



SRI AUROBINDO

Archives and Research

Vol. 12

April 1988

No. 1

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VOLUME 12 APRIL 1988 NUMBER 1

SRI AUROBINDO: *Archives and Research*
a semi-annual journal published by
Sri Aurobindo Ashram Trust. Printed
at All India Press, Pondicherry, India.
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Record of Yoga

November-December 1913

11 Nov 1913.

*Routine*¹

Lipi .. Rupa .. Samadhi ..

Trikaldrishti, telepathy, jnana + aishwarya-ishita .. vashita

==
Faith .. Ishwarabhava .. Abhayam .. Premakama.

==
Sukham. Hasyam. Shanti Samatá

==
Shariránanda .. Arogya .. Utthápaná

Details

These things have to be fulfilled; the lines represent their immediate strength. They have to be raised to the next superior strength — four lines representing consummation.

Shariránanda still needs the aid of the sankalpa, but not of the aishwarya. Arogya still needs the aid of the tapas; utthápana not only of tapas, but also of some tapasyá. Saundarya is still imprisoned in the Adri. This is the physical sadhana.

The samatá-chatusthaya is established, but allowed to be disturbed superficially. All that is needed is to get rid of the shadow of mangalámangala, siddhyasiddhi.

—
The shakti chatusthaya is defective in faith & force. Both depend on the growth of the vijnana in the actuality.

The vijnánachatusthaya is now the chief subject of the sádhana, strong in knowledge, growing towards strength in power, deficient in range of being. The first two must grow by abhyasa alone; lipi needs some abhyasa still, but is on the point of a greater perfection; rupa & samadhi still need some tapas & much abhyása.

==
¹ This heading and most of those that follow until 14 November are written in the margin of the manuscript.

Third Chatusthaya

Now the necessary bñihadbhava & satyam are there, only the ritam remains to be perfected. The condition demanded is a perfect passivity of the intellect.

Self-perfection of the trikaldrishti and telepathy; self-perfection of the lipi; development of rupa and samadhi.

General

The dasyabuddhi has become a little blurred. It must be restored to its former energy. At present, the aishwarya working in the intellect is fitfully effective & with a struggle, the aishwarya must come out of the ideality & act freely & without responsibility.. In this way & in no other the ideal powers will manifest themselves. More has yet to be done with the rupa and samadhi today.

Telepathy has now to be encouraged & indulged to the full; the bñihadbhava must first be carried to its utmost present capacity.. Distant telepathies must be accepted and traced to their right source and place.

12th

Trikaldrishti

The errors still made are due to the old imperfection of the mind seizing on a partial truth. The fear entertained is groundless.

Samata

The samata is now subjectively perfected except for vague occasional touches, but stronger in titiksha, udasinata, & nati than in rasah, priti and ananda-bhoga. The rasah is there, however, & will today be well-established along with the priti. It is indeed already established, but has to be rendered immune from adverse touches.

Bhukti

Sarvasaundaryabodha with the shuddhananda, chidghanánanda, ahaituka and prema anandas has been reestablished on a firmer basis. Only a few old sanskaras combat it and bring the mind down to the level of the old dualities. There will be a farther advance today, but the final immunity of the subjective bhukti from disturbance or adverse touch is still delayed[.]

Ananda

Samatá .. bhukti .. Anandam Brahma. These are the three stages of the Ananda. The ananda in the Lilamaya had already been realised, the Ananda in the Brahman is now realised. It was there in an indeterminate perception before; now it is determinate.

Once more the Mahakali tapas, tejas & shakti have to be combined & harmonised with the samata, & also with the action of the third chatusthaya. It is clear that only after a somewhat prolonged struggle can the third chatusthaya be entirely effected. The resistance of the tamas in the objectivity is still too obstinate, too constantly reinforced to admit of an immediate conquest; nevertheless a greater rapidity is now possible.

The aham of the karta, jnata, bhoktá, bhartá has been dissolved in the outer swabhava; only the aham of the sakshi is left and that is on the point of dissolution. The difficulty is now once more transferred to the field of the siddhi in the third chatusthaya. The ishwarabháva and full faith & abhayam depend on the perception of the truth of the Adesha & the fullness & rapidity of its fulfilment. This will now be accomplished by the right ordering, the ritam of the knowledge and the power.

Third Chatusthaya.

Today the telepathy, trikaldrishti, aishwarya have to be finally reconciled, in type & in dominant action; but the full range & invariability of this typical & dominant action cannot yet manifest, without provoking a strong relapse.

Ahankara-Mukti-Siddhi

The aham karta is now replaced by the kartri brahma, so the aham jnata by the jnatri, the aham bhokta by the bhoktri, the aham bhartá by the bhartri, the aham sakshi by the sakshi brahma. What is left of the aham is a kendra of action, a kendra of knowledge, a kendra of vision, a kendra of enjoyment. In this kendra Kali receives the will of God, thinks it out in the idea, fulfils it in action, watches its fulfilment and sends up the bhoga to God, becoming herself the will, the action, the vision, the bhoga, the knowledge. The two have now to be harmonised, the Kalibhava & the Krishnabhava in the one Brahman. The dissolution of the sakshi aham into the sakshi Brahma

has rendered this possible at last in its finality and completeness.

Faith Ishwarabhava. Abhayam. Premakáma

This represents the immediate strength of the second chatusthaya as the result of the last two days' activity. The next superior strength has to be effected.

Sukham. Hasyam Shanti Samata

This represents the immediate strength of the first chatusthaya subjectively in all parts except the body. When it is completed in the body, then the quadruple line will be closed up & perfection secured.

Hasyam is increasing & will soon deserve the fourth line.

The Mahakali tapas is there in essence, but has to be tempered a little during the process of harmonisation of the two first chatusthayas.

Subjective shuddhi, mukti, bhukti are now, in a way, complete, but not yet fully perfected[.]

Shuddhi Mukti Bhukti Siddhi

This is the state of the seventh chatusthaya.

The ritam in the jnana is now assured. It must spread to telepathy & trikaldrishti[.]

In the Ananda (bhukti) the pure discomfort of harsh sounds & ugly faces etc is removed; smell, taste, touch are all come into line, taste a little forward & possessing a superior perfection; only pain beyond a certain degree is empty of the ananda, although even sharp pain leaves behind it ananda as its physical result. Strong & persistent touches of hot & cold also create discomfort. This is the defect of the bhukti which prevents the addition of the third line.

13th November 1913

Relapse

A tendency to relapse in the morning; impatience of non-result & slow process attempts again to manifest, in connection with the continued error of trikaldrishti.

Telepathy

The first necessity is to recognise unflinchingly that all intellectual suggestions, however void of support in the appearances of

actuality, however contradicted by evidence are satyam,— prakamya or vyapti of actual intentions, tendencies, impulses etc in the world and connected with the objects or subjects in regard to which they occur to the mind. The next is to get rid of misplacement and assign these suggestions to their cause in fact. This has first to be done in the way of correction of error after the event, next, by correction of error before the event, last, by cessation of error & the immediate & essential right assignment and definition of the vyapti or the prakamya. At present, the movement is towards passing from the first to the second stage of the process.

Time-idea

The time idea is still obstructed and prevented from regulating itself. Today it has to break through the obstruction. The non-telepathic pure trikaldrishti has also to become more active.

Jnana

The jnana is now perfectly established in the intellect. All the thoughts are perceived to be true and are assigned, oftenest initially, but sometimes by a corrective movement to their right place & form. The corrective movement itself is not so much purgative of error as adjustive of an incomplete or crooked placement. As soon as this corrective movement ceases to be necessary, the jnana can be entirely lifted into the ideality and the fourth line, soon to be added to the jnana, invested with the sign of completion.

Telepathy

The telepathy now only needs to be given a fuller & quicker perception of the contents of the mind & intellect, in order to be complete. The prakamya-vyapti of the contents of the heart is returning; that of the intellect is being added.

Faith. Ishwarabhava. Abhayam. Premakama

Faith.

The present state of the second chatusthaya. The Ishwarabhava has temporarily gone back to its less developed stage. The faith is now strong in the Yoga siddhi and established as to its rapidity, but not with regard to the Adesh. The temporary setback in the Ishwarabhava is due to the inactivity of the Aishwarya. It will now rapidly develop to the third power along with the Abhayam & Premakama.

Bhukti

The discomfort of cold & heat is rapidly becoming ananda. The element of discomfort has to be eliminated. Pain alone will remain, then, as a negative element in the bhukti. The discomfort of roga is intermediary between pain & physical discomfort of the nervous system.

Dehasuddhi

In the physical siddhi, shuddhi of the body is almost complete. It consists of three parts, rasashuddhi, pranasuddhi, bhutasuddhi. The rasas are on the verge of complete purity; the panchapránas are withdrawing from their separateness into the state of differentiated activities of the mukhya prana,— that is their purity; but the movement is not yet completed. The pancha bhutas are also falling into line as movements & states of the akasha; but this last movement is still obstructed seriously[.] Its imperfection is the excuse for the continuance of roga in the processes of assimilation, as the pancha-prana cannot work perfectly in the present state of the panchabhuta; that imperfection of the pránas is again the cause of excessive & defective action of the rasas, causing slight eruption on the skin & indeterminate tendencies of cough & cold. The two last are, however, on the verge of destruction.

rasashuddhi panchaprana panchabhuta

Amrita -

A clear distinction must now be made between the vidya-avidya-siddhi which is constituted by the seven chatusthayas & the higher Amrita in which all limitation is removed & Death, etc entirely cease. Only the first will in this life be entirely accomplished.

1st & 2^d Ch[atusthayas].

Faith Iswarabhava Abhayam Premakama Hasyam

This is the condition now being established[.]

Mukti Bhukti

Discomfort of sensation is now being brought forward in order to be removed. All the indriyas are now free as well as pure, only the manas, or sensational mind remains; it has yet priyam & apriyam in the sensation. As for the thought-mind, mangalam & amangalam,

siddhi & asiddhi are now becoming for it two sides only of mangala & siddhi respectively. Failure is from God's standpoint siddhi, since it is intended to be brought about as a step to some surer, higher or more complete success.

Sraddha

Faith now exists in the Adesha siddhi, but is ill-informed as to measure & detail, & is only firm in the first four members of the adesha — political, religious, literary & social. The other four are only higher terms of the political & social or the first means. When this defect is removed faith will be complete, & only faith in all details of knowledge etc is needed to perfect the chatusthaya. The stage already outlined is now fulfilled of the faith, abhaya etc.

The farther development of the second chatusthaya, so far as it cannot come by its own force, depends now on the third & fourth chatusthayas. To these therefore the apramatta attention of the Shak-ti must be directed.



There is as yet no advance in the third & fourth chatusthayas. The obstruction there has concentrated itself. It will rapidly break down even in the rupa and the samadhi, not so soon in the saundarya.

The mind need not always take an anticipatory part in the script. It is enough that it should receive and follow. At present the old habit of unintelligent pranic reception & suggestion has once more a dominant play in the outer swabhava. The vijnana in the trikaldrishti is apt to be quiescent.

Discomfort of sensation suddenly revived in a high degree takes possession of the annakosha, & the progress is for the rest of the day arrested except for a slight movement in telepathy & trikaldrishti & aishwarya.

A tendency to freer rupadrishti in the evening.

14th November.

The overpowering siege of the sensational discomfort, which is evidently abnormal and brought forward for a particular purpose, still obsesses the sanjñāna and tends to bring back the old tamasic bhava. In this attempt it has not been successful, except to suspend the Mahakali tapas and lower the tone of the faith. The system refuses to lose its hold on the samata shanti sukh hasya & therefore suffering is transferred from the subjective to the physical parts.

Today is to be a day of rapid progress in the third chatusthaya and the preparation of rapid progress in the fourth. The vijnána once active again, will clear out the anritam. It is from tomorrow, not today that the karma has to be resumed.

There is now a natural tendency to discover the sense & the actuality even of the most random thoughts, that wandering through the *dishah*, strike on the inner sravana. The telepathy increases constantly in range & success and commands confidence from the mentality.

The pranic suggestions, false as eventual actuality, are now entirely seen to be truths in actuality of force & tendency, and are finally accepted. It is true that their activity is puzzling to the mind which misinterprets, more often than not, the truth suggested. But the mind is now disciplined and will soon be able to receive the light of the vijnana perfectly, even in the outer swabhava where alone it has, now, any real activity.

Arogya

The rasa & prana are now shuddha, though not siddha; the bhutas are however passing through a period of violent disturbance, marked chiefly by excess of tejas with a tendency of reaction from tejas to excessive vayu.

Rasa Prana Bhuta

Third Ch[atusthaya].

This record is now established in the satyam ritam, as is all script. The same authority must attach to lipi, telepathy, trikaldrishti. To the jnana it already attaches. First, lipi and telepathy. Both are recognised as satyam; right interpretation must confirm them in ritam.

d[itt]o

The vani will be found to be already established in ritam not less than in satyam. The interpretation given by the mind has to be carefully watched and censured; hence the appearance of anritam.

d[itt]o

The essential satyam is now well founded in all instruments of the knowledge; only the ritam of arrangement in time, place & circumstance remains to be effected, and afterwards the range widened. The fullness of the essential satyam contains and implies an essential ritam. The ritam of arrangement is a relational truth of things.

Second Ch[atusthaya].

The Mahakali tapas is once more active in the adhar and adverse result is no longer effective to disestablish its activity. With two days more of this progress the Ishwarabhava which alone is positively defective in the second chatusthaya will rise to the proper intensity.

There is a movement which has often been presaged, but never succeeded in locating itself; the movement of the higher rudra intensity of knowledge, action, ananda. Now that the Mahakali tapas is finally seated in the adhara, this loftier movement of the life & Yoga may with security establish its initial activities. Rapidity of the rest of the siddhi is an essential factor in the rudra movement. During the rest of the month the siddhi of this rudra tapatya must be the principal aim of the Shakti.

Nov 15th. 1913.

The movement of the siddhi now is more obstructed, the struggle more intense in the Akasha, because the conquest has been less thoroughly prepared. The later chatusthayas have been reserved for a swifter movement and a more powerful divine action. At present there is no sign of any new swiftness or power. The Mahakali Tapas is being farther strengthened and confirmed by the test of adverse experience.

Dakshina Maghoni, the discernment in its fullness, is now at work; it is evident that all the suggestions given to the mind are satyam & ritam; only the exact ritam of arrangement is still wanting. Time is apprehended confusedly by the intellectual parts, circumstance is ill-arranged, though beginning to be well divined.

Aishwarya-ishitá is at present effective by long pressure, not by an immediate movement; by struggle, not anarvá. It is this imperfection which the Shakti will presently remove. Also it is efficient in the general idea, in the gross, not in particular detail of time, place & circumstance. When this defect is removed, the Power will be perfect, like the Knowledge.

The karmasiddhi will now begin — in sahitya, dharma, kriti, sri, not yet káma.

Sahitya -

Rig-Veda - reading only -

Vedanta - Isha Upanishad Commentary (The Life Divine)
Brihad Aranyaka, translation.

Philology - Dictionary. Vowel Roots.
Origins of Aryan Speech.

Poetry Iliad.
Epic.

Idylls of Earth & Heaven.

Bhasha - Sanscrit, French, Bengali.

Rupadrishti has advanced a stage in the stability with comparative clearness of certain forms of developed image.

Nov 16th

The Saundarya-buddhi is recovering its universality. The main defect in rupa & lipi is the inability of the Akash to get rid of the long successful obstruction to a swift & forceful vividness. Everything else is gained, including the intelligibility, authority and spontaneity of lipi and rupa.

The tapas of action alternates with the tamas. The elimination of the tamas, both aprakasha and apravritti, has already begun.

This morning, trikaldrishti, power, rupa lipi.

This evening the same.

Dharma & Kriti have to advance with particular rapidity; first of all, only the necessary arrangements. There is a perfect guidance.

One thing has been omitted, the Sri. The routine of Sahitya, Dharma & Kriti have been fixed; the routine of Sri has also to be fixed. Routine is ritam & necessary for karma, only it must be ritam of the brihat, part of the infinite, not narrow & rigid, a flexible instrument, not a stiff & unpliant bondage.

Nov 17th

The new movement of the Siddhi is strongly obstructed. The chief difficulty is not in the power, but in the final arrangement of the ritam. There are the relics of the old mental stress in the tapas & tapatya; there is the obstinacy of the habit of anritam in the physical akash. The ritam of knowledge has no longer to be separated from

the ritam of power; each has to enforce or illumine the other.

From now forward the organisation of the ritam will proceed steadily on the basis of the satyam brihat with a determining superior faculty which will eliminate the anritam & exalt the intellectual movements into the ideality.

Physical Ananda, more & more obstructed and suppressed during the past few days, will now recover its activity. Health is still undergoing its ordeal, but it has surmounted the severer tests, and although still very defective, is reaching out again towards self perfection. Its four main defects have all shown themselves in exaggerated sensations out of all proportion to the reality of the roga behind. This is always a sign of failing power & approaching exhaustion; for the hostile forces, conscious of the failure, gather up & exhaust in an illegitimate endeavour all the forces which, properly used, might last for a longer season than that actually allotted to them. The Maheshwari patience is still needed to support these tyrannies,— samata, dhairyam.

Mahakali tapas begins to break through the habitual restrictions of the Mahasaraswati bhava.

Nov 18th

The second chatusthaya is still capable of check and thin cloudings, owing to the non-fulfilment of tapas and prakasha. But this defect does not belong to itself; it is a reflex action from the violently obstinate obstruction to the vijnana. The yuddhalipsa and ananda in check and obstruction must be perfected in order to overcome this reactionary tendency. They will henceforward be insisted upon till they are secure from attack.

The force of the vijnana is once more clouded, but it is only for a short time.

The doubt & inertia are in error, not the tejas and tapas. It is true that the siddhi is successfully obstructed in the three positive chatusthayas, but the obstruction is itself a means for a greater siddhi. The mere physical impact on the prana, giving an impression of doubt, discouragement or asamata, is of no essential importance for the mind refuses to receive the impression & even the psychical prana rejects it quickly. The one thing that still affects the mind is doubt. The faith in the Adesh and in the rapidity of the siddhi is now about

to establish itself beyond serious clouding in the light of Surya. It will take a few days to eliminate the causes of doubt, but they will produce no effect when they come.

The knowledge is once more satyam brihat with a more untrammelled & well combined brihat & a nearer approach to the perfect ritam. Moreover the rapid use of the faculties for ritam has now commenced. Formerly, the rule was that the first perceptions were confused & wrong and a slow & deliberate sanyama on the object was necessary for the satyaprakasha. Now, though it is not yet the rule that the first perceptions should be the correct perceptions, yet that is the tendency established and it is more often the attempts of doubt to correct the first perceptions that go wrong.

The rapid effectuality of the tapas is being prepared.

Yuddhalipsa is well-established. Ananda in the check is still unable to take firm possession of the prana, but it is there in the rest of the system. Owing to its weakness in the prana, it comes oftener retrospectively after the event than simultaneously with the event.

The tendency of the ritam has already increased to a powerful extent; it is only combated by the doubt & the twilight false stress on a misapplied perception.

Physical siddhi will be strongly resumed from today.

The bodily samata has now reached, in prolonged exposure to strong heat, the fixed stage of udasinata and nati, the former predominating, with touches of discomfort which are met & expelled by the titiksha. The ananda of heat is not yet strong & firm like the ananda of cold. Long exposure to strong cold has yet to be tested.

The kamananda is once more only occasional, but the Shakti will now attempt the firm foundation of the panchavidha sharirananda — kama, vishaya, tivra, raudra & vaidyuta.

Lipi is in itself entirely perfect except in the immediate spontaneity of manifestation, but the old indistinct lipis, intelligible but not legible, continue to recur from the old force of habit in the material ákasha, a habit artificially maintained long after all real justification for it has ceased. With this exception all that has to be added is the free & varied play of the lipi unbroken by intervals of non-manifestation.

Ananda of defeat has been reestablished by the revival of the brihat activity of the Vijnána. It will not again be allowed to be

broken. But it must be assimilated with the Mahakali tapas; it must be not the acquiescent ananda of Mahasaraswati, but the temporary acceptance of Mahakali who takes defeat only as a step on the way to victory & presses forward immediately to the siddhi and yashah-prápti.

There remains the removal of doubt and the physical depression habitually resulting from doubt.

The intensity of the physical dasyabuddhi has now revived without stimulation from the Aishwarya.

The positive samata of the sight is established in rasagrahana and bhoga of the bhukti; the ananda varies. Taste & sight are now well established and touch in all but strong painful touches or touches of persistent discomfort. The Bhoga of the ear is not yet perfect. Smell is well-established although still liable to be taken by surprise by the old sanskara[.] *Ananda of the senses has now to develop perfectly. Sensation has also to perfect bhukti[.]*

The gunas of daya, naishturyam & krauryam are now well-developed; *they have yet to be harmonised*. The Pashu, Pishacha, Pramatha, Rakshasa have all now taken their seat; *they have to be harmonised & subjected to the Deva-Asura who will give them the bali*.

The Ananda of defeat is now right in temperament and well-established. The doubts of the Mahasaraswati vibhuti have not yet been set at rest; they persist and find their justification in the falterings of the siddhi and the continued success of the obstruction[.]

The authority of the trikaldrishti and of the tapas are about to be finally established.

Ananda begun in all the vishayas, really deficient only in the sravana & in some sensations, but this difficulty will be removed this evening. The nirananda will only remain for a while in the swabhava environment.

20²

Nov 19th

The intellectual tapas in the trikaldrishti has still to be eliminated; it represents the old stress of desire and speculation and intel-

² Perhaps this indicates that the entry for the nineteenth was written on the twentieth.

lectual or pranic preference. Nevertheless, what has been suggested in the thought, will be found to be justified. In the next two or three days the vijñanasiddhi in all its parts will have arranged itself in the ritam.

Vishayananda is firmly based. It has now to be developed out of its covering shell into the initial intensity. The shell is merely the mass of the old sanskara of ashubham and asundaram[.]

Intelligent faith in the intellectuality is still doubtful of the Adesha and of the rapidity of the siddhi. The doubt has three foundations,—the non-development of akasha rupa etc, the slowness of the physical siddhi and its present impotence in arogya, saundarya and utthapana and the denial of the equipment and the outer shakti. Ideal faith seeks to establish itself without any wide basis in the intelligence, but sinks back every time into the perception of a double possibility.

Premananda reestablished on a basis of firm finality; only the shadow of the negative bhava, udasinatá, affects its completeness, by denying it to men, especially of the strong Kali-type. On objects, children, animals, women etc it is fixed. The source of this denial is the old virakti with the mean & the sordid. This must now disappear.

The action of the vijñana in details must hereafter be recorded.

1. Yesterday's sortilege — promise of fulfilment of mental sankalpa

मनोमये चोदाहृतो मंत्री मनसो ब्रह्मविज्ञानसाधनत्वात् ।

2 Today's — promise of fulfilment of third chatusthaya on the basis of the ananda

तृतीयो भृगुवल्ल्यध्यायः समाप्तः ।

Ideal faith established, but without precision, the intellect consenting with the reservation of an adverse possibility, which, it considers, must be accepted in case of definite, strong & persistent amangalam. Full faith in eventual Yogasiddhi, but only a provisional faith in a relative rapidity.

3 द्वितीयमंकनावृत्तिः Given at the time when the chitrarupa was again manifesting after a long eclipse of inactivity.

Chitrarupa of groups, landscapes, human figures once more manifested freely as a result of aishwarya tapas. There is still some difficulty in forming of animals and isolated objects not being human figures. The old rare fixed perfection of Alipur jail is replaced by a

great freedom & multiplicity with less fixity of the figures in some of the images & with a tendency of shifting & too rapid replacement of one chitra by another.

Faith has now to be established in the detail by the development of truth & effectuality.

The opposition to the firm continuity of the vijnana is the immediate obstacle to be overcome. This once done, the vijnana chatus-thaya will of its own motion perfect itself rapidly.

The physical ananda is once more active in kama, vishaya, tivra & raudra sahaituka & ahaituka. The vaidyuta is still ill-established. *Drishti in its five parts is now about to be organised[.]*

4 Drishti of the tejobhuta

5 Sparsha of sukshmajala.

Ananda is now established in all the vishayas, including sravana. The covering nirananda in the environing swabhava is not yet eliminated, but it is in itself insignificant in force.

