

1–25 JULY 1912

Journal of Yoga.

July 1<sup>st</sup> 1912—

August, 1912, will complete the seventh year of my practice of Yoga. It has taken so long to complete a long record of wanderings, stumbles, gropings, experiments, — for Nature beginning in the dark to grope her way to the light—now an assured, but not yet a full lustre,—for the Master of the Yoga to quiet the restless individual will and the presumptuous individual intelligence so that the Truth might liberate itself from human possibilities & searchings and the Power emerge out of human weaknesses and limitations. The night of the thirtieth marked by a communication from the sahasradala, of the old type, sruti, but clear of the old confusions which used to rise around the higher Commands. It was clearly the Purushottama speaking and the Shakti receiving the command. Already the lipi had given warning of a new life beginning on the 1<sup>st</sup> July,—a new life, that is to say, a new type of action, starting with a temporarily complete realisation of novel Personality and the final inevitable seal on the dasyabhava. Not that anything was done abruptly. In this yoga at least nothing has been abrupt except the beginnings,—the consummations are always led up to by long preparation & development, continual ebb & flow, ceaseless struggling, falling & rising—a progress from imperfection through imperfections to imperfect and insecure perfections & only at last an absolute finality and security.

Even now the dasyam though complete in action, is not free of an intellectual questioning. But this last leaven of asraddha, of nastikya-buddhi, is confined to the truth or untruth of the Adesha given in the jail, the apprehension of certain forms of akalyana; it is not capable any longer of positiveness & even at its highest is unable to generalise itself. For the rest the triple dasyam of the

body is active beyond doubt, the last shadowy effigies of the double dasyam is fading away—in the mind and feelings there is not the same clearness; for the shadow of the double dasyam still persists by the strength of the asraddha, but the express thought, the vak of the divine communication, the experiences & feelings (all except the depression due to doubt) are ordinarily independent of the *anumati*. Only the perceptions present still a field to the unhappy independence of the soul, its *triste* liberty to doubt & revolt against God, and from this field the others are sometimes temporarily affected.

The three forms of dasyam are now distinct and well-marked. The simple dasyam is that obedience to the divine impulsion which is self-chosen & depends on the individual's intelligence of God's will and his consent, his readiness to obey. The Purusha is still karta & anumanta, a servant of God, not His slave. The great step bridging the transition from the simple to the double dasyam is the renouncement of the kartritwa abhimana, by which we perceive that Prakriti is the only doer of all our actions voluntary or involuntary from the most deliberately concerted endeavour even to the simplest trifle and, in consciousness, are aware of the impulse of Prakriti in every movement physical or mental. At first the consciousness tends to make a false division claiming the movement itself to be our own although the determining impulse is felt as a driving or a pressure proceeding from infinite Nature above or around us. The wearing away of this division marks a farther attenuation of servanthood and deepening towards the divine servitude. But so long as the anumanta keeps his abhimana and reserves his right of individual lordship (Ishwara) over Prakriti, we have not passed the stage of simple dasyam. For between the various impulses of Prakriti, we have the sense of choosing, of an active & constant freedom, & although we choose what we understand to be God's will, it is still our choice that determines the action in the adhara & not His direct and imperative Will. In the double dasyam on the contrary there is no active & constant freedom, but only a general & ultimate freedom which is used little or only exceptionally. We are aware of ourselves as Ishwara & anumanta, the individual ruling & sanctioning authority, but, although we still have the power of refusing our sanction to any particular impulse of

Prakriti if we choose, we do not choose; we make no choice, we do not determine what is God's will and act thereby or order Prakriti to act thereby, but leave everything to God to determine; the whole responsibility is His & a given impulse of Prakriti fulfils itself or not as He chooses without our interference. If the will is used, it is used by Prakriti. We are aware of it as being not our will, but the will in the adhar used by Prakriti. In the triple dasyam, even this potential freedom disappears. Whatever impulse of infinite Nature comes, we could not interfere with it if we wished, any more than the drifting leaf can deny itself to the storm or the engine to the force that works it. We are aware of our body as a whole & in its various parts being moved not by will in the body but by a will or force outside the body; our thoughts, feelings, will-power similarly. Each of these stands perfectly apart from the others & is worked separately by Nature. The will wills & has done; it does not try to determine action but leaves the action to happen or not as Nature pleases; the thought thinks & is done, it does not try to determine either the movement of the will or the movement of the action; the feelings equally live for themselves, atmatripta, not striving to compel action & emotion or thought & feeling to agree. What harmony is necessary is determined by the Para Shakti that drives us, which we feel always as a Force driving us. But this Force is itself only an instrument of a conscious Will driving it,—the Will or Anumati of the Purushottama, who is Parameshwara & universal Anumanta.

This consummation is also attended by a ripening realisation of the Divine Master. Formerly I realised the Impersonal God, Brahma or Sacchidan[an]dam separately from the Personal, Ishwara or Sacchidananda. Brahma has been thoroughly realised in its absolute infinity & as the material & informing presence of the world & each thing it contains, yat kincha jagatyam jagat. But the sense of the One has not been applicable utterly & constantly,—there have been lacunae in the unitarian consciousness, partly because the Personality has not been realised with equal thoroughness or as one with the Impersonality. Hence while dwelling on the Paratman, the mind, whenever the Jivatman manifested itself in the sarvam Brahma, has been unable to assimilate it to the predominant realisation and an

element of Dwaitabhava, — of Visishtadwaita has entered into its perception. Even when the assimilation is partly effected, the Jiva is felt as an individual & local manifestation of the impersonal Chaitanya and not as the individual manifestation of Chaitanya as universal Personality. On the other hand the universal Sri Krishna or Krishna-Kali in all things animate or inanimate has been realised entirely, but not with sufficient constancy & latterly with little frequency. The remedy is to unify the two realisations & towards this consummation I feel the Shakti to be now moving.

The action of this triple dasyam is now characterised by a harmony of shama & tapas. This harmony has been hitherto impossible owing to the excess of mental tejas which sought perpetually to energise the action & bring about a more rapid or a more perfect fruit, thus impairing the shama which consists in anarambha, shanti & the perfect realisation by the Jnata-Purusha of his own passivity. The state of action vacillated from tamasic vairagya or udasinata to rajasic heat & fervour of action. All this was an importation from outside, from the annamaya devatas, but a constant importation. With the greater perfection of the dasyam this pendulary vacillation between inertia & disturbance is sinking to rest and the hour of intense (chanda) activity in the Prakriti with perfect anarambha in the Purusha is drawing nearer. The third power of action, Prakasha, which is as a light on the path to the tapas, showing it its own works, is more & more active, but not perfect, although rounding towards perfection.

