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 c, r, and s 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 ks.atriya.  
.ābhayam — see abhaya.  
.ābhayam, sāhasa, ātmaślāgḥa, yaśolipsā (abhayam, sahasa, atmaslagha, yasholipsa) — fearlessness, daring, self-confidence, the urge towards victory (the attributes of the ksatriya).  
.ābhayam, sāhasaṁ, yaśolipsā, ātmaślāgḥa, iti kṣatratejah (abhayam, sahasam, yasholipsa, atmaslagha, iti kshatratejah) — fearlessness, daring, the urge towards victory, self-confidence: these express the energy of the ksatriya temperament.
abhimāna — pride; egoism.
abhisastih — hostile expression.
abhiṣṭi — invasion.
abhyāsa — repetition; exercise; discipline; practice.
ācchanna — covered, concealed.
active brahman — same as saguna 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 śāntam 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 trikāladṛśti 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 trikāladṛśti (trikaldrishti) — trikāladṛśti in the actualist intuitional revelation.
actualist intuitional revelation — actualistic ideality raised to the intu- itive 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.

. **ādesa** (adesha; adesh) — command; a voice (vāni) 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 (*kr. ti*) and social (*sāmāja* or *kāma*).

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

. **ādesavani** (adeshavani) — “speech of supreme command”, the highest form of vāni, 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”.

. **ādhara** (adhara; 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 *rūpadrīṣṭi* or any other kind of *viṣayadrīṣṭi*.

. **ādhāradrīṣṭi** (adhardrishti; adhar drishti) — vision of images on a background (*sādhāra rūpa*).

. **ādhuṣṭa-siddhi** — the perfection of the mental-vital-physical system, consisting of the *siddhi* of the first four *catusṭāyas*, so that the ādhuṣṭa “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 *uttāpama*, especially due to defective *lañchimā* and *mahimā*.

. **ādhyakṣatva** (adhyakṣhatwa) — 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”.

. **ādhyāropita** — superimposition.

. **ādhyāropita** — superimposed.
.adhyāya — chapter.
adīnatā — freedom from depression; the opposite of dainyam.
adīnatā kṣiprata sthāryam iśvarabhāva (adinata kshiprata sthairyam ishwarabhava) — non-depression, swiftness, steadiness, mastery: the second general formula of the śakti catuṣṭaya, 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”.
adṛṣṭam (adrishtam) — literally “the unseen”; fate.
ādyā mabhāsakti (adya mahashakti) — the original cosmic Power (mabhāsakti), the universal śakti on the highest plane of the eternal manifestation.
ādyā parāsakti (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 mabhāsakti).
Aghora — literally “not terrible” (though terrible, ghora, in appearance), an epithet of Śiva, the destroyer; a form of Tantra of the vāmanārga or “left-hand path” which annuls all distinctions; a being or world characterised by samatā (equality).
Aghoṛa (Aghoṛ; 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”;

Agni (Agni; Agnih) — 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”.

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Agner bhrājante arcayah (Agner bhrajante 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”.

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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 *agni*¹; *(rūpa* or *lipi*) composed of or containing the akashic material called *agni* or “fire”.

. **agnimaya varṇa** — fiery colour; *varṇa* mixed with an element of *agni*¹.

. **Agni Rudra** — *Agni*², the god of Force, identified with *Rudra*², “the Divine as master of our evolution by violence and battle”.

. **Agni Tvaṣṭā** (Agni Twashta) — *Agni*², the universal energy, as *Tvaṣṭā*, “the Fashioner of things”.

. **Agni-Vāyu** (Agni-Vayu; Agni Vayu) — *Agni*², the divine Force, working through the vital energy of *Vāyu*².

. **Agni-Vāyu-Aryaman** — the three forceful gods *Agni*², *Vāyu*² and *Aryaman* unified to form one deity.

. **Agni-Vāyu-Aryaman bhāva** — the self-manifestation of the *deva* as *Agni*², *Vāyu*² and *Aryaman*, forming part of *devabhāva*.

. **āgraha** — insistence.

. **ahaituka** — 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 *ahaituka ānanda*.

. **ahaituka 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.

. **ahaitukānanda** — the form of *ānanda* corresponding to the mental plane (same as *ahaituka ānanda*).

. **abam** — I; ego, “the sense of a separate self-existence” (same as *abānākāra*); (“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 bharā** — (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.

ahamkāra — 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”.

ahamkāra-mukti-siddhi — the perfection of release from the ego (ahamkāra), 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”.

ahasyam — cheerlessness; the negation of haśya or “laughter”.

ahi — serpent; the Time-snake.

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

aikyam — the urge towards unity, an element of Maheśvarī bhaṅga.

aikyam — unity.

ainsi 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.)

aishwari sthiti — see aśvāri sthiti.

aishwarya, etc. — see aśvārya, etc.

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

aśvāri sthiti (aishwari sthiti) — abiding in the consciousness of the īśvara.
.aiśvarya (aishwarya; aishwaryam; aiswaṃya; aiswaṛya) — mastery; sovereignty; the sense of divine power (same as īśvarabhāva, a quality common to the four aspects of daiśī 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 vaśītā; an instance of so exercising the will; sometimes equivalent to aiśvaryastraya or tapas.
.aiśvaryaabhāva (aishwaryabhava) — state or sense of sovereign mastery (equivalent to īśvarabhāva).
.aiśvaryaabodha (aishwaryabodha; aishwarya-bodha; aishwarya bodha) — consciousness of sovereign power (equivalent to īśvarabhāva as a general attribute of daiśī prakṛti).
.aiśvarya-iśītā (aishwarya-ishītā; aishwarya-ishīta) — the combination of aiśvarya and iśītā, two of the three siddhis of power.
.aiśvarya-iśītā-vaśītā (aishwarya-vaśītā; aishwarya-vaśīta) — a combination of the three siddhis of power.
.aiśvarya-iśītā-vyāptī (aishwarya-vaśītā-vyāptī) — the combination of aiśvarya, iśītā and (communicative) vyāptī.
.aiśvaryaam (aishwaryaam; aiswaṛyaam) — see aiśvarya.
.aiśvaryaamaya trātaka (aishwaryamaya trātaka) — trātaka (concentration of the vision) brought about by aiśvarya (exercise of will).
.aiśvarya (aishwarya) of exact time — aiśvarya applied to bring about an event at a specific time.
.aiśvaryaaprayoga (aishwaryaaprayoga) — application of the siddhi of aiśvarya.
.aiśvaryaasiddhi (aishwaryaasiddhi; aiswaṛyaasiddhi; aishwarya siddhi) — the supernormal power (siddhi) called aiśvarya; perfection or fulfilment of this power; an instance of its use.
.aiśvarya-tapas (aishwarya-tapas; aishwarya tapas) — pressure of aiśvarya.
.aiśvaryastraya (aishwaryastraya; aishwarya-straya; aishwarya traya) — the triad of aiśvarya, consisting of the three siddhis of power.
.aiśvarya-vaśītā (aishwarya-vaśītā; aishwarya-vaśīta) — the combination of aiśvarya and vaśītā, two of the three siddhis of power.
.aiśvarya-vaśītā-iśītā (aishwarya-vaśīta-iśīta; aishwarya-vaśīta iśīta) — a combination of the three siddhis of power.
.aiśvarya-vyāptī (aishwarya-vyāptī) — the combination of aiśvarya
and (communicative) vyāpti.

.āiśvarya-vyāpti-īśīta (aishwarya-vyapti-ishita) — the combination of āiśvarya, (communicative) vyāpti and īśītā.

.āiśwarya — see āiśwarya.

.aitihya līpi — historical līpi, a means of historical trikāladṛṣṭi.

.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 (triguna) 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 (īśvara) exercises control of all things; same as ājñā.

.akalayāṇa — 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.

.akartṛ-śama (akartri-shama) — inactive peace.

.ākāśa (akasha; 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; aksha līpi) — “etheric writing”; līpi seen in the
ākāśa.

.ākāśarūpa (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).

.ākāsha, etc. — see ākāśa, etc.

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

.ākāshic 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 udāsīnata — inactive indifference.

.ākṣara (akshara) — letter, syllable; immutable, unchanging; the immutable brahman, “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.

.ākṣara — see ākṣara.

.ākṣepa — see ākṣepa.

.alaksana (alakshana) — featureless.

.ālasya (alasya; alasyam) — lassitude.

.ālasyam — see ālasya.

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

.alpam — littleness, the negation of bṛhat.
.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.
.amurtume [French] — bitterness.
.amṛta (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.
.anaiṣyam — see anaikya.
.ananda — 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 ṣa nda, the universal delight which constitutes active / positive samātā, “an equal delight in all the cosmic manifestation of the Divine”, whose “foundation is the Atmajñana or Brahmajñana 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, ahaituka ānanda, cidghanānanda, śuddhānanda, cidānanda and sadānanda) corresponding to the seven kośas or sheaths of the being and the seven lokas or planes of existence; physical ānanda or śārirānanda in its five forms, also called vividhānanda (various delight), the fourth member of the śārīra catusṭaya; (especially in the plural, “anandas”) any of these forms of ānanda; same as ānanda m 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 m 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 m brahma.

.ānandabrahmadarśana (anandabrahmadarśana) — vision of ānandam brahma.

.ānanda brahman — same as ānanda m brahma.

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

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

.ānanda cidghana (ananda cidghana) — 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 darshan) — vision of the various forms of the delight of existence in things and beings.

.ānandadhāraṇāsakti (anandadharanashakti) — the power to sustain ānanda of any intensity.

.ānanda ideality — same as ānanda-vijñāna.

.ānanda īśvara (ananda ishvara) — 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 \textit{Kṛṣṇadarśana}, a kind of vision of the divine Personality corresponding to \textit{ānandam brahma} in the impersonal \textit{brahmadarśana}.

\textit{ānandamaya asat} (anandamay asat) — non-being (\textit{asat}) conceived as “some inexpressible Beatitude [\textit{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 \textit{saccidānanda}, dwells exclusively “on the aspect of delight, Ananda, and existence [\textit{sat}] and consciousness [\textit{cit}] then seem to disappear into a bliss without basis of self-possessing awareness or constituent being”.

\textit{ānandamaya asura} — the \textit{sādhya deva} (mind raised to the plane of \textit{ānanda}) of the \textit{asura} type, who evolves in the eleventh and twelfth \textit{manvantara}s of the sixth \textit{pratikalpa}.

\textit{ānandamaya brahmamaya} — consisting of \textit{ānandam brahma}.

\textit{ānandamaya išvara} (anandamaya ishvara) — “the all-blissful Lord”, the \textit{išvara} as the \textit{ānandamaya puruṣa}, “the Lord of existence and works and Spirit of bliss”.

\textit{ānandamaya Kṛṣṇa} (anandamaya Krishna) — \textit{Kṛṣṇa} as the \textit{ānandamaya išvara / puruṣa}, the \textit{deva} of whom \textit{ānanda} is “the subtle body and being”; \textit{Kṛṣṇa} seen in the highest form (third degree of the third intensity) of \textit{Kṛṣṇadarśana}.

\textit{ānandamaya līlā} — the world as a rapturous game of the \textit{ānandamaya išvara / puruṣa}.

\textit{ānandamaya līlāmaya} — (\textit{brahman} or \textit{išvara}) full of \textit{ānanda} expressed in the \textit{līlā} of the world; short for \textit{ānandamaya līlāmaya suguṇa} or \textit{ānandamaya līlāmaya Kṛṣṇa}.

\textit{ānandamaya līlāmaya Kṛṣṇa} (anandamaya lilamaya Krishna) — \textit{Kṛṣṇa} as the \textit{ānandamaya} and the \textit{līlāmaya}, taking divine delight in the cosmic game.

\textit{ānandamaya līlāmaya suguṇa} — \textit{ānandamaya suguṇa brahman} in its \textit{līlāmaya} aspect, seen as the source of the cosmic play.

\textit{ānandamaya nati} — ecstatic submission; the highest form of \textit{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”.

- **anandamaya purusa** (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 *ánanda*, a “transcendent Bliss, unimaginable and inexpressible by the mind and speech”; also called *ánanda puruṣa*.

- **ánandamaya saguna** — same as *ánandamaya saguṇa brahmā*.

- **ánandamaya brahma** — *saguna brahma* perceived as full of the universal delight that is the nature of *ánanda brahma*.

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

- **ánandamaya vāṇi** — beatific voice.

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

- **ánandam brahma** — same as *ánandam brahma*.

- **ánandam brahmaṇo vidvān na bibheta kutaschana** (anandam brahmaṇo vidvān na bibheta kutaschana) — he who possesses the delight of the *brahma* (see *brahmānanda*) has no fear from anything in the world. [Cf. Taittirīyā Upaniṣad 2.4]

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

- **ánandam jñānam anantaṁ sarvaṁ (brahma) — brahma** as Bliss, as Knowledge, as the Infinite, as the All; the formula of the *brahma catuṣṭaya* with its terms in reverse order.

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

- **ánandasiddhi** (anandasiddhi; ananda siddhi) — the perfection of *ánanda*, especially in the sense of *sama ánanda* or any form of physical *ánanda*.

- **ánandatattva** (anandatattwa; ananda tattwa) — the principle of bliss, usually referring not to the supreme *ánanda* of *saccidánanda*, but to its diluted manifestation on a lower plane.
.ānandavānī (anandavani; ananda vani) — beatific voice: vānī originating on the ānanda plane or expressing the delight of the ānandamaya īśvara.

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

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

.ananimā (ananimi; an-anima) — defect or denial of animā.

.anantal — infinite; brahman as the Infinite (short for ananta brahman).

.ananta ānanda — the infinite delight (ānanda) of saccidānanda; (in brahmadārśana) “the sense of the infinite Ananda in each thing”.

.ananta brahma; ananta brahman — same as anantam brahma.

.ananta daśa diśah (ananta dasha dishah) — the ten directions of infinite space.

.anantaguna (anantaguna; ananta guna; anantagunam) — “the infinite qualities of the spirit” of which “Nature is only the power in being and the development in action”; brahman as “an Infinite teeming with innumerable qualities, properties, features”; capable of infinite qualities; same as anantagunamaya.

.anantagunam — see anantaguna.

.anantagunamaya — full of infinite qualities (anantaguna); the “Godhead, the spirit manifested in Nature” who “appears in a sea of infinite quality” expressing his “absolute capacity of boundlessly varied self-revelation”; Kṛṣṇa seen in the second degree of the third intensity of Kṛṣṇadārśana, a kind of vision of the divine Personality corresponding to anantam brahma in the impersonal brahmadārśana.

.ananta-jiñāna — same as anantam jiñānāni brahma.

.anantam — same as anantam brahma.

.anantam brahma — the realisation of “the Brahman infinite in being and infinite in quality”, in which all quality (guna) and action is experienced as the play of a “universal and infinite energy”, the second member of the brahma caṭuṣṭaya; the divine Reality (brahman) “realised in its absolute infinity”, bringing the perception of “Infinite Force and Quality at play in all forms”. This has two aspects, “one in which the Infinite Force acts as if it were a mechanical entity, knowledge standing back from it, the other in which Life Force & Knowledge act together & the Infinite Force is an intelligent or at least a conscious force”.

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..anantam jñānam (brahma) — the union of anantam (brahma) and jñānam (brahma).
..ananta tapas — infinite force.
..ānāntyam — infinity.
..ānārathaka — non-initiation of action.
..ānarvan — unopposed; free from struggle.
..ānārya — not ārya; ignoble, unaspiring; a human being or supraphysical power opposed to the spiritual effort.
..ānanda viśvāsa — blind faith.
..anekadarśi eka (anekadarshi eka) — the One (eka) seeing the Many.
..Āṅgirasas — an ancient clan of rṣis 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 Bhr.ṛgus, identified in the Record of Yoga with the Judeo-Christian “seraphim”, the highest order of angels.
..āngha — see ānsha.
..ānguṣṭhamatras (angushthamatra) — the size of a thumb.
..āṇiṁā — fineness, subtlety; a physical siddhi that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as sujection to stiffness, strain and pain resulting from exertion.
..āṇiṁā agni — the fire of āṇiṁā.
..anirdeśyam (anirdeshyam) — the indefinable.
..Aniruddha — the aspect of the fourfold īśvara whose śakti is Mahāsarvasvatī, 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-Balarama bālakabhava — a combination of the Aniruddha and Balarama 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) — Mahāsarvasvatī as the śakti or
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devi expressing the Aniruddha aspect of the fourfold īśvara.

anīśa (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.

aniśatā (anishata) — incapacity; same as anīśabhāva.

aniśta (anishta) — not chosen, undesired.

aniśvara (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 aparārdha; in its fundamental nature, “a form of the force of conscious Being [sat], a form given by Mind and realised by Life”; “the divisible being which founds itself on the constant changeableness of physical substance”, the material body which, together with the physical prāna, composes the sthūla deha.

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

annākāśa (annakasha) — physical ether.

annakosa (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 atman — physical self.

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

annamaya purusa (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{\~rtam}.

.\textit{an\~ntani} (anritani) — errors.

.\textit{anrta tejas} (anrita tejas) — false energy.

.\textit{ansha} — see \textit{a\~n\~s\~a}.

.\textit{antah} — same as \textit{antar}.

.\textit{antahkarana} (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{abank\~ara} or ego-sense and pervaded by the \textit{s\~uk\~sma \~pra\~na} or subtle life-force.

.\textit{antahsukha} — inner happiness.

.\textit{antahsukho'ntararama} — having the inner happiness and inner repose. [\textit{G\~ita} 5.24]

.\textit{antar} — within; short for \textit{antardar\~si} or \textit{antardr\~sta}.

.\textit{antar\~rama} — inner ease and repose.

.\textit{antard} — abbreviation of \textit{antardar\~si} or \textit{antardr\~sta}.

.\textit{antardar\~si} (antardarshi) — inward-looking; \textit{sam\~adhi} in the waking state with internal vision and experience (same as \textit{antardar\~si j\~agrat}).

.\textit{antardar\~si j\~agrat} (antardarshi j\~agrat) — \textit{j\~agrat sam\~adhi} of the inward-looking (antardar\~si) type, in which images or other objects of subtle sensory experience are perceived internally in a subtle ether such as the \textit{citt\~ak\~asa} or \textit{cid\~ak\~asa}, usually with the eyes closed.

.\textit{antardar\~si r\~upa} (antardarshi rupa) — subtle images seen in \textit{antardar\~si j\~agrat} or the faculty of seeing such images.

.\textit{antardr\~sta} (antardrishta) — (images, etc.) seen or perceived within; \textit{sam\~adhi} in the waking state with such vision or perception (same as \textit{antardar\~si j\~agrat}); same as \textit{antardr\~sta lipi} or \textit{antardr\~sta r\~upa}.

.\textit{antardr\~sta j\~agrat} (antardrishta j\~agrat) — \textit{sam\~adhi} in the waking state in which images, etc., are perceived internally; same as \textit{antardar\~si j\~agrat}.

.\textit{antardr\~sta j\~agrat sam\~adhi} (antardrishta j\~agrat samadhi) — same as \textit{antardr\~sta j\~agrat}.

.\textit{antardr\~sta lipi} (antardrishta lipi) — writing seen in the state of \textit{antardar\~si j\~agrat}, the second type of \textit{lipi} in the \textit{lipi catus\~taya}.

.\textit{antardr\~sta r\~upa} (antardrishta rupa) — images seen with an internal vision in the waking state of \textit{sam\~adhi}; same as \textit{antardar\~si r\~upa}.

.\textit{antardr\~sta sam\~adhi} (antardrishta samadhi) — same as \textit{antardr\~sta}.
jāgrat.
.antardṛṣṭi (antardrishti) — internal vision (in the waking state of samādhi); same as antardarsī 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.
.antaryāmi — the inner Control, the inner Guide.
.antī — close, near.
.anucara (anuchara) — follower, attendant, servant.
.anumantā — giver of the sanction.
.anumati — consent, sanction.
.anupalabdhi — absence of experience.
.anusmaraṇa — remembrance, attention.
.apāḥ — same as apas².
.apakarṣana (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 mūlādhāra to the navel; one of the pañcaprāna, that which “gives away the vital force out of the body” and so is called “the breath of death”.
.apara — lower.
.aparā — lower (feminine of apara).
.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 traigunyamayī prakṛti because its process is limited to the action of the three modes of the traiguna or trīguṇa.
.aparārdha — “the lower half of world-existence”, the hemisphere of the triloka (three worlds) of manas, prāṇa 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).
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..apara trikāladrṣti (apara trikaldrishti) — the lower form of trikāla-
...dṛṣti, i.e., telepathic trikāladrṣti.
..apara vidyā — the lower knowledge; the knowledge of the world, “the
lower science which diffuses itself in an outward knowledge of phe-
...omena, 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”.
..aparigrahah — 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 svasīnām (apasi swasrinam) — in the work of the sisters (the
divine Waters). [Ṛg Veda 3.1.3]
..apikarṣana (apikarshana) — injuring; breaking; one of the five forms
of pain to be turned into raudrānanda.
..apo mātariśvā dadhāti (apo Matariswā dadhati) — Mātariśvan gov-
erns action (apas1). [Īśā Upaniṣad 4]
..aprakāśa (aprakasha) — absence of light (prakāśa); lack of clarity;
nescience.
..apramatta — free from negligence and distraction.
..apramattata — attentiveness.
..aprasāda — discontent; lack of (ātma)prasāda.
..apravṛtti (apravritti) — 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.
..Arabindo, mandir karo, mandir karo [Bengali] — “Aurobindo, make
a temple, make a temple.”
..ārambha — personal initiation of action.
..Aranyāni — the Vedic goddess of the forest (aranya, 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.
- **ärogya** (aroga; arogyam) — health; freedom from disease (*roga*) in all its forms, part of physical perfection (*śārirasiddhi*); the first member of the *śarīra 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 *ärogyaśakti*.
- **ärogyam** — see *ärogya*.
- **ärogyam utthāpanā saundaryam vividhānanda iti śarīra catuṣṭayam** (arogyam, utthapanā, saundaryam, vividhananda iti sharirachatushtayam) — *ärogya, utthāpanā, saundarya* and *vividhānanda*: these constitute the *śarīra catuṣṭaya*.
- **ärogyaprakṛti** (arogyaprukṛti) — healthy nature.
- **ärogya sādhana** — the process leading to *ärogyasiddhi*.
- **ärogyaśakti** (arogyashakti; arogya-shakti; arogya shakti) — the force of health maintaining *ärogya* and repelling tendencies or attacks of *roga*.
- **ärogyaśārīra** (arogyasharīra) — healthy body.
- **ärogyasiddhi** (arogyasiddhi; arogya-siddhi; arogya siddhi) — the perfection of health (*ärogya*); the movement towards this perfection or the power working to bring it about.
- **ärogya tapas** (arogyatapas; arogya-tapas) — will-power (*tapas*) acting on the body to maintain or restore health.
- **artha** — meaning.
- **artha-bodha** (artha-bodha; artha-bodha) — perception of the meaning.
- **articulate thought** — same as *vānmaya thought*.
- **ārya** — 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 Enjoier”, 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”.

**āśā** (asha) — hope, expectation.

**āsad atman** — the Self (**ātman**) 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**.

**asamāhibita asānta-mānuṣa** (asamahita ashanta-manusha) — “unconcentrated unquiet man”, the ordinary human being who lacks the power of spiritual concentration and quietude.

**asāmārthya** — incapacity.

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

**āsana** (asan; asana) — sitting; any of various postures assumed in **bhathayoga** 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 **utthāpanā**.

**āsānti** (asanti; asanti) — disquiet, disturbance, trouble; the negation of **śānti**.

**asantoṣa** (asantosha) — dissatisfaction.

**āsāsti** (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 inconscience, a fathomless swoon of insensibility from which yet all forms of being, consciousness and delight of existence [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 inexist Nihil but of an x which exceeds our idea or experience of existence”; 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.

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

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

*asatyam — untruth, falsehood; the negation of satya.*

*asatyam tapas — false power.*

*asatyam tejas — false energy.*

*asaundarya* (asaundaryam; asaundarya) — absence of beauty; ugliness; 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 sāhāsā, two attributes of the kṣatriya.

*asha — see āśā.*

*ashakti — see āśakti.*

*ashanti — see āśānti.*

*ashasti — see āśasti.*

*ashatru — see āśatru.*

*a-šaurya — see a-śaurya.*

*ashiva — see āśiva.*

*ashivam — see āśivam.*

*ashtasiddhi — see aṣṭasiddhi.*

*ashu — see āśu.*

*ashubham — see aṣubhām.*

*ashuddha — see āsuddha.*

*ashuddhi — see āsuddhi.*
**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** (ashīva) — inauspicious, evil.
- **aśīvam** (ashīvam) — inauspicious circumstances, misfortune, adversity.
- **asmaraṇa** — forgetfulness, inattentiveness; without attention.
- **aśraddhā** — lack of faith; doubt, scepticism, distrust, “unfaith”; the negation of śraddhā.
- **aśrama** — spiritual community.
- **astāra** — invincible.
- **aṣṭasiddhi** (ashtasiddhi; ashta siddhi) — the eight siddhis or supernatural powers (prakāmya, vyāpti, vaṣītā, aiśvarya, iṣītā, mahīmā, laghīmā 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 rūpadrśti as the third, aṣṭasiddhi is omitted and is replaced by tapas, meaning the siddhis of power (vaṣītā, aiśvarya and iṣītā), as the fourth member; the siddhis of knowledge (prakāmya and vyāpti) are then treated as belonging to trikāladrśti, and the siddhis of the body (mahīmā, laghīmā and anīmā) are regarded as part of utthāpanā.
- **aṣṭikyam** — belief in God.
- **asu** — life-breath; energy, force.
- **aśu** (ashu) — swift.
- **aśubham** (ashubham) — bad.
- **aśuddha** (ashuddha; asuddha) — impure.
- **aśuddha pravṛtti** (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 sūdhi.
- **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 (dāitya); 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 vijñāna serve the buddhi, which evolves in the general asura type in the ninth manvantara of the sixth pratikalpa.
.asurapāśu (asura-paṇi) — the asura stage of the paṇi, which evolves in the general asura type early in the sixth pratikalpa.
.asura rākṣasa (asura rakṣasa) — 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.
.āsuraḥ rākṣasāṃcaiva prakṛtiṃ āpānāh (asuraḥ rakṣasāṃcaiva prakṛtiṃ āpānāh) — possessed of the Asuric and Rakshasic nature. [Cf. Gītā 9.12, 16.20]
.Asudo-Rakshasa — same as asura rākṣasa.
.asūrya 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.
.āśvāda (aswāda) — taste (in a literal or figurative sense); the subtle sense of taste (rasadrśṭi).
.āśvāḥ — horses; nervous energies.
.āśvāḥ (aswāḥ) patvabhīṣaḥ śaphānām (aswāḥ patvabhīṣaḥ śaphānām) — horses (symbolic of vital energies) with tramplings of their hooves. [Cf. Rg Veda 5.6.7]
.asvapna (a-swapna) — absence of dream-vision.
.asvatthā (aswatthā) — fig tree (Vedantic symbol of the cosmic manifestation).
.Āśvins (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.
.ātmaivabhūd 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 [abhāṅkāra] 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”; brahman 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”.
.ātmanī ātmanam ātmanā — the self in the self by the self. [Gītā 13.25]
.ātmaprakāśā (atmaprakāsha) — self-luminous, self-revealing; self-luminosity.
.ātmaprasāda (atmaprasāda; atmaprasad) — “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 hāṣya; an element of Maheśvāri bhāva.
.ātmaraṭi — delight in the Self. [cf. Gītā 3.17]
.ātma sakti (atma shakti) — “a high idea of the power that is in one’s self”, an attribute of the kṣatriya, equivalent to ātmaslāghā.
.ātmasamarpana — self-surrender, “the giving of one’s self without demanding a return”, an attribute of the śūdra.
.ātmaslāghā (atmaslagha; atma slagha) — self-affirmation, “the high self-confidence of power, capacity, character and courage indispensable to the man of action”, an attribute of the kṣatriya.
.ātmatrpta (atmatrpta) — self-contented.
.ātri — literally “devourer”, a type of hostile being in the Veda.
.āṭṭhabāṣya (āṭṭhabāṣya; āṭṭhubhāṣya) — 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 devabhāṣya.
.āṭṭhubhāṣya — see āṭṭhabāṣya.
.ā ‘ubate — “so that he bears up thy activities” (Sri Aurobindo’s interpretation of obate in Rg 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” (*biranyagarbha*), and “the spirit of the secret superconscient omnipotence” (*prājñā*), 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.

