice. Sri Aurobindo transcribed many examples of each of these sorts of communication in the Record. Sometimes he seems to have jotted down scripts or lipis on handy pieces of paper and then copied them into the Record. A few rough notations of scripts that later were copied exist. The copied versions show some amplification. Sometimes only the rough notations have survived; these have been among the most difficult parts of *Record of Yoga* to transcribe. There are also numerous examples of script written separately from the Record proper and never incorporated into it. Some of these identify themselves explicitly as “script”, others do not. As a rule such scripts are published in Part Four, separately from the Record proper.

The distinction between script and record is one made by Sri Aurobindo himself, but it was sometimes difficult for the editors to fix the boundary between the two. He occasionally used both words to refer to the same piece of writing. For example, in the regular record of 14 January 1912 he mentioned an “accompanying memorandum” containing the “rest of the record of January 14th & the record of

January 15th". This "memorandum" speaks of itself as "script". Some regular Record entries read like others that identify themselves as script; some entries (for instance, many in June to August 1914) give under the heading "Script" the sort of information generally found in the regular Record.

The principal difference between Record proper and script proper appears to be the way the writings took form in Sri Aurobindo's consciousness. Record was Sri Aurobindo's own "record of fact and experience", written in much the same way as he wrote his other writings. In the Record the word "I", if it occurs, refers to Sri Aurobindo himself. Script, on the other hand, was communicated to Sri Aurobindo by "the Master of the Yoga" or another source. This source sometimes addressed itself as "I" and Sri Aurobindo as "you" (see for example page 1303). In recording script, Sri Aurobindo often wrote down only the source's replies, not the mental questions to which the replies were given. This makes some scripts seem discontinuous and incomplete; reading them is like overhearing one end of a telephone conversation.

Script has some affinities with "automatic writing", a means of written communication in which the pen is said to be directed by a disembodied spirit. Some examples of this are published in Part Five; the phenomenon is discussed below, in the note to that part. Sri Aurobindo considered many automatic writings to be transcriptions of "the thing that is present in the subconscious part of the medium". He did not consider script to be of this nature. A comparison of the script published as parts of Record entries and in Part Four with the automatic writing published in Part Five reveals marked differences in subject matter, tone, elevation, and purpose.

Script was a "means of spiritual communication" which was used "for all sorts of purposes". Chief among these was the prediction of future events—mostly events in Sri Aurobindo's sadhana, but also outward happenings, ranging from great world events to trivial domestic matters. Scripts relating to sadhana were often called Prediction or Programme; they gave indications about inner movements a few days or a week in advance. Sri Aurobindo sometimes looked back on old scripts, predictive lipis and sortileges to check their accuracy. He occasionally jotted down whether they were fulfilled or not. Such notations are among the only evidence we have that Sri Aurobindo read back over

the Record. He certainly never revised it in the way he did almost all his other writings. Additions to and corrections of the Record manuscripts were, with few exceptions, evidently made during the act of writing.

#### INTRODUCTION. SAPTA CHATUSTHAYA

As mentioned above, Sapta Chatusthaya or the seven tetrads was the “programme” of Sri Aurobindo’s sadhana that he received sometime after his arrival in Pondicherry in April 1910. It is not known exactly when the system came to him, but it must have been familiar to him by 16 January 1912, when he referred in the Record to “the first two chatusthayas”. (Note that the term “chatusthaya” does not occur in the Record of 28 January–17 February 1911.) The system consists of twenty-eight elements arranged in seven groups of four. Throughout the Record the chatusthayas are referred to both by name and by number. These are listed in the chart below, along with the elements of each chatusthaya:

*First chatusthaya.* Samata chatusthaya [*earlier*, Shanti chatusthaya]

Samata, Shanti, Sukha, Hasya [*later*, (Atma)prasada]

*Second chatusthaya.* Shakti chatusthaya

Virya, Shakti, Chandibhava [*later*, Daivi Prakriti], Sraddha

*Third chatusthaya.* Vijnana chatusthaya

Jnana, Trikaldrishti, Ashtasiddhi, Samadhi

*Fourth chatusthaya.* Sharira chatusthaya

Arogya, Utthapana, Saundarya, Ananda [*or* Vividhananda]

*Fifth chatusthaya.* Karma chatusthaya [*or* Lila chatusthaya]

Krishna, Kali, Karma, Kama [*last two sometimes reversed*]

*Sixth chatusthaya.* Brahma chatusthaya

Sarvam Brahma, Anantam Brahma, Jnanam Brahma, Anandam

Brahma

*Seventh chatusthaya.* Yoga chatusthaya [*or* (San)siddhi chatusthaya]

Shuddhi, Mukti, Bhukti, Siddhi

This is what Sri Aurobindo called the “natural and logical order” of the chatusthayas and is the only one referred to in the Record proper. Other orders occur, however; for example, the one given in “Outline of the Seven Chatusthayas (Revised Order)” (see next page).

In the Record, the elements, or “siddhis”, of each chatusthaya are sometimes referred to by the number of the element within the chatusthaya: for example, “the second element of the shakti-chatusthaya”. In addition the siddhis of the third, fourth, fifth, sixth and seventh chatusthayas are often referred to by the numbers 1 to 21 – 21 and not 20 because in this enumeration the third chatusthaya is considered to have five instead of four elements. The scheme is as follows:

1. Jnana
2. Trikaldrishti
3. Rupa(-siddhi)
4. Tapas
5. Samadhi
6. Arogya
7. Ananda
8. Utthapana
9. Saundarya
10. Krishna
11. Kali
12. Karma
13. Kama
14. Sarvam Brahma
15. Anantam Brahma
16. Jnanam Brahma
17. Anandam Brahma
18. Shuddhi
19. Mukti
20. Bhukti
21. Siddhi

**Sapta Chatusthaya.** This text almost certainly was written on 20 November 1913. On that day Sri Aurobindo noted in the Record: “The day was chiefly occupied in writing the seven chatusthayas.” The handwriting and paper used for the manuscript of this piece are similar to those of other manuscripts of 1913.

**Outline of the Seven Chatusthayas (Revised Order).** Sri Aurobindo wrote this outline during or not long after 1914 in an exercise-book used previously by one of his disciples for some of the notes published in the Appendix as “Material from Disciples’ Notebooks”. In it the chatusthayas are listed in a different order from the one generally used in the Record. The “three general chatusthayas” come first, the one that Sri Aurobindo called the “means, the sum and the completion of all the rest” heading the list. Then follow the “four chatusthayas of the Adhara-siddhi”, the perfection or *siddhi* of the individual “vehicle” (*ādhāra*).

