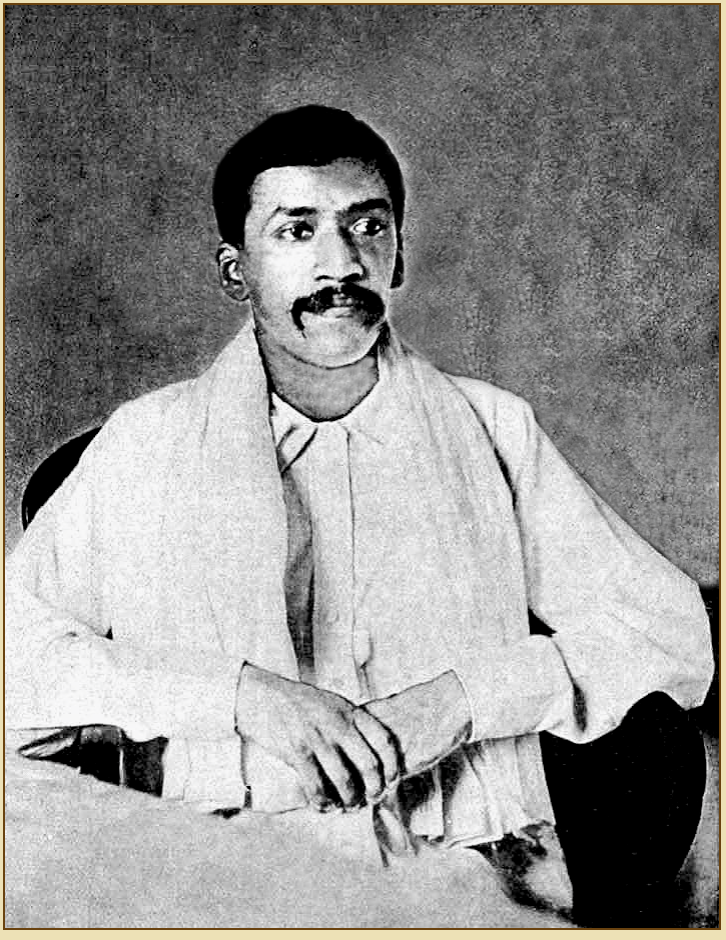
Index and Glossaries with Biographical and Bibliographical Data



Sri Aurobindo

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INDEX AND GLOSSARIES

WITH BIOGRAPHICAL AND BIBLIOGRAPHICAL DATA

Publisher's Note

This volume consists of reference materials prepared by the editors of THE COMPLETE WORKS OF SRI AUROBINDO for the use of readers. It is divided into four parts.

Part One presents biographical material: a brief life sketch and an annotated chronology.

Part Two provides materials related to Sri Aurobindo's writings, including a note on THE COMPLETE WORKS, a table of the contents of the 36 text volumes, an annotated bibliography, a list of periodicals with which Sri Aurobindo was associated, and alphabetical indexes of short prose works and poems.

Part Three contains glossaries of words and phrases in non-Indian and Indian languages.

Part Four provides an index to the 36 text volumes of THE COMPLETE WORKS.

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Part One
The Life of Sri Aurobindo

Sri Aurobindo: A Life Sketch

Sri Aurobindo was born in Calcutta on August 15, 1872. In 1879, at the age of seven, he was taken with his two elder brothers to England for education and lived there for fourteen years. Brought up at first in an English family at Manchester, he joined St. Paul's School in London in 1884 and in 1890 went from it with a senior classical scholarship to King's College, Cambridge, where he studied for two years. In 1890 he passed also the open competition for the Indian Civil Service, but at the end of two years of probation failed to present himself at the riding examination and was disqualified for the Service. At this time the Gaekwar of Baroda was in London. Aurobindo saw him, obtained an appointment in the Baroda Service and left England in January, 1893.

Sri Aurobindo passed thirteen years, from 1893 to 1906, in the Baroda Service, first in the Revenue Department and in secretariat work for the Maharaja, afterwards as Professor of English and, finally, Vice-Principal in the Baroda College. These were years of self-culture, of literary activity — for much of the poetry afterwards published from Pondicherry was written at this time — and of preparation for his future work. In England he had received, according to his father's express instructions, an entirely occidental education without any contact with the culture of India and the East.[1] At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages,

Sri Aurobindo wrote this Life Sketch in the third person in 1930, originally for use in a book written by a disciple. See Autobiographical Notes and Other Writings of Historical Interest, *volume 36 of* THE COLLECTED WORKS OF SRI AUROBINDO, *pages 5–13.*

[1] It may be observed that Sri Aurobindo's education in England gave him a wide introduction to the culture of ancient, of mediaeval and of modern Europe. He was a brilliant scholar in Greek and Latin. He had learned French from his childhood in Manchester and studied for himself German and Italian sufficiently to read Goethe and Dante in the

assimilated the spirit of Indian civilisation and its forms past and present. A great part of the last years of this period was spent on leave in silent political activity, for he was debarred from public action by his position at Baroda. The outbreak of the agitation against the partition of Bengal in 1905 gave him the opportunity to give up the Baroda Service and join openly in the political movement. He left Baroda in 1906 and went to Calcutta as Principal of the newly-founded Bengal National College.

The political action of Sri Aurobindo covered eight years, from 1902 to 1910. During the first half of this period he worked behind the scenes, preparing with other co-workers the beginnings of the Swadeshi (Indian Sinn Fein) movement, till the agitation in Bengal furnished an opening for the public initiation of a more forward and direct political action than the moderate reformism which had till then been the creed of the Indian National Congress. In 1906 Sri Aurobindo came to Bengal with this purpose and joined the New Party, an advanced section small in numbers and not yet strong in influence, which had been recently formed in the Congress. The political theory of this party was a rather vague gospel of Non-cooperation; in action it had not yet gone farther than some ineffective clashes with the Moderate leaders at the annual Congress assembly behind the veil of secrecy of the "Subjects Committee". Sri Aurobindo persuaded its chiefs in Bengal to come forward publicly as an All-India party with a definite and challenging programme, putting forward Tilak, the popular Maratha leader at its head, and to attack the then dominant Moderate (Reformist or Liberal) oligarchy of veteran politicians and capture from them the Congress and the country. This was the origin of the historic struggle between the Moderates and the Nationalists (called by their opponents Extremists) which in two years changed altogether the face of Indian politics.

The new-born Nationalist party put forward Swaraj (inde-

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original tongues. (He passed the Tripos in Cambridge in the first division and obtained record marks in Greek and Latin in the examination for the Indian Civil Service.)

pendence) as its goal as against the far-off Moderate hope of colonial self-government to be realised at a distant date of a century or two by a slow progress of reform; it proposed as its means of execution a programme which resembled in spirit, though not in its details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. The principle of this new policy was self-help; it aimed on one side at an effective organisation of the forces of the nation and on the other professed a complete non-cooperation with the Government. Boycott of British and foreign goods and the fostering of Swadeshi industries to replace them, boycott of British law courts and the foundation of a system of Arbitration courts in their stead, boycott of Government universities and colleges and the creation of a network of National colleges and schools, the formation of societies of young men which would do the work of police and defence and, wherever necessary, a policy of passive resistance were among the immediate items of the programme. Sri Aurobindo hoped to capture the Congress and make it the directing centre of an organised national action, an informal State within the State, which would carry on the struggle for freedom till it was won. He persuaded the party to take up and finance as its recognised organ the newly-founded daily paper, *Bande Mataram*, of which he was at the time acting editor. The *Bande Mataram*, whose policy from the beginning of 1907 till its abrupt winding up in 1908 when Aurobindo was in prison was wholly directed by him, circulated almost immediately all over India. During its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future, did not last long at the time; for the country was still unripe for so bold a programme.

Sri Aurobindo was prosecuted for sedition in 1907 and acquitted. Up till now an organiser and writer, he was obliged by this event and by the imprisonment or disappearance of other leaders to come forward as the acknowledged head of the party

in Bengal and to appear on the platform for the first time as a speaker. He presided over the Nationalist Conference at Surat in 1907 where in the forceful clash of two equal parties the Congress was broken to pieces. In May, 1908, he was arrested in the Alipur Conspiracy Case as implicated in the doings of the revolutionary group led by his brother Barindra; but no evidence of any value could be established against him and in this case too he was acquitted. After a detention of one year as undertrial prisoner in the Alipur Jail, he came out in May, 1909, to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement. He published at this time to aid his effort a weekly English paper, the *Karmayogin*, and a Bengali weekly, the *Dharma*. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme. For a time he thought that the necessary training must first be given through a less advanced Home Rule movement or an agitation of passive resistance of the kind created by Mahatma Gandhi in South Africa. But he saw that the hour of these movements had not come and that he himself was not their destined leader. Moreover, since his twelve months' detention in the Alipur Jail, which had been spent entirely in the practice of Yoga, his inner spiritual life was pressing upon him for an exclusive concentration. He resolved therefore to withdraw from the political field, at least for a time.

In February, 1910, he withdrew to a secret retirement at Chandernagore and in the beginning of April sailed for Pondicherry in French India. A third prosecution was launched against him at this moment for a signed article in the *Karmayogin*; in his absence it was pressed against the printer of the paper who was convicted, but the conviction was quashed on appeal in the High Court of Calcutta. For the third time a prosecution against him had failed. Sri Aurobindo had left Bengal with some intention of returning to the political field under more favourable cir-

cumstances; but very soon the magnitude of the spiritual work he had taken up appeared to him and he saw that it would need the exclusive concentration of all his energies. Eventually he cut off connection with politics, refused repeatedly to accept the Presidentship of the National Congress and went into a complete retirement. During all his stay at Pondicherry from 1910 to the present moment[2] he has remained more and more exclusively devoted to his spiritual work and his sadhana.

In 1914 after four years of silent Yoga he began the publication of a philosophical monthly, the *Arya*. Most of his more important works, those published since in book form, the *Isha Upanishad*, the *Essays on the Gita*, and others not yet published, the *Life Divine*, the *Synthesis of Yoga*,[3] appeared serially in the *Arya*. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilisation and culture, the true meaning of the Vedas, the progress of human society, the nature and evolution of poetry, the possibility of the unification of the human race. At this time also he began to publish his poems, both those written in England and at Baroda and those, fewer in number, added during his period of political activity and in the first years of his residence at Pondicherry. The *Arya* ceased publication in 1921 after six years and a half of uninterrupted appearance.

Sri Aurobindo lived at first in retirement at Pondicherry with four or five disciples. Afterwards more and yet more began to come to him to follow his spiritual path and the number became so large that a community of sadhaks had to be formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Asram which has less been created than grown around him as its centre.

Sri Aurobindo began his practice of Yoga in 1905. At first gathering into it the essential elements of spiritual experience

[2] *This Life Sketch was written in 1930 and published in 1937. Sri Aurobindo's retirement lasted until his passing in December 1950. — Ed.*

[3] *These two works, and many others, have since been published in book form. — Ed.*

that are gained by the paths of divine communion and spiritual realisation followed till now in India, he passed on in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter. Most ways of Yoga are paths to the Beyond leading to the Spirit and, in the end, away from life; Sri Aurobindo's rises to the Spirit to redescend with its gains bringing the light and power and bliss of the Spirit into life to transform it. Man's present existence in the material world is in this view or vision of things a life in the Ignorance with the Inconscient at its base, but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast aside by the soul returning to heaven or Nirvana, but the scene of a spiritual evolution by which out of this material Inconscience is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in the evolution, but it is not the highest of which it is capable. There is above it a Supermind or eternal Truth-consciousness which is in its nature the self-aware and self-determining light and power of a Divine Knowledge. Mind is an ignorance seeking after Truth, but this is a self-existent Knowledge harmoniously manifesting the play of its forms and forces. It is only by the descent of this supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

Chronology of Events in the Life of Sri Aurobindo

Table of Names of Indian Cities, Towns and Localities

In this Chronology the names of Indian cities, towns and localities are spelled as they were spelled during Sri Aurobindo's lifetime. These old names, which reflect British pronunciations and spelling conventions, are given in the left-hand column of this table. In the right-hand column are given the spellings commonly used today. During the British period different spellings were sometimes used for the same name, for example Kishoregunge, Kishoregange, Kishoreganj, Kishorgange, Kishorganj. There also is a good deal of variation in modern spellings. The editors have used modern spellings that are found in official documents and authoritative reference works.

Old Name	Current Name
Baroda, Princely State of Baroda	Vadodara, Gujarat
Bhawanipore, Calcutta, Bengal Presidency	Bhawanipur, Kolkata, West Bengal
Bombay, Bombay Presidency	Mumbai, Maharashtra
Calcutta, Bengal Presidency	Kolkata, West Bengal
Chandernagore, French India	Chandannagar, West Bengal
Cocanada, Madras Presidency	Kakinada, Andhra Pradesh
Comilla, Eastern Bengal and Assam	Commilla/Cumilla, Chittagong Division, Bangladesh
Dacca, Eastern Bengal and Assam	Dhaka, Dhaka Division, Bangladesh
Dhulia, Bombay Presidency	Dhule, Maharashtra
Girgaum, Bombay, Bombay Presidency	Girgaon, Mumbai, Maharashtra
Gujaria, Princely State of Baroda	Gozaria, Gujarat
Hughly, Bengal Presidency	Hughli, West Bengal
Kishoregange, Eastern Bengal and Assam	Kishoreganj, Dhaka Division, Bangladesh
Madras, Madras Presidency	Chennai, Tamil Nadu
Madura, Madras Presidency	Madurai, Tamil Nadu
Midnapore, Bengal Presidency	Medinipur/Midnapore, West Bengal
Nasik, Bombay Presidency	Nashik, Maharashtra
Ootacamund, Madras Presidency	Udagamandalam/Ootacamund, Tamil Nadu
Plassey, Bengal Subah	Palashi, West Bengal
Poona, Bombay Presidency	Pune, Maharashtra
Serampore, Bengal Presidency	Serampore/Srirampur, West Bengal
Tinnevelly, Madras Presidency	Tirunelveli, Tamil Nadu
Tuticorin, Madras Presidency	Thoothukudi, Tamil Nadu

Chronology of Events in the Life of Sri Aurobindo

Events in the life of Sri Aurobindo are printed in **bold** type. Events in the lives of his relatives and associates are printed in roman type. Other events, including selected events in Indian and world history, are printed in *italic* type. References to sources are given in notes on pages 65–81.

1757	*23 June*	*Battle of Plassey: the British become masters of Bengal*
1772	*22 May*	*Birth of Rammohan Roy*
1802		Birth of Nanda Kishore Bose (mother's grandfather)[1]
1826	7 September	Birth of Rajnarain Bose (mother's father) in Boral, a village twelve miles south of central Calcutta (now a locality within Kolkata city)[2]
1826–1831		*Henry Louis Vivian Derozio at Hindu College, Calcutta: start of the "Young Bengal" movement*
1828	*20 August*	*The Brahmo Samaj movement started in Calcutta by Rammohan Roy and his friends*
1829	*4 December*	*Abolition of the rite of* satī
1833		Rajnarain Bose admitted to the Calcutta School Society's School ("David Hare's school")
1835	*2 February*	*Thomas Babington Macaulay's Minute on Education: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect."*[3]
1836	*18 February*	*Birth of Gadadhar Chattopadhyay, later Ramakrishna Paramahansa, in Kamarpukur, Hughly District, Bengal*

1840		Rajnarain Bose admitted to Hindu College, Calcutta[4]
1844	21 November	Birth of Krishnadhan Ghose (father) in Patna.[5]
1845	7 December	Death of Nanda Kishore Bose[6]
1846		Rajnarain Bose joins the Brahmo Samaj[7]
1847	April	Rajnarain Bose is married to Nistarini Dutta (mother's mother)[8]
1851	21 February	Rajnarain Bose becomes headmaster of the government school in Midnapore, southwestern Bengal[9]
1852	December	Birth of Swarnalotta Bose (mother) in Midnapore[10]
c. 1856		Death of Kali Prosad Ghose (father's father), leaving his family in a precarious financial condition[11]
1857–1858		*Indian Rebellion (formerly known as the "Sepoy Mutiny")*
1858		*British possessions in India placed under the direct rule of the British Crown*
1859		Krishnadhan Ghose accepted as an undergraduate by Calcutta University, having passed the admissions examination in the second division.[12]
1863	*12 January*	*Birth of Narendranath Dutta, later Swami Vivekananda, in Calcutta*
1864		Krishnadhan Ghose passes Calcutta Medical College final examination and is certified as a Licentiate in Medicine and Surgery (L.M.S.)[13]
1864	May	Marriage of Krishnadhan Ghose and Swarnalotta Bose[14]
1865	24 June	Krishnadhan Ghose is appointed Sub-assistant Surgeon, Third Grade, attached to the Medical College Hospital, Calcutta[15]
1866		*Keshab Chunder Sen and his supporters secede from the original Brahmo Samaj, forming the Brahmo Samaj of India*
1866	April	Rajnarain Bose issues a prospectus for the Society for the Promotion of National Feeling among the Educated Natives of Bengal[16]
1866	1 May	Krishnadhan Ghose is placed in medical charge of the Bhagalpur dispensary[17]

1867	31 May	Birth of Benoybhusan Ghose (eldest brother) in Bhagalpur[18]
1869	19 January	Birth of Manmohan Ghose (second brother) in Bhagalpur[19]
1869	15 November	Krishnadhan Ghose takes leave without pay[20]
1870	15 February	Krishnadhan Ghose sails for England[21]
1870		Rajnarain Bose becomes head of Adi ("original") Brahmo Samaj[22]
1870	May	Krishnadhan Ghose admitted as a member of the Royal College of Surgeons of England[23]
1871		Krishnadhan Ghose receives degree of M.D. with honours from Aberdeen University[24]
1871	11 November	Dr. Ghose is placed in medical charge of the civil station of Rangpur, northern Bengal (now in Bangladesh)[25]
1872		Swarnalotta Ghose travels to Calcutta from Rangpur
1872	**15 August**	**Born in Calcutta in the house of his father's friend Mano Mohan Ghose; shortly thereafter (certainly before December) taken by his mother to Rangpur**[26]
1872	15 September	Rajnarain Bose delivers a lecture entitled *Hindu Dharmer Sreṣṭhatā (The Superiority of the Hindu Religion)* in Calcutta; the lecture is later printed and widely discussed[27]
1872	15 December	Annette Akroyd arrives in Calcutta and goes to live in the house of Mano Mohan Ghose at 14 South Circular Road[28]
1872–1877		**Lives in Rangpur with his family**[29]
1873	January	Early signs of a nervous disorder that afflicted Swarnalotta Ghose: Annette Akroyd writes to her sister that Swarnalotta is "ill with a most alarming illness — fits of some kind"[30]
1873	8 February	Dr. Ghose is appointed Civil Medical Officer, Rangpur District[31]
1875	*19 April*	*Malhar Rao Gaekwar, the Maharaja of Baroda, is deposed; two months later twelve-year-old Sayajirao Gaekwar is installed on the throne*[32]

1876	*24 February*	*India Office regulation lowering the maximum age for candidates for the entrance examination of the Indian Civil Service from 21 to 19*
1876	*1 May*	*Queen Victoria assumes the title "Empress of India"*
1877		**Sent with his two brothers to Loreto Convent School in Darjeeling; here they spend the next two years**[33]
1877	3 September	Birth of Sarojini Ghose, fourth surviving child and only daughter of Swarnalotta and Krishnadhan Ghose[34]
1877	2 October	Dr. Ghose is elected vice-chairman of the Rangpur Municipality[35]
1877	29 September–2 October	Annette Beveridge (née Akroyd) meets him and his brothers in Darjeeling[36]
1877	October	Worsening of Swarnalotta's mental condition: Henry Beveridge writes to Annette that he was informed by Dr. Ghose that Swarnalotta's "eccentricity has entered a new stage and that she is always laughing at herself"[37]
1877	20 December	Dr. Ghose inaugurates drainage works in Rangpur; the drainage canal created becomes known as "Ghose's Canal" or "K. D. Canal"[38]
1878	21 February	Blanche Rachel Mirra Alfassa, later known as the Mother, is born in Paris[39]
1879	**c. April–June**	**Dr. Ghose and his family depart from India for England; the voyage takes around six weeks**[40]
1879		**Dr. Ghose places his three sons in the care of the Reverend William H. Drewett, pastor of the Stockport Road Congregational Church of Manchester; the boys stay with Drewett and his family at 84 Shakespeare Street, Chorlton-on-Medlock, Manchester**[41]
1879	c. August	Dr. Ghose returns to India alone[42]
1879	October	Rajnarain Bose settles in Deoghar, Bihar[43]
1879	*30 December*	*Birth of Venkataraman Aiyar, later Sri Ramana Maharshi, in Tiruchuli, near Madura*
1879–1884		**Educated at home by Mr. and Mrs. Drewett**[44]
1880	5 January	Barindrakumar Ghose (younger brother) is born in Upper Norwood (then a suburb of London, now an area of southeast London)[45]

1880		Swarnalotta Ghose returns to India with Sarojini and Barindrakumar; she goes to live near Deoghar while her husband remains in Rangpur[46]
1881	March	Drewett resigns the pastorate of the Stockport Road Congregational Church[47]
c. 1881		**Drewett and his family, along with the three Ghose boys, move to 29 York Place, Chorlton-on-Medlock, Manchester; they are living at this address at the time of the Census of April 1881**[48]
1881		Benoybhusan and Manmohan are enrolled in the Manchester Grammar School[49]
1883	30 October	Dr. K. D. Ghose is appointed officiating Civil Medical Officer, Bankura, western Bengal[50]
1884	22 January	Dr. K. D. Ghose is appointed Civil Medical Officer, Khulna, eastern Bengal (now in Bangladesh)[51]
1884		William Drewett emigrates to Australia[52]
1884		**Elizabeth Drewett (mother of William) takes the three Ghose boys to London; they live at 49 St. Stephen's Avenue, Shepherd's Bush**[53]
1884	**May**	**Takes scholarship examination for St. Paul's School, London**[54]
1884	**September**	**Elected to one of the school's foundation scholarships**[55]
1884	**September 17**	**Enters St. Paul's School in the Upper Fifth Form; Manmohan enters as a capitation scholar in the same form; Benoybhusan does not continue his education**[56]
1885		**Promoted to the Sixth and later to the Seventh Form**[57]
1885	**c. August**	**Accompanies his brothers on a trip to St. Bee's, on the Cumbrian coast, during summer holidays**[58]
1885	**December**	**His form master writes that he is "a very promising boy, one of the best in [the subject] history"**[59]
1885	*28–31 December*	*First session of the Indian National Congress held in Bombay*
1886	**July**	**His form master writes that he "gives excellent promise"; he stands third in Latin and Greek**[60]
1886	*July*	*British general election: Conservatives and Unionists defeat Liberals and Irish Nationalists; Salisbury is Prime Minister*

1886	*16 August*	*Death of Ramakrishna Paramahansa at Cossipore, near Calcutta*
1886	**August**	**Accompanies his brothers on a trip to the Lake District during summer holidays**[61]
1886	**September**	**Begins the school year in the Middle Eighth Form**[62]
1887	**July**	**His English master reports that he "writes wonderfully good English"**[63]
1887	**August**	**Accompanies his brothers on a trip to Hastings, Sussex, during summer holidays**[64]
1887	**c. August–September**	**The three Ghose brothers begin to live in a room at 128 Cromwell Road, South Kensington, London (the site of the South Kensington branch of the Liberal Club)**[65]
1887	**September**	**Begins the school year in the Upper Eighth, the highest form**[66]
1887		**Joins the Union, the school's debating society**[67]
1887	October	Manmohan Ghose goes up to Christ Church, Oxford, on an Open Scholarship; he remains at Oxford until May 1890[68]
1887	**December**	**His class reports show his declining interest in studies; his Latin master remarks: "deficient in knowledge, but good style esp. occasionally in verse"**[69]
1888		**Participates in the activities of the school's French debating society**[70]
1888	**July**	**Class reports show his masters' dissatisfaction with his progress; his Greek master writes: "Takes less pains, I think, than formerly"**[71]
1888	*August–November*	*"Jack the Ripper" serial killings in London*
1888		**Wins an honourable mention in the Bedford Prize competition, awarded "for proficiency in History and Geography"**[72]
1889	**July**	**Class reports show some improvement: his Greek master writes: "Is making real progress after a long stagnation"**[73]
1889	**c. August**	**Stands second in competition for Butterworth Prize, awarded "for knowledge of English literature, especially of Shakespeare"**[74]

1889	**September**	**Enters the "ICS class", a preparatory class for students who plan to take the Indian Civil Service entrance examination**[75]
1889	**November**	**Takes part in the activities of the school's Literary Society**[76]
1889	**December**	**Takes scholarship examination offered by King's College, Cambridge; wins an Open Scholarship worth £80 per annum; the examiner, Oscar Browning, later calls him "the most brilliant Greek scholar whom I ever examined for an entrance scholarship"**[77]
1890		Manmohan Ghose, along with his friend Laurence Binyon and two others, publishes *Primavera; Poems, by Four Authors*[78]
1890		In London Manmohan associates with Oscar Wilde and other literary figures[79]
1890	**2–16 June**	**Takes the entrance examination for the Indian Civil Service; stands eleventh; becomes an ICS probationer**[80]
1890	**July**	**Leaves St. Paul's; takes separate lodgings, apparently at 28 Kempsford Gardens, Earl's Court, South Kensington, London**[81]
1890	**11 October**	**Enters King's College, Cambridge, as an undergraduate scholar; occupies rooms on King's Lane; begins Classical and ICS studies**[82]
c. 1890–1893		Mirra Alfassa attends a private school for girls in Paris[83]
1891	**March**	**Passes the first periodical ICS examination**[84]
1891	**c. June**	**Named joint winner of the Rawley Prize for composition in Greek iambics**[85]
1891	**October**	**Begins second year at King's College, Cambridge**[86]
1891	**October–December**	**Works on *The Witch of Ilni*, a play in verse**[87]
1891	**December**	**Passes the second periodical ICS examination**[88]
1892	**May**	**Works on "The Harmony of Virtue", a dialogue inspired by Plato's *Symposium***[89]
1892	**21–28 May**	**Takes the first part of the Classical Tripos examination; earns a First Class (third division)**[90]

1892	**c. June**	**Wins prizes for compositions in Greek iambics and Latin hexameters, and for distinguished performance in the College examinations**[91]
1892	**c. June**	**Goes to London; apparently stays at first at 42 Hogarth Road, South Kensington, later at 6 Burlington Road, Bayswater**[92]
1892	**July**	**Passes final ICS examination**[93]
1892	*July*	*British general election: Liberals form a minority government with Irish Nationalist support; Gladstone is Prime Minister; Dadabhai Naoroji, a Liberal, becomes the first Indian to be elected a Member of Parliament*
1892	**15 November**	**Fails to present himself at the last opportunity given him to take the mandatory ICS horse-riding examination**[94]
1892	**17 November**	**The Civil Service Commissioners reject him from the ICS**[95]
1892	**21 November**	**At the suggestion of James Cotton of the South Kensington Liberal Club, writes to Lord Kimberley, the Secretary of State for India, asking for another chance to take the riding examination**[96]
1892	**c. 25–30 November**	**Meets Sayajirao Gaekwar, the Maharaja of Baroda, in London; the Maharaja offers him a position in the Baroda state service**[97]
1892	**2 December**	**Lord Kimberley rejects his request for another chance to take the riding examination, confirming his rejection from the ICS**[98]
1892	c. 11 December	Death of Dr. K. D. Ghose in Khulna[99]
1893	**12 January**	**Departs from London on the P&O steamer *Carthage***[100]
1893	**6 February**	**Arrives in Bombay; feels a "vast calm" when he sets foot on Indian soil**[101]
1893	**8 February**	**Begins service in Baroda; his first post is attaché in the settlement (land revenue) department; his salary is Rs 200 per month**[102]
1893	**March–April**	**Translates several passages from the Mahabharata into English**[103]

1893	**26 June**	**His article "India and the British Parliament" is published in the *Indu Prakash*, a Bombay newspaper**[104]
1893	**7 August**	**First instalment of his *New Lamps for Old*, a series of articles on the Indian National Congress, published in the *Indu Prakash***[105]
1893	*September*	*World's Parliament of Religions in Chicago; among the speakers are Swami Vivekananda, Anagarika Dharmapala, Soyen Shaku, and other delegates from Asia*
c. 1893		**Has a "vision of the Godhead surging up from within when in danger of a carriage accident in Baroda"**[106]
1894	**January**	**Goes to Gujaria, a small town in northern Gujarat, for work**[107]
1894	**c. January–February**	**Visits Deoghar, meeting his grandfather Rajnarain and other family members; his mother, now quite insane, can hardly recognise him**[108]
1894	**1 March**	**Transferred to the Revenue Department**[109]
1894	**6 March**	**Ninth and final instalment of *New Lamps for Old* is published in the *Indu Prakash***[110]
1894	*8 April*	*Death of Bengali writer Bankim Chandra Chatterjee*
1894	**16 July–27 August**	**Publishes a series of seven articles on Bankim Chandra Chatterjee in the *Indu Prakash***[111]
1895	**c. January**	**Applies, unsuccessfully, for the position of Principal of Rajaram College, Kolhapur**[112]
1895	**May–June**	**Goes to Ootacamund, a hill resort in south India, to prepare a report on a complex legal case for the Maharaja, who is staying there at the time**[113]
1895	**October**	**Salary increased by 50 rupees per month**[114]
1895	**November**	**Begins to work in the office of the Dewan or Prime Minister of the state**[115]
1895	*December*	*Poona session of the Indian National Congress: split between a group that wants the Congress movement to be linked to the social reform movement and a group, led by Bal Gangadhar Tilak, that wants the two to be separate*
1896		**Writes poem "Lines on Ireland"**[116]
1896–1897		*Famine in many parts of India; bubonic plague makes its appearance in western India*

1897	**January**	**A plan for him to begin work in the Baroda College teaching French miscarries; it is possible that from this time his services are lent to the College informally**[117]
1897	*22 June*	*Poona Plague commissioner W. C. Rand and Lieutenant C. E. Ayerst are assassinated by Damodar and Balkrishna Chapekar*
1897	13 October	Mirra Alfassa is married to the artist Henri Morisset in Paris
1898	**6 January–4 February**	**On leave**[118]
1898	*13 January*	*Émile Zola publishes his open letter "J'accuse!" bringing the facts of the Dreyfus Affair before the French public*
1898	**4 February**	**Appointed acting professor of English at Baroda College; his salary increased to 300 rupees per month**[119]
1898	**17 August**	**Appointed president of the Baroda State Library; he retains this post until February 1902**[120]
1898	23 August	Mirra Alfassa gives birth to a son, André
1898	**c. October**	**Publishes *Songs to Myrtilla*, a collection of poems**[121]
1898	**October**	**In Calcutta and Deoghar; he is introduced to Dinendrakumar Roy, a Bengali writer, who returns with him to Baroda; Dinendrakumar stays in Baroda for 3 or 4 years, helping him with spoken Bengali**[122]
1899	January	*George Nathaniel Curzon appointed Viceroy of India*
1899	**January–March**	**Works on *Khaled of the Sea*, a narrative poem**[123]
1899	**June**	**Writes *Love and Death*, a narrative poem**[124]
1899	**22 July**	**Delivers a talk on Oxford and Cambridge at the Baroda College Social Gathering**[125]
c. 1899		Jatindranath Banerjee comes to Baroda; he is admitted into the Baroda army and undergoes training for two years[126]
1899–1901		*Severe famine in western India including the state of Baroda*
1899–1902		*Second Boer War*
c. 1899–1902		**Writes poem "To the Boers"**[127]

1899–1900		**Continues to work as Professor of English**[128]
1900	**January**	**Appointed chairman of the College debating society and a member of the College magazine committee**[129]
1900	**11 April**	**Salary raised to Rs 360 on account of the secretarial work for the Maharaja he does in addition to his teaching work**[130]
1900	**1–17 August**	**On leave in Bengal**[131]
1900	*c. August*	*The Viceroy, Lord Curzon, issues a circular requiring native princes to take the permission of the government before going abroad; this is directed especially against the Maharaja of Baroda who refused to return from Europe to meet Curzon in Baroda*
1900	**30 November**	**The Maharaja proposes to remove him from the College so that he can do "literary work" for him**[132]
1901	*22 January*	*Death of Queen Victoria*
1901	**1 March**	**Granted carriage allowance of Rs. 75 per month for doing "special work" for the Maharaja**[133]
1901	**15 April**	**Given a cash bonus of Rs 2000**[134]
1901	**17 April**	**Transferred to the office of the Sar Subha or Revenue Commissioner; he also is put in charge of the tuition of the Gaekwar's younger children**[135]
1901	**19 April**	**Granted six weeks leave due to him from the College in spite of his transfer**[136]
1901	**29 April**	**Marries Mrinalini Bose in Calcutta**[137]
1901	**May–June**	**He and Mrinalini stay in Nainital, a resort in the foothills of the Himalayas, with the Maharaja and his retinue**[138]
1901		Jatindranath Banerjee leaves Baroda; after some time he settles in Bengal and begins work of revolutionary organisation[139]
1902	*January–October*	*The Japanese writer Okakura Kakuzo is in India; in Calcutta he meets Swami Vivekananda, Sister Nivedita, and members of the Tagore family*[140]
1902	**February**	**Meets Oscar Browning, fellow of King's College, Cambridge, in Baroda**[141]

1902	c. February–March	The Anushilan Samiti is founded as a cultural society and physical training group in Calcutta; Jatindranath Banerjee joins and helps transform it into a revolutionary secret society[142]
1902	**28 April–29 May**	**On leave; goes to Calcutta and Deoghar, then returns to Baroda leaving Mrinalini behind**[143]
1902	**June**	**In Lonavala with the Maharaja, who asks him to draft an important document**[144]
1902	**c. June**	**Writes a report on trade in the Baroda State**[145]
1902	*4 July*	*Death of Swami Vivekananda at Belur Math, near Calcutta*
1902	**July**	**Publishes an essay, "The Age of Kalidasa", in *The Indian Review*, Madras**[146]
1902	**c. July–August**	**Goes to Ahmedabad and Ajwa with friends**[147]
1902	**6 August**	**Salary raised to Rs 450; the Maharaja writes a certificate calling him "a very useful and capable young man" who should pay more attention to punctuality, and asks him to work on "Annual Administrative Reports and other important compilations"**[148]
1902	**October**	**Meets Sister Nivedita in Baroda**[149]
1902	**c. November–December**	**His younger brother Barindrakumar Ghose comes to stay with him at Baroda; introduces Barindrakumar to revolutionary ideas**[150]
1902	**c. December**	**Writes a speech delivered by the Maharaja at the industrial exhibition at Ahmedabad on 15 December 1902**[151]
1902	**December**	**Attends the industrial exhibition and the annual session of the Indian National Congress at Ahmedabad; meets Bal Gangadhar Tilak**[152]
1902	**December**	**Meets G. D. Madgavkar, ICS, in Bombay; Madgavkar agrees to provide money for sending Madhavrao Jadhav of the Baroda army to Japan for military training**[153]
c. 1902–1903		**Becomes a member of a revolutionary secret society in western India**[154]
c. 1903		Barindrakumar Ghose goes to Calcutta, meets Jatindranath Banerjee, and joins the revolutionary society[155]

1903	**c. 2–18 February**	**Works on correspondence with the Resident (British political agent) of Baroda concerning the Curzon Circular and the Maharaja's wish to go abroad**[156]
1903	**3–17 February**	**Works in the College as Professor of French**[157]
1903	**February–March**	**On leave; speaks with members of the revolutionary society in Bengal**[158]
1903	**c. April–May**	**Called to Srinagar, Kashmir, to join the Maharaja's retinue; given the post of acting private secretary; between May and September writes dozens of letters on various subjects for the Maharaja**[159]
1903	**c. May–June**	**Has "realisation of the vacant Infinite while walking on the ridge" of the Takht-i-Sulaiman, near Srinagar**[160]
1903	**June–August**	**In Gulmarg, Kashmir, with the Maharaja's party**[161]
1903	**September**	**In Ganderbal, Murree, and Lahore with the Maharaja's party**[162]
1903	**October**	**Nothing certain is known about his activities between 5 October 1903 and 5 May 1904; he may have spent much of this time on unofficial leave in Bengal and other places**[163]
1903	*12 December*	*The Government of Bengal publishes a plan to transfer some of the eastern districts of Bengal to Assam; strong opposition to the plan from many in Bengal*
1904–1905		*Russo-Japanese War*
1904	**1 June–31 December**	**Works in Baroda as assistant Huzur Kamdar (Secretary to the Crown); his duties include writing official documents and letters for the Maharaja**[164]
1904	**6 September**	**Appointed Professor and Vice-Principal of the Baroda College; given a raise of Rs 100 per month, making his salary Rs 550; continues to work as assistant Huzur Kamdar until the College reopens**[165]
1904	**October**	**Takes leave; goes to Calcutta and tries, unsuccessfully, to patch up differences between Jatin Banerjee and Barindrakumar Ghose; afterwards he and Barindrakumar go to Deoghar to visit family members, returning together to Baroda at the end of October**[166]

1904	**December**	**Requests the Maharaja to provide employment for his brother Barindrakumar; the Maharaja agrees but Barindrakumar returns to Bengal to resume revolutionary work**[167]
1904	**December**	**Present at the Bombay session of the Indian National Congress**[168]
c. 1905		**Has the experience of "the living presence of Kali in a shrine on the banks of the Narmada"**[169]
1905	**January**	**Resumes regular teaching at Baroda College for the first time since 1901**[170]
1905	**3 March**	**Appointed acting principal, Baroda College during the absence of the regular principal; given a Rs 160 allowance, which makes his monthly salary Rs 710**[171]
1905	**29 March**	**Writes to the Maharaja again concerning employment for Barindrakumar**[172]
1905	*27–28 May*	*Battle of Tsushima; Japanese navy destroys Russian Baltic Fleet; the Japanese victory causes great excitement throughout India and the colonial world*
1905	*July*	*The Government of India accepts the proposal to partition Bengal; agitation throughout Bengal*
1905	July	Madhavrao Jadhav is sent to Europe for military training[173]
1905	**before August**	**Writes the pamphlet *Bhawani Mandir* and has it printed**[174]
1905	**August**	**Begins the practice of yoga**[175]
1905	*7 August*	*Enormous anti-partition meeting in Calcutta; a resolution calling for a boycott of British products is endorsed: start of the swadeshi movement*
1905	*August*	*The Viceroy, Lord Curzon, resigns owing to a conflict with the Commander-in-Chief, Lord Kitchener; in November Lord Minto becomes Viceroy*
1905	**30 August**	**Writes to Mrinalini telling her of his commitment to Nationalist work and asking her for support**[176]
1905	**c. October**	**Takes part in *swadeshi* activities in Baroda**[177]
1905	*10 October*	*R. W. Carlyle, Chief Secretary, Government of Bengal, issues a circular prohibiting students from participating in political demonstrations*

1905	*16 October*	*The Partition of Bengal goes into effect; a new province, Eastern Bengal and Assam, comes into being; the day is observed as a day of mourning in both Bengals*
1905	*4 November*	*The Anti-Circular Society, opposed to the provisions of the Carlyle Circular, founded in Calcutta*[178]
1905	*7 November*	*A proclamation issued by Aswini Kumar Dutta and others in Barisal; Lieutenant-Governor Bampfylde Fuller demands its withdrawal*[179]
1905	**November**	**Writes an article on the Barisal proclamation**[180]
1905	*December*	*At its annual session at Benares, the Indian National Congress passes a resolution giving partial support to the boycott*
1905	*December*	*Henry Campbell-Bannerman becomes Prime Minister of the United Kingdom; he appoints John Morley to the post of Secretary of State for India*
1906	*January–February*	*British general election: Conservatives lose more than half their seats, Liberals form majority government, Labour Party organised*
1906	**31 January–14 February**	**Writes the first version of *Rodogune*, a tragedy in verse**[181]
1906	**1 February**	**Applies for three months' leave from Baroda College, to begin on 19 February**[182]
1906	**3 February**	**Hands over charge of the office of principal, Baroda College, to the regular principal**[183]
1906	*25 February*	*In the House of Commons, John Morley says that the Partition, while "against the wishes of most of the people concerned", was "a settled fact"*[184]
1906	**27 February**	**His leave granted (eight days after the date originally asked for)**[185]
1906	**2 March**	**Departs from Baroda**[186]
1906	**c. 4 March**	**Arrives in Calcutta; lives at first at 27 Kanai Lal Dhar's Lane, afterwards at 12 Wellington Square, the residence of Subodh Chandra Mullick**[187]
1906	**11 March**	**Present at a meeting of the Education Conference at which a resolution formally inaugurating the National Council of Education is passed**[188]

1906	12 March	Declaration (registration with the government) of *Jugantar*, a Bengali newspaper edited by Barindrakumar Ghose and others; the address of the newspaper is given as 27 Kanai Lal Dhar's Lane[189]
1906	**8 April**	**Publishes an editorial in the third issue of *Jugantar*[190]**
1906	**14–15 April**	**Present in Barisal at the Bengal Provincial Conference of the Indian National Congress; conference procession is broken up by the police, many volunteers are injured[191]**
1906	**April–May**	**Accompanies Bipinchandra Pal, the leader of the advanced group within the Bengal Congress, on a tour of eastern Bengal, visiting Mymensingh, Chandpur, Comilla, Brahmanbaria and other places[192]**
1906	**23 May**	**Signs, with seven others, the Memorandum of Association of the National Council of Education in Calcutta[193]**
1906	c. June	Barindrakumar Ghose and others go to Shillong in order to assassinate Bampfylde Fuller, the Lieutenant-Governor of Eastern Bengal and Assam; nothing comes of it[194]
1906	**1 June**	**Sends telegram to Baroda applying for twelve months' leave without pay from Baroda College[195]**
1906	4–12 June	Bal Gangadhar Tilak in Calcutta for the Shivaji Festival; received by enthusiastic crowds of thousands[196]
1906	**8 June**	**Leaves Calcutta for Baroda[197]**
1906	**June**	**Works on *Perseus the Deliverer*, a play in verse[198]**
1906	**18 June**	**Granted twelve months' leave without pay from Baroda College; this effectively ends his employment in the Baroda State[199]**
1906	**June or July**	**Returns to Bengal[200]**
1906	**24 July**	**Appointed lecturer at the Bengal National College "on the nomination of the donor Babu Subodh Chandra Mullick"[201]**
1906	**30 July**	**Present at a meeting of the National Council of Education[202]**
1906	July–September	Mirra Alfassa in Tlemcen, Algeria, to study occultism with Max Theon and his wife

1906	July–August	Bipinchandra Pal and others make plans to bring out an English-language newspaper, *Bande Mataram*[203]
1906	c. July–August	Barindrakumar Ghose and others go to Rangpur with the idea of committing a robbery to obtain funds for the revolutionary society; nothing comes of it[204]
1906	**5 August**	**Bipinchandra Pal asks him to write articles for *Bande Mataram*; he agrees**[205]
1906	6 August	Declaration of *Bande Mataram*; first issue published; Pal goes on a tour of eastern Bengal[206]
1906	**8 or 9 August**	**Publishes his first article in *Bande Mataram***[207]
1906	**8, 11, 23 August**	**Present at meetings of the National Council of Education; at the meeting of 11 August it is resolved that he be requested "to act as professor in charge of the college and school"**[208]
1906	**14 August**	**Present at Calcutta Town Hall at the inaugural ceremony of the National Council of Education**[209]
1906	**15 August**	**Opening of Bengal National College; he is its first principal**[210]
1906	**30 August**	**Present at a meeting of the Executive Committee of the National Council of Education**[211]
1906	**September–October**	**Attends many meetings meant to find a solution for the editorial and financial difficulties of *Bande Mataram*; also attends many meetings meant to organise a new political party (later called the Extremist Party) in Bengal**[212]
1906	c. September	Hemchandra Das goes to Europe to learn about revolutionary organisation and bomb-making[213]
1906	**18 September**	**Present at a meeting of the Executive Committee of the National Council of Education**[214]
1906	**23 September**	**Gives Rs 300 to cover the immediate expenses of *Bande Mataram***[215]
1906	*1 October*	*Muslim Deputation: leading Indian Muslims meet the Viceroy, who agrees that the political status of their community should not be measured only on the basis of their numbers: start of communal politics in India*
1906	**12 October**	**Chairs a meeting at which it is decided to register *Bande Mataram* as a joint-stock company; he and Bipinchandra Pal are appointed joint editors**[216]

1906	13 October	*Bande Mataram* is registered as a joint stock company; he is one of its nine promoters[217]
1906	*16 October*	*Swadeshi Steam Navigation Company registered in Tuticorin*[218]
1906	17–22 October	Publication of *Bande Mataram* suspended during reorganisation; its office is moved to 2/1 Creek Row, Calcutta[219]
1906	23 October	*Bande Mataram* resumes publication[220]
1906	**November–December**	**Is seriously ill, with high fever**[221]
1906	**11 November**	**Meeting of the Reception Committee of the upcoming Calcutta Congress; there is a split between two factions, one led by Surendranath Banerjea, the other by Bipinchandra Pal; he is one of four members of Pal's faction appointed to the Executive Committee**[222]
1906	**12 November**	**Requests leave from the National Council of Education and National College; leave granted with full pay; he remains on leave from the college until July 1907**[223]
1906	**12 December**	**His name is published in *Bande Mataram* as editor-in-chief of the paper; he protests and the notice is not repeated, but from this time he is effectively the head editor of the newspaper**[224]
1906	**16 December**	**Goes to Deoghar for rest and recuperation**[225]
1906	**25 December**	**Returns to Calcutta**[226]
1906	**25–29 December**	**Present at annual session of Indian National Congress in Calcutta; the advanced party (Extremists) are able to pass their versions of many resolutions**[227]
1906	*31 December*	*First meeting of the All-India Muslim League in Dacca*
1907		*Plague in northern and western India; 500,000 die*
1907	*January*	Mukti kon Pathe? *(Which Way Freedom?), a collection of articles from* Jugantar, *published in Calcutta*
1907	4 January	Tilak speaks in Calcutta on the tenets of the New Party[228]
1907	**c. 11 January**	**Goes to Deoghar for rest and recuperation**[229]
1907	**28 January–12 February**	**Works on *Prince of Edur*, a play**[230]

1907	January–February	Bipinchandra Pal tours Bengal and the United Provinces, delivering many speeches[231]
1907	c. January–March	Barindrakumar Ghose and some of his associates begin to stay on and off at the Maniktala Garden House, a property in the northern suburbs of Calcutta owned by the Ghose family[232]
1907	**25 February**	**Publishes an article in *Bande Mataram* in which he speaks for the first time of political independence**[233]
1907	*March–May*	*Serious Hindu-Muslim disturbances in East Bengal*
1907	17 May	His friend K. G. Deshpande opens the Ganganath Bharatiya Vidyalaya, a national education school, near Chandod, Gujarat[234]
1907	**8 or 9 April**	**Returns to Calcutta from Deoghar**[235]
1907	**16 April**	**Publishes "Rishi Bankim Chandra" in *Bande Mataram***[236]
1907	22 April	Mirra Morisset is present at a meeting of the Cosmique group; Paul Richard is one of the speakers
1907	April–May	Bipinchandra Pal delivers influential speeches in Orissa, coastal Andhra and Madras[237]
1907	*April–May*	*Agitation in Punjab over government's land policy*
1907	*May*	*Riots in Rawalpindi, Punjab*
1907	*4 May*	*Circular issued by Herbert Risley, stating that schools whose students take part in political agitation will lose government recognition*
1907	**5 May**	**Present at a meeting in Beadon Square, Calcutta**[238]
1907	*9 May*	*Lala Lajpat Rai, a nationalist leader of Punjab, deported without trial from British India*
1907	*15 May*	*Start of* Nabaśakti, *a Bengali nationalist newspaper of Calcutta*[239]
1907	2 June	First issue of the weekly edition of *Bande Mataram*[240]
1907	*2 June*	*Ajit Singh, another Punjab nationalist leader, deported*
1907	*6 June*	*First announcement of a reform scheme proposed by Morley and Minto*[241]

1907	8 June	Government of Bengal serves notice on *Bande Mataram* for using language that is a "direct incentive to violence and lawlessness"[242]
1907	**9 June**	**Publishes *Vidula*, a verse translation of an episode from the Mahabharata, in the weekly *Bande Mataram*[243]**
1907	**14 June**	**Leaves Calcutta for Khulna to found a national school there[244]**
1907	July–October	Mirra Morisset is in Tlemcen to continue her studies with Max Theon and his wife
1907	1 July	Police search the office of the *Jugantar*; Bhupendranath Dutt says, untruthfully, that he is the editor[245]
1907	**4 July**	**Present at a meeting of the National Council of Education; later present at a public meeting in College Square, Calcutta[246]**
1907	5 July	Police arrest Bhupendranath Dutt and charge him with sedition; he spends the night in jail[247]
1907	**July**	**Advises Bhupendranath not to defend himself in the *Jugantar* trial; writes statement for Bhupendranath to read in court[248]**
1907	22–24 July	*Jugantar* sedition trial: Bhupendranath convicted and sentenced to one year's rigourous imprisonment[249]
1907	30 July	Police search the *Bande Mataram* office and take away many documents[250]
1907	c. August	Barindrakumar and others go to Bankura to loot a moneylender; nothing comes of it[251]
1907	**2 August**	**Anticipating his arrest, he resigns from the National Council of Education and Bengal National College[252]**
1907	7 August	Search of the *Jugantar* office; a scuffle between police and a crowd that gathers; Sailen Bose is arrested[253]
1907	**16 August**	**Arrested in the *Bande Mataram* sedition case; released on bail[254]**
1907	**17 August**	**Appears before the Commissioner of Police, Calcutta[255]**
1907	19 August	The printer of the *Jugantar* is arrested[256]

1907	22 August	Rabindranath Tagore writes his poem "*Aurobindo, Rabīndrer laho namaskār*" ("Aurobindo, Rabindranath bows to you")[257]
1907	**23 August**	**Attends a ceremony at Bengal National College at the invitation of the students; delivers "Advice to National College Students" speech**[258]
1907	26 August	The *Bande Mataram* case taken up by Chief Presidency Magistrate; Bipinchandra Pal refuses to take the oath or give evidence[259]
1907	26 August	Students clash with police outside the courtroom where the *Bande Mataram* case is being heard; Sushil Sen strikes a policeman and is arrested[260]
1907	27 August	Sushil Sen tried and awarded fifteen stripes (lashes with a cane)[261]
1907	28 August	Thousands assemble in College Square to honour Sushil Sen[262]
1907	29 August	Bipinchandra Pal again refuses to give evidence; is charged with contempt of court[263]
1907	2 September	In a second *Jugantar* case, the printer is convicted and sentenced to two years' rigorous imprisonment and payment of a fine[264]
1907	September	After second *Jugantar* prosecution, Barindrakumar Ghose cuts off his connection with the newspaper and concentrates on revolutionary activity[265]
1907	10 September	Bipinchandra Pal is convicted and sentenced to six months' simple imprisonment[266]
1907	**23 September**	**Judgment in the *Bande Mataram* case: he is acquitted, the printer is awarded three months' rigorous imprisonment**[267]
1907	September	Meetings held in many places in India celebrating his acquittal
1907	**September**	**Comes forward as leader of the Extremists of Bengal**[268]
1907	2 October	Riot in Calcutta after police break up a meeting meant to honour people who had been sent to jail for political offences[269]
1907	**5 October**	**He and others connected with *Bande Mataram* meet James Keir Hardie, British Labour M.P.**[270]

1907	**c. 9 October**	**Moves from 12 Wellington Square to 19/3 Chakku Khansama Lane; Mrinalini joins him here**[271]
1907	**c. 24 October**	**Goes to Deoghar**[272]
1907	*27 October*	*Brahmabandhab Upadhyaya, editor of* Sandhya, *dies while under trial in a sedition case*
1907	October	*Bartamān Raṇanīti* ("The Modern Art of War") published by Abinash Bhattacharya[273]
1907	October	Police get information about the Maniktala Garden and the Calcutta secret society[274]
1907	October	Charu Chandra Dutt and Prafulla Chaki go to Darjeeling in order to assassinate Sir Andrew Fraser, the Lieutenant-Governor of Bengal; nothing comes of it[275]
1907	*1 November*	*Prevention of Seditious Meetings Act passed*
1907	5 November	Members of Barindrakumar's group make an unsuccessful attempt to blow up the Lieutenant-Governor's train near Chandernagore[276]
1907	*11 November*	*At a meeting of the All India Congress Committee dominated by Moderates, it is decided to hold the 1907 sesssion of Congress not in Nagpur, as earlier decided, but in Surat*
1907	*12 November*	*Deported Punjab leaders Lala Lajpat Rai and Ajit Singh released*
1907	c.15 November	Another unsuccessful attempt to blow up the Lieutenant-Governor's train near Chandernagore[277]
1907	**26 November**	**Appointed lecturer in history and political science in Bengal National College "on such date as he joins"**[278]
1907	**end November**	**Returns to Calcutta from Deoghar; stays at 12 Wellington Square**[279]
1907	**4 December**	**Present at Extremist party meeting at 12 Wellington Square, Calcutta; decision taken to attend the Congress session at Surat despite the irregular change of venue**[280]
1907	6 December	Members of Barindrakumar's group make a third attempt to blow up the train carrying the Lieutenant-Governor; this attempt, near Kharagpur, is almost successful; the police are now aware that the revolutionaries know how to use explosives[281]

1907	**7 December**	**Sends a circular letter to Bengal Extremist delegates urging them to attend the Surat Congress**[282]
1907	**7–8 December**	**Leads the Bengal Extremists at the Midnapore District Conference; "vehement clash" between the Extremists and Moderates**[283]
1907	**11 December**	**Present at an Extremist party meeting at 12 Wellington Square; the party decides "to attend the Surat Congress in large numbers"**[284]
1907	**14 December**	**Presides over party meeting at College Square; pressed by the audience, delivers his first political speech**[285]
1907	**15 December**	**Speaks at a meeting in Beadon Square**[286]
1907	**20 December**	**Present at a meeting of the Executive Council of the National Council of Education**[287]
1907	**20 December**	**Interviewed by Henry Nevinson of the *Manchester Guardian***[288]
1907	**21 December**	**Departs for Surat with other delegates**[289]
1907	**22 December**	**Addresses a meeting during a stopover at Nagpur**[290]
1907	**23 December**	**Arrives in Surat**[291]
1907	*23 December*	*Members of the Dacca Anushilan Samiti shoot B.C. Allen, the Collector of Dacca, severely wounding him*[292]
1907	**24 December**	**Presides over a conference of Extremist delegates and supporters at Surat**[293]
1907	**25 December**	**Takes part in pre-Congress negotiations with Lala Lajpat Rai and others; later presides over another Extremist conference**[294]
1907	**26 December**	**Takes part in pre-Congress negotiations with Surendranath Banerjee and others; later attends first day's session, which is suspended on account of general disorder**[295]
1907	**27 December**	**Attends second day's session, which ends in a free-for-all; later takes part in long but fruitless consultations with Moderate delegates**[296]
1907	28 December	The Moderate delegates meet separately (the Extremists being excluded) and sign a "creed" affirming their programme[297]
1907	**28 December**	**Presides over a special meeting of the Extremists**[298]

1907	29 December	Presides over a previously scheduled Extremist conference[299]
1907	30 December	Signs statement drafted by Tilak (issued over date 31 December 1907) giving the Extremists' version of the events at Surat[300]
1907	31 December	Leaves Surat for Baroda[301]
1907	31 December	First meeting with the yogi Vishnu Bhaskar Lele at Khaserao Jadhav's house in Baroda[302]
1908	c. 1–4 January	Meets a number of people and delivers several speeches in Baroda[303]
1908	c. 4–9 January	Sits with V. B. Lele at Sardar Majumdar's house in Baroda; Lele shows him how to silence his mind; has his first "fundamental experience", namely, the realisation of the "silent spaceless and timeless Brahman"[304]
1908	c. 10 January	Leaves Baroda for Poona (via Bombay); he and Lele part company[305]
1908	11 January	Arrives in Poona[306]
1908	13 January	Delivers a speech at Gaikwad Wada (Tilak's residence) in Poona[307]
1908	c. 14 January	Leaves Poona for Bombay[308]
1908	c. 15–22 January	Stays in a *chawl* in Grant Road, south Bombay[309]
1908	15 January	Delivers a speech on national education in Girgaum, south Bombay[310]
1908	19 January	Delivers "The Present Situation" speech at the Mahajan Wadi in Bombay[311]
1908	24 January	Arrives in Nasik; delivers a speech[312]
1908	25 January	Delivers another speech in Nasik; later departs for Dhulia, where he spends the night[313]
1908	26 January	Delivers a speech in Dhulia[314]
1908	26–27 January	Breaks journey in Akola, gives a speech[315]
1908	28–30 January	In Amravati; stays with G. S. Khaparde; delivers two speeches[316]
1908	30 January–1 February	In Nagpur; delivers three speeches[317]

1908	c. January	Hemchandra Das returns to Bengal from France bringing a Russian manual on bomb-making and other revolutionary materials[318]
1908	January	Hemchandra Das manufactures a book bomb and has it delivered to Chief Presidency Magistrate Douglas Kingsford, who does not open the package[319]
1908	January–February	Several young men join Barindrakumar's revolutionary society and go to live at the Maniktala Garden; some go to stay near Deoghar and practice bomb-making and throwing; one accidental fatality[320]
1908	**2–3 February**	**Stops in Kamptee and Bilaspur on the way to Calcutta**[321]
1908	**c. 4 February**	**Arrives in Calcutta**[322]
1908	February	V. B. Lele visits Barindrakumar Ghose and others in Deoghar or Calcutta; advises them to give up their revolutionary activities[323]
1908	**11 February**	**Present in Pabna, East Bengal, for the Bengal Provincial Conference**[324]
1908	**12 February**	**Moves the resolution on national education during the second day of the Bengal Provincial Conference**[325]
1908	**13 February**	**Present at Pabna District Conference; speaks in support of the establishment of a national school**[326]
1908	**February**	**Moves to 23 Scott's Lane, Calcutta**[327]
1908	**February 17**	**Writes a letter to Mrinalini explaining his activities and state of mind: "Like a puppet I must go wherever God takes me; like a puppet I must do whatever he makes me do"**[328]
1908	**February 21**	**Writes another letter to Mrinalini**[329]
1908	**c. 26 February**	**Meets V. B. Lele in Calcutta; they and others visit Kalighat and Belur Math**
1908	March	Mrinalini comes to live at 23 Scott's Lane; the couple remain here until April[330]
1908	**3 March**	**Present at a meeting of the Executive Committee of the National Council of Education**
1908	*4 March*	*The Reverend J. Harvey Hickenbotham, a missionary, is shot in Kushtia, Eastern Bengal*

1908	**6 March**	**Writes to many political leaders around India inviting contributions to a purse to be presented to Bipinchandra Pal on his release from jail**[331]
1908	**10 March**	**Present at Howrah Station to receive Bipinchandra Pal on his return to Calcutta**[332]
1908	11 March	Mirra Morisset is divorced from Henri Morisset in Paris[333]
1908	*13 March*	*Riots in Tinnevelly and Tuticorin, Madras Presidency*
1908	**28 March**	**Present at a public meeting honouring Bipinchandra Pal in Calcutta**[334]
1908	**3 April**	**Speaks at a meeting in Panti's Math, Cornwallis Street, north Calcutta**[335]
1908	**5 April**	**Speaks at a meeting in Uttarpara, a northern suburb of Calcutta, held to honour Bipinchandra Pal**[336]
1908	**8 April**	**Present at a meeting in Chetla, south Calcutta**[337]
1908	**10 April**	**Speaks at a meeting in Panti's Math**[338]
1908	10–11 April	Barindrakumar Ghose and others attempt to assassinate Léon Tardivel, the mayor of French Chandernagore
1908	**12 April**	**Speaks at a meeting in Baruipur, a southern suburb of Calcutta**[339]
1908	**15 April**	**Speaks at a meeting in Kalighat, Calcutta**[340]
1908	**17 April**	**Leaves Calcutta for Kishoregange, East Bengal**[341]
1908	*18–19 April*	*Allahabad Convention: Moderates meet to draft a new "creed" for the Indian National Congress*
1908	**18–20 April**	**Present in Kishoregange for the Mymensingh District Conference; gives "Palli Samiti" speech on 19 April**[342]
1908	April	Prafulla Chaki and Khudiram Bose, two members of Barindrakumar's group, go to Muzaffarpur, Bihar, to assassinate Douglas Kingsford, who has been transferred there
1908	**April**	**Decides to take up the editing of *Nabaśakti*, a Bengali newspaper**[343]
1908	**28–29 April**	**Moves (along with his wife Mrinalini, his sister Sarojini, Abinash Bhattacharya, and Sailen Bose) into new quarters at 48 Grey Street; the offices of the *Nabaśakti* are located in the same building**[344]

1908	30 April	In Muzaffarpur, Khudiram Bose throws a bomb at a carriage that he and Prafulla Chaki believe to be that of Kingsford; the bomb kills two Englishwomen
1908	1 May	Khudiram is arrested at Wanai railway station, near Muzaffarpur
1908	1 May	Government of Bengal drafts a proposal for him to be deported without trial along with four others; no action taken[345]
1908	1 May	An inspector from the Criminal Investigation Department makes a complaint against "Aurobindo's gang of outlaws"; the police obtain search warrants for several places in Calcutta and make plans for simultaneous searches at eight places early the next morning[346]
1908	**1 May**	**Reads news of Muzaffarpur murders in a Calcutta evening paper; later tells Barindrakumar to remove arms and other evidence from his Grey Street house and from the Maniktala Garden**[347]
1908	1 May	After removing things from Grey Street, Barindrakumar buries arms and bomb-materials at the Maniktala Garden[348]
1908	**2 May [Saturday]**	**Arrested at 48 Grey Street along with Abinash Bhattacharya and Sailen Bose; the building is searched; many documents and other materials are seized; taken to a local police station, then to police headquarters at Lal Bazar, then to the CID headquarters at 25 Royd Street, and finally back to Lal Bazar, where he spends the night**[349]
1908	2 May	Police search seven other sites in Calcutta and suburbs, notably the Maniktala Garden; many men arrested; much evidence, including arms, ammunition, bombs, and documents, seized[350]
1908	2 May	Prafulla Chaki is apprehended by inspector Nandalal Banerjee at Samastipur Ghat, Bihar; he commits suicide to avoid arrest
1908	**3 May [Sunday]**	**Spends the entire day in the lock-up at Lal Bazar; interviewed by the police commissioner**[351]
1908	3 May	In Calcutta, Barindrakumar and four others confess to the police to having carried out several revolutionary attempts[352]

1908	3 May	Police searches in Midnapore; his relative Satyendranath Bose and others are arrested[353]
1908	**4 May [Monday]**	**Produced before the Commissioner of Police**[354]
1908	4 May	Barindrakumar and others are produced before Leonard Birley at the Alipore Magistrate's court; Barindrakumar and three others repeat their confessions[355]
1908	**5 May [Tuesday]**	**Produced before the Chief Presidency Magistrate, Calcutta, who transfers his case to the Alipore Magistrate; taken to Alipore Jail and placed in a solitary cell**[356]
1908	5–15 May	Searches and arrests in Serampore, Khulna, Hughly, Jessore, Malda, and Baniachong (Sylhet)[357]
1908	9 May	His lawyers apply for bail; refused[358]
1908	12 May	Case under the Arms Act against six prisoners arrested at Harrison Road, Calcutta, commences in the court of the Chief Presidency Magistrate, Calcutta; case adjouned until 22 May[359]
1908	16–17 May	The Government of Bengal officially requests the Government of India to deport him and others without trial; the Government of India does not approve the proposal[360]
1908	17 May	First Information Report filed against the Alipore prisoners[361]
1908	18 May	Preliminary Enquiry in what will become known as the Alipore Bomb Case begins in the Alipore Magistrate's Court; prisoners are charged and remanded in custody[362]
1908	**18–22 May**	**Present in court**[363]
1908	22 May	Case adjourned for two weeks[364]
1908	**June–July**	**Present in court whenever the case is heard**[365]
1908	8 June	Newspapers (Incitement to Offences) Act and Explosive Substances Act passed by the Imperial legislature; the first act gives the executive the power to confiscate the printing presses of outspoken newspapers[366]
1908	**13 June**	**Moved, together with all the other bomb trial prisoners, to a ward consisting of one large hall and two smaller rooms (the "Old Hajut Ward")**[367]

1908	13 June	Khudiram Bose is sentenced to death for the Muzaffarpur murders
1908	13 June	A public appeal for funds for his defence issued in the name of his sister Sarojini[368]
1908	17 June–24 August	Proceedings initiated against ten more persons arrested in connection with the bomb trial; they form a second batch of accused persons and are lodged in Alipore Jail[369]
1908	**c. 20 June**	**Moved, along with the other bomb trial prisoners (including those recently arrested), to a single large ward ("Ward 23")**[370]
1908	22 June	Charuchandra Roy, a revolutionary leader of Chandernagore, is arrested and brought to Alipore Jail[371]
1908	23 June	Narendranath Goswami, an Alipore prisoner, turns King's Evidence and is pardoned; he begins to testify against the accused in the Alipore Bomb Trial[372]
1908	24 June	Bal Gangadhar Tilak is arrested for an article published in the *Kesari* concerning the use of bombs[373]
1908	22 July	Tilak convicted and sentenced to transportation for six years[374]
1908	5 August	Case against first batch of Alipore accused reopened and adjourned for six days[375]
1908	11 August	Khudiram Bose is executed for the Muzaffarpur murders
1908	**13 August**	**Examined by the magistrate; does not make any statement**[376]
1908	14–15 August	Lawyers for some of the accused apply to cross-examine some of the witnesses; application refused by the magistrate[377]
1908	**15 August**	**Interviewed in the courtroom by a reporter for the *Empire***[378]
1908	**c. 18–25 August**	**Seriously ill with fever; stays in the jail hospital**[379]
1908	19 August	The Alipore magistrate commits the first batch of prisoners to trial by the Alipore sessions judge under several counts including conspiracy to wage war against the King[380]
1908	20 August	Bipinchandra Pal sails for England[381]

1908	24 August	Trial against the second batch of prisoners is taken up by the Alipore magistrate
1908	31 August	Narendranath Goswami is assassinated in the Alipore Jail by Kanailal Dutt and Satyendranath Bose[382]
1908	**c. 2 September**	**Placed in solitary confinement**[383]
1908	**22 September**	**Petitions the court for a private interview with his lawyer**[384]
1908	**26 September**	**Meets his lawyer in the Alipore court**[385]
1908	c. September	The editors of the Tamil newspaper *India*, banned in British India, transfer the plant to Pondicherry in French India[386]
1908	September–November	Kanailal Dutt and Satyendranath Bose are tried for murder, convicted and sentenced to death
1908	14 September	Seven of the nine members of the second batch of prisoners are committed to trial by the Alipore sessions judge[387]
1908	**19 October**	**Present in the Alipore Sessions Court when the trial against him and thirty-six others begins before Justice Charles Porten Beachcroft**[388]
1908	25 October	The government orders the confiscation of *Bande Mataram* on account of the article "Traitors in the Camp"[389]
1908	*7 November*	*An assassination attempt against Sir Andrew Fraser, Lieutenant-Governor of Bengal*[390]
1908	*9 November*	*Nandalal Banerjee, the police inspector who apprehended Prafulla Chaki, is shot dead in Calcutta*[391]
1908	9 November	Justice Beachcroft rules that the testimony of Narendranath Goswami cannot be used in court because the defence was not given the opportunity to cross-examine him[392]
1908	10 November	Kanailal Dutt is hanged in Alipore Jail; the subsequent procession to the cremation grounds is probably the largest ever seen in Calcutta[393]
1908	17 November	Chittaranjan Das replaces Byomkesh Chakravarty as principal attorney for the defence[394]
1908	21 November	Satyendranath Bose is hanged and cremated in the jail to prevent any public demonstration
1908	**23 November**	**Meets his college friend H. N. Ferrer in the courtroom**[395]

1908	*11 December*	*The government passes the Criminal Law Amendment Act; it provides for summary prosecution without jury trial and prohibits unauthorised public meetings*
1908	*13 December*	*Nine Bengali leaders, including Krishna Kumar Mitra and Shyamsundar Chakravarty, are deported without trial*
1909	*5 January*	*Five* samitis *(revolutionary groups) of Eastern Bengal declared illegal under the Criminal Law Amendment Act*
1909	*9 January*	*Charuchandra Roy of French Chandernagore is released from the Alipore Jail on orders from the Government of India as a result of diplomatic pressure*[396]
1909	*10 February*	*Ashutosh Biswas, Crown Prosecutor, is murdered in the Alipore court complex*
1909	12 February	The judge reframes the charges against him and the other 35 remaining accused in the Alipore Bomb Trial; the charges include waging war against the King, a capital offense[397]
1909	**27 February**	**Placed in the dock for examination by the judge; makes no statement; a written statement is filed on his behalf by his lawyers**[398]
1909	4 March	The prosecution begins its arguments[399]
1909	21 March	The defence begins its arguments[400]
1909	**14 April**	**Present in court when the assessors give their non-binding opinions; both consider him not guilty**[401]
1909	**6 May**	**Present in court for the judgment in the Alipore Bomb Case; he and sixteen others are acquitted; Barindrakumar Ghose and Ullaskar Dutt are convicted and sentenced to death (later commuted to transportation for life); seventeen others are convicted and sentenced to various terms of transportation or imprisonment**[402]
1909	**6 May**	**Driven to the house of his uncle, the deported journalist Krishna Kumar Mitra, at 6 College Square, Calcutta; he lives here until February 1910**[403]
1909	6 May	Officials of the Government of Bengal begin to discuss the possibility of appealing his acquittal at Alipore[404]

1909	**7 May**	**Speaks from the balcony of 6 College Square to a group of students and a writer for the magazine *Bhāratī*[405]**
1909	12 May	The Government of Bengal informs the Government of India of its intention to look into the possibility of appealing his acquittal[406]
1909	**14–28 May**	**The *Sanjībanī* publishes three interviews in which he speaks of his experiences in jail and court[407]**
1909	**14 May**	**Writes an open letter to the editor of the *Bengalee* thanking those who had supported him during his imprisonment[408]**
1909	**30 May**	**Delivers a speech at Uttarpara; this is "the first time he [speaks] publicly of his Yoga and his spiritual experiences"[409]**
1909	**May–June**	**Publishes first instalment of *Kārākāhinī* (*Tales of Prision Life*) in the monthly review *Suprabhāt*; the series runs until February 1910[410]**
1909	**13 June**	**Delivers a speech in Beadon Square, Calcutta[411]**
1909	**c. 15 June**	**Leaves Calcutta to attend the Bakarganj District Conference in East Bengal[412]**
1909	**16 June**	**Stops in Faridpur[413]**
1909	**17–18 June**	**Travels to Barisal via Khulna[414]**
1909	**17–25 June**	**Keeps a record of his daily *sādhana* in a pocket diary[415]**
1909	**19 June**	**Speaks at the Bakarganj District Conference, held this year in Jhalakati, East Bengal[416]**
1909	**19 June**	**First issue of *Karmayogin*, a weekly newspaper edited and mostly written by him, appears in Calcutta while he is on tour; it includes his "The Ideal of the Karmayogin"[417]**
1909	**23 June**	**Speaks at a meeting in Barisal, Bakarganj District[418]**
1909	**25 June**	**Speaks at a meeting in Khulna[419]**
1909	**c. 26 June**	**Returns to Calcutta[420]**
1909	**26 June**	**Publishes "Man — Slave or Free?" in the *Karmayogin*[421]**
1909	**27 June**	**Speaks at a meeting in Howrah on the right of association[422]**

1909	*1 July*	*Madan Lal Dhingra assassinates Sir William Curzon Wyllie, political aide-de-camp of the Secretary of State for India, in London*
1909	6 July	Officials in the Government of India begin to discuss the possibility of deporting him without trial[423]
1909	7 July	Officials in the Governments of India and Bengal begin to discuss the possibility of prosecuting him for sedition on account of his speeches and his articles in the *Karmayogin*[424]
1909	**11 July**	**Speaks at a meeting in Kumartuli Park, Calcutta**[425]
1909	**18 July**	**Speaks at a meeting in College Square, Calcutta**[426]
1909	18 July	Sister Nivedita returns to Calcutta after travelling abroad for almost two years[427]
1909	**19 and 21 July**	**Meets with a representative of the Swadeshi Steam Navigation Company, Tuticorin, Madras Presidency**[428]
1909	20 July	The Legal Remembrancer, Bengal, writes that he believes that the Kumartuli speech is indictable as a seditious utterance; the Government of Bengal considers initiating a prosecution but ultimately drops the idea[429]
1909	**24 July**	**Publishes "The Doctrine of Sacrifice" and "The Greatness of the Individual" in the *Karmayogin***[430]
1909	**25 July**	**Speaks at a meeting in Faridpur, East Bengal**[431]
1909	end July	Sister Nivedita tells him that she has heard that the government is planning to deport him; he decides to write an article in *Karmayogin* that he believes will prevent this[432]
1909	29 July	The Lieutenant-Governor of Bengal decides not to recommend that the Government of India should deport him; this puts an end to deportation proceedings[433]
1909	**31 July**	**Publishes "An Open Letter to My Countrymen", an article intended in part to stave off deportation, in the *Karmayogin***[434]
1909	5 August	John D. Rees, M.P., calls for his deportation in the House of Commons[435]

1909	**7 August**	**Present at a muted Boycott Day celebration in Calcutta; the crowd calls on him to speak, but the president declares the meeting closed before he is able to**[436]
1909	9 August	Hearing of the appeal of the convicts in the Alipore Bomb Trial begins[437]
1909	10 August	A legal referee from Bombay writes to the Legal Remembrancer, Bengal, in regard to the proposed appeal of his acquittal, saying that there is a "fair chance of a conviction against Aurobindo Ghose being obtained in appeal"[438]
1909	**15 August**	**Gives an informal talk to supporters who come to 6 College Square to celebrate his birthday**[439]
1909	18 August	The Lieutenant-Governor of Bengal decides not to prefer an appeal of his Alipore acquittal[440]
1909	**21 August**	**Publishes "The Power that Uplifts" in the *Karmayogin***[441]
1909	**22 August**	**Speaks at a meeting in College Square**[442]
1909	**22 August**	**Publishes the first issue of *Dharma*, a weekly Bengali newspaper; he edits it and writes most of its articles**[443]
1909	26 August	The Government of India agrees with the Government of Bengal not to appeal his acquittal at this time, but proposes to reconsider the question after the appeals of the Alipore convicts have been heard[444]
1909	**5–6 September**	**Leads the Extremists at the Hughly Conference; addresses the conference on 6 September**[445]
1909	**11–12 September**	**Attends the Surma Valley Conference at Jalsukia, Habiganj, Eastern Bengal and Assam**[446]
1909	**c. 15 September**	**Interviewed in Calcutta by a correspondent of *India*, a Tamil newspaper published from Pondicherry**[447]
1909	**18 September**	**Publishes "The Process of Evolution" in the *Karmayogin***[448]
1909	September	Annie Besant, President of the Theosophical Society, writing in the *Central Hindu College Magazine*, calls him "fanatical" because of "his refusal to work with any Englishman"[449]
1909	**9 October–13 November**	**Publishes *The Brain of India* in the *Karmayogin***[450]

1909	**9 October**	**Speaks at a meeting in College Square**[451]
1909	**13 October**	**Speaks at a meeting in Harish Park, Bhawanipore, south Calcutta**[452]
1909	**15 October**	**Speaks at a meeting in College Square**[453]
1909	**16 October**	**Speaks at the Partition Day celebration in Beadon Square, Calcutta**[454]
1909	23 and 30 October	No issues of *Karmayogin* published on account of Puja holidays[455]
1909	November	"Aurobindo Ghosh — A Study", a profile by Jitendra Lal Banerjee, is published in the *Modern Review*[456]
1909	**6 November**	**Publishes "The Hindu Sabha", criticising the idea of Hindu nationalism, in the *Karmayogin***[457]
1909	*13 November*	*An attempt to assassinate the Viceroy, Lord Minto, in Ahmedabad*
1909	**20 November–25 December**	**Publishes *The National Value of Art* in the *Karmayogin***[458]
1909	**21 November**	**Visited by Ramsay Macdonald, British Labour M.P., at 6 College Square**[459]
1909	23 November	Judgment in the Alipore Bomb Case appeal; one acquitted; eleven have their sentences confirmed; the death sentences against Barindrakumar Ghose and Ullaskar Dutt are commuted to life imprisonment on a technicality; the cases of five others are referred to another judge[460]
1909	12 December	Barindrakumar Ghose and several others are transported to the Andaman Islands penal colony[461]
1909	**20 and 25 December**	**In articles published in *Dharma* and *Karmayogin* he announces the breakdown of negotiations between the Extremists and Moderates to form a united Bengal Congress**[462]
1909	*21 December*	*Assassination of A. M. T. Jackson, District Magistrate of Nasik*
1909	**25 December**	**Publishes a signed article, "To My Countrymen", in the *Karmayogin*, condemning the proposed Morley-Minto reforms and mentioning the breakdown of the united Congress negotiations**[463]
1909	31 December	The Government of Bengal abandons the idea of appealing his acquittal[464]

1909	December	The *Karmayogin* office is moved to 4, Shyampukur Lane[465]
1909	**December**	**According to police sources, he looks into the possibility of acquiring land in Basirhat, Bengal, in order "to start an Ashram"**[466]
1910	12 January	The Government of India asks the Government of Bengal to determine whether a sedition prosecution based on "To My Countrymen" would result in conviction[467]
1910	*24 January*	*Police detective Shamsul Alam is assassinated in the Alipore court complex*
1910	**29 January**	**Publishes "Fate and Free Will" in the *Karmayogin***[468]
1910	*January–February*	*British general election: the Liberals lose more than 100 seats, remaining in power only with the support of the Irish Parlimentary Party*
1910	1 February–7 March	The Government of Bengal proposes his deportation along with that of 52 other nationalist leaders; the Government of India does not agree to the proposal[469]
1910	6 February	Pressed by the local government, the organisers of the upcoming Bakarganj district conference state in writing that he will not attend the conference, to which he earlier had been invited[470]
1910	*8 February*	*Indian Press Act passed: it requires newspapers to deposit a security that would be subject to forfeit, along with the machinery of the press, if "offensive" material is published*
1910	*8 February*	*The Government of India announces the release of the nine Bengali leaders deported in December 1908*
1910	**11 February**	**Present at Howrah station to receive his uncle, returning deportee Krishna Kumar Mitra**[471]
1910	**12 February**	**Publishes the first instalment of *A System of National Education* in the *Karmayogin*; the series continues until 2 April**[472]
1910	**15 February**	**Present at the Calcutta pier to receive returning deportee Shyamsundar Chakravarty**[473]
1910	**c. 15 February**	**Warned of his impending arrest, he departs by boat from Calcutta to Chandernagore**[474]
1910	**c. 16 February**	**Arrives in Chandernagore; turned away by Charuchandra Roy; given shelter by Motilal Roy**[475]

1910	**February–March**	**Stays at several places in Chandernagore; engages in concentrated yogic *sādhana*[476]**
1910	18 February	Judgment in the reference of five persons convicted in the Alipore Bomb Case; three are acquitted[477]
1910	*21 February*	*Birendranath Dutta Gupta is executed in the Presidency Jail, Calcutta, for the assassination of Shamsul Alam*
1910	25 February	The Government of Bengal decides to prosecute him for sedition for the article "To My Countrymen", but does nothing to initiate proceedings[478]
1910	**March**	**Resolves to go to Pondicherry; people in Calcutta and Chandernagore secretly make arrangements for his passage[479]**
1910	**19 March**	**Publishes an article in the *Karmayogin* saying that he is not (as rumoured) in Tibet but "requires perfect solitude and freedom from disturbance for his Sadhan for some time"[480]**
1910	28 March	Sureshchandra Chakravarty leaves Calcutta for Pondicherry to ask revolutionaries in that town to make arrangements to receive him[481]
1910	30–31 March	Sureshchandra Chakrabarty reaches Pondicherry; makes contact with S. Srinivasachari[482]
1910	**31 March**	**Leaves Chandernagore for Calcutta by boat; in Calcutta meets people who have made arrangements for his passage, has mandatory medical examination and boards the French steamer *Dupleix*[483]**
1910	**1 April**	**Departs for Pondicherry on board the *Dupleix*[484]**
1910	4 April	The Chief Presidency Magistrate, Calcutta, issues a warrant for his arrest and that of the printer of the *Karmayogin*, under section 124A (sedition); the printer is arrested[485]
1910	**4 April**	**Arrives in Pondicherry; taken to the house of Sankara Chettiar on Comutty Chetty (now Vysial) Street, where he remains for six months[486]**
1910	7 April	The issuance of the warrant is reported in the *Times* (London); Secretary of State Morley telegraphs the Viceroy Lord Minto about this[487]
1910	7 April	In the House of Commons, Ramsay Macdonald asks the Under Secretary of State for India whether it is true that a warrant has been issued[488]

1910	14 April	Macdonald asks further questions in the House of Commons[489]
1910	14 April	The Government of India obtains information, later confirmed, that he is in Pondicherry[490]
1910	24 April	Elections in Pondicherry to select representative to the French Chamber of Deputies; Paul Bluyson, a Parisian lawyer, is the winner[491]
1910	**c. 25–30 April**	**Meets Paul Richard, a French lawyer who had come to Pondicherry for the elections and who is interested in Indian spirituality**
1910	28 April	Long debate in the House of Commons on the warrant, the *Karmayogin* case, etc.[492]
1910	18 June	The printer of *Karmayogin* is convicted and sentenced to six months' rigorous imprisonment[493]
1910	4 July	The Government of Bengal declares him an absconder and orders the attachment of his property in Bengal and the seizure of the press where *Dharma* was printed[494]
1910	19 August	An appeal preferred on behalf of the convicted printer of the *Karmayogin*[495]
1910	c. October	K. R. Rangaswami Iyengar gives him Rs. 2000 to cover his expenses in Pondicherry for one year[496]
1910	**c. 1 October**	**Moves into a rented house at 42 rue de Pavillon (now Suffren Street), Pondicherry**[497]
1910	28–30 October	Appeal in the *Karmayogin* Case is heard by the Calcutta High Court[498]
1910	**7 November**	**Writes to the *Hindu* of Madras announcing his presence in Pondicherry and intimating he will say nothing further until the High Court has given its ruling in the *Karmayogin* Case; his letter is published in the *Hindu* the next day**[499]
1910	7 November	Judgment in the *Karmayogin* Case appeal: the High Court finds "To My Countrymen" not seditious and acquits the printer[500]
1910	21 November	Case and warrant against him formally withdrawn by the government[501]
1910	*23 November*	*Lord Hardinge becomes Viceroy of India*
c. 1910		**Writes *Eric*, a play in verse**[502]

1911	**23 February**	**Writes to the *Hindu* (Madras) saying that he is "living in entire retirement"; the letter is published in the *Hindu* the next day**[503]
1911	*2 March*	*Dalhousie Square bombing in Calcutta, engineered by Srish Ghose and other Chandernagore revolutionaries*[504]
1911	**April**	**Takes a two-year lease on a house at 10 rue Saint-Louis, Pondicherry, and begins to live there**
1911	5 May	Mirra Alfassa is married to Paul Richard in Paris[505]
1911	June	*The Life of Aravinda Ghose* by R. Palit is published in Howrah, Bengal[506]
1911	*17 June*	*Robert William d'Escourt Ashe, the acting Collector of Tinnevelly district, is assassinated by Vanchi Iyer, a revolutionary trained in Pondicherry*
1911	10 July	An article "Anarchism in the French Settlements" is published in the *Madras Times*; it mentions "an organised Party in French India which supports Mr. Arabindo Ghosh and his friends"[507]
1911	**July**	**Writes two letters to the *Hindu* (Madras) explaining his position in Pondicherry in response to the article in the *Madras Times*; these letters are published in the *Hindu* on 20 and 21 July**[508]
1911	**c. 23–26 November**	**Meets Alexandra David-Néel, an acquaintance of Paul Richard and his wife Mirra**[509]
1911	**November or December**	**Meetings with Motilal Roy of Chandernagore**[510]
1911	*11 December*	*At the Delhi Durbar, King George announces the repeal of the partition of Bengal and the replacement of Calcutta by Delhi as the capital of India*
1911		The book *Yogic Sadhan* is published at the Sri Vani Vilas Press, in Srirangam[511]
c. 1911		***The Hero and the Nymph*, his translation of Kalidasa's *Vikramorvaśīya*, is published in Calcutta**[512]
1911–1912		Mirra Richard gives many talks in Paris
1912	**January–February**	**Writes many diary entries under the heading "Record of the Yoga"**[513]

1912	8 April	A French *juge d'instruction* (examining magistrate) searches his house, finds nothing suspicious, but is impressed by his Greek and Latin books[514]
1912	**c. June**	**Writes to a friend that he intends to remain in Pondicherry "for another year"**[515]
1912	**3 July**	**Writes the first of more than 20 letters to Motilal Roy of Chandernagore**
1912	**23 July**	**Meets D. L. Purohit, a man he had known in Baroda, who is in Pondicherry to study religious institutions; Purohit is later forced to resign his post on account of his visit**[516]
1912	c. July	The Government of French India requires foreigners to register with the government; five citizens of Pondicherry sign a certificate on his behalf[517]
1912	**15 August**	**Major spiritual realisation: "prolonged realisation & dwelling in Parabrahman"**[518]
1912	7 November	Mirra Richard meets the musician and sufi Inayat Khan in Paris
1912	**26 November**	**Begins to keep his spiritual diary, *Record of Yoga*, more regularly**[519]
1912	*23 December*	*Attempt to assassinate the Viceroy, Lord Hardinge, during his ceremonial entry into the new capital of Delhi; Hardinge is gravely injured; the mastermind of the attempt, Rashbehari Bose of Chandernagore, escapes*
c. 1912		**Writes second version of *Rodogune***[520]
1912–1913		*First and Second Balkan Wars*
1913	January–June	Mirra and Paul Richard associate with 'Abdu'l-Bahá in Paris
1913	**c. April**	**Moves into a house at 59 rue des Missions Etrangères (now Mission Street)**[521]
1913	**c. June–August**	**Translates Chittaranjan Das's book of poetry, *Sagar Sangit*, for Rs. 1000**[522]
1913	**11 October**	**Moves into a house at 41 rue François Martin**[523]
1913	**November**	**Meetings with Motilal Roy**[524]
1913	**20 November**	**Writes a presentation of "Sapta Chatusthaya", the outline of his personal sadhana**[525]

c. 1913		**Writes *Thoughts and Aphorisms*[526]**
1914	**29 March**	**Meets Paul and Mirra Richard, who arrived in Pondicherry earlier this day[527]**
1914	25–26 April	Elections in Pondicherry: Paul Bluysen is reelected, Paul Richard is badly defeated[528]
1914	**c. 8 May**	**Decides, with the Richards, to start a society (discussion club) to be called The New Idea; it is sanctioned by the government in June[529]**
1914	**c. 26 May**	**Decides, with the Richards, to launch a monthly philosophical review, which soon is given the name *Arya*[530]**
1914	c. 2–3 June	The Richards move into a new house on rue Dupleix (now Jawaharlal Nehru Street)[531]
1914	*28 June*	*Archduke Franz Ferdinand of Austria-Hungary is assassinated in Sarajevo*
1914	**11 July**	**Receives his share of the proceeds from the sale of the Maniktala Garden property[532]**
1914	*28 July*	*Austria-Hungary declares war on Serbia*
1914	*1 August*	*Germany declares war on Russia*
1914	*3 August*	*Germany declares war on France*
1914	*4 August*	*Germany invades Belgium; Britain declares war on Germany*
1914	**15 August**	**Releases the first issue of the *Arya*[533]**
1914	**15 August**	**Publishes the first instalment of *The Life Divine* in the *Arya*; it runs until January 1919[534]**
1914	**15 August**	**Publishes the first instalment of *Isha Upanishad*; it runs until May 1915[535]**
1914	**15 August**	**Publishes the first instalment of *The Secret of the Veda*; it runs until July 1916[536]**
1914	**15 August**	**Publishes the first instalment of *Selected Hymns*; it runs until July 1915[537]**
1914	**15 August**	**Publishes the first instalment of *The Synthesis of Yoga*; it runs until January 1921[538]**
1914	**26 August**	**Writes a letter to the editor of the *Hindu* (Madras) concerning a review of *The Secret of the Veda*; it is published in the *Hindu* the next day[539]**

1914	*5–12 September*	*First Battle of the Marne; German forces turn back before reaching Paris*
1914	*23 September*	*The German cruiser Emden, after sinking several ships in the Bay of Bengal and shelling Madras, appears off Pondicherry, causing panic*
1914	22 October	Bijoy Nag, a member of the household, is arrested under the "Ingress into India Ordinance" when he tries to go to Bengal; he is kept in jail without trial until 1919[540]
1915	**c. 1–3 January**	**Gives an interview to a correspondent of the *Hindu* of Madras; the interview is published in the *Hindu* on 4 January**[541]
1915	*9 January*	*Mohandas Gandhi returns to India from South Africa*[542]
1915	22 February	Paul and Mirra Richard leave Pondicherry for France[543]
1915	16 March	Paul and Mirra Richard reach France; they remain there until March 1916[544]
1915	**April**	**Publishes "The Type of the Superman" (later renamed "The Superman") in the *Arya***[545]
1915	**June**	**Publishes the first instalment of *Kena Upanishad* in the *Arya*; it runs until July 1916**[546]
1915	**August**	**Publishes the first instalment of *Hymns of the Atris* in the *Arya*; it runs until December 1917**[547]
1915	**15 September**	**Attends the marriage of Joseph David; this is one of the few times he attends a social event in Pondicherry**[548]
1915	**September**	**Publishes the first instalment of *The Ideal of Human Unity* in the *Arya*; it runs until July 1918**[549]
1915	**18–30 October**	**Writes *Vasavadutta*, a play in verse**[550]
1915	**November**	**Publishes "Rebirth" in the *Arya***[551]
1915	December	*Extremists re-enter the Indian National Congress for the first time since 1907*
1915		**Sits for the Danish artist Johannes Hohlenberg**[552]
1915		**Publishes *Ahana and Other Poems***[553]
1916		*Bal Gangadhar Tilak and Annie Besant found Home Rule Leagues in Bombay and Madras respectively*

1916	March	Paul and Mirra Richard leave France for England en route to Japan
1916	14 May	Paul and Mirra Richard arrive in Japan, where they remain for four years
1916	**June**	**Publishes "On Ideals" in the *Arya*[554]**
1916	**5 July**	**Attends the marriage of Sada Oidayar of Pondicherry[555]**
1916	*1 July–18 November*	*Battle of the Somme: one million British, French and German troops are killed or wounded in this tactical stalemate*
1916	**August**	**Begins work on the narrative poem (later epic) *Savitri*[556]**
1916	**August**	**Publishes the first instalment of *Essays on the Gita* in the *Arya*; it runs until July 1920[557]**
1916	**August**	**Publishes the first instalment of *The Psychology of Social Development* (later known as *The Human Cycle*) in the *Arya*; it runs until July 1918[558]**
1916	**December**	**Publishes the first instalment of *Heraclitus* in the *Arya*; it runs until June 1917[559]**
1916		*Lucknow Pact between the Indian National Congress and the Muslim League*
1917	*April*	*Gandhi leads a* satyāgraha *campaign in Champaran*
1917	*20 August*	*In Parliament, Sir Edwin Montagu announces a plan that would bring about "the gradual development of self-governing institutions" in India*
1917	**December**	**Publishes the first instalment of *The Future Poetry* in the *Arya*; it runs until July 1920[560]**
1917		Interviewed by journalist B. Shiva Rao[561]
1918	*March*	*Gandhi leads a* satyāgraha *campaign in Kheda, Gujarat*
1918	**April**	**Writes, on request, a "Message on National Education" for Annie Besant's *New India*; the message is published on 8 April[562]**
1918	**July**	**Writes, at the request of Annie Besant, a letter giving his opinion of the proposed Montagu-Chelmsford Reforms; the letter is published in *New India* on 10 August[563]**

1918	**August–November**	**Publishes "The Renaissance in India" in the *Arya*[564]**
1918	**September**	**Publishes "Self-Determination" in the *Arya*[565]**
1918	**October**	**Publishes "Materialism" in the *Arya*[566]**
1918	*11 November*	*Armistice ending World War I*
1918	**December**	**Meets A. B. Purani, who later becomes a member of the Ashram[567]**
1918	17 December	His wife Mrinalini Ghose dies of influenza in Calcutta while making preparations to come to Pondicherry[568]
1918		**Writes, at the request of Vithalbhai Patel, a letter giving his opinion on the Hindu Marriages Act; the letter is published in *Hindustan*[569]**
1918		**Writes an "Appreciation" of Tilak for publication in his collected speeches[570]**
1918		The British government requests his extradition along with that of other political refugees; the mayor of Pondicherry, Henri Gaebelé, refuses[571]
1919	**February**	**Publishes the first instalment of "A Defence of Indian Culture" in the *Arya*; the series continues until the last issue of the journal (January 1921)[572]**
1919	*13 April*	*Jallianwala Bagh massacre in Amritsar, Punjab*
1919	**20–21 April**	**Sits for the Bengali artist Mukhul Chandra Dey[573]**
1919	May	Saurin Bose and Nolini Kanta Gupta, members of the household in Pondicherry who were unable to travel during the war, visit Bengal[574]
1919	*28 June*	*Signing of Treaty of Versailles, formally ending the First World War*
1918	**October**	**Attends the baptismal ceremony of Joseph David's daughter Antoinette[575]**
1919	**November**	**Publishes "Rebirth and Karma" in the *Arya*[576]**
1919	**c. November–December**	**Meets Devdas Gandhi, who had been sent by his father, Mahatma Gandhi, to see him[577]**
1919	*23 December*	*Government of India Act, 1919, receives royal assent; it establishes the system of "dyarchy" by which relatively unimportant subjects are "transferred" to elected Indian ministers; the Indian National Congress rejects this system*

1919	*21 December*	*Royal Proclamation grants amnesty to certain political prisoners*
1919		***The Ideal of Human Unity* published in Madras**[578]
1920	**5 January**	**Writes a letter to Joseph Baptista declining his offer to be editor of a newspaper meant to serve as the organ of a new political party to be founded by Tilak**[579]
1920	February	Barindrakumar Ghose, Upendranath Banerjee and others released from the Andamans under the terms of the Amnesty of December 1919[580]
1920	**April**	**Writes a long letter to Barindrakumar Ghose**[581]
1920	April	Tilak publishes a manifesto for the Congress Democratic Party[582]
1920	**24 April**	**Meets Paul and Mirra Richard and Dorothy Hodgson, who reached Pondicherry earlier this day**
1920	**c. June–July**	**Meetings with Barindrakumar Ghose**[583]
1920	**c. June–August**	**Meetings with Motilal Roy**[584]
1920	*1 August*	*Death of Tilak in Bombay*
1920	*1 August*	*Gandhi launches the Non-Cooperation Movement*
1920	**c. 2–4 August**	**Writes a tribute to Bal Gangadhar Tilak that is published in the *Independent* on 5 August**[585]
1920	**August**	**Contributes an article to *The Standard Bearer*, an English weekly newspaper launched this month by Motilal Roy in Bengal**[586]
1920	**30 August**	**Writes to Dr. B. S. Moonje declining his offer to preside over the Nagpur session of the Indian National Congress**[587]
1920	**c. September**	**Meets Dr. Moonje and two others**[588]
1920	**September**	***The Renaissance in India* published in Chandernagore**[589]
1920	**17–19 October**	**Writes entries for *Record of Yoga*; these are the last surviving entries until 1926**[590]
1920	November	Paul Richard goes to Nagpur to attend the Congress session; afterwards he goes to Chandernagore, Gujarat, the Himalayas, etc.; he does not return to Pondicherry

1920	**c. November**	**Mirra Richard and Dorothy Hodgson move into his house at 41 rue François Martin during torrential rains**[591]
1920	*December*	*The Indian National Congress, at Nagpur, approves the Non-Cooperation programme*
1920		***War and Self-Determination* published in Madras**[592]
1920–1921		***Ideal and Progress*, *The Superman*, *Evolution*, *Thoughts and Glimpses* and *Isha Upanishad* published in Calcutta**[593]
1921	**January**	**Publishes the last issue of the *Arya***[594]
1921	**January**	**Meets siblings Barindrakumar Ghose and Sarojini Ghose, and others**[595]
1921	**August**	**Meets former revolutionary colleague Amarendranath Chatterjee**
1921	**22–23 August**	**Meets the Irish poet and critic James Cousins**[596]
1922	*February 1*	*Gandhi issues an ultimatum to the Viceroy, threatening mass civil disobedience*
1922	*February 4*	*Violence and deaths in Chauri-Chaura, Gorakhpur District, cause Gandhi to call off the Non-Cooperation Movement*
1922	**25 October**	**Moves into a recently rented house at 9 rue de la Marine**[597]
1922	**18 November**	**Writes to Chittaranjan Das**[598]
1923	*1 January*	*Chittaranjan Das and Motilal Nehru form the Swaraj Party, which for a short period is the most active political force in the country*
1922		**The first series of *Essays on the Gita* published in Madras**[599]
1922		Evening meetings of the members of the household with him become habitual
1922–1923		Barindrakumar Ghose sets up a yoga centre in Bhawanipore, Calcutta; it does not thrive and Barin returns to Pondicherry
1923	**17 April**	**Meets W. W. Pearson of Santiniketan**[600]
1923	**5 June**	**Meets Chittaranjan Das, who speaks about his political strategy and spiritual practice**[601]
1923	**15 August**	**Birthday celebration and talk**

1923	**25 September**	**Writes to Chittaranjan Das declining his request for a public message of support for his political programme**[602]
1923	**October**	**Gives an interview to the journalist G. V. Subbarao**[603]
1923	*December*	*Chittaranjan Das works out "Bengal Pact" with Bengali Muslims*
1923	*December*	*Congress session at Cocanada: Congress rejects the Bengal Pact*
1924	6 January	Congressmen try to enter Pondicherry without going through police formalities, causing a disturbance[604]
1924	**15 August**	**Birthday celebration and talk**
1924		***The Century of Life*, his translation of Bhartrihari's *Nītiśataka*, published in Madras**[605]
1925	January	Mirra is seriously ill; a doctor from north India summoned; the regular evening meetings are suspended[606]
1925	**5 January**	**Meets Lala Lajpat Rai, Purushottam Das Tandon, and others**[607]
1925	26 January	The evening meetings are resumed
1925	*16 June*	*Chittaranjan Das dies in Darjeeling*
1925	**20 June**	**Writes a message on the death of Chittaranjan Das**[608]
1925	**15 August**	**Birthday celebration and talk**
1926	**15 August**	**Birthday celebration and talk**
1926	**c. September**	**People in the community begin to refer to him as "Sri Aurobindo"**[609]
1926	**24 November**	**Has a major spiritual experience, later explained as the descent of the "overmind"; the members of the community receive his and Mirra's blessings; two days later he lets it be known that Mirra (henceforth called "the Mother") will look after the spiritual and material life of the community and that he will retire**
1926	**11 December**	**Meets with Anilbaran Roy, a disciple who had been out of town at the time of the November experience**[610]
1926	**December**	**Begins to make entries in *Record of Yoga*, the first to survive since the entries of October 1920**[611]

1926–1927		"Brilliant period" in the sadhana of members of the community
1927	**8 January**	**Purchases a new house at 28 rue François Martin, which is in the same block as 9 rue de la Marine; afterwards work begins to link the two properties**[612]
1927	**7 February**	**Moves into the new house at 28 rue François Martin**[613]
1927	**21 February**	**Issues message on the occasion of the Mother's birthday; this message later is published as Chapter 1 of *The Mother***[614]
1927	6 May	An article on the Ashram by Jatindranath Sen Gupta published in the *Hindu* of Madras; it contains, for the first time in print, the term "Sri Aurobindo Ashram"
1927	15 August	Gives *darshan* to members of the Ashram[615]
1927	*December*	*At its annual session in Madras, the Indian National Congress resolves to boycott the Simon Commission*
1927–1929		**Writes occasional letters to people outside the Ashram, and later within the Ashram, in answer to their questions about yoga, etc.**[616]
1928		**The book *The Mother* published in Calcutta**
1928	**28 May**	**Meets Rabindranath Tagore**[617]
1928	**4 August**	**Meets Sylvain Lévy, the French Indologist**[618]
1928	**13 November**	**Meets Punamchand Shah and Vithalbhai Amin before they go to Bombay to collect funds**[619]
1928		The Ashram now consists of fifty to sixty people
1928		**The second series of *Essays on the Gita* published in Calcutta**[620]
1929	April–August	The Mother has a series of talks with Ashram members and visitors; these are published in 1931 as *Conversations with the Mother*[621]
1929	August	*Life-Work of Sri Aurobindo* by Jotish Chandra Ghose published in Calcutta
1929	**September**	**Has a silent meeting with the English visitor Olive Maitland-Marsh**[622]
1929	November	Romain Rolland writes about him in the monthly journal *Europe*
1929	December	The Ashram now consists of around eighty people[623]

1929	24 December	Barindrakumar Ghose leaves the Ashram and goes to Calcutta
1929	*19 December*	*The Indian National Congress passes a resolution making* pūrṇa swarāj *or complete independence its goal*
1930	*26 January*	*India's Declaration of Independence promulgated*
1930	*March–April*	*Gandhi's Dandi March marks the start of the Civil Disobedience Movement*
1930	*29 December*	*Mohammad Iqbal, in his presidential address to the All-India Muslim League, proposes the establishment of a state in northwestern India for Indian Muslims: start of the Pakistan movement*
1930–1932		**Correspondence with disciples gradually increases**
1931	October–November	The Mother is ill; she draws back from some of her responsibilities in the Ashram[624]
1933	*28 January*	*Choudhary Rahmat Ali publishes a pamphlet presenting the idea of Pakistan*
1933	*9 May*	*Gandhi suspends the Civil Disobedience Movement*
1933		***The Riddle of This World*, consisting of an essay and selected letters, published**[625]
1933–1936		**Spends up to ten hours each day on correspondence with disciples and others**
1934	4 January	First meals served in the new Ashram dining room in Aroumé House
1934	**7 January**	**Declines a request by Mahatma Gandhi to meet him during Gandhi's visit to Pondicherry**[626]
1934	February	The Government of French India initiates an inquiry into the status of the Ashram[627]
1934	**c. 16 February**	**Writes statements on the Ashram and on his teaching and method of practice; these are published in the *Hindu* (Madras) on 20 February**[628]
1934	July	*Sri Aurobindo and the Future of Mankind* by Adhar Chandra Das published by the University of Calcutta[629]
1934	**15 August**	***Six Poems* published**[630]

1934–1936		No new members are admitted to the Ashram during these years; the membership remains steady at around 150[631]
1935	*August*	*Government of India Act receives royal assent; it provides for provincial autonomy in India*
1935	October	French writer Maurice Magre visits the Ashram
1935		***Lights on Yoga*, a collection of letters, published**[632]
1936		***Bases of Yoga*, a collection of letters, published**[633]
1937		Provincial elections held under the provisions of the Government of India Act; Congress governments formed in many provinces
1937		Spies reporting to the Criminal Investigation Department, Government of Madras, withdrawn from Pondicherry
1937–1938		**Correspondence with disciples gradually decreases**
1938	*12 March*	*The Anschluss (German annexation of Austria)*
1938	*30 September*	*Munich Agreement signed*
1938	*9–10 November*	*Kristallnacht (anti-Jewish pogroms in Germany and Austria)*
1938	**November**	**Surendra Mohan Ghose, a leader of the Bengal Congress Party, comes to Pondicherry to meet Sri Aurobindo; thereafter the two remain in touch**[634]
1938	**24 November**	**Breaks his thigh as a result of a fall while walking in his room**[635]
1939	**24 April**	**Gives darshan; subsequently this day becomes a regular darshan day**
1939	*1 September*	*Nazi Germany invades Poland, beginning World War II*
1939	*3 September*	*Britain and France declare war on Germany; the Viceroy announces that India is at war with Germany*
1939	**September–November**	**Writes forty-one sonnets**[636]
1939–1940		**Revises and publishes *The Life Divine* in two volumes**[637]
1940	*23 March*	*Pakistan Resolution adopted by the Muslim League in Lahore*

1940	*26 May–4 June*	*Dunkirk evacuation*
1940	*22 June*	*Capitulation of France*
1940	*July–October*	*Battle of Britain*
1940	**19 September**	**He and the Mother make a donation to the Madras War Fund; he offers his public support to the Allied war effort**[638]
1941	*22 June*	*Germany invades the Soviet Union*
1941	*7 December*	*Japan attacks the United States Pacific Fleet at Pearl Harbor, bringing the United States into the war against Japan, Germany and Italy*
1941	17 December	Sir Francis Younghusband nominates him for the Nobel Prize in Literature[639]
1942	*20 January*	*Wannsee Conference in Nazi Germany: plans for "final solution of the Jewish question"*
1942	*15 February*	*Fall of Singapore: 80,000 Indian, Australian and British troops surrender to the Japanese*
1942	March–April	*Cripps Mission: British cabinet member Sir Stafford Cripps comes to India and offers post-war self-government in exchange for Indian cooperation in the war effort*
1942	**31 March**	**Telegraphs Sir Stafford Cripps endorsing his proposal**[640]
1942	*April*	*The Congress and other Indian parties reject the Cripps Proposal*
1942	**6 April**	**Writes a message saying that as Calcutta is "in the danger zone" those "who are very eager to remove their children can do so"; this leads to increase in Ashram membership; by 1943 there are 318 members**[641]
1942	**15 August**	***Collected Poems and Plays* published**[642]
1943	*2 February*	*Final surrender of German forces at Stalingrad*
1943	**4 February**	**Gives a personal interview to Dilip Kumar Roy**[643]
1943	2 December	The Mother opens a school for children of disciples
1944	*6 June*	*D-Day: beginning of Normandy invasion*
1944		***On the War: Letters of Sri Aurobindo and the Mother* published**
1945	*7 May*	*Final surrender of German forces in Europe*

1945	**15 June**	**Writes a message on the Wavell Plan**
1945	*5 July*	*British general election: the Labour Party is victorious, Clement Attlee becomes Prime Minister*
1945	6, 9 August	*The United States drops atomic bombs on Hiroshima and Nagasaki*
1945	*15 August*	*Emperor Hirohito announces the surrender of Japan, ending World War II*
1945		Publication of *Sri Aurobindo*, a biography by K. R. Srinivasa Iyengar[644]
1946	*16 May*	*Cabinet Mission proposal for an independent India with three "groups" of provinces; rejected by Indian parties*
1947	*20 February*	*Prime Minister Attlee announces that the British will leave India by 30 June 1948*
1947	*3 June*	*The Mountbatten Plan: the British will hand over sovereignty to India and Pakistan on 15 August 1947*
1947	**c. June**	**Drafts a manifesto for the French India Socialist Party concerning the future status of Pondicherry**[645]
1947	**August**	**Writes a message that is broadcast by All India Radio on 14 August, the eve of the day of Indian independence**[646]
1947	*15 August*	*Partitioned India becomes independent; widespread violence in Punjab, Bengal and elsewhere*
1947	15 August	Independence-day celebrations at the ashram interrupted by rioting; one member of the ashram murdered[647]
1947	**27 September**	**Meets two representatives of the French Government, Maurice Schumann and François Baron**[648]
1948	*30 January*	*Mahatma Gandhi is assassinated in Delhi*
1948	**4–5 February**	**Writes two messages on the death of Mahatma Gandhi**[649]
1948	**October**	**Part I of *The Synthesis of Yoga* published in Madras**[650]
1948	**c. 5 December**	**Writes a message to the Andhra University alluding to the problem of linguistic provinces; the message later is read out when the university presents a National Award to him *in absentia***[651]
1948	December	The Ashram now consists of around 700 persons[652]

1948		***More Lights on Yoga* published in Pondicherry**[653]
1948	**c. May**	**Experiences symptoms of prostatic enlargement; doctors are consulted; the symptoms later subside**[654]
1949	c. May	Gabriela Mistral, former winner of the Nobel Prize in Literature, offers to propose him for the prize[655]
1949	**11 August**	**Writes a "Message to America", which is published as a pamphlet on the occasion of a birthday ceremony held in New York on 15 August**[656]
1949	October	Nominated for the Nobel Peace Prize[657]
1949		***The Human Cycle* published in Pondicherry**[658]
1949		**American edition of *The Life Divine* published in New York**[659]
1949		**American edition of *The Human Cycle* published in New York**[660]
1949–1950		**Publishes eight essays in the Ashram's *Bulletin of Physical Education***[661]
1950		***The Ideal of Human Unity* published in Pondicherry; American edition published in New York**[662]
1950		**American edition of *Essays on the Gita* published in New York**[663]
1950	*26 January*	*India proclaims itself a republic; Indian constitution promulgated*
1950	6 February	Awarded the Asiatic Society medal for peace and culture[664]
1950	*14 April*	*Death of Ramana Maharshi in Tiruvannamalai*
1950	**Summer**	**Return of symptoms of prostatic enlargement**[665]
1950	*25 June*	*Start of Korean War*
1950	**28 June**	**Writes a letter on the situation in Korea for the use of the editor of *Mother India*; the letter is later published in other Indian newspapers**[666]
1950	**3 July**	**Gives an interview to K. M. Munshi, a cabinet minister who had known him as a student at Baroda College**[667]
1950	**October–November**	**Prostatic enlargement leads to kidney infection and its sequelae**

1950	**24 November**	**Gives personal darshan to the Governor of Madras, who presents Andhra University's National Prize to him**[668]
1950	**5 December**	**Expires as a result of renal failure and uraemia**
1950	**6 December**	**Permission granted by the Government of French India for his remains to be interred in the courtyard of the Ashram**[669]
1950	**7 December**	**The chief medical officer of Pondicherry allows the public viewing of his body to continue since there is "no visible sign of decomposition"**[670]
1950	**9 December**	**His body is entombed in a vault in the courtyard of the Ashram**
1950–1951		**Publication of *Savitri***[671]

NOTES TO THE CHRONOLOGY

1. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 5.
2. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 1; Anon., *Rājnārāyaṇ Basu, 1*.
3. Macaulay, "Minute of the 2nd of February, 1835", in Macaulay, *Macaulay: Prose and Poetry*, 729.
4. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 17.
5. Johnson, *Roll of the Graduates*, 192. In the records of Calcutta University and the Bengal Medical Service, the given name of Sri Aurobindo's father is spelled in various ways: Kishnadhun, Kistodhone, Kisto Dhone, Kristo Dhan, Kristo Dhone. In this Chronology the name is always spelled Krishnadhan.
6. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 10.
7. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 46.
8. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 60.
9. Basu, *Rājnārāyaṇ Basur Ātma-carit*, 71.
10. Kole, *Rājnārāyaṇ Basu: Jiban o Sahitya*, 102.
11. Letter Krishnadhan Ghose to Jogendra Bose, 2 December 1890 (SAAA).
12. CUC 1859–60: 94.
13. CUC 1865–66: 123.
14. Sastri, *History of Brahmo Samaj*, vol. I: 150–51.
15. *History of Services of Gazetted Officers* (West Bengal State Archives).
16. Kopf, *Brahmo Samaj*, 179.
17. *History of Services of Gazetted Officers* (West Bengal State Archives).
18. Letter Anil Ghose to Peter Heehs, 27 November 1986 (SAAA).
19. Admissions Register of Saint Paul's School (1884) (SPSR).
20. *History of Services of Gazetted Officers* (West Bengal State Archives).
21. Sen, *Keshub Chunder Sen in England*, 1.
22. Kopf, *Brahmo Samaj*, 179.
23. *CRCS* 1871: 177, 294.
24. Johnson, *Roll of the Graduates*, 192.
25. *History of Services of Gazetted Officers* (West Bengal State Archives).
26. *AN* 5, 15. There is no contemporary record of Sri Aurobindo's birthdate or birthplace. The earliest known record giving his birthdate is the *Admissions Register* of St. Paul's School, London (SPSR). According to Sri Aurobindo and to Showlota Das, a daughter of Mano Mohan Ghose (a friend of Sri Aurobindo's father Krishnadhan Ghose), Sri Aurobindo was born in a house occupied by Mano Mohan Ghose in Calcutta. In 1949, Sri Aurobindo told his secretary Nolini Kanta Gupta that this house was located "in the Theatre Road", the number "being most probably 4". Showlota Ghose, on the other hand, wrote that Sri Aurobindo was born "in my father's house at 237, Lower Circular Road". She added that Mano Mohan moved to Theatre Road around 1879 (documents reproduced in *A&R* 1.1 [1977]: 78–79). Annette Akroyd, a friend of Krishnadhan Ghose and Mano Mohan Ghose, wrote in her diary that she went to live with Mano Mohan and his wife in their house at 14 South Circular Road when she came to Calcutta in December 1872. She did not mention that Swarnalotta or her infant son were living in the house at that time. A contemporary street directory confirms that Mano Mohan Ghose lived in a house that was numbered 14 South Circular Road in 1872, 1873, and 1874, in the same house with the number changed to 12 in 1875, and in the same house with the same number but with the street name changed to Lower Circular Road in 1876. (Still later this house was renumbered 237.) The same directory shows that Mano Mohan

Ghose was living at 4 Theatre Road in 1880. He was still living there in 1893, the year Sri Aurobindo returned to India from England (*The Bengal Directory* [Calcutta: Thakur, Spink and Co., 1872–94]). In an unpublished letter of 22 June 1950 Sri Aurobindo's secretary Nolini Kanta Gupta wrote (in Bengali): "I have come to know that [the house] situated on Lower Circular Road is precisely the house belonging to Mano Mohan Ghose and that Sri Aurobindo was born there itself" (SAAA). In 1971 the Government of West Bengal presented the house at 8 Shakespeare Sarani (formerly 4 Theatre Road) to Sri Aurobindo Bhavan, Calcutta, because Sri Aurobindo "passed a number of his boyhood years from time to time" in that house (document reproduced in *A&R* 1.1 [1977: 79–80]).

27. *The Theosophist* 3.9 (June 1882): 216.
28. Annette Akroyd, diary for 1872 (BP).
29. Nirodbaran, ed. *Talks*, vol. 2, 672.
30. Letter Annette Akroyd to Fanny Akroyd, 22 January 1873 (BP).
31. *History of Services of Gazetted Officers* (West Bengal State Archives).
32. Sergeant, *Ruler of Baroda*, 21.
33. *AN* 15.
34. Annette Beveridge, diary for 1877 (BP).
35. Letter Abu Mohammad Mozammel Huq, Secretary, Rangpur Public Library, to High Commissioner of India, Dhaka, 1 July 1975 (copy SAAA).
36. Letters Annette Beveridge to Henry Beveridge, 29 September 1877 and 3 October 1877; Annette Beveridge, diary for 1877 (BP).
37. Letter Henry Beveridge to Annette Beveridge, 3 October 1877 (BP).
38. Annette Beveridge, diary for 1877 (BP).
39. *Acte de naissance* (AVP) (copy in SAAA).
40. *AN* 15. The date of departure is not known. Annette Beveridge met Swarnalotta Ghose in Rangpur in March (diary for 1879 [BP]). Dr. Ghose is said to have returned to India in August (B. Ghose, *Ātmakathā*: 15).
41. *AN* 5, 15. *SDMS* 1879, Part 2: 49. According to this authority 84 Shakespeare Street was in the township of Chorlton-on-Medlock, just at its border with the township of Ardwick.
42. B. Ghose, *Ātmakathā*, 15.
43. Kole, *Rājnārāyaṇ Basu: Jiban o Sahitya*, 180.
44. *AN* 26–27.
45. Birth certificate, Croydon Registration District (CRO, copy in SAAA).
46. B. Ghose, *Ātmakathā*, 15 (Barindrakumar wrote incorrectly that the year was 1870).
47. *Manchester Guardian*, 21 March 1881.
48. Drewett's family, along with the three Ghose boys, are shown as living at this address at the time of the 1881 census, taken on 3 April 1881. BC: Public Record Office reference RG11, 3918/15, p. 23; *SDMS* 1883, Part 2: 51).
49. Letter Ian Bailey, Librarian, Manchester Grammar School, to SAAA, 21 August 1978.
50. *History of Services of Gazetted Officers* (West Bengal State Archives).
51. *History of Services of Gazetted Officers* (West Bengal State Archives).
52. Purani, ed., *Evening Talks*, 394.
53. *AN* 27; Gardiner, ed., *Admissions Registers*: 121(SPSR).
54. Letter Simon May, Archivist, St. Paul's School, to SAAA, 2 January 1998.
55. Gardiner, ed., *Admissions Registers*, 121 (SPSR).
56. Gardiner, ed., *Admissions Registers*, 121, 127; *Apposition*, Christmas 1884 (SPSR);Magnus, "St. Paul's School Fifty Years Ago", 626.

57. *Apposition*, Midsummer and Christmas 1885 (SPSR).
58. Letter Manmohan Ghose to Laurence Binyon, 13 August 1886 (LBP).
59. Class Reports for the Half-Year Ending Christmas 1885 (SPSR).
60. Class Reports for the Half-Year Ending July 1886 (SPSR).
61. Letters Manmohan Ghose to Laurence Binyon, August 1886 (LBP).
62. *Apposition*, Christmas 1886; Class Reports for the Half-Year Ending December 22nd 1886 (SPSR).
63. Class Reports for the Half-Year Ending July 20, 1887 (SPSR).
64. Letters Manmohan Ghose to Laurence Binyon, July 1887 (LBP).
65. *AN* 28, 34.
66. *Apposition*, Christmas 1887; Class Reports for the Half-Year Ending December 1887 (SPSR).
67. *The Pauline*, 1887: 591 (SPSR).
68. Letters Manmohan Ghose to Laurence Binyon, 1887–90; Letter Librarian, Christ Church, Oxford, to Peter Heehs.
69. Class Reports for the Half-Year Ending December 1887 (SPSR).
70. *The Pauline*, 1887, p. 664 (SPSR).
71. Class Reports for the Half-Year Ending July 1888 (SPSR).
72. *Apposition*, 1887: 11; *The Pauline*, 1889: 98 (SPSR).
73. Class Reports for the Half-Year Ending July 31, 1889 (SPSR).
74. *Apposition*, midsummer 1889 (SPSR); letter Librarian, St. Paul's School to SAAA 22 February 1973.
75. Letter Librarian, St. Paul's School to SAAA, 22 February 1973.
76. *The Pauline*, 1889: 52 (SPSR).
77. *Cambridge University Reporter*, 8 October 1889: 51; *Cambridge University Calendar for the Year 1891*: 598 (KCCR); Browning, *Impressions of Indian Travel*, 195; *AN* 29, 121.
78. Phillips, Binyon, Ghose, and Cripps, *Primavera*.
79. Purani, ed., *Evening Talks*, 241.
80. "Open Competition for the Civil Service of India. June, 1890": 8, 82 (IOR).
81. *AN* 28; *Tutor's Book*, vol. I, 1874–1918 (KCCR).
82. *Cambridge University Calendar for the Year 1891*: 604; *Protocollum Book*; room charts (KCCR).
83. *MA* 8: 239–40.
84. IOR L/PJ/6/300.
85. *Cambridge University Calendar for the Year 1891*: 599 (KCCR).
86. *Cambridge University Calendar for the Year 1892–1893*: 619 (KCCR).
87. *CPS* 1004.
88. IOR L/PJ/6/313.
89. *ECW* 765.
90. *Cambridge University Calendar for the Year 1892–1893*: 614–15 (KCCR).
91. *Cambridge University Calendar for the Year 1892–1893*: 294; *Cambridge University Examination Papers, Michaelmass Term, 1891 to Easter Term, 1892* (KCCR).
92. *Tutor's Book*, vol. I, (1874–1918) (KCCR); *AN* 149–50.
93. *Final Examination of Candidates Selected in 1890 for the Civil Service of India, July, 1892* (IOR V(21)2174).
94. Civil Service Commission, "Case of Aravinda A. Ghose", 16 November 1892 (IOR J&P 1966/92).
95. Civil Service Commission, letter Under Secretary of State, 17 November 1892 (IOR J&P 1966/92).

96. *AN* 149, 34.
97. *AN* 5, 33–34. Date inferred from the Gaekwar's London correspondence; he left London for India on 1 December 1892 (BSR).
98. Memorandum by Lord Kimberly, 2 December 1892 (IOR J&P 1996/92).
99. *Appointments in Bengal and their Holders from about the Year 1850 down to 1902*. Calcutta: Bengal Secretariat Press, 1903: 226. This book gives 11 December 1893 (a Sunday) as the date marking the end of Dr. Ghose's service; his replacement was appointed around 15 December. Obituaries were published in the *Amrita Bazar Patrika* on 15 December and the *Bengalee* on 17 December.
100. Letter National Maritime Museum, London, to SAAA, 29 September 1972, citing *Nautical Reports* 1893–1895.
101. Letter National Maritime Museum, London, to SAAA, 29 September 1972, citing *Nautical Reports* 1893–1895; *AN* 110.
102. Memo by Dewan, 18 February 1893 (BSR).
103. *TR* 614.
104. *BM* 7–10, 1166.
105. *BM* 11–15, 1166.
106. *AN* 110.
107. *AN* 122.
108. Date inferred from letter to grandfather of 11 January 1894 (*AN* 122); anecdote in Purani, *Life*, 43.
109. Huzur Order Register Book, 1898–99, Tippan dated 13 October 1898 (BSR); *AN* 41.
110. *BM* 5, 1167.
111. *ECW* 766
112. Letter M. Kuvarjee to Sabnis, 10 January 1895, *RSCP*, vol. 2: 51.
113. *AN* 38, 152
114. Huzur Order signed Sayajirao Gaekwar, 10 and 23 October 1895 (BSR).
115. Huzur Order signed Sayajirao Gaekwar, 6 December 1895 (BSR).
116. *CP* 18.
117. Letter Principal (Littledale) to Dewan, 14 January 1897 (BCR).
118. Tippan signed Dewan, 9 August 1900 (BCR).
119. Tippan signed Principal, 4 February 1898 (BCR).
120. Minutes of Meeting of Managing Committee, Baroda State Library, 17 August 1898 (BSR).
121. Letter Manmohan Ghose to Rabindranath Tagore, 17 October 1898 (RTP); see discussion of the date in *A&R*, 12.1 (April 1988): 89–92.
122. Letter Manmohan Ghose to Rabindranath Tagore, 17 October 1898 (RTP); Dinendra Kumar Roy, *With Aurobindo in Baroda*, 2–3; *AN* 43.
123. *CP* 697.
124. CP 697.
125. *ECW* 771.
126. "Statement of Jotindra Nath Bannerjee" in J&P 2742/1908 (IOR); for date see Heehs, *Bomb in Bengal*, 20.
127. *CP* 701.
128. *Baroda Civil List*, 31 January 1899 (BSR); Letter Principal (Tait) to Dewan, 1 March 1900 (BCR).
129. Abstract of proceedings of meeting of managing committee of college union, 17–18 January 1900 (BCR).
130. Huzur Order signed Sayajirao Gaekwar, 11 April 1900 (BSR).
131. Tippan signed Dewan, 9 August 1900 (BCR).

132. Huzur Order signed Secretary, 30 November 1900 (BSR).
133. Huzur Order signed Huzur Kamdar, 1 March 1901 (BSR).
134. Huzur Order, signed acting Huzur Kamdar, 17 April 1901 (BSR).
135. Huzur Order, signed acting Huzur Kamdar, 19 April 1901 (BSR).
136. Huzur Order signed acting Huzur Kamdar, 19 April 1901(BSR).
137. Nirad Mohini Bose, *Pārijāt* (the date is recorded as 16 *Baiśākh* 1308 Bengali era).
138. *AN* 153.
139. "Statement of Jotindra Nath Bannerjee" in J&P 2742/1908 (IOR).
140. Miura, "Okakura Tenshin", 277–85.
141. Browning, *Impressions of Indian Travel*, 195.
142. For date see Heehs, *Bomb in Bengal*, 32–33.
143. *AN* 145.
144. Letter to Mrinalini Ghose, 2 July 1902, reproduced in *A&R* 5.1 (April 1981): 76.
145. *ECW* 781.
146. *ECW* 768.
147. *AN* 141–43.
148. Huzur Order, signed Sayajirao Gaekwar, 6 August 1902, reproduced A&R 1. 1 (April 1977): 77.
149. *AN* 74, 99; for date see Heehs, *Bomb in Bengal*, 40.
150. For date see Heehs, *Bomb in Bengal*, 41.
151. *ECW* 780–81.
152. B. Ghose, statement in HFMP IV&V 41/2; B. Ghose, *Agnijug*, 40.
153. *AN* 51.
154. *AN* 33, 49.
155. B. Ghose, *Agnijug*, 55.
156. Letters Dhamnaskar to Mehta, 2 February 1903, Aravind A. Ghose to unknown, 14 February 1903, and Lakshmilal (secretary of Resident) to Ghose, 18 February 1903 (BSR).
157. Tippan submitted by Principal, Baroda College, to Dewan, 26 March 1903 (BCR).
158. Letter Aravind A. Ghose dated Srinagar, 5 June 1903 (BSR); *AN* 6; for date see Heehs, *Bomb in Bengal*, 50.
159. Multiple documents, May–September 1903 (BSR); *AN* 38, 42.
160. *AN* 110.
161. Multiple documents, June–August 1903 (BSR).
162. Multiple documents, September 1903 (BSR).
163. No documents relating to Sri Aurobindo's service in Baroda between 4 October 1903 and 6 May 1904 have been found among Baroda State and Baroda College records. A document relating to the sale of family land in Bengal dated 7 November 1903, apparently signed by him, comprises Exhibit 56/7 of Alipore Bomb Trial records. A Baroda Huzur Order submitted by the Huzur Kamdar and dated 1 February 1904 states that Mr. Ghose should sign certain documents "after he returns from his leave" (BSR). This leave is not entered in his history of services (BSR). About his leaves during this period, Sri Aurobindo wrote: "A great part of the last years of this period [in Baroda] was spent on leave in silent political activity" (*AN* 6).
164. Multiple documents, June–December 1904 (BSR).
165. Huzur Order of 10 August 1904 and subsequent correspondence (BCR).
166. For dates see Heehs, *Bomb in Bengal*, page 56 note and page 61 note.
167. *AN* 164.

168. *AN* 78.
169. *AN* 110.
170. Huzur Order dated 4 January 1905 (BSR).
171. Office memorandum signed A. B. Clarke and Aravind A. Ghose, 3 March 1905 (BCR).
172. *AN* 164–65.
173. Letter Tilak to Krishnavarma, 14 July 1905 (TP).
174. *BM* 1168.
175. *AN* 9.
176. Letter to Mrinalini Ghose, 30 August 1905, in *WBS* 380–85.
177. Letter to Mrinalini Ghose, 3 October 1905, in *WBS* 385–86.
178. GOI HPA June 1910, 26–41: 13.
179. *BM* 1169–70.
180. *BM* 100–03.
181. *CPS* 1002.
182. Huzur Order dated 1 February 1906 signed Aravind A. Ghose (BCR).
183. Office memorandum signed Aravind A. Ghose and A. B. Clarke, 3 February 1906 (BCR).
184. Cotton, *Indian and Home Memories*, 315.
185. Huzur Order dated 27 February 1906 (BCR).
186. Letter to Mrinalini Ghose, 2 March 1906, in *WBS* 389.
187. Letter to Mrinalini Ghose, 2 March 1906, in *WBS* 389; GOB Intelligence Branch, History Sheet 709 (Indra Nandy): 3.
188. National Council of Education Calendar, 1906–08 (NCER).
189. *ABT* 189.
190. *WBS* 95–100, 699; *A&R* 15. 2 (December 1991): 245 (the date is recorded as 25 *Caitra* 1312 Bengali era).
191. *AN* 54, 76; GOI HPA, June 1906, 152–68.
192. *AN* 54, 77; Deb, "Sri Aurobindo as I Knew Him", 21.
193. Report of National Council of Education, Bengal, 1907–09, Appendix G, Memorandum of Association (NCER).
194. Kanungo, *Bāṅglāy Biplab*, chapter 9; Raychaudhuri, *Sri Aurobindo*, 483.
195. Telegram Ghose to Principal, College, 1 June 1906 (BCR).
196. KD, 5–11 June 1906; HPGD 4–12 June 1906.
197. Letter Aurobindo Ghose to Bhupal Chandra Bose, 8 June 1906, published *AN* 147.
198. *CPS* 1002.
199. Council Order, 18 June 1906 (BCR).
200. Letter Aurobindo Ghose to Bhupal Chandra Bose, 8 June 1906, published *AN* 147.
201. Minutes of the Executive Committee of the National Council of Education, 24 July 1906 (NCER).
202. Minutes of the Executive Committee of the National Council of Education, 30 July 1906 (NCER).
203. Deb, "When He Was a Political Leader", ix; Deb, "Sri Aurobindo as I Knew Him", 21.
204. GOI HPA September 1910, 33–40: 18–19; Rangpur History Sheet 35 (Ishan Chandra Chakrabatti): 1 (GOEBA).
205. Deb, "When He Was a Political Leader", ix; Deb, "Sri Aurobindo as I Knew Him", 21; *AN* 54, 79.

206. *ABT* 190; Deb, "When He Was a Political Leader", ix; Deb, "Sri Aurobindo as I Knew Him", 22.
207. Deb, "When He Was a Political Leader", ix; Deb, "Sri Aurobindo as I Knew Him", 22.
208. Minutes of the Executive Committee of the National Council of Education, 8, 11, 23 August 1906 (NCER).
209. National Council of Education Calendar 1906–08 (NCER).
210. Mukherjee and Mukherjee, *Origins*, 83.
211. Minutes of the Executive Committee of the National Council of Education, 30 August 1906 (NCER).
212. HPGD, September–October 1906; *AN* 6, 54, 79.
213. *ABT* 288–89; *Note on Midnapore Revolutionary Conspiracy*, 4 (West Bengal State Archives).
214. Minutes of the Executive Committee of the National Council of Education, 18 September 1907 (NCER).
215. HPGD, 23 September 1906; H. P. Ghose, "Reminiscences", 12.
216. Alipore Bomb Trial records.
217. HPGD, 13 October 1906; Statement of Aurobindo Ghose in *Bande Mataram* Trial (ABTR).
218. Guha, *First Spark*, 316.
219. Alipore Bomb Trial records: Sukumar Sen deposition.
220. Alipore Bomb Trial records: Sukumar Sen deposition.
221. HPGD, 4–5 November 1906; *AN* 79.
222. GOI HPA March 1910, 33–40: 32.
223. Minutes of the Executive Committee of the National Council of Education, 15 November 1906 (NCER).
224. HPGD, 12 December 1906; Alipore Bomb Trial records: Sukumar Sen deposition; *AN* 79–80.
225. HPGD, 15–16 December 1906.
226. HPGD, 25 December 1906.
227. *AN* 54.
228. Tilak, *Samagra Lokmanya Tilak* 7: 553–61.
229. HPGD, 6 and 10 January 1907.
230. *CPS* 845, 1005.
231. Mukherjee and Mukherjee, *Bipin Chandra Pal*, 71–72.
232. Daly report 10.
233. *BM* 209–10.
234. Report by Police Commissioner, Baroda, 4 July 1908 (BSR); cf. GOI HPD October 1909, 29: 2.
235. HPGD, 7, 9 April 1907.
236. *BM* 315–19, 1172.
237. Mukherjee and Mukherjee, *Bipin Chandra Pal*, 71–72.
238. HPGD, 4–5 May 1907.
239. HPGD, 15 May 1907.
240. *BM* 1172.
241. Nevinson, *New Spirit*, 22–23.
242. HPGD, 8 June 1907.
243. *TR* 616.
244. HPGD, 14 June 1907; GOI HPA March 1910, 33–40, 62.
245. Alipore Bomb Trial records.

246. Minutes of the Meeting of the National Council of Education, 4 July 1907; GOI HPA March 1910, 33–40: 62.
247. HPGD, 5 July 1907.
248. *AN* 50, 77; A. Bhattacharya, "Aurobindo", 840.
249. HPGD, 22–24 July 1907; *Bande Mataram* weekly edition, 28 July 1907: 8–9.
250. HPGD, 30 July 1907; GOI HPB September 1907, 6–33: 10.
251. Nixon report 4, 5–7.
252. Minutes of the Executive Committee of the National Council of Education, 13 August 1908 (NCER).
253. HPGD, 7 August 1907; Ker report 72.
254. HPGD, 16 August 1907; *Bande Mataram* daily, 17 August 1907; Alipore Bomb Trial records.
255. HPGD, 17 August 1907; Alipore Bomb Trial records.
256. HPGD, 19 August 1907.
257. *Bande Mataram* weekly, 8 September 1907: 10; Tagore's manuscript is dated 7 *Bhādra* 1314 Bengali era.
258. *Dawn and Dawn Society's Magazine*, Pt. III (September 1907): 5; *BM* 655–57, 1173.
259. *Bande Mataram* daily, 27 August 1907; *Bengalee*, 28 August 1907.
260. *Bengalee*, 21 November 1907, cutting kept with GOI HPA January 1908, 34–37: 9.
261. *Bengalee*, 28 August 1907; Ker report 137–38.
262. *Bande Mataram* daily, 29 August 1907.
263. *Bengalee*, 21 November 1907, cutting kept with GOI HPA January 1908, 34–37: 9.
264. HPGD, 2 September 1907.
265. Statement by Upendranath Banerjee in GOI HPD August 1911, 9: 11–12.
266. HPGD, 10 September 1907; *Bengalee* 21 November 1907, cutting kept with GOI HPA January 1908, 34–37: 9.
267. *Bande Mataram* Case records: Judgment.
268. J. Bannerji, "Aurobindo Ghosh — A Study", 484; *AN* 7, 52, 59.
269. HPGD, 2 October 1907.
270. GOI HPA February 1908, 50–63: 21; *BM* 717.
271. Alipore Bomb Trial records: deposition of Sukumar Sen.
272. HPGD, 24 October 1907.
273. Rowlatt report, para 94.
274. GOB History Sheet 709 (Indra Nath Nandy): 4.
275. GOI HPA September 1910, 33–40: 42.
276. GOI HPA May 1908, 112–50: 97, 26, 32; *ABT* 291.
277. GOI HPA May 1908, 112–50: 97, 26, 32.
278. Minutes of the Executive Committee of the National Council of Education, 20 December 1907 (NCER).
279. Alipore Bomb Trial records: deposition of Sukumar Sen.
280. HPGD, 4 December 1907.
281. GOI HPB February 1908, 92–94: 1–13; GOI HPA May 1908, 112–50: 7, 26, 32.
282. Alipore Bomb Trial records: Exhibit 293/24.
283. *ABT* 76, 78; *AN* 59, 76, 565.
284. HPGD, 11 December 1907.
285. HPGD, 14 December 1907; *Bande Mataram* daily, 16 December 1907.
286. HPGD, 15 December 1907; GOI HPD March 1908, 1: 25.

287. Minutes of the Executive Committee of National Council of Education, 20 December 1907 (NCER).
288. Nevinson, *New Spirit*, 218–26. Nevinson writes that he met Aurobindo after a public meeting in College Square at which Nevinson spoke after Surendranath Banerjea; this meeting took place on 20 December.
289. HPGD, 21 December 1907; GOI HPA March 1910, 33–40: 70.
290. GOI HPA March 1910, 33–40: 70.
291. *Bande Mataram* weekly, 29 December 1907: 9.
292. GOI HPD March 1908, 1: 26.
293. KD, 24 December 1907; GOI HPA March 1910, 33–40: 70; Nevinson, *New Spirit*, 239.
294. KD, 25 December 1907; Chand, *Lajpat Rai*, 210–11.
295. KD, 26 December 1907; Nevinson, *New Spirit*, 244–49.
296. KD, 27 December 1907; Nevinson, *New Spirit*, 254–58.
297. KD, 28 December 1907; Nevinson, *New Spirit*, 260.
298. KD, 28 December 1907; Nevinson, *New Spirit*, 260–62.
299. KD, 29 December 1907; GOI HPA March 1910, 33–40: 70.
300. KD, 30 December 1907; "The 23rd Indian National Congress, Surat / An Account of the Proceedings", reproduced in *A&R* 4. 1 (April 1980): 102–09.
301. KD, 30 December 1907.
302. B. Ghose, *Sri Aurobindo*, 50; *AN* 39.
303. B. Ghose, *Ātmakāhinī*, 32; Purani, *Evening Talks*, 14.
304. B. Ghose, *Sri Aurobindo*, 50–51; *AN* 39, 91, 94, 109–11.
305. B. Ghose, *Ātmakāhinī*, 34; B. Ghose, *Sri Aurobindo*, 51.
306. *Daily Telegraph and Deccan Herald*, 15 January 1908.
307. *Daily Telegraph and Deccan Herald,* 15 January 1908; *BM* 807–09, 1174.
308. Inferred from previous and subsequent events.
309. Alipore Bomb Trial records: Exhibit 293/26.
310. *BM* 810–14, 1174.
311. *BM* 818–32, 1175.
312. BPAI, 15 February 1908: 79–80; GOI HPA March 1910, 33–40: 70; *BM* 833–36, 1175.
313. BPAI, 15 February 1908, 82; GOI HPA March 1910, 33–40: 70.
314. GOI HPA March 1910, 33–40, 70; *BM* 837–44, 1175.
315. GOI HPA March 1910, 33–40: 70.
316. KD 29–30 January 1908; GOI HPA March 1910, 33–40: 70–71; *BM* 847–64, 1175.
317. GOI HPA March 1910, 33–40: 71; *BM* 847–64, 1175–76.
318. Ker report 130.
319. GOI HPB March 1909, 181–82, 3–5; statement by Upendranath Bannerjee in GOI HPD August 1911, 9: 9.
320. A. Bhattacharya, "Aurobindo" 835; statement by Barindrakumar Ghose in Andaman report 8.
321. GOI HPA March 1910, 33–40, 71.
322. Inferred from previous event.
323. B. Ghose, *Ātmakāhinī*, 37, 41.
324. HPGD, 11 February 1908; GOI HPA March 1910 33–40: 71.
325. *BM* 871–72, 1176.
326. HPGD, 13 February 1908; *Bande Mataram* daily, 17 February 1908; *BM* 872, 1176.
327. Various documents produced as evidence in the Alipore Bomb Trial.

328. Letter to Mrinalini Ghose, published *WBS* 388–89. For date see Purani, *Life*, 105 note 2.
329. Letter to Mrinalini Ghose, 21 February 1908, in *WBS* 390–91.
330. Alipore Bomb Trial records: Sukumar Mitra deposition.
331. *AN* 168–70.
332. HPGD, 10 March 1908.
333. Jugement de divorce Morisset/Alfassa (AVP cote DU 1489).
334. *Bande Mataram* daily, 30 April 1908.
335. *BM* 1002, 1176.
336. *Bande Mataram* daily, 8 April 1908; GOI HPA March 1910, 33–40: 71, 83.
337. *Bande Mataram* daily, 10 April 1908.
338. *BM* 1028–29, 1176; GOI HPA March 1910, 33–40: 71.
339. *BM* 1034–37, 1176–77; HPGD, 12 April 1908.
340. *Bande Mataram* weekly, 18 April 1908.
341. Alipore Bomb Trial records: written statement of Aurobindo Ghose.
342. Alipore Bomb Trial records: various depositions; *BM* 1047–51, 1177.
343. A. Bhattacharya, "Aurobindo", 843–44.
344. GOI HPA March 1910, 33–40: 84.
345. Unsent letter Chief Secretary, Government of Bengal, to Secretary, Government of India, in GOB pol. conf. file 266 of 1908 (marked "spare copies, etc.").
346. *ABT* 58; GOB pol. conf. 170 of 1908: 2.
347. *WBS* 7 (*Tales* 1); Nirodbaran, ed., *Talks*, vol. 1, 503–04; A. Bhattacharya, "Aurobindo" 844–45.
348. A. Bhattacharya, "Aurobindo" 844–45.
349. *WBS* 7–12 (*Tales* 2–8).
350. GOI HPA May 1908, 112–50: 12–13; *ABT* 59.
351. *WBS* 13 (*Tales* 10); GOB pol. conf. 170 of 1908: 3.
352. GOB pol. conf. 170 of 1908: 3; GOI HPA May 1908, 112–50: 25–33.
353. *Bande Mataram* weekly, 10 May 1908.
354. *WBS* 14 (*Tales* 11); *Bengalee*, 14 May 1909: 40; GOB pol. conf. 170 of 1908: 6.
355. IOR L/PJ/6/907; GOI HPA June 1908, 130–31: 8.
356. *WBS* 14–15 (*Tales* 11–12); GOB pol. conf. 170 of 1908: 6; *AN* 60, 98.
357. GOI HPA June 1908, 130–31: 8.
358. *Bande Mataram* daily, 11 May 1908 and weekly, 17 May 1908; Alipore Bomb Trial records: petitions.
359. IOR L/PJ/6/872; GOI HPA May 1908, 112–50: 21.
360. GOI HPA May 1908, 104–11: 1–19.
361. *ABT* 9, 13–17.
362. GOI HPA May 1908, 112–50: 21.
363. Alipore Bomb Trial records.
364. Alipore Bomb Trial records.
365. Alipore Bomb Trial records.
366. Minto, *Minto, Morley and India*, 238; Bengal Terrorism report 3.
367. Report by Inspector General of Prisons, GOB political (Jails branch) 9 of 1910: 2; B. Ghose, *Ātmakāhinī*, 73.
368. *Bande Mataram* daily and weekly (frequently reproduced).
369. Alipore Bomb Trial records.
370. Report by Inspector General of Prisons, GOB political (Jails branch) 9 of 1910: 2–3; *AN* 60
371. *Bande Mataram* daily, 23 June 1908.
372. *Bande Mataram* daily, 24 June 1908, 5, HPGD, 23 June 1908.

373. Karandikar, *Bal Gangadhar Tilak*, 298.
374. HPGD, 23 July 1908; Karandikar, *Bal Gangadhar Tilak*, 317–23.
375. Mukherjee and Mukherjee, *Bipin Chandra Pal*, 108.
376. *Bengalee*, 6 August 1908.
377. Alipore Bomb Trial records.
378. *Bande Mataram* weekly, 16 August 1908: 15; IOR J&P 4494 of 1908.
379. *BM* 1145–46.
380. GOI Home Jails A, February 1909, 29–32: 62.
381. *Bande Mataram* weekly, 23 August 1908: 12–13.
382. GOB pol. conf. 160 of 1908; *The Pioneer*, 10 September 1908 in GOI HPB December 1908, 96–110: 29.
383. *Bengalee*, 21 May 1909: 7; *AN* 15, 60.
384. Alipore Bomb trial records.
385. Alipore Bomb Trial records; *Bande Mataram* daily, 28 September 1908.
386. Neogy, "Pondicherry: A Centre", 242.
387. Alipore Bomb Trial records.
388. *Bande Mataram* daily, 20 October 1908 and thereafter.
389. HPGD, 28 October 1908.
390. HPGD, 8 November 1908; Daly report 15.
391. HPGD, 10 November 1908; Daly report 15.
392. Report in *The Englishman*, 12 November 1908, in IOR L/PJ/6/907.
393. Nixon report 34; Daly report 14.
394. *The Bengalee*, 18 November 1908: 8.
395. *The Bengalee*, 24 November 1908: 8.
396. HPGD, 9 January 1909.
397. *ABT* 53–55.
398. Alipore Bomb Trial records; *Bengalee*, 28 February 1909: 7.
399. *ABT* 106.
400. *ABT* 106.
401. *Hindu Patriot*, 16 April 1909: 3; GOB pol. conf. 194 of 1909.
402. GOB pol. conf. 194 of 1909; GOI HPA April 1910, 81–115: 11; *Hindu Patriot*, 7 May 1909: 3.
403. GOB pol. conf. 205 of 1909.
404. GOB pol. conf. 194 of 1909; GOI HPA April 1910, 81–115: 11.
405. *Bhāratī* 33 (*Jyaiṣṭha* 1316 Bengali era): 112.
406. GOI HPA April 1910, 81–115: 11–12.
407. *Bengalee*, 14, 21, 28 May 1909.
408. *AN* 263.
409. *KY* 3–12; *AN* 61; GOI HPA October 1909, 230–48: 24–25, 31.
410. The first instalment was published in the *Jyaiṣṭha* 1316 issue of *Suprabhāt*, the ninth and last instalment was published in the issue of *Māgh* 1316.
411. *KY* 13–17; GOI HPA October 1909, 230–48: 25, 31.
412. GOI HPA October 1909, 230–48: 25.
413. GOI HPA October 1909, 230–48: 25.
414. *RY* 33–35.
415. *RY* 33–37.
416. *KY* 35–42; GOI HPA October 1909, 230–48: 25–26.
417. *KY* 18–32.
418. *KY* 43–47; GOI HPA October 1909, 230–48: 46–48.
419. *KY* 48–53; GOB pol. conf. 205 of 1909; GOI HPA October 1909, 230–48: 48–51.

420. Inferred from previous event.
421. *KY* 66; *EPY* 596.
422. *KY* 67–83; GOB pol. conf. 205 of 1909; GOI HPA October 1909, 230–48: 51–58.
423. GOI HPA October 1909, 230–48: 3.
424. Minto to Morley, 7 July 1909 (MP); GOB pol. conf. 205 of 1909.
425. *KY* 100–07; GOI HPA October 1909, 230–48: 66–67.
426. *KY* 122–26; GOI HPA October 1909, 230–48: 63–65.
427. *LSN* 984.
428. Sri Aurobindo notebook R1 (SAAA).
429. GOB pol. conf. 205 of 1909.
430. *KY* 137–41; *EPY* 29–32, 596.
431. GOB pol. conf. 250A of 1909.
432. *AN* 89, 92–93; *LSN* 988.
433. GOB pol. conf. 205 of 1909; GOI HPA October 1909, 230–48: 31.
434. *KY* 150–60.
435. *A&R* 8.1 (April 1984): 82.
436. GOI HPA October 1909, 230–48: 73; *Times* (London), 31 August 1909: 3.
437. *ABT* 9.
438. GOB pol. conf. 205 of 1909, sl. 19: 1.
439. *KY* 178.
440. GOB pol. conf. 205 of 1909, sl. 19: 3; GOI HPA October 1909, 230–48: 75.
441. *KY* 183–88.
442. GOI HPA October 1909, 142–43: 3–4.
443. *AN* 8, 61; *WBS* 147 (date printed as 7 *Bhādra* 1316 Bengali era).
444. GOB pol. conf. 205 of 1909, sl. 19: 3.
445. GOI HPB November 1909, 103–04: 5; GOB pol. conf. 205A of 1909; *KY* 223–24; *AN* 59.
446. GOI HPA December 1909, 15–16: 7.
447. *A&R* 13.2 (December 1989): 206–09.
448. *Central Hindu College Magazine* 9 (September 1909): 210.
449. *EPY* 33–37, 596.
450. *ECW* 363–78, 772.
451. GOB pol. conf. 250A of 1909, 3; *KY* 274–75.
452. GOB pol. conf. 250A of 1909: 3; *KY* 276–78.
453. GOB pol. conf. 250A of 1909: 3.
454. *KY* 279; GOB pol. conf. 250A of 1909: 3.
455. *Karmayogin*, vol. 1 (no issue published on 16 October or 6 November).
456. Bannerji, "Aravinda Ghosh", 476–87.
457. *KY* 302–06.
458. *ECW* 431–54; 773.
459. GOI HPA January 1910, 126–27: 3.
460. *ABT* 397; GOI HPA January 1910, 126–27: 3.
461. GOI HPA January 1910, 141–42: 3–4.
462. *WBS* 214–17 (date 5 *Pauṣ* 1316 Bengali era on page 211).
463. *KY* 372–76.
464. GOI HPA January 1910, 27: 3.
465. *Karmayogin* 1: 26 (1 January 1910): 1; GOI HPA January 1910, 126–127: 3 (where the address is given incorrectly as 14 Shampookur Lane).
466. GOI HPA January 1910, 141–42: 2.
467. GOI HPA December 1910, 14–42: 1–2.

468. *EPY* 47–50, 596.
469. GOI HPA March 1910, 33–40: 61–87.
470. GOEBA pol. conf. 63 of 1910: 7.
471. *Bengalee*, 12 February 1910.
472. *ECW* 379–409, 772.
473. GOB History Sheet 723: 7–8; *Bengalee*, 16 February 1910; *Dharma* 1.25 (*9 Phalgun* 1316 Bengali era): 11.
474. *AN* 63, 87–90; see *A&R* 8.2 (December 1984): 221–47 for a discussion of this event and its probable date.
475. *AN* 63, 89.
476. *AN* 64, 90.
477. GOI HPA May 1910, 138–39: 3.
478. GOI HPA December 1910, 14–42: 2.
479. *AN* 64, 90.
480. *KY* 461.
481. Chakrabarty, *Smṛtikathā*, 61.
482. Chakrabarty, *Smṛtikathā*, 104–07.
483. GOI HPA December 1910, 14–42: 9; *AN* 64, 91.
484. *AN* 64, 91; Chakrabarty, *Smṛtikathā*, 119.
485. GOI HPA December 1910, 14–42: 2.
486. *AN* 64: "Rapport général du voyage", *Dupleix*, 7 April 1910 (MMA); Chakrabarty, *Smṛtikathā* 100, 132.
487. *Times* (London), 7 April 1910: 5; Telegram Morley to Minto, 7 April 1910 (MP).
488. GOI HPB May 1910, 37–41: 4–5.
489. GOI HPB May 1910, 37–41: 6.
490. GOI HPA December 1910, 14–42: 5, 25.
491. *Journal officiel des Établissements Françaises dans l'Inde*, 6 May 1910: 347.
492. *Times* (London) 29 April 1910: 7–8.
493. GOI HPA December 1910, 14–42: 14, 16, 27–30.
494. GOI HPA December 1910, 14–42: 14, 16.
495. GOI HPA December 1910, 14–42: 31.
496. *AN* 174.
497. Chakrabarty, *Smṛtikathā*, 89; *AN* 264.
498. GOI HPA December 1910, 1–2: 3–4.
499. *AN* 264.
500. GOI HPA December 1910, 1–2: 3–4.
501. GOI HPD March 1911, 1: 19; *Times* (London), 22 November 1910.
502. *CPS* 529, 1003.
503. *AN* 265–66.
504. Nixon report 34.
505. Acte de mariage 12 M/212 (AVP).
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507. *Madras Times*, 10 July 1911: 8.
508. *AN* 266–70.
509. David Néel, *Journal de voyage*, 69–70.
510. M. Roy, "Srīarabinda Prasaṅga", 375–76; GOB History Sheet 603: 2.
511. *RY* 1369.
512. *TR* 617.
513. *RY* 47–73.
514. GOI HPB May 1912, 14–18: 1–2; *AN 176*.
515. *AN* 172–74.

516. Letter Macrae to Gupta (Dewan), 12 September 1912 (BSR).
517. GOM Judicial Department, 1912 ("Police at Pondicherrry").
518. *AN* 177.
519. *RY* 117.
520. *CPS* 1002.
521. *Certificat d'immatriculation des étrangères* dated 12 October 1913 (copy SAAA); Amrita, *Pilgrimage*, 16
522. *AN* 186–88; *TR* 623.
523. *Certificat d'immatriculation des étrangères* dated 12 October 1913 (copy SAAA); Amrita, *Pilgrimage*, 22.
524. Armstrong report 70.
525. *RY* 3–24, 321, 1491.
526. *EDH* 518.
527. *RY* 422.
528. *Journal officiel*, 28 April 1914, reproduced in *A&R* 13.1 (April 1989): 100–01.
529. *RY* 468; GOI HPB February 1915, 777–80: 7.
530. *RY* 479 (mentioning work for "the review"); in a letter of 1935 (*LHA* 28) Sri Aurobindo remarked that the *Arya* "was decided" on 1 June 1914.
531. *RY* 483; *AN* 251, 579–80.
532. *RY* 544.
533. *RY* 600.
534. *LD* 1109.
535. *IU* 593–94.
536. *SV* 599.
537. *SV* 600.
538. *SY* 913.
539. *RY* 612; *SV* 602.
540. GOI HPA May 1915, 287: 4–5.
541. The *Hindu*, 4 January 1915.
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544. PRP.
545. *EPY* 598.
546. *KU* 440.
547. *SV* 600.
548. Pondicherry Town Hall, marriage records, no. 53/1915/MC (PMR).
549. *HC* 688.
550. *CPS* 619, 1004.
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552. Letter Hohlenberg to Judith Tyberg, September or October 1948 (SAAA).
553. *Ahana and Other Poems* (Pondicherry: The Modern Press, 1915).
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556. *SAV* 728.
557. *EG* 595.
558. *HC* 687.
559. *EPY* 599.
560. *FP* 399.

561. Purani, *Life*, 165.
562. *AN* 270–72, 583.
563. *AN* 273–74, 583.
564. *RI* 447.
565. *HC* 689.
566. *EPY* 599.
567. Purani, *Evening Talks*, 16–19.
568. Written statement Bhupal Chandra Bose (Mrinalini's father), published *A&R* 2.2 (December 1978): 209.
569. *AN* 274–75, 583.
570. *ECW* 658–60.
571. Gaebelé, *Histoire de Pondichéry*, 121.
572. *RI* 448.
573. Dey's drawing, signed and dated by Sri Aurobindo (SAAA).
574. GOI HPB June 1919, 494–97: 16.
575. Information from Antoinette Benoit Mariadasou (née David), see *A&R* 18.2 (December 1994): 243, note 4.
576. *EPY* 600.
577. *AN* 234, 442.
578. *HC* 688.
579. *AN* 254–57.
580. *A&R* 4.1 (April 1980): 11–23, 84.
581. *WBS* 392 (in the original manuscript of this letter Sri Aurobindo wrote "Date unfixable" instead of a date. See *A&R* 4. 1 (April 1980): 1).
582. Tilak, *Samagra Lokmanya Tilak* 7: 296–99.
583. B. Ghose, *Sri Aurobindo*, 76; GOB pol. conf. 199 of 1920.
584. See letters to Motilal dated May 1920 and 2 September 1920 in *AN* 235–48.
585. *AN* 275–78, 583.
586. *EPY* 509–11, 603.
587. *AN* 257–59, 580–81.
588. Manuscript notebook of Nolini Kanta Gupta (SAAA). One page of this notebook lists people who came to Sri Aurobindo's house in 1919–1921. The entry in question reads: "Dr. Munji & 2 others".
589. *The Renaissance in India* (Chandernagore: Prabartak Publishing House, September 1920).
590. *RY* 1239–41.
591. Letter Mirra Alfassa (the Mother) to her mother Mathilde Alfassa, 18 December 1920 (SAAA).
592. *HC* 689.
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596. Cousins and Cousins, *We Two Together*, 394.
597. *Sri Aurobindo Ashram: The Story of the Main Building*, v; B. Ghose, *Sri Aurobindo*, 87–88.
598. *AN* 260–62.
599. *EG* 595.
600. Purani, *Life*, 185.
601. Purani, *Life*, 186.
602. Purani, *Life*, 188.

603. Purani, *Life*, 188.
604. Purani, *Life*, 191.
605. *TR* 619.
606. Purani, *Life*, 202.
607. Purani, *Life*, 202.
608. *AN* 279.
609. Notebooks of A. B. Purani and Haradhan Bakshi (SAAA).
610. Roy, "Notes from a Sadhak's Diary", 39.
611. *RY* 1245, 1507.
612. *Sri Aurobindo Ashram: The Story of the Main Building*, 21.
613. Haradhan Bakshi diary (SAAA); *Sri Aurobindo Ashram: The Story of the Main Building*, v.
614. *MLM* 3–5, 651.
615. Inferred from letter of 13 October 1927, reproduced in *AN* 395–96.
616. *LY–I* 583.
617. Telegram Andrews to Sri Aurobindo, 27 May 1928, and other contemporary documents (SAAA).
618. K. Rajangam diary, 4 August 1928 (SAAA).
619. K. Rajangam diary, 13 November 1928 (SAAA).
620. *EG* 595.
621. The Mother, *Questions and Answers*.
622. Maitland-Marsh, *Uplifting Humanity*, 160; the meeting took place shortly before Maitland-Marsh's departure from Pondicherry on 21 September 1929.
623. Data in SAAA.
624. *MLM* 41–46; Pandit, ed., *Breath of Grace*, 59.
625. *LY–I* 586.
626. *AN* 443.
627. *LHA* 30; *AN* 444.
628. *AN* 530–31, 547–50, 608–09.
629. Adhar Chandra Das, *Sri Aurobindo and the Future of Mankind* (Calcutta: University of Calcutta, 1934).
630. First edition of the book.
631. Data in SAAA.
632. *LY–I* 586.
633. *LY–I* 586.
634. S. Ghose, "A Talk," 108–15.
635. Purani, *Life*, 227.
636. *CP* 717, 720–22.
637. *LD* 1110.
638. *AN* 453, 595.
639. Letter Younghusband to Dilip Kumar Roy, 17 December 1941, reproduced in *Mother India*, 28.8 (August 1975): 623; communications from the Nobel Foundation and the Swedish Academy to SAAA.
640. *AN* 469, 597.
641. *AN* 462.
642. First edition of the book.
643. Dilip Kumar Roy, "An Hour with Sri Aurobindo", 93.
644. First edition of the book.
645. *AN* 481–91.
646. *AN* 474–80.
647. Nirodbaran, *Twelve Years*, 211.

648. *The Hindu* (Madras), 29 September 1947.
649. *AN* 497.
650. *SY* 917.
651. *AN* 498–504, 601.
652. Data in SAAA.
653. *LY–I* 586.
654. Nirodbaran, *Sri Aurobindo*, 3; Nirodbaran, *Twelve Years*, 260.
655. *Amrita Bazar Patrika*, 14 May 1949.
656. *AN* 551–53, 610.
657. Communication from Norwegian Nobel Institute (SAAA).
658. *HC* 687.
659. *LD* 1114.
660. *EPY* 603.
661. *HC* 687.
662. *HC* 688–89.
663. *EG* 595.
664. Letter Rama Prasad Mookerjee to Sri Aurobindo, 7 February 1950 (SAAA).
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666. *AN* 507–08, 602.
667. K. M. Munshi, transcript of interview with Sri Aurobindo, 3 July 1950 (copy in SAAA).
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669. *Journal officiel*, vol. 101, no. 49, Arrête no. 1747 of 6 December 1950: 630.
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671. *SAV* 737.

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1. Works by Sri Aurobindo published in THE COMPLETE WORKS (with abbreviations and volume numbers)

AN	*Autobiographical Notes and Other Writings of Historical Interest*	*CWSA* vol. 36
BM	*Bande Mataram*	*CWSA* vols. 6–7
CP	*Collected Poems*	*CWSA* vol. 2
CPS	*Collected Plays and Stories*	*CWSA* vols. 3–4
ECW	*Early Cultural Writings*	*CWSA* vol. 1
EG	*Essays on the Gita*	*CWSA* vol. 19
EPY	*Essays in Philosophy and Yoga*	*CWSA* vol. 13
FP	*The Future Poetry*	*CWSA* vol. 26
HC	*The Human Cycle; The Ideal of Human Unity; War and Self-Determination*	*CWSA* vol. 25
IU	*Isha Upanishad*	*CWSA* vol. 17
KU	*Kena and Other Upanishads*	*CWSA* vol. 18
KY	*Karmayogin*	*CWSA* vol. 8
LD	*The Life Divine*	*CWSA* vols. 21–22
LHA	*Letters on Himself and the Ashram*	*CWSA* vol. 35
LY–I	*Letters on Yoga — I*	*CWSA* vol. 28
MLM	*The Mother with Letters on the Mother*	*CWSA* vol. 32
RI	*The Renaissance in India with a Defence of Indian Culture*	*CWSA* vol. 20
RY	*Record of Yoga*	*CWSA* vols. 10–11
SAV	*Savitri*	*CWSA* vols. 33–34
SV	*The Secret of the Veda*	*CWSA* vol. 15
SY	*The Synthesis of Yoga*	*CWSA* vols. 23–24
TR	*Translations*	*CWSA* vol. 5
WBS	*Writings in Bengali and Sanskrit*[1]	*CWSA* vol. 9

[1] Along with references to *Kārākāhinī* (WBS 7–52) the editors provide references to its English translation, *Tales of Prison Life* (Pondicherry: Sri Aurobindo Ashram, 2018).

2. Manuscript Sources (with abbreviations and repositories)

ABTR	Alipore Bomb Trial records	Alipore Judges Court (Smaraniya Bichar Sangraha), Kolkata; Victoria Memorial Hall, Kolkata
AVP	Archives de la Ville de Paris	Mairie de Paris
BC	British Census records	Public Record Office, London
BCR	Baroda College records	Maharaja Sayajirao University of Baroda, Vadodara
BP	Beveridge papers	India Office Records (IOR), London
BPAI	Bombay Presidency Police *Abstract of Intelligence*	Office of Deputy Inspector General of Police (Intelligence), Mumbai
BSR	Baroda State records	Baroda Record Office, Vadodara
CRO	Croydon Register Office	Croydon Town Hall, Croydon, Greater London
GOB	Government of Bengal records	West Bengal State Archives, Kolkata
GOEBA	Government of Eastern Bengal and Assam records	West Bengal State Archives, Kolkata
GOI	Government of India records	National Archives, New Delhi
GOM	Government of Madras records	Tamil Nadu State Archives, Chennai
HFMP	History of Freedom Movement papers	National Archives, New Delhi
HPA, B, D	Government of India, Home Department, Political, Series A, B, D	National Archives, New Delhi
HPGD	Hemendra Prasad Ghose diary	Department of History, Jadavpur University, Kolkata

IOR	India Office Records collections	British Library, London
JMP	John Morley Papers	IOR, British Library
KCCR	King's College, Cambridge, records	King's College, Cambridge
KD	G.S. Khaparde diary	National Archives of India, New Delhi
LBP	Laurence Binyon papers	Binyon family, copies in SAAA
LLR	Lloyd's London records	Lloyds, London
MGSR	Manchester Grammar School records	Manchester Grammar School
MMA	Messageries Maritimes archives	Le Havre
NCER	National Council of Education records	National Council of Education, Jadavpur University, Kolkata
NMMR	National Maritime Museum records	National Maritime Museum, London
PMR	Pondicherry Municipal records	Pondicherry Town Hall collection
PRP	Paul Richard papers	SAAA
RTP	Rabindranath Tagore papers	Visva-Bharati University, Shantiniketan, West Bengal
SAAA	Sri Aurobindo Ashram Archives collections	Sri Aurobindo Ashram Archives, Pondicherry
SPSR	St. Paul's School records	St. Paul's School, London
TP	Tilak papers	*Kesari* office, Pune

3. Printed Primary Sources

ABT	Bijoy Krishna Bose, ed., *The Alipore Bomb Trial*. Calcutta: Butterworth & Co., 1922.
CRCS	*Calendar of Royal College of Surgeons of England*. London: Taylor and Francis, 1871.

CUC	*Calcutta University Calendar*. Calcutta: various publishers, 1858–1867.
LSN	Shankari Prasad Basu, ed., *Letters of Sister Nivedita* (two volumes). Calcutta: Nababharat Publishers, 1982.
MA	The Mother, *Mother's Agenda* (13 volumes). Mt. Vernon, WA: Institute for Evolutionary Research, 1978–1982.
RSCP	Vilas Sangave and B.D. Khane, eds., *Rajarshi Shahu Chhatrapati Papers*, vol. 2. Kolhapur: Shahu Research Institute, 1983.
SDMS	*Slater's Directory of Manchester & Salford*. Manchester: Issac Slater, 1879–1883.

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Armstrong report	Armstrong, J. E., *An Account of the Revolutionary Organisation in Eastern Bengal with Special Reference to the Dacca Anushilan Society*. Calcutta: n.p., 1917.
Bengal Terrorism report	*Memorandum on the History of Terrorism in Bengal 1905–1933*. Calcutta: Bengal Government Press, 1933.
Daly report	Daly, F. C., *Report on the Growth of the Revolutionary Movement in Bengal*. Calcutta: n.p., 1911.
Ker report	Ker, James Campbell, *Political Trouble in India*. Calcutta: Superintendent, Government Printing, 1917.
Nixon report	Nixon, J. C., *An Account of the Revolutionary Organisation in Bengal other than the Dacca Anushilan Samiti*. Calcutta: Bengal Secretariat Press, 1917.
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Bhāratī (Calcutta) (1316 Bengali era [1909])
Central Hindu College Magazine (Benares) (1909)
Daily Telegraph and Deccan Herald (Poona) (1908)
Dawn and Dawn Society's Magazine (Calcutta) (1907)
Dharma (Calcutta) (1909–1910)
The Hindu (Madras) (1910–1950)
The Hindu Patriot (Calcutta) (1909)
Journal officiel des Établissements Français dans l'Inde (Pondicherry) (1912–1950)
Karmayogin (Calcutta) (1909–1910)
Madras Times (Madras) (1911)
Manchester Guardian (Manchester) (1881)
Mother India (Bombay/Pondicherry) (1949)
Sri Aurobindo: Archives and Research [*A&R*] (Pondicherry) (1977–1996)
The Statesman (Calcutta) (1906–1910)
Suprabhāt (1316 Bengali era [1909])
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Part Two
The Works of Sri Aurobindo

Note on the Complete Works of Sri Aurobindo

1. SCOPE OF THE COMPLETE WORKS

THE COMPLETE WORKS OF SRI AUROBINDO (CWSA) includes writings by Sri Aurobindo that were published during his lifetime, writings that were published posthumously, and significant
writings from his manuscripts and correspondence that are appearing here for the first time. Its 36 text volumes comprise four long works (occupying a total of seven volumes) published during his lifetime (see Table 1a below), five collections of short and medium-sized works published separately during his lifetime and later compiled (see Table 1b), and 24 volumes comprising short works in various genres and on various topics, the majority of which were not published during his lifetime (see Table 1c).

Published Works

Sri Aurobindo published only a few of his writings — most of them literary works — directly as books. More typically he published his writings first in newspapers and journals and later compiled, revised and published them as books. Altogether he oversaw the publication of around 50 books and booklets during his lifetime (see Bibliography, Table I).

After Sri Aurobindo's passing in 1950, the Sri Aurobindo Ashram published a number of works that had previously appeared in journals in the form of books. Between 1953 and 1962 an attempt was made to publish all his major works in a uniform series called the Sri Aurobindo International Univer-

sity Centre collection.[1] Between 1970 and 1973, all works that had hitherto appeared in print, together with a few appearing for the first time, were published in a set of 29 text volumes called the Sri Aurobindo Birth Centenary Library (SABCL). The CWSA may be viewed as an enlarged and re-edited edition of the SABCL. The contents of the two sets are compared in Tables 2 and 3a–3e and Appendixes I–IV.

Writings Reproduced from Manuscripts

After 1950 Sri Aurobindo's secretary Nolini Kanta Gupta and others went through his manuscripts and discovered numerous essays, poems, and other short works that had not yet been published. Between 1950 and 1973 they published a number of them in journals connected with the Sri Aurobindo Ashram and later as books.

Beginning in 1973 Sri Aurobindo's manuscripts were transferred to the newly founded Sri Aurobindo Ashram Archives. The Archives' staff immediately took steps to organise and preserve them. After a preliminary survey, they arranged the manuscripts by type (notebooks, loose sheet groups, printed books) and by primary contents (general, Vedic, dramatic, diary, *Ilion*, and *Savitri*). Sri Aurobindo used the 282 general notebooks and loose-sheet groups for various sorts of writing, the 109 Vedic notebooks and loose-sheet groups primarily for Vedic research and writing, the 22 dramatic notebooks and loose-sheet groups almost exclusively for dramas, the 38 diary notebooks and loose-sheet groups primarily for *Record of Yoga* and related writings, the 27 *Ilion* notebooks and loose-sheet groups almost exclusively for work on that poem, and the approximately 312 *Savitri* notebooks and loose-sheet groups almost exclusively for work on that epic poem. The printed-books manuscripts comprise material that went into the publication of books, such as typed manuscripts and proofs.

During the early 1970s the Archives' staff went through the entire manuscript collection and made a detailed inventory. In

[1] Later renamed the Sri Aurobindo International Centre of Education collection.

the course of this work they discovered a number of pieces that had not yet been published. They brought out a few of them in the *Supplement* to the SABCL in 1973 and others in various Ashram-related journals between 1973 and 1978. In 1977 they launched a semi-annual journal, *Sri Aurobindo*: *Archives and Research*, to bring out the remaining material in an orderly fashion. Between 1977 and 1994 they published 2941 pages of previously unpublished or reedited material in this journal.

Correspondence

Sri Aurobindo wrote comparatively few letters before 1927. After November 1926, when he withdrew from outward contact with others, he began to reply to people inside and outside the Ashram who had written to him about personal, practical, and spiritual matters. During the early 1930s this correspondence grew enormously. By 1933 he was writing scores of letters every day, ranging in length from one line to many pages.[2] This continued until November 1938. Even afterwards he wrote occasional letters to a small number of disciples.

Between 1933 and 1948, Sri Aurobindo oversaw the publication of four small collections of letters or extracts from letters. Between 1947 and 1951 his secretaries brought out four series of letters, three on yoga and the spiritual life (1947, 1949, 1951), and one on poetry, literature, and art (1949). Subsequently these collections were enlarged by the addition of letters that had not been published previously.

2. SELECTION AND ARRANGEMENT OF MATERIAL IN THE COMPLETE WORKS

Selection of Material

During the early 1990s, the editors of the Ashram Archives began planning the publication of a complete collection of Sri

[2] A large number of these "letters" were replies to questions or comments written directly on the correspondents' letters or notebooks.

Aurobindo's works, to be known as the Complete Works of Sri Aurobindo. An early step was to gather each edition of all of Sri Aurobindo's published books, copies of all material published in journals and newspapers during his lifetime and afterwards, and copies of published and unpublished material from his manuscripts and correspondence. To help in this work, they expanded existing lists and card files in a comprehensive computer database. Then they evaluated every book, short work in prose or poetry, and manuscript. From this body of material they identified each work that had been published during Sri Aurobindo's lifetime or posthumously. They also selected all significant writings from manuscripts that had not previously been published, omitting early drafts for which there was a later draft and notes and jottings that were too brief and undeveloped to be of general interest. Basing themselves on an extensive database of Sri Aurobindo's correspondence, they selected all significant letters, omitting those that seemed overly repetitive.

Distribution of Material in Volumes

In assigning Sri Aurobindo's works to volumes, the editors of the CWSA were governed by two main considerations: their length and their publication history. Length was a purely physical consideration: each volume had to be between approximately 400 and 800 pages long to form a viable physical unit. The most significant aspects of a work's publication history were (1) whether Sri Aurobindo published it in a book during his lifetime and (2) whether he revised it extensively or not.

The 36 text volumes making up the CWSA may be placed in three categories: (1) single long works that were extensively revised by Sri Aurobindo and published during his lifetime; (2) collections of short and medium-sized works that were published by Sri Aurobindo in some form during his lifetime, with or without revision; (3) collections of works of various lengths in different genres and on various topics, most of them *not* published during Sri Aurobindo's lifetime but compiled and arranged by the editors. The volumes in these categories are

tabulated on the following pages.

Table 1a. Single Long Works

These four titles,[3] comprising a total of seven volumes, were published, wholly or partially, in the form of books during Sri Aurobindo's lifetime. He revised all of them extensively. They range in length from 594 to 1107 pages.

CWSA vol(s).	Title	Contents
19	*Essays on the Gita*	Discursive commentary on the *Bhagavad Gītā* in two series, each series comprising 24 chapters
21–22	*The Life Divine*	Treatise on metaphysics in two books, each one comprising 28 chapters
23–24	*The Synthesis of Yoga*	Treatise on yoga, comprising an introduction and four parts with a varying number of chapters in each part (the last part is incomplete)
33–34	*Savitri*: *A Legend and a Symbol*	Epic poem

Table 1b. Collections of Short and Medium-Sized Works

These five titles, published in as many volumes, are collections of prose works that are between 18 and 325 pages long, forming volumes between 401 and 690 pages long. Sri Aurobindo published all of these works in journals and sometimes also as

[3] Here and in Tables 3a–3e and 4, "title" means the name of a single work in the CWSA or SABCL, which may occupy one or more volumes. Titles in this sense may be (1) long works to which Sri Aurobindo gave a single title, which appear in one or more volumes, such as *Essays on the Gita* and *The Life Divine*; (2) groups of medium-sized works to which Sri Aurobindo gave separate titles, and which the editors have placed in a single volume, for example *The Human Cycle, The Ideal of Human Unity, War and Self-Determination*; (3) collections of short works, most of which were titled by Sri Aurobindo, which the editors compiled and published under one editorial title, for example *Early Cultural Writings*.

books during his lifetime. He revised most of them to a greater or lesser extent.

CWSA vol.	Title	Main Subject	Type of Writing
13	*Essays in Philosophy and Yoga*	Philosophy and Yoga	Essays
15	*The Secret of the Veda with Selected Hymns*	The Vedas	Essays, translations, commentaries
20	*The Renaissance in India with A Defence of Indian Culture*	Indian culture	Essays
25	*The Human Cycle, The Ideal of Human Unity, War and Self-Determination*	Social and political philosophy	Monographs and essays
26	*The Future Poetry with On Quantitative Metre*	Poetry and prosody	A monograph and an essay

Table 1c. Volumes Compiled and Arranged by the Editors

These 18 titles, published in a total of 24 volumes, consist of texts of various sorts — essays, poems, plays, translations, political articles, diary entries, commentaries, notes, letters, etc. — that may or may not have appeared during Sri Aurobindo's lifetime, bur never in their current compiled form. While arranging this material, the editors were guided by five considerations: language, type of work, subject, date, and publication history. One of these five factors was the primary determinant of the contents of a given volume; sometimes a second factor helped refine the arrangement. See column 3 of the table for details.

It was relatively easy for the editors to place material in volumes defined by language (*Writings in Bengali and Sanskrit*) and by type of work (*Collected Poems, Collected Plays and Stories, Translations*, the two volumes of political journalism, *Record of Yoga*, *Autobiographical Notes and Other Writings of Historical Interest*, and the volumes of letters). It was more difficult to find the best place for essays and other short prose pieces.

In this the editors were guided by date, subject, and publication history. They placed all early non-political essays in *Early Cultural Writings* but also included some later essays dealing with cultural topics. They placed essays dealing with yoga, philosophy and related topics in *Essays in Philosophy and Yoga* if they were published during Sri Aurobindo's lifetime and in *Essays Divine and Human* if they were not. They placed translations of almost all Vedic hymns to the god Agni and essays and commentaries dealing with such hymns in *Hymns to the Mystic Fire*. They placed other translations of and essays and commentaries on hymns to other gods in *The Secret of the Veda* if they were published during Sri Aurobindo's lifetime and in *Vedic and Philological Studies* if they were not. They placed translations of the Isha Upanishad and essays and commentaries dealing with this text in *Isha Upanishad* and translations of and essays and commentaries dealing with other Upanishads or the Upanishads or Vedanta in general in *Kena and Other Upanishads*.

The editors placed letters in one of five titles: *Letters on Yoga* (four volumes), *Letters on Poetry and Art* (one volume), *Letters on the Mother* (most of one volume), *Letters on Himself and the Ashram* (one volume) and *Autobiographical Notes and Other Writings of Historical Interest* (parts of one volume). For more on the selection and arrangement of the letters, see the Note on the Texts to the various volumes of letters in the CWSA.

CWSA vol(s).	**Title**	**Defining factor (second factor)**	**Contents**
1	*Early Cultural Writings*	*Subject*: cultural writings (most written before 1910)	Essays, reviews, notes, dialogues, talks
2	*Collected Poems*	*Type*: poetry	Poems
3–4	*Collected Plays and Stories*	*Type*: plays and stories	Plays, stories
5	*Translations*	*Type*: translations	Translations
6–7	*Bande Mataram*	*Type*: political writings (1890–1908)	Articles, speeches

8	*Karmayogin*	*Type*: political writings (1909–1910)	Articles, speeches
9	*Writings in Bengali and Sanskrit*	*Language*: writings in Bengali and Sanskrit	Essays and other prose writings; poetry
10–11	*Record of Yoga*	*Type*: diary	Diary entries, esoteric writings
12	*Essays Divine and Human*	*Type*: essays (published posthumously)	Essays, aphorisms, notes
14	*Vedic and Philological Studies*	*Subject*: on the Veda and on philology (published posthumously)	Essays, translations, commentaries, notes
16	*Hymns to the Mystic Fire*	*Subject*: hymns to Agni	Translations, commentaries, essays, notes
17	*Isha Upanishad*	*Subject*: translations of and commentaries on the *Isha Upanishad*	Translations, commentaries
18	*Kena and Other Upanishads*	*Subject*: translations of and commentaries on Upanishads other than the *Isha* and on the Upanishads and Vedanta in general	Translations, commentaries
27	*Letters on Poetry and Art*	*Type*: letters	Letters on poetry, art, etc.
28–31	*Letters on Yoga I–IV*	*Type*: letters	Letters on various aspects of yoga
32	*The Mother with Letters on the Mother*	*Type*: essays and letters (on the Mother)	Essays, letters
35	*Letters on Himself and the Ashram*	*Type*: letters (on the author's life and works and on the Ashram)	Letters
36	*Autobiographical Notes and Writings of Historical Interest*	*Type*: autobiographical and historical material	Notes, letters, essays, articles, public statements, messages

Arrangement of Material within Volumes

In the volumes containing Sri Aurobindo's longer works (see Table 1a) the editors left the material in the order in which Sri Aurobindo published it. In the volumes made up of short and medium-sized works (see Table 1b) they arranged the contents in chronological order except in the case of volume 25, where they followed the order of the first combined edition. In the volumes comprising short writings compiled by the editors (see Table 1c) they either arranged all the material chronologically or else divided the volume into sections according to subject, type, or publication history and arranged the material within each section chronologically. See the Notes on the Texts in each volume for details.

Sequence of Volumes

In placing the 36 text volumes in sequence, the CWSA editors were guided by four considerations: date, type, subject, and publication history. The titles are arranged in rough chronological order. Sri Aurobindo's earliest surviving manuscript writings appear in Volume 1, *Early Cultural Writings*. The last text he worked on, the epic poem *Savitri*, occupies Volumes 33 and 34. Between these two limits, the volumes move from those in which the earliest material was written during Sri Aurobindo's years in England and Baroda, that is, from 1885 to 1906 (*Collected Poems*, *Collected Plays and Stories* and *Translations*), to those centring on his years in politics, that is, from 1906 to 1910 (*Bande Mataram*, *Karmayogin*, *Writings in Bengali and Sanskrit*). Then come *Record of Yoga*, a diary that Sri Aurobindo kept between 1909 and 1927, and two volumes of short works written between 1910 and 1950 (*Essays Divine and Human* and *Essays in Philosophy and Yoga*). The earliest pieces in Volume 14, *Vedic and Philological Studies*, are also datable to 1910. After this come 10 titles (in 12 volumes) in which all the material, or the most significant parts thereof, were published in the monthly review *Arya* between 1914 and 1921. Volumes 28–32

and 35 consist primarily of letters written between 1927 and 1950. Volume 36, *Autobiographical Notes*, consists of notes, letters, and messages written between 1890 and 1950.

Within this rough chronological sequence, the CWSA volumes are arranged according to subject and type of work. Volumes 1 to 5 are primarily literary, volumes 6–8 deal mostly with politics. Volume 9 comprises writings in Bengali and Sanskrit. Volumes 10–11, *Record of Yoga*, is *sui generis*. Volumes 12 and 13 contain essays on philosophy and yoga. Volumes 14 to 20 are concerned with various aspects of Indian culture. Volumes 21 to 24 comprise works on philosophy and yoga. Volume 25 deals with social and political theory. Volumes 26 and 27 are works of literary criticism. Volumes 28–32 consist primarily of letters on yoga. Volumes 33–34, comprising the epic poem *Savitri*, forms its own category. Volumes 35–36 are largely autobiographical.

3. EDITING THE COMPLETE WORKS

All the writings in the SABCL were reprinted from the last printed text or best manuscript available at the time of going to press without reference to previous printed books or manuscripts. In contrast, all the writings in the CWSA were checked against all available textual materials — manuscripts, typed copies, versions published in newspapers and journals, galley and page proofs, and printed books — and corrected when necessary in accordance with the methodology sketched below. This process of comparison and correction began soon after the completion of the SABCL and continued through the publication of the 18 volumes of the semi-annual journal *Sri Aurobindo: Archives and Research* (1977–1994) and the 36 text volumes of the CWSA. It took almost 50 years to bring this work to a conclusion.

The process of comparison and correction of an established author's texts is known as "textual editing". This sort of editing has little to do with the process of editorial revision and correction that goes into the preparation of newly written documents, articles, and books. The aim of a textual editor is to produce a

text that reflects the author's final intentions as attested by the physical evidence of his or her printed books, articles, and other publications, and typed and handwritten manuscripts.

To understand how textual editors work, it is necessary to have some idea of the sort of material they work with. Like other authors of the pre-computer era, Sri Aurobindo wrote on paper with pens or pencils, and occasionally on a typewriter.[4] Sometimes, as for a short letter or poem, a single draft was all that was required, but for works of any length he generally revised his handwritten and typed drafts, made fair copies by hand or had others do so by hand or typewriter, and further revised the result. If the work in question was meant for publication, he sent his final version to the press, where it was set in type.

During Sri Aurobindo's lifetime, typesetting was done by hand, using pieces of metal type that were set in lines separated by "leading" and assembled in frames that were fixed to the printing machine. Printers provided the author with proofs on paper for correction. Generally there were at least two rounds of proofing, first on long narrow sheets ("galley proofs"), and later on sheets corresponding to the pages of the book or journal being produced ("page proofs"). Sri Aurobindo usually went through two or more sets of proofs before he considered the matter ready for final printing. After a work had been published, he sometimes revised it further, working directly on pages of the printed journal or book. When a new edition was planned, the revised pages were transcribed and sent to the printers and the process of proofing repeated.

For some of Sri Aurobindo's texts the only physical record of his writing is a printed version. For other texts — for example, some short letters or poems — the only physical record is a single manuscript. Many texts, however, exist in multiple versions: handwritten drafts, typed copies, proofs, printed books,

[4] Sri Aurobindo used a typewriter while writing for the journal *Arya* between 1914 and 1921. Before and after this period he wrote most of his works in ink on paper. After around 1945 he dictated most works (letters, poems, revisions of books, etc.) to a secretary.

and revised editions.

For works that exist only in printed form, the CWSA editors had to transcribe the final text, correcting obvious typographical errors, send the transcript to the printer, and check the typeset version before publication. For works that survive only in a single manuscript, the editors had to transcribe Sri Aurobindo's handwriting (not always an easy task) and correct obvious slips (omitted punctuation, spelling errors, incomplete revision, etc.) before sending the transcript to the printer. These are simple cases. The editorial process is more complex and difficult when there are multiple versions of a text.

Anytime there is a linked series of versions of a text — for example, a handwritten manuscript, handwritten and/or typed transcripts with revisions, a final transcript for the press, proofs, printed book — there is always the possibility that a given version does not accurately represent its predecessor. If the person making the transcript was the author, it may generally be assumed that any differences between one version and the next were deliberate changes. But if the person making the transcript was the author's secretary or a typist or a typesetter, the differences are the responsibility of the transcriber and not the author and therefore are subject to editorial correction.

When an editor is preparing a new edition of a work that went through several editions during the author's lifetime, the first decision to be made is which edition should be used as the basis of the new edition — in technical terms, which edition should be the "copy-text". The editors of the CWSA generally used the last edition published during Sri Aurobindo's lifetime as the copy-text. But they also consulted every previous edition as well as the manuscript (if available) to make sure that no mistakes in copying (known as "transmission errors") were included in the final text.

A different sort of problem arises if the versions of a given text cannot be placed in a single linked series. For example, the author may have written a draft and then transcribed and revised it separately on two different occasions. Which version should be used to produce the printed edition? In answering this

and similar questions, editors must be guided by the evidence offered by the manuscripts and not by personal standards.

These are just a few of the problems that textual editors have to deal with. The subject is complex and this note is not the place for a complete exposition. It is enough to say that the editors of the CWSA have examined and made use of all material available for every text that appears in the volumes making up the Complete Works.

4. RELATIONSHIP BETWEEN THE CWSA AND THE SABCL

The CWSA was built on the foundation laid by the Sri Aurobindo Birth Centenary Library (SABCL), which was published in 29 text volumes and one reference volume between 1970 and 1973. The SABCL included works published during Sri Aurobindo's lifetime and posthumous writings that appeared in print before 1973, along with a few pieces published for the first time.

The 29 text volumes of the SABCL amounted altogether to 15,079 pages of text. The 36 text volumes of the CWSA comprise 21,095 pages.[5] The seven additional volumes and 6,016 additional pages of text may be accounted for as follows:

[5] It should be noted that pages of CWSA volumes contain approximately three percent more text than pages of SABCL volumes owing to differences in type size. It therefore is hard to make exact comparisons between the number of pages in the volumes of the two series.

Table 2. Differences in the number of volumes and pages in the CWSA and the SABCL

Category	**CWSA volume(s)**	**Additional volumes**	**Additional pages**
Entirely new CWSA volumes	*Record of Yoga*, volumes I and II	+2	+1481
New CWSA volume consisting primarily of material not published in SABCL	*Vedic and Philological Studies*	+1	+742
Two CWSA volumes replacing one SABCL volume	*Isha Upanishad* and *Kena and Other Upanishads* (replacing *The Upanishads*)	+1	+485
	The Future Poetry and *Letters on Poetry and Art* (replacing *The Future Poetry and Letters on Poetry, Literature and Art*)	+1	+1154
	Autobiographical Notes and *Letters on Himself and the Ashram* (replacing *On Himself: Compiled from Notes and Letters*)	+1	+885
One SABCL volume enlarged into two CWSA volumes	*Bande Mataram*	+1	+236
Three SABCL volumes enlarged into four CWSA volumes	*Letters on Yoga*, volumes I–IV	+1	+921
One SABCL volume eliminated	*Supplement* [SABCL volume 27]	-1	-511
Pages added to CWSA volumes other than those noted above			+623
Totals		+7	**+6016**

Comparison between the CWSA and the SABCL

Twenty-eight of the 29 text volumes of the SABCL correspond in different ways to volumes in the CWSA.[6] The correspondence is exact only in the case of three volumes (two titles). The relationship between the other 25 SABCL volumes and the corresponding CWSA volumes is somewhat complex: six SABCL volumes (four titles) correspond very closely to CWSA volumes; twelve SABCL volumes (eleven titles) correspond more or less closely to CWSA volumes; four SABCL volumes (two titles) became six volumes in the CWSA; and three SABCL volumes were split, making six CWSA volumes. These correspondences are set forth in the following five tables. (In each table the CWSA volumes and titles are placed to the left of the corresponding SABCL titles.) For more detailed information, see the Notes on the Texts in the corresponding volumes of the CWSA.

Table 3a: Exact Correspondences

Two CWSA titles (three volumes) are composed of constituents that are identical to and published in the same order as the constituents of the corresponding SABCL titles:

CWSA vol(s)	CWSA Title	Corresponding SABCL Title	SABCL vol(s)
19	*Essays on the Gita*	*Essays on the Gita*	13
21–22	*The Life Divine*	*The Life Divine*	18–19

Table 3b: Extremely Close Correspondences

Four CWSA titles (six volumes) are made up of constituents that are almost the same as the constituents of the corresponding SABCL title, but not always published under the same title or in the same order:

[6] The contents of SABCL volume 27, *Supplement*, were placed in various CWSA volumes. See Appendix III, pages 111–15.

CWSA vol(s)	CWSA Title (differences)	Corresponding SABCL Title	SABCL vol(s)
20	*The Renaissance in India with A Defence of Indian Culture* (title and order of contents changed)	*Foundations of Indian Culture and the Renaissance in India*	14
23–24	*The Synthesis of Yoga* (two versions of an incomplete chapter added)	*The Synthesis of Yoga*	20–21
25	*The Human Cycle; The Ideal of Human Unity; War and Self-Determination* (title changed and two short Appendixes added)	*Social and Political Thought*	15
33–34	*Savitri*: *A Legend and a Symbol* ("Letters on Savitri" omitted, now published in CWSA vol. 27)	*Savitri*: *A Legend and a Symbol*	28–29

Table 3c: Close Correspondences

Eleven CWSA titles (twelve volumes) correspond more or less closely to SABCL titles. Most of the CWSA titles contain additional material. Several of them were renamed. In some cases the contents were reorganised.

CWSA vol(s)	CWSA Title (differences)	Corresponding SABCL Title	SABCL vol(s)
1	*Early Cultural Writings* (enlarged)	*The Harmony of Virtue: Early Cultural Writings*	3
2	*Collected Poems* (enlarged and reorganised)	*Collected Poems: The Complete Poetical Works*	5
3–4	*Collected Plays and Stories* (slightly enlarged)	*Collected Plays and Short Stories*	6–7
5	*Translations* (enlarged)	*Translations*	8
8	*Karmayogin: Political Writings and Speeches* 1909–1910 (slightly enlarged)	*Karmayogin: Early Political Writings–II*	2

9	*Writings in Bengali and Sanskrit* (enlarged)	*Writings in Bengali: Including Editorials from* Dharma	4
12	*Essays Divine and Human: Writings from Manuscripts 1910–1950* (enlarged and reorganised)	*The Hour of God and Other Writings*	17
13	*Essays in Philosophy and Yoga: Shorter Works 1910–1950* (enlarged and reorganised)	*The Supramental Manifestation and Other Writings*	16
15	*The Secret of the Veda with Selected Hymns* (some material moved to other volumes)	*The Secret of the Veda*	10
16	*Hymns to the Mystic Fire* (enlarged and reorganised)	*Hymns to the Mystic Fire*	11
32	*The Mother with Letters on the Mother* (enlarged and reorganised)	*The Mother with Letters on the Mother and Translations of Prayers and Meditations*	25

Table 3d. SABCL Titles Enlarged by One Volume in CWSA

Two SABCL titles were enlarged by one volume each in the CWSA. In both cases new material was added to the CWSA volumes.

CWSA vol(s).	CWSA Title	Corresponding SABCL Title	SABCL vol(s)
6–7	*Bande Mataram: Political Writings and Speeches 1890–1908* (two volumes)	*Bande Mataram: Early Political Writings–I* (one volume)	1
28–31	*Letters on Yoga I–IV* (four volumes)	*Letters on Yoga* (three volumes)	22–24

Table 3e. SABCL Titles Split into Two Volumes

Three SABCL titles were split into two CWSA volumes, to which other material was added.

CWSA vol(s).	CWSA Title (differences)	SABCL Title	SABCL vol(s)
17	*Isha Upanishad* (greatly enlarged and reorganised)	*The Upanishads: Texts, Translations and Commentaries*	12
18	*Kena and Other Upanishads* (enlarged and reorganised)	*The Upanishads: Texts, Translations and Commentaries*	12
26	*The Future Poetry with On Quantitative Metre*	*The Future Poetry and Letters on Poetry, Literature and Art*	25
27	*Letters on Poetry and Art* (enlarged and reorganised)	*The Future Poetry and Letters on Poetry, Literature and Art*	25
35	*Letters on Himself and the Ashram* (enlarged and reorganised)	*On Himself: Compiled from Notes and Letters*	26
36	*Autobiographical Notes and Writings of Historical Interest* (enlarged and reorganised)	*On Himself: Compiled from Notes and Letters*	26

Table 4. CWSA Titles that Do Not Correspond to any SABCL Title

Two CWSA titles do not correspond to titles in the SABCL. *Record of Yoga* consists almost exclusively of material that did not appear anywhere in the SABCL. *Vedic and Philological Studies* includes around 60 pages of material that appeared previously in SABCL volumes and some 660 pages of material published for the first time in a book. (Some of this material appeared previously in journals.)

CWSA vol(s).	CWSA Title	Relationship to SABCL Titles
10–11	*Record of Yoga*	Not in SABCL with the exception of a few short non-diary items
14	*Vedic and Philological Studies*	Includes around 60 pages published previously in *The Secret of the Veda* or *Hymns to the Mystic Fire*; the remaining pages not in SABCL

APPENDIXES

The following appendixes show how individual pieces in the SABCL were dealt with in the CWSA.

Appendix I

Pieces published in a given SABCL volume that were moved to a CWSA volume that does not correspond overall to the SABCL volume in question

The criteria for selection and arrangement of the CWSA editors differed in some respects from the criteria of the SABCL editors. As a result certain pieces that appeared in a given SABCL volume were placed in a CWSA volume that does not correspond overall to the SABCL volume in question. This Appendix will help readers familiar with the SABCL find these pieces in the CWSA.

SABCL volume and pages	SABCL Title (CWSA title if different)	CWSA volume and pages
2:prelims	Letter to the Editor of the "Bengalee" (To the Editor of the *Bengalee*)	36:263
2:433–34	The Reform Proposals (To the Editor of the *New India* [2])	36:273–74

3:105–09	The Sources of Poetry	12:28–32
3:110–14	On Original Thinking	12:38–45
3:115–19	The Interpretation of Scripture	12:33–37
3:120–24	Social Reform	12:50–58
3:137–39	The Genius of Valmiki (Poetic Genius; The Voices of the Poets)	12:404–06
3:207–09	Udyogaparva	5:67–69
3:308–21	Skeleton Notes on the Kumarasambhavam	5:293–306
3:343–46	Karmayoga	13:9–12
3:347–51	The Process of Evolution	13:33–37
3:352–56	The Greatness of the Individual	13:29–32
3:357–61	Yoga and Human Evolution	13:18–22
3:362–65	The Stress of the Hidden Spirit	13:64–67
3:366–68	The Strength of Stillness	13:57–59
3: 369–73	The Three Purushas	13:51–56
3:374–78	Man — Slave or Free?	13:13–17
3:379–82	Fate and Free-Will	13:47–50
3:383–86	The Principle of Evil	13:60–63
3:387–92	Yoga and Hypnotism	13:23–28
3:393–97	Stead and the Spirits	13:38–42
3:398–401	Stead and Maskelyne	13:43–46
5:341–87	On Quantitative Metre	26:317–65
5:551–53	An Answer to a Criticism	27:745–48
7:907–1009	Vikramorvasie or The Hero and the Nymph	5:121–225
9:289–561	Letters on Poetry, Literature and Art (Letters on Poetry and Art)	27:*passim*
10:491–501	Hymn in Praise of Indra I.5	14:374–84
10:506–12	Hymns to Indra I.9–11	14:204–12
10:513–14	Hymn to Indra VIII.54	14:315
10:515–16	Hymn to Indra X.54	14:338
10:520–21	From a Vedic Hymn I.15	14:208
10:522–23	Hymn to Brahmanaspati I.18	14:208–09

10:551–81	The Origins of Aryan Speech (Aryan Origins)	14:547–76
11:505–06	Word-Formation	14:579–80
12:v	[untitled] (*From Man to Superman* 5)	12:181–82
17:27	The Seven Suns of the Supermind	11:1342
17:28–30	The Divine Plan (Diagrams, c. January 1927)	11:1349–51
17:31–32	Gradations of Manifestation (Diagrams, c. 1931)	11:1359–60
17:33–35	The Tangle of Karma	13:427–32
17:178–79	The Real Difficulty	1:536–37
17:191–200	A Preface on National Education	1:415–27
17:203–27	A System of National Education	1:379–409
17:231–52	The National Value of Art	1:431–54
17:255–62	Premises of Astrology	1:755–64
17:265–66	Mr. Tilak's Book on the Gita	13:461–62
17:267–73	Hymns to the Goddess	1:569–75
17:274–82	South Indian Bronzes	1:576–84
17:283–89	About Astrology	1:595–602
17:290–99	Sanskrit Research	1:603–13
17:300–03	Rupam	1:590–94
17:304–12	The Feast of Youth	1:614–22
17:313–23	Shama'a	1:623–33
17:324–28	God, the Invisible King	1:585–89
17:331–35	Dayananda: The Man and His Work	1:661–66
17:336–43	Dayananda and the Veda	1:667–75
17:344–47	Rishi Bankim Chandra	1:637–41; 6:315–19
17:348–63	Bal Gangadhar Tilak	1:642–57
17:364–66	A Great Mind, a Great Will	1:658–60; 36:275–78
17:367–70	The Men that Pass	1:676–79
17:371–72	Andal: The Vaishnava Poetess	13:465–66
17:373–74	Nammalwar: The Supreme Vaishnava Saint and Poet	13:467–68

17:377–82	The French Revolution	1:512–17
17:382–87	Napoleon	1:518–22
17:388–90	Notes on Bergson II (*From Man to Superman* 71, 32)	12:201–03, 257
17:393–96	"Arya" — Its Significance	13:441–44
17:397–98	The "Arya's" Second Year	13:101–02
17:399–402	The "Arya's" Fourth Year	13:105–08
17:403–05	The News of the Month	13:459–60, 462
23:721–23	[Untitled letter on meditation] (To K.N. Gogte [2])	36:293–95
26:221–347	The Poet and the Critic	27:*passim*
26:440–510	Sri Aurobindo on Himself and the Mother	32:*passim*, 35:*passim*
29:727–816	Letters on 'Savitri' (On *Savitri*)	27:261–331

Appendix II

SABCL pieces published in the corresponding CWSA volume but under different titles

These SABCL pieces were published in the CWSA volume that corresponds overall to the SABCL volume in question but under a significantly different title or heading.

SABCL volume and pages	**SABCL title or heading**	**CWSA title or heading**	**CWSA volume and pages**
3:130–33	Lecture in Baroda College	Address at the Baroda College Social Gathering	1:353–56
3:179–96; 27:79–82	The Problem of the Mahabharata: The Political Story [1]	*part of* Notes on the Mahabharata	1:279–304

3:197–99	[The Problem of the Mahabharata: The Political Story] 2	Mahabharata	1:342–44
3:213–16	Kalidasa	The Malavas	1:152–55
3:261–62	Vikram and the Nymph	Vikramorvasie:The Play	1:194–95
3:263–301	Kalidasa's Characters	Vikramorvasie:The Characters	1:196–235
3:446–49	Academic Thoughts	Passing Thoughts [2]	1:495–98
17:7–12	Man A Transitional Being	Cf. Man and the Supermind (a later version); *From Man to Superman* 66; 64 (part), 68	12:157–60, 253–54, 250–51, 255–56
17:13–14	Evolution [before I] (most) [opening 4 paragraphs not used in CWSA; they are drafts of parts of *From Man to Superman* 63]	Cf. Man to Superman 63; *From Man to Superman* 59, 67, 61	Cf. 12:246–49; 12:244, 254–55, 245–46
17:14–17	Evolution I	*From Man to Superman* 63	12:246–50
17:17–18	Evolution II	Cf. The Involved and Evolving Godhead	12:161–62
17:18–20	Evolution III (most) [last paragraph not used in CWSA; it corresponds to parts of The Involved and Evolving Godhead, CWSA 12:161–64]	*From Man to Superman* 51	12:225–27; cf. 12:161–63
17:21–22	Psychology	*From Man to Superman* 108	12:316–18
17:23–25	Consciousness–Psychology	*From Man to Superman* 89, 133, 17	12:285–86, 345–46, 189–90
17:39–40	The Way	The Law of the Way	12:155–56
17:41–43	The Web of Yoga [I] and II (part)	*From Man to Superman* 123, 124, 28, 62, 22	12:333, 334; 198, 246, 193

17:43–46	The Web of Yoga: Initial Definitions and Descriptions	The Psychology of Yoga: Initial Definitions and Descriptions	12:93–95
17:46–49	The Web of Yoga III	*From Man to Superman* 169, 121, 39, 16	12:372–73, 332–33, 208–09, 188–89
17:49	The Web of Yoga IV: Two Aims of Our Sadhana	*From Man to Superman* 153	12:359–60
17:49–51	The Web of Yoga IV: The Object of Our Yoga	The Object of Our Yoga	12:96–97
17:51–52	The Web of Yoga IV: Purusha and Prakriti	*From Man to Superman* 24	12:194–95
17:52–60	The Web of Yoga V	*From Man to Superman* 127	12:335–43
17:70–73	The Supramental Yoga	*From Man to Superman* 155 and cf. 159	12:360–61; cf. 364–66
17:147–48	Words of the Master [I] (first portion)	*From Man to Superman* 142	12:353–54
17:148–49	Words of the Master [I] (second portion)	*From Man to Supermind* 45	12: 219–20
17:149–53	Words of the Master [I] (third portion)	The Beginning and the End	12:141–45
17:172	The Secret of Life — Ananda	*From Man to Superman* 36	12:205–06
17:173	Life	*From Man to Superman* 35	12:205
17:176–77	The Secret Truth	*From Man to Superman* 4 (first portion)	12:179–80

Appendix III

Disposition of material published in the *Supplement* (volume 27) of the SABCL[7]

The pieces in this appendix were first published in the *Supplement* of the SABCL (Volume 27). The table indicates where they are found in the CWSA or if they were omitted.

SABCL volume and pages	SABCL title or heading	CWSA title or heading	CWSA volume and pages
27:1–2	The Constitution of the Congress	[not selected for inclusion in CWSA][8]	
27:3–5	Reconstitution of the Congress	[not selected for inclusion]	
27:6–9	The New Situation	[not selected for inclusion]	
27:10–14	Loyalty and Disloyalty in East Bengal	Loyalty and Disloyalty in East Bengal	6:119–23
27:15–19	Partition and the Government	[not selected for inclusion]	
27:20–22	Partition of Bengal	[not selected for inclusion]	
27:23–24	Partition and Petition	Partition and Petition	6:131–32
27:25–29	The Pro-Petition Plot	The Pro-Petition Plot	6:143–48
27:30–34	A Point of Honour	[not selected for inclusion]	
27:35–38	Congress and Democracy	[not selected for inclusion]	
27:39–43	The Conspirators at Work	[not selected for inclusion]	

[7] Several pieces published in the *Supplement* were deliberately omitted from the CWSA because they were certainly or probably not written by Sri Aurobindo. These pieces are listed in Appendix IV.

[8] See the first entry of Appendix IV for a brief statement concerning the selection of material for *Bande Mataram* (CWSA volumes 6 and 7). For a fuller statement see the Note on the Texts to CWSA volume 7.

27:44–46	Last Friday's Folly	Last Friday's Folly	6:167–69
27:47–48	More Lessons from Comilla	[not selected for inclusion]	
27:49	Lala Lajpatrai Deported	Lala Lajpat Rai Deported	6:395
27:49–50	Lala Lajpatrai	Lala Lajpat Rai	6:399
27:51–52	Government by Panic	Government by Panic	6:400–02
27:53–56	The Bagbazar Meeting	The Bagbazar Meeting	6:404–07
27:57	A Treacherous Stab	A Treacherous Stab	6:407–08
27:58	Not to the Andamans!	Not to the Andamans!	6:417–18
27:59–61	No Common Ideal	[not selected for inclusion]	
27:62–66	Poona Speech	*different version of a speech published as* Our Experiences in Bengal	cf. 7:807–09
27:67–69	National Education	*different versions of speeches published as* National Education *and* The Present Situation	cf. 7:810–17, 818–32
27:73–74	Swadeshi Meeting	College Square Speech — 2	8:274–75
27:75	Swadeshi in Calcutta	*different version of a speech published as* Bhawanipur Speech	cf. 8:276–78
27:79–82	The Problem of the Mahabharata: The Political Story	*part of* Notes on the Mahabharata	1:301–04
27:83	Udyogaparva	Udyoga Parva	5:72
27:84–108	On Translating Kalidasa [*revised and enlarged version*]	On Translating Kalidasa	1:239–263
27:109–16	Medical Department	Medical Department	1:685–93
27:119	*Karotoyār Barṇanā*	*Karotoyār Barṇanā*	9:649–50
27:120–21	*Aikya O Svādhinatā*	*Aikya O Svādhinatā*	9:237–39
27:121	*Aruṇkumārīr Haraṇ*	*Aruṇkumārīr Haraṇ*	9:650
27:122–24	*Korea O Japan*	*Korea O Japan*	9:120–23

27:127–28	Fragments	[not selected for inclusion]	
27:129–33	Sonnets	*parts of* Sonnets from Manuscripts: Circa 1900–1901	2:175–81
27:134–35	World's Delight	World's delight	2:194–95
27:139–40	[Untitled opening of a play]	*SABCL text is a different version of the opening of* Fragment of a Play	cf. 4:945–47
27:143–44	Sayings from the Mahabharata	[Not selected for inclusion — see Appendix IV]	
27:148–60	To My Brother	Extract from a Letter to His Brother	36:125–38
27:163–79	The Origins of Aryan Speech	*part of* The Origins of Aryan Speech	14:523–539
27:180–85	A System of Vedic Psychology: Prefatory	A System of Vedic Psychology: Prefatory [A] *and* [B]; *From Man to Superman* 106	14:161–65; 12:314–16
27:189–92	A Hymn to Agni (I.74)	*part of* [RV I.74]	16:555–57
27:193–96	A Hymn to Agni (IV.6)	[RV IV.6]	16:672–76
27:199–288	"The Karmayogin": A Commentary on the Isha Upanishad. Part II: Karmayoga: The Ideal	"The Karmayogin": A Commentary on the Isha Upanishad. Part II: Karmayoga: The Ideal	17:218–301
27:291–95	Isha Upanishad: All that is world in the Universe	Isha Upanishad: All that is world in the Universe	17:95–99
27:297–344	"The Life Divine": A Commentary on the Isha Upanishad	*part of* The Life Divine: A Commentary on the Isha Upanishad [Draft A]	17:361–405
27:347–48	Preface [to the First Edition of *The Ideal of Human Unity*]	Preface to the First Edition	25:273–74
27:351–55	Bankim Chandra (1838–1894)	[Not selected for inclusion — see Appendix IV]	

27:356–75	Sapta-Chatushtaya	Sapta Chatusthaya	10:3–23
27:376	The Way of Works	*part of From Man to Superman* 139	12:349
27:377–81	Arguments to "The Life Divine": Chapter I: The Human Aspiration	APPENDIX I: Chapter I: The Human Aspiration	13:501–03
27:377, 382–411	Arguments to "The Life Divine": Chapter XIX to Chapter XXXIII	Arguments to *The Life Divine*: Chapter XIX to Chapter XXXIII	13:469–500
27:415–16	Letter on Yoga: To the Maharani of Baroda	Draft of a Letter to Maharani Chimnabai II	36:440–42
27:419	Letter to his Father	Extract from a Letter to His Father	36:121
27:420–21	Letter to his Sister	To His Sister	36:123–24
27:422	Letter to his Father-in-law	To His Father-in-Law [2]	36:148
27:423–25	Letter to Anandarao	To Anandrao	36:172–74
27:426–99	Letters to M.	To Motilal Roy [1] to [26]	36:175–249
27:500–01	Letter to "The Hindu"	To the Editor of the *Hindu* [3]	36:266–68
27:505–07	National Education	To the Editor of the *New India* [1]	36:270–72
27:508	Yoga and its Part in the Divine Plan	[Not selected for inclusion — see Appendix IV]	
27:511	The Tale of Satyavan and Savitri	Author's Note	33:preliminary page

Appendix IV

Pieces published in the SABCL that were deliberately omitted from the CWSA

The pieces in this appendix were published in various SABCL volumes but were not included in the CWSA because the editors determined that they were not written by Sri Aurobindo.

Some of these pieces are published in volume 38 of the CWSA.

SABCL volume and pages	Title	Reason for omission from CWSA and whether included in Supplementary Texts
1:*passim*	[various articles]	The editors of the CWSA re-evaluated all articles published in the newspaper *Bande Mataram*, none of which were signed. As a result of this re-evaluation, some articles that were published as Sri Aurobindo's in the SABCL were not included in the CWSA, and some that were not published in the SABCL were included in the CWSA. For a full discussion of the criteria of selection, see CWSA vol. 7, pp. 1150–65
2:406–08	Passing Thoughts	Sri Aurobindo left Calcutta for Chandernagore around 15 February 1910 and remained in Chandernagore until the end of March. This piece was published in the *Karmayogin* (a Calcutta weekly) in the issue dated 26 February. It is unlikely that Sri Aurobindo left the article in Calcutta when he departed for Chandernagore or wrote it in Chandernagore and sent it to Calcutta. Note that Boutros Pasha (mentioned on page 406) was assassinated on 21 February 1909.
2:431–32	The New Mantra	It is unlikely that this piece, published in the *Standard Bearer* on 22 August 1920, was written by Sri Aurobindo. However, it is included among the Supplementary Texts in CWSA volume 38.
3:440–45	Stray Thoughts and Glimpses I–III	These aphorisms, published in the *Standard Bearer* in September and October 1920, do not appear to be in Sri Aurobindo's style. They have, however been included among the Supplementary Texts in CWSA volume 38.

8:215–16	Hymn to Durga	This translation of Sri Aurobindo's Bengali hymn (CWSA vol. 9, pp. 1–2) is by his disciple Nolini Kanta Gupta. Sri Aurobindo revised the first stanza of the translation.
10:502–05	Hymns to Indra I.7–8	Later versions of the translations of these hymns are published in *Vedic and Philological Studies*, see CWSA vol. 14, pp. 200–03.
10:517–19	A Vedic Hymn I.3	A later version of this translation is published in *Vedic and Philological Studies*, see CWSA vol. 14, pp. 199–200.
17:3–4	Hymn to the Mother of Radiances	This hymn was written by Sri Aurobindo's disciple K. Amrita. Sri Aurobindo revised Amrita's manuscript and copied out the final version in his own hand. (See K. Amrita, *A Pilgrimage to Sri Aurobindo* [Pondicherry: Sri Aurobindo Ashram Trust, 2015], pp. 65–67.) The final version is included in CWSA vol. 38.
17:13 (top)	Evolution (part)	Opening four paragraphs are not included in CWSA; they are drafts of parts of *From Man to Superman* 63.
17:18–20	Evolution III (part)	Last paragraph not included in CWSA: it corresponds to parts of *The Involved and Evolving Godhead*, CWSA vol. 12, pp. 161–64
17:26	The Supermind	This piece is not a writing but part of a talk given by Sri Aurobindo on his birthday, 15 August 1923. (See A. B. Purani, ed., *Evening Talks with Sri Aurobindo* [Pondicherry: Sri Aurobindo Ashram Trust, 2018], page 505.)
17:153–159	Words of the Master II and III	These passages are extracts from Sri Aurobindo's letters to Motilal Roy that were published by Motilal in the *Standard Bearer*. Cf. CWSA vol. 36, pp. 175–250.
17:388	Notes on Bergson [I]	These passages are extracts from works by or about Bergson that Sri Aurobindo copied out before writing the remarks on pages 388 (bottom)–390. The sources of the passages are given in CWSA vol. 38.
24:1696–97	[letter on proposed defence organisation]	The authorship of this note is uncertain: it may have been written by the Mother or by one of her secretaries. It is included in CWSA vol. 38.

25:51	Behind the physical body . . .	The source of this sentence is not known. It does not form part of the response beginning "The Mother has not only one appearance . . . ", which is reproduced in CWSA vol. 32, p. 74.
26:144	My point about . . .	The source of this piece is not known; the wording suggests it is not by Sri Aurobindo.
26:390	An Early Prediction	This passage is a translation of part of an interview that Sri Aurobindo gave to the Tamil newspaper *India* in 1910. The entire interview was reproduced in Tamil and English translation in *Sri Aurobindo: Archives and Research*, volume 13 (1989):206–09. "An Early Prediction" corresponds roughly to the last section of the text and translation. It is included in CWSA vol. 38.
26:394	On the War [I]	This piece is an extract from a text written by the Mother. See Collected Works of the Mother, 13:120, *Words of the Mother — I*, p. 120.
27:143–44	Sayings from the Mahabharata	There is no reason to believe that these passages were translated by Sri Aurobindo.
27:351–55	Bankim Chandra (1838–1894)	This article was written by Hemendra Prasad Ghose (see his diary under the date 20 April 1907).
27:508	Yoga and Its Part in the Divine Plan	This is not an original piece by Sri Aurobindo but a compilation of quotations, paraphrases, and ideas from his works. The first two sentences are from *The Synthesis of Yoga* (CWSA vol. 24, pp. 623, 639). The last sentence is partly quoted and partly paraphrased from *The Life Divine* (CWSA vol. 22, p. 707). The compilation first appeared in the booklet *Śrīaravindaprākaśam* (Pondicherry, 1932).

Appendix V

Pieces published in *Sri Aurobindo: Archives and Research* that were deliberately omitted from the CWSA or published in the CWSA in a different context

The pieces in this appendix were published as Sri Aurobindo's in the journal *Sri Aurobindo: Archives and Research* but were not included in the CWSA or were published in the CWSA in contexts that differ from their earlier contexts. Some of these pieces are published with the Supplementary Texts in volume 38 of the CWSA.

A&R volume and pages	Title	Reason for omission from CWSA and whether included in Supplementary Texts
1.1.5–6	Babu Arabindo Ghose at Nasik	Another version of this talk is published in CWSA vol. 7, pp. 833–36. The version published on pages 5–6 of *Archives and Research* 1.1:5–6 is included in CWSA vol. 38.
1.1.17	*Uṣāstotra*	This piece is a translation of Rig Veda 7.11, and is published in CWSA vol. 9, pp. 372–73.
1.1.31	The Veda	A different version of this piece is published in CWSA vol. 18, p. 413.
1.1.60	On Sadhana and Telepathy: A Letter	Not selected for inclusion in *Letters on Yoga*. Included in CWSA vol. 38.
2.1.20	*Bujheci tomār ātmā*	This piece is a draft of the opening of the poem *Mahākāl*, published in CWSA vol. 9, pp. 590–91.
2.1.80	Note on a Criticism in *The Modern Review* [second of the three sections]	The second section of this "Note" was not included when the first and third sections were published as piece 23 of *From Man to Superman* in CWSA vol. 12, pp. 193–94. It is included in CWSA vol. 38.

4.2.163–64	Evolution in the Vedantic View [closing section]	The editors decided that this fragment is not part of the incomplete piece to which they gave the title "Evolution in the Vedantic View" (CWSA vol. 18, pp. 414–20); it is a portion of a longer fragment, which is published in CWSA vol. 38.
5.1.1	*Ekti Asamāpta Kabitar Tukro*	The editors of Sri Aurobindo's Bengali works decided that there is not sufficient reason to believe that this fragment was written by him.
6.2.125	*From Man to Superman* 82	Published as a message in CWSA vol. 35, p. 838.
6.2.154–6	*From Man to Superman* 103, 104, 105	Moved to *Record of Yoga*, CWSA vol. 11, pp. 1283–84, 1282–83, 1358.
7.1.39	A Fragment	Published as a footnote to *Letters from Abroad IV*, CWSA vol. 1, pp. 557–58.
7.1.42–43	[The Endeavour Today]	Sri Aurobindo wrote this passage while revising an article by Anilbaran Roy that Roy later published under the title "The Spiritual Heritage of India" in the book *Mother India* (1935), pp. 25–48. Anilbaran placed Sri Aurobindo's passage at the end of his piece with only one change ("great" for "greater"). Included in CWSA vol. 38.
8.1.1	A Comment by Sri Aurobindo	Sri Aurobindo's comment reproduced without the first clause in CWSA vol. 28, pp. 136–37.
8.1.55–56	Citations from the Vedas, Upanishads, and Gita	Unlike the citations from the Vedas, which were reproduced in CWSA vol. 14, pp. 343–45, the citations from the Upanishads and Gita were not reproduced anywhere in CWSA. They are reproduced in CWSA vol. 38.
8.2.191	Letters on Yoga and the Family Life	The first and third of these letters were published in CWSA vol. 35, pp. 713–14; the second letter was not selected for publication.
8.2.193–94	Draft of a Note	The final version of this note was published in CWSA vol. 36, pp. 90–91. The draft itself was not published.
10.2.150–59	Unused Passages for *Savitri*	These passages were not published in CWSA volumes 33–34 because they do not form part of the final text of *Savitri*. See Note on the Texts in *Sri Aurobindo Archives and Research*: 10.2:160

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Part 4. The Practice of Yoga in the Ashram and Outside

1. The Practice of Yoga in the Ashram, 1926–1950
2. The Practice of Yoga in the Ashram and the Outside World

Part 5. Mantras and Messages
1. Mantras
2. Messages

VOLUME 36. AUTOBIOGRAPHICAL NOTES and Other Writings of Historical Interest

Part 1. Autobiographical Notes
1. Life Sketches and Other Autobiographical Notes
2. Corrections of Statements Made in Biographies and Other Publications

Part 2. Letters of Historical Interest
1. Letters on Personal, Practical and Political Matters, 1890–1926
2. Early Letters on Yoga and the Spiritual Life, 1911–1928
3. Other Letters of Historical Interest on Yoga and Practical Life, 1921–1938

Part 3. Public Statements and Other Communications on Indian and World Events, 1940–1950
1. Public Statements, Messages, Letters and Telegrams on Indian and World Events, 1940–1950
2. Private Letters to Public Figures and to the Editor of *Mother India*, 1948–1950

Part 4. Public Statements and Notices concerning Sri Aurobindo's Ashram and Yoga, 1927–1949
1. Public Statements and Notices concerning the Ashram, 1927–1937
2. Public Statements about Sri Aurobindo's Path of Yoga, 1934 and 1949

Appendix

Bibliography of the Works of Sri Aurobindo

This bibliography includes all editions and impressions of books by Sri Aurobindo published between 1898 and 2020. They are presented in five tables, each of which is arranged alphabetically.

- Table I comprises books whose publication Sri Aurobindo oversaw. They include all his major works as well as many smaller books.
- Table II comprises books issued during Sri Aurobindo's lifetime in whose publication he did not play an active role. They include reprints (sometimes pirated), extracts, and other minor works.
- Table III comprises works written by Sri Aurobindo that were first published in the form of books after his passing in 1950.
- Table IV comprises collections of correspondence with specific recipients, edited by the recipient or others.
- Table V consists of works written in Bengali or Sanskrit.

"Editions" and "Impressions". In the second column of all tables the compilers give edition numbers and, when necessary, impression numbers of each book. "Edition" means all copies of a book produced from a single act of composition (mechanical, photographic, or electronic). "Impression" means all copies of a given edition produced at the same time. Impressions of an edition are identical or nearly identical reproductions of that edition as preserved by standing type, photographic copies, production negatives, or computer files. The edition and impression

numbers in column two were established by the editors of the Sri Aurobindo Ashram Archives in accordance with the above definitions. The designations in column three are as printed on the imprint pages of the books by their publishers.

Books published after Sri Aurobindo's passing in 1950 were transcribed and arranged by their editors. The editors sometimes changed the titles and arrangement of these books when new material was added. If the additions were relatively minor, the resulting book is considered a new edition of an existing title. If the additions were substantial, the book is regarded as a new title and is listed separately in the Table. Works that bore more than one title during their publishing history are listed under the title current in 2024. Cross-references are provided from earlier titles to the current title.

The following abbreviations are used:

SABCL = Sri Aurobindo Birth Centenary Library edition.

CWSA = Complete Works of Sri Aurobindo edition.

n.d. = no date provided by the publisher.

Table I. Books Whose Publication Sri Aurobindo Oversaw, 1898–1951

Serial no.	Title and Edition/ Impression	Printed designation	Publication data
1	**Ahana and Other Poems**		
	First Edition	—	Pondicherry: The Modern Press, 1915
2	**Baji Prabhou**		
	First Edition	"Revised and reprinted"	Pondicherry: Arya Office, 1922
	Second Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1949
	Third Edition, First Impression[1]	—	Calcutta: Macmillan and Company, 1966

	Second Impression	"Reprinted"	Calcutta: Macmillan and Company, 1968
	Fourth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1971
	Fifth Edition	—	Pondicherry: Sri Aurobindo International Centre of Education, 1974
	Sixth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1990
	Seventh Edition	"First Edition"	Pondicherry: Sri Aurobindo Society, 1999
3	**Bankim–Tilak–Dayananda**		
	First Edition	"First Edition"	Calcutta: Arya Publishing House, 1940
	Second Edition	"Second Edition"	Calcutta: Arya Publishing House, 1947
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1955
	Fourth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
	Fifth Edition, First Impression	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1991
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1994
	Sixth Edition	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 2006
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2013
4	**Bases of Yoga**		
	First Edition	—	Calcutta: Arya Publishing House, 1936
	Second Edition	"Second Impression"	Calcutta: Arya Publishing House, 1941
	Third Edition	"Third Impression"	Calcutta: Arya Publishing House, 1944

	Fourth Edition	"Fourth Edition"	Calcutta: Arya Publishing House, 1947
	Fifth Edition	"Fifth Edition"	Calcutta; Arya Publishing House, 1949
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
	Second Impression	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 1955
	Seventh Edition	"Eighth Edition"	Pondicherry: Sri Aurobindo Ashram, 1960
	Eighth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1969
	[Four impressions]	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1971–1979
	Ninth Edition, First Impression	"Ninth edition"	Pondicherry: Sri Aurobindo Ashram, 1981
	[Seven impressions][2]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1985–2007
	Tenth Edition, First Impression	"Tenth Edition"	Pondicherry: Sri Aurobindo Ashram, 2009
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2011–2018
5	**The Brain of India**		
	First Edition	—	Chandernagore: Prabartak Publishing House, 1921
	Second Edition	"Reprinted"	Chandernagore: Prabartak Publishing House, 1923
	Third Edition	"Third Edition"	Calcutta: Arya Publishing House, 1944
	Fourth Edition	"Fourth Edition"	Calcutta: Arya Publishing House, 1948
	Fifth Edition	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1955
	Sixth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1967
	Second Impression	"Seventh Edition (facsimile)"	Pondicherry: Sri Aurobindo Ashram, 1978

	Seventh Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 1986
	Eighth Edition	"Eighth Edition"	Pondicherry: Sri Aurobindo Ashram, 1990
	Ninth Edition	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 1998
	Tenth Edition	"Tenth Edition"	Pondicherry: Sri Aurobindo Ashram, 2004
	Eleventh Edition, First Impression	"Eleventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2007
	[Two Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2011–2014
	Twelfth Edition	"Twelfth Edition"	Pondicherry: Sri Aurobindo Ashram, 2018
6	**The Century of Life**		
	First Edition	—	Madras: The Shama'a Publishing House, 1924
	Second Edition	"Third Edition"	Pondicherry: Sri Aurcbindo Ashram, 1948
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1969
	Fourth Edition, First Impression	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1991
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1998
	Fifth Edition[3]	"First Edition"	Pondicherry: Sri Aurobindo Society, 1998
	Sixth Edition[4]	"Second Edition"	Pondicherry: Sri Aurobindo Society, 2005
7	**Collected Poems and Plays**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1942
8	**The Doctrine of Passive Resistance**		

	First Edition	"First Edition"	Calcutta: Arya Publishing House, 1948
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966
9	**Essays on the Gita**[5]		
	First Edition[6]		Madras: V. Ramaswamy Sastrulu & Sons, 1922
	Second Edition		
	First Series	"Second Edition"	Calcutta: Arya Publishing House, 1926
	Second Series	"First Edition"	Calcutta: Arya Publishing House, 1928
	Third Edition[7]	"Third Impression"	Calcutta: Arya Publishing House, 1937
	Fourth Edition		
	First Series	"Fourth Edition"	Calcutta: Arya Publishing House, 1944
	Second Series		
	First Impression	"Second Edition"	Calcutta: Arya Publishing House, 1942
	Second Impression	"Reprinted"	Calcutta: Arya Publishing House, 1945
	Fifth Edition		
	First Series	"Fifth Edition"	Calcutta: Arya Publishing House, 1949
	Second Series	"Fourth Edition"	Calcutta : Arya Publishing House, 1949
	First American Edition	"First Printing"	New York: The Sri Aurobindo Library, 1950
	Sixth Edition	"First S.A.I.C.E. Edition"	Pondicherry: Sri Aurobindo International Centre of Education, 1959
	Seventh Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966

	Eighth Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	[Ten Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1970–1993
	Second American Edition	—	Twin Lakes, WI: Lotus Light, 1995
	Ninth Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
	Second Impression	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 1996 [sic]
	[Eight Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2000–2018
10	**Evolution**		
	First Edition[8]	—	Calcutta: Arya Publishing House, n.d. (c. 1921)
	Second Edition[9]	"2nd Edition/ Revised by the author"	Calcutta: Arya Publishing House, 1923
	Third Edition	"3rd Edition"	Calcutta: Arya Publishing House, 1933
	Fourth Edition	"Fourth Edition"	Calcutta : Arya Publishing House, 1944
	Fifth Edition	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1950
	Sixth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Seventh Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
	Eighth Edition, First Impression	"Eighth Edition"	Pondicherry: Sri Aurobindo Ashram, 1989
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1994
	Ninth Edition, First Impression	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 2004

	[Three Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 2007–2017
	Tenth Edition	"Tenth Edition"	Pondicherry: Sri Aurobindo Ashram, 2018
11	**Heraclitus**		
	First Edition	"First Edition"	Calcutta: Arya Publishing House, 1941
	Second Edition	"Second Edition"	Calcutta: Arya Publishing House, 1947
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1968
	Fourth Edition, First Impression	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1989
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1996
12	**The Human Cycle**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1949
	First American Edition	"First Printing"	New York: Sri Aurobindo Library, 1950
	Second Edition	"Second Indian Edition (Facsimile)"	Pondicherry: Sri Aurobindo Ashram, 1977
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1998
	Second American Edition	"Second American Edition"	Twin Lakes, WI: Lotus Light, 1999
13	**Hymns to the Mystic Fire**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1946
	Second Edition	"Second Edition (Enlarged)"	Pondicherry: Sri Aurobindo Ashram, 1952
	Third Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971

	[Six Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1971–2012
	First American Edition	"First US Edition"	Twin Lakes, WI: Lotus Light, 1996
	Fourth Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2013
14	**Ideal and Progress**		
	First Edition[10]	—	Calcutta: Arya Publishing House, n.d. (c. 1920)
	Second Edition[11]	"2nd Edition ... (Revised by the Author)"	Calcutta: Arya Publishing House, n.d. (c. 1922)
	Third Edition	"Third Edition"	Calcutta: Arya Publishing House, 1946
	Fourth Edition[12]	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Fifth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966
	Second Impression[13]	"Sixth Edition (Facsimile)"	Pondicherry: Sri Aurobindo Ashram, 1977
	[Two Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1989–1995
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 2001
	[Four Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2007–2019
15	**The Ideal of Human Unity**		
	First Edition[14]	—	Madras: Sons of India Ltd, 1919
	First American Edition	"First Printing"	New York: The Sri Aurobindo Library, 1950
	Second Edition[15]	"Second Edition (Revised)"	Pondicherry: Sri Aurobindo Ashram, 1950
	Second American Edition	—	New York: E.P. Dutton, n.d. (1953)

	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1998
	Third American Edition	—	Silver Lake, WI: Lotus Press, 1999
16	**The Ideal of the Karmayogin**		
	First Edition[16]	—	Chandernagore: Sadhana Press, n.d. (c. 1918)
	Second Edition	"Second Edition (ENLARGED)"	Chandernagore: Prabartak Publishing House, 1919
	Third Edition, First Impression	"3rd Impression"	Chandernagore: Prabartak Publishing House, 1921
	Second Impression	"Reprinted"	Chandernagore: Rameshwar & Co, 1927
	Fourth Edition	"Fourth Edition (Thoroughly Revised by the Author)"[17]	Calcutta: Arya Publishing House, 1937
	Fifth Edition	"Sixth Edition"	Calcutta: Arya Publishing House, 1945[18]
	Sixth Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 1950
	Seventh Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966
	Eighth Edition	"10th Edition (revised)"	Pondicherry: Sri Aurobindo Ashram, 1974
	Ninth Edition, First Impression	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 1999
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2007–2015
	Tenth Edition	"Tenth Edition"	Pondicherry: Sri Aurobindo Ashram, 2019
17	**Isha Upanishad** [**short book**]		
	First Edition[19]	—	Calcutta: Arya Publishing House, n.d. (c. 1921)
	Second Edition[20]	"Second Edition"	Calcutta: Arya Publishing House, 1924

	Third Edition, First Impression	"Third Edition"	Calcutta: Arya Publishing House, 1941
	Second Impression	"Fourth Edition"	Calcutta: Arya Publishing House, 1945
	Fourth Edition	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Fifth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1965
	Sixth Edition	"7th Imprint"	Pondicherry: Sri Aurobindo Ashram, 1973
	Seventh Edition, First Impression	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 1986
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1993-2002
	Eighth Edition, First Impression	"Eighth Edition"	Pondicherry: Sri Aurobindo Ashram, 2006
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2010-2019
18	**Kalidasa**		
	First Edition	"First Edition"	Calcutta: Arya Sahitya Bhavan, 1929
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1950
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
19	**Katha Upanishad**		
	First Edition	"First edition"	Poona: Ashtekar & Co., 1919
	Second Edition	"First Revised Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
20	**Letters of Sri Aurobindo: First Series**[21]		
	First Edition	"First Published"	Bombay: Sri Aurobindo Circle, 1947
	Second Edition	"2nd Edition"	Bombay: Sri Aurobindo Circle, 1950

21	**Letters of Sri Aurobindo: Second Series**		
	First Edition	"First Published"	Bombay: Sri Aurobindo Circle, 1949
	Second Edition	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1954
22	**Letters of Sri Aurobindo (On Poetry and Literature): Third Series**		
	First Edition	"First Published"	Bombay: Sri Aurobindo Circle, 1949
23	**Letters of Sri Aurobindo: Fourth Series**		
	First Edition	"First Published"	Bombay: Sri Aurobindo Circle, 1951
24	**The Life Divine**		
	First Edition	—	
	Volume I	—	Calcutta: Arya Publishing House, 1939
	Volume II[22]	—	Calcutta: Arya Publishing House, 1940
	Second Edition		
	Volume I	"Second Edition"	Calcutta: Arya Publishing House, 1943
	Volume II[23]	"Second Edition"	Calcutta: Arya Publishing House, 1944
	Third Edition[24]	"Third Edition"	Calcutta: Arya Publishing House, 1947
	First American Edition, First Impression[25]	"First Printing"	New York: The Sri Aurobindo Library, 1949
	Second Impression	"Second Printing"	New York: The Sri Aurobindo Library, 1951

	Third Impression	"Third Edition"	New York: India Library Society, 1965
	Fourth Edition, First Impression	"First University Edition"	Pondicherry: Sri Aurobindo International University Centre, 1955
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo International Centre of Education, 1960
	Fifth Edition, First Impression[26]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Popular Edition" [SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Third Impression	"Sixth Indian Edition"	Pondicherry: Sri Aurobindo Ashram, 1970
	Fourth Impression	"8th Indian Printing"	Pondicherry: Sri Aurobindo Ashram, 1973
	Fifth Impression[27]	"Tenth Edition (facsimile)"	Pondicherry: Sri Aurobindo Ashram, 1977
	Sixth Impression	"Tenth Edition (facsimile) / Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1980
	Seventh Impression[28]	"Seventh Impression (with author's corrections)"	Pondicherry: Sri Aurobindo Ashram, 1982
	Eighth Impression	"Eighth Impression (with author's corrections)"	Pondicherry: Sri Aurobindo Ashram, 1987
	Ninth Impression	"Ninth Impression"	Pondicherry: Sri Aurobindo Ashram, 1990
	Tenth Impression	"Tenth Impression"	Pondicherry: Sri Aurobindo Ashram, 1993
	Eleventh Impression	"Eleventh Impression"	Pondicherry: Sri Aurobindo Ashram, 1996
	Twelfth Impression	"Twelfth Impression"	Pondicherry: Sri Aurobindo Ashram, 1997
	Second American Edition	"Second American Edition"	Wilmot, WI: Lotus Light, 1990
	Second Impression	"Second Impression"	Twin Lakes, WI: Lotus Light, 1994

	Third American Edition[29]	"Third Impression"	Twin Lakes, WI: Lotus Press, 2000
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 2001
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2004
	Seventh Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2005
	[Five Impressions]	" . . . Impression"	Pondicherry: Sri Aurobindo Ashram, 2006–2020
25	**Lights on Yoga**		
	First Edition	—	Howrah: Sri Aurobindo Library, 1935
	Second Edition	"Second Edition"	Calcutta: Arya Publishing House, 1942
	Third Edition	"Third Edition"	Calcutta: Arya Publishing House, 1944
	Fourth Edition	"Fourth Edition"	Calcutta: Arya Publishing House, 1948
	Fifth Edition, First Impression	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Second Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1956
	Sixth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1967
	Seventh Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1977
	Eighth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1974
	Ninth Edition, First Impression	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 1981
	[Eight Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1987–2017
26	**Love and Death**		

	First Edition	"Reprinted from Shama'a"	Madras: Aghore Mandir, 1921
	Second Edition	"Second Edition"	Madras: Aghore Mandir, 1924
	Third Edition	"Fourth Edition, Revised"[30]	Pondicherry: Sri Aurobindo Ashram, 1948
	Fourth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Fifth Edition, First Impression	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1982
	[Two Impressions]	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1990–1997
27	**Man — Slave or Free?**[31]		
	First Edition	"[NOT FOR SALE]"	Chandernagore: Prabartak Publishing House, n.d. (c. 1922)
	Second Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1966
	Third Edition	"Reprinted"	Pondicherry : Sri Aurobindo Ashram, 1972
28	**More Lights on Yoga**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1948
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Third Edition, First Impression	"Reprinted"	Pondicherry : Sri Aurobindo Ashram, 1970
	Second Impression	"Fourth Imprint"	Pondicherry: Sri Aurobindo Ashram, 1973
	Fourth Edition, First Impression	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1983
	[Four Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1992–2008
	Fifth Edition, First Impression	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 2014

	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2018
29	**The Mother**		
	First Edition	"First Edition"	Calcutta: Arya Sahitya Bhawan, 1928
	Second Edition	"Second Edition"	Calcutta: Arya Publishing House, 1937
	Third Edition	"Third Impression"	Calcutta: Arya Publishing House, 1940
	Fourth Edition	"Reprinted"	Calcutta: Arya Publishing House, 1944
	Fifth Edition	"Reprinted"	Calcutta: Arya Publishing House, 1946
	Sixth Edition	"Reprinted"	Calcutta: Arya Publishing House, 1949
	Seventh Edition[32]	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1952
	Eighth Edition	"De Luxe Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Ninth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1956
	Tenth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1960
	Eleventh Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	[Ten Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1965–1992
	Twelfth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1973
	Thirteenth Edition[33]	"Special Calligraphic Edition"	Pondicherry: Sri Aurobindo Ashram, 1978
	Fourteenth Edition, First Impression	"Fourteenth Edition"	Pondicherry: Sri Aurobindo Ashram, 1996

	[Seven impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1999–2016
30	**The National Value of Art**		
	First Edition	—	Chandernagore: Prabartak Publishing House, 1922
	Second Edition	"Second Edition/ Thoroughly Revised by the Author"	Calcutta: Arya Publishing House, 1936
	Third Edition	"Third Edition"	Calcutta: Arya Publishing House, 1946
	Fourth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Fifth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1991
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1994
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 1999
	Seventh Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2005
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2010
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 2014
31	**The Need in Nationalism and Other Essays**[34]		
	First Edition		Madras: S. Ganesan, 1923
32	**On Quantitative Metre**		
	First Edition		Pondicherry: Sri Aurobindo Ashram, 1942
33	**Poems**		

	First Edition	—	[Pondicherry: Sri Aurobindo Ashram],[35] 1941
34	**Poems Past and Present**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1946
	Second Edition[36]	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
35	**The Renaissance in India**		
	First Edition	—	Chandernagore: Prabartak Publishing House, 1920
	Second Edition	"Reprinted"	Chandemagore: Rameshwar & Co., 1927
	Third Edition	"Second Impression"	Calcutta: Arya Publishing House, 1937
	Fourth Edition	"Third Edition"	Calcutta: Arya Publishing House, 1946
	Fifth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Sixth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966
	[Six Impressions]	[variously designated]	Pondicherry : Sri Aurobindo Ashram, 1973–1996
	Seventh Edition, First Impression	"Seventh Edition"	Pondicherry : Sri Aurobindo Ashram, 2002
	Second Impression	"Second Impression"	Pondicherry : Sri Aurobindo Ashram, 2009
	Eighth Edition	"Eighth Edition"	Pondicherry : Sri Aurobindo Ashram, 2017
36	**The Riddle of This World**		
	First Edition	"First Impression"	Calcutta: Arya Publishing House, 1933
	Second Edition	"Second Edition"	Calcutta: Arya Publishing House, 1943

	Third Edition	"Third Edition"	Calcutta: Arya Puhlishing House, 1946
	Fourth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Fifth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1969
	Sixth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1973
	[Nine Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1984–2016
	Seventh Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2019
37	**Rishi Bunkim Chandra**		
	First Edition	—	Chandernagore: Prabartak Publishing House, 1923
38	**Savitri: A Legend and a Symbol**		
	First Edition, First Impression		
	Part I	"First Complete Edition"[37]	Pondicherry: Sri Aurobindo Ashram, 1950
	Parts II & III	"First Complete Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Second Impression	"SAVITRI — Part One — 3rd Edition"[38]	Pondicherry: Sri Aurobindo Ashram, 1968
	Second Edition[39]	"First University Edition"	Pondicherry: Sri Aurobindo Ashram, 1954
	Third Edition, First Impression[40]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Third Impression[41]	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1970
	[Five Impressions][42]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1973–1990

	Fourth Edition, First Impression	"Fourth, revised edition"	Pondicherry: Sri Aurobindo Ashram, 1993
	[Five Impressions][43]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1994–1997
	Seventh Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
	[Eighteen Impressions][44]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1999–2019
	First American Edition	"First American Edition"	Twin Lakes, WI: Lotus Light, 1995
39	**Six Poems of Sri Aurobindo**		
	First Edition	—	Chandernagore: Rameshwar & Co., 1934
40	**Songs of the Sea (Sagar-Sangit)**		
	First Edition	—	Madras: Ganesh & Co., n.d. (c. 1923)
41	**Songs to Myrtilla**	—	
	First Edition[45]		[Baroda: Lakshmi Vilas Printing Press Co. Ltd.] (c. 1898)
	Second Edition	"Second Edition"	Baroda: Lakshmi Villas Printing Press Co. Ltd., n.d.(c. 1899)[46]
	Third Edition	"Only Authorised Edition"	Calcutta: Arya Publishing House, 1923
42	**Speeches**		
	First Edition[47]	—	Chandernagore: Prabartak Publishing House, 1922
	Second Edition[48]	"Second Ed., Rev."	Calcutta: Arya Publishing House, 1948
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
	Fourth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1969

	Fifth Edition	"Enlarged Edition"	Pondicherry: Sri Aurobindo Ashram, 1974
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1993
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1999
	Seventh Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2005
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2010–2018
43	**Sri Aurobindo: A Life Sketch**		
	First Edition	—	Calcutta: Arya Publishing House, 1937
44	**The Superman**		
	First Edition[49]	—	Calcutta: Arya Publishing House, n.d. (1920)[50]
	Second Edition[51]	"2nd Edition/ Revised by the Author"	Calcutta: Arya Publishing House, n.d. (1922)
	Third Edition	"3rd Edition"	Calcutta: Arya Publishing House, 1944
	Fourth Edition, First Impression	"4th Edition"	Pondicherry: Sri Aurobindo Ashram, 1950
	Second Impression	"5th Impression"	Pondicherry: Sri Aurobindo Ashram, 1960
	Fifth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1968
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1973
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1991
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1997
	Seventh Edition, First Impression	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2005

	[Four Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2008–2018
45	**The Synthesis of Yoga**		
	First Edition[52]	"First Edition"	Madras: Sri Aurobindo Library, 1948
	Second Edition[53]	"Second Print"	Pondicherry: Sri Aurobindo Ashram, 1953
	First American Edition[54]	"First Printing"	New York: Sri Aurobindo Library, 1950
	Third Edition, First Impression[55]	"First University Edition"	Pondicherry: Sri Aurobindo International University Centre, 1955
	Second Impression	"Second University Edition"	Pondicherry: Sri Aurobindo International University Centre, 1957
	Fourth Edition[56]	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1965
	Fifth Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	[Eleven Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1971–1998
	Second American Edition	"Second Impression"	Twin Lakes, WI: Lotus Light, 1996
	Sixth Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1999
	[Seven Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2000–2015
	Third American Edition	"Third Impression"	Twin Lakes, WI: Lotus Press, 2001
46	**A System of National Education**		
	First Edition[57]	"First Published"	Madras: Tagore & Co., 1921

	Second Edition	"Only Authorised Edition"	Calcutta: Arya Publishing House, 1924
	Third Edition	"Second Edition"	Calcutta: Arya Publishing House, 1944
	Fourth Edition	"Third Edition"	Calcutta: Arya Publishing House, 1948
	Fifth Edition	"Fourth Edition"	Calcutta: Arya Publishing House, 1953
	Sixth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
47	**The Teaching and the Asram of Sri Aurobindo**		
	First Edition[58]	—	Chandernagore: Rameshwar & Co., 1934
	Second Edition	"Second Edition"	Calcutta: Arya Publishing House, 1945[59]
48	**Thoughts and Glimpses**		
	First Edition	—	Calcutta: Arya Publishing House, n.d. (c. 1920)
	Second Edition	"2nd Edition Revised by the Author"	Calcutta: Arya Publishing House, 1923
	Third Edition	"Third Edition"	Calcutta: Arya Publishing House, 1932
	Fourth Edition, First Impression	"Reprinted"	Calcutta: Arya Publishing House, 1941
	Second Impression	"Reprinted"	Calcutta: Arya Publishing House, 1944
	Fifth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1950
	Sixth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Seventh Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1973

	Eighth Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1987
	[Four Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1973-2001
	Ninth Edition, First Impression	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 2003
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2006–2014
	Tenth Edition	"Tenth Edition"	Pondicherry: Sri Aurobindo Ashram, 2017
49	**Urvasie**		
	First Edition	—	Baroda: Lakshmi Vilas Press, Co., Ltd., n.d. (c. 1899)[60]
	Second Edition	—	Bombay: Caxton Works, n.d. (c. 1902)
50	**Uttarpara Speech**		
	First Edition	—	Chandernagore: Prabartak Publishing House, 1919
	Second Edition	"2nd Edition"	Chandernagore: Prabartak Publishing House, 1920
	Third Edition	"3rd Impression"	Chandernagore: Prabartak Publishing House, 1922
	Fourth Edition	"Fourth Edition"	Calcutta: Arya Publishing House, 1943
	Fifth Edition	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1950
	Sixth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1968
	Seventh Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 1973
	Eighth Edition	"Eighth Edition"	Pondicherry: Sri Aurobindo Ashram, 1992
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1996
	Ninth Edition	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 2006

	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2009
	Tenth Edition	"Tenth Edition"	Pondicherry: Sri Aurobindo Ashram, 2018
51	**Views and Reviews**		
	First Edition	"Reprinted from 'ARYA'— 1914–1920"	Madras: Sri Aurobindo Library, n.d. (1941)
	Second Edition	"Second Edition"	Madras: Sri Aurobindo Library, 1946
	Third Edition	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1954
	Fourth Edition	"Fourth Revised Edition"	Pondicherry: Sri Aurobindo Ashram, 1974
	Fifth Edition	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1997
52	**Vikramorvasie or The Hero and the Nymph**		
	First Edition	—	Calcutta: R. Chatterjee, n.d. (1911)
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1941
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
53	**War and Self-Determination**		
	First Edition	—	Madras: S.R. Murthy & Co., n.d. (1920)[61]
	Second Edition	—	Calcutta: Sarojini Ghose, n.d. (c. 1922)
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1957
54	**The Yoga and Its Objects**		
	First Edition[62]	—	Chandernagore: Prabartak Publishing House, 1921

	Second Edition[63]	"Reprinted"	Chandernagore: Prabartak Publishing House, 1922
	Third Edition	"Reprinted"	Chandernagore: Prabartak Publishing House, 1931
	Fourth Edition	"Reprinted"	Calcutta: Arya Publishing House, 1938
	Fifth Edition	"Third Edition"	Calcutta: Arya Publishing House, 1943
	Sixth Edition	"Fourth Edition"	Calcutta: Arya Publishing House, 1946
	Seventh Edition	"Fifth Edition"	Calcutta: Arya Publishing House, 1949
	Eighth Edition	Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
	Ninth Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Tenth Edition	"Enlarged Edition"	Pondicherry: Sri Aurobindo Ashram, 1968
	Eleventh Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1972
	[Four Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1977-1989
	Twelfth Edition, First Impression	"Eleventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2002
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2007–2015
	Thirteenth Edition	"Twelfth Edition"	Pondicherry: Sri Aurobindo Ashram, 2019

Table II. Books Issued During Sri Aurobindo's Lifetime in Whose Publication He Did Not Play an Active Role, 1911–1950

	Title and Edition/ Impression	Printed designation	Publication data
1	**After the War**		
	First edition[64]	—	Pondicherry: Sri Aurobindo Ashram, 1949
2	**The Age of Kalidasa**		
	First Edition[65]	—	Madras: Tagore & Co., n.d. (c. 1921)
3	**Anandamath**		
	First Edition[66]	—	Calcutta: Basumati Sahitya Mandir, n.d. (c. 1910)
	Second Edition	"Reprint"	Puducherry: Ashir Prakashan, 2012
4	**Chitrangada**		
	First Edition	—	Bombay: Sri Aurobindo Circle, 1949
5	**Dayananda: The Man and His Work**[67]		
	First Edition	"First Edition"	Sukkur (Sindh): Edward Printing Press, n.d. (1915)
6	**The Four Aids**[68]		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1945
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1991
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1995
7	**Kalidasa's Seasons**		
	First Edition[69]	—	Madras: Tagore & Co., n.d. (c. 1921)

8	**Messages of Sri Aurobindo and the Mother [First Series]**		
	First Edition	"First published"	Pondicherry: Sri Aurobindo Ashram, 1949
9	**On the War: Letters of Sri Aurobindo and the Mother**		
	First Edition	—	Calcutta: Arya Publishing House, 1944
10	**An Open Letter to His Countrymen**[70]		
	First Edition	—	Calcutta: Manomohan Ghose, n.d. (1909)
11	**The Seven Upanishads**[71]		
	First Edition	—	Poona: Ashtekar & Co., 1920
12	**The Significance of Indian Art**[72]		
	First Edition	"First Edition"	Bombay: Sri Aurobindo Circle, 1947
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
13	**The Spirit and Form of Indian Polity**[73]		
	First Edition	"First Edition"	Calcutta: Arya Publishing House, 1947
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966
14	**Sri Aurobindo and His Ashram**[74]		

	First Edition	"First Edition"	Calcutta: Arya Publishing House, 1948
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Third Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1969
	Fourth Edition	"Fifth Edition (revised)"	Pondicherry: Sri Aurobindo Ashram, 1975
	Fifth Edition	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1981
	Sixth Edition, First Impression	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 1983
	[Six Impressions]	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1987–2000
	Seventh Edition, First Impression	"Seventh (De Luxe) Edition"	Pondicherry: Sri Aurobindo Ashram, 1985
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1999
	Eighth Edition	"Ninth Edition"	Pondicherry: Sri Aurobindo Ashram, 2001
	[Four Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 2004–2010
15	**Srijut Arabindo Ghose on the Present Situation**		
	First Edition	—	Madras: The "India" Office, n.d. (1909)
16	**Sj. [Srijut] Aurobindo Ghose's Letters to His Wife**[75]		
	First Edition	—	Calcutta: H.C. Chakravarty, 1910
17	**Two Lectures of Sriyut Aravinda Ghose**[76]		

	First Edition	—	Bombay: Bombay National Union, n.d. (1908)
18	**Yogic Sadhan**[77]		
	First Edition	—	Srirangam: Sri Vani Vilas Press, 1911
	Second Edition	"Reprinted"	Pondicherry: Modern Press, 1920
	Third Edition	"THIRD EDITION /Only Authorised Edition"	Calcutta: Arya Publishing House, 1923
	Fourth Edition	"Fourth Impression"	Calcutta: Arya Publishing House, 1933
	Fifth Edition	—	Puducherry: Ashir Prakashan, 2011

Table III. Books by Sri Aurobindo Published 1951–2020

Serial no.	Title and Edition/ Impression	Printed designation	Publication data
1	**Autobiographical Notes and Other Writings of Historical Interest**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2006
	Second Impression	Second Impression	Pondicherry: Sri Aurobindo Ashram, 2006
	Third Impression	Third Impression	Pondicherry: Sri Aurobindo Ashram, 2015
2	**Bande Mataram**		
	First Edition, First Impression[78]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972

	Third Impression[79]	"First edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1973
	Fourth Impression	"Fourth Impression"	Pondicherry: Sri Aurobindo Ashram, 1995
	Second Edition[80]	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2002
3	**Bankim Chandra Chatterji**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1954
	Second Edition	"'Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1965
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1995
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2001
	Fourth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 2009
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2014
4	**The Birth of the War-God**		
	First Edition	"Reprinted from Sri Aurobindo Circle, Eighth Number, 1952".	Pondicherry: Sri Aurobindo Ashram, 1952
5	**Collected Plays and Stories**		
	First Edition, First Impression[81]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 1988
	Fourth Impression	"Fourth Impression"	Pondicherry: Sri Aurobindo Ashram, 1995
	Second Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1998

	Second Impression[82]	"Second edition / Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2015
6	**Collected Poems**		
	First Edition, First Impression[83]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Third Impression	"First Edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1973
	Fourth Impression[84]	"Fourth Impression"	Pondicherry: Sri Aurobindo Ashram, 1986
	Fifth Impression	"Fifth Impression"	Pondicherry: Sri Aurobindo Ashram, 1994
	Sixth Impression	"Sixth Impression"	Pondicherry: Sri Aurobindo Ashram, 1999
	Second Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2009
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2010
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 2018
7	**Conversations of the Dead**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1989
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 1993
8	**Early Cultural Writings**		
	First Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2003
9	**Eight Upanishads**		

	First Edition, First Impression	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1960
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1965
10	**Elements of Yoga**		
	First Edition, First Impression	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1953
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1956
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 2001
	[Four Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2006–2018
11	**Eric**		
	First Edition	"First Impression"	Pondicherry: Sri Aurobindo Ashram, 1960
	Second Edition	"Facsimile Edition"	Pondicherry: Sri Aurobindo Ashram, 1973
12	**Essays Divine and Human**		
	First Edition, First Impression	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1994
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1996
	Second Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2009
13	**Essays in Philosophy and Yoga**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1998
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2012

14	**Essays in Vedic Interpretation**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 2020
	The Foundations of Indian Culture, *see* The Renaissance in India and Other Essays on Indian Culture		
15	**The Future Poetry**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1953
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1985
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1991
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 1994
16	**The Future Poetry and Letters on Poetry, Literature and Art**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Third Impression[85]	"First edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1972
17	**The Future Poetry with On Quantitative Metre**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2000
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 2012

18	**The Harmony of Virtue: Early Cultural Writings**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Impression[86]	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
19	**The Hour of God**		
	First Edition	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1959
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
	Fourth Edition	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1973
	Fifth Edition, First Impression	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1982
	[Four Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1986-2018
	Sixth Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 2002
	[Two Impressions]	"...Impression"	Pondicherry: Sri Aurobindo Ashram, 2006–2013
	Seventh Edition	"Sixth Edition"	Pondicherry: Sri Aurobindo Ashram, 2018
20	**The Hour of God and Other Writings**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
21	**The Human Cycle, The Ideal of Human Unity, War and Self-Determination**		

	First Edition	—	Pondicherry: Sri Aurobindo International Centre of Education, 1962
	Second Edition[87]		
	First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	[Five Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1971–1997
	Third Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
	[Three Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 1997–2018
22	**Ilion**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1957
	Second Edition[88]	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1989
23	**Isha Upanishad** [**CWSA volume**]		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2003
	Second Impression[89]	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2004
	[Three Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 2006–2017
24	**Kalidasa: Essays and Translations**		
	First Edition, First Impression	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 2004
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2014
25	**Kalidasa (Second Series)**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1954

	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
26	**Karmayogin**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Impression[90]	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
27	**Kena Upanishad**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1970
28	**Kena and Other Upanishads**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2001
	Second Impression[91]	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2004
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2006–2018
29	**Last Poems**		
	First Edition	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1952
30	**Letters of Sri Aurobindo on the Mother**		
	First Edition	"First Published"	Bombay: Sri Aurobindo Circle, 1951
31	**Letters on Himself and the Ashram**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2011
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2011

32	**Letters on Poetry and Art**		
	First Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2004
33	**Letters on Poetry, Literature and Art**		
	First Edition, First Impression[92]	"First Edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Impression[93]	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1988
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 1994
	Fourth Impression	"Fourth Impression"	Pondicherry: Sri Aurobindo Ashram, 2002
34	**Letters on "Savitri"**		
	First Edition	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1951
	Second Edition[94]	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 2000
35	**Letters on Yoga**		
	First Edition[95]	"First University Edition"	Pondicherry: Sri Aurobindo International University Centre, 1958
	Second Edition[96]	"Revised and Enlarged Edition"	Pondicherry: Sri Aurobindo Ashram, 1969
	Third Edition, First Impression[97]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1970
	Third Impression	"First revised and enlarged edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1971
	[Five Impressions][98]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1979–2005

36	**Letters on Yoga — Volume 1: Foundations of the Integral Yoga**[99]		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2012
	Second Impression	"Fourth edition (revised and enlarged) 2012/ Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2015
37	**Letters on Yoga — Volume 2: Practice of the Integral Yoga**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2013
	Second Impression	"Fourth edition (revised and enlarged) 2013/ Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2014
38	**Letters on Yoga — Volume 3: Experiences and Realisations in the Integral Yoga**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2014
	Second Impression	"Fourth edition (revised and enlarged) 2014/ Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2014
39	**Letters on Yoga — Volume 4: Transformation of Human Nature in the Integral Yoga**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2014

	Second Impression	"Fourth edition (revised and enlarged) 2014/ Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2015
40	**The Life Divine: A Commentary on the Isha Upanishad**[100]		
	First Edition	"First published"	Calcutta: Sri Aurobindo Pathamandir, 1981
41	**Lyrical Poems 1930–1950**		
	First Edition, First Impression	"First edition"	Pondicherry: Sri Aurobindo Ashram, 2002
	[Four Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2009–2018
42	**The Mahabharata: Essays and Translations**		
	First Edition, First Impression[101]	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1991
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1996
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 2007
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2014
43	**Messages of Sri Aurobindo and the Mother: Second Series**		
	First Edition	"First published"	Pondicherry: Sri Aurobindo Ashram, 1952
	The Mind of Light, *see* The Supramental Manifestation upon Earth		
44	**More Poems**		

	First Edition, First Impression	"First published"	Pondicherry: Sri Aurobindo Ashram, 1957
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1966
45	**The Mother with Letters on the Mother**		
	First Edition, First Impression[102]	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Third Impression	"First edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1972
	[Six Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1982–2004
	Second Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2011
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2011
	Third Impression	"Third Impression"	Pondicherry: Sri Aurobindo Ashram, 2013
46	**New Lamps for Old**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1974
47	**On Himself**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Third Impression	"First Edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1972
	[Five Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1985–2000
48	**On Nationalism**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1965

	Second Edition, First Impression[103]	"Second Edition, greatly enlarged"	Pondicherry: Sri Aurobindo Ashram, 1996
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2017
	On the Mahabharata, *see* The Mahabharata: Essays and Translations		
	On the Veda, *see* The Secret of the Veda		
	On Yoga I, *see* The Synthesis of Yoga		
	On Yoga II, *see* Letters on Yoga		
49	**The Origins of Aryan Speech**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 2020
50	**Perseus the Deliverer**[104]		
	First Edition, First Impression	"First Complete Edition"	Pondicherry: Sri Aurobindo Ashram, 1955
	Second Impression[105]	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1979
	Third Impression[106]	"Third Edition (Enlarged)"	Pondicherry: Sri Aurobindo Ashram, 1979
	Fourth Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1986
	Fifth Impression	"Fifth Impression (Enlarged)"	Pondicherry: Sri Aurobindo Ashram, 1991
51	**The Phantom Hour (A Story)**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1951
	First American Edition	—	New York: India Library Society, 1962

52	**The Phantom Hour and Other Stories**		
	First Edition, First Impression	—	Pondicherry: Sri Aurobindo Ashram, 1974
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1995
53	**The Philosophy of the Upanishads**		
	First Edition, First Impression	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1994
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1997
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 2003
	[five impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2005–2016
54	**Poems from Bengali**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1956
55	**The Problem of Rebirth**[107]		
	First Edition	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1952
	Second Edition		
	First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1969
	Second Impression	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 1973
	Third Edition, First Impression	"Fourth Edition"[108]	Pondicherry: Sri Aurobindo Ashram, 1978
	[Four Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1983–1994
	First American Edition, First Impression[109]	"First American Edition"	Pondicherry: Sri Aurobindo Ashram, 1991

	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 2009
	Fifth Edition, First Impression	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1999
	[Four Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 2005–2017
	Rebirth and Karma, *see* The Problem of Rebirth		
56	**Record of Yoga**		
	First Edition, First Impression	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2001
	[Three Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 2001–2015
57	**The Renaissance in India and Other Essays on Indian Culture** [***formerly*** **The Foundations of Indian Culture**]		
	First American Edition[110]	"First Printing"	New York: The Sri Aurobindo Library, 1953
	First Edition[111]	"First Indian Edition"	Pondicherry: Sri Aurobindo Ashram, 1959
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1968
	Third Edition		
	First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	[Seven Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1975–1995
	Fourth Edition, First Impression[112]	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1997
	Second Impression[113]	"Fourth Edition"	Pondicherry: Sri Aurobindo Ashram, 1998

	Third Impression[114]	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2002
	[Three Impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2004–2019
58	**Rodogune**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1958
	Second Edition	"Facsimile Edition"[115]	Pondicherry: Sri Aurobindo Ashram, 1973
59	**The Secret of the Veda**		
	First Edition[116]	"First University Edition"	Pondicherry: Sri Aurobindo Ashram, 1956
	Second Edition[117]	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964
	Third Edition		
	First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Third Impression	"First revised and enlarged edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1971
	[Five Impressions]	"... Impression"	Pondicherry : Sri Aurobindo Ashram, 1982–1996
	First American Edition	—	Twin Lakes, WI: Lotus Light, 1995
	Fourth Edition	(CWSA)	Pondicherry : Sri Aurobindo Ashram, 1998
	[Eight Impressions]	"... Impression"	Pondicherry : Sri Aurobindo Ashram, 1998–2018
	Social and Political Thought, *see* The Human Cycle, The Ideal of Human Unity, War and Self-Determination		

60	**Songs of Vidyapati**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1956
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1974
61	**Sonnets**		
	First Edition, First Impression	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1980
	[Two Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 1991–1999
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 2007
	[Two Impressions]	"…Impression"	Pondicherry: Sri Aurobindo Ashram, 2011–2014
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 2018
62	**Sri Aurobindo on Himself and on the Mother**		
	First Edition	"First Published"	Pondicherry: Sri Aurobindo International University Centre, 1953
	Second Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1973
63	**Sri Aurobindo on the Veda**		
	First Edition, First Impression	"First published"	Pondicherry: Sri Aurobindo Ashram, 1992
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 1997
64	**Sri Aurobindo's Message: 15 August 1947**		
	First Edition, First Impression	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 2014
	Second Impression	"Second Impression"	Pondicherry: Sri Aurobindo Ashram, 2017

65	**Supplement (to the Sri Aurobindo Birth Centenary Library)**[118]		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1973
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1973
66	**The Supramental Manifestation upon Earth**		
	First Edition	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1952
	First American Edition[119]	"First Edition"	New York: E.P. Dutton & Company, Inc., 1953
	Second American Edition[120]	"This paperback edition. . . / First published 1971"	New York: E.P. Dutton & Company, Inc., 1971
	Second Edition, First Impression	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1973
	[Four Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1980-1995
	Third American Edition[121]	"Second Enlarged US Edition"	Twin Lakes, WI: Lotus Press, 2003
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 2006
	[Three Impressions]	". . . Impression"	Pondicherry: Sri Aurobindo Ashram, 2010-2018
67	**The Supramental Manifestation and Other Writings**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1989
	[Two Impressions]	". . . Impression"	Pondicherry: Sri Aurobindo Ashram, 1993–1997

68	**Thoughts and Aphorisms**		
	First Edition, First Impression	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1958
	Second Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1959
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1968
	Third Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1971
	Fourth Edition	"Revised Edition"	Pondicherry: Sri Aurobindo Ashram, 1977
	Fifth Edition, First Impression	"Fifth Edition"	Pondicherry: Sri Aurobindo Ashram, 1982
	[Three impressions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 1988–1996
	Sixth Edition, First Impression	"Sixth Edition'	Pondicherry: Sri Aurobindo Ashram, 2000
	[Three Impresions]	"... Impression"	Pondicherry: Sri Aurobindo Ashram, 2004–2013
	Seventh Edition	"Seventh Edition"	Pondicherry: Sri Aurobindo Ashram, 2019
69	**Translations**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 1999
70	**Two Plays**[122]		
	First Edition	—	Calcutta: Sri Aurobindo Pathamandir, 1962
71	**The Upanishads**		
	First Edition, First Impression	"De Luxe Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1971
	Second Impression[123]	"Popular Edition" (SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972

	Third Impression	"First edition in this size"	Pondicherry: Sri Aurobindo Ashram, 1972
	Second Edition, First Impression	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1981
	[Seven Impressions]	"...Impression"	Pondicherry: Sri Aurobindo Ashram, 1986–2004
	First American Edition, First Impression	—	Twin Lakes, WI: Lotus Light, 1996
	[Two Impressions]	"...Impression"	Twin Lakes, WI: Lotus Light/Lotus Press, 2001-2015
	The Upanishads–I, *see* Isha Upanishad [CWSA volume]		
	The Upanishads–II, *see* Kena and Other Upanishads		
72	**Vasavadutta**		
	First Edition	"First Impression"	Pondicherry: Sri Aurobindo Ashram, 1957
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1965
73	**Vedic and Philological Studies**		
	First Edition	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2016
74	**The Viziers of Bassora**		
	First Edition	"First Impression"	Pondicherry: Sri Aurobindo Ashram, 1959
75	**Vyasa and Valmiki**		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1956
	Second Edition	"Reprinted"	Pondicherry: Sri Aurobindo Ashram, 1964

76	**What a Sadhak Must Always Remember**[124]		
	First Edition		Pondicherry: Sri Aurobindo Ashram, 1951

Table IV. Books Consisting of Correspondence with Specific Recipients

The books in this table consist primarily of letters written by Sri Aurobindo (and sometimes also the Mother) to individual disciples. Biographies, memoirs, etc. that include letters are not listed.

Serial no.	Title and Edition/ Impression	Printed designation	Publication data
1	**At the Feet of the Mother and Sri Aurobindo**[125]		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1995
2	**Correspondence with Sri Aurobindo [Part I]**[126]		
	First Edition		
	First Series	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1954
	Second Series	"First Published"	Pondicherry: Sri Aurobindo Ashram, 1959
	Second Edition	"First Combined Edition"	Pondicherry: Sri Aurobindo Ashram, 1969
3	**Correspondence with Sri Aurobindo: Part II**		

	First Edition	"First Edition"	Pondicherry: Sri Aurobindo International Centre of Education, 1972
4	**Correspondence Part III: Sri Aurobindo's Humour**[127]		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo International Centre of Education, 1974
5	**Correspondence with Sri Aurobindo: The Complete Set**		
	First Edition		
	Volume One	"First Complete Edition"	Pondicherry: Sri Aurobindo Ashram, 1983
	Volume Two	"First Complete Edition"	Pondicherry: Sri Aurobindo Ashram, 1984
	Second Edition	"Second Edition"	Pondicherry: Sri Aurobindo Ashram, 1995
	Third Edition	"Third Edition"	Pondicherry: Sri Aurobindo Ashram, 2012
6	**Fifty Poems of Nirodbaran with Corrections and Comments by Sri Aurobindo**		
	First Edition	"First Edition"	Calcutta: Geeta Banerjee, 1983
7	**Guidance from Sri Aurobindo: Letters to a Young Disciple [Volume I]**[128]		
	First Edition	—	Pondicherry: Sri Aurobindo Society, 1974
8	**Guidance from Sri Aurobindo: Letters to a Young Disciple: Volume II**		

	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1976
9	**Guidance from Sri Aurobindo: Letters to a Young Disciple: Volume III**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram, 1987
10	**Life — Literature — Yoga: Some Letters of Sri Aurobindo**[129]		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1952
	Second Edition	"Revised and Enlarged Edition"	Pondicherry: Sri Aurobindo Ashram, 1967
11	**Light to Superlight**[130]		
	First Edition	—	Calcutta: Prabartak Publishers, 1972
	Second Edition	"Second Edition"	Calcutta: Prabartak Publishers, 1994
12	**My Pilgrimage to the Spirit**[131]		
	First Edition	"First Published"	Pondicherry: Dipti Publications, 1974
	Second Edition	"Second Revised Edition"	Ahmedabad: Gift Publications, 1977
13	**"Overhead Poetry": Poems with Sri Aurobindo's Comments**[132]		
	First Edition	"First Edition"	Pondicherry: Sri Aurobindo International Centre of Education, 1972
14	**Some Letters from Sri Aurobindo and the Mother (on day-to-day matters)**[133]		

	First Edition	"First Edition"	Pondicherry: Sri Aurobindo Ashram, 1989
15	**Sri Aurobindo to Dilip: Volume 1**[134]		
	First Edition	"First Edition"	Pune: Hari Krishna Mandir Trust / Mysore: Mira Aditi Centre, 2005
16	**Sri Aurobindo to Dilip: Volume 2**		
	First Edition	"First Edition"	Pune: Hari Krishna Mandir Trust / Mysore: Mira Aditi Centre, 2005
17	**Sri Aurobindo to Dilip: Volume 3**		
	First Edition	"First Edition"	Pune: Hari Krishna Mandir Trust / Mysore: Mira Aditi Centre, 2007
18	**Sri Aurobindo to Dilip: Volume 4**		
	First Edition	"First Edition"	Pune: Hari Krishna Mandir Trust / Mysore: Mira Aditi Centre, 2011
19	**Sri Aurobindo and Mother to Prithwi Singh**[135]		
	First Edition	"First Edition"	Mysore: Mira Aditi Centre, 1998
	Sri Aurobindo's Humour, *see* Correspondence [with Sri Aurobindo]: Part III		

Table V. Books Consisting of Texts Written in Bengali or Sanskrit

Sri Aurobindo wrote all the works listed in this table in Bengali except *Śrīaravindopaniṣad* and *Bhavānī Bhāratī*, which he wrote in Sanskrit. The titles are listed according to the order of the Sanskrit/Bengali alphabet. (The title of the last work is in English.) Up to 1969 publishers of most Bengali books gave publication dates in accordance with the Bengali Era. Gregorian equivalents are given in brackets.

Serial no.	Title and Edition/ Impression	Printed designation	Publication data
	Arabinder Patra, ***see*** **Śrīarabinder Patra**		
1	**Kārākāhinī**		
	First Edition	—	Chandannagar: Prabartak Publishing House, Jyaiṣṭha 1328 (June 1921)
	Second Edition	"Tritīya saṁskaraṇ" [sic]	Kalikātā: Arya Sahitya Bhavan, Jyaiṣṭha 1337 (May 1930)
	Third Edition	"Dvitīya saṁskaraṇ" [sic]	Pondicherry: Sri Aurobindo Society, Āṣāḍh 1373 (July 1966)
	Fourth Edition	—	Pondicherry: Sri Aurobindo Ashram, 1977
	Fifth Edition, First Impression	"Ṣaṣṭha saṁskaraṇ" [sic]	Pondicherry: Sri Aurobindo Ashram, Aśvin 1388 (September 1981)
	Second Impression	"Punarmudraṇ"	Pondicherry: Sri Aurobindo Ashram, 1985
	Sixth Edition, First Impression	"Saptam saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, 1992
	[Seven Impressions]	"Punarmudraṇ"	Pondicherry: Sri Aurobindo Ashram, 1996–2015
2	**Gītār Bhūmikā**		

	First Edition	"Pratham saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Aśvin 1327 (September 1920)
	Second Edition	"Dvitīya saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Śrāban 1329 (July 1922)
	Third Edition[136]	"Punarmudrita"	Kalikātā: Arya Sahitya Bhavan, Phālgun 1334 (February 1928)
	Fourth Edition	"Dvitīya saṁskaraṇ"	Chandannagar: Rameshwar and Co., Āṣāṛh 1348 (June 1941)
	Fifth Edition	"Pañcam saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Āṣāḍh 1358 (June 1951)
	Sixth Edition	"Ṣaṣṭha saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Bhādra 1376 (August 1969)
	Seventh Edition	"Tritīya saṁskaraṇ"	Sri Aurobindo Pathamandir, August 1972
	Eighth Edition	"Caturtha saṁskaraṇ"	Sri Aurobindo Pathamandir, August 1974
	Ninth Edition, First Impression	"Aṣṭam saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Śrābaṇ 1389 (July 1982)
	[Four Impressions]	"Punarmudraṇ"	Pondicherry: Sri Aurobindo Ashram, 1985–2005
	Tenth Edition	"Navam saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, 2009
	Second Impression	"Punarmudrita"	Pondicherry: Sri Aurobindo Ashram, 2012
3	**Jagannāther Rath**		
	First Edition	"Pratham saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Aśvin 1328 (September 1921)
	Second Edition	"Dvitīya saṁskaraṇ"	Chandannagar: Rameshwar De, Māgh 1339 (January 1933)

	Third Edition	"Tritīya saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Māgh 1357 (February 1951)
	Fourth Edition	"Caturtha saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Baiśākh 1372 (April 1965)
	Fifth Edition, First Impression	"Pañcam saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, 1384 (1977–78)
	[Three Impressions]	[variously designated]	Pondicherry: Sri Aurobindo Ashram, 1990–2014
4	**Dūrga Stotra**		
	First Edition	—	Pondicherry: Sri Aurobindo Ashram Press, 1951
	Second Edition	—	Pondicherry: Sri Aurobindo Ashram Press, 1954
	Third Edition[137]	—	Pondicherry: Sri Aurobindo Ashram, All India Press, 1979
	Fourth Edition	—	Pondicherry: Sri Aurobindo Ashram Press, 1985
	Fifth Edition	—	Pondicherry: Sri Aurobindo Ashram Press, 1992
	[Five Impressions]	—	Pondicherry: Sri Aurobindo Ashram Press, 1996-2012
5	**Dharma o Jātīyatā**		
	First Edition	"Pratham saṁskaraṇ"	Chandannagar: Rameshwar and Co., Bhādra 1327 (September 1920)
	Second Edition	"Dvitīya saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Āṣāḍh 1329 (July 1922)
	Third Edition	"Punarmudrita"	Chandannagar: Rameshwar and Co, Aśvin 1338 (September 1931)
	Fourth Edition	"Caturtha saṁskaraṇ"	Kalikātā: Arya Publishing House, Jyaiṣṭha 1353 (May 1946)

	Fifth Edition	"Pañcam saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Agrahāyan 1364 (November 1957)
	Sixth Edition	—	Pondicherry: Sri Aurobindo Ashram, 1977
6	**"Dharma" Patrikār Sampādakīya**		
	First Edition, First Impression	—	Kalikātā/Pondicherry: Sri Aurobindo Society, November 1970
	Second Impression	"Punarmudrita"	Pondicherry: Sri Aurobindo Ashram, 1988
7	**Patrābalī**		
	First Edition	"Pratham saṁskaraṇ"	Sri Aurobindo Ashram, November 1951
	Second Edition	"Dvitīya saṁskaraṇ"	Sri Aurobindo Ashram, October 1966
8	**Patrābalī (dvitīya khaṇḍa)**		
	First Edition	"Pratham mūdraṇ"	Pondicherry: Sri Aurobindo Ashram: October 1959
	Second Impression	"Dvitīya mūdraṇ"	Pondicherry: Sri Aurobindo Ashram, February 1967
9	**Bibidha Rachanā**		
	First Edition	"Pratham saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, November 1955
	Second Edition	Dvitīya saṁskaraṇ	Pondicherry: Sri Aurobindo Ashram, March 1975
10	**Bhavānī Bhāratī**		
	First Edition	"Prathama-saṁskaraṇam"	Pondicherry: Sri Aurobindo Ashram, 1987
	Second Edition[138]	"2014 Edition"	Pondicherry: Sri Aurobindo Society, 2014
11	**Srīarabinder Patra** [***formerly*** **Arabinder Patra**][139]		

	First Edition[140]	—	Chandannagar: Sri Motilal Roy, Chaitra 1322 (April 1916)
	Second Edition	"Dvitīya saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Bhādra 1326 (August 1919)
	Third Edition	"Tritīya saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Bhādra 1327 (August 1920)
	Fourth Edition	"Caturtha saṁskaraṇ"	Chandannagar: Prabartak Publishing House, Bhādra 1328 (August 1921)
	Fifth Edition	"Pañcam saṁskaraṇ"	Kalikātā: Arya Publishing House, Bhādra 1332 (August 1925)
	Sixth Edition[141]	"Ṣaṣṭha saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Chaitra 1352 (March 1946)
	Seventh Edition	"Pratham saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Chaitra 1359 (March 1953)
	Eighth Edition[142]	"Saṅkalita pratham saṁskaraṇ"	Kalikātā/Pondicherry: Sri Aurobindo Society, 1970
	Ninth Edition[143]	"Pratham paribardhita saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, Baiśākh 1384 (April 1977)
	Second Impression	"Purnarmudraṇ"	Pondicherry: Sri Aurobindo Ashram, July 1983
12	**Srīarabinder Paṇḍīcārīr Patra**		
	First Edition	—	Kalikātā: Arya Publishing House, 1328 (1921 or 1922)
13	**Srīarabinder Bāṅla Rachanā**		
	First Edition[144]	Pratham saṁskaraṇ	Kalikātā/Pondicherry: Sri Aurobindo Society, August 1969
	Second Edition, First impression[145]	(SABCL)	Pondicherry: Sri Aurobindo Ashram, 1972

	Second Impression	"Punarmudrita"	Pondicherry: Sri Aurobindo Ashram, 1974
	Third Edition, First Impression[146]	"Third edition 1982/Revised and Enlarged"	Pondicherry: Sri Aurobindo Ashram, 1982
	[Two Impressions]	"Punarmudraṇ"	Pondicherry: Sri Aurobindo Ashram, 1991–1994
	Fourth Edition	"Caturtha saṁskaraṇ"	Pondicherry: Sri Aurobindo Ashram, 1999
	[Two Impressions]	"Punarmudraṇ"	Pondicherry: Sri Aurobindo Ashram, 2001–2005
	Fifth Edition, First Impression	Pañcam Saṁskaraṇ	Pondicherry: Sri Aurobindo Ashram, 2012
	Second Impression	"Dvitīya mudraṇ"	Pondicherry: Sri Aurobindo Ashram, 2018
14	**Śrīaravind-opaniṣad**		
	First Edition	"Prathamasaṁska-raṇam"	Pondicherry: Sri Aurobindo Ashram, 1987
	Second Edition[147]	"Dvitīyasaṁska-raṇam"	Pondicherry: Sri Aurobindo Ashram, 1996
15	**Writings in Bengali and Sanskrit**		
	First Edition[148]	(CWSA)	Pondicherry: Sri Aurobindo Ashram, 2017

NOTES TO THE BIBLIOGRAPHY

1. School edition, with an introduction and notes.
2. In 1983 and 1985, All India Books, Pondicherry, published impressions in reduced format of the ninth edition. These impressions do not form part of the main sequence of impressions of the ninth edition published by Sri Aurobindo Ashram.
3. In the fifth edition, published by the Sri Aurobindo Society, Sri Aurobindo's introduction was replaced by an introduction written by the editor. The texts of Bhartrihari's epigrams were printed in Devanagari above Sri Aurobindo's translations.
4. In the sixth edition, published by the Sri Aurobindo Society, Sri Aurobindo's introduction was replaced by an introduction written by the editor. The texts of Bhartrihari's epigrams were printed in Devanagari above Sri Aurobindo's translations and in Roman transliteration below his translations.
5. *Essays on the Gita* was first published in the *Arya* in two "series". The First Series, covering the first six chapters of the *Bhagavad Gītā*, ran from August 1916 to July 1918. The Second Series, covering the last twelve chapters, ran from August 1918 to July 1920. Between 1922 and 1949 the two series of the *Essays* were published in separate physical volumes that had separate printing histories. In 1950 the two series were combined in a single physical volume and since then *Essays on the Gita* has always appeared as a single book. In this Bibliography, the pre-1950 editions of the two series have, as far as possible, been grouped in pairs having the same physical format. (The first two editions of the First Series had no corresponding edition of the Second Series and are considered incomplete editions.) Thus, viewed retrospectively, before 1950 there were five editions of the First Series (1922, 1926, 1937, 1944, 1949) and three editions of the Second Series (1928, 1942 [second impression 1945], 1949).
6. Incomplete edition, consisting only of the First Series of essays. The publisher, V. Ramaswamy Sastrulu & Sons, never issued a volume with the Second Series.
7. Incomplete edition, consisting only of the First Series of essays.
8. Text on title page: "IDEAL AND PROGRESS/ESSAYS/EVOLUTION".
9. Text on title page: "Ideal and Progress: No. 3/ESSAYS/EVOLUTION."
10. Text on title page: "Ideal and Progress: No. 1/ESSAYS/Ideal and Progress".
11. Text on title page: "Ideal and Progress: No. 1/ESSAYS/IDEAL AND PROGRESS".
12. Title changed editorially to Ideals and Progress.
13. Title changed back to Ideal and Progress.
14. Apparently a pirated edition.
15. Contained a new "Postscript Chapter".
16. Entitled *The Ideal of Ihe Karmayogin & Karmayoga*. This booklet contained only the two articles with these titles.
17. In two letters of 1937 Sri Aurobindo denied that he had "thoroughly revised" this impression. (*See Letters on Himself and the Ashram*, CWSA volume 35, pp. 76-77).
18. The imprint page of this 1945 edition listed a "Fifth Edition" printed in 1938. No copy of this so-called fifth edition is known to exist, nor is there any mention of it in contemporary correspondence between Sri Aurobindo's secretary and the Arya Publishing House. In all probability no new edition was printed in 1938. It is extremely unlikely that the 1937 edition was exhausted after one year. The notation in the 1945 edition (carried over to subsequent editions) was probably due to a clerical error.
19. Text on title page: "Ideal and Progress Series No. 5/ISHA UPANISHAD".

20. The title page of this 1924 edition states: "AUTHORISED EDITION/Revised and Enlarged."
21. "First Series" was added in the second edition.
22. Volume II in two physical volumes.
23. Volume II in one physical volume.
24. Incomplete edition, consisting of Volume I only.
25. The entire book in one physical volume.
26. The first to fourth impressions were in two physical volumes.
27. The fifth and sixth impressions were in one physical volume.
28. In 1983 and 1986 a "reduced facsimile" impression and in 1988 a "Crown Size" impression, all in one physical volume, were published by All India Press, Pondicherry. These impressions do not form part of the sequence of impressions of the fifth edition published by the Sri Aurobindo Ashram.
29. The text of this edition was recomposed but follows the previous edition exactly.
30. Apparently called the fourth edition on the assumption that the text printed as part of *Collected Poems and Plays* (1942) was the third.
31. The first edition of *Man — Slave or Free?* (c. 1922) contains five essays from the *Karmayogin*: "Man — Slave or Free?", "Yoga and Human Evolution", "Yoga and Hypnotism", "Fate and Free-Will", and "The Principle of Evil". It was marked on the cover "[NOT FOR SALE]". Cf. *The Need in Nationalism and Other Essays* (1923), which contains the last three of these essays as well as "The Need in Nationalism" and "The Power that Uplifts". The second and third editions of *Man — Slave or Free?* contain, along with the five essays published in the first edition, "The Need in Nationalism", "The Power that Uplifts", and "Historical Impressions" (reproduced from *Sri Aurobindo Mandir Annual*, 1949).
32. The seventh edition of *The Mother* was the first to be printed at the Sri Aurobindo Ashram Press.
33. All India Press, Pondicherry, published an edition of *The Mother* in extremely small format in 1979, 1980 and 1982. In 1984 and 1988 All India Press published an edition comprising "Facsimiles and printed text of the original manuscript". These editions do not form part of the sequence of editions published by the Sri Aurobindo Ashram.
34. Contains five essays from the *Karmayogin*: "The Need in Nationalism", "The Power that Uplifts", "Man — Slave or Free?", "Fate and Free-Will" and "The Principle of Evil". The last three of these essays also appeared in *Man — Slave or Free?*, first published in 1922. The first two essays were included in the second and third editions of *Man — Slave or Free?*.
35. Publisher not stated. Printed at Government Central Press, Hyderabad, like *Collected Poems and Plays* (1942), which was published by Sri Aurobindo Ashram.
36. In 1973 a limited edition of 100 copies "NOT FOR SALE" was "composed and printed by students of the Sri Aurobindo International Centre of Education".
37. Between 1946 and 1951 parts of *Savitri* were released in 20 separate printed fascicles. The 1950–51 edition was the first appearance of the complete poem.
38. Incomplete edition, consisting of Part One only.
39. In one physical volume.
40. In two physical volumes.
41. In one physical volume. This impression, in slightly reduced facsimile, was issued in one volume in August 1970. Four months later, in December 1970, another, separately composed edition was published by Sri Aurobindo Ashram, Pondicherry. This "Fourth Complete Edition" was found to be textually defective. It soon was withdrawn from circulation and unsold copies were destroyed.

42. The fourth to eighth impressions of the third edition were each in one physical volume. One was in reduced format.
43. Two of these impressions were in reduced format.
44. Several of the impressions of the fourth edition were in reduced format.
45. No copy of the first edition of *Songs to Myrtilla* is known to exist.
46. For a discussion of the dates of the first two editions of *Songs to Myrtilla*, see "Bibliographical Notes: Songs to Mytrilla", in *Sri Aurobindo: Archives and Research* 12. 1 (April 1988): 89–92.
47. Three or more booklets containing some of Sri Aurobindo's speeches appeared before 1922. See the footnote to *Two Lectures of Sriyut Aravinda Ghose* (II.17).
48. An edition entitled *Speeches* was at least partly printed, probably before 1930, at Sri Gauranga Press, Calcutta, by Arya Publishing House. The two known copies of this unreleased edition lack title pages and the last 40-60 pages of the text.
49. Text on title page: "Ideal and Progress: No. 2/ESSAYS/THE SUPERMAN".
50. The book was reviewed in *The Modern Review* (Calcutta) in October 1920.
51. Text on title page: "Ideal and Progress: No. 2/ESSAYS/THE SUPERMAN".
52. Incomplete edition, consisting only of Part I, "The Yoga of Divine Works".
53. Incomplete edition, consisting only of Part I, "The Yoga of Divine Works".
54. Incomplete edition, consisting only of Part I, "The Yoga of Divine Works".
55. Entitled *On Yoga I: The Synthesis of Yoga*.
56. Entitled *On Yoga I: The Synthesis of Yoga*.
57. This was an unauthorised edition (hence the printed designation of the edition of 1924). Some other unauthorised editions exist, including one published by R. Srivastava in Fyzabad in 1918 under the title "*Sri Aurobindo Ghosh on National Education* (Reprint from the Karmayogin, Calcutta)".
58. This Chandernagore edition consisted of two essays by Sri Aurobindo with translations of the text into Bengali and Hindi. Earlier the same year two cheaply produced pamphlets with the same material, but without the translations, were produced. One of these pamphlets, which had the same title as the Chandernagore edition (*The Teaching and the Asram of Sri Aurobindo*), was printed in Pondicherry. The other, entitled *The Teaching of Sri Aurobindo and Sri Aurobindo's Asram*, was printed in Madras.
59. Since 1948 the contents of *The Teaching and the Asram of Sri Aurobindo* have been incorporated in *Sri Aurobindo and His Ashram* (II.14).
60. For a discussion of the dates of *Urvasie*, see "Bibliographical Notes: Songs to Myrtilla", in *Sri Aurobindo: Archives and Research* 12. 1 (April 1988): 89–92. Note that all surviving copies of the first edition of *Urvasie* are found sewn together with the second (1899?) edition of *Songs to Myrtilla*.
61. This book was reviewed in *The Modern Review* (Calcutta) in March 1920.
62. Entitled *The Yoga and Its Object*. Sri Aurobindo's name is not printed on the title page or cover of the editions of 1921 to 1943.
63. Title changed to *The Yoga and Its Objects*.
64. An essay, reprinted from *Sri Aurobindo Mandir Annual* 8 (1949). *The Mandir Annual* publication was the first time this essay appeared in print since its original publication in the *Arya* in 1919. In 1957 it was added to the third edition of *War and Self-Determination* (I.53).
65. A pirated edition. In 1929 the essay "Kalidasa's Seasons" was included in *Kalidasa* (I.18).
66. "Translated from Bankim Chandra Chatterjee's famous Bengalee novel"; reprinted from the *Karmayogin*. "Up to 15th Chapter of Part I translated by Sree Aurobindo. Subsequent pages translated by Sree Barindra Kumar Ghosh." The

editors of THE COMPLETE WORKS OF SRI AUROBINDO consider only chapters 1–13 to be by Sri Aurobindo.

67. In 1915 and 1916, Sri Aurobindo contributed two articles on Dayananda Saraswati to *The Vedic Magazine*, Lahore: "Dayananda: The Man and His Work" and "Dayananda and the Veda". Since 1915 these articles have been reproduced, separately or together, in at least 19 pamphlets or booklets published by various organisations, most of them connected with the Arya Samaj (a society founded by Dayananda in 1875). There is no evidence that Sri Aurobindo authorised any of these reprints. Since their publishers had little or no connection with one another, the reprints cannot be considered parts of an ordered series of editions and impressions. Because of their number and ephemeral nature they are not listed as separate items in this Bibliography. The first pamphlet was published under the title *Dayananda: The Man and His Work*, in Sukkur, Sindh, in 1915. Pamphlets published after 1915 and before 1950 include: *Dayanand: the Man and his Work* (Allahabad: K.C. Bhalla, c. 1917); *Dayanand as Viewed by Shri Aurobindo Ghose, with an appreciation by A. J. Davis of America* (Lahore: Vedic Pustakalaya, 1918); *Dayananda and the Veda* (Madras: Arya Kumar Sabha, 1920); *Dayananda the Man and his Work* (Kangri: Gurukula Vishwavidyalaya, c. 1921), *Dayananda the Man and his Work* (Lahore: Wazir Chand Sharma, 1922); *Dayanand* (Lahore: Wazir Chandra Sharma, Vedic Pustakalaya, 1924); *Dayananda the Man and his Work* (Sukkur, Sindh: Satyavadi, 1925); *Dayananda and the Veda* (Calcutta: Arya Kumar Sabha, Tract Publishing Society, c. 1926); *Dayananda the Man and his Work* (Lucknow: Sanyukta Arya Samaj, 1935); *Dayananda the Man and his Work* (Delhi: International Aryan League, c. 1935); *Dayananda the Man and his Work* (Lucknow: Ram Datta Shukla, 1937); and *Swami Dayananda Saraswati* (Santa Cruz, Bombay: N.K. Kapadia, 1939). At least six other booklets containing the articles were published by various organisations between 1974 and 2005. In 1940 Sri Aurobindo included the two articles on Dayananda in his book *Bankim — Tilak — Dayananda* (I.3), which is still in print.
68. Extract from *The Synthesis of Yoga* — "Being the first chapter of the Yoga of Works in the Synthesis of Yoga" — followed by extracts from several letters on yoga.
69. A pirated edition. In 1929 the essay "The Age of Kalidasa" was included in *Kalidasa* (I.18).
70. Reprinted from the *Karmayogin*.
71. Marathi title: *Sārtha Upaniṣatsaṁgraha*. 408 pages of Sanskrit text and Marathi commentary followed by 45 pages of English translation. The publisher stated on the title page: "The Translation of Isha, Kena and Mundaka is by Aurobindo Ghose".
72. Four chapters extracted from *A Defence of Indian Culture*, now included in *The Renaissance in India and Other Essays on Indian Culture* (III.57).
73. Four chapters extracted from *A Defence of Indian Culture*, now included in *The Renaissance in India and Other Essays on Indian Culture* (III.57).
74. This compilation contains *Sri Aurobindo: A Life Sketch* (I.43) and the two essays published in *The Teaching and the Asram of Sri Aurobindo* in 1934 and 1945 (I.47) along with other material written by Sri Aurobindo and by others. In later editions the contents were editorially revised and rearranged several times.
75. This booklet, presumably reprinted from translations of Sri Aurobindo's Bengali letters to his wife that had been used as evidence in the Alipore Bomb Trial (1908–1909) and reproduced in newspapers, was advertised in magazines

in 1910. The only copy known to exist is held by the British Library (India Office collection), London. In 1922 the publisher S. Ganesan of Madras proposed bringing out a new translation of the letters but the project was dropped before work proceeded very far. The original Bengali letters are reproduced in *Srīarabinder Patra* (V.11).

76. This booklet includes "Advice to National College Students", reprinted from *The Dawn* (Calcutta), and "The Present Situation", reprinted from *Bande Mataram*. Sri Aurobindo's speeches were often reprinted in newspapers and booklets during this period. See "Srijut Arabindo Ghose on the Present Situation" (II.15). The Vande Mataram Office, Poona, published *Speeches of Sj. Aurobindo Ghose* in 1910. (This edition is known only through advertisements in magazines.) Marathi and Gujarati translations of the speeches Sri Aurobindo gave in western India in 1908–09 (including "The Present Situation") also exist.
77. This book was "received" by Sri Aurobindo as automatic writing. He never considered it his own work. In 1934 he wrote, referring to himself in the third person: "The 'Yogic Sadhan' is not Sri Aurobindo's own writing but was published with a note by him, that is all." The note, an "Editor's Epilogue", gave "a few words . . . necessary in conclusion". The name of the editor was given on the title page as "The Uttara Yogi".
78. In one physical volume. Subtitle: Early Political Writings–I.
79. This and the next impression were in one physical volume.
80. In two physical volumes. Subtitle: Political Writings and Speeches 1890–1908.
81. In two physical volumes. This edition was entitled *Collected Plays and Short Stories*.
82. In one physical volume.
83. Subtitle of this edition: "The Complete Poetical Works".
84. In 1989 an impression in "Crown Size" was published by All India Press, Pondicherry.
85. The same month in which this third impression (in reduced facsimile) was published, a shorter book comprising only Part Two (pages 289 to 561) was separately bound and offered for sale under the title *Letters on Poetry, Literature and Art*. See III.33.
86. Some copies of the Second Impression (Popular Edition) were subsequently issued in a new binding for separate sale.
87. Entitled *Social and Political Thought*.
88. Illustrated.
89. On the cover and title page of this and subsequent impressions "The Upanishads–I" is printed above the main title.
90. Some copies of the Second Impression (Popular Edition) were subsequently issued in a new binding for separate sale.
91. On the cover and title page of this and subsequent impressions "The Upanishads–II" is printed above the main title.
92. Comprises Part Two of *The Future Poetry and Letters on Poetry Literature and Art* (volume 9 of the SABCL). The first impression retained the numbering of that book, from page 291 to page 561.
93. This and the next two impressions were renumbered from page 1 to page 271. Otherwise they were identical to the first impression.
94. In this edition "Edited by K.D. Sethna" was added to the cover and the title page.
95. This edition was entitled *On Yoga II* and published in two "tomes".
96. Incomplete edition, consisting of only the first tome (enlarged) of *On Yoga II*. "Letters on Yoga" was added here as a subtitle.

97. This edition of *Letters on Yoga* was published in three physical volumes with pages numbered in a single sequence.
98. In 1983 All India Press published an impression in reduced format.
99. Since 2012 *Letters on Yoga* has been published in four physical volumes, each with separate pagination and with its own subtitle. Each of these volumes has its own printing history and is regarded as a separate book.
100. Reprinted from the 1981 *Sri Aurobindo Mandir Annual*.
101. This and the second impression were entitled *On the Mahabharata*.
102. All impressions of the first edition were entitled *The Mother with Letters on the Mother and Translations of Prayers and Meditations*.
103. Subtitle: "Selected Writings and Speeches".
104. In 1920 *The Modern Review* of Calcutta reported that "in the days of house searches [after the arrests in the Alipore Bomb Case in May 1908] a printer destroyed in panic the entire edition of his [i.e. Sri Aurobindo's] Perseus the Rescuer [sic], a drama on the Greek model, which was almost ready for publication" (*Modern Review*, vol. 28, no. 1 [July 1920]: 99).
105. This and the next two impressions were reproduced in reduced format from the 1955 edition.
106. This and the next two impressions included an introduction and notes (printed at the end) by Prema Nandakumar. The introduction and notes were also published as a separately bound *Supplement to Perseus the Deliverer*, perhaps in 1979.
107. An edition of this book was planned and partly printed during the late 1920s, but not published. Several sets of all forms but the first of this unreleased edition exist.
108. Called the "Fourth Edition" on the imprint page; called "the sixth" edition in the Editor's Note. In fact this edition was the third; it was enlarged by the addition of a new chapter headed "Appendix I".
109. Entitled *Rebirth and Karma*.
110. Entitled *The Foundations of Indian Culture*.
111. This and the second and third Indian editions entitled *The Foundations of Indian Culture*.
112. Entitled *The Renaissance in India with A Defence of Indian Culture*.
113. Entitled *The Foundations of Indian Culture*.
114. This and subsequent impressions entitled *The Renaissance in India and Other Essays on Indian Culture*.
115. Reproduced from the SABCL edition of *Collected Plays and Short Stories*.
116. Entitled *On the Veda*
117. Entitled *On the Veda*
118. Volume 27 of the Sri Aurobindo Birth Centenary Library; it consists of material that came to light after the other volumes of the SABCL were published.
119. Entitled *The Mind of Light*.
120. Entitled *The Mind of Light*.
121. Entitled *The Mind of Light*.
122. Two incomplete plays, *The Maid in the Mill* and *The House of Brut*, "reprinted from Sri Aurobindo Pathamandir Annual".
123. Some copies of the second impression (Popular Edition) were issued in a new binding for separate sale.
124. An extract from a letter of November 1928.
125. Correspondence with Sahana Devi, edited by Sahana Devi and Amal Kiran.
126. This and the next four items comprise correspondence of Sri Aurobindo with Nirodbaran, edited by Nirodbaran with the assistance of Sudha Umachigi.

127. Printed title: *Sri Aurobindo's Humour (Correspondence Part III)*.
128. This and the next two items comprise correspondence with Nagin Doshi, edited by Nagin Doshi.
129. Correspondence with K. D. Sethna (Amal Kiran), edited by K. D. Sethna.
130. Correspondence with Motilal Roy, edited by Arun Chandra Dutt.
131. Correspondence with Govindbhai Patel, edited by Govindbhai Patel.
132. Correspondence with K. D. Sethna (Amal Kiran), edited by K. D. Sethna.
133. Correspondence with Sahana Devi, edited by Sahana Devi and K. D. Sethna.
134. This and the next three items comprise correspondence with Dilip Kumar Roy. The editors of the volumes were Sujata Nahar, Michel Danino, and Shankar Bandyopadhyay.
135. Correspondence with Prithwi Singh Nahar, edited by Sujata Nahar and Michel Danino.
136. This edition lists an earlier reprint of Phālgun 1327. No such reprint is known to exist. The listing may have been a clerical error.
137. With translations in Sanskrit, Hindi, Gujarati, Tamil, Telugu, Kannada, and English.
138. With translations in English and Hindi.
139. The first five editions of this book were entitled *Arabinder Patra*, meaning "Letters of Aurobindo" and also "Lotus Leaves/Petals". They contained three letters of Sri Aurobindo to his wife Mrinalini Devi.
140. This and the next four editions contained a preface (*Nibedan*) by Motilal Roy dated Chaitra 1322.
141. Starting with this edition the title of the book was changed to *Srīarabinder Patra*. The 1352 edition included Sri Aurobindo's letter to his brother Barindrakumar, earlier published in *Srīarabinder Paṇḍicārīr Patra* (V.12).
142. This edition, entitled *Srīarabinder Patrābalī*, included the three letters to Mrinalini, the letter to Barindrakumar, and the two series of *Patrābalī* (V.7).
143. This edition, subtitled "Mrināliniīdevīke Likhita", comprised 11 letters to Mrinalini (one of which was written in English and two of which were unsent drafts).
144. Entitled *Srīarabinder Mūl Bāṅlā Rachanābalī*.
145. Entitled *Bāṅlā Rachanā: Writings in Bengali Including Editorials from Dharma*.
146. Entitled *Srīarabinder Bāṅlā Rachanā*.
147. With Sanskrit text, transliterated text, translation, editorial introduction, note on metre, and index of verses.
148. The Bengali text of this book is essentially a reprint of the fifth edition of *Sri Aurobinder Bāṅla Rachanā*.

CHRONOLOGICAL INDEX OF THE WORKS IN THE BIBLIOGRAPHY

The 182 titles included in the Bibliography of the Works of Sri Aurobindo are listed here by date of first publication.

Item number	First Edition Date	Title	Table number / serial number
1	c. 1898	Songs to Myrtilla	I.41
2	c. 1899	Urvasie	I.49
3	1908	Two Lectures of Sriyut Aravinda Ghose	II.17
4	1909	An Open Letter to His Countrymen	II.10
5	1909	Srijut Arabindo Ghose on the Present Situation	II.15
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7	c. 1910	Anandamath	II.3
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9	1911	Yogic Sadhan	II.18
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13	c. 1918	The Ideal of the Karmayogin	I.16
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25	1921	The Brain of India	I.5
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159	1998	Essays in Philosophy and Yoga	III.13
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Periodicals with which Sri Aurobindo Was Associated

I. Periodicals edited by Sri Aurobindo

***Bande Mataram* (English daily/weekly, Calcutta)**
This newspaper was launched by Bipin Chandra Pal on 6 August 1906. Sri Aurobindo began to write for it the same month and soon took on some editorial responsibilities. In October 1906 Pal left the paper. Sri Aurobindo assumed overall charge and became the main editorial writer. Along with commentary, he wrote and published a few planned series of articles including *The Doctrine of Passive Resistance*. A weekly edition, in which editorials and articles from the daily edition were reprinted, was published between June 1907 and September 1908. The play *Perseus the Deliverer* and the translation *Vidula* first appeared in the weekly edition. The daily ceased publication in October 1908, six months after Sri Aurobindo was arrested and imprisoned in connection with the Alipore Bomb Case.

***Karmayogin* (English weekly, Calcutta)**
This weekly newspaper was launched on 15 June 1909. On the cover of each issue was printed: "Contributors: — SJ. AUROBINDO GHOSE AND OTHERS." In fact Sri Aurobindo edited *Karmayogin* almost singlehandedly and wrote almost all its substantive articles. He also published a number of commentaries, poems, and translations in its columns. When he left Calcutta in February 1910, he put the paper in the hands of Sister Nivedita, who carried on until the issue of 2 April 1910.

***Dharma* (Bengali weekly, Calcutta)**
This newspaper was launched on 23 August 1909 (7 *Bhādra* 1326) with Sri Aurobindo as editor. He wrote most of its substantive articles. His connection with the journal ended when he left Calcutta in February 1910. Its last issue appeared on 28 March 1910 (7 *Chaitra* 1316).

***Arya* (English/French monthly, Pondicherry)**
This philosophical review was launched on 15 August 1914 in two editions, one in English and one in French. The editors were Sri Aurobindo, Paul Richard, and Mirra Richard. The following declaration appeared on the inside cover page of each issue of the English edition:

The "ARYA" is a Review of pure philosophy.
The object which it has set before itself is twofold:—
1. A systematic study of the highest problems of existence;
2. The formation of a vast Synthesis of knowledge, harmonising the diverse religious traditions of humanity occidental as well as oriental. Its method will be that of a realism, at once rational and transcendental,—a realism consisting in the unification of intellectual and scientific disciplines with those of intuitive experience.
This Review will also serve as an organ for the various groups and societies founded on its inspiration.

The Review will publish:

Synthetic studies in speculative Philosophy.
Translations and commentaries of ancient texts.
Studies in Comparative Religion.
Practical methods of inner culture and self development.

The French edition of the *Arya* ceased publication in February 1915, when Paul and Mirra Richard returned to France. The English edition continued without interruption until January 1921.

Sri Aurobindo published most of his major prose writings from month to month in the *Arya*. They include *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Essays on the*

Gita, *The Human Cycle*, *The Ideal of Human Unity*, and *The Future Poetry*. (He later brought out most of these works as separate books.) He also published in the *Arya* many separate essays, commentaries, translations, and other short works.

II. Periodicals over which Sri Aurobindo exercised some editorial control:

***Yugāntar* (Bengali weekly, Calcutta)**
This revolutionary newspaper was started by Sri Aurobindo's brother Barindrakumar Ghose and others in March 1906. Sri Aurobindo exercised some control over its policy. He contributed at least two articles: one in the issue of 8 April 1906 (25 *Chaitra* 1312) and another in July 1907 (*Srāban* 1314). *Yugāntar* ceased publication in May 1908.

***Bulletin of Physical Education* (French/English quarterly, Pondicherry)**
The first issue of this journal came out on 21 February 1949. It contained the first of eight essays by Sri Aurobindo that later were published under the title *The Supramental Manifestation upon Earth*. In 1959 the title of the journal, which is still being published, was changed to *Bulletin of Sri Aurobindo International Centre of Education*.

***Mother India* (English fortnightly, Bombay)**
The first issue of this journal came out on 19 February 1949. Sri Aurobindo was in close contact with K. D. Sethna, the editor of the journal, and sometimes sent him notes explaining his position on current events. Sethna incorporated Sri Aurobindo's ideas in his editorial articles. (The notes themselves are published in CWSA volume 36, *Autobiographical Notes and Other Writings of Historical Interest*, pages 514–24.) In February 1952 *Mother India* became a monthly review. Since 1953 it has been printed at the Sri Aurobindo Ashram Press, Pondicherry.

III. Periodicals to which Sri Aurobindo made occasional contributions:

Indu Prakash (Bombay), a Marathi-English weekly. During the early 1890s the English matter of this newspaper was edited by Sri Aurobindo's Cambridge friend K. G. Deshpande. At his request Sri Aurobindo contributed a total of seventeen articles in 1893 and 1894. The first one, "India and the British Parliament", appeared on 26 June 1893. It was followed by a series of nine articles, also on Indian politics, under the general title *New Lamps for Old*. The second series, *Bankim Chandra Chatterjee*, written after the passing of the Bengali writer, appeared in seven instalments from 16 July to 27 August 1894.

The Indian Review (Madras), an English monthly edited by G.A. Natesan. Sri Aurobindo contributed the essay "The Age of Kalidasa" in 1902.

The Modern Review (Calcutta), an English monthly edited by Ramananda Chatterjee. Sri Aurobindo contributed three poems in 1909–10 and a translation in 1941.

Suprabhāt (Calcutta), a Bengali monthly edited by Kumudini Mitra. Sri Aurobindo contributed nine instalments of his jail memoir *Kārākāhinī* during Bengali year 1316 (1909–1910).

Bhāratī (Calcutta), a Bengali monthly edited between 1908 and 1915 by Swarnakumari Devi of the Tagore family. Sri Aurobindo contributed two articles and one story during Bengali year 1316 (1909–10).

The Vedic Magazine and Gurukula Samachar (Lahore), an English quarterly edited by Rama Deva. Sri Aurobindo contributed two essays in 1915 and 1916.

Prabartak (Chandernagore), a Bengali monthly edited by Motilal Roy. On 13 April 1919 (30 *Chaitra* 1325) Sri Aurobindo contributed the essay *Jagannāther Rath*.

Nārāyaṇa (Calcutta), a Bengali monthly edited by Chittaranjan Das. Sri Aurobindo's brother Barindrakumar became a contributor to this journal in 1920. In the issue of *Jyaiṣṭha* 1327

(July 1920) Barin published, with some omissions, a letter Sri Aurobindo had written to him earlier that year. This letter was reprinted by *Prabartak* in its issue of 30 *Jyaiṣṭha*.

The Standard Bearer (Chandernagore), an English weekly published by the Prabartak Samgha, a group working under the inspiration of Sri Aurobindo. Sri Aurobindo suggested the name of the journal to its editor, Motilal Roy. For its first issue, dated 15 August 1920, Sri Aurobindo contributed a statement of purpose entitled "Ourselves". In later issues Motilal published unauthorised transcriptions of manuscripts of articles, poems, and other writings that Sri Aurobindo had left with him in 1910, when he departed for Pondicherry, as well as extracts from letters Sri Aurobindo wrote to him between 1912 and 1920.

Shama'a: A Magazine of Art, Literature & Philosophy (Madras), an English quarterly edited by Mrinalini Chattopadhyay. Sri Aurobindo contributed the poem *Love and Death* in 1921.

The Calcutta Review (Calcutta), an English monthly published by the Calcutta University. Sri Aurobindo contributed four poems in 1934.

The Advent (Madras). An English quarterly edited by Nolini Kanta Gupta. Sri Aurobindo contributed two poems in 1946.

Sri Aurobindo Circle (Bombay), an English annual edited by Kishore Gandhi. Sri Aurobindo contributed five poems between 1946 and 1949.

Index of Essays and Other Short Works in Prose

This list includes all short prose works by Sri Aurobindo with the exception of: (1) writings on day-to-day politics published in the journals *Bande Mataram* and *Karmayogin*; (2) speeches and resolutions; (3) commentaries on specific Upanishads and Vedas (essays on these scriptures are included); (4) letters. Works consisting of more than one chapter or section or of unusual length are printed in **bold** type.

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Part Three

Glossaries of Words and Phrases in the Complete Works

Glossary of Words and Phrases in Non-Indian Languages

The following abbreviations are used: (F) French, (Ger) German, (Gk) Greek, (I) Italian, (J) Japanese, (L) Latin, (P) Persian (including Perso-Arabic). Words used as mere philological examples and proper nouns, such as names of gods, are not included.

à contre coeur (F) unwillingly, reluctantly.
a fortiori (L) with stronger reason; more conclusively.
à peu près (F) about, approximately; approximation.
à quoi bon (F) What's the use?; What's the point?
à revers (F) turned upside down.
ad infinitum (L) without end or limit; for ever.
ad nauseam (L) to a disgusting extent.
adikon (Gk) the wrong, improper or unjust.
affolée (F) distraught; panic-stricken [*feminine*].
agathon (Gk) the good.
agents provocateurs (F) persons employed to detect suspected offenders by tempting them to overt action.
aischron (Gk) the shameful, disgraceful, base or infamous.
alter ego (L) "other I"; second self.
ambulando (L) by walking; cf. *solvitur ambulando*.
amoibê (Gk) change, mutation; the law of exchange and interchange.
amor intellectualis Dei (L) intellectual love of God.
amour-propre (F) self-esteem.
anabadên (Gk) rising; in the air.
anathema maranatha (Gk/Syriac) (Let him be) accursed. The Lord cometh!
andro-phonos (Gk) man-killing.
anima (L) breath, wind, life, life-soul, soul.
animus (L) mind, soul; hostility.
anthropoi athanatoi (Gk) men are immortals.
anthropos (Gk) man.
apeiron (Gk) the unlimited or boundless.
après moi le deluge (F) after me, the deluge ; after I am gone let happen what may. [attributed to Louis XV]
a priori (L) (reasoning) from what is prior, from cause to effect, deductively; presumptively.
areios (Gk) brave; warlike.
aretê (Gk) virtue, signifying first physical strength and courage and then moral force and elevation.
argumentum ad hominem (L) an "argument to the man", appealing to personal prejudices and emotions rather than to logic or reason.

aristos (Gk) the best.
arrière-pensée (F) mental reservation, ulterior motive.
arrivent de l'autre côté (F) go over to the other side, or, simply, die.
ars poetica (L) the art of poetry.
askêsis (Gk) practice, exercise, education to develop mind or body; ascetic life; *tapasyā*.
Astraea redux (L) Astraea (the Goddess of Justice) returns
atê (Gk) blind infatuation.
attachée (F) attached [*feminine*].
au courant (F) well informed, up-to-date.
au fond (F) at bottom; basically.
audi alteram partem (L) hear the other side; let the other side (in a case) be heard.
auraient été tués (F) would have been killed [*plural*].
aurora borealis (L) the northern lights.
aut Caesar aut nullus (L) either Caesar or nothing; all or nothing.
ave (L) hail; prayer, invocation.
avec notre divine Mère (F) with our divine Mother.

barbaricae postes squalentes auro (L) barbaric doors rough with gold.
beau idéal (F) one's highest type of excellence or beauty.
beaux-parents (F) parents-in-law.
Behesta (P) Heaven, Paradise.
bête noire (F) one's abomination or pet aversion.
bíos (Gk) life.
biós (Gk) bow.
boes Helioi (Gk) the cattle of the Sun.
bon vivant (F) a person who enjoys the good things in life, especially food and drink.
boni (L) good people.
boulê (Gk) preliminary council.
bushido (J) the code of honour and morals evolved by the Samurai.

café chantant (F) coffee-house with music and entertainment.
cahiers (F) notebooks.
caput mortuum (L) worthless residue.
casus belli (L) act justifying war.
cavalier servente (I) a male escort of a married woman.
cercle sportif (F) athletic club.
chacun des grands êtres Asouriques qui ont résolu d'être Tes serviteurs (F) each one of the great Asuric beings that have decided to be Thy servitors.
Chambre (F) the Chamber (of Deputies).
chantiers (F) yards.
chauno-politês (Gk) a silly citizen, easily duped by speeches.
chôrâ (Gk) place; country.
clichés (F) hackneyed literary phrases.
Comité Radical (F) Radical Committee.
comitia (L) large and unwieldy juries chosen by lot or otherwise as in Rome and Athens.
comme il faut (F) proper.
Commissaire (F) Commissioner.
commune (F) smallest French territorial division.
confrères (F) colleagues.
contretemps (F) mishap, hitch.
corps glorieux (F) luminous body.
cothurnus (L) The high thick-soled boot worn by actors in Greek tragedy.
coup de diplomatie (F) diplomatic move.

coup de force (F) act of strength, violent deed.
coup de grâce (F) finishing stroke.
coup d'état (F) violent or illegal change in government.
coup d'œil (F) comprehensive view.
credo (L) I believe; statement of belief ot faith.
credo quia impossibile (L) I believe because it is impossible.
credo quia incredibile (est) (L) I believe because it is unbelievable.
cui bono? (L) For whose benefit? To what end?
cul-de-sac (F) blind alley.
curiosa (L) careful, painstaking.

damnosa hereditas (L) a ruinous inheritance.
de (Gk) a particle without equivalent in modern languages, sometimes translatable as "but" or "and", but often simply enhancing the value of a word or phrase; in Sanskrit its equivalent is the particle *tu*.
de gustibus non est disputandum (L) there is no disputing about taste.
de novo (L) over again; anew.
déchéance (F) fall (from grace), downfall.
decreta (L) decrees; ordinances.
dégagé (F) free, easy, unconstrained.
*delenda est Carthago (*L) Carthage must be destroyed.
delta (Gk) the Greek letter *d*.
demiurgus (L) demiurge; creator of the universe, supernatural but subordinate to the Supreme Being.
dêmos (Gk) the people.
dénouement (F) unravelling of plot or complication, final solution in a play, novel, etc.
dessein de Dieu (F) the divine plan.
deus ex machina (L) "god from the machinery" (by which in ancient theatre gods were shown in the air); power, event, that comes out of nowhere in the nick of time to solve a difficulty.
dikaion (Gk) that which is in accordance with *dikê*; the just, justice.
dikê (Gk) justice, right.
disjecta membra (L) scattered fragments.
divine Mère (F) divine Mother.
divin Maître (F) divine Master.
double entendre (F) a word or phrase with a double meaning.
drasanti pathein (Gk) suffering by the doer; "the doer shall feel the effect of his act".
droits de douanes (F) custom-house dues, duty.
dulce est desipere in loco (L) it is pleasant to play the fool on occasion.
duomo (I) Italian cathedral.
durchhauen (Ger) to hack one's way through.
dux (L) leader.

E venni dal martirio a questa pace (I) And I came from martyrdom into this peace.
écarts (F) swerves, deviations, lapses.
ecclesia (L) regular assembly of Athenian citizens.
éclaircissement (F) clarification.
éclaireur (F) scout; reconnaissance unit.
éclat (F) brilliance, glamour; conspicuous success; general applause.
édition de luxe (F) deluxe edition of a book.
élan (F) impulse, rush of energy.
élite (F) the best, the chosen few.

émeute (F) popular rising.
emprise (F) hold, ascendancy (over person or mind).
en bloc (F) in one block; wholesale.
en fait (F) in fact.
en masse (F) in a mass, all together.
ennui (F) boredom, weariness.
ens (Gk) an existing or real thing; an entity.
enthousiasmos (Gk) a god-inspired zeal.
envergure (F) scope, comprehensiveness of outlook.
envoi (F) envoy, author's parting words.
épatant (F) splendid, stunning, amazing.
epiekes (Gk) the morally seemly.
eppur si muove (I) and yet it moves.
ergo (L) therefore.
eris (Gk) strife.
esti gar hen (Gk) for it is the One.
et cetera (L) and so forth; etc.
et hoc genus omne (L) and all that sort of thing.
éternuer (F) to sneeze.
euprepeia (Gk) fair appearance, speciousness.
euprepês (Gk) that which is seemly or outwardly decorous.
éveillez-vous (F) awake!
ex nihilo nihil fit (L) out of nothing nothing comes.
ex parte (L) in the interests of one side only.
ex uno disce omnes (L) from one learn all.
Exegi monumentum aere perennius (L) I have reared a monument more lasting than bronze.

facilis descensus (L) the descent is easy.
factum (L) thing that is made.
fainéant (F) do-nothing; idle and ineffectual.
fait accompli (F) thing done and no longer worth arguing against.
fait-divers (F) brief news item.
fatum (L) destiny, divine will, fate.
faucille d'or (F) sickle of gold.
faustitas (L) good fortune.
Fiat justitia ruat coelum (L) Let justice and right be done though the heavens fall.
flasque (F) slack, loose, flaccid.
flottement (F) wavering, fluctuation.
folie de persécution (F) persecution mania.
Force Divine (F) Divine Force.
fourmillement (F) tingling sensation.
fracas (F) crash, uproar, noisy quarrel.
Führer (Ger) leader.
functus officio (L) having fulfilled an office, out of office; no longer having official power to act.

Garten (Ger) garden.
gaster anaidês (Gk) the troublesome stomach.
gendarmes (F) constables, policemen.
gendarmerie (F) police force that is part of the armed forces; military police.
gêne (F) embarrassment.
gens (L) clan or lineage of families.
genus irritabile vatum (L) the irritable race of poets.
Glischr-antilog-exepitriptos (Gk) a "sticky disputant" who cavils but cannot confute.
gnothi seuton (Gk) know thyself.
graeculus esuriens (L) hungry little Greek; a starving and greedy scholar who is prepared to commit any vileness for the sake of earning a livelihood.

gran rifiuto (I) the great refusal.
guarda e passa (I) look and pass.
guérisseurs (F) healers.

hara-kiri (J) suicide by disembowelment, as practised by higher classes in Japan when in disgrace or sentenced to death.
Hetaira (Gk) in Greece, an especially learned and accomplished courtesan.
Hetairae (Latinized Gk) plural of *Hetaira*
hic jacet (L) here lies; epitaph.
homme à la Phénicienne (F) man prepared in Phoenician style (to be eaten).
homme d'état (F) statesman.
homme moyen (F) common man.
homo (L) man (as a genus).
homo externalis Russellius (L) external Russellian man.
homo indicus (L) Indian man.
homo intellectualis (L) intellectual man.
homo psychicus (L) emotional or psychic man.
hors concours (F) not for competition, not competing (on account of acknowledged excellence).
hubris (Gk) excessive pride towards or defiance of the gods.

Iaon (Gk) Ionian.
idées forces (F) ideas that are forces.
idem (L) the same.
ignis fatuus (L) will-o'-the-wisp; any delusive ideal that leads one astray.
ignoramus et ignorabimus (L) we do not know and will not (ever) know.
Il faut à chaque instant savoir tout perdre pour tout gagner (F) At every moment, one must be able to lose all in order to gain all.
imperator (L) commander; emperor.
in esse (L) in existence.
in horis aeternum (L) Eternity in the hours.
in ipsa persona (L) in his or her own person.
in loco (L) in (the right) place.
in omnibus (L) in all.
in ovo (L) in the egg; in an undeveloped or unmanifested state.
in posse (L) in potentiality.
in terrorem (L) as a warning.
in vacuo (L) in a void or vacuum.
inamorata (I) lady love, sweetheart.
insano indegno mistero delle cose (I) the insane and ignoble mystery of things.
insouciance (F) indifference, casual lack of concern.
instituta (L) arrangements, modes of life (that acquire a fixed and formal status); institutions.
io-stephanos (Gk) violet-crowned.
ipse dixit (L) dogmatic statement resting on bare authority.
ipso facto (L) by that very fact.
Ite hinc, Camenae, vos quoque ite jam, sane / Dulces Camenae, nam fatebimur verum / Dulces fuistis, et tamen meas chartas / Revisitote sed pudenter et raro. (L) O Muses, off with you, be gone with all the rest! / Ye charming Muses, for the truth shall be confessed / Ye charming were, and modestly and rarely still / Ye must revisit pages that I then shall fill.

je m'en fiche (F) I do not care.
jeu d'esprit (F) witticism.
jeunesse (F) youth.
Juge d'Instruction (F) examining magistrate.

jus (L) law or equity, as established by public authority or custom.
juste (F) just, right.

kalon (Gk) the beautiful; that which is purely beautiful.
kata ton logon (Gk) according to reason.
katabadên (Gk) descending; on the ground.
kat'erin (Gk) according to strife.
katharsis (Gk) purging, purification (as by the drama).
kômê (Gk) village, quarter.
koruth-aiolos (Gk) helmet-glancing.

La Paix régnera sur terre (F) Peace will reign upon earth.
laeta (L) joyful, glad, copious.
laissez-faire (F) non-interference.
lao-kataratos (Gk) cursed by the people.
lapsus calami (L) slip of the pen.
Les hommes, poussés par le conflit des forces, accomplissent un sublime sacrifice. (F) Driven by the clash of forces, men perform a sublime sacrifice.
lèse-majesté (F) injured majesty; treason (against the sovereign).
lèse-nation (F) treason (against the nation).
L'état, c'est moi (F) I am the State. (attributed to Louis XIV)
lettre de cachet (F) order (of arrest) under the king's private seal.
lex (L) law (an express enactment).
lex talionis (L) the law of retaliation, an eye for an eye.
libertus (L) freedman; manumitted slave who still owed duties to his former master.
L'Idée Nouvelle (F) The New Idea.
littérateur (F) literary man.
locus standi (L) right to bring an action or to appear before a court.
logoi (Gk) plural of *logos*.
logos (Gk) Word, (universal) Reason; Knowledge-Will;
[in Theosophy]: creative Deity, Demiurge.
(de) longue haleine (F) of a long and exacting nature.
longueur (F) length.

Mädchen (Ger) girl.
magnum opus (L) writer's or other artist's chief production.
maire (F) mayor.
maladroit (F) awkward, clumsy.
malaise (F) uneasiness, discomfort.
manibus (date) lilia plenis (L) (give me) lilies with full hands.
marche interne d'univers (F) the inner march of the world.
mélange (F) mixture.
mélangé (F) mixed.
mens (L) mind.
métier (F) profession, occupation.
Mikado (J) the Emperor of Japan.
milieu (F) environment.
mnêsikakein (Gk) to remember wrongs.
Mnemosyne (Gk) the goddess of memory, Mother of the muses.
modus vivendi (L) mode of living, i.e. arrangement between disputants pending settlement of debate.
moissonneur (F) harvester.
mole ruet sua (L) will collapse by its own mass.
mole ruit sua (L) collapses by its own mass.
mores (L) customary morality.
mot juste (F) the right word in the right place.
municipia (L) towns, especially in Italy, subject to Rome but

governed by their own laws; free towns.
Musa Spiritus (L) Muse-Spirit.
mutatis mutandis (L) with necessary changes.
mystique (F) mystique; sense of mystery, of remoteness from the ordinary, and of power surrounding something.

nabūt (naboot) (Arabic) long wooden staff.
nauarchein (Gk) to be an admiral.
nau-archos (Gk) ship-ruler, admiral.
nazzerana (P) gift or tribute offered to royalty or to a superior.
ne plus ultra (L) highest point capable of being attained.
néant (F) nothingness.
negatur (L) it is denied.
nem. con. = *nemine contradicente* (L) no one contradicting; without opposition.
neotto-tropheisthai (Gk) to be brought up like the young of a bird.
netteté (F) neatness, sharpness, clearness.
nihil humani alienum (L) nothing human is alien (to me).
nil-admirari (L) attitude of being surprised at, or admiring, nothing.
noblesse oblige (F) privilege entails responsibility; "the nobly born must nobly do".
nomen (L) name.
nomoi (Gk) plural of *nomos*.
nomos (Gk) habit; custom; law.
non est (L) is not; non-existent.
non possumus (L) we cannot; statement of inability to act or move.
notre (F) our.
nous (Gk) intellect, reason (corresponds roughly to *buddhi* of Indian psychology).
numen (L) consent; the will and power of the gods; divine power or majesty.

obiter dicta (L) incidental remarks.
omissis omittendis (L) with necessary omissions.
omne ignotam pro falso (L) everything unknown is taken as false.
omne ignotam pro magnifico (L) everything unknown is taken as grand.
on dit (F) one says; people say.
O passi graviora (L) fiercer (griefs) you have suffered (literally, O you who have suffered greater).
O passi graviora, dabit deus his quoque finem (L) Fiercer griefs you have suffered, to these too God will give ending.
O passi graviora, dabit deus his quoque finem. . . . forsan et haec olim meminisse iuvabit (L) Fiercer griefs you have suffered, to these too God will give ending. . . . Perhaps one day it will bring you joy to recall even these trials.
optimates (L) the best men, aristocrats.
opus (L) work, labour.
ordre (F) order.
osé (F) daring.
ouvrier (F) worker.
oxu-schoinos (Gk) having sharp reeds.
oxu-thumos (Gk) sharp-passioned.

paid-oletôr (Gk) a destroyer of one's children.
paido-poiein (Gk) to beget children.
paido-tribein (Gk) to train boys.

paix (F) peace.
pampotent par terre et mer (F) preponderant by land and sea.
pantheos (Gk) cosmic spirit.
par excellence (F) by virtue of special excellence; above all others that may be so called.
pari passu (L) with an equal and equable march.
parquet (F) (room of the) public prosecutor.
parti pris (F) bias, prejudice, preconceived opinion.
passionné (F) a passionate person.
paterfamilias (L) father of the family.
patria (L) fatherland; one's native country.
peine forte et dure (F) dire punishment.
penchant (F) inclination, liking.
péripéties (F) twists and turns.
per saltum (L) by a leap; transition by overleaping rather than by a gradual progression.
per se (L) in itself, essentially.
persona (L) originally, mask (of an actor); personage, character; personality, person.
personae (L) plural of *persona*.
persona grata (L) acceptable person.
philiâ (Gk) friendships, affection.
philologue (Ger) philologist.
phratria (Gk) kinship group.
phren (Gk) mind.
phronis (Gk) practical wisdom.
phusis (Gk) nature.
phusi-zoos (Gk) life-producing.
pince-sans-rire (F) person with a dry sense of humour.
pis aller (F) course taken for want of a better.
poeta nascitur non fit (L) a poet is born, not made.
poietes (Gk) one who makes; a poet.
point d'appui (F) point of support; base of operations.
points de repère (F) reference points, landmarks.
poison (F) poison.
polemos (Gk) war.
polis (Gk) city; city-state.
politikon zōon (Gk) political animal [Aristotle's definition of man].
Poltergeist (Gk) noisy mischievous spirit.
polu-teknos (Gk) having many children.
poseur (F) one who poses; affected person.
pou stō (Gk) a "where to stand", a station of leverage.
praesidium maestis reis (L) bulwark of the sorrowful accused.
prima facie (L) (arising) at first sight, (based) on the first impression.
primus inter pares (L) first among equals.
processus (F) process.
Procureur Général (F) Attorney General.
profanum vulgus (L) the common masses.
projet de loi (F) (draft) bill.
Prospexi Italiam summa sublimis ab unda (L) Uplifted on the crest of a wave, I discerned Italy.
protégé (F) someone under the care and protection of an influential person.
proxime accessit (L) approached nearest.
pseudo-christos (Gk) a false Christ.
pseudo-martus (Gk) a false witness.
psucharion ei bastazon nekron (Gk) a little soul carrying a corpse.
psuchê (Gk) soul.
pure lumière (F) pure light.

que voulez-vous? (F) What do you expect? What can you do?
quicquid delirant reges, plectuntur . . . (L) whatever madness the kings commit, the . . . pay the price.
quid pro quo (L) something for something.
quorsum haec incerta? (L) Whither does this uncertainty lead?
quorsum haec putida tendunt? (L) Whither does such wretched stuff (affected writing) tend?

raison d'être (F) reason for existence; purpose.
rapport (F) relation, connection.
rari nantes in gurgite vasto (L) rare swimming in the vast gurge.
rayonnement (F) radiance, effulgence.
recherché (F) elaborate; studied, affected, mannered (style, expression).
réclame (F) public acclaim or attention.
rectum (L) straight, direct; the straight, the upright.
recueilli (F) drawn back, quiet and collected in oneself.
reculer pour mieux sauter (F) to draw back in order to take a better leap.
reductio ad absurdum (L) reduction to absurdity.
regressus ad infinitum (L) infinite regress.
Renonçants (F) renouncers (in colonial Pondicherry, Indians who secured the rights of French citizenship by renouncing their personal status under Indian law).
res (L) thing; thing that is.
res judicata (L) thing judged; a case or suit already decided.
revanche (F) revenge, recovery of lost territory.
revenants (F) ghosts; those returned from the dead.
rhodon (Gk) rose.
ripae ulterioris (L) of the other shore.

sabash (P) well done! Bravo!
saeva indignatio (L) fierce indignation.
saltus (L) leap; sudden transition, breach of continuity.
samurai (J) member(s) of Japanese military caste.
sanad (P) edict or ordinance.
sang froid (F) cold blood; composure, coolness in danger or under agitating circumstances.
sans-patrie (F) stateless person.
saturnia regna (L) the reign of Saturn (the Golden Age).
sauf-conduit (F) safe conduct.
sauve qui peut (F) let him find safely who can; precipitate flight in various directions.
savoir-faire (F) know-how; tact.
securus judicat orbis terrarum (L) the world's verdict is secure.
Seigneur (F) Lord.
shogun (J) Japanese hereditary commander-in-chief and virtual ruler.
sì come quando Marsia traesti / della vagina delle membra sue (I) as when you pulled Marsyas out of the scabbard of his limbs.
sic volo, sic jubeo (L) thus I will, thus I command; arbitrary order.
sine die (L) without date; indefinitely adjourned.
sine qua non (L) indispensable condition or qualification.
solvitur ambulando (L) solved by walking, solved by (its) moving.

sophia (Gk) wisdom.
sophoi (Gk) wise men.
sophos (Gk) wise man.
spermatikos (Gk) seminal, generative.
sphragid-onuch-argo-komêtês (Gk) lazy people "who care only for their rings, nails and hair."
spirituelle (F) spiritual [*feminine*].
status quo (L) the state in which; the existing condition.
strategos (Gk) host-leader, military commander, especially one of annually appointed board of ten at Athens.
sub judice (L) under judicial consideration, yet decided, still debatable.
sui generis (L) a thing apart which stands on its own merits and to which ordinary principles cannot be applied, not classifiable with others, unique.
Summa ars est celare artem (L) The highest art is to conceal art.
Sunt lacrimae rerum (L) there are tears of things.
Sunt lacrimae rerum et mentem mortalia tangunt (L) Haunted by tears is the world and our hearts by the touch of things mortal.

Ta splendeur veut rayonner (F) Thy splendour wishes to radiate.
tabula rasa (L) erased tablet; human mind viewed as having no innate ideas.
Tao (Chinese) the Way.
tau (Gk) the Greek letter *t*.
Te Deum (L) Christian hymn beginning *Te Deum laudamus, "We praise Thee, O God."*
Telles furent les deux phrases que j'écrivis hier par une sorte de nécessité absolue. La première, comme si la puissance de la prière ne serait complète que si elle était tracée sur le papier. (F) These were the two sentences that I wrote yesterday compelled by a kind of absolute necessity. The first one, as if the power of the prayer would be complete only if it were written down on paper.
tels quels (F) as they are.
tetartê (Gk) fourth.
theōn en gounasi keitai (Gk) it lies on the knees of the gods.
theos (Gk) god.
Theos ouk estin alla gignetai (Gk) God is not, but is becoming; the Divine is not in being but in becoming.
theta (Gk) the Greek letter *th*.
thumo-lêon (Gk) heart-lion.
tîmê (Gk) price, value, respect, honour.
tithêsi (Gk) establishes.
to epieikês (Gk) the becoming.
to kalon (Gk) the beautiful.
to pûr epelthon (Gk) fire in its advance.
tour de force (F) feat of strength.
tra la la (F) so there!
tracas (F) worry, bother, trouble.
trahison (F) treason, treachery.
Transiit, non periit (L) He has passed beyond, he has not perished.
tris-kako-daimôn (Gk) thrice-evil-fated.
trompe-l'oeil (F) deceptive illusion.
trouvaille (F) lucky find, godsend.
tu quoque (L) you too; the retort "so are (or did etc.) you".

ultra vires (L) beyond one's power or authority.
une autre histoire (F) another story;

a different matter.
univers (F) universe (world).
urbs (L) city, metropolis.

vae victis (L) woe to the conquered (expressing victor's intention of exacting full fruits of victory).
Vaterland (Ger) fatherland.
vates (L) seer, poet.
vehis (L) thou carriest.
velivolum (L) sail-flying, i.e. with sails flying over it (of the sea).
vernae (L) home-born slaves.
vers libre (F) free verse.
via . . . qua me quoque possim / Tollere humo victorque virum volitare per ora. (L) a path . . . by which I too may lift myself from the dust, and, as a victor, fly through the mouths of men.
vice versa (L) the other way round.
Victrix causa deis placuit, sed victa Catoni (L) The victorious cause pleased the gods, but the vanquished one pleased Cato.
video meliora proboque, deteriora sequor (L) I see the better and approve of it, I follow the worse.
virtus (L) virtue, signifying first physical strength and courage and then moral force and elevation.
vivat (L) long live — !
voulu (F) deliberate, intentional, studied.
vox et praeterea nihil (L) a voice and nothing more.

wha hae (Scots) who have.
wurden getodet worden sein (Ger) error for *wären getötet worden* = would have been killed.

Zeitgeist (Ger) the Time-Spirit.
zenana (P) the part of a house reserved for women.

Glossary of Words and Phrases in Sanskrit and Other Indian Languages

Scope This glossary includes most words and phrases from Sanskrit and other Indian languages that occur in THE COMPLETE WORKS OF SRI AUROBINDO. Omissions include:

1. Long passages that are translated or paraphrased where they occur as well as words from these passages that are examined separately.
2. Words occurring in poetical works and translations.
3. Words and meanings found only in *Record of Yoga*, volumes 10 and 11 of THE COMPLETE WORKS. These are defined in a separate glossary to *Record of Yoga*, published in volume 38.
4. Linguistic examples, such as those given in *Vedic and Philological Studies*, volume 14 of THE COMPLETE WORKS.
5. Many proper names, including most names of historical personages, names of less important mythological figures, most titles of texts, etc.
6. Words and phrases printed in *devanāgarī* or Bengali script.
7. Adjectives and nouns which are formed from Sanskrit nouns but which are not themselves Sanskrit words (e.g., pranic, Asurism).

Arrangement and Transliteration Sanskrit words and phrases are listed in English alphabetical order, letter by letter, ignoring spaces and hyphens. They are transliterated in the glossary according to the equivalences established by the International Alphabet of Sanskrit Transliteration (IAST), a scholarly system

that uses diacritical marks to represent Sanskrit sounds precisely and unambiguously. Words in modern Indian languages are transliterated according to modified forms of the IAST system. In THE COMPLETE WORKS and in this glossary, words transliterated according to the IAST system are printed in *italics*. They are not normally capitalised, except for proper names, since Indian scripts have no capital letters.

Sri Aurobindo often transliterated Sanskrit and other Indian terms more freely, without diacritics, employing informal English equivalents of some Sanskrit letters. Sometimes he also omitted a short "a", especially at the end of a word. He did not usually italicise words spelled in this manner and frequently capitalised them. For example, he often wrote the Sanskrit word आदेश not as "*ādeśa*", but "adesh" or "Adesh". He adopted these less technical spellings for many words of common occurrence (e.g., chakra, Ishwara, Rishi).

In his early writings, reflecting the practice of the time, Sri Aurobindo spelled some Sanskrit words and names in what may now seem a quite irregular fashion. Examples are "Opsara" for *apsaras* and Çakya-Mouni for *Śākyamuni*. In preparing these early works for publication, the editors of THE COMPLETE WORKS have generally reproduced these old-fashioned spellings from the manuscripts in order to preserve the flavour of the texts.

In the glossary, if Sri Aurobindo's spelling of a word differs from the formal transliteration in the letters used (disregarding diacritics), his spelling is given in parentheses after the standardised form of the word (e.g., "*śānti* (shanti)"). Cross-references are given where such differences in spelling affect the alphabetical order (e.g., "shanti, see *śānti*"). If there is no such difference (as in *samatā*/samata), the italicised transliteration with diacritics alone is listed.

While writing in English, Sri Aurobindo often formed the plural of Sanskrit nouns by adding the English "s". In the glossary, this "s" is printed in roman type (e.g., *Maruts*). The proper Sanskrit plural is given in the *devanāgarī* spelling (e.g., मरुतः = *Marutaḥ*).

Definitions The definitions given are meant to bring out the significance of words *only as they are used by Sri Aurobindo* and are not intended as exhaustive dictionary definitions. The compilers have often used Sri Aurobindo's own words in writing the definitions. Sanskrit words used in the definitions are themselves defined in their own places.

Inflected Forms Most Sanskrit nouns and adjectives included in this glossary are listed under their uninflected forms. If inflected forms also occur, they are placed under the uninflected form (e.g., *hotā* under *hotṛ*). Very brief (and therefore sometimes technically incomplete) grammatical descriptions of the inflected forms are given (e.g., "[nominative]" in the case of *hotā*, not mentioning that it is singular unless the plural also occurs).

Citations The sources of most quoted phrases (excluding those of common occurrence in Sanskrit texts) are given after the definitions within square brackets. If the phrase as quoted differs in some respect from the original Sanskrit text, "cf." is put before the reference.

Abbreviations

Beng.	Bengali
Guj.	Gujarati
Hind.	Hindi/Hindustani (in this glossary also used for words common to several modern North Indian languages)
Mar.	Marathi
Ved.	*Veda*/Vedic (Sanskrit words which are exclusively Vedic or of which the meanings given apply only to the words as used in the *Veda*)
ṚV	*Ṛgveda*
Ait.	*Aitareya Upaniṣad*
Bṛh.	*Bṛhadāraṇyaka Upaniṣad*
Chānd.	*Chāndogya Upaniṣad*
Māṇḍ.	*Māṇḍūkya Upaniṣad*
Muṇḍ.	*Muṇḍaka Upaniṣad*
Śvet.	*Śvetāśvatara Upaniṣad*
Tait.	*Taittirīya Upaniṣad*

A

ā barhiṣi sīdata (á barhishi sídata) आ बर्हिषि सीदत, sit on the sacred grass.
ābdār [Beng.] আবদার, claim, demand (as by a child).
ābhāsa आभास, reflection; likeness.
abhaya अभय, fearlessness; passive freedom from fear.
abhayam [nominative]
abhaya vacana अभय वचन, assurance of safety.
abhī अभी, fearless.
abhīḥ [nominative]
abhimāna (abhiman) अभिमान, self-respect, pride, especially hurt pride or haughtiness.
abhinakṣantaḥ अभिनक्षन्तः, they who travel towards (the goal). [*Ved.*]
abhiśāpa (abhishap) अभिशाप, curse.
abhiṣeka (abhishek) अभिषेक, sprinkling, anointment; royal function, coronation.
abhito vartate अभितो वर्तते, is all around. [*Gītā* 5.26]
abhraṁliha अभ्रंलिह, "cloud-licking", (that which) touches the clouds.
abhva अभ्व, anything dark, dense and unformed.
abhyāsa अभ्यास, constant practice (of a method).
abhyutthānam adharmasya अभ्युत्थानमधर्मस्य, the uprising of unrighteousness. [*Gītā* 4.7]
acalaḥ sanātanaḥ अचलः सनातनः, motionless, sempiternal. [*Gītā* 2.24]
acañcalatā अचञ्चलता, absence of restlessness; quietude.
ācāra (achar) आचार, conduct; (rigid) custom; formally regulated method of self-discipline; rule of life.
ācāraśuddhi आचारशुद्धि, purity of *ācāra*.
ācārya (acharya) आचार्य, teacher, preceptor.
acetana (achetana) अचेतन, unconscious, non-sentient.
acetanam [nominative]
achar, see *ācāra*.
acharya, see *ācārya*.
achetana, see *acetana*.
acintyam avyavahāryam अचिन्त्यमव्यवहार्यम्, unthinkable, incommunicable. [cf. *Māṇḍ.* 7]
acintyarūpa अचिन्त्यरूप, of unthinkable form.
acintyarūpam [nominative] [*Muṇḍ.* 3.1.7; *Gītā* 8.9]
acitti अचित्ति, unconsciousness; the non-perceiving principle in our consciousness.
acyuta अच्युत, not-fallen, firm, solid, unperturbed, unmoved.
adabdhā vratā dhruvā yā devā akṛṇvata (adabdhá vratá dhruvá yá devá akrinvata) अदब्धा व्रता ध्रुवा या देवा अकृण्वत, the rules fixed and unovercome which the gods have made. [cf. *ṚV* 1.36.5 and 2.9.1]
adbhutaḥ अद्भुतः, wonderful.
ādehanipātāt आदेहनिपातात्, as soon as the body falls away.
ādeśa (adesh, adesha) आदेश, voice, impulsion, command.
adevī māyā अदेवी माया, undivine *māyā*.
adevīr māyāḥ [plural], formations of a dark and false creative knowledge. [*Ved.*]
adhama अधम, lowest; low, degraded.
adhamā gati अधमा गति, the lowest status; the lowest path.
adhamāṁ gatim [accusative] [*Gītā* 16.20]
ādhāra (adhar) आधार, 1. support, vessel, vehicle. 2. the individual system; that in which the

consciousness is now contained, mind-life-body.

adharma अधर्म, not-*dharma*; the reactionary force which makes for evil, ignorance and darkness.

adhibhūta अधिभूत, the elemental; the objective phenomenon of being.

adhidaiva अधिदैव, that which pertains to the Gods (non-material powers); the subjective phenomenon of being.

adhidaivata अधिदैवत, the divine element in the becoming.

adhikāra अधिकार, capacity; something in the immediate power of a man's nature that determines by its characteristics his right to this or that way of *yoga*.

adhikārī अधिकारी, one who has *adhikāra* (for a particular way of *yoga*).

adhikāribheda अधिकारिभेद, distinction between *adhikārī*s.

adhīna अधीन, subject to, subservient to.

adhiṣṭhāna अधिष्ठान, basis, standing ground (of the soul in Nature).

adhiṣṭhātrī devatā अधिष्ठात्री देवता, indwelling Godhead.

adhiṣṭhāya अधिष्ठाय, having dwelt in or stood upon. [*Gītā* 4.6]

adhiṣṭhita अधिष्ठित, seated above.

adhiyajña अधियज्ञ, the cosmic principle of works and sacrifice; the secret Divine who receives the sacrifice.

adho gacchanti अधो गच्छन्ति, they go downwards. [*Gītā* 14.18]

adhogati अधोगति, downward movement; descent (towards matter or mere form).

adhvara (adhwara) अध्वर, travelling, moving; a word for "sacrifice" (really an adjective, the full phrase is *adhvara yajña*). [*Ved.*]

adhvarasya peśaḥ अध्वरस्य पेशः, the form of the pilgrim-sacrifice. [*Ṛ V* 7.42.1]

adhvara yajña (adhwara yajna) अध्वर यज्ञ, the sacrifice that travels to the home of the godheads. [*Ved.*]

adhvaryu (adhwaryu) अध्वर्यु, the conductor of the sacrifice; a priest of the pilgrim-sacrifice. [*Ved.*]

adhwara (yajna), see *adhvara, adhvara yajña*.

adhyakṣa अध्यक्ष, presiding person or presence; he who seated over all in the supreme ether oversees things, views and controls them from above.

adhyāropa अध्यारोप, imposition.

adhyātma अध्यात्म, the spiritual, everything that has to do with the highest existence (*ātman*) in us; the principle of the self in Nature.

adhyātmacetasā अध्यात्मचेतसा, by means of a spiritual consciousness. [*Gītā* 3.30]

adhyātma jīvana अध्यात्मजीवन, the spiritual life.

adhyātma-śāstra (adhyatma-shastra) अध्यात्मशास्त्र, science and art of spiritual living.

adhyātma-sukham अध्यात्मसुखम्, spiritual happiness.

adhyātmayoga अध्यात्मयोग, spiritual *yoga*.

ādhyātmika (adhyatmic) आध्यात्मिक, spiritual.

adhyāya अध्याय, chapter.

ādi-devam ajaṁ vibhum आदिदेवमजं विभुम्, the original Godhead, the Unborn, the all-pervading Master. [*Gītā* 10.12]

aditayaḥ अदितयः, infinite beings. [*Ṛ V* 7.52.1]

aditaye anāgasaḥ अदितये अनागसः,

blameless before the Infinite Mother. [cf. *ṚV* 1.24.15; 5.82.6]

Aditi अदिति, the indivisible consciousness-force and *ānanda* of the Supreme; the infinite Mother of the gods; supreme Nature or infinite Consciousness.

Aditi devatāmayī अदिति देवतामयी, *Aditi* full of the gods. [cf. *Kaṭha* 2.1.7]

ādityāḥ, ādityāsaḥ (Adityas) आदित्याः, the solar gods, children of Infinity; sons of the infinite Mother (*Aditi*). [*Ved.*]

ādityavarṇa आदित्यवर्ण, having the colour of the sun.

ādityavarṇas tamasaḥ parastāt आदित्यवर्णस्तमसः परस्तात्, refulgent as the sun beyond the darkness. [*Gītā* 8.9]

ādityavat prakāśayati tat param आदित्यवत् प्रकाशयति तत् परम्, like a sun lights up that Supreme. [*Gītā* 5.16]

ādityavat tamasaḥ parastāt आदित्यवत् तमसः परस्तात्, like a sun beyond darkness. [cf. *Śvet.* 3.8; *Gītā* 8.9]

adreḥ sānu अद्रेः सानु, a level of the hill (of being). [*Ved.*]

adri अद्रि, 1. hill, mountain; rock, stone, dense substance (a figure for the physical consciousness). 2. the pressing-stone. 3. the thunderbolt, the formed electric force of *Indra*. [*Ved.*]
adrim [accusative]

adṛṣṭa अदृष्ट, the unseen thing, Fate.

adruhaḥ अद्रुहः, unharmful.

advaita (adwaita) अद्वैत, non-duality; Monism, monistic *Vedānta*.

advaita-jñānī (adwaita-jnani) अद्वैतज्ञानी, one who follows the *advaita* path of Knowledge.

advaitavāda (adwaitavada) अद्वैतवाद, the doctrine of *advaita*.

advaitavādin (adwaitavadin) अद्वैतवादिन्, one who professes the *advaitavāda*.

advaitin (adwaitin) अद्वैतिन्, a Vedantic Monist.

advaya अद्वय, free from the duality.

advitīyam (adwitiyam) अद्वितीयम्, non-dual, without a second.

adwaita etc., see *advaita* etc.

ādyaṁ puruṣaṁ yataḥ pravṛttiḥ prasṛtā purāṇī आद्यं पुरुषं यतः प्रवृत्तिः प्रसृता पुराणी, the original Soul from whom proceeds the ancient sempiternal urge to action [*pravṛtti*]. [*Gītā* 15.4]

ādyā śakti (Adya Shakti) आद्या शक्ति, original Power; the supreme divine Consciousness and Power above the worlds; the Transcendent Mother.

āgamiṣṭhā आगमिष्ठा, most ready to come. [*ṚV* 5.76.2]

agaṇanaśakti अगणनशक्ति, infinite variations of energy.

aghaṭana-ghaṭana-paṭīyasī अघटन-घटन-पटीयसी, very skilful at bringing about the impossible.

Agnāyī अग्नायी, the consort of *Agni*; she is identified with *svāhā*, the exclamation uttered when an oblation to the gods is cast into the sacrificial fire.

agni अग्नि, 1. fire. 2. one of the five *bhūta*s: the formatory principle represented to our senses in matter as heat, light and fire. 3. *Agni*: the Vedic god of fire; the divine will perfectly inspired by divine Wisdom which is the active and effective power of the Truth-Consciousness.

agniḥ pūrvebhir ṛṣibhir īḍyo nūtanair uta (agnih purvebhir rishibhir idyo nutanair uta) अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत, the Flame

adorable by the ancient sages is adorable too by the new. [*ṚV* 1.1.2]

agni pāvaka अग्नि पावक, the purifying fire; the psychic fire.

agnir īḍyaḥ अग्निरीड्यः, the Flame adorable. [cf. *ṚV* 1.1.2]

agni śakti (agni shakti) अग्नि शक्ति, the force of fire.

agni vaiśvānara (agni vaishwanara) अग्नि वैश्वानर, 1. *Agni* as the universal in Man or universal Power. 2. the heat that digests food.

ahaituka अहैतुक, without any motive; disinterested.
ahaitukī अहैतुकी [feminine]

ahaitukī bhakti अहैतुकी भक्ति, motiveless devotion; inherent yearning.

aham अहम्, I.

aham ādiḥ sarvaśaḥ अहमादिः सर्वशः, I am altogether and in every way the origin. [*Gītā* 10.2]

ahaṁbhāva अहंभाव, the state of being "I".

ahaṁ brahma asmi अहं ब्रह्म अस्मि, I am *brahman*.

ahaṁ-buddhi अहंबुद्धि, ego-idea.

aham eva akṣayaḥ kālaḥ अहमेव अक्षयः कालः, I am imperishable Time. [*Gītā* 10.33]

ahaṁkāra (ahankara, ahankar) अहंकार, ego-sense; ego-idea; the divisional principle of ego-formation; the separative ego-sense which makes each being conceive of itself as an independent personality.

ahaṁkartā अहंकर्ता, "I" as the doer.

ahaṁkṛta bhāva अहंकृतभाव, egoistic condition of consciousness.

ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा, I am the birth of the whole world and so too its dissolution. [*Gītā* 7.6]

ahaṁ mṛtyuḥ sarvaharaḥ अहं मृत्युः सर्वहरः, I am all-snatching death. [cf. *Gītā* 10.34]

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते, I am the birth of everything and from me all proceeds into development of action and movement. [*Gītā* 10.8]

ahaṁ tvāṁ mokṣayiṣyāmi mā śucaḥ अहं त्वां मोक्षयिष्यामि मा शुचः, I will deliver thee, do not grieve. [see the following]

ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः, I will deliver thee from all sin and evil, do not grieve. [*Gītā* 18.66]

ahaṁ vedmi śuko vetti sañjayo vetti vā na vā अहं वेद्मि शुको वेत्ति सञ्जयो वेत्ति वा न वा, I know, Shuka knows, Sanjaya knows or perhaps does not. [*Mahābhārata* 1.1.81]

ahan अहन्, day.

ahaṅkāra, see *ahaṁkāra*.

āhavanīya आहवनीय, a type of sacred fire in Vedic rituals.

ahiṁsā (ahinsa) अहिंसा, harmlessness, non-injuring and non-killing.

ahiṁsā paramo dharmaḥ अहिंसा परमो धर्मः, *ahiṁsā* is the highest law (*dharma*). [*Mahābhārata* 13.117.37]

ahiṁsuka (ahimsuk) अहिंसुक, one who practises non-violence.

ahinsa, see *ahiṁsā*.

Ahi Vṛtra (Ahi Vritra) अहि वृत्र, the serpent *Vṛtra*. [*Ved.*]

Airāvata ऐरावत, the name of the elephant of *Indra*.

aiśvara yoga ऐश्वर योग, divine *yoga*.

aiśvarya (aishwarya) ऐश्वर्य, one of

the *aṣṭasiddhi*s: effectiveness of the Will acting on object or event without the aid of physical means.

ajā अजा, unborn female energy; a term for *prakṛti*.

ajanayat अजनयत्, he brought it to birth.

ajña अज्ञ, ignorant.

ājñā आज्ञा, command; thought that is will.

ājñācakra (ajna chakra) आज्ञाचक्र, the centre (*cakra*) between the eye-brows, which governs the dynamic mind, will, vision, mental formation.

ajñāna अज्ञान, ignorance.
ajñānam [nominative]

ājñāna आज्ञान, Knowledge-Will; the operation by which the consciousness dwells on an image of things so as to govern and possess it in power.
ājñānam [nominative]

ajñānasaṁbhūtaṁ hṛtsthaṁ saṁśayam अज्ञानसंभूतं हृत्स्थं संशयम्, doubt born of ignorance stationed in the heart. [*Gītā* 4.42]

ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः, because Knowledge is veiled by Ignorance, creatures are deluded. [*Gītā* 5.15]

ajñeyam अज्ञेयम्, the Unknowable.

ajo avyaya ātmā अजोऽव्यय आत्मा, the unborn and imperishable Self. [cf. *Gītā* 4.6]

ajo vibhuḥ अजो विभुः, the unborn and the all-pervading Master. [cf. *Gītā* 10.12]

akāla अकाल, timeless.

akāra (akar) अकार, the letter *a*.

akarma अकर्म, cessation from action.

akartā अकर्ता, the non-doer.
akartāram [accusative]

akartavyam अकर्तव्यम्, that which should not be done.

ākāśa (akash, akasha) आकाश, 1. ether. 2. the subtle, all-pervading medium in which every inner and outer event leaves a permanent trace. 3. one of the five *bhūta*s: the static principle of extension which is the eternal matrix of things.

ākāśa brahman (akasha brahman) आकाश ब्रह्मन्, the ethereal *brahman*.

ākāśa lipi आकाशलिपि, the etheric writing.

akasha etc., see *ākāśa* etc.

akhāḍā (akhara) [Hind.] अखाडा, a place for wrestling; gymnasium; club.

akhaṇḍarasa अखण्डरस, undifferentiated and unabridged delight.

akhara, see *akhāḍā*.

akratu अक्रतु, he who has not the will to work. [*Ved.*]

akṛta अकृत, not constructed or put together.

akṛtsnavidaḥ अकृत्स्नविदः, those who have not the knowledge of the whole. [*Gītā* 3.29]

akṣara (akshara) अक्षर, 1. changeless, immutable; the unmodified eternal self of the *brahman*. 2. syllable.
akṣaram [nominative]

akṣara brahman (akshara brahman) अक्षर ब्रह्मन्, the immutable *brahman*.

akṣaram avyaktam अक्षरमव्यक्तम्, the unmanifest Immutable. [*Gītā* 12.1]

akṣaraṁ paramam अक्षरं परमम्, the supreme Immutable. [*Gītā* 8.3]

akṣara puruṣa (akshara purusha) अक्षर पुरुष, the immobile *puruṣa*, the Self standing back from the changes and movements of Nature.

akṣara-vṛtta [Beng.] অক্ষরবৃত্ত, a type of Bengali metre based on the

number of syllables in a line, with a syllable ending in a consonant possessing a metrical value of two units when it occurs at the end of a word (cf. *mātrā-vṛtta*).

akshara etc., see *akṣara* etc.

akṣitam (akshitam) अक्षितम्, unimpaired, undecaying.

akṣitaṁ śravaḥ अक्षितं श्रवः, inexhaustible store of memory.

akuśalam अकुशलम्, inauspicious.

alakṣaṇam अलक्षणम्, without feature.

alaṅkāra अलङ्कार, ornament.

alpa अल्प, little; the small, limited.
alpam [nominative]

alpam api asya dharmasya अल्पमपि अस्य धर्मस्य, even a little of this *dharma*. [cf. *Gītā* 2.40]

amaṅgala अमङ्गल, ill-fortune.

amanyamānāḥ अमन्यमानाः, they who have no power to think and mentalise (the word and the truth it contains). [*Ved.*]

āmaṭī (amthi) [Mar.] आमटी, a sour sauce prepared with tamarind.

aṁhati (anhati) अंहति, distress, trouble.

aṁhoḥ अंहोः, out of the narrow existence, the narrowness full of suffering and evil, i.e., the unenlightened state of our limited mentality. [*ṚV* 5.65.4]

Amitābha Buddha अमिताभ बुद्ध, in Buddhism: "the Buddha of measureless splendour", who turned away when his spirit was on the threshold of *nirvāṇa* and took the vow never to cross it while a single being remained in the sorrow and the Ignorance.

amṛta (amrita) अमृत, 1. immortal; immortality. 2. elixir, nectar of immortality; ambrosia, the food or drink of the gods; the immortalising delight of the divine ecstasy.
amṛtam [neuter singular]
amṛtāsaḥ (amritásah) [masculine plural] [*Ved.*]

amṛtaṁ sapantaḥ अमृतं सपन्तः, they taste (or touch) immortality. [*ṚV* 5.3.4]

amṛtasya cetanam अमृतस्य चेतनम्, the awakening of the consciousness to immortality. [*ṚV* 1.170.4]

amṛtasya putrāḥ अमृतस्य पुत्राः, sons of immortality. [*Śvet.* 2.5]

amṛtatvam अमृतत्वम्, immortality.

amṛtatvāya kalpate अमृतत्वाय कल्पते, he becomes fit for immortality. [*Gītā* 2.15]

amṛte loke akṣite अमृते लोके अक्षिते, in the immortal inexhaustible world. [*ṚV* 9.113.7]

aṁśa (ansha) अंश, a portion.

aṁśaḥ sanātanaḥ अंशः सनातनः, an eternal portion. [*Gītā* 15.7]

aṁśāvatāra अंशावतार, a partial Incarnation (*avatāra*).

amthi, see *āmaṭī*.

anādī ubhāv api अनादी उभावपि, both eternal without beginning. [*Gītā* 13.20]

anāhata अनाहत, name of the heart-lotus (*hṛtpadma*).

anala अनल, fire.

ānanda आनन्द, 1. bliss, delight, beatitude, spiritual ecstasy. 2. the essential principle of delight; a self-delight which is the very nature of the transcendent and infinite existence.

ānanda ākāśa (ananda akasha) आनन्द आकाश, ether of bliss.

ānanda brahman आनन्द ब्रह्मन्, the *brahman* as the self-existent bliss and its universal delight of being; the bliss-existence.

ānandaṁ brahma [nominative]
ānandakoṣa (anandakosha) आनन्दकोष, the sheath (*koṣa*) of bliss.
ānandaloka आनन्दलोक, world of bliss.
ānandamaya आनन्दमय, 1. full of *ānanda*, joyous. 2. = *ānandamaya puruṣa*.
ānandamaya āveśa आनन्दमय आवेश, a blissful inrush (*āveśa*).
ānandamaya īśvara (anandamaya ishwara) आनन्दमय ईश्वर, the Lord whose substance is *ānanda*, the Lord of existence and works and the Spirit of bliss.
ānandamaya namaskāra आनन्दमय नमस्कार, blissful salutation.
ānandamaya puruṣa (anandamaya purusha) आनन्दमय पुरुष, Bliss-Self; the all-blissful being or all-enjoying and all-productive soul; an infinite "I Am" of Bliss.
ānandamaya samatā आनन्दमय समता, delight-filled equality (of mind).
ānandaṁ brahma, see under *ānanda brahman*.
ānandaṁ brahmaṇo vidvān na bibheti kutaścana आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन, He who possesses the delight of the *brahman* has no fear from anything in the world. [*Tait.* 2.4]
ānandatattva (Anandatattwa) आनन्दतत्त्व, the principle of bliss.
ananta अनन्त, 1. infinite. 2. *Ananta*: a name of the serpent *Śeṣa* upon whose coils *Viṣṇu* sleeps after the cosmic *pralaya*.
anantam [nominative neuter], endlessness, absence of limitation, infinity.
anantaguṇa अनन्तगुण, (having) infinite quality.
anantam, see under *ananta*.
anantaṁ brahman अनन्तं ब्रह्मन्, the infinite *brahman*.
anante antaḥ अनन्ते अन्तः, within the Infinite. [*ṚV* 1.130.3; 4.1.7]
anante antar aśmani अनन्ते अन्तरश्मनि, in the infinite rock of this material existence. [*ṚV* 1.130.3]
ānantya आनन्त्य, infinity.
anārya (anaryan) अनार्य, not-*ārya*, ignoble.
anāsaḥ अनासः, they who have no force of the divine breath or mouth to speak it. [*ṚV* 5.29.10]
anātman अनात्मन्, not-Self.
anātmavān अनात्मवान्, not in possession of the Self.
anātmyam anilayanam अनात्म्यमनिलयनम्, selfless, unhoused. [*Tait.* 2.7]
anavāptam avāptavyam अनवाप्तमवाप्तव्यम्, not gained and yet to gain. [*Gita* 3.22]
andhaṁ tamaḥ अन्धं तमः, blind darkness. [*Īśā* 9,12]
andhaṁ tamaḥ praviśanti ye avidyām upāsate, tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ अन्धं तमः प्रविशन्ति ये अविद्यामुपासते, ततो भूय इव ते तमो य उ विद्यायां रताः, into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone. [*Īśā* 9]
anejad अनेजद्, unmoving.
anejad brahman अनेजद् ब्रह्मन्, unmoving *brahman*.
anejad ekam अनेजदेकम्, One unmoving. [see the following]
anejad ekaṁ manaso javīyas अनेजदेकं मनसो जवीयस्, One unmoving swifter than mind. [*Īśā* 4]
anejat अनेजत्, unmoving.
aṅgarakṣaṇa (angarakshana) अङ्गरक्षण, protection of the body.
aṅgarakṣaka mantra (angarakshaka

mantra) अङ्गरक्षक मन्त्र, a *mantra* for the protection of the body.

Aṅgira अङ्गिर, a form of the name *Aṅgiras*. [*Ved*.]

Aṅgiras अङ्गिरस्, 1. "flaming", "glowing": used as an epithet, a name of *Agni*, etc. 2. the *ṛṣi* who represents the seer-will, in later times regarded as one of the original sages, progenitor of a clan of *ṛṣi*s that went by his name. [*Ved*.]

āṅgirasa आङ्गिरस, relating to *Aṅgiras*; a patronymic, also used as an epithet of *Bṛhaspati*. [*Ved*.]

Aṅgirasaḥ, *āṅgirasāḥ* (Angirases, Angirasas) अङ्गिरसः, आङ्गिरसाः, a clan of *ṛṣis* that went by the name of *Aṅgiras*, their progenitor; the seven sages, the seven lustres of *Agni*, his sons; burning powers of the Light; divine or human types of the seer-will. [*Ved*.]

āṅgūṣam (ángúsham) आङ्गूषम्, the *mantra* when it is thought of as operating to bring the thing to be expressed out of the soul into the mind state. [*Ved*.]

anhati, see *aṁhati*.

anicchannapi balādiva niyojitaḥ अनिच्छन्नपि बलादिव नियोजितः, although one wishes not to, as if compelled by force. [*Gītā* 3.36]

anīha अनीह, without wish.

aniketa अनिकेत, that has no mansion.

anila अनिल, wind.

anilam amṛtam अनिलममृतम्, immortal Breath. [*Īśā* 17]

aṇimā अणिमा, one of the *aṣṭasiddhi*s: subtlety.

anindrāḥ अनिन्द्राः, (they who are) not-Indra. [*Ved*.]

anirdeśyam अनिर्देश्यम्, indefinable.

Aniruddha अनिरुद्ध, the name of a son of *Pradyumna*; one of the *caturvyūha*.

anirvacanīya अनिर्वचनीय, inexplicable, ineffable.

anirviṇṇacetasā अनिर्विण्णचेतसा, with a consciousness free from despondency. [*Gītā* 6.23]

anīś अनीश्, not-lord.

anīśa अनीश, not-lord, subject.

anīśvara (anIshwara) अनीश्वर, not-*īśvara*, not-lord.

anityāḥ sarvasaṁskārāḥ अनित्याः सर्वसंस्काराः, all *saṁskāra*s are transient.

anityam asukham अनित्यमसुखम्, transient and unhappy. [see the following]

anityam asukham imaṁ lokaṁ prāpya अनित्यमसुखमिमं लोकं प्राप्य, having come to this transient and unhappy world. [cf. *Gita* 9.33]

anityam asukhaṁ lokam imam अनित्यमसुखं लोकमिमम्, this transient and unhappy world. [see the following]

anityam asukhaṁ lokam imaṁ prāpya bhajasva mām अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्, thou who hast come to this transient and unhappy world, love and turn to Me. [*Gītā* 9.33]

anna अन्न, 1. food. 2. gross visible matter. 3. (originally) being or substance.
annam [nominative]

annakoṣa (annakosha) अन्नकोष, material or "food" sheath (*koṣa*).

annam, see under *anna*.

annamaya ātmā अन्नमय आत्मा, material self.

annamayaṁ jagat अन्नमयं जगत्, gross material world.

annamaya puruṣa अन्नमय पुरुष, soul in body; physical conscious being;

material being.

annaṁ brahma अन्नं ब्रह्म, Matter as the sole reality, Matter as the Eternal, Matter as the *brahman*. [*Tait*. 3.2]

annaṁ brahma prāṇaṁ brahma अन्नं ब्रह्म प्राणं ब्रह्म, Matter is the Reality, Life is the Reality.

annaṁ brahma vyajānāt (annam brahmeti vyajánát) अन्नं ब्रह्म व्यजानात्, he knew food (Matter) for the Eternal. [cf. *Tait*. 3.2]

annaṁ prāṇa manas अन्नं प्राण मनस्, Matter, Life and Mind, the lower trilogy of existence.

annaṁ vai brahma prāṇaṁ vai brahma अन्नं वै ब्रह्म प्राणं वै ब्रह्म, Matter is verily the Reality, Life is verily the Reality.

annaṁ vai sarvam अन्नं वै सर्वम्, all is Matter.

aṇor aṇiyāṁsam acintya-rūpam अणोरणीयांसमचिन्त्यरूपम्, subtler than subtlety, whose form is beyond thought. [*Gītā* 8.9]

aṇor aṇiyāṁsam atarkyam aṇupramāṇāt अणोरणीयांसमतर्क्यमणुप्रमाणात्, subtler than subtlety and that which logic cannot reach on account of the minuteness of its measure. [cf. *Kaṭha* 1.2.8; *Gītā* 8.9]

anṛkṣara (anrikshara) अनृक्षर, without thorns, smooth.

anṛtam अनृतम्, falsehood; not-truth or wrong application of the *satyam* in mental or bodily activity.

anṛtasya bhūreḥ अनृतस्य भूरेः, of the much falsehood. [*ṚV* 7.60.5]

ansha, see *aṁśa*.

antaḥkaraṇa अंतःकरण, the inner instrument; the mind and vital as opposed to the body.

antaḥsukho'ntarārāmaḥ अन्तःसुखोऽन्तरारामः, he who has the inner happiness and the inner ease and repose. [see the following]

antaḥsukho'ntarārāmas tathāntarjyotir eva yaḥ अन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः, he who has the inner happiness and the inner ease and repose. [*Gītā* 5.24]

antar asya sarvasya अन्तरस्य सर्वस्य, within all this.

antarātman अन्तरात्मन्, inner self; inner being; soul.

antarikṣa (antariksha) अन्तरिक्ष, "the intervening habitation"; the mid-region; the intermediate or connecting level of the vital or nervous consciousness; the vital worlds.
antarikṣam [nominative]

antaryāmin अन्तर्यामिन्, the inner control, the Guide in the conscious being.

anu ajāyata अनु अजायत, was born. [*Bṛh*. 1.1.2]

anubhava अनुभव, experience.

anubhūti अनुभूति, feeling, experience.

anucchvāsa [Beng.] অনুচ্ছ্বাস, sobriety, staidness (opposite of *ucchvāsa*).

anukāmam अनुकामम्, to one's heart's content.

anukāmaṁ tarpayethām अनुकामं तर्पयेथाम्, delight in it to your heart's content. [*ṚV* 1.17.3]

anumāna अनुमान, inference.

anumantṛ अनुमन्तृ, giver of the sanction.
anumantā [nominative]

anumati अनुमति, sanction; consent.

anupaśyati अनुपश्यति, (he) sees everywhere. [*Īśā* 6]

aṇur hyeṣa dharmaḥ अणुर्ह्येष धर्मः, for subtle is the law of it. [cf. *Kaṭha* 1.1.21]

anuṣṭhāna अनुष्ठान, religious exercise.

anuṣṭubh (*anuṣṭup*) अनुष्टुभ्, the name of a class of Sanskrit metres, all of which have eight syllables in each *pāda*; the ordinary epic metre.

anusvāra (anuswara) अनुस्वार, a nasal sound (*ṁ*) accompanying a vowel.

anutāpa (anutap) अनुताप, remorse; repentance.

aṇvībhis tanā pūtāsaḥ (anwíbhis taná pútásah) अण्वीभिस्तना पूतासः, purified in their minute parts and in their whole extent. [*ṚV* 1.3.4]

aṇvīḥ अण्वीः, the subtle ones. [*Ved.*]

anya अन्य, other.
anyad [neuter singular]
anyaḥ [masculine singular]
anyān [accusative plural]
anye [nominative plural]

anyad āhur avidyayā अन्यदाहुरविद्यया, other, it is said, is that which comes by the Ignorance. [*Īśā* 10]

anyadeva अन्यदेव, "quite other", other verily. [*Īśā* 10,13]

anyadevatāḥ अन्यदेवताः, other godheads. [*Gītā* 7.20, 9.23]

anyaḥ, *anyān*, see under *anya*.

anyasya cittam abhi sañcarenyam (anyasya chittam abhi sancharenyam) अन्यस्य चित्तमभि सञ्चरेन्यम्, its movement has for its field the knowledge of another. [*ṚV* 1.170.1]

anyatra dharmād anyatrādharmāt अन्यत्र धर्मादन्यत्राधर्मात्, otherwhere than in virtue and otherwhere than in unrighteousness. [cf. *Kaṭha* 1.2.14]

anye, see under *anya*.

apaḥ, *apas* अपः, अपस्, 1. the waters (see under *āpaḥ*). 2. work (see *āpas*).

āpaḥ, *āpas* आपः, आपस्, 1. the waters (the Vedic symbol for the seven cosmic principles and their activities). 2. one of the five *bhūta*s: water, the materialising or outward flowing principle of continuation represented to our senses in matter as sap, seed, *rasa*.
apaḥ, *apas* [accusative]

apamāna अपमान, dishonour, disrespect, insult.

apāna अपान, one of the five *prāṇa*s: situated in the lower part of the trunk, it presides over the lower functions, especially over the emission of such parts of the food as are rejected by the body, and over procreation; it is intimately connected with the processes of decay and death; it is the breath of death, for it gives away the vital force out of the body.

apāpaviddham अपापविद्धम्, unpierced by evil. [*Īśā* 8]

aparā māyā अपरा माया, lower *māyā*.

aparā prakṛti (apara prakriti) अपरा प्रकृति, the lower Nature, the external objective and superficial subjective apparent Nature which manifests all minds, lives and bodies.

aparārdha अपरार्ध, the lower half (of world existence); the lower hemisphere.

aparā vidyā अपरा विद्या, the lower knowledge, the knowledge of the world.

apas, *apaḥ* अपस्, अपः, 1. work, activity. 2. the waters (see under *āpaḥ*).

āpas, see *āpaḥ*.

apatyam अपत्यम्, child, offspring.

apauruṣeya अपौरुषेय, of divine origin, not of human authorship; free from individuality.

apāvṛ (apavri) अपावृ, to uncover.

Apnavāna अप्नवान, the name of a *ṛṣi*;

the doer of works; he who acts, he who attains or acquires the seer-wisdom. [*Ved.*]

āpo devīḥ आपो देवीः, the divine waters. [*Ved.*]

āpo divyāḥ आपो दिव्याः, the divine waters. [*Ved.*]

āpo vicetasaḥ आपो विचेतसः, the waters that have perfect knowledge. [*ṚV* 1.83.2]

aprakāśa अप्रकाश, absence of light, obscurity, forgetfulness.

aprakāśita graha अप्रकाशित ग्रह, unrevealed or unmanifest planet.

apraketam अप्रकेतम्, inconscient. [see the following]

apraketaṁ salilam अप्रकेतं सलिलम्, inconscient ocean. [see the following]

apraketaṁ salilaṁ sarvam idam अप्रकेतं सलिलं सर्वमिदम्, all this was an ocean of inconscience. [*ṚV* 10.129.3]

apramatta अप्रमत्त, free from negligence.

apramattatā अप्रमत्तता, the state of being free from negligence.

aprameya अप्रमेय, immeasurable.

apravṛtti अप्रवृत्ति, inertia, opposite of *pravṛtti*.

apriya अप्रिय, unpleasant; the unpleasant.
apriyam [nominative]

apsaras (apsara, opsara) अप्सरस्, a celestial damsel, one of the divine Hetairae of Paradise.

apsu sūrye अप्सु सूर्ये, in the sun and in the waters. [see the following]

apsu sūrye mahad dhanam अप्सु सूर्ये महद् धनम्, the great wealth which is found in the sun and in the waters. [*ṚV* 8.68.9]

āpta आप्त, one who is trusted; especially, one regarded as a reliable source of higher knowledge, as the ancient *ṛṣi*s.

āptajana आप्तजन, expert, adept.

āptakāma आप्तकाम, satisfied in his desires.

āptavākya आप्तवाक्य, the word of the fit authority; the recorded opinions of men who had *viveka*.
āptavākyam [nominative]

aptur अप्तुर्, swift or forceful in effecting.

ārabhate karmayogam आरभते कर्मयोगम्, engages in the *yoga* of action. [*Gītā* 3.7].

ārādhana आराधन, worship of the Divine (love, self-surrender, aspiration to the Divine, calling the name, prayer).

arādhas अराधस्, without prosperity or felicity. [*Ved.*]

ārambha आरम्भ, initiation, beginning.

araṇi अरणि, a piece of wood used to kindle the sacred fire. [*Ved.*]
araṇī [dual], the two tinders (Heaven and Earth).

āraṇyaka आरण्यक, a class of religious and philosophical writings closely connected with the *Brāhmaṇa*s.

arati अरति, traveller, fighter, worker, pilgrim; the energy that does the great work. [*Ved.*]

arātīḥ अरातीः, the powers of undelight. [*Ved.*]

Arcanānas अर्चनानस्, the name of a *ṛṣi*, "the pilgrim of the Light", he who travels to the illumination created by the word. [*Ved.*]

arcis (archis) अर्चिस्, flame, ray of light.

arhat अर्हत्, 1. worthy; exalted. 2. the *ārya* perfected. 3. [in Buddhism:] one extremely exalted or one who has risen high above the world.

ari अरि, a fighter, one's own

champion; a hostile fighter, an enemy.

ariḥ kṛṣṭayaḥ अरिः कृष्टयः, the fighters, doers of work, the Aryan people, the warlike nations. [*Ved.*]

ārjava आर्जव, candour, sincerity, clearness, open honour.

arjuna अर्जुन, white; *Arjuna*: the third of the *Pāṇḍava* brothers, whose dialogue with *Kṛṣṇa* on the battlefield of *Kurukṣetra* forms the *Bhagavad Gītā*.

arka अर्क, 1. light, illumination; the sun. 2. the Vedic hymn; the Word considered as a power of realisation in the illuminating consciousness.
arkaiḥ [instrumental plural], by the hymns of illumination. [*Ved.*]

arkin अर्किन्, a kind of Vedic priest.

arṇas अर्णस्, 1. water (in a stream or expanse), river, sea. 2. the image of the sea, flood or stream in which the Vedic seers saw the substance of being and its different states.
arṇaḥ [nominative]

arocayat अरोचयत्, he illumined or made it to shine.

ārodhanaṁ divaḥ आरोधनं दिवः, the ascending slope of heaven. [*ṚV* 4.8.2, 4]

ārṣa prayoga आर्ष प्रयोग, "*ṛṣi*s' licence": a form of expression peculiar to the Vedic *ṛṣi*s, sometimes violating the normal rules of classical Sanskrit grammar.

ārta आर्त, one of the four classes of devotees: the distressed, one who turns for divine help in the sorrow and suffering of existence. [*Gītā* 7.16]

artha अर्थ, 1. one of the four objects of human life: self-interest; material, economic and other aims and needs of the mind and body. 2. object, thing. 3. meaning, significance (of a word); thought-substance of which an utterance is the sound-symbol.
arthān [accusative plural]

arthārthī अर्थार्थी, one of the four classes of devotees: the seeker of personal objects; one who seeks the Divine for the fulfilment of desire. [*Gītā* 7.16]

arthaśāstra (artha shastra) अर्थशास्त्र, a text treating of the science of politics or political economy.

arthavat अर्थवत्, meaningful.

arūpa अरूप, formless.

aruṣam (arusham) अरुषम्, reddish, bright.

arvat अर्वत्, horse, war-horse.
arvān [nominative singular]
arvatsu [locative plural]

arya अर्य, an aspiring soul; a doer of the Aryan work, one who rises to the noble aspiration and who does the great labour as an offering in order to arrive at the good and the bliss. [*Ved.*]
aryaḥ [nominative]

ārya (Aryan) आर्य, 1. the good and noble man. 2. the fighter; he who strives and overcomes all outside him and within him that stands opposed to the human advance. 3. he who does the work of sacrifice, finds the sacred word of illumination, desires the gods and increases them and is increased by them into the largeness of the true existence.

āryā आर्या, noble verse, a type of Sanskrit couplet.

āryabhūmi आर्यभूमि, the country of the *ārya*; India.

aryaḥ, see under *arya*.
Aryaman अर्यमन्, 1. [*Ved.*:] the Aspirer; the aspiring power and action of the Truth; the Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created travelled, pursued beyond all resistance and obscuration to its luminous and happy goal. 2. [later:] the chief of the Fathers (*pitṛs*).
Aryamā [nominative]
aryapatnīḥ अर्यपत्नीः, wives of the noble ones; the helpmates of the *arya*.
ārya Samāja (Arya Samaj) आर्य समाज, a Hindu reform movement.
ārya varṇa आर्य वर्ण, the quality or temperament (*varṇa*) of the *ārya*. [*Ved.*]
āryāvarta आर्यावर्त, the abode of the *ārya*s, India.
asad ātman असदात्मन्, the Self (*ātman*) as non-being; Universal Non-Being.
asad brahman असद् ब्रह्मन्, Non-being as the Reality.
asakta-buddhiḥ sarvatra असक्तबुद्धिः सर्वत्र, having an understanding unattached everywhere. [*Gītā* 18.49]
asaktaṁ sarvabhṛt असक्तं सर्वभृत्, unattached, yet all-supporting. [*Gītā* 13.15]
asaktaṁ teṣu karmasu (asaktam teshu karmasu) असक्तं तेषु कर्मसु, unattached to those actions. [*Gītā* 9.9]
āsakti आसक्ति, attachment.
asambhūti असम्भूति, the Non-Birth, non-Becoming. [*Īśā* 12]
asambhūtyā असम्भूत्या, by the dissolution of Birth.
asammūḍhaḥ martyeṣu सम्मूढः मर्त्येषु, unbewildered among mortals. [cf. *Gītā* 10.3]
āsana आसन, 1. [in *haṭhayoga*:] fixed posture, rigidly set position of the body. 2. a place and a fixed position (where the *ṛṣi*s would sit still until they got *siddhi*).
aśanāyā mṛtyuḥ अशनाया मृत्युः, the Hunger which is Death. [*Bṛh.* 1.2.4]
aśānti अशान्ति, disquiet, trouble.
āsanya (*prāṇa*) आसन्य, (breath) of the mouth. [*Bṛh.* 1.3.7]
asat असत्, Non-Being, Non-Existence, Nothingness; that which is not manifested and beyond manifestation and is not contained in the basis of manifestation.
asat ekam advitīyam (asat ekam evadwitiyam) असत् एकमद्वितीयम्, non-being, one without a second. [*Chānd.* 6.2.1].
asatya असत्य, false.
āścaryam आश्चर्यम्, mystery.
āścaryavat paśyati kaścid enam (ascharyavat pashyati kaschid enam) आश्चर्यवत्पश्यति कश्चिदेनम्, some see this as a wonder (*Gītā* 2.29).
aśeṣataḥ अशेषतः, without omission or remainder. [*Gītā* 7.2 etc.]
aśeṣeṇa अशेषेण, without exception. [*Gītā* 4.35 etc.]
ashtasiddhi, see *aṣṭasiddhi*.
Ashutosha, see *āśutoṣa*.
ashwa, see *aśva*.
ashwamedha, see *aśvamedha*.
ashwattha, see *aśvattha*.
Ashwins, see *Aśvin*s.
āsīna आसीन, seated, settled.
āśīrvāda (ashirvada) आशीर्वाद, benediction.
asmajjuhurāṇam enaḥ अस्मज्जुहुराणमेनः, from us the devious attraction of sin. [*Īśā* 18]

asmākebhiḥ nṛbhiḥ अस्माकेभिः नृभिः, by our men. [*Ved.*]
asmān अस्मान्, us.
aśnute saha brahmaṇā अश्नुते सह ब्रह्मणा, enjoys along with the *brahman*. [*Tait.* 2.1]
āśrama (ashram, asram) आश्रम, 1. the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. 2. any of the four successive stages or periods of the developing human life: the period of the student, the period of the householder, the period of the recluse or forest-dweller, the period of the free super-social man.
āśraya आश्रय, basis, lodgment, point of resort (of the consciousness and action).
asridhaḥ असिधः, unstumbling, unfailing.
asṛjata असृजत, loosed forth.
aṣṭasiddhi अष्टसिद्धि, the eight *siddhi*s, occult or supernormal powers.
aṣṭau ślokasahasrāṇi अष्टौ श्लोकसहस्राणि, eight thousand *śloka*s. [*Mahābhārata* 1.1.81]
asti hi ekam अस्ति हि एकम्, for it is the One.
astṛtam (astritam) अस्तृतम्, unoverthrown.
asu असु, vital force, might (which is the basis of all energetic and impetuous feeling and action).
āśu आशु, swift, full of swiftness.
aśubham अशुभम्, evil, defect.
aśuddha अशुद्ध, impure.
aśuddhi अशुद्धि, impurity.
asura असुर, 1. [*Ved.*:] the Lord; used in the *Veda* as in the Avesta for the *deva*, but also for the gods, his manifestations; it is only in a few hymns that it is used for the dark Titan. 2. [later:] the strong or mighty one, Titan; a hostile being of the mentalised vital.
āsurīṣu आसुरीषु, into Asuric (births). [*Gītā* 16.19]
asurya असुर्य, 1. titanic, undivine. 2. [*Ved.*:] the god-power, the mastering force of the Lord, the divine "Asura" in us.
asuryāḥ [nominative plural]
asuryam [neuter singular]
asūrya असूर्य, sunless, unillumined.
asūryāḥ [nominative plural]
āśutoṣa (Ashutosha) आशुतोष, swiftly placated (with sacrifice and effort), an epithet of *Rudra-Śiva*, the refuge of men.
asūyā असूया, envy, carping.
aśva (ashwa, aswa) अश्व, the horse, a figure of the *prāṇa*, the dynamic force of Life. [*Ved.*]
aśvā [feminine], mare.
aśvāḥ [nominative plural]
aśvaiḥ [instrumental plural]
āsvāda आस्वाद, taste.
aśvamedha (ashwamedha) अश्वमेध, the offering of the horse; [*Ved.*:] the offering of the Life-Power with all its impulses, desires, enjoyments to the divine existence; [later:] a great sacrifice performed by an imperial sovereign and sometimes used as a means of empire-building.
aśvattha (ashwattha) अश्वत्थ, fig-tree (symbolising the cosmic manifestation).
aśvavatī, *aśvāvatī* अश्ववती, अश्वावती, having with her her horses; accompanied by the swiftnesses of force. [*Ved.*]
*Aśvin*s (Ashwins, Aswins) अश्विनौ, the two Riders on the Horse; lords

of the joyous upward action of the mind and the vital powers; twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of active enjoyment, but they are also powers of Truth, of intelligent action, of right enjoyment. [*Ved.*]

aśvyam अश्व्यम्, mass of abundance or power of the horse. [*Ved.*]

aswa, see *aśva*.

Aswins, see *Aśvin*s.

asya mahimānam अस्य महिमानम्, his greatness. [*Muṇḍ.* 3.1.2; *Śvet.* 4.7]

atarkyam अतर्क्यम्, that which logic cannot reach. [*Kaṭha* 1.2.8]

atat tvam asi अतत्त्वमसि, thou art not That (cf. *tat tvam asi*).

atha parā yayā tad akṣaram adhigamyate अथ परा यया तदक्षरमधिगम्यते, and then the higher by which is known the Immutable. [*Muṇḍ.* 1.1.5]

Atharvan (Atharva) अथर्वन्, the *ṛṣi* of the journeying on the Path; the seer of the *Atharvaveda*. [*Ved.*]

Atharvaveda अथर्ववेद, the fourth *Veda*, whose composition is attributed to *Atharvan*.

athā te vidyāma sumatīnām अथा ते विद्याम सुमतीनाम्, then may we know something of thy right thinkings. [*ṚV* 1.4.3]

atīva me priyāḥ अतीव मे प्रियाः, exceedingly dear to Me. [*Gītā* 12.20]

ātmā, see under *ātman*.

ātmā abhūt sarvāṇi bhūtāni आत्मा अभूत्सर्वाणि भूतानि, the Self has become all existences. [cf. *Īśā* 7]

ātmā atat tvam (átmá atat twam) आत्मा अतत् त्वम्, thou art not That (cf. *sa ātmā tat tvam asi śvetaketo*).

ātmabodha आत्मबोध, awareness of the Self.

ātmadāna आत्मदान, self-giving.

ātmā eva abhūt sarvāṇi bhūtāni आत्मा एव अभूत्सर्वाणि भूतानि, the Self-existent has become all these becomings. [cf. *Īśā* 7]

ātmahā आत्महा, self-slayer. [*Īśā* 3]

ātmahano janāḥ आत्महनो जनाः, self-slaying births; they who are slayers of their souls. [*Īśā* 3]

ātmaivābhūt sarvabhūtāni आत्मैवाभूत्सर्वभूतानि, the Self-Being has become all existences. [cf. *Īśā* 7]

ātmajñāna आत्मज्ञान, knowledge of the Self.

ātmamāyayā आत्ममायया, by self-*māyā*. [*Gītā* 4.6]

ātman आत्मन्, Self; Spirit; self-existent and immutable being; the original and essential nature of our existence; our own true and highest Self.
ātmā [nominative]
ātmānam [accusative]

ātmanā ātmānam आत्मना आत्मानम्, thyself by thyself. [see the following]

ātmanā ātmānaṁ vettha आत्मना आत्मानं वेत्थ, thou knowest thyself by thyself. [*Gītā* 10.15]

ātmānam, see under *ātman*.

ātmānam akartāram आत्मानमकर्तारम्, himself as the non-doer. [*Gītā* 13.30]

ātmānam avasādayet आत्मानमवसादयेत्, thou shouldst (not) depress the self. [*Gītā* 6.5]

ātmānaṁ niyamya आत्मानं नियम्य, controlling the self. [*Gītā*. 18.51]

ātmānaṁ sarvabhūteṣu आत्मानं सर्वभूतेषु, the Self in all existences. [*Īśā* 6]

ātmānaṁ sarvabhūteṣu sarvabhūtāni cātmani आत्मानं सर्वभूतेषु सर्वभूतानि चात्मनि, the Self in all existing things

and all existing things in the Self. [cf. *Īśā* 6; *Gītā* 6.29]

ātmānaṁ sṛjāmi आत्मानं सृजामि, I loose forth myself. [*Gītā* 4.7]

ātmani atho mayi आत्मनि अथो मयि, in the Self and then in Me. [*Gītā* 4.35]

ātmani ātmānam ātmanā आत्मनि आत्मानमात्मना, the self in the self by the self. [*Gītā* 13.25]

ātmani sannyasya आत्मनि सन्न्यस्य, having renounced into the Self.

ātmani viśva-darśanam आत्मनि विश्वदर्शनम्, the seeing of the universe within the Self.

ātmanyātmanā आत्मन्यात्मना, in the self by the self. [cf. *Gītā* 13.25]

ātmanyātmānamātmanā आत्मन्यात्मानमात्मना, in the Self (it or he knows) the Self by the Self.

ātmaprasāda आत्मप्रसाद, happy tranquillity of the Self.

ātmarati आत्मरति, the delight of the Self; self-delighted.
ātmaratiḥ [nominative]

ātmārtham आत्मार्थम्, for the sake of the Self.

ātmaśakti (atmashakti) आत्मशक्ति, Self-Power.

ātmasamarpaṇa आत्मसमर्पण, self-surrender.
ātmasamarpaṇam [nominative]

ātmasaṁyama आत्मसंयम, self-discipline, the power and habit to control whatever needs control in the movements of the nature.

ātmasātkaraṇa आत्मसात्करण, an assimilative appropriation, a making a thing settle into oneself and turn into characteristic form of our self-being.

atmashakti, see *ātmaśakti*.

ātmastha आत्मस्थ, self-stationed.

ātmaupamyena sarvatra आत्मौपम्येन सर्वत्र, all everywhere in the image of the Self. [*Gītā* 6.32]

ātmā vā idam eka evāgra āsīt — sa īkṣata — sa imān lokān asṛjata आत्मा वा इदमेक एवाग्र आसीत् — स ईक्षत — स इमान् लोकानसृजत, in the beginning this was all the Atman, He alone, He looked and put forth these worlds. [cf. *Ait.* 1.1-2]

ātmavān आत्मवान्, in possession of the Self.

ātma-vibhūti आत्मविभूति, God's power of various self-becoming.

ātmaviśuddhaye आत्मविशुद्धये, for self-purification. [*Gītā* 6.12]

atri अत्रि, "the eater or the traveller": the devourer, a kind of demon; *Atri*: a Vedic *ṛṣi* from whom the *Atri*s were descended. [*Ved.*]

aṭṭahāsya अट्टहास्य, loud laughter; the laughter that makes light of defeat and death and the powers of the ignorance.
aṭṭahāsyam [nominative]

AUM अ उ म्, the sacred syllable *oṁ* with its three constituent letters A, U, M shown separately.

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्, deluded minds despise Me lodged in the human body. [*Gītā* 9.11]

avakhādaḥ अवखादः, pitfall, abrupt descent.

avalambana अवलम्बन, a support.

avas अवस्, guard, safety, protection. [*Ved.*]

avaśaṁ prakṛter vaśāt अवशं प्रकृतेर्वशात्, helplessly subject owing to the control of *prakṛti*. [*Gītā* 9.8]

avaśaṁ vaśāt अवशं वशात्, helplessly subject owing to the control. [see the preceding]

avaṣṭabhya अवष्टभ्य, leaning upon.

[*Gītā* 9.8]

avasthā अवस्था, status.

avatāra (avatar) अवतार, incarnation; the descent into form; the revelation of the Godhead in humanity; the Divine manifest in a human appearance.

avedīt अवेदीत्, one comes to (that) Knowledge. [*Kena* 2.5]

āveśa आवेश, entrance, possession; exultation of the uplifting of the consciousness; elation of the inrush and passage of poetical inspiration.

avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam अविभक्तं च भूतेषु विभक्तमिव च स्थितम्, indivisible but as if divided in beings. [*Gītā* 13.17]

avicārī (avichari) अविचारी, without perception and deliberation.

avidat अविदत्, he found.

avidhipūrvakam अविधिपूर्वकम्, not in the true order. [*Gītā* 16.17]

avidyā अविद्या, 1. ignorance. 2. the relative and multiple consciousness; the consciousness of Multiplicity (cf. *vidyā*).

avidyāmāyā अविद्यामाया, *māyā* of the Ignorance.

avidyāyām antare अविद्यायामन्तरे, within the Ignorance. [see the following]

avidyāyām antare vartamānāḥ अविद्यायामन्तरे वर्तमानाः, living and moving within the Ignorance. [*Kaṭha* 1.2.5; *Muṇd.* 1.2.8]

avidyayā mṛtyuṁ tīrtvā अविद्यया मृत्युं तीर्त्वा, having by the Ignorance crossed beyond death. [*Īśā* 11]

avidyayā mṛtyuṁ tīrtvā vidyayāmṛtam aśnute अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality. [*Īśā* 11]

avijñātaṁ vijānatām अविज्ञातं विजानताम्, unknown to those who know. [*Kena* 2.3]

avijñātaṁ vijānatāṁ vijñātaṁ avijānatām अविज्ञातं विजानतां विज्ञातमविजानताम्, unknown to those who (think they) know, known to those who (know that they) do not know. [*Kena* 2.3]

avikampena yogena yujyate अविकम्पेन योगेन युज्यते, unites himself (to Me) by an untrembling *yoga*. [*Gītā* 10.7]

avikārya अविकार्य, immutable. [*Gītā* 2.25]

avraṇam अव्रणम्, without wound or scar. [*Īśā* 8]

avratān अव्रतान्, those who observe not the law of (thy) working. [*Ved.*]

avṛdhaḥ अवृधः, they who desire no increase. [*Ved.*]

āvṛtti आवृत्ति, repetition.

avyabhicāriṇī bhakti अव्यभिचारिणी भक्ति, unswerving devotion. [cf. *Gītā* 13.11]

avyākṛta अव्याकृत, the Unmanifest.

avyākṛta prakṛti अव्याकृत प्रकृति, undifferentiated Nature.

avyakta अव्यक्त, 1. unmanifest, latent, concealed. 2. the unmanifestation, unmanifest principle. 3. [in *Sāṅkhya*:] the primary unmanifest seed-state of the manifest active eightfold nature of things. 4. [in *Vedānta*:] the power involved or inherent in unmanifest Spirit or Self out of which cosmos comes and into which it returns.

avyaktam akṣaram अव्यक्तमक्षरम्, the unmanifest immutable. [cf. *Gītā* 12.1]

avyaktam anirdeśyam अव्यक्तमनिर्देश्यम्, unmanifest, indefinable. [cf. *Gītā*

12.3]
avyaktamūrti अव्यक्तमूर्ति, whose image is not revealed. [cf. *Gītā* 9.4]
avyakta parārdha अव्यक्त परार्ध, concealed higher hemisphere.
avyaktāt param avyaktam अव्यक्तात्परमव्यक्तम्, an unmanifest Supreme beyond the Unmanifest. [cf. *Kaṭha* 1.3.11; *Gītā* 8.20]
avyakto'kṣaraḥ अव्यक्तोऽक्षरः, the unmanifest immutable. [*Gītā* 8.21]
avyakto vyaktāt paraḥ अव्यक्तो व्यक्तात् परः, unmanifest Supreme beyond the manifest.
avyavahārya अव्यवहार्य, incommunicable; without relations.
avyavahāryam [nominative]
avyaya अव्यय, imperishable.
āyā (ayah) [Hind.] आया, a waiting maid or nurse.
ayam ātmā brahma अयमात्मा ब्रह्म, this Self is the *brahman*. [*Māṇḍ*. 4.2].
Ayāsya अयास्य, a *ṛṣi* associated with the *navagva*s. [*Ved*.]
āyavaḥ आयवः, life-forces.
avyayībhāva अव्ययीभाव, indeclinable compound.
ayoni-sambhava अयोनिसम्भव, virgin birth.
āyus (áyu) आयुस्, life, vitality.
āyuḥ [nominative]

B

babhru बभ्रु, red gold or tawny yellow.
bābū [Hind.] बाबू, gentleman; especially, a Bengali of the higher and middle classes; often used with the name like the English "Mr.".
baḍa bau (boro bou) [Beng.] बड़ बऊ, "the eldest bride", i.e. the wife of the eldest brother in a family.
baḍamāmā (boromama) [Beng.] बड़ मामा, eldest maternal uncle.
baddha jīva बद्ध जीव, a soul in bondage.
badmāś (budmash) [Hind.] बदमाश, hooligan.
bāgāyat [Mar.] बागायत, irrigated land.
bahiśt (behesta) [Hind.] बहिश्त, Paradise.
bahūni बहूनि, many.
bahūni me vyatītāni janmāni (tava cārjuna) बहूनि मे व्यतीतानि जन्मानि (तव चार्जुन), many are My lives that are past, (and thine also, O Arjuna). [*Gītā* 4.5]
bahuvrīhi बहुव्रीहि, [in Sanskrit grammar:] attributive compound.
bāhyapūjā बाह्यपूजा, external worship.
bāhya sparśa (bahya sparsha) बाह्य स्पर्श, the touch of outward things. [cf. *Gītā* 5.21]
bāhyasparśāḥ [plural]
bāhyataḥ बाह्यतः, outside, external.
baiṭhak [Hind.] बैठक, deep knee-bends.
baiṭhakkhānā [Hind.] बैठकखाना, drawing-room, parlour.
bakalam (vakalam) [Hind.] बकलम, delegation of authority to another.
bakhśīś (bucksheesh) [Hind.] बख्शीश, tip, gratuity.
bala बल, strength.
balam [nominative]
Bala बल, classical Sanskrit name of *Vala*, a demon destroyed by *Indra*.
Balabhid बलभिद्, destroyer of *Bala*.
bālaka बालक, child, boy.
balam, see under *bala*.
Balarāma (Balaram) बलराम, the elder brother of *Kṛṣṇa*, sometimes regarded as an *avatāra* of *Viṣṇu*; one of the *caturvyūha*
bālavat बालवत्, as a child.
bālvaid [Hind.] बालवैद, a physician who treats children.

bande mātaram বন্দে মাতরম [Beng. pronunciation of *vande mātaram*], I bow to the Mother.

bandhu বন্ধু, kin; friend.

bandobast [Hind.] বন্দোবস্ত, arrangement.

baniyā (bania, banya) [Hind.] বনিয়া, merchant, shopkeeper.

barhis বর্হিস্, (seat of) sacred grass; the seat of the soul's fullness (from the root *bṛh*, "to expand"). [*Ved.*] *barhiḥ* [nominative]

barhiṣad pitaraḥ (barhishad pitris) বর্হিষদ্ পিতরঃ, the Fathers "seated on the sacrificial grass", a class of *pitṛ*s. [*Ved.*]

bāsanā [Beng.] বাসনা, wish, longing, fanciful desire (cf. *vāsanā*).

behesta, see *bahiśt*.

bhadram ভদ্রম্, good, happy; anything good, auspicious, happy.

bhaga ভগ, 1. enjoyment or the enjoyer. 2. *Bhaga*: the *deva* as the Lord of enjoyment; a solar deity, the divine Enjoyer in man. [*Ved.*]

bhāga ভাগ, 1. enjoyment. 2. portion, share.

Bhaga Savitṛ (Bhaga Savitri) ভগ সবিতৃ, *Savitṛ*, the Creator, as *Bhaga*, the Enjoyer.

Bhagavad Gītā ভগবদ্গীতা, "the Song of the Blessed Lord", a celebrated scripture in the form of a dialogue between *Kṛṣṇa* (*Bhagavān*) and *Arjuna* spoken on the battlefield of *Kurukṣetra*, which occurs as an episode in the *Mahābhārata*.

Bhagavān (Bhagawan, Bhagwan) ভগবান্, God; the Lord of Love and Delight.

Bhāgavata (Bhagavat, Bhagawat, Bhagwat) ভাগবত, 1. the *Bhāgavata Purāṇa*, one of the eighteen *Purāṇa*s. 2. the law of the *Vaiṣṇava* dispensation of adoration and love. 3. a worshipper of *Bhagavān*.

bhagavat-cetanā (bhagavat chetana) ভগবত্-চেতনা, the divine consciousness.

bhāgavatī śakti ভাগবতী শক্তি, the divine Power.

Bhagawan, see *Bhagavān*.

Bhagīratha ভগীরথ, the name of an ancient king of the solar dynasty who brought down the Ganga from heaven.

Bhagwan, see *Bhagavān*.

bhāi bhāi ek thāin [Beng.] ভাই ভাই এক ঠাঁই, brother and brother massed inseparably together. [Slogan popularised at the first observance of Partition Day in 1905]

bhajāmi ভজামি, I accept (them) to My love. [*Gītā* 4.11]

bhajana (bhajan) ভজন, a devotional song; worship.

bhajanti prītipūrvakam ভজন্তি প্রীতিপূর্বকম্, they adore Me with an intense delight of love. [cf. *Gītā* 10.10]

bhajasva mām ভজস্ব মাম্, love and turn to Me. [*Gītā* 9.33]

bhajati ভজতি, adores (Me), has *bhakti* (for Me). [*Gītā* 15.19]

bhakta ভক্ত, a lover and devotee of the Divine.

bhakti ভক্তি, devotion to the Divine; adoration, worship, self-offering to what is greater than oneself; love and adoration and the soul's desire of the highest.

bhaktimān me priyaḥ ভক্তিমান্ মে প্রিয়ঃ, the God-lover is dear to Me. [*Gītā* 12.17]

bhaktimārga ভক্তিমার্গ, the path of *bhakti*.

bhaktivāda भक्तिवाद, the gospel of *bhakti*.
bhaktiyoga भक्तियोग, the *yoga* of devotion; adoration and seeking of the supreme Self as the Divine Being.
bhaktyā mām abhijānāti भक्त्या मां अभिजानाति, by *bhakti* he comes to know Me. [*Gītā* 18.55]
bhālobāshā [Beng.] ভালবাসা, love, liking, affection.
bhāṅg [Hind.] भाङ्ग, hemp, used as an intoxicant.
bhaṅga भङ्ग, breaking; design and coloured wave-flow of the body.
bhaṇgī [Hind.] भङ्गी, scavenger.
Bharata (Bharat) भरत, 1. name of an ancestor of the *Pāṇḍava*s and *Kaurava*s, after whom India came to be called *Bhāratavarṣa*. 2. name of a brother of *Rāma*. 3. name of an ancient sage, supposed to have been the founder of the arts of music and dramaturgy.
Bhārata (Bharat) भारत, a descendent of *Bharata*; India; the *Mahābhārata*.
Bhārataśakti (Bharata Shakti) भारतशक्ति, the *śakti* of India.
Bhāratavarṣa (Bharatavarsha) भारतवर्ष, India.
Bhāratī भारती, [in the Veda:] same as *Mahī*; [in post-Vedic Hinduism:] a name of *Sarasvatī* as the goddess of speech, of learning and of poetry.
bhargaḥ savitur devasya yo no dhiyaḥ pracodayāt भर्गः सवितुर्देवस्य यो नो धियः प्रचोदयात्, the power and light of the divine Sun (*Savitṛ*) . . . which should impel our thoughts. [cf. *ṚV* 3.62.10]
Bhārgavāḥ भार्गवाः, a clan of *ṛṣi*s descended from *Bhṛgu*. [*Ved.*]
bhartṛ भर्तृ, 1. upholder; the upholding *puruṣa*. 2. husband. *bhartā* [nominative]
bhartṛśokaparītāṅgī भर्तृशोकपरीताङ्गी, her whole body afflicted with grief for her husband. [*Mahābhārata* 3.64.12]
bhāṣya (bhashya) भाष्य, a commentary.
bhattā [Hind.] भत्ता, travelling allowance.
bhāva भाव, 1. status of being. 2. a becoming. 3. a subjective state, one of the secondary subjective becomings of Nature (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of the reason, the turns of the feeling and moral sense). 4. the affective nature. 5. general sensation. 6. one of the *ṣaḍaṅga*: the emotion or aesthetic feeling expressed by the form. 7. [in poetry:] feeling, mood, sentiment. *bhāvāḥ* [plural]
bhāva-karaḥ भावकरः, maker of subjective becomings. [cf. *Gītā* 8.3]
Bhavānī (Bhawani) भवानी, a name of the Goddess; the Infinite Energy; the Mother.
Bhavānī Bhāratī (Bhawani Bharati) भवानी भारती, *Bhavānī* as the *śakti* of India.
Bhavānī Mahiṣa-mardinī (Bhawani Mahisha Mardini) भवानी महिषमर्दिनी, *Bhavānī* as the slayer of the Buffalo-demon (*Mahiṣāsura*).
Bhavānī Mandira (Bhawani Mandir) भवानी मन्दिर, the temple of *Bhavānī*, the Mother.
bhavanti भवन्ति, they are.

bhavanti matta eva भवन्ति मत्त एव, they are from Me. [*Gītā* 10.5]
bhāvo'nyaḥ भावोऽन्यः, another status of existence. [*Gītā* 8.20]
Bhawani etc., see *Bhavānī* etc.
bhayānaka भयानक, one of the eight *rasa*s: the terrible.
bheda भेद, difference, a different part. *bhedāḥ* [plural]
bhedābheda भेदाभेद, difference and sameness.
bhikṣā भिक्षा, begging; humble request.
bhoga भोग, enjoyment, possession.
bhogaiśvaryagatiṁ prati भोगैश्वर्यगतिं प्रति, directed to enjoyment and lordship as its goal. [*Gītā* 2.43]
bhogārtham भोगार्थम्, for the sake of enjoyment.
bhogin भोगिन्, enjoyer.
bhoktā भोक्ता, enjoyer.
bhoktāraṁ yajñatapasām भोक्तारं यज्ञतपसाम्, enjoyer of sacrifice and *tapasyā*. [*Gītā* 5.29]
bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्, the Enjoyer of sacrifice and *tapasyā*, the mighty Lord of all the worlds. [*Gītā* 5.29]
bhoymug, see *bhuīmūg*.
bhrajas भ्रजस्, brightness, splendour, radiance.
bhraṣṭa भ्रष्ट, fallen (from *yoga*).
Bhṛgu (Bhṛigu) भृगु, a great *ṛṣi*, the son of *Varuṇa*; regarded as one of the original sages, progenitor of the clan of *ṛṣi*s who went by his name, solar powers of *Sūrya*, burning powers of the Sun. [*Ved.*]
bhrūmadhya, the place between the eyebrows.
bhū भू, earth, the material world.
bhūḥ, see *bhūr*.
bhuīmūg [Mar.] भुईमूग, groundnuts.
Bhujyu भुज्यु, "the seeker of enjoyment", son of King *Tugra*. [*Ved.*]
bhukti भुक्ति, enjoyment. *bhuktiḥ* [nominative]
bhūmā भूमा, the Large.
bhūmi भूमि, earth; place of manifestation.
bhuñjīthāḥ भुञ्जीथाः, thou shouldst enjoy. [*Īśā* 1]
bhūr, *bhūḥ* भूर्, भूः, the material world, earth realm.
bhūri (aspaṣṭa) kartvam भूरि (अस्पष्ट) कर्त्वम्, (there is made clear) the much that has still to be done. [*ṚV* 1.10.2]
bhūrloka भूर्लोक, the material world, the world of formal becoming.
bhūta भूत, 1. a becoming, an existence; that which has become as opposed to that which eternally is. 2. an elemental power or spirit. 3. an element; any of the five *bhūta*s or elemental states of substance: *ākāśa*, *vāyu*, *agni* (*tejas*), *āpaḥ* (*jala*), *pṛthivī*. *bhūtānām* [genitive plural] *bhūtāni* [nominative plural]
bhūta-bhāvana bhūteśa deva-deva jagatpate भूतभावन भूतेश देवदेव जगत्पते, lord of existences, cause of their becoming, God of gods, master of the universe. [*Gītā* 10.15]
bhūtabhṛn na ca bhūtastho mamātmā bhūtabhāvanaḥ भूतभृन्न च भूतस्थो ममात्मा भूतभावनः, My self is that which supports beings and constitutes their existence, it does not dwell in them. [*Gītā* 9.5]
bhūtabhṛt भूतभृत्, that which supports beings. [see the preceding]
bhūtagrāmam भूतग्रामम्, multitude of beings or becomings.
bhūta-karaḥ भूतकरः, maker of existences. [cf.*Gītā* 8.3]

bhūtānām भूतानाम्, see under *bhūta*.
bhūtānām īśvaraḥ भूतानामीश्वरः, the lord of beings. [*Gītā* 4.6]
bhūtāni भूतानि, see under *bhūta*.
bhūtāni abhūt भूतानि अभूत्, became the becomings. [cf. *Īśā* 7]
bhūtaprakṛti (bhutaprakriti) भूतप्रकृति, elemental Nature.
bhūtastha भूतस्थ, dwelling in beings. [*Gītā* 9.5]
bhūteṣu bhūteṣu vicitya dhīrāḥ (bhuteshu bhuteshu vichitya dhirah) भूतेषु भूतेषु विचित्य धीराः, the wise distinguish That in all kinds of becomings. [*Kena* 2.5]
bhūtvā bhūtvā भूत्वा भूत्वा, having come into the becoming again and again. [*Gītā* 8.19]
bhuvaḥ, see *bhuvar*.
bhuvana भुवन, becoming; world.
bhuvanam [nominative]
bhuvar, *bhuvaḥ* भुवर्, भुवः, world of pure vitality, world of various becoming (the intermediate dynamic, vital or nervous consciousness).
bhuvarloka भुवर्लोक, world of free vital becoming in form.
bhūya eva śṛṇu me paramaṁ vacaḥ भूय एव शृणु मे परमं वचः, again hearken to My supreme word. [*Gītā* 10.1]
bhūya iva भूय इव, as if greater. [*Īśā* 9, 12]
bibāha বিবাহ [Beng. pronunciation of *vivāha*], marriage.
bībhatsa बीभत्स, one of the eight *rasa*s: the horrible or repellent.
Bibhishan, Beng. pronunciation of *Vibhīṣaṇa*.
bīḍ [Guj.] બીડ, grassland.
bideshī বিদেশী [Beng. pronunciation of *videśī*], foreign (goods).
bīghā [Hind.] बीघा, a traditional unit of land measurement varying in size in different parts of India, usually less than an acre.
bījamantra बीजमन्त्र, seed-*mantra*.
bila बिल, hole, lair, cave.
bilam [nominative]
bindu बिन्दु, dot, point.
biparīta buddhi বিপরীত বুদ্ধি [Beng. pronunciation of *viparīta buddhi*], deluded intelligence.
bodha बोध, awareness, taking into the observation.
bodhi बोधि, [in Buddhism:] perfect wisdom or enlightenment.
boro bou, see *baḍa bau*.
boromama, see *baḍamāmā*.
brahma ब्रह्म, see under *brahman*.
Brahmā ब्रह्मा, 1. [*Ved*.:] the priest of the Word; the power of the Divine that creates the worlds by the Word. 2. [later:] the creative Deity, one of the *trimūrti*; the Eternal's personality of existence.
brahmabhūta ब्रह्मभूत, has become the *brahman*.
brahma-bhūyāya ब्रह्मभूयाय, for arriving at the Brahmic status. [*Gītā* 18.53]
brahmacārin (brahmachari) ब्रह्मचारिन्, one who practices *brahmacarya*; a student, one who is passing through the first of the four *āśrama*s.
brahmacarya (brahmacharya) ब्रह्मचर्य, complete sex-purity; the transformation of *retas* into *ojas* and the raising of its energies upward so that they change into a spiritual force.
brahmacaryam [nominative]
brahmā devānāṁ prathamaḥ sambabhūva ব্রহ্মা দেবানাং প্রথমঃ সম্বভূব, *Brahmā* first of the Gods was born. [*Mūṇḍ*. 1.1.1].
brahmadviṣaḥ ব্রহ্মদ্বিষঃ, haters and

destroyers of the Word. [*Ved.*]

brahmāgni ब्रह्माग्नि, the fire of the *brahman*. [cf. *Gītā* 4.24, 25]

brahmajñāna ब्रह्मज्ञान, the knowledge of *brahman*.
brahmajñānam [nominative]

brahma-jñātā ब्रह्मज्ञाता, one who knows *brahman* (ultimate reality).

brahmaloka ब्रह्मलोक, world of the *brahman*, in which the soul is one with the infinite existence and yet in a sense still a soul able to enjoy differentiation in the oneness; the highest state of pure existence, consciousness and beatitude attainable by the soul without complete extinction in the Indefinable.

brahman ब्रह्मन्, 1. [*Ved.*:] the sacred or inspired word, expression of the heart or soul; heart; the Vedic word or *mantra* in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being; the Soul that emerges out of the subconscient in Man and rises towards the superconscient and also word of creative Power welling upward out of the soul. 2. [*Vedānta*:] the Reality; the Eternal; the Supreme Being; the absolute and omnipresent Reality; everlasting Spirit-Substance; the One besides whom there is nothing else existent; in relation to the universe, the Supreme is *brahman*, the one Reality which is not only the spiritual, material and conscious substance of all the ideas and forces and forms of the universe, but their origin, support and possessor, the cosmic and supracosmic Spirit.
brahma [nominative]
brahmaṇā [instrumental]
brahmaṇi [locative]

brāhmaṇa (brahmin) ब्राह्मण, 1. a member of the first of the four orders (*caturvarṇa*): the priest of knowledge; the man of learning and thought and knowledge; the Divine as knowledge in man. 2. the portion of the *Veda*, distinct from its *mantra* (hymnal) portion, which contains rules for the employment of the *mantra*s at various sacrifices, and also detailed explanations of the origin and meaning of the *mantra*s and numerous old legends.

brahmānanda ब्रह्मानन्द, the *ānanda* of the *brahman*.

Brahmaṇaspati ब्रह्मणस्पति, the lord of the divine word (*brahman*); the Creator by the word.

brahmaṇā vipaścitā ब्रह्मणा विपश्चिता, with the wise-thinking *brahman*. [*Tait.* 2.1].

brahmāṇḍa ब्रह्माण्ड, the universe as the "egg of Brahma".

brahman hiraṇyagarbha ब्रह्मन् हिरण्यगर्भ, *brahman* as Master of the Dream Universe.

brahmaṇi, see under *brahman*.

brahma-nirvāṇa ब्रह्मनिर्वाण, extinction in the *brahman*.

brahman prājña ब्रह्मन् प्राज्ञ, *brahman* as Master of the Trance Universe of Unmanifestation.

brahman-śakti (brahman-shakti) ब्रह्मन्-शक्ति, original substance-force.

brahman virāṭ ब्रह्मन् विराट्, *brahman* as Master of the Waking Universe.

brāhmaṇya ब्राह्मण्य, brahminhood; the *dharma* of the *brāhmaṇa*.
brāhmaṇyam [nominative]

brahmaṇyabhivyaktikarāṇi yoge

ब्रह्मण्यभिव्यक्तिकराणि योगे, signs helpful to the opening to the higher consciousness in *yoga*. [*Śvet*. 2.11]

brahmaṇyādhayā (*brahmaṇi ādhāya*) *karmāṇi* ब्रह्मण्याधाय कर्माणि, having reposed (or founded) works on the *brahman*. [*Gītā* 5.10]

brahmarandhra ब्रह्मरन्ध्र, [in *yoga*:] the opening at the top of the skull.

brahmaśakti (brahmashakti) ब्रह्मशक्ति, the soul-power of the *brāhmaṇa*.

brahmasaṁsparśam atyantaṁ sukham aśnute ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते, he enjoys the exceeding happiness of the touch of the *brahman*. [*Gītā* 6.28]

brahma satyaṁ jagan mithyā ब्रह्म सत्यं जगन्मिथ्या, the Eternal is true, the world is a lie. [*Vivekacūḍāmaṇi* 20].

brahmāstra ब्रह्मास्त्र, a *brahman*-missile.

Brahmasūtra ब्रह्मसूत्र, an aphoristic work treating of the *brahman*, one of the main texts of the *Vedānta* philosophy; also called *Vedānta Sūtra*.

brahmatejas ब्रह्मतेजस्, the power and glory of *brahman*, a power of light full of spiritual force, illumination and purity of working. *brahmatejaḥ* (brahmatej) [nominative]

brahmavāda ब्रह्मवाद, the gospel of the *brahman*, the Vedantic philosophy (as opposed to the *vedavāda*).

brahmavādin ब्रह्मवादिन्, one who professes the *brahmavāda*.

brahmavarcas ब्रह्मवर्चस्, same as *brahmatejas*.

brahmavid āpnoti ब्रह्मविदाप्नोति, the knower of *brahman* reaches. [see the following]

brahmavid āpnoti param ब्रह्मविदाप्नोति परम्, the knower of *brahman* reaches that which is supreme.

brahmavid brahmaṇi sthitaḥ ब्रह्मविद् ब्रह्मणि स्थितः, the knower of the *brahman* established in the *brahman*. [*Gītā* 5.20]

brahmavidyā ब्रह्मविद्या, the knowledge of *brahman*.

brahmavyaktikarāṇi yoge ब्रह्मव्यक्तिकराणि योगे, signs helpful to the opening to the higher consciousness in *yoga*. [cf. *Śvet*. 2.11]

brahmayoga ब्रह्मयोग, union with the *brahman*. [see the following]

brahmayogayuktātmā ब्रह्मयोगयुक्तात्मा, one whose self is in *yoga* (*yukta*) by union with the *brahman*. [*Gītā* 5.21]

brahmin, see *brāhmaṇa*.

brāhmī sthiti ब्राह्मी स्थिति, standing in the *brahman*, the Brahmic condition. [*Gītā* 2.72]

brāhmī upaniṣad (Brahmi Upanishad) ब्राह्मी उपनिषद्, any *Upaniṣad* whose subject is the knowledge of *brahman*.

bṛhad dyauḥ (brihad dyau) बृहद् द्यौः, the great heaven. *bṛhaddivaḥ* (brihaddiva) [genitive]

bṛhaj jyotiḥ बृहज् ज्योतिः, the vast light. [*Ved*.]

Bṛhaspati (Brihaspati) बृहस्पति, 1. [*Ved*.:] the Master of the creative Word (the stress in the name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it). 2. [later:] the chief of the high priests of the world, spiritual teacher of the gods and guardian of the planet Jupiter. 3. the founder of the *Cārvāka* school of materialistic philosophy.

bṛhat (brihat) बृहत्, large, wide; the Large, the Vast (used to describe the world or plane of Truth-Consciousness). [*Ved.*]
bṛhat dyauḥ बृहत् द्यौः, same as *bṛhad dyauḥ*.
bṛhatī (brihati) बृहती, the name of a metre.
Brihaspati, see *Bṛhaspati*.
brihat, see *bṛhat*.
Brindaban, Brindavan, see *Vṛndāvana*.
bucksheesh, see *bakhśīś*.
buddha बुद्ध, 1. awakened; the awakened spirit. 2. *Buddha*: the name of a great sage, the founder of Buddhism, sometimes considered to be an *avatāra* of *Viṣṇu*.
buddheḥ parataḥ बुद्धेः परतः, supreme over the intelligent will. [see the following]
buddheḥ paratastu saḥ बुद्धेः परतस्तु सः, that which is supreme over the intelligent will is He. [*Gītā* 3.42]
buddhi बुद्धि, reason; thinking mind; intellectual understanding; the discriminating principle, at once intelligence and will; the higher knowledge-faculty.
buddhibheda बुद्धिभेद, a division in the understanding. [see the following]
buddhibhedaṁ janayet बुद्धिभेदं जनयेत्, should create a division in the understanding (cf. *na buddhibhedaṁ* etc.).
buddhigrāhyam atīndriyam बुद्धिग्राह्यमतीन्द्रियम्, beyond perception by the sense but seizable by the perceptions of the reason. [*Gītā* 6.21]
buddhikoṣa बुद्धिकोष, intellectual sheath.
buddhir lipyate बुद्धिर्लिप्यते, the understanding is stained. [cf. *Gītā* 18.17]
buddhiśakti (buddhishakti) बुद्धिशक्ति, the power and perfection of the *buddhi*.
buddhiyoga बुद्धियोग, the *yoga* of the intelligent will.
buddhi-yogam upāśritya बुद्धियोगमुपाश्रित्य, resorting to the *yoga* of the will and intelligence. [*Gītā* 18.57]
buddhyā viśuddhayā yuktaḥ बुद्ध्या विशुद्धया युक्तः, in union by the purified *buddhi*. [*Gītā* 18.51]
budhā bhāva-samanvitāḥ बुधा भावसमन्विताः, the wise, rapt in emotion. [*Gītā* 10.8]
budhna बुध्न, foundation. [*Ved.*]
budhne ṛtasya बुध्ने ऋतस्य, in the foundation of the Truth. [cf. *ṚV* 3.61.7]
budmash, see *badmāś*.
bujruki [Beng.] बूज़रुकि, pretence, trick, imposture.
byragee, Beng. pronunciation of *vairāgī*.

C

caddar (chaddar) [Hind.] चद्दर, a cloth worn to cover the upper body, shawl.
caitanya (chaitanya) चैतन्य, consciousness.
caitanya ātmā (chaitanya atma) चैतन्य आत्मा, Self of consciousness.
caitanyaghana चैतन्यघन, concentrated consciousness, dense luminous consciousness.
caitanyaloka (chaitanyaloka) चैतन्यलोक, world of consciousness.
caitanya puruṣa (chaitanya purusha) चैतन्य पुरुष, conscious being; the all-conscious Soul.

caitya guru चैत्य गुरु, the Guide in the conscious being.
caitya puruṣa (chaitya purusha) चैत्य पुरुष, the psychic being.
cakra (chakra) चक्र, 1. wheel; circle; disc, discus. 2. a ganglionic centre of the nervous system; a centre of the inner consciousness belonging to the subtle body. 3. a group of *sādhaka*s.
cakravartī (chakravarti) चक्रवर्ती, same as *cakravartī rājā*.
cakravartī rājā (chakravarti raja) चक्रवर्ती राजा, emperor, universal sovereign.
cakṣuḥ चक्षुः, eye, vision.
cakṣu lajjā (chakshu lajja) [Beng.] चक्षु लज्जा, modesty; the desire to be always pleasant and polite.
cakṣuś ca śrotraṁ ca (chakshush cha shrotran cha) चक्षुश्च श्रोत्रं च, the eye and the ear.
Çakya-Muni, see *Śākyamuni*.
calā pṛthvī sthirā bhāti चला पृथ्वी स्थिरा भाति, the earth moves, it appears to be still.
camasaṁ caturvayam चमसं चतुर्वयम्, the fourfold bowl. [*ṚV* 4.36.4]
camū चमू, the wine bowl. [*Ved.*]
Cāmuṇḍā Kālī (Chamunda Kali) चामुण्डा काली, a terrible form of the goddess *Kālī*.
canas चनस्, food; enjoyment, pleasure, delight. [*Ved.*]
canaḥ (chanah) [nominative]
canasyatam चनस्यतम्, take your pleasure in. [*ṚV* 1.3.1]
cañcalaṁ manaḥ चञ्चलं मनः, restless mind. [cf. *Gītā* 6.34]
caṇḍāla (chandala) चण्डाल, historically, a member of the lowest class in Hindu society.
Caṇḍī (Chandi) चण्डी, a name of *Durgā*, the Goddess who is the energy of *Śiva*.
caṇḍībhāva (chandibhava) चण्डीभाव, the force of *Kāli* manifest in the temperament.
candra (chandra) चन्द्र, 1. luminous; blissful. 2. the moon. [*Ved.*]
candraloka (chandraloka) चन्द्रलोक, world of the Moon.
capātī (chupattie) [Hind.] चपाती, a small flat unleavened bread.
caprās (chapras) [Hind.] चपरास, badge of office.
carṣaṇi चर्षणि, effort, laborious action or work, or the doer of such action. [*Ved.*]
carṣaṇīnām (charshaninam) [genitive plural]
carṣaṇīdhṛt चर्षणीधृत्, upholder of actions.
carṣaṇiprāḥ चर्षणिप्राः, the doer of the work, the man. [*Ved.*]
Cārvāka (Charvak, Charvaka) चार्वाक, name of a materialistic philosopher; his school of thought.
caturvarṇa (chaturvarna) चातुर्वर्ण, the fourfold order: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*.
cāturvarṇya (chaturvarnya) चातुर्वर्ण्य, the system of the four orders of society.
caturvyūha चतुर्व्यूह, fourfold effective Power; the fourfold manifestation of God as *Śrīkṛṣṇa*, *Balarāma*, *Pradyumna* and *Aniruddha*.
caturyuga (chaturyuga) चतुर्युग, a series of four ages or *yuga*s (*satya* or *kṛta*, *tretā*, *dvāpara* and *kali*), successive periods in the cyclic wheel of evolution.
catuṣpād dharma चतुष्पाद् धर्म, the perfect harmony of the four *dharma*s (*brāhmaṇyam*, *kṣatram*, *vaiśyam*, *śaudram*).
catvāro manavaḥ चत्वारो मनवः, the four

Manus, the spiritual Fathers of every human mind and body. [*Gītā* 10.6]

caudharī (chowdhury) [Hind.] चौधरी, the head man of a village.

celā (chela) चेला, disciple.

ceṣṭāḥ चेष्टाः, efforts. [*Gītā* 18.14]

cetana (chetana) चेतन, waking consciousness.

cetanaścetanānām चेतनश्चेतनानाम्, the One Conscious in many conscious beings. [*Kaṭha* 2.2.13; *Śvet.* 6.13]

cetano acetaneṣu चेतनो अचेतनेषु, conscious in unconscious things.

cetantī sumatīnām चेतन्ती सुमतीनाम्, awakener of the consciousness to right thinkings or right states of mind. [*ṚV* 1.3.11]

cetas चेतस्, the conscious heart.

cetayantī चेतयन्ती, awakening the consciousness to knowledge.

chaddar, see *caddar*.

chaitanya etc., see *caitanya* etc.

chakra, see *cakra*.

chakravarti, see *cakravartī*.

chakshu lajja, see *cakṣu lajjā*.

chandala, see *caṇḍāla*.

chandas छन्दस्, rhythmic movement; metrical structure; a Vedic hymn. *chandāṁsi* [plural]

Chandi, see *caṇḍī*.

chandibhava, see *caṇḍībhāva*.

chandra, see *candra*.

chandraloka, see *candraloka*.

chapras, see *caprās*.

Charvak, Charvaka, see *Cārvāka*.

chaturvarna, see *caturvarṇa*.

chaturvarnya, see *cāturvarṇya*.

chāyā (chhaya) छाया, shadow; one of the seven kinds of *tejas*: "negative luminosity", the basis of the *annakoṣa*.

chela, see *celā*.

chhaya, see *chāyā*.

chhotalok, see *choṭalok*.

chichchhakti, see *cit-śakti*.

chid-atman, see *cid-ātman*.

chidyate hṛdaya-granthiḥ (chidyate hridaya-granthih) छिद्यते हृदयग्रन्थिः, the knot of the heart is cut asunder. [cf. *Muṇḍ.* 2.2.9]

chinnābhram iva naśyati छिन्नाभ्रमिव नश्यति, fails like a dispersing cloud. [*Gītā* 6.38]

chit, see cit.

chitkosha, see *citkoṣa*.

chitnis, see *ciṭanīs*.

chitra, see *citra*.

Chitragupta, see *Citragupta*.

Chitraratha, see *Citraratha*.

chitta, see *citta*.

chit tapas, see *cit tapas*.

chittashakti, see *cittaśakti*.

chittashuddhi, see *cittaśuddhi*.

chittavritti, see *cittavṛtti*.

choṭalok (chhotalok) [Beng.] ছোট লোক, a pejorative term for members of the lower orders of society.

chowdhury, see *caudharī*.

chudi, see *cūrī*.

chupattie, see *capātī*.

cicchakti
, see *cit-śakti*.

cidākāśa चिदाकाश, ether of consciousness; inner space.

cid-ātman (chid atman) चिदात्मन्, self of consciousness.

cidghana चिद्घन, dense luminous consciousness, the seed-state of the divine consciousness.

cikīrṣur lokasaṁgraham चिकीर्षुर्लोकसंग्रहम्, having for his motive the holding together of the peoples. [*Gītā* 3.25].

cinmaya चिन्मय, composed of pure consciousness; transcendental.

cinmaya deha चिन्मय देह, spiritualised

conscious body.

cit (chit) चित्, consciousness; the free and all-creative self-awareness of the Absolute.

ciṭaṇīs (chitnis) [Mar.] चिटणीस, the officer who keeps the diary of the court.

citkoṣa (chitkosha) चित्कोष, the sheath (*koṣa*) of pure consciousness.

citra (chitra) चित्र, picture; bright, rich, various.

Citragupta (Chitragupta) चित्रगुप्त, the name of an attendant of *Yama* who records the good and evil deeds of each person.

Citraratha (Chitraratha) चित्ररथ, the name of the chief of the *gandharva*s.

citraśravas (chitrasravas) चित्रश्रवस्, having various or detailed knowledge.

citraśravastama (chitraçravastamah) चित्रश्रवस्तम, most rich in varied inspiration. [*ṚV* 1.1.5]

citrāya (chitraya) चित्राय, rich, varied.

cit-śakti (chit-shakti, chichchhakti) चित्-शक्ति, consciousness-force, conscious force; the divine power of self-conscious Being.

citta (chitta) चित्त, basic consciousness; the general stuff of mental consciousness; passive memory, the reservoir of past mental impressions.

cittākāśa चित्ताकाश, the mental or psychical ether.

cittaṁ prāṇair otam (chittam pranair otam) चित्तं प्राणैरोतम्, the conscious heart shot through and inwoven with the currents of the life-force. [*Muṇḍ.* 3.1.9]

cit tapas (chit tapas) चित्तपस्, consciousness-force, pure energy of Consciousness; the infinite divine self-awareness which is also the infinite all-effective Will.

citta-pramāthi चित्तप्रमाथि, confusing the mind; exciting passion. [cf. *Gītā* 6.34]

cittaśakti (chittashakti) चित्तशक्ति, the power and perfection of the *citta*.

cittaśuddhi (chittashuddhi) चित्तशुद्धि, purification of the *citta*.

cittavṛtti (chittavritti) चित्तवृत्ति, waves of consciousness, waves of reaction and response which rise up from the basic consciousness; the manifold activities of consciousness (thoughts and memories and desires and sensations and perceptions and feelings).

cittavṛttinirodha चित्तवृत्तिनिरोध, control of the *cittavṛtti*s; the conquest of all the movements of the mind. [*Yogasūtra* 1.2]

citti चित्ति, the Knowledge; the truth-perceiving conscious vision and knowledge.

citti acitti चित्ति अचित्ति, the Knowledge and the Ignorance. [cf. the following]

cittim acittiṁ cinavad vi vidvān चित्तिमचित्तिं चिनवद् वि विद्वान्, let the knower distinguish the Knowledge and the Ignorance. [*ṚV* 4.2.11]

cīyate चीयते, is piled up; grows. [*Muṇḍ.* 1.1.8]

codayitrī sūnṛtānāṁ cetantī sumatīnām चोदयित्री सूनृतानां चेतन्ती सुमतीनाम्, the impeller to happy truths, the awakener in consciousness to right mentalisings.

cūri (chudi) चूरि, bangle.

cutcherry, see *kacaharī*.

D

dabhram evāpi tvaṁ vettha brahmaṇo rūpam दभ्रमेवापि त्वं वेत्थ ब्रह्मणो रूपम्, little indeed dost thou know the form of the *brahman*. [cf. *Kena* 2.1]

dadhāti दधाति, establishes. [*Īśā* 4]

dadhi दधि, curds (symbolising the fixation of the yield of the luminous cows in the intellectual mind). [*Ved.*]

Dadhikrāvan दधिक्रावन्, the divine war-horse, a power of *Agni*. [*Ved.*]

daitya दैत्य, demon, son of *Diti*.

daiva दैव, 1. divine. 2. Fate, the influence of the Power or powers other than the human factor, other than the visible mechanism of Nature.
daivam [nominative]

daivī दैवी, divine (feminine); of the godheads or Godhead. [see the following]

daivī hyeṣā guṇamayī mama māyā दैवी ह्येषा गुणमयी मम माया, this is My divine *māyā* of the *guṇa*s. [*Gītā* 7.14]

daivika (daivic) दैविक, divine, relating to gods.

daivī prakṛti दैवी प्रकृति, the divine nature.

daivyā adabdhā vratā दैव्या अदब्धा व्रता, divine indominable workings.

daivya ketu दैव्य केतु, divine perception. [*Ved.*]
daivyena ketunā [instrumental], with the divine perception.

dakṣa (daksha) दक्ष, 1. [*Ved.*:] strength generally; mental power; the power of judgment, discernment, discrimination; *Dakṣa*: a god, master of the works of unerring right discernment. 2. [*Purāṇa*s:] one of the *Prajāpati*s, the original progenitors.

dakṣam apasam दक्षमपसम्, *Dakṣa* (the master of the intellectual faculty) when he is at his works; the discernment while it does the work. [*ṚV* 1.2.9]

dakṣāya kratve दक्षाय क्रत्वे, for capacity and effective power; for discernment and will. [*Ved.*]

daksha, see *dakṣa*.

dakṣiṇa (dakshina) दक्षिण, 1. clever, skilful. 2. right-hand. 3. south.

dakṣiṇā (dakshina) दक्षिणा, 1. the separative intuitional discrimination; the discernment which presides over the right action of the sacrifice and the right distribution of the offerings. 2. a gift to Brahmins. 3. *Dakṣiṇā*: the goddess of divine discernment. [*Ved.*]

dakṣiṇa mārga (dakshina marga) दक्षिण मार्ग, [in the *Tantra*:] the right-hand path: the way of Knowledge; Nature in man liberating itself by right discrimination in power and practice of its own energies.

dāl [Hind.] दाल, split pulse.

dama दम, mastery.

damana दमन, taming, subduing, conquering.

dāna दान, giving.
dānaṁ [nominative]

*dānava*s दानवाः, Titans, children of *Danu*, the Mother of division.

daṇḍ [Hind.] दण्ड, a kind of exercise, similar in some respects to the push-up.

dandramyamāṇo andhena nīyamāno yathāndhaḥ दन्द्रम्यमाणो अन्धेन नीयमानो यथान्धः, beating about like the blind led by the blind. [cf. *Kaṭha* 1.2.5]

Danu दनु, the divided consciousness,

mother of *Vṛtra* and the other *dānava*s (same as *Diti*). [*Ved.*]
darbār (durbar) दरबार, royal court; ceremonial gathering.
daridra दरिद्र, poor.
daridra-nārāyaṇa-sevā दरिद्र-नारायण-सेवा, service of God in the poor.
darśana (darshan, darshana) दर्शन, 1. seeing. 2. the self-revelation of the Deity to the devotee. 3. an occasion when a spiritual personality in India allows himself or herself to be seen. 4. any of the six systems of orthodox Indian philosophy: *Pūrva-mīmāṁsā*, *Uttara-mīmāṁsā* (*Vedānta*), *Nyāya*, *Vaiśeṣika*, *Sāṅkhya*, *Yoga*.
dārśanika (darshanik) दार्शनिक, one versed in the traditional systems of Indian philosophy.
darvān (durwan) [Hind.] दरवान, gatekeeper.
dāsa दास, demon. [*Ved.*]
daśa gāvaḥ दश गावः, the ten Rays. [*Ved.*]
*daśagva*s (dashagwas) दशग्वाः, those who sacrifice for ten months; seers of the ten rays who enter with lndra into the cave of the *paṇi*s and recover the lost herds. [*Ved.*]
daśa kṣipaḥ दश क्षिपः, the ten Casters. [*Ved.*]
dāsapatnīḥ दासपत्नीः, female powers in the possession of the *dāsa* (*Vṛtra* or *Vala*). [*Ved.*]
dāsa varṇa दास वर्ण, the "colour" (*varṇa*) of the *dāsa*s, those of a demonic temperament. [*Ved.*]
daśa yoṣaṇāḥ दश योषणाः, the ten Brides. [*Ved.*]
dāsī दासी, slave-girl; serving-woman.
dasma दस्म, active, formative; a doer of works, sacrificer. [*Ved.*]
dasra दस्र, effectual in action. [*Ved.*]
dasrā [dual]
dāsya दास्य, service; surrender, submission.
dāsyam [nominative]
*dasyu*s दस्यवः, robbers, destroyers, dividers, plunderers; powers of darkness; adversaries of the seekers of Light and the Truth; there are two great divisions of the *dasyu*s: the *paṇi*s and the *vṛtra*s. [*Ved.*]
dehaśakti (dehashakti) देहशक्ति, the power and perfection of the body.
dehātmabuddhi, *dehātmakabuddhi* देहात्मबुद्धि, देहात्मकबुद्धि, the state of perception in which the body is identified with the Self.
dehī देही, the embodied soul.
deśa देश, place; country.
deśa-kāla-nimitta देश-काल-निमित्त, space-time-causality.
deśa-kāla-pātra (desh-kal-patra) देश-काल-पात्र, the (right) place, the (right) time and the (right) person.
deśī (deshi) देशी, native, local.
deva देव, 1. a god; God, the Godhead, the Divine. 2. [in the *tāntrika* distinction of *sādhaka*s:] the divine man.
devān [accusative plural]
deva adhiyajña देव अधियज्ञ, the Divine who is the Lord of works and sacrifice.
devabhāṣā देवभाषा, the language of the gods, applied to the Sanskrit language.
Devachan [Sanskrit-Tibetan], [in Theosophy:] a state of mental bliss and rest enjoyed by the Reincarnating Ego after the separation of the higher and lower principles in the astral realms.
deva-deva देवदेव, God of gods, universal deity.

devadviṣaḥ देवद्विषः, god-haters.
devakāmaḥ देवकामः, desiring the divine.
deva ketu देव केतु, divine mind.
devān, see under *deva*.
devanāgarī देवनागरी, the name of the script in which Sanskrit is usually written.
devānām adabdhā(ni) vratāni देवानामदब्धा(नि) व्रतानि, the inviolate laws of working of the gods. [*Ved.*]
devānāṁ dhruva-vratāni देवानां ध्रुवव्रतानि, the fixed laws of working of the gods. [*Ved.*]
devānāṁ prathamā vratāni देवानां प्रथमा व्रतानि, the first laws of working of the gods. [*Ved.*]
devān devayajo yānti madbhaktā yānti mām api देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि, they who worship the gods go to the gods, but My devotees come to Me. [*Gītā* 7.23]
devanidaḥ देवनिदः, obstructors of the godhead. [*Ved.*]
devaputrāḥ देवपुत्राः, sons of the gods.
devatā देवता, god, godhead.
devatāti देवताति, the formation or "extension" of the Divine. [*Ved.*]
devātmaśakti देवात्मशक्ति, self-power of the Godhead. [see the following]
devātmasaktiṁ svaguṇair nigūḍhām देवात्मसक्तिं स्वगुणैर्निगूढाम्, the self-power of the divine Existent hidden by its own modes. [*Śvet.* 1.3]
devatva देवत्व, divinity; godhead, the being of the *deva*.
devavidyā देवविद्या, the knowledge of the gods.
devavīti देवावीति, the manifestation of the Divine. [*Ved.*]
devavītaye [dative]
devayan देवयन्, one who is in the process of divinising his human life and being. [*Ved.*]
devayāna (devayan) देवयान, a journeying of the gods or to the gods; the road of the Gods by which one gets beyond the Ignorance into the Light.
devayānāḥ [plural]
devayantaḥ देवयन्तः, seekers or builders of the godhead. [*Ved.*]
devayu देवयु, one who desires the godhead. [*Ved.*]
devayavaḥ [plural], seekers of the godhead.
devī देवी, goddess; the divine *śakti*, the Consciousness and Power of the Divine; the Mother and Energy of the worlds.
devī caṇḍī raṇaraṅgiṇī nṛmuṇḍamālinī (devi chandi ranarangini nrimundamalini) देवी चण्डी रणरङ्गिणी नृमुण्डमालिनी, the goddess *Caṇḍī* who delights in battle and wears a garland of human heads.
devīr dvāraḥ देवीर्द्वारः, the divine doors. [*Ved.*]
dewan, see *dīvān*.
dhāma धाम, placing, status, position, foundation; the placing of the law in a founded harmony which creates for us our plane of living and the character of our consciousness, action and thought.
dhāmāni [plural] [*Ved.*]
dhana धन, wealth; any kind of possession.
dhanam [nominative]
dhanvan (dhanwan) धन्वन्, solid or desert field of Matter. [*Ved.*]
dharā धरा, Earth.
dhāraṇā धारणा, the fixing of the mind on a single thought, feeling or object.
dhāraṇam धारणम्, power to hold or

support.
dhāraṇaśakti धारणशक्ति, faculty of holding.
dhāraṇasāmarthya धारणसामर्थ्य, holding and responsive power; the power of sustaining the full stream of force, of *ānanda*, of widening knowledge and being which descends into the mind and *prāṇa* and the vital and bodily functions.
dhāraṇasāmarthyam [nominative]
dharaṇi धरणि, Earth.
dharma धर्म, 1. literally that which one lays hold of and which holds things together; law of being, standard of Truth, rule or law of action; the right law of functioning of our life in all its parts. 2. one of the four objects of human life: ethical conduct and the right law of individual and social life.
dharmagolā [Beng.] धर्मगোলা, a collective warehouse established for the benefit of the entire community.
dharma-jīvana धर्मजीवन, the religious life.
dharmakṣetre kurukṣetre धर्मक्षेत्रे কুরুক্ষেত্রে, on the field of the working out of the *dharma*, the field of *Kurukṣetra*. [*Gītā* 1.1]
dharmarājya धर्मराज्य, the kingdom of the *dharma*.
dharmasādhana धर्मसाधन, the means of fulfilment of *dharma*.
dharmaśālā (dharmashala) धर्मशाला, a building for the temporary accommodation of pilgrims.
dharma-saṅgha धर्मसङ্ঘ, a communal body which exists as the expression of and is based in the rules, features, structure of its life on the maintenance of the *dharma*.
dharmaśāstra (dharma shastra) धर्मशास्त्र, a text treating of the principles and laws of *dharma*.
dharmashala, see *dharmaśālā*.
dharmasya glāni धर्मस्य গ্লানি, the fading of the *dharma*. [*Gita* 4.7]
dharmasya saṁsthāpanam धर्मस्य সংস্থাপনম্, the enthroning of the *dharma*. [cf. *Gita* 4.8]
dharmayuddha धर्मयুদ্ধ, righteous battle.
dhartā धर्ता, upholder, supporter.
dhartārā carṣaṇīnām धर्तारা চর্ষণীনাম্, upholders and supporters of men's actions. [*ṚV* 1.17.2]
dhātā'haṁ viśvatomukhaḥ धाताऽহं বিশ্বতোমুখঃ, I am the Ordainer whose faces are on all sides. [*Gītā* 10.33]
ḍheḍh (dhed) [Hind.] ঢেঢ, a caste of menial workers.
dhenu धेनु, [*Ved.*:] fostering cow; "fosterer, nourisher, and therefore a cow".
dhenavaḥ [plural]
dhī धी, thought power, intellect, the understanding that holds and arranges.
dhiyā [instrumental], by the thought.
dhiyaḥ [plural], thoughts.
dhīmahi धीমহি, let us meditate.
dhīra धीর, steadfast (in the gaze of one's thought); the strong and wise soul.
dhīrāḥ [plural]
dhīras tatra na muhyati धীরস্তত্র ন মুহ্যতি, the strong and wise soul is not perplexed, troubled or moved by them. [*Gītā* 2.13]
dhiṣaṇā धিষণা, intellect, understanding. [*Ved.*]
dhiṣṇya (dhishnya) धিষ্ণ্য, firmly settled.
dhīti धীতি, thought, holding in mind.
dhītaye [dative]

dhiyā, *dhiyaḥ*, see under *dhī*.
dhiyaṁ ghṛtācīm धियं घृताचीम्, bright understanding, an intellect full of a rich and bright mental activity. [*ṚV* 1.2.7]
dhiyāvasuḥ धियावसुः, rich in substance by the thought.
dhiyeṣita (dhiyeshita) धियेषित, controlled by understanding.
dhiyo viśvā virājati धियो विश्वा विराजति, illumines entirely all the thoughts.
dhobī [Hind.] धोबी, a washerman.
dhotī (dhoty) [Hind.] धोती, a cloth to cover the lower body and legs, worn by Hindu men.
dhṛti धृति, steadfastness, persistence of will.
dhṛtyā [instrumental], by a firm and steady will.
Dhruva (Dhruv) ध्रुव, a legendary Indian prince, "the steadfast one" (said to have been elevated by his austerities to the position of the pole-star).
dhruvam ध्रुवम्, permanence, the Permanent.
dhruvam adhruveṣu ध्रुवमध्रुवेषु, permanence in things that pass. [*Kaṭha* 2.1.2]
dhūmra धूम्र, smoke-coloured.
dhyāna ध्यान, meditation, contemplation; mental concentration whether in thought, vision or knowledge.
dhyāna-yoga-paro nityam ध्यानयोगपरो नित्यम्, always resorting to the *yoga* of meditation. [*Gītā* 18.52]
dhyānī ध्यानी, one who practices *dhyāna*.
dhyānī Buddha ध्यानी बुद्ध, the meditating *Buddha*.
dīdivim दीदिविम्, shining, brilliant.
dīkṣā दीक्षा, initiation.
diśaḥ दिशः, regions.
Diti दिति, the divided being, the separative consciousness, the Finite; mother of the Titans; same as *Danu*. [*Ved*.]
div दिव्, the sky, heaven.
divi [locative], in heaven.
divaḥ pṛthivyāḥ दिवः पृथिव्याः, of Heaven and Earth, the mental and physical consciousness. [*Ved*.]
dīvān (dewan) [Hind.] दीवान, revenue officer; chief minister.
divaspade दिवस्पदे, in the seat of Heaven. [*Ved*.]
divasputra दिवस्पुत्र, son of Heaven. [*Ved*.]
divi, see under *div*.
divo napātā दिवो नपाता, (two) sons of Heaven. [*Ved*.]
divo rocanāni दिवो रोचनानि, the (three) luminous worlds of *svar*. [*Ved*.]
divyā ātma-vibhūtayaḥ दिव्या आत्म-विभूतयः, divine self-manifestation in thy sovereign power of becoming. [*Gītā* 10.16]
divya cakṣuḥ (divya chakshu) दिव्य चक्षुः, divine eye.
divya janma दिव्य जन्म, the divine birth, Avatarhood.
divyaṁ janma [nominative]
divyaṁ karma दिव्यं कर्म, divine works.
divyaṁ puruṣam दिव्यं पुरुषम्, (to) the divine *puruṣa*.
divyā navagvāḥ दिव्या नवग्वाः, the heavenly Nine-rayed ones. [*Ved*.]
doṣa, *doṣā* (dosha) दोष, दोषा, 1. defect. 2. twilight. 3. one of the seven kinds of *tejas*: *tejas* modified by *chāyā*, the basis of the *prāṇakoṣa*.
draṣṭā द्रष्टा, seer.
dravatpāṇi द्रवत्पाणि, swift-footed.
dravya-yajña द्रव्ययज्ञ, material and physical offering.
drishti, see *dṛṣṭi*.

dṛḷha दृढ्ह, strong, firm; the strong place. [*Ved.*]
dṛṣṭa दृष्ट, seen.
dṛṣṭaye (drishtaye) दृष्टये, for sight.
dṛṣṭi (drishti) दृष्टि, 1. seeing, sight, vision. 2. revelation, revelatory knowledge, direct vision of the Truth; a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness.
dṛti दृति, a skin; literally a thing cut or torn (a partial formation out of the Truth-Consciousness). [*Ved.*]
druhaḥ द्रुहः, hurts or those who hurt. [*Ved.*]
duḥkha दुःख, sorrow.
duḥkha-bhoga दुःखभोग, experience of sorrow.
duḥkham āptum दुःखमाप्तुम्, difficult to attain. [*Gītā* 5.6]
duḥkham avāpyate दुःखमवाप्यते, is attained with difficulty.
duḥkhaṁ dehavadbhiḥ दुःखं देहवद्भिः, with difficulty by embodied souls. [see the following]
duḥkhaṁ dehavadbhir avāpyate दुःखं देहवद्भिरवाप्यते, is attained with difficulty by embodied souls. [*Gītā* 12.5]
duḥkha-saṁyoga-viyogam दुःखसंयोगवियोगम्, the divorce of the mind's marriage with grief. [*Gītā* 6.23]
duḥkhavāda दुःखवाद, the gospel of sorrow.
duḥsvapnyam दुःष्वप्न्यम्, the evil dream (the false consciousness of that which is not the *ṛtam*). [*ṚV* 5.82.4]
durācāra दुराचार, bad behaviour, ill conduct.
duratyayā दुरत्यया, hard to get beyond. [*Gītā* 7.14]
durbar, see *darbār*.
durga दुर्ग, the path beset by manifold dangers and sufferings and difficulties. [*Ved.*]
Durgā दुर्गा, the goddess who is the energy of *Śiva*; the conquering and protecting aspect of the Universal Mother.
durgaṁ pathastat दुर्गं पथस्तत्, difficult of going is that path. [*Kaṭha* 1.3.14]
durgāṇi दुर्गाणि, obstacles.
durita दुरित, wrong going; error or stumbling, sin and perversion; calamity, suffering, all ill result of error and ill doing. [*Ved.*]
duritam [singular]
duritā, *duritāni* [plural]
durwan, see *darvān*.
dūta दूत, envoy.
dvaita (dwaita) द्वैत, duality; dualism, dualistic *Vedānta*.
dvaitādvaita (dwaitadwaita) द्वैताद्वैत, dualism-nondualism.
dvandva (dwandwa) द्वन्द्व, 1. a pair of contraries; duality. 2. [in Sanskrit grammar:] the dual compound.
dvandva-moha द्वन्द्वमोह, the delusion of the dualities. [*Gītā* 7.28]
dvandvātīta द्वन्द्वातीत, beyond the dualities. [*Gītā* 4.22]
dvāpara (dwapara) द्वापर, the third of the four *yuga*s, when everything is codified, ritualised, formalised.
dvau bhūtasargau द्वौ भूतसर्गौ, two creations of beings. [*Gītā* 16.6]
dvāvimau puruṣau द्वाविमौ पुरुषौ, these two *puruṣa*s. [see the following]
dvāvimau puruṣau loke kṣaraś cākṣara eva ca द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च, there are two *puruṣa*s in the world, the *kṣara* and the *akṣara*. [*Gītā* 15.16]
dveṣa द्वेष, disliking, repulsion.

dveṣāṁsi द्वेषांसि, hostile things, things that attack and divide. [*Ved.*]
dviṣ (dwish) द्विष्, enemy, hater. [*Ved.*]
dviṣaḥ (dwishah) [plural], foes, haters; hostile powers; the powers of division.
Dvita (Dwita) द्वित, the "second" or "double"; the god or *ṛṣi* of the second plane of the human ascent, that of the Life-Force; the Life-Soul. [*Ved.*]
dvividhā . . . vigrahavaddevatā nadīrūpā ca द्विविधा . . . विग्रहवद्देवता नदीरूपा च, (Saraswati is) twofold, the embodied goddess (of speech) and in the form of a river. [Sayana on *ṚV* 1.3.12].
dwaita, see *dvaita*.
dwaitadwaita, see *dvaitādvaita*.
dwandwa, see *dvandva*.
dwapara, see *dvāpara*.
Dwita, see *dvita*.
dyaus द्यौस्, 1. heaven, the sky. 2. Heaven personified as the universal Father, corresponding to the Greek Zeus. 3. the pure mental consciousness of which *svar*, the luminous mind, is the summit. *dyau(ḥ)* [nominative] [*Ved.*]
Dyauṣpitā द्यौष्पिता, father Heaven. [*Ved.*]
dyavi dyavi द्यवि द्यवि, from day to day; in sky and sky.
dyuloka द्युलोक, the celestial world.
dyumatīm iṣam द्युमतीमिषम्, the luminous impulsion. [cf. *ṚV* 7.5.8]
dyumato viprān द्युमतो विप्रान्, luminous sages. [cf. *ṚV* 6.17.14]
dyumna द्युम्न, light, glory, power.

E

ehimāyāsaḥ एहिमायासः, with wide capacity of strength.
ejad एजद्, moving.
ejad brahma एजद् ब्रह्म, the *brahman* in movement.
ejat एजत्, moving.
eka एक, 1. one. 2. *Eka*: "one or single", the *puruṣa* of the material consciousness. [*Ved.*]
ekaḥ [masculine]
ekam [neuter]
ekabhaktiḥ एकभक्तिः, single-mindedly devoted. [*Gītā* 7.17]
ekaḥ एकः, see under *eka*.
ekaḥ sanātanaḥ एकः सनातनः, one, without beginning or end.
ekākāra एकाकार, one form; having a single shape.
ekam एकम्, see under *eka*.
ekaṁ bahudhā एकं बहुधा, one in many ways. [see the following]
ekaṁ bījaṁ bahudhā śaktiyogāt एकं बीजं बहुधा शक्तियोगात्, one seed, manifold by the *yoga* of might. [cf. *Śvet.* 4.1 and 6.12]
ekaṁ bījaṁ bahudhā vidadhāti एकं बीजं बहुधा विदधाति, he orders one seed in many ways. [cf. *Śvet.* 6.12-13]
ekaṁ bījaṁ bahudhā yaḥ karoti एकं बीजं बहुधा यः करोति, [who] fashions one seed in many ways. [*Śvet.* 6.12]
ekam evādvitīyam (ekam evadwitiyam) एकमेवाद्वितीयम्, one without a second. [*Chānd.* 6.2.1].
ekam evādvitīyaṁ brahma एकमेवाद्वितीयं ब्रह्म, the *brahman*, one without a second.
ekaṁ sad viprā bahudhā vadanti एकं सद् विप्रा बहुधा वदन्ति, the Existent is one, the sages express it variously. [*ṚV* 1.164.46]
ekaṁ sat एकं सत्, one Existence.
ekaṁ sat bahudhā एकं सत् बहुधा, one Existence (expressed) variously.

ekaniṣṭhā एकनिष्ठा, single-minded devotion.
ekātma-pratyaya-sāram एकात्म-प्रत्यय-सारम्, whose substance is the certitude of One Self. [*Māṇḍ.* 7]
ekatvam एकत्वम्, oneness. [*Īśā* 7]
ekatvam anupaśyataḥ एकत्वमनुपश्यतः, of him who sees everywhere oneness. [*Īśā* 7]
ekatvena pṛthaktvena bahudhā viśvatomukham एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्, in oneness, in separateness, manifoldly, in faces fronting everywhere. [*Gītā* 9.15]
eko acalaḥ sanātanaḥ (eko achalah sanatanah) एको अचलः सनातनः, one, motionless, without beginning or end.
eko 'calaḥ sanātanaḥ (eko 'chalah sanátanah) एकोऽचलः सनातनः, one, still and sempiternal.
eko vaśī sarvabhūtāntarātmā एको वशी सर्वभूतान्तरात्मा, one controlling Spirit within all creatures. [*Kaṭha* 2.2.12]
eno एनो, sin, that which excites and hurries the faculties into deviation from the good path.
eṣā brāhmī sthitiḥ एषा ब्राह्मी स्थितिः, this is the Brahmic condition. [*Gītā* 2.72]
eṣa dharmaḥ sanātanaḥ एष धर्मः सनातनः, this is the eternal law.
eṣa supteṣu jāgarti (esha supteshu jagarti) एष सुप्तेषु जागर्ति, this is awake in those who sleep. [*Kaṭha* 2.2.8]
etad एतद्, this.
etad vai tat (étadwai tad) एतद्वै तत्, this truly is that; this is the God of your seeking. [*Kaṭha* 2 passim]
etadyonīni bhūtāni (sarvāṇi) एतद्योनीनि भूतानि (सर्वाणि), this is the womb of (all) beings. [*Gītā* 7.6]
etāṁ vibhūtiṁ mama yo vetti एतां विभूतिं मम यो वेत्ति, he who knows this my pervading lordship. [*Gītā* 10.7]
etau vai mahimānau एतौ वै महिमानौ, these two are his greatnesses. [*Bṛh.* 1.1.2]
eva एव, indeed.
evaṁ tvayi nānyathā'sti (evam twayi nányathásti) एवं त्वयि नान्यथास्ति, thus it is in thee and not otherwise. [cf. *Īśā* 2]
evaṁ tvayi nānyatheto'sti (evam twayi nanyatheto'sti) एवं त्वयि नान्यथेतोऽस्ति, thus it is in thee and not otherwise than this. [*Īśā* 2]
Evayā Marut एवया मरुत्, a name of *Viṣṇu* as the source of the *Maruts*. [*Ved.*]

F

firaṅgī ko māro (feringhi-ko-maro) [Hind.] फिरंगी को मारो, kill the European.

G

gabhasti गभस्ति, 1. a ray of the sun. 2. forearm. [*Ved.*]
gadi [Beng.] गद्दि, throne, position of authority.
gadya-chanda [Beng.] गद्यछन्द, prose poetry.
gāḥ, see under *go*.
gahana गहन, thick; dense.
gahanā karmaṇo gatiḥ गहना कर्मणो गतिः, thick and tangled is the way of works. [*Gītā* 4.17]
gāmbhīrya गाम्भीर्य, depth; gravity, solemnity.
gaṇa गण, 1. host, troop; number; body of attendants. 2. subordinate minister. 3. republic.
gaṇaḥ [nominative]

Gaṇapati गणपति, same as *Gaṇeśa*.
gandha गन्ध, odour.
gandharva गन्धर्व, 1. [*Ved*.:] the Lord of the hosts of delight. 2. [later:] a celestial musician.
Gāṇḍīva (Gandiv) गाण्डीव, the name of *Arjuna*'s bow.
Gaṇeśa (Ganesha) गणेश, the *devatā* of spiritual knowledge; the Power that removes obstacles by the force of knowledge.
gaṇikā (gunica) गणिका, a learned and accomplished courtesan.
gantāsi nirvedam गन्तासि निर्वेदम्, thou shalt become indifferent. [see the following]
gantāsi nirvedaṁ śrotavyasya śrutasya ca गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च, thou shalt become indifferent to Scripture heard or that which thou hast yet to hear. [*Gītā* 2.52]
gārhasthya गार्हस्थ्य, the householder life; marriage and rearing a family.
garimā गरिमा, one of the *aṣṭasiddhi*s: the power of becoming heavy at will.
Garuḍa गरुड, a mythical bird, chief of the feathered race, enemy of the serpent race, vehicle of *Viṣṇu*.
gata-saṅgasya jñānāvasthitacetasaḥ गतसङ्गस्य ज्ञानावस्थितचेतसः, of the man freed from attachment, with mind, heart and spirit firmly founded in self-knowledge. [see the following]
gata-saṅgasya muktasya jñānāvasthitacetasaḥ गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः, of the liberated man, freed from attachment, with mind, heart and spirit firmly founded in self-knowledge. [see the following]
gata-saṅgasya muktasya jñānāvasthitacetasaḥ yajñāyācarataḥ karma samagraṁ pravilīyate गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥, all the works of the liberated man, freed from attachment, with mind, heart and spirit firmly founded in self-knowledge, who acts for the sake of sacrifice, are dissolved. [*Gītā* 4.23]
gāthā गाथा, song, verse.
gati गति, 1. goal, destination. 2. movement to the goal, way, journey. 3. final state of becoming; the spiritual or supraterrestrial status gained by man's conduct or efforts upon earth.
gauḥ, see under go.
Gaurī गौरी, a name of *Pārvatī*, the consort or female power of *Śiva*.
gavā, *gāvam*, see under *go*.
gavām apa vrajaṁ vṛdhi (gavám apa vrajam vridhi) गवामप व्रजं वृधि, open the pen of the cows (rays). [*ṚV* 1.10.7]
gaveṣaṇa गवेषण, seeker of the cows. [*Ved*.]
gavi, see under go.
Gaviṣṭhira गविष्ठिर, steadfast in the Light, the name of a *ṛṣi*. [*Ved*.]
gāvo matayaḥ गावो मतयः, the illuminations of knowledge, the thoughts of the Truth. [*Ved*.]
gavyam गव्यम्, mass of the rays or cows. [*Ved*.]
gavyam ūrvam गव्यमूर्वम्, the luminous wideness. [*Ved*.]
gavyatā manasā गव्यता मनसा, by the mind that seeks the light. [*ṚV* 3.31.9; 4.1.15; 6.46.10]
gāyatra गायत्र, the hymn as that which brings up and sets in motion; the *mantra* when it is considered as the means of attainment to the power, felicity or wideness of the divine being. [*Ved*.]

gāyatram [nominative]
gāyatrī गायत्री, 1. the name of a Vedic metre. 2. a famous Vedic verse in the *gāyatrī* metre (*ṚV* 3.62.10); the *mantra* for bringing the light of Truth into all the parts of the being.
gāyatrin गायत्रिन्, member of a class of Vedic priests.
ghana घन, compact.
ghar jāmāi [Beng.] घर जामाई, a son-in-law who lives in his in-laws' house.
gharma घर्म, heat.
ghāṭ [Hind.] घाट, a landing place at the side of a river or tank.
ghoraṁ karma घोरं कर्म, a dreadful work. [cf. *Gītā* 3.1]
ghor jamai, see *ghar jāmāi*.
ghrāṇam ardhabhojanam घ्राणमर्धभोजनम्, smell is half the meal.
ghrita, see *ghṛta*.
ghṛṇā घृणा, disgust, pity.
ghṛta (ghrita) घृत, ghee; the clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. [*Ved.*]
ghṛtam [nominative]
ghṛtasya [genitive]
ghṛtācī घृताची, richly luminous; full of a rich and bright mental activity. [*Ved.*]
ghṛtam, see under *ghṛta*.
ghṛtaṁ na pūtaṁ manīṣām घृतं न पूतं मनीषाम्, an intellect like purified *ghṛta*. [cf. *ṚV* 3.2.1]
ghṛtaprṣṭha (ghritaprishtha) घृतपृष्ठ, richly bright of surface.
ghṛtapruṣā manasā घृतप्रुषा मनसा, with a mind pouring *ghṛta*. [*ṚV* 2.3.2]
ghṛtasnū घृतस्नू, dripping with light. [*Ved.*]
ghṛtasya, see under *ghṛta*.
ghṛtasya dhārāḥ घृतस्य धाराः, the streams of the clarity. [*Ved.*]
gir गिर्, utterance, word, speech; the word as a power of expression. [*Ved.*]
gīḥ [nominative]
girām upaśrutiṁ cara (giram upasrutim chara) गिरामुपश्रुतिं चर, respond with the *śruti* to our words. [*ṚV* 1.10.3]
girvāhasaḥ गिर्वाहसः, they who uphold the word. [*Ved.*]
girvaṇaḥ गिर्वणः, delighting in the *mantra*. [*Ved.*]
gītā गीता, song; the *Gītā* (see *Bhagavad Gītā*).
gnā ग्ना, a female power of deity; the female divine Principle in the universe. [*Ved.*]
gnāḥ [plural], the Women, feminine powers without whom the masculine are not effective for work and formation.
go गो, 1. cow. 2. ray. 3. the Cow of Light, the symbol of consciousness in the form of knowledge. [*Ved.*]
gāḥ [accusative plural], cows or rays of light.
gauḥ [nominative singular]
gavā [instrumental singular]
gāvaḥ [nominative plural]
gāvam [accusative singular]
gavi [locative singular]
gobhiḥ, *gobhir* [instrumental plural]
gonām [genitive plural]
gocara (gochar) गोचर, pasture for cattle.
godā गोदा, cow-giving; light-giving.
godā id revato madaḥ गोदा इद् रेवतो मदः, the intoxication of thy ecstasy gives indeed the Light. [*ṚV* 1.4.2]
goduh गोदुह्, milker of cows or bringer of illumination.

goduhe [dative], to the cow-milker; to the bringer out of the illumination. [*Ṛ.V* 1.4.1]

Gokula (Gokul) गोकुल, the village where *Kṛṣṇa* grew up; the divine scene of his *rāsa līlā*, conceived as having projected itself in an earthly *Vṛndāvana*.

golmal [Hind.] गोलमाल, confusion, disorder, muddle.

goloka गोलोक, the *Vaiṣṇava* heaven of eternal Beauty and Bliss.

gomad, see *gomat*.

gomad hiraṇyavad गोमद् हिरण्यवद्, radiant and golden. [*Ṛ.V* 1.92.16]

gomad vīravad dhehi ratnam uṣo aśvāvat गोमद् वीरवद् धेहि रत्नमुषो अश्वावत्, O Dawn, confirm in us a state of bliss full of light of conquering energy and of force of vitality. [*Ṛ.V* 7.75.8]

gomat, gomad गोमत्, गोमद्, luminous, brilliant; accompanied by or bringing the rays of light. [*Ved.*] *gomatī* [feminine]

gonām, see under *go*.

goonda, see *guṇḍā*.

Goorkha, see *Gurkhā*.

gopa, *gopī* गोप, गोपी, cowherd, cowherdess; the souls who are the keepers and possessors of *goloka*.

gopāmṛtasya dīdivim vardhamānaṁ sve dame (gopamritasya didivim, vardhamanam swe dame) गोपामृतस्य दीदिविम्, O guardian of immortality, resplendent, increasing in thy home. [*Ṛ.V* 1.1.8; note that *gopāmṛtasya* in this verse, later taken by Sri Aurobindo as *gopām ṛtasya*, "guardian of the Truth", as in the *padapāṭha*, is in an early commentary divided *gopa + amṛtasya*.]

gopati गोपति, Master of the herds (*Indra*). [*Ved.*]

gopī गोपी, feminine of *gopa*.

gorā ātā gorā ātā [Hind.] गोरा आता गोरा आता, "a European is coming! a European is coming!"

goṣu yodhāḥ गोषु योधाः, fighters for the cows or rays. [*Ṛ.V* 3.39.4]

gotama गोतम, most radiant. [*Ved.*]

*Gotama*s गोतमाः, the masters of light, the family of the *ṛṣi* Gotama Rahugana. [*Ved.*]

gotra गोत्र, tribe; family; family name.

graha ग्रह, planet (literally, one that has a hold on the earth).

grahasthan [editorial error for *gṛhastha*].

grāvan ग्रावन्, the pressing stone. [*Ved.*]

gṛha गृह, house.

gṛhapati गृहपति, house-lord.

gṛhastha गृहस्थ, a householder, one who is passing through the second of the four *āśrama*s.

gṛhasthāśrama (grihasthasram) गृहस्थाश्रम, one of the four *āśrama*s: the period of the householder.

gṛhyasūtra (grihyasutra) गृह्यसूत्र, a ritual work containing directions for domestic rites and ceremonies.

grihasthasram, see *gṛhasthāśrama*.

grihyasutra, see *gṛhyasūtra*.

gu गु, cow; radiance. [*Ved.*] *gvaḥ* [plural]

gūḍhaṁ jyotiḥ गूढं ज्योतिः, the secret light. [*Ved.*]

guhā गुहा, 1. cave, cavern, secret place. 2. (in) the secret, unmanifest or superconscient parts of being. *guhāyām* [locative]

guhā hitam गुहाहितम्, concealed in the inner cave of our being.

guhāhitaṁ gahvareṣṭham गुहाहितं गह्वरेष्ठम्, established in our secret being and lodged in the cavern

heart of things. [*Kaṭha* 1.2.12]
guhāyām, see *guhā*.
guhya गुह्य, secret.
guhyam [nominative], the secret thing.
guhyāt [ablative], than that which is hidden. [*Gītā* 18.63]
guhyaṁ nāma गुह्यं नाम, secret name.
guhyatamam गुह्यतमम्, the most secret thing. [*Gītā* 9.1; 18.64]
guhyatamaṁ śāstram गुह्यतमं शास्त्रम्, the most secret science. [*Gītā* 15.20]
guhyataram गुह्यतरम्, the more secret thing. [*Gītā* 18.63]
guṇa गुण, 1. quality, character, property. 2. any of the three qualitative modes of *prakṛti* (see *sattva*, *rajas*, *tamas*). 3. [in Sanskrit grammar:] the first grade of vowel modification, e.g. the change of *i* to *e* or *ay* (cf. *vṛddhi*). 4. the mind-impression created by a seed-sound.
guṇā guṇeṣu vartante गुणा गुणेषु वर्तन्ते, it is the modes of nature that are acting on the modes. [*Gītā* 3.28]
guṇakarma गुणकर्म, quality and action; capacity and function.
guṇā vartanta eva गुणा वर्तन्त एव, it is merely the *guṇa*s that work. [*Gītā* 14.23]
guṇḍā (goonda) गुण्डा, rogue, hooligan.
gunica, see *gaṇikā*.
Gurkhā (Goorkha) गुर्खा, a member of any of several Nepali ethnic groups, known for their military prowess; a soldier from Nepal serving in the Indian army.
guru गुरु, teacher, guide; spiritual teacher.
gurudrohī गुरुद्रोही, one who betrays or is disloyal to one's *guru*.
gurugiri [Beng.] গুরুগিরি, *guru*-hood.
guruparamparā गुरुपरम्परा, lineage of teachers; the unbroken succession of the human vessels of divine knowledge.
guruvāda गुरुवाद, the doctrine that stresses the indispensability of the *guru* to the spiritual seeker.
gvaḥ ग्वः, see under *gu*.

H

hāhākāra हाहाकार, lamentation, wailing.
hājat [Beng.] হাজত, lock-up, custody.
hakīm [Hind.] हकीम, a physician practising on the Unani or Graeco-Arabic system.
hakīmī [Hind.] हकीमी, the Unani or Graeco-Arabic medical system.
haṁsa (hansa) हंस, goose, swan; the symbol of the individual soul; "he who flies or evolves upward".
Hanumān हनुमान्, the divine monkey-devotee of *Rāma*.
Hara-Gaurī (Hara-Gauri) हरगौरी, the biune body of the Lord and his Spouse, *īśvara* and *śakti*, the right half male, the left half female.
haranti prasabhaṁ manaḥ हरन्ति प्रसभं मनः, vehemently they carry away the sense-mind. [*Gītā* 2.60]
hari हरि, 1. red gold or tawny yellow. 2. [*Ved.*:] a shining horse (of *Indra*). 3. [later:] a name of *Viṣṇu*. *harī* [dual], the two bright horses (of *Indra*).
harit हरित्, 1. green or yellow; tawny. 2. [*Ved.*:] a horse of *Sūrya* (the word indicating a more deep, full and intense luminousness than *hari*).
Harivaṁśa (Harivansha) हरिवंश, a poem supplementary to the

Māhabhārata, dealing with the history and adventures of *Kṛṣṇa* and his family.

harivas हरिवस्, dweller in brilliance. [*Ved.*]

harṣa हर्ष, joy.

haṭhayoga हठयोग, a system of *yoga* which selects the body and the vital functionings as its instruments of perfection and realisation; the use of the body for the opening of the divine life on all of its planes.

haṭhayogin हठयोगिन्, one who practises *haṭhayoga*.

hāthī [Hind.] हाथी, an elephant.

hāvabhāva [Hind.] हावभाव, coquettish gestures.

haviḥ हविः, the offering; the divine food. [*Ved.*]

haviṣmaḥ हविष्मः, O lord of the divine offering. [*Ved.*]

havya हव्य, oblation. [*Ved.*]

haya हय, horse.

hetu हेतु, cause; motive.

hetuvāda हेतुवाद, logic; rationalism.

Himavān हिमवान्, "the snowy one", Himalaya.

hiṁsā (hinsa) हिंसा, injury.

hīnatā हीनता, meanness, lowness.

Hindī pracār (Hindi prachar) [Hind.] हिंदी प्रचार, promotion of the Hindi language.

hiraṇmaya pātra हिरण्मय पात्र, golden lid. [cf. *Īśā* 15]
hiraṇmayaṁ pātram [nominative]

hiraṇya हिरण्य, gold (the concrete symbol of the higher light). [*Ved.*]

hiraṇyagarbha हिरण्यगर्भ, the Golden Embryo; the Spirit in the Dream-State.

hiraṇyaṁ jyotiḥ हिरण्यं ज्योतिः, the golden light. [*Ved.*]

hiraṇyaretas हिरण्यरेतस्, "he of the golden seed", a post-Vedic name of the god of Fire.

hiraṇyarūpam हिरण्यरूपम्, form of golden light. [*Ved.*]

hiraṇyavartanī हिरण्यवर्तनी, having a golden or shining path, moving in the path of light. [*Ved.*]

hiraṇyaya हिरण्यय, golden.

hlādikā śakti ह्लादिका शक्ति, the *śakti* of Divine Ananda and Love.

hlādinī śakti (Hladini Shakti) ह्लादिनी शक्ति, delight-giving power.

homa होम, the burned offering. [*Ved.*]

hotā kavikratuḥ satyaś citraśravastamaḥ (hota kavikratuh satyas chitrasravastamah) होता कविक्रतुः सत्यश्चित्रश्रवस्तमः, priest of the offering whose will towards action is that of the seer, who is true, most rich in varied inspiration. [*ṚV* 1.1.5]

hotṛ (hotri) होतृ, the "summoner" or "offerer"; the priest who recites the *Ṛgveda* at a sacrifice; he who calls and brings the gods and gives to them the offering. [*Ved.*]
hotā [nominative]

hotra होत्र, offering of purified material to the god or for action. [*Ved.*]
hotram [nominative]

hṛd, hṛt (hrit) हृद्, हृत्, 1. heart. 2. the *rājasika* reaction to impressions which we call feeling or emotion.

hṛdā taṣṭam हृदा तष्टम्, formed by the heart. [cf. *ṚV* 1.171.2]

hṛdā taṣṭaṁ manīṣā हृदा तष्टं मनीषा, shaped by the poetic feeling and intelligence. [cf. *ṚV* 1.171.2]

hṛdaya हृदय, heart.

hṛdaye guhāyām हृदये गुहायाम्, in the secret heart-cave.

hṛddeśe tiṣṭhati (hriddeshe tisthati) हृद्देशे तिष्ठति, is stationed in the heart.

[*Gītā* 18.61]
hṛdya samudra हृद्य समुद्र, ocean of the heart. [cf. *ṚV* 4.58.5]
hrit, see *hṛd*.
Hṛṣīkeśa (Hrishikesha) हृषीकेश, "Lord of the senses", an epithet of *Kṛṣṇa*.
hṛt, see *hṛd*.
hṛtpadma हृत्पद्म, the heart-lotus; emotional centre (*cakra*).
hṛt-puruṣa हृत्पुरुष, the *puruṣa* in the heart; psychic being.
huṁkāra हुङ्कार, the sound *hum*, a potent mantric syllable.
hvara ह्वर, crooked.

I

icchā इच्छा, wish; will.
icchā-dveṣa इच्छाद्वेष, wish and disliking.
icchā-mṛtyu इच्छामृत्यु, the power of abandoning the body definitively without the ordinary phenomena of death, by an act of will.
icchā-śakti (icchashakti) इच्छाशक्ति, power of will; the omnipotent Will of God.
id इद्, indeed. [*Ved*.]
idam इदम्, this.
idaṁ sarvam इदं सर्वम्, all this. [*Īśā* 1]
idaṁ sarvaṁ yat kiñca (idam sarvam yat kincha) इदं सर्वं यत् किञ्च, all this whatsoever. [*Īśā* 1]
iḍā nāḍī इडा नाडी, one of the main nerve channels in the subtle body, situated on the left side of the central channel.
idandra इदन्द्र, a mystical name of the supreme Self. [*Ait*. 1.3.14]
iha इह, here (in this life and body).
iha ca amutra ca इह च अमुत्र च, here and beyond.
ihaiva इहैव, here itself (in life, on earth, in the body).
Ikṣvāku (Ikshvaku, Ikshwaku) इक्ष्वाकु, the ancestor of the Solar dynasty.
Iḷā इळा, [*Ved*.:] the goddess of the Truth-vision; a faculty of the *ṛtam* representing truth-vision or revelation; she who is the direct revealing vision in knowledge and becomes in that knowledge the spontaneous self-attainment of the Truth of things in action, result and experience.
ināṁ [Hind.] इनाम, reward, gift.
indavaḥ इन्दवः, moon powers; pourings of delight. [*Ved*.]
Indra इन्द्र, [*Ved*.:] the Master of the World of Light and Immortality (*svar*); the Power of divine Mind.
indraḥ sahasradāvnāṁ varuṇaḥ śaṁsyānām, kratur bhavati ukthyaḥ इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम्, क्रतुर्भवति उक्थ्यः, *Indra* is the desirable master-strength of those boons that give force, *Varuṇa* of those that belong to self-expression. [*ṚV* 1.17.5]
indrajyeṣṭhā marudgaṇāḥ इन्द्रज्येष्ठा मरुद्गणाः, the hosts of the *Maruts* of whom *Indra* is the eldest or chief. [*ṚV* 1.23.8; 2.41.15]
indrajyeṣṭho marudgaṇaḥ इन्द्रज्येष्ठो मरुद्गणः, the host of the *Maruts* of whom *Indra* is the eldest or chief. [see the preceding]
indraṁ vayaṁ mahādhane indram arbhe havāmahe इन्द्रं वयं महाधने इन्द्रमर्भे हवामहे, *Indra* we call in great wealth, *Indra* in little. [*ṚV* 1.7.5]
Indrāṇī इन्द्राणी, the female power of *Indra*.
indratamā angirastamā इन्द्रतमा अङ्गिरस्तमा, "most-*Indra*", "most-*Aṅgiras*". [*Ved*.]
indriya इन्द्रिय, any of the sense-faculties.

indriyārtham इन्द्रियार्थम्, for the sake of the organs (of sense and action).
īrayat ईरयत्, he sent.
iṣ इष्, force, impulsion. [*Ved.*]
īś (ish) ईश्, the lord.
īsā [instrumental], by the lord. [*Īśā*1]
īśa (isha) ईश, the lord.
Īśāna (Ishana) ईशान, master, ruler; a name of *Śiva-Rudra*.
īśā vāsyam (isha vasyam) ईशा वास्यम्, for habitation by the Lord. [see the following]
īśā vāsyam idaṁ sarvaṁ yat kiñca ईशा वास्यमिदं सर्वं यत् किञ्च, all this whatsoever is for habitation by the Lord. [see the following]
īśā vāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्, all this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. [*Īśā* 1]
īsā vāsyaṁ jagat (isha vasyam jagat) ईशा वास्यं जगत्, the world is for habitation by the Lord. [*Īśā* 1]
ish, isha, see *iṣ*, *īś*, *īśa*.
Ishana, see *Īśāna*.
ishita, see *īśitā*.
ishwara etc., see *īśvara* etc.
īśitā (ishita) ईशिता, one of the *aṣṭasiddhi*s: the perfect control over the powers of nature and over things inert or unintelligent; effectiveness of will acting not as command or through the thought, by *ājñānam*, but through the heart and temperament (*citta*) in a perception of need or pure *lipsā*.
iṣitaṁ preṣitaṁ patati manas इषितं प्रेषितं पतति मनः, missioned the mind shot falls to its mark. [see *keneṣitaṁ patati preṣitaṁ manaḥ*]
iṣṭa (ishta) इष्ट, chosen, beloved; =*iṣṭadevatā*.
iṣṭadeva (ishtadeva) इष्टदेव, chosen deity. [see the following]
iṣṭadevatā (ishta devata) इष्टदेवता, the chosen deity; the name and form elected by our nature for its worship; a conscious Personality of the Divine answering to the needs of the seeker's own personality.
īṣuḥ (ishuh) ईषुः, they have had power; they prevailed.
īśvara (Ishwara) ईश्वर, Lord, Master; the omniscient and omnipotent All-ruler; God, the Divine Being.
īśvara-bhāva ईश्वरभाव, lordship, the temperament of the ruler and leader.
īśvaraḥ sarvabhūtānāṁ hṛddeśe ईश्वरः सर्वभूतानां हृद्देशे, the Lord in the heart of all creatures. [*Gītā* 18.61]
īśvarakoṭi (ishwarakoti) ईश्वरकोटि, those who get to the integral Reality and can therefore combine the Ascent with the Descent (cf. *jīvakoṭi*).
īśvara-śakti (Ishwara-Shakti) ईश्वरशक्ति, the dual principle of the Lord and his executive Power.
īśvarī (Ishwari) ईश्वरी, feminine of *īśvara*; the all-ruling Goddess.
īśvarī śakti (Ishwari Shakti) ईश्वरीशक्ति, the divine Conscious-Force and World-Mother, mediatrix between the eternal One and the manifested Many.
iti इति, thus; it is this (opposite of *neti*); used to indicate direct speech, to include under one head a number of terms grouped together, etc.
itihāsa इतिहास, historical tradition, a historico-mythic epic narrative;

ancient historical or legendary tradition turned to creative use as a significant mythus or tale expressive of some spiritual or religious or ethical or ideal meaning.

iti iti इति इति, it is this, it is that.

izārā [Hind.] इज़ारा, lease.

J

jaḍa जड, inert, mechanical, unconscious; inertia, unconsciousness.

jaḍa laya जड लय, an absorption of the self into the Spirit, which leaves the mind, life and body in a state of unconsciousness and inertia.

jaḍa prakṛti जड प्रकृति, inert nature.

jaḍa samādhi जड समाधि, inert inner existence.

jaḍavat जडवत्, like a thing inert.

jaḍavat paramahaṁsa जडवत् परमहंस, a *paramahaṁsa* who is outwardly inert and inactive, moved by circumstance or forces but not self-mobile, even though the consciousness is enlightened within.

jādū [Hind.] जादू, magic.

jagadguru, *jagatguru* जगद्गुरु, जगत् गुरु, World-Teacher.

jagadīśvaro vā जगदीश्वरो वा, or sovereign of the world.

jagan mithyā जगन्मिथ्या, the world is a lie. [*Vivekacūḍāmaṇi* 20].

jagannātha (Jagannath) जगन्नाथ, Lord of the world.

jāgarti जागर्ति, is awake. [*Kaṭha* 2.2.8]

jagat जगत्, world, universe; the perpetual movement; knot of motion.

jagatguru, see *jagadguru*.

jagatī जगती, 1. the movement; the universal motion; the universe. 2. the name of a metre.

jagatyāṁ jagat जगत्यां जगत्, universe of movement in the universal motion. [*Īśā* 1]

jāgīr [Hind.] जागीर, land grant given by the ruler as a reward or to gain support.

jāgrat जाग्रत्, 1. awake. 2. the waking state, the consciousness of the material world.

jahi kāmaṁ durāsadam जहि कामं दुरासदम्, slay desire which is hard to assail. [cf. *Gītā* 3.43]

jahi śatruṁ durāsadam (jahi shatrum durásadam) जहि शत्रुं दुरासदम्, slay the enemy who is so hard to assail. [cf. *Gītā* 3.43]

jakāt [Hind.] जकात, (in India) local toll or customs duty.

jala जल, 1. water. 2. one of the five *bhūta*s (see *āpaḥ*, definition 2).

jāmayaḥ जामयः, kindred, brothers. [*Ved.*]

jana जन, 1. man. 2. birth and delight; the delight that gives birth to life and world; =*janaloka*.

jānā जाना, births. [*Ved.*]

Janaka जनक, a king and sage, the father of *Sītā*.

janaloka जनलोक, the world of creative delight of existence.

janmabhūmi जन्मभूमि, the land of one's birth.

janma karma ca me divyam जन्म कर्म च मे दिव्यम्, My divine birth and work. [*Gītā* 4.9]

janma-mṛtyu-jarā-duḥkhair vimukto'mṛtam aśnute जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते, free from birth and death and age and grief enjoys immortality. [*Gītā* 14.20]

janma-mṛtyu-jarā-vyādhi-

duḥkha-doṣānudarśanam जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्, the perception of the defects of existence, birth and disease and death and old age and sorrow. [*Gītā* 13.9]

janmasiddha जन्मसिद्ध, perfected from birth.

janmaśuddha (janmashuddha) जन्मशुद्ध, pure from birth.

japa जप, repetition of a *mantra* or a name of God.

jarā-maraṇa-mokṣāya mām āśritya yatanti ye जरामरणमोक्षाय मामाश्रित्य यतन्ति ये, they who, having resorted to Me, strive for release from age and death. [*Gītā* 7.29]

jarā-maraṇa-mokṣāya yatanti जरामरणमोक्षाय यतन्ति, they strive for release from age and death. [see the preceding]

jāt [Hind.] जात, 1. a member of a people widely scattered throughout the north-west of India. 2. caste (=*jāti*).

jātavedas जातवेदस्, knower of the births (the worlds); a Vedic epithet of *Agni*.

jāti जाति, caste.

jātidharma जातिधर्म, caste law and rule of living and conduct.

jātisaṅgha जातिसङ्घ, caste communal assembly.

jhi [Beng.] झि, a maidservant.

jigyuṣas kṛtam जिग्युषस्कृतम्, do ye render us victorious. [*ṚV* 1.17.7]

jijīviṣet जिजीविषेत्, one should wish to live. [*Īśā* 2]

jijīviṣet śataṁ samāḥ (*jijīviṣecchataṁ samāḥ*) जिजीविषेत् शतं समाः, one should wish to live a hundred years. [*Īśā* 2]

jijñāsu जिज्ञासु, one of the four classes of devotees: the seeker of God-knowledge. [*Gītā* 7.16]

jitaḥ sargaḥ जितः सर्गः, the creation is conquered. [*Gītā* 5.19]

jitakrodha जितक्रोध, one who has conquered anger.

jitātmā जितात्मा, one who has subjected the lower and possessed the higher self.

jitendriya जितेन्द्रिय, one who has conquered the senses.

jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्, conquer thy enemies and enjoy an opulent kingdom. [*Gītā* 11.33]

jīva जीव, 1. living creature. 2. the spirit individualised and upholding the living being in its evolution from birth to birth (same as *jīvātman*).

jīvabhūtā जीवभूता, who has become the *jīva* (in the sense of manifesting itself as the individual self-embodying being).
jīvabhūtām [accusative] [*Gītā* 7.5]

jīvakoṭi जीवकोटि, those who describe only the curve from Matter through Mind into the silent *brahman* (cf. *īśvarakoṭi*).

jīvanmukta जीवन्मुक्त, living liberated man.

jīvanmukti जीवन्मुक्ति, liberation while living.

jīva puruṣa (jiva purusha) जीव पुरुष, the *jīvātman* as a *puruṣa*.

jīvātman जीवात्मन्, the individual self; central being; the *ātman*, spirit or eternal self of the living being; the multiple Divine manifested here as the individualised self or spirit of the created being.
jīvātmā [nominative]

jīvātmikām जीवात्मिकाम्, in its essence the *jīva*.

jīvayāja जीवयाज, life-sacrifice. [cf. *Ṛ V* 1.31.15]

jīvībhūtā जीवीभूता, who has become the *jīva* (in the sense of becoming what it never was before and ceasing to be its eternal self).

jñāna ज्ञान, 1. knowledge, wisdom. 2. supreme self-knowledge; the essential aspect of the true unifying knowledge; the direct spiritual awareness of the supreme Being (cf. *vijñāna*).
jñānam [nominative]

jñānadīpena bhāsvatā ज्ञानदीपेन भास्वता, with the blazing lamp of knowledge. [*Gītā* 10.11]

jñānakāṇḍa ज्ञानकाण्ड, traditionally, the section of the *Veda* concerned with knowledge, identified with the *Upaniṣad*s (cf. *karmakāṇḍa*).

jñānam, see under *jñāna*.

jñānamārga ज्ञानमार्ग, the path of knowledge.

jñānamārgin ज्ञानमार्गिन्, one who follows the path of knowledge.

jñānaṁ brahma ज्ञानं ब्रह्म, the *brahman* as the self-existent consciousness and universal knowledge.

jñānaṁ caitanyaṁ jyotir brahma ज्ञानं चैतन्यं ज्योतिर्ब्रह्म, the *brahman* is knowledge, consciousness and light.

jñāna-nirdhūta-kalmaṣāḥ ज्ञान-निर्धूत-कल्मषाः, they whose sins have been removed by knowledge. [*Gītā* 5. 17]

jñānaśakti (jnanashakti) ज्ञानशक्ति, power of knowledge.

jñāna-yajñena yajanto mām upāsate ज्ञानयज्ञेन यजन्तो मामुपासते, they worship Me, sacrificing with the sacrifice of knowledge. [*Gītā* 9.15]

jñānayoga ज्ञानयोग, the *yoga* of knowledge; self-realisation and knowledge of the true nature of the self and the world.

jñānayogena sāṅkhyānām ज्ञानयोगेन साङ्ख्यानाम्, by the *yoga* of knowledge of the *sāṅkhya*s. [*Gītā* 3.3]

jñānendriya ज्ञानेन्द्रिय, an organ of knowledge, that is, any of the sense-organs.

jñānī ज्ञानी, the seeker and possessor of spiritual knowledge; one who has contact with the truth and is able to live in unity with the Spirit.

jñānī bhakta ज्ञानी भक्त, one of the four classes of devotees: the God-lover who has the knowledge. [*Gītā* 7.16]

jñātā ज्ञाता, see under *jñātṛ*.

jñātā īśvaraḥ ज्ञाता ईश्वरः, Knower and Lord.

jñātṛ ज्ञातृ, knower.
jñātā [nominative]

jñātuṁ draṣṭuṁ tattvena praveṣṭuṁ ca ज्ञातुं द्रष्टुं तत्त्वेन प्रवेष्टुं च, to know, to see in all the principles and powers of My existence and to enter into. [cf. *Gītā* 11.54]

jñeyam ज्ञेयम्, that which is to be known.

jugupsā जुगुप्सा, shrinking, contraction; self-protecting recoil; the feeling of repulsion caused by the sense of a want of harmony between one's own limited self-formation and the contacts of the external with a consequent recoil of grief fear, hatred, discomfort, suffering.

juhū जुहू, ladle; flame.

juhūmasi dyavi dyavi जुहूमसि द्यवि द्यवि, we call from day to day (or, "in sky and sky"). [*Ṛ V* 1.4.1]

juhurāṇam enas जुहुराणमेनस्, crooked attractions of ignorance and

desire.

jyāyasī karmaṇo buddhiḥ ज्यायसी कर्मणो बुद्धिः, the intelligence is greater than works. [*Gītā* 3.1]

jyotiḥ (jyoti) ज्योतिः, 1. light. 2. the authentic spiritual light into which *sattva* changes when the *guṇa*s are purified and refined. 3. one of the seven kinds of *tejas*: "solar light", the basis of the *vijñānakoṣa*.

jyotiḥ āryam ज्योतिः आर्यम्, light of the truth. [*ṚV* 10.43.4]

jyotīṁṣi ज्योतींषि, lights, splendours, shining things.

jyotir-agrāḥ ज्योतिरग्राः, they who are led by the light, having the light in their front. [*ṚV* 7.33.7]

jyotir brahma ज्योतिर्ब्रह्म, the Light that is *brahman*.

jyotir janāya śāśvate (jyotir janaya shashwate) ज्योतिर्जनाय शाश्वते, Light for the eternal birth.

jyotirmaya (jyotirmay) ज्योतिर्मय, full of light; radiant, luminous.

jyotirmaya brahman ज्योतिर्मय ब्रह्मन्, *brahman* full of light.

jyotirmaya deha ज्योतिर्मय देह, radiant or luminous body.

jyotiṣmatī (jyotishmati) ज्योतिष्मती, luminous.

K

kabirāj, see *kavirāj*.

kabiwālā [Beng.] কবিওয়ালা, one of a class of poetasters who specialised in the art of mutual jibing in verse.

kacaharī (cutcherry) [Hind.] कचहरी, a public office; court.

kaccā (kaccha) [Hind.] कच्चा, unripe, raw, imperfect.

Kailāsa कैलास, the name of a fabulous mountain, residence of *Kuvera* and paradise of *Śiva*.

kaivalya कैवल्य, absolute unity.

kāj [Beng.] কাজ, work.

kalā कला, division, aspect; art.

kāla काल, time; Time in its essentiality (cf. *saṁvatsara*); the Spirit of the Time, Zeitgeist.

kālapuruṣa (kala purusha) कालपुरुष, Time-Spirit; Zeitgeist and Death Spirit.

kalaśa कलश, jar.

Kālasaṁhāra (Kalasanhara) कालसंहार, *Śiva* as the destroyer of Time or Death.

kali कलि, the Iron Age (=*kaliyuga*).

Kālī काली, the terrible form of the Divine Mother; the Mother of the universe accepting the fierce aspect of destruction in order to slay the *asura*s, the powers of evil in man and the world.

kalikalila कलिकलिल, the chaos of the *kaliyuga*.

kalilam कलिलम्, chaos.

kalivarjya कलिवर्ज्य, that which is to be abandoned in the *kaliyuga*.

kaliyuga कलियुग, the last of the four *yuga*s: the Iron Age, in which society collapses towards the life of the instincts, impulses and desires with the reason degraded into a servant of this nether life.

Kalki कल्कि, the tenth and final *avatāra* of *Viṣṇu*, who will fulfil in power the great struggle which the previous *avatāra*s prepared in all its potentialities.

kalpa कल्प, an aeon, composed of fourteen *manvantara*s and equaling one day of *Brahmā*.

kalpasva sādhuyā कल्पस्व साधुया, accomplish perfection. [*ṚV* 1.170.2]

kalpataru कल्पतरु, a celestial tree which grants all desires.

kalyāṇa-śraddhā कल्याणश्रद्धा, the faith that all is for the best; a belief in and will to the universal good.

kalyāṇatama कल्याणतम, most blessed.
kalyāṇatamam [nominative] [*Īśā* 16]

kalyāṇecchā कल्याणेच्छा, beneficent will.

kāma काम, 1. desire. 2. one of the four objects of human life: satisfaction of desires of all kinds. 3. *Kāma*: the God of Love.
kāmaḥ [nominative]
kāmam [accusative]

kāmacārī (kamachari) कामचारी, moving and doing as one wills.

kāmadhuk कामधुक्, the cow of plenty.

kāmaḥ, see under *kāma*.

kāmais tais tair hṛtajñānāḥ कामैस्तैस्तैर्हृतज्ञानाः, those whose knowledge is carried away by various desires. [*Gītā* 7.20]

kāmaloka कामलोक, [in Theosophy:] "desire-world", the purgatorial realm through which all entities must pass after death.

kāmam, see under *kāma*.

kāmanā कामना, desire, wish.

kāmavāsanā कामवासना, subconscious impression (*vāsanā*) of lust or other desire.

kāmayatu कामयतु, let her desire. [see the following]

kāmayitvā vahatu (kámayitwá vahatu) कामयित्वा वहतु, let (Saraswati), desiring, upbear (the sacrifice). [Sayana on *ṚV* 1.3.10].

kāmin कामिन्, one who desires; lover.

Kaṁsa (Kansa) कंस, the evil uncle of *Kṛṣṇa*.

Kandarpa कन्दर्प, the love-god.

kanyā dekhā [Beng.] कन्या देखा, formal viewing of a prospective bride.

kāpālika (kapalik) कापालिक, a kind of *śaiva* ascetic who carries a human skull.

Kapila कपिल, an ancient sage, traditionally the founder of the *Sāṅkhya* system of philosophy.

karaṇa करण, instrument.

kāraṇa कारण, cause; causal.
kāraṇam [nominative]

kāraṇajagat कारणजगत्, the world of types and causes.

kāraṇajala (karanajal) कारणजल, the water of the *kāraṇasamudra*; the wine drunk in certain Tantric practices.

kāraṇa puruṣa (karana purusha) कारण पुरुष, causal Person; the central being, the *jīvātman*.

kāraṇasamudra कारणसमुद्र, the causal ocean from which our beings emerge.

kāraṇa śarīra (karana sharira) कारण शरीर, the causal body, composed of the *vijñānakoṣa* and *ānandakoṣa*, in which is to be found a yet unmanifested divine law of the body.

kārikā कारिका, a concise statement of doctrine in verse, e.g. the *Sāṅkhya Kārikā*.

karkac (karkach) [Hind.] करकच, crude, unrefined salt.

karma कर्म, 1. action. 2. ritual works. 3. the work or function of a man. 4. the principle of Action in the universe with its stream of cause and infallible effect; the power which by its continuity and development as a subjective and objective force determines the nature and eventuality of the soul's repeated existences.
karmāṇi [plural]

karmabandhaṁ prahāsyasi कर्मबन्धं

प्रहास्यसि, thou shalt cast away the bondage of works. [*Gītā* 2.39]

karmadhāraya कर्मधारय, [in Sanskrit grammar:] the appositional compound.

karma jyāyo hyakarmaṇaḥ कर्म ज्यायो ह्यकर्मणः, action is greater than inaction. [*Gītā* 3.8]

karmakāṇḍa कर्मकाण्ड, traditionally, the section of the *Veda* concerned with ritual works, identified with the hymns (cf. *jñānakāṇḍa*).

karmamārga कर्ममार्ग, the path of works, *karmayoga*.

karmamārgin कर्ममार्गिन्, one who follows the path of works.

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ कर्मणैव हि संसिद्धिमास्थिता जनकादयः, it was indeed by works that Janaka and others attained to perfection. [*Gītā* 3.20]

karmāṇi, see under *karma*.

karmāṇi pravilīyante कर्माणि प्रविलीयन्ते, actions disappear. [cf. *Gītā* 4.23]

karmaṇyevādhikāraste कर्मण्येवाधिकारस्ते, thou hast a right to action. [*Gītā* 2.47]

karmaphala कर्मफल, fruit of works.

karmavāda कर्मवाद, the gospel of *karma*; the doctrine that *karma* (the sum of previous actions) is the determinant of all phenomenal existence.

karmavīra कर्मवीर, a hero in action.

karmayoga कर्मयोग, the *yoga* of action, whose principle is to do works without clinging with the mind to the objects of sense and the fruit of the works.

karmayogena yoginām कर्मयोगेन योगिनाम्, by the way of works of the *yogin*s. [*Gītā* 3.3]

karmayogin कर्मयोगिन्, one who practices *karmyoga*.

karmendriya कर्मेन्द्रिय, any of the instruments of action, viz., the hands, feet, etc.

karmī कर्मी, the doer of works.

kartā कर्ता, the doer of works.

kartāram akartāram कर्तारमकर्तारम्, the doer (yet) the non-doer. [*Gītā* 4.13]

kartavyam कर्तव्यम्, that which should be done.

kartavyaṁ karma कर्तव्यं कर्म, the thing to be done, the work we have to do.

kartrī कर्त्री, active.

kartṛtva-abhimāna कर्तृत्व-अभिमान, the idea of oneself as the doer.

Kārttikeya (Kartikeya) कार्त्तिकेय, the war-god, leader of the divine forces, who represents victory over the hostile Powers.

karuṇa करुण, one of the eight *rasa*s: the sorrowful.

karuṇā करुणा, compassion; universal or divine compassion, Grace.

kasbā [Hind.] कस्बा, originally, a fortress; the main town of a district.

kaścid anyaḥ (kaschid anyah) कश्चिदन्यः, someone else.

kasmai devāya haviṣā vidhema कस्मै देवाय हविषा विधेम, to what godhead shall we give (all our life and actitivities) as an offering. [*ṚV* 10.121; *Śvet.* 4.13]

kasrat [Hind.] कसरत, physical exercise, gymnastics.

kāṣṭṛ (kashtri) काष्ट्र, "the radiant", assumed Sanskrit cognate of Greco-Roman "Castor".

Kaśyapa (Kashyapa) कश्यप, name of the progenitor of creatures, *Prajāpati*.

kasyasvid (kasyaswid) कस्यस्विद्, anyone's.

kasyasvid dhanam (kasyaswid dhanam) कस्यस्विद् धनम्, any man's possession. [*Īśā* 1]
katcherry (cutcherry), see *kacaharī*.
kathaka कथक, rhapsodist, reciter and exegete.
Kauravas कौरवाः, the descendants of the legendary king *Kuru*, especially the elder line, sons of king Dhritarashtra and cousins of the *Pāṇḍavas*.
kauśalam कौशलम्, dexterity, skill.
kaustubha (Kaustubh) कौस्तुभ, the gem worn by *Viṣṇu* on his breast.
kavaca कवच, armour.
kavayaḥ, see under *kavi*.
kavayaḥ satyaśrutaḥ कवयः सत्यश्रुतः, truth-hearing seers. [*Ved*.]
kavaye nivacanā कवये निवचना, that utter their inner meaning to the seer. [see the following]
kavaye nivacanāni niṇyāni vacāṁsi कवये निवचनानि निण्यानि वचांसि, secret words that speak out their sense to the seer. [cf. *ṚV* 4.3.16]
kavi कवि, 1. poet; in classical Sanskrit, applied to any maker of verse or even of prose. 3. seer; in the *Veda*, the poet-seer who saw and found the inspired word of his vision.
kavayaḥ [nominative plural]
kavibhiḥ [instrumental plural]
kaviḥ [nominative singular]
kavibhiḥ pavitraiḥ कविभिः पवित्रैः, by the pure powers of superconscient Truth and Wisdom. [*ṚV* 3.1.5; 3.31.16]
kaviḥ, see under *kavi*.
kavikratu कविक्रतु, seer-will. [*Ved*.]
kavikratuḥ [nominative]
kavikratuḥ satyaś citraśravastamaḥ (kavikratuh satyash chitrasravastamah) कविक्रतुः सत्यश् चित्रश्रवस्तमः, whose will towards action is that of the seer, who is true, most rich in varied inspiration. [*ṚV* 1.1.5]
kavim anuśāsitāraṁ dhātāram कविमनुशासितारं धातारम्, the Seer, Ruler and Creator. [see the following]
kaviṁ purāṇam anusāśitāraṁ sarvasya dhātāram कविं पुराणमनुसाशितारं सर्वस्य धातारम्, the seer, the Ancient of Days, the Master and ruler who sets in their place all beings and things. [*Gītā* 8.9]
kavirāj [Beng.] কবিরাজ, a healer practising a certain traditional Hindu medical system.
kavirāji [Beng.] কবিরাজি, a traditional system of Hindu medicine.
kavir manīṣī कविर्मनीषी, Seer and Thinker. [see the following]
kavir manīṣī paribhūḥ svayambhūḥ कविर्मनीषी परिभूः स्वयम्भूः, the Seer, the Thinker, the One who becomes everywhere, the Self-existent. [*Īśā* 8]
kavī ṛtāvṛdhāv ṛtaspṛśā कवी ऋतावृधावृतस्पृशा, seers who by the Truth increase and to the Truth attain. [cf. *ṚV* 1.2.8, 9]
kavi samrāṭ कवि सम्राट्, emperor of poets.
kāvya काव्य, seer-wisdom. [*Ved*.]
kāvyāni kavaye nivacanā काव्यानि कवये निवचना, seer-wisdoms that utter their inner meaning to the seer. [cf. *ṚV* 4.3.16]
kāyamanovākyena कायमनोवाक्येन, with body, mind and speech.
kāyasiddhi कायसिद्धि, perfection of the body.
kāyastha कायस्थ, a member of a certain Hindu sub-caste, traditionally involved in scribal and administrative work.

kena केन, by whom or what. [see the following]

kena patati केन पतति, by whom (guided) falls (the mind on its objects).

kena praiti yuktaḥ केन प्रैति युक्तः, by whom yoked moves (the life force) forward. [*Kena* 1]

kena preṣitam (kena preshitam) केन प्रेषितम्, by whom sent forth. [*Kena* 1.1]

keneṣitaṁ patati preṣitaṁ manaḥ केनेषितं पतति प्रेषितं मनः, by whom missioned falls the mind shot to its mark? [*Kena* 1.1]

ketu केतु, 1. ray. 2. vision. 3. intellect, judgment; perceptive intelligence, enlightening perception. [*Ved.*]
ketuḥ [nominative]
ketunā [instrumental], by the ray of intuition.

ketum ahnām केतुमह्नाम्, the knowledge-vision of the days. [*Ved.*]

ketunā, see under *ketu*.

kevala केवल, essential, absolute, simple.

kevalair indriyaiḥ केवलैरिन्द्रियैः, by the mere organs; by mere play of the organs of sense and motor-action. [*Gītā* 5.11]

kevalair indriyaiścaran केवलैरिन्द्रियैश्चरन्, moving with the mere senses. [cf. *Gītā* 2.64 and the preceding]

khaddar [Hind.] खद्दर, hand-spun and hand-woven cotton cloth.

khaḍga खड्ग, sword.

khānsāmā (khansamah) [Hind.] खानसामा, cook; butler.

kharābā [Guj.] ખરાબા, (land) not suitable for cultivation.

khātā [Hind.] खाता, ledger, notebook.

kheḍut [Guj.] ખેડુત, farmer.

ki jāni ki [Beng.] कि जानि कि, "I don't know what": a state of vague uncertainty.

kiṁ karmaṇi ghore māṁ niyojayasi keśava किं कर्मणि घोरे मां नियोजयसि, why dost Thou appoint me, O lord, to a dreadful work? [*Gītā* 3.1]

kiṁnara (kinnara) किंनर, a type of mythological being, similar to a centaur; a being of superhuman beauty, unearthly sweetness of voice and wild freedom.

kiṁnarī (kinnarie) किंनरी, a female *kiṁnara*; the *kiṁnarī*s are "Centauresses of sky and hill with voices of Siren melody".

kiṁ prabhāṣeta kim āsīta vrajeta kim किं प्रभाषेत किमासीत व्रजेत किम्, how does he speak, how sit, how walk? [*Gītā* 2.54]

kinnara, kinnarie, see *kiṁnara*, *kiṁnarī*.

kīrtimukha कीर्तिमुख, "glory-face", an architectural ornament in the form of a non-human face.

klaibyam क्लैब्यम्, impotence of spirit. [*Gītā* 2.3].

kleśo'dhikataras teṣām क्लेशोऽधिकतरस्तेषाम्, their difficulty is greater. [*Gītā* 12.5]

ko devaḥ को देवः, what god? [cf. *Kena* 1.1]

ko mohaḥ kaḥ śokaḥ को मोहः कः शोकः, how shall he be deluded, whence shall he have grief? [*Īśā* 7]

koṣa (kosha) कोष, sheath, case; any of various grades of substance providing the material of a gross or subtle body.

koṭ [Hind.] कोट, castle, fort.

krāṇā क्राणा, doer, agent. [*Ved.*]

krato kṛtaṁ smara क्रतो कृतं स्मर, O Will, that which was done, remember. [*Īśā* 17]

kratu क्रतु, 1. action, work. 2. sacrifice. 3. the effective power behind action represented in mental consciousness by the will. [*Ved.*]

kratuṁ bṛhantam (kratum brihantam) क्रतुं बृहन्तम्, a vast effective will-power.

kratur hṛdi क्रतुर्हृदि, will in the heart. [*Ved.*]

Krishna, see *Kṛṣṇa*.

krita, kritya, see *kṛta*, *kṛtyā*.

kriyā क्रिया, effective practice (of *yoga*); every practice which helps the gaining of higher knowledge.

kriyāśakti (kriyáshakti) क्रियाशक्ति, power of process and action.

kriyāviśeṣa-bahulām क्रियाविशेषबहुलाम्, multifarious with specialities of rites. [*Gītā* 2.43]

krodha क्रोध, anger.

kṛpā कृपा, pity; compassion, grace.

kṛpaṇāḥ phalahetavaḥ कृपणाः फलहेतवः, poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities. [*Gītā* 2.49]

kṛpayāviṣṭam कृपयाविष्टम्, invaded by pity. [*Gītā* 2.1]

Kṛṣṇa (Krishna) कृष्ण, the Lord of Love and Delight; as one of the ten *avatāra*s of *Viṣṇu*, he manifests the union of wisdom and works and leads the earth-evolution through this towards union with the Divine by *ānanda*, Love and *bhakti*.

Kṛṣṇadvaipāyana (Krishna Dvypaiana) कृष्णद्वैपायन, "*Kṛṣṇa* of the Island", the name of the author of the original *Mahābhārata* and compiler of the *Veda*s, also called *Vyāsa*.

kṛṣṭayaḥ, see under *kṛṣṭi*.

kṛṣṭayaḥ tad voceyur eva (krishtayah tad vocheyur eva) कृष्टयः तद् वोचेयुरेव, men (i.e. our friends) will say it of course. [Sayana on *ṚV* 1.4.6].

kṛṣṭi कृष्टि, effort, laborious action or work or else a doer of such action. [*Ved.*]

kṛṣṭayaḥ [plural], doers of the work.

kṛta (krita) कृत, effected or completed; the first of the four *yuga*s (=*kṛtayuga*).

kṛtātmā कृतात्मा, he who is perfected in the Self.

kṛtayuga (kritayuga) कृतयुग, the age (*yuga*) when the law of the Truth is accomplished: same as *satyayuga*.

kṛtsnakarmakṛt कृत्स्नकर्मकृत्, a doer of all works. [*Gītā* 4.18]

kṛtsnakṛt कृत्स्नकृत्, a doer of all (works). [see the preceding]

kṛtsnavit कृत्स्नवित्, the whole-knower. *kṛtsnavidaḥ* [plural] [*Gītā* 3.29]

kṛtyā (kritya) कृत्या, magical process, enchantment.

kṣara (kshara) क्षर, mutable; the eternally modified cosmic existence of the *brahman*.

kṣara-bhāva क्षरभाव, mutable becoming; the changes of nature. *kṣaro bhāvaḥ* [nominative] [*Gītā* 8.4]

kṣara brahman (kshara brahman) क्षर ब्रह्मन्, the mutable *brahman*.

kṣaraḥ sarvāṇi bhūtāni क्षरः सर्वाणि भूतानि, the spirit of mutable things is all existences. [*Gītā* 15.16]

kṣara puruṣa (kshara purusha) क्षर पुरुष, the soul in Nature; the spirit in the mutability of cosmic phenomenon and becoming.

kṣaro bhāvaḥ, see under *kṣara-bhāva*.

kṣatram (kshatram) क्षत्रम्, the *dharma* of the *kṣatriya*.

kṣatraśakti (kshatrashakti) क्षत्रशक्ति, the soul-power of the *kṣatriya*.

kṣatratejas (kshatratejas, kshatratej) क्षत्रतेजस्, the soul-power of the *kṣatriya*.

kṣatriya (kshatriya) क्षत्रिय, a member of the second of the four orders (*caturvarṇa*): the man of power and action, ruler, warrior, leader, administrator; the Divine as power in man.

kṣatriyāḥ tyaktajīvitāḥ क्षत्रियाः त्यक्तजीविताः, men of power and action who have abandoned their life (for a cause).

kṣaya (kshaya), 1. loss, destruction, waste. 2. [*Ved.*:] house, home, habitation.

kṣetra (kshetra) क्षेत्र, field.
kṣetram [nominative]

kṣetrajña क्षेत्रज्ञ, knower of the field.

kṣetra-kṣetrajñayor jñānam क्षेत्रक्षेत्रज्ञयोर्ज्ञानम्, knowledge of the field and its knower. [*Gītā* 13.3]

kshara, see *kṣara*.

kshatram etc., see *kṣatratejas* etc.

kshatriya, see *kṣatriya*.

kshaya, see *kṣaya*.

kshetra, see *kṣetra*.

kshirasamudra, see *kṣīrasamudra*.

kshiti, see *kṣiti*.

kshobha, see *kṣobha*.

kṣīṇa-kalmaṣāḥ sarvabhūta-hite ratāḥ क्षीणकल्मषाः सर्वभूतहिते रताः, they in whom the stains of sin are effaced and who are occupied in doing good to all creatures. [*Gītā* 5.25]

kṣipāmyajasram aśubhān āsurīṣveva yoniṣu क्षिपाम्यजस्रमशुभान् आसुरिष्वेव योनिषु, I cast the evil ones continually into Asuric births. [*Gītā* 16.19]

kṣīrasamudra (kshirasamudra) क्षीरसमुद्र, the "milk-ocean" or sea of essential substance.

kṣiti (kshiti) क्षिति, dwelling place. [*Ved.*]
kṣitayaḥ (kshitayah) [plural]

kṣobha (kshobha) क्षोभ, disturbance; vibratory wave; formative movement.

kṣudraṁ hṛdaya-daurbalyam क्षुद्रं हृदयदौर्बल्यम्, small feebleness of heart. [*Gītā* 2.3]

kṣudratā क्षुद्रता, smallness, pettiness.

Kubera, see *Kuvera*.

kula कुल, clan, family.

kuladharma कुलधर्म, social and religious law of the *kula*.

kula-saṅgha कुलसङ्घ, communal assembly.

kulavadhū कुलवधू, a woman of a respectable family.

kumāra कुमार, boy; son.

kumbhaka (kumbhak) कुम्भक, [in the practice of *prāṇāyāma*:] retention of the *prāṇa*, cessation of the natural breathing.

kuṇḍalinī (*śakti*) कुण्डलिनी (शक्ति), the coiled and sleeping serpent of Energy within.

kuru karma कुरु कर्म, do action. [*Gītā* 3.8]

Kurukṣetra (Kurukshetra) कुरुक्षेत्र, 1. the battlefield where the *Mahābhārata* war was fought. 2. the field of doings, the field of human action.

kurvannapi na lipyate कुर्वन्नपि न लिप्यते, acting, he is not affected. [*Gītā* 5.7]

kurvanneva कुर्वन्नेव, doing works indeed. [*Īśā* 2]

kurvanneveha karmāṇi कुर्वन्नेवेह कर्माणि, doing verily works in this world. [*Īśā* 2]

kuśa (kusha) कुश, the sacred grass

used in certain Hindu ceremonies.

kusaṁskāra (kusanskar) [Beng.] কুসংস্কার, superstition.

kūṭastha कूटस्थ, "the one on the summit"; the Self in the supracosmic consciousness; *akṣara puruṣa*.

Kutsa कुत्स, name of a Vedic *ṛṣi*, "he who constantly seeks the seer-knowledge".

Kuvera (Kubera) कुवेर, the god of riches, chief of the *yakṣa*s.

L

laghimā लघिमा, one of the *aṣṭasiddhi*s: lightness.

laghu-guru [Beng.] লঘু গুরু, a metrical system in which long and short vowels are given their full quantitative value; quantitative verse.

laghutā लघुता, lightness, swiftness and adaptability (of the nervous and physical being).

lākh [Hind.] लाख, one hundred thousand.

lakṣaṇa (lakshana) लक्षण, feature.

Lakṣmī (Lakshmi, Laxmi, Luxmi) लक्ष्मी, the goddess of beauty and fortune; prosperity, wealth.

lāl pagḍī (lalpagri) [Hind.] लाल पगडी, red turban (the police).

lapsī (laphsy) [Hind.] लपसी, a sort of porridge.

lāṭhī [Hind.] लाठी, staff, stick, club.

lāvaṇya लावण्य, 1. grace, beauty. 2. one of the *ṣaḍaṅga*: the seeking of beauty and charm for the satisfaction of the aesthetic spirit.

Laxmi, see *Lakṣmī*.

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

līlā लीला, 1. play, sport, game. 2. the cosmic game; the amusement of the Divine Being; the play of the Soul of things eternally young, perpetually inexhaustible, creating and re-creating Himself in Himself for the sheer bliss of that self-creation.

līlāmaya (lilamay) লীলাময়, 1. playful. 2. engaged in the *līlā*; the divine Playmate.

liṅga लिङ्ग, 1. sign, differentiating mark. 2. a symbol of *Śiva* in the form of a column of stone or ice.

lipi लिपि, writing.

lipsā लिप्सा, desireless reaching out after fulfilment.

lobha लोभ, covetousness, cupidity, avarice, greed.

loka लोक, world; a way in which conscious being images itself.

lokakṣayakṛtpravṛddhas (lokakshayakritpravriddhas) लोकक्षयकृत्प्रवृद्धस्, increasing to destroy a world. [*Gītā* 11.32]

loka-maheśvara लोकमहेश्वर, the mighty lord of the worlds and peoples. [*Gītā* 5.29]

lokān grasantam लोकान् ग्रसन्तम्, swallowing the worlds.

lokasaṁgraha (lokasangraha) लोकसंग्रह, the keeping and leading of the peoples on the path to the divine goal.
lokasaṁgrahāya [dative]

lokasaṁgraham evāpi saṁpaśyan kartum arhasi लोकसंग्रहमेवापि सम्पश्यन् कर्तुमर्हसि, thou shouldst do works regarding also the holding together of the peoples. [*Gītā* 3.20]

lokasaṁgrahārthāya लोकसंग्रहार्थाय, for the purpose of maintaining the world order.

lokasaṁgrahāya, see under

lokasaṁgraha.

lūci (loochie) [Beng.] लूचि, small unleavened, deep-fried bread.

Luxmi, see *Lakṣmī*.

M

maccittaḥ मच्चित्तः, with mind and heart given to Me.

maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि, by giving yourself in heart and mind to Me, thou shalt cross over all difficulties and perils by My grace. [*Gītā* 18.58]

mada मद, the intoxicating wine of *soma*. [*Ved*.]

madbhāva मद्भाव, My [i.e. *Kṛṣṇa*'s, the Divine's] nature and status of being.
madbhāvam [accusative]
madbhāvāya [dative]

mad-bhāvāḥ mānasā jātāḥ मद्भावाः मानसा जाताः, My mental becomings. [*Gītā* 10.6]

madbhāvam, see under *madbhāva*.

madbhāvam āgatāḥ मद्भावमागताः, have arrived at My nature of being. [*Gītā* 4.10]

madbhāvāya, see under *madbhāva*.

madhu मधु, honey, sweetness; the wine of *soma*.

madhumān मधुमान्, full of the sweetness of the honey.
madhumantaḥ [plural]

madhumān ūrmiḥ मधुमानूर्मिः, wave of sweetness. [cf. *ṚV* 4.58.1]

madhura मधुर, sweet; = *madhura bhāva*.

madhura bhāva मधुर भाव, "the sweet sentiment"; in *Vaiṣṇava bhakti*, the relation between the lover and the Beloved.

madhuścutaḥ मधुश्चुतः, honey-streaming. [*Ved*.]

madhvadaṁ puruṣam मध्वदं पुरुषम्, the *puruṣa* who is the eater of the honey of sweetness. [cf. *Kaṭha* 2.1.5]

madhyama मध्यम, middle.

madhyamā मध्यमा, the middle gradation of speech (*vāk*).

madhyamā gatiḥ मध्यमा गतिः, the middle status.

Mādhyamika माध्यमिक, the name of a school of Buddhists.

madirekṣaṇā मदिरेक्षणा, a woman with eyes like wine.

magha मघ, plenitude.

maghavan मघवन्, an epithet of Indra, meaning "the bountiful" or "the generous one".

mā gṛdhaḥ मा गृधः, lust not. [*Īśā* 1]

mā gṛdhaḥ kasya svid dhanam मा गृधः कस्य स्विद् धनम्, lust not after any man's possession. [*Īśā* 1]

Mahābhārata महाभारत, an epic poem of over 100,000 *śloka*s attributed to the sage *Vyāsa* and dealing centrally with the conflict between the *Pāṇḍava*s and the *Kaurava*s, descendants of *Bharata*.

mahad brahman महद् ब्रह्मन्, the vast *brahman*; the ideative spirit underlying the physical world.

Mahādeva महादेव, "the great god", a name of *Rudra* or *Śiva*.

Mahādevī महादेवी, "the great goddess", used as a name of *Śiva*'s consort *Pārvatī* or of other aspects of the Goddess.

mahājan [Hind.] महाजन, money-lender, banker or merchant.

mahājana ātmā महाजन आत्मा, the Self on the plane of *janaloka* or *ānanda*.

Mahākāla महाकाल, a form of *Śiva* in his character of destroyer; the

spirit within, whose energy goes abroad in *Kālī* and moulds the progress of the world and the destiny of the nations.

Mahākālī महाकाली, the goddess of the supreme strength, one of the four leading Powers and Personalities of the Mother.

mahākāraṇam महाकारणम्, the first cause.

mahāl [Hind.] महाल, a subdivision of a *tālukā*.

Mahālakṣmī (Mahalakshmi) महालक्ष्मी, the goddess of supreme love and delight, one of the four leading Powers and Personalities of the Mother.

mahāmāyā महामाया, the great *māyā*.

mahān, see under *mahat*.

mahān arṇavaḥ महानर्णवः, the Great Water. [*Ved.*]

mahān ātmā, see under *mahat ātman*.

mahāprāṇaśakti (mahaprana shakti) महाप्राणशक्ति, cosmic life-force.

mahar, see *mahas*.

mahārājādhirāja (maharajadhiraj) महाराजाधिराज, great king of kings.

mahāratha महारथ, great chariot-warrior.

maharloka महर्लोक, world of large consciousness; the world of the superconscient Truth of things.

maharṣayaḥ sapta pūrve महर्षयः सप्त पूर्वे, the great *ṛṣi*s, the seven original seers. [*Gītā* 10.6]

mahas, *mahar* महस्, महर्, "the Large"; the great world; the world of Truth; the supramental plane.

mahāśakti (mahashakti) महाशक्ति, the great *śakti*, the universal Mother.

Mahāsaraswatī (Mahasaraswati) महासरस्वती, the goddess of divine skill and of the works of the Spirit; the Mother's Power of Work and her spirit of perfection and order; one of the four leading Powers and Personalities of the Mother.

mahāsatyam महासत्यम्, the great Truth; the highest truth in the manifestation.

Mahāśiva (Mahashiva) महाशिव, "great Shiva", a greater manifestation than that ordinarily worshipped as *Śiva*.

mahas pathaḥ महस्पथः, the great path. [*Ved.*]

mahat महत्, 1. great. 2. "the vast", a name for the gnostic level of consciousness. 3. [in *Sāṅkhya* philosophy:] the vast cosmic principle of Force; the essential and original matrix of consciousness in *prakṛti* out of which individuality and formation come.

mahān [nominative]

mahat ātman महत् आत्मन्, the great Soul; the Vast Self; the Great Spirit.

mahān ātmā [nominative]

mahatī vinaṣṭiḥ महती विनष्टिः, a great perdition. [*Kena* 2.5]

mahātmā महात्मा, 1. a great soul. 2. [in Theosophy:] a Master or spiritual adept of the highest order, especially one of a brotherhood watching over the world's progress from a secret home in Tibet.

mahattva महत्त्व, greatness.

mahāvākya महावाक्य, great word or utterance.

mahāvat (mahout) [Hind.] महावत, elephant driver.

Mahāyāna महायान, the "greater vehicle", a branch of Buddhism which lays stress on universal compassion.

Maheśvara (Maheshwara) माहेश्वर, the Almighty Lord; a name of *Śiva*.

Maheśvarī (Maheshwari) माहेश्वरी, the goddess of the supreme knowledge, one of the four leading Powers and Personalities of the Mother.

Mahī मही, [*Ved.*:] the Large, Great or Vast; she of the vastness of knowledge, who represents the Largeness (*bṛhat*) of the superconscient in us containing in itself the Truth (*ṛtam*); also called *Bhāratī*.

mahimā महिमा, 1. greatness. 2. one of the *aṣṭasiddhi*s: unhampered force, abnormal strength which is not muscular.

mahimānam asya महिमानमस्य, his greatness. [cf. *Muṇḍ.* 3.1.2; *Śvet.* 4.7]

mahitvam astu vajriṇe (mahitwam astu vajrine) महित्वमस्तु वज्रिणे, may greatness be with the wielder of the lightning. [*ṚV* 1.8.5]

maho arṇas, *maho arṇaḥ* महो अर्णस्, महो अर्णः, the great flood (the vast movement of the *ṛtam*). [*Ved.*]

maho arṇas sarasvatī pracetayati ketunā dhiyo viśvā virājati महो अर्णस्सरस्वती प्रचेतयति केतुना धियो विश्वा विराजति, Saraswati (the divine Word, who represents the stream of inspiration that descends from the Truth-Consciousness) by the perception awakens in consciousness the great flood and illumines entirely all the thoughts. [*ṚV* 1.3.12]

mahout, see *mahāvat*.

maidān [Hind.] मैदान, a large open space used as a public gathering place or parade ground.

main bhūkhā hūn [Hind.] मैं भूखा हूँ, I am hungry.

maitraḥ karuṇa eva ca मैत्रः करुण एव च, friendly and compassionate. [*Gītā* 12.13]

mā karmaphalaheturbhūḥ मा कर्मफलहेतुर्भूः, let not the fruits of thy works be thy motive. [*Gītā* 2.47]

mām माम्, me.

mama ātmā मम आत्मा, My Self. [*Gītā* 9.5]

mamaiva aṁśaḥ (*mamaivāṁśaḥ*) ममैव अंशः, a part (partial manifestation) of Me. [see the following]

mamaivāṁsaḥ sanātanaḥ ममैवांशः सनातनः, an eternal portion of Me. [*Gītā* 15.7]

mām anusmaran मामनुस्मरन्, remembering Me. [*Gītā* 8.13]

mām anusmara yudhya ca मामनुस्मर युध्य च, remember Me and fight. [*Gītā* 8.7]

mām āśritya मामाश्रित्य, having resorted to Me as their refuge. [*Gītā* 7.29]

maṁhate (manhate) मंहते, enlarges, increases.

māṁ viduḥ मां विदुः, they know Me. [*Gītā* 7.30]

māṁ viśate tadanantaram मां विशते तदनन्तरम्, immediately after that he enters into Me. [*Gītā* 18.55]

māna मान, 1. honour, respect. 2. measurement, a standard of measure.

manaḥkoṣa (manahkosha) मनःकोष, the mental sheath (*koṣa*).

manaḥ-prāṇa मनः-प्राण, the mind and vital, the inner instrument of the soul.

manana मनन, thinking. *mananam* [nominative]

manas मनस्, 1. sense-mind. 2. the mind proper (as distinct from the *buddhi* or intelligent will).

mānasa ānanda मानस आनन्द, mental bliss.
mānasa buddhi मानस बुद्धि, mental reason.
manasā niyamya ārabhate karmayogam मनसा नियम्य आरभते कर्मयोगम्, controlling (the senses) by the mind he engages in the *yoga* of action. [*Gītā* 3.7]
mānasa putra मानस पुत्र, mind-born child.
mānasa tapas मानस तपस्, mental *tapas*.
mānasika मानसिक, mental.
mānavadharmaśāstra (Manava Dharmashastra) मानवधर्मशास्त्र, 1. the science of the law of conduct of the mental or human being. 2. name of the code of laws attributed to *Manu*.
maṇḍala मण्डल, 1. circle. 2. a "book" of the *Ṛgveda*. 3. a district or province of a large kingdom.
mandira (mandir) मन्दिर, temple.
maṅgala मङ्गल, good fortune.
maṇipūra मणिपूर, name of the navel-lotus (*nābhipadma*).
manīṣā मनीषा, intellect. [*Ved.*]
manīṣī (manishi) मनीषी, the thinker. *manīṣiṇaḥ* (manishinah) [plural]
manma मन्म, expression of thought in mind; the *mantra* when it is thought of as mentalising the thing to be expressed. [*Ved.*]
manmanā maccittaḥ मन्मना मच्चित्तः, with mind and heart given up to Me. [cf. *Gītā* 9.34]
manmayā mām upāśritāḥ मन्मया मामुपाश्रिताः, they who are full of Me and take refuge in Me. [*Gītā* 4.10]
mano brahma मनो ब्रह्म, mind as the Eternal. [see the following]
mano brahmeti vyajānāt मनो ब्रह्मेति व्यजानात्, he knew mind for the Eternal. [*Tait.* 3.4]
manoloka मनोलोक, world of mind.
manomaya मनोमय, mental; short for *manomaya puruṣa*.
manomayaḥ prāṇa-śarīra-netā मनोमयः प्राणशरीरनेता, the mental Being, leader of the life and the body. [*Muṇḍ.* 2.2.8]
manomaya puruṣa (manomaya purusha) मनोमय पुरुष, the mental being; the soul on the mental level.
manotā मनोता, thinker.
manoyujaḥ मनोयुजः, yoked to mind.
mantra मन्त्र, 1. sacred syllable, name or mystic formula. 2. any of the verses of the *Veda*, revealed verses of power not of an ordinary but of a divine inspiration and source. 3. the intuitive and inspired rhythmic utterance.
manu मनु, 1. the thinker, the mental being, man. 2. *Manu*: the father of man. 3. one of the four *Manu*s (*catvāro manavaḥ*). 4. one of the progenitors who preside successively over the fourteen *manvantara*s, to the first of whom is attributed the *Mānava Dharmaśāstra*.
mānuṣāḥ मानुषाः, men, human powers. [*Ved.*]
mānuṣīṁ tanum āśritam मानुषीं तनुमाश्रितम्, lodged in the human body. [*Gītā* 9.11]
manuṣvat मनुष्वत्, human; in a human capacity.
manuṣya (manushya) मनुष्य, a man; a human being; human.
manvantara मन्वन्तर, an extremely long period of time presided over by a *Manu* and constituting one fourteenth of a day of *Brahmā*.
manyamānāḥ मन्यमानाः, the thinkers of the word. [*Ved.*]

manyu मन्यु, temperament, emotive mind. [*Ved.*]

mā phaleṣu kadācana (má phaleshu kadáchana) मा फलेषु कदाचन, never (do you have a right) to the fruits of action. [*Gītā* 2.47]

Māra मार, [in Buddhism:] the Destroyer, the Evil One (who tempts man to indulge his passions and is the great enemy of the *Buddha* and of his religion); conscious devil or self-existent principle of evil.

māraṇam मारणम्, killing.

mārga मार्ग, way, path.

mārgaśīrṣa (Margasirsha) मार्गशीर्ष, the name of a month in the Hindu lunar calendar, corresponding to November-December.

Marīci (Marichi) मरीचि, the leader of the *Maruts*.

Mārtaṇḍa मार्तण्ड, the eighth son of *Aditi*, he of the mortal creation, whom she casts away from her; the black or dark, the lost or hidden sun. [*Ved.*]

martya मर्त्य, mortal; mortality.
martyam [neuter singular], mortality.
martyeṣu (martyeshu) [locative plural], among mortals.

martyaloka मर्त्यलोक, the condition of mortality in the gross body; the world of mortals.

martyeṣu, see under *martya*.

Māruti मारुति, a name of *Hanumān*.

Maruts मरुतः, 1. the Thought-Forces; the Life-Powers that support by their nervous and vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss. 2. (to the uninstructed worshipper:) powers of storm, wind and rain. [*Ved.*]

mā śucaḥ मा शुचः, do not grieve. [*Gītā* 18.66]

mātā माता, mother.

mātā devānām aditer anīkam माता देवानामदितेरनीकम्, Mother of the gods, force of the Infinite. [*ṚV* 1.113.19]

Mātariśvan (Matarishwan, Matariswan) मातरिश्वन्, he who moves, breathes, expands infinitely in the mother element; the universal Life-Power, an epithet of *Vāyu*.
Mātariśvā (Matarishwa, Matariswa) [nominative], the cosmic breath.

maṭha (math) मठ, monastery, hermitage.

Mathurā मथुरा, a town near Agra in North India, the birthplace of *Kṛṣṇa*.

mati मति, general mentality; thought, feeling, mental state. [*Ved.*]

mātrā मात्रा, 1. measure. 2. the quantitative action of Nature. 3. [in prosody:] the duration of a short vowel.

mātrā-vṛtta [Beng.] মাত্রাবৃত্ত, a type of Bengali metre regulated by the duration of vowel sounds rather than the number of syllables alone (cf. *akṣara-vṛtta*).

mātṛkā (matrika) मातृका, an emanation of the Mother.

mātsaṁsthām मात्संस्थाम्, founded upon Me. [*Gītā* 6.15]

matsthāni sarvabhūtāni मत्स्थानि सर्वभूतानि, all existences are situated in Me. [see the following]

matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः, all existences are situated

in Me, not I in them. [*Gītā* 9.4]
matta eva मत्त एव, verily from Me. [*Gītā* 7.12]
mattaḥ pravartate मत्तः प्रवर्तते, is derived from Me. [*Gītā* 10.8]
mauna मौन, not speaking, silence.
maunavrata मौनव्रत, a vow of silence.
māyā माया, 1. [*Ved.*:] comprehending, measuring, forming knowledge; the self-force of Consciousness conceptively creative of all things. 2. [later:] cunning, magic, illusion; phenomenal consciousness; the power of self-illusion in *brahman*. *māyābhiḥ* [instrumental plural], by (his) workings of knowledge. *māyāḥ* [nominative plural], forms of knowledge.
māyā duratyayā माया दुरत्यया, *māyā* hard to overcome. [*Gītā* 7.14]
māyāḥ, see under *māyā*.
mayaivaite nihatāḥ pūrvameva nimittamātraṁ bhava savyasācin मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्, by Me and none other already even are they slain, do thou become the occasion only, O *Savyasācin* (Arjuna). [*Gītā* 11.33]
mayā nihatāḥ pūrvam eva मया निहताः पूर्वमेव, already have they been slain by Me. [see the preceding]
mayas मयस्, bliss, beatitude, felicity. [*Ved.*]
māyāvāda मायावाद, the doctrine which holds that the world is *māyā*, i.e. an illusion.
māyāvadin मायावादिन्, one who professes the *māyāvāda*.
mayi arpita-manobuddhiḥ मयि अर्पितमनोबुद्धिः, one with mind and understanding given up to Me. [*Gītā* 8.7; 12.14]
mayi nivasiṣyasi मयि निवसिष्यसि, thou shalt dwell in Me. [cf. *Gītā* 12.8]
mayi nivasiṣyasyeva मयि निवसिष्यस्येव, verily thou shalt dwell in Me. [cf. *Gītā* 12.8]
mayi sannyasya (*karmāṇi*) मयि सन्न्यस्य (कर्माणि), renouncing (actions) into Me. [see the following]
mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा, with a consciousness identified with the Self, renouncing all actions into Me. [*Gītā* 3.30]
mayi vartate मयि वर्तते, lives and acts in Me. [*Gītā* 6.31]
mayobhuvaḥ मयोभुवः, born of (or creators of) bliss; those who bring or carry in their being the felicity. [*Ved.*]
mayyeva nivasiṣyasi मय्येव निवसिष्यसि, verily thou shalt dwell in Me. [cf. *Gītā* 12.8]
medhā मेधा, brain-power.
medhaṁ juṣanta vahnayaḥ मेधं जुषन्त वह्नयः, (may the Vishwadevas) cleave to the sacrifice as its upbearers. [*ṚV* 1.3.9]
medinī मेदिनी, earth.
meghadhvani (meghadhwani) मेघध्वनि, sound of thunder.
mejdādā [Beng.] মেজদাদা, second brother (as addressed or referred to by brothers and sisters junior to him).
melā मेला, fair; religious festival.
me prakṛtiḥ मे प्रकृतिः, My nature. [cf. *Gītā* 7.5]
Meru मेरु, the name of a fabulous mountain, said to be the centre of the seven continents around which the planets revolve.
meso (mesho) [Beng.] মেসো, uncle (mother's sister's husband).
me yoga aiśvaraḥ मे योग ऐश्वरः, My *yoga* of divine Power. [cf. *Gītā*

9.5]

milana मिलन, contact, union.

mīmāṁsaka (mimansaka) मीमांसक, a follower of the *pūrva-mīmāṁsā* philosophy.

mitabhāṣī मितभाषी, (one who is) temperate in speech.

mitācāraḥ मिताचारः, (one who is) restrained in action.

mithyā मिथ्या, false; a lie (as in *jagan mithyā*: "the world is a lie").

mithyācāra मिथ्याचार, a false and self-deceiving line of action. [*Gītā* 3.6]

mithyācāraḥ sa ucyate (mithyáchárah sa uchyate) मिथ्याचारः स उच्यते, he is known as a hypocrite. [*Gītā* 3.6]

Mitra मित्र, 1. [*Ved.*:] the Lord of love and harmony. 2. the name also means "friend" and is the ordinary Sanskrit word for friend.

mitrasya dhāmabhiḥ मित्रस्य धामभिः, by the foundations, statuses, placings of *Mitra*. [*Ved.*]

mitrasya dharmabhiḥ मित्रस्य धर्मभिः, by the "holdings" or laws of *Mitra*. [*Ved.*]

mleccha (mlechchha) म्लेच्छ, barbarian, non-Aryan.

mofussil, see *mufassil*.

mogham pārtha sa jīvati मोघं पार्थ स जीवति, in vain, O *Pārtha* [*Arjuna*], he lives. [*Gītā* 3.16]

moha मोह, delusion, self-delusion.

mohanam मोहनम्, a bewildering, a confusing.

mohinīṁ prakṛtiṁ śritāḥ मोहिनीं प्रकृतिं श्रिताः, (they) dwell in the nature which deludes. [cf. *Gītā* 9.12]

mokṣa (moksha) मोक्ष, 1. release, freedom, emancipation. 2. one of the four objects of human life: liberated spiritual existence.

mṛdhravacasaḥ मृध्रवचसः, spoilers of speech. [*Ved.*]

mṛtyu मृत्यु, death.

mṛtyuṁ tīrtvā amṛtam aśnute (mrityum tírtwá amritam asnute) मृत्युं तीर्त्वा अमृतमश्नुते, he crosses beyond death and enjoys Immortality. [*Īśā* 14]

mūḍhayoniṣu मूढयोनिषु, in the wombs of the deluded. [*Gītā* 14.15]

mufassil (mofussil) [Hind.] मुफ़स्सिल, rural districts.

muhūrta मुहूर्त, a moment.

mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम्, he makes the dumb to talk and the lame to cross over the hills.

mukhya (*prāṇa*) मुख्य (प्राण), chief breath or breath of the mouth. [*Chand.* 1.2.7; 1.5.3].

mukta मुक्त, free.

mukta jīva मुक्त जीव, a soul free from illusion and limitation.

muktasya karma मुक्तस्य कर्म, the action of the liberated man.

muktātmā मुक्तात्मा, the liberated soul (*ātman*).

mukti मुक्ति, spiritual liberation; freedom of the soul, an opening out of mortal limitation into the illimitable immortality of the Spirit.

muktiḥ [nominative]

mūlādhāra मूलाधार, root vessel or chamber; the physical-consciousness centre (*cakra*).

mūla jalada मूल जलद, root cloud or inertia, located in the universal vital Nature.

mūlamantra मूलमन्त्र, root-*mantra*; the fundamental or key formula of a discipline.

mūla-prakṛti मूलप्रकृति, original or root-energy.

mullā (mullah) [Hind.] मुल्ला, an Islamic religious teacher or leader.
mumukṣu (mumukshu) मुमुक्षु, one who desires liberation.
mumukṣu jīva (mumukshu jiva) मुमुक्षु जीव, a self-liberating soul.
mumukṣutva (mumukshutwa) मुमुक्षुत्व, passion for release, desire for liberation.
munayaḥ sarve मुनयः सर्वे, all the sages. [*Gītā* 14.1]
muni मुनि, a sage.
munīnām apyahaṁ vyāsaḥ मुनीनामप्यहं व्यासः, I am *Vyāsa* among the sages. [*Gītā* 10.37]
mūrti मूर्ति, image.

N

na abhāvo vidyate sataḥ न अभावो विद्यते सतः, that which (really) is cannot go out of existence. [*Gītā* 2.16]
nabhas नभस्, 1. sky, ether. 2. heaven (the mental principle).
nābhipadma नाभिपद्म, the navel "lotus" or centre (*cakra*) governing the larger vital.
na buddhibhedaṁ janayed ajnānāṁ karmasaṅginām न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्, he should not create a division of their understanding in the ignorant who are attached to their works. [*Gītā* 3.26]
na caivāmutra no iha न चैवामुत्र नो इह, not elsewhere indeed, nor here.
na ca māṁ tāni karmāṇi nibadhnanti (dhanañjaya) (na cha mám táni karmáni nibadhnanti,) न च मां तानि कर्माणि निबध्नन्ति (धनञ्जय), nor do these actions bind me, (O Dhananjaya [*Arjuna*]). [*Gītā* 9.9]
na ca matsthāni bhūtāni paśya me yogam aiśvaram (na cha matsthani bhutani pashya me yogam aishwaram) न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्, and yet all existences are not situated in Me, behold my divine *yoga*. [*Gītā* 9.5]
na ced ihāvedīn mahatī vinaṣṭiḥ (na ched ihavedin mahati vinashtih) न चेदिहावेदीन्महती विनष्टिः, if here one comes not to the knowledge, then great is the perdition. [*Kena* 2.5]
Naciketas (Nachiketas, Nachicatus) नचिकेतस्, the youth whose dialogue with Death is the narrative framework of the *Kaṭha Upaniṣad*.
nādatte kasyacit pāpaṁ na caiva sukṛtam नादत्ते कस्यचित्पापं न चैव सुकृतम्, it accepts neither the sin nor the virtue of any. [*Gītā* 5.15]
nāḍī नाडी, a nerve channel.
nāḍīśuddhi (nadishuddhi) नाडीशुद्धि, purification of the nerve system by controlled breathing.
na duḥkhena guruṇāpi vicālyate न दुःखेन गुरुणापि विचाल्यते, is not shaken even by great sorrow. [*Gītā* 6.22]
nāga नाग, serpent; a snake-god who inhabits the nether-world.
nāgapāśa (nagapasha) नागपाश, a sort of magical noose.
naḥ नः, our.
nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ नाहं प्रकाशः सर्वस्य योगमायासमावृतः, I am not revealed to any and every being, enveloped in the *māyā* of My *yoga*. [*Gītā* 7.25]
nāhaṁ teṣu te mayi (naham teshu te mayi) नाहं तेषु ते मयि, I am not in them, it is they that are in Me. [*Gītā* 7.12]
nahar (neher) [Hind.] नहर, canal.
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः, neither the gods nor the titans, O blessed Lord, know Thy manifestation. [*Gītā* 10.14]

naḥ sambandhino ṛtvijaḥ (nah sambandhino ritwijah) नः सम्बन्धिनो ऋत्विजः, the priests connected with us.

Nahuṣa (Nahusha) नहुष, a legendary Indian king (said to have temporarily occupied the seat of *Indra*, king of the gods).

naib, see *nāyab*.

na idaṁ yad upāsate न इदं यदुपासते, not this which they follow after. [*Kena* 1.4-8]

naigama नैगम, guild assembly.

naiṣā tarkeṇa matir āpaneyā नैषा तर्केण मतिरापनेया, this wisdom is not to be had by reasoning. [*Kaṭha* 1.2.9]

naiṣkarmya नैष्कर्म्य, inactivity.

na karma lipyate nare न कर्म लिप्यते नरे, action fastens not on the man. [*Īśā* 2]

na kartṛtvaṁ na karmāṇi न कर्तृत्वं न कर्माणि, neither the state of the doer nor the works. [see the following]

na kartṛtvaṁ na karmāṇi sṛjati na karma-phala-saṁyogam न कर्तृत्वं न कर्माणि सृजति न कर्मफलसंयोगम्, does not create the state of the doer or works or the joining of the works to their fruit. [cf. *Gītā* 5.14]

nākasya pṛṣṭhe नाकस्य पृष्ठे, in the highest level of Heaven. [*ṚV* 1.125.5]

na kiñcid api cintayet (na kinchidapi chintayet) न किञ्चिदपि चिन्तयेत्, one should not think of anything at all. [*Gītā* 6.25]

na kiñcit karoti न किञ्चित् करोति, does nothing. [*Gītā* 4.20]

nakṣaddābhaṁ taturim नक्षद्दाभं ततुरिम्, victorious on his march and breaking through (to the goal). [*ṚV* 6.22.2]

nakṣantaḥ नक्षन्तः, they who travel to. [*Ved.*]

naktoṣāsā नक्तोषासा, Night and Dawn. [*Ved.*]

na limpanti न लिम्पन्ति, do not cleave to. [*Gītā* 4.14]

na lipyate न लिप्यते, does not cling. [*Īśā* 2]

nālpena sukham asti, bhūmnā sukham asti नाल्पेन सुखमस्ति, भूम्ना सुखमस्ति, there is no satisfaction in the little, satisfaction there is only in the large. [cf. the following]

nālpe sukham asti bhūmaiva sukham नाल्पे सुखमस्ति भूमैव सुखम्, there is no satisfaction in the little, satisfaction there is only in the large. [Chānd. 7.23.1]

nama नम, range, pasture. [*Ved.*]

nāma नाम, name.

namaḥsudra (namasudra) [Beng.] नमःशूद्र, a member of a certain historically marginalised Hindu community.

nāmajapa नामजप, repetition of a name of God.

na mām abhijānanti tattvena न मामभिजानन्ति तत्त्वेन, they do not know Me (the supreme Godhead) in the true principles of My self-manifestation. [*Gītā* 9.24]

na māṁ karmāṇi limpanti न मां कर्माणि लिम्पन्ति, actions do not cleave to me. [*Gītā* 4.14]

nāmarūpa नामरूप, name and form.

namas नमस्, "bending down"; obeisance; surrender; adoring submission to the deity rendered physically by the prostration of the body.

namobhiḥ [instrumental plural], by surrenderings.

namaskāra नमस्कार, a salutation.

namasudra, see *namaḥsudra*.

na me bhaktaḥ praṇaśyati न मे भक्तः प्रणश्यति, he who loves Me will not

perish. [*Gītā* 9.31]

name goḥ नमे गोः, in the pasture of the cow. [*ṚV* 3.39.6]

na me karmaphale spṛhā (na me karmaphale sprihá) न मे कर्मफले स्पृहा, nor have I desire for the fruits of action. [*Gītā* 4.14]

namobhiḥ, see under *namas*.

Namuci नमुचि, a demon associated with *Vṛtra*. [*Ved*.]

nānārucirhi lokaḥ नानारुचिर्हि लोकः, people have different tastes. [cf. *Mālavikāgnimitra* 1.4]

nānto na cādiḥ नान्तो न चादिः, no end and no beginning. [*Gītā* 15.3]

nānyacchṛṇoti (nanyach chrinoti) नान्यच्छृणोति, he hears nothing else. [cf. *Bṛh*. 4.3.27]

nānyad astīti vādinaḥ नान्यदस्तीति वादिनः, they whose creed is that there is nothing else. [*Gītā* 2.42]

nānyaḥ panthā vidyate'yanāya नान्यः पन्था विद्यतेऽयनाय, there is no other road for the great passage. [*Śvet*. 3.8; 6.15]

nānyatheto'sti नान्यथेतोऽस्ति, is not otherwise than this. [*Īśā* 2]

nānyat paśyati (nanyat pashyati) नान्यत् पश्यति, he sees nothing else. [cf. *Bṛh*. 4.3.23]

na patati न पतति, does not fall. [cf. *Kena* 1.1]

na pravacanena, *na bahunā śrutena* (na pravachanena, na bahuná srutena) न प्रवचनेन, न बहुना श्रुतेन, not by exegesis, nor by much learning of Scripture. [cf. *Muṇḍ*. 3.2.3]

naptībhir vivasvataḥ नप्तीभिर्विवस्वतः, by the grandchildren or descendants of the Sun. [*ṚV* 9.14.5]

nara नर, man; the human being; the human soul.
narāḥ [plural], men; human powers.

Nārada नारद, the name of a heavenly *ṛṣi* who stands for the expression of the Divine Love and Knowledge.

narāḥ, see under *nara*.

naraka नरक, hell; the condition of misery in the subtle body.

Nara-Nārāyaṇa नर-नारायण, the human soul (*Nara*), eternal companion of the Divine (*Nārāyaṇa*).

narāśaṁsa (narashansa) नराशंस, master of strong self-expression; he who voices the godhead; an epithet of *Agni*. [*Ved*.]

Nārāyaṇa नारायण, the divine Soul always present in our humanity; a name of *Viṣṇu*, Preserver and Lord of Love.

nāsāgra नासाग्र, the tip of the nose.

na sandṛśe tiṣṭhati rūpam asya न सन्दृशे तिष्ठति रूपमस्य, the form of That stands not in the ken of sight. [*Kaṭha* 2.3.9; *Śvet*. 4.20]

nāsato vidyate bhāvaḥ नासतो विद्यते भावः, that which is non-existent cannot come into being. [*Gītā* 2.16]

nāsatyā नासत्या, "powers of the movement"; an epithet of the *Aśvin*s as the two lords of the movement, leaders of the journey or voyage. [*Ved*.]

na satyād agāt न सत्यादगात्, you have not deviated from truth. [cf. *Chānd*. 4.4.5]

nāstyanto (nāsti anto) vistarasya me नास्त्यन्तो विस्तरस्य मे, there is no end to My self-extension. [*Gītā* 10.19]

Naṭarāja नटराज, (an image of) *Śiva* as the lord of the cosmic dance.

na tarkeṇaiṣā matir āpaneyā (na tarkenaishá matir apaneyá) न तर्केणैषा मतिरापनेया, this wisdom is not to be had by reasoning. [cf.

Kaṭha 1.2.9]

na tatra vāg gacchati no manaḥ न तत्र वाग्गच्छति नो मनः, "Neither speech nor mind goes there". [cf. *Kena* 1.3]

nati नति, pious resignation; the submission of the soul to the will of God.

nātmānam avasādayet नात्मानमवसादयेत्, one should not cast down and depress the self. [*Gītā* 6.5]

*navagva*s (navagwas) नवग्वाः, those who sacrificed for nine months of the year; seers of the nine cows or nine rays who institute the search for the herds of the Sun and the march of *Indra* to battle with the *Paṇi*s. [*Ved.*]

na vāk gacchati na manaḥ न वाक् गच्छति न मनः, neither speech nor mind travel (there). [cf. *Kena* 1.3]

nāvam ivāmbhasi नावमिवाम्भसि, like a boat on the sea. [*Gītā* 2.67]

navyam āyu(s) नव्यमायुस्, a new life.

nāyab (naib) [Mar.] नायब, deputy, assistant.

nāyam ātmā balahīnena labhyaḥ नायमात्मा बलहीनेन लभ्यः, this Self cannot be won by any who is without strength. [*Muṇḍ.* 3.2.4]

nāyam ātmā pravacanena labhyaḥ (nayamatma pravachanena labhyah) नायमात्मा प्रवचनेन लभ्यः, this Self is not to be won by eloquent teaching. [*Kaṭha* 1.2.23; *Muṇḍ.* 3.2.3]

na yathā prākṛto janaḥ न यथा प्राकृतो जनः, not as an ordinary man.

nayati rāye asmān नयति राये अस्मान्, leads us to our felicity. [cf. *Īśā* 18]

nazarānā (nazzerana) [Hind.] नज़राना, tribute; a gift offered in homage.

nediṣṭhaṁ pasparśa (nedistham pasparsha) नेदिष्ठं पस्पर्श, came nearest to the touch (of That). [*Kena* 4.3]

neher, see *nahar*.

neṣṭra (neshtra) नेष्ट्र, intensifying of material so as to prepare it for activity. [*Ved.*]
neṣṭram [nominative]

netā नेता, leader.

neti neti नेति नेति, it is not this, it is not that. [*Bṛh.* 2.3.6]

nidaḥ निदः, Restrainers, Confiners, Censurers; powers of limitation who, without altogether obscuring the rays or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. [*Ved.*]
nid [singular]

ni dhīmahi नि धीमहि, we meditate deeply.

nididhyāsana निदिध्यासन, fixed contemplation, the absorbed dwelling of the mind on its object.

nidrā निद्रा, sleep.

nigraha निग्रह, repression, coercion, forceful suppression.

nihatāḥ pūrvameva निहताः पूर्वमेव, already even they are slain. [*Gītā* 11.33]

nihitaṁ guhāyām निहितं गुहायाम्, hidden in the cave; concealed in some secret cavern within.

niḥspṛha निःस्पृह, without the longing and reaching after things.

niḥsva निःस्व, without possessions.

nīla नील, (dark) blue, black.

nimitta निमित्त, 1. occasion; instrument; immediate means and determining cause. 2. those successions of condition developed one out of the other in time and space which we call causality.

nimittamātram निमित्तमात्रम्, only the

occasion. [see the following]

nimittamātraṁ bhāva (*Savyasācin*) निमित्तमात्रं भाव, become only the occasion (O *Savyasācin*). [*Gītā* 11.33]

niṇyā vacāṁsi निण्या वचांसि, secret words. [see the following]

niṇyā vacāṁsi nivacanāni kavaye निण्या वचांसि निवचनानि कवये, secret words that speak out their sense to the seer. [cf. *ṚV* 4.3.16]

nirahaṅkāra निरहङ्कार, free from egoism.

nirākāra brahman (nirakar brahman) निराकार ब्रह्मन्, the formless *brahman*.

nirānanda निरानन्द, undelight.

nirāpada sthāna निरापद स्थान, safe refuge.

nirapekṣa निरपेक्ष, without expectation.

nirāśīr nirmamo bhūtvā निराशीर्निर्ममो भूत्वा, having become free from desire and egoism. [*Gītā* 3.30]

nirāśraya निराश्रय, dependent on nothing.

niratiśayapremāspadatvam ānandatattvam निरतिशयप्रेमास्पदत्वमानन्दतत्त्वम्, the principle of divine delight whose nature is to be the basis of utter love.

nirbhara निर्भर, reliance.

nirdoṣaṁ hi samaṁ brahma निर्दोषं हि समं ब्रह्म, the equal *brahman* is faultless. [*Gītā* 5.19]

nirdvandva निर्द्वन्द्व, free from the dualities.

nirghṛṇa निर्घृण, cruel; one without disgust or loathing.

nirguṇa निर्गुण, qualitiless; the Impersonal; the silent *brahman*.

nirguṇa brahman निर्गुण ब्रह्मन्, the Eternal without qualities; the Impersonal Divine.

nirguṇaṁ guṇabhoktṛ ca निर्गुणं गुणभोक्तृ च, the enjoyer of the *guṇa*s, though not limited by them. [*Gītā* 13.15]

nirguṇa sat निर्गुण सत्, impersonal being.

nirguṇo guṇī निर्गुणो गुणी, the Qualitied who is without qualities, impersonal-personal. [cf. *Śvet.* 6.2, 11, 16]

nirlipta निर्लिप्त, not attached.

nirliptatā निर्लिप्तता, the state of being unattached.

nirmama निर्मम, free from my-ness.

nirmamo nirahaṅkāraḥ निर्ममो निरहङ्कारः, free from egoism and from my-ness. [*Gītā* 2.71; 12.13]

nirukta निरुक्त, 1. etymological interpretation. 2. [the *Nirukta*:] an ancient work by *Yāska* containing explanations and etymological interpretations of obscure Vedic words.

nirvāṇa निर्वाण, extinction (not necessarily of all being, but of being as we know it); annihilation of ego, desire and egoistic action and mentality; a spiritual extinction gained through an awakening of the soul to the illusoriness of birth and world and Nature.

nirvikalpa samādhi निर्विकल्प समाधि, featureless trance; a complete trance in which there is no thought or movement of consciousness or awareness of either inner or outer things.

niścala-nīravatā निश्चलनीरवता, motionless soundlessness; silence.

niśceṣṭa निश्चेष्ट, without effort.

niṣkāma (nishkama) निष्काम, free from desire.

niṣkāma dharma निष्काम धर्म, desireless

dharma.

niṣkāma karma (nishkama karma, nishkam karma) निष्काम कर्म, desireless works.

niṣkāma karmayogin निष्काम कर्मयोगिन्, one who does desireless works as *yoga*.

niṣkāma-karmī निष्कामकर्मी, one who performs action without desire for the fruit.

niṣkriya निष्क्रिय, (one) without initiative or action.

niṣṭhā निष्ठा, fixed and steady concentration; concentrated will of devotion; faith.

nistraiguṇya निस्त्रैगुण्य, free from the three *guṇa*s.

nistraiguṇyo bhavārjuna निस्त्रैगुण्यो भवार्जुन, do thou become free from the triple *guṇa*, O *Arjuna*. [*Gītā* 2.45]

nitya anusmaraṇa नित्य अनुस्मरण, constant remembrance.

nityaḥ sarvagataḥ sthāṇur acalo'yaṁ sanātanaḥ नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः, eternally stable, immobile, all-pervading it is for ever and ever. [*Gītā* 2.24]

nityakarma नित्यकर्म, regular works (of sacrifice, ceremonial and the daily rule of Vedic living); the routine of ceremonial sacrifice, daily conduct and social duty enjoined by the *śāstra*.

nityamukta नित्यमुक्त, (one who is) perpetually in the state of liberation.

nitya smaraṇa नित्य स्मरण, constant remembrance.

nityatṛpto nirāśrayaḥ नित्यतृप्तो निराश्रयः, ever satisfied without any kind of dependence. [*Gītā* 4.20]

nityayoga नित्ययोग, uninterrupted *yoga*.

nityayukta नित्ययुक्त, in constant union.

nityo'nityānām नित्योऽनित्यानाम्, the Eternal in the transient. [*Kaṭha* 2.2.13; *Śvet*. 6.13]

nivasiṣyasi mayi निवसिष्यसि मयि, thou shalt dwell in Me. [see the following]

nivasiṣyasi mayyeva निवसिष्यसि मय्येव, thou shalt dwell in Me (in the supreme nature of the *puruṣottama*). [*Gītā* 12.8]

nivṛtta (nivritta) निवृत्त, without any turn to action.

nivṛtti (nivritti) निवृत्ति, moving back and in; holding back from action; the soul's involution into the passivity.

nivṛtti mārga निवृत्ति मार्ग, the path of *nivṛtti* (cessation from action).

niyama नियम, [in *rājayoga*:] regulating moral habit.

niyamya नियम्य, having controlled. [*Gītā* 3.7]

niyata नियत, controlled. [cf. *Gītā* 3.8]

niyataṁ karma नियतं कर्म, controlled action. [*Gītā* 3 .8]

niyataṁ kuru karma tvam नियतं कुरु कर्म त्वम्, do action (thus) self-controlled. [*Gītā* 3.8]

niyatasya tu sannyāsaḥ karmaṇo nopapadyate नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते, but the renunciation of rightly regulated actions is not proper. [*Gītā* 18.7]

niyati नियति, Fate (the thing willed and executed by Nature according to a fixed law of its self-governed workings).

niyut नियुत्, each of the horses of *Vāyu*; a steed of the yoking. [*Ved*.]

no yad idam upāsate नो यदिदमुपासते, not this to which men devote themselves. [cf. *Kena* 1.48]

nṛ (nri) नृ, the male power or *puruṣa*; the male divine Principle. [*Ved.*]
nṛcakṣasaḥ नृचक्षसः, those who have the strong divine vision. [*Ved.*]
nri, nrishansa, see *nṛ*, *nṛśaṁsa*.
nṛmṇa नृम्ण, strength. [*Ved.*]
nṛpati नृपति, king of men.
nṛśaṁsa (nrishansa) नृशंस, cruel, wicked, tyrannical.
nṛtamo nṛṇām नृतमो नृणाम्, most puissant of the powers. [*Ved.*]
Nyāya न्याय, one of the six *darśana*s: the science of logic.

O

ojas ओजस्, a primal physical energy supporting all the others.
ojhā [Hind.] ओझा, traditional healer and exorcist.
okas ओकस्, home. [*Ved.*]
oṁ ॐ, the *mantra* or expressive sound-symbol of the *brahman* consciousness in its four domains from the *turīya* to the external or material plane (i.e. the outward-looking, the inward or subtle and the superconscient causal — each letter A, U, M indicating one of these three in ascending order and the whole bringing out the fourth state which rises to the Absolute); used as an initiating syllable pronounced as a benedictory prelude and sanction.
oṁ ānandamayi caitanyamayi satyamayi parame ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे, *oṁ* O Thou full of bliss, full of consciousness, full of truth, supreme.
omasas ओमसस्, kindly.
oṁ bhūr bhuvaḥ svaḥ ॐ भूर्भुवः स्वः, [see the terms separately].
om ityetad akṣaram idaṁ sarvam ॐ इत्येतदक्षरमिदं सर्वम्, *oṁ* is the imperishable Word, *oṁ* is the Universe.
oṁ namaś caṇḍikāyai (OM namas Chandikayai) ॐ नमश्चण्डिकायै, *oṁ* salutations to *Caṇḍikā* (a name of the Goddess, cf. *Caṇḍī*).
oṁ śāntiḥ (OM shanti) ॐ शान्तिः, *oṁ* peace.
oṁ śāntiḥ śāntiḥ śāntiḥ (OM shanti shanti shanti) ॐ शान्तिः शान्तिः शान्तिः, *oṁ* peace, peace, peace (a formal beginning and ending for an *Upaniṣad*, etc.).
oṁ tapas ॐ तपस्, *oṁ* force.
oṁ tat sat ॐ तत्सत्, *oṁ* That is the thing that Is.
opsara, see *apsaras*.
oṣadhīḥ ओषधीः, (the earth's) growths.

P

pad पद्, foot; step; the principle on which the soul founds itself. [*Ved.*]
pada पद, step, place, foothold of being. [*Ved.*]
padam [singular], footing.
padāni [plural], steps.
pāda पाद, a subdivision of a verse; a quarter of a *śloka*.
padapāṭha पदपाठ, a Vedic text in which all euphonic combinations are resolved into the original and separate words and even the components of compound words indicated (cf. *saṁhitā*).
pādar [Guj.] પાદર, open space in the outskirts of a village.
padbhyāṁ pṛthivī पद्भ्यां पृथिवी, earth is his footing. [*Muṇḍ.* 2.1.4]
paddhati पद्धति, process, method of action.
padma पद्म, 1. lotus. 2. = *cakra*.
paḍtar [Guj.] પડતર, uncultivated

land.

paharevālā (paharawalla) [Hind.] पहरेवाला, guard, watchman, constable.

Paiśācī (Paisachi) पैशाची, a literary dialect of ancient India, regarded as a form of *Prākṛta*.

paiśācika पैशाचिक, of or like a *piśāca*, demonic.

pājasyam पाजस्यम्, footing.

palāyanam पलायनम्, flight.

pāñcabhautika पाञ्चभौतिक, relating to the *pañca bhūta*.

pañca bhūta (pancha bhuta) पञ्च भूत, "the five elements", the five elementary states of substance: *ākāsa*, *vāyu*, *agni* (*tejas*), *āpas* (*jala*), *pṛthivī*.

pañca janāḥ पञ्च जनाः, the five births; the five nations. [*Ved*.]

pañca koṣa (pancha kosha) पञ्च कोष, the five sheaths.

pañca kṛṣṭīḥ पञ्च कृष्टीः, the five worlds of creatures where works are done. [*Ved*.]

pañca kṣitayaḥ (pancha kshitayah) पञ्च क्षितयः, five earths or dwelling places in Vedic cosmology.

pañcāyat (panchayat, panchayet) [Hind.] पंचायत, a village council consisting in theory of five persons.

paṇḍā [Hind.] पंडा, priestly guide to a religious place.

paṇḍāl [Hind.] पंडाल, a temporary structure for meetings, etc.

*Pāṇḍava*s पाण्डवाः, the sons of Pandu, i.e. *Arjuna* and his four brothers, who with their allies formed one side in the *Mahābhārata* war.

paṇḍita (pandit, pundit) पण्डित, a scholar, learned man.

pāṇḍitya पाण्डित्य, erudition, learning.

*paṇi*s पणयः, *dasyu*s who withhold or steal the cows; the word seems to have originally meant doers, dealers or traffickers, but this significance is sometimes clouded by the farther sense of "misers". [*Ved*.]

paṅkti पङ्क्ति, the name of a metre.

panth [Hind.] पंथ, path, sect.

panthā ṛtasya पन्था ऋतस्य, the path of the Truth. [*Ved*.]

pāpa पाप, sin; demerit; an impure reaction of the personal will, mind and heart which accompanies or causes the outward deed; the working of the lower nature for the crude satisfaction of its own ignorant, dull or violent rajasic and tamasic propensities.

pāpayonayaḥ पापयोनयः, those born from wombs of sin. [*Gītā* 9.32]

para पर, supreme.
param [neuter or accusative masculine], the Supreme, the Highest.

parā परा, the highest of the gradations of *vāk*: the revelatory and inspired speech.

para bhāva पर भाव, the supreme being (of the Divine), the Highest; the ultimate becoming (of the soul).
paraṁ bhāvam [accusative]
paro bhāvaḥ [nominative]

parabrahman परब्रह्मन्, the supreme *brahman*, the Absolute.

paradharmo bhayāvahaḥ परधर्मो भयावहः, (to follow) another's law of being is perilous. [*Gītā* 3.35]

parā gatiḥ परा गतिः, the supreme status (of the soul).

param, see under *para*.

paramahaṁsa (paramahansa, paramhansa) परमहंस, the liberated man, [literally "the supreme *haṁsa*" or "highest swan" (the

swan being the symbol of the soul)]; a spiritual personality of the highest order.

paramaṁ dhāma परमं धाम, the supreme place of being. [cf. *Gītā* 8.21]

paramaṁ padam परमं पदम्, the highest seat.

paramaṁ sthānam ādyam परमं स्थानमाद्यम्, a status original, sempiternal and supreme. [cf. *Gītā* 8.28]

paramaṁ vacaḥ परमं वचः, supreme word. [*Gītā* 10.1; 18.64]

parama parārdha परम परार्ध, the highest kingdom of the most High. [cf. *Kaṭha* 1.3.1]

paramā parāvat परमा परावत्, the highest supreme, the highest summit.
paramasyāṁ parāvati [locative]

param āpnoti pūruṣaḥ परमाप्नोति पूरुषः, man attains to the Highest. [*Gītā* 3.19]

paramārtha परमार्थ, the highest spiritual truth; essential fact.

paramasyāṁ parāvati, see under *paramā parāvat*.

paramātman परमात्मन्, the supreme Self or Spirit, the Absolute.
paramātmā [nominative]

param avyaktam परमव्यक्तम्, the supreme Unmanifest.

parā māyā परा माया, the supreme *māyā*; higher divine Nature.

paraṁ bhāvam परं भावम्, see under *para bhāva*.

paraṁ brahma परं ब्रह्म, same as *parabrahman*.

paraṁ dhāma परं धाम, the highest status (of the Divine). [*Gītā* 10.12]

paraṁ dṛṣṭvā परं दृष्ट्वा, having seen the Supreme. [*Gītā* 2.59]

parameṣṭham (parameshtham) परमेष्ठम्, standing at the top; that which is superlative and highest.

parameṣṭhin (parameshthi) परमेष्ठिन्, the one full of *parameṣṭham*.
parameṣṭhī [nominative]

parameśvara (parameshwara) परमेश्वर, the supreme Lord.

parameśvarī (parameshwari) परमेश्वरी, the supreme *īśvarī* ; the supreme Mother.

parame vyoman परमे व्योमन्, in the highest ether. [*Ved.*]

paramhansa, see *paramahaṁsa*.

paraṁ jyotiḥ परं ज्योतिः, the supreme Light.

paramparā परम्परा, succession (of *guru*s or spiritual teachers).

parāṁ śāntim परां शान्तिम्, to a supreme peace. [*Gītā* 18.62]

parāṁ siddhim परां सिद्धिम्, to the supreme perfection. [*Gītā* 14.1]

paraṁ śreyaḥ परं श्रेयः, the highest good. [*Gītā* 3.11]

parā prakṛti (para prakriti) परा प्रकृति, the supreme Nature; the infinite timeless conscious power of the self-existent being out of which all existences in the cosmos are manifested.
parā prakṛtiḥ [nominative]

parā prakṛtir jīvabhūtā परा प्रकृतिर्जीवभूता, the spiritual Nature which has become the *jīva*. [cf. *Gītā* 7.5].

parā prakṛtir me परा प्रकृतिर्मे, My supreme nature. [cf. *Gītā* 7.5]

parā prakṛtir me yayā dhāryate jagat परा प्रकृतिर्मे यया धार्यते जगत्, My supreme nature by which the world is upheld. [cf. *Gītā* 7.5]

parapuruṣa (parapurusha, para purusha) परपुरुष, supreme Soul; God.

parārdha परार्ध, the upper half (of

world existence); the higher hemisphere.
parārdhe [locative], in the higher being. [*Kaṭha* 1.3.1]

parāśakti (parashakti) पराशक्ति, the supreme power.

pāras patthar (parashpathar) [Hind.] पारस पत्थर, the alchemic stone; the philosopher's stone, which alchemists believed could turn base metals into gold.

Paraśurāma (Parashurama) परशुराम, *Rāma* of the axe, an *avatāra* of *Viṣṇu* who came to destroy the unrighteous license of the military and princely caste (*kṣatriya*s).

parā svā prakṛtiḥ परा स्वा प्रकृतिः, own highest nature, highest self-nature.

parātman परात्मन्, see *paramātman*.

parātpara परात्पर, the Supreme beyond the Most High, the supreme of the Supreme.
parātparam [nominative]

parātpara brahman परात्पर ब्रह्मन्, *brahman* higher than the highest.

parātparam, see under *parātpara*.

parātpara puruṣa (paratpara purusha) परात्पर पुरुष, the *puruṣa* higher than the highest, the transcendent, infinite and universal personality.

parā vidyā परा विद्या, the higher knowledge; the knowledge of the *brahman* in Himself.

paribhū परिभू, the One who becomes everywhere, God as the formal becoming.
paribhūḥ [nominative] [*Īśā* 8]

paricārikā (paricharika) परिचारिका, a serving-woman (who serves in various households).

parigraha परिग्रह, egoistic possession, making things one's own.

pariṇāma परिणाम, evolutionary change out of the original substance or energy; a varying, developing, mounting movement of organised energy and its evolutionary consequences.

paripaśyanti dhirāḥ परिपश्यन्ति धीराः, sages behold everywhere. [*Muṇḍ.* 1.1.6]

parivrājaka परिव्राजक, a wandering religious mendicant; the free super-social man.

parjanya पर्जन्य, the rain-cloud, giver of the rain [*vṛṣṭi*].

paro avyaktaḥ परो अव्यक्तः, the supreme Unmanifest.

paro bhāvaḥ, see under *para bhāva*.

parokṣa परोक्ष, indirect knowledge (of that which is remote from and beyond our vision).

pārthivāni rajāṁsi पार्थिवानि रजांसि, earthly realms of light. [*Ved.*]

parvatasya garbhaḥ पर्वतस्य गर्भः, the pregnant contents of the hill. [*Ved.*]

Pārvatī पार्वती, a name of the consort of *Śiva*.

Pārvatī-Śaṅkara (Parvati-Shankara) पार्वती-शङ्कर, *Śiva* and his consort *Pārvatī*.

pāṣaṇḍa (pashanda) पाषण्ड, heretic, materialist.

paścima पश्चिम, 1. behind. 2. west.

Pashupati, see *Paśupati*.

paśu पशु, 1. animal. 2. [*Ved.*:] the cow of light. 3. [in the *tāntrika* distinction of *sādhaka*s:] the animal man.

Paśupati (Pashupati) पशुपति, the name of *Śiva* as the Lord of wildlife; the lord of the animal in man.

paśya me yogamaiśvaram (pashya me yogam aishwaram) पश्य मे योगमैश्वरम्, behold my *yoga* of Divine power.

paśyāmi पश्यामि, I behold.
paśyantī buddhi पश्यन्ती बुद्धि, a seeing intelligence.
paśyantī vāk पश्यन्ती वाक्, the second level of *vāk*: the seeing Word, speech with the vision of Truth in it.
paśyataḥ पश्यतः, of him who sees. [*Gītā* 2.69]
paśyati पश्यति, he sees.
pātāla पाताल, worlds of delusion and shadow; the subconscient level below the earth.
patati पतति, falls.
patati manaḥ पतति मनः, the mind falls, settles on its object. [*Kena* 1.1]
paṭel [Guj.] પટેલ, village headman.
patnīr devānām पत्नीर्देवानाम्, the brides, consorts or female powers of the gods.
patnīvatas kṛdhi (patnívatas kridhi) पत्नीवतस्कृधि, yoke with female mates. [*ṚV* 1.14.7]
pātra पात्र, one who is fit to receive; recipient.
patrak [Hind.] पत्रक, leaflet, circular.
paṭvārī (patwary) [Hind.] पटवारी, a person who keeps the record of village lands, etc.
paura पौर, metropolitan civic assembly.
paurāṇika (Pauranic, Puranic) पौराणिक, relating to the *Purāṇa*s.
pauruṣeya (paurusheya) पौरुषेय, man-made, human, personal.
pāvaka पावक, "the purifier", an epithet of *Agni*.
pāvakā पावका, purifying (feminine).
pāvakā naḥ sarasvatī maho arṇaś cetayati पावका नः सरस्वती महो अर्णश्चेतयति, purifying Saraswati awakens for us the great ocean. [cf. *ṚV* 1.3.10,12]
pavitra पवित्र, a strainer. [*Ved*.]
pavitraṁ paramam पवित्रं परमम्, the supreme purity. [*Gītā* 10.12]
peśaḥ पेशः, form. [*Ved*.]
piṇḍa पिण्ड, the symbolic food offered to the Fathers in the *paurāṇika* funeral and memorial rites.
pīparat tamas tiraḥ पीपरत् तमस्तिरः, carries us through beyond the darkness. [*ṚV* 1.46.6]
pisāca (pishacha) पिशाच, demon; anti-divine being of the lower vital plane.
piśācavat पिशाचवत्, as the unbound vital being, the divine maniac or else the divine demoniac.
pitā पिता, father.
pitāmaha पितामह, grandsire.
pitaraḥ (Pitris) पितरः, 1. Fathers, Manes; the fathers who have gone before and discovered the supraphysical worlds. 2. [*Purāṇa*s:] ancestors to whom the *tarpaṇa* is given.
pitṝn [accusative plural], to the divinised Ancestors. [*Gītā* 9.25]
pitaro manuṣyāḥ पितरो मनुष्याः, the human fathers. [*Ved*.]
piteva sūnave पितेव सूनवे, as a father to his child. [*ṚV* 1.1.9]
pīṭhasthāna (pithasthan) पीठस्थान, one of fifty-one places consecrated to the worship of *Pārvatī* or, by extension, any place sacred to the Mother.
pitriloka, see *pitṛloka*.
pitris, see *pitaraḥ*.
pitriyan, see *pitṛyāna*.
pitṛloka (pitriloka) पितृलोक, the world of the Fathers.
pitṝn, see under *pitaraḥ*.
pitryā dhīḥ पित्र्या धीः, the ancestral Thought. [*Ved*.]
pitṛyāna (pitriyan) पितृयान, the road of the Fathers, supposed to lead

to inferior worlds attained by the Fathers who still belong to the evolution in the Ignorance.

poorna yoga, see *pūrṇa yoga*.

poosta, see *postā*.

poṣa पोष, increase; the growth of all possessions internal or external in the life of the individual. [*Ved.*]

pośāk (poshak) [Hind.] पोशाक, honorary costume.

postā (poosta) [Hind.] पोस्ता, opium.

potṛ (potri) पोतृ, the purifying priest. [*Ved.*]

potra पोत्र, purification of material from defects. [*Ved.*]
potram [nominative]

prabhava प्रभव, birth.

prabhu प्रभु, 1. the Lord. 2. [*Ved.*:] becoming, coming into existence in front of the consciousness, at a particular point as a particular object of experience.

pracetas (prachetas) प्रचेतस्, [*Ved.*:] putting consciousness forward in thought and action (a Vedic word corresponding to the Vedantic *prajñāna*).
pracetāḥ [nominative], who has the perceptive knowledge.

pra cetayati (prachetayati) प्र चेतयति, awakens; brings forward into consciousness. [*ṚV* 1.3.12]

pra cetayati ketunā (prachetayati ketuná) प्रचेतयति केतुना, makes conscious by the ray of intuition. [*ṚV* 1.3.12]

pradhāna प्रधान, [in *Sāṅkhya* philosophy:] basis; first substance, first state or arrangement of matter and its essential principle.

prādhānyataḥ प्राधान्यतः, in some of (My) principal pre-eminences. [*Gītā* 10.19]

pradiv प्रदिव्, a heaven.

Pradyumna प्रद्युम्न, a name of the god of Love, a son of *Kṛṣṇa*; one of the *caturvyūha*.

Prahlāda प्रह्लाद, a *daitya*, famous as a devotee of *Viṣṇu*.

praiti प्रैति, goes forward. [*Kena* 1.1]

prajā प्रजा, offspring (symbolic of action and its results). [*Ved.*]
prajāḥ [plural], creatures.

Prajāpati प्रजापति, the father of creatures.
Prajāpatayaḥ (Prajapatis) [plural], original progenitors.

prajñā प्रज्ञा, the all-wise Intelligence; knowledge working with its forms and forces placed before it as objects of its scrutiny; contemplative conceptual consciousness.

prājña प्राज्ञ, the Self situated in deep sleep (*suṣupti*), the lord and creator of things; the Master of Wisdom and Knowledge (*prajñā*).

prajñāna प्रज्ञान, apprehending consciousness; the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness.
prajñānam [nominative], intellectual knowledge.

prajñā prasṛtā purāṇī प्रज्ञा प्रसृता पुराणी, Wisdom that went forth from the beginning. [*Śvet.* 4.18]

prajñā purāṇi प्रज्ञा पुराणी, ancient Wisdom. [see the preceding]

prājña-puruṣa प्राज्ञपुरुष, the Supreme Intelligence who is the Lord and dwells in the sleep-state holding all things in a seed of dense consciousness.

prākāmya प्राकाम्य, one of the *aṣṭasiddhi*s: perception of what

is beyond the range of the ordinary mind and senses.
prākāmyam [nominative]

prakāśa (prakasha) प्रकाश, 1. luminosity, illumination; clear radiance; enlightenment. 2. one of the seven kinds of *tejas*: "essential light", the basis of the *satkoṣa*.

Prakrit, see *Prākṛta*.

prakriti, see *prakṛti*.

prakṛta प्रकृत, brought forward.

Prākṛta (Prakrit) प्राकृत, any of the popular dialects derived from or otherwise cognate with Sanskrit.

prakṛti (prakriti) प्रकृति, "working out"; Nature; Nature-Force; Nature-Soul; executive or working force.
prakṛtayaḥ [plural], natural powers.

prakṛti laya प्रकृति लय, absorption in *prakṛti*.

prakrtiṁ māmikām प्रकृतिं मामिकाम्, into My (divine) nature. [*Gītā* 9.7]

prakṛtiṁ me parāṁ प्रकृतिं मे पराम्, My supreme nature. [*Gītā* 7.5]

prakṛtiṁ svām प्रकृतिं स्वाम्, own nature (see the two following).

prakṛtiṁ svām adhiṣṭhāya ātmamāyayā प्रकृतिं स्वामधिष्ठाय आत्ममायया, standing upon My own nature by My self-*māyā*. [*Gītā* 4.6]

prakṛtiṁ svām avaṣṭabhya प्रकृतिं स्वामवष्टभ्य, leaning upon My own nature [*Gītā* 9.8]

prakṛtiṁ yānti bhūtāni, nigrahaḥ kiṁ kariṣyati (prakritim yanti bhutani, nigrahah kim karishyati) प्रकृतिं यान्ति भूतानि, निग्रहः किं करिष्यति, all existences follow their nature and what shall coercing it avail? [*Gītā* 3.33]

prakṛtir jīva-bhūtā प्रकृतिर्जीवभूता, Nature which has become the *jīva*. [cf. *Gītā* 7.5]

prākṛto janaḥ प्राकृतो जनः, the ordinary man.

prāk śarīra-vimokṣaṇāt प्राक् शरीरविमोक्षणात्, before the release from the body. [*Gītā* 5.23]

pralaya प्रलय, 1. the end of a cycle of aeons; temporary disintegration of a universal form of existence and all the individual forms which move in its rounds. 2. physical death.

pralayaṁ yāti deha-bhṛt प्रलयं याति देहभृत्, the soul bearing the body comes to a *pralaya*. [*Gītā* 14.14]

pramāda प्रमाद, negligence, carelessness; error.

pramāṇa प्रमाण, 1. standard, authority; a means of arriving at correct knowledge, mode of proof. 2. one of the *ṣaḍaṅga*: proportion, arrangement of line and mass, design, harmony, perspective.

pramatha प्रमथ, one of a class of demons attending on *Śiva*.

pramathanātha प्रमथनाथ, lord of the demoniac (*Śiva*).

pramati प्रमति, care, protection.

prāṇa प्राण, 1. life-energy; life; the breath of life. 2. the five *prāṇa*s: the five workings of the life-force: *prāṇa* (see definition 3), *apāna*, *vyāna*, *samāna*, *udāna*. 3. one of the five *prāṇa*s: it moves in the upper part of the body and is pre-eminently the breath of life, because it brings the universal force into the physical system and gives it there to be distributed.

prāṇaḥ prathamaḥ प्राणः प्रथमः, "the first or supreme Breath", the essential life force. [*Kena* 1.1]

prāṇakoṣa (pranakosha) प्राणकोष, the vital or nervous sheath (*koṣa*).

praṇāma (pranam) प्रणाम, bowing, prostration, obeisance.
prāṇamaya puruṣa प्राणमय पुरुष, soul in life; the true vital being.
prāṇaṁ brahma प्राणं ब्रह्म, see under *prāṇo brahma*.
prāṇapratiṣṭhā प्राणप्रतिष्ठा, infusion of life into an image or idol.
prāṇaśakti (prana shakti) प्राणशक्ति, 1. life-energy. 2 . the power and perfection of the life-force.
praṇava प्रणव, the basic syllable *oṁ*, which is the foundation of all the creative sounds of the revealed word.
praṇava japa प्रणव जप, repetition of the syllable *oṁ*.
prāṇāyāma प्राणायाम, the government and control of the respiration; the regulated direction and arrestation by exercises of breathing of the vital currents of energy in the body.
prāṇo brahma प्राणो ब्रह्म, Life as the original reality (*brahman*). *prāṇaṁ brahma* [accusative] [*Tait*. 3.3]
prāṇo brahmeti vyajānāt प्राणो ब्रह्मेति व्यजानात्, he knew *prāṇa* (life-energy) for the Eternal. [*Tait*. 3.3]
prāṇo vai brahma प्राणो वै ब्रह्म, Life-force indeed is *brahman*.
prānt [Hind.] प्रान्त, province; the largest division of a kingdom or princely state.
prapadyante'nyadevatāḥ प्रपद्यन्तेऽन्यदेवताः, they resort to other godheads. [*Gītā* 7.20]
prapañca प्रपञ्च, phenomena.
prāpya puṇyakrtāṁ lokān uṣitvā śāśvatiḥ samāḥ प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः, having attained to the world of the righteous and having dwelt there for immemorial years. [*Gītā* 6.41]
prārabdha प्रारब्ध, the mechanical action of the instruments of the *prakṛti* continuing by force of old impulsion and habit or continued initiation of past energy. [see the following]
prārabdha karma प्रारब्ध कर्म, the portion of past *karma* that has begun to bear fruit in this life.
prārecanam (prarechanam) प्रारेचनम्, cleansing, purification.
prārthanā प्रार्थना, prayer.
prasāda (prasad) प्रसाद, 1. an illumined ease and clarity. 2. food offered to a deity or to a spiritual teacher; this same food distributed to devotees as a blessing.
prasannatā प्रसन्नता, clear purity and gladness.
praśāntiḥ प्रशान्तिः, a general state of peace and calm.
prasava प्रसव, self-production, projection into form.
prathamo manotā dhiyaḥ प्रथमो मनोता धियः, the first thinker of the Thought. [*ṚV* 6.1.1]
pratibhānam प्रतिभानम्, genius; a reflection or luminous response in the mind to higher ideation.
pratidānam प्रतिदानम्, giving in return.
pratijānīhi प्रतिजानीहि, know thou for certain. [*Gītā* 9.31]
prati samudraṁ syandamānāḥ प्रति समुद्रं स्यन्दमानाः, flowing towards the ocean.
pratiṣṭhā प्रतिष्ठा, support, foundation, pedestal.
pratīṣyā प्रतीष्या, by purposeful impulsion. [*ṚV* 10.129.4]
pratyāhāra प्रत्याहार, the drawing inward of the senses from their objects.
pratyakṣa प्रत्यक्ष, (knowledge of that

which is) before the eyes, direct knowledge.
pratyakṣadarśana प्रत्यक्षदर्शन, seeing as before one's eyes; direct revelation.
pratyakṣa-dṛṣṭi प्रत्यक्षदृष्टि, direct sight.
pratyakṣaṁ brahma प्रत्यक्षं ब्रह्म, the manifest and evident Eternal. [*Tait.* 1.1; 1.12]
pravilīyante karmāṇi प्रविलीयन्ते कर्माणि, works vanish and are dissolved. [cf. *Gītā* 4.23]
pravilīyate प्रविलीयते, disappears completely. [*Gītā* 4.23]
praviśya प्रविश्य, having entered.
praviśya yaḥ pratirūpo babhūva प्रविश्य यः प्रतिरूपो बभूव, that which having entered, shapes itself to the forms it meets. [cf. *Kaṭha* 2.2.9]
pravritti, see *pravṛtti*.
pravṛtta प्रवृत्त, brought forward into the movement; engaged in action and works.
pravṛtti (pravritti) प्रवृत्ति, the moving out and forward; the impetus towards action and works; the soul's evolution into the action.
pravṛtti mārga प्रवृत्ति मार्ग, the path of *pravṛtti*.
prayas प्रयस्, delight; the outflowing of *mayas* as the delight and pleasure of the soul in all objects and beings. [*Ved.*]
prāyaścitta प्रायश्चित्त, expiation, penance, atonement.
prayoga प्रयोग, application, practice, or a name in this context.
prāyopaveśana प्रायोपवेशन, prolonged fasting.
prema प्रेम, love.
premamayī Rādhā प्रेममयी राधा, *Rādhā* full of love.
prema-sāmarthya प्रेमसामर्थ्य, capacity for love.
prema-yoga प्रेमयोग, *yoga* of love.
preraṇā प्रेरणा, command; an impelling to.
prerita प्रेरित, impelled.
preta प्रेत, a spirit of a dead person, ghost.
preyas प्रेयस्, the pleasant.
prishni, see *pṛśni*.
prithagbodha, see *pṛthagbodha*.
prithivi, prithu, prithwi, see *pṛthivī*, *pṛthu*, *pṛthvī*.
prīti प्रीति, pleasure; ecstasy; love.
prītiḥ [nominative]
priya प्रिय, 1. pleasant; the pleasant. 2. [*Ved.*:] delight and love.
priyam [nominative]
priyaṁ padam प्रियं पदम्, blissful step. [*Ved.*]
pṛkṣa पृक्ष, satisfaction; delicacy; pleasure; fullness. [*Ved.*]
pṛkṣāsaḥ [plural]
pṛśni (prishni) पृश्नि, dappled; used both of the Bull, the supreme Male, and of the Cow, the female Energy. [*Ved.*]
pṛśniḥ [nominative]
pṛthagbodha (prithagbodha) पृथग्बोध, separation in observation.
pṛthivī (prithivi) पृथिवी, 1. Earth; the Earth-Principle. 2. one of the five *bhūta*s: the stabilising principle of condensation, represented to us in matter as earth, the basis of all solids.
pṛthivī pājasyam पृथिवी पाजस्यम्, Earth is His footing. [*Bṛh.* 1.1.1]
pṛthivyā iva mānadaṇḍaḥ पृथिव्या इव मानदण्डः, as if earth's measuring rod. [*Kumārasambhava* 1.1].
pṛthu (prithu) पृथु, wide.
pṛthvi (prithwi) पृथ्वी, same as *pṛthivī*.
pūjā पूजा, 1. worship. 2. a religious festival.
punaḥ kṛtam (punah kritam) पुनः कृतम्, made again; a new body.

punarjanma पुनर्जन्म, "again birth", rebirth.
pundit, see *paṇḍita*.
puṇya पुण्य, good, virtue; merit.
purāṇa (Puran) पुराण, 1. ancient. 2. legend and apologue. 3. *Purāṇa*s: a class of sacred texts which largely replaced the *Veda*s and *Upaniṣad*s as the living scriptures of mediaeval and modern Hinduism, introducing to the general public the same truths in the garb of anecdotes and allegories.
Puranic, see *paurāṇika*.
purātan mānuṣ [Hind.] पुरातन मानुष, old man, "the old Adam".
pūrṇa पूर्ण, full, fulfilled, perfect.
pūrṇaḥ [masculine], the perfect being.
pūrṇam [neuter], fullness.
pūrṇaṁ param पूर्णं परम्, the perfect and the highest.
pūrṇatā पूर्णता, fullness.
pūrṇa yoga (poorna yoga) पूर्ण योग, the integral *yoga*.
pūrṇa yogin पूर्ण योगिन्, one who practices *pūrṇa yoga*; the *sādhaka* of the Divine Perfection.
purohita (purohit) पुरोहित, "put in front"; the representative power in the sacrifice who stands in front of the consciousness and the action and conducts it; the priest representative of the householder sacrificer. [*Ved.*]
purohitaṁ yajñasya devam ṛtvijaṁ hotāraṁ ratnadhātamam पुरोहितं यज्ञस्य देवमृत्विजं होतारं रत्नधातमम्, the *purohita*, the divine *ṛtvik* of the sacrifice, the *hotā* who most founds the delight. [*ṚV* 1.1.1]
puru पुरु, manifold.
purubhuja पुरुभुज, much-enjoying.
purudaṁśa पुरुदंश, hypothetical variant form of *purudaṁsas*, assumed as cognate of Greek *Poludeukēs* (Polydeuces, Latin "Pollux").
purudaṁsas (purudansas) पुरुदंसस्, the Manifold in activity (an epithet of the *Aśvin*s). [*Ved.*]
puruṣa (purusha) पुरुष, 1. person. 2. soul. 3. essential being supporting the play of *prakṛti*; a Consciousness behind that is the lord, witness, knower, enjoyer, upholder and source of sanction for Nature's works.
puruṣa antarātman (purusha antaratman) पुरुष अन्तरात्मन्, the *puruṣa* as the inner self or soul.
puruṣa evedaṁ sarvaṁ karma tapo brahma parāmṛtam पुरुषः एवेदं सर्वं कर्म तपो ब्रह्म परामृतम्, it is the divine soul that is all this, even all action and all active force and *brahman* and the supreme immortality. [cf. *Muṇḍ.* 2.1.10]
puruṣaḥ akṣarāt parataḥ paraḥ पुरुषः अक्षरात् परतः परः, a supreme *puruṣa* beyond the Immutable. [*Muṇḍ.* 2.1.2]
puruṣaḥ prakṛtisthaḥ पुरुषः प्रकृतिस्थः, *puruṣa* situated in *prakṛti*. [*Gītā* 13.22]
puruṣaḥ purāṇaḥ sanātanaḥ पुरुषः पुराणः सनातनः, ancient soul of long standing, sempiternal in being.
puruṣakāra पुरुषकार, human effort, individual energy.
puruṣaṁ śāśvataṁ divyam पुरुषं शाश्वतं दिव्यम्, the eternal divine *puruṣa*. [*Gītā* 10.12]
puruṣa-prakṛti (purusha-prakriti) पुरुष-प्रकृति, Soul and Nature. [see *puruṣa* and *prakṛti* separately].
puruṣarṣabha पुरुषर्षभ, leonine soul

among men.

puruṣārtha पुरुषार्थ, object of man; each of the four objects of life: *kāma*, *artha*, *dharma*, *mokṣa*.

puruṣasūkta (purusha-sukta) पुरुषसूक्त, the "hymn of the *puruṣa*": *ṚV* 10.90.

puruṣa-yajña (purusha-yajna) पुरुष-यज्ञ, the sacrifice of the *puruṣa*.

purusha etc., see *puruṣa* etc.

puruṣottama (purushottama) पुरुषोत्तम, the supreme divine Person; the supreme Being who is superior both to the mutable Being and to the Immutable.

puruṣo vareṇya ādityavarṇas tamasaḥ parastāt पुरुषो वरेण्य आदित्यवर्णस्तमसः परस्तात्, the excellent *puruṣa*, refulgent as the sun beyond the darkness.

pūrva पूर्व, 1. in front. 2. east.

Pūrva-mīmāṁsā (Purva Mimansa) पूर्वमीमांसा, one of the six *darśana*s: the enquiry into the first or *mantra* portion of the *Veda*; it is concerned chiefly with Vedic ritual; the *vedavāda*.

pūrvebhir ṛṣibhir īḍyo nūtanair uta (purvebhir rishibhir idyo nutanair uta) पूर्वेभिर् ऋषिभिरीड्यो नूतनैरुत, (*Agni*) adorable by the ancient sages is adorable too by the new. [cf. *ṚV* 1.1.2]

pūrve devāḥ पूर्वे देवाः, the former gods.

pūrve nūtanā uta पूर्वे नूतना उत, old and new. [cf. *ṚV* 1.1.2]

pūrve pitaraḥ पूर्वे पितरः, the early Fathers.

pūrve pitaraḥ manuṣyāḥ पूर्वे पितरो मनुष्याः, the ancient human fathers. [*Ved.*]

Pūṣan (Pushan) पूषन्, the Fosterer or Increaser, a form of the sun-god. [*Ved.*]

puṣkara (pushkara) पुष्कर, lotus.

puṣṭi पुष्टि, increase or growth. [*Ved.*]

putra पुत्र, son.

R

ṛ (ri) ऋ, to go.

Rādhā राधा, a celebrated *gopī*, beloved of *Kṛṣṇa*; the personification of the absolute love for the Divine.

Rādhā-Kṛṣṇa līlā (Radha-Krishna lila) राधाकृष्ण लीला, the play of *Rādhā* and *Kṛṣṇa* (see *rāsalīlā*).

rādhas राधस्, 1. riches, opulence. 2. achievement, effectuation. [*Ved.*]

Rādhā śakti (Radha shakti) राधा शक्ति, the power of *Rādhā*.

rāga राग, 1. liking, attraction. 2. [in Indian classical music:] a particular mode or order of sound or formula.

rāgadveṣa रागद्वेष, liking and disliking, attraction and repulsion.

rahasyam रहस्यम्, mystery, secret.

rahasyaṁ hyetad uttamam रहस्यं ह्येतदुत्तमम्, for this is the highest secret. [*Gītā* 4.3]

rahasyam uttamam रहस्यमुत्तमम्, supreme mystery. [cf. *Gītā* 4.3]

rai रै, 1. ecstasy, felicity. 2. well-being, material prosperity. [*Ved.*]

raiyat (ryot) [Hind.] रैयत, a peasant cultivator.
rāyaḥ [nominative plural], the felicities.
rāye [dative singular], towards a felicity full of the spiritual riches.

rājahaṁsa (rajahansa) राजहंस, royal swan; a mythical bird in Hindu literature, often symbolising spiritual discrimination.

rajāṁsi रजांसि, kingdoms.

rājarṣi (rajarshi) राजर्षि, a royal sage (*ṛṣi*).

rajas रजस्, 1. one of the three *guṇa*s: the mode of action, desire and passion; the force of kinesis (translates in quality as struggle and effort, passion and action). 2. [*Ved.*:] a word for the heavenly and earthly worlds, meaning probably "the shining"; the lower world.

rājaśakti (raj shakti) राजशक्ति, political strength.

rājasika (rajasic) राजसिक, of the nature of *rajas*, the mode of action, desire and passion.

rājasūya राजसूय, a great sacrifice performed sometimes on the occasion of the coronation of a king by himself and his tributary princes.

rājayoga राजयोग, one of the systems of *yoga*; an internal discipline by which the mind is progressively stilled and taken up into *samādhi*.

rājayogin राजयोगिन्, one who practises *rājayoga*.

rajoguṇa रजोगुण, the quality (*guṇa*) of *rajas*, vital passion, impulsion or drive of propensity.

rajoguṇasamudbhavaḥ रजोगुणसमुद्भवः, which has its native point of origin in the *rājasika guṇa*. [*Gītā* 3.37]

rājyaṁ samṛddham राज्यं समृद्धम्, an opulent kingdom. [*Gītā* 11.33]

rākhī bandhan [Hind.] राखी बन्धन, the tying of a thread around the wrist of a loved one in order to ward off misfortune; the thread itself.

rākṣasa (rakshasa) राक्षस, giant, giant power of darkness; anti-divine being of the middle vital plane.

rākṣasī (rakshasi) राक्षसी, a female *rākṣasa*.

rākṣasī māyā (rakshasi maya) राक्षसी माया, illusion of the powers of darkness.

Raktabīja (Raktabij) रक्तबीज, the name of a demon who did battle with the goddess *Caṇḍī*; from the drops of his blood arose innumerable duplicates of himself.

Rāma राम, popular short form of *Rāmacandra*, name of a celebrated *avatāra* of *Viṣṇu*.

Rāma-rājya रामराज्य, the kingdom of *Rāma*; the ideal kingdom.

Rāmāyaṇa रामायण, the life-story of *Rāma*, a celebrated epic poem by Valmiki whose central incident is the abduction of *Rāma*'s wife *Sītā* by *Rāvaṇa*, king of the *rākṣasa*s, and her subsequent recovery by *Rāma* and his allies.

Rām Shyām judā mat karo bhāī [Hind.] राम श्याम जुदा मत करो भाई, Brother, do not separate *Rāma* and *Śyāma*.

rasa रस, 1. sap, juice; essence. 2. taste; pleasure. 3. aesthesis; the response of the mind, the vital feeling and the sense to a certain "taste" in things which may often be but is not always a spiritual feeling. 4. the eight *rasa*s: eight forms of emotional aestheticism.

rāsa (ras) रास, same as *rāsalīlā*.

rasagrahaṇa रसग्रहण, seizing of the principle of delight.

rāsalīlā रासलीला, the dance-round of *Kṛṣṇa* with the cowherdesses in the moonlit groves of *Vṛndāvana*, type of the dance of Divine Delight with the souls of men liberated in the world of Bliss secret within us.

rāsāthām रासाथाम्, take delight in (or, give). [*ṚV* 1.46.6]

raśmīn vyūha रश्मीन् व्यूह, marshal thy

rays. [cf. *Īśā* 16]
raso vai saḥ रसो वै सः, He (the Divine) is delight. [*Tait.* 2.7.1.]
ratha रथ, chariot.
ratna रत्न, joy, delight, enjoyment. [*Ved.*]
raudra रौद्र, strong, forceful.
Rāvaṇa रावण, the chief of the *rākṣasa*s who abducted *Sītā* and was slain by her husband *Rāma*.
rāyaḥ, *rāye*, see under *rai*.
rayi रयि, 1. matter; the universal movement; [*Ved.*:] physically wealth or prosperity, pychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth.
rayiḥ [nominative]
rayiṁ poṣam eva dive dive (rayim posham eva dive dive) रयिं पोषमेव दिवे दिवे, a treasure that verily increases day by day. [*ṚV* 1.1.3]
rāyo duraḥ रायो दुरः, the doors of the felicity. [*Ved.*]
Ṛbhu, *Ṛbhukṣan* (Ribhu, Ribhukshan) ऋभु, ऋभुक्षन्, the name of one of the *Ṛbhu*s, the skilful Knower or the Shaper in knowledge. [*Ved.*]
*Ṛbhu*s (Ribhus) ऋभवः, the divine craftsmen; the artisans of Immortality. [*Ved.*]
retas रेतस्, semen; the force in the seed.
revān रेवान्, rich with treasure. [*Ved.*]
revataḥ रेवतः, of (thee) impetuous. [*ṚV* 1.4.2]
revato madaḥ रेवतो मदः, the intoxication of (thee) in (thy) impetuosity. [*ṚV* 1.4.2]
ṛgmibhiḥ ऋग्मिभिः, with them as singers of the divine chant. [*Ved.*]
Ṛgveda (Rigveda) ऋग्वेद, the *Veda* of the *ṛk*s, the most ancient of the sacred books of India, composed of metrical hymns arranged in ten books (*maṇḍala*s).
ri, see *ṛ*.
Ribhu, see *Ṛbhu*.
Rigveda, see *Ṛgveda*.
rik, see *ṛk*.
ripu रिपु, enemy.
riṣ (rish) रिष्, enemy.
riṣaḥ (rishah) [ablative], from any who may will to do him hurt.
riśādasa (rishadasa) रिशादस, destroyer of our foes.
rish, see *riṣ*.
rishi, see *ṛṣi*.
rita etc., see *ṛta* etc.
ritwij, ritwik, see *ṛtvij*.
ṛju ऋजु, straight.
ṛjuḥ panthāḥ ऋजुः पन्थाः, the straight road. [*Ved.*]
ṛjunā pathā (rijuna patha) [instrumental]
ṛk (rik) ऋक्, a verse of the *Ṛgveda*; the word of illumination which lights up the mind with the rays of knowledge; the *mantra* of realisation.
ṛkvabhiḥ ऋक्वभिः, with them as singers of the sacred chant. [*Ved.*]
rocana रोचन "the shining": a heavenly world. [*Ved.*]
rocanā (rochana), *rocanāni* [plural], luminous worlds.
rodasī रोदसी, the two firmaments, heaven and earth: the mental and physical consciousness. [*Ved.*]
roga रोग, disease.
romā pṛthivyāḥ रोमा पृथिव्याः, the "pleasant growths" of our physical existence. [*Ved.*]
ṛṣayo divyāḥ ऋषयो दिव्याः, divine seers.
ṛṣi (rishi) ऋषि, a seer; seeker and finder of knowledge.

ṛta (rita) ऋत, ordered truth of active being. [*Ved.*]
ṛtam (ritam) [nominative]
ṛtasya (ritasya) [genitive]
ṛtena (ritena) [instrumental]
ṛtacit ऋतचित्, Truth-Conscious; he who has the Truth-Consciousness. [*Ved.*]
ṛtajā ऋतजा, born from the Truth. [*Ved.*]
ṛtajātaḥ (ritajâtah) ऋतजातः, born in the *ṛta*. [*Ved.*]
ṛtajña ऋतज्ञ, a knower of the Truth. [*Ved.*]
ṛtam, see under *ṛta*.
ṛtaṁ bṛhat ऋतं बृहत्, the vast Truth. [*Ved.*]
ṛtaṁ jyotiḥ ऋतं ज्योतिः, the truth light. [*Ved.*]
ṛtaṁ satyaṁ bṛhat ऋतं सत्यं बृहत्, the Right, the Truth, the Vast. [*Ved.*]
ṛtapā (ritapâ) ऋतपा, protecting the *ṛta*. [*Ved.*]
ṛtaspṛś (ritaspriç) ऋतस्पृश्, touching the *ṛta*; touching or reaching the Truth, enabling, that is to say, the mental consciousness to come into successful contact with and possession of the Truth-Consciousness. [*Ved.*]
ṛtaspṛśā (ritasprisha) [instrumental]
ṛtasya, see under *ṛta*.
ṛtasya bṛhate ऋतस्य बृहते, to or for the vastness of Truth. [*Ved.*]
ṛtasya budhne ऋतस्य बुध्ने, in the foundation of the Truth. [cf. *ṚV* 3.61.7].
ṛtasya dhārāḥ ऋतस्य धाराः, the streams of the Truth. [*ṚV* 5.12.2; 7.43.4]
ṛtasya dhītiḥ ऋतस्य धीतिः, the thought of the Truth. [*ṚV* 1.68.3]
ṛtasya panthāḥ (ritasya panthá) ऋतस्य पन्थाः, the path of the Truth. [*Ved.*]
ṛtasya pathā (ritasya pathâ) [instrumental]
ṛtasya preṣā ऋतस्य प्रेषा, the impulse of the Truth; the substance of the Truth put into active movement. [*ṚV* 1.68.3]
ṛtasya sve dame ऋतस्य स्वे दमे, in the native home of the Truth. [*Ved.*]
ṛtāvā ऋतावा, possessed of the Truth. [*Ved.*]
ṛtāvari ऋतावरि, full of the Truth. [*Ved.*]
ṛtāvṛdh (ritâvridh) ऋतावृध्, increasing the *ṛta*. [*Ved.*]
ṛtāvṛdhā [dual]
ṛtāvṛdhaḥ ऋतावृधः [plural], those who increase the Truth.
ṛtāvṛdhau, *ṛtāvṛdhāv* (ritavridhav) [dual], increasing by law and truth.
ṛtejaḥ (ritejah) ऋतेजः, born in the *ṛta*.
ṛtena, see under *ṛta*.
ṛtena ṛtam apihitam ऋतेन ऋतमपिहितम्, truth hidden by truth (the eternal truth concealed by this other of which we have here these lower intuitions). (*ṚV* 5.62.1].
ṛte'pi tvām ऋतेऽपि त्वाम्, even without thee. [*Gītā* 11.32]
ṛtu (ritu) ऋतु, 1. season. 2. [*Ved.*:] truth in its ordered application.
ṛtubhih (ritubhih) [instrumental plural], by the ideal laws of the truth.
ṛtuḥ (rituh) [nominative singular]
ṛtūn [accusative plural]
ṛtunā (rituná) [instrumental singular]
ṛtūn anu ऋतूननु, in the straight line of the truth of things.
ṛtvij (ritwij) ऋत्विज्, 1. the one who saw to the arrangement of the rites. 2. he who sacrifices in right order and right season. [*Ved.*]
ṛtvijaḥ (ritwijah) [plural]

ṛtvik (ritwik) [singular]
Rudra रुद्र, 1. fierce, violent. 2. [*Ved.*:] the Divine as master of our evolution by violence and battle, the *deva* or Deity ascending in the cosmos. 3. [*Purāṇa*s:] the Terrible one, the God of might and wrath, a member of the divine Triad (*trimūrti*), expressive of the destructive process in the cosmos. 4. *Rudra*s: the fierce, impetuous ones; a group of gods, in the *Veda* sometimes identified with the *Maruts*, later eleven (or thirty-three) minor deities led by *Rudra* (*Śiva*).
rudrā hiraṇyavartanī रुद्रा हिरण्यवर्तनी, violent and moving in the paths of light. [*ṚV* 5.75.3]
rudraśakti (rudrashakti) रुद्रशक्ति, power of *Rudra*.
rudravartanī रुद्रवर्तनी, fierce-moving in their paths.
rūpa रूप, form.
rūpabheda रूपभेद, one of the *ṣaḍaṅga*: distinction of forms.
rūpaṁ kalyāṇatamam रूपं कल्याणतमम्, most blessed form. [*Īśā* 16]
rūpaṁ rūpaṁ pratirūpo babhūva रूपं रूपं प्रतिरूपो बभूव, it shapes itself to the forms it meets. [*Kaṭha* 2.2.9]
ryot, see *raiyat*.

S

sa स, see *saḥ*.
sā सा, she.
sa ātmā tat tvam asi śvetaketo (sa atma tattwamasi Swetaketo) स आत्मा तत् त्वमसि श्वेतकेतो, that is the Self, that art thou, O Swetaketu. [*Chānd.* 6.8-16 passim].
śābāś (sabash) [Hind.] शाबाश, Well done! Bravo!
śabda (shabda) शब्द, 1. sound, the rhythm of vibration. 2. word.
śabdabrahman (shabdabrahman) शब्दब्रह्मन्, the Word; the oral expression of God (*brahman*). *śabdabrahma* [nominative]
śabdabrahmātivartate शब्दब्रह्मातिवर्तते, passes beyond the range of the *śabdabrahman*. [*Gītā* 6.44]
śabdaṁ brahma (shabdam brahma) शब्दं ब्रह्म, *brahman* as sound or word; same as *śabdabrahman*.
sabjāntā [Beng.] সবজান্তা, all-knowing; a know-it-all.
sa buddhimān manuṣyeṣu स बुद्धिमान् मनुष्येषु, he is the man of true reason and discernment among men. [*Gītā* 4.18]
saccidānanda (sachchidananda) सच्चिदानन्द, a trinity of absolute existence (*sat*), consciousness (*cit*) and bliss (*ānanda*), the highest positive expression of the Reality to our consciousness. *saccidānandam* [nominative]
saceṣṭa (sachesta) सचेष्ट, with effort; involving great strain and effort throughout.
sachchidananda, see *saccidānanda*.
sacheshta, see *saceṣṭa*.
śacī (śachí) शची, 1. [*Ved.*:] power. 2. *Śacī*: the female power of *Indra*. *śacīnām* [genitive plural], of the powers.
sadāṁsi, see under *sadas*.
sadanād ṛtasya, see under *sadanam ṛtasya*.
sadanam सदनम्, seat; home.
sadanam ṛtasya सदनमृतस्य, the seat of the Truth, the high and native level of a superior self which holds the light of a reality that is hidden by the lesser truth of the normal sense and intelligence. [*Ved.*]

sadanād ṛtasya [ablative]

ṣaḍaṅga षडङ्ग, the six limbs or essential elements of painting: *rūpabheda*, *pramāṇa*, *bhāva*, *lāvaṇya*, *sādṛśya*, *varṇikābhaṅga*.

sadas सदस्, seat. [*Ved.*]
sadāṁsi [plural]

sadā tad-bhāva-bhāvitaḥ सदा तद्भावभावितः, at each moment growing inwardly into that divine subjective becoming. [*Gītā* 8.6]

sad-ātman सदात्मन्, the Self (*ātman*) as pure Existence.

sad-brahman (sat brahman) सद्-ब्रह्मन्, Existence pure, indefinable, infinite, absolute.

sa devān eha vakṣati स देवानेह वक्षति, he brings here the Gods. [*ṚV* 1.1.2]

sadguru सद्गुरु, true teacher.

sādhaka (sadhak) साधक, one who is getting or trying to get realisation (cf. *yogin*); one who seeks *siddhi* by the practice of *sādhanā*; one who practises the discipline of *yoga*.

sādhana (sadhan) साधन, spiritual practice, discipline.

sādhanā साधना, the practice of *yoga*; the practice by which perfection (*siddhi*) is attained; spiritual self-training and exercise; the discipline of *yoga* as a means of realisation.

sādhanā śāstra (sadhana shastra) साधना शास्त्र, a scripture (*śāstra*) of spiritual practice.

sādharmya साधर्म्य, likeness with the Divine; the putting on of the divine nature.

sādharmyagati साधर्म्यगति, a coming to be one in law of being with the supreme, universal and indwelling Divine.

sādharmyam āgatāḥ साधर्म्यमागताः, those who have become of like nature and law of being with the Divine. [*Gītā* 14.2]

sādharmya-mukti साधर्म्यमुक्ति, liberation by assumption of the Divine Nature.

sadhastuti सधस्तुति, a hymn of fulfilment. [*ṚV* 1.17.9]

sādhikā साधिका, a woman who practises *sādhanā*.

sādhu साधु, a good or holy man, saint.
sādhūnām [genitive plural]

sādhūnāṁ rājyam साधूनां राज्यम्, the reign of the saints.

sādhu-sammatam साधुसम्मतम्, that about which good men agree; approved of by the good.

sadoṣam सदोषम्, defective.

sadṛśaṁ ceṣṭate svasyāḥ prakṛteḥ सदृशं चेष्टते स्वस्याः प्रकृतेः, acts according to the mechanism of his Nature. [*Gītā* 3.33]

sādṛśya सादृश्य, 1. likeness (to the Divine); identity of the soul's liberated nature with the divine nature. 2. one of the *ṣaḍaṅga*: correspondence, truth of the form and its suggestion.

sādṛśya-mukti सादृश्यमुक्ति, liberation by likeness to the Divine.

sadyo vṛddho ajāyathāḥ (sadyo vriddho ajáyathāh) सद्यो वृद्धो अजायथाः, thou didst appear immediately increased. [*ṚV* 1.5.6]

saguṇa सगुण, qualitied; the Divine in its qualities; the Personal; the active *brahman*;.

saguṇa brahman सगुण ब्रह्मन्, the Eternal with qualities; the infinite Person who is the source and foundation of all persons and personalities.

saguṇa sat सगुण सत्, personal being.

saḥ (*sa*) सः, he; *Sa*: He; God

regarding Himself subjectively as universal cognisant Personality.

sahadharmī सहधर्मी, one who has the same *dharma*; a mate, spouse.

sahadharmiṇī सहधर्मिणी, the wife as one who shares her husband's law of being.

sahaituka सहैतुक, having a cause or motive.
sahaitukī [feminine]

sahaja सहज, that which is born with us; natural, inborn, innate.

sahaja dharma सहज धर्म, a form of Buddhism emphasising spontaneous enlightenment.

sahajaṁ karma सहजं कर्म, the work born with a person. [*Gītā* 18.48]

sāhaṅkāra साहङ्कार, egoistic.

sahas सहस्, force, violence.
sahasā [instrumental]

sahasaspati सहसस्पति, lord of force.

sahasradala (*padma*) सहस्रदल (पद्म), the thousand-petalled lotus; the centre (*cakra*) where the human or mental and the higher or spiritual consciousness meet.

sahasradāvnam सहस्रदाव्नम्, giving thousandfold strength.

sahasrāra सहस्रार, same as *sahasradala*.

sahāya सहाय, help.

sāheb [Hind.] साहेब, lord, sir; formerly used of Europeans in India.

sāhitya pariṣad (sahitya parishad) साहित्य परिषद्, literary conference.

sa īkṣata (sa ikshata) स ईक्षत, he saw. [*Ait.* 1.1.1].

Śaiva (Shaiva) शैव, pertaining to *Śiva*; a worshipper of *Śiva*.

sajjana सज्जन, the good man.

sajñāna karmamārga (sajnan karmamarga) सज्ञान कर्ममार्ग, the path of works together with knowledge.

sakalāḥ सकलाः, with all aspects; all without exception.

sakāma सकाम, with desire.

sakhāyaḥ सखायः, comrades.

sakhibhiḥ सखिभिः, with them as comrades.

sākṣād darśana साक्षाद् दर्शन, seeing something as before one's eyes; direct vision.

sākṣī (sakshi) साक्षी, witness; the soul as the witness of Nature.

śākta (shakta) शाक्त, a worshipper of *śakti*.

śakti (shakti) शक्ति, 1. force, energy, strength, power. 2. the self-existent, self-cognitive, self-effective Power of the Lord which expresses itself in the workings of *prakṛti*. 3. the right condition of the powers of the intelligence, heart, vital mind and body.
śaktiḥ [nominative]

Śākyamuni (Çakya-Mouni) शाक्यमुनि, "the sage of the *Śākya*s", a name of the *Buddha*.

sālā [Hind.] साला, wife's brother (used as a term of abuse).

salilam सलिलम्, water.

salilam apraketam सलिलमप्रकेतम्, inconscient ocean. [cf. *ṚV* 10.129.3]

sālokya सालोक्य, dwelling of the soul in one status and periphery of being with the Divine.

sālokya-mukti सालोक्यमुक्ति, liberation by conscious existence in one world of being with the Divine.

sālpaceṣṭa (salpachesta) साल्पचेष्ट, with little effort.

śam शम्, peace; bliss. [*Ved.*]

sama सम, equal; evenly distributed.

Sama, see *sāman*.

śama (shama) शम, the divine quiet, rest, peace into which *tamas*

changes when the *guṇa*s are purified and refined.

sama ānanda सम आनन्द, equal *ānanda*.

samabhāvena समभावेन, without respect to differences.

samādhi समाधि, 1. Yogic trance (in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness). 2. [in the *Gītā*:] calm, desireless, griefless fixity of the buddhi in self-poise and self-knowledge.

samādhistha समाधिस्थ, arrived at the essential *samādhi* and settled in it.

samagraṁ mam समग्रं माम्, "the whole Me" (of the Divine Being).

samagraṁ māṁ jñātvā समग्रं मां ज्ञात्वा, having known Me integrally. [cf. *Gītā* 7.1]

śamaḥ, see under *śamas*.

samāhita समाहित, concentrated in its own being; in *samādhi*. [*Gītā* 6.7]

samāja (samaj) समाज, 1. assembly, society, association. 2. a term used in the names of certain modern Indian religious reform movements.

samaṁ brahma समं ब्रह्म, the equal *brahman*. [*Gītā* 5.19]

samaṁ hi brahma समं हि ब्रह्म, for the *brahman* is equal. [see the preceding]

sāman (Sama) सामन्, a verse of the *Sāmaveda*; the *mantra* of the divine *ānanda*, the word of calm and harmonious attainment for the bringing of the divine desire of the spirit. [*Ved.*]

samāna समान, one of the five *prāṇa*s; it is situated centrally in the body, and regulates the interchange of the *prāṇa* and *apāna* at their meeting place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functioning.

samāne ūrve समाने ऊर्वे, in the level wideness. [*Ved.*]

samaraṇe समरणे, in the struggle.

samarpaṇa समर्पण, surrender.

śamas शमस्, same as *śama*. *śamaḥ* [nominative]

samaṣṭi समष्टि, the collectivity (cf. *vyaṣṭi*).

samatā समता, equality of soul; equanimity founded on the sense of the one Self, the one Divine everywhere.

samatva समत्व, equality.

samatvaṁ yoga ucyate समत्वं योग उच्यते, it is equality that is meant by *yoga*. [*Gītā* 2.48]

Sāmaveda सामवेद, the *Veda* of the *sāman*s.

Śambara शम्बर, the name of a demon in the *Veda*.

sambhava सम्भव, birth; becoming.

sambhavāmi yuge yuge सम्भवामि युगे युगे, I am born from age to age. [*Gītā* 4.8]

sambhūti सम्भूति, becoming, the Birth.

sambhūtyā सम्भूत्या, by the Birth. [*Īśā* 14]

sambhūtyā amṛtam aśnute सम्भूत्या अमृतमश्नुते, by the Birth he enjoys Immortality. [*Īśā* 14]

saṁ gā asmabhyaṁ dhūnuhi (san gá asmabhyam dhúnuhi) सं गा अस्मभ्यं धूनुहि, pour down for us the cows (rays). [*ṚV* 1.10.8]

saṁgha, see *saṅgha*.

saṁhata संहत, combined.

saṁhati संहति, cohesion.

saṁhitā (sanhita) संहिता, "conjunction"; the text of the

Veda treated with respect to the rules of euphonic combination, the real continuous text of the *Veda*. (cf. *padapāṭha*).

śamī शमी, labour. [*Ved.*]

samiddhaḥ समिद्धः, kindled.

samidhā buddhaḥ समिधा बुद्धः, awakened when the fuel has been perfectly heaped. [cf. *ṚV* 5.1.1]

sāmīpya सामीप्य, nearness; indivisible proximity to the Divine.

sāmīpya-mukti सामीप्यमुक्ति, liberation by *sāmīpya*.

samiti समिति, assembly; association.

saṁjñā (sanjna) संज्ञा, sensational perceptive consciousness.

saṁjñāna संज्ञान, essential sense; contact of consciousness with its object; the inbringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it.

saṁkara संकर, commingling; confusion.

saṁkīrtana संकीर्तन, (a gathering for) singing the glory of God.

saṁ mahemā manīṣayā सं महेमा मनीषया, let us build by our thought. [*ṚV* 1.94.1]

sammoha सम्मोह, bewilderment.

saṁnyāsa संन्यास, see *sannyāsa*.

samo mānāpamānayoḥ समो मानापमानयोः, equal in honour and dishonour.

saṁpradāna सम्प्रदान, bestowing one's daughter in marriage.

saṁpradāya सम्प्रदाय, sect, group.

sāmrājya साम्राज्य, the empire of one's world; mastery of our environment and circumstances; the control by the subjective consciousness of its outer activities and environment.
sāmrājyam [nominative]

samrāṭ सम्राट्, emperor; ruler of one's world-environment; possessor and shaper of the world in which one lives; having perfect kingship over the subjective and objective existence.

śaṁsa (shansa) शंस, that which brings out into the field of expression; the *mantra* as the expression in the *sādhaka* of the divine activity. [*Ved.*]

saṁsāra संसार, cyclic movement; the world; the ordinary life of the Ignorance.

saṁsiddhi संसिद्धि, absolute spiritual perfection.
saṁsiddhim [accusative]

saṁskāra (sanskara) संस्कार, association, impression, fixed notion, habitual reaction formed by one's past.
saṁskārāḥ [plural]

Saṁskṛta (Sanskrit, Sanscrit) संस्कृत, an ancient Indian language, ancestor of most modern languages of northern India.

śaṁsya (shansya) शंस्य, to be expressed; all that belongs to self-expression, all that is wide, noble, ample in the growth of a soul.

samudra समुद्र, sea.

samudre hṛdi समुद्रे हृदि, in the heart, in the sea. [*ṚV* 4.58.11]

sāmudrika सामुद्रिक, interpretation of marks on the body; palmistry.

samūha समूह, gathering together.

saṁvatsara (sanvatsara) संवत्सर, year; Time in its periods determined by movement in Space (cf. *kāla*).

samyagbodha सम्यग्बोध, totality in observation.

samyag jñāna सम्यग्ज्ञान, complete knowledge.
samyag jñānam [nominative]

saṁyama संयम, 1. self-control, rejection or self-dissociation. 2. concentration, directing or dwelling of the consciousness (by which one becomes aware of all that is in an object).

saṁyamī संयमी, one who practises *saṁyama*.

saṁyatendriyaḥ संयतेन्द्रियः, one who has conquered and controlled the mind and senses. [*Gītā* 4.39]

sāmye sthitaṁ manaḥ साम्ये स्थितं मनः, the mind established in equality. [*Gītā* 5.19]

sanātana सनातन, everlasting; without beginning or end.

sanātana dharma (Sanatan Dharma) सनातन धर्म, 1. the eternal religion. 2. the Indian religious and spiritual tradition.

sanātanaṁ puruṣaṁ purāṇam सनातनं पुरुषं पुराणम्, to the everlasting ancient *puruṣa*.

sandhi सन्धि, joint, lock; [in Sanskrit grammar:] the principle of euphonic combination.

sandhyā सन्ध्या, 1. twilight. 2. = *sandhyāvandana*. 3. = *yuga-sandhyā*.

sandhyāvandana सन्ध्यावन्दन, the morning, noon and evening prayers of a *brāhmaṇa*.

sanema सनेम, may we remain in safety. [*ṚV* 1.17.6]

saṅgaḥ akarmaṇi सङ्गः अकर्मणि, attachment to inaction. [*Gītā* 2.47]

saṅgaṁ tyaktvātmaśuddhaye सङ्गं त्यक्त्वात्मशुद्धये, having abandoned attachment for self-purification. [*Gītā* 5.11]

saṅgha सङ्घ, a fellowship and union (of those whom a personality and teaching unite).

sanhita, see *saṁhitā*.

sañjīvanī mantra सञ्जीवनी मन्त्र, a *mantra* restorative of life.

sanjna, see *saṁjñā*.

saṅkalpa सङ्कल्प, resolution.

saṅkalpārambha सङ्कल्पारम्भ, individual initiation of action.

saṅkarasya ca kartā syām upahanyām imāḥ prajāḥ (sankarasya cha karta syam upahanyam imah prajah) सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः, I should be the creator of confusion and slay these creatures. [*Gītā* 3.24]

Sāṅkhya साङ्ख्य, 1. the analysis, the enumeration and discriminative setting forth of the principles of our being; the abstract and analytical realisation of truth, considered as one of the six *darśana*s. 2. an adherent of the *Sāṅkhya* school.

sanmaya सन्मय, composed of pure existence (*sat*).

sannyāsa सन्न्यास, laying aside; renunciation (of life and action).

sannyāsa āśrama (sannyasa ashrama) सन्न्यास आश्रम, the last of the four *āśrama*s: the period of the free super-social man.

sannyāsin सन्न्यासिन्, one who practises *sannyāsa*; an ascetic; one who has reached the last of the four *āśrama*s.
sannyāsī [nominative]

sa no dhiyaḥ pracodayāt स नो धियः प्रचोदयात्, that he might impel our thoughts. [cf. *ṚV* 3.62.10]

sa no hiraṇyarathaṁ daṁsanāvān sa naḥ sanitā sanaye sa no'dāt स नो हिरण्यरथं दंसनावान् स नः सनिता सनये स नोऽदात्, he has given us (or, fashioned for us) a car of great brightness and he preserves, 'tis

for secure enjoyment that he gives. [*ṚV* 1.30.16]

sānoḥ sānum सानोः सानुम्, from level to level. [see the following]

sānoḥ sānum āruhat सानोः सानुमारुहत्, one ascends from peak to peak. [*ṚV* 1.10.2]

sanskara, see *saṁskāra*.

Sanskrit, Sanscrit, see *Saṁskṛta*.

sānta सान्त, finite.

śānta akriya saccidānanda (shanta akriya sacchidananda) शान्त अक्रिय सच्चिदानन्द, calm, inactive existence-consciousness-bliss.

santaḥ सन्तः, good men, saints.

śāntam शान्तम्, calm.

śāntam alakṣaṇam शान्तमलक्षणम्, calm, featureless. [cf. *Māṇḍ.* 7]

śāntam avyarahāryam (shantam avyavaharyam) शान्तमव्यरहार्यम्, calm, relationless.

śāntaṁ brahma (shantam Brahma) शान्तं ब्रह्म, the silent *brahman*.

śānti (shanti) शान्ति, calm, peace; spiritual peace.

śāntimaya Śiva (shantimaya Shiva) शान्तिमय शिव, *Śiva* full of peace.

śāntiṁ nirvāṇa-paramām (matsaṁsthām) शान्तिं निर्वाणपरमाम् (मत्संस्थाम्), the supreme peace of *nirvāṇa* (which has its foundation in Me). [*Gītā* 16.15]

śānti-secana (shanti-sechan) शान्तिसेचन, a "pouring-out of tranquillity"; homage of hearts.

sānu सानु, level, peak, elevation. *sānūni* [plural]

sanvatsara, see *saṁvatsara*.

sapanta ṛtam amṛtam सपन्त ऋतममृतम्, they touch Truth and Immortality. [cf. *ṚV* 1.68.2]

sa paryagāt स पर्यगात्, it is He who has moved out everywhere. [*Īśā* 8]

sa paśyati स पश्यति, he sees.

sapta arciṣaḥ सप्त अर्चिषः, the seven flames, tongues or rays (of Agni). [*Ved.*]

*sapta bhūmi*s सप्त भूमयः, the seven planes, psychological strata or worlds of being.

sapta dhāmāni सप्त धामानि, the seven seats or domains.

sapta dhenavaḥ सप्त धेनवः, the seven fostering cows. [*Ved.*]

sapta dhītayaḥ सप्त धीतयः, the seven forms of the Thought-principle. [*Ved.*]
sapta dhītibhiḥ [instrumental]

sapta dhiyaḥ सप्त धियः, the seven thoughts. [*Ved.*]

sapta gāvaḥ सप्त गावः, the seven Cows or the seven Lights. [*Ved.*]

saptagu सप्तगु, seven-rayed. [*Ved.*]
saptaguḥ [masculine]

sapta haritaḥ सप्त हरितः, the seven brilliant horses of the sun. [*Ved.*]

sapta jvālāḥ सप्त ज्वालाः, the seven flames, tongues or rays (of *Agni*). [*Ved.*]

sapta mātaraḥ सप्त मातरः, the seven mothers. [*Ved.*]

saptaraśmiḥ सप्तरश्मिः, seven-rayed. [*Ved.*]

sapta ratnā(ni) सप्त रत्ना(नि), the seven delights. [*Ved.*]

sapta ṛṣayaḥ सप्त ऋषयः, the seven seers. [*Ved.*]

sapta sapta सप्त सप्त, seven by seven, in septettes. [*Muṇḍ.* 2.1.8]

sapta sindhu सप्त सिन्धु, 1. the seven rivers. 2. the seven streams or currents or forms of movement of the one conscious existence. [*Ved.*]

saptāsyaḥ सप्तास्यः, seven-faced or seven-mouthed. [*Ved.*]

sapta vāṇīḥ सप्त वाणीः, the seven Words or fundamental expressions of the divine Mind. [*Ved.*]

sapta viprāḥ सप्त विप्राः, the seven sages. [*Ved.*]
śarāfī (sharafi) [Hind.] शराफ़ी, expertise in precious metals; jewellery-maker.
Saramā सरमा, the hound of heaven, representing the faculty of intuition. [*Ved.*]
Sārameya सारमेय, one of the four dogs of *Yama*. [*Ved.*]
śaraṇaṁ शरणं, refuge.
saraṇyubhiḥ सरण्युभिः, with them as travelers on the path. [*Ved.*]
Sarasvatī (Saraswati) सरस्वती, 1. [*Ved.*:] "she of the stream, of the flowing movement"; the streaming current and the word of inspiration of the Truth; the goddess of the Word. 2. [*Purāṇa*s:] the Muse and goddess of wisdom, learning and the arts and crafts.
Sarasvatī ketunā (Saraswatí ketuná) सरस्वती केतुना, Saraswati by the *ketu* (enlightening perception or the ray of intuition). [*ṚV* 1.3.12]
sardār (sirdar) [Hind.] सरदार, leader, commander, chieftain.
sarga सर्ग, 1. creation. 2. a section or chapter of some Sanskrit works such as the *Mahābhārata*.
śarīra शरीर, the body.
śārīra ānanda शारीर आनन्द, physical *ānanda*.
śārīraṁ kevalaṁ karma शारीरं केवलं कर्म, purely physical action. [*Gītā* 4.21]
śarīraṁ khalu dharmasādhanam शरीरं खलु धर्मसाधनम्, the body is the means of fulfilment of *dharma*.
śarirayātrā शरिरयात्रा, the pilgrimage of the body; physical life. [see the following]
śarīrayātrāpi . . . akarmaṇaḥ शरिरयात्रापि . . . अकर्मणः, even the maintenance of (thy) physical life (cannot be effected) without action. [*Gītā* 3.8]
sarkār (sirkar) [Hind.] सरकार, government.
śarma शर्म, peace, joy. [*Ved.*]
sarva सर्व, all; the All.
sarvaḥ [masculine]
sarvam [neuter]
sarveṣu [locative plural]
sarvabhāvena सर्वभावेन, in every way of his being. [*Gītā* 15.19]
sarvabhūtahite सर्वभूतहिते, in the good of all creatures. [see the following]
sarvabhūtahite rataḥ सर्वभूतहिते रतः, busied with and delighting in the good of all creatures.
sarvabhūtahite ratāḥ [plural] [*Gītā* 5.25; 12.4]
sarvabhūta-maheśvara सर्वभूतमहेश्वर, the great Lord of all beings. [cf. *Gītā* 5.29]
sarvabhūtānāṁ hṛddeśe सर्वभूतानां हृद्देशे, hidden in the heart of all existences. [*Gītā* 18.61]
sarvabhūtāni सर्वभूतानि, all existences.
sarvabhūtāni ātmaivābhūd vijānataḥ सर्वभूतानि आत्मैवाभूद् विजानतः, for the perfect knower, it is his soul that becomes all existent things. [cf. *Īśā* 7]
sarvabhūtāni ātmaivābhūvan सर्वभूतानि आत्मैवाभूवन्, all existences have become (disappeared into, blotted themselves out in) the Self.
sarvabhūtasthitaṁ yo māṁ bhajati ekatvam āsthitaḥ सर्वभूतस्थितं यो मां भजति एकत्वमास्थितः, who loves Me in all and his soul is founded on oneness. [*Gītā* 6.31]
sarvabhūtātmabhūtātmā सर्वभूतात्मभूतात्मा, whose self has become the self of all existences. [*Gītā* 5.7]

sarvabhūteṣu सर्वभूतेषु, in all existences.
sarvadharmān सर्वधर्मान्, all *dharma*s. [see the following]
sarvadharmān parityajya सर्वधर्मान् परित्यज्य, having abandoned all *dharma*s. [*Gītā* 18.66]
sarvagatam acalam सर्वगतमचलम्, all-pervading, motionless. [cf. *Gītā* 2.24]
sarvagataṁ brahma सर्वगतं ब्रह्म, the all-pervading *brahman*.
sarvagataṁ yajñe pratiṣṭhitam सर्वगतं यज्ञे प्रतिष्ठितम्, all-pervading, established in the sacrifice. [*Gītā* 3.15]
sarva-guhyatamam सर्वगुह्यतमम्, a most secret truth of all. [*Gītā* 18.64]
sarvaḥ सर्वः, see under *sarva*.
sarvair vedair aham eva vedyaḥ सर्वैर्वेदैरहमेव वेद्यः, I am that which is known by all the *Veda*s. [cf. *Gītā* 15.15]
sarvajñāna-sāmarthya सर्वज्ञान-सामर्थ्य, capacity for all knowledge; integral capacity of the thinking intelligence.
sarva-jñāna-vimūḍhān naṣṭān acetasaḥ सर्वज्ञानविमूढान्नष्टानचेतसः, the insensible, bewildered in all knowledge and (fated to be) destroyed. [*Gītā* 3.32]
sarvakarmāṇi सर्वकर्माणि, works of all kinds.
sarvakarmāṇi joṣayan सर्वकर्माणि जोषयन्, helping them to do all actions with joy and acceptance. [cf. *Gītā* 3.26]
sarvakarmāṇi sannyasya सर्वकर्माणि सन्न्यस्य, having given up all actions. [*Gītā* 5.13; 18.57]
sarvakṛt सर्वकृत्, doer of all actions.
sarvalokamaheśvaraṁ suhṛdaṁ sarvabhūtānām सर्वलोकमहेश्वरं सुहृदं सर्वभूतानाम्, the Lord of all worlds who is the friend of all creatures. [*Gītā* 5.29]
sarvam, see under *sarva*.
sarvamaṅgalam सर्वमङ्गलम्, all good.
sarvaṁ brahma सर्वं ब्रह्म, the *brahman* that is the All.
sarvaṁ hyetad brahma, ayam ātmā brahma, so'yam ātmā catuṣpāt सर्वं ह्येतद् ब्रह्म, अयमात्मा ब्रह्म, सोऽयमात्मा चतुष्पात्, all this Universe is the Eternal Brahman, this Self is the Eternal, and the Self is fourfold. [*Maṇḍ.* 2]
sarvam idam सर्वमिदम्, all this, all that is here (the common phrase in the *Upaniṣad*s for the totality of the phenomena in the mobility of the universe).
sarvam idaṁ yat kiñca jagatyāṁ jagat सर्वमिदं यत् किञ्च जगत्यां जगत्, all this whatsoever is individual universe of movement in the universal motion. [cf. *Īśā* 1]
sarvaṁ karmākhilaṁ (pārtha) jñāne parisamāpyate सर्वं कर्माखिलं (पार्थ) ज्ञाने परिसमाप्यते, all the totality of works, O Partha (*Arjuna*), finds its rounded culmination in knowledge. [*Gītā* 4.33]
sarvaṁ khalvidaṁ (khalu idaṁ) brahma सर्वं खल्विदं (खलु इदं) ब्रह्म, verily all this that is is the *brahman*. [*Chānd.* 3.14.1]
sarvaṁ paravaśaṁ duḥkhaṁ sarvam ātmavaśaṁ sukhaṁ सर्वं परवशं दुःखं सर्वमात्मवशं सुखम्, All dependence upon others is misery; all dependence upon ourselves is happiness.
sarvāṇi bhūtāni सर्वाणि भूतानि, all becomings; *brahman* representing itself in the separative consciousness of the Many.
sarvāṇi bhūtāni ātmaiva abhūt सर्वाणि

भूतानि आत्मैव अभूत्, the Self-Being [*ātman*] has become all Becomings. [*Īśā* 7]

sarvāṇi vijñāna-vijṛmbhitāni सर्वाणि विज्ञानविजृम्भितानि, all things are self-deployings of the Divine Knowledge. [cf. *Viṣṇu Purāṇa* 2.12.39]

sarvapāpaiḥ pramucyate सर्वपापैः प्रमुच्यते, is delivered from all sin. [*Gītā* 10.3]

sarvapāpam सर्वपापम्, all evil. [*Kaivalya* 1].

sarvaprāṇiṣu (sarvapranishu) सर्वप्राणिषु, in all living creatures.

sarvārambhāḥ सर्वारम्भाः, all personal initiation of action.

sarvārambha-parityāgī सर्वारम्भपरित्यागी, one who has flung away from him all initiation. [*Gītā* 14.25]

sarvasundara सर्वसुन्दर, the All-Beautiful.

sarvatāti सर्वताति, the formation or "extension" of the universal being. [*Ved.*]

sarvathā vartamāno'pi सर्वथा वर्तमानोऽपि, however he lives and acts. [see the following]

sarvathā vartamāno'pi sa yogi mayi vartate सर्वथा वर्तमानोऽपि स योगी मयि वर्तते, however — even in all kinds of ways — he lives and acts, that *yogin* lives and acts in Me. [*Gītā* 6.31]

sarvatra सर्वत्र, everywhere.

sarvatragaḥ सर्वत्रगः, all-pervading. [*Gītā* 9.6]

sarvavid सर्ववित्, all-knowing, a whole-knower. [*Gītā* 15.19]

sarvavit sarvabhāvena सर्ववित् सर्वभावेन, that whole-knower with his whole being (in every way of his nature). [cf. *Gītā* 15.19]

sarve samārambhāḥ kāmasaṁkalpavarjitāḥ सर्वे समारम्भाः कामसंकल्पवर्जिताः, all his inceptions and undertakings are free from the will of desire. [*Gītā* 4.19]

sarveṣu, see under *sarva*.

śāstra (shastra) शास्त्र, 1. authoritative treatise; any systematised teaching and science; the science and art of right knowledge, right works, right living. 2. [in *yoga*:] the knowledge of the truths, principles, powers and processes that govern the realisation.
śāstram [nominative]

śāstrakāra (shastrakara) शास्त्रकार, author of a *śāstra*.

śāśvataṁ padam avyayam शाश्वतं पदमव्ययम्, the eternal and imperishable status. [*Gītā* 18.56]

śāśvatībhyaḥ samābhyaḥ शाश्वतीभ्यः समाभ्यः, from years sempiternal. [*Īśā* 8]

śāśvatīḥ samaḥ शाश्वतीः समः, years sempiternal, a long space and permanence of time or a hardly measurable aeon. [*Bṛh.* 5.10.1; *Gītā* 6.41]

sat सत्, 1. being; the thing that truly is. 2. pure existence not limited by qualities, infinite and eternal and unchanging, which is at the same time the source and foundation of all the worlds.

śataka शतक, a hundred things of the same kind; a century (of poems, etc.).

śatakratu (shatakratu) शतक्रतु, hundred-powered (epithet of *Indra*).

sa tapas taptvā annaṁ brahmeti vyajānāt स तपस् तप्त्वा अन्नं ब्रह्मेति व्यजानात्, he having practised austerity arrived at the knowledge that Matter is *brahman*. [*Tait.* 3.1-

2]

sa tapo atapyata स तपो अतप्यत, he concentrated himself in thought. [*Tait.* 3.1 etc.]

sat-asat सत्-असत्, the existent and the non-existent.

satataṁ maccittaḥ सततं मच्चित्तः, always one in heart and consciousness with Me. [cf. *Gītā* 18.57]

satata-yukta सततयुक्त, always in union. [cf. *Gītā* 10.10; 12.1]

sat brahman, see *sad-brahman*.

satī सती, 1. a good woman; a good and loyal wife. 2. a widow who is immolated on her husband's funeral pyre. 3. *Satī*: the daughter of *Dakṣa* and wife of *Śiva*.

satkoṣa (satkosha) सत्कोश, the sheath (*koṣa*) of pure existence.

satpati सत्पति, master of being.

sat puruṣa (sat purusha) सत् पुरुष, Conscious Being, infinite, absolute and unlimited in its possibilities.

satsaṅga सत्सङ्ग, association with the good; good company.

sattva (sattwa) सत्त्व, one of the three *guṇa*s: the mode of light and poise and peace; the force of equilibrium (translates in quality as good and harmony and happiness and light).

sattvaguṇa (sattwaguna) सत्त्वगुण, the quality (*guṇa*) of *sattva*.

sattvānurūpā sarvasya śraddhā सत्त्वानुरूपा सर्वस्य श्रद्धा, the faith of each man takes the shape given to it by his stuff of being. [*Gītā* 17.3]

sattvapreraṇā सत्त्वप्रेरणा, a direct indication from the inner being of what is to be thought, felt or done.

sattvayuga (sattwayuga) सत्त्वयुग, the Golden Age (cf. the more usual *satyayuga*).

sāttvika (sattwic) सात्त्विक, of the nature of *sattva*, the mode of light and poise and peace.

sāttvikā bhāvā rājasāstāmasāśca सात्त्विका भावा राजसास्तामसाश्च, secondary subjective becomings of Nature that are *sāttvika*, *rājasika* and *tāmasika*. [*Gītā* 7.12]

sattwa etc., see *sattva* etc.

satvabhiḥ सत्वभिः, with them as fighters in the battle. [*Ved.*]

satya सत्य, 1. true; truth; essential truth of being (cf. *ṛta*). 2. the age of the truth (= *satyayuga*). 3. = *satyaloka*.
satyaḥ [masculine]
satyam [neuter]

satyadharma सत्यधर्म, the Law of the Truth; the carrying out of *jñāna* in *bhāva* and action.

satyadharmāṇam adhvare (satyadharmanam adhware) सत्यधर्माणमध्वरे, in the march of the sacrifice whose law of being is the Truth. [*ṚV* 1.12.7]

satyadharmeṇa dṛṣṭyā (satyadharmena drishtyá) सत्यधर्मेण दृष्ट्या, by the law of the Truth, by sight. [cf. *Īśā* 15]

satyadṛṣṭi (satyadrishti) सत्यदृष्टि, the vision of the truth.

satyāgraha सत्याग्रह, "insistence on truth", in the Indian national movement, the name given to the non-violent resistance advocated by Mahatma Gandhi and others.

satyaḥ, see under *satya*.

satyakarma सत्यकर्म, true in action.

satyaloka सत्यलोक, world of (the highest) truth of being.

satyam, see under *satya*.

satya mantra सत्य मन्त्र, the true thought expressed in the rhythm of the truth. [*Ved.*]

satyamantrāḥ सत्यमन्त्राः, they who

have the true thought (expressed in the inspired Word). [*Ṛ.V* 1.20.4; 7.76.4]

satyaṁ jñānam anantam सत्यं ज्ञानमनन्तम्, Truth-Knowledge-Infinity.

satyam ṛtam सत्यमृतम्, Truth and Right. [*Ved.*]

satyam ṛtaṁ bṛhat (satyam ritam brihat) सत्यमृतं बृहत्, the Truth, the Right, the Vast. [cf. *Atharvaveda* 12.1.1].

satyaṁ sūryam सत्यं सूर्यम्, the true Sun. [*Ved.*]

satyaṁ tat सत्यं तत्, that Truth. [*Ved.*]

satyaṁ tat sūryam सत्यं तत् सूर्यम्, that true Sun. [*Ved.*]

satyānnāsti paro dharmaḥ सत्यान्नास्ति परो धर्मः, there is no higher *dharma* than truth.

satyapratijña सत्यप्रतिज्ञ, true to one's promises.

satyarādhas सत्यराधस्, truth of bliss.

satyaśrutaḥ सत्यश्रुतः, hearers of the Truth. [*Ved.*]

satyavādī सत्यवादी, true in speech.

satyayuga सत्ययुग, the first of the four *yuga*s: the Age of the Truth, the Golden Age.

satyena tiṣṭhate jagat सत्येन तिष्ठते जगत्, the world stands by Truth.

śaucāt svāṅga-jugupsā शौचात् स्वाङ्गजुगुप्सा, from cleanliness (arises) disgust for one's own body. [*Yogasūtra* 2.40]

śaudram (shaudram) शौद्रम्, the *dharma* of the *śūdra*.

saumya सौम्य, sweet, mild.

saumyatva सौम्यत्व, sweetness of heart, clarity.

saundaryam सौन्दर्यम्, beauty.

saura सौर, pertaining to the sun; a worshipper of *Sūrya*, the god of the sun.

saurya सौर्य, solar; derived from *sūrya*, the sun.

sāvakār (sowcar, sowkar) [Mar.] सावकार, money-lender.

savana सवन, production of material in a usable form. [*Ved.*]
savanam [nominative]

śavas शवस्, energy (with an association of the farther idea of light and flame); bright power. [*Ved.*]

śavāsana शवासन, [in *haṭhayoga*:] the "corpse posture", in which one lies on the back and relaxes completely.

savikalpa सविकल्प, (trance) with formation or movement of the consciousness (cf. *nirvikalpa samādhi*).

śavīra शवीर, full of shining or flashing energy; bright-flashing, brilliantly forceful. [*Ved.*]
śavīrayā (shaviraya) [feminine instrumental]

śavīrayā dhiyā शवीरया धिया, with their thought of flashing energy. [*Ṛ.V* 1.3.2]

Savitṛ (Savitri) सवितृ, the Creator or Manifester; the creative Sun.
Savitā [nominative]

Sāvitrī (Savitri) सावित्री, the Divine Word, daughter of the Sun; goddess of the supreme Truth who comes down and is born to save.

savyasācin (savyasachin) सव्यसाचिन्, "ambidextrous bowman", an epithet of *Arjuna*.

Sāyaṇa सायण, a fourteenth-century commentator on the *Veda*s.

sāyujya सायुज्य, identification; the absolute union of the divine with the human spirit.

sāyujyamukti सायुज्यमुक्ति, liberation by self-oblivious abolition of

the soul's personal being in the absorption in the One; the freedom born of unbroken contact of the individual being in all its parts with the Divine.

sevā सेवा, service.

shabda, see *śabda*.

shabdabrahman, see *śabdabrahman*.

Shaiva, Shaivite, see *śaiva*.

shakta, see *śākta*.

shakti etc., see *śakti* etc.

Shaktism, worship of the divine feminine (*śakti*).

shala, Beng. pronunciation of *sālā*.

shama, shamas, see *śama*, *śamas*.

shansa, see *śaṁsa*.

shansya, see *śaṁsya*.

shanti etc., see *śānti* etc.

sharafi, see *śarāfī*.

shastra, see *śāstra*.

shastrakara, see *śāstrakāra*.

shaudram, see *śaudram*.

shiksha, see *śīkṣā*.

shilpasutras, see *śilpasūtra*s.

shingoti, see *śiṅgoṭī*.

shishya, see *śiṣya*.

Shiva etc., see *Śiva* etc.

shloka, see *śloka*.

shraddha, see *śraddhā* and *śrāddha*.

shruti, see *śruti*.

shuddhi, see *śuddhi*.

shudra etc., see *śūdra* etc.

Shunahshepa, see *Śunaḥśepa*.

shunya etc., see *śūnya* etc.

Shushna, see *Śuṣṇa*.

Shyama, see *Śyāmasundara*.

siddha सिद्ध, accomplished, complete, perfect; the perfected soul, the perfect man.

siddhānta सिद्धान्त, the conclusion of a logical argument.

siddhapuruṣa सिद्धपुरुष, a perfect being [*puruṣa*]; the superman.

siddha-yogi सिद्धयोगी, a perfected yogin.

siddhi सिद्धि, 1. perfection, fulfilment, accomplishment of the aims of self-discipline by *yoga*. 2. an extraordinary or occult power. *siddhiḥ* [nominative]

śīkṣā (shiksha) शिक्षा, chanting; the elements of pronunciation. [*Muṇḍ.* 1.1.5, *Tait.* 1.2]

śilpasūtra (shilpasutra) शिल्पसूत्र, aphoristic writing on any of the arts or crafts.

sindhu सिन्धु, ocean; river.

śiṅgoṭī (shingoti) [Mar.] शिङ्गोटी, tax on horned animals.

sirdar, see *sardār*.

sirkar, see *sarkār*.

śiṣṭa शिष्ट, (one who is) well-bred and well-mannered.

śiṣṭācāra शिष्टाचार, decorum.

śiṣya (shishya) शिष्य, pupil, disciple.

Sītā सीता, daughter of *Janaka* and wife of *Rāma*.

śītoṣṇa-sukhaduḥkheṣu tathā mānāpamānayoḥ शीतोष्णसुखदुःखेषु तथा मानापमानयोः, in cold and heat, pleasure and pain as well as in honour and dishonour. [*Gītā* 6.7]

śiva (Shiva) शिव, 1. good. 2. *Śiva*: "the auspicious", the Blessed One; the Eternal's Personality of Force and Lord of *tapas*; a member of the Hindu trinity (*trimūrti*) associated especially with the work of destruction; the God of ascetic renunciation.

Śiva-loka (Shivaloka) शिवलोक, the celestial world of *Śiva*.

Śiva-mūrti (Shivamurti) शिवमूर्ति, an image of *Śiva*.

Śiva-Rudra (Shiva-Rudra) शिव-रुद्र, the auspicious (*Śiva*) and the terrible (*Rudra*), the leader and destroyer, the *yogin* who enjoys the supreme

liberty and peace and the Master of the force that acts in the worlds.

Śiva-śakti (Shivashakti) शिवशक्ति, the Power of *Śiva*.

Skanda स्कन्द, a name of *Kārttikeya*, the war-god.

ślāghā श्लाघा, vaunt, boasting.

śleṣa श्लेष, double entendre; the rhetorical figure of double sense.

śloka (shloka) श्लोक, a Sanskrit verse of four quarters or *pāda*s, each having eight syllables.

smaraṇa स्मरण, remembrance.

śmaśāna श्मशान, cremation ground; burial ground.

smṛti (smriti) स्मृति, 1. remembrance; the faculty by which true knowledge hidden in the mind reveals itself to the judgment and is recognized at once as the truth. 2. (a code of) traditional or man-made laws, as distinguished from *śruti* or revealed laws.

smṛtikāra (smritikara) स्मृतिकार, the maker or author of a *smṛti* (definition 2).

snigdhatā स्निग्धता, affectionateness, tenderness, mildness.

so'ham सोऽहम्, *so aham*, He (am) I. [see the following]

so'ham asmi सोऽहमस्मि, He am I. [*Īśā* 16]

śoka शोक, sorrow.

soma सोम, 1. the plant which yielded the mystic wine for the Vedic sacrifice. 2. the wine itself, which represents the intoxication of the *ānanda*, the divine delight of being. 3. *Soma*: the Lord of this wine of delight and immortality, the representative deity of the beatitude.

soma-rasa सोम-रस, the juice of the *soma* plant.

somāsaḥ सोमासः, bliss-giving drinks.

somasya piba सोमस्य पिब, drink of the Soma.

sonār [Beng.] সোনার, of gold, golden.

Sonār Bānglā [Beng.] সোনার বাংলা, Golden Bengal.

so 'rthān vyadadhāc chāśvatībhyaḥ samābhyaḥ (so 'rthan vyadadhach chhaswatibhyah samabhyah) सोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः, he has ordered objects from years sempiternal. [cf. *Īśā* 8]

so 'rthān yāthātathyato vyadadhāc chāśvatībhyaḥ samābhyaḥ (so 'rthan yathatathyato vyadadhacchaśwatibhyah samabhyah) सोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः, he has ordered objects from years sempiternal. [cf. *Īśā* 8]

sowcar, sowkar, see *sāvakār*.

spandana स्पन्दन, pulsing, throbbing, vibration.

sparśa स्पर्श, touch.

sphaṭika स्फटिक, crystal.

spṛhā स्पृहा, eagerness of desire.

śraddhā (shraddha) श्रद्धा, faith; will-to-believe; constituting belief.

śrāddha (shraddha) श्राद्ध, ceremonies held in honour of and for the benefit of dead relatives.

śraddhā-mayo'yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः, this *puruṣa* is made of *śraddhā*, whatever the *śraddhā* in him, he is that and that is he. [*Gītā* 17.3]

śraddhāvān bhajate श्रद्धावान् भजते, the one who has faith has love (for Me). [*Gītā* 6.47]

śraddhāvān labhate jñānam श्रद्धावान् लभते ज्ञानम्, the one who has faith attains to knowledge. [*Gītā* 4.39]

śravāṁsi, see under *śravas*.

śravaṇa श्रवण, 1. hearing. 2. [*Ved.*:]

the knowledge which comes by inspiration.

śravas श्रवस्, 1. inspired knowledge. 2. the inspired word of the *Veda*. *śravāṁsi* [plural], inspirations.

śravasyu श्रवस्यु, which turns towards the knowledge. [*Ved*.]

śreṣṭha श्रेष्ठ, the best.

śreyaḥ param avāpsyatha श्रेयः परमवाप्स्यथ, you will arrive at the highest good. [*Gītā* 3.11]

śreyān svadharmo viguṇo (sreyan swadharmo viguno) श्रेयान् स्वधर्मो विगुणो, better is one's own law of works, though in itself faulty. [*Gītā* 3.35].

śreyas श्रेयस्, the good.

Srikrishna, see *Kṛṣṇa*.

śrīvatsa श्रीवत्स, a curl of hair on the breast of *Viṣṇu*.

śṛṅgāra (sringar) शृङ्गार, sexual attraction.

śrotā श्रोता, hearer.

śrotavyasya śrutasya ca श्रोतव्यस्य श्रुतस्य च, of scripture to be heard or already heard; texts old and new. [*Gītā* 2.52]

śrotrasya śrotram श्रोत्रस्य श्रोत्रम्, the Ear of the ear; the essential hearing of which our apprehension of physical sound or the spoken word is only the most outward result. [*Kena* 1.2]

sṛṣṭa सृष्ट, projected, created, brought out.

sṛṣṭi सृष्टि, creation, production; loosing forth or sending out; release or bringing forth.

śrut श्रुत्, inspired knowledge in the act of reception.

śruta श्रुत, the thing heard, the Word; the knowledge of *Veda*. *śrutam* [nominative]

śruti (shruti) श्रुति, 1. hearing. 2. spiritual audience, inspiration in the suprarational mind. 3. an inspired Scripture.

śrutivipratipannā श्रुतिविप्रतिपन्ना, perplexed and confused, led in different directions by the Scriptures. [*Gītā* 2.53]

stambha स्तम्भ, pillar, column, post.

stambhanam स्तम्भनम्, stiffening, making rigid, paralysing.

stena eva saḥ स्तेन एव सः, he verily is a thief. [*Gītā* 3.12]

sthairya स्थैर्य, steadiness; the capacity of fixity (in *jñāna*). *sthairyam* [nominative]

sthānaṁ śāśvatam स्थानं शाश्वतम्, to the eternal status. [*Gītā* 18.62]

sthāṇu स्थाणु, immobile; the eternal, imminuable, immutable.

sthira स्थिर, fixed, calm, steady.

sthiratā स्थिरता, calm.

sthūla स्थूल, gross.

sthūla deha स्थूल देह, the gross body; *prāṇa* and physicality together.

sthūla śarīra स्थूल शरीर, same as *sthūla deha*.

stoma स्तोम, 1. psalm, hymn of praise. 2. that which establishes or confirms; a stabilising *mantra*; hymn of affirmation. [*Ved*.]

stomān abhi svara abhi gṛṇīhi ā ruva (stoman abhi swara, abhi grinihi, a ruva) स्तोमानभि स्वर अभि गृणीहि आ रुव, answer to our songs of praise, speak them out as they rise, cry out thy response. [*ṚV* 1.10.4]

stotra स्तोत्र, hymn of praise.

strī स्त्री, woman.

striyaḥ samastāḥ sakalā jagatsu स्त्रियः समस्ताः सकला जगत्सु, all women entirely in the worlds. [*Devī Māhātmyam* 11.6].

stubh स्तुभ्, the rhythm that affirms the gods; the Word considered as a

power which affirms and confirms in the settled rhythm of things. [*Ved.*]

stūpa स्तूप, mound, heap; Buddhist monument.

sūbā [Mar.] सूबा, the governor of a *prānt*.

śubha शुभ, light, enjoyment, bliss. [*Ved.*]

subhaga सुभग, fortunate, blessed.

subhāṣita सुभाषित, a thing well said; good or eloquent speech, witty saying; gnomic verse.

śubhaspatī शुभस्पती, (two) lords of weal or of bliss.

sudarśana cakra (Sudarshan Chakra) सुदर्शन चक्र, "the beautiful disc", the name of a weapon of *Viṣṇu* or *Kṛṣṇa*.

śuddha शुद्ध, pure.

śuddhā bhakti शुद्धा भक्ति, pure *bhakti*.

śuddha buddhi (shuddha buddhi) शुद्ध बुद्धि, pure intellect.

śuddhacitta शुद्धचित्त, the purified heart-consciousness.

śuddham शुद्धम्, the pure.

śuddhi (shuddhi) शुद्धि, purification; the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system.

sudhā सुधा, nectar or *amṛta*; the food or drink of the gods.

śūdra (shudra) शूद्र, a member of the last of the four orders (*caturvarṇa*): the Divine as service in man.

śūdraśakti (shudrashakti) शूद्रशक्ति, the soul-power of the *śūdra*.

śūdrasvabhāvaśakti (shudraswabhavashakti) शूद्रस्वभावशक्ति, the natural power of the *śūdra*.

sudughām सुदुघाम्, (a cow) who milks freely.

suga सुग, easy of going and thornless. [*Ved.*]

suhṛdaṁ sarvabhūtānām सुहृदं सर्वभूतानाम्, the Friend of all creatures. [see the following]

suhṛdaṁ sarvabhūtānāṁ sarva-loka-maheśvaram हृदं सर्वभूतानां सर्वलोकमहेश्वरम्, the Friend of all creatures and the great Master of all the worlds. [cf. *Gītā* 5.29]

sukha-bhoga सुखभोग, experience of happiness.

sukhahāsya सुखहास्य, cheerfulness.

sukham सुखम्, happiness.

sukham akṣayam aśnute सुखमक्षयमश्नुते, enjoys an imperishable happiness. [*Gītā* 5.21]

sukham āptum सुखमाप्तुम्, easy to attain. [cf. *Gītā* 5.6]

śukra शुक्र, bright, brilliant.

śukram akāyam avraṇam asnāviraṁ śuddham apāpaviddham (shukram akáyam avranam asnáviram shuddham apápaviddham) शुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्, bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. [*Īśā* 8]

sukratu सुक्रतु, perfect in power for the sacrifice. [*Ved.*]

sukṛtam सुकृतम्, well-built.

sukṛtām u lokam सुकृतामु लोकम्, the other world to which those who do well the works of sacrifice attain. [*Ved.*]

sukṛtī सुकृती, ethical.

sukṛtyayā सुकृत्यया, by perfection in the work. [*Ved.*]

sūkṣma (sukshma) सूक्ष्म, subtle.

sūkṣma anna सूक्ष्म अन्न, subtle matter.

sūkṣma deha सूक्ष्म देह, subtle body.

sūkṣma dṛṣṭi सूक्ष्म दृष्टि, subtle vision.
sūkṣma indriya सूक्ष्म इन्द्रिय, subtle organ.
sūkṣma jagat सूक्ष्म जगत्, subtle world.
sūkṣma prāṇa सूक्ष्म प्राण, subtle life-force.
sūkṣmaśarīra (sukshmasharir) सूक्ष्मशरीर, subtle body.
sūkṣmatattva (sukshmatattwa) सूक्ष्मतत्त्व, subtle cosmic principle.
sūkta सूक्त, a hymn of the *Veda*.
sumati सुमति, the perfect mentality; right thoughts, right sensibilities; a happy rightness of mind and feeling. [*Ved*.]
sumatīnām सुमतीनाम्, (something) of (thy) right thinkings. [*Ṛ.V* 1.4.3]
sumatīnāṁ sūnṛtānām (sumatínám súnritánám) सुमतीनां सूनृतानाम्, of right thinkings, of happy truths.
Śunaḥśepa (Shunahshepa) शुनःशेप, the name of a *ṛṣi*, described in the *Ṛgveda* as bound to the sacrificial post by a threefold cord (representing man's mentality, vitality and corporality).
sundaram सुन्दरम्, the beautiful.
sūnṛtā सूनृता, the word of a blissful truth; happy truth. [*Ved*.]
sūnṛtāḥ [plural]
sūnṛtā gomatī mahī (sunrita gomati mahi) सूनृता गोमती मही, Mahi the perfect in truth, full of illumination. [*Ṛ.V* 1.8.8]
sūnṛtāvarī सूनृतावरी, full of happy truths.
śūnya (shunya) शून्य, void; the Nothing which is All.
śūnyam (shunyam) [nominative]
śūnya brahman शून्य ब्रह्मन्, the *brahman* as the Void; Supreme Nothingness.
śūnyaṁ brahma (shunyam brahma) [nominative]
śūnyam, see under *śūnya*.
śūnyapanthī (Sunyapanthi) शून्यपन्थी, a nihilistic Buddhist.
śūnyavāda शून्यवाद, the doctrine that the ultimate reality is *śūnya*.
śūnyavādin शून्यवादिन्, one who professes the *śūnyavāda*.
supathā सुपथा, by the good path. [*Īśā* 18]
sura सुर, a god.
sūra सूर, the sun. [*Ved*.]
sūracakṣasaḥ सूरचक्षसः, sun-eyed. [*Ved*.]
sūri सूरि, the illumined thinker, seer; a solar god. [*Ved*.]
sūrya सूर्य, 1. the sun. 2. *Sūrya*: the Sun-God, Lord of Truth and the Light, the giver of the rays of knowledge which illumine the mind. [*Ved*.]
Sūryā सूर्या, daughter of the Sun, bride of the *Aśvin*s. [*Ved*.]
sūryadvāreṇa सूर्यद्वारेण, by the Sun as a door or gate. [*Muṇḍ*. 1.2.11]
sūryaloka सूर्यलोक, world of the sun.
sūrya-śakti सूर्यशक्ति, sun-power.
Sūrya Savitṛ (Surya Savitri) सूर्य सवितृ, the Creator, the Light which is father of all things (cf. *Sūrya*; *Savitṛ*).
sūryasya dvārā सूर्यस्य द्वारा, the gates of the Sun.
sūryasya raśmayaḥ सूर्यस्य रश्मयः, the rays of the sun of knowledge.
sushupta, sushupti, see *suṣupta*, *suṣupti*.
Śuṣṇa (Shushna) शुष्ण, a demon associated with *Vṛtra*; the false force that distorts knowledge and action.
suṣupta सुषुप्त, 1. fast asleep. 2. in a state of *suṣupti*, deep sleep, in relation to man's normal waking consciousness.

suṣupta puruṣa (sushupta purusha) सुषुप्त पुरुष, the *puruṣa* in the state of sleep (*suṣupti*).

suṣupti (sushupti) सुषुप्ति, 1. deep sleep. 2. the Sleep-State, a consciousness corresponding to the supramental plane, which is beyond our experience because our causal body is not developed in us, its faculties not active, and therefore we are in relation to that plane in a state of dreamless sleep.

suta सुत, extracted, pressed out (referring to *Soma* juice).

sutāvataḥ सुतावतः, full of nectar-wine. [*Ved.*]

sūtra सूत्र, a type of literary work composed of terse aphoristic statements.

suvar सुवर्, = *svar*.

suvīra सुवीर, full of energy. [*Ved.*]
suvīrā [feminine]

suvīryam सुवीर्यम्, complete hero-force. [*Ved.*]

suvita सुवित, right going, good going, happy going; truth of thought and action; the felicity that comes by following the right path. [*Ved.*]
suvitam [nominative]
suvitāya [dative]

suvṛkti (suvrikti) सुवृक्ति, purification or clearance of impurities from consciousness.

svabhāva (swabhava) स्वभाव, "own way of becoming"; principle of self-becoming; the essential nature and self-principle of being of each becoming; the pure quality of the spirit in its inherent power of conscious will and in its characteristic force of action.

svabhāvaja स्वभावज, born of the *svabhāva*.

svabhāvajaṁ karma स्वभावजं कर्म, the work born of one's *svabhāva*. [cf. *Gītā* 18.42, 43, 44]

svabhāvajena svena karmaṇā स्वभावजेन स्वेन कर्मणा, by (thy) own work born of (thy) *svabhāva*. [*Gītā* 18.60]

svabhāvaniyata स्वभावनियत, regulated by nature.

svabhāvaniyataṁ karma (swabhavaniyatam karma) स्वभावनियतं कर्म, action proceeding from and determined by the inner nature; works directed and governed by the inborn nature to fulfil the divine idea symbolised in the type and embodied in the individual. [*Gītā* 18.47]

svabhāvas tu pravartate स्वभावस् तु प्रवर्तते, but nature works things out. [*Gītā* 5.14]

svadeśa (swadesh) स्वदेश, one's own country.

svadeśī (swadeshi) स्वदेशी, of the *svadeśa*, indigenous; goods produced indigenously as opposed to those imported; Indian Nationalism generally, especially in its encouragement of indigenous industries and boycott of foreign (especially British) goods.

svadhā (swadha) स्वधा, the self-ordering power of Nature; the self-arranging self-movement of the divine Nature in man. [*Ved.*]

svadhām anu स्वधामनु, according to its own self-arrangement.

svadharma (swadharma) स्वधर्म, own law of action; true rule and way of being; truth of one's own inner movement.

svadharmaḥ su-anuṣṭhitaḥ स्वधर्मः स्वनुष्ठितः, own law of action rightly worked out. [cf. *Gītā* 3.35; 18.47]

svadharmam api cāvekṣya स्वधर्ममपि चावेक्ष्य, and also having regarded thy

own law of action. [*Gītā* 2.31]

svādhīna स्वाधीन, dependent only on itself; free.

svādhiṣṭhāna स्वाधिष्ठान, name of the abdominal centre (*cakra*) governing the lower vital.

svadhiti स्वधिति, 1. an axe or other cleaving instrument. 2. the self-ordering power of nature. [*Ved.*]

svaḥ, see *svar*.

svāhā (swaha) स्वाहा, 1. hail! (an exclamation used in making oblations). 2. the luminous self-force of the fulfilled divine Nature of the gods. [*Ved.*]

svakaṁ rūpam स्वकं रूपम्, own image. [*Gītā* 11.50]

sva-karmaṇā स्वकर्मणा, by one's own work. [*Gītā* 18.46]

svalpam apyasya dharmasya (swalpam apyasya dharmasya) स्वल्पमप्यस्य धर्मस्य, even a little of this *dharma*. [see the following]

svalpam apyasya dharmasya trāyate mahato bhayāt स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्, even a little of this *dharma* delivers from the great fear. [*Gītā* 2.40]

svaṁ damam स्वं दमम्, own or proper home. [*ṚV* 1.75.5]

svaṁ sadaḥ स्वं सदः, own or proper seat. [*Ved.*]

svapasyayā स्वपस्यया, by perfection in the work. [*Ved.*]

svapna (swapna) स्वप्न, 1. dream. 2. the dream-state, a consciousness corresponding to the subtler life-plane and mind-plane beyond.

svapna samādhi (swapna samadhi) स्वप्नसमाधि, dream trance.

svaprakāśa स्वप्रकाश, self-perceived by the Self.

svaprakṛti (swaprakriti) स्वप्रकृति, own nature; personal nature.

svā prakṛtiḥ [nominative], the supreme dynamic nature-force of the *uttama puruṣa*.

svar (swar), *svaḥ* स्वर्, स्वः, the luminous heaven; the world of the Sun or the Truth; a word which means sun or luminous and is used to indicate the third of the Vedic *vyāhṛti*s and the third of the Vedic worlds corresponding to the principle of pure or unobscured Mind. [*Ved.*]

svarāj (swaraj) स्वराज्, 1. self-rule; the kingdom of oneself. 2. national freedom, independence.

svarājya (swarajya) स्वराज्य, self-rule; perfect self-possession, rule of our inner being.
svarājyam (swarajyam) [nominative]

svārājya स्वाराज्य, the empire of oneself.

svarāṭ (swarat) स्वराट्, self-governing; independent, self-possessed and self-ruler.

svarāṭ samrāṭ (swarat samrat) स्वराट् सम्राट्, self-ruler and all-ruler; free and lord.

svara-vṛtta [Beng.] স্বরবৃত্ত, a type of Bengali metre in which every syllable, whether open or closed, is given the same metrical value.

svardṛś स्वर्दृश्, (one who has) the vision of *svar*. [*Ved.*]

svarga (swarga) स्वर्ग, paradise; *brahman*-world.

svargaloka (swargaloka) स्वर्गलोक, heavenly world; the condition of bliss in the subtle body.

svargalokaṁ viśālam स्वर्गलोकं विशालम्, large heavenly world. [*Gītā* 9.21]

svarloka (swarloka) स्वर्लोक, the world of free, pure and luminous mentality.

svarṇara स्वर्णर, the might of *svar* or the *svar*-soul; the world of the power of Light (often spoken of as if it were a country — not *svar* itself, but the power of *svar* which the light of that world forms in the pure mentality). [*Ved.*]
svarṇaram [accusative]
svarpati (swarpati) स्वर्पति, the master of *svar*, *lndra*. [*Ved.*]
svarṣāḥ स्वर्षाः, he who wins *svar*. [*Ved.*]
svarūpa (swarupa) स्वरूप, self-form; true form, essential form or figure.
svarvatīr apaḥ स्वर्वतीरपः, the waters which carry in them the light of the luminous heaven (*svar*). [*Ved.*]
svarvatīr apaḥ saṁ gā asmabhyaṁ dhūnuhi (swarwatír apah san gá asmabhyam dhúnuhi) स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि, pour down for us the waters and cows (rays) of heaven. [*ṚV* 1.10.8]
svarvid स्वर्विद्, a finder or knower of *svar*. [*Ved.*]
svarya aśman स्वर्य अश्मन्, the heavenly stone (the thunderbolt of *lndra*). [*Ved.*]
svarya aśmā [nominative]
svasarāṇi स्वसराणि, 1. stalls. 2. seats or forms of peace or of bliss. [*Ved.*]
svastaye स्वस्तये, for well-being or happiness.
svasti स्वस्ति, the good state of existence, right being.
svayambhava स्वयम्भव, self-being.
svayambhū (swayambhu) स्वयम्भू, the Self-existent.
svayambhūr (swayambhur) [nominative]
svayaṁprakāśa स्वयंप्रकाश, supreme existence supremely aware of itself; direct or essential knowledge.
svayaṁvara (swayamvara) स्वयंवर, "self-choice"; the choosing of a husband by a noble lady from an assembly of suitors.
svayañcaiva bravīṣi me स्वयञ्चैव ब्रवीषि मे, and Thou Thyself sayest it to me. [*Gītā* 10.13]
sve dame स्वे दमे, in its own habitation. [*Ved.*]
sve dame ṛtasya स्वे दमे ऋतस्य, in the own home of the Truth. [*Ved.*]
svena dhāmnā स्वेन धाम्ना, by their own inherent lustre. [*Ved.*]
śveta श्वेत, white.
swabhava, see *svabhāva*.
swadesh, swadeshi, see *svadeśa*, *svadeśī*.
swadharma, see *svadharma*.
swaha, see *svāhā*.
swapna, see *svapna*.
swar, see *svar*.
swaraj etc., see *svarāj* etc.
swarga etc., see *svarga* etc.
swarupa, see *svarūpa*.
swayambhu, see *svayambhū*.
swayamvara, see *svayaṁvara*.
syād uta prarecanam (syad uta prarechanam) स्यादुत प्ररेचनम्, may there be indeed an utter purification. [*ṚV* 1.17.6]
syād vā na syād vā स्याद् वा न स्याद् वा, may be or may not be.
Śyāmasundara (Shyamasundara) श्यामसुन्दर, "the beautiful dark one", a name of *Kṛṣṇa*.

T

taccittaḥ तच्चित्तः, given up in heart and mind (*citta*) to That.
tad तद्, see *tat*.
tad antarasya sarvasya tad u sarvasyāsya bāhyataḥ तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः, That is within all

this and That also is outside all this. [*Īśā* 5]

tad brahma तद् ब्रह्म, that *brahman*.

tadbuddhayas tadātmānaḥ तद्बुद्धयस्तदात्मानः, one in thought and self with That. [*Gītā* 5.17]

tad ejati तदेजति, that moves. [*Īśā* 5]

tad ejati tannaijati तदेजति तन्नैजति, That moves and That does not move. [*Īśā* 5]

tad ekam तदेकम्, That One. [*Ṛ V* 10.129.2]

tad eṣā ṛcābhyuktā तदेषा ऋचाभ्युक्ता, this is that word which was spoken by the *Ṛgveda*. [cf. *Tait.* 2.1; *Bṛh.* 4.4.23 etc.]

tad etat satyam तदेतत् सत्यम्, That yonder is this here and the Truth; this is That, the Truth of things. [*Muṇḍ.* 1.2.1; 2.1.1; 2.2.2]

tadeva etat तदेव एतत्, that indeed is this.

tad vanam तद् वनम्, that Delight. [*Kena* 4.6]

tagāvī [Guj.] તગાવી, money loaned to farmers by the government.

taijasa तैजस, "the Luminous"; the Self that supports the Dream-State (*svapna*) or subtle consciousness.

tair jitaḥ sargaḥ तैर्जितः सर्गः, they have conquered the creation. [*Gītā* 5.19]

tālāb (talav) [Hind.] तालाब, pond, lake.

Talavakāra Upaniṣad (Talavakara Upanishad) तलवकार उपनिषद्, another name for the *Kena Upaniṣad*.

tālukā [Hind.] तालुका, a subdivision of a district, larger than a *mahāl*.

tama āsīt tamasā gūḍham तम आसीत्तमसा गूढम्, darkness veiled within darkness. [*Ṛ V* 10.129.3]

tamaḥ avayunam तमः अवयुनम्, darkness without knowledge. [*Ved.*]

tamas तमस्, 1. darkness, obscurity. 2. one of the three *guṇa*s: the mode of ignorance and inertia, the force of inconscience (translating in quality as incapacity and inaction).

tamāśā [Hind.] तमाशा, show, entertainment.

tamasaḥ parastāt तमसः परस्तात्, beyond darkness. [*Śvet.* 3.8; *Gītā* 8.9]

tāmasa sarga तामस सर्ग, *tāmasika* creation.

tāmasika (tamasic) तामसिक, of the nature of *tamas*, the mode of ignorance and inertia.

tāmasikatā तामसिकता, inertia, obscurity, ignorance.

tamas tamasā gūḍham तमस्तमसा गूढम्, darkness concealed by darkness. [cf. *Ṛ V* 10.129.3]

tamoguṇa तमोगुण, the quality (*guṇa*) of *tamas*.

taṁ taṁ bhāvam तं तं भावम्, to that form of becoming. [*Gītā* 8.6]

taṁ taṁ niyamam āsthāya तं तं नियममास्थाय, having set up this or that rule. [*Gītā* 7.20]

tanā तना, in their whole extent. [*Ved.*]

tanaya तनय, offspring, lineage.

tāngā (tonga) [Hind.] तांगा, a two-wheeled carriage drawn by one horse.

tan mahinājāyataikam तन्महिनाजायतैकम्, by the greatness (of its energy) that one was born. [*Ṛ V* 10.129.3]

*tanmātrā*s तन्मात्राः, the five subtle properties of Energy or Matter; the five subtle energies whose action puts the sensory consciousness in relation to the gross forms of matter: sound, touch form, taste and smell.

tantra तन्त्र, 1. a yogic system which

is in its nature synthetical and starts from a great central principle of Nature: in the Vedic methods of *yoga* (i.e. the *trimārga*) the lord of the *yoga* is the *puruṣa*, the Conscious-Soul, but in *tantra* it is rather *prakṛti*, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. 2. a text of the *tāntrika* system.

tāntrika (Tantric, Tantrik) तान्त्रिक, relating to *tantra*; a follower of the *tantra* system of philosophy and *yoga*.

tanu तनु, formal extension; body.

tanuṁ svām तनुं स्वाम्, its own body. [*Muṇḍ.* 3.2.3]

tapaḥśakti (tapahshakti) तपःशक्ति, spiritual force or energy born of a concentration of consciousness and will.

tapas तपस्, 1. heat. 2. the essential principle of energy. 3. concentration of power of consciousness; any kind of energism, askesis, austerity of conscious force acting upon itself or its object. 4. the tranquilly intense divine force into which *rajas* changes when the *guṇa*s are purified and refined.
tapaḥ [nominative]

tapasas tan mahinā ajāyata ekam तपसस्तन्महिना अजायत एकम्, that one was born by the greatness of its own energy. [*ṚV* 10.129.3]

tapas taptvā तपस्तप्त्वा, having concentrated himself in thought. [*Tait.* 3.1 etc.]

tapasvī (tapaswi) तपस्वी, one who does *tapasyā*.

tapasyā तपस्या, effort, energism, austerity of the personal will, ascetic force, askesis; concentration of the will and energy to control the mind, vital and physical and to change them or to bring down the higher consciousness or for any other yogic purpose.

tapo-bhaṅga तपोभङ्ग, breaking or interruption of the concentration of *tapas*.

tapo brahma तपो ब्रह्म, Will-Energy is *brahman*. [*Tait.* 3.2-5]

tapoloka तपोलोक, world of *tapas*; world of infinite Will or conscious force.

tapomaya तपोमय, composed of *tapas*.

tapo-yajña तपोयज्ञ, sacrifice of *tapas*; austerity of self-discipline and energy of the soul directed to some high aim.

ṭappā [Hind.] टप्पा, subdivision of a district; a cluster of villages.

taptaṁ ghṛtam तप्तं घृतम्, the burning clarity. [*Ved.*]

taras तरस्, speed, impetuosity.

Tārkṣya (Tarkshya) तार्क्ष्य, another name for *Garuḍa*, *Viṣṇu*'s mount.

tarpaṇa (tarpan) तर्पण, "satisfying" or "refreshing", ceremonious presentation of refreshing libations or oblations to the dead.

tāsalmat [Hind.] तासलमत, an advance of money or financial assistance given by the state to encourage enterprise.

tasminn apo तस्मिन्नपो, in that the waters. [see the following]

tasminnapo mātariśvā dadhāti (tasminn apo Matariswa dadhati) तस्मिन्नपो मातरिश्वा दधाति, in That the Master of Life establishes the Waters. [*Īśā* 4]

tasmin vijñāte sarvaṁ vijñātam तस्मिन् विज्ञाते सर्वं विज्ञातम्, That (or He) being known, all is known. [cf. *Muṇḍ.*

1.1.3]

tasyai satyam āyatanam तस्यै सत्यमायतनम्, of this knowledge truth is the dwelling place. [*Kena* 4.8]

tat, tad तत्, तद्, That (the Absolute).

tathaiva bhajate तथैव भजते, so he accepts them to his love. [cf. *Gītā* 4.11]

tathā karomi तथा करोमि, so I act.

tathāstu तथास्तु, let it be so.

tato na vicikitsate ततो न विचिकित्सते, debates not thereafter.

tato na vijugupsate ततो न विजुगुप्सते, shrinks not thereafter from aught. [*Īśā* 6]

tatparāḥ तत्पराः, (they who have) fixed their whole conscious being on that (supreme reality). [cf. *Gītā* 4.39]

tatra तत्र, there.

tatra ko mohaḥ kaḥ śokaḥ ekatvam anupaśyataḥ तत्र को मोहः कः शोकः एकत्वमनुपश्यतः, how shall he be deluded, whence shall he have grief who sees everywhere oneness? [*Īśā* 7]

tat sat तत्सत्, That is the thing that Is.

tat satyam तत्सत्यम्, that Truth. [cf. *ṚV* 3.39.5; 4.54.4; 8.45.27]

tat satyaṁ sūryaṁ tamasi kṣiyantam तत्सत्यं सूर्यं तमसि क्षियन्तम्, that Truth, the Sun lying concealed in the darkness. [cf. *ṚV* 3.39.5]

tat savitur vareṇyaṁ bhargo devasya तत्सवितुर्वरेण्यं भर्गो देवस्य, that most excellent light of the divine creator Sun. [*ṚV* 3.62.10]

tattva (tattwa) तत्त्व, "thatness", a fundamental cosmic principle.

tattvajnāna तत्त्वज्ञान, knowledge of the essential principles of Being or essential modes of self-existence.

tat tvam asi तत्त्वमसि, thou art That. [*Chānd.* 6.8-16 passim].

tat tvaṁ pūṣan apāvṛṇu (tat twam Pushan apavrinu) तत्त्वं पूषनपावृणु, that do thou uncover, O Fosterer. [*Īśā* 15]

tattvataḥ तत्त्वतः, in all the principles of its existence.

tattvavibhāga तत्त्वविभाग, class of psychological factors.

tattwa, see *tattva*.

tava ca तव च, and thine also. [*Gītā* 4.5]

te bhajante māṁ dṛḍha-vratāḥ ते भजन्ते मां दृढव्रताः, they worship Me firm in the vow of self-consecration. [*Gītā* 7.28]

te dvandvamohanirmuktāḥ ते द्वन्द्वमोहनिर्मुक्ताः, they, freed from the delusion of the dualities. [*Gītā* 7.28]

tejas तेजस्, 1. force, energy, brilliance, splendour. 2. soul-force. 3. the third and central material principle, one of the five *bhūta*s (see *agni*, definition 3), whose seven forms are the basis of seven *koṣa*s. 4. one of the seven kinds of *tejas* (in the preceding sense). *tejaḥ* [nominative]

tejomaya तेजोमय, brilliant, fiery.

tejo yat te rūpaṁ kalyāṇatamam तेजो यत्ते रूपं कल्याणतमम्, the Lustre which is Thy most blessed form of all.

tena तेन, by that.

tena tyaktena bhuñjīthāḥ तेन त्यक्तेन भुञ्जीथाः, by that renounced thou shouldst enjoy. [*Īśā* 1]

te prīyamāṇāya vakṣyāmi ते प्रीयमाणाय वक्ष्यामि, I will speak to thee who art taking delight (in Me). [*Gītā* 10.1]

thānā [Hind.] थाना, police station; guard house.

tilaka (tilak) [Hind.] तिलक, caste mark.

ṭippaṇ [Hind.] टिप्पण, memorandum.

tiraskaraṇī तिरस्करणी, curtain.
tīrtvā asambhūtyā (tirtwa asambhutya) तीर्त्वा असम्भूत्या, [according to Shankara's commentary on the *Īśā Upaniṣad*:] having overcome (death, i.e. limited powers, by [worship of] destruction, i.e. becoming, i.e. *Brahmā*, the Creator), by (devotion to) non-becoming, i.e. unmanifest *prakṛti* (attains immortality).
tisraḥ pṛthivīḥ तिस्रः पृथिवीः, the three earths. [*Ved*.]
tisro devīr mayobhuvaḥ तिस्रो देवीर्मयोभुवः, the three goddesses born of Love or Bliss. [*ṚV* 1.13.9]
tisro divaḥ तिस्रो दिवः, the three heavens. [*Ved*.]
tiṣṭhati तिष्ठति, stands. [*Gītā* 3.5]
titikṣā तितिक्षा, endurance; the bearing firmly of all contacts pleasant or unpleasant, not being overpowered by that which is painful, not being carried away by that which is pleasant.
tmanā (tmaná) त्मना, by the self. [*Ved*.]
toka तोक, son, offspring.
tokam, offspring, creation (used symbolically).
ṭol [Beng.] टोल, a Sanskrit school.
tonga, see *tāngā*.
traiguṇātītya त्रैगुण्यातीत्य, transcendence of the three *guṇa*s.
traiguṇya त्रैगुण्य, the threefold mode of *prakṛti*.
traiguṇyamayī māyā त्रैगुण्यमयी माया, the lower *prakṛti* [*māyā*] of the three *guṇa*s.
traiguṇyaviṣayā vedāḥ त्रैगुण्यविषया वेदाः, the triple *guṇa* is the subject of the *Veda*s. [*Gītā* 2.45]
trailokya त्रैलोक्य, the (lower) triple world (of our being).
trāṭaka (tratak) त्राटक, concentration of the vision on a single point or object, preferably a luminous object.
tretā त्रेता, the second of the four *yuga*s, when the harmony realised in the *satyayuga* is upheld by force of will, individual and collective.
tribhuvana त्रिभुवन, the three worlds.
tridhārā त्रिधारा, having three streams, the Ganges.
tridhātu त्रिधातु, the triple principle; the triple world in which the uplifted consciousness of man reflects the three divine principles of being, its infinite existence, its infinite conscious-force, its infinite bliss. [*Ved*.]
triguṇātīta त्रिगुणातीत, above or beyond the three *guṇa*s.
triḥ saptāni त्रिः सप्तानि, thrice seven. [cf. *ṚV* 1.72.6, *triḥ sapta padā*, "the thrice seven planes"]
trikāladṛṣṭi (trikaladrishti) त्रिकालदृष्टि, the vision of the three times, a special faculty of *jñāna* by which that general power is applied to the actuality of things, their details of event, tendencies etc. in the past, present and future of the world as it exists, has existed and will exist in Time.
triloka त्रिलोक, the triple world; the triple system of mind, life and matter.
trimārga त्रिमार्ग, the triple path of Knowledge [*jñānayoga*], Devotion [*bhaktiyoga*] and Works [*karmayoga*].
trimūrti त्रिमूर्ति, "having three forms"; the Hindu trinity of *Brahmā*, *Viṣṇu* and *Śiva* (or *Rudra*) representing respectively the creative, preservative and

destructive processes of the cosmos.

triṇi rocanā(ni) त्रीणि रोचना(नि), the three luminous realms of the pure mind. [*Ved.*]

triṣadhastha त्रिषदस्थ, the triple world of the session, the triple place of the conscious being's progressive self-fulfilling. [*Ved.*]

Triśiras (Trishira) त्रिशिरस्, name of a three-headed demon.

triṣṭubh त्रिष्टुभ्, a metre with four *pāda*s of eleven syllables each.

triṣu sānuṣu त्रिषु सानुषु, on the three levels (body, life and mind). [*Ved.*]

Trita āptya त्रित आप्त्य, the Third or Triple, apparently the *puruṣa* of the mental plane; in the later Hindu tradition he is a *ṛṣi*, in the *Veda* he seems rather to be a god.

trivṛt त्रिवृत्, triple.

tu तु, divine force. [*Ved.*]

tubhyaṁ bhūyiṣṭhāṁ nama uktiṁ vidhema तुभ्यं भूयिष्ठां नमउक्तिं विधेम, to thee completest speech of submission we would dispose. [cf. *Īśā* 18]

tucchyena तुच्छ्येन, by infinitesimal fragmentation. [see the following]

tucchyenābhvapihitam तुच्छ्येनाभ्वपिहितम्, universal being concealed by fragmentation. [*ṚV* 10.129.3]

Tugra तुग्र, "the Forceful-Hastening" (name of a king). [*Ved.*]

turīya तुरीय, 1. the fourth. 2. [*Ved.*:] the fourth plane of our consciousness, the superconscient, the Truth-consciousness. 3. [*Vedānta*:] the featureless and relationless Absolute.

turīya ātman तुरीय आत्मन्, spirit in its fourth or transcendental state.

turīya brahman तुरीय ब्रह्मन्, the transcendent eternal consciousness.

turīyaṁ dhāma तुरीयं धाम, the fourth placing or poise of existence. [*Ved.*]

turīyaṁ svid तुरीयं स्विद्, a certain Fourth. [*Ved.*]

tūrṇayaḥ तूर्णयः, swift; making their way through all the planes of consciousness. [*ṚV* 1.3.8]

tūtujāna तूतुजान, with forceful speed; with a protective force, or else with a rapidly striving force. [*Ved.*]

tuvi तुवि, force. [*Ved.*]

tuvijāta तुविजात, multiply born. [*Ved.*] *tuvijātā* [dual], manifested multiply, in many forms and powers. [*ṚV* 1.2.9]

tvam त्वम्, thou, you.

tvām त्वाम्, thee, you.

tvaṁ pratyakṣaṁ brahmāsi त्वं प्रत्यक्षं ब्रह्मासि, Thou art manifest *brahman*. [*Tait.* 1.1, 12]

Tvaṣṭṛ (Twashtri) त्वष्टृ, the Framer or Fashioner of things. [*Ved.*] *Tvaṣṭā* (Twashta) [nominative]

tyāga त्याग, 1. renunciation; the physical renunciation of the world. 2. [in the *Gītā*:] inward renunciation; an entire abandonment of all attached clinging to the fruits of our works, to the action itself or to its personal initiation.

tyāgena bhuñjīthāḥ त्यागेन भुञ्जीथाः, by renunciation thou shouldst enjoy. [cf. *Īśā* 1]

tyāgin त्यागिन्, one who practises *tyāga*. *tyāgī* [nominative]

tyaktena bhunjīthāḥ त्यक्तेन भुञ्जीथाः, by (that) renounced thou shouldst enjoy. [*Īśā* 1]

tyaktvā kalevaram त्यक्त्वा कलेवरम्,

having abandoned the body. [cf. *Gītā* 8.5]

U

ubhe sukṛtaduṣkṛte उभे सुकृतदुष्कृते, both good doing and evil doing. [*Gītā* 2.50]
uccā (uchchá) उच्चा, high, upwards.
Uccaiḥśravas (Uchchaihsravas) उच्चैःश्रवस्, the horse of *Indra*, the prototype and king of horses.
ucchvāsa [Beng.] ঊচ্ছ্বাস, exhaltation; exuberance of language.
Uchchaihsravas, see *Uccaiḥśravas*.
udan उदन्, water.
udāna उदान, one of the five *prāṇa*s; it moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit.
udara उदर, belly.
udāra उदार, high and noble.
udārāḥ sarva evaite उदाराः सर्व एवैते, all these are high and noble. [*Gītā* 7.18]
udāsīna उदासीन, seated above and indifferent.
udāsīnatā उदासीनता, being seated above, superior to all physical and mental touches; indifference to the dualities.
udāsīnavad āsīnaḥ उदासीनवदासीनः, seated as if indifferent above. [cf. *Gītā* 9.9]
udāsīnavat उदासीनवत्, as if seated above and indifferent.
udaya उदय, arising.
udbhava उद्भव, birth.
uddeśataḥ उद्देशतः, as an indication. [*Gītā* 10.40]
uddhared ātmanātmānam उद्धरेदात्मनात्मानम्, by the self thou shouldst deliver the self. [*Gītā* 6.5]
udgītha उद्गीथ, the chant of *Sāmaveda*.
ukṣan उक्षन्, 1. diffusing, generating, impregnating. 2. the father of abundance; the Bull; the Male. [*Ved.*]
uktha उक्थ, the Word as prayer, that which desires or wills. [*Ved.*]
ukthya उक्थ्य, an object of prayer, of longing and aspiration. [*Ved.*]
ukthyam [nominative]
u loka उ लोक, that (other) world.
u lokam [accusative]
Umā उमा, a name of the Goddess, spouse of *Śiva*.
Umā Haimavatī उमा हैमवती, "Uma daughter of the snowy summits"; the supreme Nature.
unmatta उन्मत्त, distracted, insane.
unmattavat उन्मत्तवत्, like a madman; as one inconsequent in thought and impulse; in a God-possessed frenzy careless of self and world.
upadeśa उपदेश, instruction, teaching.
upādhi उपाधि, attribute; form, body.
upadrava (upadrav) उपद्रव, accident, calamity, disturbance.
upakāra उपकार, good turn.
upalabdha उपलब्ध, acquired; felt.
upalabdhi उपलब्धि, experience.
upamāsu Kālidāsaḥ उपमासु कालिदासः, Kalidasa for similes.
Upaniṣad (Upanishad) उपनिषद्, 1. one of a class of Hindu sacred writings, regarded as the source of the *Vedānta* philosophy. 2. inner knowledge, the secret teaching which enters into the final truth and settles in it.
upari budhna eṣām उपरि बुध्न एषाम्, their foundation is above. [*ṚV* 1.24.7]
upari budhne उपरि बुध्ने, in the foundation above.

upāsanā उपासना, waiting upon, worship, devotion.
upāsate उपासते, devote themselves to, follow after.
Upendra उपेन्द्र, younger *Indra* (a name of *Viṣṇu*).
Upendratva (Upendratwa) उपेन्द्रत्व, *Upendra*-ness.
urau anibādhe उरौ अनिबाधे, in the wide and the limitless or unobstructed. [*Ṛ V* 3.1.11]
ūrdhva ऊर्ध्व, high, uplifted.
ūrdhvagati ऊर्ध्वगति, ascent (towards Spirit and God).
ūrdhvaretāḥ ऊर्ध्वरेताः, those who have drawn the whole virile force in the body up into the brain.
ūrj ऊर्ज्, energy, force. [*Ved.*]
ūrmi ऊर्मि, a wave.
uru उरु, wide, vast. [*Ved.*]
urucakṣas (uruchakshas) उरुचक्षस्, of wide vision.
urukṣaya (urukshaya) उरुक्षय, dwelling in vastness.
uru loka उरु लोक, the wide world. [*Ved.*]
uruśaṁsa (urushansa) उरुशंस, of wide self-expression.
uru u loka उरु उ लोक, the wide other world. [*Ved.*]
urum u lokam [accusative]
Uṣā, see *Uṣas*.
Uśanas Kāvya (Ushanas Kavya) उशनस् काव्य, [*Ved.*:] the *ṛṣi* of the heavenward desire that is born from the seer-knowledge; in the *Gītā*, named as *vibhūti* among the seer-poets.
uṣarbudhaḥ उषर्बुधः, wakers with the Dawn. [*Ved.*]
Uṣas (Usha, Ushas) उषस्, 1. Dawn, the bringer of illumination. 2. the inner dawn; the illumining dawn of the higher or undivided Consciousness. [*Ved.*]
Ushanas Kavya, see *Uśanas Kāvya*.
uśik उशिक्, an aspirant. [*Ved.*].
uśigbhiḥ [instrumental plural], by those who desire. [*Ved.*]
usra उस्र, 1. bull. 2. bright or luminous one. [*Ved.*]
usrā उस्रा, 1. cow. 2. radiance, ray of light. [*Ved.*]
usriyā उस्रिया, 1. shining one; ray. 2. cow. [*Ved.*]
usriyāsu [locative plural], in the bright ones or cows.
ut उत्, up.
utādhītaṁ vi naśyati (utadhitam vi nashyati) उताधीतं वि नश्यति, but when It is approached by the thought, It vanishes. [*Ṛ V* 1.170.1]
ūti ऊति, 1. growth. 2. manifestation, expansion in being. [*Ved.*]
ūtayaḥ [plural]
ūtiḥ [singular]
utkaṭa karma उत्कट कर्म, *karma* exceeding the usual measure; certain strong effects of one's past actions that are unmodifiable.
utsab, Beng. for *utsava*.
utsāha उत्साह, zeal; patient and persistent action; the force of one's personal effort.
utsarga उत्सर्ग, throwing or casting away; abandoning; setting free.
utsava (utsav; utsab) उत्सव, festival.
utsīdeyur ime lokāḥ उत्सीदेयुरिमे लोकाः, these worlds would crumble to pieces. [see the following]
utsīdeyur ime lokā na kuryāṁ karma cedaham उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्, these worlds would crumble to pieces (would be overpowered by *tamas* and sink into inaction) if I did not do actions. [*Gītā* 3.24].
uttama उत्तम, supreme, highest; = *uttama puruṣa*.

uttama gati उत्तम गति, the highest goal or status.
uttamaṁ rahasyam उत्तमं रहस्यम्, the highest secret. [cf. *Gītā* 4.3]
uttama puruṣa उत्तम पुरुष, the highest *puruṣa*, the Lord. [same as *puruṣottama*]
uttara उत्तर, 1. higher. 2. north.
uttara Meru उत्तर मेरु, northern cosmic mountain.
Uttara-mīmāṁsā (Uttara Mimansa) उत्तरमीमांसा, one of the six *darśana*s: the enquiry into the latter portion of the *Veda* (i.e. the *Upaniṣad*s); it is usually called *Vedānta*.
uttara yogī उत्तर योगी, the *yogī* from the north.
utthāpana उत्थापन, levitation; the state of not being subject to the pressure of physical forces.

V

vāc (vach) वाच्, 1. speech; word, expression. 2. the goddess Speech. 3. inspired speech, the inevitable word in which Truth is naturally enshrined and revealed.
vāk [nominative]
vacas वचस्, the word as a power of expression. [*Ved.*]
vach, see *vāc*.
vāda वाद, doctrine, "ism", gospel.
vāgevāsya vāk वागेवास्य वाक्, speech verily is the voice of him. [*Bṛh.* 1.1.1]
vāghataḥ वाघतः, of the chanter of the sacred song. [*Ved.*]
vāhana वाहन, steed, conveyance, vehicle.
vahanti vahnayaḥ वहन्ति वह्नयः, the bearers bear. [*ṚV* 1.14.6]
vahatu वहतु, let her upbear.
vahīvatdār [Guj.] વહીવટદાર, collector and principal officer of a *tālukā*; district administrator and revenue officer.
vahnayaḥ वह्नयः, supporters of the sacrifice.
vahni वह्नि, fire; carrier (often referring to *Agni*).
vaicitrya वैचित्र्य, variety.
vaid [Hind.] वैद, same as *vaidya*.
vaidika वैदिक, a *brāhmaṇa* versed in the *Veda*s.
vaidya वैद्य, a physician who follows the Ayurvedic system.
vaidyuta वैद्युत, of the nature of lightning or electricity; electrical.
vaidyuta agni वैद्युत अग्नि, the god of fire manifesting as electricity.
vaidyuto mānavaḥ वैद्युतो मानवः, electrical Man.
vaikharī वैखरी, the lowest of the four levels of speech (*vāk*).
Vaikuṇṭha वैकुण्ठ, the heaven of *Viṣṇu*.
vaira वैर, enmity, hostility, hatred.
vairāgī वैरागी, one who has *vairāgya* (for life and the world), a renunciate.
vairāgya वैराग्य, 1. distaste; disgust with the world. 2. complete cessation of desire and attachment.
vairājya वैराज्य, extended sovereignty.
Vaiśeṣika (Vaisheshika) वैशेषिक, one of the six *darśana*s, whose characteristic doctrine is the eternally distinct nature of the nine substances (air, fire, water, earth, mind, ether, time, space and soul), of which the first five, including mind, are held to be atomic.
Vaishnava, see *Vaiṣṇava*.
vaishwanara, see *vaiśvānara*.
vaishya etc., see *vaiśya* etc.
Vaiṣṇava (Vaishnava) वैष्णव, relating or belonging to *Viṣṇu*; a

worshipper of *Viṣṇu*.

vaiśvadevyam वैश्वदेव्यम्, the union of all the godheads; the complete universal power. [*Ved*.]

vaiśvānara (Vaishwanara, Vaishwanor) वैश्वानर, the Universal Male; the Waking-Self, the Self that supports the waking state or *sthūla* consciousness; the external consciousness.

vaiśya (vaishya) वैश्य, a member of the third of the four orders (*caturvarṇa*): the economic man, producer and wealth-getter, the merchant, artisan, cultivator; the Divine as production, enjoyment and mutuality in man.

vaiśyam (vaishyam) वैश्यम्, the *dharma* of the *vaiśya*.

vaiśyaśakti (vaishyashakti) वैश्यशक्ति, the soul-power of the *vaiśya*.

vaiśyasvabhāvaśakti (vaishyaswabhavashakti) वैश्यस्वभावशक्ति, the natural power of the *vaiśya*.

Vaivasvata Manu (Vaivaswata Manu) वैवस्वत मनु, the "sun-born Manu", the progenitor and sovereign of the present *manvantara*.

vāja वाज, 1. plenty; substance; substantial energy; the plenitude of all possessions internal or external. 2. *Vāja*: "the Plenitude", the name of one of the *Ṛbhu*s. [*Ved*.]

Vājasaneyī वाजसनेयी, another name for the *Īśā Upaniṣad*, as part of the *Vājasaneyi-saṁhitā* of the *Yajurveda*.

vājavad वाजवद्, full of substance.

vājebhir vājinīvatī वाजेभिर्वाजिनीवती, with all the plenitude of her forms of plenty.

vājin वाजिन्, horse; the horse of Being manifested in substance. *vājī* [nominative]

vājinīvatī वाजिनीवती, with all her plenitude.

vajra वज्र, the thunderbolt, symbolic weapon of *Indra*.

vajriṇam वज्रिणम्, wielder of the thunderbolt (*Indra*).

vāk, see under *vāc*.

vakalam, see *bakalam*.

vakīl [Hind.] वकील, lawyer.

vāk-śakti (vak-shakti) वाक्-शक्ति, the power of Speech.

Vala वल, the chief of the *paṇi*s, a demon whose name signifies probably the "circumscriber" or "encloser"; the enemy who keeps for himself the Light; the personification of the subconscient.

Valahan वलहन्, the slayer of *Vala*, a name of *Indra*.

valasya gomataḥ वलस्य गोमतः, of *Vala* the luminous (full of radiances). [*ṚV* 1.11.5]

valasya govapuṣaḥ वलस्य गोवपुषः, of *Vala* whose body is made of the light. [cf. *ṚV* 10.68.9]

vāma वाम, left.

vām ahaṁ huve citrāya rādhase वामहं हुवे चित्राय राधसे, I call you for rich and varied ecstasy. [*ṚV* 1.17.7].

vāma mārga वाम मार्ग, the left-hand path (of the *tantra*); the way of *ānanda*, Nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities.

vana वन, 1. forest; delightful growth of earth. 2. pleasure. 3. the Vedic word for delight or delightful. [*Ved*.]

vanaṁ pratibhayaṁ śūnyaṁ

jhillikāgaṇanāditam वनं प्रतिभयं शून्यं झिल्लिकागणनादितम्, a void and dreadful forest ringing with the crickets' cry. [*Mahābhārata* 3.64.1]

vānaprastha āśrama वानप्रस्थाश्रम, the third of the four *āśrama*s: the forest stage; the period of the recluse or forest-dweller.

vānara वानर, monkey, ape.

vanaspati वनस्पति, 1. tree, lord of the forest. 2. lord of delight. [*Ved.*] *vanaspatīn* [accusative plural], the lords of the woodland of delight.

vanatam वनतम्, accept, take delight in.

vanataṁ giraḥ वनतं गिरः, accept the words of the *mantra*.

vāṇī वाणी, voice (of the Self or of the *īśvara*).

vanitā वनिता, woman or wife, she who charms, in whom one takes delight or for whom one has desire.

vaniya, see *baniyā*.

vapuṣyan (vapushyan) वपुष्यन्, beautifying, adorning.

vara वर, the thing desired, supreme good. [*Ved.*]

vāra वार, desirable good. [*Ved.*]

varābhaya वराभय, boon (*vara*) and freedom from fear (*abhaya*): a gesture of blessing and reassurance given by a deity.

varāha वराह, 1. boar. 2. the boar incarnation of *Viṣṇu*, which he is said to have assumed in order to rescue the earth from the depths of the sea.

varga वर्ग, a class.

varjanam वर्जनम्, abandonment.

varṇa वर्ण, colour; quality; temperament; any of the four graded classes of society (*caturvarṇa*).

varṇasaṅkara वर्णसङ्कर, confusion of types (*varṇa*s).

varṇikābhaṅga वर्णिकाभङ्ग, one of the *ṣaḍaṅga*: the turn, combination, harmony of colours.

varta eva ca karmaṇi वर्त एव च कर्मणि, I abide verily in action. [*Gītā* 3.22]

Varuṇa वरुण, 1. [*Ved.*:] "he of the Wideness", the *deva* as the all-pervading Vastness and purity of the Divine supporting and perfecting the world, representing the ethereal purity and oceanic wideness of the infinite Truth. 2. [*Purāṇa*s:] the deity of the waters; in the *Gītā*, called chief among the peoples of the sea.

Varuṇāni वरुणानि, the female power of *Varuṇa*.

vāryam वार्यम्, the desirable good, the object of our desire. [*Ved.*]

vāsanā वासना, idea or mental feeling arising from the *citta* (passive memory).

vaṣaṭ (vashat) वषट्, a ritual exclamation.

vaśitā (vashita) वशिता, one of the *aṣṭasiddhi*s: the power of exacting obedience to the spoken or written word; the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested.

vasu वसु, 1. substance; material (internal or external). 2. *Vasu*s: the shining ones, the lords of Substance; a group of gods. [*Ved.*]

Vāsudeva वासुदेव, "son of Vasudeva", a name of *Kṛṣṇa*; the Divine, the omnipresent being. *Vāsudevaḥ* [nominative]

Vāsudevaḥ sarvam (iti) वासुदेवः सर्वम् (इति), *Vāsudeva* (the Divine in his

integral all-embracing truth) is all. [see the following]

Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ वासुदेवः सर्वमिति स महात्मा सुदुर्लभः, very rare is the great soul who knows that *Vāsudeva*, the omnipresent Being, is all that is. [*Gītā* 7.19]

vasudhā वसुधा, earth; all earth-life.

vasudhaiva kuṭumbakam वसुधैव कुटुम्बकम्, the whole earth is my family.

Vāsuki वासुकि, a serpent-king, chief of the *nāga*s.

vāsyam वास्यम्, 1. to be clothed. 2. to be worn as a garment. 3. to be inhabited. [*Īśā* 1]

vāta वात, 1. wind. 2. the vital force; nervous activity.

vavra वव्र, concealing prison. [*Ved.*]

vayas वयस्, phenomenon, manifestation. [*Ved.*]

vāyavya वायव्य, of *vāyu*, aerial.

vāyu वायु, 1. wind, breath, air. 2. *Vāyu*: the Wind-God who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy called the *prāṇa*. 3. one of the five *bhūta*s: the motional principle of expansion and contraction represented to the senses as the gaseous state.

vayuna वयुन, phenomenon, manifestation. [*Ved.*]
vayunam [singular]
vayunāni [plural], actions, activities; phenomena, manifestations. [*Īśā* 18]

vayunā वयुना, knowledge. [*Ved.*]

veda वेद, 1. knowledge; the knowledge of the Divine. 2. *Veda*: the Book of Knowledge; a generic name for the most ancient Indian sacred literature, i.e. the *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*, each of these being divided into two portions, *mantra* and *brāhmaṇa*; the term "*Veda*" is generally reserved for the *mantra*s or metrical hymns, especially those of the *Ṛgveda*.

Vedair vedyo वेदैर्वेद्यो, to be known in the books of Knowledge.

Vedaiśca vedyaḥ वेदैश्च वेद्यः, that which is known by all the books of Knowledge. [*Gītā* 15.15]

Vedāṅga वेदाङ्ग, a "limb of the *Veda*", any of six branches of knowledge auxiliary to the *Veda*: chanting, ritual, grammar, etymological interpretation, prosody, astrology.

Vedānta वेदान्त, 1. the "end or culmination of the *Veda*", the *Upaniṣad*s (which occur at the end of the *Veda*). 2. a system of philosophy, based on the *Upaniṣad*s, teaching the culminating knowledge of the Absolute, considered (sometimes under the name *Uttara-mīmāṁsā*) to be one of the six *darśana*s.

Vedāntadarśana (Vedantadarshana) वेदान्तदर्शन, a systematic philosophy based on the *Upaniṣad*s.

Vedānta Sūtra वेदान्त सूत्र, see *Brahmasūtra*.

Vedāntin वेदान्तिन्, exponent or follower of *Vedānta*.

Vedavāda वेदवाद, the (ritualistic) gospel of the *Veda*, as opposed to the *brahmavāda*.

Vedavid Vedāntakṛt वेदविद् वेदान्तकृत्, the knower of *Veda* and the author of *Vedānta*. [cf. *Gītā* 15.15]

Vena वेन, *Soma*, the master of mental delight of existence. [*Ved.*]

veṭh [Hind.] वेठ, forced labour without payment; serfdom.

vetti वेत्ति, he knows.
vibhavati विभवति, manifests its full power and pervading presence. [*Muṇḍ.* 3.1.9]
Vibhīṣaṇa (Vibhishan) विभीषण, a *rākṣasa*, brother of *Rāvaṇa*, whom he betrayed; a traitor.
vibhu विभु, 1. the all-pervading Master, the Lord. 2. [*Ved.*:] becoming or coming into existence pervasively. 3. =*Vibhva*.
vibhūti विभूति, divine power; efflorescence of the Divine's powers, energies and magnitudes of its knowledge, love, joy, developed force of being; a power of God in man, embodied World-Force or human leader. *vibhūtayaḥ* [plural], master powers of the becoming.
vibhūtimat sattvaṁ śrīmad ūrjitam eva vā विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा, mighty, beautiful or forceful creature. [*Gītā* 10.41]
Vibhva विभ्व, "the Pervading", "the self-diffusing", the name of one of the *Ṛbhu*s, also called *Vibhu*. [*Ved.*]
vicacakṣire विचचक्षिरे, revealed that to our understanding. [*Īśā* 10, 13]
vicāra (vichara) विचार, intellectual reflection, thought in the mind.
vicārabuddhi विचारबुद्धि, the reflective intellect.
vicetas विचेतस्, completely conscious, wide in consciousness (a Vedic word corresponding to the Vedantic *vijñāna*).
viceya-tārakā prabhāta-kalpeva śarvarī विचेयतारका प्रभातकल्पेव शर्वरी, night preparing for dawn, with a few just decipherable stars. [*Raghuvaṁśa* 3.2].
vichara, see *vicāra*.
vicitra-bodha (vicitra-bodha) विचित्र-बोध, variety of understanding.
viddhi विद्धि, know (imperative).
vidhi विधि, careful order, right rule of the *śāstra*; the right principle, the exact method and rule, the just rhythm and law of our works, their true functioning, their *dharma*.
vidhūnute विधूनुते, shakes (himself); throws (himself) out in energy. [*Bṛh.* 1.1.1]
vidmaḥ विद्मः, we know.
vidmā hi te yathā mano asmabhyaṁ na ditsasi विद्मा हि ते यथा मनो अस्मभ्यं न दित्ससि, for well do we know how to us thou willest not to give thy mind. [cf. *ṚV* 1.170.3]
vidyā विद्या, 1. knowledge. 2. the Knowledge of Oneness; the consciousness of Unity (cf. *avidyā*).
vidyā avidyā विद्या अविद्या, the Knowledge and the Ignorance.
vidyā-avidyāmayī māyā विद्या-अविद्यामयी माया, *māyā* composed of Knowledge and Ignorance.
vidyādhara विद्याधर, "possessor of knowledge", a kind of inferior deity, inhabitant of the region between earth and sky, and attendant upon *Indra* or *Śiva*.
vidyāmāyā विद्यामाया, the *māyā* of the Knowledge.
vidyāñca avidyāñca (vidyancha avidyancha) विद्याञ्च अविद्याञ्च, the Knowledge and the Ignorance. [*Īśā* 11]
vidyut विद्युत्, 1. lightning. 2. electricity. 3. one of the seven kinds of *tejas*: "electrical illumination", the basis of the *ānandakoṣa*.
vigataspṛhaḥ विगतस्पृहः, free from all

longings. [*Gītā* 2.56; 18.49]
vighoṭī [Guj.] વિઘોટી, a system of uniform taxation of lands, including those left fallow.
vihāra विहार, 1. a monastery, convent or temple. 2. a pleasure-ground.
vihita विहित, arranged.
vijānataḥ विजानतः, of one having the perfect knowledge. [*Īśā* 7]
vijānīmaḥ विजानीमः, we can distinguish (indicating a total comprehension in whole and detail, by synthesis and analysis). [*Kena* 1.3]
vijñāna विज्ञान, 1. the comprehensive aspect of the true unifying knowledge (cf. *jñāna*). 2. the knowledge of the One and the Many, by which the Many are seen in the terms of the One. 3. the suprarational level of consciousness; supermind; gnosis.
vijñānam [singular]
vijñānāni [plural], ideas (in Buddhism).
vijñānabuddhi विज्ञानबुद्धि, intuitional mind.
vijñānakoṣa (vijnanakosha) विज्ञानकोष, the sheath (*koṣa*) of supraintellectual knowledge.
vijñānam, see under *vijñāna*.
vijñānamaya विज्ञानमय, composed of or full of *vijñāna*; gnostic.
vijñānamaya puruṣa विज्ञानमय पुरुष, the gnostic *puruṣa*; the Spirit poised in gnosis.
vijñānamayī śakti विज्ञानमयी शक्ति, the gnostic *śakti*.
vijñānaṁ brahma विज्ञानं ब्रह्म, the pure Idea as the sole Existence.
vijñānāni, see under *vijñāna*.
vijñānapadma विज्ञानपद्म, the lotus of the *vijñāna*; the centre (*cakra*) of the gnostic consciousness in the individual.
vijñāna puruṣa (vijnana purusha) विज्ञान पुरुष, the supramental being.
vijñānavijṛmbhitāni विज्ञानविजृम्भितानि, self-deployings of the Divine Knowledge. [*Viṣṇu Purāṇa* 2.12.39]
vijṛmbhate (vijrimbhate) विजृम्भते, stretches; extends himself in intensity. [*Bṛh.* 1.1.1]
vijṛmbhitāni विजृम्भितानि, self-deployings.
vikāra विकार, 1. corruption, distortion, deformation. 2. [in the *Sāṅkhya* philosophy:] a production or derivative from *prakṛti*.
vikāsa (vikas) विकास, development.
vīḷu वीळु, firm. [*Ved.*]
vimokṣāya विमोक्षाय, for liberation. [*Gītā* 16.5]
vimūḍhātmā विमूढात्मा, one whose self is bewildered. [*Gītā* 3.6, 27]
vināśa विनाश, 1. destruction, annihilation. 2. dissolution of ego and of the attachment to birth. [cf. *Īśā* 14]
vināśena mṛtyuṁ tīrtvā sambhūtyāmṛtam aśnute विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते, by the dissolution crosses beyond death and by the Birth enjoys Immortality. [*Īśā* 14]
vinaṣṭi विनष्टि, perdition.
viparīta विपरीत, inverted; perverse.
vipaścit विपश्चित्, the clear in perception.
vipra विप्र, the illumined.
viprāḥ [plural], Illuminates.
viprajūtaḥ विप्रजूतः, driven forward by the illumined thinker within; driven by the Wise One. [*ṚV* 1.3.5]
vīra वीर, 1. hero, fighter, strong one. 2. [in the *tāntrika* distinction of *sādhaka*s:] the hero man.

viraha विरह, separation; the absence of the Divine Lover.
virāma-cihna विरामचिह्न, a mark indicating the suppression of the inherent vowel in a consonant.
vīramārga वीरमार्ग, the way of the hero.
virapśī विरप्शी, large; breaking out into abundance. [*Ved.*]
virāṭ विराट्, the universal Soul; the Self that becomes all these forms of things; the Spirit of the external universe; the seer and creator of gross forms.
virāṭ puruṣa (virat purusha) विराट् पुरुष, the Cosmic Spirit.
vīravatī वीरवती, heroic; attended by conquering energies. [*Ved.*]
virūpāsaḥ विरूपासः, born with different forms. [*Ved.*]
vīrya वीर्य, 1. strength, energy, heroism. 2. spiritual force. 3. dynamical force of the temperament, character and soul nature; the fundamental *svabhāvaśakti* or the energy of the divine temperament expressing itself in the fourfold type of the *caturvarṇa*.
vīryam [nominative]
vīryāṇi yāni cakāra prathamāni vajrī (viryani yani chakara prathamani vajri) वीर्याणि यानि चकार प्रथमानि वज्री, the first and supreme deeds of might which the thunderer did. [*ṚV* 1.32.1]
viṣāda विषाद, depression, despondency.
viśaḥ विशः, the people. [*Ved.*]
viṣakanyā (vishakanya) विषकन्या, a "poison-girl" supposed to cause the death of a man making love to her; a succuba.
viśāṁ devayatīnām (vishám devayatínám) विशां देवयतीनाम्, of the peoples in their seeking after the Godhead. [*ṚV* 1.36.1]
visarga विसर्ग, the creative impulse and energy which looses out things from the first essential self-becoming.
visargaḥ [nominative]
viṣaya (vishaya) विषय, object (of experience); object of sense; sense-property.
viṣayāṁs tyaktvā विषयांस् त्यक्त्वा, having abandoned objects. [*Gītā* 18.51]
viṣayān indriyaiścaran विषयानिन्द्रियैश्चरन्, ranging over the objects with the senses. [*Gītā* 2.64]
viṣayā vinivartante विषया विनिवर्तन्ते, the objects of sense cease to affect. [*Gītā* 2.59]
vishaya, see *viṣaya*.
Vishishtadwaita, etc., see *Viśiṣṭādvaita*.
Vishnu etc., see *Viṣṇu* etc.
vishwa etc., see *viśva* etc.
vishwadevas, see *viśve devāḥ*.
vishwarupa, see *viśvarūpa*.
Viśiṣṭādvaita (Vishishtadwaita) विशिष्टाद्वैत, Qualified Monism; modified monistic *Vedānta*.
Viśiṣṭādvaitin (Visishtadwaitin) विशिष्टाद्वैतिन्, one who follows *Viśiṣṭādvaita*.
viśiṣṭagati विशिष्टगति, a peculiar and excelling kind of motion.
viśiṣyate विशिष्यते, excels.
Viṣṇoḥ paramaṁ padam विष्णोः परमं पदम्, *Viṣṇu*'s highest step.
Viṣṇu (Vishnu) विष्णु, 1. [*Ved.*:] the all-pervading godhead, the *deva* or Deity evoking the powers of the ascent. 2. [*Purāṇas*:] the Preserver, a member of the divine Triad (*trimūrti*), expressive of the conservative process in the

cosmos.
Viṣṇuśakti (Vishnushakti) विष्णुशक्ति, the power of *Viṣṇu*.
Viṣṇutva (Vishnutwa) विष्णुत्व, *Viṣṇu*-hood.
viśpati विश्पति, 1. lord or king in the creature. 2. king of the universe and its peoples. [*Ved*.]
visṛjāmi विसृजामि, I loose forth variously. [*Gītā* 9.7, 8]
viśuddha विशुद्ध, 1. pure. 2. the name of the throat centre (*cakra*), governing the expressive and externalising mind.
viśuddha buddhi विशुद्धबुद्धि, purified intellect.
viśuddhatā विशुद्धता, purity.
viśuddhi विशुद्धि, purity.
viśva (vishwa) विश्व, 1. all; the all, the universe. 2. the Spirit of the external universe.
viśvacarṣaṇi (viśvacharshani) विश्वचर्षणि, Lord of all actions.
viśvā dhiyo vi rājati विश्वा धियो वि राजति, illumines all the thoughts; she governs or shines through all the thoughts (the movements of the fixing and discerning mind). [cf. *Ṛ V* 1.3.12]
viśvajanya विश्वजन्य, occupying or possessing all the worlds or births of the soul; universal. [*Ved*.]
viśvajuvaṁ viśvarūpām विश्वजुवं विश्वरूपाम्, (her) of the universal impetus of movement and the universal forms. [*Ṛ V* 4.33.8]
viśvakāma विश्वकाम, all-lust.
viśvakarman विश्वकर्मन्, the divine creative architect or artist.
viśvamānava (viswa manava) विश्वमानव, the universal man.
viśvamaya विश्वमय, universal.
viśvāni cakri (viśváni chakri) विश्वानि चक्रि, the doer of all actions. [cf. *Ṛ V* 1.9.2]
viśvāni vayunāni vidvān विश्वानि वयुनानि विद्वान्, knowing all things that are manifested. [*Iśā* 18]
viśva-prakṛti विश्वप्रकृति, world-nature.
viśvaprema विश्वप्रेम, all-love.
viśvarasa विश्वरस, universal taste of delight.
viśvarūpa (vishwarupa) विश्वरूप, universal form.
viśvataḥ paribhūr asi विश्वतः परिभूरसि, on every side of which thou art with thy environing being. [*Ṛ V* 1.1.4]
viśvā vāmāni विश्वा वामानि, all things of the delight. [*Ved*.]
viśvā vāryā विश्वा वार्या, all the boons. [*Ved*.]
viśvāyu विश्वायु, universal life; a force of universal existence which is active around and in all that lives.
viśve devāḥ (vishwadevas) विश्वे देवाः, the All-gods or all the Gods; the universal collectivity of the divine powers.
vītāni pṛṣṭhāni (vítáni prishtháni) वीतानि पृष्ठानि, straight and open levels. [cf. *Ṛ V* 4.2.11]
vitarka वितर्क, debate.
vivarta विवर्त, "turning round", changing from one state to another; the world as a purely subjective evolution, not real as objective fact (cf. *pariṇāma*).
Vivasvān विवस्वान्, the Sun-God; the Sun, luminous Master of Truth.
viveka (vivek) विवेक, discrimination; unerring right discernment; the intuitive discriminating reason.
vraja व्रज, 1. the pen of the cows. 2. herd, assemblage. 3. the luminous throng of thoughts from above. [*Ved*.]
vrata व्रत, 1. working. 2. rule, law.

3. the divine action. [Ved.] *vratāni* [plural], the workings of the divine law of the Truth.

vrātya व्रात्य, fallen from the pure practice and complete temperament of his caste.

vṛddhi वृद्धि, [in Sanskrit grammar:] the second grade of vowel modification, e.g. the change of *i* to *ai* or *āy* (cf. *guṇa*).

vṛddho ajāyathāḥ वृद्धो अजायथाः, thou didst appear increased. [*ṚV* 1.5.6]

Vrindavan, see *Vṛndāvana*.

vrishabha, vrishan, see *vṛṣabha*, *vṛṣan*.

Vrishaparvan, see *Vṛṣaparvan*.

Vrishni, see *Vṛṣṇi*.

Vritra, see *Vṛtra*.

vṛjina (vrijina) वृजिन, crooked; used to indicate the crookedness of the falsehood as opposed to the open straightness of the Truth. [*Ved.*] *vṛjinā*, *vṛjināni* [plural]

vṛka वृक, 1. literally "tearer"; wolf. 2. one of the enemies of man, whose activities do him hurt. [*Ved.*]

vṛktabarhiṣaḥ (vriktabarhishah) वृक्तबर्हिषः, brought to their highest fullness; the seat of the sacrifice has been piled. [*ṚV* 1.3.3]

Vṛndāvana (Vrindavan, Brindavan, Brindaban) वृन्दावन, 1. the place on earth (near *Mathurā*) where *Kṛṣṇa* is said to have danced with the *gopī*s. 2. the *Vaiṣṇava* heaven of eternal Beauty and Bliss.

vṛṣabha (vrishabha) वृषभ, 1. bull. 2. male; lord, puissant. 3. an image for the *puruṣa*. [*Ved.*]

vṛṣabhaḥ matīnām वृषभः मतीनाम्, Lord of the thoughts. [*Ved.*]

vṛṣan (vrishan) वृषन्, 1. diffusing, generating, impregnating. 2. the father of abundance, the Bull, the Male. [*Ved.*]

Vṛṣaparvan (Vrishaparvan) वृषपर्वन्, the name of a *dānava*.

Vṛṣṇi (Vrishni) वृष्णि, the name of the tribe from which *Kṛṣṇa* was descended.

Vṛṣṇīnāṁ Vāsudevaḥ वृष्णीनां वासुदेवः, (I am) *Kṛṣṇa* (*Vāsudeva*) among the *Vṛṣṇi*s. [*Gītā* 10.37]

vṛṣṭi वृष्टि, 1. rain. 2. abundance. [*Ved.*]

Vṛtra (Vritra) वृत्र, 1. the Coverer; the Serpent; the demon who covers and holds back the Light and obstructs the free movement of the illumined rivers of the truth; the personification of the Inconscient. 2. *Vṛtra*s: the Coverers, powers of *Vṛtra*; one of the two great divisions of *dasyu*s, who intercept the waters and the light, but are especially associated with the withholding of the waters. [*Ved.*]

vṛtti वृत्ति, a functioning of the mental and moral qualities.

vyadadhāc chāśvatībhyaḥ samābhyaḥ (vyadadhach chhaswatibhyah samabhyah) व्यदधाच्छाश्वतीभ्यः समाभ्यः, has ordered from years sempiternal. [*Īśā* 8]

vyāhṛti (vyahriti) व्याहृति, 1. utterance. 2. each of the three symbolic words of the *mantra* "*oṁ bhūr bhuvaḥ svaḥ*".

vyākaraṇa व्याकरण, separation; grammatical analysis.

vyākṛta व्याकृत, separated, developed, manifested.

vyākṛta prakṛti व्याकृत प्रकृति, manifested nature.

vyakta व्यक्त, manifest, manifested.

vyakti व्यक्ति, manifestation.

vyākulatā व्याकुलता, excited,

passionate eagerness; the heart's eagerness for the attainment of the Divine.

vyāna व्यान, one of the five *praṇa*s; it pervades the whole body and distributes the vital energies throughout the body; on it depend the circulation of the blood and the distribution of the essential part of the food eaten and digested throughout the body.

vyāpti व्याप्ति, one of the *aṣṭasiddhi*s: reception, communication; the power of receiving others' thoughts and feelings and projecting one's own thoughts and feelings into others.

vyāsa व्यास, 1. compiler. 2. *Vyāsa*: a name given to *Kṛṣṇa Dvaipāyana*, the reputed compiler of the *Veda*s and author of the *Mahābhārata* and other works.

vyaṣṭi व्यष्टि, the separative being, the individual (cf. *samaṣṭi*).

vyavahāra व्यवहार, practical relation, the empirical truth of things, the practical life.

vyāvahārika व्यावहारिक, relative, practical, pragmatic.

vyavasāya व्यवसाय, resolution; settled concentration and perseverance.

vyaya व्यय, spending, expense; the capacity to spend freely.

vyoman (vyoma) व्योमन्, sky.

vyūha व्यूह, marshalling.

vyūha raśmīn samūha, marshal thy rays, draw together thy light. [*Īśā* 16]

Y

yābhirvibhūtibhir lokān imāṁs tvaṁ vyāpya tiṣṭhasi याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि, the sovereign powers of the becoming by which Thou standest pervading these worlds. [*Gītā* 10.16]

yaccānyad draṣṭum icchasi यच्चान्यद् द्रष्टुमिच्छसि, and whatever else thou willest to behold. [*Gītā* 11.7]

yaccānyat trikālātītam (yachchanyat trikalatitam) यच्चान्यत् त्रिकालातीतम्, That which is beyond the three times (past, present, future).

yad amutra tad eveha यदमुत्र तदेवेह, what is in the other world, is also in this. [cf. *Kaṭha* 2.1.10]

Yādava यादव, one descended from *Yadu*, a name of *Kṛṣṇa*.

yad yad ācarati śreṣṭhaḥ (yad yad acharati sreshthah) यद्यदाचरति श्रेष्ठः, whatsoever the best doeth. [see the following]

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः, whatever the best doeth, that the lower kind of man puts into practice. [*Gītā* 3.21]

yaḥ यः, who.

yaḥ karoti sa lipyate यः करोति स लिप्यते, whoever acts is entangled in action.

yajamāna यजमान, the sacrificer; the giver of the sacrifice, the doer of the action consecrated to the gods; the soul or the personality as the doer. [*Ved.*]

yajanti avidhipūrvakam यजन्ति अविधिपूर्वकम्, they sacrifice not in the true order. [*Gītā* 9.23]

yajata यजत, a power of the sacrifice; master of sacrifice. [*Ved.*]

yajatra यजत्र, a power of the sacrifice; master of sacrifice. [*Ved.*]

yajatrāḥ [plural], the gods who effect the sacrifice.

yajña यज्ञ, 1. sacrifice; all action, whether internal or external, that

is consecrated to the gods or to the Supreme. 2. the Master of Works, the spirit of adoration and sacrifice.

yajñaṁ bṛhantam āśāthe यज्ञं बृहन्तमाशाथे, attain to or enjoy a mighty sacrifice. [*Ved.*]

yajñaṁ dadhe यज्ञं दधे, upholds the sacrifice.

yajñārtham यज्ञार्थम्, for the sake of sacrifice.

yajñārthaṁ karma यज्ञार्थं कर्म, works for the sake of sacrifice. [cf. *Gītā* 3.9]

Yājñavalkya याज्ञवल्क्य, a *ṛṣi* who figures prominently in the *Bṛhadāraṇyaka Upaniṣad*.

yājñika याज्ञिक, ritualistic commentator.

yajñiya puruṣa (yajniya purusha) यज्ञिय पुरुष, the sacrificial Being.

Yajurveda यजुर्वेद, the *Veda* of the *mantra*s of divine Power.

yajus, *yajur* यजुस्, यजुर्, a verse of the *Yajurveda*; the *mantra* of divine Power, the word of power for the right ordaining of action; the word which guides the sacrificial action in accordance with the *ṛk*. [*Ved.*]

yajvarīr (yajwarir) यज्वरीर्, sacrificial.

yajyu यज्यु, the sacrificer. [*Ved.*]

yakṣa (yaksha) यक्ष, 1. one of a class of supernatural beings, the keepers of wealth. 2. [in the *Kena Upaniṣad*:] the Daemon, the Spirit, the Unknown Power.

yama यम, 1. [in *rāja-yoga*:] a rule of moral self-control. 2. *Yama*: Controller, Ordainer, Lord of the Law; in the *Ṛgveda* he seems to have been originally a form of the Sun, then one of the twin children of the wide-shining Lord of the Truth; he is the guardian of the *dharma*, the law of the Truth, which is a condition of immortality, and therefore himself the guardian of immortality; in the later (post-Vedic) ideas he is the God of Death.

yama-niyama यम-नियम, see *yama* (definition 1) and *niyama*.

yaṁ smaran bhāvaṁ tyajati ante kalevaram यं स्मरन्भावं त्यजति अन्ते कलेवरम्, remembering whichever subjective becoming he abandons the body at the end. [cf. *Gītā* 8.6]

yāṁ yāṁ tanuṁ śraddhayā arcati यां यां तनुं श्रद्धया अर्चति, whatever form he worships with faith. [cf. *Gītā* 7.21]

yantra यन्त्र, engine, machine.

yantrārūḍhaṁ māyayā यन्त्रारूढं मायया, mounted on a machine by *māyā*. *yantrārūḍhāni māyayā* [plural] [*Gītā* 18.61]

yaśas (yashas) यशस्, glory; victory, success and power.

yasmin यस्मिन्, in whom.

yasmin sarvāṇi bhūtāni ātmaivābhūd vijānataḥ यस्मिन्सर्वाणि भूतानि आत्मैवाभूद् विजानतः, he in whom it is the Self-Being that has become all existences that are Becomings, for he has the perfect knowledge. [*Īśā* 7]

yasmin vijñāte sarvam idaṁ vijñātam यस्मिन्विज्ञाते सर्वमिदं विज्ञातम्, that which being known, all is known. [*Śāṇḍilya Upaniṣad* 2.2; cf. *Muṇḍ.* 1.1.3]

yasmin vijñāte sarvaṁ vijñātam यस्मिन् विज्ञाते सर्वं विज्ञातम्, which being known, all is known.

yasya यस्य, of whom.

yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ (yasyam jagrati bhutani sa nisha pashyato muneh)

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः, that in which these creatures are awake, is night to the eye of the awakened seer. [*Gītā* 2.69]

yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते, one whose state of being is free from egoism and whose understanding receives no stain. [*Gītā* 18.17]

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्, from whom is the impulse to action of beings, by whom all this universe is pervaded. [*Gītā* 18.46]

yathā karma yathā śrutam यथा कर्म यथा श्रुतम्, according to their deeds and after the measure of their revealed knowledge. [*Kaṭha* 2.2.7]

yathā prayukto 'smi tathā karomi यथा प्रयुक्तोऽस्मि तथा करोमि, as I am appointed, I work. [cf. *Pāṇḍava Gītā* 57]

yāthātathyataḥ, *yāthātathyato* याथातथ्यतः, याथातथ्यतो perfectly according to their nature. [*Īśā* 8]

yāthātathyato vihitaṁ śāśvatībhyaḥ samābhyaḥ (yathatathyato vihitam shashwatibhyah samabhyah) याथातथ्यतो विहितं शाश्वतीभ्यः समाभ्यः, fixed according to the nature of things from years sempiternal. [cf. *Īśā* 8]

yati यति, one who practises self-mastery by *yoga* and austerity.

yat kiñca यत्किञ्च, whatsoever. [*Īśā* 1]

yat kiñca jagat यत्किञ्च जगत्, whatsoever is individual universe of movement. [*Īśā* 1]

yato naiva nivartante tad dhāma paramaṁ mama यतो नैव निवर्तन्ते तद् धाम परमं मम, whence they revert not, that is My supreme status. [cf. *Gītā* 8.21; 15.6]

yat tapasyasi, yat karoṣi, yad aśnāsi यत्तपस्यसि, यत्करोषि, यदश्नासि whatever energy of *tapasyā* thou puttest forth, whatever thou doest, whatever thou enjoyest. [cf. *Gītā* 9.27]

yātudhāna यातुधान, a kind of demon.

yātudhānī यातुधानी, demon-sorceress.

yaugika-vṛtta [Beng.] যৌগিকবৃত্ত, syllabic metre, also called অক্ষরবৃত্ত.

yava यव, grain (symbolising the formulation of the light in the force of the physical mind). [*Ved.*]

Yavana यवन, Ionian, Greek.

yāvān yaścāsmi tattvataḥ यावान्यश्चास्मि तत्त्वतः, who and how much I am in all the reality and principles of My being. [*Gītā* 18.55]

Yayāti ययाति, legendary Indian king (said to have transferred his old age to his youngest son and passed a thousand years in the enjoyment of sensual pleasures).

yayedaṁ dhāryate jagat ययेदं धार्यते जगत्, by which this world is upheld. [*Gītā* 7.5]

yeṣāṁ loka imāḥ prajāḥ येषां लोक इमाः प्रजाः, from whom are all these living creatures in the world. [*Gītā* 10.6]

yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्, but those men of virtuous deeds, in whom sin has come to an end. [*Gītā* 7.28]

ye yathā māṁ prapadyante ये यथा मां प्रपद्यन्ते, as men approach Me. [see the following]

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmyaham ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्, as men approach Me, so I accept them to My love. [*Gītā* 4.11]

yoga योग, 1. joining, union. 2. the union of the soul with the immortal being and consciousness and delight of the Divine. 3. a methodised effort towards self-perfection by the expression of the potentialities latent in the being and union of the human individual with the universal and transcendent existence. 4. [as opposed to *Sāṅkhya*:] the concrete and synthetic realisation of truth; a system of philosophy and spiritual practice systematized by Patanjali, one of the six *darśana*s.

yogadṛṣṭi (yogadrishti) योगदृष्टि, power of vision acquired by the practice of *yoga*.

yogaḥ karmasu kauśalam योगः कर्मसु कौशलम्, *yoga* is skill in works. [*Gītā* 2.50]

yogaḥ prabhavāpyayau योगः प्रभवाप्ययौ, *yoga* is the birth and passing away of things. [cf. *Kaṭha* 2.3.11]

yogakṣema योगक्षेम, getting and having of good; well-being and joy.

yogakṣemaṁ vahāmyaham योगक्षेमं वहाम्यहम्, I bring the getting and having of good. [*Gītā* 9.22]

yogamāyā योगमाया, the power of the Godhead's spiritual consciousness; the power of His Consciousness-Force put out in self-manifestation.

yogaṁ ca mama योगं च मम, and My *yoga*. [*Gītā* 10.7]

yogaśakti (yogashakti) योगशक्ति, *yoga*-force, spiritual force.

yogasaṁnyastakarmāṇam ātmavantaṁ na karmāṇi nibadhnanti योगसंन्यस्तकर्माणमात्मवन्तं न कर्माणि निबध्नन्ति, works do not bind the one who has by *yoga* given up all works and is in possession of the Self. [*Gītā* 4.41]

yogaśāstra (yogashastra) योगशास्त्र, treatise on *yoga*.

yogaścittavṛttinirodhaḥ योगश्चित्तवृत्तिनिरोधः, *yoga* is conquest of the *cittavṛtti*s (all the movements of the mind). [*Yogasūtra* 1.2]

yogashakti, see *yogaśakti*.

yoga-siddhi योगसिद्धि, the perfection which comes by the practice of *yoga*.

yogasthaḥ kuru karmāṇi योगस्थः कुरु कर्माणि, fixed in *yoga* do actions. [*Gītā* 2.48]

yoga-yajña योगयज्ञ, sacrifice of *yoga*.

yogeśvaraḥ Kṛṣṇa योगेश्वरः कृष्णः, *Kṛṣṇa*, the divine Master of the *yoga*. [cf. *Gītā* 18.75, 78]

yogī karmacharī योगी कर्मचारी, a *yogin* who practises by means of selfless work.

yogin योगिन्, 1. one who practises *yoga*. 2. one who is established in spiritual realisation (cf. *sādhaka*). *yogī* [nominative]

yoginī cakra (yogini chakra) योगिनी चक्र, *cakra* of the female *yogin* or of the *śakti* called "Yogini": probably used by Sri Aurobindo as a code word.

yogo hi prabhavāpyayau योगो हि प्रभवाप्ययौ, for *yoga* is the beginning and ending of things. [*Kaṭha* 2.3.11]

yoni योनि, womb.

yo'sau puruṣa (yo'sau purushah) योऽसौ पुरुष, the *puruṣa* there. [cf. *Īśā* 16]

yo vetti asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate यो वेत्ति असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते, who knows (Me), he, unbewildered among mortals, is delivered from all sin and evil. [*Gītā* 10.3]

yo yacchraddhaḥ sa eva saḥ यो यच्छ्रद्धः

स एव सः, whatever is a man's faith (*śraddhā*), that he is. (*Gītā* 17.3].

yuddha युद्ध, battle, struggle.

Yudhiṣṭhira युधिष्ठिर, the eldest of the five *Pāṇḍava* brothers, noted for his truthfulness and righteousness.

yuga युग, 1. an age. 2. any of the four *yuga*s of a *caturyuga* (*satya*, *tretā*, *dvāpara*, *kali*).

yugadharma युगधर्म, the best ideal of the age.

yuga-sandhyā युगसन्ध्या, the evening of the cycle.

yuga yajñiya युग यज्ञिय, the age of sacrifice.

yuge yuge युगे युगे, from age to age. [*Gītā* 4.8]

yugma-dhvani [Beng.] যুগ্মধ্বনি, conjunct sound.

yujaḥ युजः, yoke-fellows; allies. [*Ved.*]

yujaṁ vṛtreṣu vajriṇam (yujam vritreshu vajrinam) युजं वृत्रेषु वज्रिणम्, the thunderer assailing the *Vṛtra*s. [*ṚV* 1.7.5]

yukta युक्त, 1. yoked; joined. 2. moderate, regulated, done in fit measure. 3. in *yoga*; in union with one's own supreme Self and the informing Self of the universe.

yukta āsīta matparaḥ युक्त आसीत मत्परः, he must sit firm in *yoga*, wholly given up to Me. [*Gītā* 2.61; 6.14]

yuktāhārī yuktanidraḥ युक्ताहारी युक्तनिद्रः, one who eats and sleeps suitably or one who is in *yoga* with the Divine in food and in sleeping. [cf. *Gītā* 6.17]

yuktaḥ kṛtsnakarmakṛt युक्तः कृत्स्नकर्मकृत्, a doer of all actions, in *yoga*. [*Gītā* 4.18]

yuktākṣara [Beng.] যুক্তাক্ষর, conjunct consonant.

yuktivāda युक्तिवाद, resort to reasoned argumentation; rationalism.

yuvākavaḥ, see under *yuvāku*.

yuvā kaviḥ, priyo atithir amartyo mandrajihvaḥ ṛtacit, ṛtāvā युवा कविः, प्रियो अतिथिरमर्त्यो मन्द्रजिह्वः ऋतचित्, ऋतावा, the Youth, the Seer, the beloved and immortal Guest with his honeyed tongue of ecstasy, the Truth-conscious, the Truth-finder. [*Ved.*]

yuvāku युवाकु, full of youthful energy. [*Ved.*]

yuvākavaḥ [plural]

yuvāku śacīnām (yuváku śachínám) युवाकु शचीनाम्, the full energy of the powers. [cf. *ṚV* 1.17.4]

yuvarāja (yuvaraj) युवराज, "the young king": heir apparent, crown prince.

Z

zamīndār [Hind.] ज़मींदार, a landholder.

zanānā (zenana) [Hind.] ज़नाना, part of house where women are segregated.

zilā (zillah) [Hind.] ज़िला, district.

zulm (zulum) [Hind.] ज़ुल्म, tyranny, oppression.

Index

Index to the Complete Works

Scope This index includes references from all of Sri Aurobindo's prose writings in English. The following volumes of THE COMPLETE WORKS are fully indexed:

1 *Early Cultural Writings*
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In the following volumes only the essays and discursive commentaries, as opposed to stand-alone translations, are indexed:

14 *Vedic and Philological Studies*
15 *The Secret of the Veda*
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The following volumes are not indexed:

2 *Collected Poems*
3–4 *Collected Plays and Stories*
5 *Translations*
9 *Writings in Bengali and Sanskrit*
33–34 *Savitri*

Dates and Circumstances Sri Aurobindo worked on the material in THE COMPLETE WORKS over a period of sixty years (1890–1950). He published the majority of his more important writings in books and periodicals at various times, under a variety of circumstances and with different readerships in mind. However, he did not publish a significant number of writings; many of these were published posthumously by his editors. Readers should keep in mind the dates and circumstances of publication—or non-publication—while reading the pieces referred to in this index. The Bibliography on pages 138–210 of the present volume, along with the Notes to the Texts of the constituent volumes, will help them situate the works chronologically and thematically.

Readers also should bear in mind that in works such as *The Life Divine* Sri Aurobindo often presented positions that were not his own in the course of a larger discussion.

Structure The index is structured according to the usual system: main heading, subheading and sub-subheading. Main headings are printed in **bold** type.

The following points should be noted:

(1) Certain large or complex terms have, for convenience, been represented by two or more main headings distinguished from one another by text in square brackets, e.g.: **Agni** [fire, an elemental state of matter]; **Agni** [to the European scholars]; **Agni** [Vedic godhead].

(2) Certain subjects are placed under broad main headings, for example "lyric" under **Poetry**; "Hindu-Mahomedan question" under **Indian National Movement** and "sun" under **Specific symbols**.

(3) References without subheadings indicate either large general discussions of the subject or brief but significant references.

(4) Subheadings are given only as guides and should not be understood as exhaustive statements of the content of the passages cited.

(5) Literary works are listed under the name of the author after other subheadings, if any.

(6) Cross-references are given at the end of some entries. They are of two types: "*see also*" indicates an identity or close relationship between the terms in question; "*cf.*" (compare) indicates a more indefinite relationship.

References are to passages where the subjects are treated *as such*. Thus, while the whole of Volume 19, *Essays on the Gita*, deals with the Gita, only the pages of the book where the Gita is discussed as a distinct entity have been listed under the main heading **Gita**. The same is true of "Yoga" in *The Synthesis of Yoga*, "India" in *The Renaissance in India*, and so forth.

References are presented in the following form: volume numbers in **bold** type and page numbers in roman type. Thus the reference **1**: 25 is to page 25 of Volume 1, *Early Cultural Writings*.

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