There is a stronger obstruction to the permanent & continuous Brahmabodha.

Lipi — *Ego ready*. ie the divine Aham or chaitanyakendra is about to perfect itself.

All the five parts of the drishti are now active, although the sabda is still feeble. Vaidyuta ananda has confirmed itself in the vaidyuta.

Lipi — *The arrangement of the lipi*.

Since the prediction, the lipi has begun spontaneously to arrange itself in the akasha.

Power is now working out its results against a background of knowledge, not without resistance, but with increasing force. Telepathy is once more powerful and arranging its ritam. But both power & knowledge are still subject to confusion & ineffectiveness in the arrangement of exact time, place and circumstance. Only the large general results are secured & the main movements of things known. The knowledge (trikaldrishti & telepathy) is more advanced in power of detail than the Aishwarya.

The final transfer of intellectual activities to the ideality is now in rapid progress.

Rupa in akasha is once more manifesting successfully; all types of the three orders of image, crude, dense, developed, are mani-

festing, but still in low values & with one or two typical forms. The human form in the crude image is now beginning to manifest. Lifelike images also are reappearing but in flashes & without even a momentary stability. The animal form is now beginning to appear perfectly & more freely in the chitra, as also perfect forms of isolated objects.

The vijnana is not yet arranged, but being arranged.

Akasharupa appeared roughly, but clearly in the lifelike image, imperfectly against the background, amidst a very strong but confused activity of crude material.

=

Nov 20th

Growth of Akasharupa

Slackening of the knowledge and opposition to the power.

The day was chiefly occupied in writing the seven chatusthaya.³

Nov 21st Friday

The progress of the third chatusthaya was slightly interrupted yesterday. The lipi 2½ refers immediately to the first two chatusthaya which are fulfilled, in spite of some imperfections in the second, and the third which is now half fulfilled. *Today, the third chatusthaya will open out yet farther.* (already fulfilled by 10.30 am).

There is a general attack, as usual, on the siddhis attained, which shows a few signs of success in the obstruction of the faith, knowledge and power, but is chiefly effective in the fourth and fifth chatusthaya.

The trikaldrishti is increasing in power and accuracy of circumstance, but still stumbles over the fixing of some of its perceptions and therefore suffers from uncertainty when, as often, the power of illumination is not sufficiently decisive.

Ritam of the aishwarya is preparing to arrange itself on a sounder base. The satyam of the tejas & tapas is now showing itself like the satyam of the prakasha,— a satyam not yet arranged; each output of power is shown to have its purpose & effect; but not always or even often the precise purpose & effect intended by the personal mind.

The satyam brihat & initial ritam of the Power is now established

³ The reference is to the explanation of the Sapta-Chatusthaya published in the Supplement to the Sri Aurobindo Birth Centenary Library (27:356-75).

and active in type. *The perfect knowledge & power have to be universalised, released from defect of detail & from attack & harmoniously combined.* The first necessity is to increase its power over matter and over life. *In the general play on the subject (oneself & others) it will soon perfect itself automatically.*

Ananda remains firm, except in the sharirananda which is subject to much variation and interruption.

The application of the lipi 2½ to the sharirachatusthaya must now proceed. Ananda must be made permanent, arogya perfected & secured from attack, utthapana restored to its lost activity & effectiveness. Meanwhile the obstruction to saundarya must be steadily destroyed.

Nov 22^d.

The touches on the second chatusthaya still continue, but have no power or permanence — except in the imperfection of the faith and the consequent quiescence of the Chandibhava —.

On the whole, the first chatusthaya is finally secure; the second & in the third jnana & prakamyavyapti are firm in spite of waverings & temporary eclipses, to a less extent the trikaldrishti; similarly the lipi; rupa and samadhi are secure in their beginnings but fitful in their activity. Subjective ananda is perfect, but for occasional half obscurations. The powers are perfect in type, uncertain in application.

No definite advance during the day[.]

Nov 23^d.

Trikaldrishti once more confused in ritam and full of falsely-applied prakamic suggestions. Opposition to the third chatusthaya strong & massive, possessing the akasha & successful usually wherever it applies itself. Ananda & samata attacked though not overborne. Faith in Yogasiddhi and in a relative rapidity reemerges always but is troubled with a strong uncertainty about the Adeshasiddhi[.]

The truth of the prakamya has been signally proved, but the truth of the pure trikaldrishti remains yet to be perfectly proved.

The struggle over the trikaldrishti continues; the success of the pure trikaldrishti is now much more common, but still marred by the false suggestions of hostile agencies. Sahitya is for the time entirely

discontinued. Rupa has fallen back into its crude conditions, only two or three habitual forms appearing with any perfection. Lifelike images have once more failed to establish themselves.

The whole of the past asiddhi is being now thrown violently on the system, but cannot keep its footing there or even establish a footing. The samata has at last been touched owing to a false use of rajasic tejas, but the touch could not produce its aftereffects in the system. All this is really occurring in the swabhava environment. Nov 20 to 23d may be taken as an adverse period of which this is the crowning movement. Although the resistance to the third chatusthaya will continue for a time, it will collapse and give place to a more rapid siddhi.

The apprehensions of immediate failure in the kriti are unfounded.

The struggle is over the absolute & detailed correctness of the various instruments of knowledge & effectuality of the instruments of Power. This struggle will not be over today. It will begin to decide itself in favour of the siddhi from this evening. The superficial restlessness, ashanti, vexation (there is no dukkha) are the old impure form of the rejection, the necessary rejection of an unjustifiably repeated & prolonged asiddhi & anrita.

Nov 24th

The record between 11th & 23 Nov. entered on separate sheets. The record was discontinued after the 20th September,⁴ as often before, because it was found that the habit of miscalculation still persisted, temporary success being mistaken for final fixity etc. None of the siddhis are yet finally perfect. Even the first which is nearest to absolute finality has been disturbed yesterday & has not yet recovered its balance. It is firm in the mass, but not on the surface of the mentality. In the second a temporary perfection, deficient only in faith, abhayam, ishwarabhava, was broken, it is indicated, in order that the dasatya & tapatya buddhi might be combined, taking the place of the old alternation between passive and udasina dasya-buddhi and active egoistic tapas; the combination represents the right Mahakali tapas. As a result the Maheshwari pratistha is more covered than before, & the relapse from rajasic excitement to udasina shanti is no longer entirely permitted. Faith in the rapidity of the Yogasiddhi and in the adeshasiddhi has been shaken by yesterday's movement; even the faith in the Yogasiddhi was temporarily tarnished, though not entirely suspended. The Akasharupa after a half-successful or initially successful attempt to recover its former activity, has fallen back into the crude, rudimentary & disorganised condition from which it was trying to emerge. Lipi is obstructed and only exceptionally legible, though generally intelligible to the perceptions by an imperfect legibility. The faculties of knowledge & power are once more in a state of confusion and the samadhi still unable to organise itself or manifest permanently its previous realisations. The fourth chatusthaya is still in the state of asiddhi. Saundaryabodha is once more obstructed, but rasa, priti & bhoga of the subjective Ananda in outward things seem to hold their own. Internal Ananda is superficially broken up, though still sound at the core.

The guiding vani has now begun to descend consistently from above and manifest in the vijnanabuddhi. Manifestation in the manasabuddhi is henceforth to be discouraged,— not only of the vani, but of the knowledge & power movements. The script is also

⁴ The entries of 22–30 September (published in the last issue) were made in a different notebook. They appear to have been forgotten, or else were not counted as "Record".

assuming consistently the same character. This is no new movement, but the culmination of a movement that has long been in progress.

1. Lipi — *Intellectual kinesis* — ie to be finally discontinued.

2. The samata has now to be based no longer on udasinata but on nati with chanda samánanda (Vani); the sukham is not to be shanta sukham, but chanda sukham, centred therefore in Chandibhava of Mahakali, not in its own chatusthaya, nor on the Maheshwari pratistha. (thought-perception sruti-smriti).

Last night the vijnana-buddhi made a preliminary self arrangement, which has been disturbed this morning & gives glimpses of itself only through clouds. This vijnanabuddhi has now to arrange its movements in the surya jyotis.

Kamananda has to recover its recurrent activity.

The tapas, active in the lower estate of being in front of a veiled Chit and blind to it or to all but a few illuminations from it mostly ill-directed by the gropings of the manas in the twilight of the manasa buddhi, is in the higher estate of being and must therefore be in this siddhi, first a selected activity of the Chit on the background of the luminous Chit and ultimately a reproduction or cumulative result of the Chit. Henceforward therefore the tapas and the faculties of power, aishwarya, ishita, vashita must be habituated to act on the background of the knowledge, first as the selected activity, then as the cumulative result. Knowledge of the general state of being & of the forces at work in any given Apas is now fairly perfect in wideness (brihat) & in satyam; but the defect of the ritam arises in the attempt of manasabuddhi either as stress of speculation, mental knowledge tapas, (manasasmriti, judgment, imagination, memory working on observation & by inference) or as stress of mental will-tapas to select the event or the decisive force out of the Sat & the Tapas. Henceforth the tapas must act on the basis of the vijnanabuddhi eliminating the remnants of mental tapas of will & knowledge.

The full asamata is once more manifest in the system, with dukkham, and the authority of the sources of knowledge is denied; conflicting assertions are once more proceeding from the vani.

Afternoon.. The old form of samata with dhairyam & persistency in the tapas, but with no faith or pure ananda in the upper layer of the mentality, has been established; the Mahakali tapas is in abeyance. The present occasion therefore presents all the features of

the old relapses into asiddhi. The only things that have hitherto held firm are some of the incomplete siddhis, eg vyaptiprakamya, physical ananda etc.

Sarvasaundryabodha struggles to reestablish itself, but is only partially successful. On the other hand there is complete rasagrahana &, except with regard to human faces, rasapriti & rasabhoga of physical vishayas. Sravana has been a little lowered in the surety & completeness of its bhoga, but not substantially.

The Shakti is now strengthening the yuddhananda and parajayana in the system, as it was through the insufficiency of this ananda that the collapse of these two days was effected. The Mahakali tapas is once more repossessing the system.

In the evening strong akasharupa of all types, but in one rupa (cards), the lifelike forms instantaneous & unstable. Strong aishwarya. Exact trikaldrishti more frequent than formerly and error less extensive.

Nov 25th

Faith is not yet restored, nor is the disorder in the system yet righted; touches of lighter asamata continue. On the other hand the siddhis persist, though in a state of imperfection and alternating or mixed with [a]siddhi. Vijnanabuddhi is not yet established[.] Shanta udasinata mixed with active movements of ananda is the prevailing condition.

The news in the papers today seems to indicate, if entirely true, the samula vinasha of the Europeanised revolutionary movement in India. If that is a true indication, it is a step in the right direction; but appearances are so deceitful that future events must be watched before the indication can be trusted. The old confidence in the selective trikaldrishti as opposed to the trikaldrishti of tendencies & possibilities has been too much undermined for me to accept any longer even the most obvious suggestions, especially where the mind interprets events in the sense of my own desires.

Trikaldrishti, it is evident, is still only fitfully correct in its selective & determinative activity, but increasingly perfect in the pure perceptive. This however acts within a very small range.

Rupa (Akasharupa & chitra) is now growing stronger. Clear human figures in the akasha are becoming frequent. Communication

of Yoga by vyapti to those practising in the immediate vicinity is also becoming stronger.

Aishwarya is no longer an occasional output of will working upon an obstinate plastic material, but a powerful Shakti struggling with another powerful Shakti. The opposing force is still habitually the occupant of the Akasha and successful when not overborne by a strong & persistent pressure. The weakness of this movement, although it is capable of bringing about sudden powerful results, is that it establishes only a momentary force in the Akasha, instead of a permanently growing Power of Nature in the material ether which will form a dominant centre of Kali always responsive to the Purusha in this Adhara. It is noticeable that when this Shakti fails in its effort, the object after executing a contrary or different movement, returns to fulfil the original will when the struggle is over. This seems to show that the adverse Power in the akasha is also not a native of the Akasha & therefore has little more staying power than the Shakti of this Adhara. It is stronger only by use of the previously existing natural obstruction in the ether considered as a plastic material. It is also noticeable that when the object sits tight in its resistance, circumstances often arrive which compel it to execute the willed movement. None of these features are new; they date from the commencement of this sadhana (of the vijnana) three years ago (in 1910 on first coming to Pondicherry). At times they have seemed to be on the point of being corrected in the sense of a perfect siddhi (within a very limited range) & so it was more than once confidently recorded; but now the same features occur in a much wider range of activity. This is apparently what is immediately intended by a recent lipi, "It is useless to distinguish life from Yogasiddhi." It remains to be seen whether, as is suggested, these limitations are so powerfully brought forward, because they are on the point of being removed. The last defect is the tendency to create only a temporary result, then relapse, then succeed, & so slowly move to some kind of final success. Unless this defect is removed the rapidity so often promised cannot come.

The Brahmadrishi is now well-regulated, but still depends on smarana, the Sarva, Ananta & Ananda are more prominent than the Jnana Brahman.

Nov 26th

The force of the Aishwarya is now showing itself in a well-established generality of efficacy, but not either of invariable or of ordinarily complete efficacy. There are exceptions in which there seems to be no effect, or only a slight temporary impulse or movement.

Today utthapana has been firmly resumed, after some futile beginnings in the past month, with the horizontal position of the arms; the force of laghima and mahima has greatly increased in the interval of non-practice, the defect of anima diminished. At the first attempt (6 am) either arm maintained itself easily for 17 minutes or 15 with only a slight defect of anima, more in the left arm than the right, and a pressure of adhogati that only became pronounced at the end. Kamananda is again increasing on the body. The Will has resumed its pressure on the body for saundarya.

Utthapana of the left arm (horizontal position) resumed & continued from 10-49 to 11-49, one hour, the adhogati asserting itself with some force, but much less than formerly, during the last ten minutes. Strong pain given to the system (burning in the eyelids by the flaming tip of a match, and muscular pain of indigestion in the breast & back) showed that the sparshas habitual[ly] causing pain can no longer entirely shut out ananda, even when they are very powerful, but can temporarily overpower them. In all cases there is rasagrahana, but not pritiḥ or ananda. Pritiḥ is only beginning. Kamananda is resuming its former maithuna intensity.

An extension of the jnanam Brahma has brought into play a rich action of the telepathic trikaldrishti. Hitherto what was seen were the immediate forces of possibility & actuality in operation outside the living objects which act, pranad ejaḍ, proceeding from elemental or other powers who people the universe; inside the living object were seen the mental states, feelings, impulses, tendencies, thoughts, nervous & physical states, proper to the conscious waking mind; now a fresh element enters with the clear perception of the dominant idea in the superconscious dream-mind (manomaya puruḥa), which dictates usually the ultimate action. Beyond this is the non-telepathic trikaldrishti which can alone perceive what is the unalterable eventuality actually destined. This perception is contained in the sleep mind of the manomaya puruḥa, where all beings know the past, present &

future. The rest is a matter of range, arrangement & proper action of the knowledge. The perception is now goagram aswapeshasam.

Utthapana of the neck, raised position, maintained for a quarter of an hour; not yet at ease; laghima & mahima partially manifest, anima defective.

Swapnasamadhi in the afternoon; fragmentary conversations ("dialogue", lipi predicted before sleep) of two persons accompanied with images but no complete group (eg Kedar Das Gupta, long forgotten), combination of image, shabda & action, etc, attempt also at continued action; but all in chhayamayi.

Power & knowledge are once more returning to the satyam, ritam & brihat, but ritam is very largely retrospective. Dasyam is fixed & powerful in the body, not yet usually intense. Swapnasamadhi is becoming once more brihat, but there is little of the ritam; in dream proper the associations of present ego & its images are still potent & prevent right vision, but incoherence is now slight.

Utthapana of the left arm again for 17 minutes; the reminiscent muscular pain exercised its pressure with varying force but not so much as to make adhogati successful. Utthapana of the legs, simultaneously, was unsuccessful.

Nov 27th

Utthapana of the left arm for one hour. Some heaviness of the muscles at the beginning developing into muscular pain of a slight character and pressure of the adhogati but at no time sufficient to menace overcoming of the utthapana. At the end capacity still left for half an hour's utthapana.

General ritam of the knowledge, including trikaldrishti, grows rapidly, general ritam of the power is only preparing. Interpretation of the lipi is moving to the state of general ritam.

Kamananda, again manifest chiefly or wholly in the states of rest of the body, sitting or lying, now again tends towards manifestation in the postures of exertion, standing or walking.

Ananda is now confirming itself in all that hitherto kept anything of the nature of apriyam in the subjective & the objective being; it has also begun to fill up inequalities, beginning with the taste.

Utthapana of the neck only for 9 and 12 minutes; adhogati powerful; of the leg (middle position) for 22 minutes; the force of the

urdhwagati not pronounced, pressure of adhogati on the muscle.

Nov 28th

Utthapana of the neck for half an hour; Mahima & laghima were strong though not yet entirely perfect, but Anima very defective; strong & troublesome pressure on the nerves & veins of the neck and back of the head, but not an overpowering pressure. Utthapana of the right leg for 7 minutes only in the middle position, Anima & Mahima very weak, laghima satisfactory; of either leg successfully in the horizontal position for 5 and 6 minutes, Mahima insufficient, Anima very weak. The morning chiefly spent in Veda & Life Divine. Subjective siddhis dull owing to flagging of the Vijnanabuddhi. In this reactionary state Ananda is dull in the purely physico-vital parts of the indriyas though strong in the mental and intelligent parts, the other siddhis sink to a low intensity and show whatever imperfections are still defectively purged out of them. Mahasaraswati tapas with the Maheshwari basis sometimes covered, sometimes visible through a thin veil of Mahasaraswati bhava.

Recurrence on a small scale of the crisis of asiddhi in the first two chatusthayas centred in asraddha. After repeating the stereotyped movements, it gradually disappeared, leaving however a diminished faith and tapas.

Nov 29th

Utthapana of the neck in middle position for 15 minutes with great difficulty owing to violent An-anima; laghima at first weak afterwards strong enough to fill the place of a deficient mahima. Utthapana of both legs, middle position, for 5 minutes only, very defective. Utthapana of back, higher position, for 3 minutes; laghima & mahima a little stronger than formerly. The subjective siddhis not yet advanced. Kamananda sometimes intense, sometimes suppressed or subdued; general atmosphere of violent suppression. The assimilation has been resumed & is more in the control of the tapas; tendency to constipation diminished; free evacuation after 4 days, slight evacuations on the second and third. Health has been greatly strengthened[.]

Discomfort of cold and heat is being extruded from the body, but recurs, especially when it is of the nature of a surprise, eg the sudden

touch of cold water in a chilly atmosphere, and the Shakti in the physical nerve system has not time to send a sufficient force of Chittapas to meet & assimilate the sparsha.

Kamananda now comes without the smarana; it is more frequent and has a more constant tendency towards intensity.

Nov 30th.

Utthapana of the left leg, horizontal position lying on the side, half an hour. Laghima strong, mahima sufficient, violent an-anima in the sinew or nerve; of the right leg, horizontal position, lying on the back, ten minutes; urdhwagati deficient; of the neck, middle position, 20 minutes, difficulty of an-anima much reduced. In the afternoon utthapana of the right leg, lying on the side, 10 minutes, violent an-anima in the sinew compelled cessation, although laghima and mahima were sufficient.

Kamananda established itself in standing & walking.

Chitra of animal & inanimate forms suddenly strengthened; there is, however, still some resistance.

In the evening jnana of perception & jnana of vangmaya were reorganised with finality as well as lipi in all but material legibility. A movement was made to the same end in the rest of the vijnana, especially in swapnasamadhi where all the obstinate defects of the past broke down initially in type. Poetry resumed[.]

Dec 1st

The whole day has been devoted to a struggle, attended by revived asiddhi & relapse into all the circumstances of mentality, to establish the organisation of the ritam in trikaldrishti, telepathy etc on the basis of entire Brahmabodha including especially the jnanam Brahma. The one positive result is the intensity of the Brahma bodha. Subjective ananda has ceased in the prema, except occasionally; the chidghana is assailed by obstructions which prevent the secure possession of its bhoga, & even in some habitual features of the ideal rasagrahana and priti.

Utthapana of the right arm for half an hour without difficulty in the horizontal position, and after an interval of three minutes for another half hour against an increasing pressure of an-anima. Advan-

tage was taken of the muscular stress to confirm the ananda (rasa, priti & bhoga) of strong & insistent muscular pain.

Kamananda at night began to recur in the state of samadhi[.]

Dec 2^d.

Utthapana of the legs, horizontal position, successively, a failure due to entire defect of anima and for the most part of mahima. Like the Brahmabuddhi yesterday, the Brahmoprema today was universalised and raised to a high intensity, bringing with it entire premananda on men, animals, objects & events. The movement now is to confirm all the anandas, except the physical, & the subjective siddhi generally, prema, kama, shama[,] in the Ekam Brahma, so assuring it on the bahu, & no longer perfected by application through the Avidya to each object separately. So far as that movement was necessary, it has* been accomplished, but it can only be finally safeguarded from interruption & relapse by being secured in the ekatwadrishti of buddhi, heart, indriyas & sanjna generally. The vani & script yesterday were confirmed in their proper nature as proceeding from the ananda & involving the vijnana. Faith also has been established in the truth of the instruments of knowledge; the satyam brihat is entirely confirmed & the truth of misapplied satyam is habitually perceived either before, with or after the event. The ritam however is yet defective, although its hold on the active consciousness increases & there is still uncertainty about the Adeshasiddhi & consequently about the entire rapidity of the physical siddhi & karmasiddhi. The rest is felt to be assured, since all the members are rapidly growing [in] force. There is constant pressure of the will on the asaundarya, but its compact resistance is yet far from being broken.

In the afternoon the resistance to the Will had entirely the upper hand and a period of Asiddhi began, with its usual circumstances. This movement has continued since and such siddhi as manifests, appears with difficulty and as from behind a veil. The successful contradiction in all the Chatusthayas continues, although hitherto it has not been so acute as in the more successful invasions.

Swapnasamadhi continues to grow in strength, especially in initial continuity of scenic action and coherence & intelligibility of lipi. Akasharupa is not yet able to confirm itself in the Akasha, but it manifests with an imperfect & fragmentary persistence. The frequen-

cy of vivid lipi is much obstructed.

The attempt in the Brahmabodha to unify the upalabdhi of the Atman & of the Ishwara with the upalabdhi of the Brahman has begun, but is not yet successful. Separately, they are all well developed. The sadhana of pleasure in pain continues and the success is general, but not yet complete in the intenser touches.

Dec 3d⁵

⁵ No entry under this date. One and a half pages were left blank before the next entry in this notebook, that of 12 December.

Dec 1.⁶

1. The slow strengthening of the Occidental and Oriental States which have been indicated as selected nations — Persia, Turkey, Egypt, & for a time China & Japan; Ireland, France, Italy, Mexico, Brazil, Chile & Peru, the discouragement of the shakti of the others.

2. In India, (1) the amalgamation of all powers under a single control

(2) the provision of equipment & means for their work

(3) their protection in the period of growth.

All this has to be done not by material means, but by tapas of the ideality through Aishwarya, Ishita, Vashita. The single control is God's own, not any intermediary's. During the peripetias a certain number of untoward incidents are inevitable; they must be minimised and finally obviated.

3. The strengthening of the centre, not only in self, but in outward reputation, means & power, so as to render it intangible.

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The first necessity is perfect vijñanabuddhi and Brahmabuddhi. Neither of these are unprogressive, but neither are allowed to establish themselves firmly in the system owing to the constant successful invasion of the asiddhi, which no longer confines itself to this or that particularity, but seeks to cover the whole field. Nevertheless, the nodus of the asiddhi is unfaith based on uncertainty as to whether the central theory of the Yoga, namely the Apas, Tapas & Adesha is not a falsehood and a self delusion. Much more than the doubt about the rapidity, is this the root of the whole disorder. No part of the siddhi has been allowed to remain free from the successful attack of the Asiddhi. If any part were firmly acquired, the rapid addition of the rest could not be resisted with any hope of success. As it is, the siddhi progresses & even progresses rapidly but with a broken & resisted rapidity.

⁶ On 1 December, a separate Record was begun on loose sheets of paper. This was continued until 12 December, when Sri Aurobindo returned to the notebook used for most of the Record of 1913. There are entries both in the notebook and on the loose sheets for three days: 1, 2 and 12 December.

