Glossary to the Record of Yoga

Introductory Note

Status. Work on this glossary is in progress. Some definitions are provisional and will be revised before the glossary is published.

Scope. Most words from languages other than English (primarily Sanskrit), and some English words used in special senses in the Record of Yoga, are included.

Transliteration. Words in italics are Sanskrit unless otherwise indicated. Sanskrit words are spelled according to the standard international system of transliteration. This has been adopted because the same Sanskrit word is often spelled in more than one way in the text. The spellings that occur in the text, if they differ from the transliteration (ignoring any diacritical marks over and under the letters), are mentioned in parentheses. The sounds represented by ċ, ṛ, and ś or ṣ in the standard transliteration are commonly represented by “ch”, “ri”, and “sh” in the anglicised spellings normally used in the Record of Yoga.

Order. All entries, regardless of language, are arranged in English alphabetical order. Words and phrases are alphabetised letter by letter, disregarding diacritics, spaces and hyphens.

Compounds and phrases. A compound or phrase composed of words that do not occur separately in the text is normally listed as a unit and the words are not defined individually. Compound expressions consisting of words that also occur by themselves, and thus are defined separately, are listed in the glossary only if they occur frequently or have a special significance.

Definitions. The definition of each term is intended only as an aid to understanding its occurrences in the Record of Yoga. It may not include all the meanings a word has in the original language. On the other hand, it may include meanings that are not found in dictionaries of the language, since Sri Aurobindo adapted many words to his own needs in referring to his yogic experiences. The definitions take into account Sri
Aurobindo’s own explanations, the contexts in which the terms occur, and the relations between the *Record of Yoga* and his other writings. **Quotations.** Direct quotations from Sri Aurobindo’s writings are indicated by quotation marks. **Cross-references.** Words in **bold** type in the definitions are defined in the glossary. **Searching.** When searching for a definition, enter the term in either of two ways:

1. Type the term as it is spelled in the text. This should find either (a) the definition you are looking for, or (b) an entry that will show the transliteration of the term under which the definition can be found using the next method.

2. Type a period / full stop (.) and the transliterated spelling without diacritical marks. Typing a period / full stop before the transliteration will find the entry where the term is defined rather than occurrences of it in compounds or in definitions of other terms.

Example: Searching for “sparsha” (as it is spelled in the text) finds the entry for the compound “āgneya-sparśa (agneya-sparsha)”, which shows that the transliteration of “sparsha” is “sparśa”. Searching for “.sparsa” finds the definition of sparśa, skipping over other expressions containing this word.

**A**

.ābhāsa — appearance; (in Bengali) glimmer, hint.

.ābhāva — entry into the being from outside.

.ābhaya (abhaya; abhayam) — fearlessness; passive courage, “freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune”, an attribute of the kṣatriya.

.ābhayam — see abhaya.

.ābhayam, sāhasa, ātmaślāghā, yaśolipsā (abhayam, sahasa, atmaslagha, yasholipsa) — fearlessness, daring, self-confidence, the urge towards victory (the attributes of the kṣatriya).

.ābhayam, sāhasam, yaśolipsā, ātmaślāghā, iti kṣatrātejah (abhayam, sahasam, yasholipsa, atmaslagha, iti kshatratejah) — fearlessness, daring, the urge towards victory, self-confidence: these express the energy of the kṣatriya temperament.
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- **abhimāna** — pride; egoism.
- **abhiśasthi** — hostile expression.
- **abhiṣṭi** — invasion.
- **abhyāsa** — repetition; exercise; discipline; practice.
- **ācchanna** — covered, concealed.
- **active brahman** — same as *saguṇa brahman*, the dynamic aspect of *brahman* which is expressed in the cosmic movement, “a universal Divine, one in being, multiple in personality and power, who conveys to us, when we enter into the consciousness of his universal forces, a sense of infinite quality and will and act and world-wide knowledge and a one yet innumerable delight”; realised by the mind separately from the *śaṅtams brahma* or silent *brahman*, it is an aspect of universal being which “though wonderfully freed, uplifted and illumined, supports only the present self-expression of the Cosmic Spirit and does not transform, as would a transcendental Descent, the ambiguous symbols and veiled mysteries of a world of Ignorance”.
- **active samatā** — equality in one’s response to the contacts of the world, consisting of (sama) *rasa*, (sama) *bhoga* and (sama) *ānanda*, also called positive *samatā*: an “active equality which will enable us not only to draw back from or confront the world in a detached and separated calm, but to return upon it and possess it in the power of the calm and equal Spirit”.
- **actual gnosis** — same as actualistic ideality.
- **actualistic** — characterised by a working of intuition which, in dealing with the movement in time, lays “stress on the stream of immediate actualities”.
- **actualistic ideality** — an intuitional form of logistic ideality which, applied to the field of *trikāladrśti* and *tapas*, “depends upon the existent actuality, illumines it, goes a little beyond it but from it”.
- **actualistic logistis** — same as actualistic ideality.
- **actualistic seer tapas** — *tapas* acting in the actualist intuitional revelation, the lowest form of seer *tapas*.
- **actualistic seer trikāladrśti** (trikaldrishti) — *trikāladrśti* in the actualist intuitional revelation.
- **actualist intuitional revelation** — actualistic ideality raised to the intuitative revelatory logistis.
- **adāsyā** — inability to surrender, “insubmission”, absence of *dāsyā*. 
adequate — (vāk) having the qualities of the lowest level of style, which “has the power to make us . . . see the object or idea in a certain temperate lucidity of vision”; most often combined with a higher level, as in the effective-adequate style or the inevitable form of the adequate.

ādeaśa (adesha; adesh) — command; a voice (vani) heard inwardly as “the command of the Divine Guide of the Yoga”; especially, “the Adesha given in the jail”, the inner command received by Sri Aurobindo in Alipur jail giving him a mission to accomplish a certain work, karma, with four principal parts: literary (sāhitya), religious (daiva or dharma), political (kṛiti) and social (samāja or kāma).

ādeaśasiddhi (adeshasiddhi; adesa-siddhi; adesa siddhi; adeshsiddhi; adesh siddhi) — fulfilment of the divine command (ādeaśa) enjoining the accomplishment of a certain mission (karma), a work for the world with literary, political, social and spiritual aspects.

ādeaśavāni (adeshavani) — “speech of supreme command”, the highest form of vani, which “is clear and irresistible, the mind has to obey and there is no question possible, even if what comes is contrary to the preconceived ideas of the mental intelligence”.

ādharā (adhar; adhar) — vessel, receptacle; support; “that in which the consciousness is now contained — mind-life-body”, the psycho-physical system comprising the antahkaraṇa and the sthūla deha; a physical object or sensation serving as a support or background for rūpādṛṣṭi or any other kind of viśayadṛṣṭi.

ādharādṛṣṭi (adhardrishti; adhar drishti) — vision of images on a background (sādharā rūpa).

ādharā-siddhi — the perfection of the mental-vital-physical system, consisting of the siddhi of the first four catusṭayas, so that the ādharā “becomes a perfect instrument for the Purushottama, the Purusha and Shakti to carry on their Lila”.

ādharma — not dharma; lawlessness.

ādhogati — literally “downward movement”; the negation of uttāpānā, especially due to defective lahbimā and mahimā.

ādhyaṅkṣatvā (adhyakṣatwa) — the status of the Divine Being “as the adhyakṣa, he who seated over all in the supreme ether over-sees things, views and controls them from above”.

ādhyāropā — superimposition.

ādhyāropita — superimposed.
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.adhyāya — chapter.
.adinātā — freedom from depression; the opposite of dainyam.
.adinātā kṣiprātā sthārayam iśvarabhāva (adināta kṣiprāta sthārayam iśvarabhāvā) — non-depression, swiftness, steadiness, mastery: the second general formula of the śakti catusṭaya, consisting of qualities needed for the perfection of all parts of the psycho-physical system.
.Aditi — the Vedic goddess of infinite being, the mother of the gods, manifested here as the earth-goddess (Prthivī); the ādyā-śakti, the indivisible consciousness (cīt), force (tapas) and bliss (ānanda) of the Supreme.
.adri — rock; hill; a Vedic symbol of “formal existence and especially of the physical nature”.
.adrṣṭam (adrśṭam) — literally “the unseen”; fate.
.ādyā mahāśakti (adya mahashakti) — the original cosmic Power (mahāśakti), the universal śakti on the highest plane of the eternal manifestation.
.ādyā parāśakti (adya parashakti) — the original supreme Power (parā śakti), the transcendent śakti who “stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme”.
.ādyā-śakti (adyashakti; adya-shakti) — the original Power (śakti), both transcendent (ādyā parāśakti) and universal (ādyā mahāśakti).
.Aghora — literally “not terrible” (though terrible, ghora, in appearance), an epithet of Śiva, the destroyer; a form of Tantra of the vāmamārga or “left-hand path” which annuls all distinctions; a being or world characterised by samatā (equality).
.Agner bhrajante arcayah (Agner bhrājante archayah) — the flaming radiances of Agni blaze forth. [Ṛg Veda 1.44.12]
.āgneya-sparśa (agneya-sparsha) — fiery or burning touch.
.agni — fire; fiery energy; the fire of Agni, “the flame of divine Force instinct with divine knowledge”; the bhūta of fire, “the igneous, radiant and electric energy”, also called tejas; the type of akashic material called “fire”.
.Agni (Agni; Agnih) — the god of Fire; in Sri Aurobindo’s interpretation of the Veda, the deva as the master of tapas, “the divine Consciousness formulating itself in universal energy”; he is the “secret inhabitant of Matter and its forms” and “the power of conscious Being, called by us will, effective behind the workings of mind and body”;

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his “divine birth-place and home,—though he is born everywhere and dwells in all things,—is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified”.

.agnimaya — fiery; pertaining to the bhūta of agni¹; (rūpa or lipi) composed of or containing the akshic material called agni or “fire”.

.agnimaya varṇa — fiery colour; varṇa mixed with an element of agni¹.

.Agni Rudra — Agni², the god of Force, identified with Rudra², “the Divine as master of our evolution by violence and battle”.

.Agni Tvāṣṭā (Agni Twashta) — Agni², the universal energy, as Tvāṣṭā, “the Fashioner of things”.

.Agni-Vāyu (Agni-Vayu; Agni Vayu) — Agni², the divine Force, working through the vital energy of Vāyu².

.Agni-Vāyu-Aryaman — the three forceful gods Agni², Vāyu² and Aryaman unified to form one deity.

.Agni-Vāyu-Aryaman bhāva — the self-manifestation of the deva as Agni², Vāyu² and Aryaman, forming part of devabhāva.

.āgraha — insistence.

.abaituka — causeless; objectless; lacking a hetu; (with reference to any form of physical ānanda or certain types of subjective ānanda) manifesting without relation to an outer stimulus or object; short for abaituka ānanda.

.abaituka ānanda — “objectless bliss”; a kind of subjective ānanda, “self-existent and independent of objects and particular experiences”, which manifests on the plane of mind (manas) as “an even and tranquil neutral joy”; any form of physical ānanda not associated with an external stimulus.

.abaitukānanda — the form of ānanda corresponding to the mental plane (same as abaituka ānanda).

.abam — I; ego, “the sense of a separate self-existence” (same as abānkarā); (“the divine Aham”) the individual consciousness “no longer as an obscured and limited ego, but as a centre of the Divine and of the universal consciousness embracing, utilising and transforming into harmony with the Divine all individual determinations” (same as caitanyakendra).

.abam bhartā — (literally) I am the upholder; the ego-sense in the consciousness that upholds actions.
aham bhokta — (literally) I am the enjoyer; the ego-sense in the consciousness that enjoys experience.

aham jñātā — (literally) I am the knower; the egoism of the knower.

aham kartā — (literally) I am the doer; the egoism of the doer.

aham sākṣī (aham sakshi) — (literally) I am the witness; the ego-sense in the witnessing consciousness.

ahānkarā — the ego; the subjective principle by which the puruṣa is induced to identify himself with prakṛti and her activities; “the limited ‘I’ in us”, freedom from which is part of the mukti or liberation of the nature: the egoistic consciousness, including the “ego-sense in the life stuff” and the “ego-idea in the mind” which “maintain a constructed symbol of self, the separative ego, which does duty for the hidden real self, the spirit or true being” and whose nature “is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies”.

ahānkarā-mukti-siddhi — the perfection of release from the ego (ahānkarā), part of the mukti or liberation of the nature: “the transformation of the limited ego into a conscious centre of the divine unity and freedom” (caitanyakendra) through “an uncompromising abolition of the ego-sense at its very basis and source”, leaving only an “individualisation for the purposes of the play of universal consciousness in an individual mind and frame”.

ahāsyam — cheerlessness; the negation of hāsyā or “laughter”.

ahi — serpent; the Time-snake.

ahītena cid arvata (ahitena chid arvatā) — even without urging on the war-horse (symbol of vehement nervous tapas). [Rg Veda 8.62.3]

aiikyalipsa — the urge towards unity, an element of Maheśvarībhāva.

aiikya — unity.

ainisi n’est il pas assez rouge pour vous [French] — isn’t it red enough for you like this? (British possessions were traditionally coloured red or pink on world maps.)

aiishwari sthiti — see aiśvāri sthiti.

aiishwarya, etc. — see aiśvarya, etc.

aiiskhistos estha [Greek] — you were the ugliest (or the most infamous).

aiśvāri sthiti (aišwari sthiti) — abiding in the consciousness of the īśvara.
aiśvarya (aishwarya; aishwaryam; aiswarya; aivvaryam) — mastery; sovereignty; the sense of divine power (same as īśvarabhāva, a quality common to the four aspects of daivi prakṛti); one of the three siddhis of power: effectiveness of the will acting on a person or object without the kind of direct control established in vaśita; an instance of so exercising the will; sometimes equivalent to aśvaryastraya or tapas.

aiśvaryaabhāva (aishwaryabhava) — state or sense of sovereign mastery (equivalent to īśvarabhāva).

aiśvarya-bodha (aishwaryabodha; aishwarya-bodha; aishwarya bodha) — consciousness of sovereign power (equivalent to īśvarabhāva as a general attribute of daivi prakṛti).

aiśvarya-īśītā (aishwarya-ishlyta; aishwarya ishita) — the combination of aśvarya and īśītā, two of the three siddhis of power.

aiśvarya-īśītā-vaśītā (aishwarya-ishlyta-vaśita) — a combination of the three siddhis of power.

aiśvarya-īśītā-vyāptī (aishwarya-ishlyta-vyāpti) — the combination of aśvarya, īśītā and (communicative) vyāptī.

aiśvaryaam (aishwaryam; aivvaryam) — see aśvarya.

aiśvaryaamaya trāṭaka (aishwaryamaya tratak) — trāṭaka (concentration of the vision) brought about by aśvarya (exercise of will).

aiśvarya (aishwarya) of exact time — aśvarya applied to bring about an event at a specific time.

aiśvarya-prayoga (aishwarya-prayoga) — application of the siddhi of aśvarya.

aiśvarya-siddhi (aishwaryasiddhi; aishwaryasiddhi; aishwarya siddhi) — the supernormal power (siddhi) called aśvarya; perfection or fulfilment of this power; an instance of its use.

aiśvarya-tapas (aishwarya-tapas; aishwarya tapas) — pressure of aśvarya.

aiśvarya-atraya (aishwarya-atraya; aishwarya-atraya; aishwarya traya) — the triad of aśvarya, consisting of the three siddhis of power.

aiśvarya-vaśītā (aishwarya-vaśita; aishwarya-vaśita; aishwarya vaśita) — the combination of aśvarya and vaśītā, two of the three siddhis of power.

aiśvarya-vaśītā-īśītā (aishwarya-vaśita-ishlyta; aishwarya vaśita ishita) — a combination of the three siddhis of power.

aiśvarya-vyāptī (aishwarya-vyāpti) — the combination of aśvarya
and (communicative) vyāpti.

· aśvarya-vyāpti-iśitā (aishwarya-vyapti-ishita) — the combination of aśvarya, (communicative) vyāpti and iśitā.

· aśwarya — see aśvarya.

· aitihya lipi — historical lipi, a means of historical trikāladrṣṭi.

· ājñā — command; “thought that is will” (ājñānam); the ājñācakra.

· ājñācakra (ajnachakra; ajna-chakra) — the cakra between the eyebrows, the centre of consciousness that governs will, vision and dynamic thought, “not the ordinary outer mental will and sight, but something more powerful, belonging to the inner being”.

· ājñāna (ajnana; ajnanam) — ignorance; absence of jñāna; “the forgetfulness of the high and true self”, resulting in bondage to the three modes (triguṇa) of the lower Nature (aparā prakṛti).

· ājñānam — see ājñāna.

· ājñānam — knowledge-will; the operation of consciousness by which it “dwells on an image of things so as to hold, govern and possess it in power”, one of the four functions of active consciousness (of which the others are vijñāna, prajñāna and saṃjñāna) and the means by which the supreme consciousness that is the master of the world (iśvara) exercises control of all things; same as ājñā.

· akalyāṇa — misfortune, adversity; evil.

· ākāra (akar) — form; the manner in which an object appears to the senses.

· ākāraṇa — causeless; same as abaituka.

· akartā — the non-doer; inactive.

· akartavya — what is not to be done.

· akartya-sāma (akartri-shama) — inactive peace.

· ākāśa (akash; akash) — ether; the most rarefied condition of material being, “a condition of pure material extension in Space”, the subtlest of the pañcabhūta; the state of physical substance that borders on the supraphysical and is the medium through which the powers of higher worlds act on the material plane (same as sthūla ākāśa); any of various kinds of sūkṣma ākāśa or immaterial ether, “depths of more and more subtle ether which are heavily curtained from the physical sense by the grosser ether of the material universe”; (same as ākāśarūpa or ākāśalipi) images or writing seen in the ākāśa.

· ākāśalipi (akashalipi; akasha lipi) — “etheric writing”; lipi seen in the
akāsa.

- akāśarūpa (akasharupa; akasha rupa) — rūpa seen in the ākāśa, either as the result of forming images “by mental-physical pressure” out of akashic material or of “sudden manifestation of form partial or complete out of other akashas into the physical”.

- ākāśa-śakti (akasha-shakti) — the power of the ākāśa (to resist the tapas).

- akasha, etc. — see ākāśa, etc.

- akashic material — “subtle-gross etheric material” of any of seven kinds (called in ascending order chāyā [shadow], dhūma [smoke], tejās [brilliance], jyotih [light], vidyut [lightning] or varṇa [colour], agni [fire], and prakāśa [radiance]) out of which ākāśarūpa and ākāśalipi are formed.

- akashic record — the etheric writing (ākāśalipi) “that keeps the record of all things past, transcribes all that is in process in the present, writes out the future”.

- ākriyā udāśinatā — inactive indifference.

- ākṣara (akshara) — letter, syllable; immutable, unchanging; the immutable brahmān, “the immobile omnipresent Soul of things”; “the immutable self-existence which is the highest self-expression of the Divine and on whose unalterable eternity all the rest, all that moves and evolves, is founded”, the inactive status of the puruṣottama “in the freedom of his self-existence unaffected by the action of his own power in Nature, not impinged on by the urge of his own becoming, undisturbed by the play of his own qualities”.

- ākṣara puruṣa (akshara purusha) — the immutable spirit, the unchanging puruṣa: “the inactive Purusha free from Prakriti and her works”, who stands above all things “in his imperturbable immobility of eternal silence and calm”.

- ākṣepa (akshepa) — disturbance.

- akshara — see ākṣara.

- akshapa — see ākṣepa.

- alaksana (alakshana) — featureless.

- alasya (alasya; alasyam) — lassitude.

- alasyam — see ālasya.

- alpa — small, little; limited, deficient; littleness (same as alpam).

- alpam — littleness, the negation of ṃbat.
.âma — raw.
.amaṅgala — unfortunate, unfavourable; adverse event (same as amaṅgalam).
.amaṅgalabodha — the sense of misfortune or adversity.
.amaṅgalam — misfortune, unfavourable occurrence, adverse circumstances.
.amara puruṣa (amara purusha) — immortal spirit.
.amāvasyā — new-moon day.
.ambulando [Latin] — walking; see in ambulando.
.amertume [French] — bitterness.
.amrta (amrita; amritam) — immortality; “the spirit’s timeless existence . . . translated into the Time manifestation”, including in its fullness “a physical life fit for a divine inhabitant and, — in the sense not of attachment or of restriction to our present corporeal frame but an exceeding of the law of the physical body, — the conquest of death, an earthly immortality”; the “ambrosia of the gods”, a rejuvenating “nectar” induced by certain practices of yoga to trickle down from a subtle centre in the head; identified with soma1, “the sweetness that comes flowing from the streams of the upper hidden world, . . . the divine delight hidden in all existence which, once manifest, supports all life’s crowning activities and is the force that finally immortalises the mortal”.
.amśa (ansha; angsha) — portion.
.amutra — there; beyond this world.
.anābata — the cakra in the heart, also called the “heart-lotus”, the “mental-vital, emotional centre with the psychic behind it (the soul, Purusha in the heart)”.
.anaiṣya (anaikya; anaikyam) — disunity.
.anaiṣya — see anaikya.
.anānanda — delight, bliss, ecstasy, beatitude; “a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture”; same as sama ānanda, the universal delight which constitutes active / positive samatā, “an equal delight in all the cosmic manifestation of the Divine”, whose “foundation is the Atmānāna or Brahmānāna by which we perceive the whole universe as a perception of one Being that manifests itself in multitudinous forms and activities”; the highest of the three stages of active / positive
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**samatā**, “the joy of Unity” by which “all is changed into the full and pure ecstasy” of the Spirit; the third and highest state of bhukti, consisting of the delight of existence experienced “throughout the system” in seven principal forms (kāmānanda, premānanda, abaituka ānanda, cidgbanānanda, śuddhānanda, cidānanda and sadānanda) corresponding to the seven kosās or sheaths of the being and the seven lokaś or planes of existence; physical ānanda or śārirānanda in its five forms, also called vividhānanda (various delight), the fourth member of the śāriya catuṣṭaya; (especially in the plural, “anandas”) any of these forms of ānanda; same as ānanda mā brahma, the last aspect of the fourfold brahman; bliss of infinite conscious existence, “the original, all-encompassing, all-informing, all-upholding delight”, the third aspect of saccidānanda and the principle manifested in its purity in janaloka or ānandaloka, also present in an involved or subordinated form on every other plane.

ānanda-ākāśa (ananda-akasha; ananda akasha) — ether of ānanda, “a supra-ethereal . . . ether of bliss . . . which is the matrix and continent of the universal expression of the Self”.

ānanda ātman — delight-self; ānanda mā brahma seen or experienced as the ātman, “the calm, motionless, blissful Self within us which is eternally untroubled and unaffected by the touches of things”.

ānanda bhāva (ananda bhava) — condition of spiritual bliss; state of consciousness on a plane of ānanda.

ānandabhoga (anandabhoga; ananda-bhoga) — enjoyment of delight; same as bhoga as a term for the third and highest stage of active/positive samatā, also called (sama) ānanda.

ānanda bhūmi — the world of bliss, a svargabhūmi.

ānandabodha — awareness of bliss.

ānanda brahma — same as ānanda mā brahma.

ānandabrahmadarsana (anandabrahmadarśana) — vision of ānanda mā brahma.

ānanda brahman — same as ānanda mā brahma.

ānandabuddha — (vāṇi) expressing ānanda on the mental plane.

ānanda candra (ananda chandra) — the moon (candra) as a symbol of ānanda.

ānanda cidghana (ananda chidghana) — same as śuddha cidghana ānanda.
.ānanda-cit-sat (ananda-chit-sat) — Bliss-Consciousness-Being; sat-cit-ānanda with the terms reversed.
.ānandadarśana (anandadarshana; ananda-darshana; ananda darshana) — vision of the various forms of the delight of existence in things and beings.
.ānandadharanāsakti (anandadharanashakti) — the power to sustain ānanda of any intensity.
.ānanda ideality — same as ānanda-vijñāna.
.ānanda īśvara (ananda ishwara) — ānandam brahma seen as an aspect of the Lord.
.ānandakośa (anandakosha; ananda-kosha) — the sheath (kośa) corresponding to the plane of ānanda, the “bliss-sheath” which is the spiritual body of the “bliss soul” and in which, together with the vijñānakośa, “all the perfection of a spiritual embodiment is to be found, a yet unmanifested divine law of the body”.
.ānandaloka (anandaloka; ananda-loka; ananda loka) — the world (loka) of the supreme bliss (ānanda) of saccidānanda, the plane of “the joy of absolute identity in innumerable oneness”, where all “consciousness is of the bliss of the Infinite, all power is power of the bliss of the Infinite, all forms and activities are forms and activities of the bliss of the Infinite”; there is also “a repetition of the Ananda plane in each lower world of consciousness”, but “in the lower planes not only is it reached by a sort of dissolution into it of the pure mind or the life-sense or the physical awareness, but it is, as it were, itself diluted by the dissolved form of mind, life or matter, held in the dilution and turned into a poor thinness wonderful to the lower consciousness but not comparable to its true intensities”.
.ānandam — same as ānandam brahma.
.ānanda-mahat — (vāṇī) expressing ānanda on the plane of vijñāna.
.ānanda manas — the principle of ānanda reflected in the mental plane.
.ānandamaya (anandamaya; anandamay) — full of or consisting of ānanda; joyous, delightful, blissful, beatific; characterized by an equal delight (sama ānanda) in all experiences; having the nature of pure ānanda of saccidānanda, or of the principle of ānanda involved in or subordinated to the principle of another plane, such as the physical, mental, etc.; (“the Anandamaya”) the All-Blissful, short for ānandamaya īśvara or ānandamaya puruṣa; the third degree of
the third intensity of *Krṣṇadarśana*, a kind of vision of the divine Personality corresponding to *ānandam brahma* in the impersonal *brahmardarśana*.

*ānandamaya asat* (anandamay asat) — non-being (asat) conceived as “some inexpressible Beatitude [ānanda] . . . into which even the notion of self-existence seems to be swallowed up”; “a pure causeless eternal Bliss so intense that we are that alone”, experienced when the mind, in approaching *saccidānanda*, dwells exclusively “on the aspect of delight, Ananda, and existence [sat] and consciousness [cit] then seem to disappear into a bliss without basis of self-possessing awareness or constituent being”.

*ānandamaya asura* — the *sādhyadeva* (mind raised to the plane of ānanda) of the asura type, who evolves in the eleventh and twelfth *manvantaras* of the sixth *pratikalpa*.

*ānandamaya brahmamaya* — consisting of ānandam brahma.

*ānandamaya īśvara* (anandamaya ishvara) — “the all-blissful Lord”, the īśvara as the ānandamaya puruṣa, “the Lord of existence and works and Spirit of bliss”.

*ānandamaya Krṣṇa* (anandamaya Krishna) — *Krṣṇa* as the ānandamaya īśvara / puruṣa, the deva of whom ānanda is “the subtle body and being”; *Krṣṇa* seen in the highest form (third degree of the third intensity) of *Krṣṇadarśana*.

*ānandamaya līlā* — the world as a rapturous game of the ānandamaya īśvara / puruṣa.

*ānandamaya līlāmaya* (brahman or īśvara) full of ānanda expressed in the līlā of the world; short for ānandamaya līlāmaya *sagunā* or ānandamaya līlāmaya *Krṣṇa*.

*ānandamaya līlāmaya Krṣṇa* (anandamaya līlāmaya Krishna) — *Krṣṇa* as the ānandamaya and the līlāmaya, taking divine delight in the cosmic game.

*ānandamaya līlāmaya *sagunā* — ānandamaya *sagunā* *brahman* in its līlāmaya aspect, seen as the source of the cosmic play.

*ānandamaya nati* — ecstatic submission; the highest form of *nati*, which comes when one learns “to take delight in all things even as the Lord takes delight in them”, becoming “capable of receiving all contacts with a blissful equality, because we feel in them the touch of the imperishable Love and Delight, the happiness absolute that hides
ever in the heart of things”.

**ānandamaya puruṣa** (anandamaya purusha) — “the Bliss-Self of the spirit”; the supreme and universal Soul, “the one and yet innumerable Personality, the infinite Godhead, the self-aware and self-unfolding Purusha”, whose essential nature is ānanda, a “transcendent Bliss, unimaginable and inexpressible by the mind and speech”; also called ānanda puruṣa.

**ānandamaya saṅguṇa** — same as ānandamaya saṅguṇa brahma.

**ānandamaya saṅguṇa brahma** — saṅguṇa brahma perceived as full of the universal delight that is the nature of ānandāmā brahma.

**ānandamaya titikṣā-udāsinatā-nati** (anandamaya titiksha-udasinata-nati) — joyous endurance-indifference-submission; ānandamaya nati unified with titikṣā and udāsinatā.

**ānandamaya vāṇi** — beatific voice.

**ānandāmā brahma** — the realisation of “Brahman as the self-existent bliss and its universal delight of being”, the last member of the brahma catusṭaya; the divine Reality (brahma) realised as a supreme and all-pervading ānanda, also called brhmānanda.

**ānandām man brahma** — same as ānandām brahma.

**ānandām brahmaṇo vidvān na bibheta kutāścana** (anandam brahmaṇo vidvān na bibheta kutaschana) — he who possesses the delight of the brahma (see brhmānanda) has no fear from anything in the world. [Cf. Taittirīya Upaniṣad 2.4]

**Ānanda Mimāṃsā** (Ananda Mimansa) — “inquiry into the nature of bliss”, a Sanskrit work.

**ānandaḥ jñānam anantam sarvam (brahma) — brahma** as Bliss, as Knowledge, as the Infinite, as the All; the formula of the brahma catusṭaya with its terms in reverse order.

**ānanda puruṣa** (ananda purusha; ananda-purusha) — the “supreme bliss Soul”, the aspect of the divine Personality (puruṣa) corresponding to the impersonal ānandām brahma; same as ānandamaya puruṣa.

**ānandāsiddhi** (anandāsiddhi; ananda siddhi) — the perfection of ānanda, especially in the sense of sama ānanda or any form of physical ānanda.

**ānandatattva** (anandatattwa; ananda tattwa) — the principle of bliss, usually referring not to the supreme ānanda of saccidānanda, but to its diluted manifestation on a lower plane.
.ānandavāni (anandavani; ananda vani) — beatific voice: vāni originating on the ānanda plane or expressing the delight of the ānandamaya īśvara.

.ānanda-viññāna (ananda-vijnana; ananda vijñana) — the principle of ānanda reflected in the plane of viññāna.

.ānanda-viññānamaya — (vāni) expressing the delight and wisdom of the viññānamaya ānandamaya īśvara.

.ānanda-vijnāna (ananda-vijnana; ananda vijnana) — the principle of ānanda reflected in the plane of viññāna.

.ānanda-vijnānamaya — (vāni) expressing the delight and wisdom of the viññānamaya ānandamaya īśvara.

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.ānanda-vijnānamaya (ananda-vijnana; ananda vijnana) — the principle of ānanda reflected in the plane of viññāna.

.ānanda-vijnānamaya — (vāni) expressing the delight and wisdom of the viññānamaya ānandamaya īśvara.
anantam jñānam (brahma) — the union of anantam (brahma) and jñānam (brahma).
ananta tapas — infinite force.
anantyam — infinity.
anārambha — non-initiation of action.
anarvan — unopposed; free from struggle.
anārya — not ārya; ignoble, unaspiring; a human being or supraphysical power opposed to the spiritual effort.
andha viṣṇuṣa — blind faith.
anekadārśi ekam (anekadarshi ekam) — the One (eka) seeing the Many.
āṅgirasas — an ancient clan of ṛṣis in the Veda, the “human fathers” who discovered the Light, also portrayed as heavenly seers or as powers of Agni, “forces of the symbolic Light and Flame”; along with the Br̥ghus, identified in the Record of Yoga with the Judeo-Christian “seraphim”, the highest order of angels.
āngsha — see āṁśa.
āngusthamatras (āngusthamatra) — the size of a thumb.
āṇimā — fineness, subtlety; a physical siddhi that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion.
āṇimā agni — the fire of āṇimā.
anirdeshyam (anirdeshyam) — the indefinable.
Aniruddha — the aspect of the fourfold īśvara whose śakti is Mahāsarasvatī, corresponding to the śūdra who represents the cosmic principle of Work in the symbolism of the cāturvarṇya; his method is that “of the patient intellectual seeker & the patient & laborious contriver who occupies knowledge & action inch by inch & step by step”.
Aniruddha-Balarāma bālakabhāva — a combination of the Aniruddha and Balarāma aspects of the fourfold īśvara (see Balarāma-Aniruddha) enjoying the world-game (līlā) in a mood of divine childlikeness (bālabhāva).
Aniruddha bhāva — the temperament of Aniruddha; manifestation of the Aniruddha personality of the fourfold īśvara.
Aniruddha-śakti (Aniruddha-shakti) — Mahāsarasvatī as the śakti or
devī expressing the Aniruddha aspect of the fourfold īśvara.

. anīśā (anisha) — not lord; powerless.

. anīśabhāva (anishabhava) — the state or sense of not being the lord; powerlessness; subjection of the soul to the lower Nature; the opposite of īśvarabhāva.

. anīśatā (anishata) — incapacity; same as anīśabhāva.

. anīṣṭa (anishta) — not chosen, undesired.

. anīśvāra (anishwara) — (T²) not fully expressing the omniscience and omnipotence of the īśvara.

. anna¹ (anna; annam) — (literally) food; matter, the principle on which the physical world (bhū) is based, the lowest of the three principles of the aparārtha; in its fundamental nature, “a form of the force of conscious Being [sat], a form given by Mind and realised by Life”; “the divisible being which founds itself on the constant changeableness of physical substance”, the material body which, together with the physical prāṇa, composes the sthūla deha.

. anna² — a former coin of India with the value of one sixteenth of a rupee.

. annākāśa (annakasha) — physical ether.

. anna-kosha (annakosha; anna-kosha) — literally “food-sheath”; the bodily case, “the gross physical sheath of this materially visible and sensible frame”; the physical kośa, of which the “body is only the centralised part”.

. annam — see anna¹.

. annamaya — physical; composed of or pertaining to anna¹.

. annamaya ātman — physical self.

. annamaya-citta (annamaya-chitta) — the “pervading and possessing action of consciousness” (citta) in the body.

. annamaya puruṣa (annamaya purusha) — “the physical conscious being”, the puruṣa “as a soul in body, which puts forth life as its activity and mind as the light of that activity”; it “uses life and mind characteristically for physical experience, — all else being regarded as a consequence of physical experience, — does not look beyond the life of the body and, so far as it feels anything beyond its physical individuality, is aware only of the physical universe and at most its oneness with the soul of physical Nature”.

. anṛta (anrita) — false, wrong; falsehood, error (same as anṛtam).
.. \textit{anrtam} (anritam) — falsehood, error; the negation of \textit{ṛtam}.
.. \textit{anṛtāni} (anritani) — errors.
.. \textit{anṛta tejas} (anrita tejas) — false energy.
.. \textit{anśa} — see \textit{aṁśa}.
.. \textit{anāḥ} — same as \textit{antar}.
.. \textit{anātkāraṇa} (antahkarana; antahkaran) — the “inner instrument”, regarded as comprising the \textit{buddhi} or intelligence, \textit{manas} or sense-mind and \textit{citta} or basic consciousness, ordinarily subject to the \textit{abankāra} or ego-sense and pervaded by the \textit{sūkṣma prāṇa} or subtle life-force.
.. \textit{anāṭhsukha} — inner happiness.
.. \textit{anāṭhsukho'ntarārāmaḥ} — having the inner happiness and inner re-pose. [Gītā 5.24]
.. \textit{antar} — within; short for \textit{antardarśī} or \textit{antardṛṣṭa}.
.. \textit{antārārāma} — inner ease and repose.
.. \textit{antard.} — abbreviation of \textit{antardarśī} or \textit{antardṛṣṭa}.
.. \textit{antardarśī} (antardarshi) — inward-looking; \textit{samādhi} in the waking state with internal vision and experience (same as \textit{antardarśī jāgrat}).
.. \textit{antardarśī jāgrat} (antardarshi jāgrat) — \textit{jāgrat samādhi} of the inward-looking (\textit{antardarśī}) type, in which images or other objects of subtle sensory experience are perceived internally in a subtle ether such as the \textit{cittākāśa} or \textit{cidākāśa}, usually with the eyes closed.
.. \textit{antardarśī rūpa} (antardarshi rupa) — subtle images seen in \textit{antardarśī jāgrat} or the faculty of seeing such images.
.. \textit{antardṛṣṭa} (antardrishta) — (images, etc.) seen or perceived within; \textit{samādhi} in the waking state with such vision or perception (same as \textit{antardarśī jāgrat}); same as \textit{antardṛṣṭa lipi} or \textit{antardṛṣṭa rūpa}.
.. \textit{antardṛṣṭa jāgrat} (antardrishta jāgrat) — \textit{samādhi} in the waking state in which images, etc., are perceived internally; same as \textit{antardarśī jāgrat}.
.. \textit{antardṛṣṭa jāgrat samādhi} (antardrishta jāgrat samādhi) — same as \textit{antardṛṣṭa jāgrat}.
.. \textit{antardṛṣṭa lipi} (antardrishta lipi) — writing seen in the state of \textit{antardarśī jāgrat}, the second type of \textit{lipi} in the \textit{lipi catusṭaya}.
.. \textit{antardṛṣṭa rūpa} (antardrishta rupa) — images seen with an internal vision in the waking state of \textit{samādhi}; same as \textit{antardarśī rūpa}.
.. \textit{antardṛṣṭa samādhi} (antardrishta samādhi) — same as \textit{antardṛṣṭa}
jāgrat.

- antardṛṣṭi (antardrishti) — internal vision (in the waking state of samādhi); same as antardari jāgrat.
- antarikṣa (antariksha) — the mid-region between earth and heaven; the “intermediate dynamic, vital or nervous consciousness” connecting the physical and mental planes, the world of the life-force, same as bhuvar.
- antarjyotiḥ (antarjyotih; antarjyoti) — inner light.
- antaryāmī — the inner Control, the inner Guide.
- anti — close, near.
- anucara (anuchara) — follower, attendant, servant.
- anumantā — giver of the sanction.
- anumati — consent, sanction.
- anupalabdhi — absence of experience.
- anusmaraṇa — remembrance, attention.
- apah — same as apas².
- apakarṣaṇa (apakarshana) — tearing away; cutting off; one of the five forms of pain to be turned into raudrānanda.
- apāna — the vital current that moves “in the lower part of the trunk” from the muladhāra to the navel; one of the pāñcaprāna, that which “gives away the vital force out of the body” and so is called “the breath of death”.
- aparā — lower.
- aparā — lower (feminine of aparā).
- aparā prakṛti (apara prakriti) — the lower (mental-vital-physical) Nature which is derived from the higher Nature or parā prakṛti; prakṛti in the lower hemisphere of existence (aparārdha), also called traiguṇyamayi prakṛti because its process is limited to the action of the three modes of the traiguṇya or triguṇa.
- aparārdha — “the lower half of world-existence”, the hemisphere of the triloka (three worlds) of manas, prāna and anna¹ or mind, life and matter; these three principles “are in themselves powers of the superior principles” (of the higher hemisphere, parārdha), “but wherever they manifest in a separation from their spiritual sources, they undergo as a result a phenomenal lapse into a divided in place of the true undivided existence . . . oblivious of all that is behind it and of the underlying unity, a state therefore of cosmic and individual Ignorance” (avidyā).
.apara trikaladrṣṭi (apara trikāladrṣṭi) — the lower form of trikāla-

.drṣṭi, i.e., telepathic trikāladrṣṭi.

.apara vidyā — the lower knowledge; the knowledge of the world, “the

lower science which diffuses itself in an outward knowledge of phe-
nomena, the disguises of the One and Infinite as it appears to us in or

through the more exterior forms of the world-manifestation around us”.

.aparigrabaḥ — freedom from the idea of possession.

.apas1 — work, action.

.apas2 — waters (accusative of āpas)

.āpas — waters; (in Vedic symbolism) the “waters of being”, represent-

ing existence in its manifold movement on various planes.

.apasi svasaṇām (apasi swasrinam) — in the work of the sisters (the

divine Waters). [Rg Veda 3.1.3]

.apikāraṇa (apikarshana) — injuring; breaking; one of the five forms

of pain to be turned into raudrānanda.

.apo māṭarīsvā dadhāti (apo Matarīsāwadadhāti) — Māṭarīśvan gov-

erns action (apas1). [Īṣā Upaniṣad 4]

.apraṅga (apraṅga) — absence of light (prāṅga); lack of clarity;

nescience.

.apramatta — free from negligence and distraction.

.apramattata — attentiveness.

.aprasāda — discontent; lack of (ātma)prasāda.

.apravṛtti (apravṛtti) — inactivity; inertia; the negation of pravṛtti.

.apriya (apriya; apriyam) — unpleasant, disliked; that which is disliked;

the sense of disliking.

.apriyam — see apriya.

.apsaras (Apsara) — nymph of heaven.

.apsu — in the waters (āpas).

.āptavya-anāptavya — (the sense of) what is to be obtained and what

is not to be obtained.

.Arābindo, mandir karo, mandir karo [Bengali] — “Aurobindo, make

a temple, make a temple.”

.ārāmbha — personal initiation of action.

.Arānyāni — the Vedic goddess of the forest (arānya, wilderness, per-
haps equivalent in the esoteric sense of the Veda to vana, forest,
symbolising for Sri Aurobindo “the growths of the earth, our material
existence”).

*arasah* — distaste; lack of appreciation.

*archevêque* [French] — archbishop.

*ardhajñanam* — half-knowledge.

*ārogya* (arogyam) — health; freedom from disease (*roga*) in all its forms, part of physical perfection (*sārīrasiddhi*); the first member of the *sarīra catuṣṭaya*, “the state of being healthy”, whose first stage is when “the system is normally healthy and only gets disturbed by exceptional causes”, its second stage when “even exceptional causes or great overstrain cannot disturb the system”, while its culmination would be immortality (*amṛta*) in the body; same as *ārogyaśakti*.

*ārogyam* — see *ārogya*.

*ārogyam utthāpanā saundaryam vividbānanda iti sarīra catuṣṭaya* (arogyam, utthapanā, saundaryam, vividhananda iti sharirachatushtayam) — *ārogya*, *utthāpanā*, *saundarya* and *vividbānanda*: these constitute the *sarīra catuṣṭaya*.

*ārogyaprakṛti* (arogyaprakriti) — healthy nature.

*ārogya sădhana* — the process leading to *ārogyaśiddhi*.

*ārogyaśakti* (arogyashakti; arogya-shakti; arogya shakti) — the force of health maintaining *ārogya* and repelling tendencies or attacks of *roga*.

*ārogyaśarīra* (arogyasharira) — healthy body.

*ārogyasiddhi* (arogyasiddhi; arogya-siddhi; arogya siddhi) — the perfection of health (*ārogya*); the movement towards this perfection or the power working to bring it about.

*ārogya tapas* (arogyatapas; arogya-tapas) — will-power (*tapas*) acting on the body to maintain or restore health.

*artha* — meaning.

*artha-bodha* (artha-bodha) — perception of the meaning.

*articulate thought* — same as *vānmayā thought*.

*ārīya* — noble, aspiring; a follower of the ideals of the ancient Indian spiritual culture; a superhuman power helping men to realise these ideals.

* Aryaman* — “the Aspirer”, a Vedic god, one of the Four who represent the “working of the Truth in the human mind and temperament”; he is “the deity of the human journey” who “sums up in himself the whole aspiration and movement of man in a continual self-enlargement and
self-transcendence to his divine perfection”, bringing to this movement a “mighty strength and perfectly-guided happy inner upsurging”.

Aryaman-Bhaga — the combination of Aryaman and Bhaga, “the Aspirer” and “the Enjoyer”, in which the power of Aryaman is “the effective term of the self-discovering and self-seizing movement by which Being and Consciousness realise themselves as Bliss”.

āṣā (asha) — hope, expectation.

āsad atman — the Self (atman) as Non-being (asat), “the negation of all this existence and yet something inconceivable to mind, speech or defining experience”; this negation is “the affirmation by the Unknowable . . . of Its freedom from all cosmic existence, — freedom, that is to say, from all positive terms of actual existence which consciousness in the universe can formulate to itself”, not denying these terms “as a real expression of Itself”, but denying “Its limitation by all expression or any expression whatsoever”.

āsadgraha — false conception.

āsakti — attachment.

āsakti (ashakti) — incapacity; lack of sakti.

āsamāhita āsanta-manuṣa (asamahita ashanta-manusha) — “unconcentrated unquiet man”, the ordinary human being who lacks the power of spiritual concentration and quietude.

āsāmārthya — incapacity.

āsamatā — inequality; lack of equanimity; defect or failing of samatā; sometimes restricted to passive / negative asamatā.

āsana (asan) — sitting; any of various postures assumed in hathayoga with a view to “the habituating of the body to certain attitudes of immobility” in order “to force it to hold the Pranic energy instead of dissipating and squandering it”; any position of the body, especially those that involve keeping different limbs raised in exercises for developing secondary uttāpanā.

āsānti (ashanti; asanti) — disquiet, disturbance, trouble; the negation of śanti.

āsantoṣa (asantosha) — dissatisfaction.

āsasti (ashasti) — non-expression.

āsat — non-existent, unreal; non-being, nothingness; “the Negation of things” made possible by “the Spirit’s potency of presenting to itself the opposites of its own truths of being — an abyss of non-existence,
a profound Night of insconcience, a fathomless swoon of insensibility
from which yet all forms of being, consciousness and delight of exist-
ence [saccidānanda] can manifest themselves”; (same as asat brahma)
“something beyond the last term to which we can reduce our purest
conception and our most abstract or subtle experience of actual being
as we know or conceive it while in this universe”, not a mere negation
but “a zero which is All or an indefinable Infinite which appears to the
mind a blank, because mind grasps only finite constructions”.

.asat brahma — brahman as “Non-Being in the sense, not of an inex-
istent Nihil but of an x which exceeds our idea or experience of exis-
tence”; it is “that which is not manifested and beyond manifestation
and is not contained in the basis of manifestation”.

.aśatru (ashatru) — free from (internal) enemies.

.asatyaya — untrue, false; falsehood (same as asatyam).

.asatyam dveṣa (asatyam dwesha) — aversion for falsehood.

.asatyam — untruth, falsehood; the negation of satyam.

.asatyya tapas — false power.

.asatyya tejas — false energy.

.asaundarya (asaundarya; asaundaryam) — absence of beauty; ugli-
ness; the negation of saundarya.

.asaundaryam — see asaundarya.

.a-śaurya (a-shaurya) — lack of heroism or courage (śaurya), perhaps
referring to a deficiency of abhaya and sāhāsa, two attributes of the
ks.atriya.

.asha — see āśā.

.ashakti — see aśakti.

.ashanti — see aśānti.

.ashasti — see aśāsti.

.ashatru — see aśatru.

.a-śaurya — see a-śaurya.

.ashiva — see aśīva.

.ashivam — see aśivam.

.ashtasiddhi — see aṣṭasiddhi.

.āshu — see āśu.

.āshubham — see āsubham.

.ashuddha — see aśuddha.

.ashuddhi — see aśuddhi.
Glossary to the Record of Yoga

..asiddha — imperfect.
..asiddhi — failure; imperfection; negation of siddhi; denial of progress in yoga, relapse; the power that works against the achievement of perfection in the yoga or in any part of the yoga.
..aśīva (ashiva) — inauspicious, evil.
..aśīvam (ashivam) — inauspicious circumstances, misfortune, adversity.
..asmarana — forgetfulness, inattentiveness; without attention.
..asraddhā — lack of faith; doubt, scepticism, distrust, “unfaith”; the negation of śraddhā.
..aśrama — spiritual community.
..astara — invincible.
..aṣṭasiddhi (ashtasiddhi; ashta siddhi) — the eight siddhis or supernatural powers (prākāmya, vyāpti, vaśīta, aiśvarya, iśītā, mahīmā, lagbimā and anīmā), constituting the third member of the vijnāna catuṣṭaya. When the members of the vijnāna catuṣṭaya are listed as five rather than four, with rūpadṛṣṭi as the third, aṣṭasiddhi is omitted and is replaced by tapas, meaning the siddhis of power (vaśīta, aiśvarya and iśītā), as the fourth member; the siddhis of knowledge (prākāmya and vyāpti) are then treated as belonging to trikāladrṣṭi, and the siddhis of the body (mahīmā, lagbimā and anīmā) are regarded as part of utthāpanā.
..aṣṭikyam — belief in God.
..asu — life-breath; energy, force.
..aśū (ashu) — swift.
..aśubham (ashubham) — bad.
..aśuddha (ashuddha; asuddha) — impure.
..aśuddha pravṛttī (ashuddha pravṛtti) — impure impulsion; the activity of an impure nature, action impelled by desire and emotion.
..aśuddhi (ashuddhi; asuddhi) — impurity, “confusion and disorder among the functions”, the opposite of sūddhi.
..asukha (asukha; asukham) — unhappiness; grief; the negation of sukha.
..asukham — see asukha.
..asundara (asundara; asundaram) — not beautiful; absence of beauty; the sense of ugliness.
..asundaram — see asundara.
.asunvan — “who presses not out the nectar”; void of active delight.
.asura — (in the Veda) “the mighty Lord”, an epithet of the supreme deva; a Titan (daitya); a kind of anti-divine being of the mentalised vital plane; the sixth of the ten types of consciousness (daśa-gāvas) in the evolutionary scale: mind concentrated on the buddhi; (on page 1280) a being of a world of “might & glory”.
.asuradeva — the combination of asura and deva, making viññāna serve the buddhi, which evolves in the general asura type in the ninth manvantara of the sixth pratikalpa.
.asura-paśu (asura-pashu) — the asura stage of the paśu, which evolves in the general asura type early in the sixth pratikalpa.
.asura rākṣasa (asura rakshasa) — the combination of asura and rākṣasa, seeking from the buddhi the satisfaction of heart and senses, which evolves in the general asura type in the (current) seventh manvantara of the sixth pratikalpa.
.asurin rākṣasiṁcaiva prakṛtim āpannah (asurim rakshasincaiva prakṛtim apannah) — possessed of the Asuric and Rakshasic nature. [Cf. Gītā 9.12, 16.20]
.Asuro-Rakshasa — same as asura rākṣasa.
.asūryā janāḥ — sunless peoples.
.a su surmonter toutes les difficultés et s’assurer une vie durable [French] — was able to overcome all difficulties and secure a lasting life.
.aśva (aswa) — the horse, Vedic symbol of vital energy.
.aśvadā (aswada) — taste (in a literal or figurative sense); the subtle sense of taste (rasadrśti).
.aśvāḥ — horses; nervous energies.
.aśvāḥ (patvabhī śaphānām) (asvā patwabhī śaphānām) — horses (symbolic of vital energies) with tramplings of their hooves. [Cf. Rg Veda 5.6.7]
.aswapna (a-swapna) — absence of dream-vision.
.asvattha (aswatha) — fig tree (Vedantic symbol of the cosmic manifestation).
.Aśvins (Aswins) — the “Riders on the Horse”, the name of two Vedic gods; “twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment”.
.athanatogen [coined from Greek] — that which produces immortality.
.athūmia [Greek] — faintheartedness, despondency.
.ātmā — same as ātman.
.ātmaivābhud bhūtāni — the Self (ātman) has become all beings. [Īśā Upaniṣad 7]
.ātmajñāna — knowledge of the Self (ātman).
.ātman — self; “a Self that is neither our limited ego [abhaṅkāra] nor our mind, life or body, world-wide but not outwardly phenomenal, yet to some spirit-sense . . . more concrete than any form or phenomenon, universal yet not dependent for its being on anything in the universe or on the whole totality of the universe”; brahmān known in its subjective aspect as “the Self or immutable existence of all that is in the universe”, as “the cosmic Self, but also as the Supreme Self transcendent of its own cosmicity and at the same time individual-universal in each being”.
.ātmani ātmānātmanā — the self in the self by the self. [Gītā 13.25]
.ātmaprakāśa — self-luminous, self-revealing; self-luminosity.
.ātmaprakāśa — self-luminous, self-revealing; self-luminosity.
.ātmaprasāda — a state of clearness, purity and contentment in the whole self”, the last member of the samatā/santi catuṣṭaya, which in its most positive form is called hāsyā; an element of Maheśvarī bhāva.
.ātmarati — delight in the Self. [cf. Gītā 3.17]
.ātmasakti — “a high idea of the power that is in one’s self”, an attribute of the kṣatriya, equivalent to ātmaśālāghā.
.ātmasamarpana — self-surrender, “the giving of one’s self without demanding a return”, an attribute of the śūdra.
.ātmaśālāghā — self-affirmation, “the high self-confidence of power, capacity, character and courage indispensable to the man of action”, an attribute of the kṣatriya.
.ātmatrpta — self-contented.
.ātri — literally “devourer”, a type of hostile being in the Veda.
.ātthaḥśaya (attahasya; attahasyam) — loud laughter, “the laughter that makes light of defeat and death and the powers of the ignorance”, an element of Mahākāli bhāva or Caṇḍībhāva, and the principal form of deviḥśaya.
.ātthaḥśya — see ātthaḥśya.
.āūbate — “so that he bears up thy activities” (Sri Aurobindo’s interpretation of obate in Ṛg Veda 1.176.4).
.AUM — another spelling of the mystic syllable OM; its three letters,
A, U and M, symbolise the states of brahman as, respectively, “the spirit of the gross and external” (virāt), “the spirit of the subtle and internal” (bīranyagarbha), and “the spirit of the secret superconscient omnipotence” (prājña), while the syllable as a whole represents the Absolute (turīya), “the supreme Intangible, the original Unity, the timeless Mystery self-existent above all manifestation in supernal being”.

avabelā — contempt.
āvaraka tamas — covering darkness.
āvaranaṁ — covering, obstruction.
avas — presence.
avastbā — state, condition.
avatāra (avatar) — divine incarnation; the “descent into form” of the Godhead (deva, ṭīśvara, puruṣottama), “when the divine Consciousness and Power, taking upon itself the human form and the human mode of action, possesses it not only by powers and magnitudes, by degrees and outward faces of itself but out of its eternal self-knowledge” in order “to exemplify the possibility of the Divine manifest in the human being” and “to leave the influence of that manifestation vibrating in the earth-nature and the soul of that manifestation presiding over its upward endeavour”; any of the ten incarnations of Viṣṇu described in the Hindu tradition, regarded by Sri Aurobindo as “a parable of evolution”.
āvega — enthusiasm.
āvegamaya — enthusiastic.
āvegamaya śraddhā — enthusiastic faith.
āvegamaya tejas — enthusiastic energy.
āvesa (avesh) — inrush of inspiration or spiritual force.
āvešamaya (aveshamaya) — inspired; enthusiastic.
avicāra samādhi (avichara samadhi) — a type of samādhi in which the mind ceases to judge and perceive.
avidyā — ignorance; the power by which “the Spirit dwells . . . in the consciousness of multiplicity and relativity”; “the knowledge of the Many” (bahu), which “becomes no longer knowledge at all but ignorance, Avidya” because it “takes the Many for the real fact of existence and views the One [eka] only as a cosmic sum of the Many”.
avikalpa samādhi — samādhi with cessation of variety of inner experience.
.avirā — lacking in strength.
.avirṣṭi (avisrishti) — absence of visṛṣṭi.
avyakta (avyakta; avyaktam) — unmanifest; the Unmanifest.
avyaktam — see avyakta.
avyakta parātpara — the unmanifest Supreme.
.ayatharthabodha — incorrect perception.