This prakasha has been for the most part vijnanamaya, of the nature of discriminative & selective knowledge, acting directly by discrimination & selection as the first process of thought. For instance, I see a bird flying & I discriminate & select the farther course of its flight by an act of determining illumination — I do not see the future flight with the self-vision as I see the present flight with the physical vision & so know about it. I see only the truth (ritam, satyam) about this flight, satyam of it, not sat, its truth of existence, not its existence. But this day I realised more certainly what I had previously perceived by fragmentary experience, that the basis of all knowledge is atmaprakasha of sat; by chit, that is to say, or sat luminous to itself. I began to see first the thing-in-itself

in the Brahman (whether thing objective or thing subjective) and as part of that vision idea or truth of the thing self-manifest.

The obstacles of vijñana-siddhi and of all subjective siddhi are no longer in myself but in the circumambient annamaya prakriti, not that attached to myself as an atmosphere by my past karma (for that is purified), but the general prakriti. It is from this besieging environment that imperfections expelled from myself reenter temporarily my system or the old regularised sanskaras of Nature which we miscall laws stand in the way of progress,—eg illness, unease, thirst, limitation of power or knowledge, inactivity of power or knowledge. I feel, for instance, no thirst in the body but a sense of dryness around me & besieging me, but not clinging as it does when in the karmadeha or personal environment; I have sometimes to drink in order to satisfy these devatas. When I feel no bodily chill or discomfort in exposure, sleeping out uncovered in the cold wind at night, yet around me there is an unease & a shrinking which I cannot yet ignore. The obstruction & limitation, however, are no longer jealous & malignant, but the voluntary or involuntary expression of the natural incompetence or unwillingness of the annamaya devatas to new movements to which they are unaccustomed & which hurt their ease & their egoism.

Notable Lipis today were these—

1. Fidelity to the duties laid down by the speech. (This lipi pronounces a principle of the new action which has already begun to be fulfilled).
2. The heart and nature of the child (including the animal), the strength of the Titan, the appetites of the old giants, the intellectuality of Gods.
3. Kindly in intention, tragic in result. (Dharma in the Kali).
4. Finality to the tejas. (One of the immediate siddhis to be expected in the yoga.[])
5. Rupadrishti.
6. Thaumaturgy.

Yesterday, the 30<sup>th</sup>, there were four apposite sortileges which have an importance of the future and are besides worth noting for their entire appositeness to thought or circumstance.

(1) विरजानलजमग्निं धार्यं न्नोन्नं महर्षिभिः । औपासनसमुत्पन्नं गृहस्थेभ्यो विशेषतः ॥ Brihajjabala.

Agni is the Tapas (Chit-tattwa in energy) & the activity of the tapas is the most important siddhi now in progress—an activity born of a fire purified from rajas. The disappearance of rajasic tendency is now being finally [effected]<sup>1</sup> (the tamasic still lasts), even the last dust of it in the annamaya environment is being swept up and out. This purified tapas is that to be contained by the jnani in me. But in addition the tapas born of devotional self-dedication is needed, especially, by the karmi—the first belongs to the realisation of the nirgun sad Brahman, the second to the conception of universal Narayana. The first by itself makes for Sannyasa, the second for divine activity. The reference is to the passing away of the mere sannyasochita bhava in its last remnants at the end of June, the fulfilment of tyaga, the passing beyond the limitations of the sadhan of the Gita to the sadhan of the Veda. It is true this had already been effected in essence, but the last tendencies in the annamaya mind to the sanskaras of asceticism & mere renunciation have only now expired.

(2) उन्नथं न्नाणो वा उन्नथं न्नाणो ह्रीदं सर्वमुत्थापयत्युन्नास्माद्गुन्नथविद् वीरस्तिन्नत्युन्नथस्य सायुज्यं सलोकतां जयति य एवं वेद ॥ Brihad Aranyaka.

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

(3) अन्नं ब्रन्नेति व्यजानात् । Taittiriya.

<sup>1</sup> MS affected

The financial condition is now at its worst, — a debt of Rs 300, money almost at an end, all sources either denied or suspended & everybody who could help temporarily in a similar condition of destitution. The sortilege came as an answer to the anxiety in the annamaya mind about the sharirayatra.

(4) तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद य उ हैवंविदा स्पर्धतेऽनुशुष्यत्यनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मं । Brihad Aranyaka.

An answer to doubts about the activity of ill-wishers.

July 2<sup>d</sup>

Nothing of decisive importance today. The vani is active. It seems that the faculty of rapid interpretation of the rupas, lipis etc is being finally established and there is greater firmness of the trikaldrishti. There is stress in the lipi on the word “prodigy”, which seems to be prophetic in its nature. The symbols of physical ananda have been determined and were repeatedly shown— a butterfly for kamananda, (this is of long standing), a wasp for raudrananda, a bee or honeyfly for tivrananda, the long Indian bee for vishayananda, a moth for vishayananda.<sup>2</sup>

Lipi—25<sup>th</sup> George—first end of existing state of destiny.

I may note that a former sortilege occurring after the Titanic disaster and pointing to fresh disasters in the struggle of machinery with Nature, which I had supposed to be false or falsely interpreted, is today vindicated. No less than four accidents (three fatal, one extensive) in two days in aviation! It is noteworthy that I was wondering only a day or two ago at the comparative freedom of Germany from these accidents—but these accidents (except one, I think) are in Germany.

8, 9 and 7 constantly reappear in the lipi. They indicate the chief points on which the struggle with the objective resistance is now concentrated. The secondary utthapana commenced feebly on the first attained on the night of the second some strength. There was perfect mahima & laghima (perfect in nature, not intensity) in the legs, but the defect of anima prevented sustainment for more

<sup>2</sup> The first or, less likely, the second occurrence of “vishayananda” is a slip for “vaidyutananda”.—Ed.

than 15 minutes. In the arms it is general adhogati working through unease and general hostile physical sanskara that opposes; the special defect of anima is less prominent, though entirely absent only in one or two positions. Even in those the adhogati works through kala to recreate it.