Much was expected of yesterday's movement, but it has been followed up by a struggle, not a victory. The intensifying of the Brahmabuddhi is the one positive gain, & to this may be added the firm extension of the brihat in the jnana with the mixed satya & anrita of trikaldrishti & telepathy. The difficulty is in the insufficient strengthening of the decisive viveka & the insufficient finality of the transfer of the intellectual movements to the vijnanabuddhi. The lipi announcing the finality of the transfer referred only to the completion of the process, not to the security of the results attained. The attack has destroyed the conditions of the vijnana manifestation and they have to be reconstituted in the active consciousness. There is as yet no finality of settled truth or settled effectiveness.

This is one side of the truth; the other is that the transfer has been finally secured, since it is only in appearance that the ideality has been disintegrated in the active consciousness. The disintegration is real to the intellectual judgment, not to the viveka.



Dec. 2.

The Adesha-siddhi is seen to be more possible than before, but not yet certain in fact, still less in time and extent. The confirmation of the faculties of knowledge in certainty, the confirmation of the faculties of power in effectiveness are the means by which the faith in the Adesha-siddhi will be established. At present both of these are effectively resisted in the outer swabhava; while the first two chatus-thayas are effectively resisted only by invasion from the outer world-environment. This confirmation need not at first extend to invariable certainty & effectiveness, but to the exclusion of general uncertainty & general ineffectiveness. At present it is seen that the power can produce given particular effects, but its control of the final effect is still poor, & so long as this is so, it cannot be held to be siddha. Nevertheless, the hold on the final effect is increasing in force.

Dec. 3

There has been a relapse, as powerful as the combined forces of the outer world could make it. The attack on the samata has been furious and has had some superficial success, but the dhana, the parvata remains unmoved & intact. The second chatusthaya has been

successfully inhibited from its full & arranged action, but here too the success is superficial. The third has been partially affected in knowledge, entirely in the unfinished parts of power; not at all in samadhi. The rest has been obstructed, not really affected. The fourth & fifth have been obstructed & to a certain extent injured.

The first thing, as always, is to restore the anandamaya action of the vijnanabuddhi and Brahmabuddhi. This after a long interval is being done. Dispelling & expelling of the intellectual & emotional activity forced again on the system is the indispensable preliminary, and this is often difficult because it entangles itself, by habit or of deliberate purpose, with the legitimate action. Absolute passivity, absolute sraddha in the Master of All, is the means. There is no other means. It is essential that all should be recognised as the being & action of the Ishwara and yet that the two agencies Arya and Anarya should be distinguished.

Dec 4.

The passivity & sraddha are being established, first, without any demand, but always with the udasina lipsa. The tapas is not yet pure of the temperamental stress left by desire & preference. There is still a preference, but of tapas purely, not of Ananda. The full Mahakali Mahasaraswati Tapas cannot manifest without a greater power of vijnana. There must now emerge the determinative knowledge & the determinative aishwarya, forming the ritam of the jnana & tejas, satyatapatya, satyadrishti.

Henceforth the tamas will be steadily eliminated from the pranic system & the body. The perceptions are real in themselves, not right in the mental impression produced.

Dec 5 -

There must be the full activity of the kriti; only the means must first come. No more action without means. Therefore a period of repose is necessary; for self collection & for emergence. The opposite tendency belongs to the intellectual tejas.

The action of the intellectual tejas is still habitual as an involuntary accompaniment to internal & external activity. Its removal is the condition of perfect vijnana. There must be no straining after truth of knowledge or efficacy of power, but natural prakasha and tapas.

The freedom of the mind from intellectual speculation is being restored. The asiddhi that has come is assisting the reestablishment of the second chatusthaya on the basis of a perfected nati and samata. The positive ananda, sraddha and Mahakali tapas have now to be restored. There was a slight disturbance, but it has righted itself; only the result is the tapas without the sraddha. As for the ananda, it is there & will now be entirely confirmed.

There is the beginning of the satya tejas & satya tapas, but only as yet the beginning.

Dec 6 -

The pressure of the old tejas has been removed from the central system, but it still surrounds the nature. When that is dispelled then the present difficulties will disappear. At present it seems that the intellectuality is justified in certain of its conclusions; but on the contrary it is the ideality. The clearance of the doubt has only begun. All that may be true, yet the ideality may be justified.

Dec 7.

No appearance of failure should be allowed to affect the fundamental faith. It is true that the defect of overstress in the knowledge has not been cured, the struggle to establish the ritam seems to have failed, the Vani seems once more to have misled; but all this will be cleared as soon as this siege of the environment is lifted.

It is now clear that the brihat satyam of telepathy & telepathic trikaldrishti is perfect in all but thought & even, though more obstructed, in the thought. It is clear also that the positive trikaldrishti which decides & arranges or is itself naturally the ritam is on the point of perfection, but prevented from consistently manifesting. The satya tejas & satya tapas have first to be perfectly manifested.

Now the satyam, brihat & an imperfect ritam of the tapas in aishwarya, ishita [&] vashita, have been manifested in a series of movements. This siddhi also is liable to interruption and obscuration, but for the future it stands & will always emerge from the obscuration & overcome the interruption. The confirmation of these powers in the Yoga, the life, the body is awaited.

The instances of successful tapas are becoming more frequent, as predicted in the lipi, & are on the point of generality. The lipi "ruler

of the subjectivity of others" is also being justified. What has now to be done is to break down the remaining resistance, whether near or at a distance, whether in subjectivity or objectivity, whether in sadhana or life. Although it is not apparent, this can be done rapidly.

Finally, the success of the siddhi in knowledge is now well founded. The ritam has begun to be well-established & increasingly powerful everywhere. It is now being developed & fixed in the tejasic touches, at the side, in the lipi & the telepathy of thought. It is already dominant in the central viveka & the general telepathy. The foundation has been laid for the final transfer of the thought & knowledge from the vijnanabuddhi to the vijnana.

The powers of Tapas increase in their dominance & insistence. Samadhi, manifesting from time to time, shows always a little more progress. Only the rupa is now strongly obstructed.

Dec 8.

The Tapas having confirmed its general force in particular actions, seeks now to get at the centre of the Bhuh-Prakriti and command final result. The movement in saundarya is still positively adverse & in the rest stationary with a tendency to relapse.

The script has been justified; it will therefore continue to deal with future as well as present; but all instruments are still weak in exactness of time & place & order. The distant future is also not yet included in the range of their proper action, except in isolated examples. Today, that will begin to be remedied.

The physical siddhi will revive from today, beginning with the Anandas. The health & utthapana will rapidly follow in the next two or three days. Already physical ananda (kama) is becoming common in samadhi & dream & seeks to prolong itself there. It needs now only fixity in continuity & intensity.

The physical ananda has already begun its battle for fixity with a series of initial successes. These are now confirmed by an outbreak of ahaituka maithunananda unparalleled as yet in its prolonged continuity & intensity. The continuity & intensity are now being constantly repeated, though the ahaituka maithunananda is still rare.

Dec 9.

The growth of ananda & preparation of health are being fulfilled. Utthapana remains.

There has once more been a storm in the subjective ananda due to the siege of egoistic mentality from the environment centred in the intellectuality. This will now pass away & the finally perfected knowledge & power prevail steadily & swiftly over the ajnana.

The second chatusthaya has once more been reestablished on the basis of the Mahakali Tapas & the nati, not yet of the perfect sraddha[.]

There must be utthapana this afternoon & evening, basing, although at first imperfectly, the rapid development of the perfect secondary utthapana. The primary is well developed, but as yet imperfect & subject to interruption; but it soon recovers itself.

The teeth are once more after a long eclipse recovering the tendency to perfect whiteness. This is a sign of saundarya struggling to overcome the strong block of asaundarya.

Utthapana of both arms from 1.34 to 4.34 — first hour and a half medial or half-medial position, second hour & half vertical position; some spasmodic efforts at active ananama ineffective, they only gave trouble for a few minutes during the third half hour, then disappeared. Reflex strain in the back but gave no trouble. The whole, except for two quarter hours of sitting, done while walking. Primary utthapana perfected. For the arms only the horizontal position has now to be fully tested. Therefore utthapana of the left arm in the horizontal position was continued from 4.34 to 5.4[.] Violent ananama applied from above as an actual downward pressure of pain on the muscle, but the mahima & laghima defied the strain, which finally began to lose its acuteness while increasing in a dull & heavy pressure. This is the first time the utthapana has been so prolonged; the longest previous period even for the vertical position, lying down, which has long been entirely conquered, was 3 hours.

Ananda has been persistent, except for discontinuance at night & early this morning, but it has been more in the suppressed & subdued forms than in the intensity.

Utthapana of the left leg, medial position, for half an hour. Mahima insufficient; no pronounced ananama.

Dec 10.

The same break in the physical Ananda. Health is strengthening itself, but not yet established. There is also a disturbance in the third chatusthaya owing to the outbreak of excessive stress usually associated with the Mahakali Tapas. There is, however, no reaction. The tapas is fixed & indeed the whole second chatusthaya except the sraddha in the Adeshasiddhi.

Today the basis of the faith has to be soundly laid. The renewed attack on the health must be pushed away and arogya founded, though not yet perfected, in the deficient parts. Only the kamachakra remains for a slower process. Utthapana has to be prepared in the other parts of the body. Rupa develops more perfectly.

Utthapana of the neck for 20 minutes. Laghima & Mahima deficient except at the end; the an-anima was strong at first but afterwards diminished. Its effects remained in the muscles of the neck[.]

Utthapana of the right leg failed in mahima; first for 5 minutes, then fifteen; in the back also it failed. There was a general lassitude in the body as the result of yesterday's tapasya.

Rupa more perfect in one or two occasional forms or flashes, but no more decisively advanced than yesterday.

Dec. 11 -

The Mahakali tapas persists in spite of attack & pressure, but feels the pressure & tends to relapse more in personality than tapas towards the Mahasaraswati form. The ugrata of the faith & tapas has abated in obedience to ill-result aided by the quieting effects of relief from the immediate amangala.

Rupa grows stronger, but cannot stabilise in the Akasha.

Kamananda interrupted at night, but resumed in the morning with less difficulty than on the previous days of its interruption.

The new attack on the health seems to have been repulsed, but old fragments of roga still prevail by a dull obstinacy of persistence.

Utthapana of the right leg, medial position, for half an hour; some difficulty owing to artificial pressure from above taking advantage of insufficient laghima & mahima; of the left, horizontal, for ten minutes, with great difficulty. Mahima very insufficient; ananima strong. Utthapana of the left, medial position, reclining in arm-chair,

for hour and quarter; laghima very strong, mahima involved in laghima, ananima expelled, but sometimes recurrent[.]

Strong attack on the first three chatusthayas, successful in disturbing samata & clouding sraddha, but resultant in confirmation of the Mahakali-Mahasaraswati form of the personality & the growth of the ugrata. Vijnana very full & active in jnana in the morning, disturbed for the rest of the day.

Dec 12 -

The strong confusion of the thought perceptions caused by a violent attack of the Evil in mind now takes the form of distorted interpretations involved in right perceptions which are seized, exaggerated & by exaggeration & overstress falsified in the mortal mind. The kamananda yesterday was persistent & of the initial intensity, but not continuous; as usual it was forcibly suspended at night & recovered, this time on waking, also by force, but its firm recovery combated for a while. The struggle over arogya continues, undecided, although at present arogya is stronger than the attack. The siddhi of Power has been thrown back & there must be a struggle fought out once more to expel the asiddhi from the Akasha. Kamananda this morning persistent, intense and insistent on growth; it is still obstructed in its attempt to pervade & possess the body.

Dec 12th.⁷

The developments of the Yoga from the 1st to the 12th have been noted on separate sheets; this interruption is a concession to the transitional disturbances that result from the constant and almost unintermitting siege of the world-environment. In future it is intended to disregard the siege in its results, merely noting its recurrence, except where its results are positive & produced in the yet unestablished movements of the siddhi.

The faith in the eventual Yogasiddhi can no longer be interrupted; for, even when the opposite suggestion is made & supported by the rationally irrational intellect of infinite possibility, the unfaith is rejected & thrown back into its proper element. The faith in the rapidity of the Yogasiddhi is also positive in its substance, except with regard to saundaryam & karma, but varies in its intensity and incidence. Only the faith in the Adeshasiddhi is still in the inchoate condition.

The transfer of the perceptive & determinative intellectuality to the ideal plane has been violently & artificially retarded for the last two or three days by rushes of cloud & confusion, by a constant hammering of apparent refutation & ill-result at the sraddha. Nevertheless it is still being steadily pursued under all difficulties and is now about to be extended to the movements of tapas & tejas, which like the prakasha, must be made entirely satyam & ritam in the brihat. In the prakasha it is the perceptions of actuality & especially of determinative event in the actuality which are the remaining centre of deficiency and their imperfection is intimately connected with the common action of asatya tejas & asatya tapas in the Will powers & Will-states. Chitra & samadhi, obstinately obstructed, progress with a hampered slowness which cannot yet convert itself into rapidity.

Arogya struggles towards finality; kamananda grows & persists, stimulating from time to time other anandas; utthapana has definitely entered on its final uninterrupted progression; saundaryam alone remains ineffective & uneffected.

Karmasiddhi awaits the faith in the Adeshasiddhi.

Kamananda throughout the day was active, insistent except for intervals of forcible obstruction, recurrent when not continuous; but

⁷ Here the regular Record is resumed in the notebook last used on 2 December.

in the sitting or lying position, estopped for the time in the erect or in ambulation.

The siege was allowed to prevail in the evening so far as temporarily to interrupt the faith & knowledge & produce old & long discontinued movements.

Utthapana throughout the day was unsuccessful.

Akasharupa is still in the same condition, manifesting, but unable to possess & hold the Akash, an intruder & not a resident.

Arogya still struggles, on the whole with a qualified success, against the fragmentarily recurrent or persistently recurrent denials of arogya. These denials are fragmentarily recurrent in the phlegm, cough & neuralgia (& in itch — except one spot,) & unable to fasten on the body, persistent, without itch, in the eruption, persistently recurrent in the slighter ailments of the digestion. The tendency of urination has been much reduced during the last three or four days.

Dec 13th

The siege has, today, been lifted, but the full vijñana is not yet manifest. At present the siddhis of power are being allowed to manifest through the Bhuvar tapas or the Swar-tapas on the objectivity. Manifesting through the Bhuvar tapas the Will tends to produce powerfully immediate results & more intermittently, often by indirect means & after much tergiversation, final results; manifesting through the Swar tapas it fastens more often on general than on particular effectualities or seizes only on the general effect & some of the effectuating movements. When the pure Chittapas manifests in vijñanabuddhi & manasbuddhi, there is a more consistent simultaneous & sometimes identical knowledge & effectuality, but the manasabuddhi is constitutionally averse or unable to hold for a long time the continuous activity of the Chittapas. When this Power is thus active through vijñanabuddhi & manasabuddhi, the knowledge also tends to lapse back from the ideality to these organs. It is now especially at home in vijñanabuddhi, where it perceives all or most of the forces at work, the possibilities, many of the immediate actualities & sometimes the eventual actuality. The movement is now towards a levelling up of the siddhis of Power & siddhis of knowledge. Script & vani have been made manifest to the mind in such a way that the real script & real vani can be distinguished from their secondary

reproductions & from false simulations. Egoistic activity has been once more expelled and driven back into the world-environment. The Jiva is now only a secondary ishvara, bhokta, bharta & jnata receiving all things as a centre of enjoyment & lordship for the Purushottama.

Kamananda is once more active in the erect position and during movement of the body, but intermittently, not with continuity. There is an initial movement towards its recovered action at night and in samadhi.

Trikaldrishti of telepathy has once more manifested; it has two movements, one purely receptive, in which the movements past, present & future of an object reach the mind, but there is no active knowledge or discrimination of their actuality & relations till after the event, and a second both receptive & discriminative in which the future eventuality is correctly known before the event. In both cases but especially the first any tapasic stress on the intention, tendency, thought or impulse of the object as indicative of the eventual movement, leads to error; the same is true, if there is any attempt to infer intellectually the result from past or present data. Self-active non-telepathic trikaldrishti is at present more of the skylight than of the direct variety. This is not, however, always the case.

The just telepathy of thought which has hitherto been very poor in range and uncertain, is now in frequent play, eg in watching cardplay to know the idea in the mind of the player, but it has not yet its full exactness, only a general truth. It is showing itself from the beginning to be more reliable than the words & signs of the thinker, from which often false inferences are drawn. Right interpretation of lipi and rupa are also prevailing over the intellectual, imaginative and speculative interpretations.

The tapas has greatly increased in effectiveness without being yet master of the akasha[.]

In the afternoon there was a relapse to intellectuality and ineffectiveness with a lowering of the Mahakali tapas. The system took refuge in subjective inertia.

The animal form which for a long time was excluded from the Chitra, is now of frequent occurrence and a rich perfection & variety, though not as yet on a level with the human form & the landscape. The separate inanimate object and groups of objects have also begun

to manifest. The tapas is working on the Akasharupa, but it still fails to hold the physical ether; nevertheless it tends towards a more lingering transience than its former entirely fugitive display. Shabda & other drishtis are still very rare & poor in range &, usually, in force. Tivrananda is acquiring intensity in its sukshma touches.

Utthapana of the left arm, horizontal position, commenced while recumbent on the right side, was visited at once with a violent pain of ananima; after some minutes changed to the sitting position & walking, the ananima diminished, & the utthapana was maintained with increasing force for an hour & a half, but the an-anima finally returned & terminated it. The right arm continued for an hour; then ananima grew suddenly upon it. It is noticeable that when held out rigidly, the ananima takes the form of strong muscular pain in the shoulder muscle; when held easily & slightly crooked, the ananima comes after a long time & takes the form rather of uneasiness. In both cases there is no pull of gravitation from below, the laghima of the arms being perfect, but a pressure of gravity from above, oppressing the mahima through ananima. Utthapana of the back persisted for nearly 5 minutes with intervals of varying pressure & growing urdhwagati. Other utthapanas were unsuccessful.

In the afternoon & evening the vijnana was again successfully clouded. It is noticeable that the trikaldrishti of exact time is growing in frequency, eg the return of B. [Bijoy] the other day at 7.55, the return of N [Nalini] & Bi. [? Biren?] today by 7.

Dec 14. Sunday.

There is a growing strength of Samadhi; shabda & sparsha returned & were combined with rupa & action; distinct & coherent lipis occurred; the actions seen were more prolonged and better organised. The organisation however, as well as the prolongation, is still rudimentary. Kamananda was this time successfully established in the night, but is only occasional in sleep or samadhi. The body is still unable to maintain it with perfect continuity; although the relapse is now a habit forcibly maintained, and not at all a necessary relief or respite. Akasharupa maintains the same character of persistent pressure on the Akasha without possession or any real stability.

Arogya in the digestive faculties seems now to be tending away from the struggle between health & the petty fragments of digestive

ailments (for nausea, constipation[,] diarrhoea etc have for some time been absent from the system except in touches of looseness, obstruction, nauseative tendency) to the old struggle between abnormal assimilation of food & normal or abnormal waste. For the last two days waste has been abnormal. Waste has to become subnormal without disturbing the digestive processes. Kamananda is now fixed,— either recurrent or continuous,— in all states except that of sleep & samadhi. Sukshma tivrananda is rapidly developing ubiquity & intensity. All the sahaituka physical anandas are now constant in the body, except vaidyuta which is yet rare and occasional. Ahaituka tivrananda is now becoming spontaneous although usually with some aid from smarana.

The subjective anandas, although well-established, are liable to clouding especially by the loss of the sense of beauty in the adaptation of form to guna. If the Brahman is seen in the guna of a face that is mean or ugly, the meanness or ugliness becomes itself beautiful to the inner eye & through the inner eye to the outer vision; but, this failing, the shuddha & premanandas fail by temporary loss of the chidghana. Premananda is also attacked by old sanskaras of relation & non-relation. Normally, however, chidghana, ahaituka & suddha are permanently manifest; prema is there usually in the priti, not so commonly in the bhoga.

Arrangement of lipi has been well-established both in chitra and akasha. The struggle now is between the slowly growing intensity & vividness of the letters & the old tendency to vagueness, dimness & illegibility. This intensity & vividness was formerly perfect, but exceptional, it is now imperfect, but tends to be normal. The lipi is usually intelligible even when imperfectly legible, but its interpretation by the ideality is often obstructed; eg the lipi Pyrotechnics on the Kart[t]ik Purnima. Owing to the mind's ignorance of the fact that it was Karttik Purnima or that here it is usual to have fireworks on that tithi, the lipi remained unintelligible in its main purpose until the evening when the fireworks began.

Utthapana of the right leg, medial position, for half an hour with but slight ananima,— discontinued owing to deficiency of established laghima and mahima. Subsequently utthapana of the back attempted without success, owing partly to commencement with the medial position, attempted again and successful[ly] maintained for 15 min-

utes; increasing laghima & mahima made the utthapana easier & easier, instead of its becoming more difficult by long continuance, and at the end only a slight dull pain of ananima in the hips and vepathu survived out of the first strong asiddhi. The back was then lowered to the medial position & could have been maintained owing to strong laghima, but there was violent vepathu; the utthapana was discontinued owing to an external occurrence, otherwise it might have been maintained for an indefinitely longer period. This is the first time utthapana of the back has been established.

Confusion of the first & second chatusthaya, due to confusion of the third, again occurred. The difficulty in distinguishing the Personality of the Master of the Yoga, owing to the interference of inferior personalities, is now a main cause of unfaith & discontent.

In the afternoon the confusion was cleared from the first & second chatusthaya, though still left in the third, in order that there might be no farther premature demand & therefore reaction of disappointment & discontent; the main agent in the clearance has been the final subtle but perfect distinction in the vivek between the supreme vani & script (not yet active) & the minor, secondary & immediately active & directive vani & script which are henceforth leading the siddhi forward. A similar distinction is being made but not yet perfected between ideal & un-ideal stresses of tapas & prakasha. At the same time the final transfer of the remnants of intellectuality to the ideal plane through the vijnana buddhi has begun to be completed. Dasya is on the verge of fullness, the ego remaining only in the sakshi and in some emotional remnants; the rest of the individual being lives now a secondary life as a conscious becoming of the one Being.

Raudrananda, ahaituka & sukshma (materialised), has for some time been established in the system; vishayananda today has received similar rights in the physical body & vaidyuta is beginning to be regularised, although at present it is more often negative than positive. The five sharira anandas now usually occur together, involved in the main bliss-touch or explicit & accompanying it; this concomitance, however, is not invariable[.] Premananda is once more generally active & in individual touches intense. Subjective vishayananda is shaking off its occasional obscurations.

Sraddha has once more been firmly established even for the

sceptical intellectuality in the whole range of the siddhi except karma; there the sraddha is still [not] vijnanamaya & questioned by the surviving intellectual activities. The sraddha of rapidity is not yet similarly extensive.

During the evening & night there was a cessation of the siddhi; the vijnana, the Mahakali tapas etc were kept in abeyance, the kamananda suspended. Only samata & the fullness of the first chatus-thaya, especially of anandamaya nati remained. The intellect attempted to be active in trikaldrishti, but was almost invariably [convicted]⁸ of error,— false stress, false understanding. Rheum tried to materialise.

Dec 15

The final condition of yesterday was continued in the morning with some modification; receptive telepathy was allowed to recover its activity & a sort of vijnanamaya thought-perception allowed. The object seems to be to stamp on the manasa parts of the being the realisation that all is intended, even what is most adverse & least understood, as a step in the siddhi, all brought about by the Master of existence, even when seeming to be brought about by inimical Powers, & all therefore to be received with submission. This state of realisation, however, can only be final if it persists when the Mahakali tapas is active.

The Ananda of cold is being increased by repeated & continued exposure to cold wind with the bare body. Only an almost subliminal part of the nervous system persists in the sanskara of discomfort & the reaction of rheum in the nose. This rheum just succeeds, so far, in materialising itself, but is unable to lay hold on the system. The discomfort of exposure to solar heat is also sinking down towards the subliminal Prakriti.

Kamananda today, though intense at times, was much interrupted. Akasharupa & samadhi steadily increase.

Dec 16.