*āvaranām* — covering, obstruction.

*avas* — presence.

*avasthā* — state, condition.

*āvatāra* (avatar) — divine incarnation; the “descent into form” of the Godhead (*deva, īśvara, 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.

*āvēsa* (avesh) — inrush of inspiration or spiritual force.

*āveśamaya* (aveshamaya) — inspired; enthusiastic.

*avicāra samādhi* (avichara samadhi) — a type of *samādhi* in which the mind ceases to judge and perceive.

*avidya* — 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.
avisṛṣṭi (avisrishti) — absence of visṛṣṭi.
avyakta (avyakta; avyaktam) — unmanifest; the Unmanifest.
avyaktam — see avyakta.
avyakta parātpara — the unmanifest Supreme.
ayathathabodha — incorrect perception.

B

bahirdarśa (bahirdarsha) — same as bahirdarśī.
bahirdarśī (bahirdarshi) — outward-looking; samādhi in the waking state with externalised vision and experience (same as bahirdarśī jāgrat).
bahirdarśī ākāśa (bahirdarshi akasha) — the vision of ākāṣarūpa in bahirdarśī jāgrat.
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.
bahirdṛṣṭa (bahirdrīṣṭa) — (images, etc.) seen or perceived outside oneself; samādhi in the waking state with such vision or perception (same as bahirdarśī 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”.
bhayasparsa (bahyasparsha; bhayaspars) — outward touch.
bala¹ (bala; balam) — strength; a term in the first general formula of the sākti catuṣṭaya; “an abounding strength, energy and puissance of outgoing and managing force”, an element of dehaśakti.
bala² — the name of a daitya or Titan, regarded by Sri Aurobindo as a force from the mahat, 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-Krṣṇa).
bālā — girl (see bālā-Kālī).
.bālabbāva — 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”.

.bāḷā bhāva — girlish aspect.

.balākā — female crane.

.bāḷāka — child, boy.

.bāḷalakabāva — same as bālabbāva.

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

.bāḷā-Kālī (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-kiśora-bhāva (bala-kishora-bhava; bala-kishore-bhava) — the young boy aspect (of the lilāmaya 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 lilāmaya puruṣa in a condition of bālabbāva.

.balām — see bala1.

.Balarāma (Balarama; Balaram) — the aspect of the fourfold īśvara whose śakti is Mahākālī, 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 Mahākālī-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.

.balaśāṅga — assertion of strength (bala1), an element of dehaśakti.

.bāḷāvat — like a child.
..bāli — offering, oblation.

..Bāli — a dāitya 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”; Bāli is associated in the Record of Yoga with obstinacy of the will (baṭha) as a quality needed in the complete psychological state.

..bandhu — kinsman; brother.

..bandini dāsi — literally “captive slave-girl”, the dāsi 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.

..barhis — same as barbiḥ.

..buddha — relating to the buddhi; intellectual.

..buddhā naraḥ — literally “intellectual men”, powers of the buddhi.

..b. darshana — abbreviation of “brahma darshana” (see brahmadarśana).

..Bhadra Kāli — name of a goddess, a form of Durgā (see Durgā-Kāli).

..bhadra pramati — 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”.

..bhagavata — relating to bhagavān; divine; the name of the highest svarga.

..bhagavati śraddhā — faith in the Divine; same as śraddhā bhagavati.

..bhagavati svāṣaktym (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.

..bhartī (bhartri) — (brahman as) the upholder.
.bhaśā (bhasha; bhasa) — language; the linguistic faculty (bhaśāsakti), 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.

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

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

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

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

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

.bhauta asiddhi — the negation of bhautasiddhi.

.bhautasiddhi (bhautasiddhi; bhauta-siddhi; bhauta siddhi) — a term that occurs in 1912-13 in connection with utthāpanā, also associated with the vijnāna 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 vijnāna catuṣṭaya.

.bhauta tejas — (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 bhādabhāva, the state of being bhāt [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 īśvara, 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 prakri or devibhava) or in the “more
seizable because more defined and limited temperament” of any of
her aspects, as in Mahakali bhava; a similar manifestation of any
personality or combination of personalities of the deva or fourfold
isvara, as in Indrabhava or Aniruddha bhava; 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”; espe-
cially, 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 saguna brahman to the “vivid personality”
of Kṛṣṇakāli.
.. bhavasamṛddhibhavasamṛddhi — richness of feeling; an element of Mahālakṣmi
bhava.
.. bhava-saundarya (bhava-saundarya; bhava saundarya) — beauty in
the state of mind and feeling; inner beauty.
.. bhavitavyam — that which is to be.
.. bhaya ānandamaya — fear turned into delight.
.. bheda — division.
.. bhedabuddhi — 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 ac-
tively equal enjoyment of the divine delight in self-manifestation”;
(also called sama bhoga) the second stage of active / positive samatā,
reached when the rasagrāhaṇa or mental “seizing of the principle of
delight” in all things takes “the form of a strong possessing enjoy-
ment . . . which makes the whole life-being vibrate with it and accept
and rejoice in it”; the second stage of bhukti, “enjoyment without de-
sire” in the prāna or vital being; (when priti is substituted for bhoga as
the second stage of positive samatā or bhukti) same as (sama) ānanda,
the third stage of positive samatā or bhukti, 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 hāsyam karmalipsa samabhava — enjoyment, cheerfulness, the
urge to work, equality.
bhogalipsā — the urge towards enjoyment, an attribute of the vaiśya.
bhogasāmarthya (bhogasamarthya; bhogaśamarthya; bhoga samarthya) — “the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety”, an element of prāṇaśakti.
bhogasāmarthya — see bhogasāmarthya.

bhajanānanda — delight in eating.

bhoktā — enjoyer.

bhoktr (bhoktri) — (brahman as) the enjoyer.

bhrājantah — blazing; radiant.

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

bhrāsta (bhrashta) — fallen (from the path of yoga).

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

Bhrigu (Bhrigu) — 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.

bhrūṣṭa tavishi — afflicted force.

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

bhuḥ — same as bhu.

bhuḥ-prakṛti (bhuḥ-prakriti) — physical nature.

bhukti — 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 sūddhi 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 (rasagrahaṇa, bhoga and ānanda), each with three intensities (ratti, ratna and rātha), on each of seven levels corresponding to the seven planes of existence.
bhūmā — largeness.
bhumaya ākāśa (bhumaya akasha) — the ākāśa of bhū; the physical ether.
bhumayi 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.
bhūswarga (bhūswarga) — 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 (bhūtaprakriti) — material Nature.
bhūtasuddhi — purification of the combination of the bhūtas in the body.
bhuval — same as bhūvar.
bhūvar — 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 bhūvar of bhū).
bhūvarloka — the world (loka) called bhūvar; the vital world.
bhūvarmaya — consisting of the energy of bhūvar; vital.
bhūvarmaya tapas — same as bhūvar tapas.
bhūvarmayaī — vital (feminine of bhūvarmaya).
bhūvar 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.
bhūvar 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”.
bibhatsa — disgusting.
bibhatsa virati — avoidance of what is repellent.
bijā — seed; also spelled vīja.
blague [French] — humbug.
bodha — awareness, consciousness, perception.
bodhi-sattva (Bodhi-sattva) — 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.
Brahmā — the Creator, one of the “three Powers and Personalities of the One Cosmic Godhead”, of which the other two are Viṣṇu, the Preserver, and Śiva or Rudra, the Destroyer.
brahmabhāva — consciousness of the impersonal brahman in all things; inner realisation of brahman.
brahmabodha (brahmabodha; brahma bodha) — awareness of brahman.
brahmabuddhi — awareness of brahman.
brahmacārī (brahmachari) — unmarried religious student.
brahma catuṣṭaya (brahma chatusthaya; brahmachatusthaya; brahma catuṣṭaya) — the sixth catuṣṭaya, 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).
brahmadarsana (brahmadarshana; brahma-darshana; brahma darshan; 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, Kuṇḍadarśana and Kuṇḍakāli 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”.

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.\textit{brahmadṛṣṭi} (brahmadrishti) — same as \textit{brahmadarśana}.

.\textit{brahmajñâna} — 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{brahman} — consisting of \textit{brahman}.

.\textit{brahmanayiśvara} (brahmanayiśwara) — the \textit{iśvara} 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{nirguna brahman} (\textit{brahman} without qualities) and \textit{saguna 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 \textit{iśvara} 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{paramēśvara}) 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{brahmaṇa} — 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}. 
.brāhmānanda — 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”.
.brāhmaṇyam — “Brahminhood”; the inner nature of the brāhmaṇa.
.brahmaprema — love of the brahman in all.
.brahmasakti (brahmashakti) — the soul-power of knowledge which reveals itself in the brāhmaṇa.
.brahmasiddhi — the siddhi of the brahma catuṣṭaya.
.brahmatejas — the energy that manifests itself in the brāhmaṇa temperament.
.brahmātmabhāva — realisation of the Self as one with brahman.
.brahmavarcasya (brahmavarchasya; brahmavarchasyam) — “spiritual force which comes from knowledge and purity”, an attribute of the brāhmaṇa.
.brahmavarcasyam (brahmavarchasyam) — see brahmavarcasya.
.brahmin — same as brāhmaṇa.
.brāhmī sthiti — abiding in the consciousness of the brahman.
.bṛhad (brihad) — same as bṛhat.
.bṛhad arcis (brihad archis) — vast ray.
.bṛhadbhāva (brihadbhava) — wideness.
.bṛhad rtaḥ (brihad ritam) — same as bṛhat rtaḥ.
.bṛhallipsā — the urge towards vastness; an element of Mabēśvari bhāva.
.Brhaspati (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 vijñāna (see satyam rtaṁ bṛhat).
.bṛhat rtaḥ (brihat ritam; brihad ritam) — large ordered truth.
.bṛhat satya (brihat satya; brihat satyam) — large essential truth.
.bṛhat satyam rtaḥ (brihat satyam ritam) — vastness, essential truth and ordered truth; see satyam rtaṁ bṛhat.
.bṛhat siddhi (brihat siddhi) — large perfection.
. **bṛhattara** (brihattara) — wider; very wide.
. **bṛhattva** (brihattwa) — wideness.
. brihad, etc. — see bṛhad, etc.
. Brihaspati — see Bhṛṣṭaḥ.
. brihat, etc. — see bṛhat, etc.
. brume [French] — fog.
. *bubhuksā* (bubhuksha) — appetite.
. buddha — mental; the mental plane, the plane of buddhi.
. buddha bhava — mental condition; intellectual state of consciousness.
. buddha tapas — mental will-power; same as intellectual/mental tapas.
. buddha vāṇi — 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 antahkarana, also called the mānas 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 vijñana, which may act in the mind to create “a higher form of the buddhi that can be called the intuitive mind” or vijñānabuddhi. In compound expressions, the word buddhi sometimes refers to a particular mentality or state of consciousness and may be translated “sense of”, as in dasyabuddhi, “sense of surrender”.
. buddhicaturya — acuteness of intelligence, an element of Mahā-sarasvati bhāva.
. buddhigrahyam atindriyam — seizable by the reason but beyond the senses. [Gītā 6.21]
. buddhisakti (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.
**buddhi-yoga** — a method of **yoga**, “the Yoga of the self-liberating intelligent will”.

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

**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 **sac-cid¯ananda**; 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 (**s¯uks.ma 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**, **ājñ¯acakra**, **vi´suddha**, **an¯ahata**, **man¯ipura**, **sv¯adhiś¯thāna** and **miIladh¯ara**, of which **man¯ipura** (the **n¯abhicakra** or “navel centre”) and especially **sv¯adhiś¯thāna** (the penultimate chakra) or, counting from the bottom, the “second chakra”, also called the **k¯amacakra** or simply “the chakra”) are often mentioned in the **Record of Yoga** in connection with **¯arogya** and **k¯am¯ananda**.

**cakra-sakti** (chakra-shakti) — strength of the **cakra** or **cakras**, referring especially to the **k¯amacakra**, but possibly including the **n¯abhicakra**.
..cakṣuh (chakshu) — the eye; the sense-organ or indriya (especially the subtle sense-organ or sūksma indriya) of sight (dārsana).
..cakṣus (chakshush) — same as cakṣuh.
..cākṣuṣa (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 (viṣayadrśti), also called dārsana.
..cākṣuṣa ānanda (chakshush ananda) — visual ānanda, delight in all that is seen with the eyes, a kind of indriya-ānanda.
..cama — see śama.
..cāmamaya — see śamamaya.
..camas — see śamas.
..cāṇcalya (chanchalya) — restlessness.
..canda (chanda) — fierce, ardent, intense.
..canda ānanda (chanda ananda) — same as candaṇānanda.
..candānanda (chandananda) — intense delight.
..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 candā); “the fierce one”, an epithet of Kālī.
..CandiCan. d. ī (Chandi) — fierce (feminine of candā); “the fierce one”, an epithet of Kālī.
..CandibhavaCan. d. ī (Chandibhava; Chandi bhava; Chandibhavah) — “the force of Kali manifest in the temperament” (see Kālī), a term used early in the Record of Yoga for devībhāva or daivi prakṛti, sometimes referring to a combination of the four personalities of the divine sakti with Mahākālī as the dominant aspect, sometimes referring specifically to the force of Mahākālī and almost equivalent to Mahākālī bhāva.
..candra1 (chandra) — moon; the lunar orb as a symbol of the mind, especially the intuitive mind, which reflects the light of viṣṇa 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.
..cāndra (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 svar, corresponding to buddhi (intelligence).
- **candramañḍala** (chandramandala) — the orb of the moon (candra¹), symbolising intuitive mind.
- **candramaya** (chandramaya) — full of the light of candra¹; having the nature of intuitive mind.
- **cāṇḍra tejas** (chandra tejas) — lunar (i.e., reflected, indirect) light and energy.
- **Candra Vanśa** (Ch. Vsa) — lunar dynasty (the line of ancient Indian kings traditionally regarded as descendants of Candra², the moon-god).
- **çanti** — see śānti.
- **çāpalyam** (chapalyam) — restlessness.
- **çāraṇa** (charana) — a celestial singer.
- **çarira siddhi** — see śārīrasiddhi.
- **cārṣaṇipra** (charshanipra) — “filling the actions” (see the sortilege of 13 December 1912 from Rg Veda 1.177.1).
- **catholiques . . brahmaniques** [French] — Catholic . . Brahminic (both in plural).
- **cāturvarṇya** (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 prakāla, 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”.
- **catusṭaya** (chatusṭaya; chatusthay; chatusthaya; catustaya) — group of four, tetrad, quaternary; any of the seven parts of the sapta catusṭaya, the system received by Sri Aurobindo as a programme for his yoga. The seven catusṭayas are: (1) samatā catusṭaya or śānti catusṭaya, (2) śakti catusṭaya, (3) vijñāna catusṭaya, (4) śarīra catusṭaya, (5) karma catusṭaya or līlācatusṭaya, (6) brahma
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*catusṭaya, (7) (sām)siddhi catusṭaya or yoga catusṭaya.* The first four catusṭayās are the catusṭayās of the ādhiṣṭha-siddhi; the last three are the general catusṭayās. The word catusṭaya may also be applied to other groups of four, such as *liṇī catusṭaya*.

- *caṭvāro manavah* (chatvaro manavah; chatwaro manavah) — the four *Manus*, archetypal mental beings through whom the fourfold active nature of the Godhead is expressed in the fourfold character of humanity. [Gītā 10.6]
- *ceśṭā* (cheshta) — struggle, effort.
- *chāitanya, etc.* — see *caitanya*, etc.
- *chakra* — see *cakra*.
- *chakshu* — see *cakṣuḥ*.
- *chakshush* — see *cakṣuṣa, cākṣuṣa*.
- *chakshusha* — see *cākṣuṣa*.
- *chanchalya* — see *cāñcalya*.
- *chanda, etc.* — see *canda*, etc.
- *Chandi* — see *Cāndi*.
- *Chandibhava* — see *Cāndi-bhava*.
- *chāndā*, etc. — see *candā*, etc.
- *chapalyam* — see *cāpalyam*.
- *charana* — see *cārāṇa*.
- *charshanipra* — see *cārṣaṇiprā*.
- *chaturvāra* — see *cāturvaṇṇya*.
- *chaturyuga* — see *caturyuga*.
- *chatushtayā* — see *catusṭaya*.
- *chatusthayā*; *chatushyay*; *chatushay* — see *catusṭaya*.
- *chatvaro manavah* — see *caṭvāro manavah*.
- *chatwaro manavah* — see *caṭvāro manavah*.
- *cḥāya* (chhya; chaya) — shadow; the lowest of the seven kinds of akashic material; *rūpa* or *liṇī* composed of this material.
- *cḥāyāghana* (chhayaghana) — dense *cḥāyā*.
- *cḥāyāloka* (chhayaloka) — the shadowy world; same as *pāṭalā*.
- *cḥāyāmaya* (chhayamaya; chhayamay; chayamaya; chayamay) — shadowy; (*rūpa* or *liṇī*) composed of or containing *cḥāyā*.
- *cḥāyāmaya rūpa* (chhayamaya rupa) — *rūpa* composed of *cḥāyā*.
- *cḥāyāmaya tejas* (chhayamaya tejas) — shadowy brilliance; *tejas*
mixed with an element of chāyā.

. **chāyāmaya tejomaya** (chhayamaya tejomaya) — shadowy-brilliant rūpa; tejomaya mixed with an element of chāyā.

. **chāyāmaya varṇa** (chhayamay varna) — shadowy colour; varṇa mixed with an element of chāyā.

. **chāyāmayi** (chhayamayi) — shadowy (feminine of chāyāmaya, agreeing with implied drṣṭi, “vision”); the shadowy vision of the underworld.

. **chāyā-prakāśa** (chhaya-prakasha) — rūpa composed of chāyā and prakāśa combined.

. **chāyārupa** (chhayarupa) — rūpa composed of chāyā.

. **chāyāvṛtta** (chhayavrita) — enveloped in shadows.

. **chāyāyukta** (chhayayukta) — containing chāyā.

. **cheshta** — see cestā.

. **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.

. **chhatta, etc.** — see citta, etc.

. **cid.** (chid.) — abbreviation of cidghanānanda.

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

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

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

- **cidghana abaituka ānanda** (chidghana ahaituka 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 gnosiss”; 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** (chinmaya; chinmay) — consisting of pure consciousness (cit).

- **cinmaya āiśvarya** (chinmayaiśwarya) — same as cinmayaaiśvarya.

- **cinmayaaiśvarya** (chinmayaishwarya) — āiśvarya 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-\textit{dr\=sti}.

\textit{citra-\textit{dr\=sti}} (chitra-drishti) — vision of \textit{citra \=rupa} and \textit{citra lipi}.

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

\textit{citraratha} (chitraratha) — another term for \textit{citra rati\=h}, taken from a sortilege from \textit{K\=adambari}; \textit{Citraratha}, king of the \textit{gandharvas}, is in \textit{K\=adambari} the husband of \textit{Madir\=a} and father of \textit{K\=adambari}.

\textit{citra rati\=h} (chitra rati\=h) — various delight; a combination of different forms of \textit{\=ananda}.

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

\textit{citra tejas} (chitra tejas) — pictorial \textit{\=rupa} composed of \textit{tejas}.

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

\textit{cit samudra} (chit samudra) — ocean of consciousness.

\textit{citta} (chitta) — the “primary stuff of consciousness” which is “universal in Nature, but is subconscient and mechanical in nature of Matter”; the “pervading and possessing action of consciousness” in the living body which forms into the sense-mind (\textit{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 \textit{manas-citta}) of the emotional mind where “waves of reaction and response . . . rise up from the basic consciousness”; also short for \textit{citt\=ak\=\=asa}.

\textit{citt\=ak\=\=asa} (chittakasha; chittakash) — the ether (\textit{\=ak\=\=asa}) of the \textit{citta} or basic mental consciousness, a mental \textit{\=ak\=\=asa} defined as the “ether of the pranic manas”, whose contents are experienced especially in \textit{antardar\=si \=j\=agrat} and \textit{svapnasam\=adbi}.

\textit{cit-tapas} (chit-tapas; chittapas; chit tapas) — consciousness-force; knowledge-power; the unity of \textit{cit} and \textit{tapas}; “the infinite divine self-awareness which is also the infinite all-effective Will”, represented by \textit{cit} in the description of the nature of divine being as \textit{sat-cit-\=ananda} or \textit{saccid\=ananda}; 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*).

- **cittāsakti** (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** (chittashuddhi; chittasuddhi) — purification of the emotional being.

- **cittasya** (chittasya) — of the emotional being.

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

- **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”.

- **cṛddha** — see śraddhā.

- **cṛavana** — see śravana.

- **cṛuti** — see śruti.

- **cukśma** — see sūkṣma.

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**Glossary to the Record of Yoga**

- **D**
  
  - D³ — short for tertiary dāśya.
  
  - dahi [Hindi] — curd.
  
  - daihika śakti (daihik shakti) — same as daihikī śakti.
  
  - daihikī śakti (daihiki shakti) — bodily force; same as dehaśakti.
**Glossary to the Record of Yoga**

. **dainyam** — depression; timidity.
. **daisy —** 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 sakti catuṣṭaya, also called devibhāva or (at an earlier stage) Cāndībāva; the divinising of human nature by calling in the divine Power (sakti) “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 sakti are manifested and combined: Mabeśvarī, the sakti of wideness and calm; Mahākālī, the sakti of strength and swiftness; Mahālakṣmī, the sakti of beauty, love and delight; and Mahāsarvasvatī, the sakti of skill and work.
. **daivya** — divine.
. **daivya ketu** — divine perception.
. **daivya 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”.
. **dakṣa1** (daksha) — intuitive discernment; same as viveka or discrimination, a faculty of jñāna.
. **Dakṣa2** (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.]
. **danyam** — (on page 83) a misreading of dainyam.
.\textit{dāna} — giving; generosity; an attribute of the \textit{vaiśya}, who “pours himself out on the world in order to get back what he has given increased a hundredfold”; an attribute of \textit{Pradyumna}.

.\textit{dānagrabhaṇa} — accepting gifts.

.\textit{dānam}, \textit{vyayah}, \textit{kauśalam}, \textit{bhogalipsā} (\textit{danam}, \textit{vyayah}, \textit{kaushalam}, \textit{bhogalipsa}) — giving, spending, skill, the urge towards enjoyment (the attributes of the \textit{vaiśya}).

.\textit{dānam}, \textit{vyayah}, \textit{kauśalam}, \textit{bhogalipsā}, \textit{iti vaiśyaśaktih} (\textit{danam}, \textit{vyayah}, \textit{kaushalam}, \textit{bhogalipsa}, \textit{iti vaishyashaktih}) — giving, spending, skill, the urge towards enjoyment: these express the \textit{vaiśya} soul-power.

.\textit{darsanadarśana} (\textit{darshana}; \textit{darshan}) — vision; the subtle sense (\textit{sūkṣma indriya}) of sight, “a sight that is independent of the physical eye”, one of the faculties of \textit{viśayadrṣṭi}, called \textit{darśana} (as opposed to \textit{rūpadrṣṭi}) especially when it is a vision not of symbolic images but of the actual forms of supraphysical things; the perception of \textit{brahman} 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 (\textit{bhāva}) of \textit{brahman} or \textit{iśvara}, as in \textit{Kṛṣnadarsana}, etc.; (as part of \textit{sāhitya}) philosophy.

.\textit{dāsa} — (in the Veda) a destructive power, enemy of the \textit{ārya}.

.\textit{dāsa-gāvas} (\textit{dasha-gavas}; \textit{dashagava}) — the ten rays; the ten types or forms of consciousness in the evolutionary scale: the \textit{paśu}, \textit{vānara}, \textit{piśāca}, \textit{pramatha}, \textit{rākṣasa}, \textit{asura}, \textit{deva}, \textit{sādhyadeva} (or \textit{siddhadeva}), \textit{siddhadeva} (or \textit{siddhāsura}) and \textit{satyadeva} (or \textit{siddha puruṣa} or \textit{siddhadeva}).

.\textit{dasagu} (\textit{dashagu}) — same as \textit{daśa-gāvas}.

.\textit{dāsātya} — a coined term for an active form of \textit{dāsya}.

.\textit{dāsī} — literally “slave-girl”; a symbol of the \textit{jīva} or \textit{prakṛti} serving the \textit{iśvara} in a relation of \textit{dāsya}.

.\textit{dāsībhāva} — the temperament or attitude of the servant-girl; the submissive relation of the \textit{dāsī} to the \textit{iśvara}.

.\textit{dāsī-iśvarī} (\textit{dasi-ishvari}; \textit{dasi iswari}) — slave-girl and queen; who
serves and rules.

. **dāśushe mayas** (dasushe mayas) — bliss for the giver (of the sacrifice).
  [Rg Veda 1.93.1]

. **dāsyam** (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 **Mahāsarvasvatī bhāva**.

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

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

. **dāsyalipsa** — the urge towards service (**dāsyam**); “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”.

. **dāsyam** — see **dāsyam**.

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

. **dāsyam buddhicāturyam karmalipsā pritih** — service, acuteness of intelligence, the urge to work, gladness (the attributes of **Mahāsarvasvatī**).

. **dāsyatā** — the state of **dāsyam**.

. **dāsyam vairam** — enmity (**vairam**) as a form of service (**dāsyam**), 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 īśvarabhāvaḥ karmasāmarthyam* (daya īshwarabhāvaḥ karmasāmarthyam) — compassion, sovereignty, capacity for action (see next).

- *dayā īśvarabhāvaḥ sarvakarmasāmarthyam* — compassion, sovereignty, capacity for all action (the attributes common to all four aspects of *daivi prakṛti*).

- *decisive intuition* — decisive *trikāladṛṣṭi* by means of intuition.

- *decisive seer tapas* — *tapas* acting in the full revelatory ideality, the highest form of *seer tapas*.

- *decisive seer trikāladṛṣṭi* (trikaldrishti) — decisive *trikāladṛṣṭi* in the full revelatory ideality.

- *decisive telepathic trikāladṛṣṭi* (trikaldrishti) — telepathic *trikāladṛṣṭi* combined with decisive *trikāladṛṣṭi*, seeing the forces at work and the result that is to emerge.

- *decisive trikāladṛṣṭi* (trikaldrishti) — *trikāladṛṣṭi* with a decisive perception of future eventualities, often identified with non-telepathic *trikāladṛṣṭi*.

