SRI AUROBINDO

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Sapta Chatusthaya

Sapta Chatusthaya is the "programme" of Sri Aurobindo's own yoga, which he received soon after coming to Pondicherry in April 1910. See Archival Notes for details concerning his "reception" of the Sanskrit *mantras* that make up the system. The mantras themselves, together with an incomplete handwritten explanation of them by Sri Aurobindo, are published in the *Supplement* (Volume 27) of the Sri Aurobindo Birth Centenary Library.

"Shanti Chatusthaya", another explanation in Sri Aurobindo's own hand, which covers only part of the first chatusthaya, was published in the December 1978 issue of this journal. "Yoganga", an outline of the seven chatusthayas in a different order, was written at the same time as "Shanti Chatusthaya". It is being published for the first time in the present issue.

The long explanation of Sapta Chatusthaya published after "Yoganga" is the most complete one available. It evidently is by Sri Aurobindo, but it exists only in the form of copies made by his disciples. The copies are certainly faithful records of Sri Aurobindo's thought, but they often distort his language. See Notes on the Text for details.

Yoganga

SAPTA CHATUSTHAYA

1. Siddhi Chatusthaya –
   Shuddhi, Mukti, Bhukti, Siddhi.
2. Brahma Chatusthaya –
   Sarvam Anantam Jnanam Anandam Brahma.
3. Karma Chatusthaya –
   Krishna, Kali, Karma, Kama
4. Shanti Chatusthaya
   Samata, Shanti, Sukha, Hasya (Atmaprasada)
5. Shakti Chatusthaya
   Virya, Shakti, Chandibhava, Sraddha.
6. Vijnana Chatusthaya –
   Jnana, Trikaladrishti, Ashtasiddhi, Samadhi
7. Sharira Chatusthaya –
   Arogya, Utthapana, Saundarya, Vividhananda

Sapta Chatusthaya

THE "SCRIBAL VERSION"

I. Samata Chatusthaya

Samata, Shanti, Sukha, Hasya (Atmaprasada)

Negative Samata	Positive Samata	
Titiksha	Sama Rasa	— Mind and Intellect
Udasinata	Sama Bhoga	— Prana
Nati	Sama Ananda	— Spirit

Samata is accepting everything in the same way without any disturbance in any part of the being. Disturbance is caused [by][1] the want of harmony between the Chit-shakti in myself and the contacts of Chit-shakti outside. Pain, grief, dislike etc. are merely the system's way of saying that it objects to a particular contact because of want of harmony. The system cannot bear an inharmonious contact or even a pleasant one if it is too intense or too prolonged. Disgust, fear, horror, shame are attempts of the system to repel the unpleasant contact and defend itself.

Titiksha means the power of endurance. You bear the unpleasant contact yourself standing back from it with a watching mind and teaching the system to bear it.

What follows is Udasinata. Udasina means standing high. Udasinata is indifference, the Purusha standing high above these contacts and not minding what they are.

Nati is the subsequent one.[2] It is the feeling of submission to God's Will, all contacts being regarded as the touches of God Himself.

Sama Rasa or equal Rasa from all things, happenings, experiences, objects etc. we have to take through our mind and intellect.

Sama Bhoga is the equal enjoyment in the Prana of all things, happenings, experiences, objects etc.

Sama Ananda is the joy of Unity in everything and with everything.

[1] *Scribal copies (hereafter "S.")* owing to

[2] *This is a good example of a sentence whose phraseology is clearly not Sri Aurobindo's.*

Sama Rasa and Sama Bhoga cannot be secured unless we have Sama Ananda, but it is difficult for Sama Ananda to come unless the mind and Prana have been taught Samata in Rasa and Bhoga.

[The] result of complete Samata is complete Shanti; on the other hand if there is any touch of anxiety, grief, disappointment, depression etc., it is a sign that Samata is not complete. When we get complete Shanti, then we get complete Sukham. Shanti is negative; it is a state of freedom from trouble. Sukham is positive; it is not merely freedom from grief and pain, but a positive state of happiness in the whole system.

Atmaprasada is a state of clearness, purity, contentment in the whole self, i.e. [the] essence of Sukham. When Sukham begins to become strong Ananda, then it is Hasya, a state of positive joy and cheerfulness which takes the whole of Life and the world as a pleasant and amusing play.

II. Shakti Chatusthaya

Viryam, Shakti, Daivi Prakriti, Sraddha

Viryam — Chaturvarnya in guna
Brahmana, Kshatriya, Vaishya, Sudra
Brahmana: Dhairyam, Jnanalipsa, Jnanaprakasha, Brahmavarchasya.

Shakti is the right guna and right state of activity or right elements of shakti-character in all parts of the system. The chaturvarnya in guna may be called Virya. It is the qualities of the four Varnas in character. The perfect man has all the four in him, although one usually predominates and gives the character its general type. First, a man should have Brahmana qualities, [those of][1] the man of knowledge. He should have, first, the general temperament of the Brahmin, that is to say calmness, patience, steadiness and thoughtfulness, which may all be expressed by the word Dhairyam. Then he should have the tendency towards knowledge, especially the Divine Knowledge, but also all kinds of knowledge on all kinds of subjects, with the necessary mental openness and curiosity. This is Jnanalipsa. The Brahmin has

[1] *S.* or

not only the thirst for knowledge but also a general clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth. This is Jnanaprakasha. He has also a spiritual force which comes from knowledge and purity. This is Brahmavarchasya.

Kshatriya: [Abhaya, Sahasa][1], Yasholipsa, Atma Shakti (Atma Slagha)

There should also be the qualities of the Kshatriya, the qualities of the man of action or the fighter. The first of these is courage and it is of two kinds — Abhaya or passive courage which is alarmed by no danger and shrinks from no peril that offers itself and from no misfortune or suffering. The second is Sahasa or active courage, that is to say, the daring to undertake any enterprise however difficult or apparently impossible and carry it through in spite of all dangers, suffering, failures, obstacles and oppositions. For this two other things are necessary. [First,] a tendency of the nature to insist on the battle and victory and effort and triumph, i.e. Yasholipsa. Secondly, there must be a strong self-confidence and a high idea of the power that is in one's self. This is Atma Shakti or Atma Slagha.

Vaishya: Vyaya, Kaushala, Dana, Bhogalipsa

The Vaishya qualities are also necessary for action and enjoyment. The first is the readiness to spend labour, resources, materials, means and life itself quite freely, taking great risk of loss in order to secure great gains. This may be called Vyaya. But with this there must be skill in the use of means and methods and their proper disposition in order to secure the end and also the knowledge of what is or is not possible to be gained by a particular means or method or a particular expense. There should be a sense of proportion, of order,[2] and a skill [in][3] arrangement and management. All this may be called Kaushala. Also in the use of one's possessions, there are two other qualities of [the] Vaishya which are necessary. [First there must be] the readiness to give no less than to receive and to share with the world what one gets from the world. This is [the][4] nature of love as it is ordinarily

[1] *S.* Courage
[2] *Neither this comma nor the preceding one appear in the scribal copies.*
[3] *S.* and
[4] *S.* a

practised. [This][1] giving and receiving may be called Dana. And then there should be a tendency to enjoy, i.e. Bhogalipsa.

Sudra: [Kama, Prema,] Dasyalipsa, Atmasamarpana.

The qualities of the Sudra are no less important. The Vaishya has the spirit of order, opposition and interchange. The Sudra has the spirit of service. Service is governed by two motives; first desire or kama, secondly love or prema. In the perfect man Kama should take the form of an interest in the bodily well-being of the world and a wish to see that physically it lacks nothing. Love in [the] Sudra is not like that of [the] Vaishya, for it seeks no return. It is governed by the third quality of the Sudra, the desire to serve and this in the perfect man becomes the desire to serve God-in-all. This is Dasyalipsa. The perfection of the Sudra nature is in self-surrender, the giving of one's self without demanding a return. This is Atmasamarpana.

The nature of the Brahmana is knowledge, of the Kshatriya force and courage, of the Vaishya skill in works, and of the Sudra self-giving and service. The perfect character possesses all of these; for they are necessary for the perfect action.

Shakti

Shakti is a general force by which each of the four parts of the system (the body, the Prana, the Chitta and the Buddhi) is kept at its highest state of perfection. The perfect state of the body consists in four things, a sense of entire lightness (Laghuta), a sense of strength and energy (Balam), a sense of [a] certain mass and force (Mahattwa) and the power of containing without strain or reaction any working however intense and constant, of energy however great and [puissant][2]. This is Dharanasamarthyam.

The perfect state of Prana consists in a sense of fulness of vital force (Purnata), of general clearness and cheerfulness (Prasannata), of equality in all experiences, shocks and contacts (Samata), and in the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety. This is Bhogasamarthyam.

The perfect state of Chitta consists in a sense of richness and

[1] *S.* a
[2] *S.* possible

gladness of feeling (Snigdhata), [in an][1] abounding moral power and energy (Tejas), in a confidence [in the][2] divine grace and help and [a] general sense of mangala (Kalyana Sraddha) and in the capacity for unbounded love for all beings and all objects. This is Premasamarthyam.

The perfect state of Buddhi consists in a general purity and clearness of [the] thinking faculty (Visuddhata and Prakasha); in richness and great variety and minuteness of the perceptions ([Vichitra][3] Bodha); and in the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity. This is Jnanasamarthyam.

Daivi Prakriti (Divine Nature)

This means the possession of the four Shaktis; Maheshwari, the Shakti of greatness and knowledge; Mahakali, the Shakti of force and violence; Mahalakshmi, the Shakti of beauty, love and delight; and Mahasaraswati, the Shakti of worldly reason (science) and work. The possession of these Shaktis carries with it a sense of the Divine Power, of general compassion [and] helpfulness to the world, and of faculty for any work that [the] nature may undertake.

Sraddha or Faith

1. Faith in God — Directing Power, Antaryami.
2. Faith in Shakti — Executive Power.

III. Vijnana Chatusthaya

Jnanam (Daivi[4] thought), Trikala Drishti, Ashta Siddhi, Samadhi.

Jnanam: Mental action consists of perception of objects, reason-

[1] *S.* of
[2] *S.* of
[3] *S.* Vichar
[4] *Some scribal copies have* Divine *(a translation).*

ing about the objects, [and] judgment (aided by memory and imagination) [as to] whether [the] reasoning is right or not.[1]

Judgment is a direct perception of the Truth which may or may not be aided by reasoning and other helps.

Imagination is the power of presenting to yourself things or truths not actually perceived or established by reason, [of][2] seeing possibilities other than actual experience.

Memory is the power of retaining and reproducing mental or sensory impressions.

Judgment has two parts — discernment and direct perception. In the mind both of them are uncertain. In the Vijnana, there is a faculty of discernment called Viveka or Intuitive Discrimination, which sees at once what is right and what is wrong, the real difference between things and also their real resemblances and identities and also how far a truth is true and how far it has to be qualified. This Viveka is independent of reasoning. It knows the fact directly but not by a mere instinct; it knows it luminously with a clear perception which is certain and makes no mistake.

There is also a faculty of Vijnana called Intuition which does the work of reasoning without the necessity of reasoning to arrive at a conclusion; that is to say it [comes to][3] the conclusion not as a conclusion from other facts but as a fact in itself. Afterwards, it can group around that fact all the other facts not as reasons but as related facts which help to retain it.

Inspiration is called Sruti or Hearing because it is not the direct sight of the Truth but a sort of coming of the Truth into the mind in a sudden flash. Generally this Truth comes as a vibration which carries the Truth in it and sometimes it comes as the actual word which by revealing its meaning brings new truth to the mind.

The fourth faculty is Drishti or direct sight. This is not, like intuition, looking into a person, an object or a group of circumstances and finding out the truth about them, but it is the vision of the Truth

[1] *This sentence is taken from a scribal copy not otherwise used in making the text. The text of the other copies does not make good sense. It is reproduced below for comparison:*

"Jnanam: The mental action consists of four parts; first of all, perception of the object and comparison and contrast with other objects. The reasoning about the objects. Judgment whether the reasoning is right or not. And judgment is aided by memory and imagination."

[2] *S.* with

[3] *S.* does

itself, coming as a luminous thought independent of all circumstances, objects etc.

You must first of all get the Intuition and Discrimination to take up the ordinary work of mind, because they alone among the Vijnana faculties can give all the circumstances about the Truth. Otherwise Drishti and Sruti [will be distorted], because the reason will try to interpret them in the light of the circumstances as they are understood rightly or wrongly by the human mind. Even the Intuition and Discrimination will be at first distorted by the action of the reason, imagination, wrong judgment, wrong memory etc. Intuition and Discrimination have to go on working and getting stronger and surer until they are able to clear out from the mind the other activities and themselves take up the whole work. As they increase in Force and Light, the other two will begin to act of themselves. When these four faculties or any of them are applied to the things of thought, ideas and knowledge generally it may be called Jnanam or Daivi Thought. When these four faculties are applied to the facts and events of the material world the result is Trikala Drishti, which means the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future. To have it properly, it is necessary that there should be no desire or personal interest in the result or any trusting to reasoning, inferences, speculation etc.

Ashta Siddhi

There are two siddhis of knowledge, three of power and three of being. All siddhis exist already in nature. They exist in you. Only owing to habitual limitations you make a use of them which is mechanical and limited. By breaking these limitations, one is able to get the conscious and voluntary use of them. The three siddhis of being are siddhis of the Sat or pure substance. In matter, Sat uses these siddhis according to fixed laws but in itself it is free to use them as it chooses. If one can get partly or entirely this freedom, one is said to have these three siddhis. They are Mahima including Garima, second Laghima and third Anima.

Sat manifests as Chit, pure consciousness[,] and Chit has two sides — consciousness and energy, that is to say knowledge and power. Consciousness in one material being communicates with the same consciousness in another material being by certain fixed methods such as

speech, gesture, writing etc. and unconscious mental communication. But these limitations are mere habits [and other methods are possible,] as for instance ants communicate by touch and not by speech. Consciousness in itself is free to communicate between one mind and another without physical means consciously and voluntarily. The two siddhis by which this is done are called Vyapti and Prakamya.

In the same way there is a power in the consciousness of acting upon other conscious beings or even upon things without physical means or persuasion or compulsion. Great men are said to make others do their will by a sort of Magnetism, that is to say there is a force in their words, in their action, or even in their silent will or mere presence which influences and compels others. To have these siddhis of power is to have the conscious and voluntary use of this force of Chit. The three powers are Aishwarya, Ishita, Vashita. These powers can only be entirely acquired or safely used when we have got rid of Egoism and identified ourselves with the infinite Will and the infinite consciousness. They are sometimes employed by mechanical means, e.g. with the aid of Mantras, Tantric Kriyas (special processes), etc.

Vyapti is when the thoughts, feelings etc. of others or any kind of knowledge of things outside yourself are felt coming to the mind from those things or persons. This is the power of receptive Vyapti. There is also a power of communicative Vyapti, when you can send or put your own thought, feeling etc. into someone else.[1]

Prakamya is when you look mentally or physically at somebody or something and perceive what is in that person or thing, thoughts, feelings, facts about them etc. There is also another kind of Prakamya which is not of the mind but of the senses. It is the power of perceiving smells, sounds, contacts, tastes, lights, colours and other objects of sense which are either not at all perceptible to ordinary men or beyond the range of your ordinary senses.

[1] *The following passage is from the same scribal copy of Sapta Chatusthaya used for the opening of "Jnana" above. This copy calls the communicative side of vyapti "communication or broadcasting", and goes on*: "What happens in the Amutra happens in the Iha. What the Chit-shakti reveals in the Spirit, the Maya-shakti crudely and materially attempts in the material and mental universes. So spiritual Communism of Vijnana has its shadow in the material and Bolshevik Communism; and the Siddhis of the Vijnana are attempted in wireless telegraphy, broadcasting, telephone, image transcription [? transmission]."

Vashita is when you concentrate your will on a person or object so as to control it.

Aishwarya is when you merely use the will without any such concentration or control and things happen or people act according to that will.

Ishita is when you do not will but merely have a want or need or a sense that something ought to be and that thing comes to you or happens.

Mahima is unhampered force in the mental power or in the physical power. In the physical it shows itself by an abnormal strength which is not muscular and may even develop into the power of increasing the size and weight of the body etc.

Laghima is a similar power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being. By Laghima it is possible to get rid of weariness and exhaustion and to overcome gravitation. It is the basis of Utthapana.

Anima is the power of freeing the atoms of subtle or gross matter (Sukshma or Sthula) from their ordinary limitations. By this power one can get free of physical strain or pain or even make the body as light as one chooses. It is by this power that Yogis were supposed to make themselves invisible [and] invulnerable or [to] free the body from decay and death.

Samadhi

Samadhi means properly the placing of the consciousness on any particular object or in any particular condition. It is generally used for a state of consciousness in which the mind is withdrawn from outward things by [one's] placing the full energy of the consciousness on any particular object or general field. Thus by samadhi one can become aware of things in this world outside our ordinary range or go into other worlds or other planes of existence. One can also enter into those parts of one's own existence which are either above or below ordinary consciousness or as it is said "superconscient" or "subconscient".

Samadhi may be in three states—Jagrat or waking, Swapna or dream, Sushupta or deep sleep.

Jagrat Samadhi is when in the waking consciousness, we are able to concentrate and become aware of things beyond our consciousness. This Samadhi may either bring images and experiences seen outside

one's own self as if in the physical atmosphere or else inside one's self, generally with the eyes closed. When the eyes are closed, another ether than the physical appears which is called Chittakasha or mental ether. It is in this that images are seen. There is also another ether behind called Chidakasha.

Swapna Samadhi is when the mind has lost its outward consciousness of outward surroundings and goes inside itself. It then has the experience either in itself or of scenes and happenings of this world or other worlds, of the past, present or future. When these experiences are merely distorted memories or confused, falsified and fragmentary, then it is called ordinary dream. [This happens when][1] the mind proper is not acting at all in the physical consciousness and only parts[2] of the nervous system are awake. But when part of the mind remains as it were awake even in sleep,[3] then one may get [accurate][4] records of true and actual experiences. These are not dreams but internal visions. Part of the mind is ranging through time and space or in other worlds. Another part is on the watch to receive its experiences and report them to the physical consciousness.

Sushupta Samadhi, the third stage, is when the whole physical consciousness, at least that part of it which belongs to the waking self, is asleep. When we are in deep sleep we think that nothing is going on in us; but that is a mistake. Consciousness is active all the time. But no report comes from it to the physical mind. In Sushupta Samadhi, one can get to the very limit of human consciousness, even [to][5] the superconscient. Everything which we cannot attain in the waking state is there in us in the dream-self and the sleep-self.

Samadhi is a means of increasing the range of consciousness. We can enter the inner wakefulness in the swapna to planes of existence which are at present sushupta to us and bring them into experience of swapna and even eventually into the waking state.

There are several kinds of Samadhi according to the ordinary classification, such as Satarka in which the mind withdrawn into itself goes on thinking and reasoning and doubting; or Savichara in which

[1] *S.* That is because
[2] *S.* only the parts
[3] *S.* in the sleep,
[4] *S.* acute
[5] *S.* of

the mind does not reason logically but judges and perceives; and so on up to Nirvikalpa Samadhi in which all the lower organs are stopped and there is only super-conscious experience of the Brahman.

IV. Sharira Chatusthaya

Arogya, Utthapana, Saundarya, Ananda

Arogya is the state of being healthy. There are three stages:

(1) When the system is normally healthy and only gets disturbed by exceptional causes or very strong strain, such as continual exposure to cold, [or] overstrain of any kind.

(2) When even exceptional causes or great overstrain cannot disturb the system; this shows that there is full Arogya Shakti.

(3) Immortality in the body.

Utthapana is the state of not being subject to the pressure of physical forces. There are also three stages here:

(1) When there is a great force, lightness and strength in the body (full of vital energy); this shows that the body is full of Prana Shakti.

(2) When there is no physical weariness, no exhaustion of the brain or the nervous centres.

(3) When you are not necessarily subject to the law of gravitation or other physical laws.

Saundarya is the state of being beautiful. There are also three stages here:

(1) When there is brightness in the body combined with sweetness of voice and charm of expression etc.

(2) Continual youth.

(3) When the features and figure can be changed to a form of perfect beauty.

Ananda referred to here is Physical Ananda or Kamananda. This is of various kinds, sensuous, sensual etc.

V. Karma Chatusthaya

Krishna, Kali, Karma, Kama

Krishna is the Ishwara taking delight in the world.

Kali is the Shakti carrying out the Lila according to the pleasure of the Ishwara.

Karma is the Divine Action.

Kama is the Divine Enjoyment.

VI. Brahma Chatusthaya

Sarvam, Anantam, Jnanam, Anandam Brahma

Sarvam Brahma — when we realise one thing in the universe.
Anantam Brahma — when we realise Infinite Force and Quality at play in all forms.
Jnanam Brahma — when we realise a consciousness in everything which is aware of all.
Anandam Brahma — when we realise in that consciousness a delight in all things.

VII. Siddhi Chatusthaya

Suddhi, Mukti, Bhukti, Siddhi

Suddhi

(1) Of the Pranas — Release from Vasana or desire, that is Asakti or attachment, action of emotion, e.g. I must have that, I cannot do without that; Kamana or longing, action of desire, i.e. I want that; Raga-dwesha or preference, action of mind, i.e. I prefer this. There are also [the opposites of these][1], non-attachment, non-longing or craving and non-preference. We have also to [be released][2] from these things. When you have effected these three things you will have perfect Samata. Then you will naturally have perfect Shanti, that is Divine Peace [and] perfect or Suddha Bhoga, that is Divine Enjoyment.[3]

Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Suddha Bhoga is the positive Ananda and those

[1] *S.* other sides

[2] *S.* release

[3] *This paragraph follows closely the fourth paragraph of Chapter VII of* Yogic Sadhan.

have it who rest in the Trigunatita Ananta Brahman. Enjoy the world with Suddha Bhoga based on the Perfect Shanti. That which you get as the result of satisfied desire is troubled, unsafe, feverish or limited, but Suddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is Divinity and Immortality, it is becoming of one nature with God. It has then no Kama but pure Lipsa, an infinite readiness to take and enjoy whatever God gives.[1]

(2) Of the Chitta — Release from all sanskaras of feeling.

(a) Thought impulses start up from Chitta as instincts, inspirations, insights, intuitions etc. They come up coloured by emotions, distorted by associations and perverted by [the] imagination[s] which bring them up. Bhakti, genius, poetic inspiration all come from this source.

(b) Impulses of feeling are of two kinds, natural or eternal, artificial or Vikaras. Love, courage, compassion are natural and are actions caused by Jnanam. Hatred, fear, disgust are Vikaras and are distortions or reactions caused by Ajnanam.

(c) Impulses of action: Suddha Pravritti, that is, action without desire independent of emotion. Asuddha Pravritti, that is, action stirred by two forces, desire and emotion. Prohibit and inhibit by will all action or speech that starts blindly from the passions or emotions surging in the heart.

(3) Of the Manas — Release from habitual thoughts. Still the conceptual activity of the Manas and transfer to the Buddhi its perceptual activity (a part of Prakamya).

(4) Of the Buddhi — Release from reason, imagination, memory and logic and replace[ment of] them by the[ir] divine counterpart[s].

(5) Of the Body — Release from all bodily impurities, disease etc., and attain[ment of] Immortality.

Mukti

(1) From Dwandwas or dualities

(a) Of the Prana — Kshutpipasa, hunger and thirst; Shitoshna, heat and cold; pleasure and pain of the body.

[1] *This paragraph is an almost verbatim transcription of most of the fifth paragraph of Chapter VII of* Yogic Sadhan.

(b) Of the Chitta — Priyapriyabodha, the sense or feeling of love and hatred; Mangalamangalabodha, the sense of good and evil, good and bad fortune; Manapamanabodha, the sense of honour and obloquy.

(c) Of the Mind (that is, Manas and Buddhi) — Satyasatya, the knowledge of truth and falsehood; Papapunya, the knowledge of virtue and vice.

(2) From Ajnanam and the three gunas.

(a) Sattwa — wherever there is Sattwa, that is the clearness of being or Prakasha, it brings with it sukha or happiness; Sattwa is full of Prakasha.

Sattwa in mind — clearness of mind; we get knowledge.

Sattwa in Chitta — the pure love; we get love.[1]

Sattwa in body — ease, health and so on.

(b) Rajas is the principle of desire and activity; Rajas is full of Pravritti. The result of Rajas is any kind of pain, Duhkha or Ashanti, trouble, disturbance, anxiety.

(c) Tamas is Aprakasha and Apravritti. The result is fear, idleness, too much of sleep, ignorance.

Sattwa is to be replaced by pure Prakasha, Rajas by pure Pravritti, Tamas by pure Shama. There is no desire and no necessity of acting but there is the Divine Impulse which acts through us — this is pure Pravritti. When there is no such Divine Impulse, it is pure Shama, Tapas or force of action being there but not acting. Just as Pravritti is a Divine Force coming and making you act, so the pure Prakasha is the Divine Light bringing knowledge into the consciousness.

By being indifferent we have to effect Shama; then acting as far as possible only under the Divine Impulse, we get pure Tapas. By keeping the mind always unattached to its own thoughts and activities and on the watch for Light from above and as far as possible quiet, we get Prakasha.

(3) From Ahankara; from the ignorance that you are the actor etc. Whenever you say "I like this", "I do not want this", there you choose and [act].[2] Whatever comes to you, you have to take and enjoy.

[1] *In all scribal copies* we get *follows the noun in these two lines. Even when the order of the words is changed the sense remains somewhat unclear.*

[2] *S.* do

Replace Ahankara or the idea of Aham by the idea that you are Ishwara.

Bhukti is the Delight of existence in itself, independent of every experience and extending itself to all experiences. [It has three forms:]

(1) Rasagrahanam or taking the Rasa in the mind: (a) bodily sensations, (b) food, (c) events, (d) feelings, (e) thoughts.

(2) Bhoga in the Prana, that is Bhoga without Kama or enjoyment without desire.

(3) Ananda throughout the system.

Kamananda	— Physical Ananda, that is [for example,] Vishayananda or sensuous pleasure.
Premananda	— Getting delight by positive feeling of Love (Chitta).
Ahaitukananda	— Delight without any cause (Manas).
Chidghanananda	— Ananda of the Chit in the object full of the gunas (Vijnana).
Suddhananda	— Ananda of the Beauty of everything (Ananda).
Chidananda	— Ananda of pure consciousness without the gunas (Chit-tapas).
Sadananda	— Ananda of pure existence apart from all objects and experiences (Sat).

Siddhi of the five Chatusthayas, Brahma, Karma, Sharira, Vijnana and Samata.

Record of Yoga

Sri Aurobindo gave several titles to the yogic diary he kept between 1912 and 1927. The editors have selected one of them, "Record of Yoga", to be the general title of the work. For more on the diary, see Archival Notes. Notes on the Texts contains detailed information on the three extracts published in the present issue, and a statement of editorial method.

Diary Entries

17-21 JUNE 1909

17 Thursday.

Started (Amavasya Tryasparsha) for Barisal. The Amavasya is Kali's day, so favourable to me. The Tryasparsha is the moment destined for a great advance in my Yoga. The ahankara was finally removed. Only faint remnants of it left. J. entered, but did not make herself manifest till next day.

In train to Khulna. Small Sun in centre of brilliant Swarupa[.]

18 Friday.

Afternoon. All liberty of bodily movement being steadily taken away. Second voice in brain. Sri K's voice once in heart. "I come to slay." First voice sometimes rises from heart still to take its place in brain. First has personality, second none as yet.

Night. Bhava of Avesh in steamer shaking body; also in Kalimandir and on way to lodging. Swarupa bright star on dark background. Thin Nil triangle with very sharp apex like old Hindu pinnacle, a bright golden line in the middle. River scenes. Thickly wooded bank. Bright stream with islands. Padma wide flowing covered with boats. A terraced green bank with steps in middle. Namadrishti of many kinds. Short sentences deciphered & remembered. Felt the Presence in the Kalimandir Image today. J's prophecy about Barisal.

19 Saturday.

Feet of a woman, long & slender. Deep green antah. Tank with man on haunches in front of big shrub. UR. in afternoon. Speech from chitta Voice insisting on images of kama — depicting future action. All relics of fear, disgust, dislike, hesitation rapidly disappearing. Doubt checked, suspension of judgment. Movement of limbs felt always to be alien except in ordinary motions of walking when there is knowledge without upalabdhi.

20 Sunday.

Unknown face. Bright yellow outside[.] Road on bank of stream.

Adhar Drishti in trees imperfect but beyond rough stage. The grotesque still predominates. UR. Adhar Drishti much finer on wall.

21 Monday.
Warder Masson in boat with another. Little boy's face with beautiful spiritual expression. Girl's face, eyes winking violently. Adhardrishti on wall (figure good but not in detail). Training of heart in progress, of mind resumed. Part of small steamer. UR at night. B. *trained*, silent. J begins. Meghagarjan active since Amavasya. Prophecies of future; but with appeal to reason. Suggestions for practical work begin.

Categorical Record Notes

28 JANUARY–17 FEBRUARY 1911

Physical

Feb 6th

1. Felt the sweet taste of the amrita in the throat and noticed the struggle ibidem of the impure rasa causing nausea with the amrita.
2. Physical, tivra, ananda — brief but definite.
3. All the physical anandas together, ahaituka, negative vaidyuta strongest, going to the head to base chidghana.

Feb 14th

4 Example of pure raudrananda without discomfort from the strong bite of an ant. Cf experience in jail & the scorpion bite.
5. Sweetness of amrita much stronger, denser and more frequent and continuous. the mixture of phlegm less frequent.

Communications.

1. Sukshma Shabda. Gautama — about K. E. — formerly a beau of the eighteenth century.
2. Writing (not on paper). Prophesy that the trouble in the digestion would almost immediately pass away, by replacement of tejasic by akashic action. A few minutes subsequently it was fulfilled[.]
3. As I was walking outside the house, a large flower (fallen from the tree in the garden and ragged) was thrown to me from the direction of the opposite corner of the front. It traversed, as far as I could see, a distance of some five yards, — flew at the level of my head and fell almost beside me. There was no person near; the servant was out, having gone to the bazaar; of the four boys, three were lying down in their rooms, another shut up in his at the other end of the house. The gate was bolted & no one could enter, or, if he did, escape in a second. There was no bird in the air, and the flower was not dropped, or thrown to a slight distance as a bird might throw it but flew horizontally for some yards. The only defect in this proof was that I did not see the starting of the flower in its course, but only noticed it in the air at the distance of some yards from me. This is the first clear instance, the others being merely pushes to the table & doors which were far from

conclusive.. — It appears that the flower is not of our tree, as it is deep red and a simul flower. The nearest tree of the kind is in a house in the street behind this house. It cannot have been thrown from there as it would have to cross 2 roofs and describe a high curve in the air descending not horizontally but by a high parabola.

4 Statement in sukshmashabda that the worst of Saurin's illness was past justified by fact.

5. All statements about the Yoga daily justified. Too frequent for a record to be kept.

Vision of other worlds.

1. While doing tratak on the physical sun, I saw clearly with sthuladrishti the sun of the pranamay jagat and felt its warmth on my body. Feb 9th

Record of the Drishti.
from January 28th

1. Sthapatya on windowframe, of (a) a head, half Rakshasa, half animal with the Pisacha & Pramatha bhavas, one tusk (ekadanti), over the eyes, sealed in meditation is written "God".

(b) another, half Rakshasa, half-Asura, with a headdress half Egyptian half Semitic, of an intellectual and formidable type; over the eyes half-open on the world, is written "God". I take it that in the former type God fulfills Himself, with the eyes of the soul blind; in the latter with the eyes half open; the first is without jnanam, the second with ardhajnanam.

2. A group of young Bengalis walking on a road, only the last clearly seen, two children sitting on a hillock at the side. All remarkable for beauty of figure and grace. Chitra tejas, in a fragment of the lining of a bird's nest on the floor. Vision of future India[.]

3. An elephant, initial crude condition on wall, ill-kept and spiritless; the same, feebly lifting its trunk to order. Symbol of the Indian people at the present moment. Seen at Chandannagar often, of the past, charging furiously with lashing trunk. Also of the future, ibidem, controlled by a tender, disciplined and waiting for the order of movement.

4. A beautiful butterfly (dark colours) emerged for a moment from

the jagrat chittakash into the sthula — chhayayukta.
5. In the akash, head and bust of Assyrian Pallas Athene helmeted over the sun — chhayamay Athene and tejoghana sun.
Jan 30th
6. 2 small birds on a branch, on the wall, chhaya. Seen sometime afterwards in life on the tree in the next garden.
7. A Ghose — a future signature on a cheque in a very different writing from my present handwriting.
8. A short nib — tejas in the akash. Revelation that I should have to write followed by the necessity of writing (a cheque) though I had no intention of writing today. It was written with a fountain-pen, while usually I write with an ordinary pen and a long thin nib.
9. A scene of the future. An Occidental port with ships, men walking in Indian dress. Sarvatragati.
10 Mountains in the sea. Scene of one of the swargabhumis. Sarvatragati.
11 A Madrasi house, tiled floor bare with an armchair.
January 31st
12 Chitra of my grandmother on the wall.
13 A pattern of many colours, (particoloured squares), varnamaya.
14. Sthapatya, tejas, in the leaves of a tree in the next garden, of R; in cap and gown.

Prophecy.

15 A. J. Balfour, head and bust only, chitra on wall, ill. The chitra seen in December in the sand showed a more advanced state of illness.
16 A god in heaven, vyaghracharma, not worn. — seated. Samadhi
17 A dog, descending the stairs to the terrace, not familiar. Samadhi
18. A bundle of carbon papers for typewriting, put down, not folded, but partly turned down. Samadhi.
19. Chhaya in Akash of Kali armed, followed by Chhaya of Kalki on horseback.

For Feb 4th & 5th see other book.[1]

Feb 6th.
20 Chhayamay of Sister Nivedita.

[1] *This "other book" has not survived.*

21 Tejomays of a collar of pearls and two others of Jogini standing and asleep.
22 Varnamay of a dog — brownish yellow — All in the 1st stage of the perfect condition and in samadhi.
Feb 9th.
23 Nalini, with big whiskers, an ochre-coloured coat and military belt, in a very martial attitude. Prophecy of distant future. Sv[apna] Samadhi
24. Small flags & hint of horses in great number in a State procession. Prophecy of the distant future: Sv[apna] Samadhi.
25. Men riding with news, great excitement and alarm. (Bengal). Sv[apna] Sam[adhi].
26. Stag at rest. Symb[olical] Trikaldrishti of the present[.] After tratak.
27. Bull at rest. Jyoti. Symbolical trikaldrishti of the present.
28. Very clear chhaya (initial stage) of a butterfly flying across the corner of the room[.]
29. Jalabindus round about the sun, also a network of the peculiar lines (ringlike curves) indicating the presence of jalam. The sun seen green again instead of blue or blue with a green tendency as yesterday.
Feb 14th
30. The face of a watch — chhaya & chhayaghan — pointing to 10.30, 8.25 and 7.20[.]
31 After tratak on sun[:] A nib, with a bell behind it (jyoti & varna), indicative of the removal of the remaining obstacles to perfect writing. (This process to begin today). The three times indicated in the subsequent[1] drishti of the watch seem to indicate times in this process on three successive days[.]
32. Behind the last a naked woman bending over it. Symbolic.
33. My eldest brother in a past state of health & vigour, chhayamay in Samadhi. Indication that he will not recover that health or live long.
Feb 16th
34. An anchor (in samadhi) indicating that the dhairyam is now perfect.
35. R. broom in hand, $\frac{1}{2}$v. Prophecy.
36. The Rakshasi returning after sarvatragati.

[1] *The reference is apparently to drishti 30, which here precedes the present drishti. Perhaps drishti 30 was seen subsequently in time.*

37. The plant Yogini eats in flower.
Feb 17th
38. Myself as a baby of 1 or 2 — seen in Samadhi.
39. A baby of the future. — d[itt]o.
40 The dog Yogini or one just like it licking the mouth of a[n] upright soda water bottle.

Siddhis

Feb 9th
1. Aishwaryam on ant to give up its object and go back, done after a short persistence in the forward movement.
2. Ishita and aishwaryam for lessening of Saurin's diarrhoea, fulfilled as soon as made.
3. Aishwaryam for rapid restoration of health and strength, repeated and fulfilled on the 10th[.]
Feb 10th
4. Aishwaryam for M[oni] to awake. Immediate success.
5. Aishwaryam for him to get up and give the tea. Succeeded after a slight resistence, lasting five to ten minutes.
6. Aishwaryam for the thought to begin (not begun in spite of struggle for many days)[.] Begun.
7. Aishwaryam for the dog to shake off its heavy tamas and manifest the new soul[.] Rapidly successful, but the tamas still struggles to remain & the old bhava in the face and body persists. A renewed Aishwaryam on the 11th produces an immediate effect, the dog doing what it had never done before.
Feb 11th
8. Aishwaryam of restored health & strength to S. succeeds, even the time coming correct.
9. Aishwaryam of particular drishti. Succeeded[.]
10. Aishwaryam of particular forms of siddhi. Partly succeeded.
11 Aishwaryam to stay nausea while eating. Immediately successful.
12. Aishwaryam to clear the stomach of disturbance and heaviness by working of akash. Successful.
Feb 13th or 14th.
13. Ishitasiddhi for the dog to eat bread which it had always refused. Suddenly it began eating with relish after first refusing.

14. Ishita to refrain from large piece of bread given, but eat others. Persistently refrained even when it was broken into small pieces, except when induced to think it was not the same.

N.B. Previously many ishitas had succeeded, but were not noted down — especially with regard to vyapti of yogic states or realisations into others or to people coming or not coming.

Feb 16th

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

Feb 17th

Same aishwaryam fulfilled in half an hour.

Feb 18

The same aishwaryam fulfilled under adverse circumstances (they sat down to cards at 4) within quarter of an hour.

Record of Ideal Cognitions

from 28th January.

1. I saw the time by the watch in the sitting room to be 2-40, ideally cognized the time by my watch to be 2-43. Verified, exact to the minute.
2. A little later after a chase of the opposite house-dog, having lost the intellectual idea of the time, I ideally cognised it to be just 2.50. Verified, exact to the second[.]
3. All rooms being closed, I ideally perceived that all were asleep. Verified immediately afterwards by no one moving when the servant repeatedly banged for admission at the door.
4. Sortilege with cards. First, I took out cards making a sum of 21 (Jack, nine and ace) and dividing by three got seven-o-clock; then for the minutes, took out queen, ten and nine, making 31, and dividing by three got $10\frac{1}{3}$. The cognition then gave the already prophesied ejection of the internal opposition to higher thought as the subject of the sortilege. I took it, by intellectual habit and inference, as meaning 7.10 pm. The incident actually occurred at ten minutes to seven.
5. Figure 3 in drishti. Interpreted as Rs 3 worth of books to be purchased. Subsequently (Feb 2d) selected a number of 6 a[nna]s books without calculating the price; found that it amounted to Rs 3.
6. Two people applied to see me at the door, not seen by me. Cognition that they were detectives. I heard immediately afterwards that

they had asked for "[The Indian] Sociologist" and "Liberator".

7. I had a cognition formerly that the man calling himself Ram Rao Yogi was a detective — independent of all inference. Learned on Feb 1 of a police report in which he is mentioned as watching the trains and taken for some time by the others as a Bande Mataram man.

8 Confirmation by B. of my cognition of the new change of soul in the dog.

9. Cognition by prakamya of improvements in Saurin's health, without seeing him, justified by fact.

Feb 10th

10. A man came calling outside. Immediate cognition by prakamya on seeing him and revelation acting in confirmation of each other that he was a detective. It turned out to be Ram Rao Yogi, the detective from Maharashtra side.

11 Trikaldrishti that Sri[nivasachari] etc would not come this evening. Confirmed.

12 Trikaldrishti that tomorrow S. will be restored to health. Already recovering it. Fully confirmed.[1]

13 Sukshma shabda of the dog under the table attended with strong prakamya of its presence and motion there. An image of the past.

Feb 11th

14 Confirmation of former cognition that M. although apparently unconcerned, had really a touch in the prana about his brother's death. — confirmed by his statement about dreams & weeping.

15. Cognition by prakamya trikaldrishti of evacuation in the afternoon. Confirmed[.]

Feb 13th

16. Vyapti from Saurin of the idea of making the tea. Immediately after I heard him talk of it, & a minute after he came and made it.

Feb 14th

17. Memory by inspiration. The passages of Kalidasa written out & translated by me a year and a half ago, not since read or remembered, were again read two or three times in the morning without particular attention to the words except to one or two lines. Later on memory began to restore the whole thing, not by effort to remember, for that hampered it, but by inspiration. Lines came, framework or substance

[1] Fully confirmed *was written after the original entry.*

of thoughts were suggested, gaps filled up. Finally, the whole of the first passage with the mistake of दहति [*dahati*] for ज्वलति [*jvalati*], the whole of the second with no error, the last two lines of the third and two words with an error of the first line, and part of the second line in the fourth were remembered.

18. Cognition in reference to image of the watch that the final epic inspiration would begin from the time indicated, 10.30, fully confirmed by fact.

Feb 15th

19. Cognition that the third time indicated in the watch[1] 7.20 would be fulfilled today by the final inspiration of the dramatic faculty, confirmed by fact.

20. Cognition from a drishti of the face of a watch, hands at 1.28 or 1.29 that at this time just after meals there would be a fresh advance in the siddhi. Finally, after some false speculation in other directions than the siddhi, the general poetical inspiration was fixed on. Fulfilled, since it began at 1.28 and was definite at 1.29.

Feb 16th

21. Cognition in reference to the image of the watch that the power of translation would begin today at the time indicated, 8.25; exactly fulfilled.

22. Cognition in the early afternoon of [ ][2] accompanied by the recurring image of a revolver.

Feb 17th

23. The boy from the hotel brought a dish and was told by Bhedi meaning to use the dish to come at 3. He remained, not understanding Hindi. While I was expecting somebody to come & send him off, vyapti came that Bhedi had changed his mind and would return the dish. A minute or two afterwards the dish was brought and given to the boy.

[1] *See above, Record of the Drishti, numbers 30 and 31.*

[2] *Sri Aurobindo apparently has omitted a word or phrase here.*

Record of the Yoga

January 13th. 1912

10.15 a.m.

The last record covered the period from Dec 12th. 1911 to January 11th 1912. Liberated from anticipation, it was a pure record of fact and experience, but its correctness was sometimes vitiated by a misvaluation of the significance of the fact through over-appreciation or depreciation. It is intended that the present record should be free from this defect. Ananda has very fully established itself in the field of the indriyas. All sights, sounds, smells, tastes, touches, movements, actions, are now pleasurable or give pleasure; all carry with them the rasagrahana or appreciation of the beauty of the gunas which they are in expression, the joy of the vijnana in them (the basis of chidghana ananda), the joy of the heart in them (the basis of premananda), the joy of the body in them (the basis of the kamananda), the joy of the mind as indriya in them (the basis of the ahaituka ananda). All this joy is of the nature of bhoga from which the ananda is beginning to emerge. Joy of the spirit in the Ekam which expresses itself (the basis of shuddhananda, chidananda & sadananda together making kaivalyananda) is as yet obscure & involved in the lower anandas. Since yesterday, the ahaituka kamananda & today the sahaituka tivrananda are manifesting. Yesterday also the discomfort of heat & cold and pain were again exiled, though not entirely. Experiments made with the body show that below a certain intensity all pain now gives ananda of bhoga at the time of the feeling of pain, & pain beyond that degree brings it after the immediate acuteness has passed. Sometimes sahaituka raudrananda results. As I write ahaituka tivrananda, raudrananda & vaidyutananda (negative) are recommencing; also vishayananda sahaituka and ahaituka, begun yesterday, are becoming more definite. The bhoga of all these forms is already established. The greatest difficulty is found in the prolonged contact of intense heat with a sensitive part of the body, eg. the heated stone of the floor under the midday sun. The intensity of the heat to the sensation can be increased, lessened or inhibited by Will; the prolonged contact tends to remove the element of suffering unless the Will is made to increase or maintain it, or unless the stream of Will (chit-shakti) is kept tamasic

suffering weakly the contact instead of meeting it. This daurbalyam has been created in order to bring about certain forms of intense ananda, chiefly viparita. It is possible, as is now clearly seen, to render it a great element of strong positive (not viparita) ananda, but in that case the daurbalyam must be merely a form of balam, in other words, it must be supported by dhairyam and anandadharanashakti.

Ananda is now being extended to events. Even depression and sinking are met and claimed by a stream of ananda, and the place, necessity & delight of amangalam, its true mangalamaya nature is being impressed by the jnanam not only on the buddhi but on the sanskaras of the manas, chitta, prana and material body.

Pure varna manifested this morning in a form, (dense crude), so that all the material and possible variation of material for the crude forms is, in a way, ready and regularised; only the perfect crude forms have to be subjected to the same process. Other siddhis are in comparative abeyance awaiting the movement of the ananda..

11.20 a.m.

The spiritual communications to the ear, this morning, revealed themselves as the communications of two kinds of spirits, — those who are merely of the buddha plane, manasic, and given over to error, and those who stand on the borders of the sukshma and the mahat, receiving knowledge from the vijnanam, expressing it in the sukshma. Some of the latter are farther, some nearer to the borderline, some stand upon it, — and according to the proximity is the soundness of the expression of the knowledge to the mind and the fullness and force of its substance. Besides these manasic beings, there are the voices of the Suryaloka and Janaloka who have already manifested. The mere buddha voices are now very rare and weak. The siddhi has risen to the borders of the mahat and reached over into it, and none have power who are below its line of attainment. The thoughts, perceptions etc may also be classified as on the same levels; there is sometimes even a double movement of knowledge in the mahat echoed in the sukshma.

The forward movement of the ananda is now being left to itself and another siddhi taken up, the relations of the Jiva (dasyam) with the Master of the Yoga and those whom he has chosen. All restraint by the mind or any other organ used by the Jiva is to be entirely abandoned. The Vani that announces appears as that of an Angel of God, controlling, but aware of the derivative nature of the

control & allowing the vak to flow through her. The derivative control of the world by Angels, Powers, Gods, Mahatmas announced by this Vani preceded by a blowing of trumpets in the Anandaloka.

Next day. 10.20

The afternoon was begun with a suspension of definite progress in the siddhi and, afterwards, an attack on the siddhi of the ananda.

The most important siddhi was the perfection of the articulate thought, which resumed rapidly all the characteristics of perfect vijnanamaya thought, — prakasha, asu, nischaya, inevitability (adequate, effective and effective illuminative) of the vak, truth of substance, nihshabdata. All these were perfected and delivered from breach or restraint, except the nihshabdata which is still pursued with shabda by the annamaya devatas; but the thought can no longer be strongly impeded or suspended by annamaya interference, only hampered in its speed. Fluency has been acquired, rapidity prepared and declared due at 8.[0]2[1] a.m. on the morrow. A severe struggle was necessary with the shabda, the attack of the annam being obstinate and furious and added by the necessity of steering clear of the laya of vak in artha-bodha. Involved shabda in implicit vak, not involved vak in arthabodha is the rule of the expression of thought.

Trikaldrishti was regularised in the interpretation both by perception and in expression of the lipis, drishtis, shakunas, on the basis of right interpretation of the meaning, the fulfilment in the sthula being as yet not guaranteed. There was also perfect prakamya vyapti of the unseen movements of the servant carefully tested for about half an hour, — only where inference interfered, was there error. The Vani accompanied by the personal use of the relations established with the Master of the Yoga came to perfection. Exactness is entering into the pure trikaldrishti (subjective & self-existent without prakamya vyapti)[.] The time of several incidents in the Yoga was exactly indicated, also the exact minute when the evening meal would be given. All these siddhis, however, are subject to interruption and obstruction, though not of the old powerful character. Triple sanyama in samadhi has been established by involved process, occurring three times while walking, eg on the thought which [proceeded][2] undisturbed

[1] *Sri Aurobindo generally omitted the "O" when writing the first nine minutes of the hour.*

[2] *MS* preceded

while the waking mind was unconscious, on the walk of the body or something in the immediate surroundings, on the fact of samadhi or an experience in the samadhi. External objects are, in this state, sensed not by the indriyas of the mind and body, but by the karana-indriya. .

Ananda sahaituka of raudra and pain with bhoga; the tendency in the morning to the whole kamabhoga was discontinued in the later part of the day.

January 14th.

10.45.

The rapidity of the thought, promised at 8.[0]2, was effected at that moment. Afterwards the trikaldrishti was taken up and brought to a higher state of general efficiency, but there is an obstinate obstruction to the siddhi of exactness in time, place & circumstance. Time-drishti is more advanced than place, place than circumstance. The lipis 1.2.3.4.7 have been given and afterwards 5 and 15. 1 is the siddhi of thought perception which, in combination with 2, is to give perfect trikaladrishti. 3 is the lipi and drishti which are preparing a more vivid and vigorous activity; 4 the siddhis of power, which are sensibly growing in perfection and from today are to develop rapidly and be perfect on the 21st; 7, the Ananda; the ratna of the kamananda is becoming more frequent, the rati tending to regularise itself, — the discipline of pain continues. 5 is the visvagati (samadhi) which is assured of farther development today. 15 refers to tomorrow which is to be as marked a day of progress as the 13th.

The rest of the record of January 14th & the record of January 15th is set down elsewhere in an accompanying memorandum commenced on the 12th[.]

[*Here begins the "accompanying memorandum" — a set of notes written on a separate sheet. No notes for the twelfth or thirteenth have been found.*]

Jan 14.

This script will be used always for all kinds of purposes. It stands on a different footing from other means of spiritual communication.