B

.bahirdrāśa (bahirdarsha) — same as bahirdarśī.
bahirdarśī (bahirdashī) — outward-looking; samādhi in the waking state with externalised vision and experience (same as bahirdarśī jāgrat).
bahirdarśī ākāśa (bahirdarshi akasha) — the vision of ākāśarūpa in bahirdarśī ājgrat.
bahirdarśī jāgrat (bahirdarshi jagrat) — jāgrat samādhi of the outward-looking (bahirdarśī) type, in which images or other objects of subtle sensory experience are perceived as if outside oneself.
bahirdarśī rūpa (bahirdarshi rupa) — subtle images seen in bahirdarśī jāgrat or the faculty of seeing such images.
bahirdrśṭa (bahirdrshīta) — (images, etc.) seen or perceived outside oneself; samādhi in the waking state with such vision or perception (same as babirdarśī jāgrat).
bahu — many; the multiplicity, “the play or varied self-expansion of the One [eka¹], shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal Movement”.
bāhyasparsa (bāhyasparsa; bāhyaspars) — outward touch.
bala¹ (bala; balam) — strength; a term in the first general formula of the śakti catusṭaya; “an abounding strength, energy and puissance of outgoing and managing force”, an element of dehaśakti.
Bala² — the name of a dāitya or Titan, regarded by Sri Aurobindo as a force from the mabat, the plane of the vastness of vijnāna, descended into the mental plane and there “disturbing evolution by a premature effort towards perfection”.
bāla — child, boy (see bāla-Kṛṣṇa).
bālā — girl (see bālā-Kālī).
.bālabhāva — the state of being (like) a child; childhood; childlikeness; the childlikeness of the free physical mind, “a state of pure happy and free irresponsibility of action”; “the royal and eternal childhood whose toys are the worlds and all universal Nature is the miraculous garden of the play that tires never”.

.bālā bhāva — girlish aspect.

.balākā — female crane.

.balāka — child, boy.

.balākabhāva — same as bālabhāva.

.balāka Kṛṣṇa (balaka Krishna) — same as bāla-Kṛṣṇa.

.bāḷā-Śakti (bala-Kali; bala Kali) — the girl (Kālī, “the force of Nature that whirls the stars in their orbits, lightly as a child might swing a ball”; the śakti as the playmate of bāla-Kṛṣṇa.

.bāḷa-kīṣora-bhāva (bala-kishora-bhava; bala-kishore-bhava) — the young boy aspect (of the līlāmaya Kṛṣṇa).

.bāḷa-Kṛṣṇa (bala-Krishna; bala Krishna) — the boy Kṛṣṇa, “the divine Child” at play in the worlds in “the free infinity of the self-delight of Sachchidananda”; Kṛṣṇa as the līlāmaya puruṣa in a condition of bālabhāva.

.bāḷam — see bala.

.Balarāma (Balarama; Balaram) — the aspect of the fourfold īśvara whose śakti is Mahākāli, corresponding to the kṣatriya who represents the cosmic principle of Power in the symbolism of the cāturvāmya; his qualities include “strength, grandeur, rushing impetuosity, overbearing courage” and he is identified with Rudra2.

.Balarāma-Aniruddha (Balarama-Aniruddha; Balaram-Aniruddha) — the combination of the Balarāma and Aniruddha aspects of the fourfold īśvara, corresponding to the Mahākāli-Mahāsarasvatī combination of the aspects of the śakti; the temperament proper to this combination (short for Balarāma-Aniruddha bhāva).

.Balarāma-Aniruddha bhāva (Balarama-Aniruddha bhava; Balaram-) — the Balarāma-Aniruddha temperament; a combination of Balarāma bhāva and Aniruddha bhāva.

.Balarāma bhāva — the temperament of Balarāma; manifestation of the Balarāma personality of the fourfold īśvara.

.balaśāṅghā — assertion of strength (bala), an element of dehaśakti.

.bālavat — like a child.
.bali¹ — offering, oblation.
.Bali² — a daitya or Titan subdued by Viṣṇu in his fifth avatāra, at the first stage of fully human evolution, when he incarnated in “man as dwarf, small and undeveloped and physical but containing in himself the godhead and taking possession of existence”; Bali is associated in the Record of Yoga with obstinacy of the will (haṭha) as a quality needed in the complete psychological state.
.bandhu — kinsman; brother.
.bandini dāsī — literally “captive slave-girl”, the dāsī as the captive of her divine Lover and Master, a symbol of the state of madhura dāsya.
.barbiḥ — in the Veda, the seat of sacred grass on which the gods are invited to sit at the sacrifice.
.barbis — same as barbiḥ.
.buddha — relating to the buddhi; intellectual.
.buddhā narāḥ — literally “intellectual men”, powers of the buddhi.
.b. darshana — abbreviation of “brahma darshana” (see brahmadarśana).
.Bhadrakālī — name of a goddess, a form of Durgā (see Durgā-Kālī).
.bhadrā pramāti — happy state of mind. [Ṛg Veda 1.94.1]
.Bhaga — “the Enjoyer”, a Vedic god, one of the Four who represent the “working of the Truth in the human mind and temperament”; he brings into the human consciousness “the divine beatitude, the illimitable joy of the Truth, of the infinity of our being”.
.bhagavān (bhagavan; bhagawan) — God, the Divine, “the Lord of Love and Delight”.
.bhāgavata — relating to bhagavān; divine; the name of the highest svarga.
.bhagavati śraddhā — faith in the Divine; same as śraddhā bhagavati.
.bhagavatī svāsaktyāṁ (bhagavati swashaktyam) — (faith) in God and in the power within oneself.
.bhagawan — see bhagavān.
.bhāgya — destiny.
.bhakta — devotee, God-lover.
.bhakti — devotion, “love and adoration and the soul’s desire of the Highest”.
.bhartā — upholder.
.bhartṛ (bhartri) — (brahman as) the upholder.
.bhāṣā (bhasha; bhasa) — language; the linguistic faculty (bhāṣāśakti), one of the “special powers” whose development is related to literary work (sāhitya); the study of languages and reading of texts for the sake of cultivating this faculty.

.bhāṣāśakti (bhashashakti) — linguistic faculty; the power of understanding languages, especially by intuition, inspiration and other means proper to vijnāna.

.bhāṣāsiddhi (bhashasiddhi) — perfection of the linguistic faculty.

.bhāṣātatvabps. (bhashatattwa) — the principles of language; the systematic study of these principles, usually referred to as nirukta or philology.

.bhāṣya (bhashya) — commentary; scriptural interpretation; the capacity of exegesis “in faithful subordination to the strict purport & connotation of the text”.

.bhāta — physical; relating to the five bhūtas and their balance in the body.

.bhauta asiddhipbps. (bhauta-siddhi; bhauta siddhi) — a term that occurs in 1912-13 in connection with utthāpanā, also associated with the vijñāna catuṣṭaya; it is perhaps a collective term for the siddhis of the body, which are the basis of utthāpanā and form part of aṣṭasiddhi in the vijñāna catuṣṭaya.

.bhauta tejast. (excess of) the element tejas (fire) in the body; body heat.

.bhāva — becoming; state of being (sometimes added to an adjective to form an abstract noun and translatable by a suffix such as “-ness”, as in brhadbhāva, the state of being brhat [wide], i.e., wideness); condition of consciousness; subjectivity; state of mind and feeling; physical indication of a psychological state; content, meaning (of rūpa); spiritual experience, realisation; emotion, “moved spiritualised state of the affective nature”; (madhura bhāva, etc.) any of several types of relation between the jīva and the iśvara, each being a way in which “the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different as our Master, Friend, Lover, Teacher”; attitude; mood; temperament; aspect; internal manifestation of the Goddess (devī), in
her total divine Nature (daivi prakṛti or devībhāva) or in the “more seizable because more defined and limited temperament” of any of her aspects, as in Mahākāli bhāva; a similar manifestation of any personality or combination of personalities of the deva or fourfold iśvara, as in Indrabhāva or Aniruddha bhāva; in the vision of Reality (brahmadarśana), any of the “many aspects of the Infinite” which “disclose themselves, separate, combine, fuse, are unified together” until “there shines through it all the supreme integral Reality”; especially, the various “states of perception” in which the divine personality (purusa) is seen in the impersonality of the brahman, ranging from the “general personality” of saguṇa brahman to the “vivid personality” of Kṛṣṇakāli.

bhāvasamṛddhibhāvasamṛddhi — richness of feeling; an element of Mahālakṣmi bhāva.

bhāva-saundaryabhāvasaundarya — beauty in the state of mind and feeling; inner beauty.

bhavitavyambhavitavyam — that which is to be.

bhaya anandamaya — fear turned into delight.

bheda — division.

bheda-buddhibhedabuddhi — dividing mind.

bhoga — enjoyment; a response to experience which “translates itself into joy and suffering” in the lower being, where it “is of a twofold kind, positive and negative”, but in the higher being “it is an actively equal enjoyment of the divine delight in self-manifestation”; (also called sama bhoga) the second stage of active / positive samatā, reached when the rasagrahaṇa or mental “seizing of the principle of delight” in all things takes “the form of a strong possessing enjoyment . . . which makes the whole life-being vibrate with it and accept and rejoice in it”; the second stage of bhūkṣa, “enjoyment without desire” in the prāṇa or vital being; (when priti is substituted for bhoga as the second stage of positive samatā or bhūkṣa) same as (sama) ānanda, the third stage of positive samatā or bhūkṣa, the “perfect enjoyment of existence” that comes “when it is not things, but the Ananda of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the spirit, waves of the ocean of Ananda”.

bhoga hasyam karmalipsa samabhavabhoga hāsya karmalipsa samabhāva — enjoyment, cheerfulness, the
urge to work, equality.

.bhogalipṣa — the urge towards enjoyment, an attribute of the vaiṣya.

.bhogasāmarthya (bhogasamarthya; bhoga samarthya) — “the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety”, an element of prāṇāsakti.

.bhogasāmarthyaṇam — see bhogasāmarthya.

.bhojanānanda — delight in eating.

.bhoktā — enjoyer.

.bhokṣa (bhokṣa) — (brahmaṇ as) the enjoyer.

.bhrājantah — blazing; radiant.

.bhramśa — a fall (from the path of yoga).

.bhrāṣṭa (bhrāṣṭa) — fallen (from the path of yoga).

.bhrātra — brotherhood; the relation (bhāva) with the īśvara in which the relation of friend (sākhyā) is “raised to brother”.

.Bṛgu (Bṛgu) — the name of a Vedic rṣi, progenitor of an ancient clan of sages who went by his name, also described as heavenly seers or symbolically as “burning powers of the Sun, the Lord of Knowledge”; along with the Āṅgirasas, they are identified in the Record of Yoga with the Judeo-Christian “seraphim”, the highest order of angels.

.bhrṣṭa taviṣi (bhrṣṭa taviṣi) — afflicted force.

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

.bhūḥ — same as bhū.

.bhūḥ-prakṛti (bhūḥ-prakṛti) — physical nature.

.bhūkṣa — enjoyment; the “enjoyment of our liberated being which brings us into unity or union with the Supreme”; the third member of the siddhi catuṣṭaya, resulting from śuddhi and mukti and consisting of “the Delight of existence in itself, independent of every experience and extending itself to all experiences”. It has three states (rasaśravaṇa, bhoga and ānanda), each with three intensities (rati, ratna and rātha), on each of seven levels corresponding to the seven planes of existence.
Glossary to the Record of Yoga

..bhūmā — largeness.
..bhūmaya ākāśa (bhumaya akasha) — the ākāśa of bhū; the physical ether.
..bhūmaya prakṛti (bhumayi prakriti) — terrestrial nature.
..bhūmi — earth; world; place of manifestation.
..bhūr — same as bhū.
..bhūrloka — the world (loka) of terrestrial existence; same as bhū.
..bhūrmaya — physical.
..bhūsvarga (bhusuwarga) — a heavenly world (svarga) belonging to the higher levels associated with the terrestrial plane (bhū) or to the subtle bhū.
..bhūta — creature; any of the pañcabhūta, the five “subtle conditions of material energy” which are “called by the names of the five concrete elements of ancient thought, ether, air, fire, water and earth”; all objects are said to be “created by the combination of these five subtle conditions or elements” which are “nowhere to be found in their purity in the gross material world”.
..bhūtaprakṛti (bhutaprakriti) — material Nature.
..bhūtasuddhi — purification of the combination of the bhūtas in the body.
..bhuvah — same as bhuvah.
..bhuvah — the plane of the life-principle (prāṇa), consisting of “multiple dynamic worlds formative of the Earth”, the second plane of the triloka; the vital layer of the material world (see bhuvah of bhū).
..bhuvahloka — the world (loka) called bhuvah; the vital world.
..bhuvahmaya — consisting of the energy of bhuvah; vital.
..bhuvahmaya tapas — same as bhuvah tapas.
..bhuvahmaya — vital (feminine of bhuvahmaya).
..bhuvah of bhū — the vital world within the physical; the vital layer of the earth-consciousness or plane of material existence, the second level of the triloka in bhū.
..bhuvah tapas — the power that belongs to the vital plane; manifesting through this medium, “the Will tends to produce powerfully immediate results & more intermittently, often by indirect means & after much tergiversation, final results”.
..bhīhatsa — disgusting.
..bhīhatsa virati — avoidance of what is repellent.
bijā — seed; also spelled vīja.
blague [French] — humbug.
bodha — awareness, consciousness, perception.
bodhi-sattva (Bodhi-sattwa) — in Mahayana Buddhism, “a being who, though having the right to enter Nirvana, deliberately renounces it, electing to work under the conditions and possibly renewed temptations of the world, for the love of one’s fellow man or of the whole sentient world” (The Theosophical Path, March 1915, p. 160).
brahma — same as brahman.
Brāhma — the Creator, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are Viṣṇu, the Preserver, and Śiva or Rudra, the Destroyer.
brakmabhāva — consciousness of the impersonal brahman in all things; inner realisation of brahman.
brakmabodha (brahmabodha; brahma bodha) — awareness of brahman.
brakmabuddhi — awareness of brahman.
brakmacarī (brahmacharl) — unmarried religious student.
brakma caṭuṣṭaya (brahma chatusthaya; brahmachatusthaya; brahmachatushtaya) — the sixth caṭuṣṭaya, the quaternary of the divine Reality (brahman), consisting of sarvam brahma, anantam brahma, jñānam brahma and ānandam brahma (combined in sarvam anantam jñānam ānandam ānandam brahma, the formula of the fourfold brahman).
brakmadarśana (brahmadarshana; brahma-darshana; brahma darshana; brahmadarshan) — the vision (darśana) of brahman in all things and beings; the perception of the fourfold brahman as “the impersonal Sarvam Anantam Jnanam Anandam” (also called “simple Brahmadarshana”), sometimes extended to the perception of “the Personal in & embracing the Impersonal”, the latter perception including īśvaradarśana and such specific forms of darśana as Nārāyanadarśana, Kṛṣṇadarśana and Kṛṣṇakālī darśana. The vision of “the one and indivisible eternal transcendent and cosmic Brahman that is in its seeming divided in things and creatures” is in its nature a “spiritual seeing of God and world” which is a “direct experience [upalabdhi] and as real, vivid, near, constant, effective, intimate as to the mind its sensuous seeing and feeling of images, objects and persons”.
.\textit{brahmadṛśti} (brahmadrishti) — same as \textit{brahmadarśana}.
\textit{brahmajñāna} — knowledge of the \textit{brahman}.
\textit{brahmaloka} — the world of the \textit{brahman} in which the soul is one with the infinite existence and yet able to enjoy differentiation in the oneness.
\textit{brahmamaya} — consisting of \textit{brahman}.
\textit{brahmamaya īśvara} (brahmamaya ishwara) — the īśvara with \textit{brahman} as his impersonal aspect.
\textit{brahman} — (in the Veda) “the soul or soul-consciousness emerging from the secret heart of things” or “the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind”; (in Vedanta) the divine Reality, “the One [\textit{eka}] besides whom there is nothing else existent”, the Absolute who is “at the same time the omnipresent Reality in which all that is relative exists as its forms or its movements”. Its nature is \textit{saccidānanda}, infinite existence (\textit{sat}), consciousness (\textit{cit}) and bliss (\textit{ānanda}), whose second element can also be described as consciousness-force (\textit{cit-tapas}), making four fundamental principles of the integral Reality; \textit{brahman} seen in all things in terms of these principles is called in the \textit{Record of Yoga} the \textit{fourfold brahman}, whose aspects form the \textit{brahma catusṭaya}. The complete realisation of \textit{brahman} included for Sri Aurobindo not only the unification of the experiences of the \textit{nirguṇa brahman} (\textit{brahman} without qualities) and \textit{sagūṇa brahman} (\textit{brahman} with qualities), but the harmonisation of the impersonal \textit{brahman} which is “the spiritual material and conscious substance of all the ideas and forces and forms of the universe” with the personal īśvara in the consciousness of \textit{parabrahman}, the \textit{brahman} in its supreme status as “a transcendent Unthinkable too great for any manifestation”, which “is at the same time the living supreme Soul of all things” (\textit{puruṣottama}) and the supreme Lord (\textit{paramēśvar}) and supreme Self (\textit{paramātman}), “and in all these equal aspects the same single and eternal Godhead”. \textit{Brahman} is represented in sound by the mystic syllable \textit{OM}.
\textit{brahmāṇḍa} — by the soul-thought (\textit{brahman} in the Vedic sense). [Cf. \textit{Rg Veda} 2.2.10]
\textit{brāhmaṇa} — the soul-type representing “the Divine as knowledge in man”, the first element in the fourfold personality symbolised by the \textit{cāturvarṇya}. 

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.brahmānanda — the bliss of brahman, “the self-existent bliss of the spirit which depends on no object or circumstance”; it “can be described as the eternity of an uninterrupted supreme ecstasy”, a bliss of which “peace . . . is the intimate core and essence”.

.brāhmānyam — “Brahminhood”; the inner nature of the brāhmaṇa.

.brahmaprema — love of the brahman in all.

.brāhmaśakti (brahmashakti) — the soul-power of knowledge which reveals itself in the brāhmaṇa.

.brāhmaśiddhi — the siddhi of the brahma catuṣṭaya.

.brahmatejas — the energy that manifests itself in the brāhmaṇa temperament.

.brāhmaśātmabhāva — realisation of the Self as one with brahman.

.brāhmaśātvam (brahmaśaṭam) — “spiritual force which comes from knowledge and purity”, an attribute of the brāhmaṇa.

.brāhmaśātvam (brahmaśaṭam) — see brahmaśātvam.

.brahmin — same as brāhmaṇa.

.brāhmī sthitibrāhmī sthiti — abiding in the consciousness of the brahman.

.bṛhad (brihad) — same as bṛhat.

.bṛhad arcis (brihad archis) — vast ray.

.bṛhadbhāva (brihadbhāva) — wideness.

.bṛhad ṭam (brihad ritam) — same as bṛhat ṭam.

.bṛhallipsā — the urge towards vastness; an element of Mabeśvari bhāva.

.Bṛhaspati (Brihaspati) — a Vedic god, the “Master of the creative Word”; the universal deva as the “self-expressive Soul”, giver of the supreme word by which is effected the “manifestation of the different world-planes in the conscient human being” culminating “in the manifestation of the superconscient, the Truth and the Bliss”.

.bṛhat (brihat) — wide, large, vast; wideness, largeness; vast abundance; “vast self-awareness”, one of the three terms expressing the nature of vijnāna (see satyaṁ ṭam bṛhat).

.bṛhat ṭam (brihat ritam; brihad ritam) — large ordered truth.

.bṛhat satya (brihat satya; brihat satyam) — large essential truth.

.bṛhat satyaṁ ṭam (brihat satyam ritam) — vastness, essential truth and ordered truth; see satyaṁ ṭam bṛhat.

.bṛhat siddhi (brihat siddhi) — large perfection.
. **bṛhattara** (brihattara) — wider; very wide.
. **bṛhatta** (brihatta) — wideness.
. **bṛhad**, etc. — see **bṛhad**, etc.
. **Bṛhaspati** — see **Bṛhaspati**.
. **bṛhat**, etc. — see **bṛhat**, etc.
. **brume** [French] — fog.
. **bubhuksā** (bubhuksha) — appetite.
. **buddha** — mental; the mental plane, the plane of **buddhi**.
. **buddha bhāva** — mental condition; intellectual state of consciousness.
. **buddha tapas** — mental will-power; same as intellectual / mental tapas.
. **buddha vāṇī** — mental voice; a communication from a spirit belonging to the mental plane.
. **buddher** — of the intelligence.
. **buddhi** — intelligence; the thinking mind, the highest normal faculty of the **antaḥkaraṇa**, also called the **mānasa buddhi** or mental reason, whose three forms are the habitual mind, pragmatic reason and truth-seeking reason. The buddhi as “the discerning intelligence and the enlightened will” is “in its nature thought-power and will-power of the Spirit turned into the lower form of a mental activity” and thus “an intermediary between a much higher Truth-mind not now in our active possession, which is the direct instrument of Spirit, and the physical life of the human mind evolved in body”; its powers of perception, imagination, reasoning and judgment correspond respectively to the higher faculties of revelation, inspiration, intuition and discrimination belonging to **vijñāna**, which may act in the mind to create “a higher form of the buddhi that can be called the intuitive mind” or **vijñānapradhāna**. In compound expressions, the word buddhi sometimes refers to a particular mentality or state of consciousness and may be translated “sense of”, as in **dāśyabuddhi**, “sense of surrender”.
. **buddhicaturyā** — acuteness of intelligence, an element of **Mahāsarvasvatī bhāva**.
. **buddhiprakṛtyām atindriyam** — seizable by the reason but beyond the senses. [Gītā 6.21]
. **buddhiśakti** (buddhishakti) — the power, capacity and right state of activity of the thinking mind, one of the four kinds of **sakti** forming the second member of the **sakti catuṣṭaya**.
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**buddhi-yoga** — a method of *yoga*, “the Yoga of the self-liberating intelligent will”.

**bujruki** [Bengali] — hocus-pocus; imposture.

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**caitanya** (chaitanya; chaitanyam) — consciousness; same as *cit*.

**caitanyakendra** (chaitanyakendra) — centre of consciousness; the “true centre” which “is a luminous formulation of the one Consciousness and a pure channel and instrument of the one Existence”, supporting “the individual manifestation and action of the universal Force” and revealing “the true Person in us, the central eternal being, an everlasting being of the Supreme, a power and portion of the transcendent Shakti”.

**caitanyaloka** (chaitanyaloka) — the world of pure and infinite consciousness (usually not distinguished from *tapoloka*).

**caitanyam** (chaitanyam) — see *caitanya*.

**caitanyamaya** (chaitanyamaya) — having the nature of *caitanya*, the principle of pure consciousness (*cit*) that is the second aspect of *saccidānanda*; expressing the principle of *caitanya* or *cit* contained in the principle of any other plane, such as the physical.

**cakra** (chakra) — any of the seven centres of consciousness in the subtle body (*sūkṣma deha*), each of which “is the centre and the storing-house of its own particular system of psychological powers, energies and operations, — each system corresponding to a plane of our psychological existence”; these centres or “lotuses”, connected with certain centres in the physical nervous system and arranged “in a line corresponding to the spinal cord”, are called (from the highest to the lowest) *sahasradala, ājñācakra, viśuddha, anāhata, mānīpura, svādhiṣṭhāna* and *miśīdhāra*, of which *mānīpura* (the *nābhicakra* or “navel centre”) and especially *svādhiṣṭhāna* (the penultimate chakra) or, counting from the bottom, the “second chakra”, also called the *kāmacakra* or simply “the chakra”) are often mentioned in the *Record of Yoga* in connection with *ārogya* and *kāmānanda*.

**cakra-śakti** (chakra-shakti) — strength of the *cakra* or *cakras*, referring especially to the *kāmacakra*, but possibly including the *nābhicakra*. 
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..caksuh (chakshu) — the eye; the sense-organ or indriya (especially the subtle sense-organ or sūkṣma indriya) of sight (darsana).
..caksus (chakshush) — same as caksuh.
..cānsa (chakshusha; chakshush) — ocular, visual; pertaining to the eye or to the physical or subtle sense of vision (cakṣus); the visual form of subtle sense-perception (viṣayadṛśi), also called darsana.
..cānsa ananda (chakshush ananda) — visual ananda, delight in all that is seen with the eyes, a kind of indriya-ānanda.
..cama — see śama.
..camamaya — see śamamaya.
..camas — see śamas.
..cāncalya (chanchalya) — restlessness.
..canda (chanda) — fierce, ardent, intense.
..canda ananda (chanda ananda) — same as cananda.
..canda samānanda (chanda samananda) — intense equal delight.
..canda sukham (chanda sukham) — ardent happiness.
..candatā (chandata) — fierceness, ardour, intensity.
..canda tejas (chanda tejas) — ardent energy (tejas).
..Candī (Chandi) — fierce (feminine of can. d.); “the fierce one”, an epithet of Kālī.
..Candibhava (Chandibhava; Chandi bhava; Chandibhavah) — “the force of Kali manifest in the temperament” (see Kālī), a term used early in the Record of Yoga for devibhava or daivi prakṛti, sometimes referring to a combination of the four personalities of the divine sakti with Mahākāli as the dominant aspect, sometimes referring specifically to the force of Mahākāli and almost equivalent to Mahākālibhava.
..candra1 (chandra) — moon; the lunar orb as a symbol of the mind, especially the intuitive mind, which reflects the light of vijnāna symbolised by sūrya1, the sun; also a symbol of ānanda, sometimes identified with soma1.
..Candra2 (Chandra) — the god of the moon (candra1); the deity of mind.
..candara (chándra; chandra) — lunar, relating to the moon; mild, cold; belonging to the intuitive mind.
..candraloka (chandraloka) — the world of the moon (candra1, symbol of the mind reflecting the light of sūrya1, the sun of Truth); the higher
of the two planes of *svaṛ*, corresponding to *buddhi* (intelligence).

*chandraṃḍala* (chandramandala) — the orb of the moon (*candra*¹), symbolising intuitive mind.

*chandraṃaya* (chandramaya) — full of the light of *candra*¹; having the nature of intuitive mind.

*cāndra tejas* (chandra tejas) — lunar (i.e., reflected, indirect) light and energy.

*Candra Vaṃśa* (Ch. Vsa) — lunar dynasty (the line of ancient Indian kings traditionally regarded as descendants of *Candra*², the moon-god).

*çanti* — see *śānti*.

*çāpalyam* (chapalyam) — restlessness.

*çāraṇa* (charana) — a celestial singer.

*çarira siddhi* — see *śārīrasiddhi*.

*çarṣaniprā* (charshanipra) — “filling the actions” (see the sortilege of 13 December 1912 from Ṛg Veda 1.177.1).

*catholiques . . brahmaniques* [French] — Catholic . . Brahminic (both in plural).

*cāturvarnya* (chaturvarnya) — the ancient Indian system of the four orders (*brāhmaṇa*, *ksatriya*, *vaiśya*, *śūdra*), representing four psychological types whose combination is necessary for the complete personality; these four types are symbolic of “four cosmic principles, the Wisdom that conceives the order and principle of things, the Power that sanctions, upholds and enforces it, the Harmony that creates the arrangement of its parts, the Work that carries out what the rest direct”.

*caturyuga* (chaturyuga) — a series of four ages (*satyayuga*, *tretā*, *dvāpara* and *kaliyuga*), one hundredth of a *pratikalpa*, forming a cycle of apparent decline leading to a new cycle beginning on a higher level in a “cosmic circling movement” through which “God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility”.

*caṭuṣṭaya* (chatushtaya; chatusthaya; chatusthay; chatustaya) — group of four, tetrad, quaternary; any of the seven parts of the *saptā caṭuṣṭaya*, the system received by Sri Aurobindo as a programme for his yoga. The seven caṭuṣṭayas are: (1) *samatā caṭuṣṭaya* or *śānti caṭuṣṭaya*, (2) *śakti caṭuṣṭaya*, (3) *vijñāna caṭuṣṭaya*, (4) *śārīra caṭuṣṭaya*, (5) *karma caṭuṣṭaya* or *śilācaṭuṣṭaya*, (6) *brahma*
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**catuṣṭaya.** (7) (sam)siḍdi catuṣṭaya or yoga catuṣṭaya. The first four catuṣṭayas are the catuṣṭayas of the ādhāra-siḍdi; the last three are the general catuṣṭayas. The word catuṣṭaya may also be applied to other groups of four, such as liṭi catuṣṭaya.

catuṣṭaya — see liṭi catuṣṭaya.

**cātvāra manavah** (chatvaro manavah; chatvaro manavah) — the four Manuṣis, archetypal mental beings through whom the fourfold active nature of the Godhead is expressed in the fourfold character of humanity. [Gītā 10.6]

**ceṣṭā** (cheshta) — struggle, effort.

**chātanya, etc.** — see caitanya, etc.

**chakrā** — see cakra.

**chakṣuha** — see cākṣuha.

**chakṣuha** — see cākṣuha.

**chanchala** — see cāṇcaḥyla.

**chanda, etc.** — see caṇḍa, etc.

**Chandi** — see Canḍi.

**Chandībhava** — see Canḍībhava.

**chandra** — see candra.

**charana** — see cāraṇa.

**chārṣaṇipra** — see cāraṇipra.

**chaturvāra** — see cāturvāra.

**chaturyuga** — see cāturyuga.

**chatushtaya** — see catuṣṭaya.

**chatusthaya** — see catuṣṭaya.

**chatusthaya; chatusthay; chatusthay** — see catuṣṭaya.

**chatvaro manavah** — see cātvāra manavah.

**chatvaro manavah** — see cātvāra manavah.

**chāyā** (chhaya; chaya) — shadow; the lowest of the seven kinds of akāshic material; rūpa or liṭi composed of this material.

**chāyāghanā** (chhayaghahan) — dense chāyā.

**chāyāloka** (chhayaloka) — the shadowy world; same as pāṭāla.

**chāyāmaya** (chhayamaya; chhayamay; chayamaya; chayamay) — shadowy; (rūpa or liṭi) composed of or containing chāyā.

**chāyāmaya rūpa** (chhayamaya rupa) — rūpa composed of chāyā.

**chāyāmaya tejas** (chhayamaya tejas) — shadowy brilliance; tejas
mixed with an element of chāyā.

\textit{chāyāmaya tejomaya} (chhayamaya tejomaya) — shadowy-brilliant \textit{rūpa}; tejomaya mixed with an element of chāyā.

\textit{chāyāmaya varṇa} (chhayamay varna) — shadowy colour; varṇa mixed with an element of chāyā.

\textit{chāyāmaya} (chhayamayi) — shadowy (feminine of \textit{chāyāmaya}, agreeing with implied \textit{drṣṭi}, “vision”); the shadowy vision of the underworld.

\textit{chāyā-prakāśa} (chhaya-prakasha) — \textit{rūpa} composed of chāyā and prakāśa combined.

\textit{chāyārūpa} (chhayarupa) — \textit{rūpa} composed of chāyā.

\textit{chāyāvrṭa} (chhayavrita) — enveloped in shadows.

\textit{chāyāyuktta} (chhayayukta) — containing chāyā.

cheshta — see cesṭā.

chhaya, etc. — see chāyā, etc.

chid., etc. — see cid., etc.

chinmaya, etc. — see cinmaya, etc.

chintana — see cintana.

chit — see cit.

chitra, etc. — see citra, etc.

chitta, etc. — see citta, etc.

cid. (chid.) — abbreviation of cidghanānanda.

\textit{cidākāśa} (chidakasha; chidakash) — the ether of pure consciousness (\textit{cit}); a subtle ether (\textit{sūkṣma ākāśa}) or “inner space” behind the \textit{cittākāśa}; its accessibility to the mind in \textit{antardārśi jāgrat} and \textit{svap-nasamādhi} and its mention in connection with the \textit{cittākāśa} suggest that the \textit{cidākāśa} referred to by Sri Aurobindo is the ether of \textit{cit} on the mental plane, not on its own highest plane.

\textit{cidānanda} (chidananda) — (also called \textit{nirguṇa}, qualitiless) “Ananda of pure consciousness [\textit{cit}] without the gunas”, one of the seven principal forms of \textit{ānanda}, corresponding to the principle of \textit{ānanda} involved in \textit{cit-tapas}, an “infinite inalienable delight” implicit in the “infinite imperishable force of self-conscious being”.

\textit{cidghana} (chidghana) — the “dense light of essential consciousness” belonging to the \textit{vijñāna} or \textit{gnosis}, “in which the intense fullness of the Ananda can be”: “a dense luminous consciousness, . . . the seed-state of the divine consciousness in which are contained living and
concrete all the immutable principles of the divine being and all the inviolable truths of the divine conscious-idea and nature”; short for 
cidghanānanda.  
• cidghana abaitukā ānanda (chidghana abaituka ananda) — abaituka ānanda combined with cidghanānanda.  
• cidghana ānanda (chidghana ananda) — same as cidghanānanda.  
• cidghanānanda (chidghanananda) — bliss of “dense self-luminous consciousness” (cidghana), ānanda possessed not “by reflection in the mental experience” (see abaituka ānanda) but “with a greater fullness and directness in the massed and luminous consciousness . . . which comes by the gnosis”; the form of subjective ānanda connected with the plane of vijnāna.  
• cidghana suddha (chidghana shuddha) — same as cidghana-śuddhānanda.  
• cidghana-śuddhānanda (chidghana-shuddhananda) — śuddhānanda combined with cidghanānanda; śuddhānanda on the plane of vijnāna.  
• cinmaya (chinnmaya; chinmay) — consisting of pure consciousness (cit).  
• cinmaya aiśvarya (chinnmaya aishwarya) — same as cinmayaaiśvarya.  
• cinmayaaiśvarya (chinnmayaishwarya) — aiśvarya with full divine consciousness, “free from all element of struggle, in which force and pressure will only be present to stress the energy of fulfilment and not for overcoming resistance”.  
• cintana (chintana) — thought.  
• cit (chit) — consciousness; the infinite self-awareness that is “the elemental origin and primal completeness of all this varied consciousness which is here used for various formation and experience”, the second term of saccidānanda; “an inherent self-consciousness” in brahman, “inseparable from its being [sat] and throwing itself out as a force [tapas] of movement of consciousness which is creative of forces, forms and worlds”; the “universal conscious-stuff of existence”, the “original Consciousness” which “modifies itself so as to become on the Truth-plane the supermind, on the mental plane the mental reason, will, emotion, sensation, on the lower planes the vital or physical instincts, impulses, habits of an obscure force not in superficially conscious possession of itself”.  
• citra (chitra) — picture; two-dimensional image (rūpa) or writing (lipi)
“formed from the material provided by the background, by the mental eye acting through the material”; short for citra-drṣṭi.

citra-drṣṭi (chitra-drishti) — vision of citra rūpa and citra lipi.

citra lipi (chitra-lipi; chitra-lipi; chitra lipi) — pictorial writing: two-dimensional lipi seen on a background from which the mental eye draws its material.

citra rathacitra ratha (chitraratha) — another term for citra ratih, taken from a sortilege from Kādambari; Citraratha, king of the ganharvas, is in Kādambari the husband of Madirā and father of Kādambari.

citra ratih (chitra ratih) — various delight; a combination of different forms of ānanda.

citra rūpa (chitrarupa; chitra rupa) — pictorial image: two-dimensional rūpa seen on a background from which the mental eye draws its material.

citra tejas (chitra tejas) — pictorial rūpa composed of tejas.

cit-śakti (chit-shakti; chitshakti) — consciousness-force, same as cit-tapas; “the Consciousness-Force of the eternal Existence” who “is the universal creatrix”.

cit samudra (chit samudra) — ocean of consciousness.

citta (chitta) — the “primary stuff of consciousness” which is “universal in Nature, but is subconscious and mechanical in nature of Matter”; the “pervading and possessing action of consciousness” in the living body which forms into the sense-mind (manas); it consists of a lower layer of passive memory in which “the impressions of all things seen, thought, sensed, felt are recorded”, and a higher layer (also called manas-citta) of the emotional mind where “waves of reaction and response . . . rise up from the basic consciousness”; also short for cittākāśa.

cittākāśa (chittakasha; chittakash) — the ether (ākāśa) of the citta or basic mental consciousness, a mental ākāśa defined as the “ether of the pranic manas”, whose contents are experienced especially in antardarśi jāgrat and svapnasamādhi.

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

cittāśakti (chittashakti) — the power, capacity and right state of activity of the emotional being, one of the four kinds of śakti forming the second member of the śakti catuṣṭaya.

cittāsuddhi (chittasuddhi; chittasuddhi) — purification of the emotional being.

cittasya (chittasya) — of the emotional being.

cit-tattva (chit-tatwa) — the principle of consciousness (cit).

clari [Latin] — of a clear (consciousness).

combined samādhi — the simultaneous experience of different states of samādhi, in the form of double samādhi or triple samādhi.

comme une partie de la famille [French] — like a part of the family.

communicative vyāpti — the form of vyāpti by which “you can send or put your own thought, feeling etc. into someone else”.

composite bhāva — a fusion of the different types of relation (bhāva) between the jīva and the īśvara, who is perceived as “the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute”; in the composite bhāva, the various relations are unified in a “deepest many-sided relation” based on “love from which all things flow, love passionate, complete, seeking a hundred ways of fulfilment, every means of mutual possession, a million facets of the joy of union”.

craddha — see āśraddhā.

cravana — see āśravana.

crutī — see śruti.

çukṣma — see sūkṣma.

D

D³ — short for tertiary dāśya.

dahi [Hindi] — curd.

daibika śakti (daihik shakti) — same as daihik śakti.

daibikī śakti (daihiki shakti) — bodily force; same as dehaśakti.
. **dainyam** — depression; timidity.
. **daitya** — an enemy of the gods (*devas*), the “opposing or too violently forward-striving Titan”; any of the sons of *Diti*, meaning “the division, the separative consciousness”, who is the mother of the Titans as *Aditi* is the mother of the gods.
. **daiva** — divine; short for *daiva karma*.
. **daiva aśvaryabhāva** (daiva aishwaryabhava) — divine sense of sovereignty.
. **daivabhāva** — divine condition.
. **daiva karma** — the “religious” part of Sri Aurobindo’s life-work (see ādeśa), involving the establishment of a new system of Yoga and imparting it to others.
. **daivasakti** — divine Force.
. **daivi prakṛti** (daivi prakriti) — divine nature, the third member of the śakti *catusṭaya*, also called *devībhāva* or (at an earlier stage) *Caṇḍībhāva*; the divinising of human nature by calling in the divine Power (*śakti*) “to replace our limited human energy so that this may be shaped into the image of and filled with the force of a greater infinite energy”. In this process, four aspects of the śakti are manifested and combined: *Maheśvarī*, the śakti of wideness and calm; *Mahākālī*, the śakti of strength and swiftness; *Mahālaksāmī*, the śakti of beauty, love and delight; and *Mahāsarasvatī*, the śakti of skill and work.
. **daivyā** — divine.
. **daivyā ketu** — divine perception.
. **daivyā tapas** — the divine power (*tapas*) “by which the Self dwells gathered in itself, by which it manifests within itself, by which it maintains and possesses its manifestation, by which it draws back from all manifestation into its supreme oneness”.
. **dakṣa** — intuitive discernment; same as *viveka* or *discrimination*, a faculty of *jñāna*.
. **Dakṣa** (Daksha) — the Vedic deity who represents “the discriminating and distributing Thought of the divine Mind”.
. **Dakṣinā maghoni** (Dakshina maghoni) — *Dakṣinā* (the Vedic goddess “whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion”) in her plenitude; “the discernment in its fullness”. [Ṛg Veda 2.11.21, etc.]
. **damyam** — (on page 83) a misreading of *dainyam*. 
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- **dana** — giving; generosity; an attribute of the *vaśya*, who “pours himself out on the world in order to get back what he has given increased a hundredfold”; an attribute of *Pradyumna*.
- **dānagrahaṇa** — accepting gifts.
- **dānā, vyayaḥ, kauśalam, bhogalīpsā** (danam, vyayah, kaushalam, bhogalipsa) — giving, spending, skill, the urge towards enjoyment (the attributes of the *vaśya*).
- **dānā, vyayaḥ, kauśalam, bhogalīpsā, iti vaśyaśaktiḥ** (danam, vyayah, kaushalam, bhogalipsa, iti vaishyashaktih) — giving, spending, skill, the urge towards enjoyment: these express the *vaśya* soul-power.
- **dārsana** (darshana; darshan) — vision; the subtle sense (*sūkṣma indriya*) of sight, “a sight that is independent of the physical eye”, one of the faculties of *viśayadrṣṭi*, called *dārsana* (as opposed to *rupadrṣṭi*) especially when it is a vision not of symbolic images but of the actual forms of supraphysical things; the perception of *brahmaṇ* in all things and beings: a spiritual seeing by which “the eye gets a new and transfigured vision of things and of the world around us” and “there comes through the physical sense to the total sense consciousness within and behind the vision a revelation of the soul of the thing seen and of the universal spirit that is expressing itself in this objective form of its own conscious being”; a similar perception of any impersonal or personal aspect (*bhāva*) of *brahmaṇ* or *iśvara*, as in *Keśhadārsana*, etc.; (as part of *sāhitya*) philosophy.
- **dāsa** — (in the Veda) a destructive power, enemy of the *ārya*.
- **daśa-gāvas** (dasha-gavas; dashagava) — the ten rays; the ten types or forms of consciousness in the evolutionary scale: the *paśu*, *vānara*, *piśāca*, *pramātha*, *rākṣasa*, *asura*, *deva*, *sādhyadeva* (or *siddhadeva*), *siddhadeva* (or *siddhāsura*) and *sātyadeva* (or *siddha puruṣa* or *siddhadeva*).
- **dasagu** (dashagu) — same as *daśa-gāvas*.
- **dāsaṭya** — a coined term for an active form of *dāsa*.
- **dāsi** — literally “slave-girl”; a symbol of the *jīva* or *prākṛti* serving the *iśvara* in a relation of *dāsyā*.
- **dāśibhāva** — the temperament or attitude of the servant-girl; the submissive relation of the *dāsi* to the *iśvara*.
- **dāsi-īśvari** (dasi-ishwari; dasi iswari) — slave-girl and queen; she who
serves and rules.

*dāṣuṣe mayas* (dasushe mayas) — bliss for the giver (of the sacrifice).

[Rg Veda 1.93.1]

*dāṣya* (dasya; dasyam) — service, “a service of God in the world of which the controlling power is the Divinity within us in whom we are one self with the universe and its creatures”; submission, surrender, “a surrender and submission to That which is beyond us enabling the full and free working of its Power”; the relation (bhāva) between the jīva (or prakṛti) and the īśvara that is compared to that of a servant or slave with his or her master: “a giving up of one’s own will to be the instrument of the Master of works, and this not with the lesser idea of being a servant of God, but, eventually at least, of such a complete renunciation both of the consciousness and the works to him that our being becomes one with his being and the impersonalised nature only an instrument and nothing else”, an attitude that “must lead finally to an absolute union of the personal with the Divine Will and, with the growth of knowledge, bring about a faultless response of the instrument to the divine Power and Knowledge”; an element of Mahāsaravatī bhāva.

*dāṣyabharā* — the relation (bhāva) of dāṣya, in which one feels oneself to be a servant or slave of the īśvara.

*dāṣyabuddhi* (dasyabuddhi; dasya-buddhi) — awareness of dāṣya, the sense of surrender or submission to the will of the īśvara.

*dāṣyalipsā* — the urge towards service (dāṣya); “the desire to serve”, which “in the perfect man becomes the desire to serve God-in-all”, an attribute of the śūdra: “the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction to the claim and need of his creatures”.

*dāṣyaam* — see dāṣya.

*dāṣya-madhura* (dasya-madhura; dasya madhura) — same as madhu-ra dāṣya, the relation (bhāva) of loving servitude of the jīva to the īśvara.

*dāṣyam buddhicāturāṃ karmalipsā prītiḥ* — service, acuteness of intelligence, the urge to work, gladness (the attributes of Mahāsaravatī).

*dāṣyatā* — the state of dāṣya.

*dāṣya vaiṛa* — enmity (vaiṛa) as a form of service (dāṣya), enforcing “with more or less violence the higher in place of the lower aims” of
those whom it serves by opposing their desires.
  
  *dasyu* — (in the Veda) an enemy, plunderer or destroyer; any of various powers of darkness and ignorance who oppose the seeker of truth and immortality.
  
  *daurbalyam* — weakness.
  
  *dayā* — compassion; “oneness, a participating sympathy, a free identity, with all energies in all beings and therefore a spontaneous and fruitful harmony with all the divine will in the universe”, a quality common to the four aspects of *daivi prakṛti*.
  
  *dayā ṭisvarabhāvaḥ karmasāmarthyaṃ* (daya ṭisvarabhavah karmasāmarthyaṃ) — compassion, sovereignty, capacity for action (see next).
  
  *dayā ṭisvarabhāvaḥ sarvakarmasāmarthyaṃ* — compassion, sovereignty, capacity for all action (the attributes common to all four aspects of *daivi prakṛti*).
  
  .decisive intuition — decisive *trikāla drṣṭi* by means of intuition.
  
  .decisive seer *tapas* — *tapas* acting in the full revelatory ideality, the highest form of seer *tapas*.
  
  .decisive seer *trikāla drṣṭi* (trikaldrishti) — decisive *trikāla drṣṭi* in the full revelatory ideality.
  
  .decisive telepathic *trikāla drṣṭi* (trikaldrishti) — telepathic *trikāla drṣṭi* combined with decisive *trikāla drṣṭi*, seeing the forces at work and the result that is to emerge.
  
  .decisive *trikāla drṣṭi* (trikaldrishti) — *trikāla drṣṭi* with a decisive perception of future eventualities, often identified with non-telepathic *trikāla drṣṭi*.
  
  .défaillances [French] — failings.
  
  .deha — the body.
  
  .dehaśakti (dehashakti; deha-shakti) — the power, capacity and right state of activity of the physical being, one of the four kinds of *sakti* forming the second member of the *sakti catuṣṭaya*.
  
  .dehasiddhi — the perfection of the body, which “has to submit to a mutation and be no longer the clamorous animal or the impeding clod it now is, but become instead a conscious servant and radiant instrument and living form of the spirit”; the *siddhi* of the *sarīra catuṣṭaya*.
  
  .dehaśuddhi — purification of the body.
. **dehasya** — of the body.

. **demain matin** [French] — tomorrow morning.

. **de nombreux accidents eurent lieu** [French] — many accidents occurred.

. **derivative vānimaya** — same as refulgent vānimaya.

. **desha** (desha) — place.

. **deva** — a god, a divinity; “a dynamic being manifested in Prakriti for the works of the plane to which he belongs”; any of the “cosmic godheads presiding over the action of cosmic principles”, brahman “representing Itself in cosmic Personalities expressive of the one Godhead who, in their impersonal action, appear as the various play of the principles of Nature”; the Divine, the supreme and universal Deity (śiva, puruṣa) “of whom all the gods are different Names and Powers”; the seventh of the ten types of consciousness (daśa-gāvās) in the evolutionary scale: mind concentrated in vijnāna, exceeding itself.

. **deva Agni** — the god Agni; the deva as “a flaming Force of knowledge”.

. **deva-asura** — same as devāsura.

. **devabhāva** — the presence in the consciousness of the deva, the “one Divine Existence who manifests Himself in many names and forms”, accomplishing the Vedic work of “the formation of the godhead in its manifold forms in the human being”.

. **devāsura** — a combination of deva and asura; the deva of the asura type, who evolves in the tenth manvantara of the sixth pratikalpa.

. **devatā** — deity; a being of a higher world; any of the beings of various planes who act as agents of the śiva.

. **devī** — goddess; the consort of the deva; the śakti of the śiva in her “outer or executive side” as Nature (prakṛti); the śakti as the śivarī, “the conscious Power and universal Goddess all-creative from eternity and armed with the Spirit’s omnipotence”.

. **devībhāva** (devībhava; devi-bhava; devi bhava) — the devī or divine śakti manifest in the temperament in a combination of her four aspects (Maheśvarī, Mahākāli, Mahālakṣmi and Mahāsarasvatī), another term for daivī prakṛti, gradually replacing the earlier Canḍībhāva.

. **devīḥasya** (devīhasya; devi-hasya; devi hasya; deviḥasyam) — laughter of the Goddess, “the laughter of the Shakti doing luminously the work of the Divine and taking his Ananda in all the worlds”; a union of the
four kinds of *hāsya* proper to the four aspects of *devībhāva*.

*dbhairya* (dhairya; dhairyam) — steadiness, calmness, patience; the temperament of the thinker (*dbīra*); an attribute of the *brāhmaṇa*.

*dhairyam* — see *dhaiyra*.

*dhairyam suddhatānantyalipsā mahādbhāvalḥ* — calmness, purity, the urge towards infinity, greatness.

*dbhāma* — seat, domain.

*dhana* — wealth; gain; (symbolically) spiritual plenitude.

*dbhanānāṁ saṭīḥ* — safety of the gains.

*dbharaṇa* — holding, containing; short for *dhāraṇasāmartya*.

*dbharaṇanyūnatā* — deficiency of containing power.

*dharaṇasākti* (dharanashakti) — the “faculty of holding”; the body’s “power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked”; same as *dharaṇasāmartya*.

*dharaṇasāmartya* (dharanasamarthiya; dharana-samarthya; dharaṇasamarthym; dharaṇa samarthym) — the capacity of the body to contain “without strain or reaction any working however intense and constant, of energy however great and puissant”, an element of *dehaśakti*.

*dharaṇasamarthym* — see *dharaṇasāmartya*.

*dharanashakti* — see *dharaṇasākti*.

*dharaṇe asāmartya* — inability to hold; lack of *dharaṇasāmartya*.

*dharma* — law of being; “a fundamental law of our nature which secretly conditions all our activities”; the law of religious and spiritual life; the religious or spiritual part of *karma*.

*dharma-karma* — work of *dharma*.

*dharma-sankara* — confusion of functions.

*dbhāsi* — foundation. [Etymologically = Greek *thēsis*]

*dbhātu* — Sanskrit verbal root.

*dbhīra* — steady, calm, patient; the calm and wise mind, “the thinker who looks upon life steadily and does not allow himself to be disturbed and blinded by his sensations and emotions”.

*dbhīr maṇuṣā* — the mental thought [Cf. Rg Veda 2.2.10]

*dbhōṭi* [Hindi] — loincloth.

*dhṛti* (dhriti) — firmness, fortitude; persistence of the will.

