

**Companion to
Vedic Verses in
'Record of Yoga'**

*Vedic Verses Cited/Translated by Sri Aurobindo,
with Explanatory Notes*

Compiled By

Mukund Ainapure

Companion to Vedic Verses in 'Record of Yoga'

**Vedic Verses Cited/Translated by Sri Aurobindo,
with Explanatory Notes**

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Mukund Ainapure

- **Original Sanskrit Verses From Vedic Texts**

Cited or Translated by Sri Aurobindo in *Record of Yoga* Vol. 10-11, *The Complete Works of Sri Aurobindo*

- ***Padpāṭha***

Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo's English Translation**

Matched word-by-word with *Padpāṭha*, if available

- **Explanatory Notes**

Notes explanatory of important points based on Sri Aurobindo's writings

Companion to Vedic Verses in '*Record of Yoga*'

By Mukund Ainapure

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By Mukund Ainapure

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॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo

Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Vedic and Philological Studies* and *Savitri*. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

The Companion Series

Companion Series is meant as an aid to the systematic study of the Vedic verses translated by Sri Aurobindo for those interested in his mystical interpretation of the Veda. The Companion Series is at present available for all the major works on the Veda by Sri Aurobindo – *The Secret of the Veda* (Vol. I & II), *Hymns to the Mystic Fire* (Vol. I-IV) and *Vedic and Philological Studies* (Vol. I-VI), as well as for vedic verses in the "Life Divine" and now "Record of Yoga".

Companion to Vedic Verses in "Record of Yoga"

Record of Yoga is a diary of Sri Aurobindo's *sādhana* or practice of yoga. It was, he wrote on 18 November 1914, to "include not only the details of what is accomplished & the lines of the accomplishment that is being attempted, but also the record of experiences and the indications of the future movement". Such indications were supplied by various means, notably "script", "lipi", "sortilege", and "vani". "Sortilege" is printed or handwritten texts

sought or found by chance and interpreted, mostly in the form of Sanskrit verses from the Rig Veda, Upanishads, Gita and other texts (eg Shankar Bhashyam etc.).

The present volume provides the text of such Sanskrit verses in Devanagari (without accents), cited or translated by Sri Aurobindo in the Record of Yoga (CWSA Volume 10-11). The compiler has provided the *Padpātha* (in Devanagari as well as Roman Transcription) under most of the verses in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo's writings mostly from the "Record of Yoga".

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RECORD OF YOGA - I

5 February 1912

Durga Saptashati - 1.83

यया त्वया जगत्स्रष्टा जगत्पातात्ति यो जगत् ।
सोऽपि निद्रावशं नीतः कस्त्वां स्तोतुमिहेश्वरः ॥

यया¹ त्वया² जगत्³ स्रष्टा⁴ जगत्⁵ पात⁶ अत्ति⁷ यः⁸ जगत्⁹ ।
सः¹⁰ अपि¹¹ निद्रावशं¹² नीतः¹³ कः¹⁴ त्वां¹⁵ स्तोतुम्¹⁶ इह¹⁷ ईश्वरः¹⁸ ॥

yayā tvayā jagat sraṣṭā jagat pāta atti yah jagat ।
saḥ api nidrāvaśaṃ nītaḥ kaḥ tvāṃ stotum iha īśvaraḥ ॥

²By you, ¹¹even ¹⁰he ¹⁸the Lord ⁸who ⁴creates, ⁶protects and ⁷devours ^{3/5/9}the world, ¹³is put
¹²to sleep. ¹⁴Who ¹⁷here ¹⁶can praise ¹⁵you?

Durga Saptashati - 1.91

उत्तस्थौ च जगन्नाथः तया मुक्तो जनार्दनः ।
एकार्णवे अहिशयनात् ततः स ददृशे च तौ ॥

उत्तस्थौ¹ च² जगन्नाथः³ तया⁴ मुक्तो⁵ जनार्दनः⁶ ।
एकार्णवे⁷ अहिशयनात्⁸ ततः⁹ स¹⁰ ददृशे¹¹ च¹² तौ¹³ ॥

uttasthau cha jagannāthaḥ tayā muktō janārdanaḥ ।
ēkārṇavē ahiśayanāt tataḥ sa dadṛṣē cha tau ॥

⁶Janardana, ³Lord of the universe [jagat-nāthaḥ], ⁵released ⁴by her, ¹rose up ⁸from his Ahi (Sheshanaga) couch [ahi-śayanāt] ⁷on the Undifferentiated Ocean ¹²and ¹¹saw ¹³these two [asuras, Madhu and Kaitabha].

[Notes]

...relating to the removal of the nidra [uttasthau], the release of the shakti of trikal (ahi) from the sushupti (ēkārṇavē) and the perfection of the visvagati in the two regions [tau] of sukshma & sthula (Bhur, Bhuvah, Swar). [10/71]

1 July 1912

Brihajjabala IV.4

विरजानलजमग्निं धार्यं प्रोक्तं महर्षिभिः ।

औपासनसमुत्पन्नं गृहस्थेभ्यो विशेषतः ॥

विरज-अनलजं-अग्निं¹ धार्यं² प्रोक्तं³ महर्षिभिः⁴ ।

औपासन-समुत्पन्नं⁵ गृहस्थेभ्यो⁶ विशेषतः⁷ ॥

viraja-analajam-agniṃ dhāryaṃ proktaṃ maharṣibhiḥ ।

aupāsana-samutpannaṃ gr̥hasthebhyo viśeṣataḥ ॥

¹The activity of the tapas born [analajam] of a fire [agniṃ] purified from rajas [viraja] ²is that to be contained ⁴by the jnani; ⁵in addition [sam] the tapas born [utpannaṃ] of devotional self-dedication [aupāsana] is needed, ⁷especially [viśeṣataḥ], ⁶by the karmi. [Based on 10/79]

[Notes]

Agni is the Tapas (Chit-tattwa in energy) & the activity of the tapas is the most important siddhi now in progress—an activity born of a fire purified from rajas [vi-rajā-analajam-agniṃ]. The disappearance of rajasic tendency [vi-rajā, vairāgyam] is now being finally [effected] (the tamasic still lasts), even the last dust of it in the annamaya environment is being swept up and out. This purified tapas is that to be contained [dhāryaṃ] by the jnani in me [maharṣibhiḥ]. But in addition the tapas born of devotional self-dedication [aupāsana-samutpannaṃ] is needed, especially [viśeṣataḥ], by the karmi [gr̥hasthebhyo] —the first belongs to the realisation of the nirgun sad Brahman, the second to the conception of universal Narayana. The first by itself makes for Sannyasa, the second for divine activity. The reference is to the passing away of the mere sannyasochita bhava in its last remnants at the end of June, the fulfilment of tyaga, the passing beyond the limitations of the sadhan of the Gita to the sadhan of the Veda. It is true this had already been effected in essence, but the last tendencies in the annamaya mind to the sanskaras of asceticism & mere renunciation have only now expired. [10/79]

Brihadaranyaka V.13.1

उक्तं प्राणो वा उक्तं प्राणो हीद सर्वमुत्थापयत्युद्धास्मादुक्तविद्वीरस्तिष्ठतिकथस्य सायुज्य सलोकतां जयति य एवं वेद ॥

उक्थम्¹ प्राणः² वै³ उक्थम्⁴ प्राणः⁵ हि⁶ इदम्⁷ सर्वम्⁸ उत्थापयति⁹ उत्¹⁰ ह¹¹ अस्माद्¹² उक्थविद्¹³ वीरः¹⁴ तिष्ठति¹⁵
उक्थस्य¹⁶ सायुज्यम्¹⁷ सलोकताम्¹⁸ जयति¹⁹ यः²⁰ एवम्²¹ वेद²² ॥

uktham prāṇaḥ vai uktham prāṇaḥ hi idam sarvam utthāpayati ut ha asmād ukthavid vīraḥ
tiṣṭhati ukthasya sāyujyam salokatām jayati yaḥ evam veda | |

One should meditate ²on the vital breath ¹as the Uktha. ⁵The vital breath ³is ⁴the Uktha, ⁶for
⁹it raises up ⁸all ⁷this universe. ¹²From him ²⁰who ²²knows ²¹this ^{10,15}there is raised ¹⁴a son
¹³who is a knower of the vital breath and ¹⁹he wins ¹⁷union with and ¹⁸abode in the same
world ¹⁶as the Uktha. [upanishads.org.in]

[Notes]

Uktham (prayer) is here the ishita and to show me that ishita* (lipsa without bondage) is one with prayer, the latter rose again at night at the moment of the final establishment of the dasya and the Adeshavani. Ishita is the force of life [prāṇaḥ] creating things, raising up from weakness to strength, from nonbeing to being[;] by ishita the soul rises up in strength and climbs [utthāpayati] from this lower condition to the high divine condition & becomes no longer of this world where ishita weakens into wish & longing but of the world of the Isha [salokatām] and in touch with the conditions [sāyujyam] of that state of Swarajya in which the ishita is the natural state of the soul. The sortilege was an answer to the depression caused by asraddha and an assurance of fulfilment by ishita. [10/79]

* ishita — effectiveness of pure *lipsā* [wish, seeking] in the *citta* without a deliberate act of will, one of the three *siddhis of power* [other two are aishwarya and vashita.] [Glossary to the Record of Yoga]

Taittiriya Upanishad - III.1

अन्नं ब्रह्मेति व्यजानात् । [Part]

अन्नं¹ ब्रह्म² इति³ व्यजानात्⁴ ।

annam brahma iti vyajānāt |

⁴He knew ¹food ³for ²the Eternal. [18/226]

[Notes]

The financial condition is now at its worst,—a debt of Rs 300, money almost at an end, all sources either denied or suspended & everybody who could help temporarily in a similar condition of destitution. The sortilege came as an answer to the anxiety in the annamaya mind about the sharirayatra. [10/79-80]

Brihadaranyaka Upanishad - I.5.21

...तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद य उ हैवंविदा स्पर्धतेऽनुशुष्यत्यनुशुष्य हैवान्ततो प्रियत इत्यध्यात्मम् ॥

[Part]

[तेन ह वाव] तद्¹ कुलम्² आचक्षते³ यस्मिन्⁴ कुले⁵ भवति⁶ यः⁷ एवम्⁸ वेद⁹ यः¹⁰ उ¹¹ ह¹² एवंविदा¹³ स्पर्धते¹⁴
अनुशुष्यति¹⁵ अनुशुष्य¹⁶ ह¹⁷ एव¹⁸ अन्तत¹⁹ प्रियते²⁰ इति²¹ अध्यात्मम्²² ॥

[ten ha vāv] tad kulam ācakṣate yasmin kule bhavati yaḥ evam veda yaḥ u ha evaṃvidā
spardhate anuśuṣyati anuśuṣya ha eva antataḥ mriyate iti adhyātmam ॥

[Part] ⁴In whatever ⁵family ⁶there is ⁷a man who ⁹knows ⁸this - ¹that ²family ³they call by his
name [ten]. ¹¹And ¹⁰whoever ¹⁴competes ¹³with one who knows this, ¹⁵shrivels ¹⁶and after
shrivelling, ¹⁹in the end ²⁰dies. ²¹This is [²²the scripture]. [Upanishads.org]

[Notes]

An answer to doubts about the activity of ill-wishers [spardhate]. [10/80]

Gita - VI.1

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

अनाश्रितः¹ कर्म-फलम्² कार्यम्³ कर्म⁴ करोति⁵ यः⁶ ।

सः⁷ संन्यासी⁸ च⁹ योगी¹⁰ च¹¹ न¹² निरग्निः¹³ न¹⁴ च¹⁵ अक्रियः¹⁶ ॥

anāśritaḥ karma-phalam kāryam karma karoti yaḥ |
saḥ saṁnyāsī ca yogī ca na niragniḥ na ca akriyaḥ ||

⁶Whoever ⁵does ^{3,4}the work to be done ¹without resort ²to its fruits, ⁷he is ⁸the Sannyasin ⁹and ¹⁰the Yogin, ¹²not ¹³the man who lights not the sacrificial fire ¹⁵and ¹⁶does not the works.

[19/240]

[Notes]

Today the siddhi is being reconstituted with a surer basis for the shuddhi & mukti, founded this time in dasyam & shamanvita karma & not in dasyam & shama....There was still an oscillation between imperfect tejasic action and karmahin udasinata. This has now been expelled by associating the Mahakali bhava with the karma. [10/106]

6 December 1912

Rig Veda - 04.028.01

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिंधूनपावृणोदपिहितेव खानि ॥

त्वा¹ । युजा² । तव³ । तत्⁴ । सोम⁵ । सख्ये⁶ । इन्द्रः⁷ । अपः⁸ । मनवे⁹ । सऽस्रुतः¹⁰ । कः¹¹ ।
अहन्¹² । अहिम्¹³ । अरिणात्¹⁴ । सप्त¹⁵ । सिन्धून्¹⁶ । अप¹⁷ । अवृणोत्¹⁸ । अपिहिताऽइव¹⁹ । खानि²⁰ ॥

tvā | yujā | tava | tat | soma | sakhye | indrah | apaḥ | manave | sa-srutaḥ | kaḥ |
ahan | ahim | ariṇāt | sapta | sindhūn | apa | avṛṇot | apihitā-iva | khāni ॥

¹By thee ²yoked to him, ⁵O Soma, ^{6a}in ³thy ^{6b}comradeship, ⁷Indra ^{10,11}poured out ⁴that ⁸stream
⁹on the mind (or on the human being, the thinker); ¹²crushing ¹³the oppressor (Vritra) ¹⁴he set
flowing ¹⁵the seven ¹⁶oceans and ^{17,18}opened ²⁰the doors ¹⁸that were shut. [10/134]

¹By thee ²as yoke-fellow, ³with thee ⁶for friend, ⁵O Soma, ⁷Indra ¹¹set ¹⁰flowing ⁸the waters
⁹for this human mentality; ¹²he slew ¹³the Serpent, ¹⁴he poured out ¹⁵the seven ¹⁶streams,
^{17,18}he uncovered ²⁰doors ¹⁹concealed (^{17,18}opened ²⁰the doors ¹⁹that had been closed).
[14/414]

¹With thee ²as companion, ^{6a}in ³thy ^{6b}friendship, ⁵O Soma, ⁷Indra ¹¹set ⁸the Waters ¹⁰flowing
⁹for man; ¹²he slew ¹³the Serpent destroyer; ¹⁴he poured forth ¹⁵the Seven ¹⁶streams, ^{17,18}he
opened ²⁰the doors ¹⁹that were sealed. [14/427]

[Lit.] ¹¹made ⁸the waters ¹⁰flow [srutaḥ] together [sa]

⁹मनवे. Manu, the typical मनस्वी or मनोमयः पुरुषः or simply “man” with a stress upon the root idea of the word,
“man the mental being”. [14/414]

¹⁹अपिहितेव. Sayana says अन्नेवशब्दश्चार्थे. इव means originally, “thus”, “thus indeed”, “so”, and is identical with एव.
It may, therefore, have like एव the sense of emphasis, or like एवं in Bengali the sense “and”, or its more
usual significance of comparison, “as it were, like”. The latter here, comparing the concealed but now
uncovered waters to doors that have been shut or curtained over, is possible, for the figure of
uncovering the concealed waters is common enough in the Veda; but it would be strained and
inappropriate. Sayana renders “and he opened the concealed doors of the waters”; but इव coming after
अपिहिता seems specially to affect that word. We may take Sayana’s rendering or else render it, either,
“doors indeed concealed”, or “opened doors that were, as it were, concealed.” [14/414]

Rig Veda - 04.028.02

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इंदो ।
अधि ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥

त्वा¹ । युजा² । नि³ । खिदत्⁴ । सूर्यस्य⁵ । इन्द्रः⁶ । चक्रम्⁷ । सहसा⁸ । सद्यः⁹ । इन्दो¹⁰ इति ।
अधि¹¹ । स्नुना¹² । बृहता¹³ । वर्तमानम्¹⁴ । महः¹⁵ । द्रुहः¹⁶ । अप¹⁷ । विश्वऽआयु¹⁸ । धायि¹⁹ ॥

tvā | yujā | ni | khidat | sūryasya | indrah | cakram | sahasā | sadyah | indo iti |
adhi | snunā | br̥hatā | vartamānam | mahah | druhah | apa | viśva-āyu | dhāyi ||

¹By thee ²yoked to him, ¹⁰O lord of delight, ⁶Indra ⁸by force ⁹straightway ^{3,4}dug out ⁷the circle ⁵of the Sun. [10/134]

⁶Indra ^{3,4}dug out ⁷the disc ⁵of Surya ¹⁴that moves ¹²in the fixed level ¹¹above ¹³of the Mahat [mahah] or Vijnana; ¹⁸the All-Life (Surya, Savita) ¹⁹set (1.60.4) ¹⁷aside (4.45.2) ¹⁵the great ¹⁶evil-doer (Vritra). [14/415 - See Notes below]

¹With thee ²as companion ⁶Indra ^{3,4}cut out ⁹straightway ⁸by violence ⁷the wheel ⁵of the Sun, ¹⁰O Moon-lord of delight. ¹⁸The infinite [viśva] life [āyu] ¹⁴that dwells ¹¹on ¹³the mighty ¹²upper plateau (of our being) ^{17,19}was uncovered ¹⁵from our vast ¹⁶foeman (or ¹⁶from the assailant ¹⁵of Mahas). [14/427]

⁷चक्रं. Sayana takes the image to be that of Surya's wheel, one of two in his chariot, which Indra violently cuts off,—the wheel that moves in the wide air above us & goes everywhere. But there is no allusion to a chariot & चक्रं, the Greek *xúxλoς*, may well refer to the sun, the wheel or disc of the sun. निखिदत् is rather dug or cut out than cut off. The waters of the first verse are always associated with the cows or rays of light of Surya. The poet therefore passes naturally from the image of the waters to that of Surya himself concealed & brought out for man, like the waters, by Indra.