**Incomplete Notes on the First Chatusthaya.** Sri Aurobindo wrote these notes in the exercise-book he used for the above “Outline of the Seven Chatusthayas”, at around the same time. The end of the last sentence, from the word “qualities”, is not found in the manuscript, but is in several scribal copies of the text written by disciples; it undoubtedly was added by Sri Aurobindo to a copy that has since been lost.

## PART ONE. DIARY ENTRIES 1909–1912

The diary entries in the first two sections of this part differ in kind from those written afterwards. The first section dates from ten months before Sri Aurobindo's arrival in Pondicherry in April 1910, and contains little of the terminology of the Sapta Chatusthaya. The entries of 1911, unlike the rest of the Record, are arranged under subject headings. The three sections from 1912 contain entries that differ little from those published in Part Two, but they come before the beginning of what Sri Aurobindo called "the regular record of the sadhana".

**17–25 June 1909.** Sri Aurobindo made these entries in a small pocket notebook during a visit to East Bengal (the present Bangladesh). A month and a half earlier, he had been released from jail after his acquittal in the Alipore Bomb Case. As the most prominent leader of the Bengal Nationalist party, he had been invited to Jhalakati, a town in Bakarganj District, to attend the 1909 session of the Bengal Provincial Conference of the Indian National Congress. The principal event of the tour was the speech he delivered in Jhalakati on 19 June 1909 (reproduced on pages 33–42 of *Karmayogin*, volume 8 of THE COMPLETE WORKS OF SRI AUROBINDO).

**28 January–17 February 1911.** During this period Sri Aurobindo wrote dated Record entries under the following six headings: "Physical," "Communications", "Vision of other worlds", "Record of the Drishti", "Siddhis", and "Record of Ideal Cognitions". He wrote them on scattered pages of a notebook he had used years earlier in Baroda as a book catalogue, and later in Pondicherry for various prose and poetic writings.

**13 January–8 February 1912.** The Record of 12 December 1911 to 11 January 1912, referred to in the first sentence of the entry of 13 January, has not survived. Sri Aurobindo wrote Record entries for January and February 1912 in a notebook he had used in Baroda for literary essays and in Pondicherry for notes and articles on linguistics and other subjects. Above the first entry he wrote the heading "Record of the Yoga". This is the first surviving heading for a section of Record entries. An "accompanying memorandum" containing dated script for 14 and 15 January, which he wrote on a separate sheet of paper, is

published between the notebook entries for 14 and 16 January. Note that Sri Aurobindo left long horizontal blanks after some sentences in the notebook. These appear to serve the purpose of paragraph separators.

**1–25 July 1912.** During this period, Sri Aurobindo kept the Record in a large ledger used otherwise for notes on linguistics and for prose writings on many subjects. He headed it “Journal of Yoga”.

**12 October–26 November 1912.** During this period, Sri Aurobindo kept the Record in a small notebook used for Vedic and linguistic notes, translations, Bengali and Latin poetry, etc. The entries of 18 October to 17 November were written in ink on consecutive pages (with one page left blank between the first and second entries of 18 October). The remainder of the entries were written in purple pencil on scattered pages, sometimes upside down in relation to the rest of the entries. In the same notebook he also wrote a brief record of sortileges of May and June 1912 and several other Record-related pieces that are published in Part Four.

#### PART TWO. RECORD OF YOGA 1912–1920

The undated general note preceding the entry of 26 November 1912 begins: “The regular record of the sadhana begins today. . . .” The editors have followed this indication by making the entry of 26 November the first in the main series of Record entries. There are, all told, entries for a little more than half of the ninety-six months making up the “regular” period of November 1912 to October 1920.

**26 November–31 December 1912.** During this period, Sri Aurobindo kept the Record in an exercise-book used previously for notes on the Veda. The daily entries are preceded by an undated general note, written probably on 26 November.

**1–31 January 1913.** During this period, Sri Aurobindo kept the Record in an eighty-page exercise-book used only for this purpose, making it the first notebook devoted exclusively to the Record. Inside its front cover he wrote “Record of the Yoga./1913./January.”

**1–14 February 1913.** During this period, Sri Aurobindo kept the Record in the first part of an exercise-book, most of which was later

used for another purpose. Inside the front cover he wrote “Record of the Yoga / 1913 / February”. After the second week of February, he discontinued the Record until the beginning of April.

**1 and 12 April, 19 and 21 May 1913.** On 1 April 1913 Sri Aurobindo began keeping the Record in a new exercise-book, on the cover of which he wrote “Record of Yoga — / April.” After making two entries during the first two weeks of April and two entries in May, he set the notebook aside until July.

**4–30 June 1913.** During the month of June 1913, Sri Aurobindo kept the Record in three separate forms that sometimes overlap, with the result that there are sometimes two entries for a single date.

(1) Between 4 June and 28 June, he wrote entries on three sheets of blank paper, each folded to form four narrow pages. He headed this bunch “Record”. These entries are similar to those making up the rest of the Record, although they are written in a more tabular and abbreviated form.

(2) Between 16 and 24 June, he wrote a second set of entries on two sheets of blank paper folded like the ones described above. He headed this bunch “Script”. These entries include not only the kind of communications to which he usually gave that name, but also more general comments.

(3) Between 25 and 30 June, he wrote several entries similar to the above script notations on a separate sheet of paper (of the same kind as the others and folded similarly) under the title “Record of Details & Guidance.”

These three groups of entries are published separately in the above order.

**1–11 July 1913.** During this period, Sri Aurobindo kept the Record in the notebook he had set aside in May. The entry of 1 July starts on the page that has the end of the entry of 21 May. No Record was written, or none survives, for the month of August 1913.

**5–21 September 1913.** During this period, Sri Aurobindo kept the Record in the notebook he had set aside in July, leaving three blank pages between the entry for 11 July and the two entries for 5 September. The first of these entries was written in pencil and may be considered an incomplete draft of the second, which is written in pen. The first sentence of the first entry suggests that a now-lost Record was kept

during the first days of September and perhaps also for part or all of August, perhaps on loose sheets, like the Record of June.

**22–30 September 1913.** Sri Aurobindo wrote these entries on four pages of the notebook used previously for the “Record of Yogic details” of 31 May–15 June and the “Record of Yoga./Theosophic” of 13 and 15 September (both published in Part Four). They are more in the nature of script than ordinary record. No entries were written, or none have survived, for the month of October 1913.

**11–23 November 1913.** During this period, Sri Aurobindo kept the Record on four pieces of writing paper folded to form sixteen narrow pages (two of which were not used).