Now that the period of uninterrupted siddhi has begun, there will

be no relaxation of the karma and the siddhi, the karma only waiting for the effectiveness of the power, the siddhi perfecting its force as the tapas increases in the body. Today, the typical perfection of the remaining elements of the jnanam throughout its whole range, the growth of lipi and drishti, the constant realisation of the Ishwara, the forward movement of the other siddhis.

Pain is being given in the body, so that the discomfort of pain may by the habit of bhoga pass away. Pain will continue to be given henceforth till this aim is effected.

There is no personality manifest behind this script, but this script belongs to the Master of the Yoga and proceeds from him through a passive channel.

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There is a siege by the annamaya-chitta. It is allowed in order to get rid of it. Meanwhile the siddhis effected stand and those in preparation are being advanced. Today there will certainly be a partial siddhi of drishti and lipi, of the trikaldrishti with precision, of the ananda, the visvagati and the siddhis of power, not only in their general action, but in particular movement —

The siege will be over in ten minutes.

Lipi. "Efficient tapas." Interpretation, — "commences from today."

" "European civilisation in extremis".

" 21[1] years of strife before Indian civilisation is willingly accepted in its flawless perfection.

=

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

Although the siege is broken, it is renewed from time to time and broken until the whole force is broken up. There is still imperfect statement in this script and the imperfection will remain only so long as the trikaldrishti remains imperfect. The whole action of the consciousness on whatever level has to be made vijnanamaya, and this is already being done with no farther regard for the hesitations in the chitta.

=

Until the old movements of the annam are entirely cast out, these

[1] *The manuscript is torn and the number not certain.*

obstructions will continue; the thought is free, but the thought perception, trikaldrishti and prakamya-vyapti are not free. Still less the lipi & drishti. These have to be liberated, but the full liberation cannot occur today. Only the perfection has been promised, not the freedom from obstruction, although that freedom will be much more rapidly effected than it could have been formerly. —

Jan 15.

Yesterday's promises have had a very meagre fulfilment, for they were made merely to whip into life the dying expectation of progress & finality. There has been only an increased persistence in the few drishtis that present themselves perfectly, the rest being mere blurs & smutches, — a revival of consecutive fluency in the lipi, — a deepening of the conscious samadhi, — an activity of the trikaldrishti which cannot be called perfect or new & is not yet proved in those parts which go beyond previous achievement, — some strengthening of the siddhis of power, — a constantly active relation with the personal Ishwara, a modification of the Jiva's personality and the permanent (not continuous) consciousness of one Personality in all things & beings, — a preparation of constant rati of the general ananda — some obscure movements of the arogya which seem to be retrogade rather than progressive, — an attempt of the elementary utthapana to recover lost ground, — and nothing else tangible. Yesterday's was in fact a farther purificatory and preparatory activity. —

Today's is to be, if prediction can be trusted, an activity like the 13th's. Too much need not be expected, but there will be a constant progress and firm establishment of positive siddhis. —

Lipi 3. The first progress to be made in 3. Fulfilled by the activity of the lipi[.]

Lipi 1.2. Thought has to take trikaldrishti into its province firmly. This had already begun, and the lipi is only an explanation. The trikaldrishti is prakamya and intuition of distant movements and is accepted subject to confirmation.

The Vani which was anandamaya of the Prema Natha (dasya[,] madhura), is this morning ananda-vijnanamaya of the Guru-sakha.

Lipi-drishti. ३ clear, 3 dim, 3 clearer but thick, ३ vivid, but thick. That is, first, the lipi in the chitra, perfectly vivid & stable, then, the lipi in the akasha dim & vague but just legible, then clearer but still

not vivid, then stable, but not perfectly well defined. Immediately after the succession of predictive lipis, each of these stages was manifested in type.

Lipi. "Stability", sufficiently clear, "steadiness" dim. That is, the akashalipi is ready for a sufficiently clear stability, persistent in manifestation, not yet for a perfect steadiness in place. Immediately afterwards fulfilled.

"Satiety". "safety". "Therefore satiety has to be forgotten by the system, safety has yet to be perfected." The lipi is now consecutive in manifestation, simultaneous in stability[.] It is legible & in a way clear, but all the letters are not at once clear, nor does the clearness amount to vividness.

The thought-perception without expression takes place now in the sukshma, but expresses truth of vijnana; if it expresses anything but this truth, it will be inhibited or corrected or inhibited and corrected.

Lipi. "Knowledge." earlier in the morning — fulfilled by the development of this increasing habit of right-perception in the thought. The possibilities of the lila are being included in this habit of right-perception; for the type & possibilities of the Yoga have long been fixed and are now being translated into actualities. The type of the lila has been fixed, the possibilities fixed in generality are now being fixed in minute detail, — a process that was unnecessary in the Yoga, — but the actualisation is still remote. Actuality can only be fixed after upalabdhi & the establishment of sraddha.

Sraddha is established with regard to the predictions of progress in the Yoga by the correctness of the lipi; there is no sraddha with regard to predictions of eventualities in the lila.

Drishti. 8 & the tracing of the walls of a prison. That is, the utthapana is still detained in the prison of physical tamas.

There has been a strong revival of tejasic activity in visrishti which seemed likely to become not only momentarily effective to a limited extent, but victorious recovering its old force. In the moment of stress this was twice contradicted by the inspiration which proved to be correct. Prediction has therefore become effective with regard to the bodily movements of the Yoga.

The rati in all things (of the prema-ahaituka-chidghana anandas) is established though occasionally interrupted; the establishment of the ratna has now begun. The rati is less forward in events, than in

states & vishayas. The corresponding stages of the bhoga have been rapidly passed through without special notice because it is the ananda and not the bhoga that is intended to be the permanent form of the ananda.

According to prediction by the Vani there is a simultaneous movement of the jnanam, lipi, trikaldrishti covering the whole range attended by a general manifestation of rupadrishti (akasha & chitra) rough, vague or blurred predicted by the lipis 3, (vague & indistinct), 2 & 1. The movement has begun by the activity of the inspiration and of the viveka rejecting false inspirations[.] By this means several successive movements of men & animals have been accurately though not completely predicted, a few suggestions of error being rejected in time. Some of the inspirations present themselves at a distance & not as trikaldrishti, but a vague suggestion. Few [of] these prove correct.

Collapse of the elementary utthapana with momentary disappearance of the tejas bringing about a cessation of the siddhi about 12.

Lipi. J.F. will be C.J.[1]

Afternoon.

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

Certain predictions of future events have been made which have to be justified by the event before they can be taken as the beginning of correct prediction of the future.

A suspension of active progress till after 4 pm. Preparation of the accurate & precise trikaldrishti by inspiration & revelatory perception.

The rest of the day was marked only by the [*?* intrusion] of ordinary thought, the under-current, in the new jnanam.

[*Here resumes the notebook.*]

Jan 16th

Nothing is as yet final in the sense of being unbreachable except

[1] Justice Fletcher will be Chief Justice ("Justice Fl" *is written below and cancelled*). *Justice Fletcher was one of the judges of the Calcutta High Court who heard the appeal in the Karmayogin Case. See* A & R, *vol. 8 (1984), pp. 99, 121.*

sraddha in the Yoga minus the physical saundaryam, a certain fluency of the new thought, a general freedom from any pronounced contradiction of the first two chatusthayas (sraddha in the Adesha and the daivashakti excepted) and an imperfect activity, very meagre but constant, of the third chatusthaya.

Lipi. "satiety" several times repeated.

" God. Int[erpretation]. The divine personality will manifest not only behind the Vani, but in all the circumstances of the life and Yoga.

" Tonight . . delight . . safety. The Ananda and the confirmation of the conditions of outward action of the Yoga are to be among today's siddhis.

10.15

The morning has been chiefly devoted to the taking entire possession by the personality of the Ishwara of the thought-expression and the removal of all restraints or government of the thought by the Shakti. The thought has also taken into itself the history of past ages, but is not yet as perfect in that province as in ordinary thought. The nature of the siddhi, as was recently more than once predicted by the Vani, approximates to the sadhan in the jail and is indeed in its nature the same sadhan, without its intensity, passing into siddhi. Sraddha is wanting or deficient. The lipi 8 has been frequent yesterday & was confirmed this morning. The elementary utthapana is once more triumphant over the denial of utthapana though still hampered by sukshma klanti and a strong return of the denial of anima. Walking from 6.20 to 7.35 and again from 8.[0]5 to 10.[0]8. No weariness in the body, the attempts of weariness to return being successfully rejected, but stiffness in the lower limbs & negative electrical ache, sukshma & slightly sthula, in the upper part of the body. The lipis 3 confirmed in the morning & 6 have also been frequent. Arogya is reasserting itself but not yet reestablished in possession of the body. The rupadrishti is still vague & blurred though often stable; perfect images come, but, except the prakashamaya, do not wholly or stably materialise.

2.[0]2 pm

Walking, from 10.45 to 11.40. Again from 12.25 to 2.[0]2. Altogether 6 hours with three intervals of half an hour and three quarters of an hour — ie 6 hours out of $7\frac{3}{4}$ hours. Result. Elementary utthapana

was about to fail only once but was soon reinforced; in the other anima fails repeatedly, the last time entirely, but restores itself by a brief rest, the stiffness in the body & pain in the feet disappearing or reaching a minimum manifestation. The Ishwara is now master of all thought perceptions or expressed thought in the system and is laying his hold upon all feelings and sensations.

Walking from 2.35 to 3.45.. The strain on the utthapana-shakti greater than before, but that on the anima slightly more sukshma; the latter is continuous, the former intermittent. Again from 4.15 to 6.15, making 9 hours out of 12. The force of utthapana has increased in the whole system and even at the end of these long trials acknowledges no weariness except in the outer material shell where an inclination to rest shows itself occasionally, but can be removed by a pause, standing, for a minute or a few minutes. The state of the anima varies, the denial sometimes increasing, sometimes diminishing or temporarily decreasing.

The power of aisvaryam has greatly increased in the matters of siddhi, producing a much more rapid and spontaneous effect even in things physical than ever formerly. The satyadarshanam with regard to surrounding incidents, suspended for a time, has returned more powerful than when it was suspended but is still hampered by movements of buddha tapas, the one powerful obstacle now to the jnanam, but the power is that of soulless matter, inert and obstructive. A similar suspension of the clear rupadrishti & to some extent of the lipi has been also removed; the prakasha rupas are of great perfection, though not always vivid, and of all kinds and in answer to the aishwaryam is showing colours, red, violet, blue etc. Chhaya-prakasha is also often very perfect. Chhaya is becoming perfect, but still shows stability in imperfection, but some instability in perfection. Other rupas are rare and unstable. The mastery of the system by the Ishwara is now almost complete, though still of a moderate intensity & force. The second chatusthaya & the nature & realisation of the Shakti Jiva, marked by the appearance of the lipi 11 (Kali), are growing more rounded and permanently real to the consciousness. Sraddha is increasing but falters before anupalabdhi. The movements of the [ ][1] vani & thought, which have become one, of the perceptions & the lipi

[1] *MS* the *(redundant)*

& drishti seem now to be justified by the event and more & more precise and accurate.

Standing & walking. 6.35 to 7.35. and again from 9.20 to 11.20[.] Altogether 12 hours out of 16. Sleep from 3.10 to 6.40. Ananda in all outward things and the established sense of the one Personality in all. Certain defects in the thought perception appeared towards the close of the day. Safety was confirmed to the trikaldrishti, not by events.

Jan. 17th

The progress of the siddhi today was greatly curbed by another attack of the asiddhi, but the asiddhi has no longer much power over the mind and feelings; all it can do is to affect the sraddha, obscure hamper or suspend the siddhis of the third chatusthaya and bring about some reaction in the fourth. During the morning remnants of sleep-tendency and some lowering of the elementary utthapana helped the asiddhi. Walked from 9 to 12.10[.] Samadhi in the afternoon, very deep and full of all kinds of drishti & lipi, but very confused and only towards the end sometimes helped by vijnana activity. Walked from 5.20 to 8.20. The utthapana does not fail, but is not intense and powerful as before. There is no positive weariness, but in the afternoon there was a general depression of activity. During the exertion pain & stiffness do not show themselves or very slightly, nor even afterwards, only when the exertion has been suspended for some time. Their hold even when manifest is not great. Occasionally they fill the sukshma body & manifest if there is a pause in the activity. Roga was strong today, nevertheless it yields to the aishwaryam without being removed entirely. The activity is excess of vayu with a slight element of tejasic, jalamaya & parthiva action, but the results are dull and feeble compared with former manifestations. Other rogas can no longer make any impression on the system. Ananda of the nature of rati is becoming stable & permanent even in condition & event, as well as in all vishaya, action, movement etc. The personality is now habitually manifest in all things and persons; but is not always remembered. Trikaldrishti was largely inhibited, but reappeared towards the close of the day without recovering complete exactitude except occasionally. Assurance of safety given from outside. The most important development was the confirmation of raudrananda, pain being now invariably

attended with pleasure. Formerly only the dull kinds of pain had this attribute, but now it has extended to those which are acute, although the intensity has not yet gone in experience beyond a certain degree. This development has been persistently predicted recently by the ever recurrent rupa of the bee, wasp or hornet. Rupas are now often distinct, stable & perfect on the background as well as in the akasha, but have not advanced otherwise. Sleep 11.45 to 6.45[.]

Jan 18th

9.35

Defect of anima strongly felt on rising. Walking & standing from 7.20 to 9.30; the stiffness more insistent today. The utthapana has not recovered its force. Chhayarupas have still the tendency to vagueness & a blurred or imperfect form, but some are very distinct; these have a tendency to short stability or no stability at all. Momentary asaundaryam of guna, followed by a recovery and increased intensity of shuddha ananda in sarvasaundarya above guna; but this harmony is still imperfect.

The rest of the day has passed in the final purification of the system from all trace of rajas or sensibility of the system to rajasic impressions from outside. The sattwic remnants are also being removed, but the process is not yet complete. A relaxation of the elementary utthapana occupied the system. The roga that came, is being slowly eliminated[.] Its chief characteristic is a dull form of watery nausea, slight in substance but with some tamasic power of oppression. The prithivi, tejas & jala are very weak. Hunger persists. Samadhi in the afternoon greatly improved, but not free of the tamas. Sleep 1.[0]0 to 7. Signs of the raising of the objective siege.

Jan 19th. Friday

Sattwa & Tamas in their remnants are being removed; also the shadowy trace of desire from the lipsa, of ahankara from the buddhi, of self-activity from the thought and action. The control of the buddhi over the action has been eliminated & has now become mere imagination expressing itself outside the system. Sattwic activity is being eliminated from the vijnanamay trigunatita activity, but here the remnants are still not altogether void of obstructive substance.

Letter from P[aul] R[ichard]. Safety assured though not absolute. The lipi & thought fulfilled. Walking & short standing from 7.45 to 10.45. No failure of utthapana, but the accumulative effect of adhogati is not yet removed and stiffness hangs about the lower body & in the sukshma as depression without actually occupying it, though strong touches are frequent. Farther exercise of the utthapana twice for an hour at a time. The final elimination of the sattwa approaches completion. There has been a simultaneous activity, insignificant in quantity & force, but pure in quality of all the members of the siddhi from 1–17, that is, the whole third, fourth, fifth & sixth chatusthayas. Some of the movements, however, were hardly more than preparatory.

Lipi. इति ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षयोग:, indicating the completion of the moksha and the establishment of the perfect samata with its three attributes and consequences. Sleep seven hours.

Jan 20th.

Exercise of elementary utthapana from 6.50 to 12.[0]0 noon. Interval of about 10 minutes at 7.30 — standing twice for reading the papers, once for two or three minutes conversation. Some attempt at failure of utthapana about 10.15 removed entirely by the three minutes standing, and again after 11. removed of itself. The body is ceasing to be affected with depression by the defect of anima, itself now much reduced in its stress, even after discontinuation of activity. The lipi 8 is persistent and points to the early perfection of elementary utthapana by the removal of all nirveda, klanti or necessity of change of occupation for body or mind. The thought, expression & perception, are entirely liberated from interference of the mind or from watch by the mind except to a slight extent in the immediate trikaldrishti. Thought, trikaldrishti, vyapti prakamya; all the elements of jnanam, now act freely & rapidly and with a predominant, though not perfect accuracy. Even the general thought in the minds of others is perceived frequently & has been repeatedly proved. Sraddha in the Yoga is acquiring tejas because now supported by the activity of the jnanam, but in the adesha is not yet existent, though prepared to emerge on the first decisive upalabdhi. Rati in all things except roga is now the rule, & is generally the rati of ananda.

A dull nausea has been persistent all the morning, but does not

interfere with the appetite or disturb the prana. More has been eaten today than ordinarily & with full rati of food. The lipi & rupas are preparing frequency. Sattwa has finally disappeared and now only touches from time to time as rajas did in its last stage. Tamas has been eliminated, except the asraddha, but still attacks though feebly & with a much diminished heaviness.
False vijnanam persists, but is losing its insistence & activity.

Tamas, after a strong attack in the evening, was finally expelled, except in the body, and now survives only in ineffective touches; but the uncertainty of asraddha remains,—eliminated with regard to the Yoga, occasionally reviving with regard to the rapidity of the siddhi, easily sliding into actual sanshaya with regard to the adesha. Exercise of utthapana from 2.25 to 3.55 and from 6 to 7.30. The defect of anima gives trouble still after rest, but, although constantly recurrent, is deprived of continuous persistence. Sleep seven hours[.]

Time of completion of cooking fixed at 8.45,—actually completed 8.47. Arrival of most of the four fixed at 7 to 7.20. Three arrived, two at 7.[0]8, another about 7.15.

Jan 21st

The 21st has been fixed for the beginning of the perfected siddhis of power, the morning for the beginning of the frequency & stability of the rupa and the lipi. The latter prediction is being fulfilled, but the really vivid & perfect rupas are still prakasha or prakasha-chhaya or occasionally chhaya and there has been some retrogression in the vividness and perfection of lipi & of other rupas, except where the rupas are momentary. The trikaldrishti of the immediate surroundings though of some perfection when left to itself, is still hampered by the activity of foreign suggestions. Exercise of elementary utthapana 7.35 to 10.35 a.m. No weariness but occasional touches of adhogati & stiffness. Relics of watery nausea—much water rising into the mouth. Touch of tejas and proof of jala at the time of visrishti, but no strong reaction or disturbance. Exercise of elementary utthapana from 2.20 to 5.[0]5 and from 10 pm to 12.30 am. The siege of adhogati in the sukshma was in both cases strong but not overpowering. The perfect action of the siddhis of power commenced but slowly and on a very small scale. Sleep from 12.30 to 6.30.

Jan 22d

The morning was occupied by a strong attack of asiddhi in which even the finality of the first chatusthaya was denied. Advantage was taken with regard to an error by which the imperfect harmony of pravritti & prakash tending to an imperfect harmony of pravritti & shama was mistaken for persistence of sattwa, rajas & tamas. This error produced strong asraddha and a return of attack by the triguna. The attack came clearly from outside & did not arise in the adhara but was admitted into it by the consent of the Jiva. The harmonisation of prakash, pravritti & shama is proceeding. Meanwhile the particular siddhis are not definitely active except the physical. There was exercise of elementary utthapana for nearly seven hours from 6.30 to 1.30 with a break of eighteen minutes (12.12 to 12.30) for meals. During this time there were only three standing pauses of from two to ten minutes, but only one for rest (two minutes), the two others for reading the paper & bathing. The exercise was pursued in spite of an insufficient tapas in the physical aura. It was followed at its close by a stronger denial of anima than usual, but this disappeared directly the exercise was resumed from 3.30 to 6.30 and during these three hours there was no failure of utthapana, no depression, no defect of tapas in the aura. The denial of anima became inoperative for practical purposes and the three hours minimum & six to seven hours maximum was established today as predicted yesterday. In the afternoon there was a strong attack of sleep which prevailed for one hour & more. In samadhi the occurrence of perfect continuous images & scenes (not so perfect) was reestablished.

Lipi indicating the death of Binod Gupta at an early date, fixed tentatively either on or by the 25th of the month. No verification of prediction about varta, money from expected source arriving by the 22d. Rati of rasagrahana established but with viparita srotas of virakti impairing its fullness especially with regard to events. Sleep for 6 hours (?).

Jan 23d

Morning occupied by strong attack of duhkha; the rest of the day by reconstitution of the siddhi. The vak of thought rose to the level of the inspired illuminative. Tejas & tapas low. Over nine hours exercise

of elementary utthapana, but not continuous. Money from the expected quarter arrived after all on the 22d, but not the sum expected. There was, however, no prediction about the amount. Rati of bhoga and sarvasaundaryam established, chidghana and suddha strong, prema weak, ahaituka troubled, with a tendency to ratna of bhoga. Sahaituka sharirananda (vishaya and tivra) is establishing and generalising itself, raudra still subject to the limitation of intensity, vaidyuta & kama occasional and fitful. Attack on the health at the weak points still continues. Sleep 12.25 to 6.40 am. Sahitya was today resumed.

Jan 24th.

Lipi of death of Gupta fulfilled, but he died apparently on the day of the lipi, or possibly the next day, not on the 25th, of heart failure. There had been no previous news of illness etc. It is notable that the death of Sir J. Jenkins had been also foreseen, but in that case there was first the news of his illness. Exercise of utthapana 6.55 to 11.40; strong attack of non-anima and temporary failure of utthapana. The tendency to ratna in the bhoga continues and there is occasional ratha. The nirananda is mostly in the physical element of the higher anandas where the indriyas are touched. Motions of contact are now commencing in which, starting with the vishaya and the tivra, all the five physical anandas manifest together raudra, vaidyuta and kama following each other or rather developing out of each other. The same ratna of bhoga is being applied to events and happenings and even to the circumstances of roga. Satiety and dharananyunata interfere with the full consummation, but are being subjected to the general law. This movement is connected with a rapid deepening of the dasyam through which the realisation of all motions mental and bodily being inspired, conducted and imposed by Prakriti is being confirmed not only to Chit in buddhi, but also to Chit in sensation, mental, nervous and physical. The movements of the body are being liberated from the shadow of intention & rational choice as they have already been liberated from the shadow of emotional or affective intention and choice. Adverse movements are chiefly of the order of roga, a sore throat having taken hold after an interval of several years, and of bodily slackness and failure of utthapana.

Jan 25th & 26th

Days of clouded progress, the revolt of the triguna against expulsion from the nature-environment and of attempted relapse. No record was kept. The chief progress in the third chatusthaya has been the effective clearing away of false vijnana so as to leave the perfecting of the vijnanam unhampered, the clearing of the sraddha, increase of the dasyam, the steady progress of the arogyam and the rapid advance of the Ananda. Utthapana & bhautasiddhi have been strongly denied. The Kalibhava is gaining in completeness, firmness and permanence.

Jan 27th.

Progress, unclouded resumed this morning. The results of the last few days, so far as yet ascertained, may now be summed up. The first chatusthaya, denied by the assault of the triguna, has gained in strength by the ejection of the remnants of lower tejas; pravritti, prakasha & shama are arriving at a perfect harmony. The dasyam is being rendered firmer and firmer and combined with ananda is perfecting the shama and divesting it of all tamasic elements, perfecting also the pravritti and divesting it of all rajasic elements. The only tamas left is the physical and the asraddha of the Adesha, the latter the result of insufficient prakasha, the former of the imperfect conquest of the physical being by the vijnanam. The manifestation of the Kalibhava, harmonising the bala, raudra (karali) & shiva Kali, has perfected the second chatusthaya in all but intensity. The remnants of general asraddha in God & swashakti are disappearing and the only province of asraddha is the Adesha and the rapidity of the siddhi. This defect prevents the intensity of kalyanasraddha, and ishwarabhava etc. necessary to the perfection of the second chatusthaya. Jnanaprakasha is now strong and the mithyadharanas (asadgrahas) relating to the Yoga and Lila are disappearing. The Kalibhava and the realisation of self in all and all in the self are growing strong and persistent. The Master of the Yoga is more and more manifest in each detail of experience, but half-veiled by the Prakriti in the surroundings. Sahitya is once more hampered by the refusal of the annam to obey or even contain the vijnanamaya movements of the vak. On the other hand artha becomes more

& more full and clear, powerful and luminous. Jnanam & Anandam Brahma are steadily deepening.

The chief struggle is over the third & fourth chatusthayas where the annamaya obstruction has concentrated the best of its strength. Ananda has risen from the râtha of rasagrahana to the ratna of bhoga with a frequent emergence of râtha, which is especially strong in the sahaituka vishayabhoga & tivra & is spreading to the kama etc. Ananda, even ratha of the kamananda, is beginning definitely to emerge. The other bhogas (chidghana, prema, ahaituka, shuddha) are involved in the sharira and emerge out of it. It is here that the contradictions of ananda are occasionally strong. Ratha of the bhoga of events, conditions etc is prevailing. The contradictions are being overborne; pain & discomfort of heat & cold, contact etc are being dominated. The other field of struggle is the arogya; the sore throat was ejected after a struggle by siddhi. The rogas still capable of touching the surface of the system attack frequently, but cannot hold except for short intervals, coming, retiring, succeeding, failing without cause. The disturbances of assimilation are yielding perceptibly to the Arogya; when they come, they cannot hold or make only a brief & seldom violent visit. Three full days of avisrishti were attended with perfect ease and the remaining one and a half with only a vague tendency to disturbance. Two nominal visrishtis occurred on the fifth & sixth days, but with only parthiva pressure, no tejasic, vayavic or jalamaya. Only at the end of the sixth day (this morning) somewhat acute tejahkshobha produced a copious visrishti of the old type. The system, however, dismissed the kshobha in about fifteen minutes and it went leaving behind no acute results. The central arogya still advances slowly. Sarvasaundaryam is not yet continously permanent.

Jnanam increases in force & exactness. The style of the vak rises to the inspired illuminative and is effective at its lowest level. The thought perception is now almost rid of false vijnanam in its material, but not in the arrangement of its material. Nevertheless accuracy of time is growing, accuracy of place has begun, accuracy of circumstance, chiefly, is defective — all this in the trikaldrishti. Prakamya & vyapti are strong and more continuous, less chequered by error. The internal motions of animals & to a less extent of men, the forces working on them, the ananda & tapas from above, even the explicit thoughts are being more and more observed and are usually justified by the attendant

or subsequent action. The siddhis of power work well & perfectly, in harmony with the trikaldrishti, not so well when divorced from it. The physical tone of the system is recovering its elasticity & with it elementary utthapana and bhautasiddhi are reviving. Samadhi improves steadily, but is much hampered by sleep which has revived its force during these last three or four days.

Time-prophecy. Arrival from the match predicted after 11.30, a little before 11.45. Actual arrival 11.43. Sahityasiddhi is being finally prepared.

Jan 28th.

The control of the Ishwara, complete in the script and vani, has extended itself to the thought perceptions. Thought-expression attained by a rapid involved process the siddhi of absolute inevitability; the old slow movements are being progressively abandoned. In this case the effective and illuminative effective were the siddhi with a tendency to frequency of illuminative & inspired illuminative; but now the inspired emerged in a moment and took the place of these lower movements drawing them into itself and was itself drawn next moment into the [inevitable].[1] A similarly rapid siddhi is being prepared in the lipi, but there is strong obstruction in the trikaldrishti and rupadrishti. Successful siddhiprayoga of power increases in frequency and perfection. The elementary utthapana is reviving (there was 3 hours exercise continuously with a minute or two of interval) but is still burdened with the bhauta asiddhi.

Jan 29th & 30th

Spent in the slow modulation of the annamaya mentality in the environment to the movements of the vijnanam. The annam of the body resists the working of the sahitya, the only karma that as yet seeks to proceed regularly, though bhasha, study and nirukta are pressing forward. A strong siege of tamas besets the physical brain. Knowledge floods it from the vijnanam, knowledge of type & possibility, but not yet of actuality; but the brain is unwilling to allow its expression, though willing to perceive & receive it. The third chatusthaya pro-

[1] *MS* inspired

gresses slowly towards regularisation. Rigveda has been resumed & is pursued slowly but regularly.

Jan 31st.

The lipi & rupa are now less fugitive & more firm in outlines, but not yet sufficiently or spontaneously vivid. In rupa prakasha still predominates. Thought expression is perfect but infrequent; the script bears the burden of the transformation of the remains of asatyam to satyam. Trikaldrishti improves but in things petty & immediate; nevertheless distant movements are also becoming correct & proved, eg Lourdes' illness in its progressive stages. Today siddhis of power showed an advance in power of detail, but towards the end they were successfully resisted. There is no definite progress in bhautasiddhi or visvagati though there is some sign of preparation for regularity in the last. The vijnanam is slowly asserting itself in karma. At night according to a previous prediction swapna samadhi established its initial perfection in type, the recorded images being of an extraordinary minute perfection in vividness & multitudinous detail & sufficiently though not preeminently stable, eg a ship of another world. The images were mainly of the Bhuvar.

Feb 1st

The sahitya begins to extend itself to all types of prose, with freedom of flow and perfection of type but not yet rapidity of flow or perfection in every detail. The silence of the divine element in vani & script was broken & the siddhi moves swiftly. Saundarya bodha has been made finally the natural view of the mind & indriyas, only faint relics of the asundaram remaining in the physical consciousness. The last relics of asamata are finally disappearing, those of depression giving way to a settled tejas & tapas and the defects of the second chatusthaya are in course of removal. The old prediction about the duta was today fulfilled. Kamananda with the ratha recurs daily, but is not yet frequent or continuous. The lipi is proceeding towards finality, gaining in habit of vividness & maintaining the same relative stability of position; the akashic movement in which it occurs is settling down. The non-physical elements of the third chatusthaya increase slowly. The conquest of the roga in the stomach increases; tejasic excess fails to keep its hold, assimilation has a greater force & when visrishti occurs, it is so little as

to be hardly worth reckoning. The akashic state is preparing. On the other [hand] bhautasiddhi, elementary utthapana and arogya of the centre are obstinately contradicted, and saundaryam makes indefinite advance. Sleep is once more strong and hampers the visvagati.

February 2d.

After a long progressive advance the lipi has established finally by a sudden manifestation simultaneity, stability, legibility and is only hampered in spontaneous vividness. The unity of the sentence in the lipi is also broken by the superimposition of other sentences. These difficulties were removed in the afternoon and all that is now left is to eliminate the habit of imperfect lipi and strengthen the habit of perfect lipi. The exactitude of trikaldrishti has finally begun, but is strongly combated. Crude rupas are becoming clearer and of all kinds, but tejas, chhaya and prakash predominate. The visrishti broke out on this the seventh day, but tejasic excess only asserted itself, after and not before, for a short time. Subsequently vayavic excess remained for a long time. Today the samadhi was used persistently as a preparation for sahitya. At night perfect images are the rule, but stability & vividness are not yet the ordinary law of the vision. Farther progress of sahitya.

February 3d.

Utthapana & bhauta siddhi seem to be recovering tone. 3 hours with a very slight reaction of defect of anima. The process of removal of jalavisrishti has begun, the frequent evacuation has been brought down to a limit of four times a day, not always copious. Little definite progress today.

February 4th.

The bhoga of the general (nonphysical) ananda manifested once more in force with a tendency to the habit of the râtha, independent of saundaryabodha which emerges from the ananda. Firmness of the crude rupa established & the establishment of clearness conjoint with firmness and stability begun. The imperfect lipi predominates. The script as substitute for vani is revived. Thought manifests its absolute perfection but with a downward tendency to the inspired illuminative.

Perfection of trikaldrishti is inhibited, but exactitude of effect of the aishwaryam is becoming more common. Elementary utthapana morning & afternoon, but with two hours, not three hours limit. Anandavani revived. Sahitya etc do not advance. The Kalibhava is more continuous.

February 5th

Personality of the Master in the vani more perfectly & continuously manifested. The Varahi in the Prakriti[.] The general ananda is liberated from nirananda in the common, expressionless and vulgar. Lipi predicting richness in rupas, finality of trikaldrishti not immediate; also visvagati. Sortilege. यया त्वया जगस्स्रष्टा जगत्पातात्ति यो जगत्। सोऽपि निद्रावशं नीतः। कस्त्वां स्तोतुमिहेश्वरः॥ and उत्तस्थौ च जगन्नाथस्तया मुक्तो जनार्दनः। एकार्णवेहिशयनान्ततः स ददृशे च तौ, relating to the removal of the nidra, the release of the shakti of trikal (ahi) from the sushupti (एकार्णव) and the perfection of the visvagati in the two regions of sukshma & sthula (Bhur, Bhuvah, Swar). After a strong revival of false tejas, false vijnan and general asiddhi, the annamaya atmosphere was finally cleared, tyaga enforced on the lower annamaya devatas and dasyam in the general bhava delivered from the last reserves of liberty. The denial of arogya in the assimilative processes due to retention of jala-visrishti & imperfect assimilation revived with power. There is no real parthiva pressure, but merely the habit of bhauta excess.

Feb 6th. (Tuesday)

Yesterday's siddhi confirmed. Both liberty & prejudgment have ceased; passive activity is perfectly effected. The exactitude of satya-drishti is being effected in the lipi-drishti, subjective perceptions (of the lower vijnanam) and prakamya is being displayed. It is not yet quite exact as applied to physical events. The siddhi of the vani is perfect. The distinguishing faculty in vivek acts frequently & perfectly but without intensity or strong illumination, excluding actual error; where it does not [act],[1] there is uncertainty. This is especially with regard to the future (in the adesha and important events at a distance). Proofs of effective siddhi acting on the world at large are increasing, but the

[1] *MS* exact

movements are still uncertain and comparatively rare. The rupa is increasing in frequency & richness of content. Later on the Shakti in its downward descent entered a layer of the annamaya Patala which had not yet been coerced by the vijnanam; there was in consequence a disturbance, a cloud of the old sanskaras flying up and obstructing the siddhi. The finality of trikaldrishti seems to have begun.

Feb 7th.

Chiefly occupied with the annamaya disturbance. The sahitya-siddhi successfully invaded poetry, the epic & dramatic styles. The thought is working to establish the inspired instead of the effective as the persistent style of thought expression and to rise from it to absolute inevitability. It does not now sink below the effective. There has been farther trouble about the vani, the anandabuddha being misused; it now tends to be finally replaced by the ananda-mahat. Trikaldrishti is so far advanced that the turns of flight of a butterfly, or a bird can all be predicted during the flight, but there is a difficulty about the prediction of the next movement of an animal in a state of rest. It can be foretold but the action is capricious. Trikaldrishti of things unseen is hampered by diffidence, unless there is a knowledge of the actual occupation in which case the general stages, eg of the progress of cooking, can be told without any material data to go upon, by mere trikaldrishti. There is strong & almost perfect prakamya of inner movements, forces, intentions etc, but not yet of the determining force, movement or action. Visvagati revived in force; frequency of sight but not yet the stability. Sukshma smell has revived its activity, but is infrequent.

Feb 8th

The flight of some score of butterflies & many birds foretold in their turns, only two or three errors due to speculation or tejasic action. Usually siddhi of power & siddhi of knowledge seem to be one[.] Future movement of animals in rest can now be told with some exactitude, but error is easier because of stronger habit of tejasic speculation. Aishwarya & trikaldrishti have not yet been harmonised. Drishti of an eye, prakasha-chhaya-tejas, in the akasha, perfect but momentary,— an indication of the richer drishti (dense & developed) perfect but not

yet capable of stability. This is already developing. The vani strongly anandamaya, first of the vijnanamaya ananda, then of the others, reappears full of the Vishnu or Pradyumna personality, taking into it Rudra (Balarama), Shiva (Mahavira) and Aniruddha (Kama). The definite personality of the Master in his personal relations to this Yoga and the Jiva in the Yoga has to develop out of the laya; for Vishnu is the Ishwara who incarnates. The present method of the Yoga is a progressive replacement of buddha bhavas by vijnana & ananda bhavas, and of the lower of these by the higher. The firmness and clearness of the stable rupas is much interfered with [ ][1] by unsteady floating waves of the subtle-gross etheric material of which it is formed; these waves mix with the clear form and blur it by excess of material in the attempt to reinforce its distinctness. Perfect satisfaction has now been given to the Aniruddha element in the Jiva, so far as the Yoga is concerned, by the revelation of the scientific means & steady progress used in the siddhi, but the Balarama element awaits satisfaction. The Mahavira element has also been satisfied by the floods of knowledge that are being poured down, but the Pradyumna element awaits satisfaction. In the Adeshasiddhi there has as yet been no perfect satisfaction even to the Aniruddha element. Lipi (on Sultan's back, chitra formed by the hairs). Satisfaction to Brihaspati, not yet to the other deities. Satisfaction to Bala (due). N. B. Bala is the Titanic force from the Mahat which must eventually conquer & replace Rudra, though conquered by him in the Buddha, because descending into the Buddha he becomes a Daitya disturbing evolution by a premature effort towards perfection. The same is true of all the greater Daityas who are not Rakshasic in temper (Asurim Rakshasincaiva prakritim apaunah). Sahitya siddhi in ordinary poetical forms. Satiety of interest in what is old and familiar, "staleness", is being overcome. Lipi "zoology" indicating a superior light on the science of life forms bringing zoology into harmony with the general satyam and getting rid of materialistic difficulties; immediately after while casually seeking a book to read, I picked up Haeckel, opened at the chapter on Worm forms ancestral to man and had the predicted illumination. Such detailed trikaldrishti is now becoming very frequent.

[1] *MS* it (*extraneous*)

Yogic Sadhan

EDITED BY

THE UTTARA YOGI

Sri Aurobindo "received" the nine chapters of *Yogic Sadhan* as automatic writing in 1910. (See Archival Notes for details.) The book was published in 1911, and again in 1920, 1923 and 1933. In each edition the editor was given as "the Uttara Yogi" — a pseudonym of Sri Aurobindo. He once explained the name in a letter:

> The Yogi from the North (Uttara Yogi) was my own name given to me because of a prediction made long ago by a famous Tamil Yogi, that thirty years later (agreeing with the time of my arrival [in Pondicherry]) a Yogi from the North would come as a fugitive to the South and practise there an integral Yoga (Poorna Yoga), and this would be one sign of the approaching liberty of India. He gave three utterances as the mark by which this Yogi could be recognised and all these were found in the letters to my wife.

Sri Aurobindo always disclaimed authorship of *Yogic Sadhan*. In the same letter he stated, "It was not exactly I who wrote it." On another occasion he was more express:

> The *Yogic Sadhan* is not Sri Aurobindo's own writing, but was published with a note by him, that is all. The statement made to the contrary by the publishers was an error which they have been asked to correct. There is no necessity for following the methods suggested in that book unless one finds them suggestive or helpful as a preliminary orientation of the consciousness — e.g. in the upbuilding of an inner Will etc.

The "note" Sri Aurobindo refers to here is his "Editor's Epilogue", which was published after the ninth chapter in each edition. The "statement" made by the publishers is the text printed on the cover of the edition of 1923 and on the jacket flap of the edition of 1933, which calls *Yogic Sadhan* "a practical guide to the integral system of Yoga propounded by Sri Aurobindo Ghose." In a letter of 1934 Sri Aurobindo characterised the statement as a "lying blurb", and affirmed that *Yogic Sadhan* was "*not* my composition, nor its contents the essence of my Yoga". It was perhaps partly because of the publishers' repeated misrepresentation that he had the book withdrawn from print.

The editors of *Archives and Research* reproduce *Yogic Sadhan* as an example of Sri Aurobindo's automatic writing. Although not his own creation, it is of considerable historical interest, and may prove more than a little "suggestive or helpful" to discriminating readers.

Yogic Sadhan



AUM

I

The proper course of the Sadhan is just the opposite of the thing most people do and you have also done. People begin with the body and the prana, go on to the chitta and the manas, and finish up with the buddhi and the will. The real course is to start with the will and finish with the body. There is no need of Asana, Pranayama, Kumbhaka, Chittasuddhi, or anything else preparatory or preliminary if one starts with the will. That was what Sri Ramakrishna came to show so far as Yoga is concerned. "Do the Shakti Upasana first," he said, "get Shakti and she will give you Sat." Will and Shakti are the first means necessary to the Yogin. That was why he said always, "Remember you are Brahman," and he gave that as a central message to Swami Vivekananda. You are Ishwara. If you choose, you can be shuddha, siddha and everything else, or, if you choose, you can be just the opposite. The first necessity is to believe in yourself, the second in God and the third to believe in Kali; for these things make up the world. Educate the Will first, through the Will educate the Jnanam, through the Jnanam purify the Chitta, control the Prana and calm the Manas. Through all these instruments immortalise the body. That is the real yoga, the Mahapantha, that is the true and only Tantra. The Vedanta starts with Buddhi, the Tantra with Shakti.

What the Will is you have heard. It is Shakti, it is not Vasana, it is not Cheshta. Vasana and Cheshta are the negation of will. If you have desire, that means you doubt the power of your Will. Brahman has no desire. He wills and all things happen according to his Will. If you have Cheshta, that means you doubt your Will. Only those who feel or think they are not strong, struggle and labour to produce an effect. Brahman has no cheshta. He wills and His Will spontaneously produces its effect. But it produces it in time, space and causality. To demand a result now here and under given conditions is Ajnanam. The time, space and causality of every event and its development have been fixed ages ago by yourself and Parameswara, when the Kalpa

began. It is ignorance to struggle and try to alter what you have yourself decreed. Care not about time, space or conditions, but will, and leave the result to God who is your omnipotent, omnipresent and omniscient self. You are the individual God and He is the universal God. Nothing but God exists. Ekam evadwitiyam. Therefore Will implies Samata, absence of Vasana and Cheshta. Absence of Vasana and Cheshta implies knowledge. Until you have knowledge, you can never be safe against the return of Vasana and Cheshta.

The question is how to start. The Shakti is in you. Let her work and assist her by taking the right attitude. You are the Sakshi, Anumanta, Bhokta, and Bharta. As Anumanta, give the command, as Sakshi watch her work out the result, as Bhokta enjoy the result and as Bharta help her by maintaining the Adhar. Do not ruin it by tamasic udasinata or rajasic revolt. Be sure your Will can never fail to act. You are the Jnata: receive all knowledge that presents itself to you. Adopt the attitude I have described here and apply it to every individual act of the sadhana or of life. You have nothing else to do. Kali will do the rest. Be not troubled, be not anxious, be not in haste, you have all eternity before you, why be in haste? Only do not be tamasic or idly waste your time.

II

I shall speak to-day of the Shakti or Will, since that is the foundation of Yoga. The Shakti is situated in the Sahasradala just above the crown of the head and from that seat of activity it works. Below it at the top of the brain is the higher Buddhi and below that, occupying the middle level of the brain, is the reason or lower buddhi, and below that, at the bottom of the brain, is the organ of communication with the Manas. We may call this organ the understanding. Knowledge, reason and understanding are the three parts of the brain. These functions are in the subtle body, but they are connected with the corresponding portions of the material brain.

In the chest just above the heart is the Manas, that is, the organ of sensation with its five subordinate Indriyas. Below the Manas, from the heart to midway between the heart and the navel, is the Chitta. From that point up to the navel and below it is the psychic or sukshma prana. All these are in the sukshma deha but connected at these points

with the sthula deha. In the sthula deha itself two functions are situated, the physical prana or the nervous system and the annam or the material body.

Now the will is the organ of the Ishwara or living master of the body. It works through all these functions, through the Buddhi for thought and knowledge, through the Manas for sensations, through the Chitta for emotions and through the Prana for enjoyment. When it functions perfectly, working in each organ according to the capacities of the organ, then the work of the Shakti becomes perfect and infallible. But there are two causes of weakness, error and failure. First, the confusion of the organs. If the Prana interferes in sensation, emotion and thought, then a man becomes anisha, the slave of the Prana, that is to say, of the desires. If the Chitta interferes with sensation and thought, then the sensations and thoughts are falsified by the emotions and their corresponding wishes. For instance if love interferes with the Buddhi, the man becomes blind to the truth about the person he loves, he is unable to distinguish between right and wrong, kartavya and akartavya, where the person is concerned. He becomes to a greater or lesser extent the slave of the emotions, love, anger, hatred, pity, revenge etc. So, if the Manas interferes with the reason, the man mistakes his sensations for just ideas or true arguments. He judges by what he sees or hears instead of judging what he sees or hears. If again the reason, imagination, memory and logic interfere with knowledge, the man is debarred from higher knowledge and wanders in the interminable circle of probabilities and possibilities. Finally, if even the Buddhi interferes with the Will, then the man is limited by the power of his limited knowledge, instead of moving nearer to Omnipotence. In brief, if a machine or instrument is used for a work for which it is unfit, for which it was not made or originally adapted, then it either cannot do that work at all or it does it badly; *dharma-sankara is created.* Now what I have described is the ordinary state of men before they gain knowledge. It is all dharma-sankara, confusion of functions, bad administration and incompetent and ignorant government. The Will, the true minister, is rendered a puppet of the lower officials who work each for his own selfish ends, interfering with and hampering each other or dishonestly playing into each other's hands, for their own benefit and to the detriment of the Ishwara, the master. He ceases to be Ishwara, he becomes Anisha, the puppet and dupe of his servants.

Why does he allow it? Because of Ajnanam. He does not know, he does not realise what the ministers and officials and their million and one hangers-on are doing with him. What is this Ajnanam? It is inability to recognise his own true nature, position and authority. He began by being deeply interested in a small portion of his royal activity, the body. He thought "That is my kingdom." He became the tool of his bodily functions. So with the nervous, the sensational, the emotional and the mental, he identifies himself with each of them. He forgets that he is different from them and much greater and stronger. What he must do is to resume the reins of power, to remember that he is Ishwara, the king, the master and God himself. He must on this understanding remember that he is all-powerful. He has a mighty minister, the Will. Let him support and direct the Will and the Will will introduce order into the government and compel the officials each to do obediently and perfectly his own duty. Not of course all at once. It will take time. The officials have become so much used to confused work and misgovernment that at first they will not be willing to work properly and, secondly, even when they wish, they will find it difficult. They hardly know even how to begin. For instance, when you begin to use your will, what is likely to happen? First you will try to use it through the Prana, through desire, wish, hope, or you will use it through the Chitta, with emotion, eagerness and expectation, or you will use it through the Manas using Cheshta, struggle, effort, as if you were physically wrestling with the thing you want to control; or you will use it through the Buddhi, trying to dominate the subject of your interest by thought, by thinking "Let this be", "Let that happen" etc. All these methods are used by Yogins to recover the power of the Will. The Hatha-yogin uses the Prana and the body, the Raja-yogin the heart, Manas and Buddhi, but the best method is none of these. Even the last of them is a second-best means and must entail struggle, failure and frequent disappointment. The Will is only perfect in its action when it works apart from all these, straight on the subject from the sahasradala, without effort, without emotion and eagerness and without desire. *Each function to itself and Will is its own function.* It always obeys the Ishwara but it acts in itself and by itself. It uses the rest, it must not be used by them.

It uses the Buddhi for knowledge, not for command; it uses the Manas for sensation, not for either command or knowledge; it uses

the heart for emotion, not for sensation, knowledge or command; it uses the Prana for enjoyment, not for any other function; it uses the body for motion and action, not as a thing that can limit or determine either knowledge, feeling, sensation, power or enjoyment. Therefore it must keep itself apart and command all these things as a thing separate from all of them. These are merely a yantra, a machine, the Purusha is the yantri or master of the machine, the Will is the electricity or motor-power.

This is the right knowledge. How to use it I shall tell you afterwards. That is a matter of practice, not of mere instruction. The man who has dhairyam, calm steadfastness, even in a small degree, can gradually accustom himself to the mastery of his machine by the Will. But he must first know: he must know the machine, he must know the motor-power, he must know himself. The knowledge need not be perfect in order to begin, but the elementary knowledge at least he must have. That is what I am trying to give you. I am explaining to you the different parts of the machine, their nature and functions, the nature of the Will and the nature of the Ishwara.

III

The Will when it begins to act, will be hampered by the Swabhava; therefore until you are able to act on the Swabhava, you will not, should not bring your Will to bear upon life. In other words while you are a sadhak of the Shakti marga, be a sadhak only; when you have got Siddhi of the Will, then first use the Siddhi to get perfection of the adhar, and when you have got perfection of the adhar, then use the siddha adhar for Karma, for life.

The Swabhava opposes the perfect action of the Will. Why? Because the nature of humanity is imperfect, only partly evolved, asiddha, and being in all its dharmas asiddha, the tamasic force of habit, tamasi dhriti, makes it resist any attempt to make it siddha. Humanity is evolving. Yoga is a means of carrying that evolution forward with great and victorious rapidity. But the imperfect Swabhava says, "I do not wish to be perfect, I am accustomed to imperfection and find it easy and comfortable." First, then, the Will seizes hold of the Swabhava and removes the obstacles in the way of its own perfect development and action.

As I have said, it first gets rid of the old samskaras of impossibility, the samskara, the ajnanam that I am man, not God, limited, not illimitable, helpless, not omnipotent. The Will has first to say, "I am omnipotent, that which the Purusha commands, I can act". For the Will is the Shakti in action, and there is only one Shakti, Kali herself, who is God manifesting as Divine Energy.

Next the Will seizes the adhar and makes it shuddha in order that the Will may itself be shuddha. I have explained that if there is confusion and disorder among the functions, then the Will cannot act omnipotently. Therefore you must first develop Jnanam and by Jnanam effect the shuddhi of the adhar. When the adhar becomes shuddha, the Will being entirely free from wrong samskaras and wrong action, is what I call shuddha. It works perfectly. Working perfectly it makes the adhar siddha, that is the adhar rids itself of all doshas, deficiencies and weaknesses and works perfectly. It becomes a perfect instrument for the Purushottama, the Purusha and Shakti to carry on their Lila.