He dug out from the darkness the disc of Surya that moves in the fixed level above of the Mahat [mahah] or Vijnana and brought it down to the mental plane for Man मनवे. The two verses, then, form a connected & logical development of thought. [14/415]

¹⁸विश्वायु. Sy. takes आयु = अयन from इ or अय् to go or move = all-pervading. But we have also आयु = life, & there is nothing to prevent us from taking विश्वायु = that which is the source of all being here on this earth, for Surya is सविता, the Father & Creator; all things are, says the Vishnu Purana, सर्वाणि विज्ञानविजृम्भितानि. [14/415]

¹⁵महो ¹⁶दुहो ^{17,19}अपघायि. Sayana says "The wheel was wrested from Surya, the great doer of harm"! प्रभुतस्य द्रोघोः. An astonishing interpretation. The great evil-doer, injurer of the मनु is surely the demon, Vritra or another, who covers from us the waters, covers from us the disc of the Sun: of him the wheel now is uncovered, from him rapt away. It was अपिहितं, it is now अपहितं. All the ideas & expressions then hang together, allude to each other, express a connected whole. [14/415]

[Notes - 4.28.1-2]

The Mind Force [indrah] now in contact [yujā, sakhye] with Ananda [soma] will pour out [sa-srutah] upon the mentality [manave] the stream of the upper knowledge & joy [apah]; that which obstructs [ahim] will be crushed out of existence [ahan], the full stream of being [sindhūn] will be poured down [ariṇāt] on the system and the siddhis denied [apihitā-iva] will be enforced [apa avṛṇot]; the full circle [cakram] of vijnana [sūryasya] will be made to emerge from its obscuration [ni khidat]. [10/134]

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अंतर्वि भाति देवा अग्निं धारयद्रविणोदां ॥

नक्तोषसा¹ वर्णम्² आमैम्याने³ धापयेते⁴ शिशुम्⁵ एकम्⁶ सम्ऽईची⁷ ।
द्यावाक्षामा⁸ रुक्मः⁹ अन्तः¹⁰ वि¹¹ भाति¹² देवाः¹³ अग्निम्¹⁴ धारयन्¹⁵ द्रविणःऽदाम्¹⁶ ॥

naktoṣasā varṇam āmemyāne dhāpayete śiśum ekam sam'īcī |
dyāvākṣāmā rukmaḥ antaḥ vi bhāti devaḥ agnim dhārayan draviṇaḥ'dām | |

¹Night and Dawn ³are working to shape ²that highest hue of things, different, ⁴they suckle ⁶one ⁵child, ⁷they are united equals; ¹⁰between ⁸our earth and heavens are born the ¹¹widenesses of his ⁹golden ¹²light. ¹³The godheads ¹⁵hold ¹⁴the Flame ¹⁶that gives the treasure. [16/148]

¹Both manifestation & non-manifestation ³contain ²the supreme force and ⁷in unison ⁴nourish ⁶the one ⁵child (Agni, Tapas); ^{11,12}it shines out ⁹in various activity ¹⁰between ⁸pure mind [dyāvā] and body [kṣāmā], ie, in the vitalised mind, antariksha; ¹³and the gods ¹⁵then hold ¹⁴Agni, the pure tapas, & ¹⁶gain force & substance. [10/138]

[Notes]

This was given before the Nakta or period of non-manifestation in the later afternoon & evening, or when the manifestation was beginning to be replaced by the non-manifestation. [10/138]

The Vedic poet is not thinking of the physical night, the physical dawn or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination and other periods of obscuration or relapse into normal unilluminated consciousness and he confesses the growth of the infant strength of the divine life within him through all these alternations and even by the very force of their regular vicissitude. For in both states there works, hidden or manifest, the same divine intention and the same high-reaching labour. [15/365-6]

8 December 1912

Panini Ashtadhyayi - VI.1.176

ह्रस्वनुड्भ्यां मतुबिति मतुप उदात्तत्वं ।

ह्रस्वन् उड्भ्यां मतुप् इति मतुप् उदात्तत्वं ।

hrasvan uḍbhyāṃ matupa iti matupa udāttatvaṃ |

[Notes]

This purely grammatical formula is given a sense. In the defective alpa [hrasvan] state (of the siddhi) the taking up of the mind into vijnana is being effected for the mental being (मनुप) by the ascending movements of thought [uḍbhyāṃ] constituting his mental activity. It is even suggested that उड् & मतुप् were actual words used in this sense in pre-Vedic Sanscrit. [10/138]

युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत् ।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः सचेथे ॥

युवोः¹ । रजांसि² । सुयमासः³ । अश्वाः⁴ । रथः⁵ । यत्⁶ । वाम्⁷ । परि⁸ । अर्णांसि⁹ । दीयत्¹⁰ ।
हिरण्ययाः¹¹ । वाम्¹² । पवयः¹³ । प्रुषायन्¹⁴ । मध्वः¹⁵ । पिबन्तौ¹⁶ । उषसः¹⁷ । सचेथे¹⁸ इति ॥

yuvoḥ | rajāṃsi | su-yamāsaḥ | aśvāḥ | rathaḥ | yat | vām | pari | arṇāṃsi | dīyat |
hiraṇyayāḥ | vām | pavayaḥ | pruṣāyan | madhvaḥ | pibantau | uṣasaḥ | sacethe iti ॥

¹Your ²kingdoms of middle space (are like) ⁴horses ³well-controlled, ⁶(even) when ⁷your
⁵chariot ¹⁰rushes ⁸around ⁹the floods. ¹²Your ¹¹golden ¹³wheels ¹⁴streaming (honey); ¹⁶drinking
¹⁵of the honey ¹⁸you accompany ¹⁷the dawns.

² 6.7.7; ¹⁰ 6.4.6; ¹³ 5.31.5; ¹⁴ 5.75.6; ¹⁸ 1.127.11

⁹ arṇa - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, *samudra*, *sindhu* or *arnas*. [14/128]

[Notes]

युवो रजांसि सुयमासो अश्वा

Your [¹yuvoḥ] (the Aswins') active forcefulnesses [rajāṃsi] are nervous energies [aśvāḥ] well-controlled [³su-yamāsaḥ]. Tejas was first established permanently, tapas based on that tejas has now been firmly established, but it is apt to outrun the bounds of the ritam (अध्वानं यमगाम दूरात् [1.31.16]); the permanent prakasha is now being added. But the result of the prakasha is to dominate unduly the tapas. Therefore Ananda of the Aswins (ever-youthful delight & strength) has to be added, so that these rajansi (activities of tapas) may be not only सुयमासः, which they must be if there is prakash, but अश्वाः, full of energy & therefore fit to draw the chariot of divine action. [10/146]

Rig Veda - 01.177.01

आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।

स्तुतः श्रवस्यन्नवसोप मद्विगुक्त्वा हरी वृषणा याह्यर्वाङ् ॥

आ¹ । चर्षणिऽप्राः² । वृषभः³ । जनानाम्⁴ । राजा⁵ । कृष्टीनाम्⁶ । पुरुहूतः⁷ । इन्द्रः⁸ ।

स्तुतः⁹ । श्रवस्यन्¹⁰ । अवसा¹¹ । उप¹² । मद्विक्¹³ । युक्त्वा¹⁴ । हरी¹⁵ इति । वृषणा¹⁶ । आ¹⁷ । याहि¹⁸ । अर्वाङ्¹⁹ ॥

ā | carṣaṇi-prāḥ | vṛṣabhaḥ | janānām | rājā | kṛṣṭīnām | puru-hūtaḥ | indraḥ |
stutaḥ | śravasyan | avasā | upa | madrik | yuktvā | harī iti | vṛṣaṇā | ā | yāhi | arvāṅ ॥

⁸Indra (mental power) ²filling the actions, ³master ⁴of the peoples, ⁵king ⁶of their deeds [10/147], ⁷called by many, ⁹affirmed by lauds, ¹⁰filled with inspiration, ¹⁴yoking ¹⁶his two strong ¹⁵shining horses, ^{17,18}come ¹⁹close to ¹³one such as me ¹¹in thy protection.

⁷7.2.6; ⁹3.18.4; ¹⁰6.1.11; ¹¹6.2.11; ¹⁴5.27.2; ¹⁵4.15.8; ¹⁶4.14.4; ¹⁹4.10.3;

[Notes]

The first movement towards the fulfilment of this sortilege which took place in the morning ended in a misadventure. A rush of power was the first sign, which had two results, a new power of direct powerful compulsion on living beings to act according to the Will in this adhar [vṛṣabhaḥ janānām] and another Tantric power of affecting the Akash physically so as to draw a line over which they could not pass [rājā kṛṣṭīnām]. Both powers were at first of the nature of a physical pressure & compulsion on the objects, which struggled in vain to resist. In the first essays there was some momentary success in the resistance; a success which often supported itself on the first impulsion given against a new impulsion or reversion of the original command, but afterwards this success ceased and movement after movement was executed faithfully though unwillingly not only by individuals, but by numbers.. Afterwards there was a violent rush of enemies from outside the circle to oppose & break this success. In the struggle the old ashanti rose and many of the conditions established in the siddhi seemed to be broken & the mukti & bhukti seriously contradicted. The trouble did not pass away till after three in the afternoon. In the final result, the power has increased, but acts under a frequently successful resistance and the akash is still troubled & occupied by hostile forces. Today's experience has thrown a clear light on many expressions in the Veda especially in relation to Indra and the Rudras. [10/147]

There is now a consistent activity (charshanipra [1.177.1] & suyama aswa [1.180.1]) which disregards or overcomes adverse result & doubt. [10/156]

Rig Veda - 03.008.04

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।

तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयन्तः ॥

युवा¹ । सुवासाः² । परिवीतः³ । आ⁴ । अगात्⁵ । सः⁶ । ऊं⁷ इति । श्रेयान्⁸ । भवति⁹ । जायमानः¹⁰ ।
तम्¹¹ । धीरासः¹² । कवयः¹³ । उत्¹⁴ । नयन्ति¹⁵ । सुआध्यः¹⁶ । मनसा¹⁷ । देवयन्तः¹⁸ ॥

yuvā | su-vāsāḥ | pari-vītaḥ | ā | agāt | saḥ | ūṃ iti | śreyān | bhavati | jāyamānaḥ |
tam | dhīrāsaḥ | kavayaḥ | ut | nayanti | su-ādhyah | manasā | deva-yantaḥ ॥

⁷He ^{4,5}has come here ³manifesting himself everywhere, ²in a well-established stability ¹with the character of youth & strength and ¹⁰as he manifests, ⁸the aspect of Love & Good Auspice ⁹manifests ⁷also. [10/157] ¹¹Him do the thinkers (1.65.1), ¹³the seers (10.5.2), ¹⁶deeply meditating (6.16.7) ¹⁵lead ¹⁴upward, ¹⁸seeking the gods (4.11.5) ¹⁷with their mind.

¹¹1.65.1; ¹³10.5.2; ¹⁶6.16.7; ¹⁸4.11.5

[Notes]

The reference is to the full manifestation of the Master of the Yoga which is approaching.

This was effected later in the day. The Master through the vani from above & by sukshma speech from outside began to manifest himself everywhere परिवीतः in a well-established stability सुवासाः with the character of youth & strength युवा and as he manifests, the aspect of Love & Good Auspice manifests also श्रेयान् भवति जायमानः. [10/157]

Rig Veda - 01.056.05

वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।
स्वर्मीळहे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम् ॥

वि¹ । यत्² । तिरः³ । धरुणम्⁴ । अच्युतम्⁵ । रजः⁶ । अतिस्थिपः⁷ । दिवः⁸ । आतासु⁹ । बर्हणा¹⁰ ।
स्वःऽमीळहे¹¹ । यत्¹² । मदे¹³ । इन्द्र¹⁴ । हर्ष्या¹⁵ । अहन्¹⁶ । वृत्रम्¹⁷ । निः¹⁸ । अपाम्¹⁹ । औब्जः²⁰ । अर्णवम्²¹ ॥

vi | yat | tiraḥ | dharuṇam | acyutam | rajaḥ | atisthipaḥ | divaḥ | ātāsu | barhaṇā |
svaḥ-mīlḥe | yat | made | indra | harsyā | ahan | vṛtram | niḥ | apām | aubjaḥ | arṇavam ॥

²Thus ³he crosses ⁶the vital plane ⁹that now ⁵unmovingly ⁴supports ⁸the mental heavens and
^{7a}he stands ¹widely ^{7b}exceeding it; ¹⁵rejoicing ¹³in the rapture, ¹¹in the raining down on us
[mīlḥe] of the world of Light [svaḥ], ¹⁴O God-Mind, ¹⁶thou slayest ¹⁷the Coverer, ^{18,20}thou
forcest out ²¹the flood ¹⁹of those waters. [14/218]

[Part]... ⁴the firm & ⁵unstumbling ⁶activity of the higher Pravritti & Ananda ⁷on a plane
above ⁸that of mind, even of pure mind. [10/158]

⁷he stands [sthipaḥ] exceeding it [ati]

¹⁰with your greatenings (largenesses proper to the vast Truth) - 5.71.1

¹¹svaḥ - *Swar*, the world of divine solar light to which we have to ascend and which is revealed by the
release of the luminous herds from the nether cave and the consequent uprising of the divine Sun.
[15/439 fn 4]

²¹All states of being, whether matter, mind or life and all material, mental & vital activities depend upon
an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood.
[14/128]

Rig Veda - 02.017.01

तदस्मै नव्यमंगिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते ।
विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दृहितान्यैरयत् ॥

तत्¹ । अस्मै² । नव्यम्³ । अङ्गिरस्वत्⁴ । अर्चत⁵ । शुष्माः⁶ । यत्⁷ । अस्य⁸ । प्रत्नऽथा⁹ । उत्ऽईरते¹⁰ ।
विश्वा¹¹ । यत्¹² । गोत्रा¹³ । सहसा¹⁴ । परिऽवृता¹⁵ । मदे¹⁶ । सोमस्य¹⁷ । दृहितानि¹⁸ । ऐरयत्¹⁹ ॥

tat | asmai | navyam | aṅgirasvat | arcata | śuṣmāḥ | yat | asya | pratna-thā | ut-īrate |
viśvā | yat | gotrā | sahasā | pari-vṛtā | made | somasya | dṛṃhitāni | airayat ॥

⁴Even as did the Angiras seers, ^{5,3}sing this new word of illumination ²to him, ⁷so that ⁸his
strengths ¹⁰rush up ⁹as of old, ¹²when, ¹⁴through his strength and ¹⁶in the ecstasy ¹⁷of soma,
¹⁹he shatters to pieces ¹¹all the fortified ¹³cow pens, ¹⁵enclosed on every side. [Compiler]

⁴1.62.1; ⁹5.8.5 or as ancient days (3.2.12); ¹⁰5.25.7; ¹⁶5.2.10; ¹⁹4.26.3; ¹⁸8.14.9

[Notes - 1.56.5 & 2.17.1]

Sortilege. (1) वि यत् तिरो धरुणमच्युतं रजो अतिष्ठिपो दिवः । [01.056.05]

(2) तदस्मै नव्यमंगिरस्वदर्चत शुष्मा यदस्य प्रत्नथा उदीरते ॥ [02.017.01]

The second [RV - 02.017.01] given yesterday points to a development in which the Master of the Yoga abandoning the part of the mere mechanician shows himself as Lord of Truth & Love so that the old [pratna-thā] powers [śuṣmāḥ] & experiences in the jail & after may reemerge [ut-irate] on a new [navyam] basis of perfection. The first [RV - 01.056.05] is a necessary part of it, viz the firm [dharuṇam] & unstumbling [acyutam] activity [rajaḥ] of the higher Pravritti & Ananda on a plane [ātāsu] above [atisthipaḥ] that of mind, even of pure mind [divaḥ]. Srikrishna standing on that level is giving this activity. [10/158]

Rig Veda - 01.182.08

तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवोचन् ।
अस्मादद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुं ॥

तत्¹ । वाम्² । नरा³ । नासत्यौ⁴ । अनु⁵ । स्यात्⁶ । यत्⁷ । वाम्⁸ । मानासः⁹ । उचथम्¹⁰ । अवोचन्¹¹ ।
अस्मात्¹² । अद्य¹³ । सदसः¹⁴ । सोम्यात्¹⁵ । आ¹⁶ । विद्याम्¹⁷ । इषम्¹⁸ । वृजनम्¹⁹ । जीरदानुम्²⁰ ॥

tat | vām | narā | nāsatyau | anu | syāt | yat | vām | mānāsaḥ | ucatham | avocan |
asmāt | adya | sadasaḥ | somyāt | ā | vidyāma | iṣam | vṛjanam | jīra-dānum ॥

⁴O Lords of the journey [Ashwins], ³O Gods, ¹it ^{5,6}should abide ⁸by you—¹⁰the word ⁷that
⁹the thinkers ¹¹have spoken ⁸for you ¹³today ¹²from this ¹⁴seat ¹⁵belonging to soma.