**24 November–2 December 1913.** On 24 November Sri Aurobindo returned to the notebook last used on 21 September. He continued to make entries in this notebook through most of December.

**1–12 December 1913.** Sri Aurobindo wrote most of the entries for this period on four loose sheets of paper. He also wrote entries for 1, 2 and 12 December in the notebook used for most of 1913 (see the notes immediately above and below).

**12–21 December 1913.** On 12 December Sri Aurobindo returned to the exercise-book last used on 2 December. He continued to make daily entries in this notebook until 21 December, when he reached its last page.

**22 December 1913–15 January 1914.** On 22 December Sri Aurobindo began a new exercise-book, on the front cover of which he wrote “Record of Yoga / Dec 22<sup>d</sup> 1913...”. On 1 January, in order to mark the new year, he wrote the heading “1914. January.” and part of a verse from the Rig Veda (1.13.6), on an otherwise blank page of the notebook. He continued to use it until 15 January 1914. No Record was written, or none survives, for the period between 15 January and 12 March 1914.

**12 March–14 April 1914.** On 12 March Sri Aurobindo began a new exercise-book, which he used for the Record until 14 April. He later wrote on its cover: “Record of Yoga. March. April. / 1914.”

**15 April–1 June 1914.** Sri Aurobindo kept the Record for this period in a single exercise-book, on the cover of which he wrote: “Record of Yoga / April 15<sup>th</sup> to / 1914”. After the entry for 1 June he wrote a heading for 2–3 June, but made no entry and then abandoned the

notebook. When he resumed the Record on 10 June, he began work in a new notebook.

**10 June–29 September 1914.** During this period, Sri Aurobindo kept the Record in a small, thick hard-cover notebook which he used for no other purpose. He wrote the heading “Record of Yoga. / June. 1914–” on an otherwise blank page facing the first page used for entries. After writing the incomplete entry for 29 September, he went on to a new notebook, leaving the last five pages of this one blank.

**29–30 September–31 December 1914.** After reaching the end of the notebook containing the Record of June to September 1914, Sri Aurobindo began work in a similar small, hard-cover notebook. Inside the front cover he wrote “October–1914.” Before writing the entry dated “October 1”, he wrote a long note headed “Preliminary” and dated “Sept 29–30”.

**1 January–27 February 1915.** Sri Aurobindo kept the Record for this period partly in the notebook in use since October 1914 and partly in another. The first notebook contains, after an otherwise blank sheet headed “January”, an introductory note followed by entries for 1–6 and 24–30 January and 1–6, 25 and 27 February 1915. In the second notebook Sri Aurobindo kept an “intermediate record” for 2–23 January. There are thus two sets of entries for 2–6 January. The editors reproduce the intermediate record after the first set of entries for 1–6 January, and before the entries of 24 January–27 February. Sri Aurobindo wrote two annotations to the entry of 3 January in the “intermediate record” sometime after the original entry. The pen and the ink used for the annotations are the same as those used for the Record of January–February 1917, which was kept in the same notebook. Apparently Sri Aurobindo wrote these comments when he took up this notebook again after a lapse of two years.

**22 April–26 August 1915.** During this period, Sri Aurobindo kept the Record in a letter-pad of the sort he used for writing material for the *Arya*, his monthly philosophical review. The entries begin abruptly; no mention is made of the gap between 27 February and 22 April. Sri Aurobindo put a question-mark after the date “April 22<sup>d</sup>”. The year of these entries is nowhere written, but the dates and days of the week correspond to those of 1915. After the entry of 26 August

Sri Aurobindo left a few pages blank, then began the entry dated “February 1916” with the words, “In the interval since August. . . .”

**19 February – 20 March 1916.** Sri Aurobindo wrote no Record entries between 26 August 1915 and mid-February 1916. On 19 February 1916 he resumed the Record, using the letter-pad he had set aside in August. The last paragraph of the entry for 19 February is found at the bottom of the preceding page in the manuscript, after the general introduction to February 1916. In the margin next to this paragraph, Sri Aurobindo wrote: “This should have been recorded on the next page.” He also put a long double line to separate the misplaced paragraph from the rest of the contents of the page, and inserted the date “Saturday Feb 19<sup>th</sup>” at the top of the paragraph. This date has been put editorially within square brackets at the head of the entry of the nineteenth, which itself is dated only “Feb”. After the entry of 5 March, the dates written in the manuscript do not agree with the days of the week according to the calendar for 1916. The discrepancy continues until the entry marked “Monday. 19<sup>th</sup> March” in the manuscript, where the Record for 1916 terminates. It may be noted that Sri Aurobindo left a page blank between the entry of “Sunday / March 5” and the one marked “Tuesday. Mar 6”. This suggests that he wrote no entry for Monday, 6 March, and this resulted in a confusion of dates. The editors have accordingly emended the dates rather than the days of the week.

**9 January – 14 February 1917.** No Record was written or survives for the period of March 1916 to January 1917. Sri Aurobindo kept the Record of 9 January – 14 February 1917 in a small bound notebook used previously for notes on the Veda, for the “intermediate record” of 2–23 January 1915, and again for notes and an essay on the Veda. The entries for January – February 1917 were written on pages or parts of pages that had been left blank when the Vedic work was done. At one point thirty pages of Vedic material intervene between pages used for the Record. After the entry of 14 February this notebook was set aside, though a few usable pages remained.

**15 February – 31 March 1917.** During this period, Sri Aurobindo kept the Record in a small hard-cover notebook similar to the one he had used from 9 January to 14 February. Like that notebook, the present one had previously been used for notes on the Veda. It was abandoned after the entry of 31 March, many of its pages being left unused. No

record was kept or has survived for the period from 1 April to 14 August 1917.

**15 August–28 September 1917.** During this period, Sri Aurobindo kept the Record in an old exercise-book, a few pages of which had been used some years earlier for the poem *Ilion*. Sri Aurobindo left half a page blank between the entry for 28 September and the one for 14 February 1918. No Record was kept or none survives for the intervening period of more than four months.

**14–28 February 1918.** During this period, Sri Aurobindo kept the Record in the notebook he had commenced on 15 August 1917.

**3–27 March 1918.** During this period, Sri Aurobindo kept the Record on a few pages of an old exercise-book used previously for Vedic notes and translations.

**20 April–20 May 1918.** During this period, Sri Aurobindo kept the Record in a new “Aryan Store Exercise-Book”. (The manager of the Aryan Store was Saurin Bose, the “S” or “Sn” of the Record.) This was the first notebook to be used exclusively for the Record since June–September 1914. On its cover Sri Aurobindo wrote “Notebook of the Sadhana”. This is the first heading given to a section of Record entries since June 1914.