The condition of the last two days has fulfilled its purpose of establishing firmly the anandamaya nati; all adverse movements are

⁸ MS committed

now recognised throughout the whole nature as the divine will and accepted with negative, when not with positive, ananda; their purpose is perceived or, when not perceived, taken for granted. Disappointment & despondency, when they offer themselves, are immediately or almost immediately rejected. These conditions persist even though the Mahakali tapas has been remanifested even though with small intensity. The Mahasaraswati nature with the Mahakali tapas has accepted entirely the full dasya.

Faith is now imposed on the intellect even in the saundaryasiddhi as the result of two or three slight but noticeable effects of the will on the body which establish in type the possibility &, to the reason arguing from experience, the divine intention of the siddhi. Only faith in karmasiddhi is still wanting in the intellectual parts of the general (non-personal) nature. The vijnana is transforming⁹ all thought & perception into the type of the vijnanabuddhi.

Utthapana of the neck for half an hour in raised & medial positions. After twenty minutes the inferior position, without support for the back, was attempted, but brought on strong pain of ananima. The utthapana of the leg was abandoned after ten minutes owing to unsatisfactory nature of the laghima and mahima, although it could have been continued longer.

The full force of the Mahakali tapas & personality was allowed to take possession of the adhara in the evening, but as usual brought on activity of the lower tapas and reaction.

Dec 17

Telepathy confirmed afresh today, but under circumstances which brought on a brief attack of the intellectuality. The transfer of the intellectuality in its remnants to the ideality, the regularisation of the higher ideality and the extension of the vijnana continued. The greater force of Mahakali tapas is being attempted & persisted in in spite of untoward results. Vividness & legibility of lipi is becoming more common. Akasha rupa of the vivid kinds usually now dwells a little in the akasha & often before the eyes before vanishing, but not yet long enough to constitute stability. Kamananda is persistent & often intense, but interrupted & seldom continuous. Health in all its

⁹ MS is being transforming

parts is striving to get rid of the recurrent touches of fragmentary roga & where the recurrence is persistent & prolonged to reduce it to the fragmentary condition.

Dec 18.

The result of the last three days' movement has been to transfer all the movements of mind normally to the ideality, to establish the truth (satyam) of all telepathies & arrange for the ritam, to increase the strength of the telepathic trikaldrishti & justify all movements of tejas & tapas as satyam, but not as ritam. The ritam is especially uncertain in essential trikaldrishti & this uncertainty leads to frequent relapse and an occasional & fragmentary play of the intellect. Power is greatly increased & always produces some kind of effect, even often the exact effect, but owing to the surviving strength of the resistance fails often of its specific purpose, is insufficient in finality and, even producing specific & final effects, does it with effort, waverings in the object, variations from the settled arrangement. This is the case even in the field of experiment & in the karma of life these defects are much more pronounced; there also the trikaldrishti is still rudimentary. As a result sraddha in the karmasiddhi has failed to establish itself. There is faith in the rapidity of the vijnanasiddhi, especially now that the rupa & samadhi grow with an increasing pressure on the objective akash & the physical system; faith in the physical siddhi, but not a settled faith in its rapidity; no faith, except the ideal sraddha, in the most important part of the karmasiddhi on which all the rest depends.

Utthapana of the neck raised & medial position, with support for the back, one hour; the last half way with pressure of ananima on the muscles of the neck. Utthapana of the left leg, horizontal, side position, fifteen minutes, with stress of ananima on the sinew kept out by the Will.

Crisis due to the attempt of the Shakti to raise the siddhi from the ideality of the vijnanabuddhi with subordinate action of manasa ketu, to the vijnana with subordinate action of the manasabuddhi.

Dec. 19

A confused condition of the vijnanabuddhi, in which there is sometimes action of the vijnana with reaction of the vijnanabuddhi,

sometimes of the vijnanabuddhi with reaction of the manasa perception, sometimes the old action of the unilluminated or confusedly illumined intellect, sometimes a mixture of these three functions. The attempt at finality of perfect samata & Mahakali tapas has failed once more. The sraddha established is once more interrupted and only fitfully recurrent.

The combination of the ananda, samata & knowledge with the effective Mahakali tapas in the Mahakali-Mahasaraswati personality was again effected, but the Mahasaraswati element predominates & the stronger movements of the tapas are only occasionally active. Sraddha in the kriti is wanting, & sraddha in the rapidity has been modified. Health & final effectiveness are being successfully resisted.

Utthapana of the neck for one hour. After forty minutes the ananima, till then apparent only as muscular sanskara or reminiscence became suddenly violent & effective & could only be resisted by physical means.

Dec 20

Abandonment of personal tapas and lipsa. Unprecedented strength of dasya, udasinata, sometimes with vairagya, sometimes with positive ananda of samata. Kamananda active[.]

Dec 21. Sunday.

Another struggle to reinforce the combination of the first two chatusthayas, of passivity and tapas. The third chatusthaya began to reemerge from the successful siege of the manas tattwa. Samadhi was especially powerful, combining the more important drishtis, rupa, shabda, sparsha, karma, especially in groups of human being[s] speaking & acting & brief but perfect continuity of action was manifested. All the other elements of vijnana recommenced, but against a siege & in a cloud of mental perceptions. Exact trikaldrishti even manifested, but pursued by doubt & speculation & a disturbance of the view of right arrangement. Nevertheless one of the most powerful attacks of asiddhi has been overcome & defeated & finality definitely arrived at in the first chatusthaya.

[Half of the last page of the exercise book used for the Record of much of 1913 is left blank here.]

Dec 22^d. Monday. 1913.

The 21st Dec marks the close of a period. The first chatusthaya, hitherto always subject to apparent & superficial relapse by adhyaropa & intrusion of trouble, asamata & nirananda from outside, is now superior, by reason of the final repulsion of desire and recognition of the conditions of the Yoga, to these intrusions, although a minor adhyaropa is still possible. The second is firm, under the surface and often on the surface, in all except sraddha, firm in itself, but not complete in its range or all its circumstances. Sraddha in the Yoga siddhi has been accepted by the intellect, but not sraddha in the kriti. There the surviving intellectuality demands certain objective proofs before assenting to the ideal faith as anything more than a possibility or probability justified by the general nature of past experience. The doubt resolves itself into a deficiency in the sraddha Bhagavati. The Allpowerful Master of the Yoga is accepted as the Master & Lover of the Jiva and there is faith in His grace for the Yoga, but not in His grace for the life, nor in His ritam, nor in His Adesha. For this reason the swashaktyam sraddha is also overcast by doubt and limited in its range, because it is thoroughly experienced and accepted that own-Power can do nothing without the divine sanction and grace. The third chatusthaya is in all, but rupadrishti, so far established in self expansive force & inevitability of self perfection that its entire fulfilment remains only a matter of time. Physical siddhi is moving towards that stage, but has not reached it. Brahmasiddhi is now deficient only in nityasmarana and depth. Karmasiddhi remains now as the sole nexus of the asiddhi.

The third chatusthaya is chiefly advanced in vangmaya thought, in general jnana where jnana does not pass into telepathy (prakamyavyapti). The main difficulty lies in the defects of the interpretative power, daksha & ketu, which, although transferred in type to the ideality whether of vijnanabuddhi or vijnana, alternates practically between vijnana, vijnanabuddhi and those parts of manasabuddhi which are either pseudo-intuitional in the nature of their activity or else attempt to preserve the fragments of the old intellectual reasoning or of the undercurrent of habitual mentality. This defect is now

being steadily mended; ideal interpretation is being applied to the material of telepathy, lipi, rupa, samadhi etc; but until this process is complete, the positive defects of knowledge, as opposed to mere occasional inactivity, incompleteness or limitation of range, must continue. Meanwhile the range has begun to be extended. Occasional inactivity of knowledge will remain & be used for ananda & uddeshya, the purposes of life & the joy of life. Power acts with frequency, but not with full mastery; nevertheless it is now often rapid, instantaneous[,] effortless & persistent in its efficacy. Lipi is organising itself materially, but lacks habituality of vividness & spontaneous fullness in the akasha. Chitra & sthapatya of rupa is now almost perfect, the human figure, animal, landscape & group being rich, various & perfect in all; the isolated object or object group is still obstructed, but is moving towards the same variety & richness. Perfection is already not uncommon. Akasharupa is now persistent in manifestation, but cannot yet acquire a free stability. The vishaya-drishtis have all an occasional perfect action, but are limited to a few habitual forms. Samadhi is still deficient in free combination and prolonged continuity of vision and experience.

Kamananda is now fixed in the body as of frequent daily occurrence, but only sometimes (on some days, that is to say) continuous or intense in its frequency. Ahaituka tivrananda has acquired a great intensity & some persistence; raudra has intensity. Vishaya & still more vaidyuta are only occasional & still imperfectly developed. Health is strongly combated, utthapana likewise; but both have now begun a settled movement of struggle towards progress and in no feature yield for long to positive reaction. Saundarya is successfully obstructed; it is only rudimentary in a few features & still subject in a few to successful positive reactions.

Karma is established but of slow progress in Sahitya, Veda & Bhashatattwa; obstructed in dharma, rudimentary in kriti.

The last three chatusthayas are in the state of sure foundation, unfulfilled superstructure. Kali and Krishna are manifest, but not in their full power and being, and because they are not manifest in a sufficiently full power and being, therefore kama and karma linger. The fourfold Brahman, on which that manifestation rests, is realised subjectively, but not yet, except initially, in its objective effects.

Shuddhi, mukti, bhukti are perfect except in the body & except in a few subjective terms, eg the imperfect exclusion of the active mentality, & even in the body are approaching that critical point of their progress after which completion becomes not only possible but easy; but siddhi is still kept back in parts, although it has now begun its finalities.

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Dec 23^d

The forward movement of trikaldrishti, yesterday & this morning, received its seal of final and speedy inevitability; the positive defects that remain are occasional overstress on a telepathic perception marring the satyam and imperfect light of detail and arrangement limiting the ritam. Nevertheless even in the unillumined secondhand perceptions of mind the ritam is at last prevailing and the satyam is now dominant.

*Lipi.¹⁰ Effective fertility of the lipi; delight: utility of the lipi to the trikaldrishti.

In the drishtis full drishti of gandha is now accomplished, although still infrequent. Sparsha-drishti is strong, but not usually sufficiently materialised except in minor touches, eg touch of sukshma winds, insects, etc. Since writing the above gandha has founded its frequency; at first taking advantage of slight unnoticeable or distant physical gandha it has emphasised for the indriya to a violent intensity their psychical counterparts and taking advantage of the memory in the indriya it has established in it the capacity of receiving sukshmagandha without the aid of a physical suggestion. Finally, it has established the pure sukshma gandha in intensity & frequency.

Vishayananda is now finally generating itself subjectively in the mind's reception of all actions, sights, sounds, touches etc,— a few touches of pain & discomfort in the body alone resisting,— and objectively in the physical response to all experiences. It is now manifest in the other ananda touches, raudra, tivra, kama, vaidyuta; it is becoming frequent by itself in touches which ordinarily bring other anandas; but objectively, it is not yet usually either intense or

¹⁰ The asterisk is Sri Aurobindo's; its significance is not known.

prolonged in ahaituka touches. This defect has now begun to be remedied. In type it has already been remedied, and the movement has been extended by concentrated process to the positive vaidyutanda. Negative vaidyuta had already intensity and prolongation, though usually associated with raudra. It is now being manifested separately.

Lipi — sunlit tapas and tapatyā.

This has already (immediately after the lipi) been exemplified by certain movements of the aishwarya in which illumination of telepathy & trikaldrishti were perfectly combined with effective, though not immediately effective force of the will; both are still deficient in arrangement of ritam, but both work freely in particular effect. The resistance to the aishwarya, though still offered and often with obstinacy, is much weaker & less effective than formerly.

Rasadrishi is remanifesting combined usually with sparsha of the object, but as yet it is usually indistinct and insufficiently materialised. Shabda is also once more manifest, clear only in a few elementary sounds, strong but vague & remote in others, such as music, human voices etc. Neither has yet advanced beyond the stage arrived at long ago when these experiences were discontinued.

Rasa subsequently manifested great intensity and persistence in the bitter and bitter sour; the other tastes appear from time to time but without intensity or persistence, usually imperfectly materialised. Madhura is still involved in the sthula touches.

The siddhi descended again to the intellectuality to mould the mental pratistha more entirely to the passive reception of the vijñanamaya movements. In these descents jñana tends to keep its force & accuracy, receptive telepathy persists and sraddha in the yogasiddhi along with a provisional faith in the karma, recently imposed on the intellect. But trikaldrishti proper is much interrupted, & faith in the rapidity of the siddhi tends to be diminished, impaired or to disappear. Power increases without attaining at any time to definite mastery. Akasharupa cannot advance, being overmastered by the obstruction. Lipi grows in effective fertility, utility & just interpretation and is more often legible & vivid than before, but has not made the full material conquest of the Akasha. Samadhi keeps its gains, but fluctuates in its unestablished features.

Dec 24 -

It is indicated that the chief defect of the tapas in the yogasiddhi is the use of the physical insistence of the Will which is now out of date, though not ineffective, where direct physical tapasya has not to be used. Most of the reaction of asiddhi comes from the use of this force. On the other hand in the karmasiddhi, it has a permanent part to play, although always a subordinate part.

Yesterday's descent into the intellectuality gave an opportunity for an attack of the mortal mind which reproduced briefly & by a sort of violence certain features of the old asamata and dukkham connected with the asraddha. The effects were entirely physical and mechanical and had no psychological reality or importance or any just causality. They seem to be a physical adjunct always possible by mechanical revival of old sanskara when dwelling on the plane of mortal mind*or in any condition exposed to shadows from the martya manas in the world. They are in the nature of the minor adhyaropa of the asiddhi to which the first chatusthaya is still liable.

Rasadrishiti continues to develop. Many tastes manifest, mostly on the verge of sufficient materialisation, some just over it, a few depending on some material help and masquing behind an eatable object of quite different taste, eg sour behind pungent, or the memory of an eatable formerly eaten, either a little while ago or a few hours before or the last day. Sound quiescent since yesterday is again manifesting. The other drishtis are as yet stationary (touch) or imprisoned (satyarupa & hearing).

As the result of the recent struggle correct trikaldrishti is beginning to manifest in the intellectual response to the veiled vijnana.

Samadhi preserves its characteristics, but does not yet advance to a higher perfection. The satya of presentation is returning to the manasa swapna, but it still tends to reproduce more or less present personality & sanskara; occasionally however it is quite pure except for a feeble hardly noticeable touch of perversion. Today in the jagrat antardrishta the transfer of intellectual movements to the ideality has definitely begun.

Throughout the rest of the day, there were constant attacks of asiddhi, but the relapse into the Mahasaraswati form of udasina ananda could not again be enforced. The siddhi here appears to be complete. The only positive damage done by the attack was a partial

bringing back of touches of physical discomfort disturbing the ananda of the indriyas in all touches & all sounds & restoring certain old sanskaras of unpleasant shrillness in sound or of dissatisfaction in the quality & effect of touch. The sensation however was confined to the physical organ & its nervous currents; the mind held its own.

Dream was ineffective.

Dec 25.

In the morning the full siddhi reasserted itself. There is a preparation, as was predicted yesterday in the lipi, for the transfer of the knowledge to a higher ideality by enforcing more perfectly on the mortal & finite mind the brihat & compelling it to see the truth behind all suggestions even those apparently the most false. Constantly the mind is illumined in all its perceptions except those of the trikaldrishti, where it is only sure that all its perceptions represent actual truth of fact conveyed by prakamyā vyapti, but cannot perceive consistently decisive event or true order. It is now being shown, more convincingly than before, that all false arrangements are true arrangements elsewhere, in other space or time or both, but here effective as only true type of a potential or actual possibility working as one of the forces of conscious knowledge in the world which determine partially the actual event in its preparation, its intermediate effectuation or its decisive finality. But the mind still revolts against even the actual possibility being enforced on it as or even instead of the actuality. This demand still strives to disturb the ananda of struggle & defeat & victory proper to the Mahakali tapas and temperament.

The tapas-siddhi, clouded and interrupted yesterday, again manifests in a series of aishwaryaprayogas (with vashita) in which there was no instance of failure, but always some element of resistance. There are three forms of resistance; 1, the will is exactly fulfilled in all its successive dictates, but there is an involved & concealed resistance not betrayed by any action or movement but obvious to the prakamyā-vyapti which would or might have manifested itself if the action of the will had been farther pursued; 2, the will is fulfilled with a slight delay or a slight deflection of detail or both; 3, the will is fulfilled with a longer delay or a greater deflection of details or both, or with constant alternations of failure & success leading to an ulti-

mate victory. If the will were jatavedas, attended with a constant & perfect knowledge or identical with knowledge in the divine identity of Chit-Tapas, these difficulties would not occur; but, before that consummation can be allowed, will force in mind has to be educated to the necessary force & firmness. First, eventual failure in the particular event has to be eliminated[,] then failure in process, then limitation of success to the particular event & its extension to series of events constituting finally one grand result.

The tapas siddhi shows signs of entering on a new stage. From the movements of this stage it is evident that there are four forms of arrangement of Chit-Tapas which enter into the eventuality of things; first; arrangement of potential possibilities and their event, proper to the imagination, which may be eventually fulfilled but usually are not, except in quite another space or time or under quite other circumstances; 2, arrangement of actual possibilities and their reasonable event, proper to the judgment & reasoning intelligence, which often are fulfilled, but quite as often frustrated by forces behind the scene or impossible to be properly estimated by logic & mental reason; 3, arrangement of actualities on the basis of actual forces in operation seen or unseen, perceptible by mind or inferable, proper to the telepathic & intuitional mind, vijnanabuddhi, which are usually fulfilled & always more or less, but need not be, or, if fulfilled, need not continue to be fulfilled; 4, arrangement of absolute actuality, proper to the pure vijnana, which is invariably fulfilled, being equivalent to the intentions of Fate and Providence. A great obstacle to the development of Power has been the desistence from its use when an event seemed fixed either in a favourable or hostile sense on the strength of the telepathic dristi or even of the reasoning perceptions. The latter difficulty is beginning to disappear with the transference of knowledge to the vijnanabuddhi, & the disappearance of the reasoning intellect, but the former persists & is likely to persist until the knowledge has been transferred from the intuitional mind to the pure vijnana. This is being done with jnana; it has yet to be done with trikaldrishti.

Lipi satyatejas is being fulfilled. All the powers are gaining in strength; aishwarya with vashita, not invariably successful in event, yet succeeds now far oftener than it fails, at any rate in the sadhan-kshetra; ishita is less powerful, but exercises a visible pressure &

often fulfills itself; aishwarya with ishita stands between the two in effectiveness; both aishwarya & [vashita]¹¹ have also a field of exercise involved in ishita. But ill-ordered as is still the action of the Power, it is now recognised as satyatejas, always either producing some kind of effect or motion, if not the exact effect intended, and, if not at the time, in the object, under the circumstances intended, then at another time or place, or in another object or under other circumstances. There is delay, there is deflection, there is even final frustration, but never entire inutility. The ritam yet remains to be brought into this disordered mass of satyam.

Kamananda has been seeking for the last three days to impose itself on the body, not as a circumstance, but as a law of its activities. It is this afternoon stronger in essential continuity than it has been in the past.

Dec 26.

The remnants of anritam are now being persistently attacked & dominated in the telepathy & telepathic trikaldrishti; often even the unilluminated mental movements constitute perfect ritam not only in telepathy but in trikaldrishti & when they are not so, they are always a full satyam with an imperfect ritam, an arrangement struggling to be right & attaining a half rightness, not as before entirely confused. Power grows, the sraddha of perfect power is taking possession of the mentality and preparing the eventual ritam of the tapas. The object can now be forced very often to the action it never intended contrary to its actual intention and endeavour, but this in living beings is effected through the mind & temperament by introducing a minor, weaker or side impulse which triumphs over the major, main or dominant impulses. Hence, usually, a long resistance occurs before the action is effected and often the object succeeds in getting away from the field of the vashikarana.

The Personality of the Ishwara & His relation with the Jiva are becoming more & more determined and frequent in action. Today there was a descent into the adhar of the Aniruddha-Balarama balakabhava, powerful in temperament & using life & action as a boy's game,— the seat being not as formerly the mind & buddhi, but

¹¹ MS ishita

the intuitional mind and the temperament.

Kamananda is now in possession of the physical system so far as to make itself always felt either in intensity, in subdued action or in a suppressed action effective on the body in secondary sensation, so that the system is not allowed to forget the ananda or to imagine its essential absence.

The Mahakali tapas has developed so far that now no defeat is taken as even temporarily final,— except in temporary particulars,— no nirananda is accepted, but at once converted wholly or partially into ananda, every suggestion of impossibility is rejected. Even the spirit of postponement of results is losing strength & the sraddha of immediate effect & rapidity is growing. These things, however, have not yet conquered the whole field, and a reserve still holds its own in the karma-sraddha & the sraddha of immediate actuality.

After a prolonged struggle with the fragmentary elfin agencies of the Manoloka there was a fresh emergence of a more perfect ideality.

Kamananda was almost entirely suspended as a result of physical expenditure in the second half of the day; only the faintest form of its suppressed existence subsisted.

Dec 27.

Telepathic drishti aided by the intuition arranged a kind of trikaldrishti perfect in all but exact detail of perspective. A more settled ideality, intolerant of intellectual tapas and manasic stress, now holds all the forms and instruments of knowledge and is extending itself to the Tapas. The mind in ketu is still active, but only for more perfect training in passive receptivity of the vijnana; this manasa ketu is almost entirely void of intellectuality, at most there is sometimes a vague involved reasoning in the perception or, more often, a fantasy of stress upon remote or frail possibilities not properly connected with the actualities of the life or its proper mass of creative effort & forecast. The transformation of this manasic perception is now one of the main movements of the siddhi.

Kamananda is again recovering its force; tivrananda, for some time a little discouraged, is regularising its action and local arrangement; the rest are still irregular in their manifestation. Subjective ananda is being exposed to a revival of discomfort in its parts of physical nerve-organism, mainly in the sravana, in order that ananda

even in the most effective forms of physical discomfort may be more firmly stamped on the nervous system, first psychically, then physically. The doubt about the sukshma character of the gandhadrishti,— the idea, that is to say, that the abnormal perception of objective scents was being mistaken for sukshmadrishti,— revived, but has once more been removed by still more unmistakable examples. The physical prakamyā exists & will grow, but accounts for only a small part of the phenomena. Eg the smell of food at midnight, in a shut room, under the bed-clothes cannot be physical gandhadrishti.

All the physical (ahaituka) anandas are now firm in the body; vaidyuta is still comparatively rare, vishaya seldom intense or prolonged, but all five are repeatedly present, kama & tivra both intense & prolonged, raudra sufficiently intense & somewhat prolonged. Tivra is generalising itself locally, kamananda has begun the generalisation in type, raudra is normally general; none, however, at any time cover the whole surface of the body, but are localised in their particular contacts. Kama is most self-diffusive in its single touches. All are steadily increasing themselves & their hold on the sthula body.

Telepathy is now entirely justified to the intellectual sraddha; it is seen now that every telepathic suggestion is true, all are being except for slight perversions correctly placed and only in their exaggeration by tapas into trikaldrishti is there any serious error or distortion. So also the wisdom & kalyanechcha of the Master of the Yoga are justified in every detail of priya apriya, mangala amangala, the exact use & intention even being now generally evident either vaguely or precisely to the mental perception aided by the ideality. The absolute power over the Yoga is also evident, but the absolute power over the world is still a matter of ideal faith &, to the mind, of inferential faith, not of intellectual pratyaksha. So also the personal Love (prema & not kama) is not entirely justified to the perceptive manas & the prana, although justified to the heart.

In the evening a shroud was drawn over the siddhi which seemed in great parts of it to become inactive or ineffective. At the same time it was evident that a process of purification of the old ideas & sanskaras formed in the course of the sadhan & no longer suited to the actual state or future course of the siddhi was in process.

Dec 28.