¹⁷May we find ¹⁸the force ²⁰that is intense & pierces in the slaying. [14/393]

⁴8.19.16 [Ashwins]; ³8.38.5; ^{5,6}7.44.4; ¹⁰5.20.2; ¹¹5.2.12; ¹³1.36.6; ¹⁴7.1.1

¹⁸the impulsion ²⁰that shall break swiftly through (1.171.6) or that is swift in strength (5.62.3) or swiftly
achieving (5.83.1) ¹⁹in the struggle (6.11.6)

Rig Veda - 01.176.01

मत्सि नो वस्यइष्टय इन्द्रमिदो वृषा विश ।
ऋघायमाण इन्वसि शत्रुमंति न विंदसि ॥

मत्सि¹ । नः² । वस्यः³इष्टये³ । इन्द्रम्⁴ । इन्दो⁵ इति । वृषा⁶ । आ⁷ । विश⁸ ।
ऋघायमाणः⁹ । इन्वसि¹⁰ । शत्रुम्¹¹ । अन्ति¹² । न¹³ । विन्दसि¹⁴ ॥

matsi | naḥ | vasyaḥ-iṣṭaye | indram | indo iti | vṛṣā | ā | viśa |
ṛghāyamāṇaḥ | invasi | śatrum | anti | na | vindasi ॥

¹Be rapturous ²in us and ³a dwelling [vasyaḥ] for the sacrifice [iṣṭaye], ^{7,8}enter ⁶with mastery
⁴into Indra, ⁵O Soma; ¹⁰thou art powerful, ⁹moving forward, and ¹⁴thou meetest ¹³no ¹¹hostile
forces ¹²on thy way. [14/393]

⁹charging in the fight (1.61.13); going straight (1.10.8) ¹²within us (5.76.2), nearby (1.94.9)

[Notes]

The force described has established itself in the siddhi; effort, no longer self-effort, manifests itself as a force [iṣam] throwing itself [ṛghāyamāṇaḥ] on the enemy & breaking down all opposition [jīra-dānum]. This struggle [vṛjanam] is the working of mental force (Indra) possessed by the Vijnana and filled with mental ananda (Soma). Whenever Indra is

thus infused with Soma, opposition seems to disappear [śatrum anti na vindasi]; it is only when Indra works without Soma, that the opposition has strength to prevail or at least to resist. [10/164]

Indra = pure Mind. Indu = Ananda. *Ishtaye* = for sacrifice or for wish fulfilled or for impulse or force of action. *Vrisha* = as master or strongly or abundantly. ऋचायमान = going straight up or ahead. The sortilege indicates the control of buddhi by the Ananda-tattwa of mind in its full force & abundance for thought, emotion & action and the forward & upward movement of the Yoga free from internal enemies. This movement begins decidedly today & progressively frees itself from the relics of the old movement of battle & struggling advance. Hitherto the movement was only being prepared. Now it is ready. [10/417]

13 January 1913

Banabhatta's Kadambari

देवश्चित्ररथो देवी च मदिरा त्वां द्रष्टुमाह्वयतेऽ ।

देवः चित्ररथः देवी च मदिरा त्वां द्रष्टुं आह्वयते ।

devaḥ citrarathaḥ devī ca madirā tvāṃ draṣṭuṃ āvhayate ।

[Notes]

Various ananda & madiramaya physical ananda, attended by the anandadarshana. Fulfilled during the day in part, to be perfectly fulfilled by progressive increase of the force of the chitra ratih and the madira. [10/195]

13 January 1913

Banabhatta's Kadambari

एकतमस्तु

जरच्छवरस्तस्मात्पुलिन्दवृन्दादनासादितहरिणपिशितः पिशिताशन इव

विकृतदर्शनः पिशितार्थी तस्मिन्नेव तरुतले मुहूर्तमिव व्यलं वत

ekatamastu

jaracchavarastasmātpulindavṛndādanāsāditahrariṇapiśitaḥ piśitāśana iva

vikṛtadarśanaḥ piśitārthī tasmitreva tarutale muhūrtamiva vyalamvata

[Notes]

A description of the self-indulgent Asura in S. [Saurin] which is in its nature a jarat shabara [jaracchavara] & still remains [vyalamvata] under the tree [taru-tale] of the Yoga, pishitarthi, in search of material enjoyments and indulgences [piśitārthī]. It is his influence & vyapti which prevents the other two from advancing in their final purification. The sortilege, however, indicates that this is to be, मुहूर्तमिव for a short time only [muhūrtam-iva]. [10/198]

Rig Veda - 01.093.01

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवं ।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

अग्नीषोमौ¹ । इमम्² । सु³ । मे⁴ । शृणुतम्⁵ । वृषणा⁶ । हवम्⁷ ।
प्रति⁸ । सुऽउक्तानि⁹ । हर्यतम्¹⁰ । भवतम्¹¹ । दाशुषे¹² । मयः¹³ ॥

agnīṣomau | imam | su | me | śṛṇutam | vṛṣaṇā | havam |
prati | su-uktāni | haryatam | bhavatam | dāśuṣe | mayah ||

¹O Agni (lord of divine Tapas) and Soma (lord of Ananda), ⁵hear ³perfectly ⁴my ⁷call, ^{8,10}take joy ⁹in the things perfectly expressed in me, ¹¹become ¹³Ananda ¹²to the giver (of the sacrifice of action). [10/365]

[Notes]

This expresses the next necessity of the siddhi. Hitherto the full Anandamay state (Soma) has been associated with shama; tapas has always brought either partial Ananda or disturbance. The siddhi is now ripe for the perfect combination [agnīṣomau]. [10/365]

...ie Forces of Action & Delight [agnīṣomau] are to be combined and constitute [bhavatam] the Ananda [mayah] of perfect self-expressions [su-uktāni] in the material life. [10/423]

The force & the mental Ananda [agnīṣomau] have to enforce joy [haryatam] in the right thoughts & right forms of being [prati su-uktāni] & change in them into divine Ananda [mayah]. All that is not sukta must be made sukta [su-uktāni ...bhavatam]. [10/493-94]

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।
अद्या नूनं च यष्टवे ॥

वि¹ । श्रयन्ताम्² । ऋतऽवृधः³ । द्वारः⁴ । देवीः⁵ । असश्चतः⁶ ।
अद्य⁷ । नूनम्⁸ । च⁹ । यष्टवे¹⁰ ॥

vi | śrayantām | ṛta-vṛdhaḥ | dvāraḥ | devīḥ | asaścataḥ |
adya | nūnam | ca | yaṣṭave ॥

^{2a}Let ⁴the doors ^{2b}swing ¹apart, ⁵the goddesses ⁶that conceal the force ³that grows [vṛdhaḥ] by Truth [ṛta], ⁷today ⁸at least ⁹and ¹⁰for the sacrificial act. [14/70]

^{2a}Let ⁵the divine ⁴doors ^{2b}swing ¹wide open ⁶for him who is not attached, ³who increases in himself the Truth. [10/372]

⁶unstayingly (10.69.8)

[Notes]

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening (vi śrayantām) doors (dvāraḥ) of the concealed (asaścataḥ) heavenly realms (devīḥ), kingdoms conquered in succession by the expanding soul. [15/410 fn 4]

The aspiration of the Vedic seer was the enrichment and expansion of man's being, the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy (ṛta-vṛdhaḥ) of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine (devīr) doors (dvāraḥ) swing open (vi śrayantām) to his call and enters into the supreme felicity of a divine existence beyond heaven. [15/139]

The condition of his entry into the kingdom of immortality, the kingdom of heaven is that he shall increase ideal truth in him (ṛta-vṛdhaḥ) and the condition again of increasing ideal truth is that he shall be unattached (asaścataḥ). For so long as the mind is attached either by wish or predilection, passion or impulse, pre-judgment or impatience, so long as it clings to anything & limits its pure & all-comprehensive wideness of potential knowledge, the wideness of Varuna in it, it cannot attain to the self-effulgent nature of Truth, it can only grope after & grasp portions of Truth, not Truth in itself & in its nature. And so long as it clings to any one thing in wish & enjoyment, it must by the very act shut out others & cannot then embrace the divine vast & all-comprehending love & bliss of the immortal nature which it is, as I shall suggest, the function of Mitra to establish in the human temperament. But when

these conditions are fulfilled, the bright-surfaced (ghṛta-prṣṭham) purified mind widely extended (str̥ṇīta) without flaw or crevice (ānuṣak) as the seat of the gods in their sacrificial activity (barhiḥ), the taste (cakṣaṇam) of the wine of immortality (amṛtasya), the freedom from attachment (asaścataḥ), the increasing force of ideal Truth in the human being (ṛta-vṛdhaḥ), then it is possible for the great divine Powers to fling wide open (vi śrayantām) for us the doors of the higher Heavens, the gates of Ananda, the portals of our immortal life (dvāraḥ devīḥ). They start wide open on their hinges (vi śrayantām) to receive before the throne of God the sacrifice & the sacrificer (yaṣṭave). [14/70-1]

Shankara-Bhashyam on Katha Upanishad - II.1.3*

यद्विज्ञानान्न किञ्चिदन्यत्प्रार्थयन्ते ब्राह्मणाः कथं तदधिगम ।
उच्यते—येन रूपं रसं गंधं शब्दान्स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ।
एतद्वै तत् ।

यत्¹ विज्ञानात्² न³ किञ्चित्⁴ अन्यत्⁵ प्रार्थयन्ते⁶ ब्राह्मणाः⁷ कथं⁸ तत्⁹ अधिगम¹⁰ ।
उच्यते¹¹ —
"येन¹² रूपं¹³ रसं¹⁴ गंधं¹⁵ शब्दान्¹⁶ स्पर्शान्¹⁷ च¹⁸ मैथुनान्¹⁹ ।
एतेन²⁰ एव²¹ विजानाति²² किम्²³ अत्र²⁴ परिशिष्यते²⁵ ।
एतत्²⁶ वै²⁷ तत्²⁸ ।" - (Katha Upanishad - II.1.3)

yat vijñānāta na kiṃcit anyat prārthayante brāhmaṇāḥ katham tat adhigama ।
ucyate—"yena rūpaṃ rasaṃ gaṇdhaṃ śabdān sparśān ca maithunān ।
etena eva vijānāti kim atra pariśiṣyate ।
etat vai tat ।"

³⁻⁵Only ²the vijnana ⁶is desired. ⁸How is ⁹that sole action of vijnana ¹⁰to be secured? [10/395]

¹¹It is said -

²⁰By the Self [²¹alone] ²²one knoweth ¹⁴taste and ¹³form and ¹⁵smell, ²⁰by the Self ²²one knoweth ¹⁶sound and ¹⁷touch ¹⁸and ¹⁹the joy of man with woman; ²³what is there ^{25a}left ²⁴in this world ^{25b}of which the Self not knoweth? ²⁶This is ²⁸the thing ²⁷thou seekest. [18/117]

[Notes]

This has to be interpreted in connection with the present stage of the siddhi, = "Vijnana is active, but also the sense mind & the intellect. Only the vijnana [vijñānāta na kiṃcit anyat] is desired [prārthayante]. How [katham] is that sole action of vijnana [tat] to be secured [adhigama]? By receiving [vijānāti] the sense life also [rūpaṃ rasaṃ gaṇdhaṃ śabdān sparśān ca maithunān] through the vijnana [etena eva] and not through the mind & senses. Then nothing is left [kim atra pariśiṣyate]; for the sense world [etad] becomes a vijnanamaya world [vai tat], etad vai tat, & is rendered in the terms of Truth." [10/395]

* p. 82 (1) Katha Upanishad (Apte's edition); Anandashram Sanskrit Granthavali Vol. 7 - V.K. Rajavade and V.G. Apte

Katha Upanishad - II.2.11

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बह्यदोषैः।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

सूर्यः¹ यथा² सर्वलोकस्य³ चक्षुः⁴ न⁵ लिप्यते⁶ चक्षुषैः⁷ बह्यदोषैः⁸ ।
एकः⁹ तथा¹⁰ सर्वभूतान्तरात्मा¹¹ न¹² लिप्यते¹³ लोकदुःखेन¹⁴ बाह्यः¹⁵ ॥

sūryaḥ yathā sarvalokasya cakṣuḥ na lipyate cakṣuṣaiḥ bahyadoṣaiḥ ।
ekaḥ tathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ ॥

²Even as ¹the Sun is ⁴the eye ³of all this world, ⁵yet it is not ⁶soiled ⁸by the outward blemishes ⁷of the visual, ¹⁰so ⁹there is one ¹¹Spirit within all creatures, ¹⁴but the sorrow of this world ¹³soils it ¹²not, ¹⁵for it is beyond [bāhyaḥ] grief and his danger. [18/122]

Anand Giri Tika - Shankara-Bhashyam on Katha Upanishad - II.2.11*

परमात्मा दुःखी स्याद् दुःखाभिन्नत्वाल्लोकवदित्याह—एकस्य सर्वात्मकत्व इति ।
अविद्यायाम् प्रतिबिम्बितश्चित्तद्धातुरज्ञो भ्रान्तो भवति ।

paramātmā duḥkhī syād duḥkhābhinnatvāllokavadityāha—ekasya sarvātmakatva iti ।
avidyāyām pratibimbitaścittaddhāturajño bhrānto bhavati ।

[Notes]

Incidentally touches, if not of grief, yet of dissatisfaction still assail the Adhara even though Paramatman has been realised, owing to the Brahman being identified with the ego-world in the environmental intellect [abhinnatvāt - lokavat]. This is due to the persistence of Avidya [avidyāyām pratibimbitaḥ], there, that is of the sense life & the imperfect activity of the Vijnana [bhrānto bhavati].. Conscious[ness] reflected in the sense life is subject to ignorance & unrest which may become grief [duḥkhī syād]. [10/395]

Katha Upanishad II.3.4

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥

इह¹ चेत्² अशकत्³ बोद्धुम्⁴ प्राक्⁵ शरीरस्य⁶ विस्रसः⁷ ।
ततः⁸ सर्गेषु⁹ लोकेषु¹⁰ शरीरत्वाय¹¹ कल्पते¹² ॥

iha cet aśakat boddhum prāk śarīrasya visrasaḥ ।

* p. 102 (2) Katha Upanishad (Apte's edition); ibid.

tataḥ sargeṣu lokeṣu śarīratvāya kalpate ॥

²If ¹in this world of men and ⁵before ⁶thy body ⁷fall from thee, ³thou art able ⁴to apprehend it, ⁸then ¹²thou availest ¹¹for embodiment ¹⁰in the worlds ⁹that are His creations. [18/124]

Shankara-Bhashyam on Katha Upanishad - II.3.4*

तच्चेहैव बोद्धुं शक्तः सत्रिहैव चेज्जानाति तदा मुच्यत एवेति संबंधः ।

तत इत्यस्य व्याख्यानमनवबोधादिति ।

परमात्मावगमाय यत्नः कार्य इत्युक्तमुपसंहरति ।

tacchehaiva boddhuṃ śaktaḥ satrihaiva cejjānāti tadā mucyata eveti saṃbaṃdhaḥ |
tata ityasya vyākhyānamanavabodhāditi |
paramātmāvagamāya yatnaḥ kārya ityuktamupasaṃharati |

If [cet] he is able [śaktaḥ] to know [boddhuṃ] and knows [jānāti] even during life [satre-iha-eva], this *Brahman*, the cause of fear, before the falling of the body, then [tadā] he becomes freed [mucyata] from the bond [saṃbaṃdhaḥ] of *Samsara*. If he is not able to know, then, *i.e.*, from want of that knowledge [vyākhyānam-anavabodhād-iti], he becomes able to take, *i.e.*, he takes a body in earth and other worlds, where those who are fit to be created, are created. Therefore, before the falling of the body, attempt [yatnaḥ] should be made [kārya] to realise [avagamāya] the *atman* [paramātmā]; for the realisation of the *atman* even here will be clearly horrible as that of a face reflected in a mirror; not in other worlds except the *Brahmaloka*; and that is hard to reach. [S. Sitaram Sastry, wisdomlib.org]

[Notes]

Since the entire Oneness [tat-cha] can be [śaktaḥ] realised [boddhuṃ] here [iha eva] & it is only [cet] by that complete [satrā] realisation of God [jānāti] in everything in this world [iha eva] that absolute Liberty is possible [tadā mucyata],—for [tata] the idea [vyākhyānam] of Him as [ity-asya] something separate manifesting here is an error [anavabodhād-iti],—therefore the final word is that [ity-uktam-upasaṃharati] an effort [yatnaḥ] must be made [kārya] to realise God the Spirit here absolutely [paramātma-avagamāya], so that nothing else [na kiṃcit anyat] may be seen, felt, smelt, heard, tasted. [10/396]

* p. 112 Katha Upanishad (Apte's edition); ibid.

Katha Upanishad - I.3.15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥

अशब्दम्¹ अस्पर्शम्² अरूपम्³ अव्ययं⁴ तथा⁵ अरसं⁶ नित्यम्⁷ अगन्धवत्⁸ च⁹ यत्¹⁰ ।

अनाद्यनन्तम्¹¹ महतः¹² परं¹³ ध्रुवं¹⁴ निचाय्य¹⁵ तत्¹⁶ मृत्युमुखात्¹⁷ प्रमुच्यते¹⁸ ॥

yat aśabdam asparśam arupam avyayam tathā arasam nityam agandhavat ca ।

anādyanantam mahataḥ param dhṛvaṁ nicāyya tat mṛtyumukhāt pramucyate ॥

¹⁰That in which ¹sound is not, ²nor touch, ³nor shape, ⁴nor diminution, ⁶nor taste, ⁸nor smell, ¹⁰that which is ⁷eternal, and ¹¹It is without end or beginning [anādi-anantam], ¹³higher than ¹²the Great Self and ¹⁴stable, - ¹⁶that ¹⁵having seen, ¹⁷from the mouth of death [mṛtyu-mukhāt] ¹⁸there is deliverance. [18/116]

Gopala Yatindra Tika - Shankara-Bhashyam on Katha Upanishad - I.3.15*

सिध्यतीति पृथिव्यादिषु तारतम्येन सौक्ष्म्यमुपपादयति स्थूलेत्यादिना ।

sidhyatīti pṛthivyādiṣu tāratamyena sauṣṭmyamupapādayati sthūletyādīnā ।

[Notes]

In the application of the three sortileges already found [Katha Upanishad - II.1.2, II.2.4, II.3.4, above], the experience of error still continuing, a doubt occurred as to their completeness. The impulse to consult was given & the mind assured that the sortilege would meet the doubt. The above [Katha Upanishad - I.3.15] was the response, & proves entirely the reality of the Sortilege system & its veridicity & capacity of direct response.

Interpretation. The vijnana is being perfect[ed] [sidhyatīti] in the physical, vital & mental worlds [pṛthivy-ādiṣu] according to their characteristic differences [tāratamyena]; at present the mental knowledge is being idealised to perfection by the idealising (rendering perfectly & spontaneously true & luminous) [sauṣṭmyam-upapādayati] of the sense perceptions, the pranic impulses, the bodily movements & all connected therewith [sthūla-ity-ādīnā]. Error is brought into play in order to be converted into its underlying truth.

तारतम्येन by itself is also a sortilege & means that by assigning [upapādayati] each subjective

* p. 76 Katha Upanishad (Apte's edition); ibid

perception [saukṣmyam] of the body, nerves & mind to its right place, object & time vijnana will be progressively & finally perfected [sidhyatīti].

N.B. It is a curious fact that the physical knowledge received by the body through the annamaya Atman & the pranakosha is often truer, if at all illumined, than the mental knowledge; on the other hand the responses of the prana to knowledge are more erratic than those of the mind.