**21 May–1 July 1918.** Sri Aurobindo continued the Record of 1918 in an “Aryan Store Exercise-Book” similar to the one used between 20 April and 20 May. Only three entries were made in June due to “the absorption of work”. He set the notebook aside after the entry of 1 July and did not take it up again until June 1919. No Record was kept or none survives for the intervening period of almost one year.

**24 June–14 July 1919.** Sri Aurobindo kept the Record for this period in the notebook set aside on 1 July 1918. He left five pages blank between the entry for that date and the one for 24 June 1919.

**15–26 July 1919.** During this period, Sri Aurobindo kept the Record in a thin exercise-book used only for this purpose. On its cover he wrote the heading “Yoga Diary” and the opening and closing dates.

**27 July–13 August 1919.** During this period, Sri Aurobindo kept the Record in a thin exercise-book similar to the previous one, and like it used only for Record entries. On its cover he wrote the heading “Yoga Diary” and the opening and closing dates.

**14 August–24 September 1919.** During this period, Sri Aurobindo

kept the Record in a thin exercise-book similar to the previous two, and like them used only for Record entries. On its cover he wrote the heading “Yoga Diary” and the opening date. It has almost daily entries until 2 September, then one dated “Sept. 3 to 24”, which explains the gap before the final entry of 24 September. He apparently did not resume the Record until February of the next year.

**1–29 February 1920.** During this period, Sri Aurobindo kept the Record on seven pieces of paper of different sizes and shapes folded in various ways. Entries which continue from one page to another sometimes have the date repeated at the top of the new page followed by “continued” or “(cont.)”. These headings have been omitted from the printed text.

**1 March–10 April 1920.** During this period, Sri Aurobindo kept the Record in a thin exercise-book used only for the purpose. Above the long introduction preceding the entry dated 1 March he wrote the heading “Yoga Diary. / 1920 / March.” No entries have been found for the period between 10 April and 7 June 1920.

**7–26 June 1920.** During this period, Sri Aurobindo kept the Record in a thin exercise-book similar to the previous one, and like it used only for this purpose. Above the first entry he wrote the heading “Yoga Record / June.”

**17–19 October 1920.** Sri Aurobindo wrote Record entries for these three days on a few pages of a letter-pad. He wrote the date “17<sup>th</sup> October 1920” on the first sheet of the pad.

### PART THREE. RECORD OF YOGA 1926–1927

No Record entries were written, or none survive, for the six-year period between October 1920 and December 1926. Sri Aurobindo wrote very little during this period. There are no known articles or poems and only a few letters that have dates to show that they were written during the six years that followed the suspension of the *Arya* in January 1921. The abrupt beginning of the entries preceding those of December 1926–January 1927 suggests that Sri Aurobindo may have made Record entries during parts of the period between 1920 and 1926, but chose not to preserve them, as he chose not to preserve those of October 1927 (see below).

**December 1926–6 January 1927.** Sri Aurobindo wrote these entries in a letter-pad used previously for writing Vedic notes and several pieces published in Part Four, including “The Seven Suns of the Supermind”. That piece comes immediately before the first entry here, which speaks of the “supramental life-energy” in the “seven centres”. The first two pages of this section of Record notes are undated. The third page begins with three short paragraphs which seem to have been written on a single day. This was probably Sunday, 2 January 1927, for the entry is followed on the same page by closely related entries marked “Monday”, “Tuesday” and “Wednesday”, then by one dated “Thursday, Jan 6.” Sri Aurobindo did not write the year 1927 until 7 April (see below), but the agreement between the dates and days of the week written in the notebook and those of the calendar for 1927 proves that this was the year for the entries of January and February.

The two pages of undated entries preceding the partially dated ones were apparently written shortly before them. Most likely they belong to the first of three “curves” of progress in Sri Aurobindo’s sadhana (25 December–3 January, 3–7 January and 7–12 January) which he mentioned in the entry for 6 January. This inference is supported by the text of a prediction written on the second undated page: “Monday next. An ascending scale till then.” It seems probable that Monday, 3 January, the end of the “curve” that began on 25 December, was also the culmination of the “ascending scale” mentioned in the prediction.

**7 January–1 February 1927.** Sri Aurobindo wrote these entries in the letter-pad used for the above section. The entry of 7 January is preceded by some diagrams and script jottings published in Part Four.

**7–22 April 1927.** Sri Aurobindo kept the Record for this period in the letter-pad used for the two preceding sections. Between the entry for 1 February and the one for 7 April come several blank pages, two drafts of an essay, some script, and a poem written in French. No Record was written, or none survives, for the period between April and October 1927.

**24–31 October 1927.** During this eight-day period, Sri Aurobindo kept the Record on two loose sheets of paper. Another sheet discovered with them contains a passage of script published in Part Four. It would appear that Sri Aurobindo tore these three sheets up and threw them

away. They were saved from destruction by A. B. Purani, one of his early disciples. The explanatory note reproduced below was written by Purani during the 1950s or 1960s:

These few pages of Sri Aurobindo's diary of his Sadhana were intended to be burnt. The story of how they escaped that fate is as follows.

To prepare hot water for the Mother's bath very early in the morning was part of the work I had undertaken almost from 1926. I was staying in the 'guest-house' at that time & used to come to the main house between 2.30–3 in the night. In order not to disturb the inmates of the house I was given a key of one of the gates to enter it. The water had to be ready before 4 o'clock, often it was needed at 3.30. (This continued up to 1938 November 23<sup>rd</sup> when Sri Aurobindo got the accident.)

The boiler room is well-known—it is now the place from where incense is still fired and flowers distributed when it rains. The fuel used was ordinary wood with wooden shavings from the Carpentry department & waste papers. The wooden shavings often contained strips of teak-wood & many other useful tit-bits. I used to preserve them and make time-piece cases, photo-frames, corner brackets from them. When the matter was brought to Mother's notice by someone she approved of such salvaging from waste & added that there were men in France—in Paris—the chiffonniers who became rich only by utilising the enormous waste of papers & rags in the big city.

But the papers I invariably burnt. Perhaps the god of Fire must have become suddenly active, because one day I was struck by half a basketful of torn small bits & casually looked at them. To my surprise and horror I found Sri Aurobindo's handwriting. I put them aside and looked at them in the daylight. I was able to make out with great labour extending for days—like a jig-saw puzzle—two or three readable pages.

These pages are dated & they are evidently notes kept by Sri Aurobindo regarding his own Sadhana.