Knowledge, therefore, jnanam is the next stage to be considered. But before I come to that, let me finish about the obstacles in the Swabhava. There are not only the wrong Samskaras and the ashuddhi of the adhar, but the general nature of things has certain tendencies or laws in it which oppose the development of the Yoga as well as certain tendencies which help the development of the Yoga. There are three laws which oppose — the law of persistence, the law of resistance and the law of recurrence: there are three laws which assist — the law of gradual processes, the law of concentrated processes and the law of involved processes.

The law of persistence is this, that a rule, habit or tendency once established has a right to survive, a natural unwillingness to be changed or annulled. The longer it has been established, the longer it takes to root out. If a man has been yielding to the shadripus for many lives without any serious effort to dominate them or purify himself, then he cannot by mere wish or a mere rapid effort get rid of them and become pure and calm. They refuse to be so cavalierly treated. They say "You have given us rights in this adhar, and we persist". Still more hard to deal with are those dharmas of the body which men call the laws of physical nature.

But the Will is omnipotent and if patiently, calmly and heroically

exercised, will prevail. For the Will, I repeat, is — Kali herself. Therefore in the end it establishes by its action new rules, habits or tendencies which fight with and gradually overcome the old. What then happens is that the old, though put down, weakened and no longer a real part of the nature, resist eviction from the adhar. They are supported by an army of forces or spiritual beings who surround you and live upon your experiences and enjoyments. This law of resistance marks the second period of the Yoga and, unless the Will has already become siddha and the adhar shuddha, is very trying and troublesome to the sadhak. For there seems to be no end to the capacity of resistance.

Here again the Will is bound to triumph, if it is supported by faith or knowledge. Even then the evicted habits and tendencies strive continually to re-enter the system and recover their lost seats of power and enjoyment. This is called recurrence. In proportion as the Will is siddha and the Adhar shuddha, the recurrence becomes weaker and less frequent or, when it comes, less prolonged. But in an impure adhar, or with an imperfect Will, the recurrence is often as prolonged and troublesome as the resistance.

On the other hand there are the three favourable laws. When a new habit or tendency is once established, it is the law that it shall develop towards strength and perfection. So long as it is struggling to establish itself, the Yogin may at any time become bhrashta, that is he may from error, weakness or impatience give up the struggle. That is the only fall for the Yogin. Failure, temporary defeat, is not bhramsa, so long as he refuses to give up the struggle. But once the right tendency is established, no man can destroy it, until it has enjoyed supremacy and its bhoga.

Still at first, while the Will is comparatively weak or unpractised, the progress must be slow. In proportion as the perfection of the Will brings purity of the Adhar, the progress becomes rapid. Everything in this world is done by a process; a process means a series of actions leading to a particular result by certain recognised stages. These stages may be passed through slowly or swiftly, but so long as the law of gradual processes obtains, all the stages must be successively and consciously passed through. You have so many milestones to pass; but you may pass them walking, in a carriage, in a railway train, but pass them you must. Still by the growing strength of the Will, you can replace slow process by swift process.

Then a time comes when Kali begins to transcend the ordinary human limits and becomes no longer the Shakti of a man, but the Shakti of God in man. It is then that gradual processes are replaced by concentrated processes. It is as if, instead of travelling from milestone to milestone you could leap from the first milestone to the third and so on to your journey's end. In other words the process remains the same but some of the stages seem to be dispensed with. In reality they are passed over so lightly as to escape notice and occupy little time. Therefore it is called a concentrated or contracted process.

Lastly, when the man himself becomes God, either in a part of his actions or in the whole, then the law of concentrated processes gives place to the involved processes, when no process at all seems to be used, when the result follows the action instantaneously, inevitably and miraculously. In reality there is no miracle, the process is used but so rapidly, with such a sovereign ease, that all the stages become involved or hidden in what seems a moment's action.

To most men it is enough, if they can reach the second stage; it is only the Avatar or the great Vibhuti who can reach the third.

Therefore do not be discouraged by any failure or delay. It is purely a question of force and purity of the Will. By purity I mean freedom from desire, from effort, from misplacement. It is best to begin by concentrating effort on the self-purification of the Will, towards which the first necessity is passivity of desire for the fruit, the second the passivity of the Chitta and the Buddhi, while the will is being applied; the third the development of self-knowledge in the use of the Will. It will be found that by this process of educating the Will, *âtmânam âtmanâ*, purity of the adhar will also be automatically prepared and knowledge will begin to develop and act.

IV

What is knowledge? In what does it consist? We must distinguish between knowledge in itself and the means of knowledge. Again, among the means we must distinguish between the instruments and the operations performed with the instruments.

By Knowledge we mean awareness, taking a thing into active consciousness, into our Chaitanyam. But when we say, taking it into our Chaitanyam, what do we imply? Whence do we take it? The European

says from outside, we say from inside, from Chaitanyam itself. In other words, all knowledge is an act of consciousness operating on something in the consciousness itself. In the first place everything we know exists in Parabrahman, that is, in our indivisible, universal self-existence. It is there, but not yet expressed, not vyakta. Then it exists in pure Chit, which is the womb of things as an idea of form, name and quality. It has name, form and quality in the Karana or Mahat, the causal, typal and ideal state of consciousness. Then it gets the possibility of change, development or modification in the Sukshma, the subtle, mental or plastic state of consciousness. Finally it gets the actual change, development, modification or evolution in the Sthula, the material or evolutionary state of consciousness. In the Karana there is no evolution, nothing ever changes, all is eternal. The Karana is Satyam. In the Sukshma all is preparation of change; it is full of imagination or anritam, therefore it is Swapna, not really false, but not immediately applicable to the Karana or Sthula. In the Sthula all evolves. It is partial satyam developing by the turning of old satyam into anritam, which is called destruction, and the turning of new anritam into new satyam, which is called creation. In the Karana there is no creation, no birth, no death, all exists for ever—the only change is from type to type, from fulfilment to fulfilment.

Therefore to know is really to be conscious of the thing in any or all of these three states. The knowledge of the Sthula is science. The knowledge of the Sukshma is philosophy, religion and metaphysics. The knowledge of the Karana is Yoga. When a man knows the Sthula, he knows it with his senses, that is, with the Manas, he knows the Sukshma with reason or the inspired intellect, he knows the Karana with the Jnanam or spiritual realisation. Therefore complete knowledge consists of three operations, first, objective Upalabdhi or experience, secondly, intellectual statement of your understanding of the thing, thirdly, subjective Upalabdhi or spiritual experience. The scientist begins from the bottom and climbs if he can, to the top. The Yogin begins from the top and descends for perfect proof to the bottom. You are not scientists, you are sadhaks. Therefore, when you speak of knowledge you must understand the process; you realise a thing by subjective experience, Bhava, then, think about it and formulate your experience in Artha and Vak, the combination which forms thought; you verify or test your experience by physical or objective experience.

For instance you see a man. You want to know what he is, what he thinks and what he does. How does the scientist or the material man do it? He watches the man, he notes what he says, what are his expressions of speech and face, what are his actions, what sort of people he lives with, etc. All this is objective. Then he reasons from his objective experience. He says "The man says this or that, so he must think so and so or he must have such and such a character; his actions show the same, his face shows the same," and so he goes on reasoning. If he does not get all the necessary facts, he fills them up from his imagination or from his memory, that is his experience of other men, of himself or of human life as read of in books or heard of from other people. He perceives, he observes, contrasts, compares, deduces, infers, imagines, remembers and the composite result he calls reason, knowledge, fact. In reality he has arrived at a probability, for it is impossible for him to be sure that his conclusions are correct or anything indeed correct in his thought, except the actual observation, perceptions of his eye, ear, nose, touch, and taste. Anything beyond this the material man distrusts. Nothing is true to him except what he observes with his senses or what agrees with his sensory perceptions.

Now what does the Yogin do? He simply puts himself into relation with the thing itself. Not with its form, name or quality, but with itself. He may never have seen the form, heard the name or had experience of the quality, but still he can know the thing. Because it is the thing itself and it is in himself and one with himself, that is in the Mahakarana in a man. There all meet the Atman and are so entirely one with the Atman that by merely being in contact with it, I can know everything about it. Few Yogins reach that state. But all the same, even in the Karana I can put myself in relation with the thing and know it by Bhava. I put myself, my soul, into relation with the soul of the man I study or the thing I study; Prajna in me becomes one with the Prajna in him or it. How do I do this? Simply by becoming passive and facing him or it in my Buddhi. If my Buddhi is quite pure or fairly purified, if my Manas is shanta, then I get the truth about him. I get it by Bhava, by spiritual or subjective realisation.

Then I have to make the thing I have got clear and precise. To do that I must state it intellectually to my mind, that is, I must think about it. I have these ideas I am telling you in myself as unexpressed knowledge; they shape themselves in words, Vak, and take on a precise

meaning, Artha. That is thought. Most people think vaguely, half expressing the thing in an imperfect Vak and a partial Artha. The Yogin must not do that. His thoughts must express themselves in clear and perfect sentences. He may know a thing without thinking it out, but if he thinks, he must think clearly and perfectly.

The Yogin reasons when necessary, but not like the man of science. He sees the thing with his prophetic power interpreting the truth into thought; the pratyaksha gives him the Artha, the inspiration gives him the Vak, the intuition gives him the right conclusion about it, the right siddhanta, the Viveka guards him from error. Behold the truth by these four simple operations perfectly thought out. If he has to argue, then the intuitions give him the right arguments. He has not to proceed painfully from one syllogism to another as the logician does.

Finally, he verifies his knowledge by the facts of the objective world. He has seen the truth about the man by merely looking at him or at the idea of him; he has thought it out clearly and now he compares his idea with the man's action, speech etc. Not to test his truth; for he knows that a man's action, speech etc. only partially express the man and mislead the student; but in order to see how the truth he knows from the Karana is being worked out in the Sthula. He trusts the man's objective life only so far as it is in agreement with the deeper truth he has gained by Yoga.

You see the immense difference. The only difficulty is that you have been accustomed to use the senses and the reason to the subordination and almost to the exclusion of the higher faculties. Therefore you find it difficult to make the higher faculties active.

If only you could start from the beginning, with the Bhava, the Atmajnana, how easy it would be! That will yet happen. But first, you have to get rid of the lower Buddhi, of the Indriyas in the manas, and awaken the activity of the higher faculties. They will see for you, hear for you, as well as think for you.

First, then, get your sanskaras right. Understand intellectually what I have told you and will yet tell you. Then by use of the Will, keep the reason, imagination, memory, thought, sensations sufficiently quiet for the higher Buddhi to know itself as separate and different from these lower qualities. As the higher separates itself and becomes more and more active, the lower, already discouraged, will become less and less active and finally trouble you no more.

Therefore Will first, then by Will, by Shakti, the Jnanam. First Kali, then Surya. I shall explain the various faculties when I have finished with the rest of the system.

V

If men were satisfied with indulging in reason, memory and imagination, the purification of the Buddhi and the development of the higher faculties would be an easy matter. But there is another means of thought which they habitually indulge in and that is Manas. The Manas is a receptive organ; it receives the images expressed on the eye, the ear etc., and turns them into what the Europeans call the percepts, that is, things perceived. Besides, it receives the ideas, images etc., sent down from the Vijnana into the Chitta and passes them on to the latter organ. In this passage these things become what are called concepts, that is, things conceived or thought of. For instance, when the mind sees the image of a book and says "A book", it has hold of a percept the name of which it conceives: that is sensational thought. When it says "A book contains language" that is a remoter concept, intellectual thought. One merely puts things sensed into words, the other puts things thought into words. Percept and concept together make what is called understanding. Reason, according to the European idea, merely arranges percepts and concepts and draws from this arrangement fresh and more elaborate concepts. Many believe that concepts are merely percepts put together and converted into what is called thought. According to this idea, all thought is merely the arrangement of sensation in the terms of language. Even when I imagine an angel, I merely put a human figure and the wings of a bird together and give the combination a name, angel. Even when I talk of abstract qualities, for example, virtue, courage etc., I am not thinking of anything beyond sensation, but merely a classification of virtuous and courageous sensations and actions put together and labelled with the name virtue or courage.

All these ideas are correct so far as the Manas or understanding is concerned. The Manas is an organ of sensation, not of thought. It catches thoughts on their way from the Buddhi to the Chitta, but in catching them it turns them into the stuff of sensations, as described above.

It regards them from the point of view of sensations. Animals think with their Manas and animals are not able to form ideas that do

not relate themselves to some image, form, sound, smell, touch, taste, etc. They are bound by their sensations. That is why in animals the Buddhi is dormant; so far as it acts, it acts behind the veil.

But man can become aware of things which the senses cannot grasp, *buddhigrâhyam atîndriyam*. The proof of that you can get daily, when the Yogic power is developed. This single fact that man can see with his Buddhi the truth about a thing he has never seen or known before, is enough to destroy the materialistic idea of thought.

That idea is only true of the Manas. The Manas responds to the senses and is always forming percepts and concepts about the sensations it receives. These ideas it sometimes gets from the outside world, sometimes from the passive memory in the Chitta, sometimes from the Buddhi. But it tries to impose them all on the Buddhi. It tests everything which it does not take for granted by reference to the senses. "I saw that", "I heard that", therefore it is true, that is the reasoning of the Manas. That is why people who have a poorly developed Buddhi, attach so much importance to what they have seen or read. "I have seen it in print" says the just literate man, and he thinks he has closed the argument.

What are we to do with the Manas? Get it to be still, says the Yogin. While it is busy, knowledge is impossible. You can get only fragments of knowledge. That is true and the quiet mind is no doubt essential to the Yogin. But what of the senses? Concepts in the Manas you may get rid of, but what are you to do with the percepts? You cannot stop seeing, hearing etc., except when you are in Samadhi. That is why the Vedantin attaches so much importance to samadhi. It is the only condition in which he is safe from the persistent siege of the percepts of the senses.

But if you can only exercise knowledge when you are in Samadhi, then you will have to become an ascetic or recluse, a man who gives up life or thought. That is a necessity which cuts the unity of God's world into two and makes an unnatural division in what should be indivisible. The Tantric knows that this is not necessary, that Samadhi is a great instrument, but not the only instrument. He so arranges his antahkarana that he can know when he is walking, talking, acting, sleeping, whatever he is doing. How? By not only stilling the conceptual activity of the Manas but by transferring to the Buddhi its perceptual activity.

In other words he sees, hears etc., not with the senses in the manas, but with the Indriya in the Buddhi. You will find what a difference this makes. Not only do you see much more perfectly, minutely, accurately than before, but you are able to appreciate colours, forms, sounds etc., in a way you never did before. And besides you are able to catch the soul, the Guna, the essential quality and emotion of a thing, the moment you are aware of it. This is part of what the Yoga calls Prakamya, the absolute and sovereign activity of the Indriya.

Therefore when the Yoga is perfect, you will not be troubled by the Manas. It will cease to perceive. It will be merely a passage, a channel for things from the Buddhi to the Chitta. There are many ways of bringing this about, but most of them suffer from this defect, that you get the thinking part of the Manas still, but the perceiving part retains its inferior and hampering activity. The best way is to use the Will simultaneously for awaking the Jnanam and for stilling the Manas. This method has two advantages. First, you do not, as in the ordinary method, have to make your mind a blank. That is a powerful but very difficult and trying discipline or Tapasya. You simply replace by degrees the activity of the lower reason by the activity of the higher thought, the activity of the mind by the activity of the same organ and the sense-perceptions by the activity of the Prakamya. This process is less painful and more easy. Secondly, you cannot stop perceiving so long as you are not in Sushupti, you only stop thinking. So you cannot make your mind blank. Unless you wake the Jnanam first, how are you going to get rid of this intrusive element? The Prakamya must be there already active before the ordinary perceptions can stop work.

This then is the third operation of the Tantric method. You develop the Will, you use the Will to awaken the Jnanam, you use the Will to still the mind and the lower Buddhi and you use the Jnanam to replace them.

VI

I come next to Chitta. There are two layers in the Chitta, one for the emotions, the other for passive memory. In the lower layer of the Chitta, the impressions of all things seen, thought, sensed, felt are recorded and remain until the Jiva leaves this body. Even afterwards all these impressions are taken up with the Sukshma body and go with the Jiva into the other worlds. When he is born again, they are brought

with him as latent samskaras in the Muladhara; that is why people do not remember their past births, but can get back the memory by awakening the Kundalini in the Muladhara. These impressions are latent in the Chitta until the active memory in the Buddhi calls for them. Those which are continually brought to the Buddhi have a habit of recurring even when not wanted, habitual thoughts, ideas, sentiments, opinions etc., which are the Yogin's chief trouble until the Manas in which they occur becomes quiet.

The second and the upper layer is that of emotion. The emotions are the acts of Will sent down into the Chitta and there assuming the form of impulses. There are three divisions, thought-impulses, impulses of feeling, and impulses of action. The first are called by various names, instincts, inspirations, insights, intuitions etc. They are really messages sent down by the Jiva from the Sahasradala into the Chitta, they pass unobserved through the Buddhi, lodge in the Chitta and, whenever excited by any contact external or internal, start up suddenly and strike the Buddhi with the same force as the real inspirations etc., which come down direct from the Vijnana to the Buddhi. But they come up coloured by emotions, distorted by associations and memories in the Chitta, perverted by the imagination which brings them up. Much of what is called faith, Bhakti, genius, poetic inspiration etc., comes from this source. It is useful to the ordinary man, all important to the animal, but a hindrance to the Yogin.

The impulses of feeling are what are ordinarily called emotions. The emotions are of two kinds, natural or eternal, artificial or Vikaras. Love is natural, it proceeds from Jnanam and tends to endure in the evolution; hatred is a Vikara from love, a distortion or reaction caused by Ajnanam. So courage is eternal, fear is Vikara; compassion is eternal, ghrina or weak pity, repulsion, disgust etc., are Vikaras. Those which are natural and eternal, love, courage, pity, truth, noble aspirations, are Dharma; the others are Adharma. But this is from the eternal standpoint and has nothing to do with Samajic or Laukic or temporary Dharma or Adharma. Moreover, Adharma is often necessary as a passage or preparation for passing from an undeveloped to a developed, a lower to a higher Dharma. The Yogin has to get rid of Vikaras, but not of Sanatana Dharmas.

The third kind of impulse is the impulse to action. Its presence in the Chitta is a temporary arrangement due to the rajasic development

of the human being. The asuddha rajasic man cannot easily be stirred into action, except through two forces, desire or emotion. Love, hatred, ambition, rage etc., must stir in him or he cannot act, or acts feebly. He cannot understand shuddha pravritti, action without desire and independent of emotion. Emotion should only give a colour to the man's swabhava or temperament. He should be habitually full of feelings of love, courage, honour, true ambition, self-reliance etc., but he should not act from any individual impulse of however noble a character. He should act in obedience to the impulse from the Will in direct communication with the Purusha in the Vijnana, understanding with the Buddhi why the Will acts in that particular way and colouring the act with the emotion appropriate to his Swabhava. But neither the Buddhi nor the emotion should directly interfere with or try to determine his action. The Buddhi is for thought and the Chitta for emotion. Neither of them have anything to do with action in the shuddha state. The intellectual Asura determines his actions by his reason or his ideal, the emotional Asura by his feelings. But the shuddha determines them by the higher inspiration proceeding from the divine existence in the Vijnana. That is what people often call the Adesha. Only the shuddha can safely rely on having this kind of Adesha, the asuddha Yogin often mistakes his own ideas, imaginations, emotions or even desires for the Adesha.

Therefore what the Yogin must aim at, is to get rid of the activity of his lower Chitta or the old impressions by stilling the Manas as described in my last lecture; get rid of his instinctive thought or thought-impulses by the same means; get rid of the habit of acting on his emotions by allowing the will to silence his impulses and purify his emotions. He should prohibit and inhibit by the Will all action or speech that starts blindly from the passions or emotions surging in his heart. The emotions will then become quiet and must be habituated to come as a sort of wave falling into a sea, instead of surging furiously into action. These quiet waves which are satisfied with existing and do not demand satisfaction in action or seek to dominate the life or the ideas, are the purified emotions. Those which rise upward into the Buddhi and try to shape the thought or opinion, those which move outward into speech or action, are asuddha emotions. What I mean is that the emotions in the Chitta are for enjoyment only; the action must be dominated by a higher principle.

There again it is the Will that must purify, govern and renew the heart. Only, it has the best chance of doing it if the knowledge has first become active and the mind is still. A still mind means a heart easily purified.

VII

I come next to Prana, the nervous or vital element in man which is centralised below the Manas and Chitta in the subtle body and connected with the navel in the Sthula Deha. Here I must distinguish between the Sukshma Prana and the Sthula Prana, the former moving in the nervous system of the subtle body as described in the Yogic books, the latter in the nervous system of the gross body. The two are closely connected and almost always act upon each other. The prana forms the link between the physical and the mental man. I must here warn you against stumbling into the error of those who try to harmonise Yogic Science with the physical science of the Europeans and search for the Yogic Nadis and Chakras in the physical body. You will not find them there. There are certain centres in the physical nervous system with which the Chakras correspond, otherwise Hathayoga would be impossible. But the Chakras are not these centres. The Europeans are masters in their own province of knowledge and there you need not hesitate to learn from them, but for God's sake do not subject your higher knowledge to their lower; you will only create a most horrible confusion. Develop your higher knowledge first, then study their science and the latter will at once fall into its place.

It is with the Sukshma Prana that I am principally concerned; for the Sthula Prana belongs to the Annam rather than to the Antahkarana and I will speak of it in connection with the Annam. The Sukshma Prana is the seat of desire and its purification is of the utmost importance to the Yogin. Until you have got rid of desire, you have accomplished nothing permanent. When you have got rid of desire, you are sure of everything else. That is why the Gita says "Get rid of desire first". Only until you have got knowledge and can learn to use your will to still the mind and purify the emotions, you cannot utterly get rid of desire. You may drive it out by Samyama, you may hold it down by Nigraha but eventually it is of no use, for it will return. "Prakritim yânti bhûtâni nigrahah kim karishyati." Creatures follow

after nature; what is the use of coercion? That is to say, it has a temporary result and the coerced desires come back ravening and more furious than before. That was what Christ meant by the parable of the devil, the unclean spirit who is driven out of a man only to return with seven spirits worse than himself. For it is the nature of things, the unalterable nature of things, that unpurified emotion must clamour after desire, an unstilled Manas give it harbourage whenever it returns, an unilluminated Buddhi contain the seed of it ready to sprout up at the first opportunity. Therefore unless the whole Antahkarana is purified, unless you get a new heart and a new mind, desire cannot be got rid of; it returns or it remains. When however an illuminated understanding lighting up the action of a strengthened Will and supported by a pure heart, casts desire into the Sukshma Prana and attacks it there in its native place, it can be utterly destroyed. When you have a visuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi, generating Vikaras of emotion and perversions of knowledge which give it strength to impose itself on the Will and so influence internal and external action. It is most powerful in the higher kind of human being when it masks itself as a principle or ideal or as a justifiable emotion.

Remember moreover that all desires have to be got rid of, those which are called good, as well as those which are called bad. Some people will tell you, keep the good desires and drive out the bad. Do not listen to that specious piece of ignorance. You can use the good desires to drive out the bad on condition that immediately after you drive out the good also by the one desire of Mumukshutwa, liberation and union with God. And even that last desire finally you must renounce and give yourself up wholly to God's will, even in that last and greatest matter, becoming utterly desireless, nishkâma nihspriha. Otherwise you will find yourself travelling in a vicious circle. For if you keep desire at all, he is such a born traitor that he will eventually open the door to your enemies. When the unclean spirit returned to his house, he found it swept and garnished, that is, purified of bad thoughts and adorned with good desires, and immediately he got in and made the last state of that man worse than his first. So get rid of all

desires utterly, good, bad and indifferent. Get beyond virtue as well as beyond vice. Be satisfied with no bondage even though the fetters be of pure gold. Admit no guide or master but God, even though they be gods or angels who claim your homage.

Desire is composed of three elements, attachment or Asakti, longing or Kamana, and preference or Ragadwesha. Get rid of attachment first. Use your will and purified Antahkarana to throw out that clinging and insistence on things, which says "I must have that, I cannot do without that," and returns on the idea of it, even when it is persistently denied. When the emotions are quiet, this Asakti will of itself die away, but for a time it will rage a great deal and try to get the emotions active again. Apply the Will steadily and patiently and do not get disturbed by failure; for desire is a terrible thing, as difficult to get rid of as a leech. It is indeed the daughter of the horse-leech crying "Give, give." Do not violently silence the cry; ignore it and use your Will to get rid of the clamourer. When Asakti becomes weak, Kamana loses nine tenths of its force and you can easily throw it off. Still for some time, out of sheer habit, the longing for certain things will come, not in the heart or Buddhi, but in the Prana; only if Asakti is gone, the refusal of the thing craved will not leave behind it a permanent grief or continual hunger. There will only be temporary disturbance of the peace of the heart. When you have got rid of the Kamana, even then Raga may remain, and if Raga is there, Dwesha is sure to come in. You will not ask or crave for anything; for Kamana is gone; but when some things come, you will not like them; when other things come, you will feel glad and exultant. You will not rebel or cling to what you have, but you will not like the coming of the evil, you will not like the loss of your joy, even though you say "Very good" and submit. Get rid of that Raga and Dwesha and have perfect Samata.

When you have perfect Samata, then either you will have perfect Shanti, divine peace, or else perfect or Shuddha Bhoga, divine enjoyment. Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Shuddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. You can have both and it is best to have both. God enjoys the world with Shuddha Bhoga based on the perfect Shanti. Most people cannot imagine Bhoga without Kama, enjoyment without desire. It is a foolish notion, none the less foolish because it is natural and almost universal. It is Ajnanam,

a fundamental part of ignorance. Enjoyment does not really begin until you get rid of desire. That which you get as the result of satisfied desire is troubled, unsafe, feverish, or limited, but Shuddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and Vairagya, immortally blissful. It is in a word, not Harsha, not Sukha, but Ananda. It is Amrita, it is divinity and immortality, it is becoming of one nature with God. The soul has then no kama but pure Lipsa, an infinite readiness to take and enjoy whatever God gives it. Grief, pain, disgrace, everything that is to rajasic men a torture, changes then to bliss. Even if such a soul were to be cast into hell, it would not feel hell, but heaven. It would not only say with the Bhakta "This is from the beloved" but with the perfect Jnani "This is the Beloved; this is the Anandam Brahman: this is the Kantam, the Shivam, Shubham, Sundaram."

I need not repeat the process by which this purification is effected. I have indicated it sufficiently. This Tantric process is the same throughout, the reliance on the Shakti, the divine Will working in the Adhar, without any effort on the part of the Purusha, who remains Akarta throughout the sadhana, but still Ishwara, the source of the command and the sanction, the ruler dispossessed by his subjects and gradually recovering control of his rebellious and disordered kingdom.

VIII

There remains the Sthula, the gross part of man which is composed of the Sthula Prana or physical nervous system and the annam or body in which the prana operates. The prana is the principle of life, — death is brought about by the dissolution of the tie between the sukshma deha and the sthula deha. That tie is the prana. The sukshma deha takes the prana into itself and departs; the little that is left in the gross body is of the nature of apana with a tendency to that species of dissolution which we call corruption. The prana part of it, which can alone hold the body together, evaporates and the apana leads to swift disintegration. In some animals, however, the prana is so abundant that the body shows signs of life even after the sukshma deha has departed.

I have been dealing throughout with the purification of the sukshma part of man, the Antahkarana or mind, — the subject of the

body is a little foreign to my purpose. Nevertheless a few words are necessary. The principle upon which this Yoga I am explaining to you stands, is that the gross body is merely the shadow or creation of the subtle. Body is a mould into which mind pours itself, but the mould itself has been prepared by the mind and can be changed by the mind. A mind purified, liberated and perfected (siddha) can do whatever it likes with the body. It may leave it as it is, allowing the past karma to do its will with the physical part in the form of disease, suffering, misfortune and death, without the mind being in the least affected. All that is impurity and bondage, which is the physical translation and result of mental impurity and bondage. With the cessation of the cause, the effect ceases; but not at once. It is again like the steam and the locomotive. The habits, the results created by past lives, are expelled from the mind and precipitated entirely into the body. You may allow them to work themselves out there, many do that. On the other hand, you may pursue them into the body and drive them out from there as well. In that case you get the Kayashuddhi and the Kayasiddhi. They are usually sought after by the Hathayogic or Rajayogic processes, but these are not necessary. It is even better and certainly much easier and surer to follow the process I have been indicating.

The very fact of having a purified mind makes for purity of the body, a liberated mind for liberation of the body, a perfected mind for perfection of the body, and to a certain extent as you go on with the yoga in the Antahkarana, the body will automatically begin to respond to the new influences. But you should not consciously meddle with the body until you have finished with the mind. Let nature do its work. Detach yourself as much as possible from the body, think of it as a mere case, leave it to the care of God and His Shakti. Many sadhaks are frightened by illness in the course of the Yoga. You need not be frightened, for you have put yourself in God's hands and He will see to it. It will come to you only as a part of the necessary process for purification of the body, work itself out, fade and return no more. Other disturbances of the body will come which are incidental to the turning of an unfit physical adhar into a fit one. Profound alterations are necessary in your brain-cells, your nervous system, your digestive and secretive processes and they cannot be effected without some physical disturbance, but it will never be more than is necessary for the process. Do no violence of any kind to the body; if you use physical

remedies, let them be of the simplest and purest kind; above all dismiss anxiety and fear. You cannot care more for yourself than God cares for you. Only your care is likely to be ignorant and unwise; His is with knowledge and uses the right means to the right end.

Impurities in the body show themselves chiefly as disease, as pain, as the discomfort of heat and cold, as the necessity of the excretive processes. The first sign of Kayashuddhi is the disappearance of all tendency to disease; the second is liberation from the dwandwa of heat and cold, which will either go altogether or change to pleasurable sensations often marked by electrical phenomena; and the third, the diminution or disappearance of excretive activity. Pain also can be entirely eliminated from the body, but even before the reaction called pain is got rid of, or even without its being got rid of, the discomfort of pain can be removed and replaced by a sort of bodily Ananda. Finally, the craving of hunger and thirst disappears from the prana to which it belongs and the dependence on food diminishes or ceases. The perfection of all this is the basis of Kayasiddhi. But perfect Kayasiddhi includes other developments such as the siddhis of Mahima, Laghima, Anima and the invulnerability and incorruptibility of the body,—powers hitherto attained in the Kaliyuga only by very advanced Siddhas. They depend primarily on the replacement of the ordinary fivefold processes of prana, apana, vyana, samana and udana by the single simplified action of the original or elemental force of prana, the infinite vital energy surcharged with electricity, vaidyutam.

All these are important elements of Tantric Yoga, but I have mentioned them only cursorily because they are foreign to my purpose. They can all be developed if the mental siddhi is perfected and it is on this perfection that I wish you to concentrate your energy and attention. When you get that, you get everything. The centres of man's activity, at present, are the buddhi, the heart and the manas, and the body, though extremely important, is a dependent and subordinate function. It has not to be despised on that account, but most people give it an undue importance. When the Jiva is Ishwara of his mind, his body falls into its proper place and instead of interfering and often domineering over the mind and will, it obeys and takes its stamp from them. The Europeans are obsessed with the idea of the physical as the master of the mental. I would have you hold fast to the opposite standpoint and always remember that for the body to impose its conditions

on the mind is an abnormal state of man's being, which has to be got rid of; it is the mind that must command, condition and modify the body.

IX

CONCLUSION

I have finished what I had to say. I will only add a word in conclusion. You must not think that what I have given you, is all the knowledge you need about yourself or about the Yoga. On the contrary, these are only certain indications necessary at a particular stage; they are chiefly important for purification, which is the first part of the Yoga. After the shuddhi is complete one has to perfect the mukti, to get liberation, a thing easy after shuddhi, impossible before it. By mukti I do not mean *laya*, which is a thing not to be pursued or desired, but waited for whenever God wills, but liberation from ignorance, Ahankara and all dualities. With the progress of the purification, there will be a natural tendency towards liberation and the farther stages of yoga, bhukti and siddhi, liberated enjoyment and perfection. As you go forward you will have to change your attitude, not radically but in certain important points. That, however, I will not meddle with. It is well to do one thing at a time.

In all that I have written, I have taken one standpoint to which many of you have not been accustomed. If you regard Vairagyam as the beginning of all wisdom, you will not be satisfied with me. Vairagyam is to me merely a useful temporary state of mind which God uses to enforce rejection of that to which the old samskaras cling too obstinately to be unseated from it by mere abhyasa. Jnanam is essential to shuddhi and mukti; but Jnanam must be assisted either by abhyasa or by vairagya until the mind is still and lets knowledge do its own work. As soon as the mind is still and not susceptible to resuscitation of its old energies from outside, the Jnanam develops, the Shakti pursues its task unhampered; there is then no sadhan for you, only a progressive siddhi without any deliberately adopted method, increasing by the mere easy and natural process of Nature as a man breathes or sees or walks. All necessity for either abhyasa or vairagya ceases. Attachment to vairagya is as harmful as attachment to lobha itself.

Again if you think with the Buddhists that all life is a misery and extinction of some kind the highest good, or if you think with the Mayavadin that we came into this world with no other object but to get out of it again as soon as possible, like the famous general whose greatest military exploit was to march up a hill in order to march back again, you had better pass me by. I am a Tantric. I regard the world as born of Ananda and living by Ananda, wheeling from Ananda to Ananda. Ananda and Shakti, these are the two real terms of existence. Sorrow and weakness are vikaras born of ajnanam, of the forgetfulness of the high and true self. These are not universal or eternal things, but local and temporary, local mainly of this earth, temporary in the brief periods of the Kali yuga. Our business is to bring down heaven on earth for ourselves and mankind, to eliminate sorrow and weakness from the little corners of existence and time, where they are allowed to exist. I do not give any assent to the gloomy doctrine which preaches a world of sorrow and inaction and withdrawal from it as the sole condition of bliss and freedom, which thinks, contrary to all reason and knowledge, that God in himself is blessed, but God in manifestation accursed. I will not admit that the Brahman is a fool or a drunkard dreaming bad dreams, self-hypnotised into miserable illusions. I do not find that teaching in the Veda; it does not agree with my realisations which are of the actuality of unalterable bliss and strength and knowledge in the midst of desireless phenomenal action. I am of the mind of Sri Krishna in the Mahabharata when he says, "Some preach action in this world and some preach inaction; but as for those who preach inaction, I am not of the opinion of those weaklings." *Na me matam tasya durbalasya.*

But the action he holds up as an example, is the action of the great Gods, even as Goethe speaks of the action of the great natural forces, disinterested, unwearying, self-poised in bliss, not inert with the tamas, not fretful with the rajas, not limited even by the sattwic ahankara — action made one in difference with the Purushottama, my being in His being, my shakti only a particular action of His infinite shakti, of Kali. I am not ignorant, I am not bound, I am not sorrowful: I only play at being ignorant, I only pretend to be bound; like an actor or like an audience I only take the rasa of sorrow. I can throw it off when I please. Who calls me degraded and sinful, a worm crawling upon the earth among other worms? I am Brahman,

I am He; sin cannot touch me. Who calls me miserable? I am God, all blissful. Who calls me weak? I am one with the Omnipotent. He, being One, has chosen to be Many. He, being infinite, localises himself in many centres and in each centre He is still infinite. That is the mystery of existence, the *uttamam rahasyam*, God's great, wonderful and blissful secret, a secret logic rejects, but knowledge grasps at, a knowledge not to be argued out but realised, but proved by experience, by the purified, liberated, all-enjoying, all-perfect soul.

EDITOR'S EPILOGUE

A few words seem necessary in conclusion. For it is as well to guard against certain misconceptions which may arise from the brevity of the writer and his omission of some important points considered by him, no doubt, to be, however important, yet outside his scope.

The prohibition of cheshta in the ideal use of the will does not imply the renunciation of Karma. The cheshta referred to is internal, not external, arambha, not karma. The distinction is that made by Sri Krishna in the Gita when he holds up the ideal of action with renunciation of all arambhas,—*sarvârambhân parityajya*. We are to do actions with the body, mind, buddhi, senses, each doing its own separated work in its absolute purified simplicity, *kevalair*, without any desire, expectation or straining in the will after either action or its success. The sadhak should abstain from applying his method to important actions in life until the higher purified will is to some extent trained, and even then it will be best for him to apply it to things of smaller moment first, then to those of greater moment. During the sadhana subjective progress and superfluous action small or great should be his main fields for test and training.

Secondly, it must not be supposed that the treatment in these short lectures is intended to be full or exhaustive or that even in those points which it handles at the greatest length all has been said that the sadhak needs to know. On the contrary, only a few main ideas have been broadly struck out which may be useful to the beginner. The more advanced will find that they have rapidly outgrown the utility of these hints and that they have to be greatly enlarged on and modified before the knowledge at which they point can be considered full and satisfactory.

Finally, the aim of the particular path of Yoga indicated is not the assertion of the individual will, but surrender of the individual will, its absolute, unreserved and ungrudging surrender into the direction and control of the Infinite Being. The training of the system or adhar prescribed has for its purpose, first, the subjugation of the clamorous desires and impulses, the stubborn pride and egoism, the vain self-sufficient reason and imagination of the unregenerate man so that they may not interfere with the completeness of the surrender, secondly, the

possession of a strong, mighty and effective will to offer as a yajna to the Most High and not one that is weak, distracted, ignorant and diffident. The Karma of the Siddha Yogin must be like that of the sun and stars, the avalanche and the cyclone, the breeze, moon or flowers, fire and the dust of the earth, either calm and luminous or mighty and violent or gentle, sweet and useful, either lofty or humble at the will of the One Supreme Shakti, impelled and used by Her entirely, and, whatever its outward appearance, always working on a basis of absolute peace, self-surrender and self-knowledge.

Notes on the Texts

Yoganga. This outline was written in the same notebook and at the same time as "Shanti Chatusthaya" (*A & R*, vol. 2 [1978], pp. 188–91). The date of writing was sometime between 1914 and 1917.

Sapta-chatusthaya: The "Scribal Version". This explanation of Sapta Chatusthaya is the most complete one available. There is no manuscript of the piece in Sri Aurobindo's hand, but there can be no doubt that he was its author. The text survives only in the form of transcripts written down by disciples. Several of these "scribal copies", as the editors term them, have been collated in order to establish the present text.

One of the scribal copies may date from as early as 1914; two others are from the mid-1920s, and most or all of the rest from the 1930s. These copies were made either from a now-lost manuscript written by Sri Aurobindo, or from one or more written records of a series of talks given by him. The scribal copies are certainly on the whole reliable records of Sri Aurobindo's words; but all of them contain obvious copying errors. Because of this, a much freer hand has been used in the editing of this piece than would have been permissible if the text was based on a handwritten manuscript.

The text is "eclectic", that is to say, where variant readings occur, the editors have selected the one that seemed best now from this and now from that scribal copy. Where the scribal copies agree but the reading is clearly corrupt, an editorial alternative has been printed within square brackets, as part of the text, and the scribal version given as a footnote. (Such footnote variants are preceded by *"S"*, for scribal copy.) Minor editorial alteration of spelling, number, punctuation, etc. has been done silently.

Record of Yoga. See Archival Notes for a general introduction to Record of Yoga. In the present note we give (1) textual information on the three segments of the Record published in the present issue, (2) a general statement of editorial method.

Diary Entries: 17–21 June 1909. Sri Aurobindo made these notations during a tour of East Bengal (the present Bangladesh) a month and a half after his release from Alipore jail in May 1909. It is evident that he was deep in *sādhanā* during the two-day journey from Calcutta, and the busy days of meetings and speeches that followed. The principal event of the tour, historically speaking, was the speech Sri Aurobindo delivered on 19 June 1909 at the Bengal Nationalist Party's Provincial Conference, held that year in Jhalakati, a town in Bakarganj District. On pages 57–66 of Volume 2 of the Sri Aurobindo Birth Centenary Library, the text of this inspired speech is reproduced. To call it such is not hyperbole: Sri Aurobindo's diary notation "Speech from chitta", may perhaps refer to the mind-level through which his words were transmitted.

Categorical Record Notes: 28 January–17 February 1911. During this period Sri Aurobindo made Record entries under the following headings: "Physical," "Communications", "Vision of other worlds", "Record of the Drishti", "Siddhis", and "Record of Ideal Cognitions". The entries were written on scattered pages of a notebook used first in Baroda as a book catalogue, and later in Pondicherry for various prose and poetic writings.

"Record of the Yoga": 13 January–8 February 1912. The Record for this period, entitled "Record of the Yoga", was kept in a notebook used first in Baroda for literary essays, and later in Pondicherry for notes and articles on linguistics and other subjects. Record notes occupy twenty-four pages of the notebook. The notes of 14–15 January were kept on a separate sheet. The Record of 12 December to 11 January, referred to in the first sentence of the entry of 13 January, has not survived. The long blanks which come after many sentences, the third of the first entry, for example, seem to take the place of paragraph indentations. Sri Aurobindo was perforce very frugal of paper in those days.

Editorial method. Record of Yoga has been transcribed verbatim from Sri Aurobindo's handwritten manuscripts. No word or significant mark of punctuation has been changed, added or removed without clear notification to the reader. The handwriting of the manuscripts is neat and the text presented few difficulties of transcription; but since it was scarcely revised by the author, it contains a small number of obvious slips. These have been emended editorially. Every emendation or other editorial operation has been enclosed within square brackets; if necessary, an explanatory footnote has also been given. Every word and mark of punctuation not enclosed in square brackets is reproduced exactly as it appears in the manuscripts. The only exceptions to this rule involve certain trivial matters which would require a longer explanation than they are worth.

Use of italics. Most words underlined by Sri Aurobindo in the manuscript have, following the usual editorial convention, been italicised in the text. The editors have also used italics to indicate words that were added after the original entries were written by the author. Such instances are explained in notes. These two sorts of italicisation constitute a slight deviation from an absolutely literal representation of the manuscript. Note, however, that where Sri Aurobindo's underlining of words was done with a special purpose, the underlining (without italics) has been retained in the text.

Editorial notes, both those within the body of the text and footnotes, have been printed in italics. Notes by Sri Aurobindo, and variant readings, etc. by Sri Aurobindo that are reproduced in notes are printed in Roman type. (Editorial introductions or explanations of authorial variants or notes have been printed in italics.)

Emendations and other editorial operations. Six classes of editorial operations may be distinguished:

1. Addition of words, letters or marks of punctuation that are not in the manuscript. There are four subcategories:

(a) Supply of words or letters unintentionally left out by the author.

(b) Supply of words not written by the author, the lack of which might cause unnecessary confusion to the reader.

(c) Transliteration of some phrases written in Devanagari (Sanskrit), Bengali, Greek or other scripts.

(d) Expansion of abbreviations.

2. Supply of words lost by mutilation of the manuscript; or indication of gaps that cannot be filled on account of mutilation or illegibility.

3. Omission of extraneous words.

4. Replacement of words considered authorial slips by editorial emendations.

5. Supply of editorial information within the body of the text.

6. Editorial footnotes.

Footnotes have been used to give all editorial information not supplied within square brackets. In particular, they have been used when the information to be supplied is long, complicated, or not presentable in the form of classes (1) to (5). Please note that

(a) Editorial information is given only when there is a difficulty with the text, or when the manuscript contains information not representable typographically. No explanations, glosses, commentary, etc. have been given in footnotes.

(b) Footnotes by Sri Aurobindo (some of which were written marginally) are identified as such. The reference mark for his notes is an asterisk (as in the manuscript); superscript numbers have been used as reference marks for editorial footnotes.

(c) Every word whose reading is doubtful is indicated by a footnote.

Non-English words. The Record contains many words and phrases from various languages — Sanskrit, Bengali (and other modern Indian languages), Greek, Latin, French, etc. Definitions of most of these will be found in the Glossary. In the text they have been printed exactly as they were written in the manuscripts. Most words of languages normally written and printed in foreign (i.e. non-Roman) scripts were written in transliterated form by Sri Aurobindo. He did not do this with a scholarly consistency, but used now one, now another system of transliteration, and sometimes no system in particular. Non-Sanskrit-knowing readers should not be distressed by the number of ways in which a single Sanskrit word can be represented in English. Foreign words have not been italicised unless they were italicised by Sri Aurobindo. He began italicising Sanskrit words around September 1914. It was at this time that he took up the review *Arya*, where most Sanskrit words were printed in italics.

Yogic Sadhan. This book was received by Sri Aurobindo as automatic writing in 1910. See Archival Notes and the note preceding the text for information on automatic writing in general and on *Yogic Sadhan* in particular. The text in the present issue follows that of the second edition (1920), which was revised lightly by Sri Aurobindo. The few deliberate revisions that were made to the edition of 1933 have been incorporated. (The edition of 1923 is textually insignificant.) In one or two places it is evident that a variant reading of 1920 was the result of a transmission error, and not authorial revision. In these cases the reading of the first (1911) edition has been reinstated. Handwritten manuscripts of Chapters 7, 8 and 9 exist. These are not the original automatic writings, but transcripts made by Sri Aurobindo. They have been read against the printed text, and a few words and phrases that were omitted from the edition of 1911, and all subsequent editions, have been found. The omission of some of these was clearly unintentional; in such cases the manuscript readings have been reinstated. On the next page is printed a table giving all differences between the present text and the edition of 1920. The last column shows the source of the text reading. "1986" indicates an emendation introduced by the editors of *Archives and Research*.

Page	*Line*	*Text reading*	*1920 reading*	*Source of text reading*
57	8	"Do	'Do	1986
57	8	first,"	first,'	1986
57	9	said,	said	1933
57	9	"get	'get	1986
57	9	Sat."	Sat.'	1986
58	5	exists.	exists —	1911
58	31	that is, the	that is the	1986
59	20	etc.	&c.	1986
59	32	dharma-sankara	dharma sankara	1986
61	8	motor-power	motor power	1933
62	14	adhar	addhar	1911
63	13	re-enter	reenter	1933
71	19	coloured	colored	1986
71	23	hindrance	hinderance	1923
71	24	ordinarily	ordinary	1923
71	26	Jnanam	jnanam	1933
72	26	thought-impulses	thought impulses	1923
72	30	emotions	emotion,	1923
72	31	instead	insteading	1911, 1923
72	36	emotions.	motions.	1986
73	7	Here	There	MS
73	9	described	pescribed [inverted "d"]	1911
73	21	lower	power	MS
73	23	science	sciences	MS
73	23	its	their	MS
73	35	bhûtâni	bhûtani	1986
74	19	emotion	emotions	MS
75	1	good, bad	good bad	MS, 1923
75	24	anything	any thing	MS, 1911
75	25	other	some	MS, 1911
76	7	The soul	It	MS
78	24	of	to	MS, 1911
79	31–32	breathes or sees or	breathes or	MS, 1911
80	22–23	and strength and knowledge	and knowledge	MS
80	30–35	not inert . . . rajas,	[not present in 1911 and thereafter]	MS
81	1–2	Who . . . blissful.	[not present in 1920 and thereafter]	MS, 1911
82	10	body,	body	1933
83	4	breeze,	breeze	1986

GLOSSARIES

Two separate glossaries are included in this issue: (1) Glossary to *Record of Yoga* and (2) Glossary to *Yogic Sadhan*. Most of the Sanskrit terms in *Sapta Chatusthaya* are explained in the text itself.

The Glossary to *Record of Yoga* includes all Sanskrit words occurring in the selections from the Record published in the present issue, except for a few terms which are common in Sri Aurobindo's writings and do not have a special sense in the Record. (For these terms, see the Glossary to the Sri Aurobindo Birth Centenary Library; most of them will also be found in the Glossary to *Yogic Sadhan*.) Words are defined in this glossary only in the senses in which they are used in the Record. Terms with a complex meaning in relation to Sri Aurobindo's personal sadhana are explained in some detail, quoting wherever necessary from unpublished portions of the Record. For a fuller explanation of some terms, reference is made to the "scribal version" of the Sapta Chatusthaya (designated *SC* followed by the number of the chatusthaya in which the word is discussed). In this glossary, Sanskrit words are spelled according to the standard international system of transliteration, which will be familiar to readers of Sri Aurobindo's published works.

The Glossary to *Yogic Sadhan* is reprinted here from the 1920 edition of the book, in which it first appeared. Minor regularisation of the transliteration of Sanskrit words has been carried out by the editors of *Archives and Research*.

GLOSSARY TO *RECORD OF YOGA*

ādeśa — command; particularly, the divine command received by Sri Aurobindo in Alipore jail to accomplish a certain mission in life for the uplift-ment of his country and the re-establishment of the *sanātana dharma*. This mission had four divisions: literary, religious, political and social.

ādeśasiddhi — fulfilment of the *ādeśa* relating to Sri Aurobindo's world-work.

ādhāradṛṣṭi — "vision with support", *dṛṣṭi* of things seen on a background rather than in the *ākāśa*.

adhogati — a downward tendency opposing the forces of *utthāpana* in the body.

ahaituka — without any special cause, spontaneous; (physical *ānanda*) not associated with an initiating stimulus. (The description of the various physical anandas as *ahaituka* must be distinguished carefully from the use of the word in the term *ahaituka ānanda*, sometimes abbreviated "ahaituka"; see next.)

ahaituka ānanda — "delight without any cause", the subjective *ānanda* (see *ānanda*) corresponding to the mental plane.

ahi — serpent.

aiśvaryam — one of the three siddhis of power; see *SC* III under "Ashta Siddhi".