[10/396]

24 March 1914

Harsha Charitam (Title)

हर्षचरितं

Dasha-Kumar-Charitam - Chapter 5

बलाकाजातिरित्युक्तस्तदन्यनारिकेलजः ।

[दीर्घग्रीवः] सितवपुर्महाप्राणः श्रवन्मनः ।

Dash-Kumara Charitam (Title)

दशकुमारचरितः

[Notes]

That is, the Ten Kumaras [दश-कुमार] = the ten Purushas from Pashu to Siddhadeva*. The present that is drawing to an end is the Rakshasa, whose type is that of हर्ष [हर्ष-चरितं] not आनन्द . It is the दृष बालाकि species, long necked [दीर्घ-ग्रीवः] = eager, purified in body [सित-वपुः], mahat in the prana element [महाप्राणः], therefore with a mind that listens in the ananta dasha dishah for the sruti from the vijnana [श्रवन्-मनः]. The other that is coming is Anandamaya, born of the full enjoyment of the Prakriti, ie the Devasura. Balaka also means in the sortilege the young unfulfilled Prakriti. The Anandamaya Devasura has been prepared in the Rakshasa by the Gandharva type of Rakshasa who is also नारिकेलजः, born not of Prakriti's full act of enjoyment, but of her full mood of enjoyment [नारि-केल-जः] (the Gandharvi bhava in Mahasaraswati). [10/399]

* Man in the ten Prati-Kalpas progresses through the ten types which have been fixed for his evolution in the Kalpa. In this Kalpa the types, dashagu, are the ten forms of consciousness, called the *Pashu*, *Vanara*, *Pishacha*, *Pramatha*, *Rakshasa*, *Asura*, *Deva*, *Sadhyadeva*, *Siddhadeva* and the *Satyadeva*. The last three are known by other names which need not be written at present. The *Pashu* is mind concentrated entirely on the annam, the *Vanara* mind concentrated on the Prana, the *Pishacha* mind concentrated on the senses & the knowledge part of the chitta, the *Pramatha* mind concentrated on the heart & the emotional & aesthetic part of the chitta, the *Rakshasa* is mind concentrated on the thinking manas proper & taking up all the others into the manas itself; the *Asura* is mind concentrated on the buddhi & in the *Asura Rakshasa* making it serve the manas & chitta; the *Deva* is mind concentrated in vijnanam, exceeding itself, but in the *Asura Deva* or *Devasura* it makes the vijnana serve the buddhi. The others raise mind successively to the Ananda, Tapas & Sat &

are, respectively, the supreme Rakshasa, the supreme Asura, the supreme Deva. We have here the complete scale by which Mind ascends its own ladder from Matter to pure Being evolved by Man in the various types of which each of the ten principles is in its turn capable. To take the joy of these various types in their multifold play is the object of the Supreme Purusha in the human Lila. [11/1326]

Rig Veda - 01.178.01

यद् ध स्या त इन्द्र श्रुष्टिर् अस्ति यया बभूथ जरितृभ्य ऊती |

मा नः कामम् महयन्तम् आ धग् विश्वा ते अश्याम् परि आप आयोः ॥

यत्¹ | ह² | स्या³ | ते⁴ | इन्द्र⁵ | श्रुष्टिः⁶ | अस्ति⁷ | यया⁸ | बभूथ⁹ | जरितृभ्यः¹⁰ | ऊती¹¹ |

मा¹² | नः¹³ | कामम्¹⁴ | महयन्तम्¹⁵ | आ¹⁶ | धक्¹⁷ | विश्वा¹⁸ | ते¹⁹ | अश्याम्²⁰ | परि²¹ | आपः²² | आयोः²³ ॥

yat | ha | syā | te | indra | śruṣṭiḥ | asti | yayā | babhūtha | jaritṛ-bhyaḥ | ūtī |

mā | naḥ | kāmam | mahayantam | ā | dhak | viśvā | te | aśyām | pari | āpaḥ | āyoḥ ॥

^{1,2}Since, ⁵Indra, ⁶the same inspired knowledge ⁴of yours ^{3,7}still abides ⁸by reason of which ⁹you came into being ¹¹as the expanded being ¹⁰of your (previous) adorers,

¹⁷destroy ¹²not or ¹⁷afflict ¹²not ¹³my ¹⁴desire ¹⁵as it acquires the Mahadbhav; ²⁰may I taste all (fruits & enjoyments) ²¹throughout ¹⁸all ²²the waters ²³of being. [10/400-01]

³7.1.9; ⁶5.54.14; ⁹1.176.6; ¹⁰1.176.6;

¹¹I propose throughout the Veda to take ūti in another and more fundamental meaning not recognised by the lexicographers, — “growth, expansion, **expanded being**, greater fullness, richness or substance.” Growth or expansion in richness & substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity [śruṣṭiḥ] & abundant formation is desired by the Rishi, — growth especially of mental force, fertility and clearness. [14/367-8]

[Notes]

This sortilege gives full sanction to the ideal of the liberated Asura Rakshasa [viśvā te aśyām pari āpaḥ āyoḥ]. [10/401]

Dvisandhanam by Shridhananjaya*

मूल्यं सार्धो रूप्यकः

[Notes]

* may be something similar to - Nirayasar Press 1895 - Title Page: काव्यमाला. ४९. श्रीधनंजयविरचितं द्विसंधानम्। बदरीनाथविरचितया टीकया समेतम् । ...मुम्बय्यां निर्णयसागराख्ययन्त्रालये तदधिपतिना मुद्राक्षरैरङ्कयित्वा प्राकाशयं नीतम् । १८९५ ...मूल्यं सार्धो रूप्यकः ।

...ie the value [मूल्यं] of the siddhi of knowledge is now the full faculty of jnana & half the fullness (8 a[nna]s) [रूप्यकः = rupees] of trikaldrishti. This is an exact description of the ordinary action of the illumined vijnanabuddhi at the present stage of the siddhi. 1½ [सार्धो] has long been in the lipi the sign of perfect jnana & imperfect trikaldrishti, jnana being symbolised by 1, trikaldristi by 2, Rupa by 3, Tapas by 4, Samadhi by 5, Health by 6, Ananda by 7, Utthapana by 8, Saundarya by 9, Kali by 10, Krishna by 11, Karma by 12, Kama by 13; so in succession with the 4 members of the Brahma-chatusthaya & the 4 of the Siddhi Chatusthaya making 21 in all. [10/401]

Dasha-Kumar-Charitam - Chapter 5

पृष्ठो भिंध्यामस्याः संशयं यथानुभवकथनेन

prṣṭo bhimḍhyāmasyaḥ saṁśayaṁ yathānubhavakathanena

[Notes]

This refers to the persistent doubts [saṁśayaṁ] of the sceptical intellect re the Karmasiddhi & points to increasing authority of the divine Vani, अस्याः being Kali the Prakriti & the speaker [yathā-anubhava-kathanena] the Deva or Purusha, Krishna, Master of the Yoga. It appears, however, that the doubts as to dehasiddhi, rapidity, exact fulfilment of knowledge & power are also included. [10/401]

Incidentally, the doubt [saṁśayaṁ] as to exact fulfilment of knowledge is being removed [bhimḍhyāma] as predicted in the [sortilege] भिंध्यां संशयमनुभवकथनेन. [10/403]

26 March 1914

Katha Upanishad - I.2.21

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्वो ज्ञातुमर्हति ॥

आसीनः¹ दूरं² व्रजति³ शयानः⁴ याति⁵ सर्वतः⁶ ।
कः⁷ तं⁸ मदामदं⁹ देवं¹⁰ मदन्वः¹¹ ज्ञातुं¹² अर्हति¹³ ॥

āsīnaḥ dūraṁ vrajati śayānaḥ yāti sarvataḥ |
kaḥ taṁ madāmadam devaṁ madanyaḥ jñātum arhati | |

¹Seated ³He journeys ²far off, ⁴lying down ⁵he goes ⁶everywhere. ⁷Who ¹¹other than I [mat-
anyaḥ] ¹³is fit ¹²to know ¹⁰God, ⁸even Him ⁹who is rapture and the transcendence of rapture
[mada-amadam]? [18/112]

Shankara-Bhashyam on Katha Upanishad - I.2.21*

विरुध्दनेकधर्मवत्त्वाद् दुर्विज्ञेयश्चेदात्मा कथं [तर्हि] पण्डितस्यापि सुज्ञेयः स्यादित्याशङ्क्याह-स्थितिगतीति.

virudhdanekadharmavattvād durvijñeyaścedātmā kathaṁ [tarhi] paṇḍitasyāpi sujñeyaḥ
syādityāśaṅkyāha-sthitigatīti.

Thus he has properties mutually opposed [virudhda-aneka-dharmavattvād]; therefore it
being impossible to know him [dur-vijñeya]. It is only [ced] by persons like us of subtle
intellect and learning [paṇḍitasya-api] that the *atman* [ātmā] can be known [su-jñeyaḥ]. Being
conditioned by conflicting attributes of fixity and movement [sthitigatīti], and of constancy
and change, the *atman* appears as if itself possessed conflicting attributes [syād-ity-
āśaṅkyāha]. [Katha Upanishad with Shankara's Commentary by S. Sitarama Sastri -
wisdomlib.org]

[Notes]

Referring to the difficulty [durvijñeyaḥ] noted yesterday of the ill-harmonised perceptions
of the various bhavas [virudhda-aneka-dharmavattvād], Manomaya etc, & also to the
difficulties of the many various movements in the vani, etc [virudhd-aneka-dharmavattvād];
the rule is given that all must be seen [sujñeyaḥ] as Paramatman & Para Purushah [ātmā],
Krishna, in the two states of status & dynamis, rest & motion [sthitigati]. [10/408]

* p. 54 Katha Upanishad (Apte's edition); ibid

Are all mere representatives & agents of the Standard.

[Notes]

This is a very remarkable instance of the sortilege; for there is no connection between the Kathakopanishad & the Story of Trusts, yet a sortilege immediately taken from the latter after the interpretation of one from the former completes it & supplies precisely the thought needed for rounding off its unfinished suggestion. All the words are the exact words needed “All” “mere” “representatives” “agents” “Standard”. It is so, that all things in the world [sthitiḡati] are now to be regarded [sujñeyah] in relation to the standard Being [ātmā], the Sarva Ananta Jnana Ananda Krishna. Note that before taking the second sortilege, the book was pointed out & the indication given that the second sortilege would supply something still needed. All this shows an intelligent, omniscient & all-combining Mind at work which uses everything in the world as its instrument & is superior to the system of relations & connections already fixed in this world. It can use the most incoherent things harmoniously for one purpose. Nor is this an isolated instance & therefore classable as a mere coincidence,—instances & proofs are now crowding on the mind. [10/408]

मत्सि नो वस्यइष्टय इन्द्रमिदो वृषा विश ।
ऋघायमाण इन्वसि शत्रुमति न विंदसि ॥

मत्सि¹ । नः² । वस्यः³इष्टये³ । इन्द्रम्⁴ । इन्दो⁵ इति । वृषा⁶ । आ⁷ । विश⁸ ।
ऋघायमाणः⁹ । इन्वसि¹⁰ । शत्रुम्¹¹ । अन्ति¹² । न¹³ । विन्दसि¹⁴ ॥

matsi | naḥ | vasyaḥ-iṣṭaye | indram | indo iti | vṛṣā | ā | viśa |
ṛghāyamāṇaḥ | invasi | śatrum | anti | na | vindasi ॥

¹Be rapturous ²in us and ³a dwelling [vasyaḥ] for the sacrifice [iṣṭaye], ^{7,8}enter ⁶with mastery ⁴into Indra, ⁵O Soma; ¹⁰thou art powerful, ⁹moving forward, and ¹⁴thou meetest ¹³no ¹¹hostile forces ¹²on thy way. [14/393]

[Notes]

This struggle is the working of mental force (Indra) possessed by the Vijnana and filled with mental ananda (Soma). Whenever Indra is thus infused with Soma, opposition seems to disappear [śatrum anti na vindasi]; it is only when Indra works without Soma, that the opposition has strength to prevail or at least to resist. [10/164]

Indra = pure Mind. Indu = Ananda. *Ishtaye* = for sacrifice or for wish fulfilled or for impulse or force of action. *Vrisha* = as master or strongly or abundantly. ऋघायमाण = going straight up or ahead. The sortilege indicates the control of buddhi by the Ananda-tattwa of mind in its full force & abundance for thought, emotion & action and the forward & upward movement of the Yoga free from internal enemies. This movement begins decidedly today & progressively frees itself from the relics of the old movement of battle & struggling advance. Hitherto the movement was only being prepared. Now it is ready. [10/417]

The ashatru movement [śatrum...na vindasi] is now possible in the knowledge because the intellect is now purified of any wish to dominate the system and use the ideality for its own purposes. ...It is only, however, from internal [anti] enemies [śatrum] that the movement is free; the external are still there though they work from a more remote station, *dure* not *anti*. [10/418]

Sortileges recorded in the last khata & their indications [22 May 1914]

(1) Mar 28. Penetration of the mental being by the mental delight, Indra by Soma, fulfilled gradually in two months & now approaching perfection. [10/475]

तस्मिन्ना वेशया गिरो य एकश्चर्षणीनां ।

अनु स्वधा यमुप्यते यवं न चर्कृषदृषा ॥

तस्मिन्¹ । आ² । वेशय³ । गिरः⁴ । यः⁵ । एकः⁶ । चर्षणीनाम्⁷ ।

अनु⁸ । स्वधा⁹ । यम्¹⁰ । उप्यते¹¹ । यवम्¹² । न¹³ । चर्कृषत्¹⁴ । वृषा¹⁵ ॥

tasmin | ā | veśaya | giraḥ | yaḥ | ekaḥ | carṣaṇīnām |

anu | svadhā | yam | upyate | yavam | na | carkrṣat | vṛṣā ||

¹In him ^{2,3}give to dwell ⁴our self-expressions, ⁵who is ⁶alone ⁷of the lords of action, and ⁸according to ¹⁰his movement ^{11a}is ⁹self-state ^{11b}sown in us & ¹⁵masterfully ¹⁴he cultivates ¹²that crop. [14/393]

[Notes]

... ie the Srutis [giraḥ] of the Vijnana are to be established [ā veśaya] by Ananda [indo] in Vijnana Buddhi [indram ā viśa - preceding verse] which governs all the lower actions; the self-fixity [svadhā] of the higher Nature in its law of works is to be sown as a seed [upyate] in all the nature of the vijnana buddhi and perfected [carkrṣat] as corn [yavam na] is perfected by the rains & cleared [of] chaff on the threshing floor. [10/417-8]

Rig Veda - 02.023.11

अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिदमिता वीळुहर्षिणः ॥

अननुदः¹ । वृषभः² । जग्मिः³ । आऽहवम्⁴ । निःऽतप्ता⁵ । शत्रुम्⁶ । पृतनासु⁷ । ससहिः⁸ ।
असि⁹ । सत्यः¹⁰ । ऋणऽयाः¹¹ । ब्रह्मणः¹² । पते¹³ । उग्रस्य¹⁴ । चित्¹⁵ । दमिता¹⁶ । वीळुहर्षिणः¹⁷ ॥

ananu-daḥ | vṛṣabhaḥ | jagmiḥ | ā-havam | niḥ-taptā | śatrum | pṛtanāsu | sasahiḥ |
asi | satyaḥ | ṛṇa-yāḥ | brahmaṇaḥ | pate | ugrasya | cit | damitā | vīlu-harṣiṇaḥ ॥

²The Bull ¹who pushes not forward (or is not shaken by the charge) ³but thou goest ⁴to the battle-cry, ⁵afflictest ⁶the foe and ⁸overpowerest ⁷in our battles, ⁹thou art ¹⁰the true ¹¹in the movement, ^{12,13}O Brihaspati, and ¹⁶the tamer ¹⁵even ¹⁴of the strong and fierce ¹⁷who exults [harṣiṇaḥ] in his strength [vīlu]. [14/254]

[Notes]

Applied both subjectively & objectively—अनानुदो—without the tejasic egoism of aggression—ऋणया in forward action internal & external—रिषण्यति—seeks divine knowledge & power [2.23.12] with intensity or with any great or exultant power of pervasion (ugra, viduharshin) [10/420-21]

Rig Veda - 02.023.10

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥

त्वया¹ । वयम्² । उत्तमम्³ । धीमहे⁴ । वयः⁵ । बृहस्पते⁶ । पप्रिणा⁷ । सस्निना⁸ । युजा⁹ ।
मा¹⁰ । नः¹¹ । दुःऽशंसः¹² । अभिदिप्सुः¹³ । ईशत¹⁴ । प्र¹⁵ । सुऽशंसाः¹⁶ । मतिभिः¹⁷ । तारिषीमहि¹⁸ ॥

tvayā | vayam | ut-tamam | dhīmahe | vayaḥ | bṛhaspate | papriṇā | sasninā | yujā |
mā | naḥ | duḥ-śamsaḥ | abhi-dipsuḥ | īśata | pra | su-śamsāḥ | mati-bhiḥ | tāriṣīmahī ॥

¹By thee ²we ⁴hold in our minds ³that highest ⁵wideness, ⁶O Brihaspati, ¹by thee ⁹yoked to us as ⁸preserver and ⁷fulfiller of our beings; ^{14a}let ¹⁰not ^{12a}any power ^{14b}control ¹¹us ^{12b}that would express [śamsaḥ] ill [duḥ] in it and ¹³tear its fullness; ¹⁶perfectly [su] expressed [śamsāḥ] ¹⁷by our thoughts ¹⁸may we pass ¹⁵beyond. [14/254]

[Notes]

sasnina = preserving पप्रिणा = satisfying [10/422]

अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।

बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥

अदेवेन¹ । मनसा² । यः³ । रिषण्यति⁴ । शासाम्⁵ । उग्रः⁶ । मन्यमानः⁷ । जिघांसति⁸ ।

बृहस्पते⁹ । मा¹⁰ । प्रणक्¹¹ । तस्य¹² । नः¹³ । वधः¹⁴ । नि¹⁵ । कर्म¹⁶ । मन्युम्¹⁷ । दुःएवस्य¹⁸ । शर्धतः¹⁹ ॥

adevena | manasā | yaḥ | riṣaṇyati | śāsām | ugraḥ | manyamānaḥ | jighāṃsati |
br̥haspate | mā | praṇak | tasya | naḥ | vadhaḥ | ni | karma | manyum | duḥ-evasya |
śardhataḥ ॥

³He who ¹with an undivine ²mind ⁴striveth after knowledge and ⁶in his fierceness ⁷entering our mentality ⁸seeketh to hurt ⁵our expression, ⁹Brihaspati, ^{11a}let ¹⁰not ¹²his ¹⁴stroke ^{11b}reach ¹³us, ^{15,16}may we cast out ¹⁷the passion ¹⁸of him of evil [duḥ] impulse [evasya] ¹⁹when he putteth forth his force. [14/254]

⁴assails [us] (1.36.15), pierces [us] (2.8.6)

¹⁷मन्यु means passion, especially wrath; in the Veda it seems to vary between the general significance of mind, the particular significance, “emotional mind” and the still more particularised sense “anger”. [16/632]

¹⁹when he challenges (8.60.12) or attacks (10.69.12)

[Notes]

In the morning the vijnana was held back & the intellect in the external swabhava allowed a free play; it is still able to occupy the outer mind (शासां मन्यमानो जिघांसति) but not with intensity or with any great or exultant power of pervasion (ugra, viduharshin); still it seeks with unilluminated mind to seize on knowledge & power. (अदेवेन मनसा रिषण्यति) [10/421]

Sortileges recorded in the last khata & their indications [22 May 1914]

Mar 29. Destruction of the tapasic rajas impulses disturbing the system - Fulfilled.

do. Rejection of control by the Vrikas - Fulfilled in the pure subjectivity.