It is not known whether other pages of the Record from this period, or other periods, were actually destroyed.

PART FOUR. MATERIALS WRITTEN BY SRI AUROBINDO  
RELATED DIRECTLY TO *RECORD OF YOGA*, c. 1910–1931

This part consists of writings in Sri Aurobindo's own hand that may be considered components of *Record of Yoga*, but which have not been included in Parts One to Three because they are undated or incompletely dated or, if dated, not concerned with Sri Aurobindo's day-to-day sadhana. A number of different sorts of writings are represented: brief undated Record entries, scripts, sortileges, lipis, and notes on a wide variety of sadhana-related topics. They have been arranged in rough chronological order, groups of scripts being placed together in several chronological series.

**Undated Record and Record-related Notes, c. 1910–1914.** Sri Aurobindo wrote these fourteen items in different notebooks during the early part of his stay in Pondicherry, that is between 1910 and 1914. Further details on individual pieces or groups of pieces follow. [1] Sri Aurobindo jotted down these undated notes around 1910 in a notebook containing translations and other pieces written years earlier in Baroda and Calcutta. [2] Sri Aurobindo wrote these notes in a notebook used in Baroda for miscellaneous literary writings and in Pondicherry for philological notes. They begin with a reference to Sri Aurobindo's philological research under the heading "Bhasha" ("Language"). Sri Aurobindo's did most of his philological research around 1911–12. The present notes may be assigned to the same period. They have, in addition, some similarity to the Record entries of January–February 1911. Both the notes and the entries are arranged by category, and have one heading in common: "Prophecy". This term is used several times in January–February 1911 for what Sri Aurobindo normally called "trikaldrishti". "Prophecy" occurs rarely in 1912 and all but disappears from the terminology of the Record after that. [3–13] Sri Aurobindo wrote all but one of these eleven pieces on scattered pages of a notebook used in Pondicherry (and perhaps also earlier in Bengal) for miscellaneous writings, notably the play *Eric*,

as well as notes on philology and other subjects. They date from the earliest years in Pondicherry, that is, 1910–12. Some of them may even have been written slightly before that. [14] Sri Aurobindo wrote these “Psychological Notes” (his title) in an exercise-book of the kind he used to keep the Record of 1913 and early 1914. The exercise-book also contains a draft of the last version of the “Life Divine” commentary on the Isha Upanishad (see *Isha Upanishad*, volume 17 of the THE COMPLETE WORKS). This commentary may be dated to 1914. The psychological notes apparently date from the same year.

**Sortileges of May and June 1912.** These two sortileges were written on a page of the notebook that later was used for the Record of 12 October to 26 November 1912 (see above).

**Undated Notes, c. November 1912.** Written on the first two pages of the notebook used for the Record of 12 October to 26 November 1912.

**Draft Programme of 3 December 1912.** Written on one of the last pages of the notebook used for the Record of 12 October to 26 November. The programme subsequently was copied, with a few changes, in the Record entry of 3 December, which was written in another notebook.

**Undated or Partly Dated Script, 1912–1913.** These nine scripts were written on nine different sheets or sets of sheets during the years 1912 and 1913. Further details on individual pieces follow. [1] Written apparently around July 1912, the approximate date of the incomplete “Commentary on the Kena Upanishad” which is referred to in the script. Note also that in the Record of 4 July 1912, Sri Aurobindo wrote “Automatic script recommenced today”, and mentioned “prophetic script”, a term found nowhere else in the Record. [2] This “record of thought” or script was written at the bottom of a loose sheet containing linguistic notes. Two sentences from it appear verbatim in the Record of 14 October 1912. The script evidently was written on that day and part of it transcribed in the Record. [3] These three pieces of script were written on the inner pages of a large folded sheet of paper used otherwise for linguistic notes and fragmentary writings on other subjects. The linguistic notes are very similar to those found along with item [2]. It is therefore likely that the scripts date from roughly the same period. The predictions contained in the first script may be the same as the “programme suggested on the tenth” mentioned in

the Record of 21 December 1912. There are a number of similarities between the elements of sadhana mentioned in the present script and those described in the Record of 10–11 December 1912. [4] This item, written on the last ten of a set of twenty-eight small pages formed by folding loose sheets of paper, may be assigned with some confidence to January 1913. It consists of a long undated passage, followed by four shorter entries with dates from the “21<sup>st</sup>” to the “24<sup>th</sup>”. The month and year are not specified, but under the “23<sup>d</sup>” there is a reference to “this month of January”. The year 1913 may be established by comparison with the regular Record of January of that year. See for example the almost identical references to the Turkish city of Adrianople in the script of the “23<sup>d</sup>” and the Record of 24 January 1913. Since the partly dated portions of the script belong to 21–24 January 1913, the undated passage preceding them must have been written just before the 21<sup>st</sup>. Note also that the Record of 19 January states: “This morning script became profuse and intimate. . . .” The script contains some examples of writings in different languages known and unknown. Sri Aurobindo wrote or “received” a number of such writings around this time. The first eighteen of the set of pages on which the script is written are devoted to this project. Some examples of such “writings in different languages” are published in *Vedic Studies with Writings on Philology*, volume 14 of THE COMPLETE WORKS. [5] This script was written sometime around June 1913 on a sheet of letter paper found along with some Vedic and linguistic notes. The paper is of the type used also for item [6] as well as for letters written around June 1913. The third and fifth of the seven “rules” here correspond to some of the five “positive directions” given in the script of 22 June 1913, which is published as part of the Record proper. [6] These four paragraphs of script, written on two loose sheets similar in type to those used for item [5], contain no explicit dating clues, but the position they describe corresponds closely to the one referred to in the Record of 10 and 11 July 1913. The first paragraph says: “Lipi is already moving forward to the mahat. . . .” The Record of 10 July speaks of the “successful movement from manas to mahat predicted in the script”, and observes: “The only siddhi which advanced during the day was the lipi.” The second paragraph deals with a movement of the vijnana to brihat, to be followed by a further change to satyam and ritam. This is the situation

described at the beginning of the second sentence of the Record of 11 July 1913: "At first the knowledge was merely *brihat* in *manas*. . ."

[7] This script, written on a single loose sheet, contains no explicit dating clues, but the situation it describes corresponds to the position of Sri Aurobindo's *sadhana* between July and September 1913. The script may well have been written during the suspension of the regular Record between 11 July and 5 September 1913. [8] This short piece was written at the bottom of the sheet containing the first six paragraphs of the Record of 12 November 1913, but upside down in relation to them. It apparently was written before the commencement or at any rate the completion of the Record entry, which otherwise would have used the space occupied by the script. The style is similar to that of some of the "Thoughts and Aphorisms" and to the "Thought" noted down in the Record of 24 June 1914 beginning "Despise not, O thinker. . ."