ākāśa — ether, the subtlest of the five elemental states of matter; immaterial ethers may also be referred to by the word. The role of the element *ākāśa* in the perfecting of the bodily system is discussed under *ārogya*. *Rūpa* and *lipi* seen in the *ākaśa* — which in this context means usually a subtler ether revealing itself through the physical atmosphere — are distinguished from the *citra* and *sthāpatya* types, which appear on a background; all *rūpa* and *lipi*, however, are formed from "aka-

shic material", of which there are seven kinds: *prakāśa, agni, varṇa, jyoti, tejas, dhūma* and *chāyā*.

ākāśalipi — *lipi* manifesting in the *ākāśa*, "etheric writing".

amaṅgalam — that which is inauspicious, adverse, unfavourable.

amāvasyā — new-moon day.

amṛta — nectar: a sweet substance tasted by yogins in the saliva.

ānanda — bliss, spiritual delight, ecstasy; in a technical sense, *ānanda* is distinguished in the Record from *rasa-grahaṇa* and *bhoga* as the highest form of *bhukti* (see *SC* VII; see also the terms *sama rasa, sama bhoga* and *sama ānanda* in the description of positive *samatā* under *SC* I). Seven gradations of *ānanda* are enumerated corresponding to the seven planes of existence (*SC* VII); the last six of these, from *premānanda* to *sadānanda*, are termed "subjective" while the first, *kāmānanda*, is objective or physical *ānanda*. As a component of the *śarīra-catuṣṭaya* (*SC* IV), *ānanda* means physical *ānanda*, which is of five varieties (see *kāmānanda*).

ānandabuddha (vāṇī) — a bliss-communication from a spirit of the *buddha* or mental plane.

ānandadhāraṇaśakti — the power of sustaining *ānanda*.

ānandaloka — the world of bliss. In the Record, Sri Aurobindo distinguishes a supreme *ānandaloka*, part of the "Eternal Manifestation", and another which is part of the "mental series".

ānanda-mahat (vāṇī) — a bliss-communication from a spirit of the *mahat* (the plane of *vijñāna*).

ānandamaya — full of *ānanda*, blissful.

ānandam brahma — (realisation of) the Brahman as the self-existent bliss and its universal delight of being; the fourth member of the *brahmacatuṣṭaya* (see *SC* VI).

ānandavāṇī — *vāṇī* full of *ānanda*.

ānanda-vijñānamaya — full of *ānanda* and *vijñāna*, blissful-ideal.

aṇimā — "subtlety", one of the three physical siddhis (see *SC* III under "Ashta Siddhi"). In connection with Sri Aurobindo's prolonged exercises for the development of *utthāpana*, stiffness and pain in the body indicated a failure of *aṇimā*.

Aniruddha — one of the *caturvyūha*; he is that power of the Divine whose manifestation is desire and whose attributes are bodily enjoyment and worldly reason. He is the *śūdra* and reigns in the Kali Yuga. His Shakti is Mahasaraswati and his method is that "of the patient intellectual seeker & the patient & laborious contriver who occupies knowledge & action inch by inch & step by step".

annam — matter, the physical being.

annamaya — physical.

annamaya-citta — the physical mind-stuff or passive memory.

antaḥ — within (with reference to internal vision in *jāgrat samādhi* with eyes closed).

anupalabdhi — absence of experience.

ardhajñānam — half-knowledge.

ārogya — health; freedom from disease or disturbance (*roga*) in the physical system; a member of the *śarīracatuṣṭaya* (see *SC* IV, where three stages of *ārogya* are described, culminating in immortality in the body). Two conditions for the siddhi of *ārogya* frequently referred to in the Record are a change in the method of digestive assimilation and a transformation of the action of the "Kamic centre". Perfect assimilation would occur when the elements *vāyu, tejas, jala* and *pṛthivī* in the body assume their right action as "movements and states of the *ākāśa*"; food can then be drawn at once into the *ākāśa* by the power of the purified *prāṇa*. The inferior method involving all the five elements "leaves a deposit which has to be dematerialised, or else produces symptoms of tejasic and jalamaya irregularity before it completes its process". This imperfect assimilation necessitates elimination (*visṛṣṭi*); as assimilation is per-

fected there can be a "diminution or disappearance of excretive activity".

artha — meaning.

artha-bodha — awareness of the meaning.

asadgrāha — false idea.

asamatā — inequality.

asatyam — falsehood.

asaundaryam — ugliness.

asiddhi — imperfection, failure, denial of progress in yoga, relapse; the power which works for imperfection in yoga or any part of the yoga.

aśraddhā — lack of faith.

asu — the vital force and might which is the basis of all energetic and impetuous feeling and action.

asundaram — the unbeautiful, the ugly.

āveśa — the inrush of inspiration, spiritual force, etc.

avisṛṣṭi — absence of *visṛṣṭi*.

Bala — in Hindu mythology, the name of a demon.

bālā Kālī — the girl Kali, the girlish mood or personality of the Shakti.

balam — strength.

Balarāma — one of the *caturvyūha*; he is that power of the Divine whose manifestation is Force and whose attributes are strength and wrath. He is the *kṣatriya* and reigns in the Treta Yuga. He is identified with Rudra, and his Shakti is Mahakali.

bhāṣā — language; development of the linguistic faculty, a part of *sāhitya*.

bhauta — physical; relating to the balance and functioning of the five elements (*ākāśa*, *vāyu*, *tejas*, *jala*, and *pṛthivī*) which constitute the physical body; relating to the three physical siddhis (*laghimā*, *mahimā* and *aṇimā*).

bhautasiddhi — a collective term for the three physical siddhis of the *aṣṭasiddhi* (*laghimā*, *mahimā* and *aṇimā*; see *SC* III), on which *utthāpana* is based.

bhāva — being; becoming; state of being; psychological condition; subjective experience; feeling; mood; attitude; temperament; aspect; any of the various relationships between the individual soul and the Divine.

bhoga — enjoyment, possession; desireless enjoyment in the *prāṇa*, the second of the three stages of *bhukti* (see *SC* VII).

buddha — mental; the mental plane.

caturvyūha — the fourfold manifestation of the Supreme; the four powers are given the names Srikrishna (also called Mahavira), Balarama, Pradyumna and Aniruddha. These four personalities are associated together in Puranic legend, where Balarama is Krishna's elder brother, Pradyumna his son and Aniruddha his grandson. Each of the four divine powers has a special relation to one of the four Varnas and one of the four Yugas; their Shaktis are the four principal aspects of the Divine Mother.

chāyā — "shadow", the lowest of the seven kinds of akashic material for *rūpa* and *lipi*; a *rūpa* composed of *chāyā*.

chāyāghana — dense *chāyā*.

chāyāmaya — (*rūpa*) consisting of *chāyā* akashic material.

chāyā-prakāśa — (*rūpa*) consisting of a mixture of *chāyā* and *prakāśa* materials.

chāyārūpa — *rūpa* composed of *chāyā* material.

chāyāyukta — joined with *chāyā*.

cidānanda — *ānanda* of pure consciousness, one of the seven levels of *ānanda*, corresponding to *cit*.

cidghana (ānanda) — "*ānanda* of dense luminous consciousness", one of the seven levels of *ānanda*, corresponding to *vijñāna*.

citra — "pictorial" *rūpa* or *lipi*; subtle images or writing seen on a background rather than in the *ākāśa*, and as two-dimensional pictures rather than in relief (see *sthāpatya*).

citra tejas — pictorial *rūpa* composed of *tejas* material.

daivaśakti — divine Force.

dāsya(m) — the state of being a servant of the Divine; it has several stages (variously defined at different periods of the Record) leading up to direct and imperative control of all parts of the

being by the Master of the Yoga.

daurbalyam — weakness.

devatā — deity.

dhairyam — calmness, patience, steadiness, thoughtfulness; a quality of the *brāhmaṇa* (*SC* II, "Viryam").

dhāraṇanyūnata — deficiency of supporting power.

dṛṣṭi — vision; subtle sight (see *rūpa*); revelation, direct vision of the truth, a power of *jñānam*.

duhkha — sorrow.

dūta — messenger.

ekadantī — having one tusk.

ekam — the One.

guṇa — quality.

guru-sakhā — teacher and friend.

indriya — sense-organ.

īśitā — one of the three siddhis of power; see *SC* III under "Ashta Siddhi".

īśitāsiddhi — the *siddhi* of *īśitā*.

īśvarabhāva — lordship, the temperament of the ruler and leader; a quality common to all four aspects of Daivi Prakriti (see *SC* II), carrying with it a sense of the Divine Power.

jāgrat cittākāśa — the mental ether in which images are seen in waking *samādhi*.

jala(m) — water; the liquid state of substance; one of the five elements whose right balance and action in the body is essential to *ārogya*.

jalabindu — drop of water.

jalamaya — consisting of or relating to the element of *jala* in the body.

jalavisṛṣṭi — urination.

janaloka — the world of creative delight of existence (*ānanda*).

jñānam — knowledge; divine thought, the first element of the *vijñānacatuṣṭaya* (see *SC* III).

jñānam brahma — (realisation of) the Brahman as the self-existent consciousness and universal knowledge; the third member of the *brahmacatuṣṭaya* (see *SC* VI).

jñānaprakāśa — clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth; a quality of the *brāhmaṇa* (*SC* II, "Viryam").

jyoti — "light", one of the seven kinds of akashic material for *rūpa* and *lipi*; a *rūpa* composed of *jyoti*.

kaivalyānanda — "*ānanda* of absolute unity", a collective term for the three highest levels of *ānanda*.

Kālībhāva — a term equivalent to Chandibhava, "the force of Kali manifest in the temperament", which was originally the third member of the *śakticatuṣṭaya*.

kalyāṇaśraddhā — confidence in the goodness or *maṅgalamaya* nature of things, an element of *cittaśakti* (see *SC* II under "Shakti").

kāma — "desire"; in the Record, the English word is normally used when desire in the ordinary sense is meant, while the term *kāma* is restricted to its divine counterpart which is "the joy of God manifest in matter". Kama is a quality of the *śūdra* (see *SC* II under "Viryam") and a member of the *karmacatuṣṭaya* (*SC* V); it sometimes refers specifically to the social aspect of Sri Aurobindo's work (see *ādeśa*). "Kama" is often an abbreviation of *kāmānanda*.

kāmabhoga — *kāmānanda* in the stage of *bhoga*.

kāmānanda — "sensual delight", the form of physical *ānanda* associated with the spiritual transmutation of the sex-energy. As *kāmānanda* is the physical *ānanda* par excellence, the same word is also used as the generic term for physical *ānanda* with its five varieties: *kāmānanda* (in the specific sense), *viṣayānanda*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*.

karālī — terrible.

kāraṇa-indriya — causal sense; sense operating from the causal plane.

klānti — weariness.

kṣobha — disturbance.

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

lipi — writing seen in subtle vision or the power of such vision; it is properly an

instrument of *vijñāna*, though it may come from any plane, and is closely connected with *trikāladṛṣṭi*. Like *rūpa*, *lipi* may be formed from any of the seven kinds of etheric material and may manifest either in the *ākāśa* or in the form of *citra* or *sthāpatya* on a physical background. The degree of formal perfection of the *lipi* is regularly noted in the Record in terms of a certain number of specific qualities such as vividness, stability (duration in the field of vision), simultaneity (manifestation together of all the letters or words of a *lipi*), etc.

lipi-dṛṣṭi — vision of writing (*lipi*).

lipsā — seeking, tendency, reaching out (towards self-fulfilment of any kind); see *jñānalipsā*, etc. under *SC* II, "Viryam".

madhura (bhāva) — the "sweet" relation with the Divine which is the most intense and blissful, the relation of lover and beloved.

mahat — "the great", the plane of *vijñāna*.

Mahāvīra — "the great hero", a name of Srikrishna as one of the *caturvyūha*; he contains all the others and puts them out from his being. His manifestation is lordship, his attributes might and wisdom; he is the *brāhmaṇa* served by the *kṣatriya*, who has the divine knowledge and uses his might under the guidance of the Knowledge. He reigns in the Satya Yuga. He is identified with Shiva, and his Shakti is Maheshwari.

maṅgalamaya — auspicious, favourable.

meghagarjana — thunder.

mithyādhāraṇā — misconception.

nāmadṛṣṭi — vision of name (as opposed to vision of form or *rūpa*), i.e. vision of writing = *lipi*.

nidrā — sleep.

nihśabdatā — absence of sound.

nīla — dark blue.

nirānanda — undelight.

nirukta — etymology; study of the origins and development of language, a part of *sāhitya*.

nirveda — despondency, indifference.

niścaya — certainty.

pārthiva — relating to the element of *pṛthivī* ("earth") in the body.

Pradyumna — the third power of the *caturvyūha*; he is that aspect of the Divine whose manifestation is love and whose attributes are sweetness and delight. He corresponds to the *vaiśya* and reigns in the Dwapara Yuga. He is identified with Vishnu, and his Shakti is Mahalakshmi.

prākāmya — a siddhi of knowledge by which the mind and senses surpass the ordinary limits of the body: see *SC* III, "Ashta Siddhi".

prākāmya trikāladṛṣṭi — *trikāladṛṣṭi* through *prākāmya*.

prākāmya-vyāpti — the combined working of the two siddhis of knowledge, *prākāmya* and *vyāpti*, which "constitute what the Europeans call telepathy".

prakāśa — clearness, light; clearness of the thinking faculty, an element of *buddhiśakti* (*SC* II, "Shakti"); the divine light of knowledge into which *sattva* is to be converted in the process of liberation from the *triguṇa* (see *SC* VII under "Mukti"): the highest of the seven types of akashic material from which *rūpa* and *lipi* are formed.

prakāśa-chāyā — a combination of *prakāśa* and *chāyā* material.

prakāśamaya — (*rūpa*) consisting of *prakāśa* akashic substance.

prāṇamaya jagat — vital world.

pravṛtti — movement, action; desireless impulsion, the divine equivalent of *rajas*.

prema (ānanda) — see *premānanda*.

premānanda — "*ānanda* of love", one of the seven levels of *ānanda*, corresponding to the vital-emotional plane.

prema nātha — the Lord of Love.

pṛthivī — earth; the solid state of substance; one of the five elements whose right balance and action in the body is essential to *ārogya*.

rākṣasī — a female Rakshasa.

rasa — sap, juice, fluid; taste.

rasagrahaṇa — seizing by the mind of the

rasa or principle of delight in things, the first of the three stages of *bhukti* (see *SC* VII under "Bhukti").

rātha — the highest of the three intensities of *rasagrahaṇa*, *bhoga* or *ānanda*.

rati — pleasure; the lowest intensity of *rasagrahaṇa*, *bhoga* or *ānanda*.

ratna — the second intensity of *rasagrahaṇa*, *bhoga* or *ānanda*.

raudra (ānanda) — see *raudrānanda*.

raudrā Kālī — the fierce form of Kali.

raudrānanda — fierce or intense *ānanda* (more intense than *tīvrānanda*); it is the form of physical *ānanda* (see *kāmānanda*) which is associated with the conversion of pain to pleasure.

roga — disease; disturbance or imperfect functioning in the bodily system; the force of disease considered as a force of *asiddhi* hostile to *ārogya*.

rūpa — forms, often symbolic or predictive images, seen in subtle vision (*dṛṣṭi*) either in *samādhi* or the waking state; also, the faculty of such vision, regarded in the Record as a means of knowledge of considerable importance. Minute attention is paid to such details as the exact constitution of *rūpa* from the various kinds of etheric material (see *ākāśa*). This material is further analysed according to three orders of "fullness": "crude" (the primary state), "dense" or *ghana* ("material developed into substance of consistency") and "developed" ("when the substance has developed lifelike appearance of reality"). *Rūpa* may manifest spontaneously in the *ākāśa* or on a suggestive or supporting background (see *citra* and *sthāpatya*).

rūpadṛṣṭi — vision of forms (*rūpa*).

śabda — sound.

sadānanda — *ānanda* of pure existence, one of the seven levels of *ānanda*, corresponding to the plane of *sat*.

sahaituka — having a cause; (physical *ānanda*) associated with an initiating stimulus, such as a touch of some kind on the body.

sāhitya — literature; literary work including poetry, prose and scholarship, an important part of Sri Aurobindo's *karma* (see *ādeśa*).

sāhityasiddhi — perfection of literary work.

śakti jīva — the individual soul realising itself as a manifestation of the divine Shakti.

śakuna — omen.

śama — quiet, peace, rest; the divine passivity into which *tamas* is to be transformed.

samādhi — yogic trance; see *SC* III, "Samadhi".

saṁśaya — doubt.

saṁyama — concentration, directing or dwelling of the consciousness by which one becomes aware of all that is in the object; identification.

śarīra (ānanda) — see *śarīrānanda*.

śarīrānanda — physical *ānanda* (see *kāmānanda*).

sarvasaundarya — universal beauty (perceived as a part of subjective *ānanda*).

sarvatragati — "going everywhere", another word for *viśvagati*.

satyadarśanam — vision of the truth.

satyadṛṣṭi — vision of the truth.

saundaryabodha — awareness of beauty in all things.

saundaryam — beauty; physical beauty as an element of the yogic perfection of the body (see *SC* IV).

siddhi — perfection; accomplishment of the aims of yoga or any movement of the yoga; an occult or supernormal power (see *SC* III, "Ashta Siddhi").

siddhiprayoga — employment of siddhis.

śivā Kālī — the auspicious form of Kali.

srotas — stream, current.

sthāpatya — "architectural" *rūpa* or *lipi*, i.e. vision of things seen in relief on a background, as if sculptured.

sthūla — gross; the gross physical plane of existence.

sthūladṛṣṭi — gross (physical) vision.

śuddha (ānanda) — see *śuddhānanda*.

śuddhānanda — "pure *ānanda*", the subjective *ānanda* corresponding to the *ānanda* plane proper.

sūkṣma — subtle; the subtle planes of existence; the subtle parts of man's being.

sūryaloka — the world of the Sun (symbol of *vijñāna*).

svapna samādhi — the second ("dream") state of *samādhi* (see *SC* III under "Samadhi").

svargabhūmi — celestial world.

svarūpa — "actual form"; *rūpa* which is not an image but an actual reality of a subtler order than the physical.

svaśakti — one's own power.

tapas — force, energy, will, power; the three "siddhis of power", *aiśvarya*, *īśitā* and *vaśitā* (see *SC* III under "Ashta Siddhi").

tejahkṣobha — a disturbance involving the element *tejas* in the body.

tejas — force, energy (inferior to *tapas*); mental light; "fire", one of the five elemental conditions of matter whose balance in the body is essential to *ārogya*; one of the seven types of akashic material from which *rūpa* and *lipi* are formed.

tejoghana — dense *tejas*.

tejomaya — (*rūpa*) consisting of *tejas* akashic material.

tīvra (ānanda) — see *tīvrānanda*.

tīvrānanda — intense or thrilling *ānanda*, one of the five types of physical *ānanda* (see *kāmānanda*).

triguṇa — the three modes of the lower Prakriti: *sattva*, *rajas* and *tamas*.

triguṇātīta — beyond the three gunas.

trikāla — "the three times": past, present and future seen as an indivisible movement or simultaneous eternity.

trikāladṛṣṭi — "vision of the three times": direct knowledge of the past, present and future (particularly, in the Record, the future); as an element of *vijñānacatuṣṭaya*, it is described as *jñānam* applied to the facts and events of the material world (see *SC* III under "Jnanam"). Prediction of even the most trivial domestic events could be used by Sri Aurobindo as exercise for perfecting this power.

trayasparśa — 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.

tyāga — renunciation.

upalabdhi — experience.

utthāpana — the state of not being subject to the pressure of physical forces, an element of the *śarīracatuṣṭaya*; the term includes but exceeds the phenomenon of levitation. Elementary or primary *utthāpana*, for the perfection of which Sri Aurobindo resorted to long periods of walking back and forth in his room without rest, involves "liberation from exhaustion, weariness, strain and all their results". (This definition of primary *utthāpana* corresponds to the first two stages described in *SC* IV under "Utthapana".) Perfect *utthāpana* results from the combined working of the three physical siddhis, *laghimā*, *mahimā* and *animā*; it is connected especially with *laghimā* (see *SC* III under "Ashta Siddhi").

utthāpana-śakti — the power generative of *utthāpana*; it seems to refer to a combination of *laghimā* and *mahimā*, bringing lightness, force and freedom from fatigue to the body; *animā*, the third of the physical siddhis necessary to *utthāpana*, is mentioned separately in this context (see *SC* III under "Ashta Siddhi").

vaidyuta (ānanda) — see *vaidyutānanda*.

vaidyutānanda — "electric" *ānanda*, one of the five types of physical *ānanda*. Sri Aurobindo says of it in the Record: "It comes as a blissful electric shock or current on the brain or other part of the nervous system and is of two kinds, positive or fiery and negative or cold." The positive and negative forms of this subtle electricity seemed to Sri Aurobindo to be "the basis of the phenomona of heat and cold".

vāk — word; speech. "Vak of thought" or "articulate thought" is distinguish-

ed from ordinary speech or "the lower inefficient vak"; in connection with *sāhitya*, Sri Aurobindo identifies five basic grades of its expressive power: adequate, effective, illuminative, inspired, inevitable.

vāṇī — voice (of the Master of the Yoga or from lower divine sources); it comes from above and is to be distinguished from subtle speech from outside.

varāhī — the Sow (feminine counterpart of the Varaha or boar incarnation of Vishnu).

varṇa — "colour", one of the seven kinds of akashic material for *rūpa* and *lipi*.

varṇamaya — (*rūpa*) composed of *varṇa* material.

vārttā — livelihood, subsistence.

vāyu — air, wind; the gaseous state of substance; one of the five elements whose right balance and action in the body is essential to *ārogya*.

vijñāna(m) — ideal knowledge, the supra-intellectual faculty; in the course of the Record, the meaning of *vijñāna* becomes more and more precise and follows the ascending movement of the Yoga, gradually approaching Sri Aurobindo's definitive realisation of the nature of the Supermind.

vijñānamaya — ideal, gnostic, supramental.

viparīta — contrary, inverse, perverse.

virakti — dissatisfaction, indifference.

viṣaya — object of sense; frequently an abbreviation of *viṣayānanda*.

viṣayabhoga — *viṣayānanda* in the stage of *bhoga*.

viṣayānanda — *ānanda* of the senses, one of the five types of physical *ānanda*.

visṛṣṭi — evacuation, excretion; its diminution is regarded as a sign of improved assimilation and progress in *ārogya*.

viśvagati — the power acquired in the dream state of *samādhi* by which one can travel in a subtle body to distant places or other worlds; sometimes identified with *samādhi* itself as the last member of the *vijñānacatuṣṭaya*.

viveka — intuitive discrimination; see *SC* III under "Jnanam".

vyāghracarma — tiger-skin.

vyāpti — telepathic reception or communication; see *SC* III under "Ashta Siddhi".

GLOSSARY TO *YOGIC SADHAN*
(Reproduced from the edition of 1920)

abhyâsa — Yogic practice.

âdesha — a divine command from within the being.

âdhâra — the containing system composed of the five sheaths of the five principles constituting the physical, vital, mental, supramental and spiritual being.

adharma — all that is contrary to the Right and the Law.

ahankâra — the ego-sense, egoism.

ajnânam — ignorance.

akartavya — that which should not be done.

amrita — essence of immortality.

ânanda — spiritual delight, the bliss of the Spirit.

ananta — infinite.

animâ — subtlety, the power of making the body subtle, reducing the physical mass and density at will.

anîsha — not lord, not master of but subject to the nature.

annam — matter.

anritam — falsehood, unreality.

antahkarana — the inner instrument, the mind in all its functions.

anumantâ — giver of the sanction to the movements of the nature.

apâna — the vital force (one of the five

pranas) that works for ejection.
ârambha—mental initiation of the action.
artha—sense, meaning.
âsakti—attachment.
âsana—yogic posture.
ashuddha—not purified.
ashuddhi—impurity.
asiddha—not perfected.
âtma-jnâna—self-knowledge.
âtman—the self.
avatâr—incarnation.
bhakta—devotee.
bhakti—emotional devotion.
bhartâ—maintainer of the nature.
bhâva—subjective state or feeling, a realisation in heart or mind.
bhoga—enjoyment.
bhoktâ—enjoyer.
bhransha—a definitive fall from the principle of the Yoga.
bhrashta—fallen from the way of the Yoga.
bhukti—spiritual possession and enjoyment.
buddhi—the reason, intelligence.
chaitanyam—consciousness.
chakra—a centre of the nervous system.
cheshtâ—effort involving desire, struggle and labour.
chit—the essential consciousness of the Spirit.
chitta—the mind or heart consciousness; especially, the emotive mind.
chittashuddhi—purification of the mind and heart consciousness.
dharma—law of function of the nature: right, moral law.
sâmâjik dharma—social law
laukik dharma—rule of custom
sanâtana dharma—eternal law
dwandwa—duality, pair of opposites.
dwesha—dislike.
ekam evâdwitîyam—one without a second.
harsha—joy.
indriya—sense.
îshwara—lord; God, as lord of Nature.
jiva—the individual soul.
jnânam—knowledge.
jnâni—a man of knowledge.
jnâtâ—knower.
kalpa—a world cycle.
kâmanâ—desire.
kântam—lovely, attractive.
kârana—the causal being, etc., source of the mental and physical being.
mahâkârana—the originative self.
karma—action entailing its consequences.
kartavya—the thing to be done, duty.
kâya-shuddhi—purification of the body.
kâya-siddhi—perfection of the body.
kevalair—absolute, alone, in their pure action.
kumbhaka—retention of the breath in the exercise of *prânâyâma*.
kundalinî—the Shakti or energy coiled up in the lowest of the nervous centres.
laghimâ—lightness, the power of making the body light, reducing gravity at will.
laya—dissolution of the individual being in the Brahman.
lobha—greed of desire.
mahâpanthâ—the great path.
mahat—lit. the great, the causal state, *kârana*.
mahimâ—greatness, the power of increasing the physical mass and density at will.
manas—the sense-mind as opposed to the reason.
mukti—spiritual liberation.
mûlâdhâra—the lowest of the nervous centres.
mumukshutwa—desire for spiritual liberation.
nâdî—nerve or nervous channel.
nigraha—coercion of the nature.
nirguna—void of qualities.
nishkâma nihsprihah—free from desire, free from longing.
parameshwara—the supreme Lord.
prâjna—the soul in the causal consciousness.
prâkâmya—a free and unlimited power of mental and sense perceptions.
prâna—vital force generally; especially, the first of the five pranas, the breath.
prânâyâma—the Yogic exercise of the respiration.
pratyaksha—direct perception, direct

knowledge.
pravritti — impulsion to activity.
râga — liking.
râjasic — belonging to the quality of action and passion.
sâdhak — one who practises a system of Yoga.
sâdhana — a method, system, practice of Yoga.
sahasradala — the thousand-petalled lotus, the highest nervous centre, based, in the physical body, on the brain.
sâkshî — a witness, the soul as a detached witness of the actions of the nature.
samâdhi — the Yogic trance.
samâna — a vital force, one of the five pranas.
samatâ — equality of soul and mind to all things and happenings.
samyama — a spiritual control of the nature.
sâttwic — belonging to the quality of light and happiness.
satyam — truth.
shakti — force, energy; the divine or cosmic Energy.
shânti — peace, spiritual calm.
shivam — benign, auspicious, good.
shubham — good, happy.
shuddha — pure, purified.
shuddhi — purification, purity.
siddha — perfected by Yoga, one perfect in the Yoga.
siddhânta — a logical or philosophical conclusion.
siddhi — yogic perfection.
sthûla — gross.
sthûla deha — the material body.
sthûla prâna — the vital force in the material body.
sukha — happiness, pleasure.
sûkshma — subtle.
sûkshma deha — the subtle mental body.
sûkshma prâna — the psycho-vital force.
sundaram — beautiful.
sushupti — the state of deep sleep; the deepest state of Samadhi; the condition in which one enters into the causal or seed state.
swabhâva — the nature proper to each being.
swapna — the dream state, in which one lives in the subtle soul and not in the physical consciousness.
tâmasic — belonging to the guna of ignorance and inertia.
triguṇâtîta — beyond the control of the three gunas or elemental qualities of Nature.
udâna — the upward moving vital force, one of the five pranas.
udâsinatâ — indifference to the world or to objects of desire, etc.
vairâgya — distaste for the world and life; cessation of attraction to the objects of the mind's attachment.
vâk — speech.
vâsanâ — desire.
vibhûti — a man who is a manifestation of some power of the divine Being.
vijnâna — the higher knowledge, the power above the ordinary logical reason which gives the direct knowledge.
vikâra — a perversion; a changed, temporal or unsound formation of the reality.
vishuddha — wholly purified.
viveka — direct intuitive discrimination.
vyâna — a vital force, one of the five pranas, pervading the body.

Archival Notes

SRI AUROBINDO'S SADHANA IN PONDICHERRY

Once he had settled down in Shankara Chettiar's house, Sri Aurobindo was free for the first time since May 1909 to give his undivided attention to yoga. Not that the eleven months that followed his release from Alipore jail, where his *sādhanā* had gone on with great intensity, had been a spiritual blank. The diary extract from June 1909 published in the present issue shows that Sri Aurobindo's inner life was active even while he was on a busy speaking tour. But certainly his settling down in Pondicherry permitted him to concentrate on his yoga in a way that before had not been possible.

In this issue of *Archives and Research* we present four important documents of Sri Aurobindo's Pondicherry sadhana. To begin with, we publish two versions of *Sapta Chatusthaya* — the outline of the yoga that Sri Aurobindo himself practised. Secondly, we reproduce portions of a journal or "Record" he kept during this period. Finally we reprint for the first time since 1933 the book *Yogic Sadhan*, which Sri Aurobindo "received" as automatic writing during his stay at Shankara Chettiar's.

Sri Aurobindo's Early Sadhana

In order to understand Sri Aurobindo's spiritual development after his arrival in Pondicherry, one must have some familiarity with his sadhana up till then. A brief review is provided in the paragraphs that follow. Little of the material will be new to readers of *Archives and Research*; but it is hoped that this presentation of documents long in the public view will help in the understanding of others that have hitherto remained unpublished.

Sri Aurobindo began his practice of yoga in 1904 or 1905; but even before this he had had a number of preliminary spiritual experiences, such as the mental experience of the Atman or Self, the realisation of the "vacant Infinite", and the awareness of the Godhead active within him. None of these are insignificant experiences, but they did not immediately turn Sri Aurobindo to a life of spiritual seeking. At the time his main interest lay in the liberation of his homeland, a cause he had felt destined to play a part in since his childhood. When finally he did take up yoga, it was with the idea of getting power to help him in his political work. He began with *prāṇāyāma* (breath control), and obtained some positive, if "minor", results before pressure of work caused his practice to become irregular. He then suffered a "complete arrest".[1] Wishing to get guidance from a guru, he was brought into contact with a yogi named Vishnu Bhaskar Lele.

Sri Aurobindo met Lele in January 1908, just after the Surat session of the Indian National Congress, remembered as one of the major turning points in the course of India's freedom struggle. Sri Aurobindo's political influence was then at its height. He was recognised as one of the half-dozen most prominent men in the country, and was at the centre of the historic events at Surat. Less than a week later he found himself closeted with Lele. Following his instructions, Sri Aurobindo succeeded in

[1] *On Himself*, pp. 85, 79

establishing "a complete and abiding stillness of [his] whole consciousness". This led to the realisation of the "silent, spaceless and timeless Brahman",[2] the "inactive" side of the one Reality. This realisation, which some have called Nirvana, and which often cannot be achieved even after a lifetime of effort, had come to Sri Aurobindo in less than three days.

Many, after obtaining this realisation, retire from a world now perceived as vain and illusory, to become absorbed in the peace or bliss of the unmanifest. Such was not the path of Sri Aurobindo. The force that had impelled him into the political arena still drove him to action, and he did not resist it. A few days after his Nirvana experience he was again meeting people, giving speeches, even, it is said, inspecting a bomb factory. Before one meeting he complained to Lele that he was too absorbed to give the speech expected of him. "Lele told him to make *namaskāra* [formal salutation] to the audience and wait and speech would come to him from some other source than the mind. So, in fact, the speech came." And so from this time on "all speech writing, thought, and outward activity" came to him "from the same source above the brain-mind". Sri Aurobindo kept the experience of silence "for many months and indeed always thereafter", but a diverse and powerful action continued "on the surface" of his immobile mind. What it was that "spoke and acted through him without any personal thought and initiative" on his part, "remained unknown" to him until he had completed the next stage of his sadhana.[3]

Four months after the Surat Congress, Sri Aurobindo was arrested as a revolutionary conspirator. While under trial for the capital offence of "waging war against the king", he was placed in solitary confinement in the jail at Alipore, a locality of Calcutta. Soon he was plunged in an intensive practice of yoga.

The chief landmark of Sri Aurobindo's Alipore sadhana was his experience of "the cosmic consciousness and of the Divine as all beings and all that is". This was his second great realisation, and with it an overwhelming feeling and perception of the total unreality of the world" which had accompanied his first realisation, that of the silent Brahman, disappeared. Sri Aurobindo was now aware that it was the "dynamic side of the Brahman, the Ishwara" (Master) who had been moving him and continued to move him "in all his Sadhana and action".[4]

During the year that he was imprisoned at Alipore, Sri Aurobindo had a number of ancillary experiences, some of an "occult" nature. Among them were various types of subtle vision and hearing, the "first movement" of the powers which lead to *utthāpana* or levitation,[5] and a multifarious experience of *ānanda* or spiritual bliss.

By this time — early in 1909 — Sri Aurobindo had "realised in full two of the four great realisations on which his yoga and his spiritual philosophy are founded"[6]: the silent Brahman, Nirvana, and the dynamic Brahman, the divine as all that is. These realisations represent the two ends — impersonal and personal, *nirguṇa* and *saguṇa* — of traditional spirituality. Each of them, to one who has attained it, is complete in itself. Indeed the two are often considered to be mutually exclusive. The de-

[2] *Ibid.*, p. 64.
[3] *Ibid.*, pp. 49-50, 86.
[4] *Ibid.*, pp. 64, 86.
[5] *Record of Yoga* (hereafter RY), 18 May 1918.
[6] *On Himself*, p. 64.

votee and servant of God who has found union with the Beloved has no need for liberation or the "extinction" of Nirvana. The contemplative who has realised his identity with the formless is no longer attracted to the world of manifestation — not even to experience the bliss of oneness in duality. For the adept of the latter way, the traditional Yoga of Knowledge, the realisation of the silent Brahman, of Nirvana, is the end of spiritual seeking. For Sri Aurobindo, however, it was "the beginning of the higher Truth".[7] He once wrote that his experience of Nirvana in 1908 was for him the finding of "a real Way"; once the path was discovered, he continued, "it took me ten more years of striving under a supreme inner guidance to trace it out . . . and found the future."

What was Sri Aurobindo, secure already in a twofold realisation, occupied with during this ten-year period? In a letter of 1946 he wrote that the realisations mentioned above, and "others which followed upon them" had "presented to him no long or obstinate difficulty. The only real difficulty," he went on,

> which took decades of spiritual effort to work out towards completeness was to apply the spiritual knowledge utterly to the world and to the surface psychological and outer life and to effect its transformation both on the higher levels of Nature and on the ordinary mental, vital and physical levels down to the subconscience and the basic Inconscience and up to the supreme Truth-Consciousness or Supermind in which alone the dymanic transformation could be entirely integral and absolute.[8]

This work of world-transformation to which he had dedicated himself made it impossible for Sri Aurobindo to rest in any realisation, however lofty. As early as 1911 he wrote:

> The principal object of my Yoga is to remove absolutely and entirely every possible source of error and ineffectiveness, of error in order that the Truth I shall eventually show to men may be perfect, and of ineffectiveness in order that the work of changing the world, so far as I have to assist it, may be entirely victorious and irresistible. It is for this reason that I have been going through so long a discipline and that the more brilliant and mighty results of Yoga have been so long withheld.[9]

Before he could "apply the spiritual knowledge utterly to the world", Sri Aurobindo had to bridge the gap between the divine spirit and the apparently undivine creation. To do this, a first necessary step was to reconcile in his own consciousness the two sides of the divine — one static and world-transcendent, the other dynamic and world-creative — which he had already realised separately. This reconciliation was brought about by his third major realisation, that "of the supreme Reality with the static and dynamic Brahman as its two aspects". This did not come in its fullness until 1912, but to it "he was already on his way in his meditations in the Alipore jail". During these meditations he also gained entry into "the higher planes of consciousness leading to the Supermind".[10] The graded ascent to this "Truth-Consciousness" and its descent into the lower nature — which when complete would constitute his

[7] *Letters on Yoga*, p. 59.
[8] *On Himself*, p. 86.
[9] *Ibid.*, p. 423.
[10] *Ibid.*, p. 64.

fourth and greatest realisation — was the goal towards which his subsequent sadhana was directed.

Sri Aurobindo was acquitted and released from jail in May 1909. Still absorbed in sadhana, he re-entered the political field, and soon found himself again the object of unfriendly British attention. Early in 1910, following an inner *ādeśa* or command, he became an exile in French India — first in the enclave of Chandernagore, near Calcutta, and two months later in Pondicherry.

1910, the year of Si Aurobindo's arrival in Pondicherry, marks a major watershed in his practice of Yoga. Ten years afterwards he wrote to his brother Barin:

> What I started with, what Lele gave me, what I did in jail — all that was a searching for the path, a circling around looking here and there, touching, taking up, handling, testing this and that of all the old partial yogas, getting a more or less complete experience of one and then going off in pursuit of another. Afterwards, when I came to Pondicherry, this unsteady condition ceased. The indwelling Guru of the world indicated my path to me completely, its full theory, the ten limbs of the body of the yoga.[11]

Sri Aurobindo went on in the same letter to identify the central clue of his yogic path as the ascension to supermind or *vijñāna*. We have seen that his climb to this "gnostic" level had begun in Alipore jail; but it was, as he later wrote, not until his "first coming to Pondicherry" that the "sadhana (of the vijnana)" truly commenced.[12] Likewise, as he related in a talk of 1923, it was only after his arrival in Pondicherry that "a certain programme" was laid down that he thereafter followed.[13] He did not say in the talk what this programme was, but other documents make it all but certain that it was the system made up of seven times four elements called Sapta Chatusthaya (seven tetrads), of which several explanations survive.[14]

The Date of Sapta Chatusthaya

None of Sri Aurobindo's explanations of Sapta Chatusthaya are dated. Even if they were, or even if the dates that can be assigned to them were certain, we would still not know when the Sanskrit formulas of which the system is composed first came to him. Since it is important to determine when this occurred, the question will be examined here in some detail.[15]

Sri Aurobindo did not mention Sapta Chatusthaya by name in any talk that has been recorded. Neither did he write about it explicitly in any letter or in any of his published writings. But there are a few indirect references to the system — referred to as a "programme", a "map", etc. — in scattered letters and talks, and these point to

[11] *Archives and Research*, vol. 4 (1980), p. 11.

[12] RY, 25 November 1913.

[13] Talk of 15 August 1923. Reproduced in A. B. Purani, ed., *Evening Talks* (Pondicherry: Sri Aurobindo Society, 1982), p. 485.

[14] The proper transliteration of the Sanskrit compound is *sapta-catuṣṭaya*. When writing in English, Sri Aurobindo invariably transliterated it "sapta chatusthaya". The present writer will do the same in this article.

[15] The material in this section has already been presented in a different form in *Mother India* (vol. 36 [1948], pp. 377–80).

the period just after his arrival in Pondicherry as the time when the seven chatusthayas came to him.

One reference occurs in a talk of 1926. Asked whether he had "received" a certain formula in Alipore jail, Sri Aurobindo replied that it was not then but

> when I came to Pond[icherr]y when a programme of what I would do was given to me & it came to me independently and I took it down.[16]

It is evident that the programme spoken of here is the same as the one mentioned in the talk of 1923 cited above. And the fact that the formula in question — *śaktyām bhagavati ca śraddhā* — is one of the elements of the third chatusthaya, makes it virtually certain that the programme was the system of the seven chatusthayas.

A letter of 1916 contains another reference that shows even more clearly that Sri Aurobindo's "programme" was Sapta Chatusthaya. After mentioning a certain "map of my advance" — evidently the same as the "programme" — which he had "long had sketched out before me",[17] Sri Aurobindo went on to describe the different stages of the advance; these tally with the seven chatusthayas.[18]

The clearest reference to Sapta Chatusthaya comes in a talk of April 1923. Asked about the "ten parts of Yoga that you wrote about to Barinda" in the letter of 1920 cited above, Sri Aurobindo said that the system of his "own yoga" consisted of "not ten but rather 7 parts with a cluster of four in each".[19] He then listed the seven chatusthayas by name. The present writer believes that the phrase "ten limbs of the body of the yoga" in the letter of 1920 was a metaphorical expression signifying the utter completeness of the "theory" given him in Pondicherry. In any case this talk of 1923 makes it clear that his own yoga was based on the seven chatusthayas.

All this evidence, taken together, makes it certain that the *mantras* of Sapta Chatusthaya came to Sri Aurobindo during the first part of his stay in Pondicherry. Is it possible to be more precise? Certainly it happened before November 1913, the date of the earliest written version of Sapta Chatusthaya. An even earlier limit is set by the first mention of a chatusthaya in Record of Yoga, which occurs under the date 16 January 1912 (see page 39). This narrows down the likely period to the twenty-one months between April 1910 (when Sri Aurobindo arrived in Pondicherry) and January 1912.

This dating disagrees with that of Shri Arun Chandra Dutt, late head of the Prabartak Samgha, Chandernagore, who in 1972 first published the text of the principal version of Sapta-Chatusthaya in the book *Light to Superlight*. Dutt felt that Sri Aurobindo had received the mantras in Alipore jail. The present writer has examined Dutt's argument and refuted it at some length in the article referred to in footnote 16. There is no need to go over that ground again here.

RECORD OF YOGA

Sri Aurobindo kept a log of his own practice of the yoga of the seven chatusthayas in a series of diaries. At different times he gave this document different names, among

[16] Manuscript transcript of a talk of 10 July 1926.
[17] *On Himself*, p. 426.
[18] *Ibid.*, pp. 426–27.
[19] Manuscript transcript of a talk of 21 April 1923.

them "Journal of Yoga", "Record of the Yoga", "Record of Yoga", "Notebook of the Sadhana", "Yoga Diary" and "Yoga Record". The title he used most often is "Record of Yoga". In the text he generally referred to the work as "the Record", and used the verb "record" for the act of writing in it. For these reasons the editors have selected *Record of Yoga* as the general title of the work.

The Period of the Record

The full period covered by the Record is 1909 to 1927; but there are dated entries for only twelve of these nineteen years. Notations in diary form do not begin until January 1912. The years 1909 and 1911 are represented by entries that differ in type from what follows,[20] and there is no dated material for 1910. Not until November 1912 did Sri Aurobindo begin what he called the "regular record of the sadhana". He continued it until October 1920. But even during this "regular" period there were frequent and sometimes lengthy suspensions. All told there are entries for a little less than half of the ninety-six months of the regular period.

After a six-year hiatus, the Record was begun again in December 1926 or January 1927. There are entries for only four months of the latter year, the last of which is October. Then the Record ceases. About the last twenty-three years of Sri Aurobindo's sadhana — exactly one-half its duration — we know practically nothing.

The Writing of the Record

Sri Aurobindo used an assortment of notebooks and loose sheets for the writing of the Record. The notebooks are of the same kinds as those used for his other writings of the period; indeed many of them also contain notes, prose articles, poems, etc. Most of them are cheap student exercise books, some simply perforated pads of letter paper. There are also a few bound pocket notebooks; only one of these is a printed diary.

Twenty-eight notebooks were used exclusively or principally for the Record. Eight others contain significant amounts of Record material. A number of diary entries, mostly undated, and an assortment of Record-related jottings have been found scattered in two dozen notebooks, and on loose sheets and odd scraps of paper.

Most diary entries, as opposed to records of "script" and *lipi* (these terms are explained below), seem to have been written down directly without notes. But at least one jotting has been found that was later incorporated in a formal entry. The handwriting is mostly neat and unhurried, in contrast to that of many of Sri Aurobindo's other writings of the period. Most entries were probably written on the dates by which they are headed; sometimes there were two or more sittings in a day.[21]

[20] See *Diary Entries: 17–21 June 1909*, and *Categorical Record Notes: 28 January–17 February 1911* in the present issue.

[21] The single and double lines dividing many Record entries into sections may mark where one sitting ended and another began. That the lines had a specific purpose is indicated by the fact that Sri Aurobindo sometimes cancelled them. So far as typography permits, such lines will be reproduced exactly as they occur in the notebooks.

But the sadhana of the preceding night and, less frequently, the preceding evening, was often noted down the next morning. Occasionally a single entry covers two or more days; certain other entries seem to have been written a day or two in retrospect.

Over the course of the years the Record was written in a number of different forms. Recurrent features were abandoned only to recur months afterwards. Some entries consist of only the briefest notations. These were sometimes presented in tabular fashion. At other times statements were elaborated in discursive prose that occasionally was given literary polish. Often headings and subheadings were used; these usually follow the system of the seven chatusthayas. The terminology of the Record is based on the same system. (All technical terms, whether they are Sanskrit, English, Greek or of other languages, are explained in the Glossary, which begins on page 89). Sri Aurobindo occasionally abbreviated recurrent sadhana terms, as well as the names of people, etc. These abbreviations, together with the unfamiliar terminology, give parts of the Record a rather exotic appearance. But once the significance of the terms and abbreviations is understood, these passages are seen to be not so cryptic after all.

The Purpose of the Record

Like all diaries — conscious literary productions excepted — the Record was written chiefly as an aid to the diarist. But Sri Aurobindo, unlike many keepers of journals, did not use his diary simply to bolster his memory. His conception of its purpose is contained in certain early entries. It was meant, first, to be a "pure record of fact and experience".[22] The "condition of the activity" of his sadhana was "to form the substance" of the notations.[23] It was the "progress of the siddhi" that was "to be recorded".[24] It is clear from this and other uses of the verb "record" that his writing down an experience was a means by which he established it in his consciousness. In many traditions the written word is said to have this fixing power.

It was "definite results" and not "every fluctuation of the siddhi"[25] that Sri Aurobindo wished to record. But on a path like his, where "all life is yoga", this involved not only noting down such purely yogic activities as, for example, "trikaldrishti, aishwarya, samadhi-experience", but also mentioning "work, literary & religious", and even making "brief note of the physical siddhi".[26] All parts of the sadhana were given attention. We find one passage in which Sri Aurobindo speaks first of applied yogic knowledge and force (*trikāladṛṣṭi* and *tapas*), then the subtle physical power of levitation and then, in the next sentence, the condition of his teeth. This is followed, without a pause, by a note on the intensity of *ānanda* (bliss) then being felt in his body. The paragraph closes with a mention of the state of "the personal lilamaya relation with the Master of the Yoga", the personal divinity who guided Sri Aurobindo's sadhana.[27]

[22] RY, 13 January 1912.
[23] RY, 2 January 1913.
[24] RY, 31 December 1912.
[25] RY, 15 August 1914.
[26] RY, 27 December 1912.
[27] RY, 17 September 1913.

The second purpose of the Record was to act as a register of the guidance received. It was to "include not only the details of what is accomplished & the lines of the accomplishment that is being attempted, but also the record of experiences and the indications of future movement".[28] Such indications were regularly supplied by "the Master of the Yoga", and other sources, usually in the form of what Sri Aurobindo called "script".

Script

An examination of Record passages headed "Script" — which are found both as parts of diary-entries and as separate notations — shows that script was akin to what is usually called "automatic writing". This term does not occur in the Record,[29] but it is known that Sri Aurobindo practised automatic writing, and referred to it as such, from some time before he took up yoga in 1905 until after 1920.

A number of pages of what is clearly automatic writing have been found among Sri Aurobindo's papers. Many of them belong to the same period as Record of Yoga; but they have not been considered by the editors to form parts of it. Nevertheless, they are of considerable interest, and throw light on a certain aspect of Sri Aurobindo's sadhana. It will therefore not be out of place to deal briefly with the subject of automatic writing here.

SRI AUROBINDO'S AUTOMATIC WRITINGS

Sri Aurobindo first tried automatic writing — writing not "dictated or guided by the writer's conscious mind"[30] — towards the end of his stay in Baroda (i.e. around 1904). He took it up "as an experiment as well as an amusement" after observing "some very extraordinary automatic writing" done by his brother Barin. "Sri Aurobindo was very much struck and interested and he decided to find out by practising this kind of writing himself what there was behind it."[31] Barin seems at least sometimes to have used a planchette for his experiments, but Sri Aurobindo generally just "held the pen while a disembodied being wrote off what he wished, using my pen and hand".[32]

Yogic Sadhan

None of Sri Aurobindo's automatic writings from Baroda have been preserved. The earliest extant example is a piece from 1907, a time when he was deeply involved in revolutionary politics. Three years later, shortly after his arrival in Pondicherry, he received what is certainly the most famous, and probably the most important of his automatic writings — the nine chapters of instruction and advice on yoga later published under the title *Yogic Sadhan*.

In his biography of Sri Aurobindo, A. B. Purani writes:

[28] RY, 18 November 1914.
[29] "Automatic script" does occur twice: RY, 4 July 1912 and 21 January 1913.
[30] *On Himself*, p. 65.
[31] *Ibid.*
[32] Dilip Kumar Roy, *Among the Great* (New York: Jaico Publishing House, 1950), pp. 206.