Recently the lipi appeared "Do not judge by the telepathy". This command to the nature is now being brought home to the mind by the continual demonstration of the uselessness of the telepathy unsupported by viveka & intuition for the decision of actual eventualities. Telepathy only brings to the knowledge actual forces, thoughts, states, tendencies, intentions etc; when it goes beyond and gives the event, as it can & does give, it is only [temporarily]¹² fulfilling a function beyond itself and merging into revelation & inspiration. But when it does so in intuitional mind, it assists the manasa ketu to make mistakes of overstress by accustoming it to expect such monitions usually & not exceptionally from prakama vyapti, so that it comes to take any & every vyapti & prakama as an indication of actual event, in which case it falls into numberless errors, or as at least possible or probable event, in which case it flounders amid a chaos of uncertainties. The mind is now convinced of the proper limitations of telepathy & the intuitional mind as it was formerly of the insufficiency, proper limitations in the past & future uselessness of the intellect.

The telepathy is now beginning to work again in harmony with the pure vijñana, and, more important, the tapas of effectuality is beginning to distinguish itself from the tapas of knowledge, while at the same time looking forward to a higher fulfilment in which the two again become one. Forces are now perceived at work long before they are fulfilled and the old tendency to insist on their immediate or rapid fulfilment and in default of that satisfaction to dismiss the perception of them as error or the forces themselves as futile, is passing away. It is now seen that all forces are effectual and must produce their result; until that result is seen & determined, they must not be dismissed from consideration, nor from use. The Will therefore is now working with this knowledge of the forces as its medium, making use of those that are favourable to its intention, discouraging those that are adverse. In this working it is generally successful, sooner or later, except when the object passes out of the field of operation & the idea or hope of bringing it back or distinguishing it if it returns is abandoned. The ritam or right working of the power is not yet advanced beyond its former stage of initial & inchoate devel-

¹² MS temporally

opment. It is also now seen by the duller parts of manas that a force which seems to be prevailing & its victory inevitable & intended, need not prevail at all; some other force may intervene or the will of God may strike the object and drive it towards other ends; the movement of the once dominant force then takes its place in the history of the total motion & final event as one of the forces of variation that modified or advanced the course of their fulfilment. The way is therefore clear for the entire perception of Ananta Brahman (guna, constituent forces and determining force or will), for its union in the Sarvam Brahma with the Jnanam Brahma and for its perfection in the sarvam samam anandam Brahma.

Vishayananda (ahaituka) now manifests sufficient intensity & continuity when it enters the physical system in company with the other physical anandas. When it comes by itself, involving in itself the others, it tends, if the intensity is too sthula or prolongs itself, to pass into the others, especially raudra and tivra. For the rest, this conjunction of all the anandas is intended as the normal state of ecstasy, except in its more particular movements of vishesha-radhas. Vishaya is in its nature a saumya ananda, the rest in their nature chanda anandas; hence states of chandata tend naturally to pass out of vishaya into its fiercer fellows. It is noticeable also that the other anandas obstructed or denied tend more & more, instead of at once extinguishing themselves in avyaktam, to pass into the raudra. This circumstance throws a considerable light on the true nature of pain.

Sortilege. RV I.93 अग्निषोमाविमं सु मे शृणुतं वृषणा हवं । प्रति सूक्तानि ह्येतं भवतं दाशुषे मयः ॥ O Agni (lord of divine Tapas) and Soma (lord of Ananda), hear perfectly my call, take joy in the things perfectly expressed in me, become Ananda to the giver (of the sacrifice of action). This expresses the next necessity of the siddhi. Hitherto the full Anandamay state (Soma) has been associated with shama; tapas has always brought either partial Ananda or disturbance. The siddhi is now ripe for the perfect combination. It is noticeable that the sortilege has for some time been illuminated by the pure vijnana; the lipi as yet is not free from the pursuit of the manasa ketu and has often to be interpreted through the vijnana-buddhi; this is still more the case with rupa. Now, however, the ideality is steadily pressing on all the instruments of knowledge to take them over into its own domain, swe dame.

The lipi in the samadhi is still fragmentary except in rare short

sentences, sometimes even incoherent in the single word. eg "In the bath of men voltithaire impressionably" where voltithaire represents primarily Voltaire's Theatre (dramas) and the expressions "in the bath", "of men" "Voltaire's theatre" "impressionably", although separate, are run together as if forming one sentence. A less confused instance runs "demain matin (one of the illustrators in Paris ... country." In jagrat samadhi antardrishta a series of clear and stable images have manifested, but they are all crude in nature and struggle out of the old long-standing obstruction and obscurity.

A movement has now taken place which marks the final liberation of the jiva from the fragments of dwandwa ragadwesa in the outward world-consciousness (priya-apriya, mangala-amangala) by the disappearance of the kartavya-akartavya, aptavya-anaptavya. These things exist in the knowledge, but no longer in the emotional consciousness. The shadow of the old touches will fall for some time on the outer jada prakriti, but they will not be accepted by the organised consciousness of the jiva. Universal ananda is now hampered only by deficient physical mukti.

Clear & stable rupa is now establishing itself again with greater freedom in the Akasha, but as yet nothing entirely decisive has been attained. Perfect rupas are still transitory & rare, developed rare &, though not always transitory, fleeting in their momentary stability; in the stable forms the crude predominate & even the ghana is infrequent & less stable, nor are these stable crude forms plentiful in their variety.

The resistance to tapas is becoming less prolonged, its success less successful. There are exceptions, but these are principally in particular detail or to less constant aishwarya. Ishita is still insufficient. Will was successful in recalling lines of verse entirely forgotten. They welled up from passive or concealed memory immediately in answer to the touch after long vain striving by mental pressure.

In the samadhi, as a result of ishita, the supreme type of image, eg a city on the hills, once more recurred, but the prolonged continuous experience of these images and of continued movements & occurrences in the scene they represent, formerly not infrequent though imperfect either in prolongation or in continuity, do not yet recur. The type is still only a complete isolated incident in a limited scene rapidly represented or a momentary cinematographic glimpse on a more extended scale, eg a street and its movements etc.

Dec 29.

The Shakti is busy extending the subjective & pranic ananda in objective touches which are still discomfortable, eg heat in the entrails, nausea, tejas effective of discharge of purisha etc and purging out all tendencies to return of asantoshā in ill-effect. Increasing premananda, shuddha, chidghana are still debating the ground with the fragmentary relics of the lower jaghanya or bibhatsa virati; ahaituka is firm but sometimes touched by the clouding of the others.

Tapas still grows in power, but its hold is still insufficient because not yet automatically effective, except occasionally; it is effective, usually, only by overcoming the resistance of the bhūmayi prakriti, a resistance which still fights, if no longer every inch of ground, yet all possible terrain and is still liable to revive even where it has been partially & seems to be entirely conquered. Its faculty of resistance is, however, visibly dwindling.

The sthula human touch is today being felt in addition to other touches but still in an initial & sukshma form, although it has passed the stage when it could only be felt perfectly in the pranakosha & its effects alone reached the annakosha. Certain forms of the prana jagat, rain, cloud, insects, etc are nowadays once again commonly visible though still vague & more often seen in their image or chhaya than in their proper bodies. Shabdadrishiti is still behindhand & remains except for an occasional elementary or distant sound in the avyakta. It is however tending to gain strength.

Akasharupa laboured strongly to generalise itself; rupas seen in one form or state now tend more easily to be seen in others, eg, antardrishta jagrat in bahirdrishta, rupa on background in akasha & vice versa, & even swapna rupas in antardarshi jagrat, but this is as yet only after awakening & in the more ghana states of the antardrishta. Stability in the swapna rupas progresses by a gradual tendency. Very rich images, as in former times, now manifest in the mental akasha and half appear on the borders of the sthula. Swapna-samadhi is rich & varied.

The chief activity of the siddhi is now to prepare the thirteenth siddhi¹³ in the adhara subjectively and physically; all that is deficient subjectively is the survival of certain old sanskaras of unalterable

¹³ Kama, number 13 in the enumeration of the elements of the last five chatusthayas. See Archives and Research 10 (1986): 110-11.

cause & effect, physical possibility & impossibility. These removed the physical siddhi will be facilitated. The other main activity is the manifestation of the personal Shaktis of the Alipur sadhana in the anandatattwa of the mind, the explanation & justification of many dubious features and abandoned assertions of that sadhana, the justification of the mental tejas against the mental inertia, the extension of the dasya by submission to those chosen & allowed by the Ishwara, the removal of the fragments of straining, desire, nirananda, doubt of siddhi etc in the jada prakriti.

Dec. 30.

The mental ideas & suggestions are now usually justified in their substance; but at the same time their wanderings from the ritam in time, place, patra & placement of circumstance are often so much exaggerated that the unaided mind stumbles & cannot get a fixed conviction. The sraddha in the guidance grows, however, firmer & firmer behind and even through the perplexity, for the vijnana constantly returns and lightens up what had been dark or confused. There is now no unfriendly struggle in the vijnana chatusthaya, but only the clashes that attend natural growth & progressive adjustment. The struggle is now keenest in health & ananda; utthapana is in abeyance. Occasionally karmasiddhi of sahitya & dharma is taken in hand, but the serious pursuit is deferred, till the vijnana is essentially perfected and the sraddha justified. A certain amount of physical siddhi (mainly arogya & general utthapana) is also essential before the karma can be powerfully pursued.

For some time pure vijnana has been quiescent, vijnanabuddhi subordinately active & a free play given to the anandatattwa of the manas. The object & so far the result has been to secure entire passivity in the mental parts of the mortality, both knowledge & tejas and a purification of the jada nirananda. The jada Bharata stage has again been realised and emphasised. The Sat & Tapas of the manas has been manifested so far as they can be with a complete absence of initial vijnana, and it has been shown both how the thing to be manifested rises out of the indeterminate Sat, how the Tapas selects & moves towards mental vijnana, what place is filled by sraddha & asraddha, rajas & tamas & how the birth of ananda & nirananda born of their play effects the dwandwas. The movement is now towards

reactivity & fulfilment of vijñana. The preparation of the thirteenth siddhi continues.

The attempt to rise out of the jada passivity resulted immediately in a relapse of parts of the mortal mind into the old forms of tejas & dwandwa and a struggle of these elements to force themselves again on the jada prakriti as the law of its activity. Although this endeavour has been repelled, it is only by a cessation of all activity to which the Vritras seek to bind the system. It is after a long time that this faculty of Vritra has been restored & enabled it to estop entirely both active knowledge & active ananda. The tapas has also temporarily drawn back into the old successfully resisted mental tapas.

The indeterminate position continued through the rest of the day, prolonged by the jada tendency in the Manas to attempt its own fulfilment without referring always or being lifted up into the Vi-jñana.

Dec 31.

Tapas now fulfills itself with great frequency in a perfect manner, instantaneously or almost instantaneously, sometimes without use of force in the will or pressure on the object, sometimes with slight force or a little pressure. The old ineffectuality, however, remains in all its outward types & recurs sufficiently often; this ineffectuality is especially strong where an impetus has already been given to another action or there is a powerful adverse bent in the object or when the attention of the Asiddhi has been called to it by a success of the will. These, however, are only the survival of a habit in the physical parts of the swabhava in the Bhumayi Prakriti.

Yesterday utthapana was resumed — utthapana of the neck for half an hour without effort or difficulty and with only an ineffective & moderate an-anima. Today there came utthapana of both legs in the medial position for quarter of an hour, with difficulty because of defect of mahima which finally induced abandonment, although there were signs that the asiddhi would diminish if the attempt were prolonged. Afterwards the left leg was supported in the horizontal position (reclining on the side) for an hour by a perfectly sufficient laghima & mahima & at the end could have been maintained for an indefinitely longer period. The pain of the sinews peculiar to this position was recurrent, but had no longer its old force; nevertheless it

prevented the maintenance in a single position straight or crooked, change of position giving relief. Except when the mahima is withheld, the utthapana now can always be maintained owing to the great accomplished force of laghima in the body. An-anima is now the only substantial opponent. It is noticeable that physical tapasya has been greatly diminished & seems on the point of abandonment in favour of pure Tapas of willpower. The utthapana of the back & loins has, however, still to be tried; hitherto it has only once succeeded. The time for the horizontal position of the legs has not before been equalled, but the alteration of the method & the disappearance of true opposition is now the real siddhi, time only a test of its completeness or a circumstance. Vepathu remains, but it is now seen as the sign of a helpful agent which increases mahima & diminishes both muscular stress & muscular pain and strain; it is the sign of the pranashakti at work improving an unfit adhara.

In the afternoon there was a strong effort to reidealise the whole consciousness as well as the activity which succeeded with the thought but only partially with the trikaldrishti. In the evening there was, after a short struggle in which the trikaldrishti was almost unerring but the tapas only partially & defensively effective, an unprecedented sequent faultlessness of the effective will and, with one or two slight deflections, of the perceptive knowledge, but all this was in the manasa ketu and not in the daivya. So far it was a success for the manasa element which seeks to use the vijnana for its own development while refusing to the vijnana the possession & enjoyment of the system. The results however failed to give satisfaction to the Jiva or to the system which now demands vijnana and rejects the manasa perceptions whether true or false. This virati is the security that the attempt of the lower to use & dominate the higher cannot eventually succeed.

In the night for the first time there was entire success of the stability of rupa in the swapna samadhi, one scene, a street & the exterior of a house & its environment, lasting in spite of attempts of the asiddhi for many seconds before first one or two details became inconstant and then a swift shifting series of similar scenes was substituted for the one stable scene. Like the vision of the city on the hill some days ago, this was an unique instance & a success only in type, but it is an assurance of success in the near future.

Utthapana of the right leg, horizontal position, recumbent on the back, could be maintained only for 9 or 10 minutes; the ananima was strong & the mahima, though present, defective.

The principal work of the [year] 1913 has been the reduction of asiddhi to a survival in the external environmental swabhava, the purification of that swabhava from the contradictions of the first & second chatusthayas, the sure foundation of the siddhi in the third, fourth & sixth & its preparation in the fifth. The finality of the first chatusthaya is perfect in itself, though not yet entirely absolute, touches still surviving as an occasional insistence from the outer nature. Fierce trouble & distress is obsolete, distress itself & even impatience only an occasional & momentary memorial return, but temporary discouragement & distrust with a tendency to indifference & weariness are still able to make a superficial impression. This insecurity of the sraddha & tejas & their incomplete hold in regard to the karmasiddhi & the necessary rapidity of Yogasiddhi prevents a complete & forcible finality of the shakti, retains the excess of the Mahasaraswati-Maheswari combination in the Mahakali Mahasaraswati temperament and hampers the expression & activity of the Mahakali tapas. The third chatusthaya is founded in all its parts, but insecure in the jnana, unfinished in the trikaldrishti, wide & secure but still uncertain & variable in vyaptiprakamya, both imperfect & uncertain in the parts of Tapas and ill-developed in samadhi; nevertheless it is now powerfully & inevitably progressive. The fourth chatusthaya is somewhat advanced but insecure in physical ananda, growing persistently in arogya but obstinately haunted by the old mechanical recurrence of fragmentary defects, growing in secondary utthapana, merely initial & without force of progression in saundarya. The fifth is still in a state of preparation, seed-sowing & crude initial consistencies. The sixth is well advanced, but unable to hold its own without smarana except in the sarvam Brahma. The seventh is well advanced except in certain parts of the siddhi, especially in ritam.

Fragmentary Draft Letter

... with whatever the superior wisdom and political experience of the ruling race to grant to them. You are asking for a thing contrary to human nature.*

I state the difficulty broadly as I see it; I shall try to make my meaning more precise in a subsequent letter. Meanwhile all I can say is that whatever can be done to alter this state [of] things — subject to my conscience and lights, I am always willing to do. But my scope of action is very limited. I am an exile in French India, in danger of arrest or internment if I step across the border. I have long abstained from all intermixture in politics, and anything I might say, write or do now would be misunderstood by the Government. They regard me, I believe[,] as an arch revolutionary and irreconcilable; any assertion of mine to the contrary would be regarded probably as camouflage or covert for unavowable designs. Nor could I engage to satisfy them by my utterances or action,¹ I would necessarily have to speak and act from the point of view of Indian aspiration to liberty and this is a thing which they still regard [as] objectionable. All that I can see at present to do is in the line I am doing, but that is necessar[il]y a [...] ² kind of action which can only bear fruit indirectly and not in the [? present.]

But if the English mind would take the first step and try to see things from the Indian standpoint — [...] ³ and act accordingly, all difficulties might be solved. The Indian mind has not the Irish memory for past wrongs and discords, it forgives and forgets easily. Only it must be made to feel that the approach on the other side is frank and whole hearted. If it once felt that, every difficulty would be solved[.]

I send you my volume of poems since you have desired to read it, but with some hesitation. I doubt whether you will find much that is worth your perusal except two or three of the shorter poems, they were written long ago[,] some as many as 20 or 25 years, and are rather gropings after verse and style than a self-expression[.] It is only now that I am doing work which I feel has some chance of living, but it is not yet ready for publication.

* The asterisk is Sri Aurobindo's; its significance is not known.

¹ Or conduct

² Illegible word.

³ Two or three words illegible.

Notes on the Texts

Record of Yoga: 11 November–31 December 1913. The Record of 11–23 November was kept on four pieces of writing paper folded to form sixteen narrow pages. On 24 November, Sri Aurobindo returned to the exercise book containing most of the Record for April, May, July and September 1913 (published in the last issue). Except for the period between 1 and 12 December, during which a separate Record was kept on loose sheets of paper, this notebook continued to be used daily until 21 December, when its last page was reached.

The heading “Record of Yoga / Dec 22^d 1913...” was written by Sri Aurobindo on the front cover of the exercise book used for the Record of 22–31 December 1913 and 1–15 January 1914.

Fragmentary Draft Letter. The surviving portion of this draft (its beginning has not been found) was written on one side of a sheet of paper that on the other side was used for part of a relatively early draft of *Savitri*. It is not possible to assign an exact date to the *Savitri*-draft; but it must have been written between 1915 and 1925. The letter draft certainly belongs to the same period. The “volume of poems” mentioned in the last paragraph may have been either *Songs to Myrtilla* (2nd edition c. 1900, 3rd edition 1923) or *Ahana and Other Poems* (1915). See Bibliographical Data for a discussion of this point. It is not known who the intended recipient of the letter was; but it may have been C. R. Das, with whom Sri Aurobindo was in correspondence around 1922.

This glossary includes all Sanskrit words occurring in the selections from *Record of Yoga* 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.) Sanskrit words are spelled here according to the standard international system of transliteration.

Words are defined in this glossary only in the senses in which they are used in the present selections from the *Record*. For further explanation of some terms, reference is made to the *Sapta Catuṣṭaya* (designated SC). The relationship of the *Sapta Catuṣṭaya* to *The Synthesis of Yoga* and to the *Record* is discussed in Archival Notes in this issue. For convenient reference, an outline of the *Sapta Catuṣṭaya* is given below:

1. *Śānticatuṣṭaya* (later, *samatācatuṣṭaya*)
samatā, śānti, sukha, hāsyā or (*ātma*)*prasāda*
2. *Śakticatuṣṭaya*
vīrya, śakti, Caṇḍībhāva (later, *daivī prakṛti*), *śraddhā*
3. *Vijñānacatuṣṭaya*
jñāna, trikāladrṣṭi, aṣṭasiddhi, samādhi
4. *Śarīracatuṣṭaya*
ārogya, utthāpanā, saundarya, ānanda
5. *Karmacatuṣṭaya*
Kṛṣṇa, Kālī, karma, kāma
6. *Brahmacatuṣṭaya*
sarvaṁ brahma, anantaṁ brahma, jñānaṁ brahma, ānandaṁ brahma
7. *Yogacatuṣṭaya* or (*sam*)*siddhicatuṣṭaya*
śuddhi, mukti, bhukti, siddhi

abhayam — freedom from fear, a quality of the *kṣatriya* temperament (see SC II under *Virya*).

abhyāsa — practice, repetition.

ādeśa — imperative command from the Divine; in the *Record*, the *ādeśa* usually meant is the divine command received by Sri Aurobindo in Alipur jail to accomplish a certain work for the upliftment of his country and the re-establishment of the *sanātana dharma*. This work had four principal parts: literary (*sāhitya*), religious (*daiva* or *dharma*), political (*kṛti*) and social (*kāma*).

ādeśasiddhi — fulfilment of the *ādeśa*; success in Sri Aurobindo's outward life-work (as distinguished from *yogasiddhi*, the fulfilment of his personal *sādhana*).

ādihāra — support, receptacle; the mental-

vital-physical system as a vessel of the spiritual consciousness.

adhogati — “downward movement”, a heaviness in the body opposing the forces of *utthāpanā*.

adhyāropa — superimposition.

adri — hill or rock; in the Veda, a symbol of formal existence and especially of the inertia of the physical nature.

ahaituka — without any special cause, spontaneous; (physical *ānanda*) not associated with an initiating stimulus. The description of the various forms of physical *ānanda* 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* corres-

ponding to the mental plane.

aham — "I", ego; individual consciousness.

aham bhartā — "I am the upholder"; the ego of the consciousness which upholds actions.

aham bhoktā — "I am the enjoyer"; the ego of the consciousness which enjoys experience.

aham jñātā — "I am the knower"; the ego of the knower.

ahamkāra-mukti-siddhi — perfection of the liberation from ego.

aham kartā — "I am the doer"; the ego of the doer.

aham sākṣī — "I am the witness"; the ego of the witness consciousness.

aiśvarya — one of the three "siddhis of power" (see SC III under Ashtasiddhi); effectiveness of the will acting as a command, without any special concentration as in *vaśitā*.

aiśvarya-prayoga — employment of *aiśvarya*

ajñāna — ignorance.

ākāśa — ether, the subtlest of the five elemental states of matter (see *bhūta*); also, any of various immaterial ethers (vital, mental, etc.) *Rūpa* and *lipi* seen in the *ākāśa* (*ākāśarūpa* and *ākāśalipi*, sometimes abbreviated to just "akasha") are distinguished from the *cūra* and *sthāpatya* types, which appear on a background.

ākāśarūpa — *rūpa* seen in the *ākāśa*.

amaṅgala(m) — inauspicious, adverse, evil; misfortune, adverse circumstances.

amṛta — immortality.

ānanda — bliss, spiritual delight, ecstasy; an aspect of the supreme reality whose realisation is part of the *brahmacatuṣṭaya* (see *ānandaṁ brahma*). In connection with the *siddhicatuṣṭaya*, *ānanda* has a more technical sense: it is distinguished from *rasagrahaṇa* and *bhoga* as the highest form of *bhukti*, that which is experienced "throughout the system" (see SC VII under *Bhukti*; this threefold gradation is sometimes interchanged with the three stages of active *samatā* as defined at an early period of the *Record* — *rasa*, *prīti* and *ānanda* [or *bhoga*]). Seven levels of *ānanda* are further enumerated, cor-

responding to the seven planes of existence; the last six of these, from *premānanda* to *sadānanda*, are termed "subjective" while the first, *kāmānanda*, is "physical" *ānanda*. As a component of the *śarīracatuṣṭaya* (SC IV), *ānanda* means physical *ānanda*, which is of five kinds (see *kāmānanda*).

ānanda-bhoga — "enjoyment of bliss", the highest stage of active *samatā* (usually called *ānanda* or *bhoga*).

ānandamaya — full of *ānanda*, blissful.

ānandamaya nati — joyful submission.

ānandaṁ brahma — (realisation of) Brahman as the self-existent bliss and its universal delight of being, the last member of the *brahmacatuṣṭaya* (SC VI).

ānandatattva — the principle of bliss, an aspect of the supreme reality inherent in all the principles of being.

anaṅimā — absence or defect of *aṅimā*.

ananta (brahman) — (realisation of) the Brahman infinite in being and infinite in quality, the second member of the *brahmacatuṣṭaya* (SC VI).

anarvā — without enemies.

anārya — not *ārya*; ignoble, evil; applied in the Veda to the powers of Darkness.

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

Aniruddha — the aspect of the fourfold manifestation of the Supreme whose characteristic is perfection in works. His Shakti is Mahasaraswati.

annakośa — material sheath.

anṛta(m) — false; falsehood; negation of *ṛta*.

antardarśī — "seeing within"; same as *antardrṣṭa*.

antardrṣṭa — "seen within"; *samādhi* in the waking state in which images are seen inside oneself, generally with eyes closed.

apas — work, action.

aparakāśa — obscurity.

apramatta — free from negligence.

apavrṭti — inertia.

apriya(m) — unpleasant, disliked.