[9] This long script was written on a large loose sheet folded to make four pages, the bottom edges of all of which have been damaged. The sheet was found together with the Record entries of 11–23 November 1913 and apparently belongs to the same period; note the phrase "till December" in the second paragraph. There are many similarities between the position of the *sadhana* as described in this script and in the Record of 12–18 November 1913. Compare, for example, the following passage in the script: "Today a great movement forward. . . The *trikaldrishti*, telepathy, power, *lipi* have now all to move towards absolute perfection dragging the *samadhi* & *drishti* with them. Till that is done, the fourth *chatusthaya* will only prepare its advance . . ." with this passage in the Record of 14 November: "Today is to be a day of rapid progress in the third *chatusthaya* and the preparation of rapid progress in the fourth." Similarly the last page of the script has parallels with the Record of 17 and 18 November, while the last complete paragraph of the script has similarities to the Record of 18 November 1913.

**Sortilege of 15 March [1913].** Written on a page of a notebook used mostly for *Ilion* and other poems. The year is not given but it may be inferred from (1) the handwriting, (2) the period of the other pieces in the notebook, (3) the fact that no regular Record, in which a sortilege would normally have been entered, was kept in March 1913.

**Accounts of 31 May–15 June 1913.** Written on the first five pages

of a notebook used later for Vedic translations and notes, the Record notes of 13 and 15 September (see below) and the Record of 22–30 September 1913. Sri Aurobindo wrote “Record of Yogic details” on the cover of this notebook. It should be remembered that to him “All life is Yoga.”

**Record Notes, 13 and 15 September 1913.** Sri Aurobindo wrote these two entries under the heading “Record of Yoga./Theosophic.” in the notebook used previously for the “Record of Yogic details” (see above) and subsequently for the Record of 22–30 September 1913. The year, not given explicitly, may be inferred from this position. Note that Sri Aurobindo also wrote a regular Record entry in another notebook on 13 September.

**Vedic Experience, 14 and 15 December 1913.** Sri Aurobindo wrote regular Record entries for both these days, but chose to enter this experience in a notebook used otherwise for Vedic translations and notes.

**Undated Notes, c. 1914.** Sri Aurobindo wrote these notes headed “Vijnanachatusthaya” on a loose sheet of paper that was found inserted in a notebook used, among other things, for the Record of July 1912. The sheet, however, does not appear to be connected with anything in the notebook, and may have been put there simply as a placemark. The handwriting is that of 1912–14. It is possible that these notes are the “separate detailed record of the results” of the “formulated & steady activity for the regulation of the third chatusthaya” that Sri Aurobindo wrote of having “commenced” in the Record of 1 June 1914.

**Notes on Images Seen in March 1914.** Sri Aurobindo wrote this piece, which he entitled “The Evolutionary Scale”, in March 1914 in an exercise-book of the same sort as he was using then for the Record. In the Record entry of 22 March 1914, he spoke of certain “scenes of a pursuit in the early Manwantaras of a race of divinised Pashus by Barbarians” which were “recorded elsewhere”. The reference is evidently to the second section of “The Evolutionary Scale”, which begins: “A series of images and a number of intimations have been given yesterday in the chitra-drishti to illustrate the history of the first two Manwantaras. . . .” The word “yesterday”, which was added between the lines, would seem to indicate that the second, and probably the first and third sections as well, were written on 23 March. Further

references in the Record make it clear that the images of the fourth section and the first paragraph of the fifth section were seen on 24 March, and that the images of the rest of the fifth section and probably those of the sixth were seen on 25 March.

**Undated Script, c. 1920.** The first of these two scripts is the last piece of writing in a letter-pad whose other contents (Vedic translations, etc.) provide no explicit dating clues. The term “drashtri vijnana”, which occurs in the script, is found otherwise only in the Record of March 1920. The second piece, consisting of three short entries, was written on two loose sheets that cannot be precisely dated. The third entry employs the term “logos Vijnana”, which occurs in the Record only in October 1920.

**Undated Notes, c. December 1926.** Sri Aurobindo wrote all but the last of these seven pieces in a letter-pad used previously for Vedic notes and subsequently for the Record of January–February and April 1927, as well as for certain undated Record entries, scripts, etc. “The Seven Suns of the Supermind” is followed closely by Record entries that are considered to have been written in December 1926. It seems likely that that piece and the five preceding it were written in the same month. Sri Aurobindo wrote the seventh piece, “The Seven Centres of the Life”, on a sheet from another letter-pad, apparently around the same time.

**Undated Notes, c. January 1927.** Sri Aurobindo wrote these notes, in which the names of some of his disciples are linked with those of historical, legendary and divine figures, in the letter-pad of 1926–27 referred to above. Before and after it are Record notes that have been dated to the last week of December 1926 and the first week of January 1927.

**Notes on Physical Transformation, c. January 1927.** Sri Aurobindo wrote these notes in the letter-pad of 1926–27. They come just before the Record notes dated “Thursday. Jan 6.” They appear to be more in the nature of script than ordinary writing. (The word “you” obviously refers to Sri Aurobindo, while “she” designates the Mother, as it does in several Record entries of January 1927.)

**Diagrams, c. January 1927.** Written and drawn in the letter-pad of 1926–27 between entries dated 6 January and 7 January.

**Miscellaneous Notations, c. February–April 1927.** [1–2] Written on two separate pages of the letter-pad of 1926–27, the first a few pages

after the Record entry of 1 February, the second between the two parts of the entry of 9 April. (The script must have been written before this date, since the splitting of the entry of 9 April evidently was due to the fact that the intervening pages had already been used.) [3] This lipi, dated 2 April 1927, was written in the letter-pad of 1926–27 between the two parts of the entry of 9 April. [4] Sri Aurobindo wrote this *mantra* in the letter-pad of 1926–27, just after the lipi described above.

**Record of Drishti, 30 July 1927.** Sri Aurobindo wrote these dated notes in a tiny note-pad used otherwise to record electric-meter readings.

**Undated Script, c. 1927.** Sri Aurobindo wrote these three sets of script notations in a notebook belonging to the year 1927. Pieces [1] and [2] come a little before writings that may be dated with some certainty to July–August 1927; but some similarities between the terminology of these entries and the Record of January 1927 suggest that the entries may have been written earlier in the year. The third piece occurs further on in the same notebook, and appears to date from somewhat later in 1927.