> During the first three months of the stay at Pondicherry there used to be séances in the evening in which automatic writing was done. The book *Yogic Sadhan* was written in this way. At the rate of one chapter per day, the book was finished in a week or eight days. On the last day it seemed to Sri Aurobindo that a figure that looked like Rammohan Roy disappeared into the subtle world near the corner of the ceiling of the room. It was inferred that Rammohan Roy had dictated the book. The Editor's Epilogue added after the last chapter was written by Sri Aurobindo himself. The editor's name is given as "the Uttar[a] Yogi".[33]

Purani goes on to tell the story of the origin of the name "Uttara Yogi". This is sufficiently well known not to require repetition here. It is enough to say that a certain K. V. R. Iyengar came to Pondicherry in 1910 and recognised Sri Aurobindo as the "Yogi from the North" whom his *guru* had told him would come. Iyengar undertook to give Sri Aurobindo some badly needed financial assistance. Besides presenting him with a large sum of money, he had *Yogic Sadhan* printed at the Sri Vani Vilas Press in Srirangam.

The Srirangam edition of *Yogic Sadhan* was brought out in 1911. The book was much read by early followers of Sri Aurobindo. Three editions were published between 1920 and 1933; but no subsequent edition was issued, even though a demand for one existed. Sri Aurobindo apparently did not want it to remain in print. He always denied being the author of the work. In 1924 he said to a future disciple:

> "But, incidentally, I am not the author of the book *Yogic Sadhan*."
>
> "How do you mean?"
>
> "Haven't you heard of automatic writing?". . .
>
> "May I ask why you lent yourself to such writing?"
>
> (("At the time I was trying to find out how much of truth and how much of subliminal suggestion from the submerged consciousness there might be in phenomona of this kind.")).[34]

Sri Aurobindo's "final conclusion" about automatic writing

> was that though there are sometimes phenomona which point to the intervention of beings of another plane, not always or often of a high order, the mass of such writings comes from a dramatising element in the subconscious mind; sometimes a brilliant vein in the subliminal is struck and then predictions of the future and statements of things known in the present and past come up, but otherwise these writings have not a great value.[35]

Among Sri Aurobindo's automatic writings are some that evidently originated not from the subconscious, but rather that "brilliant vein of the subliminal" or inner mind that is mentioned by him in this passage. These include some remarkable predictions, the most striking of which is the statement made in 1914 that Sri Aurobindo's work would be "in 1956–57 complete".[36] The Mother was certainly not thinking

[33] A. B. Purani, *The Life of Sri Aurobindo* (Pondicherry: Sri Aurobindo Ashram Trust, 1978), pp. 143–44.

[34] Dilip Kumar Roy, *Among the Great*, pp. 206–07. The double marks of parenthesis indicate that the passage was a "subsequent explantory note" added by Sri Aurobindo after the talk.

[35] *On Himself*, p. 65.

[36] Automatic writing circa 1914.

back to this long-forgotten prediction when she announced in 1956 that "the manifestation of the Supramental upon earth"[37] had taken place.

Script in the Record

The scripts found in the Record have a different tone or "feel" — not to mention a different physical appearance — from ordinary automatic writings. While they do not always appear to have come from the highest source (the Master of the Yoga), they did speak authoritatively about Sri Aurobindo's current and future sadhana, and they were taken quite seriously by him. Such scripts form integral parts of Record of Yoga.

Script was a "means of spiritual communication" which was used "for all sorts of purposes".[38] Chief among these was the prediction of future events — mostly events in Sri Aurobindo's sadhana, but also outward happenings, ranging from great world events to trivial domestic matters. Scripts relating to sadhana were often called Prediction or Programme; they gave indications about inner movements a few days or a week in advance. "I do not know about the distant future," wrote Sri Aurobindo in the letter of 1920 already referred to. "The light God sometimes gives me falls one step ahead of me; I move forward in that light."[39]

Scripts were recorded by Sri Aurobindo in his own handwriting, but he cannot strictly be called their author. The source of the script sometimes identified itself as "I" and addressed Sri Aurobindo as "you". In diary entries "I" refers only to Sri Aurobindo. In writing script, he wrote down only the replies of the source, not the questions in his mind to which replies were given. This makes some script texts seem discontinuous and incomplete; reading them is like overhearing one end of a telephone conversation.

Sri Aurobindo considered the lower form of automatic writing to be transcriptions of "the thing that is present in the subconscious self of the medium".[40] He evidently did not consider Record scripts to be of this nature. But what belonged to the source and what to the recipient? Certain expressions originating in script were later used by Sri Aurobindo in his published writings. To take one striking example, the key word "supermind" occurs first in something approaching its final sense in a script.[41] One does not know how much Sri Aurobindo's ordinary writing made use of script methods or script information. Inspired writing has traditionally been considered to come from a source higher than the writer's ordinary mind.

Script was not Sri Aurobindo's only channel of prediction. The Record mentions many forms of *trikāladṛṣṭi* or time-knowledge. Some of them are direct, others make use of an *upāya* or means. Naturally those methods that relied on the written word were most frequently recorded. Two forms often encountered in the Record are *lipi* (written words seen by subtle sight in the ether or elsewhere) and sortilege

[37] The Mother, *Words of the Mother*, Centenary Volume 15 (Pondicherry: Sri Aurobindo Ashram Trust, 1980), p. 104.

[38] RY, 14 January 1912, see page 34 of the present issue.

[39] *Archives and Research*, vol. 4, (1980), p. 22.

[40] Talk of 1 January 1924. Reproduced in A. B. Purani, ed., *Evening Talks*, p. 43.

[41] RY, 28 June 1914.

(materially printed or written words either sought or found by chance and then interpreted).

Scripts and *lipis* were sometimes jotted down on a handy piece of paper and later copied neatly into the Record. A few rough notations of recopied scripts exist; the latter show some amplification. For certain scripts only rough notations have survived; these have been among the most difficult parts of Record of Yoga to transcribe.

Sri Aurobindo often used quotation marks, or headings, or both, to set off script from the rest of the record. Sometimes what was written as script seems to be a sort of paraphrase of what was received. At times no clear line was drawn between script and Record. It may be that none can be drawn.

Sri Aurobindo sometimes looked back on old scripts, predictive *lipis* and sortileges to check their accuracy. He occasionally jotted down whether they were fulfilled or not. Such notations are among the only evidences we have that Sri Aurobindo read back over the Record. He certainly never revised it, as he did almost all his other writings. Additions to and corrections of the Record manuscript were evidently done during the act of writing. There are only one or two exceptions to this rule.

Sapta Chatusthaya, the Record, and the Synthesis of Yoga

The terms of Sapta Chatusthaya occur with great frequency throughout Record of Yoga. This makes an acquaintance with the system a prerequisite to any understanding of the diary. For this reason the most complete version of Sapta Chatusthaya is reproduced in this issue of *A & R*, before the text of the Record proper. If the present editors' dating of the "reception" of the original formulas is correct, this placement is somewhat unchronological. It is justified by the fundamental importance of the system.

Sri Aurobindo never wrote a complete explanation of Sapta Chatusthaya. The manuscript of 1913, published in the Supplement to the Centenary Library, deals adequately with only three of the seven chatusthayas; the other four are given only the briefest mention. The next most important treatment that exists in the form of an authorial manuscript deals only with a single element of the first chatusthaya.[42] The "scribal version" published in the present issue covers all seven; but it does not always go into details. In the Record Sri Aurobindo gave here and there an explanation of this or that part of the system. But the only really exhaustive explanation — unfortunately left unfinished — is to be found in the last part of Sri Aurobindo's major published work on yoga, *The Synthesis of Yoga*.[43]

The *Synthesis* was written contemporaneously with the Record; the last part, "The Yoga of Self-Perfection", appeared in the review *Arya* between December 1918 and January 1921. Towards the beginning of the tenth chapter of the part, entitled "The Elements of Perfection", Sri Aurobindo wrote:

> We must fix in order to find a clue and method on certain essential and fundamental elements and requisites of perfection, *siddhi*; for if these are

[42] This manuscript, entitled "Shanti Chatusthaya", was published in a previous issue of *Archives and Research* (vol. 2, no. 2; December 1978).

[43] Shri Arun Chandra Dutt was the first to note the relation of Sapta Chatusthaya to *The Synthesis of Yoga*. See *Light to Superlight* (Calcutta: Prabartak Publishers, 1972), p. 208.

> secured, all the rest will be found to be only their natural development or particular working. We may cast these elements into six divisions, interdependent on each other to a great extent but still in a certain way naturally successive in their order of attainment. The movement will start from a basic equality of the soul and mount to an ideal action of the Divine through our perfected being in the largeness of the Brahmic unity.[44]

What Sri Aurobindo introduces here, and describes in detail in the rest of the chapter, are the first to sixth chatusthayas. The seventh is not another "division" but "the means, the sum and the completion of all the rest"; its four elements are the "four powers and objects" of the yoga.[45]

Only two chatusthayas and part of the third are treated in the 200 pages of the *Synthesis* that follow "The Elements of Perfection". The exposition was broken off suddenly in January 1921 when the *Arya* ceased to be published. Although the fourth, fifth, sixth and seventh chatusthayas were not covered systematically, some details about them can be gleaned from other parts of the *Synthesis*, as well as from other writings of Sri Aurobindo.

The Numbers, Names and Elements of the Chatusthayas

Throughout the Record the chatusthayas are refered to both by number and by name. The number is the one given them by Sri Aurobindo according to their "normal" order (see below). The name is generally that of their most prominent element. The numbers, names and four main elements of each chatusthaya are as follows:

First Chatusthaya: Samata chatusthaya [earlier, Shanti chatusthaya]
Samata, Shanti, Sukha, Hasya [later, (Atma)prasada]

Second Chatusthaya: Shakti Chatusthaya
Viryam, Shakti, Chandibhava [later, Daiviprakriti], Shraddha

Third Chatusthaya: Vijnana Chatusthaya
Jnanam, Trikaldrishti, Ashtasiddhi, Samadhi

Fourth Chatusthaya: Sharira Chatusthaya
Arogya, Utthapana, Saundarya, [Vividh]Ananda

Fifth Chatusthaya: Karma Chatusthaya [or Lila Chatusthaya]
Krishna, Kali, Karma, Kama [sometimes the last two are reversed]

Sixth Chatusthaya: Brahma Chatusthaya
Sarvam Brahma, Anantam Brahma, Jnanam Brahma, Anandam Brahma

Seventh Chatusthaya: Yoga Chatusthaya [or (San)siddhi Chatusthaya]
Shuddhi, Mukti, Bhukti, Siddhi

The elements, or "siddhis", of each chatusthaya are often referred to by the number of the chatusthaya and of the element within the chatusthaya: "the second element of the fifth chatusthaya", for example, would stand for "Kali". In addition the siddhis of the third, fourth, fifth, sixth and seventh chatusthayas are often referred to by the numbers 1–21—21 because in this enumeration the third chatusthaya is considered to have five instead of four elements:

[44] *The Synthesis of Yoga*, p. 665.
[45] "Sapta Chatusthaya", in Supplement (1973), p. 375; *The Hour of God and Other Writings*, p. 43.

1. Jnana 2. Trikaldrishti 3. Rupa(-siddhi) 4. Tapas 5. Samadhi 6. Arogya 7. Ananda 8. Utthapana 9. Saundarya 10. Krishna 11. Kali 12. Karma 13. Kama 14. Sarvam Brahma 15. Anantam Brahma 16. Jnanam Brahma 17. Anandam Brahma 18. Shuddhi 19. Mukti 20. Bhukti 21. Siddhi

The Order of the Chatusthayas

The order of the chatusthayas given above is their "natural and logical" one.[46] It is this order that is used by Sri Aurobindo for his principal expositions of Sapta Chatusthaya. But he once told a disciple "it is not required of you to put them in practice in this given order".[47] In fact he has himself provided, in "Yoganga",[48] an alternative order with useful applications:

1. Siddhi chatusthaya
2. Brahma chatusthaya
3. Karma chatusthaya
4. Shanti chatusthaya
5. Shakti chatusthaya
6. Vijnana chatusthaya.
7. Sharira chatusthaya

Here the three "general chatusthayas" come first, the one that is the "means, sum and completion of all the rest" heading the list. Then follow the "four chatusthayas of the Adhara siddhi", the perfection (*siddhi*) of the individual "vehicle" or being (*ādhāra*). This instrumental perfection is grounded in its basis of peace and equality (samata chatusthaya), passes through the supramental transformation (vijnana chatusthaya) and culminates in the "last physical result" of this transformation of consciousness, namely the transformation of the body and "conquest of death".[49]

Still other orders occur. In the talk of 21 April 1923 referred to in footnote 19, the fourth, fifth and sixth chatusthayas are given as Karma, Brahma (or, in another version: Brahma, Karma), and Sharira; the others follow the usual sequence. Finally, the order is not of great importance. "One may begin with a chatusthaya which [one] finds to be easier and in this way he is expected to practise. Why they are arranged in this way, how we are to effect them in us, when we will have success, all will be known to us when we finish writing [and, it may be added, reading] and sincerely practise."[50]

P.H.

[46] "Methods of Yoga", a "reproduction from memory" by an early disciple of oral remarks by Sri Aurobindo.

[47] *Ibid*

[48] See page 1 of the present issue.

[49] Sri Aurobindo, *Letters on Yoga*, pp. 1232–33.

[50] "Methods of Yoga".

SRI AUROBINDO

Archives and Research

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Record of Yoga

Record of Yoga

[1–25 July 1912]

Journal of Yoga.

July 1st 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 Purushottoma speaking and the Shakti receiving the command. Already the lipi had given warning of a new life beginning on the 1st 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 [are][1] 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

[1] *MS* is

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 abhimâna, 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 Purushottoma, 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 Dwaita-bhava, — 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 vijnana-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 30th, 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) विरजानलजमग्नि धार्यं प्रोक्तं महर्षिभिः। औपासनसमुत्पन्नं गृहस्थेभ्यो विशेषतः॥ Brihajjabala.

Agni is the Tapas (Chit-tattwa in energy) & the activity of the tapas is the most important siddhi now in progress—an activity born of a fire purified from rajas. The disappearance of rajasic tendency is now being finally [effected][1] (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,

[1] *MS* affected

by the karmi — the first belongs to the realisation of the nirgun sad Brahman, the second to the conception of universal Narayana. The first by itself makes for Sannyasa, the second for divine activity. The reference is to the passing away of the mere sannyasochita bhava in its last remnants at the end of June, the fulfilment of tyaga, the passing beyond the limitations of the sadhan of the Gita to the sadhan of the Veda. It is true this had already been effected in essence, but the last tendencies in the annamaya mind to the sanskaras of asceticism & mere renunciation have only now expired.

(2) उक्थं प्राणो वा उक्थं प्राणो हीदं सर्वमुत्थापयत्युद्धास्मादुक्थविद्वीरस्तिष्ठत्युक्थस्य 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 dasyam and the Adeshavani. Ishita is the force of life creating things, raising up from weakness to strength, from nonbeing to being[;] by ishita the soul rises up in strength and climbs from this lower condition to the high divine condition & becomes no longer of this world where ishita weakens into wish & longing but of the world of the Isha and in touch with the conditions of that state of Swarajya in which the ishita is the natural state of the soul. The sortilege was an answer to the depression caused by asraddha and an assurance of fulfilment by ishita.

(3) अन्नं ब्रह्मेति व्यजानात् । Taittiriya.

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 2d

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.[1]

Lipi — 25th 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 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 3d

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][2] 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), have 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

[1] *The first or, less likely, the second occurrence of "vishayananda" is a slip for "vaidyutananda".*

[2] *MS* have

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, satyadharmaya 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 companioned by error. This breaking of the barrier was presaged by the lipi. "The difficulty is conquered."

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

July 4th

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

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

(2) Ekas tisthati viras tisthati.

(3) Sadi Carnot.

(4) Disorder — at once; yes.

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

The vividness, frequency & simultaneity of the lipi have now been established in fixity, with continuity; but are not yet invariable or intense. Different forms of lipi, chhayamay, 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 saundaryam, 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.

July 5th & 6th

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 13th

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 nischaya 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 Yoga-siddhi.

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 rupa-drishti 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 14th

Realisation of God in all attended by shuddhananda (in the state of bhoga like all the mental anandas) both nirvisesha and savishesha. 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 samata-hasyam, 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 15th

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 by 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 vijnanamay 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,][1] 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 cir-

[1] *MS* precedes.

cumstance 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 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 16th

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 Asiddhi disturbing or veiling all the chatusthayas. 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 swargabhumis 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, 2½ and nil. The Kalibhava was developed in the terms of the second chatusthaya, Mahakali, Mahasaraswati with a previous return to Maheshwari & Mahakali[.]

July 17th

Programme

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

The force at work today in a state of depression, internal ananda wanting. The siddhis were rather in a process of modification than of advance, except the trikaldrishti which is becoming more & more the normal action of the mind, but still chequered with the tejasic habit of exaggerating or misplacing a perception. Speculation recurs frequently. The tapas was depressed in order that the fifth chatusthaya 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 swargabhumis, 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 18th

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 (ह्र 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.

July 19th

Programme.

1. Continuation of karma (Bhasha, Sahitya, nirukta, prerana, kavya); preparation of kama with strong action of madhurabhava; 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.

Morning—

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

pret 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 20th

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 vijnana 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 (रु 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 nirvisesha 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 21st

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 pre-occupation 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 [and] 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-prakamya 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 22d

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 [ṛtvā vilīyante]. 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 Purushottoma, 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 Purushottoma & Kshara Purusha are most vivid to me, in others the Jivatman & Akshara Purusha, while in the world at large (jagati), it is the Purushottoma containing the other two in Himself & almost engulfing them — they seem to be merely movements of the Purushottoma, 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[.] Nirvisesha 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 inceptual mani-

festation. 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 jagrata 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 trikaladrishti 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 23d

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 vijnana is now working with force & applying itself both in knowledge & shakti to things of moment. The physical siddhi is engaged in fighting down the tamasic obstruction. Yesterday only a little literary karma was done, as previously announced, nor will anything be done today. The activity of lipi & rupa, almost suspended for a time, is now reviving. In trailokyagati the mind seems to be standing on the doorstep of the pranamaya. Nirvisesha kama Ananda throughout the day was active & the general tendency continuous. The strength of the samadhi was increased & continuous coherent record established in the dream form, of speech, & communication with others on the plane of the Imagination, in the kalpanamayi prakriti of which are the heavens & hells of subjective experience objectivised in sensation (to the sukshma indriyas) but not in annam.

July 24th

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 kamananda, failure of utthapana, return of tamasic sleep tendency. The rest of the siddhi proceeded slowly & indeterminately. Epic poetry resumed.

July 25th

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.

Record of Yoga

[12 October – 26 November 1912]

Oct 12. 1912. Developed forms to show sufficient stability. Siddhis of power today. Samadhi from tomorrow. *Fulfilled*[1]

Oct 13

The siddhis of power have to be made more powerful and give more rapid and accurate results; the rupadrishti in all its parts to conquer the obstruction finally. The defect of anima has to be minimised. Samadhi to develop rapidly. Ananda to begin to be stable. *Fulfilled.*

Oct 14.

The physical akash is still rebellious to the lipi, rupa & other drishtis & to all the siddhis which at all depend on the annam. It only gives normally the minimum results and has to be subjected to pressure of the will in order to give all the results attained. Today, it must be made to give up this habit of inductility due to inertia. Today, Ananda stable, intense & constant; Samadhi increased in range & richness; defect of anima (stiffness, in lower limbs especially) disregarded & convinced of its own impotence; siddhis of power to increase in frequency of accurate success; rupa & other drishtis to gain upon the akasha. *Fulfilled*

Tomorrow the direct government will be continuous. Tonight there will be the Ananda of the actual embrace of the daughters of delight. *Fulfilled (last in sukshma)*

Oct 16th

Ananda intensified. Utthapana increased. Adhogati beaten down. Health to emerge[.]

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[1] *Words italicised here and below were written in pencil after the original entry.*

Oct 18th
"Cn R.K" [Communication from Ramakrishna]
Make complete sannyasa of Karma
Make complete sannyasa of thought
Make complete sannyasa of feeling —
This is my last utterance.

Standing orders.
From Me. B.A.[1]
To believe everything, but put it in its place
To will everything, but only await the event & see where it has stumbled
To see everything, but force no drishti.

Oct 18th
The manomaya activity has to be cleared out before the final step is taken. Today the vijnana will recommence in the afternoon and all the siddhis with it.

Positive Ananda in all things has to be made habitual. From today it will be made complete and extended to the body, but attacks will continue to be made on it. The same with the removal of the manomaya.

From tonight no covering is to be used for the body. *From tomorrow walking in the sun will be steadily practised. This will finish the suddhi, mukti & bhukti.

Hunger & thirst are now only survivals, not imperative; they can be removed by the use of the will instead of by eating.

Fulfilled except the prediction marked*

Then the siddhi. Today the shanti has been disturbed and the shakti, because Mahakali had to draw back. From today this will be prevented or, if it comes, resisted & expelled. From tomorrow the third chatusthaya will begin to be absolutely final even in the siddhis of power, but not perfect till the end of the month. From today the

[1] *The significance of this abbreviation is not known. In the Record of 5 December 1912, these same "standing orders" are said to be from "the guiding source".*

physical siddhi will begin to be effective in all its parts. From today the fifth chatusthaya will begin to move towards general progressiveness even in karma & kama.

Fulfilled

Oct 26—

Today the siddhi is being reconstituted with a surer basis for the shuddhi & mukti, founded this time in dasyam & shamanvita karma & not in dasyam & shama. Sortilege अनाश्रितः कर्मफलं कार्यं कर्म करोति यः। स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः॥ There was still an oscillation between imperfect tejasic action and karmahin udasinata. This has now been expelled by associating the Mahakali bhava with the karma.

The second chatusthay is imperfectly founded in sraddha; the third yet insecure, deficient in *sani*; the fourth not yet established; the fifth only incipient. The next movement of the siddhi will be to bring "sani" into the third chatusthaya; to establish the fourth; to develop the fifth.

Oct. 27th.

The tejas is the chief obstacle to the fulfilment in permanence and completeness of the vijnana-siddhi. The confused remnants of the tejas are being progressively expelled; & the trikaldrishti, jnana and prakamya vyapti are growing—steadily & methodically, but without enthusiasm or any positive ananda,—in precision, correctness & range. The misplacement of circumstance, due to the tejasic attempt in the manas tattwa to fix things instead of seeing them as they are, is diminishing in insistence & effect. In the body tamas, not tejas is the chief enemy, as the nature of the annamaya is tamasic, just as the nature of the manomaya is tejasic.

Anandasiddhi has been reconstituted, the shuddhi & mukti & bhukti with the samata, but the perfection of the second chatusthaya is still to seek. The reason is that although there is sraddha now in the Yoga and in God, there is not sufficient sraddha in the Lilamaya Purusha, & therefore none in the increasing rapidity of the siddhi or in the inevitable and perfect fulfilment of the Adesha.

Nov 10th

The Script is now liberated from imperfection.

The trikaldrishti is only imperfect from confusion of details & broken relics of the old tejasic overhaste accompanied by suggestions from phantasms of the dead devatas[.]

The shakti-prayog suffers only by the prematureness of the Mahakali kshiprakarita.

The samadhi is only obscured by the imperfect dharanashakti of the material mind.

The defect of anima is prolonged by the tamas in the body.

These imperfections have to be eliminated.

The physical siddhi is yet subject to relapse & temporary dislocation.

The subjective foundations of the Adeshasiddhi are now complete, but not yet perfect in solidity, power & range. Its instruments are still imperfectly organised & insufficiently effective in application.

Samata siddhi, sraddha, virya, shakti, are perfect except for the defective spot in the Sraddha through which the asiddhi can still enter.

Nov 12th

A period of resistance & denial, ending in revolt, is over now (4.30 pm) & the dasyam emerges from it perfected. The dasyam being perfected, the internal ananda will become stable, subject only to depression by the imperfect sraddha, & the tejas permanently re-establish itself. Knowledge & Power will follow as the result of consistent tejas & saundaryam as the result of physical ananda. The whole will be summed up in Bhoga & Amritam.

The demand that Krishna should gratify the Nature, has disappeared in the last crisis, & it was the only demand left, — the demand for satya & siddhi. The literary work is now being done, faultlessly in manner, faultlessly in substance, almost without fault in style. This perfection must be extended by the involved method to all other parts of the karma.

Nov 13.

The dasyam and internal ahaituka ananda being now permanently assured, the tejas has to be made equally firm and continuous. For this purpose the sraddha has to be perfectly restored — and this must first be done in the trikaldrishti, aishwarya & ishita. These must be made infallible. At present the perception of possibilities interferes with the perception of actualities which would otherwise be perfect. The aishwaryaprayoga is now free of false tejas & the only obstacle is the sluggishness of the Akasha. From today both trikaldrishti & shakti will become infallible, although there will be returns & survivals for a time of error & failure.

Nov 14

Yesterday the [infallibility][1] predicted commenced, but it works in a small field, with difficulty & subject to a certain groping uncertainty & confusion in handling its materials. It is contradicted from time to time, but reestablishes itself. The tejas has been added to ananda & dasyam, but when it seeks to act with speed & vigour, confusion is the result, except in the sahitya where only a slight tendency to defect is apparent as the result of rapid & unreflecting inspiration. Today the trikaldrishti & shakti will embrace definitely a larger field, — as it has already begun to do, but not yet with a triumphant infallibility; the lipi, drishti & samadhi will resume a steady progress and the physical siddhi once more move forward. The sahitya proceeds perfectly, although not always compassing an entirely flawless expression at the first thought. Rodogune, in its final form, is completed & only needs a slight revision correcting an inconsiderable number of expressions. Today the Isha Upanishad will be resumed & steadily pursued till it is completed in a perfect form. Farther rewriting will be unnecessary.

Nov 15

The fulfilment of yesterday's predictions is not apparent. A contrary result & a return of udasinata, sattwatamasic, with strong asraddha, was the actual occurrence. There was a renewed activity of lipi, an emergence of the complete crude rupa in an instance or two & a

[1] *MS* infallibly

first sign of bolder & more spontaneous lipi; the resumption of primary utthapana on a small scale & some tendency to physical siddhi; but the adverse results predominated, & both trikaldrishti & shakti were hopelessly inefficient — Promise of equipment unfulfilled.

Nov 16th

There is an attack en masse of the Asiddhi in the Akasha on the whole totality of the siddhi. It has now been expelled from the immediate vicinity of the system, but fights from a distance and prevents the easy & pleasurable action of the siddhi. It is necessary to observe the following rules.

1. Pay no attention to outside voices, but only to the knowledge from above, the script, the vani, the prakamya-vyapti
2. Keep firm hold on desirelessness & ananda; admit the tejas.
3. Yield on no point whatever; reject tamas whenever it comes
4. Accept the supreme Vani which will now once more become active.

Nov 17th

None of these four directions have been fulfilled. There is an attempt to adhere to them, but it is combated always by the experience of asiddhi. The establishment of intellectual infallibility which seemed assured at one time by the fulfilment of the intellectual perceptions & the right placing, accompanied with definite proofs, of that which was misplaced has been followed by a strong disillusionment which challenges the whole foundation of the theory as a self-delusion. While the existence of a perfectly accurate trikaldrishti, perceiving truth past, present & future even to exact time, place & circumstance has been put beyond all dispute, the fact that what seems to be precisely the same movement brings error & failure, clouds the whole issue & is being dwelt on in order to break down sraddha. For where is the use of trikaldrishti & aishwarya when one can never be certain whether a perception is trikaldrishti or false intuition, the perception of an actuality or a possibility, the perception of that which will be or the perception of something that someone else thinks of doing or looks at as a possibility, or whether an expense of will will bring a favourable or perverse result? The doubt comes to be one of God's guidance & the reality of

the Adesha. The science of Yoga is justified, but the idea of the personal mission seems to be convicted of essential falsity. Meanwhile the particular siddhis established maintain themselves ordinarily, but do not progress. Only the sahitya proceeds smoothly & seems to develop in security.

Nov 19th

The sahitya still improves in sustained quality under the stress of rapidity, but the physical brain cannot yet respond to an unlimited call upon its vital energy. In all else there is still the adverse force. Swapna in samadhi is improving & last night there was a long & clear swapna marred only by the confusion of the recording mind which mixed itself up with what it saw & produced a few incongruities.

The directions of the [16th][1] are more nearly observed, than before, but not yet perfectly. Dasyam is perfect, but not yet ananda because of the depression of asraddha. Shakti acts as a force which produces an effect & sometimes prevails, but cannot prevail at once, perfectly or even usually. Trikaldrishti is irregular, although there are signs of its improving.

Directions.

1. Passivity has to be maintained; no attempt must be made to know, to judge, to act, to will or to move the body by self-action,— nor has any attempt to be made to check or alter any knowledge, judgment & action, will or motion that comes of itself; so with all parts of the siddhi.

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

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

Nov 20th

The trikaldrishti, appearing at first false, is now on the way to be justified. It is only in the exact order of circumstances, time & place that there is real error. The rest is only a misplacement of prakamya

[1] *MS* 15th

& vyapti of intention & tendency in place of trikaldrishti. The Shakti is effective, but under the same limitations more heavily stressed. In both these respects the next three days will see a great change, but especially in the first & in lipi & rupa. Afterwards samadhi & shakti will develop into greatness.

The roga will begin finally to disappear after another three days. The sign will be the final establishment of Ananda, followed by utthapana & the breaking down of the obstacle to the saundaryam.

[*The predictions that follow, which overlap in date with the preceding entries, were written on a page of the notebook separated from the entries by several blanks and upside down in relation to them.*]

Nov 19

A regular forward movement to begin from today. Fulfilled
The letter to be received today in spite of difficulties. Fulfilled.
The rain to disperse early,—though not today. Breaks during the day—A larger break next day—Dispersal 21st, but continuance of showers. All foreseen correctly in detail.

N & P to keep their places. Fulfilled during time contemplated, but N's change gazetted.

Money to come within this fortnight from R. Fulfilled, but only half the sum expected.

Peace in the Balkans —not fulfilled. Fulfilled afterwards.
A & I [? Austria & Italy] to insist successfully on their point —signs of fulfilment
Letter to be written today. Fulfilled
Lipi. "Break", fulfilled

Nov 20

Lipi "Greeks & Servians together will dispose of the last efforts of Turkey in Macedonia" apparently fulfilled. (Several days ago)

Money from S in a day or two. not fulfilled

Nov 21

Perceptions about Turkish defeat at Monastir, which were con-

trary to the telegrams, precisely fulfilled (see telegrams of 27th)

Approximate time of return of D [? Dog] who had escaped, foreseen. (although improbable)

Approximate time of N.[Nolini] S.[Saurin] B.[Bijoy] & M's [Moni's] return & the order of their coming, all erroneous, but this confusion had been predicted in the lipi.

Pratijna becomes more & more satyapratijna.

Nov 22.

Rupa begins to organise itself with lipi as predicted

Trikaldrishti hampered by tejas & tamas in the speculative intellectual perception

Nov [26]

Everywhere in Europe the subjective fulfilment of the Will is evident, in the action of the Triple Alliance, the restored morale of the Turks, the stronger resistance in Macedonia, at Adrianople, the offensive at Chataldja, the course of events in England. But the material results are not attained.

In India there is, as yet, no substantial result.

Against roga there is often immediate temporary success, but the disease returns after being apparently cleared out. In other cases there is no success or only a struggle[.]

[*The notes that follow were written on the first pages of the notebook used for the Record entries of October–November 1912. They seem to have been written after most or all of the entries.*]

Laws of the Future Yoga—
Suddhata

1. Anarambha—

No effort must be made, no struggle to overcome difficulties, but the act must be allowed to work & pass unquestioned, unhindered, unaided. (कर्मणि अकर्म [*karmaṇi akarma*])

2. Nirapeksha—

Nothing must be looked on as a belonging (अपरिग्रह [*aparigrahaḥ*]) or as a thing to be gained or lost, but all as things sent and taken away for ananda. There must be no attempt to get anything or keep any-

thing; nor must any object be held in view. The vijnana must understand why a particular thing is done or is being prepared, what it is, when & how it will develop, but not in any way allow its knowledge to influence the heart or the action.

3. Saucha.

There must be no desire, no repining, no rejecting(यदृच्छालाभसन्तोषः [*yadṛcchālābhasantoṣaḥ*]), no idea of dwandwa (पापपुण्यमानापमानप्रियाप्रियविवर्जनम् [*pāpapuṇyamānāpamānapriyāpriyavivarjanam*])

4. Sattwasthiti.

There must be a clear instinctive intelligence of the truth about everything due to vishuddhi & prakash — freedom from mental or moral tamas — but no attempt to understand or throw off tamas by mental activity.

Fundamental Knowledge
Sraddha.

1. Nothing can happen but mangalam.
2 The yoga as laid down cannot fail to be fulfilled.
3 Every detail of the Yoga is arranged by Srikrishna.
4. All subjective experiences are true, only they must be rightly understood.
5. All objective experiences are necessary for the lila.

Jnanam
Rules for Knowledge.

1. Everything thought is satyam — anritam is only misplacement in time[,] place & circumstance. We have to find the nature of the confusion & its source. The habit of being detected discourages anritam until it ceases to act

2. All knowledge is possible; no power is impossible. It is a matter of abhyasa and prakash — once there is shuddhi & sraddha.

3. Sraddha is omnipotent for jnanam, karma & ananda.

Unused Passages for *Savitri*

[Book II, Canto 6][1]

Immortal secrecies, seer-wisdoms lost
In the descent towards our mortal fate
Spoke from the figures of her masquerade
In a familiar and forgotten tongue,
Or peered from the recondite magnificence
And subtle splendour of her draperies.
In sudden scintillations of the Unknown,
Glints from the opaque and strange translucencies,
Appearances and objects changed their powers;
Things without value heavenly values took,
Inexpressive sounds became veridical,
Ideas without meaning flashed apocalypse:
Wise tokens spelled out gibberish to the untaught;
And phrases which meant nothing and meant all
Wrapped in defensive armoured visored sight,
And oracles and sibylline prophecies
Offered themselves by the roadside for a price
Increased at each rejection by the mind;
Voices that seemed to come from unseen worlds
Uttered the syllables of the Unmanifest
And clothed the body of the mystic Word;
The wizard diagrams of an occult Force
Fixed for the world's magic processes the law
Of their precise unaccountable miracle,
And hue and figure brought their unsounded deeps
Of mindless context to reconstitute
In the brooding hush of intuitive stillnesses
The herald blazon of Time's secret things[.]
Amid her symbols of reality
(For such they seemed to a vision too remote
As we to a greater being symbols are,)

[1] *Cf. Centenary edition, pp. 189–91. This is Sri Aurobindo's last handwritten version of the passage following the line "And wordless mouths unrecognisable." An earlier manuscript was used for the final dictated revision of the end of this canto and the beginning of the next.*

His life-walk was and new spiritual home:
He moved and lived with them as real forms,
Their lives were as concrete as the lives of men[,]
Their touch as vivid as our fellows' touch;
Their divine bodies make our fancies true
And bring to us breathing and animate
What in ourselves we only think and feel.
A grace of scenes quivered around him there
That were almost embodied [sympathies]; [2]
Their breath of dreams and language without speech
Answered to the thought and passion of the soul.
There form and feeling were identical,
And shape and thought a single harmony;
Nothing was there brute and inanimate.
These scenes were signs in life's long miracle-play.
In her green wildernesses and lurking depths,
In her thickets of joy where danger clasps delight,
He glimpsed the hidden wings of her songster hopes[,]
A glimmer of blue and gold and scarlet fire.
Along her wandering lanes and chance by-paths
And by her galloping rivulets and calm lakes
He plucked the glossy fruits of her self-ease
Or shared her rich content in browsing herds,
The light wayward flitting of her butterfly hours
And her love-callings in the voice of birds,
And felt her embodied sweetness in her vales,
Her wide hill-breasts glowing in the greatness of morn
And the lounging hips of her grasslands' large sun-sleep
And her covert raptures in her forest haunts
And the beauty of her flowers of dream and muse.
Often in the radiant slumber of her noons
He saw incarnate in a swarm of gleams
On a glamour and gladness of bright surfaces,
A smile of depths, a cry of secrecies,
Thought's dance of dragonflies on mystery's stream
That skim but dare not dip in the murmur and race;

[2] *MS* scenes; *the previous draft has "sympathies".*

Or the levity of her immortal mind
He heard in[3] the laughter of her rose desires,
Running to lure the bliss of the heart's surprise
Into a world of bloom and song and light
And through the scented ways to guide pursuit
Jangling sweet anklet-bells of fantasy.
A comrade of the silence of her heights
Accepted by her mighty loneliness,
He sat with her on meditation's peaks
Where life and being are a sacrament
Offered to a Reality beyond
And stood with her upon the edge of Time
Looking into ineffable formlessness,
Or climbed a perilous stair in silent Mind
And from a watch-tower in self's solitudes
He saw her loose into infinity
Her hooded eagles of significance,
Messengers of Thought to the Unknowable.
Thus close to her in body and in spirit[,]
Identified by soul-vision and soul-sense
And made one with all she was and longed to be,
He thought with her thoughts, suited to her steps his steps,
Lived by her breath and saw things with her eyes,
Fainted with her weakness, was powerful with her strength,
That so he might learn the secret of her soul.
He admired her splendid front of pomp and play
And the marvels of her rich and delicate craft
And her magic of order and her swift caprice,
And her indomitable will to be,
And thrilled with the insistence of her cry
And bore like a Mother's ardent despot clutch
Her force that admits no other way than its own,
Her hands that knead Fate in their violent grasp,
Her touch that moves, her powers that seize and drive[.]
A will was in her to exceed her forms
Impatient to transfigure the finite world,

[3] *Or* and

A huge desire to marry the Infinite;
He felt in her her hope and her despair,
The trouble and rapture of her heaving breasts,
The passion that possessed her yearning limbs[,]
Her mind that toiled dissatisfied with its fruits,
Her heart that captured not the one Beloved.
But all that he could see or she disclose
Left still the ultimate secret unrevealed;
Something she was unknown to him or her.
Always he met a veiled and seeking Force,
An exiled Goddess building mimic heavens,
A Sphinx whose eyes looked up to an unseen Sun.

[Book II, Canto 7] [1]

There Life displayed to the spectator soul
The shadow depths of her strange miracle.
As might a harlot empress in a bouge,
Nude, unashamed, exulting she upraised
Her evil face of perilous beauty and charm
And drawing panic to a shuddering kiss
Twixt the magnificence of her fatal breasts,
Allured to their abyss the spirit's fall.
Once it had plunged, it asked not for release,
It took fierce joy in the ecstasy of its pains[,]
It found freedom's taste in a choice of delicate bonds
And reigned, sovereign of its own decadence.
A plethora of scenes besieged the gaze,
Thought-webs that reproduced themselves in life
And taught the nature to be what it saw;
For it is mind that makes the form of the days
With the colours it absorbs from the world's hues
And thought decides the destiny of the soul.
Across the field of sight she multiplied,
As on a scenic film or moving plate,
The implacable splendour of its nightmare pomps

[1] *Cf. Centenary edition, pp. 212–13. This is Sri Aurobindo's last handwritten version of this passage.*

And her rapture vision of infernal joys:
A glory of abominable things.
On the dark background of a soulless world
She staged between a lurid light and shade
Her dramas of the sorrow of the depths
Written on the anguished nerves of living things:
Her epics of horror and grim ruthless deeds
Paralysed pity in the hardened breast,
And the spectacle of the degraded soul
Dried up the founts of natural sympathy.
In her booths of sin and night-repairs of vice
Her sordid imaginations etched in flesh,
Signed photogravures of her infamy,
Published the covered dirt of Nature's guilt,
And foul scenarios hideous and macabre
And gargoyle masques obscene and terrible
Came televisioned from the gulfs of Night:
And twisted caricatures of reality
And art chef-d'œuvres of weird distorted lines
Trampled the torn sense into tormented shapes[.]
A craft of ingenious monstrosities
Made vileness great and sublimated filth

[Book IV, Canto 2] [1]
The Growth of the Flame

A land of mountains and wide sun-beat plains
And giant rivers pacing to vast seas,
A marvellous land of reverie and trance,
Silence swallowing life's act into its sea
And action springing from spiritual hush,
Of thought's transcendent climb or heavenward leap,
Home of the mightiest works of God and man
Where Nature seemed a dream of the Divine
And beauty and grace and grandeur flowered from its dream,

[1] *Cf. Centenary edition, pp. 359–60. The top and carbon copies of a typescript of this canto were differently revised on separate occasions. This is the most significantly revised portion of the top copy, which was not directly used for the final text.*

Harboured the childhood of the incarnate Flame.
Over her watched millennial influences
And the deep godheads of a grandiose past
Looked out and saw the future's godheads come.
Earth's brooding wisdom spoke to her still breast;
Mounting from mind's last peaks to mate with gods,
Making earth's brilliant thoughts a springing board
To dive into the cosmic vastnesses
The knowledge of the thinker and the seer
Saw the unseen and thought the unthinkable,
Opened large doors upon infinity
And gave a shoreless sweep to mortal acts.
Art and the vision of beauty called to the eyes
Figure and hues native to higher worlds
Till this world's images took that greater stamp.
Nature and soul vied in nobility.
Ethics keyed earthly lives to imitate heaven's;
The harmony of a rich culture's tones
Exhausted and exceeded earth's full store,
Refined the sense and magnified its reach
To hear the unheard and glimpse the invisible
In subtle fields that escape our narrow ken
And taught the soul to soar beyond the known
And steal entry into the Immortals' worlds.
Inspiring life to greaten beyond its bounds
Leaving earth's safety daring wings of Mind
Bore her above the trodden roads of thought
To live on eagle heights nearer the Sun
Where wisdom sits on her eternal throne.
All her life's turns led her to symbol doors
Admitting to secret Powers who were her kin;
Initiate of bliss and child of Light,
A mystic acolyte trained in Nature's school
Aware of the marvel of created things
Her soul's gifts she gave, earth-magic's miracles
Laid on the altar of the Wonderful;
Her hours were a ritual in a timeless fane;
Her acts she made gestures of sacrifice.

Invested with the rhythm of higher spheres
The word became a hieratic means
For the release of the imprisoned spirit
Into communion with its comrade gods:
Helping to new expression and new form
Some immemorial Soul in men and things,
Seeker of the Unknown and the Unborn,
It drew the veil from Nature's secrecies.

[Book V, Canto 3][1]

Now she travelled through many changing lands,
Earth round her was illumined by her joy;
Its hours were long supports for rapture's face;
Life was an outbreak of the All-Wonderful.
All hope and chance took on a brighter shape:
This ordinary life of man could change;
The seal was there of the Ineffable.

This meeting cut across old Nature-lines
To pen upon its bold decisive page
The foreword of her soul's biography.
Two powers had come down from the unknown Beyond
To play their part upon the cosmic ground.
These spirits linked two lines of eternity,
These bodies joined two points of the infinite.
These lives must serve the Timeless and Unseen
For writing out in symbol human acts
The meaning of God's mystery play in Time.

[1] *These lines are found, written in the scribe's hand, at the end of a typed copy of this canto.*

[Book VI, Canto 2] [1]

But hard it is for human mind to feel
Heaven's good in life's crash and the iron grasp of Doom
Or tolerate the dreadful mystery
Of pain and grief and evil masking God.
How can it seize the thousand-sided drive,
The single act pointing a million acts,
The mystic total of the magical sum
Or swept by the world-ocean's rushing waves
Sense mid the wash and spume and loud multitude
The one all-discerning Will, the [touch, the] [2] tread
Of God's indivisible reality?
Man's thought is like a diamond cutting gems[,]
Man's will is like a labourer hewing stones:
He cuts into sky-strips the boundless Truth
And takes each strip as if it were all the heavens.
His knowledge chained to thought and led by words
Is gaoled in the divisions it has made.
He looks at infinite possibility
And gives to its plastic Vast the name of Chance;
He sees the long result of the all-wise Force
And feels the cold rigid limbs of lifeless Law.
The will of the Timeless working out in Time
In the free absolute steps of cosmic Truth
He thinks a dead machine, an unconscious fate.
It is decreed and Satyavan must die;
Her hour is known, foreseen the fatal stroke.
What else shall be is written in her soul,
But till the hour reveals the fateful script,
The writing waits illegible and mute.
Her mortal breast hides her immortal Fate.
O King, thy fate is a transaction fixed
In long advance but altered and renewed

[1] *Cf. Centenary edition, pp. 457–59. This is another version, written by Sri Aurobindo in a small chit-pad, of the passage following the line "It keeps for her her privilege of pain."*
[2] *Two words doubtful.*

At every hour between Nature and thy soul[.]
Its items ever grow and ever change;
It is a balance drawn in Destiny's book.
Thou canst open with thy fate a new account
Begun upon a stainless virgin page.
Thou canst dispute her formidable claim
With God as the foreseeing arbiter,
Thou canst accept thy fate, thou canst refuse[.]
Even if the Judge maintains the unseen decree
Yet thy refusal is in thy credit written:
Death is no end, Fate moves, it stands not still.
Its will unshaken by the bronze blare of Doom,
The spirit soars up stronger by defeat,
Its godlike wings grow wider with each fall.
Its growth within is watered by its wounds[,]
Its splendid failures' sum is victory.
Thy fate touches the abyss to leap at heaven.
Thy fate is like an army's marching ranks;
It has many fronts and stands on many lines.
Thy future's map is kept in planes unseen,
Thy soul has planned its strategy with God.
Thy body's fate comes first, a column pushed
Through the forts of the present to a city unknown;
Its march is marshalled by the wheeling stars
That carry its cosmic consigns in their light.
It sees not where it goes but walks by faith;
It smites its way through the world's opponent powers,
Or, frustrate, longs and waits a happier birth.
A second front is in a greater plane;
Thence thy life-forces drive like rolling waves
Its small or large formations towards earth's days
And swell the might of thy terrestrial fate
Or as the wind-gods' squadrons jostle in heaven,
Trumpeting with breath of storm and thunder's call
And their arrows like gold lightnings fill the sky[,]
Such is their coming, such their clamour and charge[.]
In armour bright the shining riders come[,]
Leaders hurrying Destiny's tardy pace,

Victors preparing grander shocks to come.
If the soul could rise into that greater plane
And with its motions quicken man's petty life,
Erasing the firm consigns of the stars
Thy will could then give orders to thy fate[.]
On the radiant skyline of a greater Mind
The Ideas that Fate fulfils not yet are seen[.]
The secret Will has its headquarters there
That planned the tactics of the things that are
And behind them plans for greater things to be[.]
Thence gleam the reconnaissances divine[,]
Thence come the prophet scouts, the [observer][3] seers,
The godlike dreams, the vast and wide-winged thoughts
That cannot yet take shape in earthly life,
But here and there small part-fulfilments dawned
And of their fragments is our present made.
But if the soul could live upon those heights,
Then would his life be the plaything of his thoughts,
His mind could be the shaper of his fate.
Above all glows a supramental range.
There is God's staff; there is his High Command[.]
The Truth lives there which oversees the world[,]
Of which all things are the disfiguring robe[.]
O mortal, even now couldst thou receive
Only some influence from that marvellous plane,
All then would change, divinity be thy fate.

[3] *Doubtful reading.*

Notes on the Texts

Record of Yoga. 1–25 July 1912. The Record for this period, entitled "Journal of Yoga", was kept in a large ledger used otherwise for notes on linguistics and for prose writings on many subjects.

Record of Yoga. 12 October–26 November 1912. The Record of this period, as well as certain undated notes from the same time, were written in a small notebook used earlier for Vedic and linguistic notes, translations, poetry (in Bengali and Latin), etc., and also for a brief record of Sortileges of May and June 1912. The entries of 18 October to 17 November were written in ink on consecutive pages (with one page left blank between the first and second entries of 18 October). The remainder of the entries were written in purple pencil on scattered pages, sometimes upside down in relation to the rest of the entries.

Unused Passages for *Savitri.* The texts published under this heading have been transcribed from manuscripts that were not directly used in the formation of the final version of *Savitri.* In each case, there is at least some reason to suspect that these manuscripts, found among the thousands of pages of drafts and typescripts for the poem, may have been accidentally overlooked at the point where they should have been presented to Sri Aurobindo by his scribe for revision. However that may be, the fact that Sri Aurobindo used another manuscript as he proceeded to the final stages of revision, would make it problematic for an editor to try to incorporate lines from any of these unused versions into the body of the epic. Therefore these passages are presented here, separately from the new edition of *Savitri,* for their intrinsic interest and as illustrations of the complexity of the process by which the poem took shape.

GLOSSARY TO *RECORD OF YOGA*

This glossary includes all Sanskrit words occurring in the selections from the Record published in the present issue, except for a few terms which are common in Sri Aurobindo's writings and do not have a special sense in the Record. (For these terms, see the Glossary to the Sri Aurobindo Birth Centenary Library.)

Words are defined here only in the senses in which they are used in the Record. Terms with a complex meaning in relation to Sri Aurobindo's personal sadhana are explained in some detail, quoting wherever necessary from unpublished portions of the Record. For a fuller discussion of some terms, reference is made to the Sapta Chatusthaya (designated *SC*). Familiarity with the Sapta Chatusthaya is essential for understanding the terminology of the Record. The "scribal version", published in *Archives and Research*, vol.10, no.1 (April 1986), is the most complete explanation of this system.

In this glossary, Sanskrit words are spelled according to the standard international system of transliteration, which will be familiar to readers of Sri Aurobindo's published works.

abhimāna — pride, self-esteem, egoism.

abhyāsa — practice, repetition.

ādeśa — command; particularly, the divine command received by Sri Aurobindo in Alipore jail to accomplish a certain mission in life for the upliftment of his country and the re-establishment of the *sanātana dharma*. This mission had four divisions: literary, religious, political and social.