- āptavya-anāptavya* — to be obtained and not to be obtained.
- ārogya* — health; freedom from disease or disturbance in the bodily system, a component of the *śārīracatuṣṭaya* (SC IV).
- ārya* — noble; adhering to the law of Truth and Right; applied in the Veda to the seekers of the Light and the powers of Light.
- asamatā* — inequality.
- aśānti* — inquiet.
- asantoṣa* — dissatisfaction.
- asaundarya* — ugliness; negation of *saundarya*.
- asiddhi* — imperfection, failure; negation of *siddhi*.
- aśraddhā* — lack of faith; doubt, distrust, scepticism.
- aśubham* — bad.
- asundaram* — ugly.
- asura* — Titan; in the *Record*, the sixth of the ten evolutionary forms of consciousness: the *puruṣa* manifested on the level of the higher intellectual mind.
- avidyā* — ignorance; the relative and multiple consciousness.
- avyakta(m)* — the unmanifest.
- bahirdrṣṭa* — *samādhi* in the waking state in which images are seen outside oneself in the physical atmosphere.
- bahu* — many.
- bālakabhāva* — boyish mood or aspect.
- Balarāma* — the aspect of the fourfold manifestation of the Supreme whose characteristic is Force. His Shakti is Mahakali.
- bali* — offering.
- bhartā* — upholder.
- bhartṛ brahma* — Brahman as the upholder.
- bhāṣā* — language; development of the linguistic faculty, a part of *sāhitya*.
- bhāṣātattva* — (study of) the principles of language.
- bhāva* — state of being; feeling; mood; temperament; aspect.
- bhoga* — enjoyment, possession; desireless enjoyment in the *prāna*, the second of the three stages of *bhukti*; the third stage of active *samatā* (also called *ānanda*), “the divine *bhoga* superior to all mental pleasure”.
- bhoktā* — enjoyer.
- bhoktṛ brahma* — Brahman as the enjoyer.
- bhūh-prakṛti* — physical nature.
- bhukti* — liberated enjoyment, the third member of the last *catuṣṭaya* (see SC VII). It has seven levels (*kāmānanda*, *premānanda*, etc.) corresponding to the seven planes of existence, and three forms on each level, usually termed *rasagrahana*, *bhoga* and *ānanda*.
- bhūmayī prakṛti* — physical nature.
- bhūta* — “becoming”; any of the five elements or states of substance — *ākāśa* (“ether”), *vāyu* (“air”), *tejas* (“fire”), *jala* (“water”) and *pṛthivī* (“earth”) — which constitute the material universe and the physical body. Their right balance and functioning is regarded in the *Record* as essential to *ārogya*.
- bhūtaśuddhi* — purification of the *bhūtas*.
- bhuvar* — the vital plane, “multiple dynamic worlds formative of the Earth”.
- bībhatsa virati* — avoidance of what is repellent.
- brahmabodha*, *brahmabuddhi* — awareness of Brahman.
- brahmadrṣṭi* — vision of Brahman.
- brahman* — the infinite and omnipresent Reality, “the One besides whom there is nothing else existent”; in the *Record*, “Brahman” often refers to the realisation of the four aspects of the Supreme enumerated in the *brahmacatuṣṭaya* (SC VI).
- brahmaprema* — love of Brahman.
- brahmasiddhi* — the *siddhi* of the *brahmacatuṣṭaya* (SC VI).
- bṛhadbhāva* — vastness.
- bṛhat* — vast; the vast and total consciousness of the *viññāna*.
- caitanya* — centre of consciousness.
- caṇḍa* — fierce, ardent, intense.
- caṇḍatā* — fierceness, ardour, intensity.
- Caṇḍībhāva* — the force of *Kālī* (*Caṇḍī*, “the fierce one”) manifest in the temperament; considered at an early stage of the *Record* to be the third element of the *śakticatuṣṭaya* (SC II).
- chāyā* — shadow.
- chāyāmāyī (drṣṭi)* — shadowy (vision).
- cidghana (ānanda)* — see *cidghanānanda*.
- cidghanānanda* — *ānanda* of dense luminous

- consciousness, one of the seven levels of *ānanda*, corresponding to *viñāna*.
- cit* — consciousness; self-awareness inherent in existence (*sat*).
- 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.
- citrarūpa* — “pictorial” *rūpa*.
- daivya ketu* — divine perception.
- dakṣa* — discernment.
- dakṣiṇā maghonī* — the discernment in its fullness.
- dāsatya* — in the *Record*, an attitude of active surrender distinguished from the passive form of *dāsya*.
- dāsya(m)* — the state of being a servant of the Divine; submission, spiritual surrender.
- dāsyabuddhi* — mentality of *dāsya*; sense of submission.
- dayā* — compassion.
- dehaśuddhi* — purification of the body.
- deva* — god; in the *Record*, the seventh of the ten evolutionary forms of consciousness: the *puruṣa* manifested on the level of the *viñāna*.
- dhairya* — steadiness, fortitude.
- dhana* — wealth; symbolically, spiritual plenitude.
- dharma* — in the *Record*, the “religious” part of Sri Aurobindo’s life-work (see *ādeśa*), involving the establishment of a new system of Yoga and imparting it to others.
- diśaḥ* — the regions.
- dr̥ṣṭi* — vision; subtle sight; subtle sense-perception in general (see *viśayadr̥ṣṭi*); revelation, direct vision of the truth, a power of *jñāna*.
- duḥkha* — unhappiness.
- dvandva* — duality; any of the pairs of opposites (such as pleasure and pain) which affect the ordinary consciousness and from which liberation must be achieved in the process of *mukti*.
- dvandva rāgadveṣa* — attraction and repulsion with regard to the dualities of experience.
- ekaṁ brahma* — the one Brahman.
- ekatvadr̥ṣṭi* — vision of unity.
- gandha* — scent; often short for *gandhadr̥ṣṭi*.
- gandhadr̥ṣṭi* — the (subtle) sense of smell.
- ghana* — dense (see *rūpa*).
- goagram āsvapeśasam* — in whose front is the cow (symbol of Light) and whose form is the horse (symbol of vital energy). [*Rg Veda* 2.1.16]
- guna* — quality.
- hāsyam* — “laughter”; sometimes considered to be the last member of the *samātacatuṣṭaya* (SC I). It is “an active internal state of gladness and cheerfulness which no adverse experience mental or physical can trouble”.
- indriya* — sense-organ.
- iṣitā* — a *siddhi* of power (see SC III under *Ashtasiddhi*): effectiveness of the will acting not as a command or through the thought, as in *aivarya*, but through the *citta* in a perception of want or need or “a sense that something ought to be”.
- iśvarabhāva* — lordship, “the temperament of the ruler and leader”; a quality of *daivī prakṛti* (in early formulations, *Caṇḍībhāva*) which carries with it “a sense of the Divine Power”.
- jaḍa* — inert.
- jaḍa Bharata* — name of a sage, example of the state of liberation in which the outward nature is inert and inactive.
- jaḍa prakṛti* — inert nature.
- jaghanya virati* — avoidance of what is low and vulgar.
- jāgrat* — awake, waking; (*samādhi*) in the waking consciousness.
- jātavedas* — knower of all things born (a Vedic epithet of *Agni*).
- jñāna* — knowledge; supra-intellectual thought-perception (often referred to in the *Record* as simply “thought”), the first element of the *viñānacatuṣṭaya* (SC III).
- jñāna(m) brahma(n)* — (realisation of) the Brahman as the self-existent consciousness and universal knowledge, the third term of the *brahmacatuṣṭaya* (SC VI).
- jñātā* — knower.
- jñātr̥ brahma* — Brahman as the knower.
- Kālī* — a name of the Goddess in her violent and destructive aspect; in the *Record*, *Kālī* designates the divine Shakti, the Power who carries out the will of the

Lord (*Kṛṣṇa*). The manifestation of *Kālī* is the second element of the *karmacatuṣṭaya* (*SC V*).

Kālibhāva — the force of *Kālī* manifest in the temperament.

kalyāṇecchā — will for good.

kāma — desire; a quality of the *sūdra* temperament in which desire takes the form of “an interest in the bodily well-being of the world” and changes to “the joy of God manifest in matter” (see *SC II* under *Virya*); as a component of the *karmacatuṣṭaya* (*SC V*), *kāma* is the enjoyment which accompanies a divinised action in the world (*karma*). The social aspect of Sri Aurobindo’s fourfold work (see *ādeśa*) is also referred to as *kāma*. “*Kama*” is sometimes an abbreviation of *kāmānanda*.

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 — the form of physical *ānanda* associated with the spiritual transmutation of sensuous desire (*kāma*); the same word is also used as the generic term for physical *ānanda* with its five varieties: *kāmānanda* (in the specific sense), *viśayānanda*, *tīvrānanda*, *raudrānanda* and *vaidyutānanda*.

karma — action, work; perfect action on the basis of the *vijñāna*, part of the *karmacatuṣṭaya* (*SC V*); specifically, in the *Record*, spiritual action in the objective field along the lines of the *ādeśa*.

karmasiddhi — perfection of *karma*; success of spiritual action in the world; the *siddhi* of the *karmacatuṣṭaya* (*SC V*).

karma-śraddhā — faith in the attainment of *karmasiddhi*.

kartā — doer.

kartavya-akartavya — (the sense of) things which should be done and things which should not be done.

kartṛ brahma — Brahman as the doer.

Kārtika pūrṇimā — the full-moon night of the Hindu month of *Kārtika*

(November–December).

kendra — centre.

ketu — perception.

krauryam — pitilessness.

Kṛṣṇa — a name of the supreme Deity; the manifestation of *Kṛṣṇa*, “the Ishwara taking delight in the world”, is the first element of the *karmacatuṣṭaya* (*SC V*).

Kṛṣṇabhāva — identity with *Kṛṣṇa*.

kṛti — the practical and political part of Sri Aurobindo’s work (see *ādeśa*).

laghimā — “lightness”, a physical *siddhi* by which it is possible “to get rid of weariness and exhaustion and to overcome gravitation” (see *SC III* under *Ashtasiddhi*).

līlāmaya (īśvara) — the Lord manifesting the world for the delight of his divine play (*līlā*).

lipi — writing seen in subtle vision or the power of such vision, an instrument of *vijñāna* closely connected with *trikāla-dṛṣṭi*. Like *rūpa*, *lipi* may manifest either in the *ākāśa* or in the form of *citra* or *sthāpatya* on a physical background.

lipsā — seeking, longing; “divine desireless reaching out of Brahman in personality to Brahman in the *vishaya* or object”; a means by which *īśitā* is effected.

madhura — sweet.

mahimā — a *siddhi* which gives unhampered force to the workings of mind and body (see *SC III* under *Ashtasiddhi*).

maithuna — see *maithunānanda*.

maithunānanda — a form of *kāmānanda* comparable in nature or intensity to the experience of sexual union (*maithuna*).

mānasa — mental; of the *manas* or sense-mind.

mānasabuddhi — mental reason.

mānasa ketu — mental perception.

mānasasmṛti — mental *smṛti*.

manas tattva — mind-principle.

maṅgala(m) — auspicious, favourable, good; good fortune, favourable circumstances.

maṅgala-amaṅgala, maṅgalāmaṅgala — the duality (*dvandva*) of good and evil, favourable and adverse.

manoloka — mental world

martya manas — mortal mind; mind subject

to life and matter.

mukhya prāṇa — the original state of the *prāṇa* in the body before its separation into its five specialised workings (see *pañcaprāṇa*).

mukti — liberation of the spirit and nature, the second element of the last *catuṣṭaya* (see SC VII); it includes freedom from the dualities, from the ignorance of the three *gunas*, and from egoism.

naiṣṭhuryam — harshness, severity.

nati — submission of the soul to the will of God; the third stage of negative or passive *samatā*.

nirānanda — undelight, negation of *ānanda*.

nityasmarāṇa — constant remembrance.

pañcabhūta — the five material elements (see *bhūta*).

pañcaprāṇa — the five workings of the life-force in the body (*prāṇa*, *apāna*, *samāna*, *vyāna* and *udāna*).

pañcavidha — fivefold.

parājayānanda — joy of defeat.

parvata — mountain.

paśu — animal; in the *Record*, the lowest of the ten forms of consciousness in the evolutionary scale: the *puruṣa* manifested on the level of material existence.

pātra — vessel, recipient.

piśāca — in the *Record*, the third of the ten evolutionary forms of consciousness: the *puruṣa* manifested on the level of sense perception and knowledge of the physical world.

prākāmya — a *siddhi* of knowledge by which the mind and senses surpass the ordinary limits of the body (see SC III under *Ashtasiddhi*).

prākāmyavyāpti — the combined working of the two "siddhis of knowledge", which "constitute what the Europeans call telepathy".

prakāśa — light, clarity, illumination; clearness of the thinking faculty, part of *buddhiśakti* (see SC II under *Shakti*); the divine light of knowledge into which *sattva* is to be converted in the liberation from the three *gunas* (see SC VII under *Mukti*). The word *prakāśa* is sometimes used to refer collectively to the faculties of

knowledge in the *vijñānacatuṣṭaya*, just as *tapas* designates the faculties of power.

pramatha — in the *Record*, the fourth of the ten evolutionary forms of consciousness: the *puruṣa* manifested on the level of sensation and aesthetic and emotional experience.

prāṇad ejaḍ — that which breathes and moves. [Cf. *Muṇḍaka Upaniṣad* 2.2.1]

prāṇajagat — the vital world.

prāṇakośa — vital sheath.

prāṇaśakti — vital force.

prāṇasuddhi — purification of the *pañcaprāṇa*.

pratiṣṭhā — support, basis.

pratyakṣa — direct perception.

prema — love; love which seeks no return, a quality of the *śūdra* temperament (see SC II under *Virya*); often short for *premānanda*.

prema ānanda — see *premānanda*.

premakāma — *prema* and *kāma*, two elements of *śūdraśakti* (see SC II under *Shakti*).

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

prīti(h) — pleasure; "the pleasure of the mind in all *rasa*, pleasant or unpleasant, sweet or bitter", the second stage of active *samatā*.

priya(m) — pleasant, liked.

priya-apriya — the duality (*dvandva*) of pleasant and unpleasant, liked and disliked.

purīṣa — excrement.

rāgadveṣa — attraction and repulsion.

rākṣasa — in the *Record*, the fifth of the ten evolutionary forms of consciousness: the *puruṣa* manifested on the level of the ordinary thinking mind.

rasa(h) — sap, juice; essence; body fluid; taste, the (subtle) sense of taste (*rasa-dṛṣṭi*); the principle of delight in things; appreciative perception of the "taste" or quality in each object of experience, the first stage of active *samatā*.

rasabhoga — enjoyment (*bhoga*) of the *rasa* in things.

rasadṛṣṭi — the subtle sense of taste.

rasagrahaṇa — seizing by the mind of the *rasa* or principle of delight in things, the first of the three stages of *bhukti*; the first stage of active *samatā* (usually called *rasa*).

rasaprīti — pleasure (*prīti*) in the *rasa* in things.

rasasuddhi — purification of the body-fluids.

raudra (*ānanda*) — see *raudrānanda*.

raudrānanda — fierce or intense *ānanda* (more intense than *tīvrānanda*), the form of physical *ānanda* associated with the conversion of pain to pleasure.

roga — disease; disturbance or imperfect functioning in the bodily system.

ṛtam — truth, right; right ordering; truth of knowledge and action; the principle of divine Law and Right inherent in the *vi-jñāna*.

rudra — violent, impetuous.

rūpa — forms, often symbolic or predictive images, seen in subtle vision in *samādhi* or the waking state; also the faculty of such vision (*rūpadrṣṭi*), an instrument of *vi-jñāna*. *Rūpa* is constituted from “akashic material”, of which there are seven kinds; 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*).

rūpadrṣṭi — vision of forms (see *rūpa*); the subtle sense of sight.

śabda — sound; often short for *śabdadrṣṭi*.

śabdadrṣṭi — the subtle sense of hearing.

sādhana-kṣetra — the field of spiritual self-training and exercise (as opposed to the wider field of life).

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, part of *karma*.

sākṣi — witness.

sākṣi aham — “I am the witness”; the ego of the witness consciousness.

sākṣi brahma — Brahman as the witness.

śakti — force, power; the supreme Power who executes the will of the Ishwara; the various aspects or personalities of this Power; the “power of the instruments”, a heightened capacity of mind, heart, life and body, the second term of the *śakticatustaya* (*SC* II); the *śakticatustaya* itself.

śama — quiet, peace, repose; the divine passivity into which *tamas* is to be transformed in the liberation from the three *gunas* (see *SC* VII under *Mukti*).

samādhi — yogic trance as a means of increasing the range of consciousness, the last member of the *vi-jñānacatustaya* (*SC* III).

samānanda — equal *ānanda*; the delight in all experiences which constitutes active *samatā*.

samatā — equality, “the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things”, the first term of the *samatācatustaya* (*SC* I); it has two forms, passive or negative and active or positive, each with three stages.

samatā śānti sukha hāsyā — equality, peace, happiness and laughter, the four components of the *samatācatustaya*.

samjñā — consciousness, immediate awareness.

samjñāna — the contact of consciousness with its objects.

samkalpa — resolution, volition, will.

samūla vināśa — total and radical destruction.

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

śānta — calm, peaceful.

śānti — peace, the second term of the *samatācatustaya* (*SC* I); it may take the form of a vast passive calm based on *udāsīnatā* or a vast joyous calm based on *natī*.

śārīra — relating to the body; physical.

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

sarvaṁ brahma — (realisation of) the Brah-

- man that is the All, an aspect of the "fourfold Brahman" (see SC VI).
- sarvaṃ samam ānandaṃ brahma* — universal equal *ānandaṃ brahma*.
- sarvasaundaryabodha* — awareness of universal beauty.
- sat* — existence, substance; pure existence, eternal, infinite and indefinable, the ultimate principle of reality.
- satya(m)* — true; truth; essential truth of being, the basis of all knowledge and action in the *viññāna*.
- satyadr̥ṣṭi* — true vision; vision of the truth.
- satyaprakāśa* — true illumination; light of truth.
- satyarūpa* — true *rūpadr̥ṣṭi*.
- satyatapatya* — true *tapatya*.
- satyatejas* — true *tejas*.
- saumya* — mild.
- saundarya(m)* — beauty; physical beauty as an element of the perfection of the body (see SC IV).
- saundaryabodha, saundarya-buddhi* — awareness of beauty in all things.
- saundaryasiddhi* — perfection of *saundarya*.
- siddha* — perfected, perfect.
- siddhi* — perfection, success; accomplishment of the aims of the yoga as a whole (in this sense, *siddhi* is the final member of the last *catuṣṭaya*) or of any movement of the yoga; an occult or supernormal power (see SC III under *Ashtasiddhi* for the enumeration and classification of these).
- siddhyasiddhi* — the duality (*dvandva*) of success and failure.
- smaraṇa* — remembrance, attention.
- 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".
- sparsa* — touch; often short for *sparsadr̥ṣṭi*.
- sparsadr̥ṣṭi* — the subtle sense of touch.
- śraddhā* — faith; faith in God and in his Shakti (also, at least as a preparatory stage, confidence in one's own power or *svaśakti*), the final element of the *śakticatūṣṭaya* (SC II).
- śraddhā bhagavati* — faith in God.
- śravaṇa* — hearing.
- śrī* — beauty, splendour, prosperity; creation of prosperity and beauty in the world, part of Sri Aurobindo's life-work (*karma*).
- 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* — purified, pure; often short for *śuddhānanda*.
- śuddhānanda* — "pure *ānanda*", the subjective *ānanda* corresponding to the *ānanda* plane proper.
- śuddhi* — purification; "a total purification of all the complex instrumentality in all the parts of each instrument", the first member of the last *catuṣṭaya*.
- sukha(m)* — "happiness"; the third term of the *satatācatuṣṭaya* (SC I); it is a positive state of happiness in the whole system which brings a release from any possibility of disturbance or depression.
- sūkṣma* — subtle.
- sūkṣmadr̥ṣṭi* — subtle sense-perception.
- sūkṣmagandha* — subtle smell.
- sūkṣmajala* — subtle water; water of a supraphysical world.
- sūrya* — the sun (symbol of the *viññāna*) or the Vedic Sun-God (deity of the supramental plane).
- sūrya jyotis* — light of *sūrya*.
- svabhāva* — individual nature.
- svapna rūpa* — dream-image; form seen in *svapnasamādhi*.
- svapnasamādhi* — the second or "dream" state of *samādhi* (see SC III under *Samadhi*).
- sva* — the plane of luminous Mind.
- svaśaktyāṃ śraddhā* — faith in one's own power.
- sve dame* — in its own domain.
- tapas* — spiritual force, power, will; concentration of energy to effect an end; infinite conscious force (*cittapas*), the second principle of the supreme reality. In the *Record*, *tapas* or its most common English equivalent, "Power", often refers to the *viññāna* in its dynamic aspect which acts through the "siddhis of power" (see SC III under *Ashtasiddhi*). In the form of the *Mahākālī tapas*, it has a connection

with the *śakticatuṣṭaya* (see SC II under *Caṇḍībhāva*). *Tapas* is also the name given to the divine force of action into which *rajas* is to be transformed in the liberation from the three *gunas* (see SC VII under *Mukti*). There is, however, a lower form of *tapas* which contains elements of stress, preference and limitation (mental or egoistic *tapas*).

tapas-siddhi — perfection of *tapas*.

tapasyā — austerity of the personal will.

tapatya — in the *Record*, a form of vehement *tapas*.

tapatya buddhi — mentality of *tapatya*.

tejas — energy; force of character; “soul-force” with its four modes (*brahmatejas*, etc.) expressed through the fourfold temperament (see SC II under *Virya*); “fire”, the principle of light and heat, one of the five material elements (see *bhūta*). In the psychological sense, *tejas* at its highest is “pure fire of spirit”, but it has a lower, mental or rajasic form which is full of effort and straining and a source of error. *Tejas* is associated primarily with the second *catuṣṭaya* as *tapas* with the third, though neither term is formally an element of a *catuṣṭaya*. The concepts of *tejas* and *tapas* are so closely related, however, that the powers of *vijñāna* properly designated “*tapas*” are occasionally referred to in the *Record* as “*tejas*”.

tejobhūta — the igneous state of matter (see *bhūta*); the physical principle of light and heat.

tīthi — day of the lunar month.

titikṣā — endurance, the first stage of negative or passive *samatā*.

tīvra (ānanda) — see *tīvrānanda*.

tīvrānanda — intense or thrilling *ānanda*, one of the five types of physical *ānanda*.

trikāladṛṣṭi — “vision of the three times”; direct knowledge of the past, present and future (particularly, in the *Record*, the future); as an element of the *vijñānacatuṣṭaya* (SC III), it is *jñāna* “applied to the facts and events of the material world”.

udāsīna — detached, unconcerned, “seated above and indifferent”.

udāsīnatā — indifference; “being seated

above, superior to all physical and mental touches”, the second stage of negative or passive *samatā*.

uddēśya — the end in view.

ugratā — forcefulness, intensity, violence; part of *Caṇḍībhāva*.

upalabdhi — perception, experience.

ūrdhvagati — an upward tendency in the body produced by the forces of *utthāpanā*.

utthāpanā — levitation; “the state of not being subject to the pressure of physical forces”, an element of the *śarīracatuṣṭaya* (SC IV). Primary *utthāpanā* depends on the full force of *laghimā*, *mahimā* and *aṇimā* in the mind stuff and psychic and physical *prāṇa*; it is of the nature of “liberation from exhaustion, weariness, strain and all their results”. The practice of “secondary *utthāpanā*” involved the prolonged suspension of various limbs in the air with the aim of making the body able to “take and maintain any position or begin and continue any movement for any length of time naturally and in its own right”. Tertiary *utthāpanā* is “when one is not necessarily subject to the law of gravitation or other physical laws”.