[10/475]

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवं ।

प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

अग्नीषोमौ¹ । इमम्² । सु³ । मे⁴ । शृणुतम्⁵ । वृषणा⁶ । हवम्⁷ ।

प्रति⁸ । सुऽउक्तानि⁹ । हर्यतम्¹⁰ । भवतम्¹¹ । दाशुषे¹² । मयः¹³ ॥

agnīṣomau | imam | su | me | śṛṇutam | vṛṣaṇā | havam |
prati | su-uktāni | haryatam | bhavatam | dāśuṣe | mayah ||

¹O Agni (lord of divine Tapas) and Soma (lord of Ananda), ⁵hear ³perfectly ⁴my ⁷call, ^{8,10}take joy ⁹in the things perfectly expressed in me, ¹¹become ¹³Ananda ¹²to the giver (of the sacrifice of action). [10/365]

[Notes]

This expresses the next necessity of the siddhi. Hitherto the full Anandamay state (Soma) has been associated with shama; tapas has always brought either partial Ananda or disturbance. The siddhi is now ripe for the perfect combination [agnīṣomau]. [10/365]

...ie Forces of Action & Delight [agnīṣomau] are to be combined and constitute [bhavatam] the Ananda [mayah] of perfect self-expressions [su-uktāni] in the material life. [10/423]

The force & the mental Ananda [agnīṣomau] have to enforce joy [haryatam] in the right thoughts & right forms of being [prati su-uktāni] & change in them into divine Ananda [mayah]. All that is not sukta must be made sukta [su-uktāni ...bhavatam]. [10/493-94]

Sortileges recorded in the last khata & their indications [22 May 1914]

Union of Tapas & mental Ananda & growth into pure Ananda (Mar 30). First part fulfilled, is being perfected; the second is being prepared.

Katha Upanishad - I.1.24

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वां कामभाजं करोमि ॥

एतत्¹ तुल्यं² यदि³ मन्यसे⁴ वरं⁵ यथा⁶ वृणीष्व⁷ वित्तं⁸ चिरजीविकां⁹ च¹⁰ ।
महाभूमौ¹¹ नचिकेतः¹² त्वम्¹³ एधिः¹⁴ कामानां¹⁵ त्वा¹⁶ कामभाजं¹⁷ करोमि¹⁸ ॥

etat tulyam yadi manyase varam yathā vṛṇiṣva vittaṁ cirajīvikāṁ ca |
mahābhumau naciketah tvam edhiḥ kāmānāṁ tvā kāmabhājam karomi | |

¹This ⁵boon ³if ⁴thou deemest ²equal to that of thy asking, ⁷choose ⁸wealth ¹⁰and ⁹long living;
¹⁴possess ¹³thou, ¹²O Nachiketas, ¹¹a mighty country; ¹⁸I give ¹⁶thee ¹⁵thy desire ¹⁷of all
desirable things for thy portion. [18/106]

[Notes]

The suggestion of worldly life [vittaṁ cirajīvikāṁ...mahābhumau...kāmānāṁ] in this
sortilege having raised spiritual doubts, the solution was promised in a second sortilege.
[10/424]

Ananadagiri Tika - Shankara-Bhashyam on Katha Upanishad - II.1.10*

सर्वात्मकं ब्रह्मोक्तं तदसत्, उपाध्यवच्छिन्नचैतन्यस्य जीवस्य
संसारित्वाद्विरुद्धधर्माक्रान्तयोरैक्यायोगादित्याऽऽशङ्क्य
विरुद्धधर्मत्वस्योपाधिनिबन्धनत्वात्स्वभावैक्ये न किञ्चिदनुपपन्नमित्याह - यद्ब्रह्मादीत्यादिना ।

sarvātmakaṁ brahmoktaṁ tadasat, upādhyavacchinnacaitanyasya jīvasya
saṁsāritvādviruddhadharmākṛāntayoraikyāyogādityā’śaṅkya
viruddhadharmatvasyopādhinibandhanatvātsvabhāvāikye na kiñcidanupapannamityāha -
yadbrahmādītyādīnā |

[Notes]

This justification leaving still some doubt as to the working justification, a complete &
decisive justification was promised in the third sortilege. [10/424]

* p. 88 Katha Upanishad (Apte's edition); ibid

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥

यः¹ तु² विज्ञानवान्³ भवति⁴ युक्तेन⁵ मनसा⁶ सदा⁷
तस्य⁸ इन्द्रियाणि⁹ वश्यानि¹⁰ सदश्चाः¹¹ इव¹² सारथेः¹³ ॥

yaḥ tu vijñānavān bhavati yuktena manasā sadā
tasya indriyāṇi vaśyāni sadaśvāḥ iva sārathēḥ | |

²But ¹he that ^{3,4}has knowledge ⁶with his mind ⁷ever ⁵applied, ⁸his ⁹senses are to him ¹²as
¹¹noble steeds and ¹⁰they obey ¹³the driver. [18/114]

[Notes]

Therefore it is a vijnanamaya [vijñānavān] muktabhoga [indriyāṇi vaśyāni] arranged in the ritam that is suggested. [10/424]

Rig Veda - 05.006.07

तव त्वे अग्ने अर्चयो महि ब्राधन्त वाजिनः ।

ये पत्वभिः शफानां ब्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥

तव¹ त्वे² अग्ने³ अर्चयः⁴ महि⁵ ब्राधन्त⁶ वाजिनः⁷ ।

ये⁸ पत्वभिः⁹ शफानाम्¹⁰ ब्रजा¹¹ भुरन्त¹² गोनाम्¹³ इषम् स्तोतृभ्यः आ भर ॥

tava | tye | agne | arcayaḥ | mahi | vrādhanta | vājinaḥ |

ye | patva-bhiḥ | śaphānām | vrajā | bhuranta | gonām | iṣam | stotr-bhyaḥ | ā | bhara ॥

³O Fire, ²those ⁴rays ¹of thine, ¹thy ⁷steeds of plenitude ⁶greaten ⁵the Vast; ⁸they ¹²gallop ¹⁰with tramlings ⁹of their hooves ¹¹to the pens ¹³of the Ray-cows. Bring to those who laud thee the force of thy impulse. [16/267]

²Those are ¹thy ⁴fiery rays, ³O Will [Agni], ⁷steeds of the plenitude, and ⁶they increase ⁵into the largeness and ¹⁰with tramlings ⁹of their hooves ⁸they ¹²bring in ¹¹the pens ¹³of the luminous kine. *Bring to those who affirm thee thy force of the impulsion.* [15/415]

^{11,13}The illuminations of the divine Truth penned up in the cavern of the subconscious by the lords of sense-action. [15/415 fn 4]; The Panis are represented as concealing the stolen herds in a cave of the mountain which is called their concealing prison, *vavra*, or the pen of the cows, *vraja* [15/140].

[Notes]

If we turn to Vedic symbols we see that the Ashwa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. *Adri*, the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the *madhu*, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image. [15/93]

The intellectuality in the whole adhara has finally accepted subjection of the lower prakriti to the ideal nature; only it awaits light of perfect discrimination in the nervous & tapasic parts of the being (ब्रजा भुरंतगोनाम्). [10/459]

The process of transformation by which the blind or smoky movements of force, aswá—patwabhiḥ śaphānām, had to become luminous movements (ब्रजा भुरंत गोनाम्) is now approaching completion. The impulses are usually luminous & know to a certain extent, spontaneously, their own purpose & nature; the telepathic movements are habitually right except when the intellect tries to fix or arrange from old habit. [10/460]

नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।

ते स्याम य आनृचुस्त्वादूतासो दमेदम इषं स्तोतृभ्य आ भर ॥5.6.8॥

नवाः¹ नः² अग्ने³ आ⁴ भर⁵ स्तोतृभ्यः⁶ सुक्षितीः⁷ इषः⁸ ।

ते⁹ स्याम¹⁰ ये¹¹ आनृचुः¹² त्वादूतासः¹³ दमेदमे¹⁴ इषम् स्तोतृभ्यः आ भर ॥

navāḥ | naḥ | agne | ā | bhara | stotr-bhyaḥ | su-kṣitīḥ | iṣaḥ |

te | syāma | ye | ānṛcuḥ | tvā-dūtāsaḥ | dame-dame | iṣam | stotr-bhyaḥ | ā | bhara ॥

^{4,5}Bring ²to us ⁶who laud thee, ³O Fire, ¹new ⁸impelling forces ⁷that lead to happy worlds; ¹⁰may we be ⁹of those ¹¹who ¹³with thee for their messenger ¹²sing the hymn of illumination ¹⁴in home and home. Bring to those who laud thee the force of thy impulse. [16/267]

^{4,5}Bring, ³O Will [Agni], ⁶to those who affirm thee ¹new ⁸strengths of impulsion ⁷that find aright their dwelling-place; ¹⁰may we be ⁹they ¹¹who ¹³because they have thee for their messenger, ¹²sing the hymn of illumination ¹⁴in home and home. *Bring to those who affirm thee thy force of the impulsion.* [15/415]

⁷That is, they take us to our home in the world of Truth, the superconscient plane, own home of Agni, in which all these impulsions advancing find their rest and dwelling-place. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word. [15/415 fn 5]

[Notes - 5.6.7-8]

That is the movement of the pranic forces [vājinaḥ] of tapas [agne] increasing [vrādhanta] must reach [vrajā bhuranta] & become prakashamay [gonām] & firmly established [stotr-bhyaḥ] luminous impulsions [iṣam]; both minds becoming one movement in Tapas.... Power works more constantly in the ordinary field of its activities, & vijnana seeks to extend itself to the direction of power. Here there are two movements, one seeking to guide the action without insisting on knowledge, because knowledge is now only knowledge of tendencies, and one seeking to know not only tendencies but eventualities & to guide the action towards & through the eventualities. [10/424-25]

Sortileges recorded in the last khata & their indications [22 May 1914]

April 1 - Illumination of the nervous impulses & coordination of mind & prana.. Fulfilled, now approaching perfection. [10/476]

[Notes]

Doubt as to R's [Richard's] theories which are assailing the mind, eg. theory of kama and ego as the seed of the world. Promise of a sortilege [below] in reply. [10/425]

Katha Upanishad - II.1.11

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

मनसा¹ एव² इदम्³ आप्तव्यम्⁴ न⁵ इह⁶ नाना⁷ अस्ति⁸ किञ्चन⁹ ।

मृत्योः¹⁰ सः¹¹ मृत्युं¹² गच्छति¹³ यः¹⁴ इह¹⁵ नाना¹⁶ इव¹⁷ पश्यति¹⁸ ॥

manasā eva idam āptavyam na iha nānā asti kimcana |
mr̥tyoḥ saḥ mr̥tyuṁ gacchati yaḥ iha nānā iva paśyati | |

^{1,2}Through the mind ⁴must we understand ³that ^{5,9}there is nothing ⁶in this world ⁸that is really
⁷various; ¹⁴who ^{17,18}thinketh he sees ¹⁶difference ¹⁵here, ¹⁰from death ¹²to death ¹¹he ¹³goeth.
[18/119]

Katha Upanishad - II.1.9

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥

यतः¹ उदेति² सूर्यः³ अस्तं⁴ यत्र⁵ च⁶ गच्छति⁷ ।

तम्⁸ देवाः⁹ सर्वे¹⁰ अर्पिताः¹¹ तत्¹² उ¹³ न¹⁴ अत्येति¹⁵ कश्चन¹⁶ । एतद्वै¹⁷ तत्¹⁸ ॥

yataḥ udeti sūryaḥ astaṁ yatra ca gacchati |
tam devāḥ sarve arpitāḥ tat u na atyeti kaścana | etadvai tat | |

¹He from whom ³the sun ²riseth ⁶and ⁴to whom ^{5,7}the sun returneth, and ⁸in Him ^{11a}are ¹⁰all
⁹the Gods ^{11b}established, - ^{14,16}none ¹⁵passeth beyond ¹²Him. ^{17,18}This is the thing thou seekest.
[18/119]

Katha Upanishad - II.1.10

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

यत्¹ एव² इह³ तत्⁴ अमुत्र⁵ यत्⁶ अमुत्रे⁷ तत्⁸ अनु⁹ इह¹⁰ ।

मृत्योः¹¹ सः¹² मृत्युम्¹³ आप्नोति¹⁴ यः¹⁵ इह¹⁶ नाना¹⁷ इव¹⁸ पश्यति¹⁹ ॥

yat eva iha tat amutra yat amutre tat anu iha |

mṛtyoḥ saḥ mṛtyum āpnoti yaḥ iha nānā iva paśyati | |

¹What is ³in this world ²is also ⁵in the other, and ⁶what is ⁷in the other, ⁸that ⁹again is ¹⁰in this;

¹⁵who ^{18,19}thinketh he sees ¹⁷difference ¹⁶here, ¹¹from death ¹³to death ¹³he ¹⁴goeth. [18/119]

Rig Veda - 06.051.02

वेद यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।

ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरौ अर्य एवान् ॥

वेद¹ । यः² । त्रीणि³ । विदथानि⁴ । एषाम्⁵ । देवानाम्⁶ । जन्म⁷ । सनुतः⁸ । आ⁹ । च¹⁰ । विप्रः¹¹ ।

ऋजु¹² । मर्तेषु¹³ । वृजिना¹⁴ । च¹⁵ । पश्यन्¹⁶ । अभि¹⁷ । चष्टे¹⁸ । सूरः¹⁹ । अर्यः²⁰ । एवान्²¹ ॥

veda | yaḥ | trīṇi | vidathāni | eṣām | devānām | janma | sanutaḥ | ā | ca | vipraḥ |
ṛju | marteṣu | vṛjinā | ca | paśyan | abhi | caṣṭe | sūraḥ | aṛyaḥ | evān ||

¹¹When the soul is illumined & ¹knows ³the three ⁴kinds of knowledge ⁵of these ⁶gods (ie Swar, Bhuvar, Bhur) ¹⁰& ⁸their eternal ⁷birth ¹⁹from the Divine Parapurusha, Surya of the vijnana, ^{16a}sees ¹³in mortals ¹²the straight ¹⁵& ¹⁴the crooked ^{16b}and ^{17,18}illumines ²⁰in his fulfilling power of upward movement ²¹their goings. [10/426]

¹¹ the illumined seer (3.27.8);

¹⁹ from the sun-world (10.8.3)

[Notes]

This indicates a promise that the action shall before long be illumined & guided by the revelatory vijnana. In fact this has already begun this morning. [10/426]

Sortileges recorded in the last khata & their indications [22 May 1914]

April 4. - Knowledge of the three lower worlds within, discriminatory perception of the impulses & distinction between the true & the false. Fulfilled, to be perfected. [10/476]

पवस्व देववीरति पवित्रं सोम रंह्या ।
इंद्रमिंदो वृषा विश ॥

पवस्व¹ । देवऽवीः² । अति³ । पवित्रम्⁴ । सोम⁵ । रंह्या⁶ ।
इन्द्रम्⁷ । इन्दो⁸ इति । वृषा⁹ । आ¹⁰ । विश¹¹ ॥

pavasva | deva-vīḥ | ati | pavitram | soma | raṁhyā |
indram | indo iti | vṛṣā | ā | viśa ॥

²Disclosing [vīḥ] the godhead [deva] ¹do thou flow ^{3a}out of ⁴the sheath of the purifying ^{3b}and beyond, ⁵O Delight, ⁶rushing swiftly. ^{10,11}Enter ⁹in thy masterful abundance, ⁸O Lord of sweetness, ⁷into the god in the mind. [14/327]

⁴filter (3.26.8), strainer; The strainer or purifying instrument seems to be the mind enlightened by knowledge (*cetas*); the mind and heart, enlightened, have been formed into a purifying instrument. [15/355]

⁹वृषा may have one or both of two senses: “abundant”, as in वर्षीयान्, वर्षिष्ठ, its comparative and superlative, or “bull = lord” of the female energies. [fn 1]
He is the Bull, *vṛṣan*, (which) means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

[Notes]

The joy of existence [soma] is called on to flow [pavasva] in a rapid [raṁhyā], intense and abundant flood [vṛṣā] of delight beyond the limits [ati] of the sensational being [pavitram] and reveal [vīḥ] or mount into the supramental consciousness which will then be manifest with all its divine powers [deva]. This comes by the abundance of the pure delight [indo] pouring into [ā viśa] the luminous mind [indram] and awakening all its energies. [14/326-7]

For that it is necessary that the full abundance of Ananda (Indo vṛisha) should be maintained in the system & the opposition should be regarded as belonging to the operations of the favouring Shakti [deva-vīḥ]. [10/428]

ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमंतमच्छ ।
ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥

ग्रावाणाऽइव¹ । तत्² । इत्³ । अर्थम्⁴ । जरेथे⁵ इति । गृध्राऽइव⁶ । वृक्षम्⁷ । निधिऽमन्तम्⁸ । अच्छ⁹ ।

ब्रह्मणाऽइव¹⁰ । विदथे¹¹ । उक्थऽशसा¹² । दूताऽइव¹³ । हव्या¹⁴ । जन्या¹⁵ । पुरुऽत्रा¹⁶ ॥

grāvāṇā-iva | tat | it | artham | jarethe iti | gr̥dhrā-iva | vṛkṣam | nidhi-mantam | accha |
brahmāṇā-iva | vidathe | uktha-śasā | dūtā-iva | havyā | janyā | puru-trā ॥

^{2,3}Then ⁵the Aswins are to enjoy ⁴the object ¹pressing the Soma out of it like stones of the
distilling, ⁹to hasten ⁸to enjoyment ⁶like kites ⁷to their nest, ¹³to take enjoyments & actions*
¹⁵as delightful ¹⁴offerings** to the gods & ¹⁰to do all this as [iva] soul powers [brahmāṇā]
¹²expressing [śasā] the thing desired [uktha] ¹¹in the knowledge, not in the ignorance.
[10/428-29]

⁵ may come close (4.3.15) ⁸to the inner treasure (2.24.6) - ⁴to their goal (10.51.4)

*¹³ like a messenger (1.36.5);

**¹⁶ in many parts (1.70.5) or in many planes (10.45.2)

[Notes]

The Aswins are the gods of vital Strength & Joy. [10/429]

Rig Veda - 02.040.01

सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।

जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिं ॥

सोमापूषणा¹ । जनना² । रयीणाम्³ । जनना⁴ । दिवः⁵ । जनना⁶ । पृथिव्याः⁷ ।

जातौ⁸ । विश्वस्य⁹ । भुवनस्य¹⁰ । गोपौ¹¹ । देवाः¹² । अकृण्वन्¹³ । अमृतस्य¹⁴ । नाभिम्¹⁵ ॥

somāpūṣaṇā | janana | rayīṇām | janana | divaḥ | janana | pṛthivyāḥ |
jātau | viśvasya | bhuvanasya | gopau | devāḥ | akṛṇvan | amṛtasya | nābhim ॥

¹Knowledge [pūṣaṇā] & Ananda [somā], ²creators ³of the various possessions & felicities,
⁴creators ⁵of the purified heaven of mind ⁶are also to be creators ⁷of a purified & blissful
body ¹¹& become protectors ⁹of all ⁸that has been created ¹⁰in the being; ¹²the gods ¹³have
made them ¹⁵the navel, central support, ¹⁴of the divine & immortal nature. [10/428]

^{14,15} the nodus in which all the activities of the immortal state or divine existence are bound together.
[15/103]

12 April 1914

Rig Veda - 02.021.01

विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते ।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतं ॥

विश्वजिते¹ । धनजिते² । स्वःजिते³ । सत्राजिते⁴ । नृजिते⁵ । उर्वराजिते⁶ ।
अश्वजिते⁷ । गोजिते⁸ । अप्जिते⁹ । भर¹⁰ । इन्द्राय¹¹ । सोमम्¹² । यजताय¹³ । हर्यतम्¹⁴ ॥

viśva-jite | dhana-jite | svaḥ-jite | satrā-jite | nṛ-jite | urvarā-jite |
aśva-jite | go-jite | ap-jite | bhara | indrāya | somam | yajatāya | haryatam ॥

¹To the winner of all, ²winner of wealth, ³winner of the sun-world, ⁴the ever-victorious,
⁵winner of men (or Gods), ⁶winner of the fertile lands, ⁷winner of the steed of life, ⁸winner
of the cow of light, ⁹winner of water or work, ¹¹to Indra¹⁰bring ¹⁴joyful ¹²Soma.