- *défaillances* [French] — failings.

- *deha* — the body.

- *dehasakti* (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*.

- *dehasuddhi* — 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.

**desa** (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 (īśvara, puruṣa) “of whom all the gods are different Names and Powers”; the seventh of the ten types of consciousness (daśa-gāvas) in the evolutionary scale: mind concentrated in vijñāna, 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 īśvara.

**devī** — goddess; the consort of the **deva**; the śakti of the īśvara in her “outer or executive side” as Nature (prakṛti); the śakti as the īśvari, “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 (Mahēśvarī, Mahākāli, Mahālakṣmi and Mahāsarasvatī), another term for daivī prakṛti, gradually replacing the earlier Cāṇḍībhāva.

**devīḥāsyā** (devihasya; devi-hasya; devī hasya; devihasyam) — 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 *hāsyā* proper to the four aspects of *devībhāva*.

*dhairyā* (dhairyā; dhairyam) — steadiness, calmness, patience; the temperament of the thinker (*dhirā*); an attribute of the *brāhmaṇa*.

*dhairyam* — see *dhairyā*.

*dhāiryam sūddhatānantyalipsā mahadbhāvalḥ* — calmness, purity, the urge towards infinity, greatness.

*dhāma* — seat, domain.

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

*dhānānāṁ sātīḥ* — safety of the gains.

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

*dhāraṇānyūnatā* — deficiency of containing power.

*dhāraṇaśakti* (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 *dhāraṇaśāmartya*.

*dhāraṇaśāmartya* (dharanasamarthyam; dharana-samarthyam; dharana samarthyam) — 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 *dehasākti*.

*dhāraṇaśāmartyaṁ* — see *dhāraṇaśāmartya*.

*dharanashakti* — see *dhāraṇaśakti*.

*dhāraṇe asāmartya* — inability to hold; lack of *dhāraṇaśāmartya*.

*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.

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

*dhātu* — Sanskrit verbal root.

*dhirā* — 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”.

*dhir manuṣā* — the mental thought [Cf. Rg Veda 2.2.10]

*dhoṭī* [Hindi] — loincloth.

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

*dhūma* — smoke; one of the seven kinds of *akashic material*. 
..*dbhūminah* — smoky.
..*dbhūmrāmaya* — smoky; (*rūpa* or *lipi*) composed of or containing *dbhūma*.
..*ddyāna* — 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 *smṛti*, 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 logistic on its lowest scale (*intuitive revelatory logistic*), with discrimination taken up into the *revelation*.
..*discriminative *trikāladrsti* (trikālādṛṣṭi)* — same as *vivekamaya trikāladrsti*.
..*dishah* — see *diśah*.
..*div* — heaven; the plane of pure intelligence.
..*diival* — 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 hāsyā* — same as *devāhāsyā*.
..*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 *daivyā tapas*.
..*divya* — divine.
..*divyā ketu* — divine perception.
..*doṣa* (dosha) — defect.
..*doṣā* (dosha) — “in the Night”; under the cover of darkness and un-
consciousness.

• **double dāśya** (dasyam) — an intermediate form of dāśya, also called secondary / prakritic dāśya, in which, unlike simple dāśya, “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 samādhi** — simultaneous experience of two states of samādhi, especially svapnasamādhi and jāgrat samādhi, 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.

• **draṣṭā** (drashta) — one who sees; seer; one who knows by means of revelation (drṣṭi); same as draṣṭi.

• **draṣṭā ānanda** (drashta ananda) — same as draṣṭr ānanda.

• **draṣṭā 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.

• **draṣṭā** (draṣht) luminous reason — same as revelatory logistis.

• **draṣṭā sakti** (draṣhta shakti) — sakti illumined by drṣṭi.

• **draṣṭr** (drashtri; drasti) — that which sees; knowing by means of revelation (drṣṭi); belonging to the seer ideality or seer / revelatory logistis.

• **draṣṭr ānanda** (drashtri ananda; drastri ananda) — ānanda experienced in the revelatory logistis.

• **draṣṭr** (drashtri) logistis; draṣṭr reason — same as seer / revelatory logistis.

• **draṣṭr tapas** (drashtri tapas) — tapas acting in the revelatory logistis; same as seer tapas.

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

• **dravyajñāna** — knowledge of matter; physical science.

• **driśta** — see drṣṭa.

• **driṣti** — see drṣṭi.

• **driṣtimaya** — see drṣṭimaya.

• **driṣya** — see drṣṭya.
**drishyarupa** — see *drṣyārūpa*.
**dristi** — see *drṣṭi*.
**drisya** — see *drṣya*.
**drṣṭa** (drishta) — thing seen (in *samādhi*).
**drṣṭi** (drishti; dristī) — vision; subtle sight, including *rūpadrṣṭi* and sometimes *lipidrṣṭi*; subtle sense-perception (*viṣayadrṣṭi*) in general; *trikāladrṣṭi*, the knowledge of the past, present and future; perception of *brahmaṇ* or *iṣvara* 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 logistis* or full revelatory ideality.
**drṣṭi** (drishti) **intuition** — same as revelatory intuition.
**drṣṭimaya** (drishtimaya) — having the nature of *drṣṭi*; revelatory.
**drṣṭya** (drishya; drisya) — visible object, “thing seen”; scene or object seen in *samādhi*; subtle sight (*darśana*), especially vision of actual forms belonging to subtle worlds.
**drṣyārūpa** (drishyarupa) — same as *rūpadrṣya*.
**dubhka** (dubhka; dubkhām) — unhappiness, suffering, grief.
**dubhka-bhoga** — feeling of unhappiness.
**dubkhām** — see *dubhka*.
**dūnāṣa** (dunasha) — “oppressed in hope” (in Sri Aurobindo’s interpretation of *Ṛg Veda* 1.176.4).
**dūre** — far; from a distance.
**Durgā-Śāk蒂** — the Goddess (*devī*), combining two of her forceful personalities as *Durgā*, “the conquering and protecting aspect of the Universal Mother” and as *Kāli*.
**dūta** — messenger.
**dvaita** (dwaita) — duality.
**dvaitabhāva** (dwaitabhāva) — sense of duality.
**dvandva** (dwandwa) — 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 rāgadveṣa** (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 vaiśya; 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 purusa of the vital or dynamic consciousness, the “second soul” or Life-soul between Eka 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 gnosiss** — 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.
.ebbhiḥ stombhiḥ — by these hymns of affirmation. [Rg 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 kāma, 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 dāsyya — same as primary / simple dāsyya, also called personal dāsyya, the form of dāsyya 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.
ea (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”.
Eka — (literally “one or single”, taken by Sri 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.

**ekadanti** — having one tusk.

**ekam** — see eka¹.

**ekam 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 evādvitiyam** (ekam evadwitiyam) — One without a second. [Chāndogya Upaniṣad 2.6.1]

**ekas tisthati viras tisthati** — he stands alone, he stands as a hero.

**ekatvadrstiekatvadr.s.t.i** (ekatwadrishti) — vision of unity; the perception of a “one-ness unaffected by any multitudinousness 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”.

**ekhani pariskar korbbo?** [Bengali] — shall I clean it right now?

**electric ananda** — same as vaidyutānanda.

**elementary utthapana** — same as primary utthāpanā.

**enlignement** [French] — withdrawal.

**en dépit de l’opposition le surhomme se dêpeint 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.

**enisus** [Latin] — strenuous, earnest.

**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.


**episkhero** [Greek] — successively, in order, thence, afterwards.

**eṣa jāgarti supṭeṣu** (esha jagarti supteshu) — this wakes in those who
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sleep. [Cf. Kaṭha Upaniṣad 2.2.8]

c·esp·ion [French] — spy.

c·es·sential 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”.

c·et·ad vai tat — this is That. [Kaṭha Upaniṣad 2.1.3, etc.]

c·et·at — this (being or world).

c·é·veil [French] — awakening.

F

f·lot·tement [French] — floating, wavering.

f·on·der l’enseigne·ment morale [French] — to found the moral teaching.

f·or·mat·ive māya — (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”.

f·or·mufour, the — same as the fourfold īśvara; the four Vedic gods (Varuṇa, 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”.

f·ourfold brah·man — the omnipresent Reality, brahman, “seen everywhere in the whole & in each object” in the four aspects that constitute the brahma catuṣṭaya; sarvain 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”, jñānaṁ brahma “when we realise a consciousness in everything which is aware of all”, and ānandaṁ brahma “when we realise in that consciousness a delight in all things”.

fourfold īśvara (ishwara) — the īśvara 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 śakti and the four psychological types of the cāturvaramī; each of these personalities is not a separate deity, but an aspect of the īśvara 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 īśvara are Maheśvara or Śiva for the first aspect (Mahāvīra), Rudra2 for the second (Balarāma) and Viṣṇu for the third (Pradyumna).

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

draktrishti — same as full revelatory ideality.

draktrishti — 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 draṣṭā 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 viṣṇāna in the higher sense (highest representative ideality or logos viṣṇāna).

future trikāladrṣṭi (trikaldrishti) — “the prophetic knowledge of the future”, the kind of time-vision most often meant in the Record of Yoga by trikāladrṣṭi.
gâchis [French] — mess.
gâdha-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 ganas.
gandha — scent, smell; a non-material (sûkṣma) odour; the sûkṣma viṣayya of subtle smell; (short for gandhadrśti) the subtle sense of smell.
gandhadrśti (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 viṣayadrśti.
gandharasa (gandharasa; gandha-rasa) — the (subtle) taste of things smelt, a form of rasadrśti.
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-paśu (gandharva-pashu; gandharva pashu) — a combination of the gandharva and paśu, forming a kind of paśu deva or divinised paśu, which evolves in the asura type in the first manvantara of the sixth pratikalpa.
gândharvī — female gandharva; Kāli manifested in the gandharva type.
garimā — heaviness; “the power of increasing the size and weight of the body”, a physical siddhi related to or included in mahimā; a sense of heaviness due to a defect of the physical siddhis.
Gaurî — the goddess Pârvatî, consort of Śiva, identified with Maheśvarî.
gâvas — rays; forms of consciousness; see daśa-gâvas.
gē [Greek] — earth; “territoriality”; the physical nature.
general catuṣṭayyas — the last three of the seven parts of the saptâ 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 śakti caṭuṣṭaya and consisting of attributes that are to be common (sāmāṇya) to all elements of that member of the caṭuṣṭaya. The first general formula, tejo balaṁ pravrṭtir mahattvam, is related to virya; the second general formula, adinātā kṣipratā sthairyam īśvarabhāvah, is related to śakti.

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

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

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

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

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

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

- **ghrīna** — the sense of smell; same as gandhārṣṭi.

- **ghṛtam** (ghṛtā) — pity; repulsion, disgust.

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

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

- **gnana** — see jñāna.

- **gnanam brahma** — see jñānam brahma.

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

- **gnōsis** — “a power above mind working in its own law, out of the direct identity of the supreme Self”, a faculty superior to buddhi or intellect, possessing not only the “concentrated consciousness of the infinite Essence”, but “also and at the same time an infinite knowledge of the myriad play of the Infinite”; (in 1919-20) the supra-intellectual consciousness (also called ideality or vijñāna) with its three planes of logistic, hermetic and seer gnostis, 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 supreme overmind 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 asvapesasam (goagram aswapeshasam) — 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 (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 iśvara “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.

guṇi — 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 iśvara as teacher and friend, combining his guru-siṣya and sakhyā relations with the jīva.

guru-siṣya (guru-shishya) — the teacher-disciple relation (bhāva), in which the iśvara 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”.

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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”.

bāndī (handi) [Bengali, Hindi] — pot.

hansa (hansa) — the goose or swan, “a symbol of the soul on the higher plane”.

harsha (harsha) — joy.
.hasya (hasya; hasyam) — literally “laughter”; “a clear joy and laughter of the soul embracing life and existence”, a stronger form of ātmaprasāda, the last member of the samaṭā / sānti catuṣṭaya; sometimes equivalent to devihāsya.

.hāśyam — see hāśya.

.hāśyamaya ānanda — delight full of laughter; (sama) ānanda full of hāsya.

.hāśyāsiddhi — the perfection of hāsya; hāsya as an element in the siddhi of the samaṭā catuṣṭaya.

.hāṭha — coercive force; obstinacy, an attribute of Vali or Bali2.

.hāṭhayoga — a strenuous psycho-physical system of yoga whose chief processes are āsana and prāṇyāma.

.hāṭha-yogin — one who practises hāṭhayoga.

.hēbē [French] — dazed.

.hermēneusis [Greek] — interpretation; “inspired interpretation”, the distinguishing feature of the hermetic ideality and interpretative revelatory vijñāna.

.hermeneutic — having the nature of hermēneusis; interpretative.

.hermesis — same as hermetic ideality.

.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.

.hermetic gnosis — same as hermetic ideality.

.hermetic ideality — (in 1919) the second of the three planes of ideality, the plane whose essence is śruti (inspiration), later called śrauta vijñāna. 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”.

.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 vijñāna.

.hermetic logistis — same as hermetic logistic ideality.

.hermetic vijñāna — same as hermetic ideality.

.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 trikāladrsti (trikaldrishti) — same as non-telepathic trikāla-drsti.

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

.highest draśtri 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 — the highest of the three forms of inspired revelatory logistis.

.highest logistic gnosis; 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.

.hiraṇmaya pātra — golden lid. [Īśa Upaniṣad 15]

.hiranya — short for hiranyagarbha.

.hiranyagarbha — “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 Dreamself which is the continent of all subtle, subjective or supraphysical experience”.

.Hiranyakasipu (Hiranyakashipu) — a daitya or Titan who persecuted his son Prahlāda for his devotion to Viṣṇu and was destroyed by Viṣṇu as Narasiṃha; 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 trikāladrsti — a form of trikāladrsti of the past.

.botrā avitāḥ — unmanifested energies of the sacrifice. [Ṛg Veda 4.48.1]

.hṛdaya (hridaya) — heart.

.hvara — crooked.

I

.ideal — having the nature of ideality; same as viññānamaya.

.ideal ideality — true ideality (viññāna), 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 viññāna, 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.
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..idealised manasa — 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) vijñānatā 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.
..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 trikāladrṣṭi (trikaldrishti) — trikāladrṣṭi in the ideality.
..ideal truth tapas — tapas acting in the revelatory logistis.
..ideation — same as perceptive thought.
..iba — here; in this world.
..ibabhāva — literally “here-ness”; present association.
..ihalokadrṣṭi (ihalokadrishti) — 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”.
.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”.

.illuminated higher mind — (c. 1931, in the diagram on page 1360) the third (“illuminated”) level of higher mind, perhaps corresponding to hermetic ideality or śrāuta vijñāna 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 vijñāna 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 vijñāna; (in early 1927) a plane related to, but higher than, the imperative vijñāna 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 vijñāna — 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 vijñāna 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 T² — same as original T².

.Indo vrṣā (Indo vrisha) — O Indu (Soma²), strong and abundant. [Rg Veda 1.176.1]

.Indra — “the Puissant”, a Vedic god, lord of stvar, 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 [svavatīr 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”.

. \textbf{Indrabhāva} — the self-manifestation of the deva as \textit{Indra}, “the Power of pure Intelligence”, forming part of \textit{devabhāva}. 

. \textbf{Indra brhat} — \textit{Indra}, the vast.

. \textbf{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 \textit{viṣaya}); the sense-faculty in general, “fundamentally not the action of certain physical organs, but the contact of consciousness with its objects” (\textit{saṃjñāna}). 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 (\textit{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”.

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

. \textbf{indriya bhukti} — liberated sensory enjoyment.

. \textbf{indriyam} — see \textit{indriya}.

. \textbf{indriya-mirānanda} — the opposite of \textit{indriya-ānanda}; sensational discomfort.

. \textbf{indriya rasa} — \textit{rasa} of the senses.

. \textbf{Indu} — same as \textit{Soma}\(^2\).

. \textbf{inevitable} — (vāk) having the qualities of the highest level of style, which brings the “absolute and revealing word”, either in the pure \textit{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.

*ingita* — gesture.

*in motu* [Latin] — in motion.

*inspiration* — same as śrutī, 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 śrāuta vijnāna (hermetic ideality).

*inspirational intuitional* — same as inspirational intuitive.

*inspirational intuitive* — having the nature of inspired intuition.

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

*inspirational intuivity* — same as inspired intuitivity.

*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 trikāla-drṣṭi (trikaldrishti) — telepathic trikāla-drṣṭi in the inspired logistis, a form of inspirational trikāla-drṣṭi.

inspirational trikāla-drṣṭi (trikaldrishti) — trikāla-drṣṭi by means of inspiration; the second level of ideal trikāla-drṣṭi.

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 inspired 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 intuional 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 logistik.

.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 śraddhā — 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 logistik, 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 interpretative 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 revelatory vijñāna (the highest intuitive revelatory logistik) in combination with interpretative revelatory vijñāna (the highest inspired revelatory logistik).

.interpretative revelatory — having the nature of interpretative revelatory vijñāna.
interpretative revelatory viññāna — (in 1920) the highest, most revelatory form of inspired revelatory logistis.
interpretative rev. V. — short for interpretative revelatory viññāna.
interpretative viññāna — same as interpretative revelatory viññāna.

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 gnosis — 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.
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. intuitive trikāladrṣṭi (trikaldrishti) — trikāladrṣṭi by means of intuition; the lowest level of ideal trikāladrṣṭi.
. intuitive vijnāna — same as intuitive 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 trik. — abbreviation of next.
. intuitive mental trikāladrṣṭi (trikaldrishti) — trikāladrṣṭi in the intuitive mind.
intuitive mind — same as vijnānabuddhi, 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 vijnāna — 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 vijnāna — same as intuitive revelatory logistis.

intuitive tapas — tapas acting in the intuitional ideality.

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

intuitive vijnāna — 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.

īṣa (isha) — Lord (same as īṣvara).

īṣaḥ (ishah; isha) — impulsions.
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.ish — see īṣ.
.isha — see īṣa, īṣaḥ.
.ishita — see īṣitā.
.ishitasiddhi — see īṣitāsiddhi.
.ishta — see īṣta.
.ishvara, etc. — see īśvara, etc.
.ishwari — see īśvāri.
.ishwarabhava — see īśvarībhāva.
.īṣitā (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.
.īṣitāsiddhi (ishitasiddhi; ishita-siddhi) — the supernormal power (siddhi) called īṣitā; perfection or fulfilment of this power; an instance of its use.
.īṣitā-vaśitā (ishita-vaśita) — the combination of īṣitā and vaśitā, two of the three siddhis of power.
.īṣitā-vyāpti-aśvaryā (ishita-vyāpti-aśvaryā) — the combination of īṣitā, (communicative) vyāptī and aśvaryā.
.isṭa (isṭa) — chosen, desired.
.isṭi bina mathēs the [Greek] — know in order to understand the beast (the physical consciousness).
.isṭi philos ēsthā [Greek] — know you were a friend.
.īśvara (ishwara; iswara) — lord; the supreme Being (puruṣottama) as the Lord, “the omniscient and omnipotent All-ruler” who by his conscious Power (śakti) “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.
.īśvarabhāva (ishwarabhava; iswarabhava) — lordship, “the temperament of the ruler and leader”; mastery, sovereignty; a term in the second general formula of the śakti catustayā; “a sense of the Divine Power”, a quality common to the four aspects of daivī prakṛti; the personal aspect of brahman seen as the īśvara.
.īśvara brahma (ishwara brahma) — brahman as the Lord (īśvara); 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”.

\textit{īśvaradāraśana} (ishwaradarshana; ishvara-darshana; ishwara-darshana; ishwaradarshan) — 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 \textit{darśana} related to \textit{brahmadarśana} or regarded as part of it.

\textit{īśvaradāraśana sarvabhūteṣu} (ishwaradarshana sarvabhuteshu) — vision of the Lord in all existences.

\textit{īśvaraprema} (ishwaraprema) — love of the īśvara in all.

\textit{īśvara-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”.

\textit{īśvara} $T^2$ — $T^2$ expressing the omniscience and omnipotence of the īśvara.

\textit{īśvari} (ishwari; isvari) — 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”.

\textit{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 \textit{daivi prakṛti}.

\textit{iswara} — see īśvara.

\textit{iswarabhava} — see īśvarabhāva.

\textit{iswari} — see īśvari.

\textit{iswaribhava} — see īśvaribhāva.

\textit{īttihāsa} — history; narrative.

\textit{jaḍa} — inert.

\textit{jaḍa Bhārata} — name of a sage, example of the state of liberation in which the outward nature is inert and inactive.

\textit{jaḍa nīrānanda} — inert joylessness.
.jada prakrti (jada prakriti) — inert nature.
.jadatva (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 (prakrti) as “the ever moving”.
.jaghanya virati — avoidance of what is low and vulgar.
.jagrad — same as jågrat.
.jagrad antardarsî (jagrad antardarshi) — same as antardarśi jågrat.
.jagrad antardrśṭa (jagrad antardrishta) — same as antardrśṭa jågrat.
.jagrad drśṭi (jagrad drishti) — waking vision; rūpadrśṭi in jågrat samādhi.
.jagrad rūpa — same as jågrat rūpa.
.jagrad rūpa antardrśṭa (jagrad rupa antardrishta) — rūpa in antardrśṭa jågrat.
.jågrat — awake, waking; the waking consciousness, in which one is aware of the outer world through the physical senses; the state of jågrat samādhi (sometimes restricted to bahirdarśī jågrat); (the condition of being) inwardly wakeful and self-possessed in states of samādhi in which the consciousness is withdrawn from the surface.
.jågrat antardarsî (jagrat antardarshi) — same as antardarśī jågrat.
.jågrat antardrśṭa (jagrat antardrishta) — same as antardrśṭa jågrat.
.jågrat antardrśṭi (jagrat antardrishti) — internal vision in the waking state of samādhi; same as antardarśī jågrat.
.jågrat bahirdarśi (jagrat bahirdarshi) — same as bahirdarśī jågrat.
.jågrat caitanya (jagrat chaitanya) — wakeful consciousness.
.jågrat cittākāśa (jagrat chittakasha) — the waking cittākāśa; a mental ether in which images are seen in jågrat samādhi.
.jågrat rūpa (jagrat rupa; jagrat-rupa) — subtle images seen in the waking consciousness; vision of such images.
.jågrat śabdadrśṭi (jagrat shabdadrshi) — perception of subtle sounds in the waking consciousness.
.jågrat 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 sūkṣmaviṣaya* (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 *pañcabhūta* 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 drṣṭi (janamaya drishti) — vision on the plane of jana or ānanda.

.janmāntara drṣṭi (janmantara drishti) — knowledge of other (past and future) lives, a form of trikāladrṣṭi.

.jarā — old age.

.jarat śabara (jarat shabara) — old savage.

.jātaveda — knower of all things born (a Vedic epithet of Agni²).

.jayājayau — victory and defeat.

.jayalābbha — 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 dāsya (also called prakṛtic dāsya) 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”.

.jīvātmā — same as jīvātman.

.jīvātman — 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 *ksara puruṣa*.

.jñāna (jīna; jnanam; 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 vijnāna 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 vijnāna such as trikāladrṣṭi and telepathy; also, short for jñānam brahma; wisdom, an attribute of Mahāvīra; (on page 1281) the name of a svarga.

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

.jñāna brahma; jñāna brahman — same as jñānam brahma.

.jñāna deva — a god of knowledge.

.jñānadhāraṇāsamartṛyam — the capacity to contain all knowledge; same as jñānasamartṛyam.

.jñānadhīpenna bhasvata (jnanadhīpena bhasvata) — with the blazing lamp of knowledge. [Gītā 10.11]

.jñāna-bhāsyam — laughter of knowledge, expressing “felicity of illumination”, an element of Mahēṣvarī bhāva and a form of devībhāsa.

.jñānalipśa — the urge towards knowledge, an attribute of the brāhmaṇa.

.jñānalipśa jñānapraṇakāśo brahmavarcasyām sthairyam iti brahmatejāḥ (jnanalipṣa jnanapraṇakāśo brahmavarcasyām sthairyam iti brahmatejāḥ) — the urge towards knowledge, light of knowledge, spiritual force, steadiness: these express the energy of the brāhmaṇa temperament.

.jñānaloka — the world of knowledge.

.jñānam — same as jñāna or jñānam brahma.

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

.jñānamaya — full of knowledge.

.jñānamaya saguṇa — jñānam brahma with qualities.

.jñānam brahma (jnanam 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
.. catuṣṭaya; the divine Reality (brahman) realised as “a consciousness in everything which is aware of all”.

.. jñānam, trikālaḍṛṣṭi, aṭhasiddhiḥ, samādhiḥ, iti vijiñānacatuṣṭayaṃ
(jnanam, trikaldrishti, ashtasiddhi, samadhi, iti vijnanachatuṣṭayaṃ) — jñāna, trikālaḍṛṣṭi, aṭhasiddhi and samādhi: these constitute the vijnāna catuṣṭaya.

.. jñānaprakāśā (jnanaparaksha) — 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.

.. jñānaprakāśo, jñānalipsā, brahmavarcasyaṃ, sthairyaṃ (jnanaparaksha, jnanalipsa, brahmavarchasya, sthayam) — light of knowledge, the urge towards knowledge, spiritual force, steadiness (the attributes of the brāhmaṇa).

.. jñānasāmarthyam (jnanasamarthyam) — 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.

.. jñānoṣparati — cessation of knowledge.

.. jñāta — knower.

.. jñāta-purusa (jnata-purusha) — the soul or conscious being as the knower.

.. jñātre brahma (jnatre brahma) — brahman as the knower.

.. jonāki [Bengali] — firefly.

.. journalier [French] — “daily” (evidently a word seen by Sri Aurobindo in lipi).

.. jugupsā — “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”.

.. jugupsita — repellent.

.. jyoti(h) — light; light of spiritual consciousness or ideal knowledge; one of the seven kinds of akashic material; rūpa or ātī composed of this material.

.. jyotika (jyotik) — same as jyotirmaya.

.. jyotir — same as jyoti(h).

.. jyotira daksā (jyotir daksha) — light and discernment. [Cf. Rg Veda 9.61.18]
.jyotirmaya (jyotirmaya; jyotirmay) — luminous; full of light of vi-
jñāna; (rūpa or lipsi) composed of jyoti(h).
.jyotirmaya lipi (jyotirmaya lipi) — lipi composed of jyoti(h).
.jyotirmaya prakāśa (jyotirmaya prakasha) — illumined clarity.

K
.K.A. — abbreviation of “Kama Ananda” (see kāmānanda).
.kaccā (kachcha) [Hindi] — unripe, immature.
.kadā — when.
.Kādambari — name of a Sanskrit prose romance by Bāna (7th century
A.D.).
.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”.
.kaivalyānanda — the bliss of absolute existence (kaivalya, the con-
dition of that which is kevala, sole or absolute), a term used for the
union of sadānanda, cidānanda and śuddhānanda, the three high-
est forms of ānanda, which are based on the “Joy of the spirit in
the Ekam” (One) in its threefold aspect as saccidānanda or infinite
Existence-Consciousness-Bliss; also applied to sadānanda by itself.
.kalā — art.
.kāl — time.
.kalasi [Bengali] — pitcher.
.kali — (“the Kali”) same as kaliyuga.
.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 trum-
pling naked in battle”, symbolic of “the Nature Force [prakṛiti]
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 (devī) into whose
undivided consciousness-force (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 šakti carrying out the līlā according to the pleasure of the īśvara, the second member of the karma catuṣṭaya; sometimes the same as Mahākāli.

. Kālibhāva (Kalibhava; Kali-bhava; Kali bhava) — the forceful temperament of Kāli, sometimes equivalent to Candrašāna or Mahākāli bhāva; oneness with Kāli as the universal prakṛti or šakti, 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 ījya-prakṛti.

. Kālidārśana (Kalidarshana) — vision of Kāli “manifest in all beings & things”, the ārāṇa of the šakti 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”.

. Kali-deva — the god of the kāliyuga; probably Aniruddha, who manifests the divine qualities of the śūdra.

. Kālikṛṣṇa (Kalikrishna; Kali krishna) — (also called Kṛṣṇakāli) the union of Kāli and Kṛṣṇa, whether seen in the perception (ārāṇa) of the external world or experienced in oneself in a spiritual realisation which is the basis of karma and kāma, where Kāli 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 (ījya) is “the channel of this action and offering”.

. Kāli-Kṛṣṇa bhāva (Kali-Krishna bhava) — (also called Kṛṣṇakāli bhāva) the realisation of Kālikṛṣṇa, a state of being in which Kāli, the universal prakṛti or šakti, 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”.
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**Kālikṛṣṇa darśana** — the vision of Kālikṛṣṇa in all, same as Kṛṣṇakāli darśana.

**Kālimandira** (Kalimandir) — a temple to the goddess Kāli.

** kali paśu** (kali pushu) — paśu in a kaliyuga.

**Kāli-prakṛti** (Kali-prakriti) — Nature as Kāli.

**kaliyuga** (kaliyuga; kali yuga) — the last age in a caturyuga, whose master-spirit is the śudra; a period of the world in which the harmony created in the satyayuga 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, expected 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.

**kalpanamayi prakṛti** (kalpanamayi prakriti) — Nature creating subjectively by the power of imagination.

**kalyāṇa** (kalyana; kalyanam) — fortunate; beneficent; beneficence; goodness, good.

**kalyāṇabuddhi** — beneficent Intelligence.

**kalyāṇalipsa** — the urge to bring about the good of all; an element of Mahālaksāmī bāva.

**kalyāṇam** — see kalyāṇa.

**kalyāṇasraddhā** (kalyanasraddha; kalyana sraddha) — faith that all is for the best, “the sense of a divine power making for good behind all experiences”, an element of cittaśakti.

**kalyāṇecchā** (kalyanechcha) — beneficent Will.

**kāma**¹ (kama; kamah) — desire; same as śuddha kāma, “a divine desire other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured”; the seeking for “the joy of God manifest in matter”, an attribute of the śudra 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.
.Kāma² — the god of Desire (kāma¹), 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 svādhiṣṭāna, on whose strength kāmānanda and ārogya depend.
.kāmah — see kāma¹.
.kāmaly premah, dāsyalipsā ātmasamarpanam iti śūdraśaktiḥ (kamah, premah, dasyalipsa atmasamarpanam iti shudrashaktih) — desire, love, the urge towards service, self-giving: these express the śūdra soul-power.
.kāmana — longing.
.kāmānanda — a form of śārīrānanda or physical ānanda associated with (śuddha) kāma or purified desire, also referred to as maithunānanda (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 sūksma 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”.
.kāmaprema — (subjective) kāmānanda combined with premānanda.
.kāmasiddhi — fulfilment of kāma¹.
.kamic cakra; kamic centre — same as kāmacakra.
.kampana — trembling, sometimes experienced when there is “a great increase, in-pouring, 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.
.karāli — terrible.
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.karana (karan) — instrument.

.karaṇa (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 vijnana or vijnānamaya; (especially in Bengali) consecrated wine, used in Tantric rituals.

.karaṇa-indriya — the causal (vijnānamaya) sense-faculty; the “supranormal 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 vijnāna and expressing the union of Keśa and Kālī, 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 (ādesa) 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 Keśa, Kālī, karma and kāma; also called the ilācatuṣṭaya.

.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.

.karmahīna udāśīnata (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 Mahāsarasvati bhāva.

.karmanī akarma — inaction in action. [Gītā 4.18]

.karmapāṭavam — skill in work, an element of Mahāsarasvati bhāva.

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

**karmasamnyāsa** — renunciation of (egoistic) action; giving up of identification of the jīva with the activity of the ādāra.

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

**karma-siddhi asiddhi** — success and failure in karma.

**karma-śraddhā** — faith in the success of the work; śraddhā in the achievement of karmasiddhi.

**karmī** — man of works.

**karaṇa** — ear.

**karṣaṇa** (karshana) — tearing, forcing, hurting; one of the five forms of pain to be turned into raudrānanda.

**kartā** — doer.

**kartaṇya** — to be done; the thing that has to be done.

**kartaṇya-akartaṇya** — (the sense of) what is to be done and what is not to be done.

**kartaṇya karma** — same as kartaṇyaṇ karma.

**kartaṇyaṁ akartaṇyaṁ** — what is to be done and what is not to be done.

**kartaṇyaṇi karma** — the work that is to be done.

**kartaṇyaṇi brahma** (kartri brahma) — brahman as the doer.

**kartaṇyaṇa abhināma** (kartrita abhinama) — the egoism of the worker; the idea of oneself as the doer.

**Kārttikeya pūrṇima** (Kartik Purnima) — the full-moon night of the Hindu month of Kārttikeya (November-December).

**karuṇā** — pity.

**kārya** — effect.

**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 vaiśya.

**kauśalya** (kaushalya) — skilfulness (of liṇī), especially in the use of the various kinds of akashic material.

**kaushala; kaushalam** — see kauśala.

**kaushalya** — see kauśalya.
..kautuka-hāsyam — laughter of amusement, an attribute of Mahā-
sarasvatī and a form of devīhāsyā.
..kautuka-krīḍā — amusing game.
..kavaca (kavacha) — armour; mental armour around the body which
keeps off attacks of all kinds.
..kavi — poet; (in the Veda) seer, one who is “possessed of the Truth-
consciousness and using its faculties of vision, inspiration, intuition, dis-
rimination”.
..kātya — 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 sāhitya, including work in the
“epic, dramatic and the minor forms which again include narrative,
lyric and reflective”.
..kāyasiddhi — perfection of the body (same as śārīrasiddhi).
..kāyasuddhi (kayashuddhi) — purification of the body.
..kendra — centre; see caitanyakendra.
..ketu — perception; intuitive thought-perception.
..kevala — (instrumental plural of kevala) mere; pure, simple; isolated,
alone; absolute. [Gītā 5.11]
..khaṇḍa — part, section.
..khaṇḍa-siddhi — partial siddhi; partial effectuality of tapas.
..khāṭā [Bengali, etc.] — notebook.
..kimnara — a kind of centaurolke being of “unearthly sweetness of voice
and wild freedom”, belonging to a world of fantasy.
..klāṇti — exhaustion, fatigue.
..kleinos [Greek] — famous.
..kośa (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 (annakośa, prāṇakośa, manāḥkośa,
vijñānakośa and ānandakośa) corresponding to “five degrees of our
being, the material, the vital, the mental, the ideal, the spiritual or
beatific”; two additional kośas (tapas-kośa and sat-kośa) are said to
be “not yet developed” in the human evolution, “but only unformed
nimbuses of concrete being”.
..kratu — will; volition.
..kratum sacetasam (kratum sachetasam) — conscious Will.
.krauryam — cruelty.
.Krishna, etc. — see Krṣṇa, etc.
.kriti — see  kṛti.
.kriyā — practice.
.kriyāsakti (kriyashakti) — power of action.
.krṣṇa pājah — create a massive strength. [Rg Veda 4.4.1]
.krodha (krodh) — anger.
.Kṛṣṇa (Krishna) — the eighth avatāra of Viśṇu 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 (deva) and supreme Being (puruṣottama) who is the fourfold iśvara and also “the Destroyer, Preserver, Creator in one” (Rudra², Viśṇu, Brahmā), manifesting “through the Vishnu aspect as his frontal appearance”; “the Ishwara taking delight in the world” (ānandamaya iśvara 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 Kṛṣṇadārsana.
.Kṛṣṇabhāva (Krishnabhava) — oneness of the individual soul (jīva) with Kṛṣṇa as the iśvara 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 brahmadarśana in which Kṛṣṇa is seen everywhere.
.Kṛṣṇabodha (Krishnabodha) — awareness of Kṛṣṇa in the brahmadarśana.
.Kṛṣṇadarśana (Krishnadarshana; Krishna-darshana; 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 iśvara 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 brahmadarśana or as
a distinct *darśana* related to *iśvaradarśana*. The three intensities of *Krṣṇadarśana* 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 *sarvamaya, anantagуnamaya* and *ānandamaya Krṣṇa*), leading to the consummation: “The human being = Krishna”.

**.Krṣṇadrṣṭi** (Krishnadrshhti) — same as *Krṣṇadarśana*.

**.Krṣṇaḥ, Kālí, kāmaḥ, karma iti karmacatuṣṭayam** (Krishnah, Kali, kamah, karma iti karmachatushtayam) — *Krṣṇa, Kāli, kāma*¹ and *karma*: these constitute the *karma catuṣṭaya*.

**.Krṣṇakālī** (Krishnakali; KrishnaKali; Krishna-Kali; Krishna Kali) — (also called *Kālikṛṣṇa*) the union of *Krṣṇa* and *Kāli*, forming the “subjective base” of *karma*; Kāli as *prakṛti* surrendering herself in a relation of *(madhura) dāśya* to *Krṣṇa*, the *puruṣa*; “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 *Krṣṇa* 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 *puruṣa-prakṛti*; short for *Krṣṇakāli bhava* or *Krṣṇakāli darśana*.

**.Krṣṇakāli bhava** (Krishnakali bhava; Krishna-Kali -; Krishna Kali -) — (also called *Kālikṛṣṇa bhava*) the realisation of *Krṣṇakāli*, a state of simultaneous *Krṣṇabhava* and *Kālibhava*, in which the individual soul (*jīva*) experiences “at once its oneness with the Ishwara [*Krṣṇa*] and its oneness with the Prakṛti [*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 Prakṛti”; a state of perception (*bhava*) of *brahmadarśana* in which *Krṣṇa* and *Kāli* are seen everywhere.

**.Krṣṇakāli darśana** (Krishnakali darshana; Krishnakali-darshana; Krishna-Kali-darshana) — the vision of *Krṣṇakāli* in all, a state of perception (*bhava*) 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 brahmādārśana 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.

Krṣṇanṛtya (Krishnanritya) — 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-surya (krishna-surya) — black sun.

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

kṣara (kshara) — mutable, changing; brahman 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 Prakriti”.

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

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

kṣatrātejas (kshatrātejas) — 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 cāturvarṇya.

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

.ksāya1 (kshāya) — loss, diminution.

.ksāya2 (kshāya) — habitation.

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

.kshara — see kṣara.

.kshatram, etc. — see kṣatram, etc.

.kshatriya — see ksatriya.

.kshaya — see kṣaya.

.kshetra — see kṣetra.

.kshiprakarita — see kṣiprakāritā.

.kshiprata — see kṣipratā.

.kshobha — see kṣobha.

.kshutpipasa — see kṣutpipāśā.

.kṣiprakāritā (kshiprakarita) — swiftness of action.

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

.kṣobha (kshobha) — disturbance.

.kṣutpipāśā (kshutpipasa) — 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 Daśakumāracaritam, “The Adventures of the Ten Princes”, a Sanskrit work by Daṇḍin) interpreted to mean puṇya 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”.

.kuntha — dull.

.Kuṣṭa — a Vedic rṣi, 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.
laghima — 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”.
laghimā-mahimā — the combination of laghimā and mahimā.
laghutā — lightness, an element of dehaśakti: “a lightness, swiftness and adaptability of the nervous and physical being”.
laghutvam (laghutwam) — same as laghutā.
Lakšmi (Luxmi) — the goddess of beauty and prosperity.
lālītyam — charm; an element of Mahālakṣmi bhāva.
laukika (laukic) — worldly.
laya — dissolution, disappearance; annulment 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”.
līlācatusṭaya (lilachatusthaya)— the quaternary of the divine play; another name for the karma catusṭaya.
līlātāna — 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 līlāmaya īśvara or līlāmaya puruṣa, the Lord or Soul of bliss who “can play with the manifestation without being imbued with the Ignorance”.

līlāmaya ānanda brahman — ānandaim brahma seen as expressing its universal delight through the līlā of the world.

līlāmaya darśana (lilamaya darshana) — the vision of the līlāmaya 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”.

līlāmaya īśvara (lilamaya ishvara) — the Lord of the cosmic līlā, “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”.

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

līlāmaya Krṣna (lilamaya Krishna) — Krṣna as the līlāmaya 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”.

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

līlāmaya para puruṣa (lilamaya para purusha) — the supreme līlāmaya puruṣa, often referred to as līlāmaya Krṣna.

līlāmaya puruṣa (lilamaya purusha) — the puruṣa as the enjoyer and master of the līlā: “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”.

līlāmaya saguna — saguna brahman perceived in relation to the world-play or līlā with a sense of “the lilamaya personality of the Brahman”.
Iilāmaya upalabdhi — realisation of the Iilāmaya saguṇa or Iilāmaya īśvura / puruṣa 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-riśpa — 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 charusthayaya) — lipi seen in the four states of samādhi: bahirdarśi jāgrat, antardarśi jāgrat, svapnasamādhi and susūpti.

Lipi-drṣṭi (lipi-drśhti) — 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-trikāla-drṣṭi (lipi-trikaldrśhti; lipi trikaldrishti) — trikāladrṣṭi, 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 viśṛya 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 (drśhti) — same as logistic revelation or revelatory logis-

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 \( jn\tilde{a}na \). 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 vij\( \tilde{n}a \)na — same as logistic ideality.

logistis — same as logistic ideality; in October 1920, restricted to intuitive ideality as the lowest level of logos vij\( \tilde{n}a \)na.

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 vij\( \tilde{n}a \)na.

logos reason — a term used in October 1920 for the second level of logos vij\( \tilde{n}a \)na; it is defined as “the lower representative idea”, apparently referring to the form of intuitive revelatory logistis previously called representative revelatory vij\( \tilde{n}a \)na.

logos vij\( \tilde{n}a \)na [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), bhuvar (the world of prāṇa, life-force), svar (the world of manas, mind), mahar-loka (the world of vijñāna, gnosis), janaloeka (the world of ānanda, bliss), tapaloeka (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.

.. lokadarśanam (lokadarshnam) — same as lokadrṣṭi.
.. lokadrṣṭi (lokadrishti) — vision of the worlds, knowledge of the planes of existence (lokas). It includes ibalokadrṣṭi, vision of this world, and paralokadrṣṭi, vision of other worlds.
.. lokoparati — world-renunciation.
.. lorsque l’esprit alors assemble les données et assouplit assez sa langue pour les traduire synthétiquement [French] — when the mind gathers the data and makes its language supple enough to translate them synthetically.
.. lower representative — in October 1920, equivalent to what representative had meant earlier in that year, when it referred to a form of intuitive revelatory logistis; this came to be described as “lower representative” when representative vijñāna came to mean highest representative ideality.
.. lower revelatory — (in 1920) a term used for a form or forms of logistic ideality other than the highest kinds of revelatory logistis, but containing 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 revelatory logistis that combines lower revelatory and representative elements.
.. 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.
.. luminous revelatory reason — same as revelatory logistis.
.. Luxmi — see Laks.mī.
Glossary to the Record of Yoga

M

.M\(^3\) — a combination of three of the four aspects of daivi prakṛti (e.g., Maheśvari, Mahākāli and Mahāsarasvatī).

.M\(^4\) — a combination of all four aspects of daivi prakṛti: Maheśvari, Mahākāli, Mahālakṣmi and Mahāsarasvatī; same as quadruple bhāva.

.madhū — honey; sweetness, “the entire sweetness of existence, the honey, the delight that is the food of the soul”; the intoxication of the soma\(^1\) 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 (madhurabhava; madhur bhava) — the sweet (madhura) relation (bhāva) between the jīva and the īśvara (or between Kāli and Kṛṣṇa), 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 dasya; madhuradasya; madhura-dasya) — 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 madhura 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-dāśya 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 rasadrśti.

..mādhurya — sweetness; “the intoxicating sweetness of the Divine”, experienced in connection with the Mahālakṣṇi “colouring” of devibhāva.

..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, amṛta”.

..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 vijnāna; also, vijnāna itself.

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

..mahadbhūt — (c. December 1926) the world of “Divine Truth and Vastness”, containing seven planes where brahman is manifest in terms of satyam rtaḥ brah; same as vijnāna loka.

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

..Mahākāli — one of the four personalities of the śakti 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 tapas) needed for the rapid achievement of the divine work; sometimes short for Mahākāli bhāva.

..Mahākāli bhāva (Mahakalibhava; Mahakali bhava) — the Mahākāli aspect of devibhāva; 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 kṣiprakāritā** (Mahakali kshiprakarita) — the swiftness in action of Mahakāli.

. **Mahākāli-Mahāsarasvatī** (Mahakali-Mahasaraswati; Mahakali-Mahasaraswati) — the combination of Mahakāli (bhāva) and Mahāsarasvatī (bhāva), in which Mahakāli “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 Mahēśvarī and strongly coloured by Mahālakṣmī.

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


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

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

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

. **Mahākāli tapas** — the victorious force of Mahākāli.

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

. **Mahālakṣmī** (Mahalakshmi; 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 Mahālakṣmī bhāva.

Mahālakṣmī bhāva (Mahalakshmi bhava; Mahaluxmi bhava) — the Mahālakṣmī aspect of devībhāva; the temperament of Mahālakṣmī, 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”.

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

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

mahāmāyā — the vast power of “comprehending, measuring, forming Knowledge [māyā] . . . in the undivided being” of Aditi; “the Consciousness-Puissance of the Eternal [brahman], 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”.

mahā — great, large, vast (masculine of mahat).

mahāpātha — great path.

mahāloka — the world (loka) of vastness (mahās); the plane whose basis is vijnāna 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”.

mahā — “the great, the vast”, “the infinity of the Truth”; same as maharloka.

mahāśakti (mahashakti) — the cosmic śakti of the īśvara, “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”.

Glossary to the Record of Yoga
Mahāsarasvati (Mahasaraswati) — one of the four personalities of the sakti or devī: the goddess of skill and work, whose manifestation in the temperament (Mahāsarasvati bhāva) is the “continent” occupied by the force of Mahākālī in the intended combination of the aspects of daivi prakṛti; sometimes short for Mahāsarasvati bhāva.

Mahāsarasvati bhāva (Mahasaraswati bhava) — the Mahāsarasvati aspect of devībhāva; the temperament of Mahāsarasvati, 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”.

Mahāsarasvati-Mahakāli (Mahasaraswati-Mahakali) — same as Mahakāli-Mahāsarasvati.

Mahāsarasvati-Maheshvari (Mahasaraswati-Maheshwari) — same as Maheshvari-Mahāsarasvati.

Mahāsarasvati prakṛti (Mahasaraswati prakriti) — the Mahāsarasvati nature; prakṛti expressing the Mahāsarasvati aspect of the divine sakti.

Mahāsarasvati tapas (Mahasaraswati tapas) — the patient and laborious force of Mahāsarasvati.

Mahāsarasvati vibhūti (Mahasaraswati vibhuti) — manifestation in human nature of the qualities of Mahāsarasvati.

mahashakti — see mahāsakti.

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

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

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

mahat laghimā (mahat laghima; mahat-laghima) — laghimā containing mahimā.

mahātmā — great soul.

mahattva (mahattwa; mahattwam) — greatness, largeness, vastness; a term in the first general formula of the sakti catuṣṭaya; “a greatness of sustaining force”, an element of dehaśakti; sometimes equivalent to mahimā.

mahattvabodho, balaśāghā, laghutā, dhāraṇasāmartyam iti dehaśaktih (mahattwabodho, balslagha, laghuta, dharanasamathyam 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.

mahattwabodho, balaslahgha, laghutvam, dharaamasamarthym (mahattwabodho, balaslagha, laghutvam, dharaamasamarthym) — the sense of a greatness of sustaining force, assertion of strength, lightness, the capacity to hold all workings of energy (the elements of dehasakti).

mahattwa; mahattwam — see mahatta.

Mahavira — (literally “the great hero”, an epithet of Srikr. a) the aspect of the fourfold isvara whose sakti is Mahesvari, corresponding to the brahma who represents the cosmic principle of Wisdom in the symbolism of the caturvarnyas; he is identified with Siva or Mahesvara.

Mahavishnu (Mahavishnu) — Višnu as virāt, the Soul of the material world.

Mahesvara (Maheshwara) — a name of Śiva; (also called Mahāvira) the aspect of the fourfold isvara whose sakti is Mahesvari; same as Mahesvara bhāva.

Mahesvara bhāva (Maheshwara bhava) — the temperament of Mahesvara; manifestation of the Mahesvara personality of the fourfold isvara.

Mahesvari (Maheshwari; Maheswari) — one of the four personalities of the sakti or devī: the goddess of wideness and calm, whose manifestation in the temperament (Mahesvari bhāva) is the pratiṣṭhā or basis for the combination of the aspects of daiivi prakṛti; sometimes short for Mahesvari 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 Mahesvari was usually her manifestation in another sakti as part of the preparation of the pratiṣṭhā for the full daiivi prakṛti.

Mahesvari bhāva (Maheshwari bhava; Maheshwari-bhava; Maheswari bhava) — the Mahesvari aspect of devibhāva; the temperament of Mahesvari, the sakti 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”.

Mahesvari-Mahalakṣmi (Maheswari-Mahalakshmi) — the combination of Mahesvari (bhāva) and Mahalakṣmi (bhāva), a harmony of divine calm and divine delight.
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**Maheshvari-Mahalaksmi-Mahasarasvati** (Maheshwari-Mahaluxmi-Mahasaraswati)—the combination of *Maheshvari* (*bhava*), *Mahalaksmi* (*bhava*) and *Mahasarasvati* (*bhava*), three of the four aspects of *daivi prakṛti* or *devibhava*, with *Mahakali* (*bhava*), the aspect of strength and swiftness, “contained and dominated” by the others.

**Maheshvari-Mahasarasvati** (Maheshwari-Mahasaraswati)—the combination of *Maheshvari* (*bhava*) and *Mahasarasvati* (*bhava*), characterised by a “slow and regular unhasting pressure” favourable to luminous and effective *vijñāna*, but lacking in the intensity of the *Mahākāli* energy.

**Maheshvari-Mahasarasvati santi** (Maheshwari-Mahasaraswati shanti)—the passive calm of *Maheshvari-Mahasarasvati*.

**Maheshvari pratistha** (Maheshwari pratistha)—the *Maheshvari bhava* 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 ananda**—same as *maithunānanda*.

**maithunānanda**—an intensity of *kāmānanda* comparable in some way to sexual ecstasy: a kind of *physical ananda* 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*.

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

**mānāpāmānabodha**—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 manas, having the nature of mind in general or of the sensational mind; mentality; subtle sense-perception (viṣayadṛṣṭi) on the mental plane by means of the inner manas.

.. māṇasa abhyāsa — mental repetition.

.. māṇasa buddhi (manasabuddhi; manasa buddhi; manasabuddhi; manas-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 prajñāna (“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-drsti (manas-drsthi) — mental vision; perception by the manas, “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.

.. māṇasasmriti (manasasmriti) — mental smṛti.

.. manas brahma — brahman experienced on the mental level.

.. manasbuddhi — see māṇasabuddhi.

.. manas-chitta (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 \( \text{\textbar ananda} \) 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”.

- \text{\textbar manasika} (manasik) — mental, relating to the sensational mind (\text{manas}).
- \text{\textbar manasika \textbar sushupti} (manasik sushupti) — a condition of the mind resembling deep sleep (\text{sushupti}); the inertia and passivity of the intellect in the deepest states of \text{\textbar sam\ddbar dhi}.
- \text{\textbar manastattwa} (manastattwa; manas tattwa) — mind-principle.
- \text{\textbar manava} — human; man.
- \text{\textbar manda} — slow.
- \text{\textbar man\ddbar dal} — circle, orb; any of the ten books of the \text{\textbar Rg Veda}.
- \text{\textbar ma\ddbar ngala} (mangala; mangalam) — good fortune, favourable circumstances.
- \text{\textbar ma\ddbar ngala-ama\ddbar ngala} — fortunate and unfortunate; the \text{dvandva} of favourable and adverse.
- \text{\textbar ma\ddbar ngalam} — see \text{mangala}.
- \text{\textbar ma\ddbar ngal\ddbar am\ddbar ngala} — same as \text{ma\ddbar ngala-ama\ddbar ngala}.
- \text{\textbar ma\ddbar ngal\ddbar am\ddbar ngala\ddbar bodha} — the sense of fortunate and unfortunate circumstances.
- \text{\textbar ma\ddbar ngalam\ddbar am\ddbar ngala\ddbar bodha} — experience of favourable circumstances.
- \text{\textbar ma\ddbar ngalya} — fortunate, favourable.
- \text{\textbar ma\ddbar nipura} — the cakra behind the navel (\text{nabhicakra}), “the central seat of the Vital, the Life Principle”.
- \text{\textbar ma\ddbar ni\ddbar s\ddbar ah} — illumined thoughts.
- \text{\textbar ma\ddbar ni\ddbar si} (manishi) — thinker.
- \text{\textbar ma\ddbar noloka} — the mental world, a \text{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 \text{\textbar manoloka of bh\ddbar u}).
- \text{\textbar ma\ddbar noloka of bh\ddbar u} — the mental world within the physical; the mental layer of the earth-consciousness or plane of material existence, the highest level of the \text{\textbar triloka in bh\ddbar u}.
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”.

Mātarīśvan (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.

Mātrahāva — 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 intuition.
meghagarjana (meghagarjan) — thunder (heard in śabdārāṣṭṭī).
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 bhūtī.
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 traiyugyasiddhi; the inactivity of an enlightened tāmas “which by this saving enlightenment is more of a quiescence than an incapacity”.
mental sūșupti — same as mānasika sūșupti.
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.
mithyādharanā — misunderstanding, the holding of a wrong idea.
mithyāgraha — misconception.
mithyāropā — 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.,
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Maheśvarī-Mahāsarasvatī.

mnemosynē (mnemosyne) [Greek] — memory; the goddess of Memory, mother of the Muses.

moha — delusion.

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

mot d’ordre [French] — watchword.

motu — see in motu.

mṛtam (mrtam) — death.

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

mudrā — a position of the hands; the use of the hands to shut the ears to outward sounds.

mukhaśrī — facial beauty.

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

muktabhogamuktabhoga — liberated enjoyment.

muktamukti — 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 pūrṇa yoga, “a liberation of the soul in nature perfect and self-existent whether in action or in inaction”; the second member of the siddhi catustaya, integral freedom, including liberation of the spirit (essential mukti) and liberation of the nature (comprising abhāṅkāra-mukti-siddhi, traiguṇyasiddhi and 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”.

muladharamulaḥāra — the lowest 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 kūṇḍalinī rises.

*mumuksutva* (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 jalavīśṛṣṭi.

*nābhicakra* (nabhichakra; 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.

*naisṭhuryam* (naishthuryam; naishtryam) — severity.

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

*naktaśaśvaśarasmēkṣum [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”.

*nāmadrṣṭa* (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*.

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

*nāmas* — submission.

*nāmāśi* [Bengali] — mother’s younger sister.

*nāmaskāra* — salutation with hands joined.

*na me mataṁ 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 Viṣṇu, 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 Nārasiṃha tejas.

.. Nārasiṃha tejas (Narasinha tejas) — the energy of the man-lion (Narasinha).

.. 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 Viṣṇu, the Preserver, one of the “cosmic Personalities of the Divine” through whom Khṛṣṇa manifests.

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

.. Nārāyaṇadarśana (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 *Krṣṇadarsana*.

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*Nārāyana-dṛṣṭi* (Narayana-drśhti) — same as *Nārāyaṇadarśana*.

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*nārikelajah* — (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*).

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

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*Nārāyaṇa-drṣṭि* (Narayana-drishti) — same as *Nārāyana-darśana*.

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*Nārāyaṇa-drṣṭि* (Narayana-drśhti) — same as *Nārāyana-darśana*.
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..nidrā — sleep.
..nidrāmaya — of the nature of sleep; (samañā) under the hold of sleep.
..nidrāmaya swapna siddhi (nidramaya swapna siddhi) — perfection of swapnasamañā during sleep.
..nidrāviṣṭa samañā (nidravishta samadhi) — samañā invaded by sleep.
..nigraha — suppression; forcible coercion of one’s nature.
..nīḥśabdā (nīshabdata) — absence of sound.
..nīḥsmarāṇa— without smarāṇa; (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]
..nīla (nil) — dark blue.
..nīṃsiṣṭaṃna (nimishannapi) — even blinking; as well as when shutting the eyes. [Gītā 5.9]
..nīṃmīta — efficient cause, “the immediate cause and instrument”.
..nīrādhaḥ (nīṛādhd) — (subtle sense-perception) without the support (ādhaḥ) of a physical sensation; (ṛūpa or liṇḍ) seen in the ākāśa without relation to a background.
..nīrānanda — “undelight”, the absence or contrary of ānanda.
..nīrāṇandamaya — joyless; the opposite of ānandamaya.
..nīrāṇanda śānti (nirananda shanti) — peace without ānanda, a form of negative śānti.
..nīrāpekṣa (nīrapēkṣha) — freedom from desire, expectation and dependency; disinterestedness, non-attachment.
..nīrguṇa (nīrguṇa; nīrguṇam) — without qualities; absence of qualities; short for nīrguṇa brahman, “an Infinite essentially free from all limitation by qualities, properties, features”; the ānanda of pure featureless consciousness (cit), another term for cidānanda.
..nīrguṇa brahman — brahman without qualities (guṇas), also called šāntau brahma, the featureless Reality whose “illimitable freedom . . . provides the indispensable condition for . . . a free and infinite self-expression in quality and feature”.
..nīrguṇa guṇi — “the Supreme without qualities who is possessed of all qualities”, the deva or īśvara as at once nīrguṇa and sāgūṇa, “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. Śvetāśvatara 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 Sanscrit 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 Sanscrit 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-utthāpana — the negation of utthāpana.
- nirveda — despondency, indifference.
- nirvilāna 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”.
- nirviṣeṣa (nirvīṣeṣa) — 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.
- niṣcaya (niṣcaya) — certainty, decisiveness.
- niṣcetātā (niṣcetātā) — immobility, absence of effort, passivity.
- niṣchay — see niṣcaya.
- niṣcheshtata — see niṣcetātā.
- niṣchaya — see niṣcaya.
- niṣchaya — see niṣcaya.
- niṣkāma (niṣkāma) — desireless; (on page 1281) the name of a svarga.
- niṣkāma karma (niṣkāma karma) — desireless action.
- niṣkāma niḥsṛṣṭa (niṣkāma niḥsṛṣṭa) — without desire or longing.
- niṣtapas smaraṇa — smaraṇa (memory) without pressure of tapas (will); passive attention.
.nistejas — lack of energy.
.nitya — constant.
.nitya anusmarana (nitya anusmaran) — 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”.
.nivrtti (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 pravrtti; a “divine quietism” supporting “a divine activism and kinetism”.
.non-telepathic trikāladrṣti (trikaldrishti) — the higher form of trikāladrṣti, 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.
.nṛḥ (nṛḥ) — (apparently the plural of nṛ, whose more regular forms are naraḥ [nominative] or nṝṇ [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 *viṣayānanda* (vishayananda) — *viṣayānanda* generated “objectively in the physical response to all experiences”.

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

*ojas* — 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 Agnih* — an invocation to *Agni*³.

*OM ānandamayi caitanyamayi satyamayi parame* (OM anandamayi chaityamayi [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* — *trikāḷa-drṣṭi-tapassiddhi* with non-telepathic *trikāḷa-drṣṭi* 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 gnosia*; 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”.

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³ *Agni*: The Vedic god of fire, heat, and illumination.
ovemind 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 mâyā (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 mâyā, 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.
..pâjah — same as pâjas.
..pâjas — mass of strength.
..paîca (pancha) — five.
..paîcabhauta (panchabhauta) — involving the five elements (paîca-bhûta).
..paîcabhûta (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 [pîrthivî1], water [jala], fire [tejas or agnî1], air [vûyu1] and ether [ãkãśa]”.
..paîcaprâna (panchapraṇa) — the five “vital currents of energy” in the
body, called prāṇa, āpāna, samāna, 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”.

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

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

pāpapunya — sin and virtue.

pāpapunyaamānāpamānāpriyāpriyāvivarjanam — dispelling the sense of sin and virtue, honour and dishonour, love and hatred.

para — higher; supreme.

parā — higher; supreme (feminine of para).

parabhāva — higher aspect; supreme status of being.

parabrahmadarsana (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 some-thing 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.

parājayānanda — joy of (temporary) defeat (as a step towards vic-tory), a form of sama ānanda.
.paralokadṛṣṭi (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 lokadṛṣṭi.

.paramahāṁsa (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)”.

.paramātman — the supreme Self (ātman), the “supreme unmanifest supracosmic Being” as the world’s “invisible spiritual foundation and the hidden spiritual cause of the becoming of all existences”.

.parameśvara (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”.

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

.parameśvara-parameśvari (parameswara-parameswari) — the supreme Lord (parameśvara) and supreme Goddess (parameśvari) as the Two-in-One.

.parameśvari (parameshwari; parameswari) — the supreme Goddess (īśvari).

.parā prakṛti (para prakriti) — 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 saccidānanda linked by vijñāna to the aparārdha or lower
hemisphere of mind, life and matter, “an upper hemisphere of manifestation based on the Spirit’s eternal self-knowledge” (vidyā).

- **parā śakti** (para shakti; parāśakti) — Higher Power; the supreme sakti of paramēśvara, “the transcendent Mother” of whom the mabāśakti on each plane is “the cosmic Soul and Personality” (same as ādyā parāśakti).

- **para tapas** — Higher tapas.

- **parātman** — the supreme Self, same as paramātman.

- **parātpa** — Higher than the highest; supreme; “the supreme of the Supreme”.

- **parā vidyā** — the higher knowledge; the knowledge of 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”.

- **paresse** [French] — Laziness, indolence.

- **paropakāra** — Doing good to others.

- **pārthiva** — Earthly; physical; consisting of or relating to the bhūta called prthivi₁.

- **pārthiva ākāśa** (parthiva akasha) — The physical ether.

- **pārthiva visṛṣṭi** (parthiva visrishti) — Discharge (visṛṣṭi) of waste matter in solid form.

- **parvata** — Mountain.

- **passive asamatā** — Defect or failing of passive samatā.

- **passive samatā** — Equality in one’s reception of the contacts of the world, consisting of titikṣā, udāsinatā and nati, also called negative samatā: 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”.

- **pāśavi** (pashavi) — Kāli as ruler of the physical consciousness (pāśu).

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

- **pāśu-asura** (pashu-asura; pashu asura) — The pāśu stage of the 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.

*paśu deva* (pashu deva) — the paśu of the deva type; the divinised animal-man.

*pātāla* — the underworld; a plane of “low physical nervosity” 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.

*pempeγach* (pepegach) [Bengali] — papaya tree.

*perceptual 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 vānimaya 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.

*phalakāṅkṣā* (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 sārīrānanda 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, tīvraṇanda, raudrānanda and vaidyutānanda) with the corresponding forms of bhoga and rasagrāhaṇa.
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 sthūla 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.

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

piśāca-asura (pishacha-asura; pisacha-asura; pisacha asura) — the piśāca stage of the asura, which evolves in the second and third manvantaras of the sixth pratikalpa.

piśāca-pramathā (pischacha-pramatha; pisacha pramatha; pisachopramatha) — the combination of piśāca and pramathā, which evolves in the asura type in the third manvantara of the sixth pratikalpa.

piśāci (pisachi) — female piśāca; Kālī as ruler of the sensational mind.

piśitārthi (pishitarthi) — looking for meat.

pitṛloka (pitriloka) — the world of the divinised ancestors.

plus [French] — more.

point d’appui [French] — point of support.

politēs [Greek] — freeman.

positive ānanda — same as positive samatā.

positive āsraddhā — 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** (prabhrthā) — bringing forward; offering.
- **prabhu** — the presiding Lord.
- **prabhuṭva** (prabhuṭwa) — lordship.
- **pradhāna** — (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 ākāśa defined as the ether of the “prano-manasic buddhi” behind the cittākāśa.
- **Pradyumna** — the aspect of the fourfold īśvara whose śakti is Mahā-lakṣmī, corresponding to the vaiśya who represents the cosmic principle of Harmony in the symbolism of the cāturvarṇya; 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 trikāladeśṭi 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.

**Prahlāda** — a daitya, son of Hiraṇyakaśipu; he became a devotee of Viṣṇu, who as Narasimha intervened to save him from his hostile
environment.

Prajàpati — “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 Tvaśṭā 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.

prajàvat — fruitful, “not barren, but full of the fruits of activity, rich in the offspring of the soul”.

prajña — “the Lord of Wisdom”, brahman in the last of the three states symbolised by the letters of AUM, manifest behind virāt and biranyakarbha “in the self-gathered superconscient power of the Infinite”; the Self (ātman) supporting the deep sleep state (sūrupṭi) or causal (kārana) consciousness, “a luminous status of Sleep-self, a massed consciousness which is the origin of cosmic existence”.

prajña-biranya-virāt — brahman in the three states symbolised by the letters of AUM, manifest in the superconscient as prajña, in the subtle worlds as biranyakarbha, 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 vijnāna 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 vijnāna — a lower kind of vijnāna, 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.

prakāmya trikāladṛṣṭi (prakāmya trikāladṛṣṭi) — telepathic trikāladṛṣṭi by means of prakāmya.

prakāmya-vyāpti (prakāmya-vyāpti; prakāmyavyāpti; prakāmya
vyāpti) — the combination of prākāmya and vyāpti, the two siddhis of knowledge, which constitutes telepathy.

• prakāsa (prakasha; praksha) — radiance, illumination, “transparent luminousness”; clarity of the thinking faculty, an element of buddhiṣakti; the divine light of knowledge into which sattva is transformed in the liberation (mukti) of the nature from the trīguṇa 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.

• prakāśāmaya (prakashamaya; prakashamay) — full of prakāśa; radiant; luminous; (rūpa or lipti) composed of prakāśa.

• prakāśāmaya śamas (prakashamaya çamas) — luminous peace; śamas full of prakāśa, without tapas.

• prakāśāmaya tapas (prakashamaya tapas) — luminous force.

• prakṛtic dāsyā (prakṛtic dāśa) — same as double / secondary dāsyā, an intermediate form of dāsyā 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-ānśā (prakṛti-ānśa) — portion of universal nature.

• prakṛti-jīva (prakṛti-jīva) — the individual soul (jīva) realising itself as a manifestation of prakṛti or universal Nature; see jīva-prakṛti.

• prakṛtin yānti bhūtāni nigrahaḥ kim kariṣyati (prakṛtīṃ yānti bhutani nigrahah kim karishyati) — “Creatures follow after nature;
what is the use of coercion?” [Gîtâ 3.33]

. _prakṛti puruṣa_ (prakrīti purusha) — same as _puruṣa-prakṛti_.

. _pramāda_ — negligence; confusion; distraction.

. _pramatha_ — a kind of being on the lower vital plane, related to the _piśāca_; the fourth of the ten types of consciousness ( _daśa-gāvas_ ) in the evolutionary scale: mind concentrated on the heart and the emotional and aesthetic part of the _citta_.

. _pramatha-asura_ (pramatha-asura) — the _pramatha_ stage of the _asura_, which evolves in the fourth _manvantara_ of the sixth _pratikalpa_.

. _pramatha-rākṣasa_ (pramatha-rākṣasa) — the combination of _pramatha_ and _rākṣasa_, which evolves in the _asura_ type in the fifth _manvantara_ of the sixth _pratikalpa_.

. _pramathēsvarī_ (pramatheshwari) — _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 ( _pañca-prāṇa_ ), 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 [ _cit-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_ (prana-akasha; prana akasha) — same as _prāṇākāśa_.

. _prāṇad ejad_ — that which breathes and moves. [Cf. _Munḍaka Upaniṣad_ 2.2.1]
\textit{prāṇajagat} (pranajagat; prana jagat) — the vital world, the world (\textit{jagat}) of pure life-force (\textit{prāṇa}), 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”.

\textit{prāṇākāśa} (pranakash; pranaksha) — the vital ether, the ākāśa of the \textit{prāṇajagat}; the vital ether of the material plane, the second ākāśa of the triloka in bhū.

\textit{prāṇakośa} (pranakośa; prana-kosha) — the sheath (kosha) composed of life-energy (prāṇa), “the life sheath or vital body” through which “the life-world [\textit{prāṇajagat}] enters into relations with us”; it is “closely connected with the physical or food-sheath [\textit{annakośa}] and forms with it the gross body [\textit{sthūla deha}] of our complex existence”.

\textit{prāṇamaya} (pranamaya; pranamay) — consisting of \textit{prāṇa}; nervous, vital; the vital plane.

\textit{prāṇamaya jagat} (pranamay jagat) — the vital world; same as \textit{prāṇa-jagat}.

\textit{prāṇamaya puruśa} (pranamaya purusha) — “the vital conscious being”, the \textit{puruṣa} “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”.

\textit{prāṇamaya tapas} — vital power, “unquiet, full of desire or effort”, same as nervous tapas.

\textit{prāṇān atarah} — you have passed beyond the vital forces.

\textit{prāṇanyāsa} — directing vital energy to any part of the body; a practice connected with \textit{prāṇāyāma}.

\textit{prāṇaśakti} (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”; \textit{prāṇa} 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 \textit{sūksma prāṇa} or vital being, one of the four kinds of \textit{sakti} forming
the second member of the *sakti catuṣṭaya*.

• **prāṇa śārīra** (prana sharīra) — 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”.

• **prāṇasūddhi** — purification of the *pāṇicprāṇa*.

• **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 ṛtu*prasāda*.

• **prasannatā** — clearness, “clear purity and gladness”, an element of *prāṇa-ākāśa*.

• **pratibodha** — perception; inner awakening; experiential knowledge; realisation.

• **pratidāna** — return; exchange.

• **pratijñā** — 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.
- **pratiṣṭhita** — 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 caṭuṣṭaya**; “the Divine Impulse which acts through us”, the pure desireless impulsion (**śuddha pravṛtti**) into which **rajas** is transformed in the liberation (**mukti**) of the nature from the **trīguna** 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**.
- **prayās** — 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 **Mahālakṣmi** and of **Pradyumna**; short for **premānanda**; (on page 1281) the name of a **svarga**.
- **prema, prema, kāma, dāsyalipsātmasamarpaṇam** — love, desire, the urge
towards service (dāsyalipsā), self-giving (atmasamarpana): 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 (prāna 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.

. premasāmrtyayam (premasamarthyam; prema samarthyam) — “capacity for unbounded love for all beings”, an element of cittasakti.

. preranā — 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 trikālādṛṣṭi — 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 dāsyā — the lowest form of dāsyā, also called simple dāsyā or personal / egoistic dāsyā, 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.

. prithi — see prthivi.

. prithivimaya — see prthivimaya.
.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 Mahāsarasvatī bhāva.

.pritih dākṣyām dānapratidānalipsā ānandibhāva (prithih daksiyam 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 apiya) — the dvandva of pleasant and unpleasant, liked and disliked.

.priyam — see priya.

.priyāpriyabodha — the sense of things or persons who are liked and disliked.

.pṛthivi1 (prithivi) — earth; the objective world, same as bhū; Matter, “the earth-principle creating habitations of physical form for the soul”; the lowest of the pāṇīcabbūta, material energy in the state “of cohesion, termed earth or the solid state”; the physical consciousness.

.Pṛthivi2 (Prithivi) — the earth-goddess, a manifestation of Aditi in the lower hemisphere of existence (aparārda).

.pṛthivi māya (prithivimaya) — composed of earth; consisting of the bhūta called prthivi1.

.pṛthu pājah — wide mass of strength.

.pṛthvi prasiti — wide movement. [Cf. Rg Veda 4.4.1]

.pṛthvīṃ prasitīṃ — same as pṛthvī prasiti.

.pṛthvi trṣvī prasiti — wide and swift movement. [Cf. Rg Veda 4.4.1]

.psychic prāṇa — “the life-energy as it acts in support of the mental activities”, also called sūkṣma prāṇa; the prāṇa 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 (pullao) [Hindi] — a dish of seasoned rice and usually meat or fish.
.*Pulinda* — member of a mountain-dwelling tribe; barbarian.

.*pullao* — see *pulav*.

.*pural* — 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 trikāladrṣṭi* (trikāladrṣṭi) — same as non-telepathic *trikāladrṣṭi*.

.*purīṣa* (purisha) — excrement, stool, the solid matter discharged in *pārthīva visṛṣṭi*; short for *purīṣa visṛṣṭi*.

.*purīṣa visṛṣṭi* (purisha visrishti) — discharge of *purīṣa*, same as *pārthīva visṛṣṭi*.

.*pūrṇa* — full; complete; integral.

.*pūrṇabrahmadṛṣṭi* (purnabrahmadrishti) — vision of the totality of *brahman*.

.*pūrṇatā* — fullness of vital force, an element of *prāṇāsaktī*.

.*pūrṇatā, prasannatā, samatā, bhogasamarthym* — fullness, clearness, equality, capacity for enjoyment (the elements of *prāṇāsaktī*).

.*pūrṇatā, prasannatā, samatā, bhogasamarthym, iti prāṇāsaktī* (purnata, prasannata, samata, bhogasamarthym, 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”.

.*purohitī* — 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 (*purussottama*), “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-gāvās) in the evolutionary scale.

• puruṣa brahma (purusha brahma) — brahman seen in its personal aspect as the 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”.

• puruṣa-prakṛti (purusha-prakṛti; purusha prakṛti) — “the great duality, Soul-Nature” which “in aspect separate, is inseparable”, the dualism of 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 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, 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 darśana of puruṣa-prakṛti in all things and beings rises to the vision of Kṛṣṇakāli.

• 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-energisng”; the highest puruṣa, who manifests himself in the aksāra (immutable) and the ksāra (mutable), as puruṣa poised in himself and puruṣa active in prakṛti.

• puruṣottama-paraprakṛti (purushottama-paraprakṛti)—the supreme Being one with his supreme Nature; the “biune” duality of puruṣa and prakṛti on the highest plane of existence.

• puru viśvā janimā mānusānām (puru viçvā janima manushānām) — all the many births of men. [Rg Veda 7.62.1]

• Pūṣan (Pushan) — “the Increaser”, a name or form of the Vedic sungod, Sūrya², 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 Mahēśvarī and with the colouring of Mahālakṣāmi.

.quaternary dāsya — (in January 1913) the highest of four degrees of dāsya, also called supreme dāsya or “the dasya of the supreme degree which obeys helplessly the direct impulse of the Master”, corresponding to the third stage of tertiary dāsya in the classification used from September 1913 onwards.

.quaternary dāsyabuddhi — the sense of quaternary dāsya; same as turiya dāsyabuddhi.

R

.rabhās — impetuosity of force or rapture.

.rādhās — riches; joy, felicity.

.rāgā — liking, attraction.

.rāgadvesā (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).

.rajās — (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 (trigunā) 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 udāsīnata** — **udāsīnata** achieved by means proper to the *guṇa* of *rajas*: “the indifference of the moral hero, of the stoic”, which is “enforced by effort, sustained by resolution, habitualised by long self-discipline”.

- **rajasika udāsīnata** (rajasik udasinata) — same as **rajasic udāsīnata**.

- **rājayoga** — a psychological science of *yoga* which depends on an elaborate training of the whole mental system.

- **rāja-yogin** — one who practises **rājayoga**.

- **rajoguṇa** — the *guṇa* of *rajas*.

- **rākṣas** (rakshas) — (in the Veda) a type of hostile entity, “the detainer”.

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

- **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** (rakshi) — female *rākṣasa*; *Kāli* as ruler of the thinking sense-mind.

- **rākṣaso ni yāta** — assail the *rākṣas* powers. [Rg *Veda* 5.42.10]

- **rākṣasvī** (rakshavi) — (in the Veda) a hostile entity, one of “the powers who detain”; same as **rākṣas**.

- **Rāma** — 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. Theosoph** [Société Théosophique] [French] — relations with the Theosophical Society.

- **rapports avec la T.S.** [French] — see preceding.
.r**asa** (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 (ṣūkṣma) taste; the sūkṣma viṣayā of subtle taste; (short for rasadrśti) 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”.

.rasadrśti (rasadrśti) — the perception of tastes imperceptible to the ordinary physical sense; the subtle sense (ṣūkṣma indriya) of taste, one of the faculties of viṣayadrśti.

.rasagandha (rasagrahaṇa; rasa-grahana; rasagrahanam) — 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.

.rasagrahaṇa — see rasagrahaṇa.

.rasah — see rasa.

.rasaḥ, prīti ānandah [iti sarvānandah] — 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.

.rasāṣuddhi (rasashuddhi) — purification of the body-fluids.

.ratha — chariot; joy; a Vedic symbol of “the happy movement of the Ananda”.

.rātha — (coined from the same root as ratha) 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 Kālī.
- raudrānanda — same as raudrānanda.

- raudrā Kālī — the fierce aspect of Kālī, “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 sārīrānanda 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 Rakṣha-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 vānmaya — the movement of vānmaya 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 vijñāna, or to the lowest element in the highest representative ideality; (in 1927) short for representative imperative.
representative highest vijñāna — same as representative revelatory vijñāna.
representative ideality — see highest representative ideality.
representative imperative — (c. 1920) a form of logos vijñāna formed by a combination of its representative and imperative elements; (in early 1927) the lowest form of “the imperative”, evidently representative vijñāna 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.
representative-interpretative — having the nature of interpretative revelatory vijñāna (the highest inspired revelatory logistis) combined with representative revelatory vijñāna (the highest intuitive revelatory logistis).
representative logis — same as representative revelatory vijñāna (“logis” may be a slip of the pen for “logistis”).
representative revelatory vijñāna — (in 1920) the highest form of intuitive revelatory logistis.
representative vijñāna — same as representative revelatory vijñāna 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 logistic, 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 logistic 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 logistic.

.revelatory ideal — having the nature of revelatory ideality.

.revelatory ideality — same as revelatory logistic.

.revelatory inspiration — inspiration filled with revelation; same as revelatory inspired logistic.

.revelatory inspirational ideality; revelatory inspirational vijñāna — same as revelatory inspired logistic.

.revelatory inspired — having the nature of revelatory inspiration.

.revelatory inspired logistic — the highest form of inspired logistic, 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 logistic.

.revelatory logistic ideality — same as revelatory logistic.

.revelatory logisticistics — 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 actualities”.

- revelatory representative — same as lower revelatory representative.
- revelatory tapas — tapas acting in the revelatory logistis.
- revelatory trikāladṛṣṭi (trikaladṛṣṭi) — trikāladṛṣṭi by means of revelation; the highest level of trikāladṛṣṭi 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 Rbhūs.
- riju — see rju.
- rik — see ṛk.
- rinam — see ṛṇam.
- rishi — see ṛṣi.
- rta, etc. — see ṛta, etc.
- ṛju (riju) — straight.
- ṛjutāmahinā — greatness of the rectitude of the will, an element of Mahēśvarī 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.
- rocana (rochana) — (in the Veda) the three “shining realms” of suvar, 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 various causes including impurities or imbalances in the pañcabhūta and pañcaśrāṇa, functional defects, materialisation of “false illness, formulated 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.
Glossary to the Record of Yoga

..rogamaya — diseased, unhealthy.
..rogasakti (rogashakti) — the force of disease, seen as an immaterial agent of disorder attacking the body from outside.
..rogasaria (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.
..ṛṭadharmar.ṛtam (ṛṭadharma) — 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 brihat) — ordered truth, essential truth and vastness; same as satyam ṛtam brhat.
..ṛtvā viliyante — strike and are dissolved.
..raudra — 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 Brahmā, the Creator, and Viṣṇu, the Preserver; in the Record of Yoga, sometimes identified with the Balarāma personality of the fourfold īśvara.
..raudra ananda — vehement delight.
..raudrabhāva — vehement temperament; vehemence, forcefulness.
..raudrānanda — same as raudrānanda.
..Rudrini — the ṣakti or devi expressing the energy of Rudra2.
..raudra 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.
..raudra śakti (raudrashakti; rudra shakti) — vehement force; the soul-power or element of vīrya that expresses the personality of the fourfold...
śiva as Rudra² or Balarāma.

... rudratā — vehement intensity.
... rudra tapas — vehement power.
... rudra tapatyā — vehement tapatyā.
... rudra tejas — vehement energy.

Rudra-Visnu (Rudra-Vishnu; Rudra Vishnu) — Rudra² 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.

... rudra tapasya rudra tapas — vehement tapasya.
... rudra tapattyā rudra tapatya — vehement tapatya.

rupa — 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 rūpadrṣṭi) the faculty of seeing subtle images. Such images “are very variously seen and under all kinds of conditions; in samadhi [especially svapnasamādhi] or in the waking state [jāgrat], and in the latter with the bodily eyes closed [antardarśi] or open [bahir darśi], projected on or into a physical object or medium [śādharā] or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere [ākāśarūpa].”

rupadṛṣṭi (rupadrishith; rupa drishti) — the perception of forms invisible to the ordinary physical eye; subtle vision, the faculty of viṣayadṛṣṭi 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 rūpadrṣṭi (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”.

rupadṛṣṭya (rupadrishya; rupa-drishya; rupa drishya) — (in 1917) vision of images in samādhi; same as rūpadrṣṭi.

rupam — form.

rupa-samādhi (rupa-samadhi; rupasamadhi; rupa samadhi) — rūpa and samādhi, sometimes regarded as a single part of vijnāna.

rupasiddhi (rupasiddhi; rupa-siddhi; rupa siddhi) — the faculty of seeing subtle forms or images.

rupa-viṣaya (rupa-vishaya; rupa vishaya) — rūpadrṣṭi and viṣayadṛṣṭi;
an object seen in rūpadṛṣṭi.

.ruṭi [Bengali] — flat unleavened bread; chapati.

S

.sā — he; “the Existent self-aware and self-blissful”.
.sā — she.

.śabda (shabda; sabda) — sound; word; a non-material (sūkṣma) sound; the sūkṣma viṣaya of subtle sound; (short for śabda-dṛṣṭi) the subtle sense of hearing.

.śabda-dṛṣṭi (shabdadrishi) — the perception of sounds inaudible to the ordinary physical ear; (also called śravaṇa) subtle hearing, one of the faculties of viṣayadṛṣṭi.

.saccidānanda (sachchidananda; sacchidananda) — “the triune principle of transcendent and infinite Existence [sat], Consciousness [cit] and Bliss [ānanda] 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 (lokas) called satyaloka, tapoloka and 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”. Saccidānanda is “the highest positive expression of the Reality to our consciousness” and “at once impersonal and personal”, though the neuter form saccidānandam is sometimes used for the impersonal aspect, describing the nature of brahman, while the personal aspect of saccidānanda is identified with the iṣvara.

.saccidānandam (sacchidanandam) — saccidānanda in its impersonal aspect as 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”.

.sadānam — seat, abode.

.sadānanda — “Ananda of pure existence apart from all objects and experiences”, one of the seven forms of ānanda, consisting of the delight of existence absorbed in unconditioned being (sat), where it is “at rest in peace of existence”; together with cidānanda and śuddhānanda 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 *vijñāna*.

*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*.

*sādākā* (sadhaka; sadhak) — one who practises *sādhanā*.

*sādhanā* (sadhana; sadhan) — spiritual discipline; practice of *yoga*; the process or method leading to *siddhi*.

*sādhanaka-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 *trikāladrśti*.

*sādhanā sākti* (sadhana shakti) — the Power that directs the *yoga*.

*sādhanā tapas* — *tapas* applied to *sādhanā*.

*sādhirā* (sadbha) — subtle sense-perception with the support of *ādhirā* of a physical sensation; (*rūpa* or *līpi*) seen on a background or “projected on or into a physical object or medium”; short for *sādhrārā akāśa, sādhrārā līpi* or *sādhrārā rūpa*.

*sādhrārā akāśa* (sadhara akasha) — (*rūpa* or *līpi*) seen in the ether (*akāśa*) against a background, or created from the *ākāśa* and “thrown on the background to help the distinctness”.

*sādhrārādṛśti* (sadharadrishti) — subtle (*sūkṣma*) sense-perception stimulated by or superimposed on gross physical (*sthūla*) sensations; vision of *sādhrārā rūpa*.

*sādhrā drśti* — *līpi* seen on a background.

*sādhrā rasa* — subtle taste-perception with the support of a physical taste.

*sādhrā rūpa* — *rūpa* seen on a background.

*sādhrā viśaya* (sadhara vishaya) — subtle sense-perception (*viśaya-dṛśti*) with the support or stimulus of a physical sensation.

*sādhrāmya* — becoming of one law of being and action with the Divine.
sādhyasādhyadeva — 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.

sadripusadripu — the six inner enemies, usually listed as lust, anger, greed, arrogance, delusion, envy.

sa ekaḥ — He, the One.

saguṇa (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 saguṇa brahman.

saguṇabodha — consciousness of saguṇa brahman.

saguṇa brahma — same as saguṇa brahman.

saguṇa brahmadrṣṭi (saguna brahmadrshiti) — vision of saguṇa brahma.

saguṇa brahman — 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 (brahmadarsana) from which emerge the bhāvas or “states of perception” of the puruṣa that reveal the “divine secret behind personality”.

saguṇa — see saguṇa.

saguṇa-nirguṇa — both saguṇa (possessing qualities) and nirguṇa (free from qualities); same as saguṇa-nirguṇa brahman.

saguṇa-nirguṇa brahman — brahman perceived in the unity of its “two essential modes” as equally saguṇa (“qualitied”) and nirguṇa (“unqualitied”); saguṇa brahman, “a fundamental divine Reality who is the source and container and master of all relations and determinations”, realised on the foundation of nirguṇa brahman, “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 sahaituka ānanda.

sahaituka ānanda — ānanda (especially physical ānanda or any of
its forms) awakened by a stimulus (hetu); since “ideal delight in the body . . . is self-existent even when sahaituka”, the hetu “only awakens, it does not produce it”.

- **sahajadṛṣṭi** (sahajadṛṣṭi) — innate perception; intuition.
- **sāhāṅkāra** — egoistic.
- **sāhāsa** (sāhāsa; sāhāsam) — boldness, “active courage and daring which shrinks from no enterprise however difficult or perilous”, an attribute of the ks.atriya.
- **sāhāsam** — see sāhāsa.
- **sahasradala** (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”.
- **sāhāśya** — with laughter (hāśya), full of a “gladness and cheerfulness which no adverse experience mental or physical can trouble”.
- **sāhītya** — literature; literary work (karma) said to fall “under three heads — poetry, prose and scholarship”, with further subdivisions of each of these such as philosophy (darsana) under prose, and philology (nirukta) under scholarship; sāhītya itself is sometimes listed separately from some of these divisions and subdivisions, seeming then to refer mainly to general prose writing.
- **sāhītyasiddhī** (sāhītyasiddhī; sāhītya-siddhī; sāhītya siddhī) — perfection of literary work in all its forms, one of the “particular siddhis”, involving the application of the power of vāk to karma.
- **sāhītyasmṛtī** (sāhītyasmṛtī) — 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.
- **sajoṣa** (sajoṣa) — united.
- **sakāma** — accompanied by kāma or kāmānanda.
- **sakhā** — friend; “the wise and close and benignant friend of all beings”.
- **sakhyā** — friendship; the relation (bhāva) with the īśvara as “the divine Friend” (sakhyā), 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-vairā** — the relation (bhāva) with the īśvara in which sakhyā, “the friendhood of God”, is combined with an appearance or play of enmity (vaira), forming part of the composite bhāva.

- **sākṣāddarśana** (sakshaddrshana) — seeing what is before the eyes; direct vision; same as pratyakṣa.

- **sākṣi** (sakshi) — witness.

- **sākṣi abhām** (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 Mahāśvari, Mahākāli, Mahālakṣmi or Mahāśarasvatī, 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 chatusthaya; shakti-chatusthaya) — the second catuṣṭaya, the quaternary of power, consisting of vīrya, śakti, daivi prakṛti (or devībhāva or Caṇḍībhāva), and śraddhā.

- **śakti jīva** (shakti jīva) — 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 sraddhā) — 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; çama) — quietude, peace, calm; rest, quiescence, passivity; the “divine peace and tranquil eternal repose” which replaces tāmas in the liberation (mukti) of the nature from the triguna 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 ānanda (shama ananda) — ānanda filled with peace; calm delight.

sama ānanda — 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 vijñāna 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 (svāpna) 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 svāpna samādhi.
Glossary to the Record of Yoga

- *samādbistha* — absorbed in *samādhi*.
- *samābīta* — concentrated.
- *samāhitābbāva* — concentrated state.
- *samāja* — society; the social part of Sri Aurobindo’s work (see ādeśa), also called *kāma*.
- *sāmājika* (samajic) — social.
- *samalipsā* — equal lipsā.
- *sāmamaya* (shamamaya, cāmamaya) — full of *śama*; peaceful.
- *sāmāna* — one of the five workings of the life-force (*pañcaprāṇa*) in the body, that which regulates the interchange of *prāṇa* and *āpāṇa* 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”.
- *sāmānanda* — equal delight; same as *sama ānanda*.
- *sāmānvita karma* (shamanvita karma) — tranquil activity; action imbued with peace (*śama*).
- *sāmānya* — general, common to all.
- *sāmarana* — struggle, battle.
- *sāma rasa* — 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 perversive 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*.
- *sāmartya* — capacity.
- *sāmas* (shamas; cāmas) — 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 / śānti 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 *prāṇaśakti*.
- *samatā catuṣṭaya* (samata catusthayā; samata-chatusthayā; samata-tachatusthayā) — the first *catuṣṭaya*, the quaternary of equality, consisting of *samatā*, śānti, sukha, and (ātma)prasāda or hāsyā; also called the śānti 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.

. ṣama-tapas-prakāśa (shama-tapas-prakasha) — the union of ṣama, tapas and prakāśa, which replace tamaṣṭha, ṭajas and sattva in trai- gyayasiddhi, the liberation of the nature from the triguna; unlike the guṇas of the lower nature, ṣama, 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 śāntiḥ sukhaṁ bāsyam iti śānticatuṣṭayam (samata shantih sukham hasyam iti shantichatusthayam) — samatā, śānti, sukha and bāsyā: these constitute the śānti catuṣṭaya.

. samatā śānti sukha bāsyā (samata shanti sukha hasya) — a union of the four elements of the first catuṣṭaya, with bāsyā (rather than prasāda) as the last element.

. samatā-śānti-sukham (samata-shanti-sukham) — a union of the first three elements of the first catuṣṭaya.

. samatā śānti sukha 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 samavasthita — present equally everywhere.

. samijñā (sanjña) — same as samijñāna.

. samijñāna (sanjñāna) — sense-knowledge; “the essential sense” (see indriya) 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”. Samijñāna, 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, samijñāna 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”.

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...samō divā dadṛṣ roundomāno — together with heaven (the illumined mind) he appears shining. [Ṛg Veda 7.62.1]

...śāmomaya (śamomaya) — full of śamās; peaceful.

...śāmrājya — outward empire, “the control by the subjective consciousness of its outer activities and environment”.

...śamrāt — universal sovereign; one who is master of his environment.

...śamsa (śhansa) — expression.

...śansāya (śanshaya) — doubt; positive āṣraddhā.

...śansiddhi catuṣṭaya (śansiddhi catuṣṭaya) — the quaternary of integral perfection; another name for the siddhi catuṣṭaya.

...śanskāra (śanskara; śanskara) — impression, mental formation, habitual reaction formed by one’s past.

...samudra — ocean.

...śamudrika (śamudrik) — palmistry.

...samūha — gathering together of the rays of the sun of knowledge. [Cf. Īśā Upaniṣad 16]

...samula vināsa (śamula vināsa) — total and radical destruction.

...samvrtā (śamvritā) — covered, concealed.

...śamvṛtā — complete force of impulsion.

...śamyama (śamyama; śamyama) — 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.

...śanātana — eternal.

...sandhi — euphonic combination.

...śanghāta — aggregation.

...sani — secure possession.

...śanēna — see śanēna.

...śanēna — see śanēna.

...śanēna — see śanēna.

...śanēna — see śanēna.

...śanēna — see śanēna.

...śankalpa — resolution, volition, will.

...śankara — mixture, confusion.

...śankarsaṅga (śankarsaṅga) — squeezing together; one of the five forms of pain to be turned into raudrāṇanda.

...śanmaya — having the nature of śat, the principle of pure existence that is the first aspect of saccidāṇanda; expressing the principle of śat contained in the principle of any other plane, such as the physical or
the ānanda plane (see next).

\textit{sanmaya ānanda} — the sanmaya level of the plane of ānanda.

\textit{sannyāsa} — renunciation.

\textit{sannyāsi} — ascetic.

\textit{sannyāsocita bhāva} (sannyasochita bhava) — the state of mind conducive to renunciation.

\textit{sanskara; sanskara; sanskar} — see \textit{saṃskāra}.

\textit{samskāra} — renunciation.

\textit{sānta} (shanta) — calm, peaceful.

\textit{sānta samatā} (shanta samata) — calm equality.

\textit{sānta sukham} (shanta sukham) — calm happiness.

\textit{sānta udāsinatā} (shanta udasinata) — tranquil indifference or impartiality, “a calm superiority of the high-seated soul above the contacts of things”.

\textit{sānti} (shanti; čanti) — peace, calm; the second member of the samatā / sānti catuṣṭaya, consisting of “a vast passive calm” based on udāsinatā or “a vast joyous calm” based on nati; an element of Maheśvarī bhāva.

\textit{sānti catuṣṭaya} (shanti catusthaya; shanti-chatusthaya) — the first catuṣṭaya, the quaternary of peace, consisting of samatā, sānti, sukha, and hāṣya or (ātma)prasāda; also called the samatā catuṣṭaya.

\textit{sānti viśālatā aikyalips ātmaprasādah} — calm, wideness, the urge towards unity, clear and tranquil happiness (the attributes of Maheśvarī).

\textit{sāntimaya} (shantimaya) — peaceful.

\textit{santoṣa} (santosha) — contentment.

\textit{sānu} — level, plane.

\textit{sanvrita} — see \textit{sanyūta}.

\textit{sanyama} — see \textit{sanyāma}.

\textit{sapraṇa} — living.

\textit{saprema} — accompanied by prema or premānanda.

\textit{sapta catuṣṭaya} (saptachatusthaya) — 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 hotrāḥ** (saptat hotrāḥ) — 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”.

- **saptarci** (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.

- **Saramā** — 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”.

- **Sarasvatī** (Saraswati) — “she of the stream, the flowing movement”, a Vedic goddess who “represents the truth-audition, śruti, which gives the inspired word”; in later Hinduism, “the goddess of speech, of learning and of poetry”; same as Mahāsarasvatī.

- **Sarasvatī bhāva** (Saraswati bhava) — same as Mahāsarasvatī bhāva.

- **sārathī** — charioteer.

- **śārīra** (sharira) — the body; the śārīra catuṣṭaya.

- **śārīra** (shārīra; shārīra; sharira; çarīra) — relating to the body; physical; short for śārīra ānanda or śārīrasiddhi.

- **śārīra ānanda** (sharira ananda) — same as śārīrānanda.

- **śārīra catuṣṭaya** (sharirachatuṣṭaya; sharira catuṣṭhaya) — the fourth catuṣṭaya, the quaternary of the body, whose members are ārogya, utthāpanā, saundaryā and ānanda (or vividhānanda).

- **śārīra mukti** (sharira mukti) — physical mukti, especially liberation of the body from the dualities of the physical prāṇa.

- **śārīrānanda** (sharirrananda) — (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, viśayānanda, tivrānanda, raudrānanda and vaidyutānanda; (especially in the plural, “sharirranandas”) any of these forms of physical ānanda; the forms of physical ānanda other than kāmānanda.
sarirasiddhi (sharirasiddhi; sharira-siddhi; sharira siddhi; shárita; çarıra) — physical perfection, consisting of the siddhi of the śarīra 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, vijñānamaya puruṣa, and of that into which it opens, the Anandamaya, into the physical consciousness”, leading to “a divinising of the law of the body”.

sarīrayātra (sharirayatra) — the journey or pilgrimage of the body; the maintenance of one’s physical life. [Gītā 3.8]

sarīrika ānanda (sharirika ananda) — same as śarīrānanda.

sarūpa dhyāna (sarup dhyān) — meditation with vision of rūpa.

sarva — all; the All; same as sarvam brahma.

sarva-ananta — same as sarvam anantam.

sarva-ananta-jīnāna — same as sarvam anantam jīnānam.

sarva ananta jīnāna ānanda Kṛṣṇa (sarva ananta jnana ananda Krishna) — Kṛṣṇa as the fourfold brahma in its personal aspect.

sarva ananta jīnāna brahma — same as sarvam anantam jīnānam.

sarvabhūteṣu (sarvabhuteshu) — in all beings.

sarva brahma; sarva brahman — same as sarvam brahma.

sarvadarśana (sarvadarśana) — vision of all; especially, the vision of ānanda on every plane.

sarvakarmasamārthya (sarvakarmasamārthya; sarvakarmasamarthya; sarvakarmasamārthya; sarvakarmasamarthya) — capacity for all action, a quality common to the four aspects of daivi prakṛti, also called karmasamārthya: “a rapid and divine capacity for all kinds of action that may be demanded from the instrument”.

sarvakarmasamārthya — see sarvakarmasamārthya.

sarvalokadṛṣṭi (sarvalokadṛṣṭi) — 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-puruṣa) — 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 brahmacatuṣṭayaṁ (sarvam anantam jñānam anandam brahma, iti brahmachatushtayam) — sarvam brahma, anantam brahma, jñānam brahma and ānandam brahma: these constitute the brahma catuṣṭaya.

..sarvam anantam jñānam brahma — same as sarvam anantam jñānam.

..sarvamayasa sarvamaya — Kṛṣṇa 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 Kṛṣṇadarśana, a kind of vision of the divine Personality corresponding to sarvam brahma in the impersonal brahmadarśana.

..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.

..sarvāraṃbhān parītyajya — abandoning all personal initiations of action. [Cf. Gītā 12.16, 14.25, 18.66]

..sarvasaundarya (sarvasaundarya; sarva-saundarya; sarvasaundaryam) — all-beauty; the “universal Beauty which we feel in Nature
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** (sarvasaundaryarashana) — 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.
- **sarvavastu iśvara** (sarvavasthu ishvara) — the Lord in all things.
- **sarveśam eteśam 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 catuṣṭaya).
- **sarveṣveteṣu kshiprata, sthairyam, adīnata cēṣvarabhāvah** (sarveshve-teshu kshiprata, sthairyam, adinata cheshwarabhava) — 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 catuṣṭaya).
- **sasmarana** (sasmarana; sa-smarana) — with smaran; (physical ānanda) dependent on attention.
- **sasmina** — preserving.
- **saśraddhā śakti** (sasraddha 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” (anma\(^1\)); short for \textit{sat brahman}.

- \textit{sat\(\)apas} — with \textit{tapas}; maintained by an effort of will.
- \textit{sat\(\)apas smara\(\)na} — \textit{smara\(\)na} (memory) accompanied by \textit{tapas} (will); active attention.
- \textit{sat\(\)arka} — same as \textit{savitarka}.
- \textit{sat brahman} (sat brahman; sat-brahman) — \textit{brahman} as universal Being, same as \textit{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”.
- \textit{sat-chit-ananda} (sat-chit-ananda) — (usually spelled \textit{saccid\(\)ananda}) Existence-Consciousness-Bliss, “the infinite being \textit{[sat]}, the infinite consciousness \textit{[cit]}, the infinite delight \textit{[ananda]} 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 \textit{loka}).
- \textit{sati} — safety; secure possession (of a \textit{siddhi}).
- \textit{s\(\)ahir dhana\(\)nam} — “safe enjoyment of our havings”, assured possession of our (spiritual) riches. [Cf. \textit{Rg Veda} 1.4.9]
- \textit{sat-kosha} (sat-kosha) — the sheath (\textit{ko\(\)sa}) of our being corresponding to the plane of absolute existence (\textit{sat}).
- \textit{sat-puru\(\)sha} (sat-puru\(\)sha; sat purusha) — the spirit in its poise of pure existence; the highest form of consciousness in the evolutionary scale.
- \textit{sat samudra} (chit samudra) — ocean of existence.
- \textit{sat-tapas} — existence (\textit{sat}) moulding itself through its own force (\textit{tapas}).
- \textit{sattva} (sattwa) — being; the highest of the three modes (\textit{trigun\(\)a}) of the energy of the lower \textit{prakrti}, the \textit{guna} that is “the seed of intelligence” and “conserves the workings of energy”; it is derived from \textit{prak\(\)\(\)\(\)\(\)\(\)a\(\)s\(\)a}, the corresponding quality in the higher \textit{prak\(\)rti}, and is converted back into pure \textit{prak\(\)\(\)\(\)\(\)\(\)a\(\)s\(\)a} in the process of \textit{traigu\(\)nyasiddhi}. Psychologically, \textit{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”.

.sattvasthiti (sattwasthiti) — abiding in sattva.

.sattwatamasic udāśinatā — indifference (udāśinatā) due to a combination of sattva and tamas, which can arise when tamasic udāśinatā 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 udāśinatā “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 udāśinatā — udāśinatā 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 satyayuga.

.satya bṛhat (satya brihat) — essential truth and wideness.

.satya darśanam (satyadarshanam) — truth-vision.

.satya deva — 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 purusa: mind raised to the plane of sat.

.satya dharma — the law of the Truth; knowledge in action.

.satya dharma yā drśtaye (satyadharmaya drishtaye) — for the law of the Truth, for sight. [Īśā Upaniṣad 15]

.satya drṣṭi (satyadrishti) — true vision; vision of the truth; an element of Mahēśvarī bhāva.

.satya kalpanā — 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”.

.satya — truth; essential truth of being, one of the three terms ex-
pressing the nature of *vijnana* (see *satyam rtam brhat*).

- *satya manomaya* — true mental.
- *satyam brhat* (satyam brihat) — true and vast; essential truth and wideness.
- *satyam brhat rtam* (satyam brihat ritam) — essential truth, wideness and ordered truth; see *satyam rtam brhat*.
- *satyam rtam* (satyam ritam) — (of the nature of) essential truth and ordered truth.
- *satyam rtam brhat* (satyam ritam brihat) — “consciousness of essential truth of being (*satyam*), of ordered truth of active being (*rtam*) and the vast self-awareness (*brhat*) in which alone this consciousness is possible”; these three terms express the nature of *vijnana*. [Cf. Atharva Veda 12.1.1, *satyam brhad rtam*]
- *satyaprakasasatyaprakasha* (satyaprakasha) — true illumination; light of truth.
- *satyapratijña* — true promise.
- *satyarupa* — actual form.
- *satyāsata* — truth and falsehood, a duality (*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”.
- *satyatapatya* — true *tapatya*.
- *satyavadanam* — truth-utterance.
- *satyayuga* (satyayuga; satya yuga) — the “Age of Truth” or Golden Age; “a period of the world in which a harmony, stable and sufficient, is created and man realises for a time, under certain conditions and limitations, the perfection of his being”, the first age in a *caturyuga*, whose master-spirit is the *brāhmaṇa*.
- *śauca* (saucha) — purity.
- *saumatya* — the state of a mind at ease; mildness (see *saumyatā*, for which *saumatya* was possibly substituted by a slip of the pen).
- *saumya* — mild, subdued.
- *saumyatā* — mildness.
- *saumya tejā* — subdued energy.
- *saundarya* (saundarya; saundaryam) — beauty; physical beauty as part of the perfection of the body, the third member of the *śarīra catuṣṭaya*, involving an attempt “of the psychic body to alter by mental force the physical sheath into its own image”; beauty in the world; short for
saundaryabodha.

**saundaryabodha** (saundaryabodha; saundarya bodha) — the awareness of beauty in all things.

**saundarya-buddhi** — the sense of beauty in all things.

**saundaryadrśṭih** — vision of beauty, an element of *Mahālakṣmi bhāva*.

**saundaryalipsā** — the urge towards beauty, an element of *Mahālakṣmi bhāva*.

**saundaryam** — see saundarya.

**saundaryasiddhi** — perfection of physical beauty through “conscious action by the Will on the formed body”, part of *śārīrasiddhi*.

**saurya** — solar.

**śaurya** (shaurya; sauryam) — heroism, courage, might; an element of *Mahākāli bhāva* or *Caṇḍībhāva*.

**śauryam** — see śaurya.

**śauryam ugratā yuddhalipsāṭṭhashayanyā** — heroism, impetuosity, the urge towards battle, loud laughter (the attributes of *Mahākāli*).

**śauryam, ugratā, yuddhalipsāṭṭhashayanyām, dayā čeśvarabbhāvah śarvakarmasamarthyaṃ** (shauryam, ugrata, yuddhalipsattahasyam, daya cheshwarabhavah sarvakarmasamarthyam) — 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 *dāivī prakṛti*.

**śavaso napatah** — “grandsons of luminous Force”, an epithet of the *Rbbhus* as offspring of *Indra*, who “is born out of luminous Force as is Agni out of pure Force”.

**śāvalambana** — with support (of a background against which *lipi* appears in the *ākāśa*); same as *sādhbāra*.

**śāvēśa** (savesha) — inspired; enthusiastic.

**savicāra** (savichara) — (samādhi) with judgment; having the nature of *savicāra samādhi*.

**savicāra samādhi** (savichara samadhi) — a type of *samādhi* “in which the mind does not reason logically but judges and perceives”.

**svijñāna** (samādhi) with experiences on the plane of *vijñāna*; same as *vijñānamaya*.

**svijñāna 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.
savitarka — (samādhi) with reasoning; having the nature of savitarka samādhi.
savitarka 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 savitarka samādhi.
śāyujya — 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 vāni — vāni accompanied by or formulated in script.
secondary dāsyya — an intermediate form of dāsyya, also called double/ prakritic dāsyya, “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 viññāna — same as śrauta viññāna.
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 drṣṭi or revelation, as the essence of the logistic
ideality is *smṛti* and the essence of the hermetic ideality is *śruti*; the seer logistis, in which the action of the seer ideality is “modified to suit the lower key of the logistis”, 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”.

\[\text{seer logistic} \quad \text{— having the nature of seer logistis.}\]

\[\text{seer logistical ideality; seer logistic ideality} \quad \text{— same as seer logistis.}\]

\[\text{seer logistis} \quad \text{(in 1919) a high level of logistic ideality full of the influence of the seer ideality; same as revelatory logistis or full revelatory ideality.}\]

\[\text{seer tapas} \quad \text{— tapas acting in the seer logistis.}\]

\[\text{seer telepathic trikāla-drṣṭi} \quad \text{— telepathic trikāla-drṣṭi in the revelatory logistis, a form of seer trikāla-drṣṭi.}\]

\[\text{seer telepathy} \quad \text{— telepathy in the seer logistis.}\]

\[\text{seer trikāla-drṣṭi} \quad \text{(trikaldrishti)} \quad \text{— trikāla-drṣṭi in the seer logistis.}\]

\[\text{self-śraddhā} \quad \text{(self-çraddha) — faith in the power within oneself; same as svasāktyām śraddhā.}\]

\[\text{se to rājī holo} \quad \text{[Bengali] — he has agreed.}\]

\[\text{shabda, etc. — see śabda, etc.}\]

\[\text{shadripu} \quad \text{— see śadripu.}\]

\[\text{shakti, etc. — see śakti, etc.}\]

\[\text{shakuna} \quad \text{— see śakuna.}\]

\[\text{shama, etc. — see śama, etc.}\]

\[\text{shansa} \quad \text{— see śanisa.}\]

\[\text{shanta, etc. — see śanta, etc.}\]

\[\text{shanti, etc. — see śanti, etc.}\]

\[\text{sharira, etc. — see śarīra, etc.}\]

\[\text{shastra} \quad \text{— see śāstra.}\]

\[\text{shaurya} \quad \text{— see śaurya.}\]

\[\text{shita, etc. — see śīta, etc.}\]

\[\text{Shiva, etc. — see Śiva, etc.}\]

\[\text{shruti} \quad \text{— see śruti.}\]

\[\text{shubham} \quad \text{— see śubham.}\]
Glossary to the Record of Yoga

.shuddha, etc. — see śuddha, etc.
.shuddhi — see śuddhi.
.shudra, etc. — see śūdra, etc.
.siddha — perfected; perfect; the “perfected soul”, same as siddha yogin; a type of consciousness above the deva; (on page 1280) another term for sadānanda.
.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 (siddha 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 siddhi.
.siddhi — 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 aṣṭasiddhi, grouped into two siddhis of knowledge, three siddhis of power and three siddhis of the body.
.siddhi-asiddhi (siddhi-asiddhi; siddhi asiddhi) — success and failure.
.siddhi catuṣṭaya (siddhichatusthaya; siddhi chattushaya) — the seventh and last catuṣṭaya, the quaternary of perfection, consisting of siddhi, mukti, bhukti and siddhi; also called the samsiddhi catuṣṭaya or yoga catuṣṭaya.
.siddhiprayoga (siddhiprayoga; siddhi-prayoga) — application of any or all of the siddhis of power.
.siddhis of knowledge — prākāmya and vyāpti, two of the eight siddhis of the aṣṭasiddhi, which together constitute telepathy.
.siddhis of power — aiśvarya, iśitā and vaśitā, three of the eight siddhis
of the aṣṭasiddhis, which together form the instrumentation of tapas.

- **siddhis of the body** — mahimā, laghimā and animā, three of the eight siddhis of the aṣṭasiddhis; garimā is sometimes included in mahimā. These siddhis 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”.

- **siddhyasiddhi** — success and failure.

- **simhavāhinī** (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”.

- **simhi** (singhi) — lioness.

- **simple dāśya** (dayam) — 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”.

- **simul** [Bengali] — silk-cotton tree.

- **śīta** (shita) — cold.

- **śītasparśa** (shitasparsa) — touch of cold objects.

- **śītosna** (shitosna) — cold and heat, a duality (dvandva) of the physical prāṇa.

- **Śiva** (Shiva) — “the auspicious”, a name of the god who is at once “the Master of the force that acts in the worlds and the Yogi who enjoys the supreme liberty and peace”; especially the contemplative aspect of this deity, in contrast to his “terrible” aspect which is called Rudra and sometimes regarded as a distinct god; the divine personality representing absolute Existence (sat) 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 Śiva’s body lying under the feet of the dancing Kāli; (also called Maheśvara and identified with Mahāvīra) the aspect of the fourfold īśvara whose śakti is Maheśvarī; 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 Śiva.

- **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.

.slāthyan — 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; smaranatapas) — 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 (smr̥ti) — 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-hāsyam — laughter of affection, an element of Mahālakṣmi bhāva and a form of devīhāsyam.

.snigdhata, tejahslaghā, kalyānasraddha, premasamarthyam — richness of feeling, assertion of psychic force, faith in the universal good, capacity for unbounded love (the elements of cittaśakti).

.snigdhata, tejahslaghā, kalyānasraddha, premasamarthyam, iti cittaśaktih (snigdhata, tejahslaghā, kalyānasraddha, premasamarthyam, 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.

.soma1 — 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 candra1, the moon, as a symbol of the “intuitive mind-orb”.

.Soma2 — a Vedic deity, “lord of the delight of immortality”, the god of ānanda as symbolised by the “wine of delight” (soma1); also the god of the moon (Candra2), who manifests himself as mind.
somasya bradaḥ — a lake of soma

*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 *trikāladrṣṭi*); 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”.

*sparsa* (sparsha) — touch; any contact of outward things, physical or mental, pleasant or unpleasant; a touch on the body as a stimulus awakening *sabātukā ānanda*; a non-material (*sūksma*) touch; the *sūksma viśaya* of subtle touch; (short for *sparsādṛṣṭi*) the subtle sense of touch.

*sparsādṛṣṭi* (sparsadrishti; sparsha-drishti)—the perception of touches imperceptible to the ordinary physical sense; the subtle sense (*sūksma indriya*) of touch, one of the faculties of *viṣayadṛṣṭi*.

*sparsāṇanda* (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* (srađḍha; cṛaddha) — faith; faith in the Divine (*bhagavān*), in his executive Power (*śakti*) and in the power within oneself (*svaśakti*), the last member of the *śakti catusṭraya*.

*sraddhā bhagavati* — faith in God; “faith in the presence and power of the Divine in us and the world”.

*sraddhā bhagavati svāśaktiyām ca* (srađḍha bhagavati swashaktyam cha) — faith in the Divine and in the power within oneself.

*sraddhāmaya tapas* — will-power full of faith in its own fulfilment.
**Glossary to the Record of Yoga**

- sraddha svaśaktyām (sraddha swashaktyam) — faith in one’s own power (svaśakti) as the power of the universal śakti manifested in oneself.
- śrānti — weariness.
- śrauta — of the nature of śruti or inspirational knowledge; inspired; short for śrāuta vijñāna.
- śrāuta vijñāna — (in 1914) same as inspirational vijñāna; (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 śrāuta vijñāna of 1919-20.
- śrāvanya — inspirations.
- śravaṇa (sravana; ċravana) — 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 śabdā śraddhā; the sense of hearing as a means of viṣayānanda.
- śravaṇatpatim — the Master of things who opens our ears to the knowledge. [Rg Veda 5.25.5]
- śrī — glory, splendour, beauty, prosperity; creation of prosperity and beauty in the world, part of Sri Aurobindo’s karma or life-work.
- Sri K. — abbreviation of “Sri Krishna” (see Śrikrṣṇa).
- Śrikrṣṇa (Srkrishna; SriKrishna; Sri Krishna) — a name of the supreme Being (para puruṣa or puruṣottama), same as Kṛṣṇa; the first aspect of the fourfold īśvara, more often called Mahāvīra.
- Śrikrṣṇadarsana (Srikrishnadarshana; Srikrishnadarshan) — the vision (darśana) of Śrikrṣṇa in all things and beings, same as Kṛṣṇa-darsana.
- Śrikrṣṇa-Nārāyana (Srikrishna-Narayana) — same as Kṛṣṇa-Nārāyaṇa.
- Śrikrṣṇa Nārāyana caitanya (Srikrishna Narayana chaityanya) — consciousness of Kṛṣṇa-Nārāyaṇa.
- Śrī Kṛṣṇa-Rudra (Sri Krishna-Rudra) — the combination of the Śrīkrṣṇa (or Mahāvīra) and Rudra² (or Balarāma) personalities of the
fourfold īśvara.

- srotas — stream, current.
- śrutāṁśaṅga — full in inspiration. [Ṛg Veda 8.93.1]
- śruti (shruti; sruti; īruti) — 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 śrauta vijñāna.
- śruti-smṛti (sruti-smrīti) — a combination of śruti (inspiration) and smṛti (intuition and discrimination).
- st. — abbreviation of sortilege.
- statu [Latin] — see in statu.
- sthairya (sthairya; sthairyam) — steadiness; constancy; “the capacity of fixity in jñāna”, an attribute of the brāhmaṇa; a term in the second general formula of the śakti catuṣṭāya.
- sthairyam — see sthairya.
- sthāna — place; location on the body; stationary condition (of things seen in samādhi).
- sthāpayya — (literally) architecture; (by extension) sculpture; sculptural; three-dimensional images (rūpa) or writing (lipī) seen in relief, as if sculptured, on a background from which the mental eye draws its material (cf. citra); short for sthāpayadrśti.
- sthāpayadrśti (sthapatyadrishti) — vision of sthāpayya rūpa and sthāpayya lipī.
- sthāpayya lipī (sthapatyalipī; sthapatyā lipī) — sculptural writing: lipī seen in relief on a background from which the mental eye draws its material.
- sthāpayya 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 lipī — stable lipī.
- 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 sthūlatva); the objective world or material plane of existence; same as sthūla ākāśa or sthūla deha.

sthūla ākāśa (sthula akasha) — the ākāśa of the material plane; the physical ether.

sthūla deha — the “gross body”, consisting of the anna forming the physical frame together with the sthūla prāṇa or physical life-energy that animates it.

sthūla adṛśti (shuladrishti) — gross (physical) vision.

sthūla prāṇa — physical life-energy; prāṇa moving “in the nervous system of the gross body” (sthūla deha), also called physical prāṇa.

sthūlāprāṇavād annam — a component of the karmadeha, composed of material substance filled with physical life-energy.

sthūla śarīra (sthula sharira) — gross physical body.

sthūla-sūkṣma (sthula-sukshma; sthula sukshma) — gross-subtle; sūkṣma with a degree of sthūlatva, supraphysical but partially materialised.

sthūlātva (sthulatwa) — the state of being sthūla; physicality, concreteness, objectivity; “objectivisation to the outer sense”, the impinging of a supraphysical (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”.

stomā — affirmations.

strī — woman, seen as a manifestation of Kāli, the divine śakti.

style — a quality of 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 adequate, effective, illuminative, inspired and inevitable styles.

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 śuddhānanda, cidghanānanda, abaituka ānanda, premānanda and subjective kāmānanda, or any one of these.

subjective half (of the fifth catuṣṭaya) — Kṛṣṇa and Kālī, 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 sūkṣma 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-nirānanda) — the negation of subjective viṣayānanda.

subtle ākāśa (akasha) — same as sūkṣma ākāśa.

subtle bhu — 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 śuddhānanda.

śuddha ānanda (shuddha ananda; suddha ananda) — pure ānanda, the “unalloyed delight” of eternal existence; same as śuddhānanda.

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” (sarvasaundarya), 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”.

śuddhata — purity.

śuddha-vijñānānanda (shuddha-vijnanananda; suddha vijnanananda)
— same as śuddha cidgana ānanda.

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” depend-
ing 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, muk-
tir, bhuktih, siddhir, iti yogacatushtayam) — śuddhi, mukti, bhukti
and siddhi: these constitute the yoga catuṣṭaya.

śudra (shudra) — the soul-type representing “the Divine as service,
obedience and work”, the last element in the fourfold personality
symbolised by the catuvarnya.

śūdrāṇi — the wife of a śūdra; an epithet of Mahāsarasvatī as the śakti
of Aniruddha (the personality of the fourfold īśvara 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.

sukha (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”.

sukhāhāsyaṃ — laughter of happiness, an element of Mahāsarasvatī bhāva and a form of devīhāsyā.

sukham — see sukha.

sūksma (sukshma; çukshma) — 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.

sūksma ākāśa (sukshma akasha) — subtle ether; any kind of inner space whose contents are imperceptible to the physical senses, such as the prāṇākāśa, cittākāśa or cidākāśa.

sūksma bhavā (sukshma bhava) — subtle state of mind and feeling.

sūksmabodha (sukshmabodha) — subtle awareness, the perception of supraphysical things by means of the faculties of viṣayadṛṣṭi.

sūksma bodha (sukshma bodha) — same as sūksma deha.

sūksma darśana (sukshma darshana) — the subtle sense of sight (darśana), the sūksma indriya by which rūpa is perceived.

sūksma 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 prāṇa with its two connected forms, the sūksma prāṇa and sthūla prāṇa.

sūksma dṛṣṭi (sukshmadrishti; sukshma drishti) — subtle sight (see darśana); subtle sense-perception by means of any sūksma indriya; telepathic perception by means of prākāmya or vyāpti.

sūksma gandha (sukshmagandha; sukshma gandha) — the sūksma viṣaya of gandha; subtle smell perceived by the faculty of gandhadṛṣṭi.

sūksma ghrāṇa (sukshma ghrana) — the subtle sense of smell, the sūksma indriya by which gandha is perceived.

sūksma betu (sukshma betu) — subtle stimulus.
.sūkṣma indriya (sukshma 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”.

.sūkṣmaśajala (sukshmaśajala) — subtle water; water of a subtle world.

.sūkṣma klanti (sukshma klanti) — fatigue in the subtle body.

.sūkṣma prāṇa (sukshmaprāṇa; sukshma prāṇa) — 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”.

.sūkṣmaprāṇavad annam (sukshmaprāṇavad annam) — a component of the karmadeha, composed of material substance filled with subtle life-energy.

.sūkṣma rasa (sukshmarasa; sukshma rasa) — the sūkṣma viṣaya of rasa; subtle taste perceived by the faculty of rasadrṣṭi.

.sūkṣma śabda (sukshmarshabda; sukshma-shabda; sukshma shabda) — the sūkṣma viṣaya of śabda; subtle sound heard by the faculty of śabdadrṣṭi.

.sūkṣma śabdadrṣṭi (sukshma śabdadrṣṭi) — the subtle sense of hearing, “a hearing that is independent of the physical ear”, by which sūkṣma śabda is perceived.

.sūkṣma sparśa (sukshma sparśa) — the sūkṣma viṣaya of sparśa; subtle touch perceived by the faculty of sparśadrṣṭi.

.sūkṣma śravaṇa (sukshma śravaṇa; ċukshma čravaṇa) — the subtle sense of hearing (śravaṇa), the sūkṣma indriya by which śabda is perceived.

.sūkṣma-sthūla (sukshma-sthūla; sukshma sthula) — subtle-gross; combining the properties of the sūkṣma and the sthūla, or intermediate between sūkṣma and sthūla.

.sūkṣmatva (sukshmatva) — the state of being sūkṣma; subtlety, non-materiality.
.sūkṣma vāk (suksmavak; sukshma vak) — subtle speech, a form of sūkṣma śabda consisting of “human voices & words reaching the ear as if overheard”.
.sūkṣma vidyut (suksma vidyut) — subtle electricity.
.sūkṣma viṣaya (suksmahavya; sukshma vishaya) — an immaterial viṣaya perceived by a sūkṣma indriya; an object of subtle sense-perception, including “many kinds of symbolic, transcriptive or representative images presented to the different psychological senses”; any of the various faculties of subtle sense-perception (viṣayadrṣṭi), especially those other than rūpadrṣṭi.
.sūkṣmaviṣaya ājāgrat (suksmahavya ajarat) — samādhi in the waking state in which subtle objects (sūkṣma viṣayas) are perceived.
.sūkṣmendriya (suksmendriya) — subtle sense-organ (same as sūkṣma indriya).
.sūkta — perfectly expressed; a Vedic hymn.
.sundara (sundara; sundaram) — beautiful.
.sundaram — see sundara.
.sun-ideality — same as sūrya ideality.
.sunṛta (sunrita) — true and happy word.
.sūnyā — 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 mahād
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 vijnanamaya or ideal (sometimes restricted to the lower levels of vijnana); (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
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.

supramentality — (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 dāśya — (also called quaternary dāśya in a classification used in January 1913) the highest degree of dāśya, 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 suprême supramental mind and suprême supramental supermind.

suprême supramental mind — see suprême supramental.
suprême supramental mind in the suprême supermind — (in January 1927) a grade of consciousness apparently experienced as a result of the suprême supramental being lifted into the suprême supermind by a form of the imperative acting “as an intermediary force”, a process also described as “the suprême supermind taking up the suprême supramental supermind”; perhaps equivalent to suprarmalised mind in overmind in the terminology adopted for the overmind system later in the same year.
suprême supramental supermind — see suprême 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-swapna (supta-swapna; supta swapna) — same as susupta-swapna.
sūra — illumined.
sūrī — illumined, luminous; an illumined thinker, a seer; any of the solar gods or powers of Sūrya.
sūrīḥ — (nominative of sūrī) illumined; “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 vijnāna.
Sūrya — 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 vijnāna.
sūrya ideality — ideality as pure vijnāna composed of the direct light of the sun of knowledge (sūrya).
sūrya jyotis — the light of the sun of vijnāna.
sūryaloka — the world of the sun of knowledge (sūrya), symbolising the plane of vijnāna.
sūryamanḍala — the orb of the sun (sūrya).
sūryamaya — full of the light of sūrya; same as vijnānamaya.
Sūrya Savitr (Surya Savitri) — Sūrya as the Creator, “the Wisdom-
Luminous who is the bringer-out into manifest existence”.

.\textit{sūryasya ras\\textit{m}ayaḥ} (suryasya rashmayah) — the rays of \textit{sūrya\textsuperscript{1}}, 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 (\textit{tapas}) illumined by \textit{sūrya\textsuperscript{1}}; same as \textit{vi-jñānamaya tapas}.

.sushupta — see \textit{sus\textsuperscript{u}pta}.

.sushupti — see \textit{sus\textsuperscript{u}pti}.

.\textit{Sus\textsuperscript{n}a Ku\textsuperscript{a}yava} (Sushna Kuyava) — (misprinted “Sushna Kayava” on page 836) a Vedic name for a hostile being; “the false force that distorts knowledge and action”.

.\textit{sus\textsuperscript{u}pta} (sushupta) — fast asleep; immersed in \textit{sus\textsuperscript{u}pti}; deep sleep; the state of \textit{sus\textsuperscript{u}pta sam\textsuperscript{a}dhi}.

.\textit{sus\textsuperscript{u}pta sam\textsuperscript{a}dhi} (sushupta samadhi) — the state of profound sam\textsuperscript{a}dhi that is compared to dreamless sleep. It is not an unconscious state, but “the Yogic sleep of the mind with wakefulness of the vijn\text{\textacute{a}}na”, which “is the gate of union with the supreme state of Sachchidananda”.

.\textit{sus\textsuperscript{u}pta-svapna} (sushupta-swapna; sushupta swapna) — deep svap-nasam\textsuperscript{a}dhi bordering on \textit{sus\textsuperscript{u}pta sam\textsuperscript{a}dhi}, in which “memory, reason, mental attention are all absent”, but activity of \textit{vij\text{\textacute{a}}na} can proceed and be inertly received by the mind.

.\textit{sus\textsuperscript{u}pta svapna lipi} (sushupta swapna lipi) — \textit{lipi} in \textit{sus\textsuperscript{u}pta-svapna}.

.\textit{sus\textsuperscript{u}pta svapna sam\textsuperscript{a}dhi} (sushupta swapna samadhi) — same as \textit{sus\textsuperscript{u}pta-svapna}.

.\textit{sus\textsuperscript{u}pti} (sushupti) — deep sleep; an inert condition of the mind resembling 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{sus\textsuperscript{u}pta sam\textsuperscript{a}dhi}.

.sutuko dada\textsuperscript{a}ś (sutuko dad\textsuperscript{a}śa) — a Vedic phrase, occurring in the sortilege on page 460, whose precise interpretation is problematic; Sri Aurobindo translates \textit{sutukah} elsewhere as “swift”, but connects it here with “samata & ananda”, while he takes \textit{dad\textsuperscript{a}śa}, “he has given”, to refer to “complete dasya subjective & objective”. [\textit{Rg Veda} 1.149.5]

.\textit{su\textsuperscript{u}r\textsuperscript{a}ḥ} — perfect in energy.

.\textit{su\textsuperscript{u}r\textsuperscript{a}ya arv\textsuperscript{a}t\textsuperscript{a} . brah\textsuperscript{a}n\textsuperscript{a}} — perfect energy by the war-horse (symbolising “active nervous power”) or by the soul-thought (\textit{brahman} 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”.
. **suvrkti** (suvrkti) — 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.
. **suyamāsaḥ** — well-controlled.
. **svabhāva** (svabhava) — (literally “own-becoming”) “the essential nature and self-principle of being of each becoming”; individual nature; temperament; “the general nature of things”.
. **svabhāvaśakti** (svabhavashakti) — 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.
. **svādhishthāna** (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-jagrat) — 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 susuṣṭi** (swapnamaya sushupti) — same as svapna-susuṣṭi.
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. **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-susūpti** (swapna-sushupti) — susūpta 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”.

. **svaripa** (swarupa) — literally “own form”; riṣa that is not an image but an actual form on a subtle plane.
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..svarvati buddhi (swarvati buddhi) — buddhi full of the light of svar; illumined intelligence.
..svarvatî apah (swarvatî apah; swarwatî apah) — waters (âpas) that carry in them the light of svar; the floods of a “higher consciousness pouring on the mortal mind”. [Rg Veda 1.10.8, etc.]
..svarvâti sakti (swarvati shakti) — sakti 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 sakti manifested in oneself.
..svaśaktyâm (swashaktyam) — (faith) in one’s own power (svaśakti).
..svaśaktyâm bhagavâti ca (swashaktyam bhagavati cha) — (faith) in one’s own power (svaśakti) and in God (bhagavân).
..svaśaktyâm šraddhâ (swashaktyam šraddha) — faith in one’s own power as an expression of the universal sakti; same as šraddhâ svasaktyâm.
..svayamprakâśa (swayamprakasha) — self-luminous, self-evident; self-evident knowledge having the nature of revelation.
..sve dame (swe dame) — in its own domain.
..swabhava, etc. — see svabhâva, etc.
..swaçakti — see svaśakti.
..swadeshi — see svadeśi.
..swadha — see svadhâ.
..swadhina — see svâdhîna.
..swadhishthana — see svâdhiśthâna.
..swadhishthana — see svâdhiśthâna.
..swaha, etc. — see svâhâ, etc.
..swapada — see svapada.
..swapna, etc. — see svatna, etc.
..swar — see svar.
..swarajya — see svarâjya.
..swarat — see svarât.
..swarga, etc. — see svarga, etc.
..swarloka — see svarloka.
..swarupa — see svarûpa.
..swarvati, etc. — see svarvatî, etc.
..swarvatî apah — see svarvatî apah.
..swashakti — see svaśakti.
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- **swashaktyam** — see *svašaktyām*.
- **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-trikāladrśti*, a combination of the knowledge faculties of *T³*; (usually, from 1917 onwards) abbreviation of *trikāladrśti-tapassiddhi*, representing a united action of the higher faculties of knowledge and will, with *telepathy* included in or replaced by *trikāladrśti*; 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-trikāladrśti-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.]
- **tajasa** — full of *tejas*; same as *tejomaya*.
- **tajasa jala** — *jala* with an excess of *tejas*.
- **tamas** — darkness; the lowest of the three modes (*triguna*) of the energy of the lower *prakṛti*, the *guna* 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 *traigunyaasiddhi*. This principle of inertia “is strongest in material nature and in our physical being”;

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its “stigmata... are blindness and unconsciousness 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”.

tamas — in darkness.
tāmasi — characterised by tamas; inert.
tamasic dhṛti (dhriti) — same as tāmasi dhṛti.
tamasic nati — inert submission, “weak resignation or dull acceptance”; the lowest form of nati, “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 ātmas, 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.
tāmasi dhṛti (tamasi dhriti) — inert persistence of will; blind force of habit.
tamasyā — inertia (a coinage, related to tamas as tapasyā to tapas).
tamoguna — the guṇa of tama.
tamomaya nidrā — sleep dominated by inertia and unconsciousness.
tanū — body.
tapaly — same as tapas.
tapal-śakti — force of tapas.
tapana — a form of ideal tapas: the fire of sūrya1 (symbolising viśnūna) in the will-power.
tapas — “concentration of power of consciousness”; will-power; the force that acts through aśvavara, īśitā and vaśitā, or the combination of these siddhis of power themselves, sometimes listed as the fourth of five members of the viśnūna cauṭṣṭaya; the divine force of action into which rajas is transformed in the liberation (mukti) of the nature from the triguna 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 daivi 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-kōśa} (tapas-kosha) — the sheath (kōśa) of our being corresponding to the plane of infinite conscious force (tapas).

\textit{tapaso mabīna} — by the greatness of its energy. [Ṛg Veda 10.129.3]

\textit{tapas-sākṣi} (tapas-shakti) — force of working of the siddhīs of power.

\textit{tapas-siddhi} (tapassiddhi; tapas siddhi) — the working of tapas through the siddhīs of power; fulfilment or effectivity of aśvarya, īśītā and vaśītā.

\textit{tapas smaraṇa} — attention with pressure of tapas.

\textit{tapastraya} — the triad of tapas, consisting of the three siddhīs of power.

\textit{tapasyā} — a “doubtfully effective rajasic” form of tapas, inferior to tapatyā.

\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 intellectual stress”, higher than tapatyā.

\textit{tapatyā} — (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 sākṣi, a “self-fulfilling force which is sure beforehand of its result”, though there is also a “disinterested and instrumental Tapatyā 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 tapasṭya and tapata, defined as “the straining to know and fulfil” which, when desire is eliminated, remains “as an illegitimate prolongation and stress of what is received in the ideality . . . bringing false stress and falsification
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...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 ananda — the tapomaya level of the ānanda plane.
tapjeta — 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.
tejahṣāgbhā — “energy and power of assertion”, an element of citta-śakti.
tejas — fiery brilliance; mental light and energy; the energy of temperament that manifests itself in each element of the fourfold personality (brahmatejas, etc.); a term in the first general formula of the śakti catuṣṭaya; “a strong and ardent force and intensity”, an element of cittaśakti; one of the seven kinds of akashic material; rūpa or lipi
composed of this material; fire, the principle of light and heat, one of “the five elements of ancient philosophy or rather elementary conditions of Nature, paśca 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 (tejaswi) — energetic.
.tejo balam mahattvam pravṛttiḥ (tejo bālam mahattvam pravṛttiḥ; - mahattvam -) — energy, strength, greatness, dynamism (see next).
.tejo balam pravṛttir mahattvam (tejo bālam pravṛttir mahattvam) — energy (tejas), strength (bala), dynamism (pravṛtti), greatness (mahattva): the first general formula of the ṣakti catuṣṭaya, consisting of qualities needed for the perfection of all four elements of virya.
.tejobbūta — the bhūta called tejas (fire), the igneous condition of material energy.
.tejoghanatejoghana — composed of dense tejas.
.tejomaya (tejomaya; tejomay) — fiery; fiercely brilliant; pertaining to the bhūta of tejas; (rūpa or lipi) composed of or containing the akashic material called tejas.
.tejomaya chāyāmaya — brilliant shadowy rūpa; chāyāmaya mixed with an element of tejas.
.tejomaya lipitejomaya lipi — lipi composed of tejas.
.tejomaya rūpatejomaya rūpa — rūpa composed of tejas.
.tejomaya varṇa (tejomay varna) — brilliant colour; varṇa mixed with an element of tejas.
.tejonāma — nāmadrṣṭi of tejomaya lipi.
.tejorāśī (tejorashi) — mass of tejas.
.tejorekhā — tejomaya rūpa resembling a drawing.
.telepathic drṣṭi (drishti; dristi) — same as telepathic trikāladrṣṭi.
.telepathic mind — a mind “illuminated with intimations and upsurgings from the inner being” and capable of prākāmya and vyāpti, the powers that constitute telepathy; this is usually distinguished from the vijnānabuddhi or intuitive mind, in which the higher faculties of jnāna are partially active in addition to the power of telepathy.
.telepathic T² — trikāladrṣṭi-tapassiddhi with telepathic trikāladrṣṭi as the first element.
.telepathic trikāladrṣṭi (trikaldrishti) — the lower form of trikāladrṣṭi
which, by means of the faculties of \textit{prakāmya} and \textit{vyāpti}, “gives the fact and tendency [of] actual and potential forces in action”.

\textbf{Telepathy} — the faculty formed by the combination of \textit{prakāmya} and \textit{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”.

\textbf{Telepathy-trikaladrsti} (telepathy-trikaldrishti; telepathy trikaldrishti) — the combination of \textbf{Telepathy} and \textbf{trikaladrsti}, forming the knowledge aspect of T3.

\textbf{Telepathy-trikaladrsti-tapas} (telepathy-trikaldrishti-tapas; telepathy trikaldrishti tapas) — same as \textbf{Telepathy-trikaladrsti-tapassiddhi}.

\textbf{Telepathy-trikaladrsti-tapassiddhi} (telepathy-trikaldrishti-tapassiddhi; -tapas siddhi) — the combination of \textbf{Telepathy}, \textbf{trikaladrsti} and \textbf{tapas-siddhi}, usually referred to as T3.

\textbf{Telos} [Greek] — end, completion.

\textbf{Temperamental śraddhā} — the faith of the emotional being.

\textbf{Tertiary dāsyā} (dāsy; dasyam) — (in January 1913) the third of four degrees of dāsyā, “the dāsy of the yantra [instrument], which cannot disobey, but is worked mechanically through an intermediate impulsion of Prakriti”, this indirectness being what distinguishes it from \textbf{quaternary dāsyā}; (from September 1913 onwards, corresponding to the earlier \textbf{triple dāsyā}) the highest of three forms of dāsyā, “a complete subjection” to the īśvara, with \textbf{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 \textbf{prakṛti} is “dominant though as a compelled & compulsory agent of a remote or veiled Ishwara” and a third in which \textbf{prakṛti} is purely a channel and “the compulsion from the Ishwara
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”.

rite bugieis [Greek] — of the health.
ihanousës [Greek] — from the dead one (feminine).
thēr [Greek] — wild animal.
thespesia [Greek] — divine prophecy.
thespbata [Greek] — divine decrees, oracles.
thought — often equivalent to viññānamaya thought or to jñāna as the first member of the viññāna catuṣṭaya; it usually includes both perceptive thought and vānmaya (articulate) thought, but sometimes refers specifically to one or the other of these (most often the first).
thought-expression — same as vānmaya 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 vānmaya.
thought-telepathy — awareness of the thoughts of others, consisting of thought-prākāmya and thought-vyāpti.
thought-vyāpti — reception of the thoughts of others by 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”.
tiraskarani — curtain, veil.
tithi — day of the lunar month.
titikșa (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”.

- **titikṣā-udāsinatā-nati** (titiksha-udasinata-nati) — see ānandamaya titikṣā-udāsinatā-nati.

- **titikṣā, udāsinatā, natiḥ iti samatā** (titiksha, udasinata, natih iti samata) — endurance, indifference, submission: these constitute (passive / negative) samatā.

- **ṭīvra** — keen, intense; having the nature of ċivrānanda; the experience of ċivrānanda in a particular part of the body.

- **ṭīvra ānanda** — same as ċivrānanda.

- **ṭīvṛānanda** — intense physical pleasure; a form of śārīrānanda or physical ānanda whose nature is, if it is sahatukā, “an intimate and intense thrill” in the response of the physical system to any touch (sparśa) or, if it is abaitukā, a similar thrill even without an external stimulus.

- **ṭīvra-sthiti** — fixity of ċivrānanda.

- **ṭīvratā** — keenness, intensity; “thrill”.

- **ṭīvratama** — extremely intense.

- **ṭīvratara** — very intense.

- **ṭīvra-viṣayā-kāma** (tivra-vishaya-kama) — the combination of ċivrā-nanda, viṣayānanda and kāmānanda.

- **Toute usurpation a un cruel retour et celui qui usurpe devrait y songer, du moins pour ses enfants qui presque toujours portent la peine** [French] — All usurpation has a cruel backlash and he who usurps should think of that, at least for the sake of his children who almost always pay the penalty.

- **traigunya** — “the threefold mode of Nature”, consisting of sattva, raajas and tamas in their “interlocked and mutually limited play”; same as trigūṇa.

- **traigunyamaya** — having the nature of any mode or combination of modes of the traigunya.

- **traigunyamayi** — feminine of traigunyamaya.

- **traigunyamayi prakṛti** (traigunyamayi prakriti) — the lower nature (aṃarā prakṛti) whose process is an interaction of the three guṇas (sattva, raajas and tamas), “the inferior nature of things” in which “the play of infinite quality [ānanta 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”.

traigunya-siddhi (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 triguṇāṭita, the gunas are transformed and unified so that “the three lower unequal modes pass into an equal triune mode”; tamaś, 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.

trailokya-dṛṣṭi (trailokyadrishti; trailokya drishti) — vision of the trailokya.

trailokya-gati (trailokyagati) — the ability to move through the three worlds (trailokya) in samādhi.

trailokya-maya-prakṛti (trailokyamayi prakṛti) — (the lower) Nature comprising the three worlds of matter, life and mind.

trailokya of bhū — same as triloka in bhū.

trāṭaka (trataka; tratak) — concentration of the vision on a single point.

traya — triad, trinity.

trayāsparśa (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 trīkāla-dṛṣṭi.

triguna — the three gunas, qualities or modes of the lower Nature (apāra prakṛti), called sattva, rajas and tamaś, 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, tamaś 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 guṇaśas "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 pravṛtti) and prakāśa, of which they are “imperfect or degraded forms”.

**trigunātita** (trigunatīta; trigunatītam) — beyond the triguṇa, “superior to the three qualities and master of them and therefore at once capable of action and unaffected, undominated by its own action”; brahma 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”.

**trigunātita udāsīnata** — udāsīnata achieved by a “detached superiority to the three modes [trigunā] of Nature” in which the “soul is inwardly separated and free from the lower Prakriti, not involved in its coils, indifferent and glad above it”.

**trigunātītam** — see trigunātīta.

**trikāla** (trikal) — “the three times”: the past, present and future, seen as an indivisible movement.

**trikāladrśṭi** (trikaladṛśṭi; trikaladṛśṭi; trikāladrśṭi) — 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”.

**trikāladrśṭi** (trikaladṛśṭi) of exact time — same as time-trikāladrśṭi.

**trikāladrśṭi** (trikaladṛśṭi) 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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. **trikāladrṣṭi** (trikāladrṣṭi) of time — same as **time-trikāladrṣṭi**.
. **trikāladrṣṭi-siddhi** (trikāladrṣṭi-siddhi) — perfection of **trikāladrṣṭi**.
. **trikāladrṣṭi-tapas** (trikāladrṣṭi-tapas; trikāladrṣṭi tapas) — same as **trikāladrṣṭi-tapassiddhi**.
. **trikāladrṣṭi-tapassiddhi** (trikāladrṣṭi-tapassiddhi; trikāladrṣṭi tapas-siddhi) — the union of **trikāladrṣṭi** and **tapas-siddhi**, usually referred to as T².
. **trikāladrṣṭi tapas telepathy** (trikāladrṣṭi tapas telepathy) — same as telepathy-trikāladrṣṭi-tapassiddhi.
. **trikāladrṣṭi-vāṇi** (trikāladrṣṭi-vāṇi) — vāṇi (a divine voice) making a prediction.
. **trikālasiddhi** (trikālasiddhi) — the perfection of **trikāladrṣṭi**.
. **trikāladrṣṭi** — see **trikāladrṣṭi**.
. **trikāladriṣṭi** — see **trikāladrṣṭi**.
. **trikāladrṣṭi** — see **trikālasiddhi**.
. **triloka** (triloka; trilok) — the three loka or worlds (physical, vital and mental, called bhū, bhūvar 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).
. **trilokadrṣṭi** (trilokadrṣṭi) — 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 dāśya** (dāśya; dasyam) — (corresponding in July 1912 to the later tertiary dāśya) the highest of three forms of dāśya, that in which the “potential freedom” of double dāśya 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, illumined higher mind and highest mind in the terminology of c. 1931.

.triple samādhi — simultaneous experience of susūpta samādhi, svāpa-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.

.Trita — “the Third or Triple, apparently the Purusha of the mental plane”, the companion of Eka2 and Devīta: “the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind”.

.tṛṣṇī prasīti — swift movement. [Cf. Ṛg Veda 4.4.1]

.tṛṣṇīṁ prasītim — same as tṛṣṇī prasīti.

.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 mānas buddhi or thinking mind.

.truth tapas — tapas acting in the truth-reflecting intuitivity or in the revelatory ideality.

.tryasparsha — see tryayasparsa.

.t-s — abbreviation of tapas-siddhi.

.tucchyena abhvapihitatucchyena abhvapihita (tucchyena abhwapihita) — universal being (abhu) concealed by fragmentation or littleness. [Ṛg Veda 10.129.3]

.turī [Bengali] — horn.

.turīyā — 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 (virāt, bhārvyagarbha and prājñā) “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 dāsya*buddhi* — the sense of quaternary dāsyā*, a state in which all inner and outer activities are perceived to come “only as things impelled by the divine hand of the Master”.

- *Tvāṣṭā* (Twashta) — same as *Tvāṣṭr*.

- *Tvāṣṭr* (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”.

- *tyāga* — 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”.

- *udāśina* — indifferent, impartial, “seated above and unmoved”; one who “lives high-seated above” in “the unattached freedom of the soul touched by the supreme knowledge”.

- *udāśina ananda* — impartial delight.

- *udāśina nati* — *nati* with *udāśinatā*, 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”.

- *udāśina prema* — impartial love, one of the three forms of *prema*.

- *udāśina sānti* (udasina shanti) — peace of indifference; passive calm based on *udāśinatā*.

- *udāśinatā* — the state of being *udāśina*; the indifference to the *dvandvas* 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.

. uddeśya (uddeshya) — the end in view.
. uddipana — excitation; stimulus.
. uddvinga añandabhava — troubled state of añanda.
. udyogalipśā — the urge towards the application of knowledge to life, an element of Mahāsarasvatī bhāva.
. ugra — forceful, impetuous, violent, vehement; vivid.
. ugrapravṛtti (ugrapravṛtti) — vehement activity.
. ugratā — forcefulness, impetuosity, violence, vehemence; an element of Mahākāli bhāva or Chandībhāva.
. 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 trikaladrsti — same as non-telepathic trikaladrsti.
. upalabdhi — objective experience; subjective experience, realisation, “spiritual experience — a realisation in the very substance of our being”.
. uparati — cessation; inaction.
. upāsanā — worship.
. urdhvagati (urdhwagati) — literally “upward movement”; same as utthāpanā or utthāpanā-śakti.
. urjasvi — forceful.
. urjō naptā sabasvān — the son of Energy, the master of Force.
. urusamsa (urushansa) — wide in expression.
. Uṣā (Usha) — the Vedic goddess of Dawn, bringer of divine illumination; “the illuminating 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”.

.uttamaṁ rabasyam — 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]

.utthāpanā — (literally) raising, elevating; “the state of not being subject to the pressure of physical forces”, the second member of the śarīra caṭuṣṭaya, called utthāpanā or levitation because of its third and final stage (tertiary utthāpanā) in which “gravitation is conquered”, but usually referring to either of two earlier stages (primary utthāpanā and secondary utthāpanā) in which “the habit by which the bodily nature associates certain forms and degrees of activity with strain, fatigue, incapacity” is rectified, resulting in a great increase in “the power, freedom, swiftness, effectiveness of the work whether physical or mental which can be done with this bodily instrument”; exercise for the development of utthāpanā (such as walking for primary utthāpanā).

.utthāpanā-śakti (utthapana-shakti; utthapana shakti) — the force of utthāpanā, based on a combination of the siddhis of the body, especially laghimā and mahimā.

.V. — abbreviation of “Vachas” (see vacas).

.V.A — abbreviation of “Vijnana Ananda” (see vijñānānanda).

.vācaḥ (vachah) — plural of vāk (in the sense of vacas).

.vacāṃsi (vachansi) — plural of vacas.

.vacas (vachas) — word; text; same as sortilege.

.vaidyuta — composed of vidyut; electrical; electricity (see vaidyutam); short for vaidyutānanda.

.vaidyutānanda — same as vaidyutānanda.

.vaidyutam — 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 sukshma 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.

Vairavaira — enmity; the relation (bhāva) with the iṣvara 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 (sakhya) into sakhya-vaira as an element of the composite bhāva.

Vairāgi — one who is disgusted with the world.

Vairāgya (vairagya; 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.

Vairyam — same as vaira.

Vaiśva — universal.

Vaiśya (vaishya; vaisya) — the soul-type representing “the Divine as production, enjoyment and mutuality”, the third element in the four-fold personality symbolised by the cāturvamya.

Vaiśyasakti (vaishyashakti) — the “soul-power of mutuality” which reveals itself in the vaiśya.

Vaiśyasvabhāva (vaishyaswabhava) — the inner nature of the vaiśya.

Vaiśya tejas (vaishya tejas) — the energy that manifests itself in the vaiśya temperament.

Vaija — plenitude, abundance, substance.

Vaijasāth — 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 vak”) written words serving as sortilege; speech; subtle (sūkṣma) speech heard in śabdadrṣṭi; 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”.

. vākya — speech; sentence.

. Vāla — a Vedic demon, the “circumscriber” or “encloser”; the enemy who holds back the Light.

. Vāli — same as Bāli², representing a form of energy (tejas) lacking in ardour but full of patience (dbhairya) and obstinacy (ḥathā).

. vānmarāga — the “left-hand path” of Tantra; the way of ānanda: “Nature in man liberating itself by joyous acceptance . . . of its own energies”.

. vānmiḥ sūvīrā iṣah (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 pratikalpa.

. 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 jñāna 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.

*vārddhakya* (vardhakya) — old age.

*vārna* — colour; one of the seven kinds of akashic material; rūpa or ṭiṣṇ composed of this material.

*vārṇaghana* — dense vārna.

*vārṇa-liṭi* — liṭi composed of vārna.

*vārṇamaya* (varnamaya; varnamay) — coloured; (rūpa or liṭi) composed of vārna.

*vārṇaprasāda* — clearness of the complexion.

*varta* — see vārttā.

*vartamānadrṣṭi* (vartamanadrishti) — same as present trikāladrṣṭi.

*vārttā* (varta) — 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.

*vaśikarana* (vashikarana) — control, especially as exercised by vaśītā.

*vaśītā* (vashita) — 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* (vashita-īshita) — the combination of vaśītā and īśītā, two of the three siddhis of power.

*Vāsudeva* — a name of Kṛṣṇa.

*vaṭāṣalya* — parental affection, especially of a mother for her child; the relation (bhāva) with “God the Child”, where the īṣvara 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.
vāyavya 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 prāna, 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.

Vedic-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 buddhīsakti.

vidbāna — arrangement and right assignment of perceptions.

vidhūsin (vidusharin) — 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 Brahman 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 Mahāsaravatī 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”.

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

..**vidyūnmanḍala** (**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**.

..**vih** — bird (Vedic symbol of the inner being).

..**vījā** — seed; a spark or speck resembling a seed; also spelled **bīja**.

..**vijñāna** (**vijnana; vijnanam; vijnan**) — “the large embracing consciousness . . . which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects”, the “comprehensive consciousness” which is one of the four functions of active consciousness (see **ājñānam**), a mode of awareness that is “the original, spontaneous, true and complete view” of existence and “of which mind has only a shadow in the highest operations of the comprehensive intellect”; the faculty or plane of consciousness above **buddhi** or intellect, also called **ideality**, **gnosis** or **supermind** (although these are distinguished in the last period of the **Record of Yoga** as explained under the individual terms), whose instruments of knowledge and power form the **vijñāna catuṣṭaya**; the **vijñāna catuṣṭaya** itself; the psychological principle or degree of consciousness that is the basis of **maharloka**, the “World of the Vastness” that links the worlds of the transcendent existence, consciousness and bliss of **saccidānanda** to the lower **triloka** of mind, life and matter, being itself usually considered the lowest plane of the **parārdha** or higher hemisphere of existence. **Vijñāna** is “the knowledge of the One and the Many, by which the Many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast [**satyamṛtambrhat**] of the divine existence”.

..**vijñāna ānanda** (**vijnana ananda; vijnana-ananda**) — same as **vijñāna-nanda**.

..**vijñāna bhāva** — supra-intellectual state of consciousness.

..**vijñāna brahman** — **brahman** experienced in **vijñāna**.
vijñānabuddhi — the intuitive mind, intermediate between intellectual reason 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-caksu — eye of vijñāna.

vijñāna catuṣṭaya — the third catuṣṭaya, the quaternary of the supra-intellectual faculty (vijñāna), whose members are usually listed as jñāna, trikāla-drṣṭi, aṣṭasiddhi and samādhi; aṣṭasiddhi is sometimes replaced by rūpadrṣṭi and tapas, making five members.

vijñāna darśana — vision of brahman on the plane of vijñāna.

vijñānadṛṣṭi — dṛṣṭi (revelation) acting in the vijñāna free from mental accompaniment or limitation.

vijñāna ghanata — massed concentration of vijñāna.

vijñāna jyotis — light of vijñāna.

vijñānakosha — the sheath (kosha) corresponding to vijñāna, “the knowledge-sheath, the causal 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 maha-loka, “the plane of the gnosis” where “the infinite . . . is very concretely . . . the foundation from which everything finite forms itself”.

vijñānam — see vijñāna.

vijñānamaya — 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.
..vijnanamaya anandamaya isvara (vijnanamaya anandamaya ishvara) — the all-knowing and all-blissful Lord.
..vijnanamaya samadhi — same as savijnana samadhi.
..vijnanamaya tapas — tapas on the plane of vijnana, “that which fulfills what the knowledge sees”; same as ideal tapas.
..vijnanamaya thought — thought elevated to the plane of vijnana.
..vijnanamaya trikalahrdhti (vijnanamaya trikalarishti) — time-vision in the vijnana.
..vijnanamayi — feminine of vijnanamaya.
..vijnanananda — ananda experienced on the plane of vijnana; same as cidghanananda.
..vijnanapadma — lotus of knowledge; see sahasradala.
..vijnana reason — same as luminous reason (logistic ideality).
..vijnana sakti (vijnana shakti) — the sakti acting on the plane of vijnana.
..vijnana-samadhi (vijnana-samadhi; vijnana samadhi) — samadhi transformed by the action of vijnana; a higher counterpart of the traditional savicara samadhi, replacing intellectual judgment and perception by their supra-intellectual equivalents.
..vijnanasarathyupeta rathiv i d van — the Knower riding in the chariot (of the body) with vijnana as charioteer.
..vijnanasiddhi (vijnanasiddhi; vijnana-siddhi; vijnana siddhi) — the perfection of the vijnana catustaya.
..vijnana suddha ananta (vijnana shuddha ananta) — pure infinite delight (suddha ananta ananda) experienced on the plane of vijnana.
..vijnana thought — same as vijnanamaya thought.
..vijnana trikalahrdhti (vijnana trikalarishti) — same as vijnanamaya trikalahrdhti.
..vijnanavandan deva — the Godhead manifesting through vijnana.
..vijnana yantrita — controlled by vijnana.
..vikalpa — variation; variety; distinction.
..vikara — modification, derivative.
..vinasmarama (vinasmarana; vina-smarana; vina smarana) — without smarana; (physical ananda) independent of memory or attention.
..viparita — contrary, inverse, perverse.
..virakti — disgust, aversion.
..virat — “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 (vīrya; 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 sakti 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 Balarāma; the virile energy carried to the head by udāna.

.viryam — see vīrya.

.virya — same as vīrya.

.viryaniti — vīrya consists of . . .

.vīrya, sakti, candībhāvah, śraddhā, itī sakticatusthayam (vīrya, shakti, Chandībhāvah, śraddhā, itī shakticatusthayam) — vīrya, sakti, Candībhāva and śraddhā: these constitute the sakti catustaya.

.vīṣāda (vishada) — despondency, depression.

.vīṣālātā — wideness, an element of Maheśvarībhava.

.visarjana — discharge.

.visaya (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 visaya) an immaterial object or sensation perceived by a subtle sense (sūkṣma indriya); short for visayadrsti or visayānanda.

.visaya ananda (vishaya ananda) — same as visayānanda.

.visayabhoga (vishayabhoga; vishaya bhoga) — visayānanda in the state of bhoga.

.visaya buddhi (vishaya buddhi) — worldly reason, science; an attribute of Aniruddha.

.visayadrsti (vishayadrshi) — subtle sense-perception (sūkṣma dršti)
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 sep-
arately; the faculty or faculties constituting the instrumentation of
saṃjnāna 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.

vishwadarshana — see viṣvadarśana.

viṣistadvaita (visishtadvaita) — modified monism; the perception of
“relation in a qualified identity”.

vismarama — forgetfulness.

vismṛti (vismriti) — forgetfulness, inattention.

Viṣṇu (Vishnu) — a Vedic god, “the all-pervading, the cosmic Deity, the
Lover and Friend of our souls, the Lord of the transcendent existence
and the transcendent delight”, who supplies for the action of the other
gods “the necessary static elements, — Space, the ordered movements
of the worlds, the ascending levels, the highest goal”; in later Hinduism,
the Preserver of the world, one of the “three Powers and Personalities
of the One Cosmic Godhead”, of which the other two are Brahmā, the Creator, and Śiva or Rudra², the Destroyer; also regarded as the Lord himself (īśvara) who incarnates in the avatāras, and the one deva of whom all the gods are manifestations; in the Record of Yoga, usually a subordinate aspect of Kṛṣṇa, sometimes identified with Pradyumna as the personality of the fourfold īśvara whose śakti is Mahālakṣmi.

- 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”.

- Viṣṇusakti (Vishnushakti) — the soul-power or element of vīrya that expresses the personality of the fourfold īśvara 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 pārthiva visṛṣṭi), a process whose diminution indicates improved assimilation connected with ārogya.

- visṛṣṭi-visarjana (visrishti-visarjana) — discharge of mūtra or purīṣa.

- viśuddha (vishuddha; visuddha) — the cakra in the throat, the centre of consciousness that “governs the expressive and externalising mind”.

- viśuddhatā (vishuddhatā) — purity of the thinking faculty, an element of buddhiśakti.

- viśuddhatā, prakāśa, vicitrabodha, jñānadharanāsāmarthyam iti buddhiśaktih (vishuddhatā, prakāśa, vicitrabodha, jñānadharanāsāmarthyam iti buddhiśaktih) — purity, clarity, variety of understanding, capacity to hold all knowledge: these constitute the power of the thinking mind.

- viśuddhi (vishuddhi; visuddhi) — purity; same as viśuddhatā.

- viśuddhiḥ, prakāśo, vicitrabodho, jñānasāmarthyaḥ (visuddhiḥ, prakāśo, vicitrabodho, jñānasāmarthyaḥ) — purity, clarity, variety of understanding, capacity for all knowledge (the elements of buddhiśakti).

- viśvadarśana (vishwadarśana; vishwa darśana) — vision of all the worlds; ānandadarśana on all planes.

- viśvadevaloka — the world of the all-gods or karma devatās.

- viśvadṛṣṭi (visvadrishti) — vision of all the worlds.

- viśvagati — the power to travel through all the worlds (lokas) in samādhi; an alternative name for the last member of the vijñāna
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\textit{catusṭaya}.

\textit{visvaisvyara} (visvaiswarya) — universal power, omnipotence.

\textit{Viṣvakarman} — the divine architect of the universe, identified with Tvaṣṭṛ.

\textit{visvasparśa} (visvasparsha) — universal touch.

\textit{visvā vāryāṇi śravasyā} — all the boons of inspired knowledge. \([\text{Rg Veda} 1.149.5]\]

\textit{viveka} (viveka; vivek) — intuitive \textit{discrimination}, one of the two components of \textit{smṛti}, a faculty of \textit{jñāna}; its function is “to seize on our thoughts & intuitions, arrange them, separate their intellectual from their \textit{vijñanamaya} elements, correct their false extensions, false limitations, misapplications \& assign them their right application, right extension, right limitation”.

\textit{vivekamaya} — having the nature of \textit{viveka}.

\textit{vivekamaya trikāḍaṛṣṭi} (trikaldrishti) — \textit{trikāḍaṛṣṭi} in which \textit{viveka} is used for “deciding the correct event among the various tendencies, applied forces \& possibilities”.

\textit{vividhānanda} — various delight; \textit{ānanda} as the last member of the \textit{śārīra catusṭaya}, consisting of the fivefold physical \textit{ānanda} or \textit{Śārīrānanda} whose forms are \textit{kāmānanda}, \textit{viṣayānanda}, \textit{tiṅrānanda}, \textit{raudrānanda} and \textit{vaidyutānanda}.

\textit{vividhmānī} — miscellaneous \textit{vāṇī}.

\textit{vivrata} (vivrita) — open, revealed.

\textit{vouloir (exclusivement) la délivrance de ses vassaux} [French] — to desire (exclusively) the deliverance of his vassals.

\textit{vraja bhūranta gonām} — (the steeds of life-energy) gallop to the pens of the luminous cows (the illuminations of the divine Truth). \([\text{Rg Veda} 5.6.7]\]

\textit{vraṇa} — wound; flaw, “scar of imperfection”. \([\text{Cf. Īṣā Upaniṣad} 8]\]

\textit{vrijina} — see \textit{vṛjina}.

\textit{vrika} — see \textit{vṛka}.

\textit{vrishā} — see \textit{vṛṣā}.

\textit{Vṛtra} — see \textit{Vṛtra}.

\textit{vṛjratwa} — see \textit{vṛjratva}.

\textit{vṛjina} (vrijina) — crooked.

\textit{vṛka} (vrika) — wolf; “tearer”; a type of hostile being in the Veda.

\textit{vṛṣā} (vrishā) — 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.

vrtratva (vitratva) — state of being concealed by Vṛtra; obscuration.

vyāghracarma (vyaghracharma) — tiger-skin.

vyākaraṇa — grammar; a special power that gives the intuitive knowledge of grammar, related to bhāṣāśakti.

tyakt — manifest.

tyāna — one of the five workings of the life-force (pañcaprāṇa), that which “distributes the vital energies throughout the body”.

vyāpti — 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, iśitā, vaśitā, mahimā, laghimā, animā, iti aṣṭasiddhiḥ (vyāptih, prakāmyam, aiśwaryam, ishitā, vaśita, mahima, laghima, anima, iti ashtasiddhiḥ) — vyāpti, prākāmya, aiśvarya, iśita, vaśitā, mahimā, laghimā, animā: these are the eight siddhis or supernormal powers.

vyāpti-prākāmya (vyāpti-prakāmya; 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 vāśya.

vyāya-lakṣmī (vyāya-lakshmi) — success and prosperity resulting from expenditure of energies.

vyūha — marshalling of the rays of the sun of knowledge. [Cf. Īśā Upaniṣad 16]

Y

yadṛcchālābhahasantosah — being satisfied with whatever comes by chance.

yajñā — 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, Sūrya², 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 dāsya 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 dāsya in which “we do not obey, but move to his will as the string replies to the finger of the musician”.

yantrāṇa — 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.

yantrī-yantra bhāva — the relation (bhāva) with the īśvara that is compared to that of an instrument (yantra) to the user of the instrument (yantrī), the control of the yantrī being felt by the yantra “as if it were being pushed by him with his hand upon it”.

yāśahprāpti (yashahprapta) — the attainment of glory.

yāsas (yashas) — glory; victory; success.

yāsolipsā (yasholipsa) — the urge towards glory and victory, an attribute of the ksatriya.

yathārthabodha — correct perception.

yāthārthya — truth, real nature.

yat kiṃca jagatyaṃ jagat (yat kincha jagatyam jagat) — “whatever is individual world of movement [jagat] in the universal motion [jagatī]”. [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 *sapta catusṭayasa*; but the **effective half** of the *karma catusṭaya* is for some purposes treated as part of “life” or the *līlā*, as distinct from the *yoga*.

*yoga catusṭaya* (yoga chatusṭaya) — the quaternary of *yoga*; another name for the *siddhi catusṭaya*.

*yogāgnimaya śarīra* (yogagnimaya sharīra) — a body filled with the fiery energy generated by *yoga*. [Śvetāvatara Upaniṣad 2.12]

*yogāṅga* — 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 *sapta catusṭaya*, often not including *karma* or the **effective half** of the *karma catusṭaya*.

*yogatattva* (yogatattwa) — the principles of *yoga*, especially the *yoga* of self-perfection outlined in the *sapta catusṭaya*.

*yogēśvara Hari* (yogeshwara Hari) — *Kṛṣṇa*, Master of the Yoga. [Cf. Gitā 11.9]

*yogin* — one who practises *yoga*; one who has attained *yogasiddhi*.

*y... saṃm saśāmānasya nindāt* — “who confines the work when man seeks his self-expression”. [Ṛg Veda 5.42.10]

*y... supeśu jāgarti* — “this that wakes in the sleepers”. [Kathā Upaniṣad 2.2.8]

*y... tuçeśu kāmān karate sīvānavah* — “who with sweat of effort creates little fragmentary desires”. [Ṛg Veda 5.42.10]

*yuddha* — struggle, battle; (on page 1281) the name of a *svarga*.

*yuddhalipsā* — the urge towards battle, an element of *Mabākālī bhāva* or *Caṇḍibhāva*.

*yuddhānanda* — delight in struggle and battle.

*yuga* — age, period; any of the four ages of a *caturyuga*. 