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.”

vairāgya — distaste, dissatisfaction with life.

vāñī — voice, speech; especially, speech “from above” revealing the will of the Master of the Yoga.

vāñmaya — (thought) formulated in words, articulate; “the revelation of truth through right and perfect *vak* in the thought”, a special power of *śruti*.

vaśikaraṇa — control.

vaśitā — concentration of the will on a person or object so as to control it, one of the “*siddhis* of power” (see SC III under *Ashtasiddhi*).

vāyu — air, wind; the gaseous state of substance (see *bhūta*).

vepathu — trembling.

vibhūti — divine power.

vidyā-avidyā-siddhi — the fulfilment of Knowledge-Ignorance.

vijñāna — the supra-intellectual faculty or plane of divine knowledge and power, often referred to in the Record as the “ideality”; the *vijñānacatuṣṭaya* (SC III), consisting of the instruments and means of *vijñāna*. The elements of the *vijñānacatuṣṭaya* are for some purposes listed as five rather than four, namely: *jñāna*, *trikāladrṣṭi*, *rūpa*, *tapas*, and *samādhi*. In this enumeration, *rūpa* is understood to include *lipi*, while *tapas* means the “siddhis of power” of the *aṣṭasiddhi*; the “siddhis of knowledge” which constitute “telepathy” seem here to be combined with *trikāladrṣṭi*, and the physical siddhis considered part of the *śarīracatuṣṭaya*. The nature of the *vijñāna* is expressed by the Vedic formula *satyam ṛtaṁ bṛhat*: “the truth, the right, the vast”.

vijñānabuddhi — “intuitional mind”, a faculty intermediate between intellectual reason (*mānasabuddhi*) and pure *vijñāna*.

vijñānamaya — of the nature of *vijñāna*; supra-intellectual, ideal.

vijñāna-siddhi — perfection of the *vijñāna*-

catuṣṭaya (SC III).

virakti — disgust, aversion.

virati — cessation, desistence, dissatisfaction.

viśaya — object of sense; often an abbreviation of *viśayananda*.

viśayadrṣṭi — subtle sensory perception. It is of five kinds: *rūpadrṣṭi*, *śabdadrṣṭi*, *sparsadrṣṭi*, *gandhadrṣṭi* and *rasadrṣṭi*.

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

viśeṣa-rādhās — specific fulfilment (of any of the particular forms of *ānanda*).

viveka — intuitive discrimination, a faculty of *jñāna*.

Vṛtra — in the Veda, the “coverer” who blocks the flow of the waters of being; the power that obstructs the yoga; (in the plural) the powers of *Vṛtra*.

vyāpti — telepathic reception or communication, a *siddhi* of knowledge (see SC III under *Ashtasiddhi*).

vyāptiprākāmya — see *prākāmyavyāpti*.

yaśahprāpti — attainment of glory.

yuddhalipsā — longing for battle, part of *Caṇḍībhāva*.

yuddhānanda — delight in struggle and battle.

Archival Notes

THE RECORD, THE SYNTHESIS OF YOGA, AND SAPTA CHATUSTHAYA

This article is an expansion of one section of the instalment of Archival Notes published in April 1986.¹ Its purpose is to show, more clearly than was possible in the space available then, the relationship between Sri Aurobindo's own sadhana as "recorded" in *Record of Yoga* and "The Yoga of Self-Perfection" as described in *The Synthesis of Yoga*. In fact the two are the same. The account in the *Synthesis* is an elaboration in discursive prose of the experiences noted in brief in the *Record*. The common factor in the two texts is "Sapta Chatusthaya" — the system of seven (*sapta*) tetrads (*catuṣṭaya*) comprising the twenty-eight main elements of this yoga. In what follows I assume that the reader is familiar with at least the basic framework of this system.²

A book of some length would be required to set forth the full relationship between the *Record* and "The Yoga of Self-Perfection"; for to do this with any completeness one would have to gather all relevant data from both texts and coordinate them in terms of the system of the seven chatusthayas. Here all that can be done is to indicate the broad lines that such a structural presentation would take. The structure, it should be noted, is implicit both in the *Record* and in the *Synthesis*. It is not being imposed on them from without, but allowed to disclose itself from within. The most convenient way to trace the outline of this implicit structure will be to go through "The Yoga of Self-Perfection" chapter by chapter, showing how it follows the system of the seven chatusthayas. Such a presentation cannot afford very lively reading. The writer assumes that the reader will use this outline as a means for heightening his appreciation of the texts discussed, turning to them during or after the reading for clarification and amplification, as well as for the never-failing inspiration that they provide.

Chapter I is a general introduction to the yoga of self-perfection. Several topics of interest are presented, none of which need to be examined here. In Chapters II to IX Sri Aurobindo sets forth "the essential elements that constitute man's total perfection" (*SY* 590). These, according to an enumeration in Chapter IV (*SY* 613), which corresponds exactly to the seventh or Siddhi Chatusthaya,³ comprise Shuddhi, Mukti, Bhukti and Siddhi.⁴ Chapters II to IV present preliminary material necessary for an understanding of "perfection" as conceived by Sri

¹ *Archives and Research* 10 (1986): 109–10.

² Sri Aurobindo's principal account of "Sapta Chatusthaya" is published in the *Supplement* to the Sri Aurobindo Birth Centenary Library (27: 356–75). Other accounts may be found in *Archives and Research* 2 (1978): 188–91 and 10 (1986): 3, 4–18. The material presented in the April 1986 instalment of Archival Notes may also prove helpful to readers.

³ It is the seventh chatusthaya according to the usual enumeration in the *Record*; however in "Yoganga" (*Archives and Research* 10 (1986): 3), as in the *Synthesis*, this "general chatusthaya", which is "the means, sum and completion of the rest", comes first.

⁴ Note that "Siddhi" names and describes both the chatusthaya in general, and also one of its powers. In this paragraph we are speaking of *siddhi* or perfection in the general sense. Later, when we come to Chapter X, we will discuss the specific power.

Aurobindo. In Chapter II the distinction between divine and human perfection is brought out. In Chapter III the crucial terms soul (*puruṣa*) and nature (*prakṛti*) are defined and examined. The discussion on pages 602–4 concerning the *puruṣa* established on the seven planes of existence is probably Sri Aurobindo's fullest presentation of a topic referred to passim in the *Record*: the seven puruṣas. In Chapter IV Sri Aurobindo takes a closer look at the mental puruṣa, since "man is characteristically a mental being" and "mentality is his highest present status" (*SY* 609).

Having completed his preparatory remarks on perfection, Sri Aurobindo turns in Chapters V, VI and VII to the first member of the tetrad of perfection, viz. purification or *śuddhi*. Chapter V deals with purification in general, and with the purification of "the three powers of our lower nature", mind, life and body (*SY* 619). Here, as in the scribal version of "Sapta Chatusthaya",⁵ he gives most attention to the "inner instrument" or mind, divided into *citta*, *manas* and *buddhi* (the fourth power, *aḥāṅkāra*, is not treated explicitly in this chapter of the *Synthesis*). In Chapters VI and VII Sri Aurobindo returns to this mental purification, dealing first with "the lower mentality", especially as influenced by the *prāṇa*, and then with the "intelligence and will" (*buddhi*).

"*Śuddhi* is the condition for *mukti*," writes Sri Aurobindo in the first paragraph of Chapter VIII. "All purification is a release, a delivery. . . . But all this is an instrumental liberation" (*SY* 647). He goes on to treat *mukti* or liberation properly speaking, the next member of the Siddhi Chatusthaya or general tetrad of perfection. The balance of Chapter VIII is devoted to "the liberation of the spirit", Chapter IX to "the liberation of the nature".

Bhukti, the third member of the chatusthaya, is not treated at length anywhere in the *Synthesis*.⁶ Its three elements, *rasagrahaṇa*, *bhoga*, and *ānanda*,⁷ are dealt with in Chapter XII as part of the description of *samatā* (*SY* 689), since these three terms are also used to describe positive *samatā*.⁸ The same terms occur often in the *Record*, notably *ānanda* on its different levels.⁹ In fact all the members and sub-members of the seventh chatusthaya are found passim in the *Record*.

Chapter X is the pivotal chapter of "The Yoga of Self-Perfection". In the course of describing *siddhi* in general, the fourth member of the seventh chatusthaya, Sri Aurobindo turns from the basis of the structure to the details of its architecture. He turns, that is, from *siddhi* in general to the specific elements of *siddhi* in the yoga of self-perfection. First he sums up: "Purification [*śuddhi*] and freedom [*mukti*] are the indispensable antecedents of perfection [*siddhi*]" (*SY* 664). The Integral Yoga, he goes on to say, does not exclude any of the great terms of existence: spirit, nature and the world. "The approach to perfection must be therefore a large and complex movement and its results and workings will have an

⁵ *Archives and Research* 10 (1986): 15–16.

⁶ It is however mentioned. In Chapter I Sri Aurobindo writes that *bhukti* and *mukti* are both included as objects of the yoga of the Tantra. Immediately afterwards, he says that his own yoga "starts from the method of Vedanta to arrive at the aim of the Tantra". It therefore can be assumed that both *mukti* and *bhukti* are included as objects of Sri Aurobindo's yoga (*SY* 587–88).

⁷ See scribal version of "Sapta Chatusthaya", *Archives and Research* 10 (1986): 18.

⁸ *Ibid.* 4.

⁹ *Ibid.* 18.

infinite and varied scope" (SY 664-65). There follows the passage that was quoted in the instalment of Archival Notes referred to in note 1. It is important enough to quote again:

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 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.

This clearly is an introduction to the first to sixth chatusthayas. The six paragraphs that follow are each devoted to one of these chatusthayas in order. The nature of the explanation varies from chatusthaya to chatusthaya. The first or Samata Chatusthaya is dealt with in fairly general terms. Only its two "sides", active and passive, are named. The members of the second or Shakti Chatusthaya are treated more explicitly; the paragraph closes with an enumeration of all four. For the third and fourth chatusthayas, Sri Aurobindo returns to a more general mode of description. In contrast, the fifth and sixth chatusthayas are discussed in some detail — happily so, since these two chatusthayas are hardly touched on in any of the versions of "Sapta Chatusthaya", and it is chiefly through these paragraphs that we can arrive at some understanding of what Sri Aurobindo meant in the *Record* by Krishna, Kali, Karma, Kama, and by Sarvam, Anantam, Jnanam, Anandam Brahma. These terms, and all the others mentioned in this chapter, occur frequently in the *Record*.

Having given, in Chapter X, a preliminary summary of the six chatusthayas of which *siddhi* in his yoga of self-perfection is composed, Sri Aurobindo goes on, in Chapters XI to XXIV, to provide a detailed description of the elements of two of these chatusthayas and part of the third. The first or Samata Chatusthaya is treated in Chapters XI to XIII. *Samatā*, an exceedingly important element of his yoga, which is mentioned with the greatest frequency in the *Record*, the *Synthesis*, and many other works, is introduced in general terms in Chapter XI. In Chapter XII the two basic types of *samatā* — "passive" and "active"¹⁰ — are gone into. These two terms occur in every presentation of "Sapta Chatusthaya", and are found also in the *Record*. The same is true of three other terms found in this chapter: endurance (*titikṣā*), indifference (*udāsīnatā*), and submission (*natī*). These three are also treated in other works by Sri Aurobindo, notably *Essays on the Gita*. In Chapter XIII Sri Aurobindo goes beyond a simple outlining of the structure of *samatā*, and gives a well-elaborated and elegant account of "the action of equality" that in many ways, particularly in the stress given to "surrender", anticipates the *sadhana* familiar to readers of *Letters on Yoga*.

The next tetrad, the second or Shakti Chatusthaya, is the subject of the next

¹⁰ These terms are identical in sense to the positive and negative "sides" of *samatā* mentioned in Chapter X.

four chapters, XIV to XVII. In the two main versions of "Sapta Chatusthaya", the first two members of the second chatusthaya are *vīrya* and *śakti* in that order. In the *Synthesis* this order is reversed. *Śakti*, "the power of the instruments", is treated in great detail in Chapter XIV. All the terms of each of the four elements of this member of the chatusthaya are referred to explicitly (SY 704n, 707n, 707-8, 710). The next member of the chatusthaya, *vīrya*, is given a more discursive treatment in Chapter XV. The terms of the elements of this member (*abhaya*, *sāhasa*, etc.) are mentioned only occasionally. These terms occur fairly commonly throughout the *Record*. The treatment of the third member of the chatusthaya, originally called *Caṇḍībhāva* and later *daivī prakṛti*, begins in Chapter XVI and spills over into Chapter XVII, which also deals with the fourth member, *śraddhā*. In a footnote to the handwritten version of "Sapta Chatusthaya", Sri Aurobindo wrote: "The detailed description of this power [*Caṇḍībhāva*] is deferred."¹¹ His treatment of it in the scribal version shows that the four Śaktis of which this power is composed are the same as those he later referred to as the four Powers of the Mother. These are described in brief in Chapter XVII (SY 752-53), but of course they are given their fullest and most beautiful treatment in the last chapter of *The Mother*. The relationship of these four Powers to Sri Aurobindo's own personality and sadhana is one of the most fascinating revelations of the *Record*.

With Chapter XIX Sri Aurobindo begins his treatment of the third or Vijnana Chatusthaya. In this chapter and the five that follow he roams freely over the little-explored terrain of *viññāna* or supermind, the characteristic element both of his yoga and of his philosophy. The amount of background information that he has to provide is so great, and the relationship between the various terms is so complex, that it would not have been possible for him to deal adequately with this chatusthaya by following strictly the order of the elements and sub-elements of "Sapta Chatusthaya". He begins Chapter XIX by emphasizing the fundamental importance of *viññāna*. Then, after summarizing the main stages of sadhana thus far treated — purification (*śuddhi*), liberation (*mukti*), equality (*samatā*), and perfection of the instruments (*śakti*) — he asks: "through what medium is the divine Shakti to act in the human being?" (SY 755). He answers that this power cannot be mind; rather, "the divine Will and Wisdom organising the action of the infinite consciousness and determining all things according to the truth of the spirit or the law of its manifestation is not mental but supramental" (SY 756). He spends the rest of Chapter XIX sketching "the nature of the supermind". In Chapter XX he turns to a power intermediate between mind and supermind, which he refers to as the "intuitive mind". It is made clear by the *Record* that Sri Aurobindo arrived at his knowledge of the workings of this power by means of intimate daily experience over a number of years. Ultimately he rose entirely above intuitive mind and, looking down on it, was able to subsume it in superior levels of supermind proper. This process of ascent into and then above a power of consciousness, followed by a looking back and "integration" of it,¹² is characteristic of Sri Aurobindo's entire

¹¹ Sri Aurobindo, *Supplement* 365n.

¹² Sri Aurobindo deals with this process — in terms of the general evolution of nature and not individual sadhana — in "The Evolutionary Process — Ascent and Integration", Chapter XVIII of Book Two of *The Life Divine*.

sadhana as chronicled in the *Record*. This process, which went on through the entire period of the writing of the *Synthesis*, made it impossible for Sri Aurobindo to select a single fixed vantage point from which to describe the supermind. As a result the description in the *Synthesis* is exceedingly complex, though this complexity is as nothing compared to the intricate network of levels upon levels of supermind that the *Record* of 1914 to 1920 is largely devoted to elucidating.

In Chapter XXI of "The Yoga of Self-Perfection" many of these levels or "gradations" are alluded to. To give one example, "critical gnosis", referred to in the *Record* as "hermeneusis" or some variant of that term, is mentioned on page 786 of the *Synthesis*. Many other terms that occur frequently in the *Record* are spoken of in this and later chapters, for instance "actualities", "potentialities" ("possibilities"), and "knowledge by identity" or "essence" (in the *Record* generally referred to as "imperatives") (SY 793, 807-8).

The first two members of the third chatusthaya are *jñāna* or divine (or supramental) thought, and *trikāladṛṣṭi* or "the knowledge of the three times". These two are mentioned explicitly in Chapter XXII (SY 809), and treated discursively in that chapter and the four that follow. *Jñāna* is the general subject of Chapters XXII to XXIV, the supramental sense (Chapter XXIV) falling roughly in this category. *Trikāladṛṣṭi* is introduced in Chapter XXV, the last chapter published during Sri Aurobindo's lifetime. In Chapter XXVI, found among his unpublished manuscripts, and not printed until 1984,¹³ he begins the detailed treatment of this power.

After writing this unfinished chapter early in 1921, Sri Aurobindo ceased publishing the *Arya*, the journal in which the *Synthesis* had been appearing. "The Yoga of Self-Perfection" was therefore never completed. Statements in the text of the *Synthesis* make it clear that Sri Aurobindo intended to continue his treatment of the various chatusthayas.¹⁴ Once he had completed this survey of "the conditions and means of the Yoga of self-perfection" (SY 589), he intended to show how the three lines of yoga treated elsewhere in the *Synthesis* could be synthesized in terms of supramental perfection: "This integral Yoga of knowledge, love and works has to be extended into a Yoga of spiritual and gnostic self-perfection" (SY 588).

Fortunately for those interested in the integral yoga of Sri Aurobindo, the parts of the yoga of self-perfection that he did not have the opportunity of treating in the *Synthesis*, namely the last two members of the third chatusthaya and all of the fourth to sixth chatusthayas, were touched on in sufficient detail in "Sapta Chatusthaya" and in the *Record* to allow one to form a fairly good conception of them. Even if the *Synthesis* had been finished, the *Record* could be said to complete it in another, more fundamental sense. When we try to comprehend a complex evolutionary system, it is generally necessary for us to look at it in two different ways: structurally and developmentally. To borrow terms from linguistics, our study must be both synchronic ("same time") or descriptive, and diachronic ("through time") or historical. Considered in this way, the *Synthesis* and the *Record* may be viewed as complementary texts: the first is a structural presentation

¹³ *Archives and Research* 8 (1984): 125-29.

¹⁴ See for example SY 793: "when we come to speak of the Brahmic consciousness and vision", i.e. the fifth chatusthaya.

(its structure being erected on the foundation laid in “Sapta Chatusthaya”), the second an evolutionary document. Structural presentations are necessarily schematic; the author simplifies in order to let the broad lines stand out. Reality elaborated over time is always richer and more complex than any abstract schema can express. But an acquaintance with both aspects is necessary for a full understanding. The structural presentation permits us to grasp what otherwise might be too intricate to take hold of; but if we look only at the structure, we will miss the fullness and unexpectedness of its contents.

The yoga of self-perfection is of course not the whole yoga of Sri Aurobindo. Indeed, all four parts of the *Synthesis* — Works, Knowledge, Love and Perfection — do not fully describe it. Between 1921, when the last issue of the *Arya* was published, and the mid-1930s, when Sri Aurobindo revised the *Synthesis*, certain aspects of sadhana that till then had been given a subordinate role took on primary importance. Chief among these is the psychic being, a term that does not occur (in its developed sense) in the *Arya*, but which is given considerable stress in many letters written after the Mother settled in Pondicherry in 1920. In the *Arya* version of the *Synthesis*, Sri Aurobindo spoke, as we have seen, of the mental being as man’s “highest present status”, and as the instrument by which the yoga is done. When he revised the first part of the *Synthesis* he devalued the role played by the mental being and brought out the fundamental importance of the psychic.

Another central term in the integral yoga as it took shape after the coming of the Mother is “surrender”. This is by no means neglected in the *Synthesis*. In Chapter I of “The Yoga of Self-Perfection”, Sri Aurobindo states: “The principle in view is a self-surrender, a giving up of the human being into the being, consciousness, power, delight of the Divine” (SY 586–7; cf. 593, 695). In the *Record* surrender is referred to as *dāsyā*, a term of *śūdra-śakti*, which is an element of the first member of the second chatusthaya. But only in *Letters on Yoga*, and in *The Mother*, does surrender emerge as the fundamental principle it is.

All of Sri Aurobindo’s published formulations of his yoga, whether in books like the *Synthesis*, or in the Letters, lack the immediacy of experience that is present in *Record of Yoga*. During the period of the *Record* (1912–20), Sri Aurobindo practised all six specific chatusthayas simultaneously. His actual course can never be duplicated, and so by itself the *Record* would be of limited help to aspirants. But when it is read together with the *Synthesis*, the *Record* confirms in stunning detail that the actual “approach to perfection” was indeed “a large and complex movement” whose “results and workings . . . have an infinite and varied scope” (SY 664–65).

Bibliographical Documents

LETTERS OF MANMOHAN GHOSE TO RABINDRANATH TAGORE

1

Dacca College
Dacca

Dear Mr. Tagore,

Many, many thanks indeed for your kind letter, with all the warm and cordial things you say about my poems. You cannot think how much I value your simple and sincere words of praise. I feel sure that if there is any one competent to know and criticise about poetry (whether in English or in Bengali) it is yourself; and your praise is doubly precious and encouraging to me, as coming from so distinguished and experienced a master in the art of writing verse, and the foremost living genius of my country. I will carefully treasure your letter, that in moments of gloom and despondency, I may open and read your kind words of praise and feel cheered and encouraged by them. When I say gloom and despondency, you who have felt what a supremely difficult thing poetry is, will know what I mean and sympathize with me.

What you say about the lyrical quality in my verse, I feel must be true, as it has been a distinctly self-conscious aim with me. I am so glad you think that all the poems in the selection are good ones. I think I may flatter myself that I made a very careful and conscientious selection, admitting nothing unless it was good both in idea and execution — at least so good as I have power to make it. There are two or three however which had to be omitted for want of space, and which will appear I think, in the autumn, in Elkin Matthews' new venture, *The Garland of New Poetry* by various writers.¹ I am looking forward so much to the pleasure of spending some time with you, at Shillada,² in my next vacation. I shall be very eager indeed to hear your new narrative poems,— the plot of one of which you told me, and which I thought contained a very beautiful human situation. I think now I was wrong not to have gone with you — I missed a great treat — but you cannot imagine how I dread the horrors of a railway-journey; and the rain, the sleeplessness, and discomfort of that night was a sort of pretty martyrdom to me.

But I hope this enjoyment is only to be delayed, not deferred altogether, and that we shall soon meet again, till when I will say goodbye for the present. I send you a little lyric I wrote the other day, which may please you.

Ever yours sincerely
Manmohan Ghose

¹ *The book referred to, Love Songs and Elegies, was published in 1898.*

² *More properly spelled "Shilaidah", place in eastern Bengal from which the Tagore family estate was managed.*

Dacca College
Dacca
June 2nd, 1898

Dear Mr. Tagore,

I am so sorry that I was not able to join you last night, as agreed upon. Quite a chapter of accidents happened to prevent me. I had sent for my servant who was to go with me, but he could not be found, so that when Suren's carriage came past my house, I had to tell him to go on without me and I would follow as soon as my servant came. It was half past one before the fellow turned up, and I had the greatest trouble to persuade him to come with me, as he is a Dacca man and for some reason or other seemed most unwilling to go. I reached the station about three o'clock, and got drenched in a shower crossing to where the carriages of your party were. Everybody seemed buried in profound slumber. I happened to light upon the carriage in which Pramatha was, all by himself, and in a very bad humour for being waked up — I told him my difficulties with my servant and that my ticket had not been taken — He told me not to wake up Suren, that it would be all right about the ticket, and then turned on the other side and went to sleep again. It certainly seemed cruel to wake up people from sleep at that unearthly hour of the night,— but as I was dismally wet and very doubtful whether I was right in travelling without a ticket, I thought after all it was a mistake on my part to have come at all at so late an hour, and that it was best to go back to my house. So here I am, with a bad cold after my wetting and dead for want of sleep and in a very bad humour with myself and everything.

I am very much disappointed as I was looking forward with great pleasure to spending some time in your company — after I had got over my first indecision. But it really seems as if Fate had intervened to justify that indecision and to reprove me for forsaking the "thankless Muse" and my lonely and laborious days and flying so eagerly to the pleasure of your brilliant and charming society. I could of course easily take the next convenient train to join you. But my former hesitation comes over me, and I think of the whole precious year I have so disgracefully wasted in Calcutta. Since you have so kindly given me a standing invitation to come at any time to stay with you at Shillada (provided you should be there) I think I will postpone coming for the present and take advantage of your offer on the next earliest occasion, and I am sure I shall have many.

Believe me, with warmest good wishes,

Yours very sincerely
Manmohan Ghose

Dacca College
Dacca
Oct. 17th 1898

Dear Mr. Tagore,

I write to ask whether you will be at home at your house in Shillada any time this Vacation. I have been having a bad time of it since I wrote last to you. For a whole month, September, I have been down with bilious fever, and feel very much pulled down. My doctor has ordered me to some dry & healthy place in the upcountry — so I am thinking of going to Baidyanath, especially as I shall have my own relatives to look after me, if I have any relapse. My vacation lasts from Oct. 18th to Nov. 17th. Will you kindly let me know where you will probably be during the Vacation — I want so much to see you again, and renew our talks together. Will you be in Shillada during latter part of this period — from Nov. 1st to 15th? If so I should so much like to come and spend some time with you (in fulfilment of your kind invitation to me some time ago,) after I have recouped my health a little at Baidyanath. Or if you should happen to be in Calcutta during any part of that period, perhaps I shall meet you there. My brother is just now at Baidyanath (he has just published a volume of poems at Baroda) and perhaps I may persuade him to come down to Calcutta to make your acquaintance and also to see some other delightful people in Calcutta. I say this in hope. For I do not know how far my wretched constitution will enable me to move about from place to place — I find Educational work more & more trying & exhausting — especially during the last few months. I sometimes feel sorry that I did not take advantage of the opening which you once kindly discovered for me in Tipperah — anything would be better than the soul-killing routine of a Professor's life[.] Both my brothers seem to be better off than me, as regards leisure & peace of mind, in the service of Indian Princes. I have of course done nothing in the way of poetry for ages — I can't bear the excitement of it in my present state.