July 3<sup>d</sup>

The barrier offered in the annamaya prakriti to all decisive fulfilment of the vijnana-chatusthaya (the siddhis of knowledge & power incidental to the opening of the ideal faculty) [has]<sup>3</sup> at last given way. The power of trikaldrishti in those movements which are nearest to the prakamya and vyapti (perception and reception of the truth about objects by sanyama on the objects or contact in consciousness with them), [has]<sup>4</sup> triumphed over the obstruction. Instead of a difficult choice of the truth, past, present & future, about things & happenings, a choice hampered by a siege of false suggestions from the physical gods in the material environment, the suggestions themselves are coming to be automatically true. The vijnanam which is satyam ritam is conquering the last fields of mentality & imposing its satyadharma or law of self-existent truth which is necessary for perfect vision of things, satyadhar-maya drishtaye. The movement is not yet entirely triumphant, for the enemy returns to the charge and clouds the siddhi with the anritam, but in the siddhi now there is fixity &, though not perfect continuity, yet a prevailing persistence. The enemy cannot prevent the persistence. The condition of success appears to be perfect passivity. If there is any arambha, any setting about to know, mental activity with its tangled web of error starts again; Truth, the satyam, is idea true in itself, self-revealing[,] atmaprakasha, not acquired, not in any way arrived at. The mind with all its guessing, inferring, discovering can only reach a marred & mutilated truth inevitably accompanied by error. This breaking of the barrier was presaged by the lipi. “The difficulty is conquered.”

<sup>3</sup> MS have

<sup>4</sup> MS have

The siddhis of power have also begun their decisive action but less perfectly than the trikaldrishti of prakamya and vyapti. There are four tendencies that prevent its proper action & effectuality; (1) the tendency to miss the object of the prayoga, as when Pallas Athene turns the shafts from the hero of her preference, so that the aishwarya or vashita does not act upon it at all; (2) the tendency because of habit, previous purpose or tendency or mere recalcitrance to a novel suggestion to pay no heed to it, to shake off the shaft of suggestion from the mental body & go on one's way, if one is in motion or remain firm, if static, as if the suggestion had not reached; by the sukshmadrishti or by some involuntary movement the hitting of the mark by the force aimed at it can be discerned; (3) the tendency to confusion in the mental current of suggestion & mechanical opposition in the body leading to delay of obedience or deviation from the time, place & circumstance enjoined; (4) the tendency for adverse circumstance to interfere & divert the faultless or generally successful fulfilment begun. However, the frequency of obedience & frequent exactness of the action show the emergence of the successful Shakti. It is notable that both these activities are confined in their success for the most part to the immediate happenings around me of a trifling nature. In the rest there is only a general pressure and ultimate success and a capricious success in details. The therapeutic power has evidently gained in force.

The vijnanamaya articulate thought had established its free activity regardless of all doubt & opposition in the mind, but it had not decisively proved its truth & vijnanamaya nature by unvarying result in the objective & subjective happenings of Yoga & life; but this movement of proof has now powerfully commenced. Drishti is also preparing a decisive movement both in lipi & in crude rupa.

The lipi "After dinner the siddhi will take a new turn", came in the afternoon & was fulfilled duly like the script of the morning. The new turn proved to be the final establishment of the first chatusthaya where it was still weak (in the hasyam or active atmaprasada) and its independence even in the annamaya prakriti & its last outworks of favourable & unfavourable happening (mangalam & amangalam). There are a few recesses of enviroing material mind in which sensitiveness to the apriyam survives feebly, but

these touches have only a brief persistence. The second chatusthaya is preparing its liberation in the defective points (kalyanasraddha, faith in the adesha, ishwarabhava, etc), but as yet only the sraddha in the yoga siddhi is decisively fulfilled. The reason in the annamaya mind opposes the perfect sraddha, the damyam in the annamaya temperament opposes the ishwarabhava.

July 4th

The lipi is not yet entirely conquered by the Satyam. Especially when the doubt about the adesha siddhi rises, it gives or suggests false prophecies but the falsehood is usually noted, now, at the time & no longer deceives. Today's notable lipis

(1) Fullest satisfaction of the heart next after the fulfilment of the laughter (hasyam). It is notable that the fulfilment of hasyasiddhi has recently been predicted with great persistence by the lipi "laughter", which I could not then understand. Cf the old lipi, "Safety"

(2) Ekas tisthati viras tisthati.

(3) Sadi Carnot.

(4) Disorder – at once; yes.

The last script had reference to the prolonged attack on the first two chatusthayas & also on the new siddhis of the third which had produced in the annam some disorder, mental activity & vague uneasiness; it predicted the immediate removal of the disorder by restoration of passivity & was at once fulfilled. The attack lasted or recurred throughout the day until this script appeared with its immediate fulfilment.

The vividness, frequency & simultaneity of the lipi have now been established in fixity, with continuity; but are not yet invariable or intense. Different forms of lipi, chhayamaya, varnamaya are becoming more frequent (called in the prophetic script lipikaushalya). Along with this successful issue from a long & weary struggle the details of the lipi are becoming more & more independent of mental activity, – eg le resultat decisif where the annamaya mind had blunderingly suggested decisive; the words suggested by the mental thought voice are increasingly rejected and other unexpected words substituted even when the lipi appears progressively and not with an

unexpected spontaneity; etc. Automatic script recommenced today showed a greater truthfulness in the few statements made about the next movements of the yoga but is still capable of exaggeration. The vani has not yet entirely established its satyam to the mind. It is still taking up all imperative thought-voices suggestive of action & the articulate Thought is taking up all voices suggestive of knowledge. When this movement proceeds, there is a slight return to the old inefficiency of phrase, ambiguity of statement or exaggeration of suggestion; but these faults are only reproduced to be removed & not, as used to be the case, to have bhoga & be exhausted.

The siddhis of power progress steadily. One of the difficulties is now removed; the power hits its mark, & where unfavourable circumstances intervene, favourable circumstances have begun to appear to counteract them. But refusal, delay & perversion are still common. Those on whom the power is used for progress in Yoga (S. [Srinivasachari] Bh. [Bharati] Sn. [Saurin] Bj. [Bijoy]) give frequent proofs now of success of siddhi & especially of vyapti of the shakti & jnanam in my or of my thoughts, but this siddhi is not yet decisively regularised.