**Undated Script, c. 1927–1928.** These four passages of script all come from manuscripts datable to late 1927 or 1928. All contain references to “overmind”, a term that first occurs in the Record in the entry of 29 October 1927. [1] The torn-up sheet on which this passage was written was found by A. B. Purani together with those containing the Record of 24–31 October 1927. Its opening is similar to number 14 of the “Undated Script Jottings” (see below), which was found in a notebook used in 1928. [2–3] These two passages occur in two different notebooks, both from the period 1927–28. Their terminology suggests that they may have been written after October 1927, although this would mean that they were jotted down after most of the contents of the subsequent pages of the notebooks were written. [4] These two fragments were found on a scrap of a sheet detached from a letter-pad. The first occupies what was originally the top of the front of the sheet. It begins in the middle of a sentence. The preceding page or pages have been lost. The second fragment occupies what was the bottom of the reverse of the sheet. (The pad was stitched at the top.) Between the two fragments came whatever was written on the bottom three-quarters of the front page and the top three-quarters of the reverse.

**Notes on Prophetic Vision, 1929.** Sri Aurobindo wrote these dated notes in a small “Bloc-Memo” pad used otherwise for miscellaneous jottings and writings.

**Diagrams, c. 1931.** Written and drawn on both sides of a piece of letter paper, at the top of which is the conclusion of a letter-draft whose beginning has been lost. The draft ends:

However I give the schema below and you can see for yourself  
—it is arranged according to an ascending scale of consciousness, grades superimposed on each other, but that does not mean that there is no interpenetration of one by another.

The letter was rewritten on 15 April 1931 and sent without the diagrams.

**Undated Script Jottings.** These fifteen passages of script were jotted down by Sri Aurobindo on the pages of various notebooks and loose pieces of paper between circa 1915 and the late 1920s. They are arranged in roughly chronological order, though their dates and sometimes even periods are difficult to determine. [1] Written on a sheet torn out of a letter-pad of the sort Sri Aurobindo used for the Record in 1915–16 and for other writings during approximately the same period. [2] Written on a page of a letter-pad containing writings that can be dated 1916–18. [3] Jotted on the last page of a notebook containing Vedic translations and English poetry written at different times. [4–5] Written on two pages of a notebook used around 1926. [6] Written on the back of a letter to Sri Aurobindo dated 16 August 1926. [7–8] Written on the front and back of a loose sheet inserted in the note-pad used for the Record of 1926–27; the loose sheet may once have been the first sheet of the pad, in which case the jottings may date to December 1926. [9–11] Written on three pages of the notebook that was used for the “Undated Script, c. 1927” (see above). [12] Written circa 1927–28 on a torn sheet used otherwise for a passage intended for the revised version of *The Synthesis of Yoga*. [13] Written on a torn letter, perhaps from slightly later than 1928. [14] Written and cancelled at the top of a page of a stenographic pad used around 1928. [15] Written in the margin of a page of a notebook used for the poem *Savitri* in the late 1920s.

## PART FIVE. AUTOMATIC WRITING

Sri Aurobindo first tried automatic writing—defined by him as writing not “dictated or guided by the writer’s conscious mind”—towards the end of his stay in Baroda (that is, around 1904). He took it up “as an experiment as well as an amusement” after observing “some very extraordinary automatic writing” done by his brother Barin; “very much struck and interested” by the phenomenon, “he decided to find out by practising this kind of writing himself what there was behind it.” Barin seems at least sometimes to have used a planchette for his experiments, but Sri Aurobindo generally just “held the pen while a disembodied being wrote off what he wished, using my pen and hand”. He continued these experiments during his political career (1906–10) and afterwards. In this part are published one example from 1907, an entire book received as automatic writing in 1910, and a number of examples from two years during which he also kept the Record: 1914 and 1920. His “final conclusion” about automatic writing

was that though there are sometimes phenomena which point to the intervention of beings of another plane, not always or often of a high order, the mass of such writings comes from a dramatising element in the subconscious mind; sometimes a brilliant vein in the subliminal is struck and then predictions of the future and statements of things known in the present and past come up, but otherwise these writings have not a great value.

During the period of the Record, Sri Aurobindo made much use of a form of writing he called “script”. As explained above, this was similar to automatic writing in that it came as a communication from another source, but differed from automatic writing in coming from a source that he considered to be higher and more reliable. It should be noted, however, that the distinction of “script” from ordinary automatic writing was not always strictly maintained. Some writings from a lower source refer to themselves as script (see for example page 1410), and Sri Aurobindo used the word “script” for writings that were produced in séances with others (see for example the Record of 17 July 1914, where he writes: “Today excellent script with R [Richard]

& Madame R.”) In these examples, “script” is used as a generic term to cover all forms of written communication from other sources.

“**The Scribblings**”, c. 1907. Written in a notebook previously used by Sri Aurobindo in Baroda for miscellaneous writings. In May 1908 this notebook and several others were seized by the police when Sri Aurobindo was arrested in connection with the Alipore Bomb Case. These automatic writings were submitted by the prosecution as evidence against Sri Aurobindo, but were not accepted by the judge as being in Sri Aurobindo’s hand. They were, however, certainly written by him, though, being automatic, they are somewhat illegible; hence the name by which they were known during the trial: “The Scribblings”. They mention Barindra Kumar Ghose, Sri Aurobindo’s younger brother, who was the active head of a revolutionary group, as well as three other members.

**Yogic Sadhan.** Sri Aurobindo received this book as automatic writing in 1910. According to his biographer A. B. Purani,

During the first three months of the stay at Pondicherry [April – June 1910] there used to be séances in the evening in which automatic writing was done. The book *Yogic Sadhan* was written in this way. At the rate of one chapter per day, the book was finished in a week or eight days. . . . The Editor’s Epilogue added after the last chapter was written by Sri Aurobindo himself. The editor’s name is given as “the Uttar[a] Yogi”.

A year later, the text that had been received was transcribed and published under the title *Yogic Sadhan* by Sri Vani Vilas Press, Srirangam. “The Uttara Yogi” (the Yogi from the North) is a name by which Sri Aurobindo was known to the person who published the book. A second edition of *Yogic Sadhan*, lightly revised, was brought out by the Modern Press, Pondicherry, in 1920. Two further editions were brought out by Arya Publishing House, Calcutta, in 1923 and 1933. The present text follows the second edition with a few emendations, mainly in chapters 7–9, for which a manuscript in Sri Aurobindo’s hand survives.

Sri Aurobindo permitted the publication of *Yogic Sadhan*, but he did not consider it his own work. In a letter of 1934 he wrote:

The *Yogic Sadhan* is not Sri Aurobindo's own writing, but was published with a note by him, that is all. The statement made to the contrary by the publishers was an error which they have been asked to correct. There is no necessity of following the methods suggested in that book unless one finds them suggestive or helpful as a preliminary orientation of the consciousness—e.g. in the up-building of an inner Will etc.

The “note” referred to is the “Editor’s Epilogue”, which was included in all editions of *Yogic Sadhan*. Sri Aurobindo allowed the book to go out of print after the edition of 1933 was sold out. It has not been reprinted since then in the form of a book.

**Automatic writings, c. 1914 (First Set).** These four pieces of automatic writing are found on four loose sheets of paper folded together. They are not dated but almost certainly were written in 1914. The sheet on which item [1] was written contains also a draft of something published in the journal *Arya* in August of that year. Item [2] contains a reference to “the Review”, that is, the *Arya*, which was conceived around 1 June 1914 and first published in August. Items [3] and [4] seem to have been written around the same time as the first two items.

**Automatic writings, c. 1914 (Second Set).** These two pieces of automatic writing were written on four loose sheets of paper folded to make eight pages. The sheets were found along with those on which the previous set were written, and appear to belong to the same period.

**Automatic Writing, c. 1920.** This short writing was found in a letter-pad used principally for Vedic translations and notes. Below it, on the same page, are a few lines that have been classified as Record-related script and published in Part Four (the first piece of “Undated Script, c. 1920”). That piece has been dated by terminology to around March 1920. The present writing describes itself as “script”, that is, a “means of embodied communication with the other worlds”; but the “spirit of the higher realms” who speaks is evidently not the Master of the Yoga. The item is therefore classified as automatic writing rather than script.

**Automatic Writings, c. 1920.** These nineteen writings were found together in a single batch of seventy-eight loose sheets. They are published here in the order in which they were found. It is likely that each

item is the product of a separate séance. References to known events in some of the writings lead one to date them to the summer of 1920. Lokamanya Tilak, who is referred to in item [9] as having departed from the body, apparently rather recently, died on 1 August 1920. The letter referred to in item [8] very likely is the one written by Tilak's associate Dr. B. S. Munje to Sri Aurobindo, inviting him to preside over the 1920 session of the Indian National Congress. Sri Aurobindo's reply turning down this offer is dated 30 August 1920. Mirra Richard (The Mother) and Paul Richard participated in some if not all the sessions. (See especially item [9].) They returned to Pondicherry from Japan on 24 April 1920. Richard left Pondicherry in December of the same year.

#### APPENDIX. MATERIAL FROM DISCIPLES' NOTEBOOKS

The pieces in this Appendix have been transcribed from versions handwritten by early disciples of Sri Aurobindo. They are copies of notes written by Sri Aurobindo or of written records of his oral remarks. With one partial exception, none of these items exist in the form of manuscripts in Sri Aurobindo's handwriting. The exception is on the last page of item [1] of the "Miscellaneous Notes", where there are three pieces that were written or revised by Sri Aurobindo in his own hand. Only these pieces may be considered to be as authentic as the handwritten Record. Nevertheless, Sri Aurobindo may be regarded as the origin of all the pieces in this appendix, as they are either transcriptions of his talks or copies of now-lost written texts. They represent aspects of his teaching in an early form as given to his earliest disciples.

**Miscellaneous Notes, c. 1914.** These seven sets of notes are reproduced from handwritten copies made by disciples of Sri Aurobindo in various notebooks. Early copies of items [1], [2] and [5] were written in the exercise-book he used subsequently for the "Incomplete Notes on the First Chatusthaya" published in the Introduction. This notebook has "1914" printed on the cover. Another notebook containing the principal versions of items [3], [4], [6] and [7] has calendars for 1913 and 1914 printed inside the front cover. Many of the disciples' notebooks contain a copy of a letter written by Sri Aurobindo on 21 September

1914. It is reasonable to conclude that the pieces date roughly from the period around 1914.

**Sapta Chatusthaya—Scribal Version.** This presentation of Sapta Chatusthaya is the most complete one available. There is no manuscript of the piece in Sri Aurobindo’s hand, but he was undoubtedly its source. The text survives only in the form of transcripts written down by disciples. Several of these “scribal copies”, as the editors term them, have been collated and two of the oldest selected as the basis of the present text.

One of the scribal copies may date from as early as 1914; two others are from the mid-1920s, and most or all of the rest from the 1930s. These copies were made either from a now-lost manuscript written by Sri Aurobindo or, more likely, from one or more written records of a series of talks given by him. The scribal copies may be considered on the whole to be reliable records of the substance of what Sri Aurobindo must have written or said; but all of them contain obvious distortions of his words. Because of this, a much freer hand has been used in the editing of this piece than would have been permissible if the text was based on a handwritten manuscript.

The text is “eclectic”; that is to say, it follows for the most part the scribal version that seems to offer the best text as a whole, but it makes use of readings from the other principal scribal copy where these appear more likely to represent Sri Aurobindo’s actual words. Where the scribal copies agree but the reading seems defective, an editorial alternative has been printed between square brackets, as part of the text, and the scribal version given in a footnote. (Such footnote variants are preceded by “*MS (scribal)*”.) The editors have silently made minor corrections of the spelling, punctuation, etc. of these scribal texts.

#### PUBLISHING HISTORY

No part of *Record of Yoga* was published during Sri Aurobindo’s lifetime. The notebooks and loose sheets containing the diary entries and related materials were found after his passing along with his other manuscripts. Most of *Record of Yoga* was published in the journal *Sri Aurobindo: Archives and Research* between 1986 and 1994. Some material—mainly in Parts One, Four and the first section of the Appendix

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—was omitted when *Record of Yoga* was published in that journal and appears here for the first time. The publishing history of *Yogic Sadhan* has been given above in the note on Part Five. “The Seven Suns of the Supermind” and the diagrams in Part Four were included in *The Hour of God* (Pondicherry, Sri Aurobindo Ashram) in 1959 and subsequently; there the diagrams were given the editorial title “The Divine Plan”. A few related pieces that were added to the reorganised 1982 edition of *The Hour of God* are also included in Part Four. In 1973, Sri Aurobindo’s manuscript version of “Sapta Chatusthaya” was published, with much editorial normalisation of the spelling of Sanskrit words and other details, in volume 27 (*Supplement*) of the Sri Aurobindo Birth Centenary Library.

The text of this first edition of *Record of Yoga* has been reproduced verbatim, as far as possible, from the manuscripts of the diary entries and related materials.