I trust you have spent your time full of happy and useful activity — as you always do — and have written much in the way of poetry (even with the burden of conducting a magazine on your shoulders)[.] I have read the Parosh pathor several times again, and am never tired of it — it seems to have soul-echoes of endless and haunting beauty[.]

Please let me know where you are at present — I shall write again from Baidyanath (I start tomorrow) to tell you how I am, and give other & more interesting news of myself.

With best wishes
Yours very sincerely,
Manmohan Ghose

Oct. 24th 1894³
 c/o Rajnarayan Bose
 Baidyanath
 Deoghar

Dear Mr. Tagore,

I am so glad to get your kind letter, and to know that you will be in Shillidah for the period of my present Pooja holidays. I shall come and join you without fail, and hope to enjoy many pleasant talks about delightful things, and to catch a glimpse of that charming village life of which I have heard so much, and know a little of from your poetry and from Bankim Babu's novels.

All the pleasure of my stay here at Baidyanath has been spoiled by an unlucky accident which is much troubling me. On the journey here viâ Naihatty all my luggage, containing my necessaries, and in fact all my belongings, has been lost — left behind, I suppose, at one of the frequent changing stations, or gone by mistake to the terminus or in some other way miscarried[.] What grieves me particularly is that one of the boxes contained all my books of English poetry, and the two Albums containing my splendid collection of photographs of famous pictures, as well as many letters and mementoes of dear friends in England. The luggage was of course booked properly and the Railway Cos. are responsible for their safe arrival. I am going down to Calcutta day after tomorrow to see if I cannot put pressure on the District Superintendent at Howrah or recover them in some way. Do you happen to know any one in the Railway line? or any friend from whom I could get some advice as to how to proceed, as I am quite inexperienced in these matters? Perhaps Suren will be able to tell me? at any rate I will go and see him before any one else. I believe Chittaranjan and most of my barrister acquaintances will be away from Calcutta at this time. If I can, I will try and put up at the India club, whilst in Calcutta, but I do not at present know where I shall be staying. Aurobinda is anxious to know what you think of his book of verses, but I have explained to him how busy you are just now; and that you will write later when you have a little more leisure to do justice to his book. I myself think that he is possessed of considerable powers of language and a real literary gift,— but is lacking in stuff and matter, perhaps in warmth of temperament. But those pieces on Parnell, consisting of fine philosophic reflection, show, I think, that he might do great things. Unfortunately he has directed (or rather misdirected) all his energies to writing Bengali poetry. He is at present engaged on an epic (inspired I believe by Michael Madhusudan) on the subject of Usha & Aniruddha.

I will write again soon from Calcutta, and hope to be able to tell when I shall be coming up to Shillidah, as soon as I know something about my unlucky boxes.

Yours very sincerely
 Manmohan Ghose

³ Date certainly incorrect. See *Bibliographical Notes*.

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170 Dhurumtollah St.
 Calcutta
 Monday, Nov. 14th [1898]⁴

My dear Mr. Tagore,

I have not been able to write to you owing to illness. Since my last letter to you from Baidyanath, I fell ill again, and came to Calcutta two days ago to consult doctors, as to what is really the matter with me,— not with any satisfactory results,— one declaring that my heart is weak, and others that it is simply nervous exhaustion. I am so sorry that my prospective visit to you has been cut short. I was looking forward with such pleasure to seeing you again, and gaining fresh stimulus and inspiration towards writing poetry by [a] little of your delightful society. But I have really been in too wretched a condition to enjoy anything. I am going back to Dacca tomorrow, and will endeavour to take sick-leave for a time, if I can get it.

I hope you have been enjoying your retirement and solitude at Shillida, and written much poetry, if your magazine work has not been too much in the way. I hope today to see your relatives at Ballygunge and get some news of you.

Yours very sincerely
 Manmohan Ghose

⁴ Between 1894 and 1924 (when Manmohan died) November 14 fell on a Monday only in 1898, 1904, 1910, and 1921. Of these four years, 1898 is the only one possible for this letter.

Bibliographical Notes

SONGS TO MYRTILLA

THE DATES OF THE BARODA EDITIONS

Two editions of Sri Aurobindo's first book, *Songs to Myrtilla and Other Poems*, were printed by the Lakshmi Vilas press of Baroda. No copy of the first edition is available for inspection. It is possible that no copy survives. At least two copies marked "Second Edition" do survive, however, and from them the existence of a first edition may be inferred. The second edition does not give the date of publication. It will be the purpose of the first part of this article to determine with as much accuracy as possible the dates of the first and second editions of the book.

The only known contemporary mentions of one or another of the Baroda editions of *Songs to Myrtilla* come in letters of Manmohan Ghose to Rabindranath Tagore, reproduced as Documents 3 and 4. The most important reference comes in the letter dated "Oct. 24th 1894" (Document 4). In the penultimate paragraph Manmohan writes: "Aurobinda is anxious to know what you think of his book of verses". That the book referred to is *Songs to Myrtilla* is made certain by Manmohan's qualified praise for "those pieces on Parnell", which could only be "Hic Jacet" and "Charles Stewart Parnell". This reference would seem to prove that Sri Aurobindo's book had been published before 24 October 1894. It is certain, however, that the date of the letter is incorrect. It was written in India — the superscript address is "c/o Rajnarayan Bose / Baidyanath / Deoghar" — but Manmohan did not even arrive in India before 25 October 1894.¹ While it is possible that either the month or the day is the incorrect element of the date, it is probable that the error concerns the year. Many references in the letter suggest strongly that it was written in 1898. Since the letter is important not only for helping to date an edition of Sri Aurobindo's first published book, but also for helping to establish the chronology of other events, it is necessary to pinpoint its correct date, or at least to give reasons for accepting one date rather than another.

Before proceeding it will be helpful to note that three statements in Manmohan's letter cast sufficient doubt on the year 1894 to make the date highly questionable, even if it was not true that the writer was on board the steamship *Patroclus* on 24 October 1894. First, Manmohan writes in the first paragraph of reading Rabindranath's poetry and Bankim's novels, but in 1894 Manmohan did not know enough Bengali to read such books. In a letter written to his friend Binyon after his return he lamented having to learn the language over again from scratch.² (It is possible that Manmohan was referring to English translations of the two Bengali writers' works, but it does not appear that such translations existed in the 1890s.) Secondly, Manmohan speaks in the penultimate paragraph of Sri Aurobindo writing Bengali poetry, specifically "an epic . . . on the subject of Usha and Aniruddha". The "epic" in question was without doubt *Ushaharan Kabya*, the

¹ Letter M. Ghose to L. Binyon, q. Laurence Binyon, "Introductory Memoir", in *Songs of Love and Death*. Calcutta: University of Calcutta, 1968, p. 7.

² *Ibid.*

manuscript of which survives. It is extremely unlikely however that Sri Aurobindo worked on this poem in 1894. His knowledge of Bengali at that time was a great deal better than his older brother's, but it was not sufficient to permit him to write poetry, much less to undertake an epic. In January 1894 Sri Aurobindo had written to his grandfather that the "smattering" of Bengali he had learned in England was not adequate for him to understand fully a letter from his teenaged sister.³ The extant MSS of *Ushaharan Kabya* are not dated, but on the basis of physical evidence they may be assigned with confidence to the period 1898–1900.⁴ The third statement not in accord with a date of 1894 occurs in the first paragraph. Manmohan says he is on his "holidays"; but one cannot speak of going on holiday if one is not employed. Manmohan did not obtain his first posting (at Patna) until some time after his return from England.

If Manmohan's letter was not written on 24 October 1894, when was it written? I believe Manmohan wrote it a week after another letter to Rabindranath, which is dated "Oct. 17th 1898" (Document 3). In this letter Manmohan asks Rabindranath whether he will be in "Shillada"⁵ during Manmohan's puja vacation, which would last from 18 October to 17 November. He also informs Rabindranath that he is going to Deoghar, where he will meet his brother Aurobinda. (Other documents confirm that Sri Aurobindo was at Deoghar at this time.) By the way, Manmohan mentions that Aurobinda "has just published a book of poems at Baroda". If these references are paired with references in the misdated letter — Manmohan's being on holiday, his intention of going to "Shillidah" (here, significantly, spelled closer to the correct spelling), and Aurobindo's "book of verses"⁶ — it becomes apparent that the misdated letter was written in reply to Tagore's answer to the letter of 17 October.⁷

It has always been assumed that the book by Sri Aurobindo referred to in the letter dated "Oct. 24th 1894" was the first edition of *Songs to Myrtilla*. It followed that the "book of poems" referred to in the letter of 17 October 1898 was the narrative poem *Urvasie*, the first, undated, edition of which was published at Baroda. If my dating is accepted, both letters must refer to an edition of *Songs to Myrtilla*, probably the first. Internal evidence supports this supposition. Manmohan's statement in the letter of 17 October that "Aurobindo has just published a book of poems" would be more appropriately said of a new book than of a reprint of an existing volume. It would also be more appropriately said of a collection of poems like *Songs to Myrtilla* than of an extended narrative poem like *Urvasie*.

³ "A Letter of Sri Aurobindo to his Grandfather". *Archives and Research* 2 (1978):88.

⁴ Sri Aurobindo, MS.SA.NB G12, etc.

⁵ Shilaidah, place in eastern Bengal (in the former, undivided Nadia District) from which Rabindranath managed his family's extensive estates in Rajshahi District.

⁶ It is significant that the letter of 17 October mentions Aurobindo's book of poems in passing, speaking of them as something not yet known to Rabindranath. In the letter of 24 October the book is referred to as something not only known to Rabindranath, but in his possession. Presumably either Manmohan or Aurobindo had sent a copy to Rabindranath between the seventeenth and the twenty-fourth.

⁷ Virtually complete certainty may be arrived at by reading all five of Manmohan's surviving letters to Rabindranath together. References in the letter of 17 October 1898 and that of Monday 14 November [1898 — year not given but established unequivocally by perpetual calendar — see Document 5] indicate clearly that the misdated letter belongs between them.

Bibliographical data also support my dating. The second edition of *Songs to Myrtilla* contains a poem ("To Ireland") dated 1896, and so must be assigned to that or a later year. A handwritten manuscript of *Songs to Myrtilla* contains the same poem.⁸ In all likelihood this manuscript was the copy from which the typed press copy of the first edition was produced. If the manuscript was written after the first edition and before the second, one would have to assume that Sri Aurobindo made a handwritten copy of an already printed book to use for revision. It is extremely unlikely that he did so. It is the practice of virtually all authors, including Sri Aurobindo in later life, to produce revised editions by writing additions and marking corrections in a printed copy of a previous edition. If one accepts that the manuscript predates the first edition, it inevitably follows that the first edition came out after 1896.

Bibliographical data also help to date the two "imitations" from Chandidasa published in *Songs to Myrtilla*: "Radha's Complaint in Absence" and "Radha's Appeal". It is very probable that the copy of Chandidasa's works donated by Sri Aurobindo to a Baroda institution in 1906 or 1907, and subsequently given to the Sri Aurobindo Library, is the one he used to make these free renderings. The texts of a number of poems in this copy, including the two that were translated, were ticked in pencil, almost certainly by Sri Aurobindo. (The ticking is the same as that in other books that he used to make translations.) Sri Aurobindo's copy of the book belongs to the second edition, which was published after 26 Magh 1303 (7 February 1897). If it is true that this was the copy he used for his translations, both the translations and the book in which they first appeared must be placed after February 1897, unless indeed the "imitations" were first printed in the second edition. This seem exceedingly unlikely, however. The second edition has all the appearance of being a verbatim reprint of the first. Moreover one of the translations is found in the post-1896 manuscript mentioned in the preceding paragraph.

If the first edition of *Songs to Myrtilla* is looked at in isolation from other publications, 1898 must be considered the most likely year of its issue. A date as late as that, however, creates problems when one tries to determine the dates of the second edition of *Songs to Myrtilla* and the first edition of *Urvasie*. It may be mentioned that, since the two known copies of these two publications were found sewn together, it is probable that they were issued jointly. But when were they issued? Certainly after 1896 (the date of "To Ireland"), but possibly not long after. The first edition of *Urvasie* was followed by a second edition, and both probably were published before or not long after July 1899, when *Love and Death* was completed.

A new edition of *Songs to Myrtilla* was brought out by The Arya Publishing House, Calcutta, in April 1923. The following Publisher's Note preceded the text:

These early poems of Aurobindo Ghose, all except five written between his eighteenth and twentieth years (1890-92), were printed for private circulation at Baroda in 1895 and are now first given to the general public.

The date 1895 presumably was provided by Sri Aurobindo, but it would be a mistake to assign too much value to a piece of information supplied from memory

⁸ MS.SA.NB G2, 54-64 even.

twenty-five years after the event. It is not likely that Sri Aurobindo considered it certain, or indeed that he considered the matter of dating to have much importance. As we have seen, there is no good documentary or bibliographical support for a date as early as 1895.

In 1942 all of Sri Aurobindo's published poetical works, including *Songs to Myrtilla*, *Urvasio*, and *Love and Death*, were reprinted in *Collected Poems and Plays*. This book contains a pioneering bibliography, which is, however, both incomplete and inaccurate. It mentions only two editions of *Songs to Myrtilla*, one of which is the Calcutta edition of 1923. (It is odd that only one of the editions printed at Baroda is mentioned, since the copy examined by the compiler of the bibliography was almost certainly the copy marked "Second Edition" that was and is still kept in Sri Aurobindo's room.) The 1942 bibliography dates the "first edition" thus: "n.d. [no date] (1895)". The year, taken no doubt from the 1923 Publisher's Note, is certainly not correct, since the book referred to contains a poem dated 1896. The 1942 bibliography dates the first and second editions of *Urvasio* as follows "n.d. (Circa 1896)", and "n.d. (c. 1897)". The period between the years is more important than the years themselves. Sri Aurobindo (who presumably supplied the information) was apparently not sure of the exact dates of publication, but he does seem to have recalled that the books came out in intervals of about a year. His placement of all three publications before 1899, the year of the composition of *Love and Death*, which is listed immediately afterwards in the bibliography, may be taken as an indication that he felt that the earlier books were published before the later poem was written. (It may be mentioned, however, that a few years before the bibliography was compiled, Sri Aurobindo had virtually forgotten about the existence of *Urvasio*.)⁹

If one felt obliged to adhere to the dates of publication given in the bibliography of 1942, one could suppose a first edition of *Songs to Myrtilla* published in 1895, explain away the manuscript of the book containing the date 1896, and consider the second edition to belong to any later year. But all things considered, it seems best to accept 1898 as the date of the first edition of *Songs to Myrtilla*, to assume a date of a year or so later both for the second edition and the first edition of *Urvasio*, and to give a slightly later date to the second (Bombay) edition of *Urvasio*.

THE ENGLISH AND INDIAN POEMS IN *Songs to Myrtilla*

The Publisher's Note of the 1923 edition of *Songs to Myrtilla* says that "all except five" of the poems in the book "were written between his [Sri Aurobindo's] eighteenth and twentieth years (1890-92)". Sri Aurobindo enlarged on this in the 1940s, when he corrected a statement in the manuscript of a biography of himself that he went through before it was published. The biographer wrote: "In 1895 were published, for circulation among friends only, his poems, five of which were written in England and the rest at Baroda". Sri Aurobindo wrote correcting this: "It is the other way round; all the poems in the book were written in England except five later ones which were written after his return to India".¹⁰ Which were

⁹ Information from K. D. Sethna, December 1987.

¹⁰ Sri Aurobindo, *On Himself*, p. 12.

the five that were written after Sri Aurobindo returned to India in February 1893? The two elegies on Bankim Chandra Chatterjee, "Saraswati with the Lotus" and "Bankim Chandra Chatterjee" evidently were written after April 1894, when Bankim died. "To Ireland", which is dated 1896, was apparently written that year. "To the Cuckoo", originally subtitled "A Spring Morning in India", in all likelihood also was written in this country. "Madhusudan Dutt" contains no certain dating clues, but Sri Aurobindo does not seem to have read Madhusudan before his return to India, and certainly could not have understood him fully before then. These poems total up to five. Left out are "Radha's Complaint in Absence" and "Radha's Appeal", both of which, as we have seen, were probably written after 1897. Both were, however, "imitated from the Bengali of Chundidas", and so may be considered translations rather than original poems.

SRI AUROBINDO ON A BOOK OF HIS EARLY VERSE

In the letter-draft published elsewhere in this issue, Sri Aurobindo wrote that he would send his correspondent his "volume of poems" since his correspondent "desired to read it", adding:

I doubt whether you will find much that is worth your perusal except two or three of the shorter poems, they were written long ago[,] some as many as 20 or 25 years, and are rather gropings after verse and style than a self-expression[.]

The letter-draft is not dated. At present all that can be said is that it might have been written any time between 1915 and 1925. This rough dating, taken together with the phrase that places the writing of some poems in the "volume" twenty or twenty-five years before the time of writing of the letter, would tend to indicate that the "volume" was *Ahana and Other Poems*. This book was published in 1915, but most of the poems in it were written in Baroda between 1895 and 1906. But one phrase in the letter makes it seem unlikely that the "volume" referred to is *Ahana and Other Poems*. Would Sri Aurobindo have considered as worthy of his correspondent's perusal only "two or three of the shorter poems" of a book that contains "Ahana" and "The Rishi"? His statement would seem more appropriately said of *Songs to Myrtilla*. If the letter-draft was written after 1923, it is possible that the "volume" was the Calcutta edition of *Songs to Myrtilla*. Even if the letter was written before then, it could be supposed that the "volume" was the joint edition of *Songs to Myrtilla* and *Urvashi* published in Baroda around the turn of the century, but still offered for sale at least as late as 1909.

Bibliographical Data

SONGS TO MYRTILLA

A. Preliminary Pages

[Verbatim transcription of the preliminary pages of the MS, the Baroda Edition, and the Calcutta Edition (1923). The solidus (/) indicates the start of a new line.]

Title Page

MS: Poems

Baroda Edition: SONGS TO MYRTILLA, / AND / OTHER POEMS / BY / AUROBIND GHOSE. / *Second Edition.*

Calcutta Edition: SONGS TO MYRTILLA / BY / SRI AUROBINDO GHOSE / ARYA PUBLISHING HOUSE / COLLEGE STREET MARKET, / CALCUTTA. / *Re. 1/4.*

Imprint Page

Baroda Edition: BARODA; / Printed at the "LAKSHMI VILAS" Printing Press, Co. Ld.

Calcutta Edition: Published by / SARAT CHANDRA GUHA, B.A. / *College Street Market, Calcutta. / Only Authorised Edition / 2,000 COPIES / April, 1923. / Printer: S. C. MAJUMDAR / SRI GAURANGA PRESS / 71/1, Mirzapur St., Calcutta. / 369/23.*

Publisher's Note

Calcutta Edition: PUBLISHER'S NOTE. / These early poems of Aurobindo Ghose, all except five written between his eighteenth and twentieth years (1890-92), were printed for private circulation at Baroda in 1895 and are now first given to the general public.

Dedication

[The following dedication appears in the MS and, with some changes in the typography and one typographical error in the Latin, in the Baroda edition:]

To my brother
Manmohan Ghose
these poems
are dedicated.

Tale tuum nobis carmen, divine poeta,
Quale sopor fessis in gramine, quale per aestum
Dulcis aquae saliente sitim restinguere rivo.

* * *

Quae tibi, quae tali reddam pro carmine dona?

[The lines are from Virgil (exact citation not known) and may be translated as follows:

Such is to us thy song, O divine poet, as is to tired men sleep in the grass; as is in the heat, by a leaping stream, quenching one's thirst with sweet water. . . . To thee what gifts for such a song, what in return?]

B. Contents

[In the following table the poems of *Songs to Myrtilla* are listed in the order in which they occur in the MS, the Baroda Edition, and the Calcutta Edition. Poems listed on one horizontal line are the same, even if the titles differ. The poems were numbered I–XXI in the MS and in the Baroda Edition. In the Calcutta Edition only the pages are numbered.]

	<i>MS</i>	<i>Baroda Edition</i>	<i>Calcutta Edition</i>
I	Sweet is the night	SONGS TO MYRTILLA.	SONGS TO MYRTILLA ¹
II	O coil, coil	O COIL, COIL	O COIL, COIL.
III	Goethe	GOETHE.	GOETHE.
IV	Ferdinand Lassalle	FERDINAND LASSALLE.	THE LOST DELIVERER.
V	Charles Stewart Parnell / 1891	CHARALES [sic] STEWART PARNELL / 1891	CHARLES STEWART PARNELL. / 1891
VI	Hic Jacet. / Glasnevin Cemetery. 1891.	HIC JACET. / GLASNEVIN CEMETERY.	HIC JACET. / Glasnevin Cemetery.
VII	Lines on Ireland / 1896	LINES ON IRELAND. / 1896	LINES ON IRELAND. / 1896.
VIII	On a Satyr & Sleeping Love	ON A SATYR AND SLEEPING LOVE.	ON A SATYR AND SLEEPING LOVE.
IX	A Rose of Women	A ROSE OF WOMEN.	A ROSE OF WOMEN.
X	Saraswati with the Lotus ²	SARASWATI WITH THE LOTUS.	SARASWATI WITH THE LOTUS.
XI	Night by the Sea	NIGHT BY THE SEA.	NIGHT BY THE SEA.
XII	The Lover's Complaint	THE LOVER'S COMPLAINT.	THE LOVER'S COMPLAINT.
XIII	Love in Sadness	LOVE IN SORROW.	LOVE IN SORROW.
XIV	The Island Grave.	THE ISLAND GRAVE.	THE ISLAND GRAVE.
XV	Estelle	ESTELLE.	ESTELLE.
XVI	The Just Man. ³		

¹ Here this rubric appears to be the book-title and not the title of the first poem.

² In all three states the title is followed, on a separate line, by: "(Bankim [MS: Bunkim] Chandra Chatterji. Obit [MS: April] 1894)".

³ Not published in Baroda or Calcutta editions; first published in *Archives and Research* 1 (1977): 20–21.

	<i>MS</i>	<i>Baroda Edition</i>	<i>Calcutta Edition</i>
XVII	Radha's Complaint in Absence.	[XVI] RADHA'S COMPLAINT IN ABSENCE. ⁴	RADHA'S COMPLAINT IN ABSENCE.
		[XVII] RADHA'S APPEAL. ⁴	RADHA'S APPEAL.
XVIII	Lines written after reading a novel of Bunkim Chundra Chatterji	BUNKIM CHUNDRA CHATTERJI.	BUNKIM CHANDRA CHATTERJI.
XIX	Modhu Soudan Dutt	MODHOU SOUDAN DUTT.	MADHUSUDAN DUTT.
XX	To the Cuckoo ⁵	TO THE CUKOO. [sic]	TO THE CUCKOO.
XXI	Vale.	[no title] ⁶	ENVOI. ⁷

⁴ In both known editions the title is followed by: "(Imitated from the Bengali of Chundidas)".

⁵ Subtitled in MS: "A Spring Morning in India". This subtitle may have been deleted from the Baroda edition simply because of limitations of space.

⁶ The omission of the title *Vale* may also have been due to the fact that the page of the Baroda edition on which this and the preceding poem were printed is completely packed with text.

⁷ In all three states, four lines of Latin verse, which also are included in the Centenary edition (*Collected Poems*, p. 28), precede the English text. These lines, apparently by Sri Aurobindo, may be translated as follows:

Farewell, O Muses, go now you too from me, sweet Muses, indeed; for I am going to speak the truth: sweet were you — and yet visit again my papers (writings), although with shy discretion and rarely.