Mental bhukti is now complete (with the exception of adverse events where there is more of samata than bhukti) & is invariable in rasagrahanam, usual in bhoga and, nowadays, occasional as ananda. But the shuddha ananda attended by the realisation of universal saundaryam often fails temporarily, owing to the loss of hold on the inner man and the dwelling on the physical appearance instead,—when this happens, and it happens only with regard to human faces, there is a fall in the general tone of the bhukti which tends to lose hold of the second & third intensities of bhoga (râtha & ratna) and descend to the rati or lowest intensity or else even to go back from bhoga to mere rasagrahana. But the lapse is never long sustained.

Physical bhukti of the indriyas is well established except for the occasional failure of chakshush ananda in the movement above described and a failure in certain tastes of the palate,—the latter exceptional. Sparshananda is still confined mainly to the low state of the rati, though well capable of the higher states, and is hampered by the persistence of discomfort by prolonged exposure to excessive

heat, exposure to cold above a certain degree in the state of sleep or after sleep when the nervous vitality is lowered, the intenser touches of pain or poisonous irritation. Thirst is being once more expelled, but hunger is again active. The five physical anandas occur occasionally sahaituka, but the ahaituka activities have for the time being been suspended along with progress in the other physical siddhis. Sleep is strong, also adhogati of weariness, denial of anima, refusal of the saundayam, persistence of the stray survivals of the phantasm of illness-symptoms. These seem, however, to be losing all hold except on the stomach & central functions, where they are attempting to resist final eviction (fullness, tejasic unease, touches of nausea) or to prevent fixity of siddhi. Visrishti is stronger than it has been for a long time past. Utthapana of neck maintained for about 10 or 15 minutes, finally overcome by pressure of adhogati.

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

A day of considerable and constant progress. Two predictions were made during its course of the progress apportioned to it, the first in script after an opening activity of telepathy and thought-reading, the second in thought and perception. The script ran, "More advance in vyapti & prakamya of thought; decisive effect in siddhi of rupadrishti. Progress in visvagati. Physical siddhi in 6. 7 & 8 (secondary)". The prediction was fulfilled, but perfunctorily without any generosity or amplitude of effect. It was replaced by the second prediction which promised the beginning of a second totality of the third chatusthaya on a larger scale & with a stronger effectiveness heralded by the extension of trikaldrishti, prakamya, vyapti and the siddhis of power to things distant in place & time and a preparation of totality in the fourth & fifth chatusthayas.

There has long been a free & successful telepathy (vyapti) & reading (prakamya) of the characters, feelings & states of mind of others and for longer still an elementary perception & vyapti of their actions. But the thought contents of the minds of others have been hidden from me except occasionally or in abnormal states of my being when it was concentrated in anger, apprehension or sympathy. Or it would be truer to say that I have read & received

plentifully the thoughts of others, but as I now perceive without knowing their nature & origin,—because the discriminative faculty & the sraddha or shastra of the thing were absent. Today, however, the veil was lifted, the barrier finally broken. Not only did telepathy & thought-reading abound, but in a single day the proof of correctness began to be ample. Things distant in time & place have also begun to yield up the secret of their present, future & immediate past, even in the rough of their distant past. Proofs have simultaneously begun to be vouchsafed. Things have even been perceived, denied by the object of the drishti or by apparent events & then proved in spite of denial on more ample evidence. Nevertheless the action is not yet perfectly free; the power of obstruction in the annamaya nature can no longer entirely prevail, but the will persists. Trikaldrishti is still hampered by revivals of the lower movement, when incorrect suggestion resumes for a short time its sway. There are also elements of error in the successful movement, mostly of the nature of mithyagraha or mithyaropa,—misconception by which a tendency or passing thought is taken for an intention or an intention for the thing that will happen etc and misplacement by which the thought or action of one is taken for the thought or action of another or falsely placed in time, locality or order of circumstance.

The siddhis of power increase always in force and in frequency & accuracy of fulfilment, but are not yet as habitually successful as the siddhis of knowledge.

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

July 13<sup>th</sup>.

Morning.

Experience of perfect unity of shamas, prakasha & tapas first in trikaldrishti, then in action. It was found that the sole error (of final result) in a particular drishti was owing to haste of mental tapas taking the main tendency or intention as the thing that was bound to happen. The right details were given by vyapti-prakamya of the immediate future, but were not accepted by the mind till they were fulfilled. The tapas is not yet chanda. A great & supreme passivity remains in which traigunyamaya utsaha and nirveda try to subsist discouraging as yet the tapas and prakasha. Only shamas is, as yet, entirely victorious. There is no longer any attempt by the manasa buddhi to forecast action; it recognises the impotence of speculation.

Ananda Mimansa begun last night; the first adhyaya completed this morning.

The proof of preparation of beauty in a very initial stage has during the last few days at last begun to appear.

Strongly increased intensity of kamananda and much more continuous and pronounced general tendency to that ananda with its concomitants. Sometimes the force that commences is the tivra. Premananda based on realisation of God as every separate existence animate or inanimate re-becomes, suddenly active and strong.

General trikaldrishti but without proper arrangement or nishchaya therefore groping & incorrect in detail is becoming normal. The Shakti has begun to move towards normality of correct detail. Power applied more perseveringly to the bodily siddhi seems to be producing more consistent results. The apana is being dominated, resistance to saundaryam relaxed, urdhwagati tending to recover from its prostration. Three longstanding aishwaryas were fulfilled yesterday & today in public events.

Continuity of record promises to become more common in the samadhi.

The first chatusthaya is now acting in its completeness by completeness of samata & the hasyam no longer depends on mangala upalabdhi. The body is also being possessed by samata & universal ananda even in what was formerly mere pain or discomfort.

Sahaituka vishayananda is resuming its old occasional strength which now promises to be normal. The others are also more common. Nirvisesha (ahaituka, but another term must be used) shuddhananda seems about to be established and it is asserted that it is established within and in the body.

Aishwarya about Pé [Poincaré] successful; it remains to be seen whether he keeps his seat.

Today's predictions.

1. Passivity united with tapas and prakasha; removal of moral tamas and partially of mental tamas. Fulfilled; there is shamas, but no tamas except the uncertainty in the mind and a vague tendency to asraddha about the Adeshasiddhi & about the rapidity of the Yogasiddhi.

2. Ananda increased in the body; shuddhananda strengthened. Fulfilled

3 Health increased, linga and stomach strengthened in their chakras, apana dominated by prana.

4. Adhogati dominated by urdhwagati.

(In these two respects it remains to be seen whether the apparent improvement is real & permanent.)

5 Beauty prepared. (Fulfilled with the slightness proper to this stage)

6. Vijnanam strengthened in all its parts—beginnings of rupadrishti in dense & developed forms. (The latter is still doubtful)

7. Karmakama strengthened. (Not apparent.)

8 Kalikrishna strengthened. (Fulfilled)

9 Adeshasiddhi.

The meaning & fulfilment of the last prediction are not apparent.

Lipi "Today physical siddhi begins", fulfilled.

July 14<sup>th</sup>

Realisation of God in all attended by shuddhananda (in the state of bhoga like all the mental anandas) both nirvisesha and savisvesha. These anandas (mental bhoga of all kinds & the physical

bhogas) seem to be finally established & incapable of overthrow or effective breach by the nirananda. They have an air of being pratisthita. Only the nirvisesha sharirika anandas are intermittent and obstructed. The nirvisesha shuddha & premabhoga are, however, still dependent on the perfect realisation of Sarvavastushu Ishwara.

There is strong tendency to deposit of prithivi & visrishti, & if the apana is dominated by the prana, it is as one who still successfully struggles with his assailant. The same is true of all the physical siddhis that have at all advanced, they are attacking, sometimes prevailing, sometimes in possession, but not yet masters except in the suddhi, bhukti & mukti (the latter most imperfect of the three).

Yesterday by a sudden opening of faculty Sanscrit prose, even of the Kadambari type, which was until the last reading difficult to understand, troublesome & wearying to the brain, has become perfectly easy & intelligible at the first reading without labour. A similar result is coming in Sanscrit poetry but more slowly. Prakasha & tapas in the brain have increased, tamas is passing away.

It is now apparent that kama was greatly strengthened yesterday & karma in bhava and power, but not, apparently, in actuality.

The experience of the afternoon shows that ananda is not yet beyond effective breach by the nirananda & that the samatahasyam, though now normal, can still be interrupted, the traigunya become once more active feebly in rajas & by the use of force on the Jiva in his system, but strongly in tamas & with the consent of the Jiva. The old device of insisting, against the Jiva's will, on flattering statement & promise which no longer seems supported by experience, has again been used.

The exact trikaldrishti accurate in every detail or almost every detail seems to be becoming more normal, but is still very far from being habitual or even common; but it does not need so exceptional a movement of tapas as formerly; it comes, when it comes, easily & naturally

The central chakra was stronger than ever before for a short time this morning & almost perfect in type, but collapsed under pressure. The force of arogya in the stomach has not yet removed

the bhautic symptoms & unease attendant on imperfect assimilation. Apana is active & dominant in the jalavisrishti.

The element of rajas in the daily written predictions is now clearly revealed by the extravagance of today's predictions which run as follows.

1. General physical siddhi established, particularly health, urdhwagati & ananda, in their types, not yet in unbroken possession.

2. Physical mukti & bhukti become more apparent.

3. Vijnana liberated from its limitations, not entirely, but able to move towards the brihat.

4 Adeshasiddhi & totality of the fifth chatusthaya.

The bhashasiddhi of Sanscrit prose, tested, proved to be well established.

It is now suggested that the predictions were not in themselves intended to indicate the actual fulfilment during the day but the occupation of the shakti with these things during the day & afterwards. In this case it will be a general programme, rather than a prediction. But it was preceded by a phrase which fixed the understanding in the mind in a different sense.

The attack of asiddhi in the afternoon was not entirely lifted during the day, especially in the intelligence (buddhi) which remained under the control of the tamas. Rupadrishti of ghana & developed form was active for a time, but the drishti still subject to the old defect, the vivid is unstable & the stable dim or ill-defined.



July 15<sup>th</sup>

This morning Samata is perfectly restored and there is a strong increase of the suddhananda with a manifestation of the faery element in the beauty of things, the sense of their beauty of ananda, the pleasure taken in them as visions of his weaving of God. This transcends or contains the beauty of guna proper to the vijnanam; it depends not on knowledge-perception of the separate guna & yatharthya of things, but on being-perception in chit of the universal ananda of things.

The written prediction today:—

1. Finality of shuddhananda.
2. Increase of sharira ananda.
3. Progress of health and utthapana (health in linga & stomach)
4. Preparation of saundaryam.
5. Kali Krishna (finality of mental dasyam and sraddha in the guidance,—not in the truth of everything stated.)
6. Karma & kama increase.
7. Trikaldrishti notably, powers less, samadhi somewhat developed.

The fifth has been immediately fulfilled; the personality of the balaka Krishna has taken possession of the sources of knowledge and communicates through the vani & vani script & even through the thought and the lipi; only the perceptions still belong to the Prakriti. The bala bhava (with a touch of the balaka) is established in the Shakti.

The general tendency to kamananda & sharirananda is increased & more persistent but does not yet pervade & hold the body, but only moves about it in brief & rapid wave-movements. The weakness of the nabhi chakra is the chief obstacle

Rupadrishti increases and instances of perfect dense crude & dense developed have manifested, but the latter are without stability.

Shuddhananda is universal; questioned at first by the objection of physical ugliness, it has been liberated by the perception of the faery grotesque, the place of the crude, the unformed, the uncouth & the fantastic in the scheme of the universal beauty. The vulgar is the effaced and has the charm of that effacement.

The movement of the intellect in difficult Sanscrit poetry is much easier and stronger & sometimes the vijñanamaya knowledge manifests (smarta sruti) with regard to the meaning of unknown words.

The primary utthapana is now active in removal of general weariness & alasyam, but still subject to the necessity of ample sleep & change of occupation. Health is dominating the defects still existent in the two chakras. Kama is more settled & the general

tendency to the ananda continues (afternoon).

In the trikaldrishti freedom of movement and the frequency of the sruti (which occupies at present all the means of knowledge along with the smriti) are now established, unhampered by the purely provisional nature of the sraddha conceded. This sraddha proceeds from the imagination, heart & general judgment but is refused by the buddhi which trusts only the smriti & drishti, where there is no prominence of sruti. Prakamya-vyapti is strong & frequently or even generally justified. The powers are not yet acting noticeably.

Lipi (earlier). "In four days trikaldrishti will be perfect."

Trikaldrishti is being finally liberated from the tejasic movement which instead of waiting for knowledge & allowing it to come, tries to find out & fix the truth, preferring speculation to sight. The general correctness of the trikaldrishti was first made quite normal in those movements which closely follow the incident from step to step as it [proceeds],<sup>5</sup> then in the prediction of the event before it begins; afterwards precise correctness of detail was brought to the level of a normal movement (not invariable, but natural, easy & frequent). Next the powers were applied to detail first of time, then of place, then of circumstance and precision of fulfilment was made normal; but the resistance here is greater & renders success less frequent.

By several lipis the extension of the siddhi to trailokyadrishti was promised for the day, especially in samadhi. The first step was to attach a perception to rupas seen of their meaning & circumstances. Subsequently in samadhi a series of visions of Patala occurred, brief but some of them representing continuous incidents & scenes, eg, a ghat of many hundred steps descending to an abysmal river, small watersnakes darting through a river,—all the scenes in shadow or dimness.

Kama strong & the kamachakra tested. Primary utthapana & strength of the chakras was maintained throughout the day. In the evening the vani was active in the highest degree in the buddha. Tendency of sharira ananda was maintained, attended usually

<sup>5</sup> MS precedes

with continuous incipient ananda more or less pronounced, but not intense.

Siddhi in sharira mukti was promised & given by positive ananda in heat & cold, and also, so far [as] could be seen by a strong instance in pain. The ananda in cold was especially strong & unmixed; that in heat was qualified by the mildness of the heat inflicted. Farther experience is necessary.

Perfect dense & developed crude forms have at last effected their power of manifestation.

July 16<sup>th</sup>

Dasyam more strongly confirmed, by emphasis on all action being for Srikrishna's ananda & bhoga, not for the Shakti's and by passive acceptance of the truth of the vani as superior to the apparent experience of the moment. Knowledge by sruti has begun to be proved & accepted. The process of finally manifesting the trikaldrishti in things distant has begun, the automatic unsought knowledge proving always truer than the mental opinions, inferences etc. The increased strength of the kamachakra strongly tested last night, has endured the test so far. Visrishti in the morning, but the bhautic symptoms were slight.

Programme.

1. Trikaldrishti confirmed & extended; trailokyadrishti & rupadrishti
2. Powers strengthened.
- 3 Samadhi largely developed
4. Utthapana & health carried forward—
- 5 Ananda established in an intenser movement.
6. Madhurabhava of Kali Krishna.
- 7 Karma & Kama strengthened.

It may be noted that the stranding of the Persia begins the fulfilment of a recorded sortilege which has since been believed to be false. There are numerous instances of such belated fulfilment of old lipis, predictions in the thought, declarations in the vani. The postponement seems to have had for its purpose the indulgence & final refutation of the asraddha so firmly seated in the logical intellect.

The day was given up to an attack in great force by the Asid-dhi disturbing or veiling all the chatusthaya. The strength of the kamachakra began to weaken in the morning & collapsed in the evening. The utthapana persisted almost untouched and the health though attacked held its own; the general ananda only wavered a little in the evening except the inner ahaituka etc in events which was entirely disturbed, but the sharira only came by intervals or persisted as a faint tendency. In the evening, however, there was a brief intense movement. After a violent struggle the powers prevailed over resistance in the evening. Trikaldrishti, likewise. Both attempted to move forward beyond normal action to invariability, but after a time the attempt was suspended. Trailokyadrishti was active, especially in the samadhi, rupadrishti also, but in the chitra, sthapatya & cruder forms and no advance was made. Samadhi advanced considerably. Yesterday's lipi, "story" explained at the time as the connected tracing out of a story in the night in dream-samadhi was fulfilled. One or more scenes are presented & the thought traces the development of the connected incidents, often beginning before the appearance of the scene, to the conclusion. In the afternoon there was a struggle between sleep & swapna samadhi, the latter prevailing for the greater part. At night a rapid succession of brilliant visions presented to the eye scenes from the swargabhumi generally, those of the ananda bhumi especially. There is a strong tendency for the disconnected dream with its incoherence & perverted memories to disappear. Sleep was reduced to four hours in the night. The promise was given during the day to confine it henceforth to a six hours maximum to be reduced successively to 4,  $2\frac{1}{2}$  and nil. The Kalibhava was developed in the terms of the second chatusthaya, Mahakali, Mahasaraswati with a previous return to Maheshwari & Mahakali.

July 17<sup>th</sup>

Programme

1. Renewal of the force of the siddhi in the body
2. Forward movement of the vijnanam
3. Fifth chatusthaya prepared for life.

The force at work today in a state of depression, internal ananda

wanting. The siddhis were rather in a process of modification than of advance, except the trikaldrishti which is becoming more & more the normal action of the mind, but still chequered with the tejasvic habit of exaggerating or misplacing a perception. Speculation recurs frequently. The tapas was depressed in order that the fifth chaturstaya might be arranged for action & the tendency to personal use of power in karma eliminated. The siddhis of power encountered a great resistance, but they were usually successful, though not in the detail. Samadhi with visions of Anandaloka, the swargabhūmis, Earth & Swarga. Lipi about the King. Evidences of preparation of saundaryam still slight and indecisive but no longer doubtful. Sleep at night six hours & short sleep in daytime.

July 18<sup>th</sup>

Programme.

- 1 Preparation of karma (sahitya, bhasha, philosophy, nirukta, prerana)
  - " of kama (knowledge, bhava, outflow)
    - Madhurabhava of dasyam in action.
2. Beauty prepared, health & utthapana maintained, physical ananda insisted on
3. Vijnanam made invariable, powers enforced in detail, samadhi extended.

Sahitya was resumed today, the Life Divine commenced; also the systematic study of Magha, an orderly arrangement of material (ॐ dhatus) for the Structure of Sanscrit Speech and a review of past Prerana records begun. The insistence on physical ananda was not strong, but health & utthapana were maintained & in the evening the physical capacity of surfeit was, momentarily at least, conquered. The realisation of action as movement of Shakti enjoyed by Purusha came strongly in active dasya with arrangement in knowledge of the kama. There was one remarkable instance of outflow. Vijnanam is now acting invariably, spontaneously, not in particular instances & by special tapas as formerly, but not yet perfectly. The Powers overbore opposition & acted upon detail as well as generally, with great frequency in the evening. Extension of

samadhi was not noticed in the swapna condition, but in the jagrat there was a temporary living in the pranamay jagat and a strong sensation of the vibrations of its earth & sense of its atmosphere. The annamaya self became finally trigunatita, indifferent to the action of the three gunas, not yet anantaguna. Tejasic tapas is dead in action, feebly phantomlike & ineffective in knowledge, but tamas is still strong, though the depression of the annamaya system, persistent recently, has been modified. Internal ananda is yet weak & overshadowed; only the buddhi keeps its grasp on the Anandam Brahma. Sleep at night six hours, in daytime half an hour.

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July 19<sup>th</sup>

Programme.

1. Continuation of karma (Bhasha, Sahitya, nirukta, pre-rana, kavya); preparation of kama with strong action of madhura-bhava; Krishnakali finally realised in triple dasya.
  2. Health & utthapana to move forward and the intenser ananda to become frequent & normal. Saundarya prepared
  3. Vijnana action to be perfected, action of powers rendered invariable and swapna-samadhi completed in its deficient parts.
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Morning—

The vijnanam has by a greater activity and extension arrived at a point when the truth underlying every impression & idea in the mind or visiting the mind can be & is perceived, but owing to a tamasic obstruction it cannot always reveal the proper source & placement at the time of the drishti; consequently the mind has still time to misplace the truth & by misplacement turn it into an error. This is especially the case in the trikaldrishti that is not of prakamyā vyapti in its nature but independently revelatory. It is now proved beyond doubt that the mind invents nothing, but merely transmits, records and interprets, & interpretation not being its proper function is more liable to misinterpret than to understand correctly. The activity of vijnana is not yet perfect, but it has moved nearer to perfection. The powers are already more active, successful & frequent.

Karma—The Life Divine continued, Rigveda resumed, nirukta & prerana slightly, kavya touched, Bhasha proceeded with. The difficulty of understanding Magha now only persists, ordinarily, where the meaning of important words is unknown. Triple dasya was strongly confirmed in the mind in relation to the Krishnakali bhava. The health & utthapana appear to be a little stronger & the intenser ananda occurs normally in place of the old tendency with inceptual ananda but its frequency was not great & is still strongly resisted. Reading of lipi in samadhi which was deficient, has been confirmed, but continuity of record was not clearly established. The vijnana action is perfected in itself, but still weak in force and not always perfect in action owing to the emergence of yet another layer of unreformed annamaya personality. The reform of this layer proceeded yesterday. The weakness is especially in the fluctuation from ananda vani & vijnana thought to buddha vani. Sleep 6 hours at night; in daytime swapna & sushupta samadhi.

July 20<sup>th</sup>

Programme.

1. Karma (sahitya, kavya, bhasha, nirukta, prerana); kama strengthened, madhurabhava & triple dasyam intensified.
2. Intenser ananda made invariable, health & utthapana strengthened.
3. Vijnana, powers & samadhi strengthened—continuous record developed.

The record from today resumes the character of a communication and includes a view of the future as well as of the present and past. Hitherto the programme has been carried out but often with a feeble & uncertain execution. This has to be changed. Especially, today, the force & joy of the soul has to be revived & the tamasic hue cast over it by the uncertainties of the tamasic intelligence removed. It is already too evident that the Yoga will be fulfilled for the tamasic intelligence to deny it any longer, but the denial is now of the rapidity of Yogasiddhi and of the certainty or probability of the Adeshasiddhi. Bhasha & the Life Divine have already been resumed.

Today, yesterday's trikaldrishti that there would be news in

the paper today of a fresh Italian attack has been confirmed by the news of cannonade in the Dardanelles & of the ministerial difficulties in Turkey. In this connection it is evident that there is still a slight tejasic influence in the vani colouring the truth with the prepossessions. There is strong resistance to the therapeutic power. The promise of equipment does not materialise. The obstruction to the physical siddhi is stubborn. Even the vijñana is faltering & “mesquin” in its action although increasingly general in its truth & frequency. These are the main helps of the tamasic intelligence.

The trikaldrishti is already stronger in its action, though the confused method of working out the details from uncertainty to partly approximate partly complete correctness still continues. The siddhis of power are evidently much stronger & are overbearing in the field of exercise all the resistance brought against them; the only defect is that time is needed &, if time is not given, the prayoga is apt to be fruitless. In the field of life there are plenty of instances of success, but the power of offering a strong & successful resistance still belongs to the annamaya prakriti. Ananda is restored & force is coming to the bhava & the action.

During the day the karma was strengthened—Rodogune revised, prerana liberated from its shackles, nirukta strongly brought forward (ॐ roots), the RV. proceeded with and, at night, the collection of materials for the R.V.. Bhasha and Sahitya were continued. The triple dasyam & madhura continue to be intensified. Ananda was made invariable & intenser even in touches of discomfort, but the nirvishesha was only increased in frequency. The third chatusthaya strengthens slowly, but lipi & drishti are at present under a cloud. Five hours sleep at night, a little in daytime.

July 21<sup>st</sup>

Ananda has been restored, but certainty in the sraddha is at a low ebb & the tamasic intelligence finds still plenty of justification. Today the usual daily programme will not be given. The sixth chatusthaya will now be made permanently manifest in all its parts as a single whole, though not yet a perfect whole; still intensity alone will be wanting. The literary work will in all its parts be brought to a regular activity during the next few days. Outward

work will commence in the same interval. The third chatusthaya in the next three days will be liberated from pettiness & want of force, the fourth rise above the tamasic obstruction.

The doing of work in larger masses has begun this morning with the Rigveda. More of this collection of material will be done today, without interfering with other work.

The last suggestion was fulfilled. All the usual work has been done, but the collection of material replaced the usual comment on R.V. Prerana was intermitted. The sixth chatusthaya was rendered vivid & invariable, the fourfold Brahman being seen everywhere in the whole & in each object, very vividly, except when the mind is not free. There is a state in which the infinity of the mind is clouded by preoccupation with a particular idea or subject; the sense of freedom, prakash (transparent luminousness) & lightness is replaced by obscurity & a heavy contraction in the guna of narrowness. This is a remnant of the buddha condition. There is another in which there is a particular movement in mind (special occupation), but the mind itself is infinite[,] free & merely watches its own movement. This is mukti with particular tapas.

The second chatusthaya reemerged in the evening bringing with it a restoration of force & faith (not complete), but this reemergence was clouded afterwards. Health was much stronger, but perfect assimilation is still disputed by the apana, though the latter no longer produces distention of flatulence, but only tries to limit food-capacity, maintain the slowness of assimilation & restore the visrishti which has been discontinued for four days; the jalavisrishti is very strong and insistent. Nirvisesha kamananda in its intenser form, but not so intense as it was at times, is normal & frequent, but not long continued. The vyapti prakamyā is becoming more decisive & intense. Samadhi is attacking the discontinuity & momentariness of the visible record,—thought record has already the power of continuity. Sleep for five & a half hours—1 hour in the daytime.

July 22<sup>d</sup>

Lipi 22.23. indicating these two days as of special importance. Sleep at night, which is tamasic, increases denial of utthapana, moral tamas, strength of apana & all asiddhi; sleep by day, which is strongly charged with samadhi, refreshes & is inclined to be brief. It is evident that the sleep which attacks has its stronghold in the karmadeha and not in the actual body.

Saundaryabodha & Ananda in the outside world are now perfectly established, but relics of asamata remain and momentary tendencies of mental revolt touch the prana & chitta & sometimes the buddhi, ऋत्वा विलीयन्ते. Kalibhava is strong, but has not taken possession of the speech where the old sanskar is powerful. Krishna seems sometimes to remove himself and look out from behind a veil. This presence & absence in myself with its results reveals Christ's state of mind when he complained of being forsaken by God. This is salokya,—sayujya is when there is the same feeling of presence, but of God in contact with us or embracing the soul from outside, not of being in us & part of us, thought different—& yet the same. Sadharmya is well established, but not perfect because of insufficient Ishwarabhava. The relation of Purushottama, Akshara Purusha and Kshara Purusha (Jivatma) is now constantly & vividly seen by me in others more than in myself, although just now it is manifesting in myself. In myself the Purushottama & Kshara Purusha are most vivid to me, in others the Jivatman & Akshara Purusha, while in the world at large (jagati), it is the Purushottama containing the other two in Himself & almost engulfing them—they seem to be merely movements of the Purushottama, parts, layers, aspects of His personality, as indeed they really are. This is because in the jagati & indeed in inanimate beings there is not the ahankara in the buddhi to create a sense of difference. Being more strongly aware of my own remnants of ahankara than that of others,—or, rather being more troubled by my awareness—the Akshara Purusha is less manifest to me than in others, in whom I see the ahankara only as a play of Srikrishna and am not disturbed by it.

The health of assimilation was strongly combated but in the end prevailed—distention, air-filled ether, is still the weapon of

offence; also a relic of skin-irritation, exceedingly superficial, but persistent has reappeared since day before yesterday. Sleep was reduced to four hours and a half at night, none in the day. Nirvishesha kamananda became insistent & long continuous in the evening & up till 11 pm, but its first intensity was not maintained. It has, however, always a tendency to thrill & chandata or tivrata which was absent to the ineptual manifestation. The general tendency is strong & persistent. The signs of development of saundaryam are becoming clearer and more decisive, but none is as yet victoriously emergent; though one or two are on the point of it.

Scenes of the future in samadhi are manifesting & nearer to the antardarshi jagrat condition which has long been deprived of all but very dim images. There is a frequent replacement of perception of sthula by perception of prana values—eg a strong, almost violent pranamaya oscillation (throbbing & swaying) physically felt in chair & table when the physical chair & table were only given a slight vibration by a gentle motion of one seated on the table. The chair although detached from the table & connected only through my body shared strongly in the pranamaya disturbance. The senses tend to confuse the two & feel the chair and table physically moving, but the viveka having taken possession of the manas prevent[s] the sensations from succumbing to the error of the physical sense.

The most important & decisive results were in the second and sixth chatusthayas. The Mahakali bhava in Mahasaraswati continent, after being clouded for some time, finally revealed itself as perfectly established and is developing the permanent ugrata, ishwarabhava etc; the ishwarabhava is tending to become independent of the results of activity & to consist in the force & confidence of the activity itself and of the personality manifesting. But also in the trikaldrishti sruti is insisting on self-justification and increasing the self-existent faith which is independent of the misleading twists & turns of immediate result & event. The Mahalakshmi bhava, hitherto absent, is now tending to appear. At first it replaced momentarily the Mahakali which it is intended only to colour without altering its character, afterwards it tended to bring the Mahalaxmi-Mahasaraswati combinations, but eventually it has subordinated itself to the proper Chandibhava. The Mahakali bhava tends to be

weakened, but no longer blotted out by the old sanskaras in conversation & after sleep; but it is no longer replaced by Maheshwari-Mahasaraswati, but by an improperly combined quadruple bhava. The Maheshwari (Gauri) pratistha is still too prominent, because the habit of exciting mental tapas, against which the pratistha is an insurance, still lingers, though weakly, as a habit that always revives with the advent of Mahakali. The permanent realisation of the fourfold Brahman is final. The activity of shuddhi, mukti, bhukti is now final in all their parts, though not yet consummate; only the siddhi remains and this is being rapidly brought forward. It is still chiefly hampered in the karma proper to Mahakali & in the outward fulfilment of kama.

July 23<sup>d</sup>

Today is the day long fixed for the fullness of the third chatusthaya apart from the two later chatusthayas, in so far as its action can be complete without being entirely effective in kama, karma & the body. It is also the day when the movement towards that effectiveness begins. Siddhi of power today is working instantaneously & in detail & the action of all the powers is normal, regular, effective, invariably employed as the chief & proper instrument, but not yet entirely perfect in detail. Bhautasiddhi is working, but still overpowered by adhogati, nor likely to be free till general utthapana overcomes adhogati. Samadhi is still deficient in continuity of visible record. It is supposed that it will round itself off today. The vijñana is now working with force & applying itself both in knowledge & shakti to things of moment. The physical siddhi is engaged in fighting down the tamasic obstruction. Yesterday only a little literary karma was done, as previously announced, nor will anything be done today. The activity of lipi & rupa, almost suspended for a time, is now reviving. In trailokyagati the mind seems to be standing on the doorstep of the pranamaya. Nirvishesha kama Ananda throughout the day was active & the general tendency continuous. The strength of the samadhi was increased & continuous coherent record established in the dream form, of speech, & communication with others on the plane of the Imagination, in the kalpanamayi prakriti of which are the heavens & hells of subjective

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

July 24<sup>th</sup>

A day of reaction in the body, suspension of health in the stomach, activity of bhautic tejas, visrishti (all the results of excess in madya which the nabhichakra failed to bear), cessation of ka-mananda, failure of utthapana, return of tamasic sleep tendency. The rest of the siddhi proceeded slowly & indeterminately. Epic poetry resumed.

July 25<sup>th</sup>

Continuation & strong attack of asiddhi, bringing a repetition for an hour of the old tapasic anger, struggle & disturbance—the old confused & misleading voices. Bhasha in Rigveda strengthened, vijnana working normally.