⁴8.98.4; ⁵1.127.6; ⁶1.127.6; ⁷1.36.8; ⁸4.1.16; ⁹3.6.7

[Notes]

सत्र= ब्रह्मन्, नृ= देव. उर्वरा= शक्ति. Ananda [haryatam somam] is to be given up [bhara] into Indra's
hands [indrāya] for the action of the Lila (यजताय).

The sortilege of the 1ṣṭ April [RV 5.6.7-8] is now almost fulfilled, but for its completeness
it wants the completeness of the indication of the 4ṭṭ [RV 6.51.2]. Today's & that of Mar 31ṣṭ
[Katha I.1.24, I.4.10, I.3.6] go together.

[10/439]

[Notes]

The reading of R's [Richard's] book "Les Dieux" has brought up the question of the Master & the Adesha, whether it is a God or God and the adesha an arbitrary impulsion or the voice of supreme Truth & Power. The faith is persistently attacked by suggestions which mask as friendly voices or are declared enemies. In answer there have come these sortileges. [10/440]

Katha Upanishad - I.3.8

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः।

स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥

यः¹ तु² विज्ञानवान्³ भवति⁴ समनस्कः⁵ सदा⁶ शुचिः⁷।

सः⁸ तु⁹ तत्¹⁰ पदं¹¹ आप्नोति¹² यस्मात्¹³ भूयः¹⁴ न¹⁵ जायते¹⁶ ॥

yaḥ tu vijñānavān bhavati samanaskaḥ sadā śuciḥ |

saḥ tu tat padam āpnoti yasmāt bhuyaḥ na jāyate ॥

²But ⁸he ¹that ³has knowledge and ⁴is ⁵mindful and ⁷pure ⁶always, ¹²reaches ¹⁰that ¹¹goal ¹³whence ⁸he ¹⁵is not ¹⁶born ¹⁴again. [18/115]

Shankara-Bhashyam on Katha Upanishad - I.3.8*

यस्तु द्वितीयो विज्ञानवान्विज्ञानसारथ्युपतो रथी विद्वानित्येतत् ।

युक्तमनाः समनस्कः स तत एव सदा शुचिः स तु तत्पदमाप्नोति ।

यस्मादात्पादादमच्युतः सन् भूयः पुनर्न जायते संसारे —

yastu dvitīyo vijñānavānvijñānasārathyupato rathī vidvānityetat |

yuktamanāḥ samanaskaḥ sa tata eva sadā śuciḥ sa tu tatpadamāpnoti |

yasmādātpādādamacyutaḥ san bhūyaḥ punarna jāyate saṁsāre —

But [tu] the second [dvitīyo], *i.e.*, the lord of the chariot [rathī] who [yaḥ] has a discriminating intellect [vijñānavān] as his driver [sārathyupato], *i.e.*, the knowing man [vidvān-ity-etat], having his mind under control [yuktamanāḥ] and being, therefore [tata eva], always [sadā] clean [śuciḥ], reaches [āpnoti] that [tat] goal [padam] from which

* p. 65 Katha Upanishad (Apte's edition); Anandashram Sanskrit Granthavali Vol. 7 - V.K. Rajavade and V.G. Apte

[yasmāt] never falling [acyutaḥ san], he is not [na] born [jāyate] again [punaḥ] in *Samsara* [saṃsāre]. [S. Sitaram Sastri - Katha Upanishad with Shankara's Commentary - wisdomlib.org]

Katha Upanishad - II.1.15

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥

यथा¹ उदकं² शुद्धे³ शुद्धम्⁴ आसिक्तं⁵ तादृक्⁶ एव⁷ भवति⁸ ।
एवं⁹ मुनेः¹⁰ विजानतः¹¹ आत्मा¹² भवति¹³ गौतम¹⁴ ॥

yathā udakaṃ śuddhe śuddham āsiktaṃ tādr̥k eva bhavati ।
evaṃ munēḥ vijānataḥ ātmā bhavati gautama ।।

¹But as ⁴pure ²water ⁵that is poured ³into pure water, ^{6,7}even as it was such it ⁸remaineth, ⁹so ¹³is it ¹²with the soul ¹⁰of the thinker ¹¹who knoweth God, ¹⁴O seed of Gotama. [18/120]

[Notes]

...ie—The failures & variations of the mental impressions & actions are due to imperfection of the vijnana, not imperfection of the Master who is the pure [śuddham] Vijnanavan [vijānataḥ] Deva issuing [āsiktaṃ] from the Absolute. [10/440]

Katha Upanishad - I.2.25

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

यस्य¹ ब्रह्म² च³ क्षत्रं⁴ च⁵ उभे⁶ भवतः⁷ ओदनः⁸ ।
मृत्युः⁹ उपसेचनं¹⁰ कः¹¹ इत्था¹² वेदः¹³ यत्र¹⁴ सः¹⁵ ॥

yasya brahma ca kṣatram ca ubhe bhavataḥ odanaḥ ।
mr̥tyuḥ upasecanaṃ kaḥ itthā vedaḥ yatra saḥ ।।

¹He to whom ²the sages ⁷are ⁸as meat and ⁴heroes ⁸as food for his eating and ⁹Death is ¹⁰an ingredient of His banquet, ¹¹how ¹²thus ¹³shall one know of Him ¹⁴where ¹⁵He abides? [18/113]

[Notes]

The doubt not being satisfied, a more pointed & clear reply was promised in the third sortilege. It explains the origin of the difficulty. It is impossible for the Asamāhita Ashanta-mānusha (which R is) to know God by mere intellectuality or intellectual intuition. Only the

pure vijnānamaya can do it; he does not insist on the God of pity & sorrow or the necessity of continual rebirth. [10/440-41]

Katha Upanishad - I.2.12

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

तम्¹ दुर्दर्शं² गूढम्³ अनुप्रविष्टं⁴ गुहाहितं⁵ गह्वरेष्ठं⁶ पुराणं⁷ ।
अध्यात्मयोगाधिगमेन⁸ देवं⁹ मत्वा¹⁰ धीरः¹¹ हर्षशोकौ¹² जहाति¹³ ॥

tam durdarśam gūḍham anupraviṣṭam guhāhitam gahvareṣṭham purāṇam ।
adhyātmayogādhiḡamena devam matvā dhīraḥ harṣaśokau jahāti ॥

^{8a}Realising ⁹God ^{8b1}by attainment [adhigamena] to Him through spiritual [adhyātma] Yoga [yoga], ⁷even the Ancient of Days ⁴who hath entered ³deep ⁵into that which is hidden ²and is hard to see, for he is established in our secret being and lodged in the cavern heart of things, ¹¹the wise and steadfast man ¹³casts far from him ¹²joy [harṣa] and sorrow [śoka]. [18/110]

[Notes]

In answer to a doubt about the Ananda in the body

(5) आनन्दाश्रममुद्रणालये आयसाक्षरैर्मुद्रयित्वा प्रकाशिता ।*

...therefore the long processes used have to be suffered so that it may be firmly imprinted [आयसाक्षरैर्मुद्रयित्वा] on all the motions of the body before it is fully manifested [प्रकाशिता]. [10/441]

* Title Page of Katha Upanishad (Apte's edition); Anandashram Sanskrit Granthavali Vol. 7

Gaudapada Karika on Mandukya Upanishad - 2. 2

स्वप्नदृश्यानां भावानामन्तः संवृतस्थानमित्येतत्सिद्धं

svapnadṛśyānāṃ bhāvānāmantaḥ saṃvṛtasthānamityetatsidhdaṃ

[Notes]

My. Up [Mandukya Upanishad (commentary)] p. 76. (given while reflecting on the swapnasamadhi).

ie the contracted [saṃvṛta] form [sthānam] of vision in the swapnasiddhi [svapnadṛśyānāṃ] (limited in scope, momentary etc) is already established &, in a way, perfected [sidhdaṃ]. The rest is yet to come. [10/453]

Gaudapada Karika on Mandukya Upanishad - 2.1

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः—

vaitathyam sarvabhāvānāṃ svapna āhur manīṣiṇaḥ

[Notes]

ie Dream [svapna] is a distortion [vaitathyam], swapnasamadhi only gives truth of swapna, true dream can only be vision of samadhi, & it is to prepare vision of samadhi, not sanvrita [saṃvṛta - above] but vivrita [sarvabhāvānāṃ], that long connected dream is being slowly established. Even symbolic dream must become symbolic vision. [10/453-54]

Rig Veda - 01.149.05

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।

मर्तो यो अस्मै सुतुको ददाश ॥

अयम्¹ । सः² । होता³ । यः⁴ । द्विजन्मा⁵ । विश्वा⁶ । दधे⁷ । वार्याणि⁸ । श्रवस्या⁹ ।

मर्तः¹⁰ । यः¹¹ । अस्मै¹² । सुतुकः¹³ । ददाश¹⁴ ॥

ayam | saḥ | hotā | yaḥ | dvi-janmā | viśvā | dadhe | vāryāṇi | śravasyā |

marthaḥ | yaḥ | asmai | su-tukaḥ | dadāśa ॥

¹This ²is he, ³the priest of the call [Agni] ⁵the twice-born, ⁴who ⁷has established ⁶all ⁸desirable ⁸inspirations ¹³(in) the swift ¹⁰mortal ¹¹who ¹⁴has offered worship ¹²to him.

³ 8.60.1; ⁵ (1.140.2); manifest in both the parardha & aparardha (10/460); ⁷ 8.102.14; ⁹ 5.7.9

¹³ 10.3.7; the easily spurred (Jamison & Brereton); ¹⁴ 8.23.15

[Notes]

The process of transformation by which the blind or smoky movements of force, aswā—patwabhih śaphánám*, had to become luminous movements (ब्रजा भुरंत गोनाम्*) is now approaching completion. The impulses are usually luminous & know to a certain extent, spontaneously, their own purpose & nature; the telepathic movements are habitually right except when the intellect tries to fix or arrange from old habit. The certain decisive discriminating trikaldrishti has still to be naturalised & perfected; but the vijñanamaya perception & vaṅgmaya thought, vani & script are now moving forward freely & normally in all else but the trikaldrishti. These are “the results of the telepathy that are being manifested.” Now that there is the combination of complete dasya subjective & objective with samata & ananda, the fulfilment of the vijñana in its completeness (visvá vāryāni sravasyá) is assured, for Deva Agni [hotā] is manifest in both the parardha & aparardha [dvi-janmā]. [10/460]

* see - RV 5.6.7

21 May 1914

Rig Veda - 08.044.21

अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः ।

शुची रोचत आहुतः ॥

अग्निः¹ । शुचिव्रततमः² । शुचिः³ । विप्रः⁴ । शुचिः⁵ । कविः⁶ ।

शुचिः⁷ । रोचते⁸ । आहुतः⁹ ॥

agniḥ | śucivrata-tamaḥ | śuciḥ | vipraḥ | śuciḥ | kaviḥ |
śuciḥ | rocate | ā-hutaḥ ॥

²Most pure in his workings is ¹the Fire, ³he is the pure ⁴illuminated sage, ⁵the pure ⁶seer of Truth; ⁷pure ⁸he shines out ⁹fed by our offerings. (16/360)

Rig Veda - 08.044.22

उत त्वा धीतयो मम गिरो वर्धतु विश्वहा ।

अग्ने सख्यस्य बोधि नः ॥

उत¹ । त्वा² । धीतयः³ । मम⁴ । गिरः⁵ । वर्धन्तु⁶ । विश्वहा⁷ ।

अग्ने⁸ । सख्यस्य⁹ । बोधि¹⁰ । नः¹¹ ॥

uta | tvā | dhītayaḥ | mama | giraḥ | vardhantu | viśvahā |
agne | sakhyasya | bodhi | naḥ ॥

¹So ²thee ^{6a}may ⁴my ³thinkings and ⁴my ⁵words ^{6b}increase ⁷always; ⁸O Fire, ¹⁰awake ⁹to the comradeship ¹¹between us. (16/360)

[Notes: 8.44.21-22]

ie. the Divine Force (Tapas) has now to become entirely pure in its action [śucivrata-tamaḥ], pure in the mental illuminations [śuciḥ vipraḥ], pure in the idealities [śuciḥ kaviḥ], pure in the sacrificial offering [śuciḥ ā-hutaḥ] of all the energies to Krishna. So all the thoughts [dhītayaḥ] & their expressions in internal & external speech [giraḥ] have to increase [vardhantu] into an universal activity [viśvahā]. It has also to open out in the personal relation [sakhyasya] with Krishna. [10/475]

नि वर्तध्वं मानु गातास्मान्त्सिषक्त रेवतीः ।

अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिं ॥

नि¹ । वर्तध्वम्² । मा³ । अनु⁴ । गात⁵ । अस्मान्⁶ । सिषक्त⁷ । रेवतीः⁸ ।

अग्नीषोमा⁹ । पुनःऽवसू¹⁰ । अस्मे¹¹ इति । धारयतम्¹² । रयिम्¹³ ॥

ni | vartadhvam | mā | anu | gāta | asmān | sisakta | revatīḥ |

agnīṣomā | punarvasū iti punaḥ-vasū | asme iti | dhārayatam | rayim ||

²Turn ¹back. ³Don't ^{4,5}keep going. ⁷Cleave ⁶to us, ⁸o rich with treasure. ⁹O Agni and Soma,
¹⁰reshape the ideal substance of consciousness, ^{12a}hold ¹³the divine felicity ^{12b}firmly ¹¹for us.

⁷ 10.5.1; ⁸ 8.1.23

[Notes]

The combined Tapas & Ananda [agnīṣomā] of the mind have now to be reshaped in an ideal substance of consciousness [punaḥ-vasū] and to hold [dhārayatam] the divine felicity [rayim] firmly. [10/475]

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।

त्वमा ततन्थोर्वतरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥

त्वम्¹ । इमाः² । ओषधीः³ । सोम⁴ । विश्वाः⁵ । त्वम्⁶ । अपः⁷ । अजनयः⁸ । त्वम्⁹ । गाः¹⁰ ।

त्वम्¹¹ । आ¹² । ततन्थ¹³ । उरु¹⁴ । अन्तरिक्षम्¹⁵ । त्वम्¹⁶ । ज्योतिषा¹⁷ । वि¹⁸ । तमः¹⁹ । ववर्थ²⁰ ॥

tvam | imāḥ | oṣadhīḥ | soma | viśvāḥ | tvam | apaḥ | ajanayaḥ | tvam | gāḥ |
tvam | ā | tatantha | uru | antarikṣam | tvam | jyotiṣā | vi | tamaḥ | vavartha ॥

¹Thou ⁸has created ⁵all ²these ³growths of earth, ⁴O Soma, ⁶thou ⁷the Waters, ⁹thou ¹⁰the Rays; ¹¹thou ^{12,13}has extended ¹⁴wide ¹⁵the mid-world, — ¹⁶thou ¹⁷by the Light ²⁰has smitten ¹⁸apart ¹⁹the covering darkness. [14/232]

[Notes]

The cloud of tamas [tamaḥ] began to be rent & drift apart [vi vavartha] after a sortilege from the Veda. त्वं ज्योतिषा वि तमो ववर्थ—ie Soma, the mental Ananda. During the rest of the day there was a struggle in which the Tamas [tamaḥ] receded [vavartha] without much difficulty. The vibrations of the mental Ananda [soma] are becoming more powerful & are being accorded with energy in the Tapas [oṣadhīḥ] & prakasha in the Knowledge [gāḥ]. The trilok of the physical consciousness is being subjected to the liberated [uru] trilok of the nervous consciousness [antarikṣam] with that of the pure mental behind but not *purohita*. [10/478-79]

Kathopnishad - II.2.9

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

अग्निः¹ यथा² एकः³ भुवनं⁴ प्रविष्टः⁵ रूपं⁶ रूपं⁷ प्रतिरूपः⁸ बभूव⁹ ।

एकः¹⁰ तथा¹¹ सर्वभूतान्तरात्मा¹² रूपं¹³ रूपं¹⁴ प्रतिरूपः¹⁵ बहिः¹⁶ च¹⁷ ॥

agniḥ yathā ekaḥ bhuvanam praviṣṭaḥ rūpaṁ rūpaṁ pratirūpaḥ babhuva ।

ekaḥ tathā sarvabhutāntarātmā rūpaṁ rūpaṁ pratirūpaḥ bahiḥ ca ॥

²Even as ³one ¹Fire ⁵hath entered ⁴into the world ^{8,9}but it shapeth itself ^{6,7}to the forms it meeteth, ¹¹so ¹⁰there is one ¹²Spirit within all creatures [sarva-bhuta-antar-ātmā] ^{15,9}but it shapeth itself ^{13,14}to form and form; ^{16,17}it is likewise outside these. [18/122]