ādeśasiddhi — fulfilment of the *ādeśa* relating to Sri Aurobindo's world-work.

ādeśavāṇī — voice of divine command.

adhogati — a downward tendency opposing the forces of *utthāpana* in the body.

adhyāya — chapter.

ahaituka — without any special cause, spontaneous; (physical *ānanda*) not associated with an initiating stimulus. (The description of the various physical anandas as *ahaituka* must be distinguished carefully from the use of the word in the term *ahaituka ānanda*, sometimes abbreviated "ahaituka"; see next.)

ahaituka ānanda — "delight without any cause", the subjective *ānanda* (see *ānanda*) corresponding to the mental plane.

aiśvarya — one of the three "siddhis of power": effectiveness of the will acting as a command, without any special concentration as in *vaśitā*.

aiśvaryaprayoga — employment of *aiśvarya*.

akalyāṇa — misfortune, evil, adversity.

ākāśa — ether, the subtlest of the five elemental states of matter; immaterial ethers may also be referred to by the word. The role of the element *ākāśa* in the perfecting of the bodily system is discussed under *ārogya*. *Rūpa* and *lipi* seen in the *ākāśa* — which in this context means usually a subtler ether revealing itself through the physical atmosphere — are distinguished from the *citra* and *sthāpatya* types, which appear on a background; all *rūpa* and *lipi*, however, are formed from "akashic material", of which there are seven kinds: *prakāśa*, *agni*, *varṇa*, *jyoti*, *tejas*, *dhūma* and *chāyā*.

ālasyam — laziness.

amangalam — that which is (in appearance) bad, inauspicious, unfavourable.

amṛtam — immortality.

ānanda — bliss, spiritual delight, ecstasy; in a technical sense, *ānanda* is distinguished in the Record from *rasagrahaṇa* and *bhoga* as the highest form of *bhukti*, that which is experienced "throughout the system". Seven gradations of *ānanda* are enumerated corresponding to the seven planes of existence (see *SC* VII); the last six of these, from *premānanda* to *sadānanda*, are termed "subjective" while the first, *kāmānanda*, is objective or physical *ānanda*. As a component of the *śarīracatuṣṭaya* (*SC* IV), *ānanda* means

physical *ānanda*, which is of five varieties (see *kāmānanda*).

ānanda bhūmi — the world of bliss, a *svarga-bhūmi*.

ānandaloka — the world of bliss. In the Record, Sri Aurobindo distinguishes a supreme *ānandaloka*, part of the "Eternal Manifestation", and another which is part of the "mental series".

ānandam brahma — (realisation of) Brahman as the self-existent bliss and its universal delight of being; a member of the *brahma-catuṣṭaya* (see *SC* VI).

Ānanda Mīmāṁsā — "inquiry into the nature of bliss", a Sanskrit work.

ānandasiddhi — the perfection of *ānanda*.

anantaguṇa — possessing infinite quality.

anārambha — non-initiation of action.

aṇimā — "subtlety", one of the three physical siddhis (see *SC* III under "Ashta Siddhi"). In connection with Sri Aurobindo's prolonged exercises for the development of *utthāpana*, stiffness and pain in the body indicated a failure of *aṇimā*.

annam — matter, the physical being.

annamaya — physical.

anṛtam — falsehood.

antardarśī — "seeing within"; *samādhi* in the waking state in which there is internal vision, generally with the eyes closed.

anumantā — giver of the sanction.

anumati — consent, sanction.

aparigraha — freedom from the idea of possession.

apriyam — that which is unpleasant.

ārambha — initiation of action.

ārogya — health; freedom from disease or disturbance (*roga*) in the physical system; a member of the *śarīracatuṣṭaya* (see *SC* IV, where three stages of *ārogya* are described, culminating in immortality in the body). Two conditions for the siddhi of *ārogya* frequently referred to in the Record are a change in the method of digestive assimilation and a transformation of the action of the *kāmacakra*. Perfect assimilation would occur when the elements *vāyu*, *tejas*, *jala* and *prthivī* in the body assume their right action as "movements and states of the *ākāśa*"; food can then be drawn at once into the *ākāśa* by the power of the purified *prāṇa*. The inferior method involving all the five elements "leaves a deposit which has to be dematerialised, or else produces symptoms of tejasic and jalamaya irregularity before it completes its process". This imperfect assimilation necessitates elimination (*visṛṣṭi*); as assimilation is perfected there can be a "diminution or disappearance of excretive activity".

asamatā — inequality.

asiddhi — imperfection, failure, denial of progress in yoga, relapse; the power which works for imperfection in yoga or any part of the yoga.

aśraddhā — lack of faith.

ātmaprakāśa — self-luminous, self-luminosity.

ātmaprasāda — a state of clearness, purity and contentment in the whole self.

ātmatṛpta — self-contented.

bālā bhāva — girlish aspect.

bālaka (bhāva) — childlike aspect.

bālaka Kṛṣṇa — child Krishna.

bhāṣā — language; development of the linguistic faculty, a part of *sāhitya*.

bhāṣāsiddhi — perfection of linguistic faculty.

bhauta — physical; relating to the balance and functioning of the five elements (*ākāśa*, *vāyu*, *tejas*, *jala*, and *prthivī*) which constitute the physical body; relating to the three physical siddhis (*laghimā*, *mahimā* and *aṇimā*).

bhautasiddhi — a collective term for the three physical siddhis of the *aṣṭasiddhi* (*laghimā*, *mahimā* and *aṇimā*; see *SC* III), on which *utthāpana* is based.

bhāva — being; becoming; state of being; psychological condition; subjective experience; feeling; mood; attitude; temperament; aspect; any of the various relationships between the individual soul and the Divine.

bhoga — enjoyment, possession; desireless enjoyment in the *prāna*, the second of the three stages of *bhukti*.

bhukti—liberated enjoyment, the third element of the last *catuṣṭaya* (*SC* VII); it has seven levels corresponding to the seven planes of existence, and three forms (*rasagrahaṇa*, *bhoga* and *ānanda*), each with three intensities (*rati*, *ratna* and *rātha*).

bṛhat — vast; the vastness of the supramental

consciousness.

buddha — mental; the mental plane.

caitanya — consciousness.

cākṣuṣa ānanda — visual *ānanda*; delight in things seen with the physical eyes.

caṇḍa — fierce, intense.

caṇḍatā — fierceness, intensity.

Caṇḍībhāva — the force of Kali (*Caṇḍī*, "the fierce one") manifest in the temperament. This was originally the third element of the *śakticatuṣṭaya*; as such, it was later replaced by the more inclusive *devībhāva* or *daivī prakṛti* with the *Mahākālī bhāva* as one of its four aspects. However, this aspect of *devībhāva* retained a certain preeminence in the Record since "the method chosen for fulfilment" of the work was essentially Mahakali's.

chāyāmaya — (*rūpa* or *lipi*) consisting of *chāyā* ("shadow"), one of the seven kinds of akashic material.

citra — "pictorial" *rūpa* or *lipi*; subtle images or writing seen on a background rather than in the *ākāśa*, and as two-dimensional pictures rather than in relief (see *sthāpatya*).

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

damyam — tameness.

dāsya(m) — the state of being a servant of the Divine; submission, spiritual surrender; it has several stages (variously defined at different periods of the Record) leading up to direct and imperative control of all parts of the being by the Master of the Yoga. See the third paragraph of the Record of 1 July, 1912, for an explanation of the terms "simple", "double", and "triple" *dāsyam* which Sri Aurobindo was using at this time.

dāsyabhāva — the attitude of the servant; the relation of servant and master.

devatā — deity.

dhāraṇaśakti — faculty of holding.

dhātu — Sanskrit verbal root.

dṛṣṭi — vision; subtle sight (see *rūpa*); revelation, direct vision of the truth, a power of *jñāna*.

dvaitabhāva — sense of duality.

dvandva — any pair of contraries.

ekas tiṣṭhati vīras tiṣṭhati — he stands alone, he stands as a hero.

Gaurī — "the white one", a name of the goddess Parvati, consort of Shiva.

ghana — dense.

guṇa — quality.

hāsyam — "laughter", the final member of the *samatācatuṣṭaya* (*SC* I); it is "an active internal state of gladness and cheerfulness which no adverse experience mental or physical can trouble".

hāsyasiddhi — the perfection of *hāsyam*.

indriya — sense-organ.

īśa — Lord.

īśitā — one of the three "siddhis of power": effectiveness of the will acting not as a command or through the thought, as in *aiśvarya*, but through the *citta* in a perception of want or need or "a sense that something ought to be".

īśvarabhāva — lordship, the temperament of the ruler and leader; a quality common to all four aspects of Daivi Prakriti (see *SC* II), carrying with it a sense of the Divine Power.

jagatī — "the universal motion", the world.

jāgrat — waking; samadhi in the waking consciousness.

jalavisṛṣṭi — urination.

jñāna — knowledge; divine thought, the first element of the *vijñānacatuṣṭaya* (see *SC* III).

jñānī — man of knowledge.

jñātā puruṣa — the soul or conscious being as the knower.

Kādambarī — name of a Sanskrit prose romance by Bana (7th century A.D.).

kāla — time.

Kālībhāva — the force of Kali manifest in the temperament.

Kālīkṛṣṇa — the dual realisation of Krishna and Kali (see *Kṛṣṇakālī*), with emphasis on Kali.

kalpanāmayī prakṛti — plane of subtle Nature in which imagination is the dominant formative power.

kalyāṇaśraddhā — confidence in the divine grace and help and a general sense of *maṅgalam*; an element of *cittaśakti* (*SC* II, "Shakti").

kāma — "desire"; as a component of the *karmacatustaya* (*SC* V), the "Divine Enjoyment" which accompanies divine activity (*karma*). "Kama" is often an abbreviation of "kamananda". The term refers also to an ideal quality of the *śūdra* in which desire

becomes a seeking after the bodily well-being of the world and self-indulgence changes to "the joy of God manifest in matter" (*SC* II, "Viryam").

kāmacakra — the subtle centre of desire; in the Record, this term refers to *svādhiṣṭhāna*, the second *cakra*. Strength in this centre is necessary in order to be able to support the full intensities of the *kāmānanda*.

kāmānanda — "sensual delight", the form of physical *ānanda* associated with the spiritual transmutation of the sex-energy. As *kāmānanda* is the physical *ānanda* par excellence, the same word is also used as the generic term for physical *ānanda* with its five varieties: *kāmānanda* (in the specific sense), *viṣayānanda*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*.

karma — action, work; "the Divine Action", a member of the *karmacatuṣṭaya*.

karmadeha — a personal vital-physical atmosphere created by one's past *karma*.

karmahīna — inactive.

karmakāma — the combination of *karma* and *kāma*, divine action and divine enjoyment, which together form the "objective half" of the *karmacatuṣṭaya* (*SC* V).

karmaṇi akarma — inaction in action.

karmī — man of works.

kartā — doer.

kartṛtva abhimāna — the egoism of the worker; the illusion of being the doer of one's actions.

kāvya — poetry.

Kṛṣṇakālī — the dual realisation of Krishna and Kali, Ishwara and Shakti, constituting the "subjective half" of the *karmacatuṣṭaya*.

kṣiprakāritā — acting swiftly.

laghimā — "lightness", a *siddhi* by which it is possible "to get rid of weariness and exhaustion and to overcome gravitation" (*SC* III, "Ashta Siddhi").

le resultat decisif (French) — the decisive result.

līlāmaya puruṣa — the playful aspect of the supreme Personality.

lipi — writing seen in subtle vision or the power of such vision; it is properly an instrument of *vijñāna*, though it may come from any plane, and is closely connected with *trikāladṛṣṭi*. Like *rūpa*, *lipi* may be formed from any of the seven kinds of etheric material and may manifest either in the *ākāśa* or in the form of *citra* or *sthāpatya* on a physical background. The degree of formal perfection of the *lipi* is regularly noted in the Record in terms of a certain number of specific qualities such as vividness, stability (duration in the field of vision), simultaneity (manifestation together of all the letters or words of a lipi), etc. The significance of the numbers Sri Aurobindo sometimes saw in *lipi* is explained in *Archives and Research*, vol.10, no.1 (April 1986), pp.110–11.

lipikauśalya — skilfulness of *lipi*.

lipsā — seeking, tendency, reaching out (towards self-fulfilment of any kind).

madhura (*bhāva*) — the "sweet" relation with the Divine which is the most intense and blissful, the relation of lover and beloved.

Māgha — Sanskrit author, writer of the poem *Śiśupālavadha*.

mahimā — "greatness", a *siddhi* which gives unhampered force to the workings of mind and body (see *SC* III under "Ashta Siddhi").

mānasa buddhi — mental reason (distinguished from *vijñāna-buddhi* or intuitive reason).

manas tattva — mind-principle.

maṅgala(m) — that which is good, auspicious, favourable.

manomaya — mental.

mesquin (French) — petty.

mithyāgrāha — misconception.

mithyāropa — misplacement.

mukti — liberation of the spirit and nature, the second element of the last *catuṣṭaya* (see *SC* VII).

nābhi cakra — the subtle centre located at the level of the navel, which governs the "larger vital"; it is referred to in the Record as the "central" *cakra*. Strength in this centre is necessary for *ārogya* in the stomach as well as for bearing the full force of *kāmānanda*.

nāstikya-buddhi — the atheistic mentality.

nirānanda — undelight.

nirapekṣā — freedom from desire, expectation and dependency; disinterestedness, non-attachment.

nirguṇa sad brahman — the impersonal aspect of the Eternal as pure Existence without qualities.

nirukta — etymology; study of the origins and development of language, a part of *sāhitya*.

nirveda — despondency, indifference.

nirviśeṣa — non-specific; a term applied to various forms of *ānanda* in a sense similar to *ahaituka*.

niścaya — certainty.

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

parātman — the supreme Self.

pātāla — the underworld.

prākāmya — a *siddhi* of knowledge by which the mind and senses surpass the ordinary limits of the body (see *SC* III under "Ashta Siddhi").

prākāmya-vyāpti — the combined working of the two "siddhis of knowledge", *prākāmya* and *vyāpti*, which "constitute what the Europeans call telepathy".

prakāśa — clearness, light; clearness of the thinking faculty, an element of *buddhiśakti* (*SC* II, "Shakti"); the divine light of knowledge into which *sattva* is to be converted in the process of liberation from the three gunas (*SC* VII, "Mukti").

prāṇamaya — vital.

prāṇamaya jagat — vital world.

pratijñā — promise; "programme".

pratiṣṭhā — support, base.

pratiṣṭhita — securely established.

prayoga — use, application; setting in motion, directing, discharging (as of an arrow); employment of any of the "siddhis of power" (*aiśvarya, īśitā, vaśitā*).

premabhoga — *premānanda* in the stage of *bhoga*.

premānanda — "*ānanda* of love", one of the seven levels of *ānanda*, corresponding to the vital-emotional plane.

preraṇā — impulsion, inspiration; a direct indication of what is to be thought, felt or done; as part of literary *karma*, it is inspiration received directly (silently) rather than through heard communications or *lipi*.

pṛthivī — earth; the solid state of substance; one of the five elements whose correct balance and action in the body is essential to *ārogya*.

rasagrahaṇa(m) — seizing by the mind of the *rasa* or principle of delight in things, the first of the three stages of *bhukti*.

rātha — the highest of the three intensities of *rasagrahaṇa, bhoga* or *ānanda*.

rati — pleasure; the lowest intensity of *rasagrahaṇa, bhoga* or *ānanda*.

ratna — the second intensity of *rasagrahaṇa, bhoga* or *ānanda*.

raudrānanda — fierce or intense *ānanda* (more intense than *tīvrānanda*); it is the form of physical *ānanda* (see *kāmānanda*) which is associated with the conversion of pain to pleasure.

roga — disease; disturbance or imperfect functioning in the bodily system; the force of disease considered as a force of *asiddhi* hostile to *ārogya*.

ṛtvā viliyante — strike and are dissolved.

rūpa — forms, often symbolic or predictive images, seen in subtle vision (*dṛṣṭi*) either in *samādhi* or the waking state; also, the faculty of such vision, regarded in the Record as a means of knowledge of considerable importance. Minute attention is paid to such details as the exact constitution of *rūpa* from the various kinds of etheric material (see *ākāśa*). This material is further analysed according to three orders of "fullness": "crude" (the primary state), "dense" or *ghana* ("material developed into substance of consistency") and "developed" ("when the substance has developed lifelike appearance of reality").

rūpadṛṣṭi — vision of forms (*rūpa*).

sādharmya — becoming of one law of being and action with the Divine.

sahaituka — having a cause; (physical *ānanda*) associated with an initiating stimulus, such as a touch of some kind on the body.

sāhitya — literature; literary work including poetry, prose and scholarship, an important part of Sri Aurobindo's *karma* (see *ādeśa*).

śakti — force, power; the divine Power who executes the will of the Ishwara, often referred to in the Record as Kali (see *SC* V); the "power of the instruments", a rectification of the working and heightening of the capacity of mind, heart, life and body, part of the *śakticatuṣṭaya* (see *SC* II).

śakti-prayoga — exercise of spiritual power.

sālokya — dwelling in the same status of being as the Divine.

śama — quiet, peace, rest; the divine passivity into which *tamas* is to be transformed.

samādhi — yogic trance, a means of "increasing the range of consciousness"; the last member of the *vijñānacatuṣṭaya* (*SC* III).

śamānvita karma — action imbued with peace.

śamas — same as *śama*.

samatā-hāsyam — equality and gladness, a combination of the first and fourth members of the *samatācatuṣṭaya* (*SC* I).

saṁyama — concentration, directing or dwelling of the consciousness by which one becomes aware of all that is in the object; identification.

sani — secure possession.

sannyāsocita bhāva — spiritual state suitable for the renunciation of life and action.

śārīra (ānanda) — see *śārīrānanda*.

śārīra mukti — physical *mukti*, especially liberation of the body from the dualities (dwandwas) of the *prāṇa* and from the gunas of *rajas* and *tamas*.

śārīrānanda — physical *ānanda* (see *kāmānanda*).

śarīrayātrā — the "pilgrimage of the body", i.e. physical life on earth.

śārīrika ānanda — physical *ānanda* (see *kāmānanda*).

sarvam brahma — the Brahman that is the All, an aspect of the "fourfold Brahman" (see *SC* VI).

sarvavastuṣu īśvara — the Lord in all things.

śāstra — systematic knowledge.

sattvasthiti — abiding in *sattva*, the *guṇa* of light and purity.

satyadharmāya dṛṣṭaye — for the law of the Truth, for sight (Isha Upanishad 15).

satyapratijñā — true promise.

śauca — purity.

saundarya(m) — beauty; physical beauty as an element of the yogic perfection of the body (see *SC* IV).

saundaryabodha — awareness of beauty in all things.

saviśeṣa — specific; a term applied to *ānanda* in a sense similar to *sahaituka*.

sāyujya — contact of the individual being in all its parts with the Divine.

siddhi — perfection; accomplishment of the aims of yoga (as such, it is the final element of *SC* VII, sometimes called the *siddhi-catuṣṭaya*) or of any movement of the yoga; an occult or supernormal power (see *SC* III under "Ashtasiddhi" for the enumeration of these and their threefold classification).

smārta śruti — inspired knowledge having the nature of remembrance (*smṛti*).

smṛti — memory; the faculty of *jñāna* "by which the knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth".

sparśānanda — physical *ānanda* initiated by touch.

śraddhā — faith in the Lord and his Shakti, the final element of the *śakticatuṣṭaya* (*SC* II).

śruti — "hearing", inspiration; reception of the vibration or word of the truth, a faculty of *jñāna*.

sthāpatya — "architectural" *rūpa* or *lipi*, i.e. vision of things seen in relief on a background as if sculptured.

sthūla — gross; the gross physical plane of existence.

śuddha (ānanda) — see *śuddhānanda*.

śuddhānanda — "pure *ānanda*", the subjective *ānanda* corresponding to the *ānanda* plane proper.

śuddhatā — purity.

śuddhi — purificaion; "a total purification of all the complex instrumentality in all the parts of each instrument"; the initial element of the last *catuṣṭaya* (see *SC* VII) and the condition of *mukti*.

sūkṣma — subtle; the subtle planes of existence; the subtle parts of man's being.

sūkṣmadṛṣṭi — subtle sight.

sūkṣma indriya — any of the subtle organs of sense which belong to the subtle body and are the means of subtle vision and experience.

susupta samādhi — the third ("deep sleep") state of *samādhi*.

svapna — dream, dream-vision; often short for *svapna samādhi*.

svapna samādhi — the second ("dream") state of *samādhi* (see *SC* III under "Samadhi").

svārājya — self-rule.

svarga — Heaven.

svargabhūmi — a heavenly world.

tapas — force, spiritual power, will; concentration of energy to effect an end; the divine force of action into which *rajas* is to be

transformed; until it is purified from desire and preference, it is "tejasic" *tapas* which contains an element of "stress" and is a source of error.

tejas — force, brilliance; energy of a type inferior to *tapas* and on which *tapas* is established; mental light; "fire", one of the five elemental conditions of matter whose balance in the body is essential to *ārogya*.

tīvra (ānanda) — see *tīvrānanda*.

tīvrānanda — intense or thrilling *ānanda*, one of the five types of physical *ānanda* (see *kāmānanda*).

tīvratā — keenness, intensity.

traiguṇya — the threefold mode of the lower Nature.

traiguṇyamaya — consisting of the activity of the three gunas.

trailokyadṛṣṭi — vision of the three worlds (mental, vital and physical).

triguṇātīta — beyond the three gunas.

trikāladṛṣṭi — "vision of the three times"; direct knowledge of the past, present and and future (particularly, in the Record, the future); as an element of the *vijnānacatuṣṭaya* (*SC* III), it is *jñāna* "applied to the facts and events of the material world".

triste (French) — unhappy.

tyāga — inner renunciation; action with a renunciation of desire.

udāsīnatā — indifference.

ugratā — forcefulness, intensity, violence; a quality of *Caṇḍībhāva* or *Mahākālī bhāva* (*SC* II).

upalabdhi — experience.

ūrdhvagati — an upward tendency in the body produced by the forces of *utthāpana*.

utsāha — effort.

utthāpana — "the state of not being subject to the pressure of physical forces", an element of the *śarīracatuṣṭaya*(*SC* IV); the term includes but exceeds the phenomenon of levitation. Perfect *utthāpana* results from the combined working of the three physical siddhis, *laghimā*, *mahimā* and *aṇimā*. "Primary utthapana", as defined during a certain period of the Record, meant a general liberation of the mental and physical being "from exhaustion, weariness, strain and all their results". The practice of "secondary utthapana" involved the prolonged suspension of various limbs in the air with the aim of overcoming subjection to the law of gravitation and other physical laws.

vaidyutānanda — "electric" *ānanda*, one of the five types of physical *ānanda*. Sri Aurobindo says of it in the Record: "It comes as a blissful electric shock or current on the brain or other part of the nervous system and is of two kinds, positive or fiery and negative or cold."

vāṇī — voice (of the Master of the Yoga or from lower divine sources); it comes from above and is to be distinguished from subtle speech from outside.

varṇamaya — (*rūpa* or *lipi*) composed of *varṇa* ("colour"), one of the seven kinds of akashic material.

vaśitā — one of the three "siddhis of power"; concentration of the will on a person or object so as to control it.

vijñāna(m) — ideal knowledge, the supra-intellectual faculty; in the course of the Record, the meaning of *vijñāna* becomes more and more precise and follows the ascending movement of the Yoga, gradually approaching Sri Aurobindo's definitive realisation of the nature of the Supermind.

vijñānamaya — of the nature of *vijñāna*; ideal, supra-intellectual, gnostic.

vijñāna-siddhi — perfection of the elements of the *vijñānacatuṣṭaya* (*SC* III).

vīrya — energy, strength of character; soul-force expressing itself through the fourfold personality (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*), an element of the *śakticatuṣṭaya*.

viṣayānanda — *ānanda* of the senses, one of the five types of physical *ānanda*.

viśiṣṭādvaita — qualified monism.

visṛṣṭi — evacuation, excretion; its diminution is regarded as a sign of improved assimilation and progress in *ārogya*.

viśuddhi — purity; same as *viśuddhatā*, "a general purity of the thinking faculty", an element of *buddhiśakti* (*SC* II, "Shakti").

viśvagati — the power acquired in the dream state of *samādhi* by which one can travel in a subtle body to distant places or other

worlds.

viveka — intuitive discrimination, a faculty of *jñāna* (*SC* III).

vyāpti — telepathic reception or communication, a "siddhi of knowledge"; see *SC* III under "Ashta Siddhi".

vyāpti-prākāmya — see *prākāmya-vyāpti*.

yadṛcchālābhasantoṣa — being satisfied with whatever comes by chance.

yāthārthya — truth, real nature.

yat kiñca jagatyām jagat — "whatever is individual world of movement in the universal motion" (Isha Upanishad 1).

Archival Notes

THE NEW EDITION OF SAVITRI

1. Preliminary Remarks

The critical edition of the text of *Savitri*, announced in these pages in December 1981, is ready for publication. The new edition is the result of eight years of careful checking and rechecking of the original manuscripts. This work was done under the supervision of Nirodbaran and K. D. Sethna, and with the approval of the late Nolini Kanta Gupta. These three men were associated with Sri Aurobindo in his writing, revision and publication of the poem. The present edition has the endorsement of Nirodbaran and K. D. Sethna, who have seen and sanctioned all the changes introduced in the text. For the convenience of the readers of *Savitri*, these changes have been listed in the Table of Corrections that follows this article.

The changes are of two types: (1) correction of "transmission errors", that is, mistakes introduced by copyists making transcriptions for Sri Aurobindo's use, which were not caught by him at any later stage, and (2) emendation of words or marks of punctuation that, in the opinion of the editors, do not represent Sri Aurobindo's final intentions. Both types of change will be examined in detail below. But before entering into the largely technical discussion that this examination will entail, it is necessary to answer two questions that undoubtedly will trouble many admirers of Sri Aurobindo's epic. First, was an editorial revision of *Savitri* really necessary? And second, does not any such revision amount to a corruption of a text that the author himself prepared for publication?

The answer to the first question is Yes; to the second one, No. To understand the reasons for these answers, one must first have a clear idea of how *Savitri* was written and revised. The next section of this article will attempt to give a brief account of this. Secondly, one must know something about the principles of textual critism. The third section of the article will attempt to make this subject accessible to the non-scholarly reader. Both topics have been dealt with in the series of articles entitled *On Editing Sri Aurobindo*, published in this journal between December 1980 and December 1981 (vol.4, no.1 to vol.5, no.2). In the present article, the treatment will centre around the specific problems presented by the text of *Savitri*.[1]

2. The Writing and Revision of *Savitri*

Sri Aurobindo worked on *Savitri* from August 1916[2] until the month before

[1] Portions of the earlier articles have been incorporated in the present essay.

[2] See *Archives and Research*, vol. 5, no. 2, p. 190, note. Newly found evidence supports the contention of the writer of that article that Sri Aurobindo did not begin to write *Savitri* in Baroda around 1900. The matter will be discussed at length in the bibliographical note to the critical edition.

his passing in 1950. During these thirty-four years the poem grew from a somewhat extended narrative into an epic of almost 24,000 lines. The genesis of *Savitri* has been sketched elsewhere,[3] and it will be considered in detail in the bibliographical note to the new edition. The present article is more concerned with the way Sri Aurobindo wrote and revised his epic than with the stages of its development.

Practically all of Sri Aurobindo's works, *Savitri* included, were originally handwritten in notebooks or on loose sheets of paper. Sri Aurobindo was a fluent writer. There is little evidence of false starts or backtracking in his manuscripts. After writing a good amount — a few pages of prose or a page or two of verse — he went back and revised. Additions and alterations were handwritten between the lines and in the margins. Then writing and revision would go on together until a good stopping place was reached. At this point a fair copy would be made, generally by hand. This would be revised while the work of composition continued. When the fair copy became dense with corrections, a new one would be made. Perhaps this time the copy would be typed. Each new copy would be revised until a version that Sri Aurobindo considered final was reached. But many drafts marked "final" show signs of revision, sometimes quite extensive revision. The author's quest for verbal perfection continued through the correction of galley and page proofs. He even made minor revisions in copies of his books that he opened at random.

Savitri began as a narrative poem something on the lines of *Love and Death*. In its first dozen or so drafts the entire work did not exceed fifty typewritten pages. The early versions were divided into a small number of cantos. These were primary divisions and not subdivisions of books. During the thirties part of the first canto was developed into three "books" consisting each of many cantos. For a number of years Sri Aurobindo devoted what little time he could spare for *Savitri* to the enlargement of these three books, which form the first "part" of the poem. By 1944 a fair copy of this part had been completed. This draft, handwritten by Sri Aurobindo in two columns on both sides of standard-sized bond paper, was then revised. The first layer of revision was done by Sri Aurobindo in his own hand. Later, as his eyesight began to fail, he took the help of a scribe,[4] who wrote extensive additions and alterations from Sri Aurobindo's dictation.

After the first part had been revised, the scribe began to copy it by hand into a 393-page ledger.[5] This transcription was then read out to Sri Aurobindo and revised orally. After this, a typed copy incorporating the new revisions

[3] See Nirodbaran, *Twelve Years with Sri Aurobindo* (1972), pp. 162–90; *Archives and Research*, vol. 5, no. 2 (December 1981), pp. 190–91.

[4] The word "scribe" will be used throughout this article to refer to the disciple who served as Sri Aurobindo's amanuensis. That Latin term is precise, but unfamiliar. The ordinary English word "secretary" is objected to by many because of its official connotations.

[5] It may be that the scribe began to make the copy before the revision had been completed. Chronological precision is not possible since relatively few of the manuscripts were dated. Here, and in other matters of sequence, only a broad measure of accuracy is possible.

was made. This was revised in its turn; sometimes two stages (top and carbon copies) or even three stages of revision exist.

Once the first part had been brought to a satisfactory state of fullness and perfection, Sri Aurobindo turned his attention to the cantos that eventually became Parts Two and Three. These cantos passed through fewer drafts than those of Part One. The present Book 4 and part of Book 5 existed in a copy in Sri Aurobindo's hand in a notebook which was later used for the scribal copy of much of the rest of the poem. The manuscript for the balance of Book 5, the first cantos of Books 6 and 7, and almost the whole of Books 9 to 12, consisted of loose sheets handwritten by Sri Aurobindo at a relatively early period. When the dictated revision became extensive, the reverse of these sheets was used by the scribe for writing out the revised version of long passages or whole cantos. A fair copy of these cantos was then made by the scribe, which was typed and revised again in the usual way. Book 6, Canto 2, and Book 7, except for the first canto, did not form part of the original scheme of the poem. Lines for Book 6, Canto 2, "The Way of Fate and the Problem of Pain", were first written by Sri Aurobindo on the chit-pads he was using in the mid 1940s for the revision of *Savitri*. Much of this canto was composed orally. Among the passages dictated were several long additions to the typed copy. These were the last lines of *Savitri* he composed. The first draft of Book 7 (from the second canto onwards) is found in a notebook that also contains writings dated 1947. The scribal version was not copied directly from this almost illegible manuscript, but was dictated with reference to it. Revision of the typed copy of this book was very extensive. The present Book 8, "The Book of Death", which existed only in a very early version, was set aside while work on the other books proceeded. Ultimately it was hardly worked on at all.

On 15 August 1946 extracts from *Savitri* appeared in K. D. Sethna's article "Sri Aurobindo — A New Age of Mystical Poetry", published in the *Sri Aurobindo Circle*. This publication had been approved by Sri Aurobindo in March of the same year. Shortly thereafter separate cantos began to be printed, either in journals published from Calcutta and Bombay by groups connected with the Ashram, or in small fascicles printed by the Ashram press. The proofs of these journal-instalments or fascicles were read out to Sri Aurobindo and corrected by him. He also heard and corrected the printed text of each of the cantos that were published. In 1950, before all the cantos of the poem had been released separately, the whole of the first part was printed in book form by the Ashram press. The proofs of this first edition were read to Sri Aurobindo, and he made some changes and additions. No other edition of *Savitri* was printed during Sri Aurobindo's lifetime.

3. Principles of Textual Criticism

The new edition of *Savitri* has been called a critical edition. Readers un-

familiar with bibliographical terminology might find this term confusing. It does not mean an edition prepared in accordance with some theory of literary criticism. This would imply that the editors of *Savitri* felt free to modify anything in the text that did not agree with their preconceived notions. Nothing could be farther from the method actually used. A critical edition is rather one prepared according to the principles of the discipline known as "textual criticism". Briefly stated, the task of the textual critic is to prepare an ideal text of a written work from whatever manuscript or printed copies of it are available. The technical term is preferable to "textual editing", since editing in its ordinary sense often includes the rewriting of material to suit the needs of a publisher—something the textual critic never does. But in this article the high-sounding title "textual critic" has been abandoned in favour of the more familiar "editor".

Textual criticism is a complex and specialised field, but it is easy to dwell too much on its complexity. The editor of a literary text must apply a technical knowledge, but his greatest asset is enlightened common sense. Behind the fine points of his discipline lies a simply stated and straightforward aim: to transmit the works of an author in error-free texts that represent the author's final intentions. A great deal hangs on this last phrase. Its essential meaning, however, is so simple as to seem self-evident. The duty of the editor is to present the text exactly as the author would have wanted it presented. The editor's whole difficulty is to apply this principle to the countless textual situations that arise while preparing a text for publication. And as an authority has written, "every textual situation is unique", so that even those rules and methods that can be formulated are at best only guidelines that must be applied with discrimination in each separate case.

One rule, however, must be adhered to as closely as possible. A textual editor must base his decisions on objective textual evidence, and not on subjective factors such as aesthetic preference. In other words, he must follow what the author wrote or caused to be written on his manuscripts unless there are overriding reasons for him not to do so. If a reading clearly is defective, he may emend it; but before doing so he should mentally examine every other possible solution, and satisfy himself that his emendation is what the author actually intended to write. And he must give the manuscript reading in a note so that readers can corroborate, or reject, his editorial judgment.

Subjective judgment does have a role to play in textual editing, but it is a supporting role. The editor must have enough critical sense not to print an inferior reading just because "according to the rules" it is the correct one. His literary sensibility will help him confirm that the decisions he has made on objective grounds are sound. And when, as sometimes happens, manuscript evidence is not clear enough to resolve a disputed point one way or the other, the editor will have to use his critical mind in order to arrive at a decision.

4. Some Working Assumptions

Since every text is unique, few general editorial principles can be formulated. But there are constants in each author's writing style, and a logic behind the composition and revision of each of his texts. These permit the formulation of certain working assumptions that will underlie the editor's work with that text. Here are some of the working assumptions that governed the editing of *Savitri*. Most of them will seem self-evident:

1. Every legitimate alteration of the text was made by Sri Aurobindo or someone working under his instructions.
2. All legitimate revisions, including oral ones, were written down on paper. No revisions were carried out according to Sri Aurobindo's oral instructions that were not marked on manuscript, typescript, proof, etc.[6]
3. Copies made for Sri Aurobindo were supposed to be exact copies. At most copyists were permitted to supply necessary punctuation where it lacked, or to regularise apparently defective punctuation, capitalisation, etc.
4. Any non-trivial alteration of a copy not made by Sri Aurobindo may be considered a corruption of the text.

5. How the Editors Worked

The first task of the editors of the critical edition of *Savitri* was to take a full inventory of the manuscripts of the poem. This formidable task once completed, the various stages of writing and revision had to be arranged in sequence. It is usually easy to determine which of two copies of something written by Sri Aurobindo is later than the other. In passing from one draft to another, he first made a fair copy of the most recently revised version, or else had a disciple make a typed copy for him. This copy would follow its predecessor — closely if it was done by him, exactly (discounting copying errors) if it was done by another. He would then revise the clean copy. His work of revision consisted almost always of alterations and additions; he rarely cancelled anything outright. If he did not like something he had written, he was more likely to expand it than delete it. This means that his later drafts are almost always longer and more developed than his earlier ones. To determine the general sequence of a group of drafts, all the editors had to do was place the shorter, less developed versions towards the beginning, and the longer, more elaborate ones towards the end. The exact sequence could be found by matching the revised version of one copy with the unrevised version of the copy that followed it. (This unrevised version could be read by ignoring for

[6] The disciple who acted as Sri Aurobindo's scribe has explicitly confirmed that this assumption is correct.

the moment the corrections and additions written in ink above the original transcript.)

Once the sequence of manuscripts had been established, the editors had to decide which version of the poem would be used as the basis of the critical edition. This is a very important decision in any work of textual criticism, since the version selected — known as the "copy-text" — inevitably has a shaping influence on the final form of the critical text. When the work being edited is one that appeared in print during the author's lifetime, it is common practice to choose either the first edition or the last edition revised by the author. For two reasons this approach could not be adopted by the editors of *Savitri*. First, the poem was not completely published during Sri Aurobindo's lifetime. Parts Two and Three were seen through the press by disciples. Secondly, the editors realised at an early stage of their work that their chief task would be to find and correct errors resulting from copying mistakes made by persons other than the author. Most such "transmission errors", as they are termed,[7] would have occurred while the poem was still in manuscript. To be sure of catching all of them, the editors had to go back to the last stage that Sri Aurobindo alone was responsible for. In cantos composed by hand, this was his final handwritten draft; for the few cantos that were composed orally, it was the transcription of the original dictation. The manuscripts representing this stage, which together are referred to somewhat loosely as the "final version" of the poem, form the copy-text of the critical edition of *Savitri*. The editors referred to earlier handwritten versions only when a reading in the last handwritten version was illegible or doubtful. Later versions were, however, referred to constantly, since they contain innumerable authorial revisions and additions, most of which were written by the scribe from Sri Aurobindo's dictation.

The editors called the earliest manuscript that they read in each canto Version A. Subsequent stages were referred to as Version B, Version C, etc. The number of version differs greatly from canto to canto. Book 8 has only one version. The cantos of Part One (Books 1–3) have as many as seven:

A — Handwritten and hand-revised double-column draft.

B — Lengthier additions to (A) handwritten by Sri Aurobindo or his scribe on chit-pad sheets or in separate notebooks.

C — Scribal transcription of (A) + (B) handwritten in a ledger and revised by dictation.

D — Typed copy (or typed copies, designated D_1, D_2 . . .) of (C).

E — Proofs of (F).

F — Fascicles or journal-instalments consisting of one or more cantos, revised by dictation.

[7] "Copying error" would be a handier term; but the errors in question were made while copying by hand, while typing, and while composing for print. All these operations are forms of copying, but that word suggests chiefly the making of a handwritten transcript. The connotations of the technical term "transmission error" are not so limited. The term is defined in the next section.

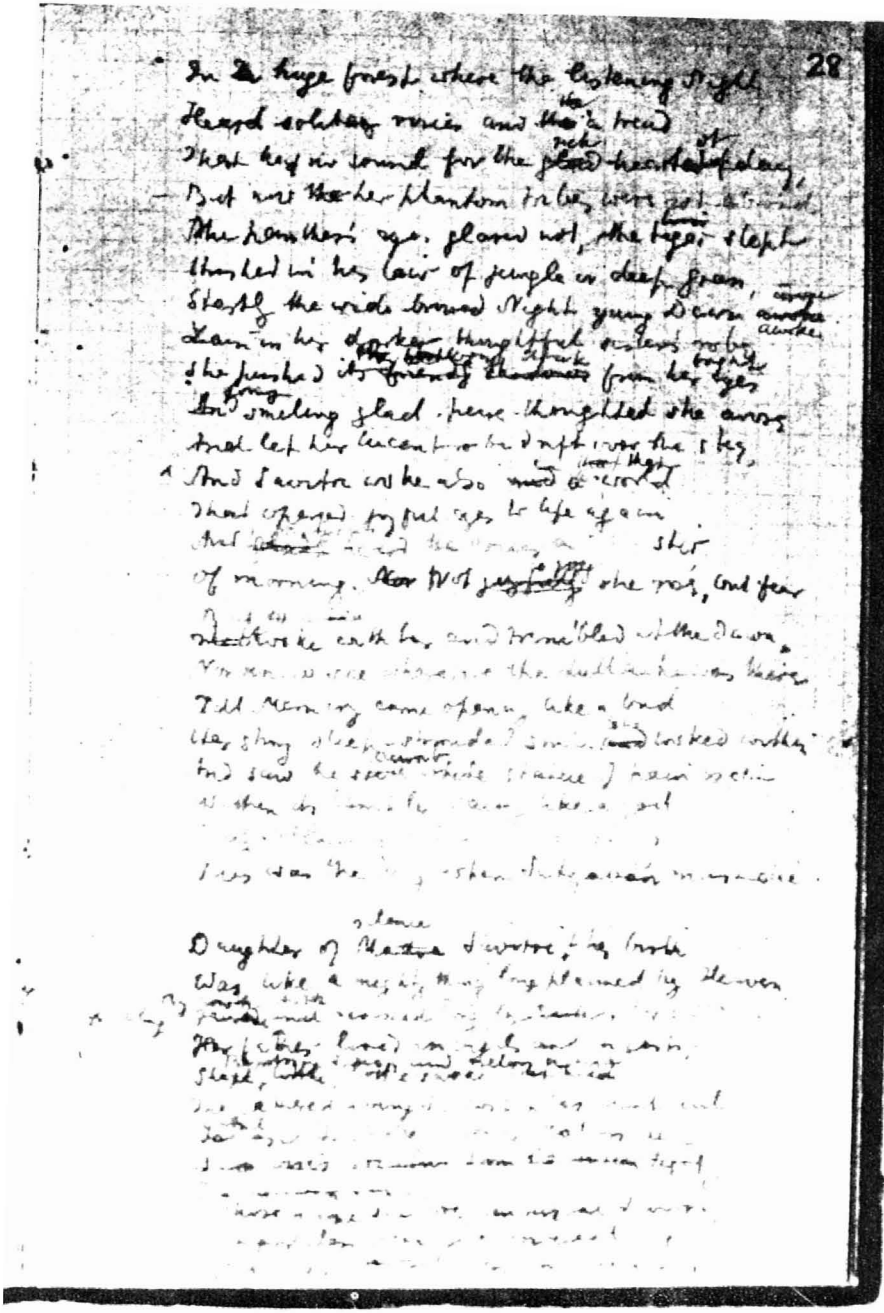


Plate 1.

First draft of opening of *Savitri*
August 1916

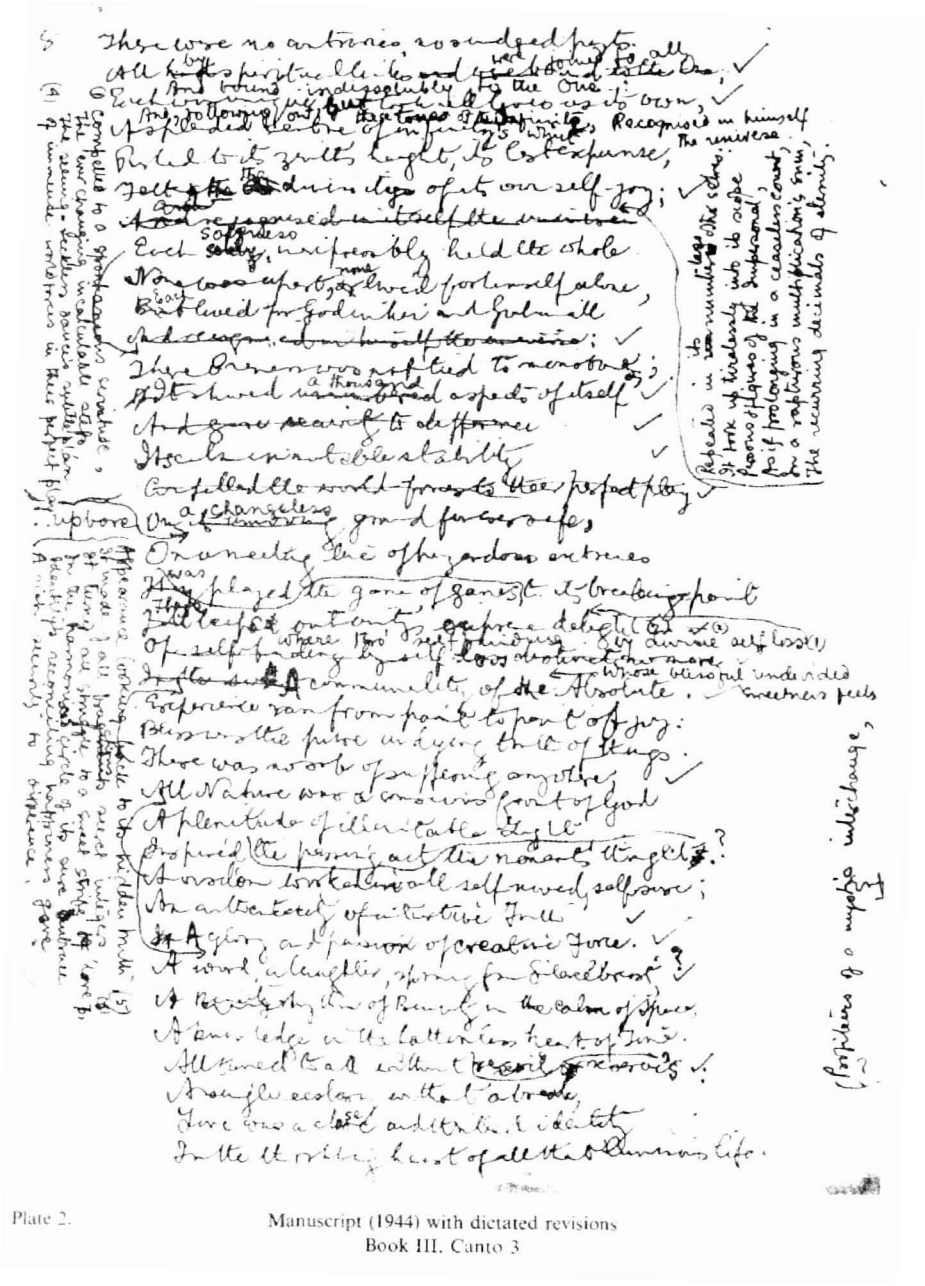


Plate 2.

Manuscript (1944) with dictated revisions
Book III, Canto 3

Heroes tabernacle
of the gods
Heaven leaned to kiss the sacred
hill
He air thrilled with passion
and delight.
A roseate glow on a tree-flecked
The face of Dawn grew of
rosied twilight grew.
Dyaus, eldest of the sacrifices
Light-gushed into the mist-cowled
above
His heralding asterisk crowned
sun.
There was a light that could not
clear recover.
There was no strength in her, no pride
of power,
Nothing living of desire had sunk
Nothing opportune gratuitous fault
Shall now ascend to thrust
a stake.

Infused into the mind of the wife; [illegible]

In casual hours or moments of the god,
Yet your least stumblings are foreseen above.
Infallibly the curves of life are drawn
Following the stream of Time tho' the unknown,
They are led by a clue the calm immortals keep.
This blazoned hieroglyph of prophet morns
A meaning more sublime in symbols writes
Than reads Thought wakes to, but this high script
How shall my voice convince the mind of earth?
Heaven's wise love rejects the mortal's prayer;
I A greatness in thy daylight soul resides.
Unhindered by the death of his desire
That can transform himself & all around
That must cross on steps of suffering to its goal,
Unclouded by the mind's stones fear & hope,
It bends above the strife of love & death;
It keeps for her her privilege of pain.
The mind of mortal man is led by words,
How shall my voice convince the men of earth
His sight betrays behind the walls
That to the by words erects the chains of Thought
And looks out only thro' half-opened doors.
The cuts into sky-steps the boundless truth
And takes each ship as it sails all the
heavens.
He states the limits of infinite possibility
And gives to three plastic Vast the name of Chance.
He sees the long results of an otherwise Force
But in its links imagines a senseless chain
He knows not to the [illegible]

Plate 4.

Transcript by scribe (late 1940s)
Book VI, Canto 2

G — Proofs of the first edition.

Once the sequence was established, the editors proceeded to the next and most laborious step — collation. Collation means to read the different versions of a work against one another in order to locate any differences between them. The ideal means of doing this is to duplicate the process of transcription, reading each stage of the poem against the one that preceded it. Unfortunately, it would have taken far too long to read all the versions of such a long poem as *Savitri* in this way. Limited both in time and in manpower, the editors were obliged to look for a shortcut. The method they settled on, which itself took them some seven years to carry out, was to read the first stage (Version A) of each canto against the text of the last printed edition, i.e. the Centenary Edition of 1972. When any difference between these two versions was noted, the source of the change or addition was sought among the stages that intervened. If the transcription of the text was carried out correctly all the way through, no irregularities would be noticed. If, however, a mistake of copying, typing, composing or editing took place anywhere along the way, the discrepancy would be visible. Once an error was identified and its source discovered, it could be dealt with according to preestablished guidelines.

This shortcut method was obviously not so foolproof as a complete collation would have been. For example, deliberate authorial changes made after Stage A that were not carried over to subsequent stages would not be caught unless every stage were read. Fortunately, this sort of copying error was not common, since all deliberate changes were marked clearly on the manuscript. The editors considered it sufficient to make a spot check for missed revisions. If any slipped through, it is unlikely that they had any significant effect on the text.