*dhūma* — smoke; one of the seven kinds of *akashic material*. 
.**dbhūminah** — smoky.
.**dbhūramaya** — smoky; *(rūpa* or *līpi*) composed of or containing *dbhūma*.
.**dhyāna** — concentration.
.
.**Dieu sorti de l’école** [French] — God who has left school.
.**diśah** (dishah) — the regions of space.
.**discrimination** — same as *viveka*, one of the two components of *smerṭi*, a faculty of *jñāna*; on the plane of *vijñāna* or ideality it “is hardly recognisable as a separate power, but is constantly inherent in the three others [intuition, inspiration and revelation] and is their own determination of the scope and relations of their knowledge”.
.**discriminative** — involving the faculty of intuitive *discrimination* (*viveka*); same as *vivekamaya*.
.**discriminative revelatory logistic** — having the nature of revelatory logistics on its lowest scale (*intuitive revelatory logistics*), with *discrimination* taken up into the *revelation*.
.**discriminative trikāḷadṛśti** (trikāḷadrishti) — same as *vivekamaya trikāḷadṛśti*.
.**dishah** — see *diśah*.
.**dīv** — heaven; the plane of pure intelligence.
.**divalḥ** — heavens; levels of mind.
.**divine gnosis** — the highest form of *gnosis*, the “invincible Gnosis of the Divine”, also called (from 29 October 1927 onwards) supermind gnosis or *supermind*, “the secret Wisdom which upholds both our Knowledge and our Ignorance” and “which creates, governs and upholds the worlds”.
.**divine hāṣya** — same as *devīhāṣya*.
.**divine reason** — the luminous reason, which “although not of the mental stamp and although an operation of the direct truth and knowledge, . . . is a delegated power for a range of purposes greater in light, but still to a certain extent analogous to those of the ordinary human will and reason”.
.**divine tapas** — same as *dāivya tapas*.
.**dīvya** — divine.
.**dīvya ketu** — divine perception.
.**doṣa** (dosha) — defect.
.**doṣā** (dosha) — “in the Night”; under the cover of darkness and un-
consciousness.

double dasya (dasyam) — an intermediate form of dasya, also called secondary / prakritic dasya, in which, unlike simple dasya, “there is no active & constant freedom, but only a general & ultimate freedom which is used little”, for “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”.

double samadhi — simultaneous experience of two states of samadhi, especially svapnasamadhi and jagrat samadhi, so that one is “aware in the dream-trance of the outer physical world through the subtle senses which belong to the subtle body”.

doulos [Greek] — slave.

draśṭā (drashta) — one who sees; seer; one who knows by means of revelation (drsti); same as draśṭi.

draśṭā ananda (drashta ananda) — same as draśṭr ananda.

draśṭā logos (drashta logos) [Sanskrit and Greek] — a term used in 1920, equivalent to the seer logistis of the previous year; same as revelatory logistis or full revelatory ideality.

draśṭā (drashta) luminous reason — same as revelatory logistis.

draśṭā śakti (drashta shakti) — śakti illumined by drsti.

draśṭr (drashtri; drastri) — that which sees; knowing by means of revelation (drsti); belonging to the seer ideality or seer / revelatory logistis.

draśṭr ananda (drashtri ananda; drastrri ananda) — ānanda experienced in the revelatory logistis.

draśṭr (drashtri) logistis; draśṭṛ reason — same as seer / revelatory logistis.

draśṭṛ tapas (drashtri tapas) — tapas acting in the revelatory logistis; same as seer tapas.

draśṭṛ vijnāna (drashtri vijnana) — same as seer ideality, usually in the sense of seer / revelatory logistis.

draśṭyajñāna — knowledge of matter; physical science.

drishta — see drṣṭa.

drishti — see drṣṭi.

drishtimaya — see drṣṭimaya.

drishya — see drṣya.
.drishyarupa — see drśyarūpa.
.drsti — see drṣṭi.
.drisyā — see drṣya.
.drṣṭa (drishta) — thing seen (in samādhi).
.drṣṭi (drishti; dristi) — vision; subtle sight, including rūpadrṣṭi and sometimes lipidrṣṭi; subtle sense-perception (vīṣayadrṣṭi) in general; trikāladrṣṭi, the knowledge of the past, present and future; perception of brahmam or īśvara in things and beings (same as darśana); revelation, the truth-seeing faculty of jñāna whose nature is “a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object”. In the last sense, drṣṭi is the essence of the seer ideality and present in all forms of logistic ideality with a revelatory element; in 1920 it often means revelatory logis or full revelatory ideality.
.drṣṭi (drishti) intuition — same as revelatory intuition.
.drṣṭimayā (drishtimaya) — having the nature of drṣṭi; revelatory.
.drṣya (drishya; drisya) — visible object, “thing seen”; scene or object seen in samādhi; subtle sight (darśana), especially vision of actual forms belonging to subtle worlds.
.drśyarūpa (drishyarupa) — same as rūpadrṣya.
.duhkha (dukh; duhkham) — unhappiness, suffering, grief.
.duhkha-bhogā — feeling of unhappiness.
.duhkham — see duhkha.
.dūṇāśā (dunasha) — “oppressed in hope” (in Sri Aurobindo’s interpretation of Ṛg Veda 1.176.4).
.dūre — far; from a distance.
.Durgā-Īśṣhā — the Goddess (devī), combining two of her forceful personalities as Durgā, “the conquering and protecting aspect of the Universal Mother” and as Íśṣhā.
.dūta — messenger.
.dvaita (dwaita) — duality.
.dvaitabhāvā (dwaitabhāva) — sense of duality.
.dvandva (dwandva) — duality; any of the pairs of opposites that “are the positive and negative terms in which the ego soul of the lower nature enjoys the universe”, freedom from which is part of the mukti or liberation of the nature, also applied to pairs of related terms that are not opposites, such as hunger and thirst; the “discordant and divided
experience” that consists of “an oscillation between or a mixture of constant pairs of contraries”, due to “an ignorance which is unable to seize on the spiritual truth of things and concentrates on the imperfect appearances, but meets them not with a mastery of their inner truth, but with a strife and a shifting balance of attraction and repulsion, capacity and incapacity, liking and disliking, pleasure and pain, joy and sorrow, acceptance and repugnance”.

- **dvandva rāgadveśa** (dwandwa ragadwesha) — attraction and repulsion with regard to the dualities of experience.
- **dvāpara** (dwapara) — the third age in a caturyuga, whose master-spirit is the vaśya; a period of the world in which the harmony created in the satyayuga and upheld by force of will in the tretā breaks down further and “has to be maintained at every step by a careful & laborious regulation”.
- **dvaya** (dwaya) — duality.
- **dvayāvin** (dwayavin) — “dualiser”; a type of hostile being in the Veda.
- **dveṣa** (dwesha) — disliking, repulsion.
- **Dvita** (Dwita) — (literally “second or double”) the puruṣa of the vital or dynamic consciousness, the “second soul” or Life-soul between Eka² and Trīta: “the god or Rishi of the second plane of the human ascent”, which “is that of the Life-Force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter”.
- **dynamic** — same as tapomaya; (in 1919) having the nature of dynamic gnosis or pragmatic ideality, which gives “the tapas of the future, the will at work now and hereafter for effectuation”.
- **dynamic gnosis** — same as pragmatic ideality.
- **dynamic highest gnostic tapas** — same as dynamic seer tapas.
- **dynamic inspirational revelation** — the dynamic gnosis or pragmatic ideality raised to the inspired revelatory logistis.
- **dynamic logistis** — same as pragmatic ideality.
- **dynamic seer tapas** — tapas acting in the dynamic inspirational revelation, the middle form of seer tapas.
- **dynamic seer trikāladeśṭi** (trikaldrishti) — trikāladeśṭi in the dynamic inspirational revelation.
- **dyumna** — luminous power.
ebhiḥ stomebhiebhīḥ — by these hymns of affirmation. [Ṛg Veda 7.62.2]
effective — (vāk) having the qualities of the second level of style, more dynamic and powerfully expressive than the adequate style and characterised by “aptness and vividness and richness and beauty of phrase”.
effective-adequate — (vāk) combining the qualities of the two lowest levels of style.
effective half (of the fifth catuṣṭaya) — karma and kāma¹, the third and fourth members of the karma catuṣṭaya.
effective illuminative — (vāk) combining the qualities of the second and third levels of style.
effective telepathy; effective vyāpti — same as communicative vyāpti.
effleure seulement pendant le quart d’un second [French] — touches lightly for just a quarter of a second.
effulgent vānmaya — the movement of vānmaya thought in which the thought comes “as speech self-born out of the truth and complete in its own right and carrying in itself its own vision and knowledge”.
egoistic dāṣya — same as primary / simple dāṣya, also called personal dāṣya, the form of dāṣya in which “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”.
eisidein [Greek] — to look at, see, perceive.
eka¹ (eka; ekam) — one; the One, the sole Reality, brahman or sac-cidānanda, seen “as one Existence, Being gathered in itself and Being displayed in all existences; as one Consciousness concentrated in the unity of its existence, extended in universal nature and many-centred in innumerable beings; one Force static in its repose of self-gathered consciousness and dynamic in its activity of extended consciousness; one Delight blissfully aware of its featureless infinity and blissfully aware of all feature and force and forms as itself”.
Eka² — (literally “one or single”, taken by Śri Aurobindo to be a name of the sage called in ancient legend Ekata, the brother of Dvīta and Trita) the puruṣa of the material consciousness.
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. **eka ānandamaya puruṣa** (eka anandamaya purusha) — the one all-blissful Spirit.
. **ekadantī** — having one tusk.
. **ekam** — see eka¹.
. **ekai brahma** — the one Reality; brahman as the One (eka¹), realised as “Being one in itself”, but also as “one everywhere, in all its poises and in every aspect, in its utmost appearance of multiplicity as in its utmost appearance of oneness”.
. **ekam evadvitiyam** (ekam evadvitiyam) — One without a second. [Chāndogya Upaniṣad 2.6.1]
. **ekas tiṣṭhāti vīrās tiṣṭhāti** — he stands alone, he stands as a hero.
. **ekatvadṛṣṭī** (ekatvadṛṣṭī) — vision of unity; the perception of a “one-ness unaffected by any multitudinuousness of objects and details”, a vision in which “the identity of the Eternal, the unity of the Brahman” is apparent “not only to the subtler consciousness but to the mere sense, to the illumined physical sight itself”.
. **ekhāni pariśkār korbo?** [Bengali] — shall I clean it right now?
. **electric ananda** — same as vaidyutānanda.
. **elementary utthāpanā** — same as primary utthāpanā.
. **eloignement** [French] — withdrawal.
. **en dépit de l’opposition le surhomme se d´epeint dans l’homme actuel** [French] — in spite of the opposition, the superman outlines himself in present-day man.
. **engus** [Greek] — near.
. **enimvero** [Latin] — certainly, indeed.
. **eniteo** [Latin] — to shine forth, become bright, be eminent.
. **enitesco** [Latin] — same as eniteo.
. **enitor** [Latin] — to climb, make an effort, struggle.
. **enixe** [Latin] — strenuously, earnestly.
. **enixus** [Latin] — strenuous, earnest.
. **eno** [Latin] — to swim away, swim across.
. **enodate** [Latin] — clearly, plainly.
. **enodatio** [Latin] — untying; explanation.
. **episkherō** [Greek] — successively, in order, thence, afterwards.
. **eṣa jāgari supteṣu** (esha jagarti supteshu) — this wakes in those who
sleep. [Cf. Kaṭha Upaniṣad 2.2.8]

espion [French] — spy.

essential mukti — the liberation of the spirit, the “freedom of the soul” which is “an opening out of mortal limitation into the illimitable immortality of the Spirit”.

etad vai tat — this is That. [Kaṭha Upaniṣad 2.1.3, etc.]

etat — this (being or world).

eveil [French] — awakening.

F

flottement [French] — floating, wavering.

fonder l’enseignement morale [French] — to found the moral teaching.

formative māyā — (c. 1931, in the diagram on page 1360) overmind in its fundamental power of measuring and limiting consciousness (māyā), regarded as the essential form of overmind proper (see overmind system); “the original cosmic Maya, not a Maya of Ignorance but a Maya of Knowledge, yet a Power which has made the Ignorance possible, even inevitable”.

Four, the — same as the fourfold īśvara; the four Vedic gods (Varuna, Mitra, Aryaman and Bhaga) who “build up the whole divine state into its perfection by the natural interaction of its four essential elements”, the four gods representing respectively “the all-pervading purity” of sat (Varuṇa), “the all-uniting light” of cit (Mitra), “the movement and all-discerning force” of tapas (Aryaman) and “the all-embracing joy” of ānanda (Bhaga), thus being “practically the later essential trinity of Sachchidananda, — Existence, Consciousness, Bliss with self-awareness and self-force, Chit and Tapas, for double terms of Consciousness”.

fourfold brahman — the omnipresent Reality, brahman, “seen everywhere in the whole & in each object” in the four aspects that constitute the brahma catuṣṭaya; sarvam brahma is seen “when we realise one thing in the universe”, anantam brahma “when we realise Infinite Force and Quality at play in all forms”, jñānam brahma “when we realise a consciousness in everything which is aware of all”, and ānandam brahma “when we realise in that consciousness a delight in all things”.
fourfold isvara (ishwara) — the isvara in his four personalities, usually referred to in the Record of Yoga as Mahāvīra, Balarāma, Pradyumna and Aniruddha, to whom correspond the four aspects of his šakti and the four psychological types of the caturvārya; each of these personalities is not a separate deity, but an aspect of the isvara or Kṛṣṇa, “Four who are One, One who is Four”, often combined with one or more of the other three aspects. Sri Aurobindo adapted the Vaishnava tradition of the caturvyūha (fourfold manifestation of the puruṣottama) in giving to the four aspects names associated with Kṛṣṇa as an avatāra. Mahāvīra (“the great hero”) designates Śrīkṛṣṇa himself, Balarāma was his elder brother, Pradyumna his son and Aniruddha his grandson; they figure together in the legend of Uṣā and Aniruddha told in the Bhāgavata Purāṇa. Other names that are sometimes used in the Record of Yoga for these aspects of the isvara are Maheśvara or Śiva for the first aspect (Mahāvīra), Rudra for the second (Balarāma) and Viṣṇu for the third (Pradyumna).

full drāṣṭā (drashta) luminous reason — a term used in 1920, equivalent to the highest seer logistis of the previous year; same as full revelatory ideality.

full logistic revelation — same as full revelatory ideality.

full revelation — same as full revelatory ideality.

full revelatory — having the nature of the highest scale of revelatory logistis, on its own plane as full revelatory ideality or acting in the mentality to form the highest revelatory mentality.

full revelatory gnosis — same as full revelatory ideality.

full revelatory ideality — the highest scale of revelatory logistis, also called the full drāṣṭā luminous reason, whose three forms are described as (1) “revelation with interpretation but the front representative”, (2) “the front interpretative with intuition involved in the drishti”, and (3) “the whole drishti with the two other powers taken into the drishti”; these three forms are also referred to as the representative, interpretative and imperative elements of representative vijñāna in the higher sense (highest representative ideality or logos vijñāna).

future trikāladrṣṭi (trikaladrishti) — “the prophetic knowledge of the future”, the kind of time-vision most often meant in the Record of Yoga by trikāladrṣṭi.
G

• gâchis [French] — mess.

• gâdhâ-supta svapna (gadha-supta swapna) — svapnasamâdhi in profound sleep; the deepest suṣupta-svapna.

• gana — group; (in the Indian tradition) a group of attendants, especially the demigods attending on Śiva; (in the Record of Yoga) devatâs acting as agents of the īśvara.

• ganaloka — the world of the ganaśas.

• gandha — scent, smell; a non-material (sûkṣma) odour; the sûkṣma viṣayâ of subtle smell; (short for gandhadraśti) the subtle sense of smell.

• gandhadraśti (gandhadrishti) — the perception of odours imperceptible to the ordinary physical sense; a subtle sense (sûkṣma indriya), “the essential inhalation grossly represented in physical substance by the sense of smell”, one of the faculties of viṣayadraśti.

• gandharasa (gandharasa; gandha-rasa) — the (subtle) taste of things smelt, a form of rasadraśti.

• gandharva (gandharva; gundharva) — a kind of supernatural being, traditionally a celestial musician, belonging to a world of beauty and enjoyment; in the evolutionary scale, a sub-type of the deva type, imparting grace and refinement to lower types with which it is combined.

• gandharva-pâśu (gandharva-pashu; gandharva pashu) — a combination of the gandharva and pâśu, forming a kind of pâśu deva or divinised pâśu, which evolves in the asura type in the first manvantara of the sixth pratikalpa.

• gândharvî — female gandharva; Kâlî manifested in the gandharva type.

• garimâ — heaviness; “the power of increasing the size and weight of the body”, a physical siddhi related to or included in mahimâ; a sense of heaviness due to a defect of the physical siddhis.

• Gaurî — the goddess Pârvatî, consort of Śiva, identified with Mahâ-devâsvari.

• gâvas — rays; forms of consciousness; see daśa-gâvas.

• gê [Greek] — earth; “territoriality”; the physical nature.

• general catuṣṭaya — the last three of the seven parts of the sapta catuṣṭaya, namely the karma catuṣṭaya, brahma catuṣṭaya and siddhi catuṣṭaya, which when combined constitute “an ideal action of the
Divine through our perfected being in the largeness of the Brahmic unity”.

- **general formula** — either of two lists of four terms, each formula being related to one of the first two members of the शक्ति catusṭaya and consisting of attributes that are to be common (सामन्य) to all elements of that member of the catusṭaya. The first general formula, तेजो बलम प्रवृत्तिः महत्त्वम्, is related to वीर्यः; the second general formula, अदिनाता क्षिप्रताः स्थायिम् इष्वारभावाः, is related to शक्ति.

- **geōrgos** [Greek] — tiller of the soil, farmer.

- **geruyā** [Bengali] — cloth dyed with red ochre, worn by sannyāsīs.

- **ghanā** — deep; (referring to रूप) dense; a dense mass.

- **ghanā caitanya** (ghanā chaitanya) — dense consciousness.

- **ghanā रूपः** — dense image, “consisting of material developed into substance of consistency”.

- **ghaṭanā** — happening, event, incident.

- **ghrāṇa** — the sense of smell; same as gandhārśīti.

- **ghrīṇā** (ghrina) — pity; repulsion, disgust.

- **ghṛtam** (ghritam) — clarified butter (ghee), Vedic symbol of “a rich and bright mental activity”.

- **gnāḥ** — (in the Veda) the female powers who are “the energies of Nature”.

- **gnana** — see jñāṇa.

- **gnanam brahma** — see jñānām brahma.

- **gnōrisis** [Greek] — acquaintance, intimate knowledge; “spontaneous judgment”, a quality of the intuitional ideality.

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

- **gnosis in overmind** — (in late 1927 or 1928) the highest plane in the series of planes at the summit of the **overmind system** later called **overmind gnosis**, where **overmind** borders on **supermind** or **divine gnosis**.

- **gnostic** — (in 1919) same as **vijñānamaya** or **ideal**; (c. 1927-28) having the nature of **gnosis**, in various senses according to the date; sometimes regarded as higher than **supramental**.

- **gnostic intuition** — (in 1919) same as **ideal intuition**; (in April 1927) **intuition** as the first degree of **supramental gnosis**, probably corresponding to the later intuitive **overmind**.

- **gnosticised supreme supermind** — same as **supreme supermind gnosis** or the later **supramentalised overmind**.

- **gnostic overmind** — (in late 1927 or 1928) the highest series of planes in the **overmind system**, where **overmind** is filled with **divine gnosis**; one of the higher planes in this series.

- **gnostic supermind** — (in April 1927) the highest degree of **supramental gnosis**; it corresponds apparently to **gnosis** (above the **supreme supermind**) in the terminology of January 1927 and **gnostic overmind** (in the sense of the later **overmind gnosis**) in the terminology adopted by the end of 1927.

- **gnostic T** — (in January 1927) same as **T** (which is evidently possible only in the unitary consciousness of the gnosis), a fusion of the elements of **T³** and **T²** into a faculty which “when it acts . . . is of the nature of omniscience and omnipotence”.

- **gnostic T²** — (in early 1927) **T²** in the **gnosis** above or in the **supreme supermind**.

- **gnostic tapas** — (in 1919) same as **ideal tapas**.

- **gnostic thought** — (in 1919) same as **ideal thought**; (in early 1927) **thought** in the **gnosis** above or in the **supreme supermind**.
goagram aswapesasam — in whose front is the cow (symbol of Light) and whose form is the horse (symbol of vital energy). [Rg Veda 2.1.16]
goloka — the Vaishnava heaven of eternal beauty and bliss.
griha — house (a symbol of the body).
guna — quality, property, feature; any of “the numberless and infinite qualities” (anantaguna) of the saguna brahman “into which all the cosmic action can be resolved”; the quality which the Īśvara “perceives in each different object of experience (vishaya) and for the enjoyment of which He creates it in the lila”; any of the three modes (triguna) of the energy of the lower Nature (aparā prakṛti), called sattva, rajas and tamas, which in the transition to the higher Nature (parā prakṛti) are transformed into pure prakāśa, tapas (or pravṛtti) and śama.
gundharva — see gandharva.
guṇī — possessor of qualities; same as saguna.
guru — spiritual guide; “the secret and universal Teacher who is seated in the hearts of all”.
guru-sakhā — the īśvara as teacher and friend, combining his guru-śiśya and sakhyā relations with the jīva.
guru-śiśya (guru-shishya) — the teacher-disciple relation (bhāva), in which the īśvara is perceived as “the teacher and guide” who “leads us to knowledge; at every step of the developing inner light and vision, we feel his touch like that of the artist moulding our clay of mind, his voice revealing the truth and its word”, until there is “a transformation of our mentality into his and more and more he becomes the thinker and seer in us”.

H

habitual mind — the lowest form of the thinking mind (buddhi), consisting of an “undercurrent of mechanically recurrent thought” and a movement that reduces “all new experience . . . to formulas of habitual thinking”.
hamdi (handi) [Bengali, Hindi] — pot.
hanṣa (hansa) — the goose or swan, “a symbol of the soul on the higher plane”.
harṣa (harsha) — joy.
\textit{hāsyā} (hasya; hasyam) — literally “laughter”; “a clear joy and laughter of the soul embracing life and existence”, a stronger form of \textit{ātmnaprasāda}, the last member of the \textit{samatā / sānti catuṣṭaya}; sometimes equivalent to \textit{deviḥāsyā}.

\textit{hāsyam} — see \textit{hāsyā}.

\textit{hāsyamaya ānanda} — delight full of laughter; (\textit{sama}) ānanda full of hāsyā.

\textit{hāsyasiddhi} — the perfection of hāsyā; hāsyā as an element in the siddhi of the samatā catuṣṭaya.

\textit{haṭha} — coercive force; obstinacy, an attribute of Vali or Bali\(^2\).

\textit{haṭhayoga} — a strenuous psycho-physical system of yoga whose chief processes are āsana and prāṇāyāma.

\textit{haṭha-yogin} — one who practises haṭhayoga.

\textit{hēbētē} [French] — dazed.

\textit{hermēneusis} [Greek] — interpretation; “inspired interpretation”, the distinguishing feature of the hermetic ideality and interpretative revelatory \textit{vijnāna}.

\textit{hermeneutic} — having the nature of hermēneusis; interpretative.

\textit{hermesis} — same as hermetic ideality.

\textit{hermetic} — closed, sealed, esoteric; relating to hermetic ideality on its own plane or in a modified form as an element of some of the highest levels of logistic ideality.

\textit{hermetic gnosis} — same as hermetic ideality.

\textit{hermetic ideality} — (in 1919) the second of the three planes of ideality, the plane whose essence is śruti (inspiration), later called śauta \textit{vijnāna}. Whereas the logistic ideality “remembers at a second remove the knowledge secret in the being but lost by the mind in the oblivion of the ignorance”, the hermetic ideality “divines at a first remove a greater power of that knowledge”. The first “resembles the reason, is a divine reason”, the second is said to be of the nature of “inspired interpretation”.

\textit{hermetic logistic ideality} — (in 1919) a high level of logistic ideality suffused by the light of the hermetic ideality; perhaps the same as the later interpretative revelatory \textit{vijnāna}.

\textit{hermetic logistis} — same as hermetic logistic ideality.

\textit{hermetic vijnāna} — same as hermetic ideality.

\textit{hermetised logistis} — same as hermetic logistic ideality.
.hetu — cause; an object or external stimulus (usually a touch) associated with the experience of sabaituka ānanda.

.higher mind — (c. 1931, in the diagram on page 1360) a plane of consciousness with three levels: “liberated intelligence”, “intuitive [higher mind]” and “illumined [higher mind]” (in ascending order). The first level may correspond to vijnānabuddhi in the earlier terminology of the Record of Yoga. The “intuitive” and “illumined” levels may be what Sri Aurobindo soon after making the diagram began to refer to as “higher mind” (defined as “a luminous thought-mind, a mind of spirit-born conceptual knowledge”) and “illumined mind” (characterised by “an intense lustre, a splendour and illumination of the spirit”); cf. logistic ideality (also called luminous reason) and hermetic ideality or śrāuta vijnāna (distinguished by “a diviner splendour of light and blaze of fiery effulgence”) in the terminology of 1919-20.

.higher revelatory — (in 1920) same as full revelatory.

.higher trikāla-drśti (trikaldrishti) — same as non-telepathic trikāla-drśti.

.highest draśta logos (drashta logos) — same as full revelatory ideality or its highest form.

.highest draṣṭra tapas (drashtri tapas) — same as decisive seer tapas.

.highest gnosis — same as highest ideality.

.highest gnostic tapas — same as revelatory / seer tapas.

.highest ideality — same as revelatory logistis (the highest level of logistic ideality) or seer ideality (the highest of the three planes of ideality).

.highest inspired revelatory ideal reason — same as highest inspired revelatory gnosis.

.highest inspired revelatory gnosis — same as highest ideality.

.highest gnostic tapas — same as revelatory / seer tapas.

.highest logistic gnosticism; highest logistic ideality; highest logistic vijnāna; highest logistis — same as revelatory logistis or full revelatory ideality.

.highest mind — (c. 1931, in the diagram on page 1360) the plane of intuitive consciousness below overmind, possibly corresponding to seer ideality in entries of 1919.

.highest representative ideality — in October 1920, equivalent to logos vijnāna in the sense of full revelatory ideality; also called representative vijnāna, which is said to have three elements: representative, interpretative and imperative. The meaning of “representative” earlier
in 1920, when it referred to the highest intuitive revelatory logistis, was preserved at this time in the definition of logos reason as the “lower representative idea”.

- highest revelation; highest revelatory gnosis — same as full revelatory ideality.
- highest revelatory tapas — tapas acting in the full revelatory ideality; same as decisive seer tapas.
- hiranyāy — short for hiranyagarbha.
- hiranyagarbhā — “the Golden Embryo of life and form”, brahman manifest in the second of the three states symbolised by the letters of AUM as “the Spirit in the inner planes”; the Self (ātman) supporting the dream state (svapna) or subtle (sūkṣma) consciousness, “the Dream-self which is the continent of all subtle, subjective or supraphysical experience”.
- Hiranyakasipu (Hiranyakashipu) — a daitya or Titan who persecuted his son Prabhāda for his devotion to Viṣṇu and was destroyed by Viṣṇu as Narasimha; regarded as an example of the asura rākṣasa “in which the intellectual ego & the emotional, sensational ego enter into an equal copartnership for the grand enthronement & fulfilment of the human ahankara”.
- historical trikāladrśti — a form of trikāladrśti of the past.
- hotra avitah — unmanifested energies of the sacrifice. [Ṛg Veda 4.48.1]
- hṛdaya — heart.
- hvarahvara — crooked.

I

- ideal — having the nature of ideality; same as vijnānamaya.
- ideal ideality — true ideality (vijñāna), distinguished from intellectual ideality as well as ideal intellectuality.
- ideal intellectuality — same as intuitive mind or a form of it.
- ideal intuition — intuition in the ideality or vijnāna, in contrast to mental intuition.
- idealised — brought under the control or influence of ideality; rendered “perfectly & spontaneously true & luminous”.
- idealised intellectuality — same as idealised mentality.
.idealised mānasa — same as idealised mental.
.idealised mental — having the nature of idealised mentality.
.idealised mentality — same as intuitive mind, a faculty created by the action of the ideality in the intellectual mentality.
.idealised mind — same as idealised mentality.
.ideality — the supra-intellectual faculty (vijñāna) with its powers of smṛti (consisting of intuition and discrimination), śruti (or inspiration) and drṣṭi (or revelation), usually distinguished from (but sometimes including) vijñānabuddhi or intuitive mind. The plane of ideality or vijñāna generally referred to in the early period of the Record of Yoga appears to be what in 1918 was designated primary / inferior ideality, above which Sri Aurobindo then distinguished a secondary / superior ideality. In 1919, the lower plane came to be called logistic ideality in a scheme of three planes, of which the higher two were termed hermetic ideality (later śrauta vijñāna) and seer ideality. Up to 1920, “ideality” by itself continued to refer mainly to the first of these planes.
.ideal ideality II — same as superior ideality.
.ideal logistis — same as logistic ideality.
.ideal mind — same as ideality.
.ideal reason — same as luminous reason (logistic ideality).
.ideal śraddhā — supra-intellectual (vijñānamaya) faith.
.ideal supermind — see triple ideal supermind.
.ideal tapas — tapas in the ideality, “working by the swabhava” (essential nature of things), same as vijñānamaya tapas.
.ideal thought — thought elevated to the plane of ideality; same as vijñānamaya thought, especially in the form of perceptive thought.
.ideal trikaladrṣṭi (trikaladrishti) — trikaladrṣṭi in the ideality.
.ideal truth tapas — tapas acting in the revelatory logistis.
.ideation — same as perceptive thought.
.īha — here; in this world.
.īḥabhāva — literally “here-ness”; present association.
.īhalokadrṣṭi (īhalokadrishti) — vision of this world by means other than the physical senses, a form of lokadrṣṭi; it includes the knowledge, by direct perception or through symbolic images, of “things concealed from the limited receptivity or beyond the range of the physical organs, distant forms, scenes and happenings, things that have passed out of physical existence or that are not yet in physical existence”.

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.**ilaspade** — “in the seat of revelation”.

.**illuminative** — *(vāk)* having the qualities of the third level of *style*, which gives “the pure untranslated language of intuitive vision” full of “a greater illumination in which the inner mind sees and feels object, emotion, idea not only clearly or richly or distinctly and powerfully, but in a flash or outbreak of transforming light which kindles the thought or image into a disclosure of new significances of a much more inner character, a more profoundly revealing vision, emotion, spiritual response”.

.**illumined higher mind** — (c. 1931, in the diagram on page 1360) the third (“illumined”) level of *higher mind*, perhaps corresponding to hermetic *ideality* or *śrāuta vijnāna* in the terminology of 1919-20.

.**imperative** — (in 1920) being of the nature of a “revealingly imperative power of the spirit’s knowledge by identity”, the element in the *logos vijnāna* or *highest representative ideality* (see *full revelatory ideality*) that deals with “the imperatives of the infinite”, connected with revelation in much the same way as *representative* with *intuition* and *interpretative* with *inspiration*, and evidently entering into the *logistic ideality* from a higher plane of *imperative vijnāna*; (in early 1927) a plane related to, but higher than, the imperative *vijnāna* of 1920, apparently occupying a position between the *supreme supramental* and the *supreme supermind*, for one of its forms “acts as an intermediary force, lifting the former into the latter”. The forms of “the imperative” in 1927 are perhaps the “intuitive forms” which by January of that year had been arranged “in the gnosis”, making them part of what at the end of October is called the *overmind system*.

.**imperative vijnāna** — a term used in the last dated entry of 1920 for a plane of consciousness whose arrangement “on the lower levels of the ideal thought-powers” had then begun; in view of evidence for the connection of the term *imperative* with *revelation* or *drṣṭi*, imperative *vijnāna* is perhaps the same as the earlier *seer ideality*, whose “deputed power” in the *logistic ideality* was mentioned in 1919.

.**in ambulando** [Latin] — while walking.

.**independent T^2** — same as *original T^2*.

.**Indo vṛṣā** *(Indo vṛisha)* — *O Indu* *(Soma)^2*, strong and abundant. [*Rg Veda* 1.176.1]

.**Indra** — “the Puissant”, a Vedic god, lord of *svar*, the luminous world;
the *deva* as “the master of mental force”. As *Agni*\(^2\) “is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth”; he “comes down into our world as the Hero” and “slays darkness and division with his lightnings, pours down the life-giving heavenly waters [śarvātīr apah], finds in the trace of the hound, Intuition [Saramā], the lost or hidden illuminations, makes the Sun of Truth [sūrya\(^1\)] mount high in the heaven of our mentality”.

**Indrabhāva** — the self-manifestation of the *deva* as *Indra*, “the Power of pure Intelligence”, forming part of *devabhāva*.

**Indra brhat** — *Indra*, the vast.

**indriya** (indriya; indriyam) — sense-organ, especially any of “the five perceptive senses of hearing, touch, sight, taste and smell, which make the five properties of things their respective objects” (see *viśaya*); the sense-faculty in general, “fundamentally not the action of certain physical organs, but the contact of consciousness with its objects” (*sāmijnāna*). Each of the physical senses has two elements, “the physical-nervous impression of the object and the mental-nervous value we give to it”; the mind (*manas*) is sometimes regarded as a “sixth sense”, though “in fact it is the only true sense organ and the rest are no more than its outer conveniences and secondary instruments”.

**indriya-ānanda** (indriya-ananda; indriya ananda) — sense-delight; the *ānanda* of the *indriyas* in general or of any particular *indriya*, “a beatitude of the senses perceiving and meeting the One [eka\(^1\)] everywhere, perceiving as their normal aesthesis of things a universal beauty [sarvasaundaryā] and a secret harmony of creation”; the *sabaituka* form of *viṣayānanda*.

**indriya bhukti** — liberated sensory enjoyment.

**indriyam** — see *indriya*.

**indriya-nirānanda** — the opposite of *indriya-ānanda*; sensational discomfort.

**indriya rasa** — *rasa* of the senses.

**Indu** — same as *Soma*\(^2\).

**inevitable** — (vāk) having the qualities of the highest level of style, which brings the “absolute and revealing word”, either in the pure inevitable form or as a “magical transformation” of a lesser style
“raised to inevitability” in its own line.

**in extremis** [Latin] — in desperate circumstances; at the point of death.

**inferior ideality** — a term used mainly in May-June 1918 for the lower plane of ideality, that which “takes up the whole intellectual action and transforms it into vijnana”; cf. the logistic ideality of 1919-20.

**inferior seer logistis** — the lowest form of seer logistis; perhaps the same as intuitive revelatory logistis.

**i nga** — gesture.

**in motu** [Latin] — in motion.

**inspiration** — same as śruti, truth-hearing, the faculty of jñāna which “comes as a vibration which carries the Truth in it and sometimes it comes as the actual word”; also, an instance of the working of this faculty; sometimes equivalent to inspired logistis, the middle plane of logistic ideality; (of vāk) the characteristic of the fourth level of style (see inspired).

**inspirational** — having the nature of inspiration; same as inspired.

**inspirational gnosis** — same as inspired logistis.

**inspirational ideality** — (in 1918-19) same as inspired logistis; (in 1920) same as śravata vijñāna (hermetic ideality).

**inspirational intuitive** — same as inspirational intuitive.

**inspirational intuitive idealised mind** — the inspirational intuitive form of idealised mentality, same as inspired intuitional intellectuality.

**inspirational intuivity** — same as inspired intuivity.

**inspirational logistis** — same as inspired logistis.

**inspirational mental** — having the nature of inspirational mentality.

**inspirational mentality** — the middle level of idealised mentality, a “mind of luminous inspiration” which, in dealing with the movement in time, sees things “in the light of the world’s larger potentialities”; its defect is that it may be liable “to a hesitation or suspension of determining view as between various potential lines of the movement or even to a movement away from the line of eventual actuality and following another not yet applicable sequence”.

**inspirational revelation** — revelation with an element of inspiration; (in 1919) same as inspired revelatory logistis.

**inspirational-revelatory** — having the nature of inspirational revelation.
inspirational tapas — tapas acting in the inspired logistis.
inspirational telepathic trikāladṛṣṭi (trikāldrishti) — telepathic trikāladṛṣṭi in the inspired logistis, a form of inspirational trikāladṛṣṭi.
inspirational trikāladṛṣṭi (trikāldrishti) — trikāladṛṣṭi by means of inspiration; the second level of ideal trikāladṛṣṭi.
inspirational vijñāna — same as inspired logistis or inspirational mentality.
inspired — having the nature of inspiration (śruti), as it acts on the level of inspired logistis or another level of ideality or intuitive mind, often in combination with intuition or revelation; (vāk) having the qualities of the fourth level of style, which “brings to us not only pure light and beauty and inexhaustible depth, but a greater moved ecstasy of highest or largest thought and sight and speech”.
inspired gnosis; inspired ideality — same as inspired logistis.
inspired intellectuality — (mentioned only in the form of intuitional intellectuality) same as inspirational mentality.
inspired intuition — intuition with an element of inspiration; the middle form of intuitional ideality.
inspired intuitional intellectuality — intuitional intellectuality with an element of inspiration, raising it towards inspirational mentality.
inspired intuitional logistis — same as inspired intuition.
inspired intuitive mentality — same as inspired intuitional intellectuality.
inspired intuitivity — a working of the intuitive mind related to inspirational mentality and pragmatic intuitivity.
inspired logistic revelation — same as inspired revelatory logistis.
inspired logistis — the middle level of logistic ideality, where inspiration (śruti) determines the predominant character of the working of the luminous reason; also, the second gradation of this level, between the intuitional inspired and revelatory inspired forms of logistic ideality.
inspired revelation — same as inspired revelatory logistis.
inspired revelatory — having the nature of inspired revelatory logistis, or the second of its three forms, or the corresponding form of revelatory mentality.
inspired revelatory gnosis; inspired revelatory ideal reason — same as inspired revelatory logistis.
inspired revelatory logistis — the second scale of revelatory logistis, in
which inspiration is taken up into revelation.
inspired vijñāna — same as inspired logistis.
in statu [Latin] — in place, not moving.
intellectual ideality — same as uninspired intuition, the lowest form of
intuitional ideality, sometimes regarded not as true ideality, but as a
transitional stage between intuitive mind and vijñāna.
intellectual intuition — same as mental intuition.
intellectual šraddhā — mental faith; belief.
intellectual tapas — will-power on the plane of the buddhi, where it
introduces a stress of speculation and intellectual preference that is an
obstacle to knowledge; same as mental tapas.
interpretative — (in 1920) being of the nature of an “ideative vision
and thought” that “interpret . . . the illimitable unity and variety of the
Infinite”, the characteristic of the hermetic ideality or śrauta vijñāna,
the plane of vijñāna whose essence is śruti, also attributed to the
highest forms of logistic ideality containing an element of inspiration;
specifically, pertaining to the highest form of inspired revelatory logis-
tis, called interpretative revelatory vijñāna, to the second element in
the highest representative ideality or to the śrauta vijñāna itself, from
which these derive; (in 1927) short for interpretative imperative.
interpretative drṣṭi — same as interpretative revelatory vijñāna.
interpretative ideality — same as interpretative revelatory vijñāna or
śrauta vijñāna.
interpretative imperative — (c. 1920) a form of logos vijñāna formed
by a combination of its interpretative and imperative elements; (in
early 1927) an intermediate form of “the imperative”, evidently in-
terpretative ideality taken up into imperative vijñāna and that again
elevated to one of the lower planes of what by the end of 1927 was
called overmind.
interpretative logistical vijñāna — same as interpretative revelatory
vijñāna.
interpretative-representative highest ideality — representative revela-
tory vijñāna (the highest intuitive revelatory logistis) in combination
with interpretative revelatory vijñāna (the highest inspired revelatory
logistis).
interpretative revelatory — having the nature of interpretative revela-
tory vijñāna.
interpretative revelatory *vijñāna* — (in 1920) the highest, most revelatory form of inspired revelatory logistis.

interpretative rev. V. — short for interpretative revelatory *vijñāna*.

interpretative *vijñāna* — same as interpretative revelatory *vijñāna*.

intuition — the faculty of *jñāna* that “suggests a direct and illumining inner idea of the truth, an idea that is its true image and index, . . . a representation, but a living representation”; one of the two components of *smṛti*, it “does the work of reasoning without the necessity of reasoning to arrive at a conclusion”; also, an instance of the working of this faculty; sometimes equivalent to intuitional ideality, the lowest level of logistic ideality; (in 1927) same as gnostic intuition.

intuitional — having the nature of intuition, as it acts on the level of intuitional ideality or another level of ideality or intuitive mind, often in combination with inspiration or revelation.

intuitional gnosia — same as intuitional ideality.

intuitional ideality — the lowest level of logistic ideality, where intuition (along with discrimination or viveka, the other component of *smṛti*) determines the predominant character of the working of the luminous reason, the other faculties of *jñāna* being inactive or subordinate to it.

intuitional ideal mind — same as intuitional ideality.

intuitional inspired — having the nature of intuitive inspiration.

intuitional inspired intellectuality — the lowest form of inspirational mentality, in which intuition is taken up into inspiration.

intuitional inspired logistis — the lowest form of inspired logistis, in which intuition is taken up into inspiration.

intuitional intellectuality — the lowest level of idealised mentality, the “primary intuitive action” of the intuitive mind, which “dealing with the triple time movement . . . sees principally the stream of successive actualities in time, even as the ordinary mind, but with an immediate directness of truth and spontaneous accuracy of which the ordinary mind is not capable”.

intuitional mind — same as intuitive mind.

intuitional reason — same as intuitional intellectuality.

intuitional revelation; intuitional revelatory ideality — same as intuitive revelatory logistis.
intuitional *trikalādṛṣṭi* (trikalādṛṣṭi) — *trikalādṛṣṭi* by means of intuition; the lowest level of ideal *trikalādṛṣṭi*.

intuitional *vijñāna* — same as intuitional ideality.

intuitive — same as intuitional.

intuitive consciousness — (c. 1931, in the diagram on page 1360) the plane of highest mind below overmind; evidently equivalent to “Intuition” in the sense in which Sri Aurobindo used this word in his later writings, where it is “a power of consciousness nearer and more intimate [than Higher Mind or Illumined Mind] to the original knowledge by identity”, differing from Overmind in that it “sees in flashes” and combines them, while Overmind “sees calmly, steadily, in great masses and large extensions of space and time and relation, globally”.

intuitive gnosis — same as intuitional ideality.

intuitive higher mind — (c. 1931, in the diagram on page 1360) the second (“intuitive”) level of higher mind, perhaps corresponding to logistic ideality in the terminology of 1919-20.

intuitive idealised mind — (mentioned only in the form of inspirational intuitive idealised mind) same as intuitional intellectuality.

intuitive ideality — same as intuitional ideality.

intuitive inspiration — intuition taken up into inspiration (on the plane of idealised mentality or logistic ideality); the same as intuitional inspired intellectuality or intuitional inspired logistis.

intuitive-inspirational — having the nature of intuitive inspiration.

intuitive inspired revelatory — having the nature of intuition taken up into inspired revelatory logistis or the corresponding form of revelatory mentality.

intuitive intellect; intuitive intellectuality; intuitive intelligence — same as intuitive mind or intuitional intellectuality.

intuitive *māṇisa* — same as intuitive mind.

intuitive mental — having the nature of intuitive mind.

intuitive mentality — same as intuitive mind or intuitional intellectuality.

intuitive mental power — *śakti* or *tapas* acting in the forms proper to the intuitive mind.

intuitive mental *trikalādṛṣṭi* (trikalādṛṣṭi) — *trikalādṛṣṭi* in the intuitive mind.
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'intuitive mind' — same as vijnanabuddhi, a higher form of the buddhi whose "inspirations, revelations, intuitions, self-luminous discernings are messages from a higher knowledge-plane", but which "can perceive the truth only by a brilliant reflection or limited communication and subject to the restrictions and the inferior capacity of the mental vision".

'intuitive overmind' — (c. 1931, in the diagram on page 1360) intuitive consciousness taken up into overmind, where its "movement is more comprehensive, global, many-faceted, more wide and potent in its truth-force".

'intuitive reason' — same as intuitive mind.

'intuitive representative vijnana' — same as lower representative.

'intuitive rev.' — short for intuitive revelatory.

'intuitive revelation' — intuition taken up into revelation; same as intuitive revelatory logistis.

'intuitive revelatory' — having the nature of intuitive revelatory logistis or the corresponding form of revelatory mentality; when distinguished from representative, which is described as the highest intuitive revelatory logistis, "intuitive revelatory" apparently refers to a lower form of intuitive revelatory logistis.

'intuitive revelatory logistis' — the lowest scale of revelatory logistis, in which intuition is taken up into revelation.

'intuitive revelatory reason; intuitive revelatory vijnana' — same as intuitive revelatory logistis.

'intuitive tapas' — tapas acting in the intuitional ideality.

'intuitive telepathic trikaladriṣṭi (trikaladrishti) — telepathic trikaladriṣṭi in the intuitional ideality, a form of intuitional trikaladriṣṭi.

'intuitive vijnana' — same as intuitional ideality.

'intuitivity' — (in 1919-20) a term for intuitive mind (also called intuitivity), used especially with reference to three levels ("mechanical", "pragmatic" and "truth-reflecting") regarded as higher counterparts of levels of the intellectual reason; (in April 1927) apparently the same as gnostic intuition, the first degree of supramental gnosis.

'intuitivity' — (in 1919-20) same as intuitivity.

'īṣ (ish) — force of impulsion.

'iṣa (isha) — Lord (same as iṣvara).

'iṣah (ishah; isha) — impulsions.
ish — see ḷ.
isha — see ṣa, ṣaḥ.
ishita — see ṣātā.
ishitasiddhi — see ṣātāsiddhi.
ishta — see ṣṭa.
ishwara, etc. — see ṣvara, etc.
ishwari — see ṣvarī.
ishwaribhava — see ṣvaribhāva.
isita — (ishita) — effectiveness of pure lipsā in the citta without a deliberate act of will, one of the three siddhis of power; an instance of this effectiveness.
isitasiddhi (ishitasiddhi; ishita-siddhi) — the supernormal power (siddhi) called ṣātā; perfection or fulfilment of this power; an instance of its use.
isita-vaśitā (ishita-vashita) — the combination of ṣātā and vaśitā, two of the three siddhis of power.
isita-vyapti-aśvarya (ishita-vyapti-aishwarya) — the combination of ṣātā, (communicative) vyāpti and aśvarya.
isṭa (ishta) — chosen, desired.
isṭi bina mathēs ther [Greek] — know in order to understand the beast (the physical consciousness).
isṭi philos estha [Greek] — know you were a friend.
isvara (ishwara; isvara) — lord; the supreme Being (puruṣottama) as the Lord, “the omniscient and omnipotent All-ruler” who by his conscious Power (ṣakti) “manifests himself in Time and governs the universe”, ruling his self-creation with “an all-consciousness in which he is aware of the truth of all things and aware of his own all-wisdom working them out according to the truth that is in them”; identified with Kṛṣṇa; the individual soul (puruṣa or jīva) as the master of its own nature.
isvarabhāva (ishwarabhava; iswarabhava) — lordship, “the temperament of the ruler and leader”; mastery, sovereignty; a term in the second general formula of the ṣakti catuṣṭāya; “a sense of the Divine Power”, a quality common to the four aspects of daivī prakṛti; the personal aspect of brahman seen as the ṣvara.
isvara brahma (ishwara brahma) — brahman as the Lord (iṣvara); the omnipresent Reality “revealed as possessor, enjoyer of his own self-
existence, creator of the universe and one with it . . . and yet superior to it”.

.īśvaradāraṣṭana (ishwaradarshana; ishvara-darshana; ishvara-darshana) — the vision of the Lord (īśvara) who “knows, lives in, identifies himself with all and yet is not subjugated by the reactions or limited in his knowledge, power and Ananda by the limitations of the mind and life and physical being in the universe”, a form of darśana related to brahmādarśana or regarded as part of it.

.īśvaradāraṣṭana sarvabhūteṣu (ishwaradarshana sarvabhushehu) — vision of the Lord in all existences.

.īśvarapremā (ishwaraprema) — love of the īśvara in all.

.īśvarā-śakti (ishvara-shakti) — “the dynamic Duality” of īśvara and śakti, which in “the superconscient truth of the Self-Existence . . . are fused and implied in each other, one and indistinguishable, but in the spiritual-pragmatic truth of the dynamism of the universe, they emerge and become active . . . as a dual principle”.

.īśvara T² — T² expressing the omniscience and omnipotence of the īśvara.

.īśvari (ishvari; iswari) — the all-ruling Goddess (devī), “the World-Mother, creatrix of the universe, putting forth the Gods and the worlds and all things and existences out of her spirit-substance”.

.īśvarībhāva (ishvaribhava; iswaribhava; ishvari bhava) — the temperament of the ruling Goddess; “the supreme sense of the masteries of the eternal Ishwari”, sometimes mentioned instead of īśvarībhāva as a general quality of dāivi prakṛti.

.īswara — see īśvara.

.īswarabhāva — see īśvarabhāva.

.īswari — see īśvari.

.īswarībhāva — see īśvarībhāva.

.ītihāsa — history; narrative.

J

.jaḍa — inert.

.jaḍa Bharata — name of a sage, example of the state of liberation in which the outward nature is inert and inactive.

.jaḍa nirānanda — inert joylessness.
*Jada prakṛti* (jada prakṛti) — inert nature.

*Jadatwa* (jadatwa) — inertness, “the inert irresponsibility of the free physical mind”.

*Jadis* [French] — formerly, of old.

*Jagat* — literally “that which moves”; the universe as “the perpetual movement”; a world (*loka*); any object, regarded as “a knot of habitual motion”.

*Jagati* — literally “she that moves”; the earth; the universe; Nature (*prakṛti*) as “the ever moving”.

*Jaghanya virati* — avoidance of what is low and vulgar.

*Jāgrad* — same as *jāgrat*.

*Jāgrad antardarśi* (jāgrad antardarshi) — same as *antardarśi jāgrat*.

*Jāgrad antardṛṣṭa* (jāgrad antardrishta) — same as *antardṛṣṭa jāgrat*.

*Jāgrad drṣṭi* (jāgrad drishti) — waking vision; *rūpadṛṣṭi* in *jāgrat samādhi*.

*Jāgrad rūpa* — same as *jāgrat rūpa*.

*Jāgrad rūpa antardṛṣṭa* (jāgrad rūpa antardrishta) — *rūpa* in *antardṛṣṭa jāgrat*.

*Jāgrat* — awake, waking; the waking consciousness, in which one is aware of the outer world through the physical senses; the state of *jāgrat samādhi* (sometimes restricted to *bahirdarśi jāgrat*); (the condition of being) inwardly wakeful and self-possessed in states of *samādhi* in which the consciousness is withdrawn from the surface.

*Jāgrat antardarśi* (jāgrat antardarshi) — same as *antardarśi jāgrat*.

*Jāgrat antardṛṣṭa* (jāgrat antardrishta) — same as *antardṛṣṭa jāgrat*.

*Jāgrat antardṛṣṭi* (jāgrat antardrishti) — internal vision in the waking state of *samādhi*; same as *antardarśi jāgrat*.

*Jāgrat bahirdarśi* (jāgrat bahirdarshi) — same as *bahirdarśi jāgrat*.

*Jāgrat Caitanya* (jāgrat chaitanya) — wakeful consciousness.

*Jāgrat Cittākāśa* (jāgrat chittakasha) — the waking *cittākāśa*; a mental ether in which images are seen in *jāgrat samādhi*.

*Jāgrat rūpa* (jāgrat rupa; jāgrat-rupa) — subtle images seen in the waking consciousness; vision of such images.

*Jāgrat śabdadrṣṭi* (jāgrat shabdadrshi) — perception of subtle sounds in the waking consciousness.

*Jāgrat samādhi* — *samādhi* in the waking state, “when in the waking consciousness, we are able to concentrate and become aware of things
beyond our [normal] consciousness”. This has two forms, antardarśī (inward-looking) and bahirdarśī (outward-looking), in which images are seen “with the bodily eyes closed or open, projected on or into a physical object or medium or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere; seen through the physical eyes themselves as a secondary instrument and as if under the conditions of the physical vision or by the psychical vision alone and independently of the relations of our ordinary sight to space”.

jāgrat sūkṣmavīṣayā (jagrat sukshavishaya) — same as jāgrat viṣaya.

jāgrat-suṣupta (jagrat-sushupta) — suṣupta samādhi with inner wakefulness.

jāgrat-svapna (jagrat-swapna) — svapnasamādhi with inner wakefulness; light svapnasamādhi bordering on antardarśī jāgrat.

jāgrattā — wakefulness in the deeper states of samādhi; conscious self-possession and overcoming of the tendency to nidra (sleep) and incoherent dreaming.

jāgrat viṣaya (jagrat vishaya) — subtle sense-objects (usually other than images) perceived in the waking state; the perception of such objects (subtle sounds, touches, odours, tastes) in jāgrat samādhi.

jala (jala; jalam) — water; the liquid condition of material being, one of the pāṇcabhūta or “five elemental states of Substance”; urine; urination (short for jalavisṛṣṭi).

jala bhūta — the liquid state of substance.

jalabindu — drop of water.

jalam — see jala.

jalamaya (jalamaya; jalamay) — watery; liquid; consisting of or relating to jala.

jalarodha — retention of fluids (in the form of urine).

jalavisṛṣṭi (jalavisrishti; jala-visrishti; jala visrishti) — discharge (visṛṣṭi) of waste matter in liquid form; same as mūtra.

jalya — relating to jala; watery.

jana — same as janaloka.

janaloka — the world (loka) of the “creative delight of existence”, the plane of ānanda, also called ānandaloka, where the “soul may dwell . . . in the principle of infinite self-existent delight and be aware
of the divine Ananda creating out of its self-existence by its energy whatever harmony of being”.

- **janamaya drśti** (janamaya drishti) — vision on the plane of jana or ānanda.
- **janmāntara drśti** (janmantara drishti) — knowledge of other (past and future) lives, a form of trikāladrśti.
- **jārā** — old age.
- **jarat šabara** (jarat shabara) — old savage.
- **jātavedas** — knower of all things born (a Vedic epithet of Agni²).
- **jayājaya** — victory and defeat.
- **jayalābha** — attainment of victory.
- **jīva** — “the living entity”; the soul, the individual puruṣa, “a spirit and self, superior to Nature” which “consents to her acts, reflects her moods”, but “is itself a living reflection or a soul-form or a self-creation of the Spirit universal and transcendent”, an expression of the “principle of multiplicity in the spiritual being of the one divine Existence”; the jīva as a partial manifestation of the īśvara, participating in all his powers as “witness, giver of the sanction, upholder, knower, lord”, is also “the meeting-place of the play of the dual aspect of the Divine, Prakriti and Purusha, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction”.
- **jīvanta(h)** — living; lifelike.
- **jīva-prakṛti** (jiva-prakriti; jivaprakriti) — the jīva aware of its unity with prakṛti, a unity realised in secondary / double dāśya (also called prakṛtic dāśya) when the “individual on the side of action has disappeared into oneness with universal Prakriti”.
- **jīva-śakti** (jiva-shakti) — the soul (jīva) that has merged its active individuality in the working of the universal śakti, but is aware of its personal existence as the individual puruṣa “enabling by his participation the divine Shakti to do in him the works and the will of the Ishwara” and “enjoying all the relations with him [the īśvara] which are created by her workings”.
- **jīvatmā** — same as jīvatman.
- **jīvatman** — individual soul (jīva), “the self of the living creature”; the Self (ātman) seeming “to limit its power and knowledge so as to support an individual play of transcendent and universal Nature”;
same as *kṣara puruṣa*.

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

- **jñāna ātman** — knowledge-self; *jñānām brahma* seen or experienced as the ātman.

- **jñāna brahma; jñāna brahman** — same as *jñānām brahma*.

- **jñāna deva** — a god of knowledge.

- **jñānadāraṇaṣāmarthāyam** — the capacity to contain all knowledge; same as *jñānasāmarthāyam*.

- **jñānādipena bhāsватā** (jnanadipena bhaswata) — with the blazing lamp of knowledge. [Gītā 10.11]

- **jñāna-hāṣya** — laughter of knowledge, expressing “felicity of illumination”, an element of *Mahēśvari bhāva* and a form of *devīhāṣya*.

- **jñānalipsā** — the urge towards knowledge, an attribute of the *brahmāna*.

- **jñānalipsā jñānaprakāśo brahmavarchasyam sthārayam iti brahma-tejāh** (jnanalipsa jnanaprakasho brahmavarchasyam sthairam iti brahmatejah) — the urge towards knowledge, light of knowledge, spiritual force, steadiness: these express the energy of the *brahmāna* temperament.

- **jñānaloka** — the world of knowledge.

- **jñānam** — same as *jñāna* or *jñānām brahma*.

- **jñānam ānandaṃ (brahma)** — brahman as Knowledge and Bliss, the last two elements of the *brahma catuṣṭaya*.

- **jñānamaya** — full of knowledge.

- **jñānamaya saguna** — *jñānām brahma* with qualities.

- **jñānam brahma** (jnana brahma; gnanam brahma) — the realisation of “Brahman as self-existent consciousness and universal knowledge”, bringing a perception of “all knowledge and conscious experience as the outflowing of that consciousness”, the third member of the *brahma*
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catuṣṭaya; the divine Reality (brahman) realised as “a consciousness in everything which is aware of all”.

.\*jñānam, trikālārṣṭi, aṭhasiddhiḥ, samādhiḥ, iti viṣṇuacatuṣṭayam
(jñānam, trikālārṣṭi, aṭhasiddhiḥ, samādhiḥ, iti viṣṇuacatuṣṭayam) — jñāna, trikālārṣṭi, aṭhasiddhiḥ and samādhi: these constitute the viṣṇuacatuṣṭayam.

.\*jñānapraṅkāśa (jñānapraṅkāśa) — light of knowledge, “clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth”, an attribute of the brāhmaṇa.

.\*jñānapraṅkāśo, jñānalipā, brahmavarcasyaṁ, sthairyayam (jñānapraṅkāśo, jñānalipā, brahmavarcasyaṁ, sthairyayam) — light of knowledge, the urge towards knowledge, spiritual force, steadiness (the attributes of the brāhmaṇa).

.\*jñānasamārthyaṁ (jñānasamārthyaṁ; jñāna samārthyaṁ) — capacity for knowledge, “the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity”, an element of buddhi’sakti.

.\*jñāni — man of knowledge.

.\*jñānoparati — cessation of knowledge.

.\*jñātā — knower.

.\*jñātā-puruṣa (jñātā-puruṣa) — the soul or conscious being as the knower.

.\*jñātṛ brahma (jñātṛ brahma) — brahman as the knower.

.\*jōnāki [Bengali] — firefly.

.\*jōnālī [French] — “daily” (evidently a word seen by Sri Aurobindo in lipī).

.\*jūgpsā — “self-protecting recoil”, repulsion, “the shrinking of the limited being from that which is not himself and not sympathetic or in harmony with himself, its impulse of self-defence”.

.\*jūgpsita — repellent.

.\*jōtī(ḥ) — light; light of spiritual consciousness or ideal knowledge; one of the seven kinds of akashic material; rūpa or lipī composed of this material.

.\*jōtika (jōtika) — same as jōtirmaya.

.\*jōtir — same as jōtī(ḥ).

.\*jōtir daksā (jōtir daksā) — light and discernment. [Cf. Rg Veda 9.61.18]
.\textit{jyotirmaya} (jyotirmaya; jyotimaya) — luminous; full of light of \textit{vi-}
\textit{jñāna}; (\textit{rūpa} or \textit{lipi}) composed of \textit{jyoti(h)}.

.\textit{jyotirmaya lipi} (jyotirmaya lipi) — \textit{lipi} composed of \textit{jyoti(h)}.

.\textit{jyotirmaya prakāśa} (jyotirmaya prakasha) — illumined clarity.

\textbf{K}

.\textbf{K.A.} — abbreviation of “Kama Ananda” (see \textit{kāmānanda}).

.\textbf{kaccā} (kachcha) [Hindi] — unripe, immature.

.\textbf{kādā} — when.

.\textbf{Kādambari} — name of a Sanskrit prose romance by Bāṇa (7th century
A.D.).

.\textbf{Kailāsa} (Kailas) — the mountain on whose summit Śiva is said to
dwell, according to a popular tradition which translated inner truths
“into terms familiar to our physical and objective experience, . . .
turned the rarer heights of subtle substance into material heights and
placed the abodes of the gods on the summits of physical mountains”.

.\textbf{kaivalyānanda} — the bliss of absolute existence (\textit{kaivalya}, the condi-
tion of that which is \textit{kevala}, sole or absolute), a term used for the
union of \textit{sadānanda}, \textit{cidānanda} and \textit{śuddhānanda}, the three high-
est forms of \textit{ānanda}, which are based on the “Joy of the spirit in
the Ekam” (One) in its threefold aspect as \textit{saccidānanda} or infinite
Existence-Consciousness-Bliss; also applied to \textit{sadānanda} by itself.

.\textbf{kālā} — art.

.\textbf{kalā} — time.

.\textbf{kalasi} [Bengali] — pitcher.

.\textbf{kali} — (“the Kali”) same as \textit{kaliyuga}.

.\textbf{Kāli} — (literally “the black”) the “dark Mother”, a name given in the
Hindu tradition to the “supreme Energy . . . beneficent even in the
mask of destruction”, represented “with her garland of skulls tram-
pling naked in battle”, symbolic of “the Nature Force \textit{[prakṛti]} in
the ignorance surrounded by difficulties, wrestling and breaking every-
thing in a blind struggle to get through till she finds herself standing
with her foot on the Divine itself — then she comes to herself and
the struggle and destruction are over”; the Goddess \textit{(devī)} into whose
undivided consciousness-force (\textit{cit-śakti}) “our divided & unequal in-
dividual force of action & thought” is to be renounced in order “to
replace our egoistic activities by the play in our body of the universal Kali and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force”; the śakti carrying out the liñā according to the pleasure of the īśvara, the second member of the karma catuṣṭaya; sometimes the same as Mahākāli.

**Kālībhāva** (Kalibhava; Kali-bhava; Kali bhava) — the forceful temperament of Kālī, sometimes equivalent to Caṇḍībhāva or Mahākāli bhāva; oneness with Kālī as the universal prakṛti or śakti, a state dependent on liberation from the ego (ahankāra-mukti-siddhi) in which “the form of the egoistic consciousness with a name attached to it is repelled whenever it throws its shadow on the central consciousness”, leading to “entire possession of the world in subjective unity” by the jīva-prakṛti.

**Kālidārsana** (Kalidarshana) — vision of Kālī “manifest in all beings & things”, the dārsana of the śakti acting in the world, “the timeless power of the Divine which manifests itself in time as a universal force creating, constituting, maintaining and directing all the movements and workings of the universe”.

**Kāli-deva** — the god of the kaliyuga; probably Aniruddha, who manifests the divine qualities of the śūdra.

**Kālikṛṣṇa** (Kalikrishna; Kali krishna) — (also called Kṛṣṇakāli) the union of Kālī and Kṛṣṇa, whether seen in the perception (dārsana) of the external world or experienced in oneself in a spiritual realisation which is the basis of karma and kāma, where Kālī as prakṛti “take[s] up the whole nature into the law of her higher divine truth and act[s] in that law offering up the universal enjoyment of her action and being to the Anandamaya Ishwara” (Kṛṣṇa), while the individual soul (jīva) is “the channel of this action and offering”.

**Kālī- Kṛṣṇa bhāva** (Kali-Krishna bhava) — (also called Kṛṣṇakāli bhāva) the realisation of Kālikṛṣṇa, a state of being in which Kāli, the universal prakṛti or śakti, is felt “occupying the whole of myself and my nature which becomes Kali and ceases to be anything else, the Master īśvara, Kṛṣṇa using, directing, enjoying the Power to his ends, not mine, with that which I call myself only as a centre of his universal existence and responding to its workings as a soul to the Soul, taking upon itself his image until there is nothing left but Krishna and Kali”.

.Kalikṛṣṇa darśana — the vision of Kalikṛṣṇa in all, same as Kṛṣṇakāli darśana.
.Kālimandira (Kalimandir) — a temple to the goddess Kāli.
.kali paśu (kali pashu) — paśu in a kaliyuga.
.Kāli-prakṛti (Kali-prakriti) — Nature as Kāli.
.kaliyugā (kaliyuga; kali yuga) — the last age in a caturyugā, whose
master-spirit is the śūdra; a period of the world in which the harmony
created in the satyayugā and maintained with increasing difficulty in the
tretā and dvāpara “finally collapses and is destroyed”, while at the
same time “the necessary conditions are progressively built up for a
new Satya, another harmony, a more advanced perfection”.
.Kalki — the final avatāra of Viṣṇu according to the Hindu tradition,
evened to come mounted symbolically on a white horse “bringing
the Kingdom of the Divine upon earth, destroying the opposing Asura
forces”.
.kalpa — a vast period of time, consisting of ten pratikalpas of a
hundred caturyugas each; (loosely) a pratikalpa.
.kalpanamayī prakṛti (kalpanamayī prakṛti) — Nature creating subjectively by the power of imagination.
.kalyāṇa (kalyana; kalyanam) — fortunate; beneficent; beneficence;
goodness, good.
.kalyāṇabhuddhi — beneficent Intelligence.
.kalyāṇalipsa — the urge to bring about the good of all; an element of
Mahālakṣmi bhāva.
.kalyāṇam — see kalyāṇa.
.kalyāṇasraddhā (kalyanasraddhā; kalyana sraddhā) — faith that all is for
the best, “the sense of a divine power making for good behind all
experiences”, an element of cittaśakti.
.kalyānechchā (kalyanechcha) — beneficent Will.
.kāma (kama; kamah) — desire; same as śuddha kāma, “a divine de-
sire other than the vital craving, a God-desire of which this other and
lower phenomenon is an obscure shadow and into which it has to be
transfigured”; the seeking for “the joy of God manifest in matter”,
an attribute of the śūdra and of Aniruddha; short for kāmānanda;
same as samāja, the social part of karma; the divine enjoyment that
accompanies a divine action in the world, a member of the karma
catuṣṭaya; (on page 1281) the lowest svarga.
.Kāma\(^2\) — the god of Desire (kāma\(^1\)), identified with Aniruddha.
.kāma-ānanda — same as kāmānanda.
.kāmabhoga — kāmānanda in the state of bhoga.
.kāmacakra (kamachakra) — the “sensational desire centre”, the abdominal cakra, also called svādbhiṣṭāna, on whose strength kāmānanda and ārogya depend.
.kāmal — see kāma\(^1\).
.kāmal, premāl, dāsyalipsā ātmasamarpaṇam iti śūdraśaktiḥ (kamah, premah, dasyalipsa atmasamarpanam iti shudrashaktih) — desire, love, the urge towards service, self-giving: these express the śūdra soul-power.
.kāmanā — longing.
.kāmānanda — a form of śārīrānanda or physical ānanda associated with (śuddha) kāma or purified desire, also referred to as maithunananda (though that term is usually reserved for a high intensity of kāmānanda); a general term for ānanda as experienced on the physical plane: “the joy of Matter released into a spiritual consciousness and thrilled with a constant ecstasy”, realised as part of “the total perfection of the spiritualised body”. Kāmānanda manifests both in the sūkṣma deha (subtle body) and the sthūla deha (gross body), and there is a subjective kāmānanda besides the physical kāmānanda that is more often meant by the word. The perfection of kāmānanda, as the “most central” form of physical ānanda, depends on a “transformation of the sex-centre and its energy” so that this energy which “is the support in the body of all the mental, vital and physical forces of the nature” is “changed into a mass and a movement of intimate Light, creative Power, pure divine Ananda”.
.kāmapremā — (subjective) kāmānanda combined with premānanda.
.kāmasiddhi — fulfilment of kāma\(^1\).
.kamic cakra, kamic centre — same as kāmacakra.
.kampāna — trembling, sometimes experienced when there is “a great increase, inpouring, circulation of force” which the body, “accustomed to work off superfluous energy by movement, is at first ill able to bear . . . and betrays it by violent tremblings”.
.K. Ananda — abbreviation of “Kama Ananda” (see kāmānanda).
.kāntam — the beloved.
.karālī — terrible.
.**karaṇa** (karan) — instrument.

.**kāraṇa** (karana; karanam) — cause; causal; “the Causal Idea which, by supporting and secretly guiding the confused activities of Mind, Life and Body ensures and compels the right arrangement of the Universe”, same as **vijñāna** or **vijñānamaya**; (especially in Bengali) consecrated wine, used in Tantric rituals.

.**karaṇa-indriya** — the causal (**vijñānamaya**) sense-faculty; the “supramental sense” which “is independent of the body and the physical life and outer mind and it is above too the inner mind and its experiences”.

.**karaṇam** — see **karaṇa**.

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

.**karma catuṣṭaya** (karmachatusthaya; karma chatusthaya) — the fifth catuṣṭaya, the quaternary of action, consisting of **Kṛṣṇa**, **Kāli**, **karma** and **kāma**; also called the **Īlācatuṣṭaya**.

.**karmadeha** (karmadeha; karma deha) — **karma**-body; a kind of subtle vital-physical atmosphere surrounding the body and containing saṃskāras due to one’s past **karma**.

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

.**karmadevatā** — same as **karmadeva**.

.**karmahin udāsīnata** (karmahin udasinata) — inactive indifference.

.**karmakāma** (karmakama; karma-kama; karma kama) — the combination of **karma** and **kāma**; divine action and divine enjoyment, which together form the “effective half” of the **karma catuṣṭaya**.

.**karmalipsa** — the urge to work, an element of **Mahāsarasvatī bhūva**.

.**karnaṇi akarma** — inaction in action. [Gītā 4.18]

.**karmaipatavam** — skill in work, an element of **Mahāsarasvatī bhūva**.

.**karmasāmarthya** — capacity for action, a quality common to the four aspects of **daivi prakṛti**, also called **svarakarmasāmarthya**: “a rapid and divine capacity for all kinds of action that may be demanded from
the instrument”.

.\textit{karmasanyāśa} — renunciation of (egoistic) action; giving up of identification of the \textit{jīva} with the activity of the \textit{ādhāra}.

.\textit{karmasiddhi} (karma-siddhi; karma-siddhi; karma siddhi) — success of action in the world; perfection of \textit{karma} in all its parts as laid down by the \textit{ādesa}; fulfilment of the \textit{karma catuṣṭaya}, especially its effective half.

.\textit{karma-siddhi asiddhi} — success and failure in \textit{karma}.

.\textit{karma-śraddhā} — faith in the success of the work; \textit{śraddhā} in the achievement of \textit{karmasiddhi}.

.\textit{karmī} — man of works.

.\textit{karṇa} — ear.

.\textit{karśaṇa} (karshana) — tearing, forcing, hurting; one of the five forms of pain to be turned into \textit{raudrānanda}.

.\textit{kartā} — doer.

.\textit{kartavya} — to be done; the thing that has to be done.

.\textit{kartavya-akartavya} — (the sense of) what is to be done and what is not to be done.

.\textit{kartavya karma} — same as \textit{kartavyaṁ karma}.

.\textit{kartavyaṁ akartavya} — what is to be done and what is not to be done.

.\textit{kartavyaṁ karma} — the work that is to be done.

.\textit{kartṛy brahma} (kartri brahma) — \textit{brahma} as the doer.

.\textit{kartṛtya abhimāna} (kartritwa abhimana) — the egoism of the worker; the idea of oneself as the doer.

.\textit{Kārttiκa pūrṇima} (Kartik Purnima) — the full-moon night of the Hindu month of Kārttika (November-December).

.\textit{karuṇā} — pity.

.\textit{kārya} — effect.

.\textit{kauśala} (kaushala; kaushalam) — skill, “the dexterity and skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible and the best arranged results”, an attribute of the \textit{vaishya}.

.\textit{kauśalya} (kaushalya) — skillfulness (of \textit{lipi}), especially in the use of the various kinds of \textit{akashic material}.

.\textit{kaushala; kaushalam} — see \textit{kauśala}.

.\textit{kaushalya} — see \textit{kauśalya}. 
.\textit{kautuka-h\~asyam} — laughter of amusement, an attribute of \textit{Mah\~{a}sarasvat\~{i}} and a form of \textit{dev\~ih\~asya}.

.\textit{kautuka-kr\~{i}d\~{a}} — amusing game.

.\textit{kavaca} (kavacha) — armour; mental armour around the body which keeps off attacks of all kinds.

.\textit{kavikavi} — poet; (in the Veda) seer, one who is “possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination”.

.\textit{k\~{a}rya} — poetry; the poetic faculty, the power of self-expression in the rhythmic language of poetry which is “the highest form of speech available to man for the expression whether of his self-vision or of his world-vision”; the writing of poetry, part of \textit{s\~{a}hitya}, including work in the “epic, dramatic and the minor forms which again include narrative, lyric and reflective”.

.\textit{k\~{a}yasiddhi} — perfection of the body (same as \textit{s\~{a}r\~{i}rasiddhi}).

.\textit{k\~{a}yasuddhi} (kayashuddhi) — purification of the body.

.\textit{kendra} — centre; see \textit{caitanyakendra}.

.\textit{keta} — perception; intuitive thought-perception.

.\textit{kevala} — (instrumental plural of \textit{kevala}) mere; pure, simple; isolated, alone; absolute. [\textit{G\text{\text{\text{"i}}t\text{\text{\text{"a}}} 5.11}]

.\textit{kha\~{n}da} — part, section.

.\textit{kha\~{n}da-siddhi} — partial \textit{siddhi}; partial effectuality of \textit{tapas}.

.\textit{kh\~{a}t\~{a}} [Bengali, etc.] — notebook.

.\textit{kin\~{n}ara} — a kind of centaurlike being of “unearthly sweetness of voice and wild freedom”, belonging to a world of fantasy.

.\textit{kl\~{a}nti} — exhaustion, fatigue.

.\textit{kleinos} [Greek] — famous.

.\textit{ko\~{s}a} (kosha) — sheath, case, covering; “a grade of our substance, a sheath as it was called in the ancient figurative language”, of which there are principally five (\textit{annako\~{s}a, pr\~{a}nako\~{s}a, manahko\~{s}a, vij\~{n}anako\~{s}a} and \textit{\~{a}nandako\~{s}a}) corresponding to “five degrees of our being, the material, the vital, the mental, the ideal, the spiritual or beatific”; two additional \textit{ko\~{s}as} (\textit{tapas-ko\~{s}a} and \textit{sat-ko\~{s}a}) are said to be “not yet developed” in the human evolution, “but only unformed nimbuses of concrete being”.

.\textit{kratu} — will; volition.

.\textit{kratum sacetasam} (kratum sachetasam) — conscious Will.
.krauryam — cruelty.
.Krishna, etc. — see Kṛṣṇa, etc.
.kriti — see kṛti.
.kriyā — practice.
.kriyāsakti (kriyashakti) — power of action.
.kṛṣṇa pājāḥ — create a massive strength. [Ṛg Veda 4.4.1]
.kroḍha (kroḍh) — anger.
.Kṛṣṇa (Krishna) — the eighth avatāra of Viṣṇu in the Hindu tradition, regarded by Sri Aurobindo as an embodiment of “the complete divine manhood” and as the avatāra who opened the possibility of overmind in the evolution of consciousness on earth; a name of the universal Deity (devatā) and supreme Being (puruṣottama) who is the fourfold īśvara and also “the Destroyer, Preserver, Creator in one” (Rudra2, Viṣṇu, Brahmā), manifesting “through the Vishnu aspect as his frontal appearance”; “the Ishwara taking delight in the world” (ānandamaya īśvara or lilāmaya puruṣa), realisation of oneness with whom is the first part of the karma catuṣṭaya, seen in all things and beings in the several intensities and degrees of Kṛṣṇadāraṇa.
.Kṛṣṇabhāva (Krishnabhava) — oneness of the individual soul (jīva) with Kṛṣṇa as the īśvara or universal puruṣa, a state which “comes by the increasing manifestation of the Divine, the Ishwara in all our being and action”, reaching its perfection “when we are constantly and uninterruptedly aware of him . . . as the possessor of our being and above us as the ruler of all its workings and they become to us nothing but a manifestation of him in the existence of the Jiva”; a state of perception (bhāva) of brahmādāraṇa in which Kṛṣṇa is seen everywhere.
.Kṛṣṇabodha (Krishnabodha) — awareness of Kṛṣṇa in the brahmādāraṇa.
.Kṛṣṇadāraṇa (Krishnadarsana; Krishna-darsana; Krishna darshana; Krishnadarshan) — the vision of Kṛṣṇa, the para puruṣa or puruṣottama, seen in relation to the world as the transcendent and universal ānandamaya puruṣa and īśvara who is “not only the origin and spiritual container, but the spiritual inhabitant in all forces, in all things and in all beings, and not only the inhabitant but . . . himself all energies and forces, all things and all beings”, a form of darśana regarded as the highest bhāva of brahmādāraṇa or as
a distinct *darśana* related to *iśvaradarśana*. The three intensities of *Kṛṣṇadarśana* in human beings (applicable with modifications to all things and beings) are described in the entry of 30 May 1915 as (1) “Krishna seen behind the human mask” (distinguished from the preliminary stage, “Krishna sensed behind the disguise”), (2) “Krishna seen in the human being”, and (3) “The human being seen in Krishna” (with three degrees of the third intensity, the vision of *sarmacaya, anantaguṇamaya* and *ānandamaya Kṛṣṇa*), leading to the consummation: “The human being = Krishna”.

*Kṛṣṇaṛṣṭi* (Krishnadrsti) — same as *Kṛṣṇadarśana*.

*Kṛṣṇā, Kāli, kāmā, karma iti karmacaturaṭṭayam* (Krishnah, Kali, kamah, karma iti karmachatushtayam) — *Kṛṣṇa, Kāli, kāma*1 and *karma*: these constitute the *karma caturaṭṭaya*.

*Kṛṣṇakālī* (Krishnakali; KrishnaKali; Krishna-Kali; Krishna Kali) — (also called *Kālikṛṣṇa*) the union of *Kṛṣṇa* and *Kāli*, forming the “subjective base” of *karma*; *Kāli* as *prakṛti* surrendering herself in a relation of (*madhura*) *dāśya* to *Kṛṣṇa*, the *purusā*; “a complete union of the two sides of the Duality” of *iśvara-śakti* which, when it rules one’s consciousness, can draw it “altogether out of the confused clash of Ideas and Forces here into a higher Truth and enable the descent of that Truth to illumine and deliver and act sovereignly upon this world of Ignorance”; the same union of *Kṛṣṇa* and *Kāli* seen everywhere in the vision (*darśana*) of the external world, a perception which because of its “vivid personality” is regarded as superior to that of *purusā-prakṛti*; short for *Kṛṣṇakālī bhava* or *Kṛṣṇakālī darśana*.

*Kṛṣṇakālī bhāva* (Krishnakali bhava; Krishna-Kali -; Krishna Kali -) — (also called *Kālikṛṣṇa*) the realisation of *Kṛṣṇa*, a state of simultaneous *Kṛṣṇabhāva* and *Kālibhāva*, in which the individual soul (*jīva*) experiences “at once its oneness with the Ishwara [*Kṛṣṇa*] and its oneness with the Prakriti [Kāli]” and can “enjoy all relations with Infinite and finite, with God and the universe and beings in the universe in the highest terms of the union of the universal Purusha and Prakriti”; a state of perception (*bhāva*) of *brahmadarśana* in which *Kṛṣṇa* and *Kāli* are seen everywhere.

*Kṛṣṇakālī darśana* (Krishnakali darshana; Krishnakali-darshana; Krishna-Kali-darshana) — the vision of *Kṛṣṇakāli* in all, a state of perception (*bhāva*) in *brahmadarśana* where, after we become “able
to hold consistently and vividly the settled perception of the One in all things and beings”, we see “in the One . . . the Master [iśvara] and His Power [sakti], — Krishna and Kali”.

. **Krṣṇa-nāma** (Krishna nama) — the name (nāma) of Krṣṇa, the symbol of his “power, quality, character of being caught up by the consciousness and made conceivable”.

. **Krṣṇa-Nārāyaṇa** (Krishna-Narayana; Krishna Narayana) — Krṣṇa, the supreme Being (para puruṣa), seen revealing himself as Nārāyaṇa, “the God in man who is also the Lord in the universe”; a bhāva of brahmādarsana in which Krṣṇa is perceived as “the Purushottama, the supreme Divinity who becomes manifest within us as Narayana, Lord of all our being and action seated secret in our hearts for ever”, regarded as superior to a vision of the universal Nārāyaṇa not accompanied by a sense of the transcendental personality of Krṣṇa.

. **Krṣṇamārga** (Krishnamārga) — the dance of Krṣṇa, “a whirl of mighty energies, but the Master of the dance holds the hands of His energies and keeps them to the rhythmic order”.

. **Krṣṇa-puruṣa** (Krishna-purusha) — Krṣṇa as the conscious being who is the lord of Nature.

. **Krṣṇa-sūrya** (krishna-surya) — black sun.

. **kṛti** (kriti) — action, work; same as karma, especially the political part of karma.

. **kṣara** (kshara) — mutable, changing; brahma manifest in the mutable world, “the spiritual principle of the mobile working of things”; “the cosmic spirit in Time”, the active status of the puruṣottama “in his eternal multiplicity” as “the spirit in the mutability of cosmic phenomenon and becoming”.

. **kṣara puruṣa** (kshara purusha) — the soul in Nature, the mutable puruṣa; “the spirit of mutable things”, manifesting “the multiplicity of the divine Being . . . not apart from, but in Prakṛti”.

. **kṣatrātṛa** (kshatram) — “Kshatriyahood”; the inner nature of the kṣatriya.

. **kṣatrasakti** (kshatrasakti) — the soul-power of will and strength which reveals itself in the kṣatriya.

. **kṣatrātejas** (kshatratejas) — the energy that manifests itself in the kṣatriya temperament.

. **kṣatriya** (kshatriya) — the soul-type representing “the Divine as
power”, the second element in the fourfold personality symbolised by the caturvarnya.

.kṣatriya viryam (kshatriya viryam) — the strength of character proper to the kṣatriya element in the fourfold personality.

.kṣāya1 (kshāya) — loss, diminution.

.kṣāya2 (kshāya) — habitation.

.kṣetra (kṣetra) — field; same as sādhaṇa-kṣetra.

.kshara — see kṣara.

.kshatram, etc. — see kṣatram, etc.

.kshatriya — see kṣatriya.

.kshaya — see kṣāya.

.kshetra — see kṣetra.

.kshiprakarita — see kṣiprakārīṇa.

.kshiprata — see kṣipratā.

.kshobha — see kṣobha.

.kshutpipasa — see kṣutpipāsā.

.kṣiprakārīṇa (kṣiprakarita) — swiftness of action.

.kṣipratā (kṣiprata) — swiftness; a term in the second general formula of the sākti catusṭaṇa.

.kṣobha (kṣobha) — disturbance.

.kṣutpipāsā (kṣutpipasa) — hunger and thirst, a duality (dvandva) of the physical prāṇa.

.kumāra (kumāra) — a youth, young man; prince; (on page 399, referring to a sortilege consisting of the title Daśakumāracharitam, “The Adventures of the Ten Princes”, a Sanskrit work by Daśāṇīn) interpreted to mean purusā in the sense of an evolutionary type.

.kumbhaka — cessation of the breathing in the practice of prāṇāyāma.

.kundalinī — “the coiled and sleeping serpent of Energy” in the lowest cakra which, when awakened by certain processes of yoga, “ascends in light through the opening centres to meet the Divine in the highest centre and so connect the manifest and the unmanifested, joining spirit and Matter”.

.kunṭha — dull.

.Kutsa — a Vedic rśi, companion of Indra; his name is interpreted in the translation of a sortilege from Rg Veda 5.31.9 to mean “Sense-Pleasure”, explained as the intensity of subjective ānanda in relation to sensory experience.
la cuisine française [French] — French cooking.

laghīmā — lightness; one of the siddhis of the body: a “power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being” by which “it is possible to get rid of weariness and exhaustion and to overcome gravitation”.

laghīmā-mahīmā — the combination of laghīmā and mahīmā.

laghū mahīmā — mahīmā containing laghīmā.

laghūta — lightness, an element of dehaśakti: “a lightness, swiftness and adaptability of the nervous and physical being”.

laghūtvam (laghutwam) — same as laghūta.


Lakṣmī [Luxmi] — the goddess of beauty and prosperity.

lālītyam — charm; an element of Mahālakṣmī bhāva.

laukika (laukic) — worldly.

laya — dissolution, disappearance; annullation of the individual soul in the Infinite.

lekhā — writing.

le nombre d’êtres en moi [French] — the number of beings in me.


le résultat décisif [French] — the decisive result.

les débats [French] — the proceedings.


les journalistes [French] — the journalists.

les meilleures dispositions [French] — the best disposition.

liberated intelligence — see higher mind.

līlā — play, game; the world as a game of the Lord or īśvara, “a play of the divine Being with the conditions of cosmic existence in this world of an inferior Nature”; life (especially in the objective world or field of karma, as distinguished from yoga) “experienced as a play of the divine Delight”.

līlacatuṣṭaya (lilachastuthaya) — the quaternary of the divine play; another name for the karma catuṣṭaya.

līlāmaya — playful; enjoying the cosmic game; pertaining to the līlā; (saguṇa brahman) perceived as pouring out the delight of existence
(ānanda) into the play of the world; (“the Lilamaya”) short for lilāmaya īśvara or lilāmaya puruṣa, the Lord or Soul of bliss who “can play with the manifestation without being imbued with the Ignorance”.

. lilāmaya ānanda brahman — ānandaṁ brahma seen as expressing its universal delight through the lilā of the world.

. lilāmaya darśana (lilamaya darshana) — the vision of the lilāmaya īśvara / puruṣa in all, a form of darśana in which one is “aware of the whole world as the expression, play or Lila of an infinite divine personality”.

. lilāmaya īśvara (lilamaya ishvara) — the Lord of the cosmic lilā, “the mighty Lord of Nature, who . . . enjoys with his universal delight this play of her figures of his own being”; the īśvara as “our Playmate in the great world-game who has disguised himself throughout as friend and enemy, helper and opponent and, in all relations and in all workings that affect us, has led our steps towards our perfection and our release”.

. lilāmaya isvaradarśana (lilamaya ishwaradarshan; lilamaya ishvara darshana) — vision of the lilāmaya īśvara, by which the manifestation is seen as a “play of the Lord who is in His being all delight”.

. lilāmaya Kṛṣṇa (lilamaya Krishna) — Kṛṣṇa as the lilāmaya īśvara / puruṣa, “the eternal Child frolicking in the Universe, the Playmate, Lover, Master, Teacher and Friend of all His creations”, he “who draws all of us to him by his love, compels all of us by his masteries and plays his eternal play of joy and strength and beauty in the manifold world”.

. lilāmaya Nārāyaṇa — Nārāyaṇa seen in relation to the cosmic game or lilā as an aspect of the “divine Anandamaya personality” at play in the world.

. lilāmaya para puruṣa (lilamaya para purusha) — the supreme lilāmaya puruṣa, often referred to as lilāmaya Kṛṣṇa.

. lilāmaya puruṣa (lilamaya purusha) — the puruṣa as the enjoyer and master of the lilā: “the Soul of things eternally young, perpetually inexhaustible, creating and re-creating Himself in Himself for the sheer bliss of that self-creation, of that self-representation,—Himself the play, Himself the player, Himself the playground”.

. lilāmaya saguna — saguna brahman perceived in relation to the world-play or lilā with a sense of “the lilamaya personality of the Brahman”.

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.lilamaya upalabdhi — realisation of the lilamaya sagan or lilamaya isvara / purusa in brahmadarśana.

.linga — (literally) mark, sign, characteristic; subtle, carrying the essential characteristics of the thing itself; a subtle form or emanation; the male organ; an iconic representation of Śiva.

.linga-riṣa — subtle form.

.linga śarīra (linga sharīra; linga sharir) — subtle body or emanation.

.lipi — writing seen with the subtle vision; the faculty of seeing such writing (same as lipi-drṣṭi).

.lipi catuṣṭaya (lipi charusthaya) — lipi seen in the four states of samādhi: bahirdarśi jāgrat, antardarśi jāgrat, svapnasamādhi and suṣupti.

.lipi-drṣṭi (lipi-drṣhti) — the faculty of seeing writing (lipi) with the subtle vision.

.lipikauśalya (lipikaushalya; lipi-kaushalya; lipi kaushalya) — skilfulness or formal perfection of lipi, consisting especially of the varied use of akashic material.

.lipi-trikālaḍṛṣṭi (lipi-trikaladrṣhti; lipi trikaladrṣhti) — trikālaḍṛṣṭi, especially prediction, by means of lipi.

.lipsā — wish, seeking; the will to have something; the urge to engage in or achieve something; “divine desireless reaching out of Brahman in personality to Brahman in the vishaya or object”; the tendency towards self-fulfilment of a particular kind, expressed in one attribute of each of the four elements of vīrya and of each of the four aspects of daivi prakṛti.

.littéraires [French] — literary.

.lobha — greed.

.logistic — relating to the divine reason or logos; belonging to the first plane of ideality, whose action most resembles the human faculty of reasoning.

.logistical — same as logistic.

.logistic drṣṭi (drṣhti) — same as logistic revelation or revelatory logistic.

.logistic gnosis — same as logistic ideality.

.logistic ideality — the plane of luminous reason, the lowest of the three planes of ideality; its essence is smṛti (intuition and discrimination, the latter often regarded as inherent in the former) and it has three levels
with three or more forms of each, based on various combinations of intuition with inspiration and revelation, the higher faculties of jñāna. On each successive level, “the lower first calls down into itself and is then taken up into the higher, so that on each level all the three elevations are reproduced, but always there predominates in the thought essence the character that belongs to that level’s proper form of consciousness”. The logistic ideality of 1919-20 may be correlated with the “intuitive” level of higher mind in the diagram on page 1360 (c. 1931).

**logistic revelation** — revelation on the plane of logistic ideality; same as revelatory logistis or (in 1920) intuitive revelatory logistis.

**logistic seer ideality** — same as seer logistis.

**logistic tapas** — tapas acting on any level of logistic ideality.

**logistic vijñāna** — same as logistic ideality.

**logistis** — same as logistic ideality; in October 1920, restricted to intuitive ideality as the lowest level of logos vijñāna.

**logistis in the hermesis** — the lowest level of hermetic ideality.

**logos** [Greek] — the universal reason at work in the cosmos; the divine reason; short for logos vijñāna.

**logos reason** — a term used in October 1920 for the second level of logos vijñāna; it is defined as “the lower representative idea”, apparently referring to the form of intuitive revelatory logistis previously called representative revelatory vijñāna.

**logos vijñāna** [Greek and Sanskrit] — a term used in October 1920 for three levels encompassing much of what was formerly called logistic ideality; applied more specifically to the highest of these levels, also termed highest representative ideality, which corresponds to full revelatory ideality and “has to deal with three movements”: actualities, potentialities and the “imperatives of the infinite”.

**lointain** [French] — distant.

**loka** — “a way in which conscious being images itself”, a world or plane of existence, including planes other than the material world, with which we may come into contact by “an opening of our mind and life parts to a great range of subjective-objective experiences in which these planes present themselves no longer as extensions of subjective being and consciousness, but as worlds; for the experiences there are organised as they are in our own world, but on a different plan, with a
different process and law of action and in a substance which belongs to
a supaphysical Nature”. The principal lokas, described as the “seven
worlds”, are in ascending order: bhū (the world of anna¹, matter),
bhuvah (the world of prāṇa, life-force), svar (the world of manas,
mind), maharloka (the world of vijñāna, gnosis), janaloka (the world
of ānanda, bliss), tapoloka (the world of [cit]-tapas, [consciousness-
force], and satyaloka (the world of sat, absolute existence); when the
three highest planes are combined into one world of saccidānanda
(existence-consciousness-bliss), the result is a scheme of five worlds,
sometimes counted in descending order so that bhū becomes the fifth.

loka — world-renunciation.

lorsque l’esprit alors assemble les données et assouplit assez sa langue
pour les traduire synthétiquement [French] — when the mind gath-
ers the data and makes its language supple enough to translate them
synthetically.

lower revelatory — (in 1920) a term used for a form or forms of logistic
ideality other than the highest kinds of revelatory logistis, but contain-
ing an element of revelation, such as revelatory intuition, revelatory
inspired logistis or the lower forms of intuitive revelatory logistis.

lower revelatory representative — pertaining to a form of intuitive revel-
yatory logistis that combines lower revelatory and representative ele-
ments.

luminous ideal reason — same as luminous reason.

luminous reason — the supra-intellectual faculty (vijñāna) acting on
the plane of logistic ideality, which is the “lowest total stage” of the
triple ideal supermind; also called the divine reason.

Lakṣmi — see Lakṣmi.
M

- $M^3$ — a combination of three of the four aspects of *daivi prakṛti* (e.g., *Maheśvarī*, *Mahākāli* and *Mahāsarasvatī*).

- $M^4$ — a combination of all four aspects of *daivi prakṛti*: *Maheśvarī*, *Mahākāli*, *Mahālakṣmi* and *Mahāsarasvatī*; same as quadruple *bhāva*.

- *madhu* — honey; sweetness, “the entire sweetness of existence, the honey, the delight that is the food of the soul”; the intoxication of the *soma* pervading the mental body.

- *madhura* (madhura; madhur) — sweet; blissful; short for *madhura rasa*, the sweet taste perceived by *rasadṛṣṭi*; short for *madhura bhāva* or *madhura dāśya*, the relation of ecstatic love and surrender to the Divine that brings the highest experience of “the sweetness and intimate control of the divine Personality”.

- *madhura bhāva* (madhurabhāva; madhur bhāva) — the sweet (*madhura*) relation (*bhāva*) between the *jīva* and the *īśvara* (or between *Kāli* and *Krṣṇa*), the relation of lover and beloved which “is the most intense and blissful of all and carries up all the rest into its heights” (see *composite bhāva*); the spiritual emotion proper to that relation, in which “the turning of human emotion Godwards finds its full meaning and discovers all the truth of which love is the human symbol, all its essential instincts divinised, raised, satisfied in the bliss from which our life was born and towards which by oneness it returns in the Ananda of the divine existence where love is absolute, eternal and unalloyed”.

- *madhura dāśi* — literally “sweet slave-girl”, the *dāśi* serving her Lord in a relation of *madhura bhāva*; a symbol of the state of *madhura dāśya*, the condition of “the living and loving instrument” (*yantra*), when it “ends in the whole nature of our being becoming the slave of God, rejoicing in his possession and its own blissful subjection to the divine grasp and mastery”.

- *madhura dāśya* (madhura dāśya; madhuradasya; madhura-dāśya) — *dāśya* in the relation of *madhura bhāva*, “passionate service to the divine Beloved”, giving “that joy of mastery of the finite nature by the Infinite and of service to the Highest by which there comes freedom from the ego and the lower nature”; the condition symbolised by the *madhurā dāśi*, in which the *jīva* or *prakṛti* is the enamoured “slave”
of the īśvara so that with “a passionate delight it does all he wills it to do without questioning and bears all he would have it bear, because what it bears is the burden of the beloved being”.

- madhura-dāsya bhāva (madhura-dasya bhava; madhura dasya bhava) — the state, feeling or relation of rapturous surrender.

- madhura rasa — sweet taste; the subtle taste (sūkṣma rasa) of sweetness, one of the tastes perceived by the faculty of rasadṛṣṭि.

- mādhurya — sweetness; “the intoxicating sweetness of the Divine”, experienced in connection with the Mahālakṣṇī “colouring” of devībhāva.

- madirā — wine, liquor, any intoxicating drink; a form of kāmānanda felt pervading the sūkṣma deha and sometimes the sthūla deha, so that “even the physical body takes its share of the joy, feels the touch, is filled in all its limbs, veins, nerves with the flowing of the wine of the ecstasy, amṛṭa”.

- madirāmaya (madiramaya; madiramay) — consisting of madirā.

- madya — wine.

- Māgha — the name of a classical Sanskrit author, writer of the epic Śisupālavadha.

- mahābuddhi — great buddhi; the supreme creative intelligence of janaloka, the world of ānanda above that of vijñāna; also, vijñāna itself.

- mahadbhāva (mahadbhava; mahadbhav) — largeness, vastness, greatness, wideness.

- mahād brahma — (c. December 1926) the world of “Divine Truth and Vastness”, containing seven planes where brahma is manifest in terms of satyam rtaṁ brhaṁ; same as vijñāna loka.

- mahājana — the great all-productive principle of janaloka (the world of ānanda).

- Mahākāli — one of the four personalities of the šakti or devī: the goddess of strength and swiftness, who is the “inhabitant” occupying the Mahāsarasvatī “continent” in the harmony of the aspects of daivi prakṛti, and whose manifestation in the temperament (Mahākāli bhāva) brings the force (Mahākāli tāpas) needed for the rapid achievement of the divine work; sometimes short for Mahākāli bhāva.

- Mahākāli bhāva (Mahakalibhava; Mahakali bhava) — the Mahākāli aspect of devībhāva; the temperament of Mahākāli, the personality
of the śakti or devī who “embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force”.

Mahākāli-ksiprakārīta (Mahakali kshiprakarita) — the swiftness in action of Mahakali.

Mahākāli-Mahāsarasvatī (Mahakali-Mahasaraswati; Mahakali Mahasaraswati) — the combination of Mahakali (bhāva) and Mahāsarasvatī (bhāva), in which Mahakali “imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way”. For Sri Aurobindo’s sādhana as documented in the Record of Yoga, this was the most important of the various combinations of two aspects of daivī prakṛti, because — while the “method chosen for preparation” was that of Mahāsarasvatī — “the method chosen for fulfilment” was “Mahakali’s in the Mahasaraswati mould”, on “the basis of hidden calm & self-possession” provided by Mahēṣvarī and strongly coloured by Mahālakṣmī.

Mahākāli-Mahāsarasvatī bhāva (Mahakali-Mahasaraswati bhava) — the Mahākāli-Mahāsarasvatī temperament, a combination of Mahakali bhāva and Mahāsarasvatī bhāva.

Mahākāli-Mahāsarasvatī prakṛti-amśa (Mahakali-Mahasaraswati prakṛti-angsha) — a portion of universal Nature expressing the Mahākāli-Mahāsarasvatī combination of the aspects of the divine śakti.

Mahākāli Mahāsarasvatī tapas (Mahakali Mahasaraswati tapas) — the force of Mahākāli-Mahāsarasvatī, a reconciliation of active and passive tapas in which the swiftness of Mahakali is one with the perfection of Mahāsarasvatī.

Mahākāli pravṛtti (Mahakali pravritti) — the dynamism of Mahakali.

Mahākāli-śakti (Mahakali-shakti) — the Mahākāli aspect of the divine śakti as it manifests in the human temperament.

Mahākāli tapas — the victorious force of Mahakali.

mahākāraṇa — the first cause, the “cause of all causes”; satyaloka, the world of sat, as the supreme plane of original causality.

Mahālakṣmī (Mahlakshmi; Mahalaxmi; Mahaluxmi) — one of the four personalities of the śakti or devī: the goddess of beauty, love and delight, whose manifestation in the temperament (Mahālakṣmī bhāva) gives its “colouring” to the combination of the aspects of daivī prakṛti;
sometimes short for *Mahālakṣmi bhāva*.

**Mahālakṣmi bhāva** (Mahalakshmi bhava; Mahaluxmi bhava) — the *Mahālakṣmi* aspect of *devībhāva*; the temperament of *Mahālakṣmi*, the personality of the *śakti* or *devī* who “is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace”.

**Mahālakṣmi-Mahākālī** (Mahalaxmi-Mahakali) — the combination of *Mahalakṣmi* (*bhāva*) and *Mahākālī* (*bhāva*), in which *Mahalakṣmi* “teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure” and *Mahākālī* “brings to beauty and harmony a high and mounting movement”.

**Mahālakṣmi-Mahāsarasvatī** (Mahalakshmi-Mahasaraswati; Mahalaxmi; Mahaluxmi) — the combination of *Mahalakṣmi* (*bhāva*) and *Mahāsarasvatī* (*bhāva*), divine harmony and divine perfection, in which *Mahalakṣmi* “casts on perfection the charm that makes it endure for ever”.

**mahāmaya** — the vast power of “comprehending, measuring, forming Knowledge [*māyā*] . . . in the undivided being” of *Adīti*; “the Consciousness-Puissance of the Eternal [*brahmān*], timeless and illimitable beyond the universe, but spread out here under a mask of bright and dark opposites for the miracle of the slow manifestation of the Divine in Mind and Life and Matter”.

**mahān** — great, large, vast (masculine of *mahat*).

**mahāpanthā** — great path.

**mahāraloka** — the world (*loka*) of vastness (*mahās*); the plane whose basis is *vijñāna* or *supermind*, which links *saccidānanda* in the higher hemisphere of existence (*parārdha*) with the mental, vital and physical principles in the lower hemisphere (*aparārdha*) and makes it possible “to realise the one Existence, Consciousness, Delight in the mould of the mind, life and body”.

**mahās** — “the great, the vast”, “the infinity of the Truth”; same as *mahāraloka*.

**mahāśakti** (mahashakti) — the cosmic *śakti* of the *śiva*, “the universal Mother”, who “works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made”.

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**Mahāsarasvatī** (Mahāsaraswati) — one of the four personalities of the śakti or devī: the goddess of skill and work, whose manifestation in the temperament (Mahāsarasvatī bhāva) is the “continent” occupied by the force of Mahākāli in the intended combination of the aspects of daivī prakṛtī; sometimes short for Mahāsarasvatī bhāva.

**Mahāsarasvatī bhāva** (Mahāsaraswati bhava) — the Mahāsarasvatī aspect of devībhāva; the temperament of Mahāsarasvatī, the personality of the śakti or devī who “is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things”.

**Mahāsarasvatī-Mahākāli** (Mahāsaraswati-Mahakali) — same as Mahākāli-Mahāsarasvatī.

**Mahāsarasvatī-Mahēśvarī** (Mahāsaraswati-Maheshwari) — same as Mahēśvarī-Mahāsarasvatī.

**Mahāsarasvatī prakṛti** (Mahāsaraswati prakṛti) — the Mahāsarasvatī nature; prakṛti expressing the Mahāsarasvatī aspect of the divine śakti.

**Mahāsarasvatī tapas** (Mahāsaraswati tapas) — the patient and laborious force of Mahāsarasvatī.

**Mahāsarasvatī vibhūti** (Mahāsaraswati vibhūti) — manifestation in human nature of the qualities of Mahāsarasvatī.

**mahāshakti** — see mahāśakti.

**mahat** — great; large, vast; containing mahimā; the vastness of vijñāna.

**mahātapas** — the supreme force; the dynamic principle of tapoloka, the world of (cit-)tapas.

**mahāti** — great; large, vast (feminine of mahat).

**mahat laghīma** (mahat laghima; mahat-laghima) — laghīma containing mahimā.

**mahātma** — great soul.

**mahāttvam** (mahāttwa; mahāttwam) — greatness, largeness, vastness; a term in the first general formula of the śakti catuṣṭaya; “a greatness of sustaining force”, an element of dehaśakti; sometimes equivalent to mahimā.

**mahāttva bodho, balaslaghā, laghutā, dhāraṇasāmarthyaṁ iti dehaśaktiḥ** (mahāttvabodho, balaslagha, laghuta, dhāraṇasāmarthyaṁ iti dehashakti) — the sense of a greatness of sustaining force, assertion of
strength, lightness, the capacity to hold all workings of energy: these constitute the power of the body.

. mahattvabodho, balaślaghā, laghutwam, dhāraṇasāmarthyam (mahattvabodho, balaslagha, laghutwam, dharanasamartyam) — the sense of a greatness of sustaining force, assertion of strength, lightness, the capacity to hold all workings of energy (the elements of dehaśakti).

. mahattwa; mahattwam — see mahattva.

. Mahāvīra — (literally “the great hero”, an epithet of ŚrīKrṣṇa) the aspect of the fourfold īśvara whose śakti is Mahēṣvarī, corresponding to the brāhmaṇa who represents the cosmic principle of Wisdom in the symbolism of the caturvarṇya; he is identified with Śiva or Mahēṣvara.

. Mahāviṣṇu (Mahavishnu) — Viṣṇu as virāṭ, the Soul of the material world.

. Mahēṣvara (Maheshwara) — a name of Śiva; (also called Mahāvīra) the aspect of the fourfold īśvara whose śakti is Mahēṣvarī; same as Mahēṣvara bhāva.

. Mahēṣvarī bhāva (Maheshwara bhava) — the temperament of Mahēṣvara; manifestation of the Mahēṣvara personality of the fourfold īśvara.

. Mahēṣvarī (Maheshwari; Maheswari) — one of the four personalities of the śakti or devī: the goddess of wideness and calm, whose manifestation in the temperament (Mahēṣvarī bhāva) is the pratiṣṭhā or basis for the combination of the aspects of daiwi prakṛti; sometimes short for Mahēṣvarī bhāva. According to an entry on 18 March 1917, until then there had been only one very early manifestation of “Maheshwari herself”; what was referred to as Mahēṣvarī was usually her manifestation in another śakti as part of the preparation of the pratiṣṭhā for the full daiwi prakṛti.

. Mahēṣvarī bhāva (Maheshwari bhava; Maheshwari-bhava; Maheshwari bhava) — the Mahēṣvarī aspect of devībhāva; the temperament of Mahēṣvarī, the śakti or devī in “her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness”.

. Mahēṣvarī-Mahālakṣmi (Maheswari-Mahalakshmi) — the combination of Mahēṣvarī (bhāva) and Mahālakṣmi (bhāva), a harmony of divine calm and divine delight.
.Mahēṣvarī–Mahālakṣmī–Mahāsarasvatī (Maheshwari-Mahaluxmi-Mahasaraswati) — the combination of Mahēṣvarī (bhāva), Mahālakṣmī (bhāva) and Mahāsarasvatī (bhāva), three of the four aspects of daivi prakṛti or devībhāva, with Mahākālī (bhāva), the aspect of strength and swiftness, “contained and dominated” by the others.

.Mahēṣvarī–Mahāsarasvatī (Maheshwari-Mahasaraswati) — the combination of Mahēṣvarī (bhāva) and Mahāsarasvatī (bhāva), characterised by a “slow and regular unhasting pressure” favourable to luminous and effective vijñāna, but lacking in the intensity of the Mahākālī energy.

.Mahēṣvarī–Mahāsarasvatī śānti (Maheshwari-Mahasaraswati shanti) — the passive calm of Mahēṣvarī–Mahāsarasvatī.

.Mahēṣvarī pratiṣṭhā (Maheshwari pratistha) — the Mahēṣvarī bhāva as the calm base that supports the combined working of the other aspects of daivi prakṛti.

.mahimā — greatness, largeness; one of the siddhis of the body: “unhampered force in the mental power or in the physical power”, showing itself physically by “an abnormal strength which is not muscular”; also, an attribute of Mahāvīra.

.mahimā-laghimā — the combination of mahimā and laghimā.

.maithuna — (literally “sexual”) pertaining to or short for maithunānanda.

.maithuna ānanda — same as maithunānanda.

.maithunānanda — an intensity of kāmānanda comparable in some way to sexual ecstasy: a kind of physical ānanda born of brhmānanda “which is far higher, finer and more intense than the sexual, but of which the sexual is a coarse and excited degradation”; another term for kāmānanda itself as one of the five forms of sārīrānanda.

.manah — same as manas.

.manahkōsa (manahkosa; manah-kosha) — the sheath (kośa) composed of mental substance, “the mental sheath or subtle body in which our true mental being [manomaya puruṣa] lives”.

.mānāpamānābodha — the sense of honour and disgrace.

.manas — mind, the psychological principle or degree of consciousness that is the basis of the mental world (manoloka or svar), the highest plane of the triloka and the summit of the aparārdha or lower hemisphere of existence; in its essence, “a consciousness which measures,
limits, cuts out forms of things from the indivisible whole and contains them as if each were a separate integer”; the sensational mind, “the original sense [indriya] which perceives all objects and reacts upon them”, capable not only of “a translation into sense of so much of the outer impacts as it receives through the nervous system and the physical organs”, but also of “a subtle sight, hearing, power of contact of its own which is not dependent on the physical organs”; the principle that governs the realm of svarga, the lower plane of svar; (on page 1281) the name of a particular svarga.

. māṇasa — mental; pertaining to maṇas, having the nature of mind in general or of the sensational mind; mentality; subtle sense-perception (viṣayadrṣṭi) on the mental plane by means of the inner maṇas.
. māṇasa abhyāsa — mental repetition.
. māṇasa buddhi (manasabuddhi; manasa buddhi; manasabuddhi; maṇas-buddhi) — the mental reason, the reasoning intellect; the buddhi or thinking mind in its ordinary forms (distinguished from the vijñānabuddhi or intuitive mind), as a faculty of prajñā (“apprehending consciousness” or intelligence) separated from vijñāna; “the mental intelligence and will” which “are only a focus of diffused and deflected rays and reflections” of “the sun of the divine Knowledge-Will burning in the heavens of the supreme conscious Being”.
. māṇasa-dṛṣṭi (manas-drishti) — mental vision; perception by the maṇas, “an inner or subliminal mental consciousness and sense capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychical worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also”.
. māṇasa ketu (manasaketu; manasa ketu) — mental perception; “telepathic mind”.
. māṇasa loka — the mental world, same as manoloka.
. māṇasasmṛti (manasasmṛti) — mental smṛti.
. manas brahman — brahman experienced on the mental level.
. manasbudhi — see māṇasabuddhi.
. manas-citta (manas-chitta; manas chitta) — the emotional mind, “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”, constituting a “surface desire-soul” behind which is “the subliminal soul in us open to the universal delight [ānanda] which the cosmic soul takes in its own existence and in the existence of the myriad souls that represent it and in the operations of mind, life and matter by which Nature lends herself to their play and development”.

- **mānasika** (manasik) — mental, relating to the sensational mind (manas).
- **mānasika sūṣupti** (manasik sushupti) — a condition of the mind resembling deep sleep (sūṣupti); the inertia and passivity of the intellect in the deepest states of samādhi.
- **manastattwa** (manastattwa; manas tattwa) — mind-principle.
- **mānava** — human; man.
- **manda** — slow.
- **maṇḍala** — circle, orb; any of the ten books of the Rg Veda.
- **maṅgala** (mangala; mangalam) — good fortune, favourable circumstances.
- **maṅgala-amaṅgala** — fortunate and unfortunate; the dvandva of favourable and adverse.
- **maṅgalam** — see mangala.
- **maṅgalāmaṅgala** — same as maṅgala-amaṅgala.
- **maṅgalāmaṅgalabodha** — the sense of fortunate and unfortunate circumstances.
- **maṅgalamaya** — fortunate, favourable.
- **maṅgala upalabdhi** — experience of favourable circumstances.
- **maṅgalya** — fortunate, favourable.
- **maṇipura** — the cakra behind the navel (nābhicakra), “the central seat of the Vital, the Life Principle”.
- **maṇiśāḥ** — illumined thoughts.
- **maṇiśi** (manishi) — thinker.
- **manoloka** — the mental world, a loka where mind “is not determined by material conditions or by the life-force, but itself determines and uses them for its own satisfaction”; the mental layer of the material world (see manoloka of bhū).
- **manoloka of bhū** — the mental world within the physical; the mental layer of the earth-consciousness or plane of material existence, the highest level of the triloka in bhū.
. **manomaya** — mental; mental activity; the mental being; the mental plane.
. **manomaya laghima** — *laghima* (the *siddhi* of lightness and freedom from fatigue) in the mental being.
. **manomaya purusa** (manomaya purusha) — “the Soul on the mental level”, the *purusa* as a mental being “in whose nature the clarity and luminous power of the mind acts in its own right independent of any limitation or oppression by the vital or corporeal instruments”; the “Spirit poised in mind” which “becomes the mental self of a mental world and dwells there in the reign of its own pure and luminous mental Nature”.
. **manomayi** — mental (feminine of *manomaya*).
. **mantra** — a mystic formula, “a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental”, which can not only “reveal knowledge and faculties we did not before possess”, but in some cases “produce vibrations in the mental and vital atmosphere which result in effects . . . on the physical plane”.
. **Manu** — the mental being; same as *Manu Prajāpati*; each of the fourteen manifestations of *Manu Prajāpati* governing the *manvantaras* of a *pratikalpa*; each of “the four Type-Souls from whom all human Purushas are born”.
. **Manu Prajāpati** — *Manu* as the first *Prajāpati*, “a part of Mahavishnu Himself descended into the mental plane in order to conduct the destinies of the human race”.
. **Manuputra** — son of *Manu*; a human soul.
. **mānuṣa śabda** (manusha shabda) — *(śabdadrśṭi)* of the sound of the human voice.
. **mānuṣa sparsa** (manusha sparsa) — *(sparsadrśṭi)* of human touch.
. **mānuṣi vak** (manushi vak) — *(śabdadrśṭi)* of human speech.
. **manvantara** (manvantara; manwantara) — an aeon comprising several *caturyugas* and corresponding to the reign of one of the fourteen *Manus*.
. **māraṇa** — hitting, striking (as in the related Bengali and Hindi verbs, not in the normal Sanskrit sense of “killing”).
. **martya manas** — mortal mind; mind *(manas)* subject to life *(prāṇa)* and matter *(anna)*.
Maruts — the Vedic storm-gods, “luminous and violent gods of the storm and the lightning”, representing in the esoteric sense of the Veda “the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations”.

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

Material ākāsa (akasha) — the ether of the gross physical plane.

Mātrībhāva — the feeling or realisation of the Mother in the daivi prakṛti.

Māyā — (in the Veda) “originally a formative power of knowledge, the true magic of the supreme Mage, the divine Magician, but . . . also used for the adverse formative power of a lower knowledge, the deceit, illusion and deluding magic of the Rakshasa”; measuring and limiting consciousness, “a selective faculty of knowledge commissioned to shape finite appearance out of the infinite Reality” (brahman); the power of phenomenal creation by which “out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight”; illusion, “a bewildering partial consciousness which loses hold of the complete reality, lives in the phenomenon of mobile Nature [prakṛti] and has no sight of the Spirit [puruṣa] of which she is the active Power”.

Mayas — bliss; the world of ānanda.

Māyā-śakti (maya-shakti) — force of māyā.

Māyāvādin — one who says that the world is an illusion; illusionist.

Māyāvin — weaver of illusions.

Mechanical intellectuality — same as habitual mind.

Mechanical intuivity — the lowest form of intuivity, corresponding on the level of the intuitive mind to the habitual mind on the intellectual plane; it is related to intuitional intellectuality and stresses the perception “of the powers and tendencies of the present and what they mean and presage”.

Mechanical mentality — same as habitual mind or mechanical intuivity.
mechanical tapas — tapas acting in the mechanical intuivity.

meghagarjana (meghagarjan) — thunder (heard in śabdadṛṣṭi).

mental ākāśa (akasha) — any subtle ether (sūkṣma ākāśa) belonging to the mental plane, such as the cittākāśa; the mental ether of the material plane, the highest ākāśa of the triloka in bhū.

mental bhoga — mental or subjective ānanda, or any of its forms, in the state of bhoga which is the second stage of bhūkti.

mental intuition — intuition acting in the buddhi, in contrast to ideal intuition.

mental overmind — the plane of the overmind system that is “directly creative of all the formations that manifest below in the mental world”.

mental śāma (shama) — a mental imitation of the true śāma or divine calm of the traigunyasiddhi; the inactivity of an enlightened tamas “which by this saving enlightenment is more of a quiescence than an incapacity”.

mental susupti — same as mānasika susupti.

mental tapas — mental will-power, whose working takes the form of “perceptions realising themselves if vijnanamaya, acting as forces, if pranamaya”; same as intellectual tapas.

Meruloka — the world of Meru, the mountain of the gods at the centre of the earth.

mesquin [French] — petty.

middle hermesis — the second level of hermetic ideality.

middle ideality — same as inspired logistis.

middle seer logistis — an intermediate degree of seer logistis; perhaps a form of inspired revelatory logistis.

mithyādhāraṇa — misunderstanding, the holding of a wrong idea.

mithyāgraṇa — misconception.

mithyāropa — misplacement.

Mitra — “the Friend of all beings”, a Vedic god, one of the Four who represent the “working of the Truth in the human mind and temperament”; he is the lord of the luminous harmony by which “the manifold workings of the Truth agree together in a perfectly wedded union”.

mitra-prema — love as between friends, one of the three forms of prema.

MK — abbreviation of Mahākālī.

M.M — a combination of two of the four aspects of daivī prakṛti (e.g.,
Maheśvarī-Mahāśarvasvatī).

.. \textit{mnemosyne} [Greek] — memory; the goddess of Memory, mother of the Muses.

.. \textit{mohā} — delusion.

.. \textit{mokṣa} (moksha) — liberation; release from existence in the world; same as \textit{mukti}.

.. \textit{mot d’ordre} [French] — watchword.

.. \textit{motu} — see \textit{in motu}.

.. \textit{mṛtaṇ} (mritam) — death.

.. \textit{mṛtyur vā prabhavati} (mṛtyur va prabhavati) — death has power.

(This phrase, forming the first \textit{sortilege} of 9 October 1914, occurs in a sentence in Shankara’s commentary on \textit{Śvetāsvatara Upaniṣad} 2.12 which is part of the second \textit{sortilege} of the same date. The complete sentence means: “Over that Yogi neither disease nor old age nor death has power.”)

.. \textit{mudrā} — a position of the hands; the use of the hands to shut the ears to outward sounds.

.. \textit{mukhaśrī} — facial beauty.

.. \textit{mukhyapraṇā} (mukhya prana) — the “original or elemental force” of \textit{prāṇa} in the body, the “pure life-force itself”, called “the first or supreme Breath . . . because all the others [\textit{pañcaprāṇa}] are secondary to it, born from it and only exist as its special functions”.

.. \textit{muktabhoga} — liberated enjoyment.

.. \textit{mukti} — liberation, “the release of our being from the narrow and painful knots of the individualised energy in a false and limited play, which at present are the law of our nature”; in \textit{pūrṇa yoga}, “a liberation of the soul in nature perfect and self-existent whether in action or in inaction”; the second member of the \textit{siddhi caṭuṣṭaya}, integral freedom, including liberation of the spirit (essential \textit{mukti}) and liberation of the nature (comprising \textit{ahankāra-mukti-siddhi}, \textit{traigunyasiddhi} and \textit{mukti from dvandva}), not only a “liberation from Nature in a quiescent bliss of the spirit”, but also a “farther liberation of the Nature into a divine quality and spiritual power of world-experience” which “fills the supreme calm with the supreme kinetic bliss of knowledge, power, joy and mastery”.

.. \textit{mūlādhāra} — the lowest \textit{cakra}, the centre at the bottom of the spine which “is the main support of the physical consciousness and the
material parts of the nature” and from which the kundalini rises.

.mumukṣutva (mumukshutwa) — desire for liberation; liberation from this desire is the final step in subjective mukti.

.mūrti — form; the second of the two principal kinds of rūpa, the “actual form” of a thing seen in its own world (jagat or loka), as opposed to pratimūrti or “image”; the form in which a deity (deva) manifests.

.mūtra — urine, the fluid discharged in jalavisṛṣṭi.

N

.nābhicakra (nabhibhaka; nabhi chakra) — the “navel centre”, the cakra called manipura, “the main seat of the centralised vital consciousness (dynamic centre)”.

.nādi — a nerve-channel in the subtle body.

.naisthuryam (naishthuryam; naishthuryam) — severity.

.naktā — “night”, symbolic of non-manifestation or obscured consciousness.

.naktosasanaktos.śaśa svasārā ekam śiśum [dhāpayete] (naktoshasa swasara ekam shishum [dhapayete]) — Night and Dawn, two sisters, suckle one child.

.nāma — name; the word designating an object, person or deity, “in its deeper sense . . . not the word by which we describe the object, but the total of power, quality, character of the reality which a form of things embodies and which we try to sum up by a designating sound”.

.nāmadṛṣṭa (namadrishta) — same as nāmadṛṣṭi.

.nāmadṛṣṭi (namadrishti) — subtle vision (sūkṣma drṣṭi) of nāma or name (i.e., written or printed words), as opposed to vision of rūpa or form (i.e., images), a term used by Sri Aurobindo in 1909 for what he later called lipi.

.nāmarūpa — name and form, the attributes by which the mind and senses distinguish an object or person.

.namas — submission.

.namāsi [Bengali] — mother’s younger sister.

.namaskāra — salutation with hands joined.

.na me matam tasya durbalasya — I am not of the opinion of that weakling.

.Nara — (in mythology) the name of a sage (see Nara-Nārāyaṇa); (literally) Man; “the universal man acting in the individual as a human
personality”; in *brahmadarśana*, the vision of “the cosmic Purusha in humanity”, who “is developing in the human race the power that has grown into humanity from below it and shall yet grow to supermind and spirit and become the Godhead in man who is aware of his true and integral self and the divine universality of his nature”.

.. *naraka* — hell.

.. *Nara-Nārāyaṇa* (Nara-Narayana; NaraNarayana; Nara Narayana) — (in mythology) the names of two sages, *Nara* and *Nārāyaṇa*, “the seers who do *tapasyā* together for the knowledge”, a “double figure” which in the “Vaishnava form of Vedantism . . . expresses the relation of God in man to man in God”, *Nara* being “the human soul which, eternal companion of the Divine, finds itself only when it awakens to that companionship”, while *Nārāyaṇa* “is the divine Soul always present in our humanity, the secret guide, friend and helper of the human being”; an intermediate *bhāva* of *brahmadarśana* in which there is a dualistic perception of *Nara* and *Nārāyaṇa* in all, the “bodha of Narayana” not being extended “into the whole consciousness of the Nara”, but kept “as a thing apart & containing & informing, but not identical with the Nara”.

.. *Narasimha* (Narasinha) — the man-lion, the fourth *avatāra* of *Viśṇu*, the incarnation symbolically “bridging man and animal” in the evolutionary interpretation of the ten *avatāras*; psychologically, leonine vital strength in a mentalised form, associated in the *Record of Yoga* with a “fierce & ardent” energy called *Nārasimha tejas*.

.. *Nārasimha tejas* (Narasinha tejas) — the energy of the man-lion (*Narasimha*).

.. *Nārāyaṇa* (Narayana; Narayan) — (in mythology) one of two sages (see *Nara-Nārāyaṇa*), whose association symbolises the “constant companionship of man and God, man living in the world for God, God dwelling in man and turning to his own divine ends in him the enigmatic world-process”; the “universal all-inhabiting Ishwara”, identified with *Viśṇu*, the Preserver, one of the “cosmic Personalities of the Divine” through whom *Krṣṇa* manifests.

.. *Nārāyaṇabodha* (Narayanabodha; Narayana bodha) — awareness of the *Nārāyaṇa*-aspect of *Krṣṇa*.

.. *Nārāyaṇadarsana* (Narayanadarshana; Narayana darshana) — the vision of *Nārāyaṇa*, “the God in man” who “lives constantly associated
in a dual unity with Nara, the human being”, a form of *darśana* related to but distinguished from *Kṛṣṇadārśana*.

*Nārāyaṇa-dṛṣṭi* (Narayana-drṣti) — same as *Nārāyaṇadarśana*.

*nārikelajā* — (in the interpretation of a *sortilege* on page 399) born (*-ja*) of the mood of enjoyment (*kela* taken in the sense of *keli*, play) of *prakṛti* (*nāri* = *nārī*, the woman).

*Narottama* — (literally) the supreme Man (*Nara*); same as *Nārāyaṇa*, “the one Divine in all men”.

*nāryāpas* — strong in action. [Ṛg Veda 8.93.1]

*nāsikya āsvāda* (naskya aswada) — taste perceived through the nostrils.

*na śocati, na nandatena* (*na sochati, na nandate*) — neither grieves nor rejoices.

*nāstikya-buddhi* — the sceptical mentality.

*nāstikyam* — disbelief in God; atheism; scepticism.

*nātha* — lord, possessor.

*nāti* — resignation, submission; the “equal acceptance by the soul” of “all things as the play of the all-Blissful Lord, the Will of the supreme self and Ishwara”, the third stage of passive / negative *samatā*, whose highest form is *ānandamaya nati*.

*nāvadvāre pure* (navadware pure) — in the nine-gated city (of the body). [Gītā 5.13]

*negative asamatā* — defect or failing of negative *samatā*.

*negative nirānanda* — absence of ānanda.

*negative samatā* — equality in one’s reception of the contacts of the world, consisting of *titikṣā, udāśināta* and *nati*, also called passive *samatā*: “a passive or negative equality, an equality of reception which fronts impassively the impacts and phenomena of existence and negates the dualities of the appearances and reactions which they impose on us”.

*negative śānti* (shanti) — a passive calm based on *udāśināta*.

*nervous tapas* — vital power, whose action is characterised by “the play of forces, action & reaction, resistance etc”; same as *prāṇamaya tapas*.

*nibhrṣṭa-taviṣi* (nibhriṣṭa-taviṣhi) — distressed by its force. [Cf. Ṛg Veda 2.25.4]

*nidāṇa* — “the Restainers”, a kind of hostile being in the Veda.
.nidrā — sleep.
.nidrāmaya — of the nature of sleep; (samādhi) under the hold of sleep.
.nidrāmaya swapna siddhi (nidramaya swapna siddhi) — perfection of swapnasamādhi during sleep.
.nidrāviṣṭa samādhi (nidravishta samadhi) — samādhi invaded by sleep.
.nigraba — suppression; forcible coercion of one’s nature.
.nihṣābdatā (nihshabdata) — absence of sound.
.nihsmaraṇa — without smarana; (physical ānanda) not being dependent on attention.
.ni karma manyum durevasya śardhataḥ (ni karma manyum durevasya shardhataḥ) — “may we cast out the passion of him of evil impulse when he putteth forth his force.” [Rg Veda 2.23.12]
.nila (nil) — dark blue.
.nimishannapi (nimishannapi) — even blinking; as well as when shutting the eyes. [Gītā 5.9]
.nimitta — efficient cause, “the immediate cause and instrument”.
.nirādbāra — (subtle sense-perception) without the support (ādāra) of a physical sensation; (rūpa or lipi) seen in the ākāsa without relation to a background.
.nirānanda — “undelight”, the absence or contrary of ānanda.
.nirānandamaya — joyless; the opposite of ānandamaya.
.nirānanda śānti (nirananda shanti) — peace without ānanda, a form of negative śānti.
.nirapekṣā (nirapeksha) — freedom from desire, expectation and dependency; disinterestedness, non-attachment.
.nirguna (nirguna; nirgunam) — without qualities; absence of qualities; short for nirguna brahman, “an Infinite essentially free from all limitation by qualities, properties, features”; the ānanda of pure featureless consciousness (cīt), another term for cidānanda.
.nirguna brahman — brahman without qualities (guṇas), also called śāntain brahma, the featureless Reality whose “illimitable freedom . . . provides the indispensable condition for . . . a free and infinite self-expression in quality and feature”.
.nirguna guṇi — “the Supreme without qualities who is possessed of all qualities”, the deva or īśvara as at once nirguna and saguṇa, “the impersonal-personal” who “is beyond all limitation by quality” and
yet “is not limited by a qualitiless void but is too all infinite qualities”. [Cf. Śvetāsvatara Upaniṣad 6.2, 11, 16]

nirguna — see nirguṇa.

nirguna sad brahman (nirgun sad brahman) — brahman as pure existence (sat) without qualities.

nirukta — etymology; philology, part of sāhitya: the study of the origins and development of language, especially with reference to Sanskrit, with the aim of creating “a science which can trace the origins, growth & structure of the Sanskrit language, discover its primary, secondary & tertiary forms & the laws by which they develop from each other, trace intelligently the descent of every meaning of a word in Sanskrit from its original root sense, account for all similarities & identities of sense, discover the reason of unexpected divergences, trace the deviations which separated Greek & Latin from the Indian dialect, discover & define the connection of all three with the Dravidian forms of speech”.

nir-utthāpanā — the negation of utthāpanā.

nirveda — despondency, indifference.

nirviṣṭa abaituka — abaituka ānanda without vijñāna.

nirvikalpa samādhi — “trance in which there is no formation or movement of the consciousness”, a kind of samādhi “in which all the lower organs are stopped and there is only the superconscious experience of the Brahman”.

nirvīṣeṣa (nirvisesha) — unqualified; undifferentiated; associated with no specific object or stimulus; used in July 1912 for various forms of physical and subjective ānanda in a sense similar to abaituka.

niścaya (nishchaya; nischaya) — certainty, decisiveness.

niśceṣṭată (nischeshtata) — immobility, absence of effort, passivity.

nischaya — see niścaya.

nischeshtata — see niśceṣṭată.

nishchaya — see niścaya.

niṣkāma (nishkama) — desireless; (on page 1281) the name of a svarga.

niṣkāma karma (nishkama karma) — desireless action.

niṣkāma niḥsṛṣṭha (nishkama nihsṛṣṭha) — without desire or longing.

niṣṭapasaṁraṇa — sńskaṇa (memory) without pressure of tapas (will); passive attention.
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GLOSSARY TO THE RECORD OF YOGA

. **nistejas** — lack of energy.
. **nitya** — constant.
. **nityaanusmarana** (nityasmarana; nitya smarana) — constant remembrance, “the constant undeviating memory of the Divine”.
. **nityakarma** — (in traditional Hinduism) daily ritual, “the Vedic rule, the routine of ceremonial sacrifice, daily conduct and social duty”; the routine of daily activities, a routine that “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”.
. **nityasmarana** (nityasmarana; nitya smarana) — constant memory; a state in which the “remembrance of the Divine Being becomes no longer an intermittent act of the mind, but the natural condition of our activities and in a way the very substance of the consciousness”.
. **nivritti** (nivritti) — literally “moving back and in”; withdrawal, abstention, inactivity; “cessation from the original urge to action” and the return of the soul “to its eternal, unchanging immobility”, one side of “the double movement of the Soul and Nature” whose other side is *pravritti*; a “divine quietism” supporting “a divine activism and kinetism”.
. **non-telepathic trikaladrsti** (trikaladrshth) — the higher form of *trikäladršti*, which is not dependent on the perception of tendencies, forces and intentions by *telepathy* and can “perceive what is the unalterable eventuality actually destined”.
. **nos amis** [French] — our friends.
. **novae suae patriae percipere** [Latin] — to perceive one’s new fatherland.
. **nrih** (nrih) — (apparently the plural of *nṛḥ*, whose more regular forms are *narah* [nominative] or *nṛṇ* [accusative]) literally “men”, a term used in the Veda for “the gods as the male powers or Purushas presiding over the energies of Nature”.
. **nulli visa cito decurrit tramite virgo** [Latin] — seen by none, the maiden (the goddess Iris) swiftly runs down her path. [*Aeneid* 5.610]
. **nyūnatā** — deficiency.

O

. **objective ānanda** — same as **physical ānanda**.
objective **viśayānanda** (vishayananda) — **viśayānanda** generated “objectively in the physical response to all experiences”.

**obtenir la prestige par la victoire** [French] — to get prestige by victory.

**oja** — a primal physical energy supporting the other energies in the body.

**OM** — in the Vedic tradition, the sacred “initiating syllable”, regarded as “the one universal formulation of the energy of sound and speech” and “the foundation of all the potent creative sounds of the revealed word”; the “Word of Manifestation”, the **mantra** or “expressive sound-symbol of the Brahman Consciousness in its four domains” (see **AUM**).

**OM Agniḥ** — an invocation to **Agni**².

**OM ṇānandamayi caitanyamayi satyamayi parame** (OM anandamayi caitanyamayi [satyamayi parame]) — OM, O supreme Goddess who art all bliss, consciousness and truth of being.

**OM tat sat** — a **mantra** said to be “the triple definition” of the brahman: **OM**, also spelled **AUM**, is the “Word of Manifestation”, symbolising “the outward-looking, the inward or subtle and the superconscient causal Purusha”, indicated respectively by the letters **A**, **U** and **M**, while “the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute”; **tat**, That, “indicates the Absolute”; **sat** “indicates the supreme and universal existence in its principle”. [cf. Gītā 17.23]

**original T²** — **trikāladrśti-tapassiddhi** with non-telepathic **trikāladrśti** as the first element.

**original vānmaya** — same as effulgent **vānmaya**.

**oubliez** [French] — forget.

**overmind** — (from 29 October 1927 onwards) the highest plane or system of planes of consciousness below **supermind** or divine gnosiss; especially the principal plane in the **overmind system**, apparently corresponding to what earlier in 1927 was referred to as **supreme supermind**. Possessing “an illimitable capacity of separation and combination of the powers and aspects of the integral and indivisible all-comprehending Unity”, the overmind “takes up all that is in the three steps below it and raises their characteristic workings to their highest and largest power, adding to them a universal wideness of consciousness and force”.
overmind gnosis — (c. 1931, in the diagram on page 1360) the highest plane of overmind, defined as “supermind subdued to the overmind play” (see supermind); it may also be regarded as a series of planes.

overmind logos — (c. 1931, in the diagram on page 1360) the logos or universal reason in its highest form on the plane of overmind below formative mâyâ (see overmind system), described as “determinative of relations” in the worlds derived from it.

overmind system — a term used on 29 October 1927 (when the word “overmind” first occurs) for what earlier in that year had consisted of a series of planes, divisible into four groups, rising from supramentality to gnostic supermind. In 1933, Sri Aurobindo wrote that the overmind “can for convenience be divided into four planes”, which he called mental overmind, intuitive overmind or overmind intuition, true overmind, and supramental overmind or overmind gnosis, “but there are many layers in each and each of these can be regarded as a plane in itself”. In the diagram of overmind gradations on page 1360 (c. 1931), mental overmind seems to be missing, but overmind logos is listed between intuitive overmind and formative mâyâ, the latter evidently designating the principal plane of true overmind. Overmind logos may represent mental overmind; its position in the diagram could be explained if its highest level is assumed to be a form of mental overmind taken up into true overmind and constituting a plane of overmind proper, like the supramentalised mind in overmind of 1927-28.

P

Pacana (pachana) — cooking, baking; ripening; perfecting.
Pâjâh — same as pâjas.
Pâjas — mass of strength.
Pânca (pancha) — five.
Pâncabhauta (panchabhauta) — involving the five elements (pânca-bhûta).
Pâncabhûta (panchabhuta) — the five bhûtas or “elements, as it is rendered, but rather elemental or essential conditions of material being to which are given the concrete names of earth [prthivî1], water [jala], fire [tejas or agni1], air [vâyu1] and ether [âkâsa]”.
Pâncaprâna (panchapraṇa) — the five “vital currents of energy” in the
body, called prāṇa, apāṇa, samāṇa, vyāna and udāna; the “fivefold movement” of the physical life-force “pervading all the nervous system and the whole material body and determining all its functionings”.

. pañcavidha sārīrānanda (panchavidha sharirananda)—fivefold physical ānanda, consisting of kāmānanda, viṣayānanda, tīvrānanda, raudrānanda and vaidyutānanda.

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

. pāpapunya — sin and virtue.

. pāpapunyaṃkāmāṇāṃ pāpapunyaṃ vis.ayāṇāṃ pāpapunyaṃ tīvraṇāṇāṃ pāpapunyaṃ raudrāṇāṇāṃ pāpapunyaṃ vaidyutāṇāṇā — dispelling the sense of sin and virtue, honour and dishonour, love and hatred.

. para — higher; supreme.

. para — higher; supreme (feminine of para).

. parabhāva — higher aspect; supreme status of being.

. parabrahmadarśana (parabrahmadarshana) — vision (darśana) of the supreme Reality (parabrahman); the “renewal of the Parabrahmadarshana of two years ago” recorded on 16 April 1914 was a revival of what Sri Aurobindo had experienced on 15 August 1912 when, according to a letter, his “subjective sadhana” had “received its final seal and something like its consummation by a prolonged realisation & dwelling in Parabrahman for many hours”.

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

. parabrahman-mahāmāyā — the supreme Reality and the power of its “infinite consciousness to comprehend, contain in itself and measure out . . . Name and Shape out of the vast illimitable Truth of infinite existence”, the duality of brahman and māyā in its highest “biune” form.

. parājāyānanda — joy of (temporary) defeat (as a step towards victory), a form of sama ānanda.
.paralokadrishti (paralokadrishti) — vision of other worlds, where experiences are organised “on a different plan, with a different process and law of action and in a substance which belongs to a supraphysical Nature”, a form of lokadrishti.

.paramahansa (paramahansa) — the liberated man; one of those who have attained “a particular grade of realisation” and “live in the cosmic consciousness in touch or union with the All”, about whom it “is said that their vital behaves either like a child (Ramakrishna) or like a madman or like a demon or like something inert (cf. Jadabharata)”.

.paramahatman — the supreme Self (ätman), the “supreme unmanifest supracosmic Being” as the world’s “invisible spiritual foundation and the hidden spiritual cause of the becoming of all existences”.

.parameswaravara (parameshwara; parameswara) — the supreme Lord, the transcendent īśvara, who rules the worlds “from beyond all cosmos as well as within it” and “from his highest original existence . . . originates and governs the universe . . . with an all-knowing omnipotence”.

.parameswara-ādīya parāśakti (parameswara-ādīya parāśakti) — the supreme Lord one with his original supreme Power; the “biune” duality of īśvara-sakti on the highest plane of existence.

.parameswara-paramesvari (parameshwara-parameswari) — the supreme Lord (parameswara) and supreme Goddess (paramesvari) as the Two-in-One.

.paramesvari (parameshwari; parameswari) — the supreme Goddess (īśvari).

.parā prakṛti (para prakṛti) — the higher (spiritual and supramental) Nature, the “supreme nature of the Divine which is the real source of cosmic existence and its fundamental creative force and effective energy and of which the other lower and ignorant Nature [aparā prakṛti] is only a derivation and a dark shadow”; prakṛti in the parārdha or higher hemisphere of existence.

 пара puruṣa (para purusha; parapurusha; para purushah) — the highest Soul (puruṣa), the supreme Being, a “Transcendent who is beyond all world and all Nature and yet possesses the world and its nature, who has descended with something of himself into it and is shaping it into that which as yet it is not”; same as puruṣottama.

.parārdha — “the upper half of world-existence”, consisting of the worlds of saccidananda linked by vijnana to the aparārdha or lower
hemisphere of mind, life and matter, “an upper hemisphere of manifestation based on the Spirit’s eternal self-knowledge” \( \text{vidyā} \).

- \text{parā śakti} (para shakti; parāśakti) — higher Power; the supreme \( \text{sakti} \) of \text{paramēśvara}, “the transcendent Mother” of whom the \text{mahāśakti} on each plane is “the cosmic Soul and Personality” (same as \( \text{ādyā parāśakti} \)).

- \text{para tapas} — higher \text{tapas}.

- \text{parātman} — the Supreme Self, same as \text{paramātman}.

- \text{parātpara} — higher than the highest; supreme; “the supreme of the Supreme”.

- \text{parā vidyā} — the higher knowledge; the knowledge of \text{brahman}, “the supreme supra-intellectual knowledge which concentrates itself on the discovery of the One and Infinite in its transcendence or tries to penetrate by intuition, contemplation, direct inner contact into the ultimate truths behind the appearances of Nature”.

- \text{paresse} [French] — laziness, indolence.

- \text{paropakāra} — doing good to others.

- \text{pārthiva} — earthly; physical; consisting of or relating to the \text{bhūta} called \text{prthivi}.

- \text{pārthiva ākāśa} (parthiva akasha) — the physical ether.

- \text{pārthiva viśrṣṭi} (parthiva visrishti) — discharge (\text{viśrṣṭi}) of waste matter in solid form.

- \text{parvata} — mountain.

- \text{passive asamata} — defect or failing of passive \text{samata}.

- \text{passive samata} — equality in one’s reception of the contacts of the world, consisting of \text{títiśā}, \text{udāśinatā} and \text{nati}, also called negative \text{samata}: a “passive or purely receptive equality” gained by an “inhibition of the normal reactions of the mind to the touches of outward things” and a “separation of the self or spirit from the outward action of Nature”.

- \text{pāśavi} (pashavi) — \text{Kāli} as ruler of the physical consciousness (\text{paśu}).

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

- \text{paśu-asura} (pashu-asura; pashu asura) — the \text{paśu} stage of the \text{asura}
with which the first manvantara of the sixth pratikalpa begins, when mind having evolved to the buddhi returns temporarily to a concentration on the bodily life.

*pāsu deva* (pashu deva) — the pāsu of the deva type; the divinised animal-man.

*pātāla* — the underworld; a plane of “low physical nervousity” associated with visions in a shadowy (chāyāmaya) dimness; “the subconscious below the Earth — the Earth being the conscious physical plane”, a domain where what has been rejected from the surface nature often takes refuge.

*pātra* — vessel, plate, lid; recipient; the object or person referred to or acted upon by the faculties of knowledge or power.

*pemegach* (pepegach) [Bengali] — papaya tree.

*perceptional thought; perceptive jñāna* — same as perceptive thought.

*perceptive thought* — thought that comes as silent perception “without the aid of any suggestive or developing word”, a form of jñāna distinguished from vālmikyajñāna thought.

*personal dāśya* — same as primary/simple dāśya, also called egoistic dāśya, the form of dāśya in which one “learns, still using the personal will, personal effort, personal energies, to employ them as representatives of the higher Power and in conscious obedience to the higher Influence”.

*phalahetu* — acting for the sake of the fruit.

*phalākāṅkṣā* (phalakanksha) — desire for the fruit of one’s acts.

*physical ānanda* — ānanda revealing itself in the body “as an ecstasy pouring into it from the heights of the spirit and the peace and bliss of a pure and spiritualised physical existence”; same as śārīrānanda in its totality or in any of its five forms.

*physical bhoga* — physical ānanda, or any of its forms, in the state of bhoga (the second stage of bhukti), where the seizing of the rasa in things is made concrete by the participation of the prāṇa bringing in “the full sense of life and the occupying enjoyment by the whole being”.

*physical bhukti* — bhukti in the physical body or sthūla deha, consisting of physical ānanda in its five forms (kāmānanda, viṣayānanda, tivrānanda, raudrānanda and vaidyutānanda) with the corresponding forms of bhoga and rasagrahaṇa.
physical kāmānanda — kāmānanda as physical ānanda manifesting in the sthūla deha or gross body, distinguished from subjective kāmānanda.

physical prāṇa — “the life-energy as it acts in the body”, same as sthūła prāṇa; the prāṇa “directly involved in the body”, where “it produces those reactions of hunger, thirst, fatigue, health, disease, physical vigour, etc. which are the vital experiences of the physical frame”.

physical siddhi — the siddhi of the śarīra catuṣṭaya or of any of its members; any of the siddhis of the body which “although belonging to the dharma of the vijnana . . . act in the body and are strictly part of the physical siddhi”, forming the basis of utthāpanā.

piṣāca (pishacha; pisacha) — demon; a kind of anti-divine being of the lower vital plane; the third of the ten types of consciousness (daśā-gāvās) in the evolutionary scale: mind concentrated on the senses and concerned with the knowledge of bodily life.

piṣāca-asura (pishacha-asura; pisacha-asura; pisacha asura) — the piṣāca stage of the asura, which evolves in the second and third manvantaras of the sixth pratikalpa.

piṣāca-pramatha (pisacha-pramatha; pisacha pramatha; pisachopramatha) — the combination of piṣāca and pramatha, which evolves in the asura type in the third manvantara of the sixth pratikalpa.

piṣāci (pisachi) — female piṣāca; Kālī as ruler of the sensational mind.

piṣītārthī (pishitarthi) — looking for meat.

pitriloka (pitrloka) — the world of the divinised ancestors.

plus [French] — more.

point d’appui [French] — point of support.

politeš [Greek] — freeman.

positive ānanda — same as positive samatā.

positive aśraddhā — same as samśaya, doubt.

positive nirānanda — the opposite of ānanda; pain, distress, discomfort.

positive samatā — equality in one’s response to the contacts of the world, consisting of (sama) rasa, (sama) bhoga and (sama) ānanda, also called active samatā: “a positive equality which accepts the phenomena of existence, but only as the manifestation of the one divine being and with an equal response to them which comes from the divine
nature in us and transforms them into its hidden values”.

- **prabhrtha** (prabhritha) — bringing forward; offering.
- **prabhu** — the presiding Lord.
- **prabhuutwa** (prabhuutwa) — lordship.
- **pradhana** — (in the Sankhya philosophy) the original, unevolved state of Matter.
- **pradiv** (pradiv; pradiva) — the “intermediate mentality”, a level of consciousness described as “pure mind in relation with nervous”; a mental ākāsa defined as the ether of the “prano-manasic buddhi” behind the cittākāśa.
- **Pradyumna** — the aspect of the fourfold īśvara whose śakti is Mahā-lakṣmi, corresponding to the vaiśya who represents the cosmic principle of Harmony in the symbolism of the cāturvarnya; he is “the sweet and throbbing heart in things” and he is identified with Viṣṇu.
- **pragmatic** — (in 1919) having the nature of pragmatic reason, pragmatic intuitivity or pragmatic ideality.
- **pragmatic gnosis** — same as pragmatic ideality.
- **pragmatic ideality** — an inspirational form of logistic ideality which, applied to the field of trikālaḍeṣṭi and tapas, takes the present actuality as a passing circumstance and “claims to go altogether beyond it, to create with a certain large freedom according to the Will”.
- **pragmatic ideal tapas** — tapas acting in the pragmatic ideality.
- **pragmatic intuitivity** — the second form of intuitivity, corresponding on the level of the intuitive mind to the pragmatic reason on the intellectual plane; it is related to inspirational mentality and gives the perception of the “powers and forces which attempt to create a future not bound by the probabilities of the present”.
- **pragmatic intuitivity** — same as pragmatic intuitivity.
- **pragmatic mentality** — same as pragmatic reason or pragmatic intuitivity.
- **pragmatic reason** — the form of the thinking mind (buddhi) that “acts creatively as a mediator between the idea and the life-power, between truth of life and truth of the idea not yet manifested in life”.
- **pragmatic tapas** — tapas acting in the pragmatic intuitivity or pragmatic ideality.

**Prahlada** — a daitya, son of Hiranyakāśipu; he became a devotee of Viṣṇu, who as Narasimha intervened to save him from his hostile
environment.

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

_prajāvat_ — fruitful, “not barren, but full of the fruits of activity, rich in the offspring of the soul”.

_prajñā_ — “the Lord of Wisdom”, brahman in the last of the three states symbolised by the letters of _AUM_, manifest behind virāt and _biranyagarbha_ “in the self-gathered superconscient power of the Infinite”; the Self (atman) supporting the deep sleep state (suṣupti) or causal (kāraṇa) consciousness, “a luminous status of Sleep-self, a massed consciousness which is the origin of cosmic existence”.

_Prajñā-biranyavirāt_ — brahman in the three states symbolised by the letters of _AUM_, manifest in the superconscient as _prajñā_, in the subtle worlds as _biranyagarbha_, and in the external universe as _virāt_.

_prajñāna_ — intelligence; “the consciousness which holds an image of things before it as an object with which it has to enter into relations and to possess by apprehension and a combined analytic and synthetic cognition”; a subordinate operation of _vijñāna_ which “by its power of projecting, confronting, apprehending knowledge” is the “parent of that awareness by distinction which is the process of the Mind”.

_Prajñānamaya vijñāna_ — a lower kind of _vijñāna_, which “puts the knowledge by identity more into the background and stresses more the objectivity of the thing known”, becoming a form of _prajñāna_, whose “characteristic movement, descending into the mind, becomes the source of the peculiar nature of our mental knowledge”.

_prakāmya_ — a heightened power of mind and senses by which the consciousness can exceed the limits normally imposed by the body and project itself into other persons and objects to know what is in them, one of the two _siddhis_ of knowledge whose combination constitutes telepathy.

_Prákāmya trikāldraṣṭi_ (prakāmya trikaldrishti) — telepathic _trikāladraṣṭi_ by means of _prákāmya_.

_Prákāmya-vyāpti_ (prakāmya-vyāpti; prakāmyavyāpti; prakāmya
vyapti) — the combination of prākānya and vyāpti, the two siddhis of knowledge, which constitutes telepathy.

prakāśa (prakasha; prakash) — radiance, illumination, “transparent luminousness”; clarity of the thinking faculty, an element of buddhi’sakti; the divine light of knowledge into which sattva is transformed in the liberation (mukti) of the nature from the triguna of the lower prakṛti; the highest of the seven kinds of akashic material.

prakāśa-chāyā (prakasha-chhaya) — rūpa composed of prakāśa and chāyā combined.

prakāśa-chāyā-tejas (prakasha-chhaya-tejas) — rūpa composed of prakāśa, chāyā and tejas combined.

prakāśamaya (prakashamaya; prakashamay) — full of prakāśa; radiant; luminous; (rūpa or lipti) composed of prakāśa.

prakāśamaya śamas (prakashamaya ñamas) — luminous peace; śamas full of prakāśa, without tapas.

prakāśamaya tapas (prakashamaya tapas) — luminous force.

prakṛtic dāśya — same as double / secondary dāśya, an intermediate form of dāśya in 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”, though we remain “aware of ourselves as . . . the individual ruling & sanctioning authority” and “have the power of refusing our sanction to any particular impulse of Prakriti if we choose”.

prakṛti (prakriti) — nature; “the active force of Nature which by its motion creates and maintains and by its sinking into rest dissolves the phenomenon of the cosmos”; the universal energy acting for the enjoyment of the puruṣa on all the planes of being; the “outer or executive side” of the sakti or Conscious Force of the īśvara, working in the Ignorance (avidyā) as the lower or aparā prakṛti and in the Knowledge (vidyā) as the higher or parā prakṛti.

prakṛti-ānīśa (prakriti-angsha) — portion of universal nature.

prakṛti-jīva (prakriti-jīva) — the individual soul (jīva) realising itself as a manifestation of prakṛti or universal Nature; see jīva-prakṛti.

prakṛtim yānti bhūtāni migrahāh kim kariṣyati (prakritim yanti bhutani nigrahah kim karishyati) — “Creatures follow after nature;
what is the use of coercion?” [Gītā 3.33]

.prakṛti puruṣa (prakṛti puruṣa) — same as puruṣa-prakṛti.

.pramāda — negligence; confusion; distraction.

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

.pramātha-asura (pramātha-asura) — the pramātha stage of the asura, which evolves in the fourth manvantara of the sixth pratikalpa.

.pramātha-rākṣasa (pramātha-rākṣasa) — the combination of pramātha and rākṣasa, which evolves in the asura type in the fifth manvantara of the sixth pratikalpa.

.pramathēśvarī (pramathēśvarī) — Kāli as ruler of the emotional mind (pramatha).

.pramatta — negligent, lax.

.prāṇa — (literally) breath, “the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath”; the physical life-energy (sthūla prāṇa); the “essential life force” (mukhya prāṇa) which is said “to occupy and act in the body with a fivefold movement”; any one of the five workings of the vital force (pañcaprāṇa), especially the first of the five, associated with respiration, which “moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed”; the vital being or sūkṣma prāṇa; the vital principle, the second of the three principles of the aparārdha, “a middle term between Mind and Matter, constituent of the latter and instinct with the former”, being in its nature “an operation of Conscious-Force [cīt-tapas] which is neither the mere formation of substance nor the operation of mind with substance and form as its object of apprehension”, but “rather an energising of conscious being which is a cause and support of the formation of substance and an intermediate source and support of conscious mental apprehension”.

.prāṇa-ākāśa (prāṇa-ākāśa) — same as prāṇākāśa.

.prāṇad eja — that which breathes and moves. [Cf. Muṇḍaka Upaniṣad 2.2.1]
pranajagat (pranajagat; prana jagat) — the vital world, the world (jagat) of pure life-force (prana), where “forms do not determine the conditions of the life, but it is life which determines the form, and therefore forms are there much more free, fluid, largely and to our conceptions strangely variable than in the material world”.

pranakasaprana (pranakasha; pranakash) — the vital ether, the ákāśa of the pranajagat; the vital ether of the material plane, the second ákāśa of the triloka in bhu.

pranakosaprana (pranakosha; prana-kosha) — the sheath (kośa) composed of life-energy (prāna), “the life sheath or vital body” through which “the life-world [pranajagat] enters into relations with us”; it is “closely connected with the physical or food-sheath [annakośa] and forms with it the gross body [sthūla deha] of our complex existence”.

pranamayaprana (pranamaya; pranamay) — consisting of prana; nervous, vital; the vital plane.

pranamaya jagatpranajagat (pranamay jagat) — the vital world; same as pranajagat.

pranamaya purusa (pranamaya purusha) — “the vital conscious being”, the purusa “as a soul of life, self-identified with a great movement of becoming in Time, which puts forth body as a form or basic sense-image and mind as a conscious activity of life-experience”; it “is capable of looking beyond the duration and limits of the physical body, of feeling an eternity of life behind and in front, an identity with a universal Life-being, but does not look beyond a constant vital becoming in Time”.

pranamaya tapas — vital power, “unquiet, full of desire or effort”, same as nervous tapas.

pranān atarah — you have passed beyond the vital forces.

prananyāsa — directing vital energy to any part of the body; a practice connected with pranāyāma.

pranāsakti (pranashakti; prana-shakti) — life-force, “a pervading vital force other than the physical energy”, which one can come to feel “concretely with a mental sense, see its courses and movements, and direct and act upon it immediately by the will”; prāna as a universal force “which in various forms sustains or drives material energy in all physical things”; the power, capacity and right state of activity of the sūkṣma prāna or vital being, one of the four kinds of sakti forming
the second member of the śakti catuṣṭaya.

- prāṇa śārīra — prana sharira — the “vital body” which belongs to the vital soul (prāṇamaya puruṣa), a body “composed of a substance much subtler than physical matter . . . a substance surcharged with conscious energy”; it “penetrates and envelops the physical and is sensitive to impacts of another kind, to the play of the vital forces around us and coming in on us from the universe . . . or else from the vital planes and worlds which are behind the material universe”.

- prāṇaśuddhi — purification of the paṇcapraṇa.

- prāṇasya — of the vital being.

- prāṇāyāma — control of the vital currents of energy in the body by regulation of the breathing.

- prāṇi — breathing; living.

- pranic laghimā — laghimā (the siddhi of lightness and freedom from fatigue) in the prāṇa or nervous being.

- pranic mahimā — mahimā (the siddhi of unhampered force) in the prāṇa or nervous being.

- pranic tapas — same as prāṇamaya tapas.

- prasāda — clearness; contentment; “an illumined ease and clarity”, same as ātmāprasāda.

- prasannatā — clearness, “clear purity and gladness”, an element of prāṇaśakti.

- pratibodha — perception; inner awakening; experiential knowledge; realisation.

- pratidāna — return; exchange.

- pratijnā — promise; programme.

- pratikalpa (pratikalpa; prati-kalpa; prati kalpa) — a period of a hundred caturyugas, one tenth of a kalpa, also divided into fourteen manvantaras of several caturyugas each; each pratikalpa corresponds to one of the ten types or forms of consciousness (daśa-gāvas) in the evolutionary scale, the present pratikalpa being regarded as the sixth in the current kalpa, the pratikalpa of the asura in which mind is concentrated on the buddhi.

- pratimūrti — image; (as opposed to mūrti or “actual form”) the first of the two principal kinds of rūpa, seen “in the personal consciousness as image of a remote reality”, including “transcriptions . . . or impresses of physical things, persons, scenes, happenings, whatever is, was or
will be or may be in the physical universe” and representations “not of the physical world, but of vital, psychic or mental worlds beyond us”.

*.pratiṣṭhā (pratishtha; pratistha) — foundation, support, pedestal; base, basis.
*.pratiṣṭhitā — founded, established.
*.pratyakṣa (pratyaksha) — (seeing) what is before the eyes, same as pratyakṣadārśana; self-evidence; revelation.
*.pratyakṣadārśana (pratyakshadarsana) — seeing what is before the eyes; direct vision.
*.pravṛtti (pravritti) — literally “moving out and forward”; activity, “movement and impulsion and kinesis”; the will to act, a term in the first general formula of the sakti catuṣṭaya; “the Divine Impulse which acts through us”, the pure desireless impulsion (suddha pravṛtti) into which rajas is transformed in the liberation (mukti) of the nature from the triguna of the lower prakṛti; “the ancient sempiternal urge to action . . . which for ever proceeds without beginning or end from the original Soul of all existence”, one side of “the double movement of the Soul and Nature” whose other side is nivṛtti.
*.prayaś — enjoyment, delight; “the soul’s satisfaction in its objects”.
*.prayoga (prayoga; prayog) — application of any of the siddhis of power.
*.prema — love; “the love which consecrates service, a love which asks for no return, but spends itself for the satisfaction of that which we love”, an attribute of the śūdra; an attribute of Mahālakṣmī and of Pradyumna; short for premānanda; (on page 1281) the name of a svarga.
*.prema-ānanda — same as premānanda.
*.prema bhāvasamrddhiḥ saundaryalipsā snehabāṣyam — love, richness of feeling, theurge towards beauty, laughter of affection (the attributes of Mahālakṣmī).
*.premabhoga — premānanda in the state of bhoga.
*.premabāṣyam — laughter of love, an element of Mahālakṣmī bhāva and a form of devīhāsa.
*.premakāma (premakama; prema-kama) — prema and kāma¹, two attributes of the śūdra; short for premakāmānanda.
*.prema, kāma, dāsya-lipsātmasamarpaṇam — love, desire, the urge
towards service (dāsyalīpa), self-giving (atmasamarpāṇa): the attributes of the śūdra.

. premakāmānanda (prema-kamananda; prema kamananda) — premānanda combined with (subjective) kāmānanda.
. premamaya — full of love; of the nature of premānanda.
. premamaya virodha — loving opposition.
. premānanda — the ānanda of love, the form of subjective ānanda that manifests in the vital-emotional being (prāṇa and citta); the “fundamental ecstasy of being” translated “in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things”.
. prema nātha — Lord of Love.
. premasāmartyam (premasamarthym; prema samarthyam) — “capacity for unbounded love for all beings”, an element of cittaśakti.
. prerāṇā — inspiration, especially when it “comes as the actual word . . . revealing its meaning”; inspiration as part of the linguistic faculty (bhāṣāsakti), giving the meanings of unknown words; writing in various languages received by inspiration.
. present gnosis — same as actualistic ideality.
. present trikālaдраṣṭī — the intuitive knowledge of things in the present “that are beyond the range of our physical senses or the reach of any means of knowledge open to the surface intelligence”.
. primary dāśya — the lowest form of dāśya, also called simple dāśya or personal / egoistic dāśya, whose sign is obedience, “a free subjection of the Will on the basis of a potential independence”; the relation with the īśvara in which the jīva is “a servant of God”.
. primary ideality — in May-June 1918, the same as inferior ideality during the same period; cf. the logistic ideality of 1919-20.
. primary logistic gnosis — same as intuitional ideality.
. primary utthāpanā — the first stage of utthāpanā, consisting of the full force of laghimā, mahimā and animā in the mind stuff and psychic prāṇa “so that the mind rejects all exhaustion, weariness, depression of force etc.”, extended also to the physical prāṇa; exercise in the form of walking (often called “physical activity”) to develop this utthāpanā in the body.
. prithivi — see prthivi.
. prithivimaya — see prthivimaya.
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. **priti** (priti; pritih) — pleasure; gladness; the “pleasure of the mind” in the *rasa* of all experience; an intense delight which “assumes the place of the scattered and external pleasure of the mind in existence or rather it draws all other delight into it and transforms by a marvellous alchemy the mind’s and the heart’s feelings and all sense movements”; sometimes substituted for *bhoga* as the second stage of *active / positive samatā* or *bhukti*; an element of *Mahāsarasvati bhāva*.

. **pritiḥ dākṣyām dānāpratidānalipśā ānandibhāva** (pritih dakshyam danapratidanalipsa anandibhava) — pleasure, skill, the tendency to give and receive, joyfulness.

. **priya** (priya; priyam) — pleasant, liked; that which is liked; the sense of liking.

. **priya-apriya** (priya-apriya; priya apriya) — the *dvandva* of pleasant and unpleasant, liked and disliked.

. **priyam** — see priya.

. **priyāpriyabodha** — the sense of things or persons who are liked and disliked.

. **prthivi**1 (prithivi) — earth; the objective world, same as *bhū*; Matter, “the earth-principle creating habitations of physical form for the soul”; the lowest of the *pañcabhūta*, material energy in the state “of cohesion, termed earth or the solid state”; the physical consciousness.

. **Prthivi**2 (Prithivi) — the earth-goddess, a manifestation of *Aditi* in the lower hemisphere of existence (*aparārdha*).

. **prthivimaya** (prithivimaya) — composed of earth; consisting of the *bhūta* called prthivi1.

. **prthu pājah** — wide mass of strength.

. **prthu prasiti** — wide movement. [Cf. *Rg Veda* 4.4.1]

. **prthu prasitim** — same as prthu prasiti.

. **prthu trṣu prasiti** — wide and swift movement. [Cf. *Rg Veda* 4.4.1]

. **psychic prāna** — “the life-energy as it acts in support of the mental activities”, also called *sūkṣma prāna*; the prāna in its psychological aspect, which, however, normally “leans on the physical life, limits itself by the nervous force of the physical being, limits thereby the operations of the mind and becomes the link of its dependence on the body and its subjection to fatigue, incapacity, disease, disorder”.

. **pulāv** (pulao) [Hindi] — a dish of seasoned rice and usually meat or fish.
Pulinda — member of a mountain-dwelling tribe; barbarian.

Pullao — see pullav.

Puraly — fortresses, cities; (in Vedic symbolism) worlds.

Pure inevitable — (vāk) having the inevitable quality of style in its most absolute form, “a speech overwhelmingly sheer, pure and true, a quintessential essence of convincingly perfect utterance”.

Pure trikāladṛṣṭi (trikaldrṣṭi) — same as non-telepathic trikāladṛṣṭi.

Puriṣa (purisha) — excrement, stool, the solid matter discharged in pārthiva visṛṣṭi; short for puriṣa visṛṣṭi.

Puriṣa visṛṣṭi (purisha visrishti) — discharge of puriṣa, same as pārthiva visṛṣṭi.

Pūrna — full; complete; integral.

Pūrṇabrahmadrṣṭi (purnabrahmadrishti) — vision of the totality of brahman.

Pūrṇatā — fullness of vital force, an element of prāṇaśakti.

Pūrṇatā, prasannatā, samatā, bhogasāmarthyam — fullness, clearness, equality, capacity for enjoyment (the elements of prāṇaśakti).

Pūrṇatā, prasannatā, samatā, bhogasāmarthyam, iti prāṇaśaktih (purnata, prasannata, samata, bhogasamarthyam, iti pranashaktih) — fullness, clearness, equality, capacity for enjoyment: these constitute the power of the life-force.

Pūrṇa yoga — integral yoga, a spiritual path whose aim is “union with the being, consciousness and delight of the Divine [saccidānanda] through every part of our human nature . . . so that the whole may be transformed into a divine nature of being”; its central method is for the individual “to spiritualise his being by the power of the soul in mind opening itself directly to a higher spiritual force and being and to perfect by that higher force [śakti] so possessed and brought into action the whole of his nature”.

Pūrṇa yogin — one who practises pūrṇa yoga.

Purohita — “put in front”.

Purohiti — placing in front.

Puruṣa (purusha) — man; person; soul; spirit; the Self (ātman) “as originator, witness, support and lord and enjoyer of the forms and works of Nature” (prakṛti); the conscious being, universal or individual, observing and upholding the activity of Nature on any plane of existence; the infinite divine Person (puruṣottama), “the Existent who
transcends all definition by personality and yet is always that which is the essence of personality”; any of the ten types of consciousness (daśa-gāvas) in the evolutionary scale.

\textit{puruṣa brahma} (purusha brahma) — brahman seen in its personal aspect as the \textit{puruṣa}, “the divine Person who knows himself in all these things and persons and becomes all things and persons in his consciousness and shapes their thoughts and forms”.

\textit{puruṣa-prakṛti} (purusha-prakriti; purusha prakriti) — “the great duality, Soul-Nature” which “in aspect separate, is inseparable”, the dualism of \textit{puruṣa}, “a witness recipient observing experiencing Consciousness which does not appear to act but for which all these activities inside and outside us seem to be undertaken and continue” and \textit{prakṛti}, “an executive Force or an energy of Process which is seen to constitute, drive and guide all conceivable activities and to create a myriad forms visible to us and invisible and use them as stable supports for its incessant flux of action and creation”. On the lower planes of existence, \textit{puruṣa-prakṛti} differs from īśvara-śakti in that “Purusha and Prakriti are separate powers, but Ishwara and Shakti contain each other”, but at “a certain spiritual and supramental level”, this dual power becomes “perfectly Two-in-one, the Master Soul with the Conscious Force within it, and its potentiality disowns all barriers and breaks through every limit”; in the perception of the world, the \textit{darśana} of \textit{puruṣa-prakṛti} in all things and beings rises to the vision of Kṛṣṇakāli.

\textit{puruṣottama} (purushottama; purushottam) — the supreme Soul, the supreme Being, “the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising”; the highest \textit{puruṣa}, who manifests himself in the \textit{aksara} (immutable) and the \textit{kṣara} (mutable), as \textit{puruṣa} poised in himself and \textit{puruṣa} active in \textit{prakṛti}.

\textit{puruṣottama-parāprakṛti} (purushottama-parapракṛti) — the supreme Being one with his supreme Nature; the “biune” duality of \textit{puruṣa} and \textit{prakṛti} on the highest plane of existence.

\textit{puru viśvā janimā mānuṣānām} (puru viçvā janima manushānam) — all the many births of men. [Ṛg Veda 7.62.1]

\textit{Pūṣan} (Pushan) — “the Increaser”, a name or form of the Vedic sungod, Sūryā², who progressively “enlarges and opens man’s dark and limited being into a luminous and infinite consciousness”.

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Q

. quadruple bhāva — the combination of all four aspects of daivi prakṛti, in which Mahākāli is the “inhabitant” of the Mahāśarasvatī “continent” on the basis of the calm of Maheśvarī and with the colouring of Mahālakṣmi.

. quaternary dāśya — (in January 1913) the highest of four degrees of dāśya, also called supreme dāśya or “the dasya of the supreme degree which obeys helplessly the direct impulse of the Master”, corresponding to the third stage of tertiary dāśya in the classification used from September 1913 onwards.

. quaternary dāśyabuddhi — the sense of quaternary dāśya; same as turiya dāśyabuddhi.

R

. rabhas — impetuosity of force or rapture.

. rādhas — riches; joy, felicity.

. rāga — liking, attraction.

. rāgadweṣa (ragadwesha; raga-dwesha) — attraction and repulsion.

. rajāmsi (rajansi) — “active forcefulness”; activities of tapas (in the interpretation of a sortilege from Rg Veda 1.180.1).

. rajas — (etymologically) “the shining”; (in the Veda) the antarikṣa, “the middle world, the vital or dynamic plane” between heaven (the mental plane) and earth (the physical); “luminous power” established in this intermediate realm; (post-Vedic) the second of the three modes (triguna) of the energy of the lower prakṛti, the guṇa that is “the seed of force and action” and “creates the workings of energy”; it is a deformation of tapas or pravṛtti, the corresponding quality in the higher prakṛti, and is converted back into pure tapas or pravṛtti in the process of traigunyasiddhi. This kinetic force “has its strongest hold on the vital nature”, where it “turns always to action and desire”, but “finding itself in a world of matter which starts from the principle of inconscience and a mechanical driven inertia, has to work against an immense contrary force; therefore its whole action takes on the nature of an effort, a struggle, a besieged and an impeded conflict for possession which is distressed in its every step by a limiting incapacity,
disappointment and suffering”.

- **rajasic udāsīnatā** — **udāsīnatā** achieved by means proper to the **guna** of **rajas**: “the indifference of the moral hero, of the stoic”, which is “enforced by effort, sustained by resolution, habitualised by long self-discipline”.

- **rajasic udāsīnatā** (rajasik udasinata) — same as **rajasic udāsīnatā**.

- **raja-yoga** — a psychological science of **yoga** which depends on an elaborate training of the whole mental system.

- **rája-yogin** — one who practises **rája-yoga**.

- **rajoguna** — the **guna** of **rajas**.

- **raksha** (rakshas) — (in the Veda) a type of hostile entity, “the detainer”.

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

- **rākṣasa-asura** (rakshasa-asura; rakshasa asura) — same as **rākṣasāsura**.

- **rākṣasāsura** (rakshasasura) — a combination of **rākṣasa** and **asura**; the **rākṣasa** of the **asura** type, who evolves in the sixth **manvantara** of the sixth **pratikalpa**.

- **rākṣasi** (rakshasi) — female **rākṣasa**; **Kāli** as ruler of the thinking sense-mind.

- **rakṣaso ni yāta** — assail the **rakṣas** powers. [Ṛg Veda 5.42.10]

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

- **Kāma** — the seventh **avatāra** of **Viṣṇu**, “the divinely-natured man”, destroyer of **Rāvana**; his work was “to fix for the future the possibility of an order proper to the sattwic civilised human being . . . in a world still occupied by anarchic forces”.

- **rapports avec la Soc. Theosop** [Société Théosophique] [French] — relations with the Theosophical Society.

- **rapports avec la T.S.** [French] — see preceding.
. **rasa** (rasa; rasah) — sap, juice; body-fluid; “the upflow of essential being in the form, that which is the secret of its self-delight”, whose perception is the basis of the sensation of taste; a non-material (sūkṣma) taste; the sūkṣma visāya of subtle taste; (short for rasadṛṣṭi) the subtle sense of taste; “the pure taste of enjoyment” in all things, a form of ānanda “which the understanding can seize on and the aesthesis feel as the taste of delight in them”; (also called sama rasa or rasagrahaṇa) the perception by the mind of the essential quality (guna) in each object of experience, the “essence of delight” in it, the first stage of active / positive samatā or bhukti.

. **rasabhoga** — full enjoyment (bhoga) of the rasa or essence of delight in all things, a term used for the third state of bhukti when the second state is called rasaprīti, equivalent to ānanda as “the divine bhoga superior to all mental pleasure with which God enjoys the rasa”.

. **rasadṛṣṭi** (rasadṛṣhti) — the perception of tastes imperceptible to the ordinary physical sense; the subtle sense (sūkṣma indriya) of taste, one of the faculties of visāyadṛṣṭi.

. **rasagandha** — the subtle smell of things tasted.

. **rasagrahaṇa** (rasagrahaṇa; rasa-grahaṇa; rasagrahaṇam) — the seizing of the rasa or “principle of delight” in things, “an enlightened enjoyment principally by the perceptive, aesthetic and emotive mind, secondarily only by the sensational, nervous and physical being”, the first of the three states of bhukti, in which the mind “gets the pure taste of enjoyment” of all experience “and rejects whatever is perturbed, troubled and perverse”; same as (sama) rasa, the first stage of active / positive samatā.

. **rasagrahaṇam** — see rasagrahaṇa.

. **rasah** — see rasa.

. **rasah, prīti ānandaḥ [iti sarvānandaḥ]** — rasa, prīti and ānanda constitute sarvānanda or complete delight.

. **rasajñānam** — knowledge or appreciation of rasa.

. **rasaprīti** — the pleasure (prīti) of the mind in the rasa or essence of delight in all things, a term used for the second stage of bhukti.

. **rasāśuddhi** (rasāśuddhi) — purification of the body-fluids.

. **ratḥa** — chariot; joy; a Vedic symbol of “the happy movement of the Ananda”.

. **rāthva** — (coined from the same root as ratḥa) the highest intensity
of each of the three states of bhukti called rasagrahaṇa, bhoga and ānanda.

. rati — pleasure; the lowest intensity of each of the three states of bhukti called rasagrahaṇa, bhoga and ānanda.

. ratna — (in the Veda) delight; the second intensity of each of the three states of bhukti called rasagrahaṇa, bhoga and ānanda.

. rattachement [French] — connection.

. raudra — fierce, violent; short for raudrānanda.

. raudrā — see raudrā Kāli.

. raudrānanda — same as raudrānanda.

. raudrā Kāli — the fierce aspect of Kāli, “the Mother of all and destroyer of all”, who “saves by her destructions”; prakṛti or śakti expressing the nature of Rudra².

. raudrānanda — fierce or violent delight; a form of śarīrānanda associated with the conversion of suffering into ānanda. It arises “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 adhara”, so that “physical pain itself, the hardest thing for material man to bear, changes its nature in experience” and becomes a kind of physical ānanda.

. raudratā — fierceness, violence.

. raudryam — fierceness, violence, intensity; force, an attribute of Balarāma.

. Rāvana — the ten-headed rākṣasa king slain by Rāma; “the type of the sensational & emotional Rakshasa-Asura” (see rākṣasāsura), powerful as the result of a tapasyā which was “a self-disciplining for a more intelligently victorious self-indulgence”.

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

. receptive telepathy — same as receptive vyāpti.

. receptive vyāpti — the form of vyāpti by which “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”. 
recursus [Latin] — retreat, falling back.
reference — same as sortilege.
refulgent vānmayavarulgent vānmay — the movement of vānma thought in which the thought-perception aids itself “by a suggestive inward speech that attends it to bring out its whole significance”.
representative — (in 1920) being of the nature of a luminous thought-representation of truth which is “a partial manifestation of a greater knowledge existing in the self but not at the time present to the immediately active consciousness”, related to smṛti and its faculty of intuition in its power of “recalling as it were to the spirit’s knowledge the truth that is called out more directly by the higher powers” of interpretative and purely revelatory vision; specifically, pertaining to the highest form of intuitive revelatory logistis, called representative revelatory vijnāna, or to the lowest element in the highest representative ideality; (in 1927) short for representative imperative.
representative highest vijnāna — same as representative revelatory vijnāna.
representative ideality — see highest representative ideality.
representative imperative — (c. 1920) a form of logos vijnāna formed by a combination of its representative and imperative elements; (in early 1927) the lowest form of “the imperative”, evidently representative vijnāna taken up into imperative vijnāna and that again elevated to one of the lower planes of what by the end of 1927 was called overmind.
representative-interpretative — having the nature of interpretative revelatory vijnāna (the highest inspired revelatory logistis) combined with representative revelatory vijnāna (the highest intuitive revelatory logistis).
representative logis — same as representative revelatory vijnāna (“logis” may be a slip of the pen for “logistis”).
representative revelatory vijnāna — (in 1920) the highest form of intuitive revelatory logistis.
representative vijnāna — same as representative revelatory vijnāna or (in October 1920) highest representative ideality.
revelation — the act of revealing; same as drṣṭi, truth-seeing, the faculty of jñāna that “makes evident to a present vision the thing in itself of which the idea is the representation”; also, an instance of the working
of this faculty; sometimes equivalent to revelatory logistis, the highest plane of logistic ideality.

- revelational ideality — same as revelatory logistic ideality.
- revelational-inspirational — having the nature of revelatory inspiration.
- revelative intuition viveka — smṛti (intuition and viveka) combined with drṣṭi (revelation).
- revelatory — having the nature of revelation (drṣṭi), as it acts on the level of revelatory logistis or another level of ideality or intuitive mind, often in combination with intuition or inspiration; (in 1920) sometimes equivalent to full revelatory, sometimes to lower revelatory.
- revelatory gnosis — same as revelatory logistis.
- revelatory ideal — having the nature of revelatory ideality.
- revelatory ideality — same as revelatory logistis.
- revelatory inspiration — inspiration filled with revelation; same as revelatory inspired logistis.
- revelatory inspirational ideality; revelatory inspirational vijñāna — same as revelatory inspired logistis.
- revelatory inspired — having the nature of revelatory inspiration.
- revelatory inspired logistis — the highest form of inspired logistis, in which inspiration is filled with revelation.
- revelatory interpretative — perhaps the same as interpretative revelatory, or pertaining to the highest form of interpretative revelatory vijñāna.
- revelatory intuition — intuition with an element of revelation; the highest form of intuitional ideality.
- revelatory intuitional — having the nature of revelatory intuition.
- revelatory intuitional ideality — same as revelatory intuition.
- revelatory intuitive — same as revelatory intuitional.
- revelatory intuitive vijñāna — same as revelatory intuition.
- revelatory logistic — having the nature of revelatory logistis.
- revelatory logistic ideality — same as revelatory logistis.
- revelatory logistis — the highest level of logistic ideality, where revelation (drṣṭi) determines the predominant character of the working of the luminous reason.
- revelatory mentality — the highest level of idealised mentality, a “mind of luminous revelation” which, in dealing with the movement in time,
“sees what is determined behind the play of potentialities and actuali-
ties”.

.revelatory representative — same as lower revelatory representative.

.revelatory tapas — tapas acting in the revelatory logistis.

.revelatory trikāḷadṛṣṭi (trikaldrishti) — trikāḷadṛṣṭi by means of reve-
lation; the highest level of trikāḷadṛṣṭi on the first plane of ideality.

.revelatory vijnāna — vijnāna of a predominantly revelatory character;
same as revelatory logistis or full revelatory ideality.

.revelatory vijnānamaya — having the nature of revelatory vijnāna.

.rf. — abbreviation of reference (see sortilege).

.rhathumia [Greek] — easy-going temper; a characteristic of Mahā-
sarasvatī: “the leaving things to take care of themselves instead of
insisting by the ideal tapas upon perfection”.

.rhathumos [Greek] — easy-going.

.Ribhus — see Rbhus.

.riju — see rju.

.rik — see rk.

.rinam — see ṛṇam.

.rishi — see ṛṣi.

.rita, etc. — see ṛta, etc.

.ṛju ( riju) — straight.

.ṛjutāmahimā — greatness of the rectitude of the will, an element of
Mabeśvari bhāva.

.ṛk (rik) — a verse of the Ṛg Veda.

.ṛṇam (rinam) — debt; the aspect of ṛtam that relates to “our debts of
the Ignorance”; motion, “the right movement”.

.ṛṇayā — in motion, following the right movement.

.rocanā (rochana) — (in the Veda) the three “shining realms” of svār,
forming the luminous summit of the mental plane, where “a divine
Light radiates out towards our mentality” from “the vast regions of
the Truth”.

.roga — illness, disease; bodily disorder, considered to be due to vari-
ous causes including impurities or imbalances in the pañcabhūta and
pañcaprāṇa, functional defects, materialisation of “false illness, for-
mulated in symptom and not in root in the sukshma body and thence
pressed upon the sthula”, or simply “the habit of disease”; same as
rogaśakti.
.rogamaya — diseased, unhealthy.
.rogashakti (rogashakti) — the force of disease, seen as an immaterial agent of disorder attacking the body from outside.
.rogasharira (rogasharira) — body subject to disease.
.rishi (rishi) — seer; one who possesses the power of “internal vision, drṣṭi, . . . a sort of light in the soul by which things unseen become as evident and real to it — to the soul and not merely to the intellect — as do things seen to the physical eye”.
.ṛta (ṛta) — true, right; (of the nature of) ṛtam.
.ṛtadharma (ṛtadharma) — the law of the truth.
.ṛtam (ṛtam) — truth, right; right ordering; truth of fact and arrangement; “ordered truth of active being”, one of the three terms expressing the nature of vijñāna (see satyam ṛtam brhat).
.ṛtam jyotih (ṛtam jyotih; jyoti) — truth-light; the light of divine truth.
.ṛtam satyam brhat (ṛtam satyam brhat) — ordered truth, essential truth and vastness; same as satyam ṛtam brhat.
.ṛtvā viliyante — strike and are dissolved.
.rudra1 — fierce, violent, vehement; strong, forceful; same as raudra.
.Rudra2 — “the terrible”, a Vedic deity who is “the Violent and Merciful, the Mighty One, . . . the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers”; (in the plural) gods with the qualities of this deity, “the fierce, impetuous ones”, such as the Maruts; in later Hinduism, a name of Śiva as the Destroyer, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are Brāhma, the Creator, and Viṣṇu, the Preserver; in the Record of Yoga, sometimes identified with the Balarāma personality of the fourfold īśvara.
.rudra ānanda — vehement delight.
.rudrābhāvā — vehement temperament; vehemence, forcefulness.
.rudrānanda — same as raudrānanda.
.Rudrini — the śakti or devī expressing the energy of Rudra2.
.rudra prema — violent love; the form of universal prema which manifests itself in the adverse movements & associates itself with anger, opposition etc turning them to rudrata pure”.
.rudra śakti (rudrashakti; rudra shakti) — vehement force; the soul-power or element of vīrya that expresses the personality of the fourfold
śiva as Rudra\(^2\) or Balarāma.

**.rudratā** — vehement intensity.

**.rudra tapaś** — vehement power.

**.rudra taṭatya** — vehement taṭatya.

**.rudra tejas** — vehement energy.

**Rudra-Visnu** (Rudra-Vishnu; Rudra Vishnu) — Rudra\(^2\) and Viṣṇu forming one deity; Viṣṇu, as the universal deva, putting forward his Rudra aspect; the combination of the Rudra or Balarāma and Viṣṇu or Pradyumna personalities of the fourfold śiva.

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

**.rūpadrśti** (rupadrśti; rupa-drśti) — the perception of forms invisible to the ordinary physical eye; subtle vision, the faculty of viṣayadṛśti that “is the most developed ordinarily and the first to manifest itself with any largeness when the veil of the absorption in the surface consciousness which prevents the inner vision is broken”, called rūpadrśti (as opposed to darśana) especially when it is a seeing of the first of the two main kinds of rūpa, which is seen not “as actual form of things” but “as image of a remote reality”.

**.rūpadṛśya** (rupadrśya; rupa-drśya; rupa drśya) — (in 1917) vision of images in samādhi; same as rūpadrśti.

**.rūpam** — form.

**.rūpa-samādhi** (rupa-samādhi; rupasamādhi; rupa samādhi) — rūpa and samādhi, sometimes regarded as a single part of vijnāna.

**.rūpa-siddhi** (rupasiddhi; rupa-siddhi; rupa siddhi) — the faculty of seeing subtle forms or images.

**.rūpa-viṣaya** (rupa-viṣaya; rupa viṣaya) — rūpadrśti and viṣayadṛśti;
an object seen in \textit{rupad\r{r}\i}.  
\textbf{.Russie} [French] — Russia.  
\textbf{.ru\r{t}i} [Bengali] — flat unleavened bread; chapati.

\textit{S}  
\textbf{.sa} — he; “the Existent self-aware and self-blissful”.  
\textbf{.\r{s}a} — she.  
\textbf{.\r{s}abda} (shabda; sabda) — sound; word; a non-material (\textit{s\r{u}k\r{s}ma}) sound; the \textit{s\r{u}k\r{s}ma vis\r{a}ya} of subtle sound; (short for \textit{\r{s}abdadr\r{r}\i}) the subtle sense of hearing.  
\textbf{.\r{s}abdadr\r{r}\i} (shabdadrshi) — the perception of sounds inaudible to the ordinary physical ear; (also called \textit{\r{s}rava\r{\n}a}) subtle hearing, one of the faculties of \textit{vis\r{a}yadr\r{r}i}.  
\textbf{.saccidananda} (sachchidananda; sacchidananda) — “the triune principle of transcendent and infinite Existence [\textit{sat}], Consciousness [\textit{\r{c}it}] and Bliss [\textit{\r{n}anda}] which is the nature of divine being” and “the origin, the continent, the initial and the ultimate reality of all that is in the cosmos”; in its supreme manifestation in which the three poises or worlds (\textit{l\r{ok}as}) called \textit{satyaloka}, \textit{tapoloka} and \textit{janaloka} are sometimes distinguished, “the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness”.  
\textit{Saccidananda} is “the highest positive expression of the Reality to our consciousness” and “at once impersonal and personal”, though the neuter form \textit{saccidanandam} is sometimes used for the impersonal aspect, describing the nature of \textit{brahman}, while the personal aspect of \textit{saccidananda} is identified with the \textit{\r{i}\r{s}vara}.  
\textbf{.saccidanandam} (sacchidanandam) — \textit{saccidananda} in its impersonal aspect as \textit{brahman}, “That which Is, which, being, comprehends Its own existence, which, comprehending, has in its silence of being or in its play of comprehension a self-existent delight”.  
\textbf{.\r{s}adanam} — seat, abode.  
\textbf{.\r{s}ad\r{\n}a\r{n}a} — “Ananda of pure existence apart from all objects and experiences”, one of the seven forms of \textit{\r{n}anda}, consisting of the delight of existence absorbed in unconditioned being (\textit{sat}), where it is “at rest in peace of existence”; together with \textit{cid\r{\n}\r{a}\r{n}a\r{n}a} and \textit{\r{s}uddh\r{\n}a\r{n}a} it
comprises kaivalyānanda, the bliss of the absolute, a term also applied to sadānanda by itself.

sadārśa samādhi (sadarsha samadhi) — samādhi with inner vision on the plane of vijnāna.

sad ātman — the Self (ātman) as Being (sat), “a pure Existence . . . from which all things and activities proceed and which supports everything”.

sad brahman — brahman as sat, pure Being, which “is the affirmation by the Unknowable of Itself as the free base of all cosmic existence”, same as sat brahman.

sādībaka (sadhaka; sadhak) — one who practises sādhanā.

sādbana (sadhana; sadhan) — spiritual discipline; practice of yoga; the process or method leading to siddhi.

sādbana-kṣetra (sadhan-kshetra) — the field of sādhanā; the immediate environment, including “movements of birds, beasts, insects, people around”, as a field of exercise and experiment, especially for the development of tapas, telepathy and trikāladeśṭi.

sādbhana śakti (sadhana shakti) — the Power that directs the yoga.

sādbana tapas — tapas applied to sādhanā.

sādāhāra — (subtle sense-perception) with the support (ādāhāra) of a physical sensation; (rūpa or lipi) seen on a background or “projected on or into a physical object or medium”; short for sādāhāra ākāśa, sādāhāra lipi or sādāhāra rūpa.

sādāhāra ākāśa (sadhara akasha) — (rūpa or lipi) seen in the ether (ākāṣa) against a background, or created from the ākāśa and “thrown on the background to help the distinctness”.

sādāhāradriśṭi (sadharadrishti) — subtle (sūkṣma) sense-perception stimulated by or superimposed on gross physical (sthūla) sensations; vision of sādāhāra rūpa.

sādāhāra lipi — lipi seen on a background.

sādāhāra rasa — subtle taste-perception with the support of a physical taste.

sādāhāra rūpa — rūpa seen on a background.

sādāhāra viśaya (sadhara vishaya) — subtle sense-perception (viśaya-driśṭi) with the support or stimulus of a physical sensation.

sādharmya — becoming of one law of being and action with the Divine.
.sādhyā — same as sādhyadeva.
.sādhyadeva — a term for the eighth of the ten types of consciousness (daśa-gāvas) in the evolutionary scale, also called siddhadeva: mind raised to the plane of ānanda.
.śaḍripu (shadripu) — the six inner enemies, usually listed as lust, anger, greed, arrogance, delusion, envy.
.sa ekaḥ — He, the One.
.sagūṇa (saguna; sagunam) — with qualities; characterised by a perception of the guṇas or “qualities in universal Being” of which all things are the manifestation; brahman in the action of the three guṇas of the lower prakṛti, self-displayed as “the creator and originator of works in the mutable becoming”; short for sagūṇa brahman.
.sagūṇabodha — consciousness of sagūṇa brahman.
.sagūṇa brahmā — same as sagūṇa brahman.
.sagūṇa brahmādṛṣṭi (saguna brahmadrśti) — vision of sagūṇa brahmā.
.sagūṇa brahmā — brahman with qualities, the active brahman, whose “being assumes by conscious Will all kinds of properties [guṇas], shapings of the stuff of conscious being, habits as it were of cosmic character and power of dynamic self-consciousness”; it provides the basis of “general personality” in the vision of brahman (brahmadarśana) from which emerge the bhāvas or “states of perception” of the puruṣa that reveal the “divine secret behind personality”.
.sagūṇam — see sagūṇa.
.sagūṇa-nirguṇa — both sagūṇa (possessing qualities) and nirguṇa (free from qualities); same as sagūṇa-nirguṇa brahman.
.sagūṇa-nirguṇa brahmā — brahman perceived in the unity of its “two essential modes” as equally sagūṇa (“qualitied”) and nirguṇa (“unqualitied”); sagūṇa brahmā, “a fundamental divine Reality who is the source and container and master of all relations and determinations”, realised on the foundation of nirguṇa brahmā, “a fundamental divine Reality free from all relations or determinates”.
.sahaituka — having a cause (hetu); associated with a stimulus; (with reference to any kind of physical ānanda or certain types of subjective ānanda) awakened by a sensation or object; short for sahāituka ānanda.
.sahāituka ānanda — ānanda (especially physical ānanda) or any of
its forms) awakened by a stimulus (betu); since “ideal delight in the body . . . is self-existent even when sahaituka”, the betu “only awakens, it does not produce it”.

*sahajadṛṣṭi* (sahajadrishti) — innate perception; *intuition*.

*sāhaṅkāra* — egoistic.

*sāhāsa* (sahasa; sahasam) — boldness, “active courage and daring which shrinks from no enterprise however difficult or perilous”, an attribute of the *ksatriya*.

*sāhasam* — see *sāhāsa*.

*sahasrīdala* (sahasradala; sahasradal) — the “thousand-petalled lotus”; the *cakra* above the head which is “the centre of communication direct between the individual being and the infinite Consciousness above”.

*sahāśya* — with laughter (*häśya*), full of a “gladness and cheerfulness which no adverse experience mental or physical can trouble”.

*sāhitya* — literature; literary work (*karma*) said to fall “under three heads — poetry, prose and scholarship”, with further subdivisions of each of these such as philosophy (*darśana*) under prose, and philology (*nirukta*) under scholarship; *sāhitya* itself is sometimes listed separately from some of these divisions and subdivisions, seeming then to refer mainly to general prose writing.

*sāhityasiddhi* (sahityasiddhi; sahitya-siddhi; sahitya siddhi) — perfection of literary work in all its forms, one of the “particular siddhis”, involving the application of the power of *vāk* to *karma*.

*sāhityasmrti* (sahityasmriti) — literary memory, the ability to recall passages of poetry or other literature “not by effort to remember . . . but by inspiration” or any action of a “higher memory” by which “things are . . . remembered permanently without committing them to heart”.

*sājātyam* — homogeneousness.

*sajośa* (sajosha) — united.

*sakāma* — accompanied by *kāma*¹ or *kāmānanda*.

*sakhā* — friend; “the wise and close and benignant friend of all beings”.

*sakhya* — friendship; the relation (*bhāva*) with the *īśvara* as “the divine Friend” (*sakhā*), a relation that “admits of an equality and intimacy even in inequality and the beginning of mutual self-giving; at
its closest when all idea of other giving and taking disappears, when this relation becomes motiveless except for the one sole all-sufficing motive of love, it turns into the free and happy relation of the playmate in the Lila of existence”.

- **sakhyā-vai̱ra** — the relation (bhāva) with the īśvara in which sakhyā, “the friendship of God”, is combined with an appearance or play of enmity (vaira), forming part of the composite bhāva.

- **sākṣāddarśana** (sakshadarshana) — seeing what is before the eyes; direct vision; same as *pratyakṣa*.

- **sākṣī** (sakshi) — witness.

- **sākṣi abham** (sakshi abham) — “I am the witness”; the ego of the witness consciousness.

- **sākṣi brahma** (sakshi brahma) — *brahman* as the witness.

- **śakti** (shakti) — force, power; capacity; the supreme Power, the “Conscious Force which forms and moves the worlds”, the goddess (devī) who is “the self-existent, self-cognitive Power of the Lord” (īśvara, deva, puruṣa), expressing herself in the workings of prakṛti; any of the various aspects of this Power, particularly Mahēśvarī, Mahākāli, Mahālakṣaṇī or Mahāsarasvatī, each corresponding to an aspect of the fourfold īśvara and manifesting in an element of devībhāva or daivi prakṛti; the soul-power which reveals itself in each element of the fourfold personality (brahmaśakti, kṣatraśakti, vaiśyaśakti and śūdraśakti); “the right condition of the powers of the intelligence, heart, vital mind and body”, the second member of the śakti catuṣṭaya; the śakti catuṣṭaya as a whole; spiritual force acting through the siddhis of power.

- **śakti catuṣṭaya** (shakti catusthaya; catusṭhaya) — the second catuṣṭaya, the quaternary of power, consisting of vīrya, śakti, daivi prakṛti (or devībhāva or Caṇḍībhāva), and śraddhā.

- **śakti jīva** (shakti jiva) — the soul (jīva) in the state in which it “has become an individualised form and action of the divine Shakti” or else “disappears into and becomes one with the Shakti” so that “there is then only the play of the Shakti with the Ishwara”.

- **śakti mārga** (shakti marga) — the path of *yoga* whose foundation is śakti.

- **śaktiprayoga** (shaktiprayoga; shakti-prayoga; shakti prayoga) — application of spiritual force by means of the siddhis of power.
.śaktiriti (shaktiriti) — śakti (the power of the instruments) consists of. . .

.śakti upāsanā (shakti upasana) — worship of the divine śakti.

.śaktyāṁ bhagavati ca, iti śraddhā (shaktyam bhagawati cha, iti sraddha) — śraddhā means faith in God and in his śakti (the formula of the last member of the śakti catuṣṭaya).

.śakuna (shakuna) — omen; an external sign interpreted as giving an indication about the future.

.sālamba — with support; (pictures or forms) seen in the ākāśa against a background.

.sālokya — dwelling in the same status of being as the Divine.

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

.sama — equal; even; universal.

.sama ananda (shama ananda) — ānanda filled with peace; calm delight.

.sama ananda — equal ānanda; the universal delight in all experiences which constitutes active/positive samatā; the third stage of active/positive samatā, in which “all is changed into the full and pure ecstasy of the spiritual Ananda”.

.sama bhoga (sama bhoga; sama-bhoga) — equal bhoga; “the equal enjoyment in the Prana of all things, happenings, experiences, objects etc.”, the second stage of active/positive samatā.

.samādhi — concentration; trance; the last member of the viṣṇāna catuṣṭaya: the placing of the consciousness in particular conditions that give it access to larger fields of experience, so that “one can become aware of things in this world outside our ordinary range or go into other worlds or other planes of existence”. The term samādhi includes three principal states corresponding to those of waking (jāgrat), dream (svapna) and deep sleep (sūpti), but it is applied especially to states of consciousness “in which the mind is withdrawn from outward things” and is often equivalent to svapnasamādhi.
.samādbhistha — absorbed in samādhi.
.samābita — concentrated.
.samāhitabāva — concentrated state.
.samāja — society; the social part of Sri Aurobindo’s work (see ādea), also called kāma1.
.sāmājika (samajic) — social.
.samalipsa — equal lipsa.
.samamaya (shamamaya, čamamaya) — full of śama; peaceful.
.samāna — one of the five workings of the life-force (pañcaprāṇa) in the body, that which regulates the interchange of prāṇa and apāna where they meet near the navel; it “equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions”.
.samānanda — equal delight; same as sama ānanda.
.samānvita karma (shamanvita karma) — tranquil activity; action imbued with peace (śama).
.samānya — general, common to all.
.samaraṇa — struggle, battle.
.samaraṣa — equal rasa; the equal perception by the mind of “the true essential taste of the inalienable delight of existence in all its variations” which comes by the elimination of “imperfect and perverse forms” of rasa when one can “be entirely disinterested in mind and heart and impose that detachment on the nervous being”, the first stage of active / positive samatā.
.sāmarthyasārthya — capacity.
.samas (shamas; čamas) — same as śama.
.samatā — equality, equanimity, “the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things”, the first member of the samatā / śanti catuṣṭaya, consisting of passive / negative samatā and active / positive samatā, “samata in reception of the things of the outward world and samata in reaction to them”; sometimes restricted to the first of these or extended to refer to the samatā catuṣṭaya as a whole; also an element of prānaṇaṣakti.
.samata catuṣṭaya (samata chatuṣṭhaya; samata-chatuṣṭhaya; samata-tachatuṣṭhaya) — the first catuṣṭaya, the quaternary of equality, consisting of samatā, śanti, sukha, and (atma)prasāda or hāṣya; also called the śanti catuṣṭaya.
.samatā-bāsyam — equality and laughter, a combination of the first
and fourth members of the samatā catuṣṭaya.
.sama tapas — equal tapas; tapas with samatā.
.śama-tapas-prakāśa (shama-tapas-prakasha) — the union of śama,
tapas and prakāśa, which replace tamas, rajas and sattva in trai-
gunyasiddhi, the liberation of the nature from the triguna; unlike the
guṇas of the lower nature, śama, tapas and prakāśa “do not exclude
each other, are not at war, are not even merely in equilibrium, but each
an aspect of the two others and in their fullness all are inseparable and
one”.
.samatā śaṃtiḥ sukhāṁ bāsyam iti śaṅcicatuṣṭayam (samata shantih
sukham hasyam iti shanticatusthayam) — samatā, śaṃti, sukhā and
bāsyā: these constitute the śaṃti catuṣṭaya.
.samatā śaṃti sukhā bāsyā (samata shanti sukh hasya) — a union of the
four elements of the first catuṣṭaya, with bāsyā (rather than prasāda)
as the last element.
.samatā-śaṃti-sukham (samata-shanti-sukham) — a union of the first
three elements of the first catuṣṭaya.
.samatā śaṃti sukhā prasāda (samata shanti sukha prasada) — a union
of the four elements of the first catuṣṭaya, with prasāda (rather than
bāsyā) as the last element.
.samatā siddhi — the perfection of samatā or of the samatā catuṣṭaya.
.samena samavasthīta — present equally everywhere.
.samijñā (sanjna) — same as sanjñā.
.samijñāna (sanjnana) — sense-knowledge; “the essential sense” (see in-
driya) which “in itself can operate without bodily organs” and is “the
original capacity of consciousness to feel in itself all that consciousness
has formed and to feel it in all the essential properties and operations
of that which has form, whether represented materially by vibration of
sound or images of light or any other physical symbol”. Sanjñāna, like
prajñāna, is one of the “subordinate operations involved in the action
of the comprehensive consciousness” (vijñāna); “if prajñāna can be
described as the outgoing of apprehensive consciousness to possess its
object in conscious energy, to know it, sanjñāna can be described as
the inbringing movement of apprehensive consciousness which draws
the object placed before it back to itself so as to possess it in conscious
substance, to feel it”.
.samo divā dadṛṣe rocamāno (samo diva dadrishe rochamano) — together with heaven (the illumined mind) he appears shining. [Ṛg Veda 7.62.1]
.śanomaya (shanomaya) — full of āsam; peaceful.
.sāmrājya — outward empire, “the control by the subjective consciousness of its outer activities and environment”.
.samrāt — universal sovereign; one who is master of his environment.
.śansā (shansa) — expression.
.śansāya (sanshaya) — doubt; positive āsraddhā.
.sansiddhi catuṣṭaya (siddhi catuṣṭaya) — the quaternary of integral perfection; another name for the siddhi catuṣṭaya.
.sanskāra (sanskara; sanskar) — impression, mental formation, habitual reaction formed by one’s past.
.samudra — ocean.
.samudrika (samudrik) — palmistry.
.samūha — gathering together of the rays of the sun of knowledge. [Cf. Īśā Upaniṣad 16]
.samula vināśa (samula vinasha) — total and radical destruction.
.samvṛta (sanvrita) — covered, concealed.
.samyaḥ īś — complete force of impulsion.
.samyama (sanyama; samyama) — self-control; concentration; identification; dwelling of the consciousness on an object until the mind of the observer becomes one with the observed and the contents of the object, including its past, present and future, are known from within.
.sanātana — eternal.
.sandbi — euphonic combination.
.sanghāta — aggregation.
.sani — secure possession.
.sanāna — see samāna.
-sanānana — see samānana.
.sankalpa — resolution, volition, will.
.sankara — mixture, confusion.
.sankṛṣaṇa (sankarshana) — squeezing together; one of the five forms of pain to be turned into raudrānanda.
.samāya — having the nature of sat, the principle of pure existence that is the first aspect of saccidānanda; expressing the principle of sat contained in the principle of any other plane, such as the physical or
the ānanda plane (see next).

.Śanmaya ānanda — the sanmaya level of the plane of ānanda.

.Śanvyāsa — renunciation.

.Śanvyāṣi — ascetic.

.Śanvyāśocita bhāva (sannyasochita bhava) — the state of mind conducive to renunciation.

.Śanshaya — see sanśaya.

.Śansiddhi chatusṭhayā — see sansiddhi catuṣṭayā.

.Śanskara; sanskar — see śaṁskara.

.Śānta (shanta) — calm, peaceful.

.Śāntam (shantam) — same as śāntam brahma.

.Śāntam brahma (shantam brahma) — the silent brahman, same as nirguṇa brahman, the static aspect of brahman which stands aloof from the cosmic movement, “the pure featureless One Existence, the Impersonal, the Silence void of activities”.

.Śānta samatā (shanta samata) — calm equality.

.Śānta sukham (shanta sukham) — calm happiness.

.Śānta udāśinatā (shanta udasinata) — tranquil indifference or impartiality, “a calm superiority of the high-seated soul above the contacts of things”.

.Śānti (shanti; caṇti) — peace, calm; the second member of the samatā / śānti catuṣṭaya, consisting of “a vast passive calm” based on udāśinatā or “a vast joyous calm” based on nāti; an element of Maheśvarī bhāva.

.Śānti catuṣṭaya (shanti chatusthaya; shānti-chatusṭhaya) — the first catuṣṭaya, the quaternary of peace, consisting of samatā, śānti, sukha, and hāṣya or (ātma)prasāda; also called the samatā catuṣṭaya.

.Śāntiḥ viśālata aikyalipsa ātmasprāsādaḥ — calm, wideness, the urge towards unity, clear and tranquil happiness (the attributes of Maheśvarī).

.Śāntimaya (shantimaya) — peaceful.

.Śantoṣa (santosha) — contentment.

.Śānu — level, plane.

.Śanvrita — see śanvṛta.

.Śanyama — see śanyma.

.Śaprāṇa — living.

.Śapreṇa — accompanied by prema or premānanda.

.Śapta catuṣṭaya (sapta chatusthaya) — the seven catuṣṭayas or quater-
naries, an enumeration of the elements of the yoga of self-perfection, Sri Aurobindo’s practice of which is documented in the Record of Yoga.

.. sapta hotrah (sapta hotrah) — the seven sacrificial energies or “Ladies of the offering”, the powers of “the human sacrifice which has a sevenfold energy of its action because there is a sevenfold principle in our being which has to be fulfilled in its integral perfection”.

.. saptarchi (saptarchi) — the seven rays or flames (of agni\(^1\), the principle of visible formation, or Agni\(^2\), the deity who supports this principle), identified with the seven types of akashic material.

.. Sarama — a Vedic goddess whose action is “a forerunner of the dawn of Truth in the human mind”, depicted in “the figure of the divine hound which was . . . a possibly later development of the Vedic imagery”; she represents the discovering intuition, a faculty “which goes straight to the Truth by the straight path of the Truth and not through the crooked paths of doubt and error”.

.. Saraswati (Saraswati) — “she of the stream, the flowing movement”, a Vedic goddess who “represents the truth-audition, \(\text{\`sruti}\), which gives the inspired word”; in later Hinduism, “the goddess of speech, of learning and of poetry”; same as Mahāsaraswati.

.. Sarasvatī bhāva (Saraswati bhava) — same as Mahāsarasvatī bhāva.

.. sārathi — charioteer.

.. śārīra (shārīra; shārira; sharira; çarira) — relating to the body; physical; short for śārīra çatusṭaya.

.. śārīra ānanda (shārīra ananda) — same as śārīrānanda.

.. śārīra çatusṭaya (sharirachatusthaya; sharira chatusthaya)—the fourth çatusṭaya, the quaternary of the body, whose members are ārogya, utthāpana, saundarya and ānanda (or vividhānanda).

.. śārīra mukti (shārīra mukti) — physical mukti, especially liberation of the body from the dualities of the physical prāṇa.

.. śārīrānanda (sharirānanda) — (also called physical ānanda) “the total physical delight” experienced when spiritual ānanda “can flow into the body and inundate cell and tissue”; ānanda manifesting in the body in the five forms called kāmānanda, viṣayānanda, tīvṛānanda, raudrānanda and vaidyutānanda; (especially in the plural, “sharirānandas”) any of these forms of physical ānanda; the forms of physical ānanda other than kāmānanda.
.śārīrasiddhi (sharirasiddhi; sharira-siddhi; sharira siddhi; shārira -; ōśarira-;) — physical perfection, consisting of the siddhi of the śārīra catuṣṭaya: “a perfection of the body as the outer instrument of a complete divine living on earth . . . effected by bringing in the law of the gnostic Purusha, vijnānamaya puruṣa, and of that into which it opens, the Anandamaya, into the physical consciousness”, leading to “a divinising of the law of the body”.

.śārīrayāṭrā (sharirayatra) — the journey or pilgrimage of the body; the maintenance of one’s physical life. [Gīṭā 3.8]

.śārīrika ānanda (sharirika ananda) — same as śārīrānanda.

.sarūpa dhyāna (sarup dhyan) — meditation with vision of rūpa.

.sarva — all; the All; same as sarvam brahma.

.sarva-ananta — same as sarvam anantam.

.sarva-ananta-jñāna — same as sarvam anantām jñānam.

.sarva ananta jñāna ānanda Kṛṣṇa (sarva ananta jnana ananda Krishna) — Kṛṣṇa as the fourfold brahma in its personal aspect.

.sarva ananta jñāna brahma — same as sarvam anantām jñānam.

.sarvabhūteṣu (sarvabhuteshu) — in all beings.

.sarva brahma; sarva brahma — same as sarvam brahma.

.sarvadarśana (sarvadarshana) — vision of all; especially, the vision of ānanda on every plane.

.sarvakarmasamārtha (sarvakarmasamarthya; sarvakarmasamarthya) — capacity for all action, a quality common to the four aspects of daivi prakṛti, also called karmasamārtha: “a rapid and divine capacity for all kinds of action that may be demanded from the instrument”.

.sarvakarmasamārthya — see sarvakarmasamarthya.

.sarvalokadrṣṭi (sarvalokadrishti) — vision of all the worlds.

.sarvam — same as sarvam brahma.

.sarvam ānandam brahma — sarvam brahma combined with ānandam brahma.

.sarvam anantam — sarvam brahma combined with anantam brahma.

.sarvam anantam ānandam brahma — sarvam anantam combined with ānandam brahma.

.sarvam anantam ānandam brahma-puruṣa (sarvam anantam anandam brahma-purusha) — a union of the impersonal and personal aspects of sarvam anantam ānandam brahma.
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..sarvam anantam jñānam — sarvam anantam combined with jñānam brahma.

..sarvam anantam jñānam ānandam — same as sarvam anantam jñānam ānandam brahma.

..sarvam anantam jñānam ānandam brahma — the formula expressing the realisation of the fourfold brahman, when one sees “all the universe as the manifestation of the One” (sarvam brahma), “all quality and action as the play of his universal and infinite energy” (anantam brahma), “all knowledge and conscious experience as the outflowing of that consciousness” (jñānam brahma), and “all in the terms of that one Ananda” (ānandam brahma).

..sarvam anantam jñānam ānandam brahma, iti brahmacatuṣṭayam (sarvam anantam jñānam anandam brahma, iti brahmachutuṣṭayam) — sarvam brahma, anantam brahma, jñānam brahma and ānandam brahma: these constitute the brahma catuṣṭaya.

..sarvam anantam jñānam brahma — same as sarvam anantam jñānam.

..sarvamaya — Keśa seen “as the All, not only in the unique essence of things, but in the manifold form of things”, the first degree of the third intensity of Keśadārśana, a kind of vision of the divine Personality corresponding to sarvam brahma in the impersonal brahmadārśana.

..sarvam brahma — the realisation of “the Brahman that is the All”, in which all the universe is experienced “as the manifestation of the One”, the first member of the brahma catuṣṭaya; the divine Reality (brahman) seen “as the material & informing presence of the world & each thing it contains”.

..sarvam brahma — same as sarvam brahma.

..sarvam jñānam brahma — sarvam brahma combined with jñānam brahma.

..sarvam samam ānandam brahma — the universal and equal delight of brahman.

..sarvānanda — complete delight; a term for active/positive samatā, including all its three stages; universal ānanda.

..sarvārambhān parityajya — abandoning all personal initiations of action. [Cf. Gītā 12.16, 14.25, 18.66]

..sarvasaundarya (sarvasaundarya; sarva-saundarya; sarvasaundarya) — all-beauty; the “universal Beauty which we feel in Nature
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and man and in all that is around us”, reflecting “some transcendent Beauty of which all apparent beauty here is only a symbol”; short for sarvasaundaryabodha or sarvasaundarya darśana.

- **sarvasaundaryabodha** — the sense of universal beauty, “a delight-perception and taste of the absolute reality all-beautiful in everything”.

- **sarvasaundarya darśana** (sarvasaundarya darshana) — the vision of universal beauty, “an aesthesis and sensation of beauty and delight universal and multitudinous in detail”.

- **sarvasaundaryam** — see sarvasaundarya.

- **sarvasundara** (sarvasundara; sarva-sundara) — (Krṣṇa as) the All-beautiful.

- **sarvatragati** — (literally) going everywhere; same as viśvagati.

- **sarvavastuśu iśvara** (sarvavasthu iswara) — the Lord in all things.

- **sarvesam etesam tejo balam pravṛttir mahattvam** (sarvesham etesham tejo balam pravrittir mahattvam) — in all of these (elements of vīrya there must be) energy, strength, dynamism and greatness (the four terms of the first general formula of the śakti caṭuṣṭaya).

- **sarvesvetaśu kuśpṛta, sthairyam, adijnatā cēśvarabhavah** (sarveshvetaśu kshiprata, sthairyam, adinata cēśvarabhava) — in all of these (elements of śakti there must be) swiftness, steadiness, non-depression and mastery (the four terms of the second general formula of the śakti caṭuṣṭaya).

- **sasmarana** (sasmarana; sa-smarana) — with smarana; (physical ānanda) dependent on attention.

- **sasrina** — preserving.

- **sārddhā śakti** (srasraddha shakti) — force applied with faith in the result.

- **śāstra** (shastra) — systematic knowledge.

- **sat** — being, existence; substance; “pure existence, eternal, infinite, indefinable, not affected by the succession of Time, not involved in the extension of Space, beyond form, quantity, quality”, the first term of saccidānanda and the principle that is the basis of satyaloka; “the spiritual substance of being” which is cast “into all manner of forms and movements”; existence as “the stuff of its own becoming”, which on every plane is “shaped into the substance with which Force has to deal” and “has formed itself here, fundamentally, as Matter; it has been objectivised, made sensible and concrete to its own
self-experiencing conscious-force in the form of self-dividing material substance” (anna\(^1\)); short for sat brahman.

- **satapas** — with tapas; maintained by an effort of will.
- **satapas smarana** — smarana (memory) accompanied by tapas (will); active attention.
- **satarka** — same as savitarka.
- **sat brahman** (sat brahman; sat-brahman) — brahman as universal Being, same as sarvam brahma; “Existence pure, indefinable, infinite, absolute, . . . the fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality”.
- **sat-cit-ānanda** (sat-chit-ananda) — (usually spelled saccidānanda) Existence-Consciousness-Bliss, “the infinite being [sat], the infinite consciousness [cit], the infinite delight [ānanda] which are the supreme planes of existence and from which all else derives or descends into this obscurer ambiguous manifestation”; referred to as “thrice seven” planes because “each of the divine principles contains in itself the whole potentiality of all the other six notes of our being” (see loka).
- **sāti** — safety; secure possession (of a siddhi).
- **sātir dhanānām** — “safe enjoyment of our havings”, assured possession of our (spiritual) riches. [Cf. Rg Veda 1.4.9]
- **satis universitatis** [Latin] — enough of the universe.
- **sat-kośa** (sat-kosha) — the sheath (kośa) of our being corresponding to the plane of absolute existence (sat).
- **sat-puruṣa** (sat-purusha; sat purusha) — the spirit in its poise of pure existence; the highest form of consciousness in the evolutionary scale.
- **sat samudra** (chit samudra) — ocean of existence.
- **sat-tapas** — existence (sat) moulding itself through its own force (tapas).
- **sattva** (sattwa) — being; the highest of the three modes (triguna) of the energy of the lower prakṛti, the guṇa that is “the seed of intelligence” and “conserves the workings of energy”; it is derived from prakāśa, the corresponding quality in the higher prakṛti, and is converted back into pure prakāśa in the process of traiguṇyasiddhi. Psychologically, sattva is the “purest quality of Nature”, that which “makes for assimilation and equivalence, right knowledge and right dealing, fine harmony, firm balance, right law of action, right possession”; but its knowledge and
will are “the light of a limited mentality” and “the government of a limited intelligent force”, and “its limited clarity falls away from us when we enter into the luminous body of the divine Nature”.

*sattvassthiti* (sattwaštihiti) — abiding in *sattva*.

*sattwatamasic udāśīnatā* — indifference (*udāśīnatā*) due to a combination of *sattva* and *tamas*, which can arise when *tamasic udāśīnatā* aids itself “by the intellectual perception that the desires of life cannot be satisfied, that the soul is too weak to master life, that the whole thing is nothing but sorrow and transient effort”, or when *sattwic udāśīnatā* “calls in the aid of the tamasic principle of inaction” to get rid of the disturbances caused by *rajas*, and the seeker of liberation “strives by imposing an enlightened tamas on his natural being . . . to give the sattwic guna freedom to lose itself in the light of the spirit”.

*sattwic udāśīnatā* — *udāśīnatā* due to a predominance of *sattva*: “a high intellectual indifference seated above the disturbances to which our nature is prone”, a “philosophic equality” that can come “with the perception of the world either as an illusion [māyā] or a play [līlā] and of all things as being equal in the Brahman”.

*satya* — true; truth (same as *satyam*); short for *satyaloka* or *satya-yuga*.

*satya brhāt* (satya brihat) — essential truth and wideness.

*satyadarśanam* (satyadarśanam) — truth-vision.

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

*satyadharma* — the law of the Truth; knowledge in action.

*satyadharma dhruvya dbhavi dhruvya dhruvya* (satyadharmaya drstaye) — for the law of the Truth, for sight. [Īśa Upaniṣad 15]

*satyadrṣṭi* (satyadrṣṭi) — true vision; vision of the truth; an element of Mahēśvarī bhaṣa.

*satyakalpanā* — truth-imagination.

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

*satyam* — truth; essential truth of being, one of the three terms ex-
pressing the nature of \textit{vijñāna} (see \textit{satyam r̥tam bṛhat}).

- \textit{satya manomaya} — true mental.
- \textit{satyam bṛhat} (satyam brihat) — true and vast; essential truth and wideness.
- \textit{satyam bṛhat r̥tam} (satyam brihat ritam) — essential truth, wideness and ordered truth; see \textit{satyam r̥tam bṛhat}.
- \textit{satyam r̥tam} (satyam ritam) — (of the nature of) essential truth and ordered truth.
- \textit{satyam r̥tam bṛhat} (satyam ritam brihat) — “consciousness of essential truth of being (\textit{satyam}), of ordered truth of active being (\textit{r̥tam}) and the vast self-awareness (bṛhat) in which alone this consciousness is possible”; these three terms express the nature of \textit{vijñāna}. [Cf. \textit{Atharva Veda} 12.1.1, \textit{satyam bṛhad r̥tam}]
- \textit{satyaprakāśa} (satyaprakāśa) — true illumination; light of truth.
- \textit{satyapratijñā} — true promise.
- \textit{satyarupa} — actual form.
- \textit{satyāsatya} — truth and falsehood, a duality (\textit{dvandva}) of the mind “created by our limited nature of consciousness and the partiality of our intellect and its little stock of reasonings and intuitions”.
- \textit{satyatapatya} — true \textit{tapatyā}.
- \textit{satyavadanam} — truth-utterance.
- \textit{satyayuga} (satyayuga; satya yuga) — the “Age of Truth” or Golden Age; “a period of the world in which a harmony, stable and sufficient, is created and man realises for a time, under certain conditions and limitations, the perfection of his being”, the first age in a \textit{caturyuga}, whose master-spirit is the \textit{brāhmaṇa}.
- \textit{śauca} (saucha) — purity.
- \textit{saumatya} — the state of a mind at ease; mildness (see \textit{saumyatā}, for which \textit{saumatya} was possibly substituted by a slip of the pen).
- \textit{saumya} — mild, subdued.
- \textit{saumya-raudra} — mild-fierce.
- \textit{saumyatā} — mildness.
- \textit{saumya tejas} — subdued energy.
- \textit{saundarya} (saundarya; saundaryam) — beauty; physical beauty as part of the perfection of the body, the third member of the \textit{sārīra catuṣṭaya}, involving an attempt “of the psychic body to alter by mental force the physical sheath into its own image”; beauty in the world; short for
saundaryabodha.

*saundaryabodha* (saundaryabodha; saundarya bodha) — the awareness of beauty in all things.

*saundarya-buddhi* — the sense of beauty in all things.

*saundaryadrṣṭih* — vision of beauty, an element of *Mahālakṣmī bhāva*.

*saundaryalipsā* — the urge towards beauty, an element of *Mahālakṣmī bhāva*.

*saundaryam* — see *saundarya*.

*saundaryasiddhi* — perfection of physical beauty through “conscious action by the Will on the formed body”, part of *śārirasiddhi*.

*saurya* — solar.

*śaurya* (shaurya; sauryam) — heroism, courage, might; an element of *Mahākāli bhāva* or *Caṇḍībhāva*.

*śauryam* — see *śaurya*.

*śauryam ugratā yuddhalipsāṭṭahāsyam* — heroism, impetuosity, the urge towards battle, loud laughter (the attributes of *Mahākāli*).

*śauryam, ugratā, yuddhalipsāṭṭahāsyam, dayā cēsvarabhāvah sarvakarmasamarthym* (shauryam, ugrata, yuddhalipsattahasyam, daya cheswvarabhavah sarvakarmasamarthym) — heroism, impetuosity, the urge towards battle, loud laughter, compassion, sovereignty, capacity for all action: the four specific attributes of *Mahākāli* and the three attributes common to all four aspects of *daivi prakṛti*.

*śāvaso napatah* — “grandsons of luminous Force”, an epithet of the R. bhus as offspring of *Indra*, who “is born out of luminous Force as is Agni out of pure Force”.

*sāvalambana* — with support (of a background against which *lipi* appears in the *ākāśa*); same as *sādhbāra*.

*sāvēśa* (savesha) — inspired; enthusiastic.

*savīcāra* (savichara) — (*samādhi*) with judgment; having the nature of *savīcāra samādhi*.

*savīcāra samādhi* (savichara samadhi) — a type of *samādhi* “in which the mind does not reason logically but judges and perceives”.

*saviṃṇāna* — (*samādhi*) with experiences on the plane of *vijñāna*; same as *vijñānamayā*.

*saviṃṇāna samādhi* — *samādhi* with thought, sight and other kinds of experience on the plane of *vijñāna*.
savikalpa — admitting of variety or distinctions; (samādhi) with variety of experience on the mental plane; same as savikalpa samādhi.

savikalpa samādhi — a type of samādhi in which the mind is open to all kinds of inner experiences.

saviśeṣa (savishesha) — qualified; differentiated; (ānanda) associated with specific objects, equivalent to sabaituka.

savītarka — (samādhi) with reasoning; having the nature of savītarka samādhi.

savītarka samādhi — a type of samādhi in which the mind is withdrawn into itself, but goes on thinking and reasoning.

saviveka samādhi — samādhi with intuitive discrimination, a higher form of savītarka samādhi.

sāyujya — contact of the individual being in all its parts with the Divine.

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

script vāṇi — vāṇi accompanied by or formulated in script.

secondary dāsya — an intermediate form of dāsya, also called double / prakritic dāsya, “in which the Prakriti uses the instrument and itself obeys the Ishwara, but guided as if from behind a veil”.

secondary ideality — (in 1918) same as superior ideality; (in 1919) same as secondary logistic gnosis or inspired logistis.

secondary logistic gnosis — same as inspired logistis.

secondary utthāpanā — the second stage of utthāpanā, in which reactions contradicting the siddhis of the body are eliminated “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”; exercise to develop this kind of utthāpanā by holding various positions of the limbs for extended periods.

second vijñāna — same as śrauta vijñāna.

seer — same as draṣṭā or draṣṭṛ, revelatory; having the nature of seer ideality or seer logistis.

seer gnosis — same as seer ideality.

seer hermesis — seer ideality in the hermesis; the highest level of hermetic ideality.

seer ideality — the highest of the three planes of ideality, evidently the plane whose essence is draṣṭi or revelation, as the essence of the logistic
ideality is smrti and the essence of the hermetic ideality is sruti; the seer logists, in which the action of the seer ideality is “modified to suit the lower key of the logists”, is sometimes referred to by the same name. If the plane of highest mind or intuitive consciousness in the diagram on page 1360 (c. 1931) is correlated with the seer ideality of 1919, this plane would seem to correspond to what Sri Aurobindo in his later writings called “Intuition”, about which he explained: “what is thought-knowledge in the Higher Mind becomes illumination in the Illumined Mind and direct intimate vision in the Intuition”.

seer logistis — having the nature of seer logistis.

seer logistical ideality; seer logistic ideality — same as seer logistis.

seer logists — (in 1919) a high level of logistic ideality full of the influence of the seer ideality; same as revelatory logistis or full revelatory ideality.

seer tapas — tapas acting in the seer logistis.

seer telepathic trikaladrsti (trikaldrishti) — telepathic trikaladrsti in the revelatory logistis, a form of seer trikaladrsti.

seer telepathy — telepathy in the seer logistis.

seer trikaladrsti (trikaldrishti) — trikaladrsti in the seer logistis.

self-sraddhā (self-çraddha) — faith in the power within oneself; same as sväsakyām sraddhā.

se to rājjī holo [Bengali] — he has agreed.

shabda, etc. — see śabda, etc.

shadripu — see śadripu.

shakti, etc. — see śakti, etc.

shakuna — see śakuna.

shama, etc. — see śama, etc.

shansa — see śanisa.

shanta, etc. — see śanta, etc.

shanti, etc. — see śanti, etc.

sharira, etc. — see śarīra, etc.

shastra — see śāstra.

shaurya — see śaurya.

shita, etc. — see śīta, etc.

Shiva, etc. — see Śiva, etc.

shruti — see śruti.

shubham — see śubham.
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- **shuddha**, etc. — see **śuddha**, etc.
- **shuddhi** — see **śuddhi**.
- **shudra**, etc. — see **śūdra**, etc.
- **siddha** — perfected; perfect; the “perfected soul”, same as **śiddha yogin**; a type of consciousness above the **deva**; (on page 1280) another term for **sadaṇanda**.
- **siddhadeva** — literally “perfect god”; one of the ten types of consciousness (**daśa-gāvas**) in the evolutionary scale (considered variously to be the eighth, ninth or tenth in this scale).
- **siddhānta** — conclusion; the demonstrated conclusion of a logical argument.
- **siddha puruṣa** (**śuddha purusha**) — a term for the highest of the ten types (**daśa-gāvas**) in the evolutionary scale, also called **siddhadeva** or **satyadeva**.
- **siddhāśura** — the ninth of the ten types (**daśa-gāvas**) in the evolutionary scale, also called **siddhadeva**: mind raised to the plane of **tapas**.
- **siddha yogin** — **yogin** who has achieved **śiddhi**.
- **śiddhi** — success; fulfilment; perfection, regarded not as a static condition, but as an automatically self-fulfilling movement of growth into a higher divine nature; accomplishment of the aims of self-discipline by **yoga**, the last member of the **siddhi catuṣṭaya**; perfection of any element of the yoga; (“first siddhi”, etc.) fulfilment of a particular **catuṣṭaya**, referred to by its number in the **sapta catuṣṭaya**; an occult power or supernormal faculty, especially any of the eight included in the **aṣṭaśiddhi**, grouped into two **śiddhis of knowledge**, three **śiddhis of power** and three **śiddhis of the body**.
- **śiddhi-asiddhi** (**siddhi-asiddhi; siddhi asiddhi**) — success and failure.
- **śiddhi catuṣṭaya** (**śiddhi catuṣṭaya**; **śiddhi chatusthaya**; **śiddhi chatusthaya**) — the seventh and last **catuṣṭaya**, the quaternary of perfection, consisting of **śuddhi**, **mukti**, **bhukti** and **śiddhi**; also called the **samsiddhi catuṣṭaya** or yoga **catuṣṭaya**.
- **śiddhīprayoga** (**śiddhiprayoga**; **śiddhi-prayoga**) — application of any or all of the **śiddhis of power**.
- **śiddhis of knowledge** — **prākāmya** and **vyāpti**, two of the eight **śiddhis** of the **aṣṭaśiddhi**, which together constitute telepathy.
- **śiddhis of power** — **aiśvarya**, **iśitā** and **vaśitā**, three of the eight **śiddhis**
of the *aṣṭaśiddhi*, which together form the instrumentation of *tapas*.

- *śiddhis* of the body — *mahimā*, *laghimā* and *anīmā*, three of the eight *śiddhis* of the *aṣṭaśiddhi*; *garimā* is sometimes included in *mahimā*. These *śiddhis* develop when the “gross body begins to acquire something of the nature of the subtle body and to possess something of its relations with the life-energy; that becomes a greater force more powerfully felt and yet capable of a lighter and freer and more resolvable physical action”.

- *śiddhyasiddhi* — success and failure.

- *śimhavāhinī* (singhabahini) [Bengali] — the Goddess (*devī*) riding on a lion, “the symbol of the Divine Consciousness acting through a divinised physical-vital and vital-emotional force”.

- *śimbi* (singhi) — lioness.

- *śimhī* (singhi) — lioness.

- *śimyā* (dasyam) — the lowest form of *dāśya*, also called primary *dāśya* or personal / egoistic *dāśya*, “the dasya of the servant”, characterised by “that obedience to the divine impulsion which is self-chosen &c depends on the individual’s intelligence of God’s will and his consent, his readiness to obey”.


- *śīta* (shita) — cold.

- *śītasparśa* (shitasparsha) — touch of cold objects.

- *śītoṣṇa* (shitoshna) — cold and heat, a duality (*dvandva*) of the physical *prāṇa*.

- Śīva (Shiva) — “the auspicious”, a name of the god who is at once “the Master of the force that acts in the worlds and the Yogan who enjoys the supreme liberty and peace”; especially the contemplative aspect of this deity, in contrast to his “terrible” aspect which is called *Rudrā* and sometimes regarded as a distinct god; the divine personality representing absolute Existence (*sāt*) with infinite Force (*tapas*) inherent in it, whose immobility is translated in the lower hemisphere of existence (*aparārdha*) by inertia, figured in the image of Śīva’s body lying under the feet of the dancing Kāli; (also called *Mahēśvara* and identified with Mahāvīra) the aspect of the *fourfold īśvara* whose *śakti* is *Mahēśvarī*; a name of the Lord and supreme Being (*īśvara, puruṣottama*).

- Śivā Kāli (shiva Kali) — the auspicious form of Kāli, “the loving and beneficent Mother”; the *śakti* expressing the nature of Śīva.

- śivam (shivam) — auspicious.
Śivaśakti (Shivashakti) — the soul-power or element of vīrya that expresses the personality of the fourfold īśvara as Śiva or Mahāvīra.

ślāghā — praise, celebration; self-assertion; confidence.

ślāthyam — laxity; weakness.

smaraṇa — memory, attention; remembrance of brahman or the īśvara; conscious attention to the development of the siddhi as a whole or to any part of it; especially, mental attention stimulating the experience of physical ānanda.

smaraṇa-tapas (smarana-tapas; maranatapas) — the will to remember; attention and will.

smārta śruti — śruti (inspiration) acting on a basis of smṛti (intuition and discrimination).

smṛta (smrta) — remembered, attended to.

smṛti (smrtri) — memory; the faculty of jñāna “by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth”. It consists of intuition and viveka and is the essence of logistic ideality.

sneha-bāsyam — laughter of affection, an element of Mahālaksamī bhava and a form of devīhāsyam.

snigdhatā, tejahs.lāghā, kalyānāsraddhā, premasamarthyam — richness of feeling, assertion of psychic force, faith in the universal good, capacity for unbounded love (the elements of cittaśakti).

snigdhatā, tejahs.lāghā, kalyānāsraddhā, premasamarthyam, iti cittaśaktih (snigdhatā, tejahslagha, kalyanasraddha, premasamarthym, iti chittashaktih) — richness of feeling, assertion of psychic force, faith in the universal good, capacity for unbounded love: these constitute the power of the emotional being.

sollicitude [French] — anxiety; concern.

soma — the “mystic wine” of the Vedic sacrifice, “the wine of delight [ānanda], the wine of immortality [amṛta]”; an “ecstatic subtle liquor of delight” which is felt physically like “wine [madirā] flowing through the system”; ānanda on the mental plane, a “beatitude . . . inseparable from the illumined state of the being”; sometimes identified with candra, the moon, as a symbol of the “intuitive mind-orb”.

Soma — a Vedic deity, “lord of the delight of immortality”, the god of ānanda as symbolised by the “wine of delight” (soma); also the god of the moon (Candra), who manifests himself as mind.
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.somasya bradah — a lake of soma¹.
.songe [French] — dream.
.sors [Latin] — same as sortilege.
.sortilege — (on page 44) divination by the random selection of playing-cards; (elsewhere) a method of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of jñāna; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed sortileges among the “external means” that can provide “data for a past and future knowledge” (see trikāladṛṣṭi); although some sortileges required “a very figurative & even fanciful interpretation”, he took the results he obtained by this method to be signs of “an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world”.

.sparśa (sparsha) — touch; any contact of outward things, physical or mental, pleasant or unpleasant; a touch on the body as a stimulus awakening sabaituka ānanda; a non-material (sūkṣma) touch; the sūkṣma viśaya of subtle touch; (short for sparsādṛṣṭi) the subtle sense of touch.

.sparśādṛṣṭi (sparshadrishti; sparsha-drṣhti)—the perception of touches imperceptible to the ordinary physical sense; the subtle sense (sūkṣma indriya) of touch, one of the faculties of viṣayādṛṣṭi.

.sparśānanda (sparshananda) — the ānanda of touch, a kind of viṣayānanda.

.speech-thought — same as vānmaya thought.

.spiegel [German] — mirror.

.splankhna (splanchna) [Greek] — inward parts of the body, viscera, bowels; the heart or vital organs as the seat of feelings and character.

.sraddhā (sraddha; çraddha) — faith; faith in the Divine (bhagavān), in his executive Power (śakti) and in the power within oneself (svaśakti), the last member of the śakti catusṭaya.

.sraddhā bhagavati — faith in God; “faith in the presence and power of the Divine in us and the world”.

.sraddhā bhagavati svaśaktyām ca (sraddha bhagavati swashaktyam cha) — faith in the Divine and in the power within oneself.

.sraddhāmaya tapas — will-power full of faith in its own fulfilment.


\textit{sraddhā svaśaktīyām} (sraddha swashaktyam) — faith in one’s own power (svaśakti) as the power of the universal śakti manifested in oneself.

\textit{śrānti} — weariness.

\textit{śrauta} — of the nature of śruti or inspirational knowledge; inspired; short for śrauta vijnāna.

\textit{śrauta vijnāna} — (in 1914) same as inspirational vijnāna; (in 1920) the second plane of ideality, previously called the hermetic ideality, whose essence is śruti or “inspired interpretation”. It enters into the lower plane, the logistic ideality or luminous reason, “attended by a diviner splendour of light and blaze of fiery effulgence”. The “illumined” level of higher mind in the diagram on page 1360 (c. 1931) may be correlated with the hermetic ideality or śrauta vijnāna of 1919-20.

\textit{śrauta vyāpti} — same as receptive vyāpti.

\textit{śravāṇsi} — inspirations.

\textit{śravana} (sravana; çravana) — hearing; the ear; the subtle sense (sūkṣma indriya) of hearing, “the essential hearing of which our apprehension of physical sound or the spoken word is only the most outward result”, the means of śabdadrśti; the sense of hearing as a means of viśayānanda.

\textit{śravayatpatim} — the Master of things who opens our ears to the knowledge. \[\text{Rg Veda} \, 5.25.5\]

\textit{śrī} — glory, splendour, beauty, prosperity; creation of prosperity and beauty in the world, part of Sri Aurobindo’s karma or life-work.

\textit{Sri K.} — abbreviation of “Sri Krishna” (see Śrīkṛṣṇa).

\textit{Śrīkṛṣṇa} (Srikrishna; SriKrishna; Sri Krishna) — a name of the supreme Being (\textit{para puruṣa} or \textit{puruṣottama}), same as Kṛṣṇa; the first aspect of the fourfold īśvara, more often called Mahāvīra.

\textit{Śrīkṛṣṇadārsāṇa} (Srikrishnadarsana; Srikrishnadashan) — the vision (dārsana) of Śrīkṛṣṇa in all things and beings, same as Kṛṣṇa-dārsana.

\textit{Śrīkṛṣṇa-Nārāyana} (Srikrishna-Narayana) — same as Kṛṣṇa-Nārāyana.

\textit{Śrīkṛṣṇa Nārāyana caitya} (Srikrishna Narayana chaityanya) — consciousness of Kṛṣṇa-Nārāyana.

\textit{Śrī Kṛṣṇa-Rudra} (Sri Krishna-Rudra) — the combination of the Śrīkṛṣṇa (or Mahāvīra) and Rudra\textsuperscript{2} (or Balarāma) personalities of the
fourfold īśvara.

.srotas — stream, current.

.śrutāṇaṃgha — full in inspiration. [Ṛg Veda 8.93.1]

.śruti (shruti; sruti; çruti) — hearing; inspiration, a faculty of jñāna which “is of the nature of truth hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance”. It is an element in all the inspirational and interpretative forms of the logistic ideality and is the essence of the śrāvuta vijnāna.

.śruti-smṛti (sruti-smriti) — a combination of śruti (inspiration) and smṛti (intuition and discrimination).

.st. — abbreviation of sortilege.

.statu [Latin] — see in statu.

.sthairya (sthairy; sthairya) — steadiness; constancy; “the capacity of fixity in ķaṇa”, an attribute of the brāhmaṇa; a term in the second general formula of the śakti catusṭaya.

.sthairyam — see sthairya.

.sthāna — place; location on the body; stationary condition (of things seen in samādhi).

.sthāpatya — (literally) architecture; (by extension) sculpture; sculptural; three-dimensional images (rūpa) or writing (lipi) seen in relief, as if sculptured, on a background from which the mental eye draws its material (cf. citra); short for sthāpatyadrṣṭi.

.sthāpatyadrṣṭi (sthapatyadrishti) — vision of sthāpatya rūpa and sthāpatya lipi.

.sthāpatya lipi (sthapatyalipi; sthapatya lipi) — sculptural writing: lipi seen in relief on a background from which the mental eye draws its material.

.sthāpatya rūpa — sculptural image: rūpa seen in relief on a background from which the mental eye draws its material.

.sthāvara — inanimate.

.sthenos [Greek] — forceful.

.sthīra — steady, constant; stable, fixed, immobile.

.sthīra lipi — stable lipi.

.sthūla — gross, physical; concrete, objective; pertaining to the physical
being or the material world; (sensations, etc.) objectivised from a subtle plane so as to be perceptible to the physical senses (see \textit{sthulatva}); the objective world or material plane of existence; same as \textit{sthūla ākāśa} or \textit{sthūla deha}.

\textit{sthūla ākāśa} (sthula akasha) — the ākāśa of the material plane; the physical ether.

\textit{sthūla deha} — the “gross body”, consisting of the \textit{anna} forming the physical frame together with the \textit{sthūla prāṇa} or physical life-energy that animates it.

\textit{sthūla-drṣṭi} (shuladrishti) — gross (physical) vision.

\textit{sthūla prāṇa} — physical life-energy; prāṇa moving “in the nervous system of the gross body” (\textit{sthūla deha}), also called \textit{physical prāṇa}.

\textit{sthūlaprāṇavād annam} — a component of the \textit{karmadeha}, composed of material substance filled with physical life-energy.

\textit{sthūla śarīra} (sthula sharira) — gross physical body.

\textit{sthūla-sūkṣma} (sthula-sukshma; sthula sukshma) — gross-subtle; \textit{sūkṣma} with a degree of \textit{sthulatva}, supraphysical but partially materialised.

\textit{sthulatvau} (sthulatwa) — the state of being \textit{sthūla}; physicality, concreteness, objectivity; “objectivisation to the outer sense”, the impinging of a supraphysical (\textit{sūkṣma}) fact on the physical world so as to “produce an effect on our physical senses and become manifest to them”, or its “derivative objectivisation” to the physical senses brought about by “an association of the action of the subtle body and its sense-organisation with the action of the material body and its physical organs”.

\textit{stomāḥ} — affirmations.

\textit{strī} — woman, seen as a manifestation of \textit{Kālī}, the divine \textit{sakti}.

\textit{style} — a quality of \textit{vāk}, the inward speech expressing a higher knowledge, which “may frame itself in the language now employed to express the ideas and perceptions and impulses of the intellect and the sense mind, but it uses it in a different way and with an intense bringing out of the intuitive or revelatory significances of which speech is capable”; this “seeing speech” has “different grades of its power of vision and expression of vision”, the main levels of which are the \textit{adequate}, \textit{effective}, \textit{illuminative}, \textit{inspired} and \textit{inevitable} styles.

\textit{subham} (shubham) — good.
subjective ānanda — ānanda manifesting on the various levels of the inner being, as distinct from physical ānanda; especially, the five forms of ānanda called suddhānanda, cidghanānanda, abaituka ānanda, premānanda and subjective kāmānanda, or any one of these.

subjective half (of the fifth catuṣṭaya) — Kṛṣṇa and Kāli, the first two members of the karma catuṣṭaya.

subjective kāma — kāma₁ (divine desire or enjoyment) in its subjective aspect; same as subjective kāmānanda.

subjective kāmānanda — kāmānanda manifesting in the suksma deha (subtle body) as the form of subjective ānanda closest to the physical.

subjective viṣaya (vishaya) — same as subjective viṣayānanda.

subjective viṣayānanda (vishayananda) — viṣayānanda generated “subjectively in the mind’s reception of all actions, sights, sounds, touches etc”.

subjective viṣaya-nirānanda (vishaya-nirananda) — the negation of subjective viṣayānanda.

subtle ākāśa (akasha) — same as suksma ākāśa.

subtle bhū — the subtle physical world, a loka in which the Spirit bases its manifestation “on a subtler and more plastic, more conscious principle of Matter”.

śuddha (shuddha; suddha) — purified, pure; unmixed, unmodified; free from impurity (aśuddhi); short for suddhānanda.

śuddha ānanda (shuddha ananda; suddha ananda) — pure ānanda, the “unalloyed delight” of eternal existence; same as suddhānanda.

śuddha ananta ānanda (shuddha ananta ananda) — pure infinite delight.

śuddha cidghana ānanda (shuddha chidghana ananda; shuddha-chidghana-ananda) — cidghanānanda full of śuddha ānanda.

śuddha kāma (shuddha kama) — purified desire (kāma₁), “the calm inner will of delight not afflicted or limited by any trouble of craving”.

śuddhānanda (shuddhananda; suddhananda) — pure ānanda, “the pure delight of the Infinite”; the form of subjective ānanda corresponding to the plane of transcendent bliss (ānandaloka) or to the sub-planes created by the “repetition of the Ananda plane in each lower world of consciousness”. It brings the “sense of Supreme Beauty in all things” (sarvasaundaryā), differing from cidghanānanda in that it “transcends or contains” the beauty of guṇa (quality) proper to
vijñāna, depending “not on knowledge-perception of the separate guna & yatharthya [truth] of things, but on being-perception in chit of the universal ananda of things”; its highest intensities are experienced when the soul “casts itself into the absolute existence of the spirit and is enlarged into its own entirely self-existent bliss infinitudes”.

śuddha pravṛtti (shuddha pravritti) — pure impulsion; the activity of a purified nature, “action without desire and independent of emotion”.

śuddhatā — purity.

śuddha-vijñānānanda (shuddha-vijnanananda; suddha vijnanananda) — same as śuddha cidgana ananda.

śuddhi (shuddhi; suddhi) — purity; purification, “the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system” (ādhāra); in pūrṇa yoga, “not a negative, prohibitory, passive or quietistic, but a positive, affirmative, active purity” depending on the removal of “two forms of impurity which are at the root of the whole confusion”, namely, “a radically wrong and ignorant form given to the proper action of each part of our instrumental being” and “an immixture of functions by which the impure working of the lower instrument gets into the characteristic action of the higher function”; the first member of the siddhi catuṣṭaya, “a total purification of all the complex instrumentality in all the parts of each instrument”, so that the whole being is made “a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues”.

śuddhir, muktir, bhuktih, siddhir, iti yogacatuṣṭayam (shuddhir, muktir, bhuktih, siddhir, iti yogachatushtayam) — śuddhi, mukti, bhukti and siddhi: these constitute the yoga catuṣṭaya.

śūdra (shudra) — the soul-type representing “the Divine as service, obedience and work”, the last element in the fourfold personality symbolised by the cāturvaṃśya.

śūdrāṇi — the wife of a śūdra; an epithet of Mahāsarasvatī as the sakti of Aniruddha (the personality of the fourfold iśvara corresponding to the śūdra).

śūdraśakti (shudrashakti) — the soul-power of service which reveals
itself in the śūdra.

- śūdrasvabhāva (shudraswabhava) — the inner nature of the śūdra.
- śūdra tejas (shudra tejas) — the energy that manifests itself in the śūdra temperament.
- sukba (sukha; sukham) — happiness; the third member of the samatā / sānti catuṣṭaya: “not merely freedom from grief and pain, but a positive state of happiness in the whole system”.
- sukhahasyam — laughter of happiness, an element of Mahāsarasvatī bhāva and a form of devīhāya.
- sukhahasyam — see sukha.
- sūkṣma (sukshma; cūkṣma) — subtle; non-material, not belonging to the physical world perceived by the outer mind and senses; (relating to) the subliminal parts of our being or the supraphysical planes of existence (lokas) between the sthūla and the kāraṇa.
- sūkṣma ākāśa (sukshma akasha) — subtle ether; any kind of inner space whose contents are imperceptible to the physical senses, such as the ānākāśa, cittākāśa or cidākāśa.
- sūkṣma bhāva (sukshma bhava) — subtle state of mind and feeling.
- sūkṣmabodha (sukshmabodha) — subtle awareness, the perception of supraphysical things by means of the faculties of viśayadrṣṭi.
- sūkṣma (sukshma) body — same as sūkṣma deha.
- sūkṣma darśana (sukshma darshana) — the subtle sense of sight (darśana), the sūkṣma indriya by which rūpa is perceived.
- sūkṣma deha (sukshmadeha; sukshma deha) — the subtle body which is the “subtle-physical support of the inner being” (antahkaraṇa) and contains the cakras or centres of the inner consciousness; it “penetrates and is interfused with the gross body” (sthūla deha), being tied to it by the ānā with its two connected forms, the sūkṣma ānā and sthūla ānā.
- sūkṣma drṣṭi (sukshmadrishti; sukshma drishti) — subtle sight (see darśana); subtle sense-perception by means of any sūkṣma indriya; telepathic perception by means of prākāmya or vyāpti.
- sūkṣma gandha (sukshmaganḍha; sukshma ganḍha) — the sūkṣma viṣayā of ganḍha; subtle smell perceived by the faculty of ganḍhadrṣṭi.
- sūkṣma ghrāṇa (sukshma ghrana) — the subtle sense of smell, the sūkṣma indriya by which ganḍha is perceived.
- sūkṣma hetu (sukshma hetu) — subtle stimulus.
.sūkṣma indriya (suksma indriya) — a subtle sense-organ (indriya), “existing in the subtle body (sūkṣma deha), and the means of subtle vision and experience (sūkṣma dṛṣṭi)”; any of “the inner and deeper senses which see what are hidden from the physical organs”, including “a subtle sense of vision, hearing, touch, smell and taste” which “can present to the consciousness visual, auditory, tactual and other images and vibrations of things beyond the restricted range of the physical senses or belonging to other planes or spheres of existence”.

.sūkṣma jala (suksma jala) — subtle water; water of a subtle world.

.sūkṣma klanti (suksma klanti) — fatigue in the subtle body.

.sūkṣma prāṇa (suksma prana) — subtle life-energy, prāṇa “moving in the nervous system of the subtle body” (sūkṣma deha); the “mental vitality or purely nervous mind”, also called psychic prāṇa, whose “proper action . . . is pure possession and enjoyment” (bhoga), but which is ordinarily deformed by desire, “the vital craving to seize upon that which we feel we have not”.

.sūkṣma prāṇavād annam (suksma prāṇavād annam) — a component of the karmadeha, composed of material substance filled with subtle life-energy.

.sūkṣma rasa (suksma rasa) — the sūkṣma viśaya of rasa; subtle taste perceived by the faculty of rasadrṣṭi.

.sūkṣma śabda (suksma śabda) — the sūkṣma viśaya of śabda; subtle sound heard by the faculty of śabdadrṣṭi.

.sūkṣma śabdadrṣṭi (suksma śabdadrṣṭi) — the subtle sense of hearing, “a hearing that is independent of the physical ear”, by which sūkṣma śabda is perceived.

.sūkṣma sparśa (suksma sparśa) — the sūkṣma viśaya of sparśa; subtle touch perceived by the faculty of sparśadrṣṭi.

.sūkṣma śravaṇa (suksma śravaṇa; çuksma śravaṇa) — the subtle sense of hearing (śravaṇa), the sūkṣma indriya by which śabda is perceived.

.sūkṣma-sthula (suksma-sthula; suksma sthula) — subtle-gross; combining the properties of the sūkṣma and the sthula, or intermediate between sūkṣma and sthula.

.sūkṣmatva (suksmatva) — the state of being sūkṣma; subtlety, non-materiality.
suksma vak (sukshmavak; sukshma vak) — subtle speech, a form of suksma sabda consisting of “human voices & words reaching the ear as if overheard”.

suksma vidyut (sukshma vidyut) — subtle electricity.

suksma viśaya (sukshmavishaya; sukshma vishaya) — an immaterial viśaya perceived by a suksma indriya; an object of subtle sense-perception, including “many kinds of symbolic, transcriptive or representative images presented to the different psychical senses”; any of the various faculties of subtle sense-perception (viṣayadrśṭi), especially those other than rūpadrśti.

suksmaviśaya jagrat (sukshmavishaya jagrat) — samādhi in the waking state in which subtle objects (sukṣma viśayās) are perceived.

suksmendriya (sukshmendriya) — subtle sense-organ (same as suksma indriya).

suktasukta — perfectly expressed; a Vedic hymn.

sundara (sundara; sundaram) — beautiful.

sundaram — see sundara.

sun-ideality — same as sūrya ideality.

sūrṇţā (surnita) — true and happy word.

sūnya — empty; void.

suparna — literally “beautifully winged”; a bird, especially a large bird such as an eagle; a symbol of the soul in the Veda and Upanishads.

superior ideality — (in 1918) the plane of ideality that takes up the inferior ideality into its “greater range”, from which the inferior ideality “is only a selection”.

supermind — “a principle superior to mentality”, which “has the knowledge of the One, but is able to draw out of the One its hidden multitudes” and “manifests the Many, but does not lose itself in their differentiations”, forming a link between “the unitarian or indivisible consciousness of pure Sachchidananda in which there are no separating distinctions” and “the analytic or dividing consciousness of Mind which can only know by separation and distinction” and making it “possible for us to realise the one Existence, Consciousness, Delight in the mould of the mind, life and body”; (up to 1920) a general term for the supra-intellectual faculty or plane (vijñāna); (c. December 1926) the “Truth-Mind” or plane of “luminous Divine-Mind-Existence” below the “Divine Truth and Vastness” of mahanad
brahma; (in 1927 before 29 October) same as supreme supermind, one of a series of planes above ideality which seem to correspond to those later included in the overmind system, a series that also included other planes sometimes designated as forms of “supermind”, such as supreme supramental supermind and gnostic supermind; (from 29 October 1927 onwards) equivalent to divine gnosis, the plane of “self-determining infinite consciousness” above overmind, from which it differs in that “the overmind knows the One as the support, essence, fundamental power of all things, but in the dynamic play proper to it it lays emphasis on its divisional power of multiplicity”, while in the supermind all is “held together as a harmonised play of the one Existence” even in its “working out of the diversity of the Infinite”.

supermind gnosis — same as divine gnosis.

supermind in overmind — (in late 1927 or 1928) supermind manifesting in the higher ranges of the overmind system, a plane of what is later called overmind gnosis.

supramental — (before 1920) same as viññānamaya or ideal (sometimes restricted to the lower levels of viññāna); (in 1926-27 before 29 October 1927) having the nature of supermind and related planes as defined before the introduction of the term overmind and the elevation of “supermind” above “overmind”, sometimes applied especially to the planes below supreme supermind; (“the supramental” in some entries of January 1927) the next plane of consciousness above supramentality; (after 29 October 1927) expressing the working of supermind (in the latest sense) on its own plane or in the overmind, where “supramental” movements are sometimes regarded as higher than supramentalised and lower than gnostic.

supramental gnosis — (in April 1927) a term comprising the planes called (gnostic) intuition, supermind and gnostic supermind as defined before the introduction of the term overmind and the redefinition of these planes as parts of the overmind system.

supramentalised — (in late 1927 or 1928) under the influence of the supermind; having a partly supramental character.

supramentalised mind — (in late 1927 or 1928) a supramentalised form of mind, one of the lower gradations of the overmind system, mentioned along with supramentality and perhaps corresponding to the supramental or supreme supramental referred to in the earlier
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terminology of January 1927.

- **supramentalised mind in overmind** — (in late 1927 or 1928) an inferior form of the third plane of the overmind system, evidently the result of supramentalised mind being lifted into the true overmind; perhaps a later term for what in January 1927 was referred to as supreme supramental mind in the supreme supermind.

- **supramentalised overmind** — (in late 1927 or 1928) a plane or planes of overmind connected with supermind and having a partly supramental character; when distinguished from supramental overmind, the term seems to refer to the higher ranges of true overmind below the line where overmind gnosis begins.

- **supramentiality** — (in 1927-28) the first plane above the highest ideality, evidently the beginning of what came to be called the overmind system; its levels are referred to as “the supramentalities”.

- **supramental overmind** — (in late 1927 or 1928) a form of overmind in which the element of supermind is prominent; when distinguished from supramentalised overmind, which seems to be a lower plane, and from the higher plane of gnostic overmind, supramental overmind may be regarded as the beginning of the highest series of overmind planes. Later it is equivalent to overmind gnosis.

- **supramental reason** — a term used in April 1927 for some parts of what later in the year came to be called the overmind system; it seems to include grades up to supreme supermind other than gnostic intuition and is possibly related to overmind logos in the diagram on page 1360 (c. 1931).

- **supreme dasya** — (also called quaternary dasya in a classification used in January 1913) the highest degree of dasya, in which the “gulf or distance which necessitates an obscure process of transit . . . between the divine Origin and the emerging human current . . . is removed; all in the individual becomes the divine working”.

- **supreme supermind** — (in 1927 before 29 October) the highest plane below gnosis in the series of planes above ideality, corresponding to true overmind in the later terminology of the overmind system.

- **supreme supermind gnosis** — (in January 1927) gnosis manifesting in the supreme supermind and forming its highest plane, later called supramentalised overmind.

- **supreme supramental** — the highest in the first group of planes above
ideality; the same plane seems to be meant by supreme supramental mind and supreme supramental supermind.

- supreme supramental mind — see supreme supramental.
- supreme supramental mind in the supreme supermind — (in January 1927) a grade of consciousness apparently experienced as a result of the supreme supramental being lifted into the supreme supermind by a form of the imperative acting “as an intermediary force”, a process also described as “the supreme supermind taking up the supreme supramental supermind”; perhaps equivalent to supramentalised mind in overmind in the terminology adopted for the overmind system later in the same year.
- supreme supramental supermind — see supreme supramental.
- supta — sleeping; absorbed in a deep state of samādhi.
- supta caitanya (supta chaitanya) — the consciousness of one who is sleeping or absorbed in a deep state of samādhi.
- supta-svapna (supta-swapna; supta swapna) — same as susupta-svapna.
- sūra — illumined.
- surexcitation [French] — over-stimulation.
- sūri — illumined, luminous; an illumined thinker, a seer; any of the solar gods or powers of Śūrya.
- sūrī — (nominative of sūrī) illuminated; “luminous with the solar light of the ideal knowledge”. [Ṛg Veda 1.176.4]
- sūrya — sun; “the sun of knowledge” which is “the very body and blaze” of the light of the Truth, the symbol of vijñāna.
- Śūrya — the Vedic sun-god, the “Lord of Light and Truth”, of whom the “solar energy is the physical form”.
- sūrya ānanda — ānanda full of the light of sūrya on the plane of vijñāna.
- sūrya ideality — ideality as pure vijñāna composed of the direct light of the sun of knowledge (sūrya).
- sūrya jyotis — the light of the sun of vijñāna.
- sūryaloka — the world of the sun of knowledge (sūrya), symbolising the plane of vijñāna.
- sūryamanḍala — the orb of the sun (sūrya).
- sūryamaya — full of the light of sūrya; same as vijñānamaya.
- Śūrya Savitṛ (Surya Savitri) — Śūrya as the Creator, “the Wisdom-
Luminous who is the bringer-out into manifest existence”.

\textit{sūryasya raśmīyaḥ} (suryasya rashmayah) — the rays of \textit{sūrya}, beams of the “radiating light-stuff of the consciousness of the eternal Existence”, of which “each ray is a truth”.

\textit{sūrya tapas} — will-power (tapas) illumined by \textit{sūrya}; same as vi-

\textit{ṇānamaya tapas}.

\textit{sushupta} — see \textit{suṣupta}.

\textit{sushupti} — see \textit{suṣupti}.

\textit{Suṣṇa Kuyava} (Sushna Kuyava) — (misprinted “Sushna Kayava” on page 836) a Vedic name for a hostile being; “the false force that distorts knowledge and action”.

\textit{suṣupta} (sushupta) — fast asleep; immersed in \textit{suṣupti}; deep sleep; the state of \textit{suṣupta samāḍbi}.

\textit{suṣupta samāḍbi} (sushupta samadhi) — the state of profound samāḍbi that is compared to dreamless sleep. It is not an unconscious state, but “the Yogic sleep of the mind with wakefulness of the vijnana”, which “is the gate of union with the supreme state of Sachchidananda”.

\textit{suṣupta-svapna} (sushupta-swapna; sushupta swapna) — deep svap-

\textit{nasmāḍbi} bordering on \textit{suṣupta samāḍbi}, in which “memory, reason, mental attention are all absent”, but activity of vijnana can proceed and be inertly received by the mind.

\textit{suṣupta svapna lipi} (sushupta swapna lipi) — \textit{lipi} in \textit{suṣupta-svapna}.

\textit{suṣupta svapna samāḍbi} (sushupta swapna samadhi) — same as \textit{suṣupta-svapna}.

\textit{suṣupti} (sushupti) — deep sleep; an inert condition of the mind re-

sembling deep sleep, where in the presence of “things quite beyond its scope”, the mind “can no longer see truth even as in a dream, but passes into the blank incomprehension and non-reception of slumber”; the state of trance compared to dreamless sleep, same as \textit{suṣupta samāḍbi}.

\textit{sutuko dādāśa} (sutuko dadāśa) — a Vedic phrase, occurring in the sortilege on page 460, whose precise interpretation is problematic; \textit{Sri Aurobindo} translates \textit{sutukah} elsewhere as “swift”, but connects it here with “samata & ananda”, while he takes \textit{dadāśa}, “he has given”, to refer to “complete dasya subjective & objective”. [\textit{Rg Veda} 1.149.5]

\textit{suviṛāḥ} — perfect in energy.

\textit{suviṛyam arvata} . . \textit{brahmaṇa} — perfect energy by the war-horse (symbolising “active nervous power”) or by the soul-thought (\textit{brahma} in
(the Vedic sense). [Cf. Rg Veda 2.2.10]
- **suvitam** — literally “right or good going”, a Vedic word for “the felicity that comes by following the right path”.
- **svarykti** (svrikrti) — the process by which “all is clearly distinguished and put in its place”.
- **suyama asva** (suyama aswa) — well-governed horse; (symbolically) well-controlled nervous energy.
- **suyamāsah** — well-controlled.
- **svabhāva** (swabhava) — (literally “own-becoming”) “the essential nature and self-principle of being of each becoming”; individual nature; temperament; “the general nature of things”.
- **svabhāvasakti** (swabhavashakti) — force of the essential nature.
- **svadeśi** (swadeshi) — indigenous; a movement in India in the early twentieth century to promote the manufacture and sale of indigenous goods; a nationalist involved in this movement.
- **svadhā** (swadha) — self-fixity; “the spontaneous self-arranging action of Nature”.
- **svadhina** (swadhina) — independent, free; a being or a world characterised by freedom.
- **svādhisthāna** (swadhisthana) — the cakra “below the navel in the abdomen which is the lower or sensational vital centre”, connecting all the centres above it with the physical; also called the kāmacakra.
- **svāhā** (swaha) — self-energy.
- **svāhākṛta** (swahakrita) — turned into self-energy.
- **svapada** (swapada) — own plane.
- **svapna** (swapna) — dream, dreaming; the state of sleep in which dreams occur, in contrast to deep and dreamless sleep (susupti); internal vision in svapnasamādhi; short for svapnasamādhi; the middle depths of svapnasamādhi.
- **svapna-jāgrat** (swapna-jaigrat) — inwardly wakeful in svapnasamādhi.
- **svapnamaya** (swapnamaya) — having the nature of svapna (in the sense of dream or svapnasamādhi); dreamlike; pertaining to the planes of subliminal consciousness associated with the dream-state.
- **svapnamaya susupti** (swapnamaya sushupti) — same as svapna-susupti.
svapna rūpa (swapna rupa) — image seen in svapnasamādhi.
svapnasamādhi (swapnasamadhi; swapna-samadhi; swapna samadhi) — the state of samādhi that arises “when the mind has lost its outward consciousness ... and goes inside itself”; this state has some resemblance to ordinary svapna or dream-consciousness, but is characterised not by dreams but by internal visions which are accurate “records of true and actual experiences”. The mind in svapnasamādhi “is at work liberated from the immixture of the physical mentality” and “is able to use either its ordinary will and intelligence with a concentrated power or else the higher will and intelligence of the more exalted planes of mind”.
svapnasiddhi (swapnasiddhi; swapna siddhi) — the perfection of dream, converting it into internal vision in svapnasamādhi.
svapna-suṣupti (swapna-sushupti) — suṣupta samādhi with dream-consciousness.
svapnavastha (swapnavastha) — the state of svapnasamādhi.
svar (swar) — “the luminous world”, the world of luminous intelligence of which Indra is the lord, comprising the planes at the summit of the mental consciousness; the mental world (manoloka), the highest plane of the triloka; its lower principle of manas, sensational mind, and higher principle of buddhi, intelligence, are manifested in the two realms of svarga and candraloka, respectively.
svarājya (swaraiya) — self-rule, subjective empire; “the entire control by the subjective consciousness of all the states and activities proper to its own domain”.
svarat (swarat) — self-ruler; master of all one’s inner states and activities.
svarga (swarga) — heaven; the lower of the two planes of svar, corresponding to manas, the sensational mind; any subdivision of this plane.
svargabhūmi (swargabhumi) — a heavenly world; a level of svarga.
svarloka (swarloka) — the world (loka) of mind; same as svar.
svar-tapas (swar-tapas; swar tapas) — the power that belongs to the mental plane; manifesting through this medium, the Will “fastens more often on general than on particular effectualities”.
svarūpa (swarupa) — literally “own form”; riṣap that is not an image but an actual form on a subtle plane.
.svarvati buddhi (svarvati buddhi) — buddhi full of the light of svar; illumined intelligence.
.svarvatir apah (svarvatir apah; svarwatir apah) — waters (āpas) that carry in them the light of svar; the floods of a “higher consciousness pouring on the mortal mind”. [Ṛg Veda 1.10.8, etc.]
.svarvati śakti (svarvati shakti) — śakti full of the light of svar; spiritual force working on the plane of luminous intelligence.
.svaśakti (swashakti; swaçakti) — “self-power”; one’s own power or capacity; the power of the divine śakti manifested in oneself.
.svaśaktyām (swashaktyām) — (faith) in one’s own power (svaśakti).
.svaśaktyām bhagavati ca (swashaktyām bhagavati cha) — (faith) in one’s own power (svaśakti) and in God (bhagavān).
.svaśaktyām śraddhā (swashaktyām śraddha) — faith in one’s own power as an expression of the universal śakti; same as śraddhā svaśaktyām.
.svayamprakāśa (swayamprakāsha) — self-luminous, self-evident; self-evident knowledge having the nature of revelation.
.sve dame (sve dame) — in its own domain.
.swabhava, etc. — see svabhāva, etc.
.swaçakti — see svaśakti.
.swadeshi — see svadesī.
.swadh — see svadhā.
.swadhina — see svādhīna.
.swadhishthana — see svādhiṣṭhāna.
.swadhishthana — see svādhiṣṭhāna.
.swaha, etc. — see svāhā, etc.
.swapada — see svapada.
.swapna, etc. — see svapna, etc.
.swar — see svar.
.swarajya — see svarājya.
.swarat — see svarāt.
.swarga, etc. — see svarga, etc.
.swarloka — see svarloka.
.swarupa — see svarūpa.
.swarvati, etc. — see svarvati, etc.
.svarwatir apah — see svarvatir apaḥ.
.swashakti — see svaśakti.
. swashaktyam — see svášakṣyām.
. swayamprakasha — see svayamprakāśa.
. swe dame — see sve dame.

T

. T — (in January 1927) the highest stage in the unification of the elements of T³ and T², evidently representing a complete identity of knowledge and will.
. T² — a union of two of the three elements of T³; (in 1914) abbreviation of telepathy-trikālaḍrṣṭi, a combination of the knowledge faculties of T³; (usually, from 1917 onwards) abbreviation of trikālaḍrṣṭi-tapassiddhi, representing a united action of the higher faculties of knowledge and will, with telepathy included in or replaced by trikālaḍrṣṭi; in the last entries of 1927, this is associated with a “passive-active attitude . . . in which the Ishwara determines and the Powers [of the Overmind] 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”.
. T³ — abbreviation of telepathy-trikālaḍrṣṭi-tapassiddhi, these three elements “acting separately and not taken up into the union in duality” of T²; in the last entries of 1927, associated with a “passive attitude . . . in which the nature is the plaything of the powers of the Overmind”.
. tad ekam — That One.
. tad vratam — that is the law. [A recurring phrase in the Chhandogya and Taittiriya Upanishads.]
. taitasa — full of tejas; same as tejomaya.
. taitasa jala — jala with an excess of tejas.
. tāmas — darkness; the lowest of the three modes (trīguna) of the energy of the lower prakṛti, the guṇa that is “the seed of inertia and non-intelligence”, the denial of rajas and sattva, and “dissolves what they create and conserve”; it is a deformation of śama, the corresponding quality in the higher prakṛti, “an obscurity which mistranslates, we may say, into inaction of power and inaction of knowledge the Spirit’s eternal principle of calm and repose”, and it is converted back into pure śama in the process of traiṣṇyāsiddhi. This principle of inertia “is strongest in material nature and in our physical being”;
its “stigmata... are blindness and unconciousness and incapacity and unintelligence, sloth and indolence and inactivity and mechanical routine and the mind’s torpor and the life’s sleep and the soul’s slumber”.

- **tamasi** — in darkness.
- **tāmasī** — characterised by *tamas*; inert.
- **tamasic dhṛti** (dhṛti) — same as *tāmasī dhṛti*.
- **tamasic nāti** — inert submission, “weak resignation or dull acceptance”; the lowest form of *nāti*, “an equality of disappointed resignation”, an acquiescence under the influence of *tamas*.
- **tamasic nidrā** — same as *tamomaya nidrā*.
- **tamasic tyāga** — outward renunciation of action due to inertia.
- **tamasic udāsinatā** — inert indifference; *udāsinatā* due to the influence of *tamas*, part of “the movement of tamasic equality” which “is a generalisation of Nature’s principle of *jugupsā* or self-protecting recoil extended from the shunning of particular painful effects to a shunning of the whole life of Nature itself as in sum leading to pain and self-tormenting and not to the delight which the soul demands”.
- **tamasic vairāgya** — *vairāgya* characterised by *tamas*; disgust with life due to disappointment, weariness and unwillingness to make an effort.
- **tāmasī dhṛti** (tamasi dhṛti) — inert persistence of will; blind force of habit.
- **tamasyā** — inertia (a coinage, related to *tamas* as *tapasyā* to *tapas*).
- **tamoguṇa** — the *guṇa* of *tamas*.
- **tamomaya nidrā** — sleep dominated by inertia and unconsciousness.
- **tanū** — body.
- **tapal** — same as *tapas*.
- **tapal-śakti** — force of *tapas*.
- **tapana** — a form of ideal *tapas*: the fire of *sūrya*¹ (symbolising *vijñāna*) in the will-power.
- **tapas** — “concentration of power of consciousness”; will-power; the force that acts through *aśvarya*, *iśitā* and *vaśitā*, or the combination of these *siddhis* of power themselves, sometimes listed as the fourth of five members of the *vijñāna catuṣṭaya*; the divine force of action into which *rajas* is transformed in the liberation (*mukti*) of the nature from the *triguṇa* of the lower *prakṛti*, a power “which has no desire because it exercises a universal possession and a spontaneous Ananda
of its movements”; the force manifested by an aspect of daivī prakṛti
(see Mahākāli tapas, Mahāsarasvatī tapas); (also called cit-tapas)
“infinite conscious energy”, the principle that is the basis of tapoloka;
limited mental will and power. Tapas is “the will of the transcendent
spirit who creates the universal movement, of the universal spirit who
supports and informs it, of the free individual spirit who is the soul
centre of its multiplicities. . . . But the moment the individual soul leans
away from the universal and transcendent truth of its being, . . . that
will changes its character: it becomes an effort, a straining”.
	\textit{tapas ānanda} — ānanda filled with force.
	\textit{tapasbuddhi} — will-thought.
	\textit{tapas-kośa} (tapas-kosha) — the sheath (kośa) of our being correspond-
ing to the plane of infinite conscious force (tapas).
	\textit{tapaso mabinā} — by the greatness of its energy. [Rg Veda 10.129.3]
	\textit{tapas-śakti} (tapas-shakti) — force of working of the siddhis of power.
	\textit{tapas-siddhi} (tapassiddhi; tapas siddhi) — the working of tapas through the siddhis of power; fulfilment or effectivity of aśvarya, iśita and vaśītā.
	\textit{tapas smaran}a — attention with pressure of tapas.
	\textit{tapastraya} — the triad of tapas, consisting of the three siddhis of power.
	\textit{tapasya} — a “doubtfully effective rajasic” form of tapas, inferior to tapatya.
	\textit{tapasyā} — concentration of will and energy to control the nature;
rigorous discipline; physical austerity.
	\textit{tapata} — a form of intellectual / mental tapas, “an uninsistent intel-
lectual stress”, higher than tapatya.
	\textit{tapatya} — (in 1913-16) a form of tapas, sometimes associated with
Mahākāli bhāva and with a “higher rudra intensity of knowledge,
action, ananda”, described in its true form as saśraddhā śakti, a “self-
fulfilling force which is sure beforehand of its result”, though there is
also a “disinterested and instrumental Tapatya not depending on faith
in the results”; an instance of the use of such a force; (in 1917-19) a
form of intellectual / mental tapas intermediate between tapastya and
tapatya, defined as “the straining to know and fulfil” which, when de-
sire is eliminated, remains “as an illegitimate prolongation and stress of
what is received in the ideality . . . bringing false stress and falsification
of values”.

.tapatya buddhi — attitude of tapatya.

tapatya-siddhi — fulfilment or effectiveness of tapatya, a form of tapas-siddhi.

tapoloka — the world (loka) of “infinite Will or conscious force”, the plane where the “soul may dwell . . . in the principle of infinite conscious energy” (tapas or cit-tapas) “and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being”.

tapomaya — consisting of or relating to tapas in any form (mental, ideal, etc.); volitional; dynamic.

tapomaya ānanda — the tapomaya level of the ānanda plane.

tapyeta — one should apply tapas.

taras — rapidity.

tat — that; “That which escapes definition or description and is yet not only real but attainable”, a word used to indicate parabrahman as “something utterly Transcendent, something that is unnameable and mentally unknowable, a sheer Absolute”. Since this Absolute “is in itself indefinable by reason, ineffable to the speech”, it can only “be approached through experience”, either “through an absolute negation of existence, as if it were itself a supreme Non-Existence, a mysterious infinite Nihil” (asat) or else “through an absolute affirmation of all the fundamentals of our own existence, . . . through an inexpressible absolute of being” (sat).

tat sat — the unity of “That which is beyond” (tat) and “that which represents Him here as the basis of our existence” (sat).

tattva (tattwa) — principle.

tejah (tejah; teja) — same as tejas.

tejahkshobha (tejahkshobha) — a disturbance of ārogya involving the bhūta of tejas.

tejahślagha — “energy and power of assertion”, an element of citta-śakti.

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

*tejas-sūrya* — a sun composed of *tejas*.

*tejasvī* (tejasvi) — energetic.

*tejō balam mahattvam pravṛttiḥ* (tejo balam mahattwam pravṛttih; -
mahattwam -) — energy, strength, greatness, dynamism (see next).

*tejō balam pravṛttir mahattvam* (tejo balam pravṛttir mahattwam) —
ergy (tejas), strength (bala), dynamism (pravṛtti), greatness (mah-
attva): the first general formula of the śakti catuṣṭaya, consisting of
qualities needed for the perfection of all four elements of *virya*.

*tejōbbūta* — the bhūta called *tejas* (fire), the igneous condition of
material energy.

*tejōgbanā* — composed of dense *tejas*.

*tejomaya* (tejomaya; tejomay) — fiery; fierily brilliant; pertaining to the
bhūta of *tejas*; (riṣap or lipi) composed of or containing the akashic
material called *tejas*.

*tejomaya chāyāmaya* — brilliant shadowy riṣap; chāyāmaya mixed
with an element of *tejas*.

*tejomaya lipi* — lipi composed of *tejas*.

*tejomaya riṣap* — riṣap composed of *tejas*.

*tejomaya varṇa* (tejomay varna) — brilliant colour; varṇa mixed with
an element of *tejas*.

*tejonāma* — nāmadṛṣṭi of *tejomaya lipi*.

*tejorāśī* (tejorashi) — mass of *tejas*.

*tejorekhā* — *tejomaya riṣap* resembling a drawing.

*telepathic* drṣṭi (dṛṣṭi; dṛṣṭi) — same as *telepathic* trikāladrṣṭi.

*telepathic* mind — a mind “illuminated with intimations and upsurg-
ings from the inner being” and capable of prākāmya and vyāpti, the
powers that constitute telepathy; this is usually distinguished from the
vijñānabuddhi or intuitive mind, in which the higher faculties of jiñāna
are partially active in addition to the power of telepathy.

*telepathic* T² — trikāladrṣṭi-tapassiddhi with telepathic trikāladrṣṭi as
the first element.

*telepathic* trikāladrṣṭi (trikāldrishti) — the lower form of trikāladrṣṭi
which, by means of the faculties of prākāmya and vyāpti, “gives the fact and tendency [of] actual and potential forces in action”.

**telepathy** — the faculty formed by the combination of prākāmya and vyāpti, the two siddhis of knowledge; also, either one of these powers separately. Telepathy is the capacity of consciousness “to communicate between one mind and another without physical means consciously and voluntarily”, overcoming the habitual limitations because of which “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”.

**telepathy-trikalādṛṣṭi** (telepathy-trikalādṛṣṭi; telepathy trikalādṛṣṭi) — the combination of telepathy and trikalādṛṣṭi, forming the knowledge aspect of T³.

**telepathy-trikalādṛṣṭi-tapas** (telepathy-trikalādṛṣṭi-tapas; telepathy trikalādṛṣṭi tapas) — same as telepathy-trikalādṛṣṭi-tapassiddhi.

**telepathy-trikalādṛṣṭi-tapassiddhi** (telepathy-trikalādṛṣṭi-tapassiddhi; -tapas siddhi) — the combination of telepathy, trikalādṛṣṭi and tapas-siddhi, usually referred to as T³.

**telos** [Greek] — end, completion.

**temperamental śraddhā** — the faith of the emotional being.

**tertiary dāṣya** (dāṣya; dāsyam) — (in January 1913) the third of four degrees of dāṣya, “the dāṣya of the yantra [instrument], which cannot disobey, but is worked mechanically through an intermediate impulse of Prakṛti”, this indirectness being what distinguishes it from quaternary dāṣya; (from September 1913 onwards, corresponding to the earlier triple dāṣya) the highest of three forms of dāṣya, “a complete subjection” to the īśvara, with prakṛti “only as a channel”, a state resulting from the loss of the illusory “relative freedom which by us is ignorantly called free-will”, in which “at each moment and in each movement the absolute freedom of the Supreme handles the perfect plasticity of our conscious and liberated nature”; it has three stages, one in which volition is “dominant in the consciousness not as free, but as accompanying & approving the movement”, a second in which the control of prakṛti is “dominant though as a compelled & compulsory agent of a remote or veiled Ishwara” and a third in which prakṛti is purely a channel and “the compulsion from the Ishwara
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direct, omnipresent and immanent”.

. tertiary gnosis — same as revelatory logistis.
. tertiary logistic gnosis; tertiary logistis — same as revelatory logistis.
. tertiary utthāpanā — the last stage of utthāpanā, in which “one is not necessarily subject to the law of gravitation or other physical laws”, making possible levitation “of the whole body raised from the earth”.
. thanous [Greek] — from the dead one (feminine).
. thēr [Greek] — wild animal.
. thespesia [Greek] — divine prophecy.
. thespōhata [Greek] — divine decrees, oracles.
. thought — often equivalent to vijñānamaya thought or to jñāna as the first member of the vijñāna catuṣṭaya; it usually includes both perceptive thought and vānmayas (articulate) thought, but sometimes refers specifically to one or the other of these (most often the first).
. thought-expression — same as vānmayas thought.
. thought-perception — same as perceptive thought.
. thought-prākāmya (thought-prakamya; thought prakamya) — reading of the thoughts of others by prākāmya.
. thought-reading — same as thought-prākāmya.
. thought-siddhi (thought-siddhi; thought siddhi) — the perfection of thought; the siddhi of jñāna.
. thought-speech — same as vānmayas.
. thought-telepathy — awareness of the thoughts of others, consisting of thought-prākāmya and thought-vyāpti.
. time-drṣṭi (drishti) — same as time-trikāladṛṣṭi.
. time-trikāladṛṣṭi (trikaladrshi) — trikāladṛṣṭi (usually foreknowledge) of the exact time of events; “an intuition of Time which is not of the mind and when it plays is always accurate to the very minute and if need be to the very second”.
. tiraskarāni — curtain, veil.
. tithi — day of the lunar month.
. titikṣā (titiksha) — the power of endurance, “the facing, enduring and conquest of all shocks of existence”; the first stage of passive / negative samatā, relying “on the strength of the spirit within us to bear all the contacts, impacts, suggestions of this phenomenal Nature that besieges
us on every side without being overborne by them and compelled to bear their emotional, sensational, dynamic, intellectual reactions”.

.\textit{titikšā-udāsinatā-nati} (titksha-udasinata-nati) — see \textit{ānandamaya titikšā-udāsinatā-nati}.

.\textit{titikšā, udāsinatā, natīḥ iti samatā} (titiksha, udasinata, natih iti samata) — endurance, indifference, submission: these constitute (passive / negative) \textit{samatā}.

.\textit{īśvra} — keen, intense; having the nature of \textit{tīrvānanda}; the experience of \textit{tīrvānanda} in a particular part of the body.

.\textit{īśvra ānanda} — same as \textit{tīrvānanda}.

.\textit{tīrvānanda} — intense physical pleasure; a form of \textit{sārīrānanda} or physical \textit{ānanda} whose nature is, if it is \textit{sahāituka}, “an intimate and intense thrill” in the response of the physical system to any touch (\textit{sparśa}) or, if it is \textit{abaituka}, a similar thrill even without an external stimulus.

.\textit{īśvra-sthitī} — fixity of \textit{tīrvānanda}.

.\textit{īśvatā} — keenness, intensity; “thrill”.

.\textit{īśvatama} — extremely intense.

.\textit{īśvatara} — very intense.

.\textit{īśvra-viśaya-kāma} (tivra-vishaya-kama) — the combination of \textit{tīrvānanda}, \textit{viśayānanda} and \textit{kāmānanda}.

.\textit{Traigunya} — “the threefold mode of Nature”, consisting of \textit{sattva}, \textit{rajas} and \textit{tamas} in their “interlocked and mutually limited play”; same as \textit{triguna}.

.\textit{Traigunyaamaya} — having the nature of any mode or combination of modes of the \textit{traigunya}.

.\textit{Traigunyaamayī} — feminine of \textit{traigunyaamaya}.

.\textit{Traigunyaamayī prakṛti} (traigunyaamayī prakriti) — the lower nature (\textit{aparā prakṛti}) whose process is an interaction of the three \textit{guṇas} (\textit{sattva, rajas} and \textit{tamas}), “the inferior nature of things” in which “the play of infinite quality [\textit{ananta guṇa}] is subject to a limited measure”
and “managed by a fundamental working in three qualitative modes [traigunya] which conflict and combine together in all her creations”. 

traigunyaasiddhi (traigunyasiddhi; traigunya-siddhi; traigunya siddhi) — the perfection of the traigunya or triguna: that part of the mukti or liberation of the nature in which, when the being has transcended the gunas and is trigunāṭita, the gunas are transformed and unified so that “the three lower unequal modes pass into an equal triune mode”; tamas, rajas and sattva then “go back to their divine principles” in “three essential powers of the Divine”, termed śama, tapas (or pravṛtti) and prakāśa, “which are not merely existent in a perfect equilibrium of quietude, but unified in a perfect consensus of divine action”.

trailokya — the three worlds (physical, vital and mental) of the aparārdha or lower hemisphere of existence; same as triloka.

trailokyadrśti (trailokyadrśti; trailokya drśti) — vision of the trailokya.

trailokyagati — the ability to move through the three worlds (trailokya) in samādhi.

trailokyamayī (trailokyamayā prakṛti) — (the lower) Nature comprising the three worlds of matter, life and mind.

trailokya of bbū — same as triloka in bbū.

trātaka (trataka; tratak) — concentration of the vision on a single point.

traya — triad, trinity.

trayasparsa (tryasparśa) — a solar day in which three lunar days (all of one and parts of two others) meet; it is considered auspicious for beginning a journey or inaugurating a ceremony.

tretā — the second age in a caturyuga, whose master-spirit is the kṣatriya; a period of the world in which the harmony established in the satyayuga “begins to break down and man upholds it . . . by force of will, individual and collective”.

tri. — abbreviation of trikāladṛśti.

triguna — the three gunas, qualities or modes of the lower Nature (apāra prakṛti), called sattva, rajas and tamas, which may be defined “in terms of the motion of the universal Energy as Nature’s three concomitant and inseparable powers of equilibrium, kinesis and inertia”; psychologically, tamas is “Nature’s power of nescience”, rajas
“her power of active seeking ignorance enlightened by desire and impulsion”, and sattva “her power of possessing and harmonising knowledge”. Among these guṇas “there is a necessary disequilibrium, a shifting inconstancy of measures and a perpetual struggle for domination” which can cease only when “the disharmonies of the triple mode of our inferior existence are overpassed and there begins a greater triple mode of a divine Nature” (parā prakṛti); tamas, rajas and sattva are then replaced by śama, tapas (or praṇvṛtti) and prakāśa, of which they are “imperfect or degraded forms”.

. trigunāṭita (trigunatita; trigunatitam) — beyond the triguna, “superior to the three qualities and master of them and therefore at once capable of action and unaffected, undominated by its own action”; brahman manifesting in “the repose, kinesis, illumination of the divine Nature” above “this nature of the Ignorance with its unquiet unbalanced activity of the three modes”.

. trigunāṭitā udāśinatā — udāśinatā achieved by a “detached superiority to the three modes [triguna] of Nature” in which the “soul is inwardly separated and free from the lower Prakṛti, not involved in its coils, indifferent and glad above it”.

. trigunāṭitam — see trigunāṭita.

. trīkā (trikal) — “the three times”: the past, present and future, seen as an indivisible movement.

. trīkālabhīṣṭa (trikalabhistha; trikaldrishti; trikaldristi) — literally “the vision of the three times”, i.e., “the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future”, the second member of the vijñāna catusṭaya. It is a special faculty of jñāna “by which that general power is applied to the actuality of things”; its essence is a consciousness of “the Infinite deploying in itself and organising all things in time”, making possible “a total view of the three times as one movement singly and indivisibly seen even in their succession of stages, periods, cycles”.

. trīkālabhīṣṭa (trikaldrishti) of exact time — same as time-trīkālabhīṣṭa.

. trīkālabhīṣṭa (trikaldrishti) of the past — “the direct knowledge of the past”, including the “knowledge of our past lives, — whether of past soul states or personalities or scenes, occurrences, relations with others, — of the past lives of others, of the past of the world”.
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.trikaladṛṣṭi (trikaldrishti) of time — same as time-trikaladṛṣṭi.
.trikaladṛṣṭi-siddhi (trikaldrishti-siddhi) — perfection of trikaladṛṣṭi.
.trikaladṛṣṭi-tapas (trikaldrishti-tapas; trikaldrishti tapas) — same as trikaladṛṣṭi-tapassiddhi.
.trikaladṛṣṭi-tapassiddhi (trikaldrishti-tapassiddhi; trikaldrishti tapassiddhi) — the union of trikaladṛṣṭi and tapassiddhi, usually referred to as T².
.trikaladṛṣṭi tapas telepathy (trikaldrishti tapas telepathy) — same as telepathy-trikaladṛṣṭi-tapassiddhi.
.trikaladṛṣṭi-vāṇi (trikaldrishti-vani) — vāṇi (a divine voice) making a prediction.
.trikalasiddhi (trikalsiddhi) — the perfection of trikaladṛṣṭi.
.trikaldrishti — see trikaladṛṣṭi.
.trikaldristi — see trikaladṛṣṭi.
.trikalasiddhi — see trikalasiddhi.
.triloka (triloka; trilok) — the three loka or worlds (physical, vital and mental, called bhū, bhuvar and svar) of the aparārdha or lower hemisphere of existence. Each plane has its own triloka, in which the principles of the other two planes are subordinated to its own principle; in their totality they are described as “thrice seven”, because each contains in itself not only the principles of all three worlds of the lower hemisphere, but the four principles of the higher hemisphere (parārdha).
.trilokadṛṣṭi (trilokadrishti) — vision of the triloka.
.triloka in bhū — the three levels of the earth-consciousness or plane of material existence (bhū), consisting of a purely physical, a vital and a mental layer.
.triple dáṣya (dāṣya; dāṣyam) — (corresponding in July 1912 to the later tertiary dáṣya) the highest of three forms of dáṣya, that in which the “potential freedom” of double dáṣya disappears; this loss of apparent freedom of the will gives the “true freedom” that is attained only when “we surrender our conscious will and allow it to be made one with the will of the Eternal”, for then, “living in the divine liberty, we shall no longer cling to this shackled so-called free-will, a puppet freedom ignorant, illusory, relative, bound to the error of its own inadequate vital motives and mental figures”.
.triple ideal supermind — (in 1920) the first three supra-intellectual
planes, called logistic, hermetic and seer ideality. Cf. intuitive higher mind, illuminated higher mind and highest mind in the terminology of c. 1931.

.triple samādhi — simultaneous experience of susupta samādhi, svāp-nasamādhi and jāgrat samādhi, the three states of samādhi being superimposed so that the consciousness “in sushupta perceives below it the activities of the swapna & perceives also what is happening in the jagrat”.

.triste [French] — sad, sorrowful, miserable.

.Trīta — “the Third or Triple, apparently the Purusha of the mental plane”, the companion of Eka2 and Deiva: “the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind”.

.trṣvī prasiti — swift movement. [Cf. Rg Veda 4.4.1]

.trṣvīm prasitim — same as trṣvī prasiti.

.truth-reflecting intuitivity — the highest form of intuitivity, corresponding on the level of the intuitive mind to the truth-seeking reason on the intellectual plane and related to the revelatory mentality.

.truth-reflecting intuitivity — same as truth-reflecting intuitivity.

.truth-seeking reason — the intelligence that “seeks impersonally to reflect Truth”, the highest form of the mānasa buddhi or thinking mind.

.truth tapas — tapas acting in the truth-reflecting intuitivity or in the revelatory ideality.

.tryasparsha — see tryayaspāra.

t-s — abbreviation of tapas-siddhi.

.tucchyena abhvapihita (tucchyena abhvapihita) — universal being (ābhu) concealed by fragmentation or littleness. [Rg Veda 10.129.3]

turi [Bengali] — horn.

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

- *turīya dāsyabuddhi* — the sense of *quaternary dāsyya*, a state in which all inner and outer activities are perceived to come “only as things impelled by the divine hand of the Master”.

- *Tvāṣṭra* (Twashta) — same as *Tvāṣṭṛ*.

- *Tvāṣṭṛ* (Twashtri) — a Vedic god, “the Fashioner of things”; the universal *deva* pervading all that he fashions as both “the indwelling Lord and Maker” and “the material of his own works”.

- *iyāga* — renunciation.

**U**

- *udāna* — one of the five workings of the life-force (*pañcaprāna*), that which “moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit”.

- *udāsīna* — indifferent, impartial, “seated above and unmoved”; one who “lives high-seated above” in “the unattached freedom of the soul touched by the supreme knowledge”.

- *udāsīna ānanda* — impartial delight.

- *udāsīna nati* — *nati* with *udāsinatā*, a submission to the divine Will that rises superior to the dualities, “regarding joy and sorrow equally as God’s working in these lower instruments”.

- *udāsīna prema* — impartial love, one of the three forms of *prema*.

- *udāsīna sānti* (udasina shanti) — peace of indifference; passive calm based on *udāsinatā*.

- *udāsinatā* — the state of being *udāsīna*; the indifference to the *dvandvos* or dualities that comes from “being seated above, superior to all physical and mental touches”, the second stage of passive / negative *samatā*: “the soul’s impartial high-seatedness looking down from above on the flux of forms and personalities and movements and forces”, regarding the “passions of the mind as things born of the illusion of the outward mentality or inferior movements unworthy of the calm truth of the single and equal spirit or a vital and emotional disturbance to be rejected by the tranquil observing will and dispassionate intelligence of the sage”; indifference of various other
kinds, due to “either the inattention of the surface desire-soul in its mind, sensations, emotions and cravings to the rasa of things, or its incapacity to receive and respond to it, or its refusal to give any surface response or, again, its driving and crushing down of the pleasure or the pain by the will”; see rajasic udāśinatā, sattvic udāśinatā, tamasic udāśinatā, trigunātīta udāśinatā.

- uddēśya (uddeshya) — the end in view.
- uddēśya — excitation; stimulus.
- udvigna ānandābhāva — troubled state of ānanda.
- udyogalīpsā — the urge towards the application of knowledge to life, an element of Mahāsaravati bhāva.
- ugra — forceful, impetuous, violent, vehement; vivid.
- ugrapravṛtti (ugrapravrtti) — vehement activity.
- ugratā — forcefulness, impetuosity, violence, vehementness; an element of Mahākāli bhāva or Caṇḍībhāva.
- ugra tapas — forceful or violent use of will-power.
- uktham — prayer.
- uninspired intuition — intuition not uplifted by inspiration (or revelation), the lowest form of intuitional ideality.
- untelepathic trikāladrśti — same as non-telepathic trikāladrśti.
- upalabdhi — objective experience; subjective experience, realisation, “spiritual experience — a realisation in the very substance of our being”.
- uparati — cessation; inaction.
- upāśanā — worship.
- urdhvagati (urdhwagati) — literally “upward movement”; same as utthāpanā or utthāpanā-śakti.
- urjasvī — forceful.
- urjō napta sahasvān — the son of Energy, the master of Force.
- urushānsa (urushansa) — wide in expression.
- Uṣā (Usha) — the Vedic goddess of Dawn, bringer of divine illumination; “the illumining dawn of the higher or undivided Consciousness”.
- uṣasi (ushasi) — in the dawn (of the illumined consciousness).
- utsāha — effort.
- uttama — highest; the supreme Being (puruṣottama), “the supreme Brahman, the supreme Self, who possesses both the immutable unity and the mobile multiplicity”, the Lord (iśvara) who “by a large
mobility and action of His nature, His energy, His will and power . . . manifests Himself in the world and by a greater stillness and immobility of His being . . . is aloof from it”.

.ʻuttamam rabusyam — highest secret, the “supreme mystery of the being of the Purushottama, . . . the miracle of a supreme Person and apparent vast Impersonal that are one, an immutable transcendent Self of all things and a Spirit that manifests itself here at the very foundation of cosmos as an infinite and multiple personality acting everywhere”. [Cf. Gītā 4.3]

.ʻuttthāpanā — (literally) raising, elevating; “the state of not being subject to the pressure of physical forces”, the second member of the ʻsarīra catuṣṭaya, called ʻuttthāpanā or levitation because of its third and final stage (tertiary ʻuttthāpanā) in which “gravitation is conquered”, but usually referring to either of two earlier stages (primary ʻuttthāpanā and secondary ʻuttthāpanā) in which “the habit by which the bodily nature associates certain forms and degrees of activity with strain, fatigue, incapacity” is rectified, resulting in a great increase in “the power, freedom, swiftness, effectiveness of the work whether physical or mental which can be done with this bodily instrument”; exercise for the development of ʻuttthāpanā (such as walking for primary ʻuttthāpanā).

.ʻuttthāpanā-ʻsakti (ʻuttthāpana-shakti; ʻuththapana shakti) — the force of ʻuttthāpanā, based on a combination of the siddhis of the body, especially laghimā and mahimā.

V

.V. — abbreviation of “Vachas” (see vacas).

.V.A — abbreviation of “Vijnana Ananda” (see vijñānānanda).

.ʻvācaḥ (vachah) — plural of vāk (in the sense of vacas).

.ʻvacāṃsi (vachansi) — plural of vacas.

.ʻvacas (vachas) — word; text; same as sortilege.

.ʻvaidyuta — composed of vidyut; electrical; electricity (see vaidyutam); short for vaidyutānanda.

.ʻvaidyutā ananda — same as vaidyutānanda.

.ʻvaidyutam — electricity; the “electric energy” of the life-force (prāṇa) whose currents are felt “vibrating up and down the nerves”. 
vaidyutananda — “electric” ānanda; a form of śārīrānanda or physical ānanda which “comes as a blissful electric shock or current on the brain or other part of the nervous system”. It is said to be “of two kinds, positive or fiery & negative or cold”, corresponding to “two forms of sukhsha vidyut [subtle electricity] that are the basis of the phenomena of heat & cold”; a “neutral” vaidyutananda is also mentioned.

Vaikuntha — the heaven of Viṣṇu.

vaiparityam — contradiction; disharmony.

vairā — enmity; the relation (bhava) with the iśvara in which he comes to us “as an enemy, with the wrath of love”, and our relations with him are “those of battle and struggle”; this relation is combined with friendship (sakhyā) into sakhyā-vairā as an element of the composite bhāva.

vairāgī — one who is disgusted with the world.

vairāgya (vairagyam; vairagyam) — disgust with the world, frequently a motive for asceticism and the renunciation of life; often used in the sense of tamasic vairāgya.

vairāgyam — see vairāgya.

vairā — same as vairā.

vaśīva — universal.

vaśīya (vaishya; vaisya) — the soul-type representing “the Divine as production, enjoyment and mutuality”, the third element in the fourfold personality symbolised by the cāturvārṇya.

vaśīyasakti (vaishyashakti) — the “soul-power of mutuality” which reveals itself in the vaśīya.

vaśīyasvabhāva (vaishyasvabhava) — the inner nature of the vaśīya.

vaśīya tejas (vaishya tejas) — the energy that manifests itself in the vaśīya temperament.

vaśa — plenitude, abundance, substance.

vājasāthā — conquest of the plenitude.

vajra — a nādi (subtle nerve-channel) connected with the genito-urinary system.

vāk — word or words, usually internal, but also (in “indicative vāk”) written words serving as sortilege; speech; subtle (sūkṣma) speech heard in śabdārśīti; inward speech expressing jñāna, a speech “in which the higher knowledge, vision or thought can clothe itself within
us for expression”, especially “the word revelatory, inspired or intuitive” that “manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound” by which “it pours into the language, even though the same as that of mental speech, another than the limited intellectual, emotional or sensational significance”.

_vākyā_ — speech; sentence.

_Vāla_ — a Vedic demon, the “circumscriber” or “encloser”; the enemy who holds back the Light.

_Vāli_ — same as _Bali_², representing a form of energy (tejas) lacking in ardour but full of patience (dhairya) and obstinacy (haṭha).

_vāmamārga_ — the “left-hand path” of Tantra; the way of ānanda: “Nature in man liberating itself by joyous acceptance . . . of its own energies”.

_vāmih suvīrā īsah_ (vamih suvira isah) — delightful impulsions full of a perfect energy. [Cf. _Rg Veda_ 3.53.1]

_V. Ananda_ — abbreviation of _vijñāna ānanda_ (see _vijñānānanda_).

_vānara_ — ape; “man with the Ape nature”; the second of the ten types of consciousness (daśa-gāvas) in the evolutionary scale: mind concentrated on the _prāṇa_.

_vānara-asura_ (vanara-asura) — the _vānara_ stage of the _asura_, which evolves in the first two _manvantaras_ of the sixth _pratikālpā_.

_vangmaya_ — see _vānmaya_.

_vānī_ — voice; speech; “a word, a message or an inspiration that descends to us from above”, sometimes seeming to be “a voice of the Self or of the Ishwara”; a voice conveying a message, often of the nature of guidance or prediction, from a divine or other source, usually distinguished from _sūkṣma vāk_ (subtle speech) which does not come “from above”, but is heard “outside” (though there is also an “external” _vānī_).

_vānī_ script — script dictated by _vānī_.

_vānmaya_ (vangmaya) — (thought) expressed in _vāk_; short for _vānmaya_ thought.

_vānmaya_ (vangmaya) thought — thought expressing itself “in the form of an inward speech” (_vāk_) without the “separate character” of _vānī_; a form of _jnāna_ defined as “the revelation of truth through right and perfect vak in the thought”, regarded as a special power of _śruti_ and distinguished from _perceptive thought_. It has two movements: the
effulgent (or original), which is “vak leaping forth from the ideality with the ideation contained in it”, and the refulgent (or derivative), which expresses a previous ideation or proceeds “from a silent indefinite ideation to which it gives form and expression”.

Varāhī — the śakti of Viṣṇu in his third avatāra, when he incarnated as a mighty boar (Varāha) to raise the Earth from the depths of the ocean.

vārddbhaya (vardhakya) — old age.

varṇa — colour; one of the seven kinds of akashic material; rūpa or lipi composed of this material.

varṇaghana — dense varṇa.

varṇa-lipi — lipi composed of varṇa.

varṇamaya (varnamaya; varnamay) — coloured; (rūpa or lipi) composed of varṇa.

varṇaprasāda — clearness of the complexion.

varā — see vārttā.

vartamanadrśti (vartamanadrishti) — same as present trikāladṛṣṭi.

vārā — livelihood, subsistence.

Varuṇa — “the Lord of Wideness”, a Vedic god who “brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity”, one of the Four who represent the “working of the Truth in the human mind and temperament”; in post-Vedic mythology, the god of the sea.

vāsanā — desire.

vaśikaraṇa (vashikaraṇa) — control, especially as exercised by vaśītā.

vaśītā (vashītā) — concentration of the will on a person or object so as to control it, one of the three siddhis of power; an instance of such a concentration of the will.

vaśītā-īśītā (vashītā-īśītā) — the combination of vaśītā and īśītā, two of the three siddhis of power.

Vāsudeva — a name of Kṛṣṇa.

vātsalya — parental affection, especially of a mother for her child; the relation (bhāva) with “God the Child”, where the īśvara is experienced as “the child born to our desire whom we cherish and rear”, part of the composite bhāva in which “the most intimate human relations” are made “stepping-stones to the supra-human”.

vayavic — relating to vāyu¹, gaseous; relating to prāṇa, vital.
vāyavāya jala — jala containing an excess of vāyu.

vāyu — air, wind, gas; the gaseous condition of material being, one of the pañcabhūta: material Force “modifying its first ethereal status” (ākāśa) to assume “a second, called in the old language the aerial, of which the special property is contact between force and force, contact that is the basis of all material relations”.

Vāyu — the Vedic god of Wind, the universal deva as “the Master of Life, inspirer of that Breath or dynamic energy”, later called pṛāna, which “was considered to be a great force pervading all material existence and the condition of all its activities”.

vāyumaya — gaseous; consisting of or relating to vāyu.

Vāyuputra — son of Vāyu.

Veda-jñāna — (intuitive) knowledge of the Veda.

vena — a kind of angelic being; cherub.

vepathu — trembling, regarded as “the sign of the pranashakti at work improving an unfit adhara”.

vibhu — pervasive; the all-pervading Master.

vibhūti — manifestation of divine power; an exceptional individual who embodies “some power of the Divine and is enabled by it to act with great force in the world”.

vicāra (vichara) — intellectual reflection, judgment.

vicitra (vichitra) — rich and varied; variegated.

vicitrabodha (vichitrabodha; vichitra bodha) — “richness and great variety and minuteness of the perceptions”, an element of buddhiakti.

vidhāna — arrangement and right assignment of perceptions.

vidubharṣin (viduharshin) — exulting in its strength. [Cf. Rg Veda 2.23.11]

vidvān deva — all-knowing Godhead.

vidyā — knowledge, including the higher and the lower knowledge, parā vidyā and aparā vidyā, “the knowledge of Brahm in Himself and the knowledge of the world”; “the Knowledge of the Oneness”, the power by which “the Spirit dwells . . . in the consciousness of unity and identity”; the “science and craft and technique of things”, an element of Mahāsarasvatī bhāva.

vidyā-avidyā — the Knowledge-Ignorance, where vidyā, the consciousness of unity, is subject to the conditions of avidyā, the divided consciousness.
.vidyā-avidyā-siddhi — the perfection (siddhi) that is attainable under the conditions of vidyā-avidyā, where Knowledge is “inextricably intertwined with an original Ignorance”.

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

.vidyūmanḍala (vidyunmandal) — a halo of lightnings.

.vidyūnmaya — filled with lightning.

.vidyut — lightning; electricity; a term sometimes substituted for varṇa as one of the seven kinds of akashic material.

.viḥ — bird (Vedic symbol of the inner being).

.viṭa — seed; a spark or speck resembling a seed; also spelled bīja.

.viṣṇūna (vijnana; vijnanam; vijñan) — “the large embracing consciousness . . . which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects”, the “comprehensive consciousness” which is one of the four functions of active consciousness (see ājñānam), a mode of awareness that is “the original, spontaneous, true and complete view” of existence and “of which mind has only a shadow in the highest operations of the comprehensive intellect”; the faculty or plane of consciousness above buddhi or intellect, also called ideality, gnosis or supermind (although these are distinguished in the last period of the Record of Yoga as explained under the individual terms), whose instruments of knowledge and power form the viṣṇūna catuṣṭaya; the viṣṇūna catuṣṭaya itself; the psychological principle or degree of consciousness that is the basis of maharloka, the “World of the Vastness” that links the worlds of the transcendent existence, consciousness and bliss of saccidānanda to the lower triloka of mind, life and matter, being itself usually considered the lowest plane of the parārdha or higher hemisphere of existence. Viṣṇūna is “the knowledge of the One and the Many, by which the Many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast [satyam ṛtam brhat] of the divine existence”.

.viṣṇūna ṣānanda (vijnana ananda; vijnana-ananda) — same as viṣṇūnaṇa-

.nanda.

.viṣṇūna bhāva — supra-intellectual state of consciousness.

.viṣṇūna brabman — brabman experienced in viṣṇūna.
vijñānabuddhi (vijnanabuddhi; vijnana-buddhi; vijnana buddhi) — the intuitive mind, intermediate between intellectual reason (mānasa buddhi) and pure vijñāna, a faculty consisting of vijñāna “working in mind under the conditions and in the forms of mind”, which “by its intuitions, its inspirations, its swift revelatory vision, its luminous insight and discrimination can do the work of the reason with a higher power, a swifter action, a greater and spontaneous certitude”.

vijñāna-caksuh (vijnana-chakshu) — eye of vijñāna.

vijñāna catuṣṭaya (vijnanachatusthaya; vijnana-chatusthaya; vijnana chatusthaya) — the third catuṣṭaya, the quaternary of the supra-intellectual faculty (vijñāna), whose members are usually listed as jñāna, trikālaḍrśṭi, aṣṭasiddhi and samādhi; aṣṭasiddhi is sometimes replaced by riṣpadrśṭi and tapas, making five members.

vijñāna darśana (vijnana darshana) — vision of brahman on the plane of vijñāna.

vijñānadarśti (vijnanadrishtri; vijnana drishi) — drśti (revelation) acting in the vijñāna free from mental accompaniment or limitation.

vijñāna ghanat — massed concentration of vijñāna.

vijñāna ghyitis — light of vijñāna.

vijñānakosha (vijnanakosha; vijnana-kosha) — the sheath (kośa) corresponding to vijñāna, “the knowledge-sheath, the causal [kāraṇa] body”, by living in which the human being “will be able to draw down entirely into his terrestrial existence the fullness of the infinite spiritual consciousness”.

vijñāna loka — the world (loka) of vijñāna, same as mahrloka, “the plane of the gnosis” where “the infinite . . . is very concretely . . . the foundation from which everything finite forms itself”.

vijñānam — see vijñāna.

vijñānamaya (vijnanamaya; vijnanamay) — supra-intellectual; having the nature of vijñāna, the principle that links saccidānanda to mind, life and matter and is revealed through the faculties of smṛti, śruti and dṛṣṭi; expressing the principle of vijñāna involved in or subordinated to the principle of another plane, such as the physical or mental. The terms ideal, gnostic and supramental are almost interchangeable with vijñānamaya in the Record of Yoga up to 1920; in 1927, the word vijñānamaya does not occur, while “supramental” and “gnostic” refer to planes higher than ideality.
Glossary to the Record of Yoga

**vijñānamaya ānandamaya īśvara** (vijnanamaya anandamaya ishwara) — the all-knowing and all-blissful Lord.

**vijñānamaya samādhi** — same as savijñāna samādhi.

**vijñānamaya tapas** — tapas on the plane of vijnāna, “that which fulfills what the knowledge sees”; same as ideal tapas.

**vijñānamaya thought** — thought elevated to the plane of vijnāna.

**vijñānamaya trikāladrśti** (vijnanamaya trikaldriśti) — time-vision in the vijnāna.

**vijñānamayī** — feminine of vijnānamaya.

**vijñānānanda** — ānanda experienced on the plane of vijnāna; same as cidghanānanda.

**vijñānapadma** — lotus of knowledge; see sabhasradala.

**vijñāna reason** — same as luminous reason (logistic ideality).

**vijñāna śakti** (vijnana shakti) — the śakti acting on the plane of vijnāna.

**vijñāna-samādhi** (vijnana-samadhi; vijnana samadhi) — samādhi transformed by the action of vijnāna; a higher counterpart of the traditional savicāra samādhi, replacing intellectual judgment and perception by their supra-intellectual equivalents.

**vijñānasārathyupeta rathī vidvān** — the Knower riding in the chariot (of the body) with vijnāna as charioteer.

**vijñānasiddhi** (vijnanasisiddhi; vijnana-sidhī; vijnana siddhi) — the perfection of the vijnāna catus.t.aya.

**vijñāna suddha anantavijñāna śuddha ananta** (vijnana shuddha ananta) — pure infinite delight (śuddha ananta ānanda) experienced on the plane of vijnāna.

**vijñāna thought** — same as vijñānamaya thought.

**vijñāna trikāladrśti** (vijnana trikaldriśti) — same as vijnānamaya trikāladrśti.

**vijñānavān deva** — the Godhead manifesting through vijnāna.

**vijñāna yantrita** — controlled by vijnāna.

**vikalpa** — variation; variety; distinction.

**vikāra** — modification, derivative.

**vināśmarana** (vinasmarana; vina-smarana; vina smarana) — without smarana; (physical ānanda) independent of memory or attention.

**viparitaviparīta** — contrary, inverse, perverse.

**virakti** — disgust, aversion.

**virāt** — “the Shining and Mighty One”, brahman manifest in the first
of the three states symbolised by the letters of AUM; the Self (atman) supporting the waking state (jagrat) or sthula consciousness; the Lord (ishvara) pervading the external universe as the Cosmic Soul.

- virat purusha (virat purusha) — same as virat.
- virati — cessation, desistence; dissatisfaction.
- virodha — opposition; repugnance.
- virya (virya; viryam) — strength of character; “the energy of the divine temperament expressing itself in the fourfold type of the chaturvarnya” (see caturvarnya), the first member of the shakti catustaya, consisting of the dynamic force “of the temperament, character and soul nature, svabhava, which makes the power of our members effective in action and gives them their type and direction”; heroism, an attribute of Balarama; the virile energy carried to the head by udana.
- viryam — see virya.
- viryamiti — virya consists of . . .
- vīrya, śakti, caṇḍībhāvah, śraddhā, iti śakticatuṣṭayam (vīrya, shakti, chandibhavah, sraddha, iti shaktichatusthayam) — vīrya, śakti, Caṇḍībhāva and śraddhā: these constitute the śakti catuṣṭaya.
- viṣāda (vishada) — despondency, depression.
- viśālatā — wideness, an element of Mahaśvarībhava.
- visarjana — discharge.
- viṣaya (vishaya) — an object of sensory or other experience; any of the five “properties of energy or matter, sound, touch, form, taste and smell, which constitute the way in which the mind-sense perceives objects”, being “five different ways of sense cognizance of the world, powers evolved by the universal energy [prakṛti] in order to deal with all the forms of things she has created from the five elemental states [pañcabhūta] assumed by her original objective substance”; (also called sūkṣma viṣaya) an immaterial object or sensation perceived by a subtle sense (sūkṣma indriya); short for viṣayadṛṣṭi or viṣayānanda.
- viṣaya ananda (vishaya ananda) — same as viṣayānanda.
- viṣayabhoga (vishayabhoga; vishaya bhoga) — viṣayānanda in the state of bhoga.
- viṣaya buddhi (vishaya buddhi) — worldly reason, science; an attribute of Aniruddha.
- viṣayadṛṣṭi (vishayadrishti) — subtle sense-perception (sūkṣma dṛṣṭi)
in general or any particular form of such perception, especially per-
ception of the sūkṣma viṣayas of sound, touch, smell and taste (śabda,
sparsa, gandha and rasa), with vision of rūpa often mentioned sepa-
rate; the faculty or faculties constituting the instrumentation of
saṃjñāna or “sense in its purity”, which “exists behind and beyond the
mind it uses and is a movement of the self, a direct and original activity
of the infinite power of its consciousness”, capable of presenting to us
“things concealed from the limited receptivity or beyond the range
of the physical organs, . . . scenes, forms, happenings, symbols of the
vital, psychical, mental, supramental, spiritual worlds”.

viṣaya-kāma (vishaya-kama) — the combination of viṣayānanda and
kāmānanda.

viṣayānanda (vishayananda) — ānanda in the objects of sense (viṣa-
yas), a form of śārirānanda or physical ānanda by which all “sense and
sensation becomes full of . . . a divine joy, the delight of the Brahman”;
the experience of viṣayānanda in relation to a particular sense (indriya)
and its objects.

viṣaya-nirānanda (vishaya-nirananda) — undelight in the objects of
sense.

viṣeṣa-rādhas (vishesha-radhas) — special ecstasy.

vishada — see viṣāda.

vishaya, etc. — see viṣaya, etc.

vishesha-radhas — see viṣeṣa-rādhas.

Vishnu, etc. — see Viṣṇu, etc.

vishuddha, etc. — see viṣuddha, etc.

vishuddhi — see viṣuddhi.

vishwa-darśana — see viṣvadārśana.

viṣiṣṭadvaita (visistadwaita) — modified monism; the perception of
“relation in a qualified identity”.

vismaraṇa — forgetfullness.

vismṛti (vismṛti) — forgetfulness, inattention.

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

Viṣṇu-Nārāyaṇa (Vishnu-Narayana) — Viṣṇu, regarded as a cosmic personality of Kṛṣṇa, manifesting in the form of Nārāyaṇa, who is “Vishnu . . . as the God in man”.

Viṣṇuśakti (Vishnushakti) — the soul-power or element of vīrya that expresses the personality of the fourfold iśvara as Viṣṇu or Pradyumna.

visṛṣṭi (visrishti) — evacuation; discharge of waste matter from the digestive system in the liquid form of mūtra (in jalavisṛṣṭi) or in the solid form of purīṣa (in pārtiva visṛṣṭi), a process whose diminution indicates improved assimilation connected with ārogya.

visṛṣṭi-visarjana (visrishti-visarjana) — discharge of mūtra or purīṣa.

visuddha (visuddhī; visuddha) — the cakra in the throat, the centre of consciousness that “governs the expressive and externalising mind”.

visuddhata (vishuddhata; visuddha) — purity of the thinking faculty, an element of buddhiśakti.

visuddhata, prakāśa, vicitrabodha, jñānadharanāsāmarthyaḥ iti buddhiśaktiḥ (vishuddhata, prakāsha, vicitrabodha, jñānadharana-sāmarthyaḥ iti buddhiśaktiḥ) — purity, clarity, variety of understanding, capacity to hold all knowledge: these constitute the power of the thinking mind.

visuddhiḥ (visuddhi; visuddhiḥ) — purity; same as visuddhā.</body>
**Glossary to the Record of Yoga**

1. **catuṣṭaya.**
2. **viṣvaiśvarya** (visvaisvarya) — universal power, omnipotence.
3. **Viśvakarman** — the divine architect of the universe, identified with **Tvāṣṭṛ.**
4. **viśvasparśa** (visvasparsha) — universal touch.
5. **viśvā vāryāṃ śravasyā** — all the boons of inspired knowledge. [Rg Veda 1.149.5]
6. **viveka** (viveka; vivek) — intuitive discrimination, one of the two components of **smṛti,** a faculty of **jñāna;** its function is “to seize on our thoughts & intuitions, arrange them, separate their intellectual from their vijnanamaya elements, correct their false extensions, false limitations, misapplications & assign them their right application, right extension, right limitation”.
7. **vivekamaya** — having the nature of **viveka.**
8. **vivekamaya trikāladṛṣṭi** (trikāladrśti) — **trikāladṛṣṭi** in which **viveka** is used for “deciding the correct event among the various tendencies, applied forces & possibilities”.
9. **vividhānanda** — various delight; **ānanda** as the last member of the **śāri ra catuṣṭaya,** consisting of the fivefold physical **ānanda** or **śāri ra nanda** whose forms are **kāmānanda, viṣayānanda, tīvra nanda, raudrānanda** and **vaidyutānanda.**
10. **vividhā vānī** — miscellaneous **vānī.**
11. **vivṛta** (vivṛta) — open, revealed.
12. **vouloir (exclusivement) la délivrance de ses vassaux** [French] — to desire (exclusively) the deliverance of his vassals.
13. **vṛṣavṛṣa** (vṛṣa) — see **vṛṣa.**
14. **Vṛtra** — see **Vṛtra.**
15. **vṛjina** — see **vṛjina.**
16. **vṛka** — see **vṛka.**
17. **vṛṣā** (vṛṣa) — as master or strongly or abundantly.
Vṛtra (Vritra) — a Vedic demon, the “coverer” who blocks the flow of the waters of being; a hostile power obstructing the yoga.

Vṛtratva (vritratva) — state of being concealed by Vṛtra; obscurcation.

VṛghraCarma (vyaghchararma) — tiger-skin.

Vṛkaraṇa — grammar; a special power that gives the intuitive knowledge of grammar, related to bhasaṣakti.

Vyaṅga — one of the five workings of the life-force (pañcapraṇa), that which “distributes the vital energies throughout the body”.

Vṛṣṭi — the pervasion of all by a universal consciousness; a stream of conscious connection between beings arising from a fundamental unity; (also called receptive vyāpti) the reception of thoughts, feelings, etc., entering into one’s mind from others, one of the two siddhis of knowledge whose combination constitutes telepathy; (also called effective or communicative vyāpti) the transmission of thoughts or states of consciousness to others, an agent of vaśitā.

Vyāptih, Prākāmyam, Aiśvaryam, Iśītā, Vaśitā, Mahimā, Laghimā, Anīmā, Iti Aṣṭasiddhiḥ (vyāptih, prākāmyam, aishwaryam, ishita, vaśita, mahima, laghima, anima, iti ashtasiddhīḥ) — vyāpti, prākāmya, aiśvarya, iśītā, vaśitā, mahimā, laghimā, anīmā; these are the eight siddhis or supernormal powers.

Vyāpti-Prākāmya (vyāpti-prākāmya; vyāpti-prakāmya; vyāpti prakāmya) — the combination of vyāpti and prākāmya, the two siddhis of knowledge, which constitutes telepathy.

Vyaya — “capacity to spend freely”, an attribute of the vaisya.

Vyayā- lakṣmī (vyaya-lakshmi) — success and prosperity resulting from expenditure of energies.

Vyūha — marshalling of the rays of the sun of knowledge. [Cf. Isā Upaniṣad 16]

Y

Yadṛcchālābhhasantosah — being satisfied with whatever comes by chance.

Yajña — sacrifice.

Yakṣa (yaksha) — a kind of supernatural being belonging to a world of pleasure; in the evolutionary scale, a sub-type of the deva type.
.Yama — the “Controller or Ordainer”, a form of the Vedic sun-god, Sūrya, as “the guardian of the divine Law”.

.yantra — tool, instrument, machine; the ādhāra as “a complex engine of Nature” placed at the service of the īśvara in the relation of tertiary dāśya or yantrabhāva.

.yantrabhāva — the relation (bhāva) with the īśvara in which one has the sense of being a living instrument (yantra) in his hands, a state associated with tertiary dāśya in which “we do not obey, but move to his will as the string replies to the finger of the musician”.

.yantraṇā — forcing, hurting.

.yantri — one who makes use of an instrument (yantra); the puruṣa as the “master of the machine”; the īśvara as “the Mechanician . . . mending & testing His machine” or as “the Worker” in whose hands the ādhāra is a passive instrument.

.yantrita — controlled.

.yantri-yantra bhāva — the relation (bhāva) with the īśvara that is compared to that of an instrument (yantra) to the user of the instrument (yantri), the control of the yantri being felt by the yantra “as if it were being pushed by him with his hand upon it”.

.yaśahprāpti (yashahprapti) — the attainment of glory.

.yaśas (yashas) — glory; victory; success.

.yaśolipsā (yasholipsa) — the urge towards glory and victory, an attribute of the kṣatriya.

.yatharthabodha — correct perception.

.yāthārthyā — truth, real nature.

.yat kiṁca jagatyaṁ jagat (yat kincha jagatyam jagat) — “whatever is individual world of movement [jagat] in the universal motion [jagati]”.

[Īśā Upaniṣad 1]

.yauvana — youth.

.yoga — union; “the union of that which has become separated in the play of the universe with its own true self, origin and universality”; any of various methods of seeking for such a union; especially the path of pūrṇa yoga, culminating in a “Yoga of self-perfection” by which the “liberated individual being, united with the Divine in self and spirit, becomes in his natural being a self-perfecting instrument for the perfect outflowering of the Divine in humanity”. In Sri Aurobindo’s diary, “the Yoga” usually refers to his practice of this Yoga of self-
perfection, whose elements are enumerated in the *saptapada*; but the effective half of the *karmapada* is for some purposes treated as part of “life” or the *līlā*, as distinct from the *yoga*.

- **yoga catustaya** (yoga catustaya) — the quaternary of *yoga*; another name for the *siddhacatustaya*.

- **yogāgnimaya śarīra** (yogāgnimaya sharīra) — a body filled with the fiery energy generated by *yoga*. [*Svetāvatara Upaniṣad* 2.12]

- **yogāṇa** — the limbs or divisions of the *yoga* of self-perfection.

- **yogasiddhi** (yogasiddhi; yoga-siddhi; yoga siddhi) — “the perfection that comes from the practice of *yoga*”; the progressive or eventual attainment of perfection (*siddhi*) in *yoga*, especially in the *yoga* of self-perfection outlined in the *saptapada*, often not including *karma* or the effective half of the *karmapada*.

- **yogatattva** (yogatattva) — the principles of *yoga*, especially the *yoga* of self-perfection outlined in the *saptapada*.

- **yogēśvara Hari** (yogeshwara Hari) — *Kṛṣṇa*, Master of the Yoga. [*Cf. Gītā* 11.9]

- **yogin** — one who practises *yoga*; one who has attained *yogasiddhi*.

- **yo...samim saśamānasya nindat** — “who confines the work when man seeks his self-expression”. [*Rg Veda* 5.42.10]

- **yo...supteṣu jāgarti** — “this that wakes in the sleepers”. [*Kāṭha Upaniṣad* 2.2.8]

- **yo...tucchyān kāmān karate sisvīdamah** — “who with sweat of effort creates little fragmentary desires”. [*Rg Veda* 5.42.10]

- **yuddha** — struggle, battle; (on page 1281) the name of a *svarga*.

- **yuddhalipsa** — the urge towards battle, an element of *Mahākāli bhāva* or *Cāṇḍībhāva*.

- **yuddhānanda** — delight in struggle and battle.

- **yuga** — age, period; any of the four ages of a *caturyuga*. 