Shankara-Bhashyam on Kathopnishad - II.2.9*

अग्निर्यथैक एव प्रकाशात्मा सन् भुवनं—भवंत्यस्मिन्भूतानीति भुवनम्—अयं लोकस्तमिमं प्रविष्टोऽनुप्रविष्टः

agniryathaika eva prakāśātmā san bhuvanam—bhavaṁtyasminbhūtānīti bhuvanam—ayaṁ lokastamimaṁ praviṣṭo'nupraviṣṭaḥ

...as [yatha] fire [agniḥ], though [eva] one [eka], bright [prakāśa] by nature [ātmā], having entered [praviṣṭaḥ] the world [ayaṁ lokaḥ] (*Bhuvanam* meaning world, because all *bhavanti*, *i.e.*, are born there) in respect of everything to be burnt assumes separate shapes [anupraviṣṭaḥ]...[Katha Upanishad with Shankara's Commentary by S. Sitarama Sastri - wisdomlib.org]

[Notes]

...ie. the Divine Force at work [Agni] manifesting in luminous activity [prakāśātmā] is to take possession of the whole subjective consciousness internal & external in this world [bhuvanam]; having already extended [praviṣṭo] in the nervous consciousness [ayaṁ lokaḥ] it has to take possession of the rest [anupraviṣṭaḥ]. [10/483]

* p. 100 Katha Upanishad (Apte's edition); Anandashram Sanskrit Granthavali Vol. 7 - V.K. Rajavade and V.G. Apte

10 June 1914

Rig Veda - 05.031.09

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहंतु ।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोनो हृदो वरथस्तमांसि ॥

इन्द्राकुत्सा¹ । वहमाना² । रथेन³ । आ⁴ । वाम्⁵ । अत्याः⁶ । अपि⁷ । कर्णे⁸ । वहन्तु⁹ ।
निः¹⁰ । सीम्¹¹ । अत्ऽभ्यः¹² । धमथः¹³ । निः¹⁴ । सधऽस्थात्¹⁵ । मघोनः¹⁶ । हृदः¹⁷ । वरथः¹⁸ । तमांसि¹⁹ ॥

indrākutsā | vahamānā | rathena | ā | vām | atyāḥ | api | karṇe | vahantu |
niḥ | sīm | at-bhyaḥ | dhamathaḥ | niḥ | sadha-sthāt | maghonaḥ | hr̥daḥ | varathaḥ | tamāṃsī

¹O God-in-Mind [indrā] and O embracer of knowledge [kutsā], ²borne ⁴on ³in your car ^{9a}may
⁶the powers of your movement ^{9b}bring ⁵you ⁸to our ear of inspiration; ^{10,13}do ye dispel ¹⁹Night
¹²from the waters and ¹⁵from the seat of the soul's session and ¹⁸remove ¹⁹her darknesses
¹⁷from the heart of man ¹⁶so that he shall enjoy his plenitudes. [14/274]

¹³blow (5.9.4);

^{10/14}utterly (4.4.4);

¹⁶Lord of Plenitude (5.27.1)

[Notes]

The Pure Mind [indrā] & the Sense-Pleasure [kutsā] borne up [vahamānā] together by the Ananda [rathena] are to be full of the sense-delight & so carried [vahantu] & wedded to the Inspired Thought [karṇe] in the Vijnana, ie known & taken cognizance of by it. In the streams of conscious being [at-bhyaḥ] they are to form [dhamathaḥ] in an universal fashion [sīm] the planes of activity of the siddhi [sadha-sthāt] & to remove [varathaḥ] from the "heart" [hr̥daḥ] of the vijnanamaya being [maghonaḥ] the obscurations [tamāṃsi] that still remain. [10/484]

Rig Veda - 03.056.01

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।

न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥

न¹ । ता² । मिनन्ति³ । मायिनः⁴ । न⁵ । धीराः⁶ । व्रता⁷ । देवानाम्⁸ । प्रथमा⁹ । ध्रुवाणि¹⁰ ।

न¹¹ । रोदसी¹² इति । अद्रुहा¹³ । वेद्याभिः¹⁴ । न¹⁵ । पर्वताः¹⁶ । निऽनमे¹⁷ । तस्थिऽवांसः¹⁸ ॥

na | tā | minanti | māyinaḥ | na | dhīrāḥ | vratā | devānām | prathamā | dhruvāṇi |
na | rodasī iti | adruhā | vedyābhiḥ | na | parvatāḥ | ni-name | tasthi-vāṃsaḥ ॥

¹Neither ⁴the magicians ⁵nor ⁶the thinkers ³can impair ²these: ¹⁰steadfast are ⁹the first and
supreme ⁷laws of workings ⁸of the god. ¹¹Neither ¹²the two firmaments ¹³that are without
deceit ¹⁵nor ¹⁶the mountains ¹⁸standing fast ¹⁷can be bent down ¹⁴by the forces that we know.

⁴8.23.14; ³1.69.4; ⁶1.65.1; ⁷1.65.2; ⁹8.23.22; ¹⁰3.6.4; ¹²1.36.8; ¹⁴6.9.1

[Notes]

There is still an activity of the illuminated mind in its middle ascent, not dependent on nervous consciousness, not yet in harmony with the ritam, but only satyam & brihat. It is full of true & active possibilities out of which the actuality is determined. This is the reason why it is neither ritam nor anritam. It is truth of being, but not truth of eventuality. [10/486]

The sense of the sortilege of the 11th [above] is that the realised action internal or external can never be an equivalent of the Infinite [na tā minanti], it can only be a selection, as a rhythm or formation chosen out of infinite sound or infinite substance. This must be recognised. Only a part of what is perceived can be made effectual in action, can be justified by the event. All the rest must be seen in being & force, swáhá & swadhá. [10/488]

12 June 1914

Rig Veda - 03.053.01

इन्द्रापर्वता बृहता रथेन वामीरिष आ वहंत सुवीराः [Part]

इन्द्रापर्वता¹ | बृहता² | रथेन³ | वामीः⁴ | इषः⁵ | आ⁶ | वहतम्⁷ | सुवीराः⁸ |

indrāparvatā | bṛhatā | rathena | vāmīḥ | iṣaḥ | ā | vahatam | su-vīrāḥ |

[Part] ¹O Indra and Mountain, ²with a vast ³chariot ^{6,7}bring hither ⁴pleasurable ⁵impulsions, ⁸heroic in strength.

²5.2.9;

⁴10.69.1;

⁵1.36.11;

^{6,7}1.13.4

⁸7.1.24

[Notes]

There has been, as predicted in the lipi, a suspension of the effective activity, the activity in the sense of the sevenfold affirmations. The object is to develop the brihat [bṛhatā] of the mentality [indrāparvatā], the barhih, as a base for the activity of the gods. [10/488]

The ananda of adverse impact or result is always felt, but sometimes in immediate retrospect only. At the moment of the impact or the perception of result it is often more or less veiled by the external pranic reaction of discontent or discomfort. This will now go on being steadily rectified.

As a result, the *vāmīḥ suvirā iṣah* will be rid of one obstacle to their action. But there must also be prakasha & effectivity of the tapas. Both ideas are conveyed in the expression *suvirah*; it is not only delight that is intended, but also light & power. But delight first, since Sat & Tapas have to be realised through Ananda.

[10/489]

13 June 1914

Rig Veda - 03.062.12

देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥

देवम्¹ । नरः² । सवितारम्³ । विप्राः⁴ । यज्ञैः⁵ । सुवृक्तिभिः⁶ । नमस्यन्ति⁷ । धिया⁸ । इषिताः⁹ ॥

devam | narah | savitaram | viprah | yajñaiḥ | suvr̥kti-bhiḥ | namasyanti | dhiyā | iṣitāḥ

⁴The illumined seers, ⁹impelled ⁸by the Understanding, ⁷submit ¹to the God ⁵by their sacrifices ⁶with complete purification.

⁴ 3.27.11;

⁵ 5.74.7

⁶ 3.3.9. The word Suvrikti corresponds to the Katharsis of the Greek mystics — the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. (16/71)

[Notes]

...ie the illumined Powers of the nature [viprā], impelled by the Understanding [dhiya-iṣitāḥ], submit [namasyanti] to the Ideality [devam] in sacrificial actions [yajñaiḥ] where all is clearly distinguished & put in its place [suvr̥ktibhiḥ].

This describes the movement that is now, against opposition, in course of being effected. [10/491]

Till now it was only the submission of the Jiva to the Ishwara, & could not be perfectly effective because the exterior Prakriti was still rebellious. The next step must be the entire submission of the intelligence to the ideality. विप्रा नमस्यन्ति धियेषिताः [10/494]

24 June 1914

Isha Upanishad - Verse 1

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

ईशा¹ वास्यम्² इदं³ सर्वम्⁴ यत्⁵ किं⁶ च⁷ जगत्यां⁸ जगत्⁹ ।
तेन¹⁰ त्यक्तेन¹¹ भुञ्जीथाः¹² मा¹³ गृधः¹⁴ कस्यस्वित्¹⁵ धनं¹⁶ ॥

īśā vāsyam idaṁ sarvaṁ yat kiṁ ca jagatyāṁ jagat ।
tena tyaktena bhūñjīthāḥ mā gṛdhaḥ kasyasvit dhanam ॥

⁴All ³this is ²for habitation ¹by the Lord, ^{5,6,7}whatsoever is ⁹individual universe of movement ⁸in the universal motion. ¹⁰By that ¹¹renounced ¹²thou shouldst enjoy; ¹⁴lust ¹³not ¹⁵after any man's ¹⁶possession. [17/5]

Shankara Bhashyam on Isha Upanishad - Verse 1

स्विदित्यनर्थको वात्र चाक्षेपो वा भविष्यति—

स्वित् इति अनर्थकः वा अत्र च आक्षेपः वा भविष्यति

svit iti anarthakaḥ vā atra ca ākṣepaḥ vā bhaviṣyati

That effort [ie coveting another's wealth - gṛdhaḥ kasya svit-dhanam] is either inert & otiose [anarthakaḥ] at this stage of the Yoga or [vā] turns into [bhaviṣyati] Akshepa [ākṣepaḥ], that is grief, complaint or revolt. [10/509]

1 July 1914

Rig Veda - 03.051.11

यस्ते अनु स्वधाम् असत् सुते नि यच्छ तन्वम् |
स त्वा ममत्तु सोम्यम् ॥

यः¹ | ते² | अनु³ | स्वधाम्⁴ | असत्⁵ | सुते⁶ | नि⁷ | यच्छ⁸ | तन्वम्⁹ |
सः¹⁰ | त्वा¹¹ | ममत्तु¹² | सोम्यम्¹³ ॥

yaḥ | te | anu | svadhām | asat | sute | ni | yaccha | tanvam |
saḥ | tvā | mamattu | somyam ॥

¹Which (ever soma drink) ⁶at the pressing ⁵will be ³according ²to your ⁴self-nature - ^{12a}may
¹³that Soma wine ^{12b}be full of rapture ¹¹for you, and ⁷utterly ⁸achieve ⁹your embodiment.

³ 8.99.6; ⁴ 6.2.8; ⁷ 4.4.4; ⁸ 5.83.5; ⁹ 10.8.3; ¹² 1.122.3; ¹³ 1.14.10

[Notes]

The lines of development suggested in the *Vachansi* and in the affirmations have reached a stage when they are all in movement & in progressive & victorious movement...Therefore the Force is now being applied [yaccha - extended] to the body [tanvam].

Rig Veda - 01.128.01

अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतं ।

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

अदब्धो होता नि षददिळस्पदे परिवीत इळस्पदे ॥

अयम्¹ । जायत² । मनुषः³ । धरीमणि⁴ । होता⁵ । यजिष्ठः⁶ । उशिजाम्⁷ । अनु⁸ । व्रतम्⁹ । अग्निः¹⁰ । स्वम्¹¹ । अनु¹² ।
व्रतम्¹³ ।

विश्वश्रुष्टिः¹⁴ । सखिऽयते¹⁵ । रयिःऽइव¹⁶ । श्रवस्यते¹⁷ ।

अदब्धः¹⁸ । होता¹⁹ । नि²⁰ । सदत्²¹ । इळः²² । पदे²³ । परिऽवीतः²⁴ । इळः²⁵ । पदे²⁶ ॥

ayam | jāyata | manuṣaḥ | dharīmaṇi | hotā | yajīṣṭhaḥ | uśijām | anu | vratam | agniḥ |
svam | anu | vratam |

viśva-śruṣṭiḥ | sakhi-yate | rayiḥ-iva | śravasyate |

adabdhah | hotā | ni | sadat | iḷah | pade | pari-vītaḥ | iḷah | pade ॥

^{1a}This one—¹⁰Agni, ²was born ^{1b}here ⁵as the summoner ⁶most strong for sacrifice, ¹²following ¹¹his own ¹³law of workings, ⁴upholding the laws ³of men ⁸in the wake of ⁹the law of workings ⁷of the aspirants, ^{14,17}taking up all inspirations, ^{15a}becoming ¹⁶as if a treasured ^{15b}friend, ¹⁷for the one who is filled with inspiration. ¹⁸The irresistible ¹⁹summoner ^{20,21}has sat down ²³in the seat ²²of revelation—²⁴in the wide-extended ²⁶seat ²⁵of revelation.

⁴ 10.21.3; ^{5/19} 4.6.4 ⁶ 7.15.6; ⁷ 3.27.10; ⁸ 3.15.3; ^{9/13} 7.5.4; ¹² 4.4.2 ¹⁶ 1.66.1; ¹⁷ 6.1.11; ^{20,21} 10.70.6;
^{22/25} 10.70.1; ^{23/26} 8.23.9; ²⁴ 4.3.2

[Notes]

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

This Vachas indicates anandamaya vijnana & irresistible [¹⁸adabdhah] success by undiscouraged offering of all the activities to God, sole Being & Master of all becomings. [10/528]

This reference describes the movement which has occupied the morning; the growth of Agni as master of Tapas [yajīṣṭhaḥ] fulfilling [anu vratam] the desires [uśijām] (anandamaya ishita) by self-effectivity [svam anu vratam] of the Tapas; taking up all the inspirations [¹⁴viśva-śruṣṭiḥ] based upon the Ananda and becoming no longer a mechanist of doubtful results but an entire friend [¹⁵sakhi-yate]. [10/715]

Rig Veda - 04.048.05

वायो शतं हरीणां युवस्व पोष्याणाम् ।
उत वा ते सहस्रिणो रथ आ यातु पाजसा ॥

वायो¹ शतम्² हरीणाम्³ युवस्व⁴ पोष्याणाम्⁵ ।
उत⁶ वा⁷ ते⁸ सहस्रिणः⁹ रथः¹⁰ आ¹¹ यातु¹² पाजसा¹³ ॥

vāyo śatam harīṇām yuvasva poṣyāṇām ।
uta vā te sahasriṇaḥ rathaḥ ā yātu pājasā ॥

⁴Yoke, ¹O Vayu, thy ²hundred ³brilliant steeds ⁵that shall increase, ^{6,7}or else ⁸with thy ⁹thousand ^{12a}let ⁸thy ¹⁰chariot ^{11,12b}arrive ¹³in the mass of its force. [15/307]

¹O Vayu, ⁴energise ²thy hundred ³of illumined forces ⁵that ask for their increase, ⁷or ^{12a}let it be ¹⁰the movement ⁶even ⁸of thee ⁹in thy thousandfold fullness ^{12b}that comes ¹¹to us ¹³in the impulse of a collected strength. [10/529]

7 July 1914

Rig Veda - 09.061.13

उपो षु जातमसुरं गोभिर्भगं परिष्कृतं ।
इंदुं देवा अयासिषुः ॥

उपो¹ इति । सु² । जातम्³ । अप्त्तुरम्⁴ । गोभिः⁵ । भङ्गम्⁶ । परिष्कृतम्⁷ ।
इन्दुम्⁸ । देवाः⁹ । अयासिषुः¹⁰ ॥

upo iti | su | jātam | ap-turam | gobhiḥ | bhaṅgam | pari-kṛtam |
indum | devāḥ | ayāsiṣuḥ ॥

⁹The gods ¹⁰have marched ¹upto ^{2,3}the well-produced ⁸moon-wine ⁶breaking through,
⁴crossing the waters, ⁷perfected ⁵by herds of Light.

^{2,3}MW; ⁴3.27.11; ⁵10.7.2; ⁶10.87.4; ⁸5.18.2; ¹⁰3.18.2

[Notes]

The Ananda [indu..] having been affirmed [su jātam] & perfected [⁷pari-kṛtam] for enjoyment by the illuminations of the vijnana [gobhiḥ] must become the means of attaining [ap-turam] to the final siddhi & be the working material [ayāsiṣuḥ] of the divine powers [devāḥ]. [10/535]

Gita - V.19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

इह¹ एव² तैः³ जितः⁴ सर्गः⁵ येषाम्⁶ साम्ये⁷ स्थितम्⁸ मनः⁹ ।

निर्दोषम्¹⁰ हि¹¹ समम्¹² ब्रह्म¹³ तस्मात्¹⁴ ब्रह्मणि¹⁵ ते¹⁶ स्थिताः¹⁷ ॥

iha eva taiḥ jitaḥ sargaḥ yeṣāṃ sāmye sthitam manaḥ ।

nirdoṣam hi samam brahma tasmāt brahmaṇi te sthitāḥ ॥

²Even ¹here on earth ³they ⁴conquered ⁵the creation ⁶whose ⁹mind ⁸is established ⁷in equality;
¹²the equal ¹³Brahman ¹⁰is faultless, ¹⁴therefore ¹⁶they ¹⁷live ¹⁵in the Brahman.

[bhagavadgita.org.in]

[Notes]

For the Brahman is equal, *samaṁ brahma*, and it is only when we have this perfect equality, *sāmye sthitam manaḥ*, “seeing with an equal eye the learned and cultured [Gita V.18] Brahmin, the cow, the elephant, the dog, the outcaste” and knowing all as one Brahman, that we can, living in that oneness, see like the Brahman our works proceeding from the nature freely without any fear of attachment, sin or bondage. Sin and stain then cannot be; for we have overcome [jitaḥ] that creation [sargaḥ] full of desire and its works and reactions which belongs to the ignorance, *tair jitaḥ sargaḥ*, and living in the supreme and divine Nature there is no longer fault or defect in our works; for these are created by the inequalities of the ignorance. The equal Brahman is faultless, *nirdoṣam hi samaṁ brahma*, beyond the confusion of good and evil, and living [sthitāḥ] in the Brahman [brahmaṇi] we too rise beyond good and evil; we act in that purity, stainlessly [nirdoṣam], with an equal and single purpose of fulfilling the welfare of all existences [Gita v.25], *kṣīṇa-kalmaṣāḥ sarvabhūta-hite ratāḥ*. [19/202-03]

Samata [sāmye sthitam manaḥ] is the fundamental means by which the defects taken advantage of by the Censurers are to be removed [nir-doṣam]. (8th) [10/561]

Rig Veda - 01.146.01

त्रिमूर्धानं सप्तरश्मिं गृणीषेऽनूनमग्निं पित्रोरुपस्थे ।
निषत्तमस्य चरतो ध्रुवस्य विश्वा दिवो रोचनापप्रिवांसं ॥

त्रिऽमूर्धानम्¹ । सप्तऽरश्मिम्² । गृणीषे³ । अनूनम्⁴ । अग्निम्⁵ । पित्रोः⁶ । उपऽस्थे⁷ ।
निऽसत्तम्⁸ । अस्य⁹ । चरतः¹⁰ । ध्रुवस्य¹¹ । विश्वा¹² । दिवः¹³ । रोचना¹⁴ । आपप्रिऽवांसम्¹⁵ ॥

tri-mūrdhānam | sapta-raśmim | grṇīṣe | anūnam | agnim | pitroḥ | upa-sthe |
ni-sattam | asya | carataḥ | dhruvasya | viśvā | divaḥ | rocanā | āpapi-vāmsam ॥

³I will hymn ¹the three-headed, ²seven-rayed ⁵Agni, ⁴who is without deficiency, ⁸seated ⁷in the lap ⁶of his parents, ¹⁰one that moves and ¹¹one that stays firm— ¹⁵(Agni,) who has filled ¹²all ¹⁴the luminous planes ¹⁴of heaven.

²seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Manas, Prana and Anna. [15/45]; ³7.3.10; ⁴10.140.2; ⁶Purusha and Prakriti (10/560-61); ¹³1.71.2; ¹⁴6.7.7; ¹⁵1.73.8

Rig Veda - 08.093.01

उद्वेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्यं ॥

उत्¹ । घ² । इत्³ । अभि⁴ । श्रुतमघम्⁵ । वृषभम्⁶ । नर्यापसम्⁷ । अस्तारम्⁸ । एषि⁹ । सूर्यं¹⁰ ॥

ut | gha | it | abhi | śruta-magham | vṛṣabham | narya-apasam | astāram | eṣi | sūrya ॥

¹⁰O Sun ^{1,9}rise ⁴on ⁶the bull (Indra) ⁸the archer ⁷who is active ⁵and full of inspiration.

[Notes]

Agni has all the seven rays [sapta-raśmim] & in this sense is not deficient [a-nūnam], but he is not yet fully displayed. It is necessary that the Vijnana (Surya) should rise [ut eṣi] on the Mind [vṛṣabham = Indra] which is now active [narya-apasam] & full in inspiration [śruta-magham] — [10/553]

Indra [vṛṣabham = Indra] is *śrutāmagha*. He is also to be *naryāpas* & so *astāra* [archer]. [10/553]

The total action of the Vijnana has now been realised in its first general effectualities; we may now cast an eye back on the period of partial Asiddhi. The directing *Vachāḥ* here were those of the 17th, 15th, 13th, 12th, 9th & 10th[,] 8th & 6th July.

The 15th indicated the state of Indra of which the action prescribed [vīryāṇi kariṣyataḥ] on the 17th is the means. In the actual result the intelligence [= vṛṣabham = Indra] is full of the inspired [śruta-magham] action [narya-apasam]; but the revelatory is not yet entire. The strong effectivity of the light [sūrya] is now acting, but not yet manifest [ut eṣi] because it is arranging its method. It is getting rid of the violent nervous Tapas [ahitena cit arvatā]. Until that is done it cannot be *Astara*.

[10/560]

The 13th indicated that the period of results was now approaching, the total effectivity of the divine Power. This is becoming clear to the discrimination, Daksha, & through Daksha to the intellect.

But its fullness is dependent on that full [anūnam] sevenfold activity [sapta-raśmim] of Agni in the Purusha & Prakriti [pitroḥ upa-sthe] indicated on the 12th. That is begun, not completed.

[10/560-61]

The seven affirmations [sapta-raśmim] completed [anūnam] will be the sign of the perfect siddhi of the foundation [ni-sattam], after which the divine action can manifest [viśvā divaḥ rocanā āpapri-vāṃsam]. [10/561]

अहितेन चिदर्वता जीरदानुः सिषासति ।

प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥

अहितेन¹ । चित्² । अर्वता³ । जीरदानुः⁴ । सिषासति⁵ ।

प्रवाच्यम्⁶ । इन्द्र⁷ । तत्⁸ । तव⁹ । वीर्याणि¹⁰ । करिष्यतः¹¹ । भद्राः¹² । इन्द्रस्य¹³ । रातयः¹⁴ ॥

ahitena | cit | arvatā | jīra-dānuḥ | sisāsati |

pra-vācyam | indra | tat | tava | vīryāṇi | kariṣyataḥ | bhadrāḥ | indrasya | rātayaḥ ॥

⁴He, swiftly [jīra] achieving [dānuḥ], ⁵conquers ²even ³with a steed ¹that's not urged on. ⁸That [deed] ⁹of yours ⁶should be declared, ⁷Indra, ¹¹when you are going to perform ¹⁰thy mighty works. ¹²Felicitous are ¹⁴the delights ¹³of Indra.

¹ 8.43.25; ⁴ 5.83.1; ⁵ 8.103.11; ⁶ 4.5.8; ¹⁰ 8.100.1; ¹² happy (4.6.6); ¹⁴ gifts (8.19.29)

[Notes]

The total action of the Vijnana has now been realised in its first general effectualities; we may now cast an eye back on the period of partial Asiddhi.

The directing *Vachah* here were those of the 17th, 15th, 13th, 12th, 9th & 10th[,] 8th & 6th July.

The 17th indicated the breaking of the forces that tended to wear away the results by the luminous Intelligence without use of the vehement nervous Tapas, ahitena chid arvatá, & the manifestation of the Anandamaya Vijnanamaya Brahman in the activities of the creature, with the consequent felicitous [¹²bhadrāḥ] delights [¹⁴rātayaḥ] of the luminous energies as they prepare [kariṣyataḥ] their great & full activities [vīryāṇi]. This is precisely & to the letter what has been clearly commenced yesterday and is now accomplished. This was the great result promised yesterday.

[10/560]

चर्षणीधृतं मघवानमुक्थ्यमिंद्रं गिरो बृहतीरभ्यनूषत ।

वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥

चर्षणिऽधृतम्¹ । मघऽवानम्² । उक्थ्यम्³ । इन्द्रम्⁴ । गिरः⁵ । बृहतीः⁶ । अभि⁷ । अनूषत⁸ ।

ववृधानम्⁹ । पुरुऽहूतम्¹⁰ । सुवृक्तिऽभिः¹¹ । अमर्त्यम्¹² । जरमाणम्¹³ । दिवेऽदिवे¹⁴ ॥

carṣaṇi-dhṛtam | magha-vānam | ukthyam | indram | giraḥ | bṛhatīḥ | abhi | anūṣata |
vavṛdhānam | puru-hūtam | suvṛkti-bhiḥ | amartyam | jaramāṇam | dive-dive ॥

²The lord of riches, ¹upholder of seeing men (or works), ³who has the Word—⁴to Indra
^{8a}have ⁶the vast ⁵words ^{7,8b}yearned— ¹⁰the much-invoked ¹²immortal, ⁹increasing ¹¹with
complete purification, ¹³adored ¹⁴from day to day.

¹4.1.2; ²8.103.9; ³5.26.6; ⁶1.72.4; ⁵5.10.4; ⁸1.11.8 or dawned (1.6.6); ⁹4.3.14; ¹¹3.3.9; ¹³
10.91.1

[Notes]

This movement [vavṛdhānam] has already begun, but on a small scale [abhi anūṣata].
[10/561]

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।

सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥

कुतः¹ । त्वम्² । इन्द्र³ । माहिनः⁴ । सन्⁵ । एकः⁶ । यासि⁷ । सत्पते⁸ । किम्⁹ । ते¹⁰ । इत्था¹¹ ।

सम्¹² । पृच्छसे¹³ । सम्अराणः¹⁴ । शुभानैः¹⁵ । वोचेः¹⁶ । तत्¹⁷ । नः¹⁸ । हरिवः¹⁹ । यत्²⁰ । ते²¹ । अस्मे²² इति ॥

kutaḥ | tvam | indra | māhinaḥ | san | ekaḥ | yāsi | sat-pate | kim | te | itthā |

sam | pṛchase | sam-arāṇaḥ | śubhānaiḥ | voceḥ | tat | naḥ | hari-vaḥ | yat | te | asme iti ॥

[Maruts:] ³Indra, ¹why ^{7a}do ²you ^{7b}travel ⁶alone, ⁵although you are ⁴mighty, ⁸O Lord of beings? ⁹Is this ¹¹right ¹⁰for you? ^{12,13}When are you going to ask us ¹⁴to travel along with you? ^{16a}You should ¹⁵happily ^{16b}declare ¹⁸to us ²⁰what ²¹you have (in mind) ²²for us, ¹⁹O thou of the bright horses.

⁴ 3.7.5; ⁷ 5.81.4; ⁸ 8.19.36; ¹¹ 3.27.6; ¹⁴ 7.5.1; ¹⁵ 3.26.4; ¹⁶ 10.12.8; ¹⁹ 8.40.9

[Notes]

सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे

That is the active effective side of the Divine Mind [indra] must be made manifest [voceḥ] in the mental activities [Maruts]. The pure subjective illumination is already there. Therefore now the subjective-objectivity must be perfected & the sharira & kriti lifted beyond doubt & reproach [śubhānaiḥ]. [10/564]

Rig Veda - 01.113.20

यच्चित्रमप्य उषसो वहंतीजानाय शशमानाय भद्रं ।
तन्नो मित्रो वरुणो मामहंतामदितिः सिन्धुः पृथिवी उत द्यौः ॥

यत्¹ । चित्रम्² । अप्नः³ । उषसः⁴ । वहन्ति⁵ । ईजानाय⁶ । शशमानाय⁷ । भद्रम्⁸ ।
तत्⁹ । नः¹⁰ । मित्रः¹¹ । वरुणः¹² । ममहन्ताम्¹³ । अदितिः¹⁴ । सिन्धुः¹⁵ । पृथिवी¹⁶ । उत¹⁷ । द्यौः¹⁸ ॥

yat | citram | apnaḥ | uṣasaḥ | vahanti | ijānāya | śaśamānāya | bhadram |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

¹The ⁸auspicious, ²rich & various ³activity ⁴the dawns ⁵bring ⁷to the laboring ⁶sacrificer - ⁹that
^{13a}let ¹¹Mitra and ¹²Varuṇa ^{13a}magnify ¹⁰for us, ¹⁴and Aditi, ¹⁵Ocean, and ¹⁶Earth ¹⁷and
¹⁸Heaven.

⁵ 1.13.1; ⁶ 6.1.9; ⁷ 4.2.9; ¹³ 1.100.19

[Notes]

... — ie the [yat] rich & various [²citram] activity [³apnaḥ] which has only just begun to develop as the result of the samata & shakti chatusthayas & the Ananda of the Brahma chatusthaya. Varuna gives it [tat] greatness & expansion [mamahantām], Mitra intensity of love & delight, Earth & Heaven [pṛthivī uta dyauḥ] combine to formulate it, the cosmic consciousness [aditiḥ] & the universal ocean of substance [sindhuḥ] supply that formulation with its field & materials. [10/572]

Rig Veda - 05.036.06

यो रोहितौ वाजिनौ वाजिनीवांत्रिभिः शतैः सचमानावदिष्ट ।

यूने समस्मै क्षितयो नमंतां श्रुतरथाय मरुतो दुवोया ॥

यः¹ । रोहितौ² । वाजिनौ³ । वाजिनीऽवान्⁴ । त्रिऽभिः⁵ । शतैः⁶ । सचमानौ⁷ । अदिष्ट⁸ ।

यूने⁹ । सम्¹⁰ । अस्मै¹¹ । क्षितयः¹² । नमन्ताम्¹³ । श्रुतरथाय¹⁴ । मरुतः¹⁵ । दुवःऽया¹⁶ ॥

yaḥ | rohitau | vājinau | vājinī-vān | tri-bhiḥ | śataiḥ | sacamānau | adiṣṭa |

yūne | sam | asmai | kṣitayaḥ | namantām | śruta-rathāya | marutaḥ | duvaḥ-yā ॥

²The red coursers ³of his plenitude ¹he ⁴of the plenitude ⁸directs and ⁷they cleave ⁶to the hundredfold riches ⁵of the triple state; ⁹to the Youth ¹⁴whose chariot [rathāya] is the voice of the knowledge [śruta] ^{13a}may ¹²the worlds and their people ^{13b}bow down and ¹⁵the gods of the Life ¹⁶obey him to do his works. [14/281]

¹⁴Śrutaratha is the young [yūne] sacrificer (Yajamana).

[Notes]

The three [tri-bhiḥ] hundreds [śataiḥ] of the mind, prana & body, the two powers of Tapas [vājinau]. It is the Balaka [yūne] Krishna who manifests in them in the car of the Inspiration [śruta-rathāya]; all the nervous thought-powers [marutaḥ] are to submit to him [namantām] & do him service [duvaḥ-yā]. [10/581]

4 September 1914

Rig Veda - 05.043.01

आ धेनवः पयसा तूर्ण्यर्था अमर्धतीरुप नो यंतु मध्वा ।

महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ॥

आ¹ । धेनवः² । पयसा³ । तूर्णिऽअर्थाः⁴ । अमर्धन्तीः⁵ । उप⁶ । नः⁷ । यन्तु⁸ । मध्वा⁹ ।

महः¹⁰ । राये¹¹ । बृहतीः¹² । सप्त¹³ । विप्रः¹⁴ । मयःऽभुवः¹⁵ । जरिता¹⁶ । जोहवीति¹⁷ ॥

ā | dhenavaḥ | payasā | tūrṇi-arthāḥ | amardhantīḥ | upa | naḥ | yantu | madhvā |
mahaḥ | rāye | bṛhatīḥ | sapta | vipraḥ | mayāḥ-bhuvaḥ | jaritā | johavīti ॥

^{8a}Let ²the milch-cows, ⁵that violate not, ⁴whose movement is swift, ^{1,8b}come ⁶close ⁷to us ³with their milk ⁹having the sweetness of wine. ¹¹For wealth, ¹⁴the illumined seer and ¹⁶worshipper ¹⁷calls ¹³the seven ¹⁰from the Maharloka ¹⁵who create bliss.

² 1.73.6; ³ 4.3.10; ^{4a}7.49.2, ^{4b}3.11.5; ⁵ 7.76.2,5; ⁹10.12.4; ¹¹ 3.19.1; ¹⁵ 5.5.8; ¹⁶ 8.44.28

[Notes]

The effective activity [tūrṇi-arthāḥ] of the seven [sapta] forms of consciousness & the farther establishment of Ananda [mayāḥ-bhuvaḥ] are predicted in the sortilege. The key is always the opening up of the Maharloka [¹⁰ mahaḥ]. [10/616]

Rig Veda - 03.051.07

इंद्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥

इन्द्र¹ । मरुत्वः² । इह³ । पाहि⁴ । सोमम्⁵ । यथा⁶ । शार्याते⁷ । अपिबः⁸ । सुतस्य⁹ ।

तव¹⁰ । प्रणीती¹¹ । तव¹² । शूर¹³ । शर्मन्¹⁴ । आ¹⁵ । विवासन्ति¹⁶ । कवयः¹⁷ । सुयज्ञाः¹⁸ ॥

indra | marutvaḥ | iha | pāhi | somam | yathā | śāryāte | apibaḥ | sutasya |
tava | pra-nīti | tava | śūra | śarman | ā | vivāsanti | kavayaḥ | su-yajñāḥ ॥

¹O Indra ²along with the Maruts, ⁴drink ⁵the soma ³here, ⁶as ⁸you drank ⁹of the pressed (soma) ⁷at the offering by the son of Śāryāta. ¹⁰By ¹¹thy leadings, ¹²in your ¹⁴peace, ¹³O hero, ¹⁷the seers ¹⁸perfect in sacrifice ^{15,16}realise the Light.

⁷1.51.12; ^{10,11}1.91.1; ¹³10.69.5; ¹⁴1.140.12; ¹⁷10.5.2; ¹⁸3.17.1

[Notes]

The Ideal Intelligence [indra] drinking [apibaḥ] of the Ananda [somam] in its diffused & scattered form [śāryāte], is to lead [pra-nīti] the ideal perceptions [kavayaḥ] perfected in their activity [su-yajñāḥ] by the surrender to a peaceful [śarman] & universalised realisation of the Light [¹⁵ā ¹⁶vivāsanti]. [10/625]

19 September 1914

Sarvopnishad Deepika by Narayana

नारायणेन रचिता श्रुतिमात्रोपजीविना
अस्पष्टवाक्यपदानां सर्वोपनिषद् दीपिका ॥

[Notes]

This describes the process of luminous conversion [aspaṣṭavākya-padānāṃ dīpikā] now in progress. It has also several subordinate indications. [10/626]

29-30 September 1914

Rig Veda - 04.008.07

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः ।

अस्मे वाजास ईरताम् ॥

अस्मे¹ रायः² दिवेऽदिवे³ सम्⁴ चरन्तु⁵ पुरुऽस्पृहः⁶ ।

अस्मे⁷ वाजासः⁸ ईरताम्⁹ ॥

asme iti | rāyaḥ | dive-dive | sam | carantu | puru-spr̥haḥ |

asme iti | vājāsaḥ | īratām ||

¹In us ^{5a}may ²the riches ^{4,5b}move ³from day to day ⁶bringing the multitude of our desires,
^{9a}may ⁷we ^{9b}receive the impulsion ⁸of the plenitudes. [16/241]

¹In us ^{5a}may ²felicities ⁶rich in aspiration ^{4,5b}come & combine together ³from day to day, ⁷in us
^{9a}may ⁸all abundances ^{9b}be set in energetic motion. [10/631]

[Notes]

The Rik promises for October (1) the increasing richness & organisation of the Ananda [rāyaḥ...puru-spr̥haḥ]; (2) full and active plenty of the faculties & siddhis [vājāsaḥ].. [10/632]

Rig Veda - 04.008.08

स विप्रश्चर्षणीनां शवसा मानुषाणाम् ।

अति क्षिप्रेव विध्यति ॥

सः¹ विप्रः² चर्षणीनाम्³ शवसा⁴ मानुषाणाम्⁵ ।

अति⁶ क्षिप्राऽइव⁷ विध्यति⁸ ॥

saḥ vipraḥ carