

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*, *r̥*, and *ś* or *ṣ* in the standard transliteration are commonly represented by “ch”, “ri”, and “sh” in the anglicised spellings normally used in the *Record of Yoga*.

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

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

Definitions. The definition of each term is intended only as an aid to understanding its occurrences in the *Record of Yoga*. It may not include all the meanings a word has in the original language. On the other hand, it may include meanings that are not found in dictionaries of the language, since Sri Aurobindo adapted many words to his own needs in referring to his yogic experiences. The definitions take into account Sri

Aurobindo's own explanations, the contexts in which the terms occur, and the relations between the *Record of Yoga* and his other writings.

Quotations. Direct quotations from Sri Aurobindo's writings are indicated by quotation marks.

Cross-references. Words in **bold** type in the definitions are defined in the glossary.

Searching. When searching for a definition, enter the term in either of two ways:

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

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

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

A

- *ābhāsa* — appearance; (in Bengali) glimmer, hint.
- *ābhāva* — entry into the being from outside.
- *abhaya* (abhaya; abhayam) — fearlessness; passive courage, "freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune", an attribute of the *kṣatriya*.
- *abhayam* — see *abhaya*.
- *abhayam, sāhasa, ātmaślāghā, yaśolipsā* (abhayam, sahasa, atmaslagha, yasholipsa) — fearlessness, daring, self-confidence, the urge towards victory (the attributes of the *kṣatriya*).
- *abhayam, sāhasam, yaśolipsā, ātmaślāghā, iti kṣatratejah* (abhayam, sahasam, yasholipsa, atmaslagha, iti kshatratejah) — fearlessness, daring, the urge towards victory, self-confidence: these express the energy of the *kṣatriya* temperament.

- *abhimāna* — pride; egoism.
- *abhiśastiḥ* — hostile expression.
- *abhiṣṭi* — invasion.
- *abhyāsa* — repetition; exercise; discipline; practice.
- *ācchanna* — covered, concealed.
- active *brahman* — same as *saguṇa brahman*, the dynamic aspect of *brahman* which is expressed in the cosmic movement, “a universal Divine, one in being, multiple in personality and power, who conveys to us, when we enter into the consciousness of his universal forces, a sense of infinite quality and will and act and world-wide knowledge and a one yet innumerable delight”; realised by the mind separately from the *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 *trikāladṛṣṭi* 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 *trikāladṛṣṭi* (trikaldrishti) — *trikāladṛṣṭi* in the actualist intuitional revelation.
- actualist intuitional revelation — actualistic ideality raised to the intuitive revelatory logistis.
- *adāsya* — inability to surrender, “insubmission”, absence of *dāsya*.

- **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.
- **ādeśa** (adesha; adesh) — command; a voice (*vāñī*) 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 (*kṛti*) and social (*samāja* or *kāma*¹).
- **ādeśasiddhi** (adeshasiddhi; adeshasiddhi; adeshasiddhi; adeshsiddhi; adesh-siddhi; adeshsiddhi) — fulfilment of the divine command (*ādeśa*) enjoining the accomplishment of a certain mission (*karma*), a work for the world with literary, political, social and spiritual aspects.
- **ādeśāvāñī** (adeshavani) — “speech of supreme command”, the highest form of *vāñī*, 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”.
- **ādhāra** (adhara; adhar) — vessel, receptacle; support; “that in which the consciousness is now contained — mind-life-body”, the psychophysical system comprising the *antaḥkaraṇa* and the *sthūla deha*; a physical object or sensation serving as a support or background for *rūpadrṣṭi* or any other kind of *viśayadrṣṭi*.
- **ādhāradrṣṭi** (adhardrishti; adhar drishti) — vision of images on a background (*sādhāra rūpa*).
- **ādhāra-siddhi** — the perfection of the mental-vital-physical system, consisting of the *siddhi* of the first four *catuṣṭayas*, so that the *ādhāra* “becomes a perfect instrument for the Purushottama, the Purusha and Shakti to carry on their Lila”.
- **adharmā** — not *dharma*; lawlessness.
- **adhogati** — literally “downward movement”; the negation of *utthāpanā*, especially due to defective *laghimā* and *mahimā*.
- **adhyakṣatva** (adhyakshatwa) — 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”.
- **adhyāropa** — superimposition.
- **adhyāropita** — superimposed.

- *adhyāya* — chapter.
- *adīnatā* — freedom from depression; the opposite of *dāinyam*.
- *adīnatā kṣhipratā sthairyam īśvarabhāva* (adinata kshhiprata sthairyam ishvarabhava) — 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 (*Prṥhivī*²); the *ādyā-śakti*, the indivisible consciousness (*cit*), force (*tapas*) and bliss (*ānanda*) of the Supreme.
- *adri* — rock; hill; a Vedic symbol of “formal existence and especially of the physical nature”.
- *adr̥ṣṭam* (adrishtam) — literally “the unseen”; fate.
- *ādyā mahāśakti* (adya mahashakti) — the original cosmic Power (*mahāśakti*), the universal *śakti* on the highest plane of the eternal manifestation.
- *ādyā parāśakti* (adya parashakti) — the original supreme Power (*parā śakti*), the transcendent *śakti* who “stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme”.
- *ādyā-śakti* (adyashakti; adya-shakti) — the original Power (*śakti*), both transcendent (*ādyā parāśakti*) and universal (*ādyā mahāśakti*).
- *Aghora* — literally “not terrible” (though terrible, *ghora*, in appearance), an epithet of *Śiva*, the destroyer; a form of *Tantra* of the *vāmamārga* or “left-hand path” which annuls all distinctions; a being or world characterised by *samatā* (equality).
- *Agner bhrājante arcayaḥ* (Agner bhrajante archayah) — the flaming radiances of *Agni*² blaze forth. [R̥g Veda 1.44.12]
- *āgneya-sparśa* (agneya-sparsha) — fiery or burning touch.
- *agni*¹ — fire; fiery energy; the fire of *Agni*², “the flame of divine Force instinct with divine knowledge”; the *bhūta* of fire, “the igneous, radiant and electric energy”, also called *tejas*; the type of *akashic material* called “fire”.
- *Agni*² (Agni; Agnih) — the god of Fire; in Sri Aurobindo’s interpretation of the Veda, the *deva* as the master of *tapas*, “the divine Consciousness formulating itself in universal energy”; he is the “secret inhabitant of Matter and its forms” and “the power of conscious Being, called by us will, effective behind the workings of mind and body”;

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*).
- *aham* — I; ego, “the sense of a separate self-existence” (same as *ahankāra*); (“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 *caitanya-kendra*).
- *aham bhartā* — (literally) I am the upholder; the ego-sense in the consciousness that upholds actions.

- *aham bhoktā* — (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.
- *ahankāra* — 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”.
- *ahankāra-mukti-siddhi* — the perfection of release from the ego (*ahankāra*), part of the *mukti* or liberation of the nature: “the transformation of the limited ego into a conscious centre of the divine unity and freedom” (*caitanyakendra*) through “an uncompromising abolition of the ego-sense at its very basis and source”, leaving only an “individualisation for the purposes of the play of universal consciousness in an individual mind and frame”.
- *ahāsyam* — cheerlessness; the negation of *hāsyā* or “laughter”.
- *ahi* — serpent; the Time-snake.
- *ahitena cid arvatā* (ahitena chid arvatā) — even without urging on the war-horse (symbol of vehement nervous *tapas*). [Ṛg Veda 8.62.3]
- *aikyalipsā* — the urge towards unity, an element of *Mahēśvarī bhāva*.
- *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 *aiśvarī sthiti*.
- *aishwarya*, etc. — see *aiśvarya*, etc.
- *aiskhistos ēstha* [Greek] — you were the ugliest (or the most infamous).
- *aiśvarī sthiti* (*aishwari sthiti*) — abiding in the consciousness of the *īśvara*.

- *aiśvarya* (aishwarya; aishwaryam; aishwarya; aishvarya) — mastery; sovereignty; the sense of divine power (same as *īśvarabhāva*, a quality common to the four aspects of *daiivī 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 *vaśitā*; an instance of so exercising the will; sometimes equivalent to *aiśvaryatraya* or *tapas*.
- *aiśvaryabhāva* (aishwaryabhava) — state or sense of sovereign mastery (equivalent to *īśvarabhāva*).
- *aiśvaryabodha* (aishwaryabodha; aishwarya-bodha; aishwarya bodha) — consciousness of sovereign power (equivalent to *īśvarabhāva* as a general attribute of *daiivī prakṛti*).
- *aiśvarya-īśitā* (aishwarya-ishita; aishwarya ishita) — the combination of *aiśvarya* and *īśitā*, two of the three *siddhis* of power.
- *aiśvarya-īśitā-vaśitā* (aishwarya-ishita-vashita) — a combination of the three *siddhis* of power.
- *aiśvarya-īśitā-vyāpti* (aishwarya-ishita-vyapti) — the combination of *aiśvarya*, *īśitā* and (communicative) *vyāpti*.
- *aiśvaryam* (aishwaryam; aishvarya) — see *aiśvarya*.
- *aiśvaryamaya trāṭaka* (aishwaryamaya tratak) — *trāṭaka* (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.
- *aiśvaryaprayoga* (aishwaryaprayoga) — application of the *siddhi* of *aiśvarya*.
- *aiśvaryasiddhi* (aishwaryasiddhi; aishwaryasiddhi; aishwarya siddhi) — the supernormal power (*siddhi*) called *aiśvarya*; perfection or fulfillment of this power; an instance of its use.
- *aiśvarya-tapas* (aishwarya-tapas; aishwarya tapas) — pressure of *aiśvarya*.
- *aiśvaryatraya* (aishwaryatraya; aishwarya-traya; aishwarya traya) — the triad of *aiśvarya*, consisting of the three *siddhis* of power.
- *aiśvarya-vaśitā* (aishwarya-vashita; aishwaryavashita; aishwarya vashita) — the combination of *aiśvarya* and *vaśitā*, two of the three *siddhis* of power.
- *aiśvarya-vaśitā-īśitā* (aishwarya-vashita-ishita; aishwarya vashita ishita) — a combination of the three *siddhis* of power.
- *aiśvarya-vyāpti* (aishwarya-vyapti) — the combination of *aiśvarya*

and (communicative) *vyāpti*.

- *aiśvarya-vyāpti-īśitā* (aiśvarya-vyāpti-īshita) — the combination of *aiśvarya*, (communicative) *vyāpti* and *īśitā*.
- *aiśwarya* — see *aiśvarya*.
- *aitihya lipi* — historical *lipi*, 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”.
- *ajñāna* (ajnana; ajnanam) — ignorance; absence of *jñāna*; “the forgetfulness of the high and true self”, resulting in bondage to the three modes (*triguṇa*) of the lower Nature (*aparā prakṛti*).
- *ajñānam* — see *ajñāna*.
- *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 *samjñāna*) and the means by which the supreme consciousness that is the master of the world (*īśvara*) exercises control of all things; same as *ājñā*.
- *akalyāṇa* — misfortune, adversity; evil.
- *ākāra* (akar) — form; the manner in which an object appears to the senses.
- *akāraṇa* — causeless; same as *ahaituka*.
- *akartā* — the non-doer; inactive.
- *akartavya* — what is not to be done.
- *akartr-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; akasha lipi) — “etheric writing”; *lipi* 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*).
- akasha, etc. — see *ākāśa*, etc.
- akashic material — “subtle-gross etheric material” of any of seven kinds (called in ascending order *chāyā* [shadow], *dhūma* [smoke], *tejas* [brilliance], *jyotiḥ* [light], *vidyut* [lightning] or *varṇa* [colour], *agni* [fire], and *prakāśa* [radiance]) out of which *ākāśarūpa* and *ākāśalipi* are formed.
- akashic record — the etheric writing (*ākāśalipi*) “that keeps the record of all things past, transcribes all that is in process in the present, writes out the future”.
- *akriyā udāśinatā* — inactive indifference.
- *akṣara* (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”.
- *akṣara puruṣa* (akshara puruṣa) — the immutable spirit, the unchanging *puruṣa*: “the inactive Puruṣa free from Prakriti and her works”, who stands above all things “in his imperturbable immobility of eternal silence and calm”.
- *ākṣepa* (akshepa) — disturbance.
- akshara — see *akṣara*.
- akshepa — see *ākṣepa*.
- *alākṣaṇa* (alakshana) — featureless.
- *ālasya* (alasya; alasyam) — lassitude.
- *ālasyam* — see *ālasya*.
- *alpā* — small, little; limited, deficient; littleness (same as *alpam*).
- *alpam* — littleness, the negation of *bṛhat*.

- *āma* — 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 puruṣa) — immortal spirit.
- *amāvasyā* — new-moon day.
- *ambulando* [Latin] — walking; see in *ambulando*.
- *amertume* [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 *soma*¹, “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”.
- *amīśa* (anśa; angśa) — portion.
- *amutra* — there; beyond this world.
- *anābhata* — the *cakra* in the heart, also called the “heart-lotus”, the “mental-vital, emotional centre with the psychic behind it (the soul, Puruṣa in the heart)”.
- *anaikya* (anaikya; anaikyam) — disunity.
- *anaikyam* — see *anaikya*.
- *ānanda* — delight, bliss, ecstasy, beatitude; “a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture”; same as *sama ānanda*, the universal delight which constitutes active / positive *samatā*, “an equal delight in all the cosmic manifestation of the Divine”, whose “foundation is the Atmajnana or Brahmajnana 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

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 *sārīrānanda* in its five forms, also called *vividhānanda* (various delight), the fourth member of the *śarīra catuṣṭaya*; (especially in the plural, “anandas”) any of these forms of *ānanda*; same as *ānandaṁ 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; *ānandaṁ 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 *ānandaṁ brahma*.
- *ānandabrahmadarśana* (anandabrahmadarshana) — vision of *ānandaṁ brahma*.
- *ānanda brahman* — same as *ānandaṁ brahma*.
- *ānandabuddha* — (*vāñī*) expressing *ānanda* on the mental plane.
- *ānanda candra* (ananda chandra) — the moon (*candra*¹) as a symbol of *ānanda*.
- *ānanda cidghana* (ananda chidghana) — same as *śuddha cidghana ānanda*.

- *ānanda-cit-sat* (ananda-chit-sat) — Bliss-Consciousness-Being; *sat-cit-ānanda* with the terms reversed.
- *ānandadarśana* (anandadarshana; ananda-darshana; ananda darshana) — vision of the various forms of the delight of existence in things and beings.
- *ānandadhāraṇāśakti* (anandadharanashakti) — the power to sustain *ānanda* of any intensity.
- *ānanda* ideality — same as *ānanda-vijñāna*.
- *ānanda īśvara* (ananda ishvara) — *ānandaṁ 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 *ānandaṁ brahma*.
- *ānanda-mahat* — (*vāñī*) 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 *Kṛṣṇadarśana*, a kind of vision of the divine Personality corresponding to *ānandaṁ brahma* in the impersonal *brahmadarśana*.

- *ānandamaya asat* (anandamay asat) — non-being (*asat*) conceived as “some inexpressible Beatitude [*ānanda*] . . . into which even the notion of self-existence seems to be swallowed up”; “a pure causeless eternal Bliss so intense that we are that alone”, experienced when the mind, in approaching *saccidānanda*, dwells exclusively “on the aspect of delight, Ananda, and existence [*sat*] and consciousness [*cit*] then seem to disappear into a bliss without basis of self-possessing awareness or constituent being”.
- *ānandamaya asura* — the *sādhya-deva* (mind raised to the plane of *ānanda*) of the *asura* type, who evolves in the eleventh and twelfth *manvantaras* of the sixth *pratikālpa*.
- *ānandamaya brahmamaya* — consisting of *ānandaṁ brahma*.
- *ānandamaya īśvara* (anandamaya ishvara) — “the all-blissful Lord”, the *īśvara* as the *ānandamaya puruṣa*, “the Lord of existence and works and Spirit of bliss”.
- *ānandamaya Kṛṣṇa* (anandamaya Krishna) — *Kṛṣṇa* as the *ānandamaya īśvara / puruṣa*, the *deva* of whom *ānanda* is “the subtle body and being”; *Kṛṣṇa* seen in the highest form (third degree of the third intensity) of *Kṛṣṇadarśana*.
- *ānandamaya līlā* — the world as a rapturous game of the *ānandamaya īśvara / puruṣa*.
- *ānandamaya līlāmaya* — (*brahman* or *īśvara*) full of *ānanda* expressed in the *līlā* of the world; short for *ānandamaya līlāmaya saguṇa* or *ānandamaya līlāmaya Kṛṣṇa*.
- *ānandamaya līlāmaya Kṛṣṇa* (anandamaya lilamaya Krishna) — *Kṛṣṇa* as the *ānandamaya* and the *līlāmaya*, taking divine delight in the cosmic game.
- *ānandamaya līlāmaya saguṇa* — *ānandamaya saguṇa brahman* in its *līlāmaya* aspect, seen as the source of the cosmic play.
- *ānandamaya nati* — ecstatic submission; the highest form of *nati*, which comes when one learns “to take delight in all things even as the Lord takes delight in them”, becoming “capable of receiving all contacts with a blissful equality, because we feel in them the touch of the imperishable Love and Delight, the happiness absolute that hides

ever in the heart of things”.

- *ānandamaya puruṣa* (anandamaya puruṣa) — “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 Puruṣa”, whose essential nature is *ānanda*, a “transcendent Bliss, unimaginable and inexpressible by the mind and speech”; also called *ānanda puruṣa*.
- *ānandamaya saguṇa* — same as *ānandamaya saguṇa brahman*.
- *ānandamaya saguṇa brahman* — *saguṇa brahman* perceived as full of the universal delight that is the nature of *ānandaṁ brahma*.
- *ānandamaya titikṣā-udāsīnatā-nati* (anandamaya titikṣa-udasīnatā-nati) — joyous endurance-indifference-submission; *ānandamaya nati* unified with *titikṣā* and *udāsīnatā*.
- *ānandamaya vāñī* — beatific voice.
- *ānandaṁ 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 (*brahman*) realised as a supreme and all-pervading *ānanda*, also called *brahmānanda*.
- *ānandaṁ brahman* — same as *ānandaṁ brahma*.
- *ānandaṁ brahmaṇo vidvān na bibheti kutaścana* (anandam brahmano vidvān na bibheti kutaschana) — he who possesses the delight of the *brahman* (see *brahmānanda*) has no fear from anything in the world. [Cf. *Taittirīya Upaniṣad* 2.4]
- *Ānanda Mīmāṃsā* (Ananda Mimansa) — “inquiry into the nature of bliss”, a Sanskrit work.
- *ānandaṁ jñānam anantaṁ sarvaṁ (brahma)* — *brahman* as Bliss, as Knowledge, as the Infinite, as the All; the formula of the *brahma catuṣṭaya* with its terms in reverse order.
- *ānanda puruṣa* (ananda puruṣa; ananda-puruṣa) — the “supreme bliss Soul”, the aspect of the divine Personality (*puruṣa*) corresponding to the impersonal *ānandaṁ brahma*; same as *ānandamaya puruṣa*.
- *ānandasiddhi* (anandasiddhi; ananda siddhi) — the perfection of *ānanda*, especially in the sense of *sama ānanda* or any form of physical *ānanda*.
- *ānandatattva* (anandatattwa; ananda tattwa) — the principle of bliss, usually referring not to the supreme *ānanda* of *saccidānanda*, but to its diluted manifestation on a lower plane.

- *ānandavāṇī* (anandavani; ananda vani) — beatific voice: *vāṇī* originating on the *ānanda* plane or expressing the delight of the *ānandamaya īśvara*.
- *ānanda-vijñāna* (ananda-vijnana; ananda vijnana) — the principle of *ānanda* reflected in the plane of *vijñāna*.
- *ānanda-vijñānamaya* — (*vāṇī*) expressing the delight and wisdom of the *vijñānamaya ānandamaya īśvara*.
- *ananimā* (ananima; an-anima) — defect or denial of *aṇimā*.
- *ananta* — infinite; *brahman* as the Infinite (short for *ananta brahman*).
- *ananta ānanda* — the infinite delight (*ānanda*) of *saccidānanda*; (in *brahmadarśana*) “the sense of the infinite Ananda in each thing”.
- *ananta brahma*; *ananta brahman* — same as *anantaṁ brahma*.
- *ananta daśa diśah* (ananta dasha dishah) — the ten directions of infinite space.
- *anantaḡuṇa* (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 *anantaḡuṇamaya*.
- *anantaḡuṇam* — see *anantaḡuṇa*.
- *anantaḡuṇamaya* — full of infinite qualities (*anantaḡuṇa*); 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 *Kṛṣṇadarśana*, a kind of vision of the divine Personality corresponding to *anantaṁ brahma* in the impersonal *brahmadarśana*.
- *ananta-jñāna* — same as *anantaṁ jñānaṁ brahma*.
- *anantaṁ* — same as *anantaṁ brahma*.
- *anantaṁ brahma* — the realisation of “the Brahman infinite in being and infinite in quality”, in which all quality (*ḡuṇa*) and action is experienced as the play of a “universal and infinite energy”, the second member of the *brahma catuṣṭaya*; 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”.

- *anantaṁ jñānam (brahma)* — the union of *anantam (brahma)* and *jñānam (brahma)*.
- *ananta tapas* — infinite force.
- *ānantyam* — infinity.
- *anārambha* — non-initiation of action.
- *anarvā* — same as *anarvan*.
- *anarvan* — unopposed; free from struggle.
- *anārya* — not *ārya*; ignoble, unaspiring; a human being or supraphysical power opposed to the spiritual effort.
- *andha viśvāsa* — blind faith.
- *anekadarśi ekam (anekadarshi ekam)* — the One (*eka*¹) seeing the Many.
- *Āṅgirasas* — an ancient clan of *ṛṣis* in the Veda, the “human fathers” who discovered the Light, also portrayed as heavenly seers or as powers of *Agni*², “forces of the symbolic Light and Flame”; along with the *Bhṛgu*s, identified in the *Record of Yoga* with the Judeo-Christian “seraphim”, the highest order of angels.
- *angsha* — see *amśa*.
- *aṅguṣṭhamātra (angushthamatra)* — the size of a thumb.
- *aṇimā* — fineness, subtlety; a physical *siddhi* that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion.
- *aṇimā agni* — the fire of *aṇimā*.
- *anirdeśyam (anirdeshyam)* — the indefinable.
- *Aniruddha* — the aspect of the fourfold *īśvara* whose *śakti* is *Mahāsarasvatī*, corresponding to the *śūdra* who represents the cosmic principle of Work in the symbolism of the *cāturvarṇya*; his method is that “of the patient intellectual seeker & the patient & laborious contriver who occupies knowledge & action inch by inch & step by step”.
- *Aniruddha-Balarāma bālakabhāva* — a combination of the *Aniruddha* and *Balarāma* aspects of the fourfold *īśvara* (see *Balarāma-Aniruddha*) enjoying the world-game (*līlā*) in a mood of divine childlikeness (*bālabhāva*).
- *Aniruddha bhāva* — the temperament of *Aniruddha*; manifestation of the *Aniruddha* personality of the fourfold *īśvara*.
- *Aniruddha-śakti (Aniruddha-shakti)* — *Mahāsarasvatī* as the *śakti* or

devī expressing the *Aniruddha* aspect of the fourfold *īśvara*.

- *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*.
- *anīśatā* (anishata) — incapacity; same as *anīśabhāva*.
- *aniṣṭa* (anishta) — not chosen, undesired.
- *anīśvara* (anishwara) — (T²) not fully expressing the omniscience and omnipotence of the *īśvara*.
- *anna*¹ (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 *prāṇa*, composes the *sthūla deha*.
- *anna*² — a former coin of India with the value of one sixteenth of a rupee.
- *annākāśa* (annakasha) — physical ether.
- *annakośa* (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 *anna*¹.
- *annamaya* — physical; composed of or pertaining to *anna*¹.
- *annamaya ātman* — physical self.
- *annamaya-citta* (annamaya-chitta) — the “pervading and possessing action of consciousness” (*citta*) in the body.
- *annamaya puruṣa* (annamaya purusha) — “the physical conscious being”, the *puruṣa* “as a soul in body, which puts forth life as its activity and mind as the light of that activity”; it “uses life and mind characteristically for physical experience, — all else being regarded as a consequence of physical experience, — does not look beyond the life of the body and, so far as it feels anything beyond its physical individuality, is aware only of the physical universe and at most its oneness with the soul of physical Nature”.
- *anṛta* (anrita) — false, wrong; falsehood, error (same as *anṛtam*).

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

jāgrat.

- *antardṛṣṭi* (antardrishti) — internal vision (in the waking state of *samādhi*); same as *antardarśi 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 *bhuvan*.
- *antarjyotiḥ* (antarjyotih; antarjyoti) — inner light.
- *antaryāmī* — the inner Control, the inner Guide.
- *anti* — close, near.
- *anucara* (anuchara) — follower, attendant, servant.
- *anumantā* — giver of the sanction.
- *anumati* — consent, sanction.
- *anupalabdhi* — absence of experience.
- *anusmarana* — remembrance, attention.
- *apaḥ* — same as *apas*².
- *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 *pañcaprāṇa*, 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 *traiguṇyamayī prakṛti* because its process is limited to the action of the three modes of the *traiguṇya* or *triḡuṇa*.
- *aparārdha* — “the lower half of world-existence”, the hemisphere of the *triloka* (three worlds) of *manas*, *prāṇa* and *anna*¹ 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*).

- *aparā trikāladr̥ṣṭi* (apara trikaldrishti) — the lower form of *trikāladr̥ṣṭi*, i.e., telepathic *trikāladr̥ṣṭi*.
- *aparā vidyā* — the lower knowledge; the knowledge of the world, “the lower science which diffuses itself in an outward knowledge of phenomena, 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”.
- *aparigrahaḥ* — freedom from the idea of possession.
- *apas*¹ — work, action.
- *apas*² — waters (accusative of *āpas*)
- *āpas* — waters; (in Vedic symbolism) the “waters of being”, representing existence in its manifold movement on various planes.
- *apasi svasr̥ṇām* (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* governs action (*apas*¹). [*Īśā Upaniṣad* 4]
- *aprakāśa* (aprakasha) — absence of light (*prakāśa*); lack of clarity; nescience.
- *apramatta* — free from negligence and distraction.
- *apramattatā* — attentiveness.
- *aprasāda* — discontent; lack of (*ātma*)*prasāda*.
- *apavr̥tti* (apavritti) — 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.
- *Araṇyānī* — the Vedic goddess of the forest (*araṇya*, wilderness, perhaps 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.
- *ardhajñānam* — half-knowledge.
- *ārogya* (arogya; arogyam) — health; freedom from disease (*roga*) in all its forms, part of physical perfection (*śārīrasiddhi*); 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 *ārogyasakti*.
- *ārogyam* — see *ārogya*.
- *ārogyam utthāpanā saundaryam vividhānanda iti śarīra catuṣṭayam* (arogyam, utthapana, saundaryam, vividhananda iti sharirachatushtayam) — *ārogya*, *utthāpanā*, *saundarya* and *vividhānanda*: these constitute the *śarīra catuṣṭaya*.
- *ārogyaprakṛti* (arogyaprakriti) — healthy nature.
- *ārogya sādhana* — the process leading to *ārogyasiddhi*.
- *ārogyasakti* (arogyashakti; arogya-shakti; arogya shakti) — the force of health maintaining *ārogya* and repelling tendencies or attacks of *roga*.
- *ārogyaśarīra* (arogyasharira) — healthy body.
- *ārogyasiddhi* (arogyasiddhi; arogya-siddhi; arogya siddhi) — the perfection of health (*ārogya*); the movement towards this perfection or the power working to bring it about.
- *ārogya tapas* (arogya tapas; arogya-tapas) — will-power (*tapas*) acting on the body to maintain or restore health.
- *artha* — meaning.
- *arthabodha* (arthabodha; artha-bodha) — perception of the meaning.
- *articulate thought* — same as *vāñmaya 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 Enjoyer”, in which the power of *Aryaman* is “the effective term of the self-discovering and self-seizing movement by which Being and Consciousness realise themselves as Bliss”.
- *āsā* (asha) — hope, expectation.
- *asad ātman* — 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”.
- *asadgraha* — false conception.
- *āsakti* — attachment.
- *asakti* (ashakti) — incapacity; lack of *śakti*.
- *asamāhita asānta-mānuṣa* (asamahita ashanta-manusha) — “unconcentrated unquiet man”, the ordinary human being who lacks the power of spiritual concentration and quietude.
- *asāmarthya* — incapacity.
- *asamatā* — inequality; lack of equanimity; defect or failing of *samatā*; sometimes restricted to *passive / negative asamatā*.
- *āsana* (asana; asan) — sitting; any of various postures assumed in *haṭhayoga* 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*.
- *asānti* (ashanti; asanti) — disquiet, disturbance, trouble; the negation of *sānti*.
- *asantoṣa* (asantosha) — dissatisfaction.
- *asasti* (ashasti) — non-expression.
- *asat* — 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 inexistent 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*).
- *asatya dveṣa* (asatya dwesha) — aversion for falsehood.
- *asatyam* — untruth, falsehood; the negation of *satyam*.
- *asatya tapas* — false power.
- *asatya tejas* — false energy.
- *asaundarya* (asaundarya; asaundaryam) — 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 *sāhasa*, two attributes of the *kṣatriya*.
- *asha* — see *āśā*.
- *ashakti* — see *aśakti*.
- *ashanti* — see *aśānti*.
- *ashasti* — see *aśasti*.
- *ashatru* — see *aśatru*.
- *a-shaurya* — see *a-śaurya*.
- *ashiva* — see *aśiva*.
- *ashivam* — see *aśivam*.
- *ashtasiddhi* — see *aṣṭasiddhi*.
- *ashu* — see *āśu*.
- *ashubham* — see *aśubham*.
- *ashuddha* — see *aśuddha*.
- *ashuddhi* — see *aśuddhi*.

- *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*.
- *aśiva* (ashiva) — inauspicious, evil.
- *aśivam* (ashivam) — inauspicious circumstances, misfortune, adversity.
- *asmarāṇa* — forgetfulness, inattentiveness; without attention.
- *āsraddhā* — lack of faith; doubt, scepticism, distrust, “unfaith”; the negation of *śraddhā*.
- *āśrama* — spiritual community.
- *astāra* — invincible.
- *aṣṭasiddhi* (ashtasiddhi; ashta siddhi) — the eight *siddhis* or super-normal powers (*prākāmya*, *vyāpti*, *vaśitā*, *aiśvarya*, *īśitā*, *mahimā*, *laghimā* and *aṇimā*), constituting the third member of the *vijñāna catuṣṭaya*. When the members of the *vijñāna catuṣṭaya* are listed as five rather than four, with *rūpadṛṣṭi* as the third, *aṣṭasiddhi* is omitted and is replaced by *tapas*, meaning the *siddhis* of power (*vaśitā*, *aiśvarya* and *īśitā*), as the fourth member; the *siddhis* of knowledge (*prākāmya* and *vyāpti*) are then treated as belonging to *trikāladṛṣṭi*, and the *siddhis* of the body (*mahimā*, *laghimā* and *aṇimā*) are regarded as part of *utthāpanā*.
- *āstikyam* — belief in God.
- *asu* — life-breath; energy, force.
- *āśu* (ashu) — swift.
- *aśubham* (ashubham) — bad.
- *aśuddha* (ashuddha; asuddha) — impure.
- *aśuddha pravṛtti* (ashuddha pravritti) — 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 *śuddhi*.
- *asukha* (asukha; asukham) — unhappiness; grief; the negation of *sukha*.
- *asukham* — see *asukha*.
- *asundara* (asundara; asundaram) — not beautiful; absence of beauty; the sense of ugliness.
- *asundaram* — see *asundara*.

- *asunvan* — “who presses not out the nectar”; void of active delight.
- *asura* — (in the Veda) “the mighty Lord”, an epithet of the supreme *deva*; a Titan (*daitya*); a kind of anti-divine being of the mentalised vital plane; the sixth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale: mind concentrated on the *buddhi*; (on page 1280) a being of a world of “might & glory”.
- *asuradeva* — the combination of *asura* and *deva*, making *vijñāna* serve the *buddhi*, which evolves in the general *asura* type in the ninth *manvantara* of the sixth *pratikalpa*.
- *asura-paśu* (asura-pashu) — the *asura* stage of the *paśu*, which evolves in the general *asura* type early in the sixth *pratikalpa*.
- *asura rākṣasa* (asura rakshasa) — the combination of *asura* and *rākṣasa*, seeking from the *buddhi* the satisfaction of heart and senses, which evolves in the general *asura* type in the (current) seventh *manvantara* of the sixth *pratikalpa*.
- *āsūrīm rākṣasīncaiva prakṛtim āpannāḥ* (asurim rakshasincaiva prakritim apannah) — possessed of the Asuric and Rakshasic nature. [Cf. *Gītā* 9.12, 16.20]
- **Asuro-Rakshasa** — same as *asura rākṣasa*.
- *asūryā janāḥ* — sunless peoples.
- **a su surmonter toutes les difficultés et s’assurer une vie durable** [French] — was able to overcome all difficulties and secure a lasting life.
- *aśva* (aswa) — the horse, Vedic symbol of vital energy.
- *āsvāda* (aswada) — taste (in a literal or figurative sense); the subtle sense of taste (*rasadr̥ṣṭi*).
- *aśvāḥ* — horses; nervous energies.
- *aśvā(h) patvabhīḥ śaphānām* (asvā patwabhiḥ śaphānām) — horses (symbolic of vital energies) with tramlings of their hooves. [Cf. *Ṛg Veda* 5.6.7]
- *asvapna* (a-swapna) — absence of dream-vision.
- *aśvattha* (aswattha) — fig tree (Vedantic symbol of the cosmic manifestation).
- **Aśvins** (Aswins) — the “Riders on the Horse”, the name of two Vedic gods; “twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment”.
- **athanatogen** [coined from Greek] — that which produces immortality.
- *athūmia* [Greek] — faintheartedness, despondency.

- *āṭmā* — same as *āṭman*.
- *āṭmaivābhūd bhūtāni* — the Self (*āṭman*) has become all beings. [*Īśā Upaniṣad* 7]
- *āṭmajñāna* — knowledge of the Self (*āṭman*).
- *āṭman* — self; “a Self that is neither our limited ego [*ahankāra*] 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”.
- *āṭmani ātmānam ātmānā* — the self in the self by the self. [*Gītā* 13.25]
- *āṭmaprakāśa* (atmaprakasha) — self-luminous, self-revealing; self-luminosity.
- *āṭmaprasāda* (atmaprasada; atmaprasad) — “a state of clearness, purity and contentment in the whole self”, the last member of the *samatā / śānti catuṣṭaya*, which in its most positive form is called *hāsya*; an element of *Mahēśvarī bhāva*.
- *āṭmarati* — delight in the Self. [cf. *Gītā* 3.17]
- *āṭma śakti* (atma shakti) — “a high idea of the power that is in one’s self”, an attribute of the *kṣatriya*, equivalent to *āṭmaślāghā*.
- *āṭmasamarpaṇa* — self-surrender, “the giving of one’s self without demanding a return”, an attribute of the *śūdra*.
- *āṭmaślāghā* (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*.
- *āṭmatṛpta* (atmatṛipta) — self-contented.
- *atri* — literally “devourer”, a type of hostile being in the Veda.
- *atṭahāsya* (atṭahasya; atṭahasyam) — loud laughter, “the laughter that makes light of defeat and death and the powers of the ignorance”, an element of *Mahākālī bhāva* or *Caṇḍībhāva*, and the principal form of *devihāsya*.
- *atṭahāsyaṃ* — see *atṭahāsya*.
- *ā ūhate* — “so that he bears up thy activities” (Sri Aurobindo’s interpretation of *ohate* in *Ṛg Veda* 1.176.4).
- *AUM* — another spelling of the mystic syllable *OM*; its three letters,

A, U and M, symbolise the states of *brahman* as, respectively, “the spirit of the gross and external” (*virāt*), “the spirit of the subtle and internal” (*hiranyagarbha*), and “the spirit of the secret superconscious omnipotence” (*prājña*), while the syllable as a whole represents the Absolute (*turīya*), “the supreme Intangible, the original Unity, the timeless Mystery self-existent above all manifestation in supernal being”.

- *avahelā* — contempt.
- *āvaraka tamas* — covering darkness.
- *āvaramam* — covering, obstruction.
- *avas* — presence.
- *avasthā* — state, condition.
- *avatāra* (avatar) — divine incarnation; the “descent into form” of the Godhead (*deva*, *īśvara*, *ṣuṣottama*), “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.
- *āveśa* (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.
- *avidyā* — ignorance; the power by which “the Spirit dwells . . . in the consciousness of multiplicity and relativity”; “the knowledge of the Many” (*bahu*), which “becomes no longer knowledge at all but ignorance, Avidya” because it “takes the Many for the real fact of existence and views the One [*eka*¹] only as a cosmic sum of the Many”.
- *avikalpa samādhi* — *samādhi* with cessation of variety of inner experience.

- *avīra* — lacking in strength.
- *avisṛṣṭi* (avisrishti) — absence of *visṛṣṭi*.
- *avyakta* (avyakta; avyaktam) — unmanifest; the Unmanifest.
- *avyaktam* — see *avyakta*.
- *avyakta parātpara* — the unmanifest Supreme.
- *ayathārthabodha* — 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 *ākāśarūpa* 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* (bahirdrishta) — (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 [*eka*¹], 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”.
- *bāhyasparśa* (bahyasparsa; bahyaspars) — outward touch.
- *bala*¹ (bala; balam) — strength; a term in the first general formula of the *śakti catuṣṭaya*; “an abounding strength, energy and puissance of outgoing and managing force”, an element of *dehāśakti*.
- *Bala*² — the name of a *daitya* or Titan, regarded by Sri Aurobindo as a force from the *mahat*, the plane of the vastness of *vijñāna*, descended into the mental plane and there “disturbing evolution by a premature effort towards perfection”.
- *bāla* — child, boy (see *bāla-Kṛṣṇa*).
- *bālā* — girl (see *bālā-Kālī*).

- *bālabhāva* — the state of being (like) a child; childhood; childlikeness; the childlikeness of the free physical mind, “a state of pure happy and free irresponsibility of action”; “the royal and eternal childhood whose toys are the worlds and all universal Nature is the miraculous garden of the play that tires never”.
- *bālā bhāva* — girlish aspect.
- *balākā* — female crane.
- *bālaka* — child, boy.
- *bālakabhāva* — same as *bālabhāva*.
- *bālaka Kṛṣṇa* (balaka Krishna) — same as *bāla-Kṛṣṇa*.
- *bālā-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*.
- *bāla-kīśora-bhāva* (bala-kishora-bhava; bala-kishore-bhava) — the young boy aspect (of the *līlāmaya Kṛṣṇa*).
- *bāla-Kṛṣṇa* (bala-Krishna; bala Krishna) — the boy *Kṛṣṇa*, “the divine Child” at play in the worlds in “the free infinity of the self-delight of Sachchidananda”; *Kṛṣṇa* as the *līlāmaya puruṣa* in a condition of *bālabhāva*.
- *balam* — see *bala*¹.
- *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 *cāturvarṇya*; his qualities include “strength, grandeur, rushing impetuosity, overbearing courage” and he is identified with *Rudra*².
- *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*.
- *balaślāghā* — assertion of strength (*bala*¹), an element of *dehaśakti*.
- *bālavat* — like a child.

- *bali*¹ — offering, oblation.
- *Bali*² — a *daitya* or Titan subdued by *Viṣṇu* in his fifth *avatāra*, at the first stage of fully human evolution, when he incarnated in “man as dwarf, small and undeveloped and physical but containing in himself the godhead and taking possession of existence”; *Bali* is associated in the *Record of Yoga* with obstinacy of the will (*haṭha*) as a quality needed in the complete psychological state.
- *bandhu* — kinsman; brother.
- *bandinī dāsī* — literally “captive slave-girl”, the *dāsī* as the captive of her divine Lover and Master, a symbol of the state of *madhura dāsya*.
- *barhiḥ* — in the Veda, the seat of sacred grass on which the gods are invited to sit at the sacrifice.
- *barhis* — same as *barhiḥ*.
- *bauddha* — relating to the *buddhi*; intellectual.
- *bauddhā narāḥ* — literally “intellectual men”, powers of the *buddhi*.
- *b. darshana* — abbreviation of “brahma darshana” (see *brahmadarśana*).
- *Bhadrakālī* — name of a goddess, a form of *Durgā* (see *Durgā-Kālī*).
- *bhadrā 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”.
- *bhāgavata* — relating to *bhagavān*; divine; the name of the highest *svarga*.
- *bhagavati śraddhā* — faith in the Divine; same as *śraddhā bhagavati*.
- *bhagavati svaśaktyām* (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.
- *bharty* (bhartri) — (*brahman* as) the upholder.

- *bhāṣā* (bhasha; bhasa) — language; the linguistic faculty (*bhāṣāsakti*), 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.
- *bhāṣāsakti* (bhashashakti) — linguistic faculty; the power of understanding languages, especially by **intuition**, **inspiration** and other means proper to *vijñāna*.
- *bhāṣāsiddhi* (bhashasiddhi) — perfection of the linguistic faculty.
- *bhāṣātattva* (bhashatattva) — the principles of language; the systematic study of these principles, usually referred to as *nirukta* or philology.
- *bhāṣya* (bhashya) — commentary; scriptural interpretation; the capacity of exegesis “in faithful subordination to the strict purport & connotation of the text”.
- *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 *vijñāna catuṣṭaya*; it is perhaps a collective term for the *siddhis* of the body, which are the basis of *utthāpanā* and form part of *aṣṭasiddhi* in the *vijñāna catuṣṭaya*.
- *bhauta 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 *brhadbhāva*, the state of being *brhat* [wide], i.e., wideness); condition of consciousness; subjectivity; state of mind and feeling; physical indication of a psychological state; content, meaning (of *rūpa*); spiritual experience, realisation; emotion, “moved spiritualised state of the affective nature”; (*madhura bhāva*, etc.) any of several types of relation between the *jīva* and the *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 (*daivī prakṛti* or *devībhāva*) or in the “more seizable because more defined and limited temperament” of any of her aspects, as in *Mahākālī bhāva*; a similar manifestation of any personality or combination of personalities of the *deva* or fourfold *īśvara*, as in *Indrabhāva* or *Aniruddha bhāva*; in the vision of Reality (*brahmadarśana*), any of the “many aspects of the Infinite” which “disclose themselves, separate, combine, fuse, are unified together” until “there shines through it all the supreme integral Reality”; especially, the various “states of perception” in which the divine personality (*puruṣa*) is seen in the impersonality of the *brahman*, ranging from the “general personality” of *saguṇa brahman* to the “vivid personality” of *Kṛṣṇakālī*.

- *bhāvasamṛddhi* — richness of feeling; an element of *Mahālakṣmī bhāva*.
- *bhāva-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 actively equal enjoyment of the divine delight in self-manifestation”; (also called *sama bhoga*) the second stage of active / positive *samatā*, reached when the *rasagrahaṇa* or mental “seizing of the principle of delight” in all things takes “the form of a strong possessing enjoyment . . . which makes the whole life-being vibrate with it and accept and rejoice in it”; the second stage of *bhukti*, “enjoyment without desire” in the *prāṇa* or vital being; (when *prīti* 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 karmalipsā samabhāva* — enjoyment, cheerfulness, the

urge to work, equality.

- *bhoga* — the urge towards enjoyment, an attribute of the *vaiśya*.
- *bhogasāmarthya* (bhogasamarthya; bhogasamarthyam; bhoga samarthyam) — “the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety”, an element of *prāṇāśakti*.
- *bhogasāmarthyam* — see *bhogasāmarthya*.
- *bhojanānanda* — delight in eating.
- *bhoktā* — enjoyer.
- *bhoktr* (bhoktri) — (*brahman* as) the enjoyer.
- *bhrājantaḥ* — blazing; radiant.
- *bhramśa* — a fall (from the path of *yoga*).
- *bhraṣṭa* (bhrashta) — fallen (from the path of *yoga*).
- *bhrātra* — brotherhood; the relation (*bhāva*) with the *īśvara* in which the relation of friend (*sakhya*) is “raised to brother”.
- *Bhr̥gu* (Bhrigu) — the name of a Vedic *ṛṣi*, 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 *Āngirasas*, they are identified in the *Record of Yoga* with the Judeo-Christian “seraphim”, the highest order of angels.
- *bhr̥ṣṭa taviṣi* (bhr̥ṣṭa taviṣi) — afflicted force.
- *bhū* — earth, the plane of terrestrial existence; the world of Matter (*anna*¹), 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 bhū*), and the subtle *bhū*.
- *bhūḥ* — same as *bhū*.
- *bhūḥ-prakṛti* (bhuh-prakṛiti) — 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 *śuddhi* and *mukti* and consisting of “the Delight of existence in itself, independent of every experience and extending itself to all experiences”. It has three states (*rasagrahaṇa*, *bhoga* and *ānanda*), each with three intensities (*rati*, *ratna* and *rātha*), on each of seven levels corresponding to the seven planes of existence.

- *bhūmā* — largeness.
- *bhūmaya ākāśa* (bhumaya akasha) — the *ākāśa* of *bhū*; the physical ether.
- *bhūmayī prakṛti* (bhumayi prakriti) — terrestrial nature.
- *bhūmi* — earth; world; place of manifestation.
- *bhūr* — same as *bhū*.
- *bhūloka* — the world (*loka*) of terrestrial existence; same as *bhū*.
- *bhūrmaya* — physical.
- *bhūsvara* (bhuswarga) — a heavenly world (*svarga*) belonging to the higher levels associated with the terrestrial plane (*bhū*) or to the subtle *bhū*.
- *bhūta* — creature; any of the *pañcabhūta*, the five “subtle conditions of material energy” which are “called by the names of the five concrete elements of ancient thought, ether, air, fire, water and earth”; all objects are said to be “created by the combination of these five subtle conditions or elements” which are “nowhere to be found in their purity in the gross material world”.
- *bhūtaprakṛti* (bhutaprakriti) — material Nature.
- *bhūtaśuddhi* — purification of the combination of the *bhūtas* in the body.
- *bhuvah* — same as *bhuvar*.
- *bhuvar* — 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 *bhuvar* of *bhū*).
- *bhuvarloka* — the world (*loka*) called *bhuvar*; the vital world.
- *bhuvarmaya* — consisting of the energy of *bhuvar*; vital.
- *bhuvarmaya tapas* — same as *bhuvar tapas*.
- *bhuvarmayī* — vital (feminine of *bhuvarmaya*).
- *bhuvar* 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*.
- *bhuvar 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”.
- *bībhatsa* — disgusting.
- *bībhatsa virati* — avoidance of what is repellent.

- *bīja* — seed; also spelled *vīja*.
- *blague* [French] — humbug.
- *bodha* — awareness, consciousness, perception.
- *bodhi-sattva* (Bodhi-sattwa) — in Mahayana Buddhism, “a being who, though having the right to enter Nirvana, *deliberately renounces it*, electing to work under the conditions and possibly renewed temptations of the world, for the love of one’s fellow man or of the whole sentient world” (*The Theosophical Path*, March 1915, p. 160).
- *brahma* — same as *brahman*.
- *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*², 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; brahmachatusthaya) — the sixth *catuṣṭaya*, the quaternary of the divine Reality (*brahman*), consisting of *sarvaṁ brahma*, *anantaṁ brahma*, *jñānaṁ brahma* and *ānandaṁ brahma* (combined in *sarvaṁ anantaṁ jñānaṁ ānandaṁ brahma*, the formula of the fourfold *brahman*).
- *brahmadarśana* (brahmadarshana; brahma-darshana; brahma darshana; brahmadarshan) — the vision (*darśana*) of *brahman* in all things and beings; the perception of the fourfold *brahman* as “the impersonal Sarvaṁ Anantaṁ 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 *Nārāyaṇadarśana*, *Kṛṣṇadarśana* and *Kṛṣṇakālī darśana*. The vision of “the one and indivisible eternal transcendent and cosmic Brahman that is in its seeming divided in things and creatures” is in its nature a “spiritual seeing of God and world” which is a “direct experience [*upalabdhi*] and as real, vivid, near, constant, effective, intimate as to the mind its sensuous seeing and feeling of images, objects and persons”.

- *brahmadṛṣṭi* (brahmadrishti) — same as *brahmadarśana*.
- *brahmajñāna* — knowledge of the *brahman*.
- *brahmaloka* — the world of the *brahman* in which the soul is one with the infinite existence and yet able to enjoy differentiation in the oneness.
- *brahmamaya* — consisting of *brahman*.
- *brahmamaya īśvara* (brahmamaya ishvara) — the *īśvara* with *brahman* as his impersonal aspect.
- *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 [*eka*¹] 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 *saccidānanda*, infinite existence (*sat*), consciousness (*cit*) and bliss (*ānanda*), whose second element can also be described as consciousness-force (*cit-tapas*), making four fundamental principles of the integral Reality; *brahman* seen in all things in terms of these principles is called in the *Record of Yoga* the fourfold *brahman*, whose aspects form the *brahma catuṣṭaya*. The complete realisation of *brahman* included for Sri Aurobindo not only the unification of the experiences of the *nirguṇa brahman* (*brahman* without qualities) and *saguṇa brahman* (*brahman* with qualities), but the harmonisation of the impersonal *brahman* which is “the spiritual material and conscious substance of all the ideas and forces and forms of the universe” with the personal *īśvara* in the consciousness of *parabrahman*, the *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” (*puruṣottama*) and the supreme Lord (*parameśvara*) and supreme Self (*paramātman*), “and in all these equal aspects the same single and eternal Godhead”. *Brahman* is represented in sound by the mystic syllable *OM*.
- *brahmaṇā* — by the soul-thought (*brahman* in the Vedic sense). [Cf. *Ṛg Veda* 2.2.10]
- *brāhmaṇa* — the soul-type representing “the Divine as knowledge in man”, the first element in the fourfold personality symbolised by the *cāturvarṇya*.

- *brahmānanda* — the bliss of *brahman*, “the self-existent bliss of the spirit which depends on no object or circumstance”; it “can be described as the eternity of an uninterrupted supreme ecstasy”, a bliss of which “peace . . . is the intimate core and essence”.
- *brāhmanyam* — “Brahminhood”; the inner nature of the *brāhmaṇa*.
- *brahmaprema* — love of the *brahman* in all.
- *brahmaśakti* (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*.
- *br̥had* (brihad) — same as *br̥hat*.
- *br̥had arcis* (brihad archis) — vast ray.
- *br̥hadbhāva* (brihadbhava) — wideness.
- *br̥had ṛtam* (brihad ritam) — same as *br̥hat ṛtam*.
- *br̥hallipsā* — the urge towards vastness; an element of *Mahēśvarī bhāva*.
- *Br̥haspati* (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”.
- *br̥hat* (brihat) — wide, large, vast; wideness, largeness; vast abundance; “vast self-awareness”, one of the three terms expressing the nature of *vijñāna* (see *satyam ṛtam br̥hat*).
- *br̥hat ṛtam* (brihat ritam; brihad ritam) — large ordered truth.
- *br̥hat satya* (brihat satya; brihat satyam) — large essential truth.
- *br̥hat satyam ṛtam* (brihat satyam ritam) — vastness, essential truth and ordered truth; see *satyam ṛtam br̥hat*.
- *br̥hat siddhi* (brihat siddhi) — large perfection.

- *bṛhattara* (brihattara) — wider; very wide.
- *bṛhattva* (brihattwa) — wideness.
- *brihad*, etc. — see *bṛhad*, etc.
- *Brihaspati* — see *Bṛhaspati*.
- *brihat*, etc. — see *bṛhat*, etc.
- *brume* [French] — fog.
- *bubhuksā* (bubhuksha) — appetite.
- *buddha* — mental; the mental plane, the plane of *buddhi*.
- *buddha bhāva* — mental condition; intellectual state of consciousness.
- *buddha tapas* — mental will-power; same as **intellectual / mental tapas**.
- *buddha vāñī* — 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 *antahkaraṇa*, also called the *mānasa buddhi* or mental reason, whose three forms are the **habitual mind**, **pragmatic reason** and **truth-seeking reason**. The *buddhi* as “the discerning intelligence and the enlightened will” is “in its nature thought-power and will-power of the Spirit turned into the lower form of a mental activity” and thus “an intermediary between a much higher Truth-mind not now in our active possession, which is the direct instrument of Spirit, and the physical life of the human mind evolved in body”; its powers of perception, imagination, reasoning and judgment correspond respectively to the higher faculties of **revelation**, **inspiration**, **intuition** and **discrimination** belonging to *vijñāna*, which may act in the mind to create “a higher form of the *buddhi* that can be called the intuitive mind” or *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 *dāsyabuddhi*, “sense of surrender”.
- *buddhicāturya* — acuteness of intelligence, an element of *Mahā-sarasvatī bhāva*.
- *buddhigrāhyam atīndriyam* — seizable by the reason but beyond the senses. [*Gītā* 6.21]
- *buddhiśakti* (buddhishakti) — the power, capacity and right state of activity of the thinking mind, one of the four kinds of *śakti* forming the second member of the *śakti catuṣṭaya*.

- *buddhi-yoga* — a method of *yoga*, “the Yoga of the self-liberating intelligent will”.
- *bujruki* [Bengali] — hocus-pocus; imposture.

C

- *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-cidānanda*; expressing the principle of *caitanya* or *cit* contained in the principle of any other plane, such as the physical.
- *cakra* (chakra) — any of the seven centres of consciousness in the subtle body (*sūkṣma deha*), each of which “is the centre and the storing-house of its own particular system of psychological powers, energies and operations, — each system corresponding to a plane of our psychological existence”; these centres or “lotuses”, connected with certain centres in the physical nervous system and arranged “in a line corresponding to the spinal cord”, are called (from the highest to the lowest) *sahasradala*, *ājñācakra*, *viśuddha*, *anāhata*, *maṇipura*, *svādhiṣṭhāna* and *mūlādhāra*, of which *maṇipura* (the *nābhicakra* or “navel centre”) and especially *svādhiṣṭhāna* (the “penultimate chakra” or, counting from the bottom, the “second chakra”, also called the *kāmacakra* or simply “the chakra”) are often mentioned in the *Record of Yoga* in connection with *ārogya* and *kāmānanda*.
- *cakra-śakti* (chakra-shakti) — strength of the *cakra* or *cakras*, referring especially to the *kāmacakra*, but possibly including the *nābhicakra*.

- *caḡṣuḡ* (chakshu) — the eye; the sense-organ or *indriya* (especially the subtle sense-organ or *sūḡṣma indriya*) of sight (*darśana*).
- *caḡṣus* (chakshush) — same as *caḡṣuḡ*.
- *cāḡṣuṣa* (chakshusha; chakshush) — ocular, visual; pertaining to the eye or to the physical or subtle sense of vision (*caḡṣus*); the visual form of subtle sense-perception (*viṣayadrṣṡi*), also called *darśana*.
- *cāḡṣuṣa ānanda* (chakshush ananda) — visual *ānanda*, delight in all that is seen with the eyes, a kind of *indriya-ānanda*.
- *ḡama* — see *śama*.
- *ḡamamaya* — see *śamamaya*.
- *ḡamas* — see *śamas*.
- *cāñcalya* (chanchalya) — restlessness.
- *caṇḡa* (chanda) — fierce, ardent, intense.
- *caṇḡa ānanda* (chanda ananda) — same as *caṇḡānanda*.
- *caṇḡānanda* (chandananda) — intense delight.
- *caṇḡa samānanda* (chanda samananda) — intense equal delight.
- *caṇḡa sukham* (chanda sukham) — ardent happiness.
- *caṇḡatā* (chandata) — fierceness, ardour, intensity.
- *caṇḡa tejas* (chanda tejas) — ardent energy (*tejas*).
- *Caṇḡī* (Chandi) — fierce (feminine of *caṇḡa*); “the fierce one”, an epithet of *Kālī*.
- *Caṇḡībhāva* (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 *daiṡī prakṡti*, sometimes referring to a combination of the four personalities of the divine *śakti* with *Mahākālī* as the dominant aspect, sometimes referring specifically to the force of *Mahākālī* and almost equivalent to *Mahākālī bhāva*.
- *candra*¹ (chandra) — moon; the lunar orb as a symbol of the mind, especially the *intuitive mind*, which reflects the light of *vijñāna* symbolised by *sūrya*¹, the sun; also a symbol of *ānanda*, sometimes identified with *soma*¹.
- *Candra*² (Chandra) — the god of the moon (*candra*¹); the deity of mind.
- *cāndra* (chāndra; chandra) — lunar, relating to the moon; mild, cold; belonging to the *intuitive mind*.
- *candraloka* (chandraloka) — the world of the moon (*candra*¹, symbol of the mind reflecting the light of *sūrya*¹, the sun of Truth); the higher

- of the two planes of *sva*, corresponding to *buddhi* (intelligence).
- *candramaṇḍala* (chandramandala) — the orb of the moon (*candra*¹), symbolising intuitive mind.
 - *candramaya* (chandramaya) — full of the light of *candra*¹; having the nature of intuitive mind.
 - *cāndra tejas* (chandra tejas) — lunar (i.e., reflected, indirect) light and energy.
 - *Candra Vamśa* (Ch. Vsa) — lunar dynasty (the line of ancient Indian kings traditionally regarded as descendants of *Candra*², the moon-god).
 - *çanti* — see *śānti*.
 - *cāpalyam* (chapalyam) — restlessness.
 - *cārana* (charana) — a celestial singer.
 - *çarira siddhi* — see *śārīrasiddhi*.
 - *carṣaniprā* (charshanipra) — “filling the actions” (see the sortilege of 13 December 1912 from *R̥g Veda* 1.177.1).
 - *catholiques . . brahmaniques* [French] — Catholic . . Brahminic (both in plural).
 - *cāturvarṇya* (chaturvarnya) — the ancient Indian system of the four orders (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*), representing four psychological types whose combination is necessary for the complete personality; these four types are symbolic of “four cosmic principles, the Wisdom that conceives the order and principle of things, the Power that sanctions, upholds and enforces it, the Harmony that creates the arrangement of its parts, the Work that carries out what the rest direct”.
 - *caturyuga* (chaturyuga) — a series of four ages (*satyayuga*, *tretā*, *dvāpara* and *kaliyuga*), one hundredth of a *pratikalpa*, forming a cycle of apparent decline leading to a new cycle beginning on a higher level in a “cosmic circling movement” through which “God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility”.
 - *catuṣṭaya* (chatushtaya; chatusthaya; chatusthay; chatustaya) — group of four, tetrad, quaternary; any of the seven parts of the *sapta catuṣṭaya*, the system received by Sri Aurobindo as a programme for his *yoga*. The seven *catuṣṭayas* are: (1) *samatā catuṣṭaya* or *śānti catuṣṭaya*, (2) *śakti catuṣṭaya*, (3) *vijñāna catuṣṭaya*, (4) *śarīra catuṣṭaya*, (5) *karma catuṣṭaya* or *līlacatuṣṭaya*, (6) *brahma*

catuṣṭaya, (7) (*sam*)*siddhi catuṣṭaya* or *yoga catuṣṭaya*. The first four *catuṣṭayas* are the *catuṣṭayas* of the *ādhāra-siddhi*; the last three are the general *catuṣṭayas*. The word *catuṣṭaya* may also be applied to other groups of four, such as *lipi catuṣṭaya*.

- *catvāro manavaḥ* (chatvarō manavaḥ; chatwarō manavaḥ) — 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]
- *ceṣṭā* (cheshta) — struggle, effort.
- *chaitanya*, etc. — see *caitanya*, etc.
- *chakra* — see *cakra*.
- *chakshu* — see *cakṣuḥ*.
- *chakshush* — see *cakṣus*, *cākṣuṣa*.
- *chakshusha* — see *cākṣuṣa*.
- *chanchalya* — see *cāñcalya*.
- *chanda*, etc. — see *caṇḍa*, etc.
- *Chandi* — see *Caṇḍī*.
- *Chandibhava* — see *Caṇḍibhāva*.
- *chandra*, etc. — see *candra*, etc.
- *chapalyam* — see *cāpalyam*.
- *charana* — see *cāraṇa*.
- *charshanipra* — see *carṣaniprā*.
- *chaturvarnya* — see *cāturvarṇya*.
- *chaturyuga* — see *caturyuga*.
- *chatushtaya* — see *catuṣṭaya*.
- *chatustaya* — see *catuṣṭaya*.
- *chatusthaya*; *chatusthay* — see *catuṣṭaya*.
- *chatvaro manavaḥ* — see *catvāro manavaḥ*.
- *chatwaro manavaḥ* — see *catvāro manavaḥ*.
- *chāyā* (chhaya; chaya) — shadow; the lowest of the seven kinds of akashic material; *rūpa* or *lipi* composed of this material.
- *chāyāghana* (chhayaghan) — dense *chāyā*.
- *chāyāloka* (chhayaloka) — the shadowy world; same as *pātāla*.
- *chāyāmaya* (chhayamaya; chhayamay; chayamaya; chayamay) — shadowy; (*rūpa* or *lipi*) composed of or containing *chāyā*.
- *chāyāmaya rūpa* (chhayamaya rupa) — *rūpa* composed of *chāyā*.
- *chāyāmaya tejas* (chhayamaya tejas) — shadowy brilliance; *tejas*

- mixed with an element of *chāyā*.
- *chāyāmāya tejomāya* (chhayamāya tejomāya) — shadowy-brilliant *rūpa*; *tejomāya* mixed with an element of *chāyā*.
 - *chāyāmāya varṇa* (chhayamay varṇa) — shadowy colour; *varṇa* mixed with an element of *chāyā*.
 - *chāyāmāyī* (chhayamāyī) — shadowy (feminine of *chāyāmāya*, agreeing with implied *dr̥ṣṭi*, “vision”); the shadowy vision of the underworld.
 - *chāyā-prakāśa* (chhaya-prakasha) — *rūpa* composed of *chāyā* and *prakāśa* combined.
 - *chāyārūpa* (chhayarūpa) — *rūpa* composed of *chāyā*.
 - *chāyāvṛta* (chhayavṛita) — enveloped in shadows.
 - *chāyāyukta* (chhayayukta) — containing *chāyā*.
 - *cheshta* — see *ceṣṭā*.
 - *chhaya*, etc. — see *chāyā*, etc.
 - *chid.*, etc. — see *cid.*, etc.
 - *chinmāya*, etc. — see *cinmāya*, etc.
 - *chintana* — see *cintana*.
 - *chit* — see *cit*.
 - *chitra*, etc. — see *citra*, etc.
 - *chitta*, 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 *antardarśī 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 *nirguṇa*, qualitless) “Ananda of pure consciousness [*cit*] without the gunas”, one of the seven principal forms of *ānanda*, corresponding to the principle of *ānanda* 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 *vijñāna* 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 ahaituka ānanda* (chidghana ahaituka ananda) — *ahaituka 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 *ahaituka ānanda*) but “with a greater fullness and directness in the massed and luminous consciousness . . . which comes by the gnosis”; the form of **subjective ānanda** connected with the plane of *vijñāna*.
- *cidghana śuddha* (chidghana shuddha) — same as *cidghana-śuddhānanda*.
- *cidghana-śuddhānanda* (chidghana-shuddhananda) — *śuddhānanda* combined with *cidghanānanda*; *śuddhānanda* on the plane of *vijñāna*.
- *cinmaya* (chinmaya; chinmay) — consisting of pure consciousness (*cit*).
- *cinmaya aiśvarya* (chinmay aishwarya) — same as *cinmayaiśvarya*.
- *cinmayaiśvarya* (chinmayaishwarya) — *aiśvarya* with full divine consciousness, “free from all element of struggle, in which force and pressure will only be present to stress the energy of fulfilment and not for overcoming resistance”.
- *cintana* (chintana) — thought.
- *cit* (chit) — consciousness; the infinite self-awareness that is “the elemental origin and primal completeness of all this varied consciousness which is here used for various formation and experience”, the second term of *saccidānanda*; “an inherent self-consciousness” in *brahman*, “inseparable from its being [*sat*] and throwing itself out as a force [*tapas*] of movement of consciousness which is creative of forces, forms and worlds”; the “universal conscious-stuff of existence”, the “original Consciousness” which “modifies itself so as to become on the Truth-plane the supermind, on the mental plane the mental reason, will, emotion, sensation, on the lower planes the vital or physical instincts, impulses, habits of an obscure force not in superficially conscious possession of itself”.
- *citra* (chitra) — picture; two-dimensional image (*rūpa*) or writing (*lipi*)

“formed from the material provided by the background, by the mental eye acting through the material”; short for *citra-dṛṣṭi*.

- *citra-dṛṣṭi* (chitra-drishti) — vision of *citra rūpa* and *citra lipi*.
- *citra lipi* (chitralipi; chitra-lipi; chitra lipi) — pictorial writing: two-dimensional *lipi* seen on a background from which the mental eye draws its material.
- *citraratha* (chitraratha) — another term for *citra ratiḥ*, taken from a sortilege from *Kādambarī*; *Citraratha*, king of the *gandharvas*, is in *Kādambarī* the husband of *Madirā* and father of *Kādambarī*.
- *citra ratiḥ* (chitra ratiḥ) — various delight; a combination of different forms of *ānanda*.
- *citra rūpa* (chitrarupa; chitra rupa) — pictorial image: two-dimensional *rūpa* seen on a background from which the mental eye draws its material.
- *citra tejas* (chitra tejas) — pictorial *rūpa* composed of *tejas*.
- *cit-śakti* (chit-shakti; chitshakti) — consciousness-force, same as *cit-tapas*; “the Consciousness-Force of the eternal Existence” who “is the universal creatrix”.
- *cit samudra* (chit samudra) — ocean of consciousness.
- *citta* (chitta) — the “primary stuff of consciousness” which is “universal in Nature, but is subconscious and mechanical in nature of Matter”; the “pervading and possessing action of consciousness” in the living body which forms into the sense-mind (*manas*); it consists of a lower layer of passive memory in which “the impressions of all things seen, thought, sensed, felt are recorded”, and a higher layer (also called *manas-citta*) of the emotional mind where “waves of reaction and response . . . rise up from the basic consciousness”; also short for *cittākāśa*.
- *cittākāśa* (chittakasha; chittakash) — the ether (*ākāśa*) of the *citta* or basic mental consciousness, a **mental** *ākāśa* defined as the “ether of the pranic *manas*”, whose contents are experienced especially in *antardarśī jāgrat* and *svapnasamādhi*.
- *cit-tapas* (chit-tapas; chittapas; chit tapas) — consciousness-force; knowledge-power; the unity of *cit* and *tapas*; “the infinite divine self-awareness which is also the infinite all-effective Will”, represented by *cit* in the description of the nature of divine being as *sat-cit-ānanda* or *saccidānanda*; the “divine Conscious-Force” which “is omnipresent

in the material cosmos, but veiled, operative secretly behind the actual phenomenon of things, and it expresses itself there characteristically through its own subordinate term, Life” (*prāṇa*).

- *cittaśakti* (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*.
- *cittaśuddhi* (chittashuddhi; chittasuddhi) — purification of the emotional being.
- *cittasya* (chittasya) — of the emotional being.
- *cit-tattva* (chit-tattva) — the principle of consciousness (*cit*).
- *clari* [Latin] — of a clear (consciousness).
- **combined *samādhi*** — the simultaneous experience of different states of *samādhi*, in the form of **double *samādhi*** or **triple *samādhi***.
- **comme une partie de la famille** [French] — like a part of the family.
- **communicative *vyāpti*** — the form of *vyāpti* by which “you can send or put your own thought, feeling etc. into someone else”.
- **composite *bhāva*** — a fusion of the different types of relation (*bhāva*) between the *jīva* and the *īśvara*, who is perceived as “the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute”; in the composite *bhāva*, the various relations are unified in a “deepest many-sided relation” based on “love from which all things flow, love passionate, complete, seeking a hundred ways of fulfilment, every means of mutual possession, a million facets of the joy of union”.
- *çraddha* — see *śraddhā*.
- *çravana* — see *śravaṇa*.
- *çruti* — see *śruti*.
- *çukshma* — see *sūkṣma*.

D

- D³ — short for tertiary *dāsyā*.
- *dahī* [Hindi] — curd.
- *daihika śakti* (daihik shakti) — same as *daihikī śakti*.
- *daihikī śakti* (daihiki shakti) — bodily force; same as *dehaśakti*.

- *dainyam* — depression; timidity.
- *daitya* — an enemy of the gods (*devas*), the “opposing or too violently forward-striving Titan”; any of the sons of *Diti*, meaning “the division, the separative consciousness”, who is the mother of the Titans as *Aditi* is the mother of the gods.
- *daiva* — divine; short for *daiva karma*.
- *daiva aiśvaryabhāva* (*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.
- *daivaśakti* — divine Force.
- *daiivī prakṛti* (*daivi prakṛiti*) — divine nature, the third member of the *śakti catuṣṭaya*, also called *devībhāva* or (at an earlier stage) *Caṇḍībhāva*; the divinising of human nature by calling in the divine Power (*śakti*) “to replace our limited human energy so that this may be shaped into the image of and filled with the force of a greater infinite energy”. In this process, four aspects of the *śakti* are manifested and combined: *Mahēśvarī*, the *śakti* of wideness and calm; *Mahākālī*, the *śakti* of strength and swiftness; *Mahālakṣmī*, the *śakti* of beauty, love and delight; and *Mahāsarasvatī*, the *śakti* of skill and work.
- *daiivya* — divine.
- *daiivya ketu* — divine perception.
- *daiivya tapas* — the divine power (*tapas*) “by which the Self dwells gathered in itself, by which it manifests within itself, by which it maintains and possesses its manifestation, by which it draws back from all manifestation into its supreme oneness”.
- *dakṣa*¹ (*daksha*) — intuitive discernment; same as *viveka* or *discrimination*, a faculty of *jñāna*.
- *Dakṣa*² (*Daksha*) — the Vedic deity who represents “the discriminating and distributing Thought of the divine Mind”.
- *Dakṣiṇā maghonī* (*Dakshina maghoni*) — *Dakṣiṇā* (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”. [*R̥g Veda* 2.11.21, etc.]
- *damyam* — (on page 83) a misreading of *dainyam*.

- *dāna* — giving; generosity; an attribute of the *vaiśya*, who “pours himself out on the world in order to get back what he has given increased a hundredfold”; an attribute of *Pradyumna*.
- *dānagrahaṇa* — accepting gifts.
- *dānam, vyayah, kauśalam, bhogalipsā* (danam, vyayah, kaushalam, bhogalipsa) — giving, spending, skill, the urge towards enjoyment (the attributes of the *vaiśya*).
- *dānam, vyayah, kauśalam, bhogalipsā, iti vaiśyaśaktiḥ* (danam, vyayah, kaushalam, bhogalipsa, iti vaishyashaktih) — giving, spending, skill, the urge towards enjoyment: these express the *vaiśya* soul-power.
- *darśana* (darshana; darshan) — vision; the subtle sense (*sūkṣma indriya*) of sight, “a sight that is independent of the physical eye”, one of the faculties of *viśayadr̥ṣṭi*, called *darśana* (as opposed to *rūpadr̥ṣṭi*) especially when it is a vision not of symbolic images but of the actual forms of supraphysical things; the perception of *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 (*bhāva*) of *brahman* or *īśvara*, as in *Kṛṣṇadarśana*, etc.; (as part of *sāhitya*) philosophy.
- *dāsa* — (in the Veda) a destructive power, enemy of the *ārya*.
- *daśa-gāvas* (dasha-gavas; dashagava) — the ten rays; the ten types or forms of consciousness in the evolutionary scale: the *paśu, vānara, piśāca, pramatha, rākṣasa, asura, deva, sādhyadeva* (or *siddhadeva*), *siddhadeva* (or *siddhāsura*) and *satyadeva* (or *siddha puruṣa* or *sid-dhadeva*).
- *daśagu* (dashagu) — same as *daśa-gāvas*.
- *dāsatya* — a coined term for an active form of *dāsyā*.
- *dāsi* — literally “slave-girl”; a symbol of the *jīva* or *prakṛti* serving the *īśvara* in a relation of *dāsyā*.
- *dāsibhāva* — the temperament or attitude of the servant-girl; the submissive relation of the *dāsi* to the *īśvara*.
- *dāsi-īśvari* (dasi-ishwari; dasi iswari) — slave-girl and queen; she who

serves and rules.

- *dāśuṣe mayas* (dasuṣe mayas) — bliss for the giver (of the sacrifice). [R̥g Veda 1.93.1]
- *dāśya* (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 *Mahāsarasvatī bhāva*.
- *dāśyabhāva* — the relation (*bhāva*) of *dāśya*, in which one feels oneself to be a servant or slave of the *īśvara*.
- *dāśyabuddhi* (dasyabuddhi; dasya-buddhi) — awareness of *dāśya*, the sense of surrender or submission to the will of the *īśvara*.
- *dāśyalipsā* — the urge towards service (*dāśya*); “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”.
- *dāśyam* — see *dāśya*.
- *dāśya-madhura* (dasya-madhura; dasya madhura) — same as *madhura dāśya*, the relation (*bhāva*) of loving servitude of the *jīva* to the *īśvara*.
- *dāśyam buddhicāturyam karmalipsā prītiḥ* — service, acuteness of intelligence, the urge to work, gladness (the attributes of *Mahāsarasvatī*).
- *dāśyatā* — the state of *dāśya*.
- *dāśya vaira* — enmity (*vaira*) as a form of service (*dāśya*), 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 *daivī prakṛti*.
- *dayā īśvarabhāvah karmasāmarthyam* (daya ishwarabhavah karmasamarthyam) — compassion, sovereignty, capacity for action (see next).
- *dayā īśvarabhāvah sarvakarmasāmarthyam* — compassion, sovereignty, capacity for all action (the attributes common to all four aspects of *daivī 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.
- *dehaśakti* (dehashakti; deha-shakti) — the power, capacity and right state of activity of the physical being, one of the four kinds of *śakti* forming the second member of the *śakti 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 *śarīra 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 vāṇmaya* — same as *refulgent vāṇmaya*.
- *deśa* (desha) — place.
- *deva* — a god, a divinity; “a dynamic being manifested in Prakṛiti 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*²; 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 *pratikālpa*.
- *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 *īśvarī*, “the conscious Power and universal Goddess all-creative from eternity and armed with the Spirit’s omnipotence”.
- *devībhāva* (devībhava; devī-bhava; devī bhava) — the *devī* or divine *śakti* manifest in the temperament in a combination of her four aspects (*Mahēśvarī*, *Mahākālī*, *Mahālakṣmī* and *Mahāsarasvatī*), another term for *daivī prakṛti*, gradually replacing the earlier *Caṇḍībhāva*.
- *devīhāsya* (devīhasya; devī-hasya; devī hasya; devīhasyam) — 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 *bāhya* proper to the four aspects of *devībhāva*.

- *dhairyā* (dhairyā; dhairyam) — steadiness, calmness, patience; the temperament of the thinker (*dhīra*); an attribute of the *brāhmaṇa*.
- *dhairyam* — see *dhairyā*.
- *dhairyam śuddhatānantyalipsā mahadbhāvaḥ* — calmness, purity, the urge towards infinity, greatness.
- *dhāma* — seat, domain.
- *dhana* — wealth; gain; (symbolically) spiritual plenitude.
- *ghanānām sātīḥ* — safety of the gains.
- *dhāraṇa* — holding, containing; short for *dhāraṇasāmarthyā*.
- *dhāraṇanyūnatā* — deficiency of containing power.
- *dhāraṇasakti* (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 *dhāraṇasāmarthyā*.
- *dhāraṇasāmarthyā* (dharanasamarthyā; dharana-samarthyā; dharanasamarthyam; 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 *dehāsakti*.
- *dhāraṇasāmarthyam* — see *dhāraṇasāmarthyā*.
- *dharanashakti* — see *dhāraṇasakti*.
- *dhāraṇe asāmarthyā* — inability to hold; lack of *dhāraṇasāmarthyā*.
- *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-saṅkara* — confusion of functions.
- *dhāsi* — foundation. [Etymologically = Greek *thēsis*]
- *dhātu* — Sanskrit verbal root.
- *dhīra* — 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”.
- *dhīr mānuṣā* — the mental thought [Cf. *Ṛg Veda* 2.2.10]
- *dhotī* [Hindī] — loincloth.
- *dhṛti* (dhṛiti) — firmness, fortitude; persistence of the will.
- *dhūma* — smoke; one of the seven kinds of *ākāshic* material.

- *dhūminah* — smoky.
- *dhūmramaya* — smoky; (*rūpa* or *lipi*) composed of or containing *dhūma*.
- *dhyāna* — concentration.
- Dieu sorti de l'école [French] — God who has left school.
- *dīśah* (dishah) — the regions of space.
- **discrimination** — same as *viveka*, one of the two components of *smṛti*, a faculty of *jñāna*; on the plane of *viñāna* 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 trikāladṛṣṭi** (trikaldrishti) — same as *vivekamaya trikāladṛṣṭi*.
- **dishah** — see *dīśah*.
- *div* — heaven; the plane of pure intelligence.
- *divah* — 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 hāsya** — same as *devihāsya*.
- **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 *daiṣya tapas*.
- *divya* — divine.
- *divya 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 (*dr̥ṣṭi*); same as *draṣṭṛ*.
- ***draṣṭā ānanda*** (drashta ananda) — same as *draṣṭṛ 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*** (drashta) **luminous reason** — same as **revelatory logistis**.
- ***draṣṭā śakti*** (drashta shakti) — *śakti* illumined by *dr̥ṣṭi*.
- ***draṣṭṛ*** (drashtri; drastri) — that which sees; knowing by means of revelation (*dr̥ṣṭi*); belonging to the **seer ideality** or **seer / revelatory logistis**.
- ***draṣṭṛ ānanda*** (drashtri ananda; drastri ananda) — *ānanda* experienced in the **revelatory logistis**.
- ***draṣṭṛ*** (drashtri) **logistis**; ***draṣṭṛ* reason** — same as **seer / revelatory logistis**.
- ***draṣṭṛ tapas*** (drashtri tapas) — *tapas* acting in the **revelatory logistis**; same as **seer *tapas***.
- ***draṣṭṛ vijñāna*** (drashtri vijnana) — same as **seer ideality**, usually in the sense of **seer / revelatory logistis**.
- ***dravyajñāna*** — knowledge of matter; physical science.
- **drishta** — see *dr̥ṣṭa*.
- **drishti** — see *dr̥ṣṭi*.
- **drishtimaya** — see *dr̥ṣṭimaya*.
- **drishya** — see *dr̥śya*.

- **drishyarupa** — see *drīśyarūpa*.
- **dristi** — see *drīṣṭi*.
- **drisya** — see *drīśya*.
- **drīṣṭa** (drishta) — thing seen (in *samādhi*).
- **drīṣṭi** (drishti; dristi) — vision; subtle sight, including *rūpadrīṣṭi* and sometimes *lipidrīṣṭi*; subtle sense-perception (*viśayadrīṣṭi*) in general; *trikāladrīṣṭi*, the knowledge of the past, present and future; perception of *brahman* or *īśvara* in things and beings (same as *darśana*); **revelation**, the truth-seeing faculty of *jñāna* whose nature is “a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object”. In the last sense, *drīṣṭi* 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**.
- **drīṣṭi** (drishti) **intuition** — same as **revelatory intuition**.
- **drīṣṭimaya** (drishtimaya) — having the nature of *drīṣṭi*; revelatory.
- **drīśya** (drishya; drisya) — visible object, “thing seen”; scene or object seen in *samādhi*; subtle sight (*darśana*), especially vision of actual forms belonging to subtle worlds.
- **drīśyarūpa** (drishyarupa) — same as *rūpadrīśya*.
- **duḥkha** (duhkha; dukham) — unhappiness, suffering, grief.
- **duḥkha-bhoga** — feeling of unhappiness.
- **duḥkham** — see *duḥkha*.
- **dūṇāśa** (dunasha) — “oppressed in hope” (in Sri Aurobindo’s interpretation of *Ṛg Veda* 1.176.4).
- **dūre** — far; from a distance.
- **Durgā-Kālī** — the Goddess (*devī*), combining two of her forceful personalities as *Durgā*, “the conquering and protecting aspect of the Universal Mother” and as *Kālī*.
- **dūta** — messenger.
- **dvaita** (dwaita) — duality.
- **dvaitabhāva** (dwaitabhava) — 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 ragadweshā) — 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* (dweshā) — disliking, repulsion.
- *Dvīta* (Dwīta) — (literally “second or double”) the *puruṣa* of the vital or dynamic consciousness, the “second soul” or Life-soul between *Eka*² and *Tritā*: “the god or Rishi of the second plane of the human ascent”, which “is that of the Life-Force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter”.
- **dynamic** — same as *tapomaya*; (in 1919) having the nature of **dynamic gnosis** or **pragmatic ideality**, which gives “the tapas of the future, the will at work now and hereafter for effectuation”.
- **dynamic gnosis** — same as **pragmatic ideality**.
- **dynamic highest gnostic tapas** — same as **dynamic seer tapas**.
- **dynamic inspirational revelation** — the **dynamic gnosis** or **pragmatic ideality** raised to the **inspired revelatory logistis**.
- **dynamic logistis** — same as **pragmatic ideality**.
- **dynamic seer tapas** — *tapas* acting in the **dynamic inspirational revelation**, the middle form of **seer tapas**.
- **dynamic seer trikāladṛṣṭi** (trikaldrishti) — *trikāladṛṣṭi* in the **dynamic inspirational revelation**.
- *dyumna* — luminous power.

E

- *ebhiḥ stomebhiḥ* — by these hymns of affirmation. [R̥g 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*¹, 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 *vāṇmaya*** — the movement of *vāṇmaya* **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 *dāsya*** — same as **primary / simple *dāsya***, also called **personal *dāsya***, the form of *dāsya* 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.
- *eka*¹ (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*² — (literally “one or single”, taken by Sri Aurobindo to be a name of the sage called in ancient legend *Ekata*, the brother of *Dvita* and *Trita*) the *puruṣa* of the material consciousness.

- *eka ānandamaya puruṣa* (eka anandamaya puruṣa) — the one all-blissful Spirit.
- *ekadantī* — having one tusk.
- *ekam* — see *eka*¹.
- *ekam brahma* — the one Reality; *brahman* as the One (*eka*¹), 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 evādvitīyam* (ekam evadwitiyam) — One without a second. [*Chāndogya Upaniṣad* 2.6.1]
- *ekas tiṣṭhati vīras tiṣṭhati* — he stands alone, he stands as a hero.
- *ekatvadrṣṭi* (ekatwadriṣṭi) — vision of unity; the perception of a “oneness 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 pariṣkāṛ korbbo?* [Bengali] — shall I clean it right now?
- electric *ānanda* — same as *vaidyutānanda*.
- elementary *utthāpanā* — same as primary *utthāpanā*.
- *éloignement* [French] — withdrawal.
- *en dépit de l’opposition le surhomme se dépeint 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.
- *enismus* [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.
- *en préparation* [French] — in preparation.
- *episkherō* [Greek] — successively, in order, thence, afterwards.
- *eṣa jāgarti supteṣu* (eṣa jagarti supteṣu) — this wakes in those who

sleep. [Cf. *Kaṭha Upaniṣad* 2.2.8]

- **espion** [French] — spy.
- **essential *mukti*** — the liberation of the spirit, the “freedom of the soul” which is “an opening out of mortal limitation into the illimitable immortality of the Spirit”.
- ***etad vai tat*** — this is That. [*Kaṭha Upaniṣad* 2.1.3, etc.]
- ***etat*** — this (being or world).
- **éveil** [French] — awakening.

F

- **flottement** [French] — floating, wavering.
- **fonder l’enseignement morale** [French] — to found the moral teaching.
- **formative *māyā*** — (c. 1931, in the diagram on page 1360) **overmind** in its fundamental power of measuring and limiting consciousness (*māyā*), regarded as the essential form of overmind proper (see **overmind system**); “the original cosmic Maya, not a Maya of Ignorance but a Maya of Knowledge, yet a Power which has made the Ignorance possible, even inevitable”.
- **Four, the** — same as the **fourfold *īśvara***; the four Vedic gods (*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”.
- **fourfold *brahman*** — the omnipresent Reality, *brahman*, “seen everywhere in the whole & in each object” in the four aspects that constitute the *brahma catuṣṭaya*; *sarvaṁ brahma* is seen “when we realise one thing in the universe”, *anantaṁ 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 *cāturvarṇya*; 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 *caturvīha* (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 Purāna*. 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*), *Rudra*² for the second (*Balarāma*) and *Viṣṇu* for the third (*Pradyumna*).
- **full *draṣṭā*** (drashta) **luminous reason** — a term used in 1920, equivalent to the highest seer **logistis** of the previous year; same as **full revelatory ideality**.
- **full logistic revelation** — same as **full revelatory ideality**.
- **full revelation** — same as **full revelatory ideality**.
- **full revelatory** — having the nature of the highest scale of **revelatory logistis**, on its own plane as **full revelatory ideality** or acting in the mentality to form the highest **revelatory mentality**.
- **full revelatory gnosis** — same as **full revelatory ideality**.
- **full revelatory ideality** — the highest scale of **revelatory logistis**, also called the **full *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 *vijñāna*** in the higher sense (**highest representative ideality** or ***logos vijñāna***).
- **future *trikāladṛṣṭi*** (trikaldrishti) — “the prophetic knowledge of the future”, the kind of time-vision most often meant in the *Record of Yoga* by ***trikāladṛṣṭi***.

G

- *gâchis* [French] — mess.
- *gāḍha-supta svapna* (gadha-supta swapna) — *svapnasamādhi* in profound sleep; the deepest *suṣupta-svapna*.
- *gaṇa* — group; (in the Indian tradition) a group of attendants, especially the demigods attending on Śīva; (in the *Record of Yoga*) *devatās* acting as agents of the *īśvara*.
- *gaṇaloka* — the world of the *gaṇas*.
- *gandha* — scent, smell; a non-material (*sūkṣma*) odour; the *sūkṣma viśaya* of subtle smell; (short for *gandhadṛṣṭi*) the subtle sense of smell.
- *gandhadṛṣṭi* (gandhadrishti) — the perception of odours imperceptible to the ordinary physical sense; a subtle sense (*sūkṣma indriya*), “the essential inhalation grossly represented in physical substance by the sense of smell”, one of the faculties of *viśayadṛṣṭi*.
- *gandharasa* (gandharasa; gandha-rasa) — the (subtle) taste of things smelt, a form of *rasadṛṣṭi*.
- *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*.
- *gāndharvī* — female *gandharva*; *Kālī* 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*.
- *Gaurī* — the goddess *Pārvatī*, consort of Śīva, identified with *Maheśvarī*.
- *gāvas* — rays; forms of consciousness; see *daśa-gāvas*.
- *gē* [Greek] — earth; “territoriality”; the physical nature.
- general *catuṣṭayas* — the last three of the seven parts of the *sapta catuṣṭaya*, namely the *karma catuṣṭaya*, *brahma catuṣṭaya* and *siddhi catuṣṭaya*, which when combined constitute “an ideal action of the

Divine through our perfected being in the largeness of the Brahmic unity”.

- **general formula** — either of two lists of four terms, each formula being related to one of the first two members of the *śakti catuṣṭaya* and consisting of attributes that are to be common (*sāmānya*) to all elements of that member of the *catuṣṭaya*. The first general formula, *tejo balaṃ pravṛttir mahattvam*, is related to *vīrya*; the second general formula, *adīnatā kṣīpratā sthairyam īśvarabhāvaḥ*, is related to *śakti*.
- **geōrgos** [Greek] — tiller of the soil, farmer.
- **geruyā** [Bengali] — cloth dyed with red ochre, worn by *sannyāsīs*.
- **ghana** — deep; (referring to *rūpa*) dense; a dense mass.
- **ghana caitanya** (ghana chaitanya) — dense consciousness.
- **ghana rūpa** — dense image, “consisting of material developed into substance of consistency”.
- **ghaṭanā** — happening, event, incident.
- **ghrāṇa** — the sense of smell; same as *gandhadṛṣṭi*.
- **ghrṇā** (ghrina) — pity; repulsion, disgust.
- **ghṛtam** (ghritam) — clarified butter (ghee), Vedic symbol of “a rich and bright mental activity”.
- **gnāḥ** — (in the Veda) the female powers who are “the energies of Nature”.
- **gnana** — see *jñāna*.
- **gnanam brahma** — see *jñānam brahma*.
- **gnōrisis** [Greek] — acquaintance, intimate knowledge; “spontaneous judgment”, a quality of the **intuitional ideality**.
- **gnosis** — “a power above mind working in its own law, out of the direct identity of the supreme Self”, a faculty superior to *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 gnosis**, each successive level being more “intense and large in light, imperative, instantaneous, the scope of the active knowledge larger, the way nearer to the knowledge by identity, the thought more packed with the luminous substance of self-awareness and all-vision”; (in most of 1927 before 29 October) a plane of consciousness usually referred to as above the **supreme**

- supermind** and descending into it to form **supreme supermind gnosis**, also rising to the “invincible Gnosis of the Divine”; (in April 1927) a term encompassing three degrees of **supramental gnosis** (corresponding to planes later redefined as parts of the **overmind system**) and a fourth degree of **divine gnosis**; (from 29 October 1927 onwards) equivalent to “divine gnosis”, a grade of consciousness above **overmind** (but sometimes distinguished from **supermind**, which occupies a similar position) and descending into it to form **gnostic overmind** or **gnosis in overmind**.
- **gnosis in overmind** — (in late 1927 or 1928) the highest plane in the series of planes at the summit of the **overmind system** later called **overmind gnosis**, where **overmind** borders on **supermind** or **divine gnosis**.
 - **gnostic** — (in 1919) same as *vijñānamaya* or **ideal**; (c. 1927-28) having the nature of **gnosis**, in various senses according to the date; sometimes regarded as higher than **supramental**.
 - **gnostic intuition** — (in 1919) same as **ideal intuition**; (in April 1927) **intuition** as the first degree of **supramental gnosis**, probably corresponding to the later **intuitive overmind**.
 - **gnosticised supreme supermind** — same as **supreme supermind gnosis** or the later **supramentalised overmind**.
 - **gnostic overmind** — (in late 1927 or 1928) the highest series of planes in the **overmind system**, where **overmind** is filled with **divine gnosis**; one of the higher planes in this series.
 - **gnostic supermind** — (in April 1927) the highest degree of **supramental gnosis**; it corresponds apparently to **gnosis** (above the **supreme supermind**) in the terminology of January 1927 and **gnostic overmind** (in the sense of the later **overmind gnosis**) in the terminology adopted by the end of 1927.
 - **gnostic T** — (in January 1927) same as **T** (which is evidently possible only in the unitary consciousness of the **gnosis**), a fusion of the elements of T^3 and T^2 into a faculty which “when it acts . . . is of the nature of omniscience and omnipotence”.
 - **gnostic T^2** — (in early 1927) T^2 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 aśvapeśasam* (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.
- *gṛha* (griha) — house (a symbol of the body).
- *guṇa* — quality, property, feature; any of “the numberless and infinite qualities” (*anantaguṇa*) of the *saguṇa brahman* “into which all the cosmic action can be resolved”; the quality which the *īśvara* “perceives in each different object of experience (vishaya) and for the enjoyment of which He creates it in the lila”; any of the three modes (*triguṇa*) of the energy of the lower Nature (*aparā prakṛti*), called *sattva*, *rajas* and *tamas*, which in the transition to the higher Nature (*parā prakṛti*) are transformed into pure *prakāśa*, *tapas* (or *pravṛtti*) and *śama*.
- *gundharva* — see *gandharva*.
- *guṇī* — possessor of qualities; same as *saguṇa*.
- *guru* — spiritual guide; “the secret and universal Teacher who is seated in the hearts of all”.
- *guru-sakhā* — the *īśvara* as teacher and friend, combining his *guru-śiśya* and *sakhya* relations with the *jīva*.
- *guru-śiśya* (guru-shishya) — the teacher-disciple relation (*bhāva*), in which the *īśvara* is perceived as “the teacher and guide” who “leads us to knowledge; at every step of the developing inner light and vision, we feel his touch like that of the artist moulding our clay of mind, his voice revealing the truth and its word”, until there is “a transformation of our mentality into his and more and more he becomes the thinker and seer in us”.

H

- *habitual mind* — the lowest form of the thinking mind (*buddhi*), consisting of an “undercurrent of mechanically recurrent thought” and a movement that reduces “all new experience . . . to formulas of habitual thinking”.
- *bhāṁḍī* (handi) [Bengali, Hindi] — pot.
- *hamśa* (hansa) — the goose or swan, “a symbol of the soul on the higher plane”.
- *harṣa* (harsha) — joy.

- *hāsya* (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 *samatā / śānti catuṣṭaya*; sometimes equivalent to *devihāsya*.
- *hāsyam* — see *hāsya*.
- *hāsyamaya ānanda* — delight full of laughter; (*sama*) *ānanda* full of *hāsya*.
- *hāsyasiddhi* — the perfection of *hāsya*; *hāsya* as an element in the *siddhi* of the *samatā catuṣṭaya*.
- *haṭha* — coercive force; obstinacy, an attribute of *Vali* or *Bali*².
- *haṭhayoga* — a strenuous psycho-physical system of *yoga* whose chief processes are *āsana* and *prāṇāyāma*.
- *haṭha-yogin* — one who practises *haṭhayoga*.
- *hébété* [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*.

- *betu* — cause; an object or external stimulus (usually a touch) associated with the experience of *sahaituka ānanda*.
- **higher mind** — (c. 1931, in the diagram on page 1360) a plane of consciousness with three levels: “liberated intelligence”, “intuitive [higher mind]” and “illuminated [higher mind]” (in ascending order). The first level may correspond to *vijñānabuddhi* in the earlier terminology of the *Record of Yoga*. The “intuitive” and “illuminated” 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 “illuminated mind” (characterised by “an intense lustre, a splendour and illumination of the spirit”); cf. **logistic ideality** (also called **luminous reason**) and **hermetic ideality** or *śrauta vijñāna* (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 trikāladṛṣṭi** (trikaldrishti) — same as **non-telepathic trikāladṛṣṭi**.
- **highest draṣṭā logos** (drashta logos) — same as **full revelatory ideality** or its highest form.
- **highest draṣṭṛ 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 vijñāna; 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 vijñāna* in the sense of **full revelatory ideality**; also called **representative vijñāna**, 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. [*Īśā Upaniṣad* 15]
- ***hiranya*** — short for ***hiraṇyagarbha***.
- ***hiraṇyagarbha*** — “the Golden Embryo of life and form”, ***brahman*** manifest in the second of the three states symbolised by the letters of ***AUM*** as “the Spirit in the inner planes”; the Self (***ātman***) supporting the dream state (***svapna***) or subtle (***sūkṣma***) consciousness, “the Dream-self which is the continent of all subtle, subjective or supraphysical experience”.
- ***Hiraṇyakaśipu*** (***Hiranyakashipu***) — a ***daitya*** or Titan who persecuted his son ***Prahlāda*** for his devotion to ***Viṣṇu*** and was destroyed by ***Viṣṇu*** as ***Narasimha***; regarded as an example of the ***asura rākṣasa*** “in which the intellectual ego & the emotional, sensational ego enter into an equal copartnership for the grand enthronement & fulfilment of the human *ahankara*”.
- **historical *trikāladṛṣṭi*** — a form of ***trikāladṛṣṭi*** of the past.
- ***hotrā avītāḥ*** — unmanifested energies of the sacrifice. [*R̥g Veda* 4.48.1]
- ***hṛdaya*** (***hridaya***) — heart.
- ***hvara*** — crooked.

I

- **ideal** — having the nature of **ideality**; same as ***vijñānamaya***.
- **ideal ideality** — true **ideality** (***vijñāna***), distinguished from **intellectual ideality** as well as **ideal intellectuality**.
- **ideal intellectuality** — same as **intuitive mind** or a form of it.
- **ideal intuition** — intuition in the **ideality** or ***vijñāna***, in contrast to **mental intuition**.
- **idealised** — brought under the control or influence of **ideality**; rendered “perfectly & spontaneously true & luminous”.
- **idealised intellectuality** — same as **idealised mentality**.

- idealised *mānasa* — same as idealised mental.
- idealised mental — having the nature of idealised mentality.
- idealised mentality — same as intuitive mind, a faculty created by the action of the ideality in the intellectual mentality.
- idealised mind — same as idealised mentality.
- ideality — the supra-intellectual faculty (*vijñāna*) with its powers of *smṛti* (consisting of intuition and discrimination), *śruti* (or inspiration) and *dr̥ṣṭi* (or revelation), usually distinguished from (but sometimes including) *vijñānabuddhi* or intuitive mind. The plane of ideality or *vijñāna* generally referred to in the early period of the *Record of Yoga* appears to be what in 1918 was designated primary / inferior ideality, above which Sri Aurobindo then distinguished a secondary / superior ideality. In 1919, the lower plane came to be called logistic ideality in a scheme of three planes, of which the higher two were termed hermetic ideality (later *śrauta vijñāna*) and seer ideality. Up to 1920, “ideality” by itself continued to refer mainly to the first of these planes.
- 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 *trikāldr̥ṣṭi* (trikaldr̥ṣhti) — *trikāldr̥ṣṭi* in the ideality.
- ideal truth *tapas* — *tapas* acting in the revelatory logistis.
- ideation — same as perceptive thought.
- iha* — here; in this world.
- ihabhāva* — literally “here-ness”; present association.
- ihalokadr̥ṣṭi* (ihalokadr̥ṣhti) — vision of this world by means other than the physical senses, a form of *lokadr̥ṣṭi*; 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”.

- *īlaspade* — “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 *śrauta 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 *dr̥ṣṭi*, 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 vṛṣā* (Indo vṛisha) — O *Indu* (*Soma*²), strong and abundant. [Ṛg Veda 1.176.1]
- *Indra* — “the Puissant”, a Vedic god, lord of *svar*, the luminous world;

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

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

• *Indra br̥hat* — *Indra*, the vast.

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

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

• *indriya bhukti* — liberated sensory enjoyment.

• *indriyam* — see *indriya*.

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

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

• *Indu* — same as *Soma*².

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

- “raised to inevitability” in its own line.
- **in extremis** [Latin] — in desperate circumstances; at the point of death.
 - **inferior ideality** — a term used mainly in May-June 1918 for the lower plane of **ideality**, that which “takes up the whole intellectual action and transforms it into *vijnana*”; cf. the **logistic ideality** of 1919-20.
 - **inferior seer logistis** — the lowest form of **seer logistis**; perhaps the same as **intuitive revelatory logistis**.
 - **ingita** — gesture.
 - **in motu** [Latin] — in motion.
 - **inspiration** — same as *śruti*, truth-hearing, the faculty of *jñāna* which “comes as a vibration which carries the Truth in it and sometimes it comes as the actual word”; also, an instance of the working of this faculty; sometimes equivalent to **inspired logistis**, the middle plane of **logistic ideality**; (of *vāk*) the characteristic of the fourth level of **style** (see **inspired**).
 - **inspirational** — having the nature of **inspiration**; same as **inspired**.
 - **inspirational gnosis** — same as **inspired logistis**.
 - **inspirational ideality** — (in 1918-19) same as **inspired logistis**; (in 1920) same as *śrauta vijñāna* (**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 intuitivity** — 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 *trikāladṛṣṭi* (trikaldrishti) — telepathic *trikāladṛṣṭi* in the inspired logistis, a form of inspirational *trikāladṛṣṭi*.
- inspirational *trikāladṛṣṭi* (trikaldrishti) — *trikāladṛṣṭi* by means of inspiration; the second level of ideal *trikāladṛṣṭi*.
- inspirational *vijñāna* — same as inspired logistis or inspirational mentality.
- inspired — having the nature of inspiration (*śruti*), as it acts on the level of inspired logistis or another level of ideality or intuitive mind, often in combination with intuition or revelation; (*vāk*) having the qualities of the fourth level of style, which “brings to us not only pure light and beauty and inexhaustible depth, but a greater moved ecstasy of highest or largest thought and sight and speech”.
- inspired gnosis; inspired ideality — same as inspired logistis.
- inspired intellectuality — (mentioned only in the form of intuitional 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 intuitional inspired and revelatory inspired forms of logistic ideality.
- inspired revelation — same as inspired revelatory logistis.
- inspired revelatory — having the nature of inspired revelatory logistis, or the second of its three forms, or the corresponding form of revelatory mentality.
- inspired revelatory gnosis; inspired revelatory ideal reason — same as inspired revelatory logistis.
- inspired revelatory logistis — the second scale of revelatory logistis, in

- which **inspiration** is taken up into **revelation**.
- **inspired *vijñāna*** — same as **inspired logistis**.
 - **in statu** [Latin] — in place, not moving.
 - **intellectual ideality** — same as **uninspired intuition**, the lowest form of **intuitional ideality**, sometimes regarded not as true **ideality**, but as a transitional stage between **intuitive mind** and *vijñāna*.
 - **intellectual intuition** — same as **mental intuition**.
 - **intellectual *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 logistis**, 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 *dṛṣṭi*** — 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 logistis) in combination with **interpretative revelatory *vijñāna*** (the highest inspired revelatory logistis).
 - **interpretative revelatory** — having the nature of **interpretative revelatory *vijñāna***.

- interpretative revelatory *vijñāna* — (in 1920) the highest, most revelatory form of inspired revelatory logistis.
- interpretative rev. V. — short for interpretative revelatory *vijñāna*.
- interpretative *vijñāna* — same as interpretative revelatory *vijñāna*.
- intuition — the faculty of *jñāna* that “suggests a direct and illumining inner idea of the truth, an idea that is its true image and index, . . . a representation, but a living representation”; one of the two components of *smṛti*, it “does the work of reasoning without the necessity of reasoning to arrive at a conclusion”; also, an instance of the working of this faculty; sometimes equivalent to **intuitional ideality**, the lowest level of **logistic ideality**; (in 1927) same as **gnostic intuition**.
- intuitional — having the nature of **intuition**, as it acts on the level of **intuitional ideality** or another level of **ideality** or **intuitive mind**, often in combination with **inspiration** or **revelation**.
- intuitional 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**.

- **intuitional *trikāladṛṣṭi*** (trikaldrishti) — *trikāladṛṣṭi* by means of intuition; the lowest level of ideal *trikāladṛṣṭi*.
- **intuitional *vijñāna*** — same as intuitional ideality.
- **intuitive** — same as intuitional.
- **intuitive consciousness** — (c. 1931, in the diagram on page 1360) the plane of **highest mind** below **overmind**; evidently equivalent to “Intuition” in the sense in which Sri Aurobindo used this word in his later writings, where it is “a power of consciousness nearer and more intimate [than Higher Mind or Illumined Mind] to the original knowledge by identity”, differing from Overmind in that it “sees in flashes” and combines them, while Overmind “sees calmly, steadily, in great masses and large extensions of space and time and relation, globally”.
- **intuitive gnosis** — same as intuitional ideality.
- **intuitive higher mind** — (c. 1931, in the diagram on page 1360) the second (“intuitive”) level of **higher mind**, perhaps corresponding to **logistic ideality** in the terminology of 1919-20.
- **intuitive idealised mind** — (mentioned only in the form of **inspirational intuitive idealised mind**) same as **intuitional intellectuality**.
- **intuitive ideality** — same as intuitional ideality.
- **intuitive inspiration** — **intuition** taken up into **inspiration** (on the plane of **idealised mentality** or **logistic ideality**); the same as **intuitional inspired intellectuality** or **intuitional inspired logistis**.
- **intuitive-inspirational** — having the nature of **intuitive inspiration**.
- **intuitive inspired revelatory** — having the nature of **intuition** taken up into **inspired revelatory logistis** or the corresponding form of **revelatory mentality**.
- **intuitive intellect; intuitive intellectuality; intuitive intelligence** — same as **intuitive mind** or **intuitional intellectuality**.
- **intuitive *mānasa*** — 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 *trikāladṛṣṭi*** (trikaldrishti) — *trikāladṛṣṭi* in the intuitive mind.

- **intuitive mind** — same as *vijñānabuddhi*, 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** *vijñāna* — 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** *vijñāna* — same as **intuitive revelatory logistis**.
- **intuitive tapas** — *tapas* acting in the **intuitional ideality**.
- **intuitive telepathic** *trikāladṛṣṭi* (trikaldṛishti) — **telepathic** *trikāladṛṣṭi* in the **intuitional ideality**, a form of **intuitional** *trikāladṛṣṭi*.
- **intuitive** *vijñāna* — 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**.
- **intuivity** — (in 1919-20) same as **intuitivity**.
- *iṣ* (ish) — force of impulsion.
- *īśa* (isha) — Lord (same as *īśvara*).
- *iṣah* (ishah; isha) — impulsions.

- ish — see *iṣ*.
- isha — see *īśa*, *iṣaḥ*.
- ishita — see *īśitā*.
- ishitasiddhi — see *īśitāsiddhi*.
- ishta — see *iṣṭa*.
- ishwara, etc. — see *īśvara*, etc.
- ishwari — see *īśvari*.
- ishwaribhava — see *īśvarībhāva*.
- īśitā* (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.
- īśitāsiddhi* (ishitasiddhi; ishita-siddhi) — the supernormal power (*siddhi*) called *īśitā*; perfection or fulfilment of this power; an instance of its use.
- īśitā-vaśitā* (ishita-vashita) — the combination of *īśitā* and *vaśitā*, two of the three *siddhis* of power.
- īśitā-vyāpti-aiśvarya* (ishita-vyapti-aishwarya) — the combination of *īśitā*, (communicative) *vyāpti* and *aiśvarya*.
- iṣṭa* (ishta) — chosen, desired.
- isthi hina mathēs thēr* [Greek] — know in order to understand the beast (the physical consciousness).
- isthi philos ēstha* [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 catuṣṭaya*; “a sense of the Divine Power”, a quality common to the four aspects of *daiivī 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”.

- *īśvaradarśana* (ishwaradarshana; ishvara-darshana; ishvara 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 *darśana* related to *brahmadarśana* or regarded as part of it.
- *īśvaradarśana sarvabhūteṣu* (ishwaradarshana sarvabhuteshu) — vision of the Lord in all existences.
- *īśvaraprema* (ishwaraprema) — love of the *īśvara* in all.
- *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”.
- *īśvara T²* — T^2 expressing the omniscience and omnipotence of the *īśvara*.
- *īśvarī* (ishwari; iswari) — the all-ruling Goddess (*devī*), “the World-Mother, creatrix of the universe, putting forth the Gods and the worlds and all things and existences out of her spirit-substance”.
- *īśvarībhāva* (ishwarībhava; iswarībhava; ishvari bhava) — the temperament of the ruling Goddess; “the supreme sense of the masteries of the eternal Ishwari”, sometimes mentioned instead of *īśvarabhāva* as a general quality of *daivī prakṛti*.
- *iswara* — see *īśvara*.
- *iswarabhava* — see *īśvarabhāva*.
- *iswari* — see *īśvarī*.
- *iswarībhava* — see *īśvarībhāva*.
- *itihāsa* — history; narrative.

J

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

- *jada prakṛti* (jada prakṛiti) — inert nature.
- *jadatva* (jadtwa) — 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”.
- *jagatī* — literally “she that moves”; the earth; the universe; Nature (*prakṛti*) as “the ever moving”.
- *jaghanya virati* — avoidance of what is low and vulgar.
- *jāgrad* — same as *jāgrat*.
- *jāgrad antardarśī* (jagrad antardarshi) — same as *antardarśī jāgrat*.
- *jāgrad antardṛṣṭa* (jagrad antardrishta) — same as *antardṛṣṭa jāgrat*.
- *jāgrad dṛṣṭi* (jagrad drishti) — waking vision; *rūpadṛṣṭi* in *jāgrat samādhi*.
- *jāgrad rūpa* — same as *jāgrat rūpa*.
- *jāgrad rūpa antardṛṣṭa* (jagrad rupa antardrishta) — *rūpa* in *antardṛṣṭa jāgrat*.
- *jāgrat* — awake, waking; the waking consciousness, in which one is aware of the outer world through the physical senses; the state of *jāgrat samādhi* (sometimes restricted to *bahirdarśī jāgrat*); (the condition of being) inwardly wakeful and self-possessed in states of *samādhi* in which the consciousness is withdrawn from the surface.
- *jāgrat antardarśī* (jagrat antardarshi) — same as *antardarśī jāgrat*.
- *jāgrat antardṛṣṭa* (jagrat antardrishta) — same as *antardṛṣṭa jāgrat*.
- *jāgrat antardṛṣṭi* (jagrat antardrishti) — internal vision in the waking state of *samādhi*; same as *antardarśī jāgrat*.
- *jāgrat bahirdarśī* (jagrat bahirdarshi) — same as *bahirdarśī jāgrat*.
- *jāgrat caitanya* (jagrat chaitanya) — wakeful consciousness.
- *jāgrat cittākāśa* (jagrat chittakasha) — the waking *cittākāśa*; a mental ether in which images are seen in *jāgrat samādhi*.
- *jāgrat rūpa* (jagrat rupa; jagrat-rupa) — subtle images seen in the waking consciousness; vision of such images.
- *jāgrat śabdadrṣṭi* (jagrat shabdadrishi) — perception of subtle sounds in the waking consciousness.
- *jāgrat samādhi* — *samādhi* in the waking state, “when in the waking consciousness, we are able to concentrate and become aware of things

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

- *jāgrat sūkṣmaviṣaya* (jagrat sukshnavishaya) — 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 dr̥ṣṭi* (janamaya drishti) — vision on the plane of *jana* or *ānanda*.
- *janmāntara dr̥ṣṭi* (janmantara drishti) — knowledge of other (past and future) lives, a form of *trikāladr̥ṣṭi*.
- *jarā* — old age.
- *jarat śabara* (jarat shabara) — old savage.
- *jātavedas* — knower of all things born (a Vedic epithet of *Agni*²).
- *jayājayau* — victory and defeat.
- *jayalābha* — attainment of victory.
- *jīva* — “the living entity”; the soul, the individual *puruṣa*, “a spirit and self, superior to Nature” which “consents to her acts, reflects her moods”, but “is itself a living reflection or a soul-form or a self-creation of the Spirit universal and transcendent”, an expression of the “principle of multiplicity in the spiritual being of the one divine Existence”; the *jīva* as a partial manifestation of the *īśvara*, participating in all his powers as “witness, giver of the sanction, upholder, knower, lord”, is also “the meeting-place of the play of the dual aspect of the Divine, Prakriti and Puruṣa, 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* (jīva-prakriti; jīvapraakriti) — the *jīva* aware of its unity with *prakṛti*, a unity realised in **secondary / double *dāsya*** (also called **prakṛitic *dāsya***) when the “individual on the side of action has disappeared into oneness with universal Prakriti”.
- *jīva-śakti* (jīva-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 *kṣara puruṣa*.

- *jñāna* (jnana; 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 *vijñāna catuṣṭaya*, consisting primarily of the application of any or all of the supra-intellectual faculties of *smṛti*, *śruti* and *dṛṣṭi* “to the things of thought, ideas and knowledge generally”; sometimes extended to include other instruments of *vijñāna* such as *trikāladṛṣṭi* 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.
- *jñānadhāraṇasāmarthyam* — the capacity to contain all knowledge; same as *jñānasāmarthyam*.
- *jñānadīpena bhāsvatā* (jnanadipena bhaswata) — with the blazing lamp of knowledge. [*Gītā* 10.11]
- *jñāna-hāsyam* — laughter of knowledge, expressing “felicity of illumination”, an element of *Maheśvarī bhāva* and a form of *devīhāsyā*.
- *jñānalipsā* — the urge towards knowledge, an attribute of the *brāhmaṇa*.
- *jñānalipsā jñānaprakāśo brahmavarcasyam sthairyam iti brahmatejaḥ* (jnanalipsa jnanaprakasho brahmavarchasyam sthairyam iti brahmatejah) — 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, trikāladr̥ṣṭir, aṣṭasiddhiḥ, samādhir, iti vijñānacatuṣṭayam* (jnanam, trikaldrishtir, ashtasiddhiḥ, samadhir, iti vijnanachatusthaya) — *jñāna, trikāladr̥ṣṭi, aṣṭasiddhi* and *samādhi*: these constitute the *vijñāna catuṣṭaya*.

• *jñānaprakāśa* (jnanaprakasha) — 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, brahmavarcasyam, sthairyam* (jnanaprakasho, jnanalipsa, brahmavarchasyam, sthairyam) — light of knowledge, the urge towards knowledge, spiritual force, steadiness (the attributes of the *brāhmaṇa*).

• *jñānasāmarthyam* (jnanasamarthyam; jnana samarthyam) — 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 *buddhiśakti*.

• *jñānī* — man of knowledge.

• *jñānoparati* — cessation of knowledge.

• *jñātā* — knower.

• *jñātā-puruṣa* (jnata-purusha) — the soul or conscious being as the knower.

• *jñātr brahma* (jnatri 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 *lipi* composed of this material.

• *jyotika* (jyotik) — same as *jyotirmaya*.

• *jyotir* — same as *jyoti(h)*.

• *jyotir dakṣa* (jyotir daksha) — light and discernment. [Cf. *Ṛg Veda* 9.61.18]

- *•jyotirmaya* (jyotirmaya; jyotirmay) — luminous; full of light of *vi-jñāna*; (*rūpa* or *lipi*) 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.
- *•Kādambarī* — name of a Sanskrit prose romance by *Bāṇa* (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 condition of that which is *kevala*, sole or absolute), a term used for the union of *sadānanda*, *cidānanda* and *śuddhānanda*, the three highest 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.
- *•kāla* — time.
- *•kalasi* [Bengali] — pitcher.
- *•kali* — (“the Kali”) same as *kaliyuga*.
- *•Kālī* — (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 trampling naked in battle”, symbolic of “the Nature Force [*prakṛti*] in the ignorance surrounded by difficulties, wresting and breaking everything 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 individual force of action & thought” is to be renounced in order “to

replace our egoistic activities by the play in our body of the universal Kali and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force”; the *śakti* carrying out the *līlā* according to the pleasure of the *īśvara*, the second member of the *karma catuṣṭaya*; sometimes the same as *Mahākālī*.

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

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

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

• *Kālīkṛṣṇa* (Kalikrishna; Kali krishna) — (also called *Kṛṣṇakālī*) the union of *Kālī* and *Kṛṣṇa*, whether seen in the perception (*darśana*) of the external world or experienced in oneself in a spiritual realisation which is the basis of *karma* and *kāma*¹, where *Kālī* as *prakṛti* “take[s] up the whole nature into the law of her higher divine truth and act[s] in that law offering up the universal enjoyment of her action and being to the Anandamaya Ishwara” (*Kṛṣṇa*), while the individual soul (*jīva*) is “the channel of this action and offering”.

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

- *Kālīkṛṣṇa darśana* — the vision of *Kālīkṛṣṇa* in all, same as *Kṛṣṇakālī darśana*.
- *Kālīmandira* (Kalimandir) — a temple to the goddess *Kālī*.
- *kali paśu* (kali pashu) — *paśu* in a *kaliyuga*.
- *Kālī-prakṛti* (Kali-prakriti) — Nature as *Kālī*.
- *kaliyuga* (kaliyuga; kali yuga) — the last age in a *caturyuga*, whose master-spirit is the *śūdra*; 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*.
- *kalpanāmayī prakṛti* (kalpanamayi prakriti) — Nature creating subjectively by the power of imagination.
- *kalyāṇa* (kalyana; kalyanam) — fortunate; beneficent; beneficence; goodness, good.
- *kalyāṇabuddhi* — beneficent Intelligence.
- *kalyāṇalipsā* — the urge to bring about the good of all; an element of *Mahālakṣmī bhāva*.
- *kalyāṇam* — see *kalyāṇa*.
- *kalyāṇaśraddhā* (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 *śūdra* and of *Aniruddha*; short for *kāmānanda*; same as *samāja*, the social part of *karma*; the divine enjoyment that accompanies a divine action in the world, a member of the *karma catuṣṭaya*; (on page 1281) the lowest *svarga*.

- *Kāma*² — the god of Desire (*kāma*¹), identified with *Aniruddha*.
- *kāma ānanda* — same as *kāmānanda*.
- *kāmabhoga* — *kāmānanda* in the state of *bhoga*.
- *kāmacakra* (kamachakra) — the “sensational desire centre”, the abdominal *cakra*, also called *svādhiṣṭhāna*, on whose strength *kāmānanda* and *ārogya* depend.
- *kāmaḥ* — see *kāma*¹.
- *kāmaḥ, premaḥ, dāsyalipsā ātmasamarpaṇam iti śūdraśaktiḥ* (kamaḥ, premaḥ, dasyalipsa atmasamarpaṇam iti shudrashaktiḥ) — desire, love, the urge towards service, self-giving: these express the *śūdra* soul-power.
- *kāmanā* — longing.
- *kāmānanda* — a form of *śārīrānanda* or physical *ānanda* associated with (*śuddha*) *kāma* or purified desire, also referred to as *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 *sūkṣma deha* (subtle body) and the *sthūla deha* (gross body), and there is a subjective *kāmānanda* besides the physical *kāmānanda* that is more often meant by the word. The perfection of *kāmānanda*, as the “most central” form of physical *ānanda*, depends on a “transformation of the sex-centre and its energy” so that this energy which “is the support in the body of all the mental, vital and physical forces of the nature” is “changed into a mass and a movement of intimate Light, creative Power, pure divine Ananda”.
- *kāmaprema* — (subjective) *kāmānanda* combined with *premānanda*.
- *kāmasiddhi* — fulfilment of *kāma*¹.
- *kamic cakra*; *kamic centre* — same as *kāmacakra*.
- *kampāna* — trembling, sometimes experienced when there is “a great increase, inpouring, circulation of force” which the body, “accustomed to work off superfluous energy by movement, is at first ill able to bear . . . and betrays it by violent tremblings”.
- *K. Ananda* — abbreviation of “Kama Ananda” (see *kāmānanda*).
- *kāntam* — the beloved.
- *karālī* — terrible.

- *karāṇa* (karan) — instrument.
- *kāraṇa* (karana; karanam) — cause; causal; “the Causal Idea which, by supporting and secretly guiding the confused activities of Mind, Life and Body ensures and compels the right arrangement of the Universe”, same as *viññāna* or *viññānamaya*; (especially in Bengali) consecrated wine, used in Tantric rituals.
- *kāraṇa-indriya* — the causal (*viññānamaya*) sense-faculty; the “supra-mental 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”.
- *kāraṇam* — see *kāraṇa*.
- *karma* — action, work; activity, motion; action in the world based on *viññāna* and expressing the union of *Kṛṣṇa* 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 (*ādeśa*) while Sri Aurobindo was in jail; the *karma catuṣṭaya* itself; work, an attribute of *Aniruddha*; the sum of one’s actions, each action being viewed as a link in a chain of cause and effect extending over many lives.
- *karma catuṣṭaya* (karmachatusthaya; karma chatusthaya) — the fifth *catuṣṭaya*, the quaternary of action, consisting of *Kṛṣṇa*, *Kālī*, *karma* and *kāma*¹; also called the *līlacatuṣṭaya*.
- *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 udāsīnatā* (karmahin udasinata) — inactive indifference.
- *karmakāma* (karmakama; karma-kama; karma kama) — the combination of *karma* and *kāma*¹, divine action and divine enjoyment, which together form the “effective half” of the *karma catuṣṭaya*.
- *karmalipsā* — the urge to work, an element of *Mahāsarasvatī bhāva*.
- *karmaṇi akarma* — inaction in action. [*Gītā* 4.18]
- *karmaṇipātavam* — skill in work, an element of *Mahāsarasvatī bhāva*.
- *karmasāmarthya* — capacity for action, a quality common to the four aspects of *daivī prakṛti*, also called *sarvakarmasāmarthya*: “a rapid and divine capacity for all kinds of action that may be demanded from

the instrument”.

- *karmasannyāsa* — renunciation of (egoistic) action; giving up of identification of the *jīva* with the activity of the *ādhāra*.
- *karmasiddhi* (karmasiddhi; karma-siddhi; karma siddhi) — success of action in the world; perfection of *karma* in all its parts as laid down by the *ādeśa*; 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.
- *karna* — ear.
- *karṣaṇa* (karshana) — tearing, forcing, hurting; one of the five forms of pain to be turned into *raudrānanda*.
- *kartā* — doer.
- *kartavya* — to be done; the thing that has to be done.
- *kartavya-akartavya* — (the sense of) what is to be done and what is not to be done.
- *kartavya karma* — same as *kartavyam karma*.
- *kartavyam akartavyam* — what is to be done and what is not to be done.
- *kartavyam karma* — the work that is to be done.
- *kartr̥ brahma* (kartri brahma) — *brahman* as the doer.
- *kartr̥tva abhimāna* (kartritva abhimana) — the egoism of the worker; the idea of oneself as the doer.
- *Kārttika pūrṇimā* (Kārttik Purnima) — the full-moon night of the Hindu month of *Kārttika* (November-December).
- *karuṇā* — pity.
- *kārya* — effect.
- *kauśāla* (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 *lipi*), especially in the use of the various kinds of akashic material.
- *kaushala; kaushalam* — see *kauśāla*.
- *kaushalya* — see *kauśalya*.

- *kautuka-bāsyam* — laughter of amusement, an attribute of *Mahā-sarasvatī* and a form of *devihāsyā*.
- *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, discrimination”.
- *kāvya* — 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*).
- *kāyaśuddhi* (kayashuddhi) — purification of the body.
- *kendra* — centre; see *caitanyakendra*.
- *ketu* — perception; intuitive thought-perception.
- *kevalair* — (instrumental plural of *kevala*) mere; pure, simple; isolated, alone; absolute. [*Gītā* 5.11]
- *khaṇḍa* — part, section.
- *khaṇḍa-siddhi* — partial *siddhi*; partial effectuality of *tapas*.
- *khātā* [Bengali, etc.] — notebook.
- *kinnara* — a kind of centaurlike being of “unearthly sweetness of voice and wild freedom”, belonging to a world of fantasy.
- *klānti* — 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*, *manahkośa*, *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 śacetasam* (kratum sachetasam) — conscious Will.

- *krauryam* — cruelty.
- Krishna, etc. — see *Kṛṣṇa*, etc.
- *kṛiti* — see *kṛti*.
- *kriyā* — practice.
- *kriyāśakti* (kriyashakti) — power of action.
- *kṛṇuṣva pājah* — create a massive strength. [*Rg Veda* 4.4.1]
- *krodha* (krodh) — anger.
- *Kṛṣṇa* (Krishna) — the eighth *avatāra* of *Viṣṇu* in the Hindu tradition, regarded by Sri Aurobindo as an embodiment of “the complete divine manhood” and as the *avatāra* who opened the possibility of *overmind* in the evolution of consciousness on earth; a name of the universal Deity (*deva*) and supreme Being (*puruṣottama*) who is the *fourfold īśvara* and also “the Destroyer, Preserver, Creator in one” (*Rudra*², *Viṣṇu*, *Brahmā*), manifesting “through the Vishnu aspect as his frontal appearance”; “the Ishwara taking delight in the world” (*ānandamaya īśvara* or *līlāmaya 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 *Kṛṣṇadarśana*.
- *Kṛṣṇabhāva* (Krishnabhava) — oneness of the individual soul (*jīva*) with *Kṛṣṇa* as the *īśvara* or universal *puruṣa*, a state which “comes by the increasing manifestation of the Divine, the Ishwara in all our being and action”, reaching its perfection “when we are constantly and uninterruptedly aware of him . . . as the possessor of our being and above us as the ruler of all its workings and they become to us nothing but a manifestation of him in the existence of the Jiva”; a state of perception (*bhāva*) of *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 *īśvara* who is “not only the origin and spiritual container, but the spiritual inhabitant in all forces, in all things and in all beings, and not only the inhabitant but . . . himself all energies and forces, all things and all beings”, a form of *darśana* regarded as the highest *bhāva* of *brahmadarśana* or as

a distinct *darśana* related to *īśvaradarśana*. The three intensities of *Kṛṣṇadarśana* in human beings (applicable with modifications to all things and beings) are described in the entry of 30 May 1915 as (1) “Krishna *seen* behind the human mask” (distinguished from the preliminary stage, “Krishna *sensed* behind the disguise”), (2) “Krishna seen in the human being”, and (3) “The human being seen in Krishna” (with three degrees of the third intensity, the vision of *sarvamaya*, *anantaguṇamaya* and *ānandamaya Kṛṣṇa*), leading to the consummation: “The human being = Krishna”.

- *Kṛṣṇadr̥ṣṭi* (Krishnadrishti) — same as *Kṛṣṇadarśana*.
- *Kṛṣṇaḥ*, *Kālī*, *kāmaḥ*, *karma iti karmacatuṣṭayam* (Krishnah, Kali, kamah, karma iti karmachatushtayam) — *Kṛṣṇa*, *Kālī*, *kāma*¹ and *karma*: these constitute the *karma catuṣṭaya*.
- *Kṛṣṇakālī* (Krishnakali; KrishnaKali; Krishna-Kali; Krishna Kali) — (also called *Kālīkṛṣṇa*) the union of *Kṛṣṇa* and *Kālī*, forming the “subjective base” of *karma*; *Kālī* as *prakṛti* surrendering herself in a relation of (*madhura*) *dāsyā* to *Kṛṣṇa*, the *puruṣa*; “a complete union of the two sides of the Duality” of *īśvara-śakti* which, when it rules one’s consciousness, can draw it “altogether out of the confused clash of Ideas and Forces here into a higher Truth and enable the descent of that Truth to illumine and deliver and act sovereignly upon this world of Ignorance”; the same union of *Kṛṣṇa* and *Kālī* 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 *Kṛṣṇakālī bhāva* or *Kṛṣṇakālī darśana*.
- *Kṛṣṇakālī bhāva* (Krishnakali bhava; Krishna-Kali -; Krishna Kali -) — (also called *Kālī-Kṛṣṇa bhāva*) the realisation of *Kṛṣṇakālī*, a state of simultaneous *Kṛṣṇabhāva* and *Kālībhāva*, in which the individual soul (*jīva*) experiences “at once its oneness with the Ishwara [*Kṛṣṇa*] and its oneness with the Prakṛiti [*Kālī*]” 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 Prakṛiti”; a state of perception (*bhāva*) of *brahmadarśana* in which *Kṛṣṇa* and *Kālī* are seen everywhere.
- *Kṛṣṇakālī darśana* (Krishnakali darshana; Krishnakali-darshana; Krishna-Kali-darshana) — the vision of *Kṛṣṇakālī* in all, a state of perception (*bhāva*) in *brahmadarśana* where, after we become “able

to hold consistently and vividly the settled perception of the One in all things and beings”, we see “in the One . . . the Master [*īśvara*] and His Power [*śakti*], — Krishna and Kali”.

- *Kṛṣṇa nāma* (Krishna nama) — the name (*nāma*) of *Kṛṣṇa*, the symbol of his “power, quality, character of being caught up by the consciousness and made conceivable”.
- *Kṛṣṇa-Nārāyaṇa* (Krishna-Narayana; Krishna Narayana) — *Kṛṣṇa*, 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 *brahmadarśana* in which *Kṛṣṇa* 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 *Kṛṣṇa*.
- *Kṛṣṇanṛtya* (Krishnanritya) — the dance of *Kṛṣṇa*, “a whirl of mighty energies, but the Master of the dance holds the hands of His energies and keeps them to the rhythmic order”.
- *Kṛṣṇa-puruṣa* (Krishna-puruṣa) — *Kṛṣṇa* as the conscious being who is the lord of Nature.
- *kṛṣṇa-sūrya* (krishna-surya) — black sun.
- *kṛti* (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 puruṣa) — 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*.
- *kṣatraśakti* (kshatrashakti) — the soul-power of will and strength which reveals itself in the *kṣatriya*.
- *kṣatratejas* (kshatratejas) — the energy that manifests itself in the *kṣatriya* temperament.
- *kṣatriya* (kshatriya) — the soul-type representing “the Divine as

power”, the second element in the fourfold personality symbolised by the *cāturvarṇya*.

- *kṣatriya vīryam* (kshatriya viryam) — the strength of character proper to the *kṣatriya* element in the fourfold personality.
- *kṣaya*¹ (kshaya) — loss, diminution.
- *kṣaya*² (kshaya) — habitation.
- *kṣetra* (kshetra) — field; same as *sādhana-kṣetra*.
- *kshara* — see *kṣara*.
- *kshatram*, etc. — see *kṣatram*, etc.
- *kshatriya* — see *kṣatriya*.
- *kshaya* — see *kṣaya*.
- *kshetra* — see *kṣetra*.
- *kshiprakarita* — see *kṣiprakāritā*.
- *kshiprata* — see *kṣipratā*.
- *kshobha* — see *kṣobha*.
- *kshutpipasa* — see *kṣutpipāsā*.
- *kṣiprakāritā* (kshiprakarita) — swiftness of action.
- *kṣipratā* (kshiprata) — swiftness; a term in the second general formula of the *śakti catuṣṭaya*.
- *kṣobha* (kshobha) — disturbance.
- *kṣutpipāsā* (kshutpipasa) — hunger and thirst, a duality (*dvandva*) of the physical *prāṇa*.
- *kumāra* (kumara) — 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 *Danḍin*) interpreted to mean *puruṣa* in the sense of an evolutionary type.
- *kumbhaka* — cessation of the breathing in the practice of *prāṇāyāma*.
- *kuṇḍalinī* — “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”.
- *kuṇṭha* — dull.
- *Kutsa* — a Vedic *ṛṣi*, companion of *Indra*; his name is interpreted in the translation of a sortilege from *Ṛg Veda* 5.31.9 to mean “Sense-Pleasure”, explained as the intensity of subjective *ānanda* in relation to sensory experience.

L

- *la cuisine Française* [French] — French cooking.
- *laghimā* — 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*.
- *laghu mahimā* — *mahimā* containing *laghimā*.
- *laghutā* — lightness, an element of *dehaśakti*: “a lightness, swiftness and adaptability of the nervous and physical being”.
- *laghutvam* (laghutwam) — same as *laghutā*.
- *la guerre en Orient* [French] — war in the East.
- *Lakṣmī* (Luxmi) — the goddess of beauty and prosperity.
- *lālityam* — charm; an element of *Mahālakṣmī bhāva*.
- *laukika* (laukic) — worldly.
- *laya* — dissolution, disappearance; annihilation of the individual soul in the Infinite.
- *lekhā* — writing.
- *le nombre d’êtres en moi* [French] — the number of beings in me.
- *Le Pourquoi des Mondes* [French] — “The Wherefore of the Worlds”, title of a series contributed to the *Arya* by Paul Richard.
- *le résultat décisif* [French] — the decisive result.
- *les débats* [French] — the proceedings.
- *Les Dieux* [French] — “The Gods”, title of a book by Paul Richard.
- *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”.
- *līlācatuṣṭaya* (lilachatusthaya) — the quaternary of the divine play; another name for the *karma catuṣṭaya*.
- *līlāmaya* — playful; enjoying the cosmic game; pertaining to the *līlā*; (*saguṇa brahman*) perceived as pouring out the delight of existence

(*ānanda*) into the play of the world; (“the Līlamaya”) 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* — *ānandam brahma* seen as expressing its universal delight through the *līlā* of the world.
- *līlāmaya darśana* (līlamaya 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* (līlamaya 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* (līlamaya ishwaradarshan; līlamaya 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 Kṛṣṇa* (līlamaya Krishna) — *Kṛṣṇa* as the *līlāmaya īśvara / puruṣa*, “the eternal Child frolicing 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* (līlamaya para puruṣa) — the supreme *līlāmaya puruṣa*, often referred to as *līlāmaya Kṛṣṇa*.
- *līlāmaya puruṣa* (līlamaya puruṣa) — 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 saḡuṇa* — *saḡuṇa brahman* perceived in relation to the world-play or *līlā* with a sense of “the līlamaya personality of the Brahman”.

- *līlāmaya upalabdhi* — realisation of the *līlāmaya saguṇa* or *līlāmaya īśvara / puruṣa* in *brahmadarśana*.
- *līnga* — (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*.
- *līnga-rūpa* — subtle form.
- *līnga śarīra* (linga sharira; linga sharir) — subtle body or emanation.
- *lipi* — writing seen with the subtle vision; the faculty of seeing such writing (same as *lipi-dr̥ṣṭi*).
- *lipi catuṣṭaya* (lipi chatusthaya) — *lipi* seen in the four states of *samādhi*: *bahirdarśi jāgrat*, *antardarśi jāgrat*, *svapnasamādhi* and *susupti*.
- *lipi-dr̥ṣṭi* (lipi-drishti) — the faculty of seeing writing (*lipi*) with the subtle vision.
- *lipikaūśalya* (lipikaushalya; lipi-kaushalya; lipi kaushalya) — skilfulness or formal perfection of *lipi*, consisting especially of the varied use of akashic material.
- *lipi-trikāladr̥ṣṭi* (lipi-trikaldrishti; lipi trikaldrishti) — *trikāladr̥ṣṭi*, especially prediction, by means of *lipi*.
- *lipsā* — wish, seeking; the will to have something; the urge to engage in or achieve something; “divine desireless reaching out of Brahman in personality to Brahman in the vishaya or object”; the tendency towards self-fulfilment of a particular kind, expressed in one attribute of each of the four elements of *vīrya* and of each of the four aspects of *daiivī 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 dr̥ṣṭi* (drishti) — same as *logistic revelation* or *revelatory logistis*.
- *logistic gnosis* — same as *logistic ideality*.
- *logistic ideality* — the plane of *luminous reason*, the lowest of the three planes of *ideality*; its essence is *smṛti* (*intuition* and *discrimination*, the latter often regarded as inherent in the former) and it has three levels

with three or more forms of each, based on various combinations of intuition with **inspiration** and **revelation**, the higher faculties of *jñāna*. On each successive level, “the lower first calls down into itself and is then taken up into the higher, so that on each level all the three elevations are reproduced, but always there predominates in the thought essence the character that belongs to that level’s proper form of consciousness”. The logistic ideality of 1919-20 may be correlated with the “intuitive” level of **higher mind** in the diagram on page 1360 (c. 1931).

- **logistic revelation** — **revelation** on the plane of **logistic ideality**; same as **revelatory logistis** or (in 1920) **intuitive revelatory logistis**.
- **logistic seer ideality** — same as **seer logistis**.
- **logistic tapas** — *tapas* acting on any level of **logistic ideality**.
- **logistic vijñāna** — same as **logistic ideality**.
- **logistis** — same as **logistic ideality**; in October 1920, restricted to **intuitive ideality** as the lowest level of *logos vijñāna*.
- **logistis in the hermesis** — the lowest level of **hermetic ideality**.
- **logos** [Greek] — the universal reason at work in the cosmos; the **divine reason**; short for *logos vijñāna*.
- **logos reason** — a term used in October 1920 for the second level of *logos vijñāna*; it is defined as “the lower representative idea”, apparently referring to the form of **intuitive revelatory logistis** previously called **representative revelatory vijñāna**.
- **logos vijñāna** [Greek and Sanskrit] — a term used in October 1920 for three levels encompassing much of what was formerly called **logistic ideality**; applied more specifically to the highest of these levels, also termed **highest representative ideality**, which corresponds to **full revelatory ideality** and “has to deal with three movements”: actualities, potentialities and the “imperatives of the infinite”.
- **lointain** [French] — distant.
- **loka** — “a way in which conscious being images itself”, a world or plane of existence, including planes other than the material world, with which we may come into contact by “an opening of our mind and life parts to a great range of subjective-objective experiences in which these planes present themselves no longer as extensions of subjective being and consciousness, but as worlds; for the experiences there are organised as they are in our own world, but on a different plan, with a

different process and law of action and in a substance which belongs to a supraphysical Nature". The principal *lokas*, described as the "seven worlds", are in ascending order: *bhū* (the world of *anna*¹, matter), *bhuvan* (the world of *prāṇa*, life-force), *sva* (the world of *manas*, mind), *maharloka* (the world of *vijñāna*, gnosis), *janaloka* (the world of *ānanda*, bliss), *tapoloka* (the world of [*cit*-]*tapas*, [consciousness-]force), and *satyaloka* (the world of *sat*, absolute existence); when the three highest planes are combined into one world of *saccidānanda* (existence-consciousness-bliss), the result is a scheme of five worlds, sometimes counted in descending order so that *bhū* becomes the fifth.

- *lokadarśanam* (lokadarshanam) — same as *lokadr̥ṣṭi*.
- *lokadr̥ṣṭi* (lokadrishti) — vision of the worlds, knowledge of the planes of existence (*lokas*). It includes *ihalokadr̥ṣṭi*, vision of this world, and *paralokadr̥ṣṭi*, 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 *Lakṣmī*.

M

- M³ — a combination of three of the four aspects of *daivī prakṛti* (e.g., *Maheśvarī*, *Mahākālī* and *Mahāsarasvatī*).
- M⁴ — a combination of all four aspects of *daivī prakṛti*: *Maheśvarī*, *Mahākālī*, *Mahālakṣmī* and *Mahāsarasvatī*; same as quadruple *bhāva*.
- madhu* — honey; sweetness, “the entire sweetness of existence, the honey, the delight that is the food of the soul”; the intoxication of the *soma*¹ pervading the mental body.
- madhura* (madhura; madhur) — sweet; blissful; short for *madhura rasa*, the sweet taste perceived by *rasadr̥ṣṭi*; 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 (*madhu- ra*) relation (*bhāva*) between the *jīva* and the *īśvara* (or between *Kālī* 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”.
- madhurā dāśī* — literally “sweet slave-girl”, the *dāśī* 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 *madhurā dāśī*, in which the *jīva* or *prakṛti* is the enamoured “slave”

of the *īśvara* so that with “a passionate delight it does all he wills it to do without questioning and bears all he would have it bear, because what it bears is the burden of the beloved being”.

- *madhura-dāsya bhāva* (madhura-dasya bhava; madhura dasya bhava) — the state, feeling or relation of rapturous surrender.
- *madhura rasa* — sweet taste; the subtle taste (*sūkṣma rasa*) of sweetness, one of the tastes perceived by the faculty of *rasadr̥ṣṭi*.
- *mādhurya* — sweetness; “the intoxicating sweetness of the Divine”, experienced in connection with the *Mahālakṣmī* “colouring” of *devībhāva*.
- *madirā* — wine, liquor, any intoxicating drink; a form of *kāmānanda* felt pervading the *sūkṣma deha* and sometimes the *sthūla deha*, so that “even the physical body takes its share of the joy, feels the touch, is filled in all its limbs, veins, nerves with the flowing of the wine of the ecstasy, *amṛta*”.
- *madirāmayā* (madiramaya; madiramay) — consisting of *madirā*.
- *madya* — wine.
- *Māgha* — the name of a classical Sanskrit author, writer of the epic *Śiśupālavadha*.
- *mahābuddhi* — great *buddhi*; the supreme creative intelligence of *janaloka*, the world of *ānanda* above that of *vijñāna*; also, *vijñāna* itself.
- *mahadbhāva* (mahadbhava; mahadbhav) — largeness, vastness, greatness, wideness.
- *mahad brahma* — (c. December 1926) the world of “Divine Truth and Vastness”, containing seven planes where *brahman* is manifest in terms of *satyam ṛtam bṛhat*; same as *vijñāna loka*.
- *mahājana* — the great all-productive principle of *janaloka* (the world of *ānanda*).
- *Mahākālī* — 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 *daivī prakṛti*, and whose manifestation in the temperament (*Mahākālī bhāva*) brings the force (*Mahākālī tapas*) needed for the rapid achievement of the divine work; sometimes short for *Mahākālī bhāva*.
- *Mahākālī bhāva* (Mahakalibhava; Mahakali bhava) — the *Mahākālī* aspect of *devībhāva*; the temperament of *Mahākālī*, 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”.

- *Mahākālī kṣiprakāritā* (Mahakali kshiprakarita) — the swiftness in action of *Mahākālī*.
- *Mahākālī-Mahāsarasvatī* (Mahakali-Mahasaraswati; Mahakali Mahasaraswati) — the combination of *Mahākālī* (*bhāva*) and *Mahāsarasvatī* (*bhāva*), in which *Mahākālī* “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 *daiivī 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*.
- *Mahākālī-Mahāsarasvatī bhāva* (Mahakali-Mahasaraswati bhava) — the *Mahākālī-Mahāsarasvatī* temperament, a combination of *Mahākālī bhāva* and *Mahāsarasvatī bhāva*.
- *Mahākālī-Mahāsarasvatī prakṛti-amśa* (Mahakali-Mahasaraswati prakṛiti-angsha) — a portion of universal Nature expressing the *Mahākālī-Mahāsarasvatī* combination of the aspects of the divine *śakti*.
- *Mahākālī Mahāsarasvatī tapas* (Mahakali Mahasaraswati tapas) — the force of *Mahākālī-Mahāsarasvatī*, a reconciliation of active and passive *tapas* in which the swiftness of *Mahākālī* is one with the perfection of *Mahāsarasvatī*.
- *Mahākālī pravṛtti* (Mahakali pravritti) — the dynamism of *Mahākālī*.
- *Mahākālī-śakti* (Mahakali-shakti) — the *Mahākālī* aspect of the divine *śakti* as it manifests in the human temperament.
- *Mahākālī tapas* — the victorious force of *Mahākālī*.
- *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 *daiivī 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-Mahākālī* (Mahalaxmi-Mahakali) — the combination of *Mahalakṣmī* (*bhāva*) and *Mahākālī* (*bhāva*), in which *Mahalakṣmī* “teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure” and *Mahākālī* “brings to beauty and harmony a high and mounting movement”.
- *Mahālakṣmī-Mahāsarasvatī* (Mahalakshmi-Mahasaraswati; Mahalaxmi-; Mahaluxmi-) — the combination of *Mahalakṣmī* (*bhāva*) and *Mahāsarasvatī* (*bhāva*), divine harmony and divine perfection, in which *Mahalakṣmī* “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 ilimitable beyond the universe, but spread out here under a mask of bright and dark opposites for the miracle of the slow manifestation of the Divine in Mind and Life and Matter”.
- *mahān* — great, large, vast (masculine of *mahat*).
- *mahāpanthā* — great path.
- *maharloka* — the world (*loka*) of vastness (*mahas*); the plane whose basis is *viññāna* 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”.
- *mahas* — “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”.

- *Mahāsarasvatī* (Mahasaraswati) — one of the four personalities of the *śakti* or *devī*: the goddess of skill and work, whose manifestation in the temperament (*Mahāsarasvatī bhāva*) is the “continent” occupied by the force of *Mahākālī* in the intended combination of the aspects of *daiivī prakṛti*; sometimes short for *Mahāsarasvatī bhāva*.
- *Mahāsarasvatī bhāva* (Mahasaraswati bhava) — the *Mahāsarasvatī* aspect of *devībhāva*; the temperament of *Mahāsarasvatī*, the personality of the *śakti* or *devī* who “is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things”.
- *Mahāsarasvatī-Mahākālī* (Mahasaraswati-Mahakali) — same as *Mahākālī-Mahāsarasvatī*.
- *Mahāsarasvatī-Maheśvarī* (Mahasaraswati-Maheshwari) — same as *Maheśvarī-Mahāsarasvatī*.
- *Mahāsarasvatī prakṛti* (Mahasaraswati prakriti) — the *Mahāsarasvatī* nature; *prakṛti* expressing the *Mahāsarasvatī* aspect of the divine *śakti*.
- *Mahāsarasvatī tapas* (Mahasaraswati tapas) — the patient and laborious force of *Mahāsarasvatī*.
- *Mahāsarasvatī vibhūti* (Mahasaraswati vibhuti) — manifestation in human nature of the qualities of *Mahāsarasvatī*.
- mahashakti — see *mahāśakti*.
- *mahat* — great; large, vast; containing *mahimā*; the vastness of *vijñāna*.
- *mahātāpas* — 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 *śakti catuṣṭaya*; “a greatness of sustaining force”, an element of *dehaśakti*; sometimes equivalent to *mahimā*.
- *mahattvabodho, balaślāghā, laghutā, dhāraṇasāmarthyam iti dehaśaktiḥ* (mahattwabodho, balaslagha, laghuta, dharanasamarthyam iti dehashakti) — the sense of a greatness of sustaining force, assertion of

strength, lightness, the capacity to hold all workings of energy: these constitute the power of the body.

- *mahattvabodho*, *balaślāghā*, *laghutvam*, *dhāraṇasāmarthyam* (mahattvabodho, balaslagha, laghutwam, dharanasamarthyam) — the sense of a greatness of sustaining force, assertion of strength, lightness, the capacity to hold all workings of energy (the elements of *dehāśakti*).
- *mahattwa*; *mahattwam* — see *mahattva*.
- *Mahāvīra* — (literally “the great hero”, an epithet of *Śrīkr̥ṣṇa*) the aspect of the fourfold *īśvara* whose *śakti* is *Maheśvarī*, corresponding to the *brāhmaṇa* who represents the cosmic principle of Wisdom in the symbolism of the *cāturvarṇya*; he is identified with *Śiva* or *Maheśvara*.
- *Mahāviṣṇu* (Mahavishnu) — *Viṣṇu* as *virāt*, the Soul of the material world.
- *Maheśvara* (Maheshwara) — a name of *Śiva*; (also called *Mahāvīra*) the aspect of the fourfold *īśvara* whose *śakti* is *Maheśvarī*; same as *Maheśvara bhāva*.
- *Maheśvara bhāva* (Maheshwara bhava) — the temperament of *Maheśvara*; manifestation of the *Maheśvara* personality of the fourfold *īśvara*.
- *Maheśvarī* (Maheshwari; Maheswari) — one of the four personalities of the *śakti* or *devī*: the goddess of wideness and calm, whose manifestation in the temperament (*Maheśvarī bhāva*) is the *pratiṣṭhā* or basis for the combination of the aspects of *daivī prakṛti*; sometimes short for *Maheśvarī 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 *Maheśvarī* was usually her manifestation in another *śakti* as part of the preparation of the *pratiṣṭhā* for the full *daivī prakṛti*.
- *Maheśvarī bhāva* (Maheshwari bhava; Maheshwari-bhava; Maheswari bhava) — the *Maheśvarī* aspect of *devībhāva*; the temperament of *Maheśvarī*, the *śakti* or *devī* in “her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness”.
- *Maheśvarī-Mahālakṣmī* (Maheswari-Mahalakshmi) — the combination of *Maheśvarī (bhāva)* and *Mahālakṣmī (bhāva)*, a harmony of divine calm and divine delight.

- *Mahēśvarī-Mahālakṣmī-Mahāśarasvatī* (Maheshwari-Mahaluxmi-Mahasaraswati) — the combination of *Mahēśvarī* (*bhāva*), *Mahālakṣmī* (*bhāva*) and *Mahāśarasvatī* (*bhāva*), three of the four aspects of *daivī prakṛti* or *devibhāva*, with *Mahākālī* (*bhāva*), the aspect of strength and swiftness, “contained and dominated” by the others.
- *Mahēśvarī-Mahāśarasvatī* (Maheshwari-Mahasaraswati) — the combination of *Mahēśvarī* (*bhāva*) and *Mahāśarasvatī* (*bhāva*), characterised by a “slow and regular unhasting pressure” favourable to luminous and effective *vijñāna*, but lacking in the intensity of the *Mahākālī* energy.
- *Mahēśvarī-Mahāśarasvatī śānti* (Maheshwari-Mahasaraswati shanti) — the passive calm of *Mahēśvarī-Mahāśarasvatī*.
- *Mahēśvarī pratiṣṭhā* (Maheshwari pratistha) — the *Mahēśvarī bhāva* as the calm base that supports the combined working of the other aspects of *daivī prakṛti*.
- *mahimā* — greatness, largeness; one of the *siddhis* of the body: “unhindered force in the mental power or in the physical power”, showing itself physically by “an abnormal strength which is not muscular”; also, an attribute of *Mahāvīra*.
- *mahimā-laghimā* — the combination of *mahimā* and *laghimā*.
- *maithuna* — (literally “sexual”) pertaining to or short for *maithunānanda*.
- *maithuna ānanda* — same as *maithunānanda*.
- *maithunānanda* — an intensity of *kāmānanda* comparable in some way to sexual ecstasy: a kind of **physical ānanda** born of *brahmānanda* “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 *śārīrānanda*.
- *manah* — same as *manas*.
- *manahkośa* (manahkosha; manah-kosha) — the sheath (*kośa*) composed of mental substance, “the mental sheath or subtle body in which our true mental being [*manomaya puruṣa*] lives”.
- *mānāpamānabodha* — 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 *aparārḍha* 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 *sva*; (on page 1281) the name of a particular *svarga*.

- *mānasa* — mental; pertaining to *manas*, having the nature of mind in general or of the sensational mind; mentality; subtle sense-perception (*viṣayadr̥ṣṭi*) on the mental plane by means of the inner *manas*.
- *mānasa abhyāsa* — mental repetition.
- *mānasa buddhi* (manasabuddhi; manasa buddhi; manasbuddhi; 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”.
- *mānasa-dr̥ṣṭi* (manas-dr̥ṣṭi) — 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”.
- *mānasa ketu* (manasaketu; manasa ketu) — mental perception; “telepathic mind”.
- *mānasa loka* — the mental world, same as *manoloka*.
- *mānasasmṛti* (manasasmṛti) — mental *smṛti*.
- *manas brahman* — *brahman* experienced on the mental level.
- *manasbuddhi* — see *mānasabuddhi*.
- *manas-citta* (manas-chitta; manas chitta) — the emotional mind, “the life of sensations and emotions which are at the mercy of the outward touches of life and matter and their positive or negative reactions,

joy and grief, pleasure and pain”, constituting a “surface desire-soul” behind which is “the subliminal soul in us open to the universal delight [*ānanda*] which the cosmic soul takes in its own existence and in the existence of the myriad souls that represent it and in the operations of mind, life and matter by which Nature lends herself to their play and development”.

- *mānasika* (manasik) — mental, relating to the sensational mind (*manas*).
- *mānasika suṣupti* (manasik sushupti) — a condition of the mind resembling deep sleep (*suṣupti*); the inertia and passivity of the intellect in the deepest states of *samādhi*.
- *manastattva* (manastattwa; manas tattwa) — mind-principle.
- *mānava* — human; man.
- *manda* — slow.
- *maṇḍala* — circle, orb; any of the ten books of the *R̥g Veda*.
- *maṅgala* (mangala; mangalam) — good fortune, favourable circumstances.
- *maṅgala-amaṅgala* — fortunate and unfortunate; the *dvandva* of favourable and adverse.
- *maṅgalam* — see *maṅgala*.
- *maṅgalāmaṅgala* — same as *maṅgala-amaṅgala*.
- *maṅgalāmaṅgalabodha* — the sense of fortunate and unfortunate circumstances.
- *maṅgalamaya* — fortunate, favourable.
- *maṅgala upalabdhi* — experience of favourable circumstances.
- *maṅgalya* — fortunate, favourable.
- *maṇipura* — the *cakra* behind the navel (*nābhicakra*), “the central seat of the Vital, the Life Principle”.
- *maṇiṣāḥ* — illumined thoughts.
- *maṇiṣī* (manishi) — thinker.
- *manoloka* — the mental world, a *loka* where mind “is not determined by material conditions or by the life-force, but itself determines and uses them for its own satisfaction”; the mental layer of the material world (see *manoloka of bhū*).
- *manoloka of bhū* — the mental world within the physical; the mental layer of the earth-consciousness or plane of material existence, the highest level of the *triloka* in *bhū*.

- *manomaya* — mental; mental activity; the mental being; the mental plane.
- *manomaya laghimā* — *laghimā* (the *siddhi* of lightness and freedom from fatigue) in the mental being.
- *manomaya puruṣa* (manomaya puruṣa) — “the Soul on the mental level”, the *puruṣa* as a mental being “in whose nature the clarity and luminous power of the mind acts in its own right independent of any limitation or oppression by the vital or corporeal instruments”; the “Spirit poised in mind” which “becomes the mental self of a mental world and dwells there in the reign of its own pure and luminous mental Nature”.
- *manomayī* — mental (feminine of *manomaya*).
- *mantra* — a mystic formula, “a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental”, which can not only “reveal knowledge and faculties we did not before possess”, but in some cases “produce vibrations in the mental and vital atmosphere which result in effects . . . on the physical plane”.
- *Manu* — the mental being; same as *Manu Prajāpati*; each of the fourteen manifestations of *Manu Prajāpati* governing the *manvantaras* of a *pratikalpa*; each of “the four Type-Souls from whom all human Purushas are born”.
- *Manu Prajāpati* — *Manu* as the first *Prajāpati*, “a part of Mahavishnu Himself descended into the mental plane in order to conduct the destinies of the human race”.
- *Manuṣputra* — son of *Manu*; a human soul.
- *mānuṣa śabda* (manuṣa shabda) — (*śabdadr̥ṣṭi* of) the sound of the human voice.
- *mānuṣa sparśa* (manuṣa sparsha) — (*sparsādr̥ṣṭi* of) human touch.
- *mānuṣī vāk* (manuṣi vak) — (*śabdadr̥ṣṭi* of) human speech.
- *manvantara* (manvantara; manwantara) — an aeon comprising several *caturyugas* and corresponding to the reign of one of the fourteen *Manus*.
- *māraṇa* — hitting, striking (as in the related Bengali and Hindi verbs, not in the normal Sanskrit sense of “killing”).
- *martya manas* — mortal mind; mind (*manas*) subject to life (*prāṇa*) and matter (*anna*¹).

- *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”.
- *Mātariśvan* (Matariswan) — a Vedic epithet of *Vāyu*², “who, representing the divine principle in the Life-energy,” (*prāṇa*) “extends himself in Matter and vivifies its forms”.
- **material ākāśa** (akasha) — the ether of the gross physical plane.
- *māṭṛbhāva* — the feeling or realisation of the Mother in the *daiivī 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 intuitivity** — the lowest form of **intuitivity**, 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 intuitivity**.

- mechanical *tapas* — *tapas* acting in the mechanical intuitivity.
- meghagarjana* (meghagarjan) — thunder (heard in *śabdadr̥ṣṭi*).
- 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 *bhukti*.
- 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 *śama* (shama) — a mental imitation of the true *śama* or divine calm of the *traigunyasiddhi*; the inactivity of an enlightened *tamas* “which by this saving enlightenment is more of a quiescence than an incapacity”.
- mental *susupti* — same as *mānasika susupti*.
- mental *tapas* — mental will-power, whose working takes the form of “perceptions realising themselves if vijñanamaya, 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 hermesism — 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.
- mithyādhāraṇā* — misunderstanding, the holding of a wrong idea.
- mithyāgraha* — misconception.
- mithyāropa* — misplacement.
- Mitra* — “the Friend of all beings”, a Vedic god, one of the Four who represent the “working of the Truth in the human mind and temperament”; he is the lord of the luminous harmony by which “the manifold workings of the Truth agree together in a perfectly wedded union”.
- mitra-prema* — love as between friends, one of the three forms of *prema*.
- MK — abbreviation of *Mahākālī*.
- M.M — a combination of two of the four aspects of *daivī prakṛti* (e.g.,

Mahēśvarī-Mahāsarasvatī).

- *mnēmosunē* (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* (mritam) — death.
- *mṛtyur vā prabhavati* (mṛtyur va prabhavati) — death has power. (This phrase, forming the first *sortilege* of 9 October 1914, occurs in a sentence in Shankara's commentary on *Śvetāśvatara 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* (mukhyapṛāṇa; mukhya prāṇa) — 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".
- *muktabhoga* — liberated enjoyment.
- *mukti* — liberation, "the release of our being from the narrow and painful knots of the individualised energy in a false and limited play, which at present are the law of our nature"; in *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 catuṣṭaya*, integral freedom, including liberation of the spirit (essential *mukti*) and liberation of the nature (comprising *ahankāra-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".
- *mūlādhāra* — 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 *kuṇḍalinī* rises.
- *mumukṣutva* (mumukshutwa) — desire for liberation; liberation from this desire is the final step in subjective *mukti*.
 - *mūrti* — form; the second of the two principal kinds of *rūpa*, the “actual form” of a thing seen in its own world (*jagat* or *loka*), as opposed to *pratimūrti* or “image”; the form in which a deity (*deva*) manifests.
 - *mūtra* — urine, the fluid discharged in *jalavisr̥ṣṭi*.

N

- *nābhicakra* (nabhichakra; nabhi chakra) — the “navel centre”, the *cakra* called *maṇīpura*, “the main seat of the centralised vital consciousness (dynamic centre)”.
- *nāḍī* — a nerve-channel in the subtle body.
- *naiṣṭhuryam* (naishthuryam; naishturyam) — severity.
- *naktā* — “night”, symbolic of non-manifestation or obscured consciousness.
- *naktoṣāsā svasārā ekam śiśum [dhāpayete]* (naktoshasa swasara ekam shishum [dhapayete]) — Night and Dawn, two sisters, suckle one child.
- *nāma* — name; the word designating an object, person or deity, “in its deeper sense . . . not the word by which we describe the object, but the total of power, quality, character of the reality which a form of things embodies and which we try to sum up by a designating sound”.
- *nāmadṛṣṭa* (namadrishta) — same as *nāmadṛṣṭi*.
- *nāmadṛṣṭi* (namadrishti) — subtle vision (*sūkṣma dṛṣṭi*) of *nāma* or name (i.e., written or printed words), as opposed to vision of *rūpa* or form (i.e., images), a term used by Sri Aurobindo in 1909 for what he later called *lipi*.
- *nāmarūpa* — name and form, the attributes by which the mind and senses distinguish an object or person.
- *namas* — submission.
- *namāsī* [Bengali] — mother’s younger sister.
- *namaskāra* — 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 *Nārasimha tejas*.

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

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

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

• *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 *Kṛṣṇadarśana*.

- *Nārāyaṇa-dṛṣṭi* (Narayana-drishti) — same as *Nārāyaṇadarśana*.
- *nārikelajaḥ* — (in the interpretation of a sortilege on page 399) born (-ja) of the mood of enjoyment (*kela* taken in the sense of *keli*, play) of *prakṛti* (*nāri* = *nārī*, the woman).
- *Narottama* — (literally) the supreme Man (*Nara*); same as *Nārāyaṇa*, “the one Divine in all men”.
- *naryāpas* — strong in action. [*Ṛg Veda* 8.93.1]
- *nāsikya āsvāda* (nasikya aswada) — taste perceived through the nostrils.
- *na śocati, na nandate* (na sochati, na nandate) — neither grieves nor rejoices.
- *nāstikya-buddhi* — the sceptical mentality.
- *nāstikyam* — disbelief in God; atheism; scepticism.
- *nātha* — lord, possessor.
- *nati* — resignation, submission; the “equal acceptance by the soul” of “all things as the play of the all-Blissful Lord, the Will of the supreme self and Ishwara”, the third stage of **passive / negative *samatā***, whose highest form is *ānandamaya nati*.
- *navadvāre pure* (navadware pure) — in the nine-gated city (of the body). [*Gītā* 5.13]
- **negative *asamatā*** — defect or failing of **negative *samatā***.
- **negative *nirānanda*** — absence of *ānanda*.
- **negative *samatā*** — equality in one’s reception of the contacts of the world, consisting of *titikṣā*, *udāsīnatā* and *nati*, also called **passive *samatā***: “a passive or negative equality, an equality of reception which fronts impassively the impacts and phenomena of existence and negates the dualities of the appearances and reactions which they impose on us”.
- **negative *śānti*** (shanti) — a passive calm based on *udāsīnatā*.
- **nervous *tapas*** — vital power, whose action is characterised by “the play of forces, action & reaction, resistance etc”; same as *prāṇamaya tapas*.
- *nibhr̥ṣṭa-taviṣi* (nibhrishta-tavishi) — distressed by its force. [Cf. *Ṛg Veda* 2.25.4]
- *nidaḥ* — “the Restrainers”, a kind of hostile being in the Veda.

- *nidrā* — sleep.
- *nidrāmaya* — of the nature of sleep; (*samādhi*) under the hold of sleep.
- *nidrāmaya swapna siddhi* (nidramaya swapna siddhi) — perfection of *swapnasamādhi* during sleep.
- *nidrāviṣṭa samādhi* (nidravishta samadhi) — *samādhi* invaded by sleep.
- *nigraha* — suppression; forcible coercion of one's nature.
- *niḥśabdatā* (nihshabdata) — absence of sound.
- *niḥsmaraṇa* — without *smaraṇa*; (physical *ānanda*) not being dependent on attention.
- *ni karma manyum durevasya śardhataḥ* (ni karma manyum durevasya shardhatah) — “may we cast out the passion of him of evil impulse when he putteth forth his force.” [Ṛg Veda 2.23.12]
- *nīla* (nil) — dark blue.
- *nimiṣannapi* (nimishannapi) — even blinking; as well as when shutting the eyes. [Gītā 5.9]
- *nimitta* — efficient cause, “the immediate cause and instrument”.
- *nirādhāra* — (subtle sense-perception) without the support (*ādhāra*) of a physical sensation; (*rūpa* or *lipi*) seen in the *ākāśa* without relation to a background.
- *nirānanda* — “undelight”, the absence or contrary of *ānanda*.
- *nirānandamaya* — joyless; the opposite of *ānandamaya*.
- *nirānanda śānti* (nirananda shanti) — peace without *ānanda*, a form of negative *śānti*.
- *nirapekṣā* (nirapeksha) — freedom from desire, expectation and dependency; disinterestedness, non-attachment.
- *nirguṇa* (nirguna; nirgunam) — without qualities; absence of qualities; short for *nirguṇa brahman*, “an Infinite essentially free from all limitation by qualities, properties, features”; the *ānanda* of pure featureless consciousness (*cit*), another term for *cidānanda*.
- *nirguṇa brahman* — *brahman* without qualities (*guṇas*), also called *śāntam brahma*, the featureless Reality whose “illimitable freedom . . . provides the indispensable condition for . . . a free and infinite self-expression in quality and feature”.
- *nirguṇa guṇī* — “the Supreme without qualities who is possessed of all qualities”, the *deva* or *īśvara* as at once *nirguṇa* and *saguna*, “the impersonal-personal” who “is beyond all limitation by quality” and

yet “is not limited by a qualitless void but is too all infinite qualities”.
[Cf. *Śvetāśvatara Upaniṣad* 6.2, 11, 16]

- *nirguṇam* — see *nirguṇa*.
- *nirguṇa sad brahman* (nirgun sad brahman) — *brahman* as pure existence (*sat*) without qualities.
- *nirukta* — etymology; philology, part of *sābitya*: 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-utthāpanā* — the negation of *utthāpanā*.
- *nirveda* — despondency, indifference.
- *nirvijñāna 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”.
- *nirviśeṣa* (nirvishesha) — unqualified; undifferentiated; associated with no specific object or stimulus; used in July 1912 for various forms of physical and subjective *ānanda* in a sense similar to *abaituka*.
- *niścaya* (nishchaya; nischaya) — certainty, decisiveness.
- *niśceṣṭatā* (nisheshtata) — immobility, absence of effort, passivity.
- *nischaya* — see *niścaya*.
- *nisheshtata* — see *niśceṣṭatā*.
- *nishchaya* — see *niścaya*.
- *niṣkāma* (nishkama) — desireless; (on page 1281) the name of a *svarga*.
- *niṣkāma karma* (nishkama karma) — desireless action.
- *niṣkāma niḥspṛha* (nishkama nihspraha) — without desire or longing.
- *nistapas smarāṇa* — *smarāṇa* (memory) without pressure of *tapas* (will); passive attention.

- *nistejas* — lack of energy.
- *nitya* — constant.
- *nitya anusmaraṇa* (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”.
- *nityasmaraṇa* (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”.
- *nivṛtti* (nivritti) — literally “moving back and in”; withdrawal, abstinence, 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 *pravṛtti*; a “divine quietism” supporting “a divine activism and kinetism”.
- **non-telepathic *trikāladṛṣṭi*** (trikaldrishti) — the higher form of *trikāladṛṣṭi*, 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.
- ***nṛ̥ḥ*** (nr̥ih) — (apparently the plural of *nṛ̥*, whose more regular forms are *narah* [nominative] or *nṛ̥n* [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 *Agniḥ*** — an invocation to *Agni*².
- **OM *ānandamayi chaitanyamayi satyamayi paramē*** (OM anandamayi chaitanyamayi [satyamayi paramē]) — 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 superconscious 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** — *trikāladyṣṭi-tapassiddhi* with non-telepathic *trikāladṛṣṭi* as the first element.
- **original *vāṇimaya*** — same as effulgent *vāṇimaya*.
- **oubliez** [French] — forget.
- **overmind** — (from 29 October 1927 onwards) the highest plane or system of planes of consciousness below **supermind** or **divine gno-sis**; especially the principal plane in the **overmind system**, apparently corresponding to what earlier in 1927 was referred to as **supreme supermind**. Possessing “an illimitable capacity of separation and combination of the powers and aspects of the integral and indivisible all-comprehending Unity”, the overmind “takes up all that is in the three steps below it and raises their characteristic workings to their highest and largest power, adding to them a universal wideness of consciousness and force”.

- **overmind gnosis** — (c. 1931, in the diagram on page 1360) the highest plane of **overmind**, defined as “supermind subdued to the overmind play” (see **supermind**); it may also be regarded as a series of planes.
- **overmind logos** — (c. 1931, in the diagram on page 1360) the *logos* or universal reason in its highest form on the plane of **overmind** below **formative māyā** (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 māyā**, 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.
- *pājah* — same as *pājas*.
- *pājas* — mass of strength.
- *pañca* (pancha) — five.
- *pañcabhauta* (panchabhauta) — involving the five elements (*pañcabhūta*).
- *pañcabhūta* (panchabhuta) — the five *bhūtas* or “elements, as it is rendered, but rather elemental or essential conditions of material being to which are given the concrete names of earth [*prthivi*¹], water [*jala*], fire [*tejas* or *agni*¹], air [*vāyu*¹] and ether [*ākāśa*]¹”.
- *pañcaprāṇa* (panchaprana) — the five “vital currents of energy” in the

body, called *prāṇa*, *aṣṭāna*, *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”.

- *pañcavidha śārīrānanda* (panchavidha sharirananda)—fivefold physical *ānanda*, consisting of *kāmānanda*, *viśayānanda*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*.
- *paṇi* — a class of Vedic demons whose chief is *Vala*; “traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations”.
- *pāpapaṇya* — sin and virtue.
- *pāpapaṇyamānāpamānapriyāpriyavivarjanam*—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.
- *parabrahmadarśana* (parabrahmadarshana) — vision (*darśana*) of the supreme Reality (*parabrahman*); the “renewal of the Parabrahmadarshana of two years ago” recorded on 16 April 1914 was a revival of what Sri Aurobindo had experienced on 15 August 1912 when, according to a letter, his “subjective sadhana” had “received its final seal and something like its consummation by a prolonged realisation & dwelling in Parabrahman for many hours”.
- *parabrahman* — the supreme Reality (*brahman*), “absolute and ineffable . . . beyond all cosmic being”, from which “originate both the mobile and the immobile, the mutable and the immutable, the action and the silence”; it “is not Being [*sat*] or Non-Being [*asat*], but something of which Being & Non-Being are primary symbols”. As it is “indescribable by any name or definite conception”, it is referred to by the neuter pronoun *tat*, That, in order “to speak of this Unknowable in the most comprehensive and general way . . . ; but this neuter does not exclude the aspect of universal and transcendent Personality”.
- *parabrahman-mahāmāyā* — the supreme Reality and the power of its “infinite consciousness to comprehend, contain in itself and measure out . . . Name and Shape out of the vast illimitable Truth of infinite existence”, the duality of *brahman* and *māyā* in its highest “biune” form.
- *parājayānanda* — joy of (temporary) defeat (as a step towards victory), a form of *sama ānanda*.

- *paralokadr̥ṣṭi* (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 *lokadr̥ṣṭi*.
- *paramahansa* (paramahansa) — the liberated man; one of those who have attained “a particular grade of realisation” and “live in the cosmic consciousness in touch or union with the All”, about whom it “is said that their vital behaves either like a child (Ramakrishna) or like a madman or like a demon or like something inert (cf. Jadabharata)”.
- *paramātmān* — 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”.
- *paramēśvara* (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”.
- *paramēśvara-ādyā parāśakti* (parameswara-ādyā parāśakti) — the supreme Lord one with his original supreme Power; the “biune” duality of *īśvara-śakti* on the highest plane of existence.
- *paramēśvara-paramēśvarī* (parameswara-parameswari) — the supreme Lord (*paramēśvara*) and supreme Goddess (*paramēśvarī*) as the Two-in-One.
- *paramēśvarī* (parameshwari; parameswari) — the supreme Goddess (*īśvarī*).
- *parā prakṛti* (para prakṛiti) — 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.
- *para puruṣa* (para puruṣa; parapuruṣa; para puruṣah) — 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; parāshakti) — higher Power; the supreme *śakti* of *parameśvara*, “the transcendent Mother” of whom the *mahāśakti* on each plane is “the cosmic Soul and Personality” (same as *ādyā parāśakti*).
- *para tapas* — higher *tapas*.
- *parātman* — the supreme Self, same as *paramātman*.
- *parātpara* — 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 *pṛthivī*¹.
- *pārthiva ākāśa* (parthiva akasha) — the physical ether.
- *pārthiva viṣṛṣṭi* (parthiva visrishti) — discharge (*viṣṛṣṭi*) 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*, *udāsīnatā* 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) — *Kālī* as ruler of the physical consciousness (*paśu*).
- *paśu* (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”.
- *paśu-asura* (pashu-asura; pashu asura) — the *paśu* stage of the *asura*

with which the first *manvantara* of the sixth *pratikālpa* 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 nervousity” associated with visions in a shadowy (*chāyāmaya*) dimness; “the subconscious below the Earth — the Earth being the conscious physical plane”, a domain where what has been rejected from the surface nature often takes refuge.
- *pātra* — vessel, plate, lid; recipient; the object or person referred to or acted upon by the faculties of knowledge or power.
- *peṃpegāch* (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 *vāñmaya* **thought**.
- **personal *dāsya*** — same as **primary / simple *dāsya***, also called **egoistic *dāsya***, the form of *dāsya* 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.
- *phalākāñkṣā* (phalakanksha) — desire for the fruit of one’s acts.
- **physical *ānanda*** — *ānanda* revealing itself in the body “as an ecstasy pouring into it from the heights of the spirit and the peace and bliss of a pure and spiritualised physical existence”; same as *śārīrānanda* in its totality or in any of its five forms.
- **physical *bhoga*** — **physical *ānanda***, or any of its forms, in the state of *bhoga* (the second stage of *bhukti*), where the seizing of the *rasa* in things is made concrete by the participation of the *prāṇa* bringing in “the full sense of life and the occupying enjoyment by the whole being”.
- **physical *bhukti*** — *bhukti* in the physical body or *sthūla deha*, consisting of **physical *ānanda*** in its five forms (*kāmānanda*, *viśayānanda*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*) with the corresponding forms of *bhoga* and *rasagrahaṇa*.

- **physical *kāmānanda*** — *kāmānanda* as physical *ānanda* manifesting in the *sthūla deha* or gross body, distinguished from **subjective *kāmānanda***.
- **physical *prāṇa*** — “the life-energy as it acts in the body”, same as *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 vijñana . . . 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-gāvas*) 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-pramatha*** (pisacha-pramatha; pisacha pramatha; pisacho-pramatha) — the combination of *piśāca* and *pramatha*, which evolves in the *asura* type in the third *manvantara* of the sixth *pratikalpa*.
- ***piśācī*** (pisachi) — female *piśāca*; *Kālī* as ruler of the sensational mind.
- ***piśitārthī*** (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”.

- **prabhr̥tha** (prabhṛitha) — bringing forward; offering.
- **prabhu** — the presiding Lord.
- **prabhutva** (prabhutwa) — 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 *trikāladṛṣṭi* 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**.
- **Prablāda** — a *daitya*, son of *Hiranyakaśipu*; he became a devotee of *Viṣṇu*, who as *Narasimha* intervened to save him from his hostile

environment.

- *Prajāpati* — “the Lord of creatures”, the divine *puruṣa* of whom all beings are the manifestations; the *deva* presiding over *janaloka*; one of “the three primal Purushas of the earth life”, who appears after *Agni Tvaṣṭā* and *Mātariśvan* in the form of the four *Manus* (also called “the four Prajapatis”); any of certain mental beings connected with the terrestrial creation, one of whom is *Manu Prajāpati*.
- *prajāvat* — fruitful, “not barren, but full of the fruits of activity, rich in the offspring of the soul”.
- *prājña* — “the Lord of Wisdom”, *brahman* in the last of the three states symbolised by the letters of *AUM*, manifest behind *virāt* and *hiraṇyagarbha* “in the self-gathered superconscious power of the Infinite”; the Self (*ātman*) supporting the deep sleep state (*suṣupti*) or causal (*kāraṇa*) consciousness, “a luminous status of Sleep-self, a massed consciousness which is the origin of cosmic existence”.
- *prājña-hiraṇya-virāt* — *brahman* in the three states symbolised by the letters of *AUM*, manifest in the superconscious as *prājña*, in the subtle worlds as *hiraṇyagarbha*, and in the external universe as *virāt*.
- *prajñāna* — intelligence; “the consciousness which holds an image of things before it as an object with which it has to enter into relations and to possess by apprehension and a combined analytic and synthetic cognition”; a subordinate operation of *vijñāna* which “by its power of projecting, confronting, apprehending knowledge” is the “parent of that awareness by distinction which is the process of the Mind”.
- *prajñānamaya vijñāna* — a lower kind of *vijñāna*, which “puts the knowledge by identity more into the background and stresses more the objectivity of the thing known”, becoming a form of *prajñāna*, whose “characteristic movement, descending into the mind, becomes the source of the peculiar nature of our mental knowledge”.
- *prākāmya* — 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.
- *prākāmya trikāladrṣṭi* (*prakama* *trikaldrishti*) — telepathic *trikāladrṣṭi* by means of *prākāmya*.
- *prākāmya-vyāpti* (*prakama*-*vyapti*; *prakamyavyapti*; *prakama*

vyapti) — the combination of *prākāmya* and *vyāpti*, the two *siddhis* of knowledge, which constitutes **telepathy**.

- *prakarṣaṇa* (prakarshana) — stretching out; one of the five forms of pain to be turned into *raudrānanda*.
- *prakāśa* (prakasha; prakash) — radiance, illumination, “transparent luminousness”; clarity of the thinking faculty, an element of *bud-dhiśakti*; the divine light of knowledge into which *sattva* is transformed in the liberation (*mukti*) of the nature from the *triguṇa* of the lower *prakṛti*; the highest of the seven kinds of **akashic material**.
- *prakāśa-chāyā* (prakasha-chhaya) — *rūpa* composed of *prakāśa* and *chāyā* combined.
- *prakāśa-chāyā-tejas* (prakasha-chhaya-tejas) — *rūpa* composed of *prakāśa*, *chāyā* and *tejas* combined.
- *prakāśamaya* (prakashamaya; prakashamay) — full of *prakāśa*; radiant; luminous; (*rūpa* or *lipi*) composed of *prakāśa*.
- *prakāśamaya śamas* (prakashamaya çamas) — luminous peace; *śamas* full of *prakāśa*, without *tapas*.
- *prakāśamaya tapas* (prakashamaya tapas) — luminous force.
- **prakritic dāsya** — same as **double / secondary dāsya**, an intermediate form of *dāsya* 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 *śakti* 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-amśa* (prakriti-angsha) — portion of universal nature.
- *prakṛti-jīva* (prakriti-jiva) — the individual soul (*jīva*) realising itself as a manifestation of *prakṛti* or universal Nature; see *jīva-prakṛti*.
- *prakṛtim yānti bhūtāni nigrahaḥ kim kariṣyati* (prakritim yanti bhutani nigrahaḥ kim karishyati) — “Creatures follow after nature;

what is the use of coercion?" [Gītā 3.33]

- *prakṛti puruṣa* (prakṛiti puruṣa) — 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-rakshasa) — the combination of *pramatha* and *rākṣasa*, which evolves in the *asura* type in the fifth *manvantara* of the sixth *pratikalpa*.
- *pramatheśvarī* (pramatheswari) — *Kālī* as ruler of the emotional mind (*pramatha*).
- *pramatta* — negligent, lax.
- *prāṇa* — (literally) breath, “the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath”; the physical life-energy (*sthūla prāṇa*); the “essential life force” (*mukhya prāṇa*) which is said “to occupy and act in the body with a fivefold movement”; any one of the five workings of the vital force (*pañcaprāṇa*), especially the first of the five, associated with respiration, which “moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed”; the vital being or *sūkṣma prāṇa*; the vital principle, the second of the three principles of the *aparārḍha*, “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. *Muṇḍaka Upaniṣad* 2.2.1]

- *prāṇajagat* (pranajagat; prana jagat) — the vital world, the world (*ja-gat*) of pure life-force (*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”.
- *prāṇākāśa* (pranakasha; pranakash) — the vital ether, the *ākāśa* of the *prāṇajagat*; the vital ether of the material plane, the second *ākāśa* of the *triloka* in *bhū*.
- *prāṇakośa* (pranakosha; prana-kosha) — the sheath (*kośa*) composed of life-energy (*prāṇa*), “the life sheath or vital body” through which “the life-world [*prāṇajagat*] enters into relations with us”; it is “closely connected with the physical or food-sheath [*annakośa*] and forms with it the gross body [*sthūla deha*] of our complex existence”.
- *prāṇamaya* (pranamaya; pranamay) — consisting of *prāṇa*; nervous, vital; the vital plane.
- *prāṇamaya jagat* (pranamay jagat) — the vital world; same as *prāṇajagat*.
- *prāṇamaya puruṣa* (pranamaya purusha) — “the vital conscious being”, the *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”.
- *prāṇamaya tapas* — vital power, “unquiet, full of desire or effort”, same as *nervous tapas*.
- *prāṇān atarah* — you have passed beyond the vital forces.
- *prāṇanyāsa* — directing vital energy to any part of the body; a practice connected with *prāṇāyāma*.
- *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”; *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 *sūkṣma prāṇa* or vital being, one of the four kinds of *śakti* forming

the second member of the *śakti catuṣṭaya*.

- *prāṇa śārīra* (prana sharira) — the “vital body” which belongs to the vital soul (*prāṇamaya puruṣa*), a body “composed of a substance much subtler than physical matter . . . a substance surcharged with conscious energy”; it “penetrates and envelops the physical and is sensitive to impacts of another kind, to the play of the vital forces around us and coming in on us from the universe . . . or else from the vital planes and worlds which are behind the material universe”.
- *prāṇasuddhi* — purification of the *pañcaprāṇa*.
- *prāṇasya* — of the vital being.
- *prāṇāyāma* — control of the vital currents of energy in the body by regulation of the breathing.
- *prāṇī* — 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 *ātmaprasāda*.
- *prasannatā* — clearness, “clear purity and gladness”, an element of *prāṇasakti*.
- *pratibodha* — perception; inner awakening; experiential knowledge; realisation.
- *pratidāna* — return; exchange.
- *pratijñā* — promise; programme.
- *pratikālpa* (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 *pratikālpa* corresponds to one of the ten types or forms of consciousness (*daśa-gāvas*) in the evolutionary scale, the present *pratikālpa* being regarded as the sixth in the current *kalpa*, the *pratikālpa* 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* (pratiṣṭha; pratistha) — foundation, support, pedestal; base, basis.
- *pratiṣṭhita* — founded, established.
- *pratyakṣa* (pratyaksha) — (seeing) what is before the eyes, same as *pratyakṣadarśana*; self-evidence; revelation.
- *pratyakṣadarśana* (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 *śakti catuṣṭaya*; “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 *triṅṇa* 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*.
- *prayas* — enjoyment, delight; “the soul’s satisfaction in its objects”.
- *prayoga* (prayoga; prayog) — application of any of the *siddhis* of power.
- *prema* — love; “the love which consecrates service, a love which asks for no return, but spends itself for the satisfaction of that which we love”, an attribute of the *śūdra*; an attribute of *Mahālakṣmī* and of *Pradyumna*; short for *premānanda*; (on page 1281) the name of a *svarga*.
- *prema ānanda* — same as *premānanda*.
- *prema bhāvasamṛddhiḥ saundaryalipsā snehabāsyam* — love, richness of feeling, the urge towards beauty, laughter of affection (the attributes of *Mahālakṣmī*).
- *prema bhoga* — *premānanda* in the state of *bhoga*.
- *prema bhāsyam* — laughter of love, an element of *Mahālakṣmī bhāva* and a form of *devībhāsyam*.
- *premakāma* (premakama; prema-kama) — *prema* and *kāma*¹, two attributes of the *śūdra*; short for *premakāmānanda*.
- *prema, kāma, dāsyalipsātmasamarpaṇam* — love, desire, the urge

towards service (*dāsyalipsā*), self-giving (*ātmasamarpaṇa*): the attributes of the *śūdra*.

- *premakāmānanda* (prema-kamananda; prema kamananda) — *premānanda* combined with (subjective) *kāmānanda*.
- *premāmaya* — full of love; of the nature of *premānanda*.
- *premāmaya virodha* — loving opposition.
- *premānanda* — the *ānanda* of love, the form of subjective *ānanda* that manifests in the vital-emotional being (*prāṇa* and *citta*); the “fundamental ecstasy of being” translated “in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things”.
- *prema nātha* — Lord of Love.
- *premasāmarthyam* (premasamarthyam; prema samarthyam) — “capacity for unbounded love for all beings”, an element of *cittaśakti*.
- *preraṇā* — inspiration, especially when it “comes as the actual word . . . revealing its meaning”; inspiration as part of the linguistic faculty (*bhāṣāśakti*), giving the meanings of unknown words; writing in various languages received by inspiration.
- present gnosis — same as actualistic ideality.
- present *trikāladṛṣṭi* — 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 *aṇimā* in the mind stuff and psychic *prāṇa* “so that the mind rejects all exhaustion, weariness, depression of force etc.”, extended also to the physical *prāṇa*; exercise in the form of walking (often called “physical activity”) to develop this *utthāpanā* in the body.
- *prithivi* — see *prthivī*.
- *prithivimaya* — see *prthivīmaya*.

- *prīti* (priti; pritiḥ) — 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*.
- *prītiḥ dākṣyam dānapratidānalipsā ānandībhāva* (pritiḥ dakṣyam danapratidanalipsa anandībhava) — pleasure, skill, the tendency to give and receive, joyfulness.
- *priya* (priya; priyam) — pleasant, liked; that which is liked; the sense of liking.
- *priya-apriya* (priya-apriya; priya apriya) — the *dvandva* of pleasant and unpleasant, liked and disliked.
- *priyam* — see *priya*.
- *priyāpriyabodha* — the sense of things or persons who are liked and disliked.
- *pr̥thivī*¹ (prithivi) — earth; the objective world, same as *bhū*; Matter, “the earth-principle creating habitations of physical form for the soul”; the lowest of the *pañcabhūta*, material energy in the state “of cohesion, termed earth or the solid state”; the physical consciousness.
- *Pr̥thivī*² (Prithivi) — the earth-goddess, a manifestation of *Aditi* in the lower hemisphere of existence (*aparārdha*).
- *pr̥thivīmaya* (prithivimaya) — composed of earth; consisting of the *bhūta* called *pr̥thivī*¹.
- *pr̥thu pājah* — wide mass of strength.
- *pr̥thvī prasiti* — wide movement. [Cf. *Ṛg Veda* 4.4.1]
- *pr̥thvīm prasitim* — same as *pr̥thvī prasiti*.
- *pr̥thvī tr̥ṣvī prasiti* — wide and swift movement. [Cf. *Ṛg 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 *pulāv*.
- *purah* — 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 trikāladr̥ṣṭi* (trikaldrishti) — same as *non-telepathic trikāladr̥ṣṭi*.
- *purīṣa* (purisha) — excrement, stool, the solid matter discharged in *pārthiva visr̥ṣṭi*; short for *purīṣa visr̥ṣṭi*.
- *purīṣa visr̥ṣṭi* (purisha visrishti) — discharge of *purīṣa*, same as *pārthiva visr̥ṣṭi*.
- *pūrṇa* — full; complete; integral.
- *pūrnabrahmadr̥ṣṭi* (purnabrahmadrishti) — vision of the totality of *brahman*.
- *pūrṇatā* — fullness of vital force, an element of *prāṇasakti*.
- *pūrṇatā, prasannatā, samatā, bhogasāmarthyam* — fullness, clearness, equality, capacity for enjoyment (the elements of *prāṇasakti*).
- *pūrṇatā, prasannatā, samatā, bhogasāmarthyam, iti prāṇasaktiḥ* (purnata, prasannata, samata, bhogasamarthyam, iti pranashaktiḥ) — fullness, clearness, equality, capacity for enjoyment: these constitute the power of the life-force.
- *pūrṇa yoga* — integral *yoga*, a spiritual path whose aim is “union with the being, consciousness and delight of the Divine [*saccidānanda*] through every part of our human nature . . . so that the whole may be transformed into a divine nature of being”; its central method is for the individual “to spiritualise his being by the power of the soul in mind opening itself directly to a higher spiritual force and being and to perfect by that higher force [*śakti*] so possessed and brought into action the whole of his nature”.
- *pūrṇa yogin* — one who practises *pūrṇa yoga*.
- *purohita* — “put in front”.
- *purohiti* — placing in front.
- *puruṣa* (purusha) — man; person; soul; spirit; the Self (*ātman*) “as originator, witness, support and lord and enjoyer of the forms and works of Nature” (*prakṛti*); the conscious being, universal or individual, observing and upholding the activity of Nature on any plane of existence; the infinite divine Person (*puruṣottama*), “the Existent who

transcends all definition by personality and yet is always that which is the essence of personality”; any of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale.

- *puruṣa brahma* (puruṣa 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* (puruṣa-prakṛiti; puruṣa prakṛiti)—“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 “Puruṣa and Prakṛiti 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 *Kṛṣṇakālī*.
- *puruṣottama* (puruṣottama; puruṣottam)—the supreme Soul, the supreme Being, “the supernal Person of whom all self and nature, all being and becoming in this or any universe are the self-conception and the self-energising”; the highest *puruṣa*, who manifests himself in the *akṣara* (immutable) and the *kṣara* (mutable), as *puruṣa* poised in himself and *puruṣa* active in *prakṛti*.
- *puruṣottama-parāprakṛti* (puruṣottama-paraprakṛiti)—the supreme Being one with his supreme Nature; the “biune” duality of *puruṣa* and *prakṛti* on the highest plane of existence.
- *puru viśvā janimā mānuṣāṇām* (puru viṣvā janima manushānam)—all the many births of men. [Ṛg Veda 7.62.1]
- *Pūṣan* (Pushan)—“the Increaser”, a name or form of the Vedic sun-god, *Sūrya*², who progressively “enlarges and opens man’s dark and limited being into a luminous and infinite consciousness”.

Q

- **quadruple *bhāva*** — the combination of all four aspects of *daiivī prakṛti*, in which *Mahākālī* is the “inhabitant” of the *Mahāsarasvatī* “continent” on the basis of the calm of *Maheśvarī* and with the colouring of *Mahālakṣmī*.
- **quaternary *dāśya*** — (in January 1913) the highest of four degrees of *dāśya*, also called **supreme *dāśya*** or “the *dāśya* of the supreme degree which obeys helplessly the direct impulse of the Master”, corresponding to the third stage of **tertiary *dāśya*** in the classification used from September 1913 onwards.
- **quaternary *dāśyabuddhi*** — the sense of **quaternary *dāśya***; same as *turiya dāśyabuddhi*.

R

- ***rabhas*** — impetuosity of force or rapture.
- ***rādhas*** — riches; joy, felicity.
- ***rāga*** — liking, attraction.
- ***rāgadveṣa*** (*ragadweshā*; *raga-dweshā*) — attraction and repulsion.
- ***rajāmsi*** (*rajansi*) — “active forcefulnesses”; activities of *tapas* (in the interpretation of a **sortilege** from *Ṛg Veda* 1.180.1).
- ***rajas*** — (etymologically) “the shining”; (in the Veda) the *antarikṣa*, “the middle world, the vital or dynamic plane” between heaven (the mental plane) and earth (the physical); “luminous power” established in this intermediate realm; (post-Vedic) the second of the three modes (*triḡuṇa*) of the energy of the lower *prakṛti*, the *guṇa* that is “the seed of force and action” and “creates the workings of energy”; it is a deformation of *tapas* or *pravṛtti*, the corresponding quality in the higher *prakṛti*, and is converted back into pure *tapas* or *pravṛtti* in the process of *traigunyasiddhi*. This kinetic force “has its strongest hold on the vital nature”, where it “turns always to action and desire”, but “finding itself in a world of matter which starts from the principle of inconscience and a mechanical driven inertia, has to work against an immense contrary force; therefore its whole action takes on the nature of an effort, a struggle, a besieged and an impeded conflict for possession which is distressed in its every step by a limiting incapacity,

disappointment and suffering”.

- **rajasic udāsīnatā** — *udāsīnatā* achieved by means proper to the *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”.
- **rājasika udāsīnatā** (rajasik udasinata) — same as rajasic *udāsīnatā*.
- **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*.
- **rakṣas** (rakshas) — (in the Veda) a type of hostile entity, “the detainer”.
- **rākṣasa** (rakshasa) — same as *rakṣas*; 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 *pratikālpa*.
- **rākṣasī** (rakshasi) — female *rākṣasa*; *Kālī* as ruler of the thinking sense-mind.
- **rakṣaso ni yāta** — assail the *rakṣas* powers. [*R̥g Veda* 5.42.10]
- **rakṣasvī** (rakshasvi) — (in the Veda) a hostile entity, one of “the powers who detain”; same as *rakṣas*.
- **Rāma** — the seventh *avatāra* of *Viṣṇu*, “the divinely-natured man”, destroyer of *Rāvaṇa*; 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”.
- **rappports avec la Soc. Theosoph** [Société Théosophique] [French] — relations with the Theosophical Society.
- **rappports avec la T.S.** [French] — see preceding.

- *rasa* (rasa; rasah) — sap, juice; body-fluid; “the upflow of essential being in the form, that which is the secret of its self-delight”, whose perception is the basis of the sensation of taste; a non-material (*sūkṣma*) taste; the *sūkṣma viṣaya* of subtle taste; (short for *rasadr̥ṣṭi*) 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 *rasagrahana*) the perception by the mind of the essential quality (*guṇa*) 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 *rasapr̥iti*, equivalent to *ānanda* as “the divine bhoga superior to all mental pleasure with which God enjoys the *rasa*”.
- *rasadr̥ṣṭi* (rasadr̥ṣhti) — the perception of tastes imperceptible to the ordinary physical sense; the subtle sense (*sūkṣma indriya*) of taste, one of the faculties of *viṣayadr̥ṣṭi*.
- *rasagandha* — the subtle smell of things tasted.
- *rasagrahana* (rasagrahana; 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*.
- *rasagrahanam* — see *rasagrahana*.
- *rasah* — see *rasa*.
- *rasah, pr̥itir ānandah* [*iti sarvānandah*] — *rasa*, *pr̥iti* and *ānanda* constitute *sarvānanda* or complete delight.
- *rasajñānam* — knowledge or appreciation of *rasa*.
- *rasapr̥iti* — the pleasure (*pr̥iti*) of the mind in the *rasa* or essence of delight in all things, a term used for the second stage of *bhukti*.
- *rasasuddhi* (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*.
- *raudra ānanda* — 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 *Rudra*².
- *raudrānanda* — fierce or violent delight; a form of *śārīrānanda* 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*.
- *Rāvaṇa* — the ten-headed *rākṣasa* king slain by *Rāma*; “the type of the sensational & emotional Rakshasa-Asura” (see *rākṣasāsura*), powerful as the result of a *tapasyā* which was “a self-disciplining for a more intelligently victorious self-indulgence”.
- *R̥bhū* (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 *vāṇmaya*** — the movement of *vāṇmaya* 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 logistis**, the highest plane of **logistic ideality**.

- **revelational ideality** — same as **revelatory logistic ideality**.
- **revelational-inspirational** — having the nature of **revelatory inspiration**.
- **revelative intuition** *viveka* — *smṛti* (intuition and *viveka*) combined with *dr̥ṣṭi* (revelation).
- **revelatory** — having the nature of **revelation** (*dr̥ṣṭi*), as it acts on the level of **revelatory logistis** or another level of **ideality** or **intuitive mind**, often in combination with **intuition** or **inspiration**; (in 1920) sometimes equivalent to **full revelatory**, sometimes to **lower revelatory**.
- **revelatory gnosis** — same as **revelatory logistis**.
- **revelatory ideal** — having the nature of **revelatory ideality**.
- **revelatory ideality** — same as **revelatory logistis**.
- **revelatory inspiration** — **inspiration** filled with **revelation**; same as **revelatory inspired logistis**.
- **revelatory inspirational ideality**; **revelatory inspirational** *vijñāna* — same as **revelatory inspired logistis**.
- **revelatory inspired** — having the nature of **revelatory inspiration**.
- **revelatory inspired logistis** — the highest form of **inspired logistis**, in which **inspiration** is filled with **revelation**.
- **revelatory interpretative** — perhaps the same as **interpretative revelatory**, or pertaining to the highest form of **interpretative revelatory** *vijñāna*.
- **revelatory intuition** — **intuition** with an element of **revelation**; the highest form of **intuitional ideality**.
- **revelatory intuitional** — having the nature of **revelatory intuition**.
- **revelatory intuitional ideality** — same as **revelatory intuition**.
- **revelatory intuitive** — same as **revelatory intuitional**.
- **revelatory intuitive** *vijñāna* — same as **revelatory intuition**.
- **revelatory logistic** — having the nature of **revelatory logistis**.
- **revelatory logistic ideality** — same as **revelatory logistis**.
- **revelatory logistis** — the highest level of **logistic ideality**, where **revelation** (*dr̥ṣṭi*) 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 *trikāladrṣṭi* (trikaldrishti) — *trikāladrṣṭi* by means of revelation; the highest level of *trikāladrṣṭi* on the first plane of ideality.
- revelatory *vijñāna* — *vijñāna* of a predominantly revelatory character; same as revelatory logistis or full revelatory ideality.
- revelatory *vijñānamaya* — having the nature of revelatory *vijñāna*.
- rf. — abbreviation of reference (see sortilege).
- *rbathumia* [Greek] — easy-going temper; a characteristic of *Mahāsarasvatī*: “the leaving things to take care of themselves instead of insisting by the ideal *tapas* upon perfection”.
- *rbathumos* [Greek] — easy-going.
- Ribhus — see *Ṛbhus*.
- riju — see *rju*.
- rik — see *rk*.
- rinam — see *ṛnam*.
- rishi — see *ṛṣi*.
- rita, etc. — see *ṛta*, etc.
- *rju* (riju) — straight.
- *ṛjutāmāhimā* — greatness of the rectitude of the will, an element of *Mahēśvarī bhāva*.
- *rk* (rik) — a verse of the *Ṛg Veda*.
- *ṛnam* (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 *svar*, 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 *pañcaprāna*, 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*.

- *rogamaya* — diseased, unhealthy.
- *rogaśakti* (rogashakti) — the force of disease, seen as an immaterial agent of disorder attacking the body from outside.
- *rogaśarīra* (rogasharira) — body subject to disease.
- *ṛṣi* (rishi) — seer; one who possesses the power of “internal vision, *dr̥ṣṭi*, . . . 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* (rita) — true, right; (of the nature of) *ṛtam*.
- *ṛtadharmā* (ritadharmā) — the law of the truth.
- *ṛtam* (ritam) — 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 bṛhat*).
- *ṛtaṁ jyotiḥ* (ritam jyotiḥ; jyoti) — truth-light; the light of divine truth.
- *ṛtaṁ satyam bṛhat* (ritam satyam brihat) — ordered truth, essential truth and vastness; same as *satyam ṛtam bṛhat*.
- *ṛtvā vilīyante* — strike and are dissolved.
- *rudra*¹ — fierce, violent, vehement; strong, forceful; same as *raudra*.
- *Rudra*² — “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*.
- *rudra ānanda* — vehement delight.
- *rudrabhāva* — vehement temperament; vehemence, forcefulness.
- *rudrānanda* — same as *raudrānanda*.
- *Rudrāṇī* — the *śakti* or *devī* expressing the energy of *Rudra*².
- *rudra prema* — violent love; the form of universal *prema* which “manifests itself in the adverse movements & associates itself with anger, opposition etc turning them to rudrata pure”.
- *rudra śakti* (rudrashakti; rudra shakti) — vehement force; the soul-power or element of *vīrya* that expresses the personality of the fourfold

īśvara as *Rudra*² or *Balarāma*.

- *rudratā* — vehement intensity.
- *rudra tapas* — vehement power.
- *rudra tapatya* — vehement *tapatya*.
- *rudra tejas* — vehement energy.
- *Rudra-Viṣṇu* (Rudra-Vishnu; Rudra Vishnu) — *Rudra*² and *Viṣṇu* forming one deity; *Viṣṇu*, as the universal *deva*, putting forward his *Rudra* aspect; the combination of the *Rudra* or *Balarāma* and *Viṣṇu* or *Pradyumna* personalities of the fourfold *īśvara*.
- *rūpa* — form; image; a non-material (*sūkṣma*) 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” (*pratimūrṭi*) or “actual form” (*mūrṭi*); the *sūkṣma 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 [*bahirdarśi*], projected on or into a physical object or medium [*sādhāra*] or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere [*ākāśarūpa*]”.
- *rūpadrṣṭi* (rupadrishti; rupa drishti) — the perception of forms invisible to the ordinary physical eye; subtle vision, the faculty of *viṣayadrṣṭi* 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”.
- *rūpadrṣya* (rupadrishya; rupa-drishya; rupa drishya) — (in 1917) vision of images in *samādhi*; same as *rūpadrṣṭi*.
- *rūpam* — form.
- *rūpa-samādhi* (rupa-samadhi; rupasamadhi; rupa samadhi) — *rūpa* and *samādhi*, sometimes regarded as a single part of *vijñāna*.
- *rūpasiddhi* (rupasiddhi; rupa-siddhi; rupa siddhi) — the faculty of seeing subtle forms or images.
- *rūpa-viṣaya* (rupa-vishaya; rupa vishaya) — *rūpadrṣṭi* and *viṣayadrṣṭi*;

an object seen in *rūpadṛṣṭi*.

- **Russie** [French] — Russia.
- **ruṭi** [Bengali] — flat unleavened bread; chapati.

S

- **sa** — he; “the Existent self-aware and self-blissful”.
- **sā** — she.
- **śabda** (shabda; sabda) — sound; word; a non-material (*sūkṣma*) sound; the *sūkṣma viśaya* of subtle sound; (short for *śabdadrṣṭi*) the subtle sense of hearing.
- **śabdadrṣṭi** (shabdadrṣṭi) — the perception of sounds inaudible to the ordinary physical ear; (also called *śravaṇa*) subtle hearing, one of the faculties of *viśayadrṣṭi*.
- **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 *īśvara*.
- **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”.
- **sadanam** — 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.

- *sadarśa 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*.
- *sādhaka* (sadhaka; sadhak) — one who practises *sādhana*.
- *sādhana* (sadhana; sadhan) — spiritual discipline; practice of *yoga*; the process or method leading to *siddhi*.
- *sādhana-kṣetra* (sadhan-kshetra) — the field of *sādhana*; 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 *trikāladṛṣṭi*.
- *sādhana śakti* (sadhana shakti) — the Power that directs the *yoga*.
- *sādhana tapas* — *tapas* applied to *sādhana*.
- *sādhāra* — (subtle sense-perception) with the support (*ādhāra*) of a physical sensation; (*rūpa* or *lipi*) seen on a background or “projected on or into a physical object or medium”; short for *sādhāra ākāśa*, *sādhāra lipi* or *sādhāra rūpa*.
- *sādhāra ākāśa* (sadhara akasha) — (*rūpa* or *lipi*) seen in the ether (*ākāśa*) against a background, or created from the *ākāśa* and “thrown on the background to help the distinctness”.
- *sādhāradṛṣṭi* (sadhadarishti) — subtle (*sūksma*) sense-perception stimulated by or superimposed on gross physical (*sthūla*) sensations; vision of *sādhāra rūpa*.
- *sādhāra lipi* — *lipi* seen on a background.
- *sādhāra rasa* — subtle taste-perception with the support of a physical taste.
- *sādhāra rūpa* — *rūpa* seen on a background.
- *sādhāra viśaya* (sadhara vishaya) — subtle sense-perception (*viśaya-dṛṣṭi*) with the support or stimulus of a physical sensation.
- *sādharmya* — becoming of one law of being and action with the Divine.

- *sādhyā* — same as *sādhyadeva*.
- *sādhyadeva* — a term for the eighth of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale, also called *siddhadeva*: mind raised to the plane of *ānanda*.
- *ṣaḍriṣu* (shadriṣu) — the six inner enemies, usually listed as lust, anger, greed, arrogance, delusion, envy.
- *sa ekah* — He, the One.
- *saguṇa* (saguṇa; saguṇam) — 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 brahmadṛṣṭi* (saguṇa brahmadṛṣhti) — vision of *saguṇa brahman*.
- *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* (*brahmadarśana*) from which emerge the *bhāvas* or “states of perception” of the *puruṣa* that reveal the “divine secret behind personality”.
- *saguṇam* — 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* (“qualified”) and *nirguṇa* (“unqualified”); *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* (sahajadrishti) — innate perception; **intuition**.
- *sāhaṅkāra* — egoistic.
- *sāhasa* (sahasā; sahasam) — boldness, “active courage and daring which shrinks from no enterprise however difficult or perilous”, an attribute of the *kṣatriya*.
- *sāhasam* — see *sāhasa*.
- *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”.
- *sahāsyā* — with laughter (*hāsyā*), full of a “gladness and cheerfulness which no adverse experience mental or physical can trouble”.
- *sāhitya* — literature; literary work (*karma*) said to fall “under three heads — poetry, prose and scholarship”, with further subdivisions of each of these such as philosophy (*darśana*) under prose, and philology (*nirukta*) under scholarship; *sāhitya* itself is sometimes listed separately from some of these divisions and subdivisions, seeming then to refer mainly to general prose writing.
- *sāhityasiddhi* (sahityasiddhi; sahitya-siddhi; sahitya siddhi) — perfection of literary work in all its forms, one of the “particular siddhis”, involving the application of the power of *vāk* to *karma*.
- *sāhityasmṛti* (sahityasmṛiti) — 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* (sajosha) — united.
- *sakāma* — accompanied by *kāma*¹ or *kāmānanda*.
- *sakhā* — friend; “the wise and close and benignant friend of all beings”.
- *sakhya* — friendship; the relation (*bhāva*) with the *īśvara* as “the divine Friend” (*sakhā*), a relation that “admits of an equality and intimacy even in inequality and the beginning of mutual self-giving; at

its closest when all idea of other giving and taking disappears, when this relation becomes motiveless except for the one sole all-sufficing motive of love, it turns into the free and happy relation of the playmate in the Lila of existence”.

- *sakhya-vaira* — the relation (*bhāva*) with the *īśvara* in which *sakhya*, “the friendship of God”, is combined with an appearance or play of enmity (*vaira*), forming part of the composite *bhāva*.
- *sākṣāddarśana* (sakshaddarshana) — seeing what is before the eyes; direct vision; same as *pratyakṣa*.
- *sākṣī* (sakshi) — witness.
- *sākṣī aham* (sakshi aham) — “I am the witness”; the ego of the witness consciousness.
- *sākṣī 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 *Maheśvarī*, *Mahākālī*, *Mahālakṣmī* or *Mahāsarasvatī*, each corresponding to an aspect of the fourfold *īśvara* and manifesting in an element of *devībhāva* or *daiivī prakṛti*; the soul-power which reveals itself in each element of the fourfold personality (*brahmaśakti*, *kṣatraśakti*, *vaiśyaśakti* and *sūdraśakti*); “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*, *daiivī prakṛti* (or *devībhāva* or *Caṇḍībhāva*), and *śraddhā*.
- *śakti jīva* (shakti jiva) — the soul (*jīva*) in the state in which it “has become an individualised form and action of the divine Shakti” or else “disappears into and becomes one with the Shakti” so that “there is then only the play of the Shakti with the Ishwara”.
- *śakti mārga* (shakti marga) — the path of *yoga* whose foundation is *śakti*.
- *śaktiprayoga* (shaktiprayoga; shakti-prayoga; shakti prayoga) — application of spiritual force by means of the *siddhis* of power.

- *śaktiriti* (shaktiriti) — *śakti* (the power of the instruments) consists of. . . .
- *śakti upāsana* (shakti upasana) — worship of the divine *śakti*.
- *śaktyām bhagavati ca, iti śraddhā* (shaktyam bhagawati cha, iti srad-dha) — *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, pas-sivity; the “divine peace and tranquil eternal repose” which replaces *tamas* in the liberation (*mukti*) of the nature from the *triguṇa* 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.
- *śama ānanda* (shama ananda) — *ānanda* filled with peace; calm de-light.
- *sama ānanda* — equal *ānanda*; the universal delight in all experi-ences 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 (*svapna*) and deep sleep (*susupti*), but it is applied especially to states of consciousness “in which the mind is withdrawn from outward things” and is often equivalent to *svapnasamādhi*.

- *samādhista* — absorbed in *samādhi*.
- *samāhita* — concentrated.
- *samāhitabhāva* — concentrated state.
- *samāja* — society; the social part of Sri Aurobindo's work (see *ādeśa*), also called *kāma*¹.
- *sāmājika* (samajic) — social.
- *samalipsā* — equal *lipsā*.
- *śamamaya* (shamamaya, çamamaya) — full of *śama*; peaceful.
- *samāna* — one of the five workings of the life-force (*pañcaprāṇa*) in the body, that which regulates the interchange of *prāṇa* and *apāna* where they meet near the navel; it “equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions”.
- *samānanda* — equal delight; same as *sama ānanda*.
- *śamānvita karma* (shamanvita karma) — tranquil activity; action imbued with peace (*śama*).
- *sāmānya* — general, common to all.
- *samarāṇa* — struggle, battle.
- *sama 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 perverse forms” of *rasa* when one can “be entirely disinterested in mind and heart and impose that detachment on the nervous being”, the first stage of active / positive *samatā*.
- *sāmarthya* — capacity.
- *śamas* (shamas; çamas) — 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 chatusthaya; samata-chatusthaya; samatachatusthaya) — the first *catuṣṭaya*, the quaternary of equality, consisting of *samatā*, *śānti*, *sukha*, and (*ātma*)*prasāda* or *hāsyā*; also called the *śānti catuṣṭaya*.

- *samatā-hāsyam* — equality and laughter, a combination of the first and fourth members of the *samatā catuṣṭaya*.
- *sama tapas* — equal *tapas*; *tapas* with *samatā*.
- *śama-tapas-prakāśa* (shama-tapas-prakasha) — the union of *śama*, *tapas* and *prakāśa*, which replace *tamas*, *rajas* and *sattva* in *trai-guṇyasiddhi*, the liberation of the nature from the *triguṇa*; unlike the *guṇas* of the lower nature, *śama*, *tapas* and *prakāśa* “do not exclude each other, are not at war, are not even merely in equilibrium, but each an aspect of the two others and in their fullness all are inseparable and one”.
- *samatā śāntiḥ sukham hāsyam iti śānticatuṣṭayam* (samata shantiḥ sukham hasyam iti shantichatusthayam) — *samatā*, *śānti*, *sukha* and *hāsyam*: these constitute the *śānti catuṣṭaya*.
- *samatā śānti sukha hāsyam* (samata shanti sukha hasyam) — a union of the four elements of the first *catuṣṭaya*, with *hāsyam* (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 *hāsyam*) as the last element.
- *samatā siddhi* — the perfection of *samatā* or of the *samatā catuṣṭaya*.
- *samena samavasthita* — present equally everywhere.
- *samjñā* (sanjna) — same as *samjñāna*.
- *samjñāna* (sanjnana) — 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”. *Samjñāna*, 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, *samjñāna* can be described as the inbringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it”.

- *samo divā dadṛṣe rocamāno* (samo diva dadrishe rochamano) — together with heaven (the illumined mind) he appears shining. [Rg Veda 7.62.1]
- *śamomaya* (shamomaya) — full of *śamas*; peaceful.
- *sāmrājya* — outward empire, “the control by the subjective consciousness of its outer activities and environment”.
- *samrāt* — universal sovereign; one who is master of his environment.
- *śamsa* (shansa) — expression.
- *samśaya* (sanshaya) — doubt; positive *aśraddhā*.
- *samsiddhi catuṣṭaya* (sansiddhi chatuṣṭaya) — the quaternary of integral perfection; another name for the *siddhi catuṣṭaya*.
- *samskāra* (sanskara; sanskar) — impression, mental formation, habitual reaction formed by one’s past.
- *samudra* — ocean.
- *sāmudrika* (samudrik) — palmistry.
- *samūha* — gathering together of the rays of the sun of knowledge. [Cf. *Īśā Upaniṣad* 16]
- *samūla vināśa* (samula vinasha) — total and radical destruction.
- *samvṛta* (sanvrita) — covered, concealed.
- *samyak iṣ* — complete force of impulsion.
- *samyama* (sanyama; samyama) — self-control; concentration; identification; dwelling of the consciousness on an object until the mind of the observer becomes one with the observed and the contents of the object, including its past, present and future, are known from within.
- *sanātana* — eternal.
- *sandhi* — euphonic combination.
- *sanghāta* — aggregation.
- *sani* — secure possession.
- *sanjna* — see *samjñā*.
- *sanjnana* — see *samjñāna*.
- *saṅkalpa* — resolution, volition, will.
- *saṅkara* — mixture, confusion.
- *saṅkarṣaṇa* (sankarshana) — squeezing together; one of the five forms of pain to be turned into *raudrānanda*.
- *sammaya* — having the nature of *sat*, the principle of pure existence that is the first aspect of *saccidānanda*; expressing the principle of *sat* contained in the principle of any other plane, such as the physical or

the *ānanda* plane (see next).

- *sanmaya ānanda* — the *sanmaya* level of the plane of *ānanda*.
- *sannyāsa* — renunciation.
- *sannyāsī* — ascetic.
- *sannyāsocita bhāva* (*sannyasochita bhava*) — the state of mind conducive to renunciation.
- *sanshaya* — see *samśaya*.
- *sansiddhi chatuṣṭaya* — see *samsiddhi catuṣṭaya*.
- *sanskara; sanskar* — see *samskāra*.
- *śānta* (*shanta*) — calm, peaceful.
- *śāntam* (*shantam*) — same as *śāntam brahma*.
- *śāntam brahma* (*shantam brahma*) — the silent *brahman*, same as *nirguṇa brahman*, the static aspect of *brahman* which stands aloof from the cosmic movement, “the pure featureless One Existence, the Impersonal, the Silence void of activities”.
- *śānta samatā* (*shanta samata*) — calm equality.
- *śānta sukham* (*shanta sukhām*) — calm happiness.
- *śānta udāsīnatā* (*shanta udasinata*) — tranquil indifference or impartiality, “a calm superiority of the high-seated soul above the contacts of things”.
- *śānti* (*shanti; çanti*) — peace, calm; the second member of the *samatā / śānti catuṣṭaya*, consisting of “a vast passive calm” based on *udāsīnatā* or “a vast joyous calm” based on *nati*; an element of *Maheśvarī bhāva*.
- *śānti catuṣṭaya* (*shanti chatusthaya; shanti-chatusthaya*) — the first *catuṣṭaya*, the quaternary of peace, consisting of *samatā, śānti, sukha*, and *hāsya* or (*ātma*)*prasāda*; also called the *samatā catuṣṭaya*.
- *śāntiḥ viśālatā aikyalipsā ātmāprasādaḥ* — calm, wideness, the urge towards unity, clear and tranquil happiness (the attributes of *Maheśvarī*).
- *śāntimaya* (*shantimaya*) — peaceful.
- *santoṣa* (*santosha*) — contentment.
- *sānu* — level, plane.
- *sanvrita* — see *samvṛta*.
- *sanyama* — see *samnyama*.
- *sapṛāṇa* — living.
- *saprema* — accompanied by *prema* or *premānanda*.
- *sapta catuṣṭaya* (*sapta chatusthaya*) — the seven *catuṣṭayas* or quater-

- naries, an enumeration of the elements of the *yoga* of self-perfection, Sri Aurobindo's practice of which is documented in the *Record of Yoga*.
- *sapta hotrāḥ* (sapta hotráh) — 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*.
 - *sārathi* — charioteer.
 - *śarīra* (sharira) — the body; the *śarīra catuṣṭaya*.
 - *śārīra* (shārīra; shārira; sharira; çarira) — relating to the body; physical; short for *śārīra ānanda* or *śārīrasiddhi*.
 - *śārīra ānanda* (sharira ananda) — same as *śārīrānanda*.
 - *śarīra catuṣṭaya* (sharirachatusthaya; sharira chatusthaya) — the fourth *catuṣṭaya*, the quaternary of the body, whose members are *ārogya*, *utthāpanā*, *saundarya* and *ānanda* (or *vividhānanda*).
 - *śārīra mukti* (sharira mukti) — physical *mukti*, especially liberation of the body from the dualities of the **physical prāṇa**.
 - *śārīrānanda* (sharirananda) — (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*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*; (especially in the plural, “shariranandas”) any of these forms of physical *ānanda*; the forms of physical *ānanda* other than *kāmānanda*.

- *śārīrasiddhi* (sharirasiddhi; sharira-siddhi; sharira siddhi; shārira -; çarira -) — physical perfection, consisting of the *siddhi* of the *śārīra catuṣṭaya*: “a perfection of the body as the outer instrument of a complete divine living on earth . . . effected by bringing in the law of the gnostic Purusha, *viññānamaya puruṣa*, and of that into which it opens, the Anandamaya, into the physical consciousness”, leading to “a divinising of the law of the body”.
- *śārīrayātrā* (sharirayatra) — the journey or pilgrimage of the body; the maintenance of one’s physical life. [*Gītā* 3.8]
- *śārīrika ānanda* (sharirika ananda) — same as *śārīrānanda*.
- *sarūpa dhyāna* (sarup dhyāna) — meditation with vision of *rūpa*.
- *sarva* — all; the All; same as *sarvaṁ brahma*.
- *sarva-ananta* — same as *sarvaṁ anantam*.
- *sarva-ananta-jñāna* — same as *sarvaṁ anantaṁ jñānam*.
- *sarva ananta jñāna ānanda Kṛṣṇa* (sarva ananta jnana ananda Krishna) — *Kṛṣṇa* as the fourfold *brahman* in its personal aspect.
- *sarva ananta jñāna brahman* — same as *sarvaṁ anantaṁ jñānam*.
- *sarvabhūteṣu* (sarvabhuteshu) — in all beings.
- *sarva brahma; sarva brahman* — same as *sarvaṁ brahma*.
- *sarvadarśana* (sarvadarshana) — vision of all; especially, the vision of *ānanda* on every plane.
- *sarvakarmasāmarthyā* (sarvakarmasamarthyā; sarvakarmasamarthyam) — capacity for all action, a quality common to the four aspects of *daiivī prakṛti*, also called *karmasāmarthyā*: “a rapid and divine capacity for all kinds of action that may be demanded from the instrument”.
- *sarvakarmasāmarthyam* — see *sarvakarmasāmarthyā*.
- *sarvalokadr̥ṣṭi* (sarvalokadrishti) — vision of all the worlds.
- *sarvaṁ* — same as *sarvaṁ brahma*.
- *sarvaṁ ānandaṁ brahma* — *sarvaṁ brahma* combined with *ānandaṁ brahma*.
- *sarvaṁ anantam* — *sarvaṁ brahma* combined with *anantaṁ brahma*.
- *sarvaṁ anantam ānandaṁ brahma* — *sarvaṁ anantam* combined with *ānandaṁ brahma*.
- *sarvaṁ anantam ānandaṁ brahma-puruṣa* (sarvaṁ anantam anandam brahma-puruṣa) — a union of the impersonal and personal aspects of *sarvaṁ anantam ānandaṁ brahma*.

- *sarvam anantaṁ jñānam* — *sarvam anantam* combined with *jñānaṁ brahma*.
- *sarvam anantaṁ jñānam ānandam* — same as *sarvam anantaṁ jñānam ānandaṁ brahma*.
- *sarvam anantaṁ jñānam ānandaṁ brahma* — the formula expressing the realisation of the fourfold *brahman*, when one sees “all the universe as the manifestation of the One” (*sarvaṁ brahma*), “all quality and action as the play of his universal and infinite energy” (*anantaṁ brahma*), “all knowledge and conscious experience as the outflowing of that consciousness” (*jñānaṁ brahma*), and “all in the terms of that one Ananda” (*ānandaṁ brahma*).
- *sarvam anantaṁ jñānam ānandaṁ brahma, iti brahmacatuṣṭayam* (*sarvam anantam jnanam anandam brahma, iti brahmachatushtayam*) — *sarvaṁ brahma, anantaṁ brahma, jñānaṁ brahma* and *ānandaṁ brahma*: these constitute the *brahma catuṣṭaya*.
- *sarvam anantaṁ jñānaṁ brahma* — same as *sarvam anantaṁ jñānam*.
- *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 *sarvaṁ brahma* in the impersonal *brahmadarśana*.
- *sarvaṁ 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”.
- *sarvaṁ brahman* — same as *sarvaṁ brahma*.
- *sarvaṁ jñānaṁ brahma* — *sarvaṁ brahma* combined with *jñānaṁ brahma*.
- *sarvaṁ samam ānandaṁ brahma* — the universal and equal delight of *brahman*.
- *sarvānanda* — complete delight; a term for active / positive *samatā*, including all its three stages; universal *ānanda*.
- *sarvārambhān parityajya* — abandoning all personal initiations of action. [Cf. *Gītā* 12.16, 14.25, 18.66]
- *sarvasaundarya* (*sarvasaundarya*; *sarva-saundarya*; *sarvasaundarya*) — all-beauty; the “universal Beauty which we feel in Nature

and man and in all that is around us”, reflecting “some transcendent Beauty of which all apparent beauty here is only a symbol”; short for *sarvasaundaryabodha* or *sarvasaundarya darśana*.

- *sarvasaundaryabodha* — the sense of universal beauty, “a delight-perception and taste of the absolute reality all-beautiful in everything”.
- *sarvasaundarya darśana* (sarvasaundarya darshana) — the vision of universal beauty, “an aesthesis and sensation of beauty and delight universal and multitudinous in detail”.
- *sarvasaundaryam* — see *sarvasaundarya*.
- *sarvasundara* (sarvasundara; sarva-sundara) — (*Kṛṣṇa* as) the All-beautiful.
- *sarvatragati* — (literally) going everywhere; same as *viśvagati*.
- *sarvavastuṣu īśvara* (sarvavastuṣu ishvara) — the Lord in all things.
- *sarveṣām eteṣām tejo balaṃ pravṛttir mahattvam* (sarvesham etesham tejo balaṃ 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 kṣīpratā, sthairyam, adīnatā ceśvarabhāvaḥ* (sarveshveteshu 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 *smarana*; (physical *ānanda*) dependent on attention.
- *sasnina* — 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” (*anna*¹); short for *sat brahman*.

- *satapas* — with *tapas*; maintained by an effort of will.
- *satapas smarāṇa* — *smarāṇa* (memory) accompanied by *tapas* (will); active attention.
- *satarka* — same as *savitarka*.
- *sat brahman* (sat brahman; sat-brahman) — *brahman* as universal Being, same as *sarvaṁ brahma*; “Existence pure, undefinable, infinite, absolute, . . . the fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality”.
- *sat-cit-ānanda* (sat-chit-ananda) — (usually spelled *saccidānanda*) Existence-Consciousness-Bliss, “the infinite being [*sat*], the infinite consciousness [*cit*], the infinite delight [*ānanda*] which are the supreme planes of existence and from which all else derives or descends into this obscurer ambiguous manifestation”; referred to as “thrice seven” planes because “each of the divine principles contains in itself the whole potentiality of all the other six notes of our being” (see *loka*).
- *sāti* — safety; secure possession (of a *siddhi*).
- *sātir dhanānām* — “safe enjoyment of our havings”, assured possession of our (spiritual) riches. [Cf. *R̥g Veda* 1.4.9]
- *satis universitatis* [Latin] — enough of the universe.
- *sat-kośa* (sat-kosha) — the sheath (*kośa*) of our being corresponding to the plane of absolute existence (*sat*).
- *sat-puruṣa* (sat-purusha; sat purusha) — the spirit in its poise of pure existence; the highest form of consciousness in the evolutionary scale.
- *sat samudra* (chit samudra) — ocean of existence.
- *sat-tapas* — existence (*sat*) moulding itself through its own force (*tapas*).
- *sattva* (sattwa) — being; the highest of the three modes (*triguṇa*) of the energy of the lower *prakṛti*, the *guṇa* that is “the seed of intelligence” and “conserves the workings of energy”; it is derived from *prakāśa*, the corresponding quality in the higher *prakṛti*, and is converted back into pure *prakāśa* in the process of *traiguṇyasiddhi*. Psychologically, *sattva* is the “purest quality of Nature”, that which “makes for assimilation and equivalence, right knowledge and right dealing, fine harmony, firm balance, right law of action, right possession”; but its knowledge and

will are “the light of a limited mentality” and “the government of a limited intelligent force”, and “its limited clarity falls away from us when we enter into the luminous body of the divine Nature”.

- *sattvasthaniti* (sattvasthaniti) — abiding in *sattva*.
- *sattwatamasic udāsīnatā* — indifference (*udāsīnatā*) due to a combination of *sattva* and *tamas*, which can arise when *tamasic udāsīnatā* 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 udāsīnatā* “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 *sattvic* *guna* freedom to lose itself in the light of the spirit”.
- *sattwic udāsīnatā* — *udāsīnatā* due to a predominance of *sattva*: “a high intellectual indifference seated above the disturbances to which our nature is prone”, a “philosophic equality” that can come “with the perception of the world either as an illusion [*māyā*] or a play [*līlā*] and of all things as being equal in the Brahman”.
- *satya* — true; truth (same as *satyam*); short for *satyaloka* or *satya-yuga*.
- *satya br̥hat* (*satya brihat*) — essential truth and wideness.
- *satyadarśanam* (*satyadarshanam*) — truth-vision.
- *satyadeva* — literally “true god”; a term used for the highest of the ten types of consciousness (*daśa-gāvas*) in the evolutionary scale, also called *siddhadeva* or *siddha puruṣa*: mind raised to the plane of *sat*.
- *satyadharmā* — the law of the Truth; knowledge in action.
- *satyadharmāya dr̥ṣṭaye* (*satyadharmaya drishtaye*) — for the law of the Truth, for sight. [*Īśā Upaniṣad* 15]
- *satyadr̥ṣṭi* (*satyadrishṭi*) — true vision; vision of the truth; an element of *Mahēsvārī bhāva*.
- *satyakalpanā* — truth-imagination.
- *satyaloka* — the world (*loka*) of the “highest truth of being”, the plane of *sat*, where the “soul may dwell in the principle of infinite unity of self-existence and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, *Sat* or *Satya*”.
- *satyam* — truth; essential truth of being, one of the three terms ex-

pressing the nature of *vijñāna* (see *satyam ṛtam bṛhat*).

- *satya manomaya* — true mental.
- *satyam bṛhat* (satyam brihat) — true and vast; essential truth and wideness.
- *satyam bṛhat ṛtam* (satyam brihat ritam) — essential truth, wideness and ordered truth; see *satyam ṛtam bṛhat*.
- *satyam ṛtam* (satyam ritam) — (of the nature of) essential truth and ordered truth.
- *satyam ṛtam bṛhat* (satyam ritam brihat) — “consciousness of essential truth of being (*satyam*), of ordered truth of active being (*ṛtam*) and the vast self-awareness (*bṛhat*) in which alone this consciousness is possible”; these three terms express the nature of *vijñāna*. [Cf. *Atharva Veda* 12.1.1, *satyam bṛhad ṛtam*]
- *satyaprakāśa* (satyaprakasha) — true illumination; light of truth.
- *satyapratijñā* — true promise.
- *satyarūpa* — actual form.
- *satyāsatya* — 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.
- *saumya-raudra* — mild-fierce.
- *saumyatā* — mildness.
- *saumya tejas* — 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.
- *saundaryadr̥ṣṭiḥ* — vision of beauty, an element of *Mahālakṣmī bhāva*.
- *saundaryalipsā* — the urge towards beauty, an element of *Mahālakṣmī bhāva*.
- *saundaryam* — see *saundarya*.
- *saundaryasiddhi* — perfection of physical beauty through “conscious action by the Will on the formed body”, part of *śārīrasiddhi*.
- *saurya* — solar.
- *śaurya* (shaurya; sauryam) — heroism, courage, might; an element of *Mahākālī bhāva* or *Caṇḍībhāva*.
- *śauryam* — see *śaurya*.
- *śauryam ugratā yuddhalipsāṭṭahāsyam* — heroism, impetuosity, the urge towards battle, loud laughter (the attributes of *Mahākālī*).
- *śauryam, ugratā, yuddhalipsāṭṭahāsyam, dayā ceśvarabhāvaḥ sarvakarmasāmarthyam* (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 *Mahākālī* and the three attributes common to all four aspects of *daiivī prakṛti*.
- *śavaso napātaḥ* — “grandsons of luminous Force”, an epithet of the *Ṛbhus* as offspring of *Indra*, who “is born out of luminous Force as is Agni out of pure Force”.
- *sāvalambana* — with support (of a background against which *lipi* appears in the *ākāśa*); same as *sādhāra*.
- *sāveśa* (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”.
- *savijñāna* — (*samādhi*) with experiences on the plane of *vijñāna*; same as *vijñānamaya*.
- *savijñāna 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 *sahaituka*.
- *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*.
- *sāyujya* — contact of the individual being in all its parts with the Divine.
- *script* — communication from a divine or other source, usually received through a process resembling automatic writing.
- *script vānī* — *vānī* accompanied by or formulated in *script*.
- *secondary dāsya* — an intermediate form of *dāsya*, also called **double / prakritic dāsya**, “in which the Prakriti uses the instrument and itself obeys the Ishwara, but guided as if from behind a veil”.
- *secondary ideality* — (in 1918) same as **superior ideality**; (in 1919) same as **secondary logistic gnosis** or **inspired logistis**).
- *secondary logistic gnosis* — same as **inspired logistis**.
- *secondary utthāpanā* — the second stage of *utthāpanā*, in which reactions contradicting the **siddhis of the body** are eliminated “so that the limbs and the whole body can take and maintain any position or begin and continue any movement for any length of time naturally and in its own right”; exercise to develop this kind of *utthāpanā* by holding various positions of the limbs for extended periods.
- *second vijñāna* — same as *śrauta vijñāna*.
- *seer* — same as *draṣṭā* or *draṣṭṛ*; revelatory; having the nature of **seer ideality** or **seer logistis**.
- *seer gnosis* — same as **seer ideality**.
- *seer hermesis* — **seer ideality** in the **hermesis**; the highest level of **hermetic ideality**.
- *seer ideality* — the highest of the three planes of **ideality**, evidently the plane whose essence is *dr̥ṣṭi* 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”.

- seer logistic — having the nature of seer logistis.
- seer logistical ideality; seer logistic ideality — same as seer logistis.
- seer logistis — (in 1919) a high level of logistic ideality full of the influence of the seer ideality; same as revelatory logistis or full revelatory ideality.
- seer *tapas* — *tapas* acting in the seer logistis.
- seer telepathic *trikāladṛṣṭi* (trikaldrishti) — telepathic *trikāladṛṣṭi* in the revelatory logistis, a form of seer *trikāladṛṣṭi*.
- seer telepathy — telepathy in the seer logistis.
- seer *trikāladṛṣṭi* (trikaldrishti) — *trikāladṛṣṭi* in the seer logistis.
- self-*śraddhā* (self-*çraddha*) — faith in the power within oneself; same as *svaśaktyāṁ śraddhā*.
- *se to rājī holo* [Bengali] — he has agreed.
- shabda, etc. — see *śabda*, etc.
- shadripu — see *ṣaḍripu*.
- shakti, etc. — see *śakti*, etc.
- shakuna — see *śakuna*.
- shama, etc. — see *śama*, etc.
- shansa — see *śamsa*.
- shanta, etc. — see *śānta*, etc.
- shanti, etc. — see *śānti*, etc.
- sharira, etc. — see *śarīra*, etc.
- shastra — see *śāstra*.
- shaurya — see *śaurya*.
- shita, etc. — see *śīta*, etc.
- Shiva, etc. — see *Śiva*, etc.
- shruti — see *śruti*.
- shubham — see *śubham*.

- *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 puruṣa*) — a term for the highest of the ten types (*daśa-gāvas*) in the evolutionary scale, also called *siddhadeva* or *satyadeva*.
- *siddhāsura* — 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 chatusthaya*) — the seventh and last *catuṣṭaya*, the quaternary of perfection, consisting of *śuddhi*, *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 — *aīsvarya*, *īṣitā* and *vaśitā*, three of the eight *siddhis*

- of the *aṣṭasiddhi*, which together form the instrumentation of *tapas*.
- *siddhis* of the body — *mahimā*, *laghimā* and *aṇimā*, three of the eight *siddhis* of the *aṣṭasiddhi*; *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.
 - *śimhavāhinī* (singhabahini) [Bengali] — the Goddess (*devī*) riding on a lion, “the symbol of the Divine Consciousness acting through a divinised physical-vital and vital-emotional force”.
 - *śimbī* (singhi) — lioness.
 - *simple dāsya* (dasyam) — the lowest form of *dāsya*, also called *primary dāsya* or *personal / egoistic dāsya*, “the dasya of the servant”, characterised by “that obedience to the divine impulsion which is self-chosen & depends on the individual’s intelligence of God’s will and his consent, his readiness to obey”.
 - *śimul* [Bengali] — silk-cotton tree.
 - *śīta* (shita) — cold.
 - *śītaparśa* (shitasparsha) — touch of cold objects.
 - *śītoṣṇa* (shitoshna) — 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 Yogin who enjoys the supreme liberty and peace”; especially the contemplative aspect of this deity, in contrast to his “terrible” aspect which is called *Rudra*² 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 *Kālī*; (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 Kālī* (shiva Kali) — the auspicious form of *Kālī*, “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.
- *ślāthyam* — laxity; weakness.
- *smaraṇa* — memory, attention; remembrance of *brahman* or the *īśvara*; conscious attention to the development of the *siddhi* as a whole or to any part of it; especially, mental attention stimulating the experience of physical *ānanda*.
- *smaraṇa-tapas* (smarana-tapas; smaranatapas) — the will to remember; attention and will.
- *smārta śruti* — *śruti* (inspiration) acting on a basis of *smṛti* (intuition and discrimination).
- *smṛta* (smrita) — remembered, attended to.
- *smṛti* (smriti) — memory; the faculty of *jñāna* “by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth”. It consists of intuition and *viveka* and is the essence of logistic ideality.
- *sneha-bāsyam* — laughter of affection, an element of *Mahālakṣmī bhāva* and a form of *devihāsyā*.
- *snigdhatā, tejaḥślāghā, kalyāṇaśraddhā, premasāmarthyam* — richness of feeling, assertion of psychic force, faith in the universal good, capacity for unbounded love (the elements of *cittaśakti*).
- *snigdhatā, tejaḥślāghā, kalyāṇaśraddhā, premasāmarthyam, iti cittaśaktiḥ* (snigdhatā, tejaḥślāghā, kalyāṇaśraddhā, premasamarthyam, iti chittashaktiḥ) — richness of feeling, assertion of psychic force, faith in the universal good, capacity for unbounded love: these constitute the power of the emotional being.
- *sollicitude* [French] — anxiety; concern.
- *soma*¹ — the “mystic wine” of the Vedic sacrifice, “the wine of delight [*ānanda*], the wine of immortality [*amṛta*]”; an “ecstatic subtle liquor of delight” which is felt physically like “wine [*madirā*] flowing through the system”; *ānanda* on the mental plane, a “beatitude . . . inseparable from the illumined state of the being”; sometimes identified with *candra*¹, the moon, as a symbol of the “intuitive mind-orb”.
- *Soma*² — a Vedic deity, “lord of the delight of immortality”, the god of *ānanda* as symbolised by the “wine of delight” (*soma*¹); also the god of the moon (*Candra*²), who manifests himself as mind.

- *somasya bradaḥ* — a lake of *soma*¹.
- *songe* [French] — dream.
- *sors* [Latin] — same as *sortilege*.
- *sortilege* — (on page 44) divination by the random selection of playing-cards; (elsewhere) a method of receiving guidance and predictions from texts found seemingly by chance (as by opening a book at random) and interpreted by the faculties of *jñāna*; also, a text found in this way and subjected to this kind of interpretation. Sri Aurobindo listed sortileges among the “external means” that can provide “data for a past and future knowledge” (see *trikāladṛṣṭi*); although some sortileges required “a very figurative & even fanciful interpretation”, he took the results he obtained by this method to be signs of “an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world”.
- *sparśa* (sparsha) — touch; any contact of outward things, physical or mental, pleasant or unpleasant; a touch on the body as a stimulus awakening *sahaituka ānanda*; a non-material (*sūkṣma*) touch; the *sūkṣma viśaya* of subtle touch; (short for *sparśadṛṣṭi*) the subtle sense of touch.
- *sparśadṛṣṭi* (sparshadrishti; sparsha-drishti)—the perception of touches imperceptible to the ordinary physical sense; the subtle sense (*sūkṣma indriya*) of touch, one of the faculties of *viśayadṛṣṭi*.
- *sparśānanda* (sparshananda)—the *ānanda* of touch, a kind of *viśayānanda*.
- *speech-thought* — same as *vāṇimaya 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.
- *śraddhā* (sraddha; çraddha) — faith; faith in the Divine (*bhagavān*), in his executive Power (*śakti*) and in the power within oneself (*svaśakti*), the last member of the *śakti catuṣṭaya*.
- *śraddhā bhagavati* — faith in God; “faith in the presence and power of the Divine in us and the world”.
- *śraddhā bhagavati svaśaktyām ca* (sraddha bhagavati swashaktyam cha) — faith in the Divine and in the power within oneself.
- *śraddhāmaya tapas* — will-power full of faith in its own fulfilment.

- *śraddhā 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 *śrauta vijñāna*.
- *śrauta 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 “illuminated” level of higher mind in the diagram on page 1360 (c. 1931) may be correlated with the hermetic ideality or *śrauta vijñāna* of 1919-20.
- *śrauta vyāpti* — same as receptive *vyāpti*.
- *śravāmsi* — inspirations.
- *śravaṇa* (sravana; çravana) — hearing; the ear; the subtle sense (*sūkṣma indriya*) of hearing, “the essential hearing of which our apprehension of physical sound or the spoken word is only the most outward result”, the means of *śabdadr̥ṣṭi*; the sense of hearing as a means of *viṣayānanda*.
- *śrāvayatpatim* — the Master of things who opens our ears to the knowledge. [R̥g 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 *Śrīkṛṣṇa*).
- *Śrīkṛṣṇa* (Srikrishna; 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*.
- *Śrīkṛṣṇadarśana* (Srikrishnadarshana; Srikrishnadarshan) — the vision (*darśana*) of *Śrīkṛṣṇa* in all things and beings, same as *Kṛṣṇadarśana*.
- *Śrīkṛṣṇa-Nārāyaṇa* (Srikrishna-Narayana) — same as *Kṛṣṇa-Nārāyaṇa*.
- *Śrīkṛṣṇa Nārāyaṇa caitanya* (Srikrishna Narayana chaitanya) — consciousness of *Kṛṣṇa-Nārāyaṇa*.
- *Śrī Kṛṣṇa-Rudra* (Sri Krishna-Rudra) — the combination of the *Śrīkṛṣṇa* (or *Mahāvīra*) and *Rudra*² (or *Balarāma*) personalities of the

fourfold *īśvara*.

- *srotas* — stream, current.
- *śrutāmagha* — full in inspiration. [*Rg Veda* 8.93.1]
- *śruti* (shruti; sruti; ṣruti) — 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-smṛiti) — 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 jnana”, an attribute of the *brāhmaṇa*; a term in the second general formula of the *śakti catuṣṭaya*.
- *sthairyam* — see *sthairya*.
- *sthāna* — place; location on the body; stationary condition (of things seen in *samādhi*).
- *sthāpatya* — (literally) architecture; (by extension) sculpture; sculptural; three-dimensional images (*rūpa*) or writing (*lipi*) seen in relief, as if sculptured, on a background from which the mental eye draws its material (cf. *citra*); short for *sthāpatyadr̥ṣṭi*.
- *sthāpatyadr̥ṣṭi* (sthatyadr̥ṣṭi) — vision of *sthāpatya rūpa* and *sthāpatya lipi*.
- *sthāpatya lipi* (sthatyaliipi; sthatya lipi) — sculptural writing: *lipi* seen in relief on a background from which the mental eye draws its material.
- *sthāpatya rūpa* — sculptural image: *rūpa* seen in relief on a background from which the mental eye draws its material.
- *sthāvara* — inanimate.
- *sthenos* [Greek] — forceful.
- *sthira* — steady, constant; stable, fixed, immobile.
- *sthira lipi* — stable *lipi*.
- *sthūla* — gross, physical; concrete, objective; pertaining to the physical

being or the material world; (sensations, etc.) objectivised from a subtle plane so as to be perceptible to the physical senses (see *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*¹ forming the physical frame together with the *sthūla prāṇa* or physical life-energy that animates it.
- *sthūladṛṣṭi* (sthuladrishti) — gross (physical) vision.
- *sthūla prāṇa* — physical life-energy; *prāṇa* moving “in the nervous system of the gross body” (*sthūla deha*), also called **physical prāṇa**.
- *sthūlaprāṇavad 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.
- *sthūlatva* (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”.
- *stomāḥ* — affirmations.
- *strī* — woman, seen as a manifestation of *Kālī*, 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.
- *śubham* (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*, *abhaituka 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** — *kāma*¹ (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 viśaya** (vishaya) — same as **subjective viśayānanda**.
- **subjective viśayānanda** (vishayananda) — *viśayānanda* generated “subjectively in the mind’s reception of all actions, sights, sounds, touches etc”.
- **subjective viśaya-nirānanda** (vishaya-nirananda) — the negation of subjective *viśayānanda*.
- **subtle ākāśa** (akasha) — same as *sūkṣma ākāśa*.
- **subtle bhū** — the subtle physical world, a *loka* in which the Spirit bases its manifestation “on a subtler and more plastic, more conscious principle of Matter”.
- **śuddha** (shuddha; suddha) — purified, pure; unmixed, unmodified; free from impurity (*aśuddhi*); short for *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 (*kāma*¹), “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* & *yathartha* [truth] of things, but on being-perception in *chit* of the universal *ananda* of things”; its highest intensities are experienced when the soul “casts itself into the absolute existence of the spirit and is enlarged into its own entirely self-existent bliss infinitudes”.

• *śuddha pravṛtti* (*shuddha pravritti*) — pure impulsion; the activity of a purified nature, “action without desire and independent of emotion”.

• *śuddhatā* — purity.

• *śuddha-vijñānānanda* (*shuddha-vijnanananda*; *suddha vijnanananda*) — same as *śuddha cidghana 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” depending on the removal of “two forms of impurity which are at the root of the whole confusion”, namely, “a radically wrong and ignorant form given to the proper action of each part of our instrumental being” and “an immixture of functions by which the impure working of the lower instrument gets into the characteristic action of the higher function”; the first member of the *siddhi catuṣṭaya*, “a total purification of all the complex instrumentality in all the parts of each instrument”, so that the whole being is made “a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues”.

• *śuddhir, muktir, bhuktih, siddhir, iti yogacatuṣṭayam* (*shuddhir, muktir, bhuktih, siddhir, iti yogachatushtayam*) — *śuddhi, mukti, bhukti* and *siddhi*: these constitute the *yoga catuṣṭaya*.

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

• *śūdrāṇī* — 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* (shudrasvabhava) — 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 / śānti catuṣṭaya*: “not merely freedom from grief and pain, but a positive state of happiness in the whole system”.
- *sukhabāsyam* — laughter of happiness, an element of *Mahāsarasvatī bhāva* and a form of *devihāsyā*.
- *sukham* — see *sukha*.
- *sūkṣma* (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*.
- *sūkṣma 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*.
- *sūkṣma bhāva* (sukshma bhava) — subtle state of mind and feeling.
- *sūkṣmabodha* (sukshmabodha) — subtle awareness, the perception of supraphysical things by means of the faculties of *viśayadr̥ṣṭi*.
- *sūkṣma* (sukshma) **body** — same as *sūkṣma deha*.
- *sūkṣma darśana* (sukshma darshana) — the subtle sense of sight (*darśana*), the *sūkṣma indriya* by which *rūpa* is perceived.
- *sūkṣma deha* (sukshmadeha; sukshma deha) — the subtle body which is the “subtle-physical support of the inner being” (*antaḥkaraṇa*) 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 *sūkṣma prāṇa* and *sthūla prāṇa*.
- *sūkṣma dr̥ṣṭi* (sukshmadrishti; sukshma drishti) — subtle sight (see *darśana*); subtle sense-perception by means of any *sūkṣma indriya*; telepathic perception by means of *prākāmya* or *vyāpti*.
- *sūkṣma gandha* (sukshmagandha; sukshma gandha) — the *sūkṣma viśaya* of *gandha*; subtle smell perceived by the faculty of *gandhadr̥ṣṭi*.
- *sūkṣma ghrāṇa* (sukshma ghrana) — the subtle sense of smell, the *sūkṣma indriya* by which *gandha* is perceived.
- *sūkṣma hetu* (sukshma hetu) — 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”.
- *sūkṣmajala* (sukshmajala) — subtle water; water of a subtle world.
- *sūkṣma klānti* (sukshma klanti) — fatigue in the subtle body.
- *sūkṣma prāṇa* (sukshmaprana; sukshma prana) — subtle life-energy, *prāṇa* “moving in the nervous system of the subtle body” (*sūkṣma deha*); the “mental vitality or purely nervous mind”, also called **psychic prāṇa**, whose “proper action . . . is pure possession and enjoyment” (*bhoga*), but which is ordinarily deformed by desire, “the vital craving to seize upon that which we feel we have not”.
- *sūkṣmaprāṇavad annam* (sukshmapranavad annam) — a component of the *karmadeha*, composed of material substance filled with subtle life-energy.
- *sūkṣma rasa* (sukshmarasa; sukshma rasa) — the *sūkṣma viśaya* of *rasa*; subtle taste perceived by the faculty of *rasadrṣṭi*.
- *sūkṣma śabda* (sukshmashabda; sukshma-shabda; sukshma shabda) — the *sūkṣma viśaya* of *śabda*; subtle sound heard by the faculty of *śabdadrṣṭi*.
- *sūkṣma śabdadrṣṭi* (sukshma shabdadrishi) — the subtle sense of hearing, “a hearing that is independent of the physical ear”, by which *sūkṣma śabda* is perceived.
- *sūkṣma sparśa* (sukshma sparsha) — the *sūkṣma viśaya* of *sparśa*; subtle touch perceived by the faculty of *sparsadrṣṭi*.
- *sūkṣma śravaṇa* (sukshma sravana; çukshma çravana) — the subtle sense of hearing (*śravaṇa*), the *sūkṣma indriya* by which *śabda* is perceived.
- *sūkṣma-sthūla* (sukshma-sthula; 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* (sukshma vak; sukshma vak) — subtle speech, a form of *sūkṣma śabda* consisting of “human voices & words reaching the ear as if overheard”.
- *sūkṣma vidyut* (sukshma vidyut) — subtle electricity.
- *sūkṣma viśaya* (sukshma vishaya; sukshma vishaya) — an immaterial *viśaya* perceived by a *sūkṣma indriya*; an object of subtle sense-perception, including “many kinds of symbolic, transcriptive or representative images presented to the different psychical senses”; any of the various faculties of subtle sense-perception (*viśayadr̥ṣṭi*), especially those other than *rūpadr̥ṣṭi*.
- *sūkṣmaviśaya jāgrat* (sukshma vishaya jagrat) — *samādhi* in the waking state in which subtle objects (*sūkṣma viśayas*) are perceived.
- *sūkṣmendriya* (sukshmendriya) — 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*.
- *sūnṛtā* (sunrita) — true and happy word.
- *śūnya* — 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 (*viññāna*); (c. December 1926) the “Truth-Mind” or plane of “luminous Divine-Mind-Existence” below the “Divine Truth and Vastness” of *mahad*

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 *vijñānamaya* or **ideal** (sometimes restricted to the lower levels of *vijñāna*); (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

terminology of January 1927.

- **supramentalised mind in overmind** — (in late 1927 or 1928) an inferior form of the third plane of the **overmind system**, evidently the result of **supramentalised mind** being lifted into the true **overmind**; perhaps a later term for what in January 1927 was referred to as **supreme supramental mind in the supreme supermind**.
- **supramentalised overmind** — (in late 1927 or 1928) a plane or planes of **overmind** connected with **supermind** and having a partly **supramental** character; when distinguished from **supramental overmind**, the term seems to refer to the higher ranges of true overmind below the line where **overmind gnosis** begins.
- **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 dāsya** — (also called **quaternary dāsya** in a classification used in January 1913) the highest degree of **dāsya**, in which the “gulf or distance which necessitates an obscure process of transit . . . between the divine Origin and the emerging human current . . . is removed; all in the individual becomes the divine working”.
- **supreme supermind** — (in 1927 before 29 October) the highest plane below **gnosis** in the series of planes above **ideality**, corresponding to true **overmind** in the later terminology of the **overmind system**.
- **supreme supermind gnosis** — (in January 1927) **gnosis** manifesting in the **supreme supermind** and forming its highest plane, later called **supramentalised overmind**.
- **supreme supramental** — the highest in the first group of planes above

ideality; the same plane seems to be meant by **supreme supramental mind** and **supreme supramental supermind**.

- **supreme supramental mind** — see **supreme supramental**.
- **supreme supramental mind in the supreme supermind** — (in January 1927) a grade of consciousness apparently experienced as a result of the **supreme supramental** being lifted into the **supreme supermind** by a form of the **imperative** acting “as an intermediary force”, a process also described as “the supreme supermind taking up the supreme supramental supermind”; perhaps equivalent to **supramentalised mind in overmind** in the terminology adopted for the **overmind system** later in the same year.
- **supreme supramental supermind** — see **supreme supramental**.
- *suṭpa* — sleeping; absorbed in a deep state of *samādhī*.
- *suṭpa caitanya* (suṭpa chaitanya) — the consciousness of one who is sleeping or absorbed in a deep state of *samādhī*.
- *suṭpa-svapna* (suṭpa-swapna; suṭpa swapna) — same as *suṣuṭpa-svapna*.
- *sūra* — illumined.
- **surexcitation** [French] — over-stimulation.
- *sūri* — illumined, luminous; an illumined thinker, a seer; any of the solar gods or powers of *Sūrya*².
- *sūriḥ* — (nominative of *sūri*) illumined; “luminous with the solar light of the ideal knowledge”. [Ṛg Veda 1.176.4]
- *sūrya*¹ — sun; “the sun of knowledge” which is “the very body and blaze” of the light of the Truth, the symbol of *vijñāna*.
- *Sūrya*² — 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*¹ on the plane of *vijñāna*.
- *sūrya* ideality — ideality as pure *vijñāna* composed of the direct light of the sun of knowledge (*sūrya*¹).
- *sūrya jyotis* — the light of the sun of *vijñāna*.
- *sūryaloka* — the world of the sun of knowledge (*sūrya*¹), symbolising the plane of *vijñāna*.
- *sūryamaṇḍala* — the orb of the sun (*sūrya*¹).
- *sūryamaya* — full of the light of *sūrya*¹; same as *vijñānamaya*.
- *Sūrya Savitrī* (Surya Savitri) — *Sūrya*² as the Creator, “the Wisdom-

Luminous who is the bringer-out into manifest existence”.

- *sūryasya raśmayah* (suryasya rashmayah) — the rays of *sūrya*¹, beams of the “radiating light-stuff of the consciousness of the eternal Existence”, of which “each ray is a truth”.
- *sūrya tapas* — will-power (*tapas*) illumined by *sūrya*¹; same as *vi-jñānamaya tapas*.
- *sushupta* — see *suṣupta*.
- *sushupti* — see *suṣupti*.
- *Śuṣṇa Kuyava* (Sushna Kuyava) — (misprinted “Sushna Kayava” on page 836) a Vedic name for a hostile being; “the false force that distorts knowledge and action”.
- *suṣupta* (sushupta) — fast asleep; immersed in *suṣupti*; deep sleep; the state of *suṣupta samādhi*.
- *suṣupta samādhi* (sushupta samadhi) — the state of profound *samādhi* that is compared to dreamless sleep. It is not an unconscious state, but “the Yogic sleep of the mind with wakefulness of the vijñana”, which “is the gate of union with the supreme state of Sachchidananda”.
- *suṣupta-svapna* (sushupta-swapna; sushupta swapna) — deep *svapnasamādhi* bordering on *suṣupta samādhi*, in which “memory, reason, mental attention are all absent”, but activity of *vijñāna* can proceed and be inertly received by the mind.
- *suṣupta svapna lipi* (sushupta swapna lipi) — *lipi* in *suṣupta-svapna*.
- *suṣupta svapna samādhi* (sushupta swapna samadhi) — same as *suṣupta-svapna*.
- *suṣupti* (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 *suṣupta samādhi*.
- *sutuko dadāśa* (sutuko dadāsha) — a Vedic phrase, occurring in the sortilege on page 460, whose precise interpretation is problematic; Sri Aurobindo translates *sutukah* elsewhere as “swift”, but connects it here with “samata & ananda”, while he takes *dadāśa*, “he has given”, to refer to “complete dasya subjective & objective”. [*R̥g Veda* 1.149.5]
- *svīrāḥ* — perfect in energy.
- *svīryam arvatā . . brahmaṇā* — perfect energy by the war-horse (symbolising “active nervous power”) or by the soul-thought (*brahman* in

the Vedic sense). [Cf. *Ṛg Veda* 2.2.10]

- *suvitam* — literally “right or good going”, a Vedic word for “the felicity that comes by following the right path”.
- *svurkti* (suvrikṭi) — the process by which “all is clearly distinguished and put in its place”.
- *suyama aśva* (suyama aswa) — well-governed horse; (symbolically) well-controlled nervous energy.
- *suyamāsaḥ* — well-controlled.
- *svabhāva* (swabhava) — (literally “own-becoming”) “the essential nature and self-principle of being of each becoming”; individual nature; temperament; “the general nature of things”.
- *svabhāvaśakti* (swabhavashakti) — force of the essential nature.
- *svadeśi* (swadeshi) — indigenous; a movement in India in the early twentieth century to promote the manufacture and sale of indigenous goods; a nationalist involved in this movement.
- *svadhā* (swadha) — self-fixity; “the spontaneous self-arranging action of Nature”.
- *svādhīna* (swadhina) — independent, free; a being or a world characterised by freedom.
- *svādhiṣṭhāna* (swadhishthana; swadhishthana) — 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* (swahakṛita) — 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-jagrata) — inwardly wakeful in *svapnasamādhi*.
- *svapnamaya* (swapnamaya) — having the nature of *svapna* (in the sense of dream or *svapnasamādhi*); dreamlike; pertaining to the planes of subliminal consciousness associated with the dream-state.
- *svapnamaya susupti* (swapnamaya sushupti) — same as *svapna-susupti*.

- *svapna rūpa* (swapna rupa) — image seen in *svapnasamādhi*.
- *svapnasamādhi* (swapnasamadhi; swapna-samadhi; swapna samadhi) — the state of *samādhi* that arises “when the mind has lost its outward consciousness . . . and goes inside itself”; this state has some resemblance to ordinary *svapna* or dream-consciousness, but is characterised not by dreams but by internal visions which are accurate “records of true and actual experiences”. The mind in *svapnasamādhi* “is at work liberated from the immixture of the physical mentality” and “is able to use either its ordinary will and intelligence with a concentrated power or else the higher will and intelligence of the more exalted planes of mind”.
- *svapnasiddhi* (swapnasiddhi; swapna siddhi) — the perfection of dream, converting it into internal vision in *svapnasamādhi*.
- *svapna-susupti* (swapna-sushupti) — *susupta samādhi* with dream-consciousness.
- *svapnāvasthā* (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* (swarajya) — self-rule, subjective empire; “the entire control by the subjective consciousness of all the states and activities proper to its own domain”.
- *svarāt* (swarat) — self-ruler; master of all one’s inner states and activities.
- *svarga* (swarga) — heaven; the lower of the two planes of *svar*, corresponding to *manas*, the sensational mind; any subdivision of this plane.
- *svargabhūmi* (swargabhumi) — a heavenly world; a level of *svarga*.
- *svarloka* (swarloka) — the world (*loka*) of mind; same as *svar*.
- *svar-tapas* (swar-tapas; swar tapas) — the power that belongs to the mental plane; manifesting through this medium, the Will “fastens more often on general than on particular effectualities”.
- *svarūpa* (swarupa) — literally “own form”; *rūpa* that is not an image but an actual form on a subtle plane.

- *svarvatī buddhi* (swarvati buddhi) — *buddhi* full of the light of *svar*; illumined intelligence.
- *svarvatīr apah* (swarvatir apah; swarwatir apah) — waters (*āpas*) that carry in them the light of *svar*; the floods of a “higher consciousness pouring on the mortal mind”. [*R̥g Veda* 1.10.8, etc.]
- *svarvatī śakti* (swarvati shakti) — *śakti* full of the light of *svar*; spiritual force working on the plane of luminous intelligence.
- *svaśakti* (swashakti; swaṣakti) — “self-power”; one’s own power or capacity; the power of the divine *śakti* manifested in oneself.
- *svaśaktyām* (swashaktyam) — (faith) in one’s own power (*svaśakti*).
- *svaśaktyām bhagavati ca* (swashaktyam bhagavati cha) — (faith) in one’s own power (*svaśakti*) and in God (*bhagavān*).
- *svaśaktyām śraddhā* (swashaktyam sraddha) — faith in one’s own power as an expression of the universal *śakti*; same as *śraddhā svāśaktyām*.
- *svayamprakāśa* (swayamprakasha) — self-luminous, self-evident; self-evident knowledge having the nature of **revelation**.
- *sve dame* (swe dame) — in its own domain.
- *swabhava*, etc. — see *svabhāva*, etc.
- *swaṣakti* — see *svaśakti*.
- *swadeshi* — see *svadeśī*.
- *swadha* — see *svadhā*.
- *swadhina* — see *svādhīna*.
- *swadhishthana* — see *svādhīṣṭhāna*.
- *swadhishthana* — see *svādhīṣṭhāna*.
- *swaha*, etc. — see *svāhā*, etc.
- *swapada* — see *svapada*.
- *swapna*, etc. — see *svapna*, etc.
- *swar* — see *svar*.
- *swarajya* — see *svarājya*.
- *swarat* — see *svarāt*.
- *swarga*, etc — see *svarga*, etc.
- *swarloka* — see *svarloka*.
- *swarupa* — see *svarūpa*.
- *swarvati*, etc. — see *svarvatī*, etc.
- *swarwatir apah* — see *svarvatīr apah*.
- *swashakti* — see *svaśakti*.

- swashaktyam — see *svaśaktyām*.
- 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-trikāladṛṣṭi*, a combination of the knowledge faculties of T³; (usually, from 1917 onwards) abbreviation of *trikāladṛṣṭi-tapassiddhi*, representing a united action of the higher faculties of knowledge and will, with *telepathy* included in or replaced by *trikāladṛṣṭi*; 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-trikāladṛṣṭi-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.]
- taijasa* — full of *tejas*; same as *tejomaya*.
- taijasa jala* — *jala* with an excess of *tejas*.
- tamas* — darkness; the lowest of the three modes (*triguṇa*) of the energy of the lower *prakṛti*, the *guṇa* that is “the seed of inertia and non-intelligence”, the denial of *rajas* and *sattva*, and “dissolves what they create and conserve”; it is a deformation of *śama*, the corresponding quality in the higher *prakṛti*, “an obscurity which mistranslates, we may say, into inaction of power and inaction of knowledge the Spirit’s eternal principle of calm and repose”, and it is converted back into pure *śama* in the process of *traiguṇyasiddhi*. This principle of inertia “is strongest in material nature and in our physical being”;

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”.

- *tamasi* — in darkness.
- *tāmasī* — characterised by *tamas*; inert.
- *tamasic dhṛti* (dhṛiti) — same as *tāmasī 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 udāsīnatā* — inert indifference; *udāsīnatā* due to the influence of *tamas*, part of “the movement of tamasic equality” which “is a generalisation of Nature’s principle of *jugupsā* or self-protecting recoil extended from the shunning of particular painful effects to a shunning of the whole life of Nature itself as in sum leading to pain and self-tormenting and not to the delight which the soul demands”.
- *tamasic vairāgya* — *vairāgya* characterised by *tamas*; disgust with life due to disappointment, weariness and unwillingness to make an effort.
- *tāmasī dhṛti* (tamasi dhṛiti) — inert persistence of will; blind force of habit.
- *tamasyā* — inertia (a coinage, related to *tamas* as *tapasyā* to *tapas*).
- *tamogūṇa* — the *gūṇa* of *tamas*.
- *tamomaya nidrā* — sleep dominated by inertia and unconsciousness.
- *tanū* — body.
- *tapah* — same as *tapas*.
- *tapah-śakti* — force of *tapas*.
- *tapana* — a form of ideal *tapas*: the fire of *sūrya*¹ (symbolising *vijñāna*) in the will-power.
- *tapas* — “concentration of power of consciousness”; will-power; the force that acts through *aiśvarya*, *īśitā* and *vaśitā*, or the combination of these *siddhis* of power themselves, sometimes listed as the fourth of five members of the *vijñāna catuṣṭaya*; the divine force of action into which *rajas* is transformed in the liberation (*mukti*) of the nature from the *triguṇa* of the lower *prakṛti*, a power “which has no desire because it exercises a universal possession and a spontaneous Ananda

of its movements”; the force manifested by an aspect of *daivī prakṛti* (see *Mahākālī 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”.

- *tapas ānanda* — *ānanda* filled with force.
- *tapasbuddhi* — will-thought.
- *tapas-kośa* (tapas-kosha) — the sheath (*kośa*) of our being corresponding to the plane of infinite conscious force (*tapas*).
- *tapaso mahinā* — by the greatness of its energy. [*Rg Veda* 10.129.3]
- *tapas-śakti* (tapas-shakti) — force of working of the *siddhis* of power.
- *tapas-siddhi* (tapasiddhi; tapas-siddhi; tapas siddhi) — the working of *tapas* through the *siddhis* of power; fulfilment or effectivity of *aśvarya*, *īśitā* and *vaśitā*.
- *tapas smarāṇa* — attention with pressure of *tapas*.
- *tapastraya* — the triad of *tapas*, consisting of the three *siddhis* of power.
- *tapastya* — a “doubtfully effective rajasic” form of *tapas*, inferior to *tapatya*.
- *tapasyā* — concentration of will and energy to control the nature; rigorous discipline; physical austerity.
- *tapata* — a form of *intellectual / mental tapas*, “an uninsistent intellectual stress”, higher than *tapatya*.
- *tapatya* — (in 1913-16) a form of *tapas*, sometimes associated with *Mahākālī bhāva* and with a “higher rudra intensity of knowledge, action, ananda”, described in its true form as *saśraddhā śakti*, a “self-fulfilling force which is sure beforehand of its result”, though there is also a “disinterested and instrumental Tapatya not depending on faith in the results”; an instance of the use of such a force; (in 1917-19) a form of *intellectual / mental tapas* intermediate between *tapastya* and *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

of values”.

- *tapatya buddhi* — attitude of *tapatya*.
- *tapatya-siddhi* — fulfilment or effectivity of *tapatya*, a form of *tapas-siddhi*.
- *tapoloka* — the world (*loka*) of “infinite Will or conscious force”, the plane where the “soul may dwell . . . in the principle of infinite conscious energy” (*tapas* or *cit-tapas*) “and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being”.
- *tapomaya* — consisting of or relating to *tapas* in any form (mental, ideal, etc.); volitional; dynamic.
- *tapomaya ānanda* — the *tapomaya* level of the *ānanda* plane.
- *tapyeta* — one should apply *tapas*.
- *taras* — rapidity.
- *tat* — that; “That which escapes definition or description and is yet not only real but attainable”, a word used to indicate *parabrahman* as “something utterly Transcendent, something that is unnameable and mentally unknowable, a sheer Absolute”. Since this Absolute “is in itself indefinable by reason, ineffable to the speech”, it can only “be approached through experience”, either “through an absolute negation of existence, as if it were itself a supreme Non-Existence, a mysterious infinite Nihil” (*asat*) or else “through an absolute affirmation of all the fundamentals of our own existence, . . . through an inexpressible absolute of being” (*sat*).
- *tat sat* — the unity of “That which is beyond” (*tat*) and “that which represents Him here as the basis of our existence” (*sat*).
- *tattva* (tattwa) — principle.
- *tejah* (tejah; teja) — same as *tejas*.
- *tejahkṣobha* (tejahkshobha) — a disturbance of *ārogya* involving the *bhūta* of *tejas*.
- *tejahślāghā* — “energy and power of assertion”, an element of *cittaśakti*.
- *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, *pañca bhūta*, which constitute objects by their various combination”, also called *agni*¹; the virile energy carried to the head by *udāna*.

- *tejas-sūrya* — a sun composed of *tejas*.
- *tejasvī* (tejaswi) — energetic.
- *tejo balam mahattvaṃ pravṛttiḥ* (tejo balam mahattvam pravrittih; - mahattvam -) — energy, strength, greatness, dynamism (see next).
- *tejo balam pravṛttir mahattvam* (tejo balam pravrittir mahattvam) — energy (*tejas*), strength (*bala*¹), dynamism (*pravṛtti*), greatness (*mahattva*): the first general formula of the *śakti catuṣṭaya*, consisting of qualities needed for the perfection of all four elements of *vīrya*.
- *tejobhūta* — the *bhūta* called *tejas* (fire), the igneous condition of material energy.
- *tejoghana* — composed of dense *tejas*.
- *tejomaya* (tejomaya; tejomay) — fiery; fierily 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 lipi* — *lipi* composed of *tejas*.
- *tejomaya rūpa* — *rūpa* composed of *tejas*.
- *tejomaya varṇa* (tejomay varna) — brilliant colour; *varṇa* mixed with an element of *tejas*.
- *tejonāma* — *nāmadṛṣṭi* of *tejomaya lipi*.
- *tejorāśi* (tejorashi) — mass of *tejas*.
- *tejorekhā* — *tejomaya rūpa* resembling a drawing.
- telepathic *dṛṣṭi* (drishti; dristi) — same as telepathic *trikāladṛṣṭi*.
- 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 *vijñānabuddhi* or intuitive mind, in which the higher faculties of *jñāna* are partially active in addition to the power of telepathy.
- telepathic T² — *trikāladṛṣṭi-tapassiddhi* with telepathic *trikāladṛṣṭi* as the first element.
- telepathic *trikāladṛṣṭi* (trikaldrishti) — the lower form of *trikāladṛṣṭi*

which, by means of the faculties of *prākāmya* and *vyāpti*, “gives the fact and tendency [of] actual and potential forces in action”.

- **telepathy** — the faculty formed by the combination of *prākāmya* and *vyāpti*, the two *siddhis* of knowledge; also, either one of these powers separately. Telepathy is the capacity of consciousness “to communicate between one mind and another without physical means consciously and voluntarily”, overcoming the habitual limitations because of which “Consciousness in one material being communicates with the same consciousness in another material being by certain fixed methods such as speech, gesture, writing etc. and unconscious mental communication”.
- **telepathy-*trikāladṛṣṭi*** (telepathy-trikaldrishti; telepathy trikaldrishti) — the combination of **telepathy** and *trikāladṛṣṭi*, forming the knowledge aspect of T³.
- **telepathy-*trikāladṛṣṭi-tapas*** (telepathy-trikaldrishti-tapas; telepathy trikaldrishti tapas) — same as **telepathy-*trikāladṛṣṭi-tapassiddhi***.
- **telepathy-*trikāladṛṣṭi-tapassiddhi*** (telepathy-trikaldrishti-tapassiddhi; -tapas siddhi) — the combination of **telepathy**, *trikāladṛṣṭi* and *tapas-siddhi*, usually referred to as T³.
- **telos** [Greek] — end, completion.
- **temperamental *śraddhā*** — the faith of the emotional being.
- **tertiary *dāsyā*** (dasya; dasyam) — (in January 1913) the third of four degrees of *dāsyā*, “the dasya of the yantra [instrument], which cannot disobey, but is worked mechanically through an intermediate impulsion of Prakṛiti”, this indirectness being what distinguishes it from **quaternary *dāsyā***; (from September 1913 onwards, corresponding to the earlier **triple *dāsyā***) the highest of three forms of *dāsyā*, “a complete subjection” to the *īśvara*, with *prakṛti* “only as a channel”, a state resulting from the loss of the illusory “relative freedom which by us is ignorantly called free-will”, in which “at each moment and in each movement the absolute freedom of the Supreme handles the perfect plasticity of our conscious and liberated nature”; it has three stages, one in which volition is “dominant in the consciousness not as free, but as accompanying & approving the movement”, a second in which the control of *prakṛti* is “dominant though as a compelled & compulsory agent of a remote or veiled Ishwara” and a third in which *prakṛti* is purely a channel and “the compulsion from the Ishwara

- direct, omnipresent and immanent”.
- **tertiary gnosis** — same as revelatory logistis.
 - **tertiary logistic gnosis; tertiary logistis** — same as revelatory logistis.
 - **tertiary *utthāpanā*** — the last stage of *utthāpanā*, in which “one is not necessarily subject to the law of gravitation or other physical laws”, making possible levitation “of the whole body raised from the earth”.
 - ***tēs hugieieēs*** [Greek] — of the health.
 - ***thanousēs*** [Greek] — from the dead one (feminine).
 - ***thēr*** [Greek] — wild animal.
 - ***thespesia*** [Greek] — divine prophecy.
 - ***thesphata*** [Greek] — divine decrees, oracles.
 - **thought** — often equivalent to *vijñānamaya* thought or to *jñāna* as the first member of the *vijñāna catuṣṭaya*; it usually includes both perceptive thought and *vāñmaya* (articulate) thought, but sometimes refers specifically to one or the other of these (most often the first).
 - **thought-expression** — same as *vāñmaya* thought.
 - **thought-perception** — same as perceptive thought.
 - **thought-*prākāmya*** (thought-prakamyā; thought prakamyā) — 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 *vāñmaya*.
 - **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*** (trikaldrishti) — *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”.
 - ***tiraskaraṇi*** — curtain, veil.
 - ***tithi*** — day of the lunar month.
 - ***tītikṣā*** (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-udāsīnatā-nati* (titiksha-udasinata-nati) — see *ānandamaya titikṣā-udāsīnatā-nati*.
- *titikṣā, udāsīnatā, natih iti samatā* (titiksha, udasinata, natih iti samata) — endurance, indifference, submission: these constitute (passive / negative) *samatā*.
- *tīvra* — keen, intense; having the nature of *tīvrānanda*; short for *tīvrānanda*; the experience of *tīvrānanda* in a particular part of the body.
- *tīvra ānanda* — same as *tīvrānanda*.
- *tīvrānanda* — intense physical pleasure; a form of *śārīrānanda* or physical *ānanda* whose nature is, if it is *sahaituka*, “an intimate and intense thrill” in the response of the physical system to any touch (*sparsā*) or, if it is *ahaituka*, a similar thrill even without an external stimulus.
- *tīvra-sthiti* — fixity of *tīvrānanda*.
- *tīvratā* — keenness, intensity; “thrill”.
- *tīvratama* — extremely intense.
- *tīvratara* — very intense.
- *tīvra-viṣaya-kāma* (tīvra-vishaya-kama) — the combination of *tīvrānanda*, *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.
- *traiguṇya* — “the threefold mode of Nature”, consisting of *sattva*, *rajas* and *tamas* in their “interlocked and mutually limited play”; same as *triguṇa*.
- *traiguṇyamaya* — having the nature of any mode or combination of modes of the *traiguṇya*.
- *traiguṇyamayī* — feminine of *traiguṇyamaya*.
- *traiguṇyamayī prakṛti* (traiguṇyamayi prakṛiti) — the lower nature (*aparā prakṛti*) whose process is an interaction of the three *guṇas* (*sattva*, *rajas* and *tamas*), “the inferior nature of things” in which “the play of infinite quality [*anantaguṇa*] 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”.
- *traigunyasiddhi* (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 *trigunātīta*, the *gunas* are transformed and unified so that “the three lower unequal modes pass into an equal triune mode”; *tamas*, *rajas* and *sattva* then “go back to their divine principles” in “three essential powers of the Divine”, termed *śama*, *tapas* (or *pravṛtti*) and *prakāśa*, “which are not merely existent in a perfect equilibrium of quietude, but unified in a perfect consensus of divine action”.
 - *trailokya* — the three worlds (physical, vital and mental) of the *aparārdha* or lower hemisphere of existence; same as *triloka*.
 - *trailokyadr̥ṣṭi* (trailokyadr̥ṣhti; trailokya dr̥ṣhti) — vision of the *trailokya*.
 - *trailokyagati* — the ability to move through the three worlds (*trailokya*) in *samādhi*.
 - *trailokyamayī prakṛti* (trailokyamayī prakṛiti) — (the lower) Nature comprising the three worlds of matter, life and mind.
 - *trailokya of bhū* — same as *triloka in bhū*.
 - *trāṭaka* (tratakā; tratak) — concentration of the vision on a single point.
 - *traya* — triad, trinity.
 - *trayasparśa* (tryasparsha) — 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 *trikāladṛṣṭi*.
 - *triguna* — the three *gunas*, qualities or modes of the lower Nature (*aparā prakṛti*), called *sattva*, *rajas* and *tamas*, which may be defined “in terms of the motion of the universal Energy as Nature’s three concomitant and inseparable powers of equilibrium, kinesis and inertia”; psychologically, *tamas* is “Nature’s power of nescience”, *rajas*

“her power of active seeking ignorance enlightened by desire and impulsion”, and *sattva* “her power of possessing and harmonising knowledge”. Among these *guṇas* “there is a necessary disequilibrium, a shifting inconstancy of measures and a perpetual struggle for domination” which can cease only when “the disharmonies of the triple mode of our inferior existence are overpassed and there begins a greater triple mode of a divine Nature” (*parā prakṛti*); *tamas*, *rajas* and *sattva* are then replaced by *śama*, *tapas* (or *pravṛtti*) and *prakāśa*, of which they are “imperfect or degraded forms”.

- *triguṇātīta* (trigunatita; trigunatitam) — 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”; *brahman* manifesting in “the repose, kinesis, illumination of the divine Nature” above “this nature of the Ignorance with its unquiet unbalanced activity of the three modes”.
- *triguṇātīta udāsīnatā* — *udāsīnatā* achieved by a “detached superiority to the three modes [*triguṇa*] of Nature” in which the “soul is inwardly separated and free from the lower Prakṛiti, not involved in its coils, indifferent and glad above it”.
- *triguṇātītam* — see *triguṇātīta*.
- *trik.* — abbreviation of *trikāladṛṣṭi*.
- *trikāla* (trikal) — “the three times”: the past, present and future, seen as an indivisible movement.
- *trikāladṛṣṭi* (trikaladrishti; trikaldrishti; trikaldristi) — literally “the vision of the three times”, i.e., “the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future”, the second member of the *vijñāna catuṣṭaya*. 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”.
- *trikāladṛṣṭi* (trikaldrishti) of exact time — same as *time-trikāladṛṣṭi*.
- *trikāladṛṣṭi* (trikaldrishti) of the past — “the direct knowledge of the past”, including the “knowledge of our past lives, — whether of past soul states or personalities or scenes, occurrences, relations with others, — of the past lives of others, of the past of the world”.

- *trikāladṛṣṭi* (trikaldrishti) of time — same as **time-*trikāladṛṣṭi***.
- *trikāladṛṣṭi-siddhi* (trikaldrishti-siddhi) — perfection of *trikāladṛṣṭi*.
- *trikāladṛṣṭi-tapas* (trikaldrishti-tapas; trikaldrishti tapas) — same as *trikāladṛṣṭi-tapassiddhi*.
- *trikāladṛṣṭi-tapassiddhi* (trikaldrishti-tapassiddhi; trikaldrishti tapas-siddhi) — the union of *trikāladṛṣṭi* and *tapas-siddhi*, usually referred to as T².
- *trikāladṛṣṭi tapas telepathy* (trikaldrishti tapas telepathy) — same as telepathy-*trikāladṛṣṭi-tapassiddhi*.
- *trikāladṛṣṭi-vāṇī* (trikaldrishti-vani) — *vāṇī* (a divine voice) making a prediction.
- *trikālasiddhi* (trikalsiddhi) — the perfection of *trikāladṛṣṭi*.
- trikaldrishti — see *trikāladṛṣṭi*.
- trikaldristi — see *trikāladṛṣṭi*.
- trikalsiddhi — see *trikālasiddhi*.
- *triloka* (triloka; trilok) — the three *lokas* or worlds (physical, vital and mental, called *bhū*, *bhuvar* and *sva*) 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* (trilokadrishti) — vision of the *triloka*.
- *triloka in bhū* — the three levels of the earth-consciousness or plane of material existence (*bhū*), consisting of a purely physical, a vital and a mental layer.
- **triple *dāsya*** (*dasya*; *dasyam*) — (corresponding in July 1912 to the later tertiary *dāsya*) the highest of three forms of *dāsya*, that in which the “potential freedom” of **double *dāsya*** 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*, *svapnasamādhi* 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 jāgrat”.
- **triste** [French] — sad, sorrowful, miserable.
- **Trita** — “the Third or Triple, apparently the Purusha of the mental plane”, the companion of *Eka*² and *Dvita*: “the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind”.
- **trṣvī prasiti** — swift movement. [Cf. *Ṛg Veda* 4.4.1]
- **trṣvīm prasitim** — same as *trṣvī prasiti*.
- **truth-reflecting intuitivity** — the highest form of intuitivity, corresponding on the level of the **intuitive mind** to the **truth-seeking reason** on the intellectual plane and related to the **revelatory mentality**.
- **truth-reflecting intuitivity** — same as **truth-reflecting intuitivity**.
- **truth-seeking reason** — the intelligence that “seeks impersonally to reflect Truth”, the highest form of the *mānasa buddhi* or thinking mind.
- **truth *tapas*** — *tapas* acting in the **truth-reflecting intuitivity** or in the **revelatory ideality**.
- **tryasparsha** — see *trayasparśa*.
- **t-s** — abbreviation of *tapas-siddhi*.
- **tucchyena ābhvapihita** (tucchyena abhwapihita) — universal being (*ābhu*) concealed by fragmentation or littleness. [*Ṛg Veda* 10.129.3]
- **turi** [Bengali] — horn.
- **turiya** — fourth; “the incommunicable Self or One-Existence . . . which is the fourth state of the Self” (*ātman*), symbolised by the syllable *AUM* as a whole, “the supreme or absolute self of being” of which the waking self, dream-self and sleep-self (*virāt*, *hiranyagarbha* and *prājña*) “are derivations for the enjoyment of relative experience in the world”; *brahman* in its “pure self-status” about which “neither consciousness nor unconsciousness as we conceive it can be affirmed . . . ; it is a state of superconscience absorbed in its self-existence, in a self-silence or a self-ecstasy, or else it is the status of

a free Superconscient containing or basing everything but involved in nothing”.

- *turiya dāsyabuddhi* — 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”.
- *Tvaṣṭā* (Twashta) — same as *Tvaṣṭṛ*.
- *Tvaṣṭṛ* (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 (*pañcaprāṇa*), that which “moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit”.
- *udāsīna* — indifferent, impartial, “seated above and unmoved”; one who “lives high-seated above” in “the unattached freedom of the soul touched by the supreme knowledge”.
- *udāsīna ānanda* — impartial delight.
- *udāsīna nati* — *nati* with *udāsīnatā*, a submission to the divine Will that rises superior to the dualities, “regarding joy and sorrow equally as God’s working in these lower instruments”.
- *udāsīna prema* — impartial love, one of the three forms of *prema*.
- *udāsīna śānti* (udasina shanti) — peace of indifference; passive calm based on *udāsīnatā*.
- *udāsīnatā* — the state of being *udāsīna*; 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 udāsīnatā*, *sattwic udāsīnatā*, *tamasic udāsīnatā*, *triguṇātīta udāsīnatā*.

- *uddeśya* (uddeshya) — the end in view.
- *uddīpana* — excitation; stimulus.
- *udvigna ānandabhāva* — troubled state of *ānanda*.
- *udyogalipsā* — the urge towards the application of knowledge to life, an element of *Mahāsaravatī bhāva*.
- *ugra* — forceful, impetuous, violent, vehement; vivid.
- *ugrapravṛtti* (ugrapravritti) — vehement activity.
- *ugratā* — forcefulness, impetuosity, violence, vehemence; an element of *Mahākālī bhāva* or *Caṇḍībhāva*.
- *ugra tapas* — forceful or violent use of will-power.
- *uktham* — prayer.
- **uninspired intuition** — **intuition** not uplifted by **inspiration** (or **revelation**), the lowest form of **intuitional ideality**.
- **untelepathic trikāladr̥ṣṭi** — same as **non-telepathic trikāladr̥ṣṭi**.
- *upalabdhi* — objective experience; subjective experience, realisation, “spiritual experience — a realisation in the very substance of our being”.
- *uparati* — cessation; inaction.
- *upāsana* — worship.
- *ūrdhvagati* (urdhwagati) — literally “upward movement”; same as *utthāpanā* or *utthāpanā-śakti*.
- *ūrjasvī* — forceful.
- *ūrjo naptā sahasvān* — the son of Energy, the master of Force.
- *uruśamsa* (urushansa) — wide in expression.
- *Uṣā* (Usha) — the Vedic goddess of Dawn, bringer of divine illumination; “the illumining dawn of the higher or undivided Consciousness”.
- *uṣasi* (ushasi) — in the dawn (of the illumined consciousness).
- *utsāha* — effort.
- *uttama* — highest; the supreme Being (*puruṣottama*), “the supreme Brahman, the supreme Self, who possesses both the immutable unity and the mobile multiplicity”, the Lord (*īśvara*) 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 rahasyam* — 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 catuṣṭaya*, 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

- V. — abbreviation of “Vachas” (see *vacas*).
- V.A — abbreviation of “Vijnana Ananda” (see *viññānānanda*).
- *vācaḥ* (vachah) — plural of *vāk* (in the sense of *vacas*).
- *vacāṁsi* (vachansi) — plural of *vacas*.
- *vacas* (vachas) — word; text; same as *sortilege*.
- *vaidyuta* — composed of *vidyut*; electrical; electricity (see *vaidyutam*); short for *vaidyutānanda*.
- *vaidyuta ānanda* — same as *vaidyutānanda*.
- *vaidyutam* — electricity; the “electric energy” of the life-force (*prāṇa*) whose currents are felt “vibrating up and down the nerves”.

- *vaidyutānanda* — “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” *vaidyutānanda* is also mentioned.
- *Vaikunṭha* — the heaven of *Viṣṇu*.
- *vaiṣṭhāyā* — contradiction; disharmony.
- *vaira* — enmity; the relation (*bhāva*) with the *īśvara* 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*.
- *vairāgī* — one who is disgusted with the world.
- *vairāgya* (*vairāgya*; *vairāgyam*) — 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*.
- *vairya* — same as *vaira*.
- *vaiśva* — universal.
- *vaiśya* (*vaishya*; *vaiśya*) — the soul-type representing “the Divine as production, enjoyment and mutuality”, the third element in the four-fold personality symbolised by the *cāturvarṇya*.
- *vaiśyaśakti* (*vaishyashakti*) — the “soul-power of mutuality” which reveals itself in the *vaiśya*.
- *vaiśyasvabhāva* (*vaishyasvabhava*) — the inner nature of the *vaiśya*.
- *vaiśya tejas* (*vaishya tejas*) — the energy that manifests itself in the *vaiśya* temperament.
- *vāja* — plenitude, abundance, substance.
- *vājasātīḥ* — conquest of the plenitude.
- *vajra* — a *nāḍī* (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 *śabdadr̥ṣṭi*; 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.
- *Vala* — a Vedic demon, the “circumscriber” or “encloser”; the enemy who holds back the Light.
- *Vali* — same as *Bali*², representing a form of energy (*tejas*) lacking in ardour but full of patience (*dhairya*) and obstinacy (*haṭha*).
- *vāmamārga* — the “left-hand path” of *Tantra*; the way of *ānanda*: “Nature in man liberating itself by joyous acceptance . . . of its own energies”.
- *vāmīḥ suvīrā iṣaḥ* (vamih suvira ishah) — delightful impulses full of a perfect energy. [Cf. *Ṛg 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 (*dāśa-gāvas*) in the evolutionary scale: mind concentrated on the *prāna*.
- *vānara-asura* (vanara-asura) — the *vānara* stage of the *asura*, which evolves in the first two *manvantaras* of the sixth *pratikālpa*.
- *vaṅgmaya* — see *vāṅmaya*.
- *vāṅī* — 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” *vāṅī*).
- *vāṅī script* — script dictated by *vāṅī*.
- *vāṅmaya* (vaṅgmaya) — (thought) expressed in *vāk*; short for *vāṅmaya thought*.
- *vāṅmaya* (vaṅgmaya) **thought** — **thought** expressing itself “in the form of an inward speech” (*vāk*) without the “separate character” of *vāṅī*; 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.
- *varṇa* — colour; one of the seven kinds of **akashic material**; *rūpa* or *lipi* composed of this material.
- *varṇaghana* — dense *varṇa*.
- *varṇa-lipi* — *lipi* composed of *varṇa*.
- *varṇamaya* (*varṇamaya*; *varṇamay*) — coloured; (*rūpa* or *lipi*) composed of *varṇa*.
- *varṇaprasāda* — clearness of the complexion.
- *varta* — see *vārttā*.
- *vartamānadṛṣṭi* (*vartamanadrishti*) — same as **present trikāladṛṣṭi**.
- *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.
- *vaśīkaraṇa* (*vashikarana*) — control, especially as exercised by *vaśitā*.
- *vaśitā* (*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.
- *vaśitā-īśitā* (*vashita-ishita*) — the combination of *vaśitā* and *īśitā*, two of the three **siddhis of power**.
- *Vāsudeva* — a name of *Kṛṣṇa*.
- *vātsalya* — parental affection, especially of a mother for her child; the relation (*bhāva*) with “God the Child”, where the *īśvara* is experienced as “the child born to our desire whom we cherish and rear”, part of the composite *bhāva* in which “the most intimate human relations” are made “stepping-stones to the supra-human”.
- *vayavic* — relating to *vāyu*¹, gaseous; relating to *prāṇa*, vital.

- *vāyavya jala* — *jala* containing an excess of *vāyu*¹.
- *vāyu*¹ — 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*² — the Vedic god of Wind, the universal *deva* as “the Master of Life, inspirer of that Breath or dynamic energy”, later called *prāṇa*, 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*¹.
- *Vāyuputra* — son of *Vāyu*².
- *Veda-jñāna* — (intuitive) knowledge of the Veda.
- *vena* — a kind of angelic being; cherub.
- *vepathu* — trembling, regarded as “the sign of the pranashakti at work improving an unfit adhara”.
- *vibhu* — pervasive; the all-pervading Master.
- *vibhūti* — manifestation of divine power; an exceptional individual who embodies “some power of the Divine and is enabled by it to act with great force in the world”.
- *vicāra* (vichara) — intellectual reflection, judgment.
- *vicitra* (vichitra) — rich and varied; variegated.
- *vicitrabodha* (vichitrabodha; vichitra bodha) — “richness and great variety and minuteness of the perceptions”, an element of *buddhiśakti*.
- *vidhāna* — arrangement and right assignment of perceptions.
- *vīḍuhaṛṣin* (viduharshin) — exulting in its strength. [Cf. *Ṛg 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 *Mahāsarasvatī bhāva*.
- *vidyā-avidyā* — the Knowledge-Ignorance, where *vidyā*, the consciousness of unity, is subject to the conditions of *avidyā*, the divided consciousness.

- *vidyā-avidyā-siddhi* — the perfection (*siddhi*) that is attainable under the conditions of *vidyā-avidyā*, where Knowledge is “inextricably intertwined with an original Ignorance”.
- *vidyādhara* — a kind of supernatural being with magical power and knowledge (*vidyā*); in the evolutionary scale, a sub-type of the *deva* type.
- *vidyunmaṇḍala* (vidyunmandal) — a halo of lightnings.
- *vidyunmaya* — filled with lightning.
- *vidyut* — lightning; electricity; a term sometimes substituted for *varṇa* as one of the seven kinds of **akashic material**.
- *viḥ* — bird (Vedic symbol of the inner being).
- *vīja* — 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 [*satyam ṛtam bṛhat*] of the divine existence”.
- *vijñāna ānanda* (vijnana ananda; vijnana-ananda) — same as *vijñānānanda*.
- *vijñāna bhāva* — supra-intellectual state of consciousness.
- *vijñāna brahman* — *brahman* experienced in *vijñāna*.

- *vijñānabuddhi* (vijnanabuddhi; vijnana-buddhi; vijnana buddhi) — the intuitive mind, intermediate between intellectual reason (*mānasa buddhi*) and pure *vijñāna*, a faculty consisting of *vijñāna* “working in mind under the conditions and in the forms of mind”, which “by its intuitions, its inspirations, its swift revelatory vision, its luminous insight and discrimination can do the work of the reason with a higher power, a swifter action, a greater and spontaneous certitude”.
- *vijñāna-cakṣuḥ* (vijnana-chakshu) — eye of *vijñāna*.
- *vijñāna catuṣṭaya* (vijnanachatusthaya; vijnana-chatusthaya; vijnana chatusthaya) — the third *catuṣṭaya*, the quaternary of the supra-intellectual faculty (*vijñāna*), whose members are usually listed as *jñāna*, *trikāladṛṣṭi*, *aṣṭasiddhi* and *samādhi*; *aṣṭasiddhi* is sometimes replaced by *rūpadṛṣṭi* and *tapas*, making five members.
- *vijñāna darśana* (vijnana darshana) — vision of *brahman* on the plane of *vijñāna*.
- *vijñānadṛṣṭi* (vijnanadrishti; vijnana drishti) — *dṛṣṭi* (revelation) acting in the *vijñāna* free from mental accompaniment or limitation.
- *vijñāna ghanatā* — massed concentration of *vijñāna*.
- *vijñāna jyotis* — light of *vijñāna*.
- *vijñānakośa* (vijnanakosha; vijnana-kosha) — the sheath (*kośa*) corresponding to *vijñāna*, “the knowledge-sheath, the causal [*kāraṇa*] body”, by living in which the human being “will be able to draw down entirely into his terrestrial existence the fullness of the infinite spiritual consciousness”.
- *vijñāna loka* — the world (*loka*) of *vijñāna*, same as *maharloka*, “the plane of the gnosis” where “the infinite . . . is very concretely . . . the foundation from which everything finite forms itself”.
- *vijñānam* — see *vijñāna*.
- *vijñānamaya* (vijnanamaya; vijnanamay) — supra-intellectual; having the nature of *vijñāna*, the principle that links *saccidānanda* to mind, life and matter and is revealed through the faculties of *smṛti*, *śruti* and *dṛṣṭi*; expressing the principle of *vijñāna* involved in or subordinated to the principle of another plane, such as the physical or mental. The terms **ideal**, **gnostic** and **supramental** are almost interchangeable with *vijñānamaya* in the *Record of Yoga* up to 1920; in 1927, the word *vijñānamaya* does not occur, while “supramental” and “gnostic” refer to planes higher than **ideality**.

- *vijñānamaya ānandamaya īśvara* (vijñanamaya anandamaya ishvara) — the all-knowing and all-blissful Lord.
- *vijñānamaya samādhi* — same as *savijñāna samādhi*.
- *vijñānamaya tapas* — *tapas* on the plane of *vijñāna*, “that which fulfils what the knowledge sees”; same as *ideal tapas*.
- *vijñānamaya thought* — thought elevated to the plane of *vijñāna*.
- *vijñānamaya trikāladr̥ṣṭi* (vijñanamaya trikaldrishti) — time-vision in the *vijñāna*.
- *vijñānamayī* — feminine of *vijñānamaya*.
- *vijñānānanda* — *ānanda* experienced on the plane of *vijñāna*; same as *cidghanānanda*.
- *vijñānapadma* — lotus of knowledge; see *sahasradala*.
- *vijñāna reason* — same as **luminous reason (logistic ideality)**.
- *vijñāna śakti* (vijñana shakti) — the *śakti* acting on the plane of *vijñāna*.
- *vijñāna-samādhi* (vijñana-samadhi; vijñana samadhi) — *samādhi* transformed by the action of *vijñāna*; a higher counterpart of the traditional *savicāra samādhi*, replacing intellectual judgment and perception by their supra-intellectual equivalents.
- *vijñānasārathyupeta rathī vidvān* — the Knower riding in the chariot (of the body) with *vijñāna* as charioteer.
- *vijñānasiddhi* (vijñanasiddhi; vijñana-siddhi; vijñana siddhi) — the perfection of the *vijñāna catuṣṭaya*.
- *vijñāna śuddha ananta* (vijñana shuddha ananta) — pure infinite delight (*śuddha ananta ānanda*) experienced on the plane of *vijñāna*.
- *vijñāna thought* — same as *vijñānamaya thought*.
- *vijñāna trikāladr̥ṣṭi* (vijñana trikaldrishti) — same as *vijñānamaya trikāladr̥ṣṭi*.
- *vijñānavān deva* — the Godhead manifesting through *vijñāna*.
- *vijñāna yantrita* — controlled by *vijñāna*.
- *vikalpa* — variation; variety; distinction.
- *vikāra* — modification, derivative.
- *vināsmaraṇa* (vinasmarana; vina-smarana; vina smarana) — without *smaraṇa*; (physical *ānanda*) independent of memory or attention.
- *viparīta* — contrary, inverse, perverse.
- *virakti* — disgust, aversion.
- *virāṭ* — “the Shining and Mighty One”, *brahman* manifest in the first

of the three states symbolised by the letters of *AUM*; the Self (*ātman*) supporting the waking state (*jāgrat*) or *sthūla* consciousness; the Lord (*īśvara*) pervading the external universe as the Cosmic Soul.

- *virāt puruṣa* (virat puruṣa) — same as *virāt*.
- *virati* — cessation, desistence; dissatisfaction.
- *virodha* — opposition; repugnance.
- *vīrya* (virya; viryam) — strength of character; “the energy of the divine temperament expressing itself in the fourfold type of the chaturvarnya” (see *cāturvarnya*), the first member of the *śakti catuṣṭaya*, consisting of the dynamic force “of the temperament, character and soul nature, *svabhāva*, 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*.
- *vīryam* — see *vīrya*.
- *vīryamiti* — *vīrya* consists of. . . .
- *vīrya, śakti, caṇḍībhāvaḥ, śraddhā, iti śakticatuṣṭayam* (virya, shakti, chandibhavaḥ, sraddha, iti shaktichatusthaya) — *vīrya, śakti, Caṇḍībhāva* and *śraddhā*: these constitute the *śakti catuṣṭaya*.
- *viṣāda* (vishada) — despondency, depression.
- *viśālātā* — wideness, an element of *Maheśvarī bhāva*.
- *visarjana* — discharge.
- *viṣaya* (vishaya) — an object of sensory or other experience; any of the five “properties of energy or matter, sound, touch, form, taste and smell, which constitute the way in which the mind-sense perceives objects”, being “five different ways of sense cognizance of the world, powers evolved by the universal energy [*prakṛti*] in order to deal with all the forms of things she has created from the five elemental states [*pañcabhūta*] assumed by her original objective substance”; (also called *sūkṣma viṣaya*) an immaterial object or sensation perceived by a subtle sense (*sūkṣma indriya*); short for *viṣayadrṣṭi* or *viṣayānanda*.
- *viṣaya ānanda* (vishaya ananda) — same as *viṣayānanda*.
- *viṣayabhoga* (vishayabhoga; vishaya bhoga) — *viṣayānanda* in the state of *bhoga*.
- *viṣaya buddhi* (vishaya buddhi) — worldly reason, science; an attribute of *Aniruddha*.
- *viṣayadrṣṭi* (vishayadrṣṭi) — subtle sense-perception (*sūkṣma drṣṭi*)

in general or any particular form of such perception, especially perception of the *sūkṣma viśayas* of sound, touch, smell and taste (*śabda*, *sparśa*, *gandha* and *rasa*), with vision of *rūpa* often mentioned separately; the faculty or faculties constituting the instrumentation of *sañjñāna* 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”.

- *viśaya-kāma* (vishaya-kama) — the combination of *viśayānanda* and *kāmānanda*.
- *viśayānanda* (vishayananda) — *ānanda* in the objects of sense (*viśayas*), a form of *śārīrānanda* or physical *ānanda* by which all “sense and sensation becomes full of . . . a divine joy, the delight of the Brahman”; the experience of *viśayānanda* in relation to a particular sense (*indriya*) and its objects.
- *viśaya-nirānanda* (vishaya-nirananda) — undelight in the objects of sense.
- *viśeṣa-rādhās* (vishesha-radhas) — special ecstasy.
- *vishada* — see *viśāda*.
- *vishaya*, etc. — see *viśaya*, etc.
- *vishesha-radhas* — see *viśeṣa-rādhās*.
- *Vishnu*, etc. — see *Viṣṇu*, etc.
- *vishuddha*, etc. — see *viśuddha*, etc.
- *vishuddhi* — see *viśuddhi*.
- *vishwadarshana* — see *viśvadarśana*.
- *viśiṣṭādvaita* (visishtadwaita) — modified monism; the perception of “relation in a qualified identity”.
- *vismaraṇa* — forgetfulness.
- *vismṛti* (vismṛiti) — 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 *Rudra*², 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 *Mahālakṣmī*.

- *Viṣṇu-Nārāyaṇa* (Vishnu-Narayana) — *Viṣṇu*, regarded as a cosmic personality of *Kṛṣṇa*, manifesting in the form of *Nārāyaṇa*, who is “Vishnu . . . as the God in man”.
- *Viṣṇuśakti* (Vishnushakti) — the soul-power or element of *vīrya* that expresses the personality of the fourfold *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* (vishuddhata) — purity of the thinking faculty, an element of *buddhiśakti*.
- *viśuddhatā, prakāśa, vicitrabodha, jñānadhāraṇasāmarthyam iti buddhiśaktiḥ* (vishuddhata, prakasha, vichitrabodha, jnanadharana-samarthyam iti buddhishaktih) — purity, clarity, variety of understanding, capacity to hold all knowledge: these constitute the power of the thinking mind.
- *viśuddhi* (vishuddhi; visuddhih) — purity; same as *viśuddhatā*.
- *viśuddhiḥ, prakāśo, vicitrabodho, jñānasāmarthyam* (visuddhih, prakasho, vichitrabodho, jnanasamarthyam) — purity, clarity, variety of understanding, capacity for all knowledge (the elements of *buddhiśakti*).
- *viśvadarśana* (vishvadarshana; vishva darshana) — vision of all the worlds; *ānandadarśana* on all planes.
- *viśvadevaloka* — the world of the all-gods or *karmadevatās*.
- *viśvadrṣṭi* (visvadrishi) — 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*

catuṣṭaya.

- *viśvaiśvarya* (visvaiswarya) — universal power, omnipotence.
- *Viśvakarman* — the divine architect of the universe, identified with *Tvaṣṭṛ*.
- *viśvasparśa* (visvasparsha) — universal touch.
- *viśvā vāryāṇi śravasyā* — all the boons of inspired knowledge. [Ṛg Veda 1.149.5]
- *viveka* (viveka; vivek) — intuitive **discrimination**, one of the two components of *smṛti*, a faculty of *jñāna*; its function is “to seize on our thoughts & intuitions, arrange them, separate their intellectual from their vijñanamaya elements, correct their false extensions, false limitations, misapplications & assign them their right application, right extension, right limitation”.
- *vivekamaya* — having the nature of *viveka*.
- *vivekamaya trikāladṛṣṭi* (trikaldrishti) — *trikāladṛṣṭi* in which *viveka* is used for “deciding the correct event among the various tendencies, applied forces & possibilities”.
- *vividhānanda* — various delight; *ānanda* as the last member of the *śārīra catuṣṭaya*, consisting of the fivefold **physical** *ānanda* or *śārīrānanda* whose forms are *kāmānanda*, *viśayānanda*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*.
- *vividhā vāṇī* — miscellaneous *vāṇī*.
- *vivṛta* (vivrita) — open, revealed.
- *vouloir (exclusivement) la délivrance de ses vassaux* [French] — to desire (exclusively) the deliverance of his vassals.
- *vrajā bhuranta gonām* — (the steeds of life-energy) gallop to the pens of the luminous cows (the illuminations of the divine Truth). [Ṛg Veda 5.6.7]
- *vraṇa* — wound; flaw, “scar of imperfection”. [Cf. *Īśā Upaniṣad* 8]
- *vrijina* — see *vṛjina*.
- *vrika* — see *vṛka*.
- *vrisha* — see *vṛṣā*.
- *Vritra* — see *Vṛtra*.
- *vritratwa* — see *vṛtratva*.
- *vṛjina* (vrijina) — crooked.
- *vṛka* (vrika) — wolf; “tearer”; a type of hostile being in the Veda.
- *vṛṣā* (vrisha) — as master or strongly or abundantly.

- *Vṛtra* (Vritra) — a Vedic demon, the “coverer” who blocks the flow of the waters of being; a hostile power obstructing the *yoga*.
- *vṛtratva* (vritratwa) — state of being concealed by *Vṛtra*; obscurity.
- *vyāghracarma* (vyaghracharma) — tiger-skin.
- *vyākaraṇa* — grammar; a special power that gives the intuitive knowledge of grammar, related to *bhāṣāśakti*.
- *vyakta* — manifest.
- *vyāna* — 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, īsitā, vaśitā, mahimā, laghimā, aṇimā, iti aṣṭasiddhiḥ* (vyaptih, prakamyam, aishvaryam, ishita, vashita, mahima, laghima, anima, iti ashtasiddhih) — *vyāpti, prākāmya, aiśvarya, īsitā, vaśitā, mahimā, laghimā, aṇimā*: these are the eight *siddhis* or supernatural powers.
- *vyāpti-prākāmya* (vyapti-prakamyā; vyaptiprakamyā; vyapti prakamyā) — the combination of *vyāpti* and *prākāmya*, the two *siddhis of knowledge*, which constitutes *telepathy*.
- *vyaya* — “capacity to spend freely”, an attribute of the *vaiśya*.
- *vyaya-lakṣmī* (vyaya-lakshmi) — success and prosperity resulting from expenditure of energies.
- *vyūha* — marshalling of the rays of the sun of knowledge. [Cf. *Īśā Upaniṣad* 16]

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- *yadṛcchālābhasantoṣaḥ* — being satisfied with whatever comes by chance.
- *yajña* — sacrifice.
- *yakṣa* (yaksha) — a kind of supernatural being belonging to a world of pleasure; in the evolutionary scale, a sub-type of the *deva* type.

- *Yama* — the “Controller or Ordainer”, a form of the Vedic sun-god, *Sūrya*², 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”.
- *yantraṇā* — forcing, hurting.
- *yantrī* — 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”.
- *yaśahprāpti* (*yashahprapti*) — the attainment of glory.
- *yaśas* (*yashas*) — glory; victory; success.
- *yaśolipsā* (*yasholipsa*) — the urge towards glory and victory, an attribute of the *kṣatriya*.
- *yathārthabodha* — correct perception.
- *yāthārthya* — truth, real nature.
- *yat kiñca jagatyām 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 outflowing 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 catuṣṭaya*; but the effective half of the *karma catuṣṭaya* is for some purposes treated as part of “life” or the *līlā*, as distinct from the *yoga*.

- *yoga catuṣṭaya* (yoga chatuṣṭaya) — the quaternary of *yoga*; another name for the *siddhi catuṣṭaya*.
- *yogāgnimaya śarīra* (yogagnimaya sharira) — a body filled with the fiery energy generated by *yoga*. [Śvetāśvatara 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 catuṣṭaya*, often not including *karma* or the effective half of the *karma catuṣṭaya*.
- *yogatattva* (yogatattwa) — the principles of *yoga*, especially the *yoga* of self-perfection outlined in the *sapta catuṣṭaya*.
- *yogेशvara Hari* (yogeshwara Hari) — Kṛṣṇa, Master of the Yoga. [Cf. Gītā 11.9]
- *yogin* — one who practises *yoga*; one who has attained *yogasiddhi*.
- *yo . . . śamīm śāsamānasya nindāt* — “who confines the work when man seeks his self-expression”. [R̥g Veda 5.42.10]
- *yo . . . supteṣu jāgarti* — “this that wakes in the sleepers”. [Kaṭha Upaniṣad 2.2.8]
- *yo . . . tucchyān kāmān karate siṣvidānaḥ* — “who with sweat of effort creates little fragmentary desires”. [R̥g Veda 5.42.10]
- *yuddha* — struggle, battle; (on page 1281) the name of a *svarga*.
- *yuddhalipsā* — the urge towards battle, an element of *Mahākālī bhāva* or *Caṇḍībhāva*.
- *yuddhānanda* — delight in struggle and battle.
- *yuga* — age, period; any of the four ages of a *caturyuga*.