6. What is a Transmission Error?

The reader will have noticed that the editors spent much of their time looking for sinister things known as "transmission errors". Just what does this term mean? Very briefly, a transmission error is one made by someone other than the author during the copying or printing, that is the "transmission", of a text. The author evidently is not responsible for such mistakes. It should be noted that changes made by the author while making copies of a work for his own use are not considered transmission errors. Authorial copies are in a sense part of the transmission of the work, but they differ in one important respect from copies made by another. An author can and often does make deliberate changes while recopying.[8] Therefore an authorial copy cannot be expected to agree with what precedes it in every particular. But a copy made

[8] An author may make a slip while recopying, but if an editor chooses to correct such a slip, he must treat it as an emendation. The subject of emendations is discussed in Section 10.

by another, whether handwritten, typed or printed, is supposed to be an exact duplicate of what preceded it. This makes the finding of transmission errors a relatively easy task. If the previous stage has been preserved (as were almost all of the innumerable stages of *Savitri*), the correctness of the copy can be checked. Unauthorised differences between one stage and the next can only be due to a mistake of copying, typing or printing.

We have seen that the text of *Savitri* went through three stages of transmission in which Sri Aurobindo had no hand:

(1) The copying of the final handwritten version of the poem by the scribe.
(2) The typing of this handwritten version.
(3) The typesetting of this typed version.

A copying mistake made during any of these stages would count as a transmission error. If such errors were not noticed by the author, they became parts of the text. Careful comparison of successive stages of the manuscripts of *Savitri* has shown that the human instruments Sri Aurobindo used for the work of copying and typing his poem did indeed make mistakes. There is nothing unexpected or reprehensible in this. If one thinks of the hundreds of pages of manuscript, written in a difficult, sometimes barely readable hand; of the number of versions of the different cantos, some of which were being worked on concurrently; of the rapidity at which the work was done, both to keep pace with Sri Aurobindo, and to satisfy his anxiously waiting readers, one realises that the errors were very few. Still, they number in the hundreds, and each of them is a misrepresentation of what Sri Aurobindo wrote. All of them had to be removed from a text that claims to represent Sri Aurobindo's final intentions.

Here an important consideration intervenes. Sri Aurobindo either went through or had read to him most of the copies that contain the so-called transmission errors. How can he not have noticed them? In fact he did notice and correct many errors. Sometimes, remembering what the original reading was, he altered the text back to what it had been. Sometimes he changed the offending word or words to something entirely new. Often enough, however, he does not seem to have noticed the error at all. Is it possible for an author, in particular an author who lived and wrote from an elevated state of consciousness, to miss errors in something he himself had written? Sri Aurobindo, at least, did not think it impossible. Once when his secretary pointed out an obvious transcription error that had not been corrected on a proof Sri Aurobindo had gone through, the latter replied without the least embarrassment: "I did not notice this mistake while correcting." No one familiar with the complicated process of writing, revising and correcting proofs will be surprised to learn that even Sri Aurobindo allowed errors of transmission to pass. After a certain stage in the preparation of a book, many authors are more concerned about the general shape of the chapter or canto, about the overall movement and flow, than about details of phrasing and punctuation.

Sri Aurobindo certainly worked in this way. He once wrote to his secretary: "I have corrected [the pages sent] from the point of view of substance and language only — except where a typographical mistake met my eye." If an author who has brought his work to an advanced stage of revision looks at details at all, it is generally only in passages that were recently written or rewritten. Familiar passages will of course be given a cursory glance, but unless the error is striking — something that makes the sentence ungrammatical or ruins the metre of a line — it is possible for it to slip by.

But still, if an author passes a certain version, is it not the duty of his editors to print it as it is, error or no error? No editor wishing to present a text as the author intended it to be presented could afford to do so. Transmission errors are by definition introduced by someone other than the author. To accept them would mean permitting another person to have a share in the writing of the work. Moreover, most transmission errors are manifestly inferior to what the author originally wrote. Why accept a reading that is both corrupt and bad when a genuine and good one is available?

All this seems obvious enough. But when the corrupt reading has gained currency by being in circulation for a long time, the matter becomes more difficult. An editor working on an important text years after its author, and everyone who had assisted him in its preparation, had passed away, would find the question of transmission errors a vexing one indeed. Fortunately, the artical edition of *Savitri* has been prepared with the approval of the disciples who assisted Sri Aurobindo in its preparation, and who, after Sri Aurobindo's passing, have made all necessary editorial decisions in connection with the text. It was they who, in the course of this exacting work, committed most of the errors listed in the Table of Corrections. These men have agreed that all the transmission errors that have crept into the text of *Savitri* have to be corrected.

6. Examples of Simple Transmission Errors

Most transmission errors in *Savitri* were straightforward copying mistakes. An example occurs in Book Two, Canto 7, line 507 [p. 219][9]:

> Breathed in a *laxed* content its natural air.[10]

In Sri Aurobindo's manuscript (A) and the scribal copy (C) the word italicised here is "lax". It was typed "laxed" in version D_1, and so it has remained until the present. No doubt when the line was read out to Sri Aurobindo he did not catch the superfluous verbal ending, which would not strike the ear when pronounced after the "x" of "lax". "Laxed", if accepted, would have to be considered a neologism. While not altogether impossible in the context,

[9] Here and in the examples that follow, line numbers have been counted from the beginning of the canto in the new edition. (The edition will be numbered in this way when it is printed.) The page numbers within square brackets refer to the Centenary Edition.

[10] Words italicised in examples are errors that have been corrected in the critical edition.

it is certainly inferior to the simple and natural "lax", which is what Sri Aurobindo actually wrote.

A somewhat similar example occurs in Book Seven, Canto 5, line 23 [p. 522]:

Humanity seemed now too proud a state.

In both Sri Aurobindo's handwritten manuscript[11] and the scribal version, the first word is "Humility". The typist turned this into "Humanity", and the error was never caught by Sri Aurobindo. As in the last example, the corrupt reading makes sense, but lacks point. The line is made memorable by the gentle oxymoron of the correct reading.

Sometimes a copying error has resulted in the loss of a whole line. In the handwritten manuscript and scribal copy of Book Seven, Canto 4 [p. 506] the following lines occur:

What profit have I of my animal birth;
What profit have I of my human soul?

When the canto was typed the first line was omitted. The repetition of the first six words of the first line in the second evidently caused the typist to miss it out. Sri Aurobindo did not notice the omission; but he never deliberately rejected the line. The editors of the critical edition have restored it to the text. Twenty-nine other lines in various cantos, which were lost in much the same way, have also been reinstated.

In all the above examples the transmission error was committed by the typist. Many similar slips were made by the scribe. See, for instance, Book Two, Canto 4, line 550 [p. 147]:

All was *unrecognised* stress and seekings vague.

In Sri Aurobindo's manuscript, the word modifying "stress" is clearly "unorganised". It was copied "unrecognised", and the error remained through several stages of revision. Here again the erroneous reading is grammatically possible, but inferior in sense to what Sri Aurobindo wrote.

Most transmission errors occurred when the passage concerned was being either hand-copied or typed. A few, however, came in at a later stage. In every printed edition (including the 1948 fascicle), line 217 of Book Two, Canto 10 [p. 244] reads:

And slowly wake beneath the *glows* of life.

The line was added to the poem during oral revision of a typescript. In the transcript of the original dictation, the word italicised here was "blows". The line was retyped correctly, but misprinted in the fascicle. The fact that so obvious a mistake slipped by Sri Aurobindo twice (while correcting the proofs of the fascicle and of the first edition) shows that he was much more likely to miss transmission errors in passages read out to him than in passages he corrected himself.

So far all the illustrations have been examples of simple and under-

[11] See Plate 3, last line.

standable misreadings by scribe, typist or printer. A few of the errors in *Savitri*, however, surprise one by their unlikelihood. Two such occur in close proximity in Book Three, Canto 3. The manuscript involved has been reproduced as Plate 2. The reader is invited to confirm what the editors were forced to conclude.

Line 245 [p. 323] of the canto was written by the scribe from Sri Aurobindo's dictation:

As if prolonging in a ceaseless count.[12]

In the next stage the second-to-last word was written "celestial". Can the scribe have miscopied something he himself had written? No reason for amazement. All of us make such mistakes. And if we look at the poetic quality of the original line and the miscopied one, we get adequate confirmation that "celestial count" is simply a transmission error.

Line 253 [p. 324] presents us with an even more unusual situation. In Sri Aurobindo's last handwritten manuscript, the line reads:

Its calm immutable stability.[13]

This was copied:

Its *luminous* immutable stability.

Surely, one might say, this is not just an ordinary transmission error. No one could have read "luminous" in place of "calm". Evidently it was Sri Aurobindo who wrote "luminous", or who told the scribe to write it. But there is no stage of revision between the handwritten manuscript and the scribal copy. And we have taken as one of our working premises that every oral revision of *Savitri* was recorded in ink. "Luminous" is apparently a transmission error. But how could the scribe have committed such a fantastic blunder? The editors, with years of transcribing experience behind them, know that such errors can and do occur. Here the misreading was the outcome of a process having several stages. After correctly reading the word "Its", the scribe began to struggle with the words that follow. Besides being rather illegible, they are written together without a break. Where does one word end and the next one begin? Staring at such a puzzle is like gazing into the featureless desert. Finally the word "luminous" appears, stretching from the "l" of "calm" into the rolling dunes of the loops that follow. But unfortunately the reading is a mirage. It disappears immediately, allowing the two concluding words to be correctly deciphered. The fact that "immutable" has already lent its initial letters to the mirage is not noticed. The resulting line is, as usual, not impossible, but its questionable metre (a watery fourth paeon replacing a solid iamb in the second foot) betrays it as a transmission error.

These examples have not been chosen in order to hold the disciples who copied Sri Aurobindo's manuscripts up to ridicule. No one knows better than the editors of the present edition that these men, specially selected by Sri

[12] See the block of lines written sideways in the right margin of Plate 2.

[13] The fifteenth line in Sri Aurobindo's hand in Plate 2.

Aurobindo for this difficult and exacting work, did the job better than anyone else could have done. The reader has only to look at the manuscript page containing the two errors just given to realise how taxing it must have been to transcribe it. And this is not an unusually difficult page. The point of the last two examples is that even when the manuscript evidence, by its very improbability, seemed to require for its solution some sort of *deus ex machina*, such as a lost manuscript or a forgotten verbal instruction, the editors were nevertheless obliged to adhere to the actual physical evidence.

All the examples so far dealt with are "simple" situations because the transmission error remained unchanged once it was committed. Often, however, a complex situation developed during the process of revision. Such situations, for which special treatment is required, are discussed in sections 7 and 8. A few errors fall somewhere between the classifications of "simple" and "complex". In Book One, Canto 5, line 474 [p. 87], Sri Aurobindo wrote:

> Her sealed hermetic wisdom forced from her.

In the handwritten copy the third word was written "hieretic". (It actually seems to have been written "heretic", then changed to "hieretic".) "Hieretic" is not an English word, so it was altered to "hieratic". Sri Aurobindo probably had nothing to do with this change (the routine correction of a misspelling), nor can one be sure that he was involved in the presumed change of "heretic" to "hieretic". In any case what he wrote is "hermetic" (an earlier manuscript confirms the reading of the final version), and this word — better in substance and metre than the erroneous one — has been reinstated in the critical edition.

7. Complex Transmission Errors (Variants)

Simple errors are clear, self-contained and usually easy to set right. Once discovered, the corrupt reading can simply be removed and the correct one put in its place. The context is not disturbed by this localized operation. Unfortunately, not all transmission errors admit of such an easy solution. Sometimes a copying mistake results in a pair of readings, each of which has a claim to be used in the text. In such cases, the difficulty often spills over into the context, further complicating the matter. Such situations have been called by the editors "complex transmission errors". Most result from a transmission error that was caught by Sri Aurobindo, but which was not corrected by him in accordance with the original reading. An imaginary example will make this clear. If an author wrote "The sky is blue", and a copyist transcribed this sentence "The sky is black", that would be a transmission error. If the author went over the copy and changed "black" to "blue", the error would cease to be. If, however, he changed "black" to "azure", the result would be a pair of readings, "blue" and "azure", both of which originated from the author's mind, and neither of which was rejected by him.

The presence of such a pair of "good" readings forces a difficult choice: which of the two is correct? So stated, the problem can have no final solution. "Correctness" is the sort of thing that people can never agree on. To restate the problem as "which is better" would make it even more insolubly subjective. The textual editor, working from the evidence contained in the manuscripts, and bringing in subjective evaluation only as a subordinate helper, must state the problem in this way: which of the two has a better claim to be used in the text, and which of them should be relegated to the notes? For neither reading can be discarded; both must be treated as "variants".[14]

Which of the two variants should be used? Cannot one formulate a rule that would keep guesswork and subjectivity out of the picture? At first sight it would seem that one could. Since the editor is sworn to respect the author's final intentions, it would follow that the second reading should in every case be considered superior to the first. Written later, it must necessarily be closer to the author's last wishes. But in order to be sure that the author *preferred* the second reading, one would have to assume either that he remembered the first while correcting, or that, if he did not, he refreshed his memory by referring to the previous manuscript on the spot. This assumption is not acceptable. There is no reason to suppose that any author, even one attuned to "overhead" levels of inspiration, can remember each word he ever wrote. And every writer knows that it is often more convenient to rewrite a sentence, or even an entire page, than to stop work and try to find a lost version among heaps of old manuscripts.

There is another important consideration. Very often the second of two versions resulting from a transmission error seems clearly to have less literary value than the first. While an editor must refrain from making purely subjective judgments, his work, if it is not to be a mechanical following of rules, sometimes with ludicrous results, must be supported by a sense of verbal clarity and metrical order, and a feeling for such values as beauty and power of language. The editor must of course try to view these criteria as the author himself viewed them, and not to impose his own standards on the text. If he notices that one version seems preferable to another for rhetorical or aesthetic reasons, he must take this into account. Such subjective evaluations were especially important when the editors dealt with "variants", as the following examples will show.

[14] In general editorial practice, the term "textual variant" or "variant" is used to indicate a variation resulting from the author's deliberate revision of his work. The editors of *Savitri* have not concerned themselves with such variants. To list every change in the manuscript would be virtually impossible, and there were no printed variants, since Sri Aurobindo saw only part of one edition. The editors have used the term "variant" to indicate each of a pair of readings resulting from a complex transmission error. The word "alternative", which might have avoided ambiguity, has been used by them in another sense: pairs of manuscript readings, neither of which was finally selected by the author.

8. Examples of Complex Transmission Errors

Complex errors begin as simple ones. In Book Six, Canto One, line 230 [p.421], Sri Aurobindo wrote:

For it has read and broken the wizard seals.

The second to last word was copied "inner", a word that occurs in the previous line. When the passage was read out to Sri Aurobindo, he noticed the obvious repetition. He therefore changed "inner" to "hidden", and so it remained throughout the rest of the revision. But the original adjective, "wizard", is certainly more striking and resonant than "hidden". That word is acceptable, but certainly if Sri Aurobindo had been asked to choose between "hidden" and "wizard", he would have selected the word he originally wrote. The editors accordingly have used "wizard" in the text, and placed "hidden" in the notes. "Inner", which was cancelled by Sri Aurobindo, was of course discarded entirely.

A more complex situation resulted from the miscopying of line 1005 of Book Two, Canto 6 [p. 201]. The line as originally dictated reads as follows:

Birth, death are a ceaseless iteration's points.

It was typed:

Birth, death are a ceaseless vibration's points.

Noticing the flatness of substance and rhythm when revising the typed copy, Sri Aurobindo altered the line to read:

Birth, death *appear as its vibrating* points.

As revised the line reads all right. "Appear as its vibrating points" is certainly preferably to "are a ceaseless vibration's points". But in altering the line was not Sri Aurobindo just making the best of a bad job? The whole idea of vibration was brought in by a typist's error. It never formed part of Sri Aurobindo's poetic vision. On the other hand, "a ceaseless iteration's points" is both original and effective. "Iteration" occurs nowhere else in *Savitri*, it reinforces the sense of "recurrent decimal" in the preceding line, and, in addition, it gives the line a staccato rhythm that supports the intended meaning. Taking all this into consideration, the editors have selected the first version of the line for the text, and placed the last version in the notes as a variant.

It will be seen from these two examples that there is often good reason to prefer an earlier version to one written after a copying error has corrupted the text. The "firm rule" that at first sight seemed so promising—that the final version of a line to be written should automatically be used in the text—has proved to be unreliable. But to swing to the other side and say that an earlier version should always be used would also be unwise. For sometimes one cannot avoid using the later version. The examples that follow demonstrate why this is so.

Line 55 of Book Two, Canto 7 [p. 203] was originally written:

Became themselves a danger and a harm.

In the scribal copy, "harm" was written "charm". When revising, Sri Aurobindo let "charm" pass, but, sensing that something was wrong with the line, he reinforced the sense of the word he had not written by adding a line:

A perverse sweetness, heaven-born malefice.

The new line takes up both the root meaning and the modern implications of "charm". The original sense, "spell, incantation", is underscored by "malefice"; the modern meaning, "attractive quality or power", is taken up by "perverse sweetness". If "harm" were reinstated in the first line, the second would lose much of its point. But it is too good a line to be dropped. "Charm" was not part of Sri Aurobindo's original inspiration, but by taking the word up in the revised version of the passage, he has made it part of his poem. The second version of the line has therefore been used in the text, and the original line placed in the notes.[15]

Subjective evaluation has a place in solving complex problems caused by transmission errors; but its place must always be subordinate to assessment of textual evidence. Book Two, Canto 14, line 253 [p. 296] was originally written:

And drunk as with a gold spiritual wine.

It is a fine line; but unfortunately when it was copied "gold" was written "golden". Even so insignificant a mistake spoiled the delicate metrical balance of the line. Noticing this, Sri Aurobindo altered it to read:

Drunk with a deep golden spiritual wine.

This version of the line also is fine; but it is a moot point whether it is "better" than the first. Rather than debate the aesthetic merits of the two versions, the editors determined which one to use in the text through an analysis of Sri Aurobindo's revision. Faced with the necessity of correcting the line, he could easily have deleted the "en" of "golden", thus restoring the line to its original form. It apparently did not occur to him to do this. Instead he cancelled "And" and "as" and added the adjective "deep". This fairly extensive revision represents a good deal of deliberation on Sri Aurobindo's part. It would have been presumptuous of an editor to discard it simply because he preferred the earlier version. But by printing the earlier version in a note, he preserves a line that did represent the working of Sri Aurobindo's inspiration when it was written.

9. Emendations

A reading must be emended when it does not represent the author's final intentions. This rule is easy enough to state, much more difficult to apply.

[15] It is unfortunate that the entire textual situation cannot be explained in the notes. It would however be impossible to write an explainion of every situation resulting from a complex transmission error. In this example, without a paragraph such as has been written here, the reader will not know that the variant ending with "harm" should be read without the line that comes next in the text.

But before going into the intricacies of the solution, we must take a closer look at the problem. When does a phrase, word or mark of punctuation not represent the author's final intentions? For the author makes these intentions known precisely by what he sets down on paper. To alter something he has written would seem to be an act of second-guessing that could only corrupt the text. What purpose can be served by removing accidental errors of transmission if the editors are allowed to introduce deliberate ones of their own? Certainly emendation should not be resorted to hastily. But sometimes what the author has written is evidently not what he intended to say. All writers make slips. Sri Aurobindo never considered himself an exception to this rule; indeed once or twice he expressed surprise that he did not make more slips than he did.[16]

Happily, those manuscripts of the final version of *Savitri* that were handwritten by Sri Aurobindo contain very few textual situations that seem to require emendation, and practically all of these involve details of spelling, punctuation, capitalisation etc. (termed "accidentals") and not words ("substantives"). A representative selection of these, including all of the substantive emendations, is presented below.

Sri Aurobindo made few spelling errors. In the entire handwritten portion of the "final version" of *Savitri*, there is only one: "alters" spelled as "altars" (Book Four, Canto 4, line 90 [p. 379]). This slip was corrected editorially before the first edition was printed. The spelling of Sanskrit words presented more difficulty, since Sri Aurobindo changed his ideas about transliteration over the years. In early manuscripts he spelled the names of the main characters of his epic "Sâvithrî" and "Suthyavân". Later manuscripts contain the familiar spellings to which he gave final preference. In copying from earlier manuscripts, the scribe was apparently instructed to substitute "Savitri" and "Satyavan" for the older spellings wherever they occurred. It may be observed that in the preferred spellings of these two names, the dental "t" is represented by "t" not not "th", the short "a" is represented by "a" and not "u", and the circumflex over long vowels has been dropped. These habits of transliteration have been used by the editors of the critical edition to normalise the spelling of three other names that occur only in lines written in earlier manuscripts: "Gundhamâdan", "Alacanunda" and "Dyumathsena". These have been changed to "Gandhamadan", "Alacananda" and "Dyumatsena". The name of Savitri's father, originally spelled "Uswapathy", was later written by Sri Aurobindo

[16] In 1936 Sri Aurobindo wrote to a disciple who had discovered a slip of the pen in one of his letters: "Do you mean to say this is the first you have met? I used to make ten per page formerly in the haste of my writing. Evidently I am arriving towards a supramental accuracy — spontaneous and careless in spite of the lightning speed of my epistolary movement." [Letter to Nirodbaran, 14 March 1936] On another occasion he informed a different disciple that he had "no time for accuracy" when writing letters, since they took too much of his time as it was. He advised him to "supply the gaps left by pen-slips for yourself". [Letter to Amal Kiran, February 1931]

in two ways: "Aswapathy" and "Aswapaty". The latter spelling conforms to Sri Aurobindo's final preference in regard to the dental "t", and besides occurs in a late manuscript. The editors have accordingly given preference to "Aswapaty", and made all occurrences of the name accord with this spelling.

Sri Aurobindo's handwritten manuscripts are carefully punctuated—to the degree that even small irregularities stand out. Two such occur in Book Two: in line 238 of Canto 8 [p. 226, line 30] and line 33 of Canto 10 [p. 239, line 2]. Both lines clearly read better with final commas. In both cases the commas were supplied by the typist, who was evidently authorised to add necessary punctuation as he typed from the scribal copy of the manuscript. There are a few other examples of this sort of emendation, which do not differ greatly from these two.

More complex problems of punctuation resulted from the process of textual transmission. The editors have made two or three emendations in such situations. One may be considered representative. Line 235 of Book Two, Canto 3 [p. 324], "Infallible, leaping from eternity", was inserted by Sri Aurobindo after a copying error altered the following line. The editors have restored the original form of that line ("Inspired the moment's thought, the passing act"), but in doing so, they have had to make the line that precedes the one that was inserted end in a comma and not a full stop.

None of the above emendations have any significant effect on the substance of the text. In all of *Savitri*, only five substantive emendations have been made in lines handwritten by Sri Aurobindo. All will be discussed here. In Book One, Canto 2, line 281 [p. 18], Sri Aurobindo's manuscript reads:

In the dire court *who* life must pay for joy.

Something obviously is wrong here. Sri Aurobindo originally wrote "where life must pay...", then altered "where" to "who". Why? He certainly did not intend to make the line unintelligible. The editors, after examining the manuscript, have concluded that "who" was intended to replace "that" in the preceding line. Sri Aurobindo apparently cancelled the wrong word. At any rate the copyist of the manuscript wrote "where" and not "who". This was evidently the correct way to deal with the situation.

A transmission error produced an unusual situation in Book Six, Canto 1, lines 706–07 [p. 434]. The first line was originally written:

Of work and thought and measured grave delights.

Later a passage was added, the first line of which ended with "height". When the lines were transcribed, "delights" was copied "delight". This produced an unwanted rhyme. When revising the canto, Sri Aurobindo got rid of the rhyme by altering line 707 so that the last word became "heights". It would go against his intention to restore the original reading "delights" in the first line, since that would introduce a rhyme almost the same as the one he had removed. "Delight" must be accepted—an "emendation" inadvertently introduced by the scribe.

Another complex situation that required substantive emendation re-

sulted from a transmision error made not by the scribe, but by Sri Aurobindo himself. It has already been mentioned that the rectification of such authorial slips must be treated as emendations. Lines 572–73 of Book Two, Canto 7 [p. 218] were originally written by Sri Aurobindo:

A formless void oppressed his struggling brain,
A darkness grim and cold benumbed his flesh.

When copying these lines into the "final" manuscript, Sri Aurobindo wrote

A formless void oppressed his struggling brain,
A darkness grim and cold oppressed his flesh.

"Oppressed" has evidently crept into the second line from the one above it. This is a common sort of copying error, and the repetition stood out clearly. While revising the passage, Sri Aurobindo rectified the situation by altering the first occurrence of "oppressed", making the lines read:

A formless void suppressed his struggling brain,
A darkness grim and cold oppressed his flesh.

The revision removed an obvious slip; but the original version of the lines seems preferable to the last. As with other "complex transmission errors" the editors have relied on subjective factors to help them decide which lines should be used in the text. After considering the situation thoroughly, they have kept the original version and relegated the third version to a note.

The last emendation of a handwritten line was necessitated by what the editors consider to be a slip made by the author while revising. All handwritten versions, except the last, of line 491 [p. 347] of Book Three, Canto 4, run as follows:

And in the pauses of the building brain.

When he copied this line into the "final version", Sri Aurobindo wrote "twixt" instead of "in". This word, although somewhat archaic, is perfectly legitimate, and in fact of fairly frequent occurrence in *Savitri*. But here it does not make sense. The "pauses" of the brain are what come between, or twixt, its ordinary activities. Sri Aurobindo's intention surely was that it is *in* these pauses t' at, as the sequel says, the "thoughts" from "hidden shores" come in and touch the seeker. Perhaps he meant to alter "pauses" when he substituted "twixt" for "in". At any rate, the unrevised version of the line, as given above, seems to represent Sri Aurobindo's intentions better than the revised one, and it has therefore been restored to the text.

Words requiring emendation are far more frequent in passages dictated by Sri Aurobindo to his scribe than in passages that he wrote by hand. This is to be expected; it is easy to mishear a spoken word. Often the suspicious reading is a homophone or near-homophone of the intended word. An example is "wants" in Book Two, Canto 10, line 644 [p. 256]:

Master of Nature who *wants* her bondslave worked.

Evidently the word Sri Aurobindo dictated was "once". "Wants" makes sense only if "bondslave" is taken as the object of a transitive "worked" — a highly unlikely possibility.

Emendations have been introduced in every edition of *Savitri* since the first. Thus far none of them has been listed or otherwise indicated. In the critical edition all significant emendations — both those introduced by previous editors and those, fewer in number, that have been newly introduced — will be clearly indicated by footnotes. The manuscript reading will be given in the note.

10. Punctuation

Most of *Savitri* was carefully punctuated; but parts of it, especially some dictated portions, were not. If the text of the new edition was to be consistent in matters of detail, as Sri Aurobindo certainly wanted it to be, a certain amount of punctuation had to be added or emended by the editors. Such emendation has in fact been done since the first edition; indeed even the typist and, to a much lesser degree, the scribe added and regularised punctuation. No doubt there was an understanding between them and Sri Aurobindo in regard to this. The editors of all printed editions of the poem also felt called upon to emend punctuation, and much of what they did was undoubtedly necessary. Portions of the poem that were composed and revised orally often lack the most essential pointing, including even full stops. Not that Sri Aurobindo gave no attention to punctuation while dictating. But often he was too preoccupied with getting the words of his inspiration down on paper to be troubled overmuch about the punctuation.

The editors' general rule in regard to punctuation was not to add or change a point unless it seemed absolutely necessary to do so. Sri Aurobindo's pointing was relatively light by modern standards. For example, he often did not put commas before or after present participial phrases. The editors have tried to follow Sri Aurobindo's own practice. In doing so they have removed much previous editorial punctuation that seemed to them unnecessary.

11. Normalisation

Where necessary punctuation was lacking, the editors have supplied it. Where it was noticeably irregular, they have normalised it. Some apparent irregularity is due to the difference in date of the manuscripts making up the "final version". Some of these were written in the 1940s, others in the 1930s or even earlier. Sri Aurobindo's practice in pointing changed over the years. He did not begin to use, or approve the use of, the colon to introduce direct speech until relatively late. In most handwritten manuscripts direct speech is introduced by the semicolon. Since the colon was used in printed texts seen by Sri Aurobindo, the editors have substituted a colon wherever a semicolon precedes direct speech in the manuscript.

Other details that have been normalised are capitalisation and spelling.

Here the editors' practice was to let an irregularity pass if it did not stand out. If it did, Sri Aurobindo's preference was ascertained. By using the *Savitri Concordance* it was possible to check every occurrence of a word, and to make each occurrence conform to the spelling that Sri Aurobindo preferred. Anomalous spellings were often introduced by the scribe. For instance, he wrote "jinn", while Sri Aurobindo always spelled the word "djinn". Both forms are acceptable, but the editors have normalised the spelling to accord with Sri Aurobindo's own preference.

Capitalisation proved somewhat more difficult to deal with. As with his punctuation, Sri Aurobindo's habits of capitalisation changed during the years he worked on *Savitri*. Moreover, when he dictated to his scribe, he seems to have paid less attention to this detail than to any other. For example, in the period when he wrote most of his final manuscript of the poem, he regularly capitalised "Nature" in the sense of cosmic and not individual prakriti. The scribe generally followed this practice, but not with equal consistency. Sri Aurobindo himself had not been so consistent at an earlier stage. Among the manuscripts from an early period which form part of the "final manuscript", there is one occurrence of "nature" which does not agree with his later practice. This occurrence, and most of those for which the scribe is responsible, were capitalised by previous editors, if not by the typist. The normalisation of this word's capitalisation has been made complete in the new edition. However, other words often capitalised by Sri Aurobindo have not been normalised, since he himself never arrived at a complete uniformity. In such cases, the editors have generally considered it wisest to respect the variations of the handwritten manuscript. In the case of dictated lines, however, most of the regularising of capitalisation done by the typist or previous editors has been allowed to stand.

P.H. & R.H.

TABLE OF CORRECTIONS

Lines of the Centenary edition are numbered from the top of each page; lines of the new edition are numbered from the beginning of each canto. An asterisk (*) after the corrected reading indicates that the Centenary reading is listed as a "variant" in the new edition.

CENTENARY EDITION			NEW EDITION	
Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
2	12	core	43	core,
2	28	pierced	59	peered
3	11	God-touch	78	god-touch
3	35	from the unreached	102	from unreached
4	5	shone:	108	shone.
5	7	witness to	146	witness of
5	32	God-kind	171	god-kind
7	between 8 & 9	[line omitted]	219	And in their body's lives acclimatise
7	31	breast,	242	breast
7	32	deep	243	dim
9	6	forgetfulness	289	forgetfulness,
10	8	space	327	Space
11	27	comes	27	arrives
12	23	immortal's	54	Immortal's
14	9	wideness	112	wildness
14	12	slowly passing	115	slowly-passing
14	18	Time	121	Time,
15	11	temple door	150	temple-door
15	15	lives,	154	lives.
15	28	ambiance,	167	ambience,
15	35	air	174	air,
16	5	fire:	180	fire;
16	21	measure	196	measures
16	29	dragon bird	204	dragon-bird
17	23	Death	233	death
17	31	fate	241	Fate
18	16	world.	262	world:
18	17	law,	263	Law,
18	26	high climbing	272	high-climbing
19	35	the hidden	317	her hidden
20	11	king idea	329	king-idea
23	7	God,	37	god,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
24	1	infinitude:	67	infinitude;
24	6	supernature	72	Supernature
24	11	creatrix	77	Creatrix
24	23	half known,	89	half-known,
24	32	Force,	98	Force;
25	5	God.	107	god.
25	18	above,	120	above.
25	23	continent:	125	continent.
25	34	Infinity.	136	infinity.
26	2	arch-mason	140	archmason
26	9	less,	147	less;
26	12	reason	150	Reason
28	36	worlds.	245	worlds:
31	1	joy:	318	joy;
31	9	reign	326	region
31	9	delight;	326	delight.
31	10	receive,	327	receive;
31	32	spirit	349	Spirit
32	4	truth,	357	Truth,
32	11	Idea	364	Idea,
32	19	mind,	372	mind;
33	3	regurgitations in	392	regurgitations of
33	27	Illumined that	416	Illumined That
33	29	thinker	418	Thinker
33	35	peace	424	Peace
34	11	Eternity.	436	eternity.
34	12	Only a while	437	Only awhile
34	22	poise of fall,	447	pose of fall
34	23	long,	448	long
34	32	into the ignorant nature's	457	into ignorant Nature's
35	34	Presence	494	presence
37	28	flame-wrapt	560	flame-wrapped
37	30	secrecy.	562	Secrecy.
39	11	wrapt	614	wrapped
40	22	forever unknown;	661	for ever unknown:
40	23	Word.	662	Word:
41	between 7 & 8	[line omitted]	683	Hardly for a moment glimpsed viewless to Mind,
41	32	thought	708	Thought
41	32	space	708	Space

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
42	15	flood	727	flood,
43	3	birth:	751	birth.
43	5	with unseen	753	with an unseen
43	14	time	762	Time
44	22	divine.	806	divine;
46	6	unknown	6	Unknown
46	18	secrecy,	18	Secrecy,
46	29	Light,	29	light,
46	31	Eldoradoes	31	Eldorados
47	1	Godhead	32	godhead
47	13	Space.	44	space.
47	20	Fixed sometimes	51	Fixed, motionless
48	23	soul.	90	soul;
49	2	Silence	105	silence
49	2	Voice,	105	voice,
50	5	further	143	farther
50	6	happening	144	happening,
50	11	starting line;	149	starting-line.
50	15	lost.	153	lost;
51	4	invincible	178	invincible,
51	9	sureness	183	sweetness
52	8	chimeras	218	chimaeras
53	25	mate.	271	mate:
54	7	rider,	289	Rider,
54	26	life's	308	Life's
54	27	thought's	309	Thought's
54	30	the clock-work	312	this clock-work
54	between 31 & 32	[line omitted]	314	Across the cries of anguish and of joy,
54	33	cried,	316	cried
54	35	days	318	days,
55	7	power	326	Power
55	10	truth-light	329	Truth-Light
55	23	consciousness	342	Consciousness
56	2	the random	356	a random
57	7	Ray	397	ray
57	8	free	398	bare
57	10	hush	400	hush,
57	22	sin,	412	sin;
57	33	unrolls,	423	unrolls
58	8	eternal	434	Eternal's
58	9	mind	435	mind,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
58	9	force.	435	light,
58	between 9 & 10	[line omitted]	436	Our helpless hearts to enshrine the Omnipotent's force.
58	21	venture	448	outcome
59	6	unshaken	469	unslackening*
61	6	close	540	down
61	13	seer;	547	Seer;
61	19	interchange.	553	interchange;
61	24	seems,	558	seems;
61	30	seen,	564	seen;
62	3	heart.	573	heart;
62	6	Godhead here,	576	godhead here;
63	16	inert	622	inert,
64	19–20	Her endless . . . thoughts, His being . . . experiment;	660–661	His being . . . experiment, Her endless . . . thoughts;
65	9	house	686	house,
66	24	hide and seek	737	hide-and-seek
67	between 13 & 14	[line omitted]	762	He has built a million figures of his power;
67	34	Spirit	783	spirit
68	1	tale.	785	tale,
68	5	powers,	789	powers
69	9	and, even	829	and even
69	13	age's	833	ages'
69	18	terminus of	838	terminus to
70	12	unknown	867	known
72	16	traveller	943	Traveller
72	17	cease,	944	cease
72	20	there;	947	there,
72	21	one.	948	one;
72	31	person	958	Person
72	34	power	961	Power
73	2	Spirit	965	spirit
74	3	thought	3	thoughts
74	7	sunlit	7	silent
74	23	page,	23	page;
75	2	life.	30	Life.
75	3	Spirit's	31	spirit's
75	18	warlock wisecraft	46	warlock-wisecraft
75	19	of opposition	47	of the opposition
75	19	Gods,	47	gods,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
76	18	will;	82	Will;
77	7	divine	106	diviner
77	8	turn:	107	turn;
77	13	state:	112	state.
77	29	fragment mirrorings	128	fragment-mirrorings
79	16	force	186	Force
80	23	undone.	229	undone:
80	32	Eternity's	238	eternity's
81	11	Death,	252	death,
81	12	power	253	Power
82	1	force	278	Force
83	15	unwalled	328	unwalled,
84	7	space	355	Space
84	27	phantasy,	375	fantasy,
85	21	realm,	405	realm
86	10	free will	430	free-will
86	34	superconscient's	454	Superconscient's
87	3	law	459	lore
87	15	King,	471	king,
87	18	hieratic	474	hermetic
89	5	Soul,	531	soul,
90	9	call:	571	call;
90	27	differences,	589	differences
90	28	Scribe,	590	Scribe
91	9	Eternity	607	eternity
91	13	consciousness	611	Consciousness
91	14	norm,	612	norms,
95	7	earth's,	7	earth's
95	between 9 & 10	[line omitted]	10	In an immaterial substance linked to ours,
97	5	gate	73	gates
97	24	had dreamed	92	has dreamed
98	21	Made by	124	Made for*
100	16	high-intended	191	high intended
100	24	union crystal	199	union-crystal
101	23	born,	234	born;
101	31	birth	242	earth
102	1	stillness	247	Stillness
103	15	ambiance	15	ambience
103	25	And the figure	25	And figure
106	2	spirit	105	spirit's
107	2	decadence.	141	decadence:

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
107	27	the destiny	166	her destiny
107	32	Re-word	171	Reword
108	11	stone-grip	185	stone grip
108	11	inconscience,	185	inconscience;
108	between 13 & 14	[space]	between 187 & 188	[delete space]
108	20	feel	194	fix
109	12	half see,	221	half-see,
109	12	half create;	221	half-create;
111	9	ever-living	290	everlasting
111	21	of the unspoken	302	of unspoken
111	26	tune	307	tone
112	16	heartbeat's	333	heart-beats'
112	35	long,	352	long;
113	8	all	361	all,
114	26	corner Mind,	414	corner-Mind,
114	34	sweet and sunlit groves,	422	a sweet sunlit grove,*
116	title	and Fall	title	and the Fall
116	21	incalculable,	21	Incalculable,
116	23	venturesome	23	venturous
117	3	Soul.	34	soul.
117	18	incessant	49	inconstant
117	25	Then wantonly	56	Then, wantonly
118	23	bliss	90	Bliss
121	4	Spirit's	177	spirit's
121	4	life	177	life,
121	17	breadth	190	breath
121	24	omniscient:	197	omniscient,
121	27	climbs	200	climb
122	2	obscured,	211	obscure,
123	33	hold.	277	hold;
124	24	summit glories	304	summit-glories
126	1	creator flash,	353	creator-flash,
126	2	Force:	354	Force;
126	18	work,	370	work;
126	26	God-children	378	god-children
126	34	largesse	386	largess
129	25	silence	484	Silence
130	3	space,	498	Space,
130	5	sweetness	500	swiftness
132	6	inconscient sleep	6	the Inconscient's sleep,
132	7	And tied	7	Tied

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
132	16	Hunting	16	Hunts
132	16	for a	16	for the*
132	16	keep,	16	keep.
132	18	globe.	18	globe:
133	4	bless	35	bless,
133	10	walk:	41	walk;
133	35	knew	66	knew,
134	10	consciousness	77	consciousness,
134	31	And	98	But*
134	31	came down	98	has come
135	3	Knowledge	106	knowledge
135	5	gods	108	Gods
136	between 12 & 13	[no space]	between 150 & 151	[insert space]
136	13	space,	151	Space,
136	33	infant-glow,	171	infant glow,
137	7	waking	181	wakening
137	18	force	192	force,
139	7	our obscurest	252	her obscurest
139	10	birth,	255	birth;
139	28	cause;	273	cause:
141	17	hide and seek	334	hide-and-seek
141	33	life,	350	Life,
142	13	the frail	365	a frail
143	11–15	Life had . . . joy And the . . . things; They worked . . . more, Content to . . . act, Identified . . . shell.	399–403	Content to . . . act, Life had . . . joy And the . . . things; Identified . . . shell, They worked . . . more.
144	25	woe	449	woe,
144	27	victim's	451	victims'
146	9	faith	505	path
146	11	force,	507	force.
146	12	ignorance,	508	ignorance;
146	27	desire.	523	Desire.
146	32	Thought's	528	thought's
147	9	tremendous	540	tremulous
147	11	unconscious	542	insentient*
147	19	unrecognised	550	unorganised
147	29	In an inconscient	560	On an inconscient
148	11	Knowledge	578	knowledge
148	22	restrain	589	confine*

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
148	24	Unseen	591	unseen
148	25	infinites.	592	infinities.
148	28	Accepting	595	Accept
148	29	walk,	596	walk
149	5	air;	608	aim;
149	16	works,	619	work,
149	34	house,	637	house;
150	8	apex or	647	apex —or
150	27	mist	666	mist,
151	9	made	9	made,
152	4	artisans	35	artisans,
152	10	Sprite prompters	41	Sprite-prompters
152	15	Half-animal, half-god	46	Half animal, half god
153	9	lurking place.	76	lurking-place.
153	13	truth	80	Truth
153	19	alone is not	86	is not alone
153	between 30 & 31	[line omitted]	98	But never can we know and truly live
153	34	learnt	102	learned
154	2	inconscience'	106	Inconscient's
154	14	Spirit	118	spirit
156	10	whirls	185	whorls
156	20	moved in the	195	moved the
156	27	space	202	Space
156	29	life	204	Life
158	1	witness-gaze.	248	witness gaze.
158	13	A keen-edged	260	The keen-edged
158	34	Self,	281	self,
159	32	ignorance,	315	Ignorance,
160	7	Spirit,	326	spirit,
160	21	roofs	340	floors
160	31	view,	350	view
161	15	Truth,	369	Truth
161	33	slow stammering	387	slow-stammering
161	33	interpreters,	387	interpreters
162	23	Whole.	413	whole.
162	30	Power	420	power
162	32	incoherences	422	incoherencies
162	36	Truth	426	truth
163	13	Life's	439	life's
164	7	cares,	468	cares;
164	12	griefs:	473	griefs;

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
165	36	made a	533	made into a
167	31	black	600	blank
168	10	Spirit's	614	spirit's
168	13	face.	617	face:
168	30	doer	634	Doer
169	2	eternities:	642	eternities;
169	6	supernature	646	Supernature
169	19	helps,	659	helps
169	27	Spirit's	667	spirit's
170	23	absolute:	699	absolute.
170	24	cover	700	covet
170	27	beauty	703	Beauty
170	35	rescue ancient	711	rescue an ancient
171	1	sea-like	713	sealike
171	9	shadow-soul,	721	shadow soul,
171	10	dwarf figure-head	722	dwarf-figurehead
171	11	traffic of	723	traffic in*
171	12	ego face	724	ego-face
171	23	dark	735	dim*
171	24	unseen	736	unseen,
172	22	glare	770	glow
174	2	drift	33	drift,
174	9	wonderland,	40	wonderland
174	35	will	66	Will
175	22	Whole	89	whole
175	25	will to be,	92	will-to-be,
176	21	stamped their patterns on	123	traced their pattern in*
176	25	even	127	ever
176	32	Forever	134	For ever
177	26	knows,	164	knows;
178	14	truth	188	Truth
179	11	bear.	221	bear:
179	35	Unknowable.	245	unknowable.
180	2	clod	248	clod,
180	20	Wonder-Worker	266	Wonder-worker
180	25	mass,	271	mass
180	28	She reposes motionless in its dust of sleep.	274	She refuses motionless in the dust to sleep.
182	3	Spirit's	321	spirit's
183	11	sought out	365	sought out,
183	29	might,	383	might.
185	25	god,	450	God,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
185	27	Soul.	452	soul.
185	29	titan	454	Titan
185	34	Life	459	life
187	20	still	517	still,
187	34	space;	531	Space;
188	2	he grew	535	was soon*
188	6	Spirit's	539	spirit's
188	10	these large	543	those large
189	1	No-gestures	569	Nō-gestures
189	33	unrecognisable	601	unrecognisable,
190	1	unknown,	605	Unknown,
190	22	tree of sacrifice	626	tree-of-sacrifice
190	25	dragon-flies	629	dragonflies
191	5	Infinity	645	infinity
191	13	That he	653	That so he
192	35	chance	710	chance,
193	28	Time	739	Time,
194	1	train:	748	trail:
194	14	Desire,	761	desire,
196	13	demi-god	831	demigod
196	29	action prisons	847	actions prison
197	3	sight.	857	sight,
198	1	wares	891	wares,
199	8	still	934	still,
199	8	far	934	far,
199	17	Truth:	943	truth:
200	28	more,	990	more
201	7	appear as its vibrating	1005	are a ceaseless iteration's*
201	13	Wheel,	1011	wheel,
203	6	Death	37	death
203	32	and though	63	and, though
205	10	life dimmed tarnished into a doubt,	113	life was dimmed, tarnished with doubt;
205	13	mind;	116	mind:
205	18	outside	121	outsides
205	25	mart,	128	mart
206	22	spacious	160	specious
206	33	fantasm	171	phantasm
207	5	mischief	179	mischiefs
207	20	visible,	194	visible
207	26	And when	200	And, when

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
207	27	tones,	201	tones
209	2	falsehood	247	Falsehood
209	7	sword	252	sword,
210	14	butt:	295	butt;
210	18	chimera	299	chimaera
210	22	way—	303	Way—
212	11	the field	363	his field
213	2	masks	390	masques
213	33	force	421	Force
213	34	primeval	422	primaeval
215	14	Often a	473	Often, a
215	18	trade-mark	477	trademark
215	27	pity and love;	486	pity or love;
216	12	laxed	507	lax
216	23	space	518	Space
217	12	Void.	542	void.
217	21	communique	551	communiqué
217	30	face;	560	face.
217	34	being	564	beings
218	6	suppressed	572	oppressed*
218	7	oppressed	573	benumbed*
218	10	blank	576	bleak
220	17	titan	17	Titan
221	25	Life's	55	life's
221	31	Mysteries.	61	mysteries.
222	9	shape	75	Shape
223	7	Nothingness.	108	nothingness.
223	14	on earth;	115	on the earth;
223	27	Obsoured	128	Obscured
224	12	Spirit's	149	spirit's
224	15	ruse,	152	ruse;
224	22	by-ways	159	byways
224	27	grown[1]	164	grown [delete footnote]
224	31	Mother-force.	168	Mother-Force.
225	12	mute,	185	mute;
226	9	masque,	217	mask,
227	26	apathy	270	apathy,
227	34	other's	278	others'
228	23	spider's web	302	spider-web
228	24	wrapt;	303	rapt;
228	36	Cities uprooted,	315	Uprooted cities,
229	1	fallen'',	317	fallen,"

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
229	5	And him	321	And Him
229	33	toilings	349	tollings
230	10	voice	363	Voice
230	26	cast on	379	cast in
231	32	printing house	422	printing-house
232	2	pain,	429	Pain,
232	21	Life	448	life
232	27	has filled	454	had filled
232	28	Dawn,	455	Dawn;
232	33	Spirit	460	spirit
233	21	impulse's	21	impulses'
233	29	ceaseless	29	careless
234	21	harp's	52	harps'
234	24	white-blue moonbeam	55	white-blue-moonbeam
235	9	highway	76	highways
235	14	between	81	twixt
235	21	Paradise	88	paradise
236	9	skyey	112	skiey
236	18	depth's	121	depths'
237	13	felicity:	152	felicity;
238	4	Till that	4	Till That
238	22	heaven	22	Heaven
239	29	change:	60	change;
239	35	Nature-Force.	66	Nature-force.
240	9	hypothesis upon	76	hypothesis on*
240	14	Self,	81	self,
240	19	postulates	86	postulates,
241	29	would put	132	could put
242	6	force	145	Force
243	21	searching it	196	it searching
243	35	Void	210	void
244	7	glows	217	blows
244	14	truth	224	Truth
244	15	deity	225	Deity
244	19	In its first	229	In her first
247	26	sank engulfed	343	sank, engulfed,
247	28	Force.	345	Force;
247	35	dark	352	dull
250	4	and unique,	429	and the unique,
250	15	control	440	control,
250	19	centuries,	444	centuries
250	23	factory-home	448	factory home

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
251	10	lines	471	lines,
252	11	horseback	508	horse-back
253	7	nature's	540	Nature's
253	14	chance:	547	Chance:
253	22	cause;	555	Cause;
253	36	space;	569	Space;
255	12	Universe	617	universe
255	30	single patterned	635	single-patterned
256	3	wants	644	once
256	9	appear,	650	appear.
256	15	wing,	656	wings,
257	3	touch	680	touch,
257	11	aids	688	aides
258	26	hours,	739	hours
259	1	gods.	749	Gods.
259	6	airplanes	754	air-planes
262	15	immortality,	82	immortality;
262	19	Time.	86	time.
263	1	steals from a lost heaven	104	steals in from lost heavens*
263	11	its purple	114	a purple
264	7	splendour-stream	146	splendour stream
265	23	sun	197	Sun
266	9	Gods,	219	gods,
266	12	Arch-masons	222	Archmasons
266	13	space,	223	Space,
266	15	King.	225	king.
266	29	dance:	239	dance.
267	15–16	A line . . . plan, It lengthened . . . chain,	261–262	It lengthened . . . chain, A line . . . plan,
268	16	Knowledge	298	knowledge
269	4	Unseen	322	unseen
269	15	consciousness,	333	Consciousness,
270	11	chequer-board	365	chequerboard
270	33	Infinity	387	infinity
270	35	depths	389	depths,
271	6	Whole	396	whole
271	11	glowing	401	flaming
271	16	consciousness	406	Consciousness
271	23	consciousness	413	Consciousness
272	6	rude	432	nude
272	15	in us	441	in us,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
272	between 15 & 16	[line omitted]	442	A seed-idea is parent of our acts
272	20	He who is	447	He who Is
272	24	Spirit's	451	spirit's
273	6	Unthinkable	469	unthinkable
273	33	know;	496	know:
274	19	ears,	517	years,
274	23	witness of	521	witness to
277	22	space	22	Space
277	25	In a glory and surprise of the seized soul	25	A glory of sunrise breaking on the soul,*
277	26	And a tremulous	26	In a tremulous*
278	30	Thought's	61	thought's
278	35	the transient	66	this transient
279	7	Godlike	74	godlike
279	20	sunflowers	87	sun-flowers'
279	35	kindled	102	kindled,
280	16	God-mind	119	god-mind
281	12	co-sharers	151	cosharers
281	23	idea's	162	ideal's
283	14	part	14	part:
283	17	sign,	17	sign;
284	between 8 & 9	[line omitted]	40	Apart, unbound, he looked on all things done.
287	7	closed	147	ceased
287	8	sight	148	Sight
287	11	still;	151	still.
287	25	Time,	165	Time;
289	29	murmur,	29	murmur
290	1	long-known and loved,	32	long-known, well-loved,*
290	4	ear,	35	ear.
290	35	space,	66	Space,
291	1	soul	68	Soul
291	8	earth	75	earth,
291	20	near,	87	near;
291	32	There was	99	Here was
291	34	soul-stuff:	101	soul-stuff;
292	10	force	112	force,
292	24	There where	126	Here where

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
293	between 10 & 11	[no space]	between 148 & 149	[insert space]
294	2	circumstance	176	circumstance,
294	3	scenes,	177	scenes
294	27	birth-places	201	birthplaces
294	32	word,	206	word;
295	1	eye	211	eyes
296	6	ocean ecstasy,	252	ocean-ecstasy.
297	24	spirit	24	Spirit
297	31	Knower is the Known,	31	knower is the known,
298	1	Beloved and Lover	32	beloved and lover
298	9	known	40	Known
298	9	chain,	40	chain;
299	1	knowledge	68	Knowledge
299	15	face;	82	face:
299	21	uplifting	88	upbuilding
299	27	fire.	94	Fire.
299	31	birth-place	98	birthplace
300	3	World-dream	106	world-dream
300	9	space,	112	Space,
300	21	field,	124	field.
302	1	Light,	176	light,
302	9	sphere,	184	sphere.
305	8	works	8	works,
305	8	far off,	8	far-off,
305	13	Love	13	love
305	13	Beloved's	13	beloved's
306	28	term:	59	term.
307	7	form	74	Form
307	8	there;	8	here;
308	10	or sight	113	nor sight
308	19	unalterable	122	inalterable
310	8	space;	8	Space;
310	13	free	13	freed
310	18	self's mission and self's power?	18	Self's mission and Self's power?
310	24	goes on,	24	goes on
311	18	blaze.	49	blaze:
311	29	soul.	60	soul:
311	31	black	62	blank
312	13	her self	80	herself
312	24	stole,	91	stole.

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
312	between 24 & 25	[line omitted]	92	The Power, the Light, the Bliss no word can speak
312	32	mystery	100	mystery.
312	33	And brought a love sustaining pain with joy;		[delete line]
314	4	Death;	142	death;
314	7	in her.	145	in her:
314	31	sweetness's	169	sweetness'
314	33	gropes,	171	gropes;
315	12	gathered into	186	gathered to
315	13	Thus was	187	This was
317	2	To that	2	To That
317	10	Strength	10	strength
317	12	Light	12	light
317	20	Life's	20	life's
317	27	old world-frame	27	old-world frame
319	7	nature	74	Nature
319	7	bliss;	74	bliss.
319	19	Spirit's	86	spirit's
319	31	Descent	98	descent
320	14	spirit's	117	Spirit's
320	25	sight, the last	128	sight that seeks*
320	33	the mortal	136	this mortal
321	22	Spirit's	160	spirit's
322	11	space,	185	Space,
322	25	silences,	199	Silences,
322	28	were born;	202	are born;
322	31	look	205	look.
322	32	depths;	206	depths,
323	9	was now	218	now was
323	20	Self,	229	Self;
323	24	parts,	233	parts.
323	33	selves.	242	selves:
323	36	celestial	245	ceaseless
324	8	luminous	253	calm
324	23	Game	268	game
324	23	breaking point	268	breaking-point
324	27	commonalty	272	communality
324	32	self-sure,	277	self-sure;
324	35	Force.	280	Force,
325	1	The moment's thought	282	Inspired the moment's

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
		inspired the passing act,		thought, the passing act.
325	2	laughter	283	laughter,
325	4	Knowledge	285	knowledge
325	17	soul interchange	298	soul-interchange
325	18	oneness	299	Oneness
325	30	with its eddies	311	with eddies
327	30	fact;	382	fact,
327	32	will,	384	will.
327	35	pursued	387	pursued,
328	13	hide and seek	401	hide-and-seek
328	21	world ecstasy,	409	world-ecstasy,
329	1	Spirit,	425	spirit,
329	24	opposites	448	opposites,
329	25	shadow-like	449	shadowlike
329	26	pale:	450	pale,
329	28	Self,	452	Self
330	16	Merged into the Unknowable's mystery,	475	Merging into unknowable mystery,*
332	9	its vast	539	his vast
332	10	Half way	540	Half-way
333	3	Unknown	569	Unknown;
334	12	grasp	12	clasp
334	15	to her	15	to her,
334	28	ethereal-tressed	28	ethereal-tressed,
334	30	wisdom's	30	Wisdom's
335	2	Heaven	33	Heaven,
335	4	shape	35	Shape
335	5	spoke:	36	spoke.
336	2	human kind.	69	humankind.
336	10	infinitudes,	77	infinities,
337	3	whence;	106	whence.
337	15	hide and seek;	118	hide-and-seek;
337	22	has brought	125	had brought
337	25	nothing is true:	128	nothing true:
337	36	has come	139	had come
338	30	Halfway	169	Half-way
339	5	hoping on,	180	hoping on
339	29	All-conscient	204	All-Conscient
339	36	Infinite's	211	infinite's
340	2	near;	213	near.
340	3	Splendour	214	splendour

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
340	4	guest,	215	guest.
340	13	wisdom	224	Wisdom
340	14	half-divine	225	half divine
340	33	vast,	244	vast.
340	34	in earthly	245	can earthly
341	17	Aswapathy's	264	Aswapaty's
342	28	fail.	310	fail:
343	3	God,	321	god,
343	21	past,	339	past;
343	31	multitude	349	multitude,
344	9	Spirit's	363	spirit's
346	6	Spirit's	431	spirit's
346	12	hair	437	hair,
347	22	his human	482	its human
347	31	And twixt	491	And in*
349	1	maenad	1	Maenad
349	20	langour	20	languor
350	3	Tempests'	34	Tempest's
351	6	sky.	73	sky
352	2	spell,	105	spell;
352	9	coil's	112	coïl's
352	32	coil,	135	coïl,
353	2	bliss	140	bliss,
353	8	has touched	146	had touched
353	10–12	Translating heaven ... shape Its brightness ... Unknown. A spirit ... aware	148–150	Its brightness ... Unknown. A spirit ... aware Translating heaven ... shape
353	35	Mother wisdom	173	Mother-wisdom
354	11	souls	185	soul
355	20	rich-colored	230	rich-coloured
355	21	bough	231	bough,
355	27	heart,	237	heart;
355	36	all.	246	all:
356	5	that is,	251	that is.
356	32	brilliancies	278	brilliances
357	27	field,	309	field.
358	20	palm tree	338	palm-tree
359	5	Of thought's	5	And thought's
359	22	Man's	22	man's
360	1	Immortal's	32	Immortals'

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
360	14	were ritual	45	were a ritual
360	23	Unknown and the Unborn	54	unknown and the unborn
361	18	near	85	nearer
361	32	Truth-mind's	99	Truth mind's
361	33	A growing out there was	100	There was a growing out
364	8	a breath is the new	183	the breath is a new
365	8	need,	219	need
365	9	clasp	220	clasp,
365	24	spell,	235	spell;
365	25	sublime	236	sublime,
365	27	lives	238	lives,
365	35	filled	246	fill
366	31	failed.	277	failed,
367	1	scene,	283	scene
367	7	blossoms	289	blooms
367	8	The wide world knew not yet the inhabitant flame,	290	Earth nursed, unconscious still, the inhabiting flame,*
367	17	discovered her,	299	discovered her
367	18	A wonder	300	And wonder
367	18	core,	301	cave,
368	2	kind,	319	kind
368	3	in the sense-life's	320	in sense-life's
368	7	live,	325	live.
368	11	Savitri,	329	Savitri.
369	3	Came,	3	Came
369	5	roots.	5	roots:
369	14	Aswapathy	14	Aswapaty
369	16	life	16	life,
369	22	ardent	22	silent
370	21	aroused,	52	aroused
370	22	Truth	53	Truth,
370	35	heaven,	66	heaven;
371	8	inconscience	75	transience
371	21	strengths.	88	strengths;
371	36	screen.	103	screen;
372	3	love,	106	love.
372	4	half-told,	107	half told,
372	10	robe,	113	robe
372	11	She seemed	114	She seemed,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
372	11	realms	114	realms,
372	33	The long	136	Her long
373	20	look,	159	look;
373	31–34	A casual . . . life. For the . . . sometimes Can use . . . mood To weigh . . . Fate.	170–173	For the . . . sometimes Can use . . . mood To weigh . . . Fate: A casual . . . life.
373	35	Spirit,	174	spirit,
373	36	camest	175	cam'st
374	5	afar,	181	afar.
375	4	God,	216	god,
375	5	thing to be.	217	thing to be:
375	16	soul:	228	soul.
375	19	unalterably	231	unutterably
375	25	speech:	237	speech.
375	27	play.	239	play:
375	29	faery	241	fiery
375	31	sweetnesses,	243	sweetnesses;
375	36	heaven,	248	heaven
377	7	has made	7	had made
377	11	within;	11	within,
377	18	selves.	18	selves:
378	15	Force,	46	Force
378	26	pedestal,	57	pedestal;
378	30	prepared	61	proposed
379	12	dawn	79	dawn,
379	18	fate-van	85	fate-wain
379	21	course	88	course,
379	27	primeval	94	primaeval
380	3	to an antique	106	to antique
380	7	faery	110	fiery
380	34	valley-clefts	137	valley clefts
380	35	mountain-altars	138	mountain altars
381	4	flowers	143	flowers,
381	14	breadths,	153	breadth,
381	27	unassailed	166	unprofaned*
381	28	ever-living	167	everliving
381	33	Close-drawn	172	Close drawn
382	16	forms	191	forms,
383	11	few,	222	few.
383	19	prey,	230	prey;
383	35	Infinite's	246	infinite's

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
385	2	gods,	284	gods
385	10	Earth	292	earth
385	25	cry,	307	cry
385	27	light,	309	light
385	31	Night's	313	night's
385	35	day.	317	day:
389	15	wings,	15	wings
389	16	face	16	face,
389	18	And forgetting	18	Forgetting
389	19	call and	19	call, to
389	20	Were lifted	20	Was lifted
389	26	Below there	26	Below them
390	6	purple	37	azure
390	7	In her	38	In a
390	9	Wasted	40	Wasting
390	11	were around,	42	was around,
390	19	Primeval	50	Primaeval·
390	21	Man, the deep-browed artificer,	52	Man the deep-browed artificer
390	25	The mighty	56	The Mighty
390	31	hills	62	hills,
390	32	And peaks	63	Peaks
392	8	wicket-gate	8	wicket gate
392	9	sign,	9	sign
393	12	brow,	43	brow;
394	18	[no indent]	85	[indent]
394	20	star,	87	star
394	22	green gold	89	green-gold
394	36	all,	103	all
395	23	world,	126	world
395	36	approching	139	approaching
396	2	the gleam	141	a gleam
396	10	ambiance	149	ambience
398	15	Godhead's	226	godhead's
398	20	Godlike	231	godlike
398	27	life is blind	238	Life is blind,
398	35	although life, mind	246	though life and mind
399	1	births	248	births,
401	9	mọrn,	40	noon,
401	21	I glimpsed	52	I have glimpsed
401	21	pools	52	pools,
401	22	And saw the	53	I have seen the

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
401	32	lips	63	lids
402	33	answered:	100	answered,
403	5	roam'st	108	roamst
403	8	primeval	111	primaeval
403	11	Dyumathsena	114	Dyumatsena
403	15	heavens,	118	heavens
403	17	fate	120	Fate
403	17	hand,	120	hand.
403	28	high peopled	131	high-peopled
403	36	state	139	state,
404	3	house	142	house.
404	6	moonbeam's	145	moonbeams'
404	15	fate	154	Fate
404	between 20 & 21	[line omitted]	160	Already I met her in my spirit's dream.
404	32	inmates	172	intimates
405	1	the soul.	177	my soul.
405	6	wind	182	wind,
405	7–10	And wandering ... infinity Lived on ... sight; Mountains and ... God. Pranked butterflies, ... air,	183–186	Pranked butterflies, ... air, And wandering ... infinity Lived on ... sight; Mountains and ... God.
405	7	nearing from	184	in blue*
405	11	long bills	187	long-bills
405	32	awaking	208	awakening
405	36	The spirit	212	The Spirit
406	6	God.	218	God,
406	7	trance,	219	trance.
406	8	free:	220	free.
406	10	And Savitri musing still	222	And Savitri, musing still,
406	26	speak	238	speak,
406	28	lightning flash	240	lightning-flash
406	28	reveals.	240	reveals
406	29	gods	241	gods.
407	3	life	251	Life
407	20	secrecy	268	Secrecy
407	20	occult.	268	occult;
407	21	veil	269	Veil

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
407	26	slave.	274	slave:
407	33	Sun.	281	sun.
408	26	O Happiness,	310	O happiness,
408	26	feet,	310	feet
408	28	princess,	312	princess
408	35	heartbeats	319	heart-beats
409	4	looked at	324	looked out at
409	15	green gold	335	green-gold
409	19	pale brilliant	339	pale-brilliant
409	21	jewel faces'	341	jewel-faces'
410	22	was a wave	377	grew aware*
410	29	soul,	384	soul
410	36	unity.	391	unity,
411	13	whisperings	404	whispering
412	13	cool scented	439	cool-scented
415	10	immortal's	10	immortals'
415	12	a see-saw	12	the see-saw
415	12	and life.	12	with life.
415	20	breath,	20	breath
415	21	world;	21	world
415	between 21 & 22	[line omitted]	22	In its formidable circuit through the Void;
415	22	fire	23	Fire
416	15	soul.	47	Soul.
416	18	All shaping	50	All-shaping
416	25	Mother Wisdom	57	Mother-Wisdom
416	29	mind	61	Mind
416	30	consciousness	62	Consciousness
416	32	Of the Godhead	64	Of Godhead
417	7	immortals'	75	Immortals'
417	9	might	77	darts
417	14	Aswapathy's	82	Aswapaty's
418	between 2 & 3	[no space]	between 106 & 107	[insert space]
418	3	[no indent]	107	[indent]
418	18	fiery	122	fire-tinged
418	31	And guarded	135	And, guarded
418	34	up-gazing	138	upgazing
419	8	say:	148	say
419	9	morn	149	noon
419	15	Gundhamadan	155	Gandhamadan

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
419	27	green-tangled	167	green tangled
419	36	rapid,	176	rapid and
420	7	roamest,	183	roamst,
420	13	eyes,	189	eyes
420	27	lightning's	203	lightnings'
420	31–32	Pitiful to . . . spoke, As a wind . . . air,	207–208	As a wind . . . air, Pitiful to . . . spoke
421	2	Aswapathy	214	Aswapaty
421	2	seer;	214	seer;—
421	4	worlds,	216	words,
421	16	Infinite	228	infinite
421	18	hidden	230	wizard*
421	18	seals,	230	seals;
421	26	forth	238	forth,
421	29	inconscient	241	inconstant
422	3	moon-stone	251	moonstone
422	13	within,	261	within.
423	5	born,	289	born
423	7	word,	291	word!
423	15	ring	299	bring
423	17	gods	301	Gods,
423	33	branch	317	branch,
424	7	chosen	327	chosen,
424	10	will,	330	will.
424	14	woods,	334	woods
424	15	Dyumathsena	335	Dyumatsena
424	17	Dyumathsena, Satyavan	337	Dyumatsena,Satyavan,
424	21	Aswapathy	341	Aswapaty
424	31	near	351	nearer
424	34	woe,'	354	woe'
425	3	blind,	359	blind
425	7	godhead	363	Godhead
425	8	roam,	364	roam
425	9	stair,	365	stair:
425	10	Abrupt	366	Abrupt,
425	14	race,	370	race;
425	18	death,	374	death.
425	29	grip	385	grip,
425	29	speak,	385	speak.
426	1	life.	393	life;
426	3	confirm this	395	confirm the
426	8	love:	400	love.

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
427	7	demands,	435	demands:
427	9	path,	437	path.
427	23	Aswapathy's	451	Aswapaty's
427	34	World's	462	world's
428	15	selves,	479	souls.
428	between 15 & 16	[line omitted]	480	There are dire alchemies of the human heart
428	18	angel,	483	angel
429	19	Savitri	520	Savitri.
429	27	agencies,	528	agencies;
429	29	hour:	530	hour.
430	13	Soul	550	soul
431	4	built	577	built,
431	17	Heaven's	590	heaven's
432	21	bronze,	630	bronze.
432	30	world,	639	world
432	31	And, dazzled	640	And dàzzled
432	33	earth,	642	earth
433	2	depart.	647	depart:
433	18	incessant	663	inconstant
433	23	here,	668	here.
433	35	human,	680	human
434	21	Love	702	love
434	24	benignances	705	benignancies
434	30	or events	711	all events
434	32	Power:	713	Power.
434	33	spirit	714	spirit,
435	5	titan's,	722	titan's;
435	14	Beating	731	The beating
435	20	Are a poverty.	737	Are poverty.
437	2	from the heavenly	2	from heavenly
437	5	seemed;	5	seemed:
437	6	destiny.	6	destiny,
437	7	Will,	7	Will.
437	17	law	17	law;
437	25	spoke.[1]	25	spoke.
437	fn	Awhile she lost ... deeps.		[delete four lines]
437	fn	Lending ... earth	26	[insert in text]
438	fn	She uttered ... fate.	27–28	[insert in text]

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
438	between 5 & 6	[line omitted]	35	Into the unreadable mystery of Time
438	19	skies;	49	skies,
438	20	It guides	50	Its guides
439	30	values	94	value
440	3	laid.	103	laid:
440	5	thought,	105	thought
440	23	hell's	123	Hell's
440	28	learnt	128	learned
440	28	Time	128	time
440	30	earth	130	Earth
441	6	head,	142	head
441	9	fate,	145	fate.
441	11	recurs,	147	recurs
441	between 25 & 26	[two lines omitted]	162–163	Who willed to form or feign a universe In the cold and endless emptiness of Space?
442	2	beautiful	176	beautiful,
442	4	Time,	178	Time
442	24	Light	198	light
442	25	Detected,	199	Detected;
442	27	look:	201	look.
442	31	light	205	Light
443	2	illumines	211	illumes
443	2	Inconscience,	211	Inconscience
443	30	gods	239	Gods
444	4	godhead	249	Godhead
444	10	will	255	Will
444	14	Against man's ignorance and his obstinate strength,	259	Against the world's Ignorance and its obstinate strength,
444	between 14 & 15	[line omitted]	250	Against the stumblings of man's pervert will,
444	16	his human heart.	262	his heart.
445	3	great	285	Great
445	5	pain:	287	pain;
445	36	falls	318	falls,
446	1	"I, I am God;"	319	'I, I am God;'
446	2	"Yes, all is God,"	320	'Yes, all is God,'
446	5	things,	323	things.
446	21	titan	339	Titan

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
447	3	Centaur's	357	Centaur
447	7	Fire,	361	Fire;
448	10	Hard	400	"Hard
448	12	His enemies are the beings he came to save.		[delete line]
449	8	Night.	432	night;
449	10	the immutable	434	his immutable
449	26	spirit	450	spirit's
449	35	unconsious	459	unconscious
449	36	learnt	460	learned
450	10	turned	470	turned,
450	24	Necessity,	484	necessity,
451	8	learnt	504	learned
451	21	Till	517	"Till
451	28	days:	524	days.
452	2	Sun.	533	sun.
452	6	world-maker's	537	World-maker's
452	32	sight	563	Sight
453	6	"I"	573	'I'
454	17	O mortal	620	"O mortal
455	11–15	The eternal Conscious-ness became the home Of some . . . Inconscient; One breathed no more the spirit's native air. A stranger . . . universe, Bliss was the . . . hour.	648–652	Eternal Consciousness became a freak Of an . . . Inconscient And, breathed no more as spirit's native air, Bliss was an . . . hour, A stranger . . . universe.*
455	31	toil	668	toil,
456	16	Aswapathy	689	Aswapaty
456	19	fate	692	Fate
456	24	Aswapathy,	697	Aswapaty,
456	26	and moments	699	or moments
456	31	moons	704	morns
457	6	around,	714	around
457	17	Possibility	725	possibility
457	18	Chance.	726	Chance;
457	20	Time,	728	Time
457	28	hard	736	dead
457	30	bound:	738	bound;
457	31	Spirit's	739	spirit's
457	32	freedom	740	Freedom

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
458	5	King.	749	king.
458	8	soul.	752	soul,
458	9	script	753	script,
458	25	on thy	769	in thy
458	27	fate;	771	fate,—
459	2	Self.	782	self.
459	7	many-guarded	787	many guarded
459	9	Or holding the ideal's battered fort	789	Holding the ideal's ringed and battered fort*
459	16	ridge	796	ridge,
461	1	guide;	853	guide.
461	5	and hers,	857	and hers
461	8	verge.	860	verge
461	9	edge,	861	edge.
461	10	scene,	862	scene
461	11	She must	863	Must
461	24	God	876	god
461	35	arbiters there,	887	arbiters there.
461	36	guard.	888	guard;
462	14	eternal	902	ethereal
462	17	Unseen;	905	Unseen.
465	title	The Ordeal	title	the Ordeal
465	title	Grief	title	Grief and Pain
465	7	soul;	7	soul:
465	9	drives:	9	drives.
465	30	pacing, lion-maned,	30	pacing lion-maned
466	17	wide	47	white
466	26	primeval	56	primaeval
467	27	hearts;[1]	94	hearts
467	fn	As forced ... again;	95–96	[insert in text]
469	4	to her:	141	to her.
469	24	happiness,	161	happiness
469	25	waves,	162	waves
470	26	within;	199	within.
471	12	All night	222	At night
472	20	touch,	267	touch;
472	33	woe	280	woe,
473	13	world,	297	world;
473	17	divine	301	divine,
473	20	resolute	304	resolute,
473	27	And still	311	Still

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
474	29	Death,	29	Death.
475	3	Wisdom's	34	wisdom's
475	36	fate?	67	Fate?
476	30	soul:	97	soul,
477	31	pinpoint	133	pin-point
478	15	world	153	world,
478	20	This regent	158	The regent
478	33	cry,	171	cry.
478	36	life's	174	time's
479	7	sublime	181	subtle
479	10	self.	184	Self.
479	16	gods on life's	190	Gods on Life's
479	22	himself lives	196	himself he lives
479	29	threshold	203	threshold,
480	10	A careless	220	Careless
480	26	creep	236	creep,
481	4	tenement	250	tenement,
481	30	grows;	276	grows:
482	5	hearts	287	hearts,
482	between 17 & 18	[no space]	between 299 & 300	[insert space]
482	27	birth,	309	birth;
482	33	end.	315	end
483	32	serve,	350	serve.
483	33	has lived.	351	had lived;
484	6	face.	360	face,
485	3	Gods:	393	Gods;
485	26	force,	416	force
485	27	earthborn	417	earth-born
485	34	demi-god.	424	demigod.
486	12	on a high	438	on the high
486	15	new-born	441	new-born,
486	18	stratosphere.	444	stratosphere;
486	19	lost	445	last
488	3	come,	3	come.
488	26	door,	26	door.
488	27	Man human	27	Man, human,
489	34	life	65	Life
490	36	supernal's	103	Supernal's
491	14	release,	117	release
492	7	soul's	146	Soul's
492	13	fill:	152	fill.

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
493	16	danger pits	191	danger-pits
493	26	necks	201	necks,
494	before 1	[line omitted]	212	An inner voice could speak the unreal's Word;
494	8	eyes,	220	eyes
494	9	patron here.	221	patron here:
494	22	unslain	234	unslain,
494	23	their sheltered	235	the sheltered
494	35	roar;	247	roar.
495	5	waves	253	waves.
495	21–24	Her spirit's . . . lines. A royalty . . . lot; The sovereign . . . ministers: Her servants . . . house	269–272	A royalty . . . lot; The sovereign . . . ministers: Her servants . . . house: Her spirit's . . . lines
495	24	house	271	house:
495	25	guarded	273	guarding
496	24	highbred	307	high-bred
496	27	paths.	310	parks.
496	35	and, where no limits are,	318	and where no limits are
497	31	universe:	350	universe;
498	6	A cry	361	The cry
498	7	spirit,	362	spirit
499	17	voice.	398	voice:
500	16	limits	433	limbs
500	24	death:	441	death,
501	5	carrying harps	457	carrying the harps
501	12	heart:	464	heart;
501	15	truth;	467	truth:
502	9	pilgrim-feet.	497	pilgrim feet.
504	2	blows;	33	blows.
504	12	Fallen	43	Fall'n
504	29	ills	60	ills,
505	3	cell,	70	cell.
506	3	Man,	106	Man
506	3	Fire,	106	fire,
506	7	goal;	110	goal:
506	between 9 & 10	[line omitted]	113	What profit have I of my animal birth;
506	18	own true signature	122	own signature

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
506	21	hands:	125	hands.
506	27	Nature's	131	nature's
506	29	loved	133	lived
506	30	law,	134	law.
506	32	man;	136	man.
507	6	God	146	god
507	7	force.	147	Force.
507	19	Voice,	159	voice,
507	32	human kind,	172	humankind,
507	33	king	173	key
508	16	sovereignty	192	sovereignty,
508	16	cestus	192	cestus,
508	18	battle-field	194	battlefield
508	32	forces	208	Forces
508	35	hearts,	211	hearts
509	14	Fate.	225	fate.
509	26	Laksmi,	237	Lakshmi,
510	11	route:	258	route;
510	14	word,	261	Word,
510	20	unroot:	267	unroot,
510	24	fail:	271	fail.
510	26	Light	273	light
510	28	fail;	275	fail:
511	7	lord	290	lord,
511	11	pain;	294	pain:
511	22	sun:	305	sun.
511	27	last born	310	last-born
512	9	age.	329	age,
512	13	world,	332	world
512	14	side:	333	side;
512	26	concrete;	345	concrete.
513	12	beast	367	beast,
513	16	words:	371	words;
513	17	earth:	372	earth.
513	18	Mind:	373	Mind;
513	20	inventions are,	375	inventions are
513	27	aids	382	aides
514	1	Gods	392	gods
514	6	light,	397	light;
514	7	I will	398	will I
514	9	soul.	400	Soul.
515	7	Gods	433	gods

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
515	12	create	438	create,
515	14	bless;	440	bless,
515	18	bed-fellows	444	bedfellows
515	23	stepping stones	449	stepping-stones
515	26	life.	452	Life.
515	32	War	458	war
515	32	Wrong,	458	wrong;
515	33	pyre,	459	pyre;
516	3	courage	465	Courage
516	4	Fate.	466	fate.
516	14	Eternity	476	eternity
516	15	Infinity	477	infinity
516	16	Immortality	478	immortality
516	19	ignorance,	481	ignorance
516	20	heart,	482	heart
516	36	Godlike	498	godlike
517	4	whole	502	whole,
518	11	the orbits	545	their orbits
518	26	dies;	560	dies:
518	27	yet,	561	yet
519	4	learnt	574	learned
519	9	sprung	579	sprang
519	14	learnt,	584	learned,
519	23	dream:	593	dream.
519	31	Void unborn.	601	void Unborn.
520	5	Death,	611	death,
521	1	come:	643	come.
521	5	hands	647	hand
522	7	Knowledge	7	knowledge
522	7	forms,	7	forms
522	13	light	13	Light
522	17	heart.	17	heart:
522	23	Humanity	23	Humility
522	28	Void	28	void
523	6	end;	37	end,
523	11	Goal;	42	goal;
523	18	immortal[1]	49	immortal [delete footnote]
523	19	Heaven	50	heaven
524	6	wings.	72	wings:
524	12	breath,	78	breath
524	19	worlds	85	worlds,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
525	4	Presence	106	presence
525	9	visibility,	111	visibility
525	27	define,	129	define;
526	between 9 & 10	[line omitted]	148	Eternity upheld the minute's acts
526	10	play,	149	play.
526	24	immortality:	163	immortality;
526	35	crown,	174	crown;
527	5	actor on	179	actor in
528	15	serpent	224	Serpent
528	17	mightily	226	mightily,
528	20	bliss;	229	bliss.
529	9	cell:	254	cell.
529	16	fact,	261	act,
529	22	Re-set	267	Reset
530	1	lotus's	282	lotus'
530	29	happy	310	happily
531	9	dusk;	326	dusk.
531	16	capitol	333	Capitol
532	10	fairy	10	faery
532	17	and unknown	17	an unknown
533	29	will,	59	will
534	17	forbid,	83	forbid
534	18	lived,	84	lived
534	22	Infinity.	88	infinity.
534	36	claim'st	102	claimst
535	6	Ray,	108	Ray
535	10	Supreme,	112	Supreme
535	25	Self	127	self
536	7	Sun:	145	Sun.
536	8	"O Soul,	146	"O soul,
536	15	self	153	Self
537	2	claim'st	176	claimst
537	17	personality,	191	personality
537	32	pierce,	206	pierce;
537	33	Unknown;	207	Unknown,
538	27	libretto	237	libretto's
539	20	form	265	form,
540	2	mute,	283	mute
540	26	of the unseen	307	of unseen
540	34	touch,	315	touch;
540	35	air	316	air,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
541	8	thoughts,	325	thought,
541	10	utterance,	327	utterance.
541	13	grumbling	330	fumbling
541	21	powers.	338	powers;
541	33	perishable,	350	perishable
541	36	ceaselessly	353	ceaselessly,
542	5	subconscient	358	subconscient's
542	11	create;	364	create:
542	12	force:	365	force.
542	20	wrapt	373	wrapped
542	24	brain;	377	brain,
542	33	freed man —	386	freedman —
543	3	world,	392	world
544	5	mind's	430	life's
544	6	Time,	431	Time:
544	7	nature	432	Nature
544	30	unseen	455	Unseen
545	2	Void supreme	462	void Supreme
546	8	retired,	504	retired
546	15	supreme	511	supine
546	26	sight;	522	sight.
547	6	formed	538	from
551	title	Canto Seven*	title	Canto Seven [delete footnote]
551	title	[no title]	title	The Discovery of the Cosmic Spirit and the Cosmic Consciousness
551	26	old,	26	old;
553	5	ours,	73	ours
553	6	mind:	74	mind;
554	9	being	113	being,
554	9	circumference	113	circumference,
554	13	circumstance,	117	circumstance;
554	24	within,	128	within
555	23	being	162	Being
556	7	became,	182	became.
556	24	closeness	199	closenesses
561	title	Canto Three*	title	Canto One [delete footnote]
561	1	dawn	1	dawn.
561	20	but with guarded	20	with guarded

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
561	27	peace:	27	peace.
562	3	peaks	30	peaks,
562	29	joy,	56	joy
562	35	boughs,	62	boughs
563	4	blank	68	blank,
563	13	with jagged	77	with the jagged
563	16	oppressed,	80	oppressed
563	22	Primeval	86	Primaeval
563	between 22 & 23	[five lines omitted]	87–91	A tree that raised its tranquil head to heaven Luxuriating in verdure, summoning The breeze with amorous wideness of its boughs, He chose and with his steel assailed the arm Brown, rough and strong hidden in its emerald dress.
564	8	Woodsman	114	woodsman
565	20	lips	163	lids
571	between 3 & 4	[line omitted]	4	In her vast silent spirit motionless
571	14	the frame.	15	its frame.
571	23	stillness	24	Stillness
572	4	void	36	void.
572	6	ravished;	38	ravished,
572	10	gods.	42	Gods.
572	19	worlds.	51	worlds:
572	21	torn.	53	torn:
572	31	Presence	63	presence
572	31	world,	63	world;
572	36	force	68	Force
573	1	Infinity,	69	infinity,
573	5	form;	73	form:
573	27	calm.	95	calm:
573	35	mind,	103	mind
573	35	learner,	103	learner
574	12	gods.	115	gods;
574	14	Night,	117	Night

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
574	15	face,	118	face
574	34	ears	137	ears,
574	36	"Unclasp,"	139	"Unclasp",
575	3	writhst rebellious	142	writh'st rebellion
575	8	not and	147	not, and
575	14	Thyself,	153	Thyself
575	23	too as if called	162	too, as if called,
575	30	puissant-winged	169	puissant-winged,
575	31	flaming-silent	170	flaming-silent,
575	36	Death, the king,	175	Death the king
576	1	lands	176	lands,
576	6	And like	181	And, like
577	24	trance-chained	235	trance-claimed
578	6	Mother	252	mother
578	8	now as if	254	now, as if
578	13	spaces	259	spaces,
578	19	far. Now,	265	far: now,
578	20	nest, alarmed,	266	nest alarmed
579	20	shape,	302	shape
579	29	moods. A strange, hushed, weird	311	moods: a strange hushed weird
579	32	own	314	one
579	33	plains,	315	plains;
580	13	Then to that	331	Then, to the
580	29	dream's	347	Dream's
580	33	hopes in	351	hopes from*
580	34	Idea's	352	Ideal's
580	34	might	352	might,
580	35	force.	353	force:
581	1	sovereign	355	suzerain,
581	3	sleeper	357	sleeper,
582	9	them pale	9	them, pale,
582	20	unappalled	20	unappalled,
582	29	The present	29	Present
583	35	delight,	65	Delight,
584	2	eye's	68	eyes'
584	6	Waste	72	waste,
584	8	titan	74	Titan
584	8	Chance.	74	chance.
584	14	lose	80	lose,
586	10	of the Night	148	of Night
586	21	Vast	159	vast

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
586	21	live	159	live,
586	36	mind	174	mind,
587	1	blue	175	blue,
587	15	Time	189	time
587	19	breath	193	breath,
587	29	world	203	world,
587	34	shell they	208	shell, thy
588	8	Savitri	218	Savitri,
588	9	flood	219	flood,
588	13	Death,	223	death,
588	27	refusals	237	refusal
588	36	force.	246	Force.
589	5	or if	251	or, if
589	16	fate,	262	Fate,
589	between 30 & 31	[line omitted]	277	My will too is a law, my strength a god.
590	6	to me	289	to me,
590	23	had drowned,	306	have drowned,
590	26	Death:	309	Death.
591	15	and terrified,	334	and, terrified,
591	17	soul,	336	soul
591	20	heaven's	339	Heaven's
591	22	exgiuous doles	341	exiguous dole
591	31	Will	350	will
591	32	Love	351	love
592	20	pain	375	pain,
592	23	And a vain	378	And, a vain
592	23	seeking	378	seeking,
592	24	idol	379	idols
593	6	force	397	Force
593	13	gods	404	Gods
593	27	being	418	Being
594	4	throbs,	431	throbs;
594	11	unnamed	438	unmoved
594	19	heart,	446	heart.
594	35	Then man was	462	Then was man
595	11	Wanderer	474	wanderer
599	6	death	6	depth
599	6	death,	6	depth,
599	7	Non-Being's	7	Non-being's
599	24	Condemned,	24	Condemned
600	4	space	35	Space

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
600	9	out,	40	out
600	10	peace,	41	peace.
600	14	doomed,	45	doomed
600	26	contraries:	57	contraries,
600	27	light,	58	Light,
601	16	burnt	83	burned
601	between 32 & 33	[line omitted]	100	Heaven's chanting heralds waken dim-eyed Space.
602	9	delight	112	delight,
602	14	gleaned,	117	gleamed,
602	22	lands	125	lands,
603	19	into magic	158	into a magic
604	7	touch	182	touched
604	11	shine	186	shone
604	14	mingle	189	mingled
604	27	fairy	202	faery
605	15	last,	226	last
606	6	task	253	task,
607	27	phantasy.	27	fantasy.
608	28	can ever	58	can for ever
608	31	Immortal's	61	Immortals'
609	between 32 & 33	[line omitted]	99	A wave that breaks upon a shore in Time,
610	7	the holy	110	thy holy
611	1	outburst.	140	outburst;
611	5	die;	144	die.
611	10	elsewhere	149	elsewhere.
611	18	compromise.	157	compromise:
612	3	and see,	178	to see,
612	14	wordless	189	worldless
612	23	Time	198	time
613	13	Mother's	224	mother's
613	22	Mother's	233	mother's
613	24	came,	235	came
613	33	out, reconciled,	244	out reconciled
613	35	sweet new	246	new sweet
614	6	we are	253	we were
614	14	peace,	261	peace
614	18	arrived;	265	arrive;
615	10	steps;	293	steps,
615	23	out being	306	out of being

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
615	23	Time;	306	Time,
615	24	the firm	307	its firm
615	30	Matter's	313	matter's
616	23	void	342	Void
616	34	still	353	dumb*
617	17	curbed	372	curved
617	26	spoilt	381	spoiled
617	30	god	385	God
618	3	ignorance.	394	ignorance
618	between 3 & 4	[line omitted]	395	And evolution's slow arrested plan.
618	18	half Truth	410	half-Truth
618	26	make,	418	mate,
618	27	Nescience,	419	Nescience
619	8	live,	436	live;
619	13	dream,	441	stream,
620	1	the light	465	the brief light
620	2	joy,	466	joy;
620	3	Fate's	467	fate's
621	6	Idea,	6	Idea
621	18	Truth but Truth	18	truth but truth
621	27	All-knowledge	27	All-Knowledge
621	31	nullity,	31	nullity
622	8	A soul in God's tremendous Void was lit,	39	A soul was lit in God's tremendous Void,
622	19	see.	50	see,
622	24	Mind	55	Mind,
622	32	demi-god	63	demigod
622	35	Sun;	66	sun;
623	between 3 & 4	[space]	between 70 & 71	[delete space]
623	4	O Death,	71	"O Death,
624	2	moon.	104	moon,
624	3	sky,	105	sky.
624	12	base	114	base,
624	32	mighty	134	Mighty
625	15	In this	153	Through this
625	20	one	158	One
625	22	powers	160	Powers
625	25	fawn,	163	faun,
625	26	gaze.	164	gaze:
625	29	Bacchant	167	bacchant

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
626	17	Knowledge	191	knowledge
627	5	jinns	215	djinns
627	22	realm	232	realm,
627	33	tragic	243	magic
629	21	draught,	303	draught;
629	31	A secret	313	"A secret
630	35	fairies'	352	faeries'
631	4	fill,	357	fill
631	5	pain,	358	pain
631	17	higher	370	brighter
631	29	plan,	382	plan.
631	32	crown:	385	crown;
632	2	bliss	391	Bliss
632	23	Force,	412	force,
632	24	light,	413	Light,
633	7	O Death,	432	"O Death,
633	25	Love	450	love
633	27	For I the Woman	452	For I, the woman,
634	5	charlatan	466	charlatan,
634	16	inarticulate	477	immaculate
634	35	Will.	496	will.
636	24	Fate.	557	fate.
636	29	Look at	562	Look in
636	33	point,	566	point
637	16	once more sent forth	585	sent forth once more
637	18	knowest	587	knowst
637	19	thinkest that,	588	thinkst that
637	19	dead,	588	dead
637	29	Lord.	598	lord.
638	22	doubt	627	doubt,
638	34	assailed	639	assailed,
639	10	jewels, caught	651	jewels were caught
639	11	world	652	world,
639	12	hues,	653	hues
639	28	house-lord	669	houselord
639	33	led,	674	ruled,
640	1	mists;	678	mists.
640	9	death,	686	Death,
642	6	Cyclopean	37	cyclopean
642	7	Babel-builder's	38	Babel-builders'
642	29	Power.	60	Power;
642	32	or on	63	or by*

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
644	14	embrace,	116	embrace.
644	19	life:	121	life.
644	22	seek'st	124	seekst
645	3	That,	141	That
645	3	good,	141	good
645	14	demi-god's,	152	demigod's,
645	21	sleep?	159	sleep,
645	26	way,	164	way.
646	6	covenance	180	convenance
646	17	there is,	191	there is
646	18	none,	192	none.
646	21	alone,	195	alone.
647	2	vase	212	vase,
647	12	Things,	222	things,
647	19	Love,	229	love,
647	26	knowledge	236	Knowledge
647	27	Soul?	237	soul?
647	28	king,	238	King,
648	34	If green	280	Its green
648	36	cell,	282	cell
649	3	light	285	Light
649	32	paths,	314	paths
651	6	half-way	359	halfway
651	8	stars.	361	stars:
653	24	coarse	449	coarse,
654	9	pegg'st	469	pegst
654	28	name,	488	name
655	17	god;	513	god
655	19	exceed,	515	exceed
655	20	Things.	516	things.
656	1	done.	533	done,
656	10	came a dream of heaven	542	came, a dream of heaven,
656	29	gods	561	Gods
657	7	one	575	one,
657	15	offence;	583	offence,
657	25	waves:	593	waves;
657	31–32	An aimless . . . sense, All opposition . . . chance	559–600	All opposition . . . chance, An aimless . . . sense,
658	32	Then crushed or,	636	Then, crushed or
659	3	demi-god	643	demigod

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
659	3	man.	643	man;
659	15	Space and Time	655	space and time
660	31	sums;	707	suns;
660	33	book:	709	look:
661	2	Eternity	714	eternity
661	16	knees,	728	knees
661	30	Eternity	742	eternity
661	34	There is	746	There in
662	6	everlasting	754	everliving
663	11	But who	795	"But who
663	27	feet,	811	feet
664	2	gleam,	822	gleam
664	17	live,	837	live.
665	17	World-Soul	872	world-soul
665	23	a navel's	878	her navel's
665	33	Death,	888	Death
666	2	thee	893	thee,
666	7	eat'st	898	eatst
666	28	god	919	God
666	28	mask;	919	mask:
667	5	two	932	Two
667	7	life	934	light
667	25	self:	952	self;
671	5	her,	5	her.
671	6	appeared[1]	6	were there [delete footnote]
671	11	everlasting	11	everliving
672	5	power	34	powers
672	8	revelry	37	revelry,
672	9	In an	38	An
672	18	seen	47	seen,
673	16	muse	81	muse,
673	33	rhythming	98	rhythmic
674	2	boughs,	103	boughs
674	5	breeze,	106	breeze.
674	12	ever wakeful	113	ever-wakeful
674	16	heights	117	heights,
674	18	sound	119	sound,
676	18	rule	191	rule,
676	24	stilling	197	spilling
676	25	sun-stone	198	sunstone
676	26	cup-bearers	199	cupbearers

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
676	26	wine;	199	wine.
676	31	sun-beams	204	sunbeams
677	30	stair.	239	stir.
678	21	Eternity	266	eternity
678	23	bliss	268	bliss,
678	24	worlds	269	worlds,
679	10	Unknown	290	unknown
679	22	worth-while.	302	worth while.
679	33	god;	313	god.
680	7	love.	323	laugh.
680	23	Virât,	339	Virat
680	28	of his tale,	344	for his tale.
681	1	Virât,	353	Virat,
681	1	kings.	353	Kings.
681	3	birth:	355	birth,
681	6	ear,	358	ear.
681	7	realities,	359	realities
681	18	Ineffable,	370	Ineffable.
681	35	die,	387	die.
682	1	He is the	389	He the
682	8	lived.	396	lived,
682	9	form,	397	form.
683	17	song:	441	song.
683	32	word	456	work
683	34	Ray	458	ray
684	10	near,	468	near
684	27	Space	485	space
684	28	curtain,	486	curtain.
685	6	Force,	500	Force;
685	between 22 & 23	[space]	between 516 & 517	[delete space]
685	31	lotus-pools:	525	lotus-pools.
686	4	asks,	533	asks.
686	10	Arch-mason	539	Archmason
686	11	king,	540	King,
686	25	Oh, fragrant	554	O fragrant
687	3	Oh to spread	568	O to spread
687	3	oh to encircle	568	O to encircle
687	5	stars	570	stars!
687	9	soundest	574	soundst
687	13	O King-smith,	578	O king-smith,
687	31	the Light.	596	thy Light.

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
687	32	O thunderer	597	O Thunderer
688	11	cross;	612	cross,
688	26	unknown	627	unknown,
689	11	demi-gods	647	demigods
689	18	mind,	654	mind
689	26	for the glory	662	for glory
690	9	Middle	681	middle
690	27	Light,	699	Light.
691	14	sun-like	722	sunlike
691	18	O Flame,	726	O flame,
691	18	self	726	self.
691	23	World Mother	731	World-Mother
691	32	flutters,	740	flutters
692	3	Lightning,	747	lightning,
692	6	depths,	750	depths.
692	10	Satyavan,	754	Satyavan.
692	11	O miracle	755	O miracle,
692	11	beganst	755	beganst,
692	between 11 & 12	[space]	between 755 & 756	[delete space]
692	22	godhead,	766	Godhead,
693	1	And hear an answer to her lonely cry,	780	And heaven answer to the cry of earth,*
693	19	truth,	798	truth;
693	20	gods,	799	gods;
694	33	things	848	things.
695	3	heights,	854	heights
695	32	willed,	883	willed.
695	35	heart,	886	heart.
696	2	round	889	rounds
696	24	unknown.	911	unknown
697	28	silence	951	Silence
698	9	choose.	967	choose:
698	16	Space,	974	Space
698	23	Because thou . . . will		[delete line]
698	36	bliss,	993	bliss
699	10	done,	1003	done
699	16	sun-lift	1009	sun lift
699	24	century;	1017	centuries;
699	27	gods	1020	gods.
699	28	desire.	1021	desire,
699	30	self	1023	self,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
699	35	nature	1028	Nature
699	35	self	1028	Self
700	5	my transmuting	1034	thy transmuting
700	18	calm	1047	calm,
701	2	longings'	1067	longing's
701	3	note	1068	note,
701	25	voice,	1090	voice
702	20	peace;	1121	peace.
702	21	litany:	1122	litany.
702	between 22 & 23	[space]	between 1123 & 1124	[delete space]
703	6	Eternity	1142	eternity
703	10	the closeness	1146	a closeness
703	18	forms,	1154	forms:
704	6	spirit's	1178	Spirit's
704	17	surmise,	1189	surmise
704	23	Light,	1195	light,
704	25	spirit's	1197	Spirit's
704	26	course.	1198	course:
704	30	Middle Way	1202	middle Way,
705	7	near,	1215	near
705	11	men.	1219	men:
705	14	One.	1222	One,
705	19	works.	1227	works,
705	20	originer	1228	origin
705	35	demi-god	1243	demigod
706	4	heart,	1248	heart
706	18	lotus-throne,	1262	lotus throne
706	20	Eternity's	1264	eternity's
707	2	heaven	1282	heaven,
707	3	earth	1283	heart
707	12	Joy	1292	joy
708	6	front,	1322	front:
709	15–20	Interpreter . . . law And instrument . . . design The higher . . . man. Man shall . . . heights. The truth . . . truth; Even the . . . force.	1367–1372	The truth . . . truth, Even the . . . force. Interpreter . . . law And instrument . . . design The higher . . . man. Man shall . . . heights.
710	3	fire,	1391	fire.
710	5	bond-slaves	1393	bondslaves

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
710	9	depths:	1397	depths;
710	14	its radiant	1402	in radiant
711	13	laughing	1438	rushing
712	9	disappeared	1470	disappeared,
712	20	Space	1481	space
715	24	heaven.	24	heaven;
715	31	Time and Space	31	time and space
717	3	flower-like	70	flowerlike
717	18	night;	85	night.
717	19	celestial's	86	celestials'
717	20	heaven's	87	heavens
717	24	Soul?	91	soul?
718	1	forest,	104	forest
718	3	scene,	106	seen,
718	11	things,	114	things
719	6	heaven's	145	heavens,
719	6	infinitudes	145	infinitudes,
719	7	brought me	146	brought me,
719	7	gift.	146	gift!
719	9	bliss:	148	bliss.
719	22	learnt	161	learned
719	25	last;	164	lust;
719	34	life,	173	life;
720	1	the sister	176	sister
720	10	joy;	185	joy.
720	11	same.	186	same,
720	22	ever more.	197	evermore.
720	28	earth	203	earth,
720	29	labouring	204	labouring,
720	32	Truth	207	truth
721	5	meeting point	216	meeting-point
721	6	spirits,	217	spirits
721	7	joy of Time.	218	joys of time.
721	11	heart:	222	heart.
721	17	spirits and	228	spirits and,
721	23	leaves,	234	leaves
721	24	loneliness,	235	loneliness
721	28	feet	239	feet,
721	28	broke in,	239	broke in
721	29	eye,	240	eye
721	30	life	241	days*
721	35	head-dresses,	246	headdresses,

Page	*Line*	*Centenary reading*	*Line*	*Corrected reading*
722	7	Dyumathsena	253	Dyumatsena
722	11	steps	257	step
722	19–22	The brilliance . . . gleam A thoughtful . . . dawn, She lives . . . hope Sinking in . . . sky.	265–268	Sinking in . . . sky, She lives . . . hope, The brilliance . . . gleam A thoughtful . . . dawn.
722	29	Dyumathsena	275	Dyumatsena
723	7	lips:	289	lips,
723	16	stood	298	stood,
723	19	breast:	301	breast.
723	36	replied:	318	replied,
724	1	heart,	319	heart
724	3	change	321	change,
724	6	fast gathering	324	fast-gathering
724	11	solitude. The	329	solitude; the
724	12	the indistinct	330	that indistinct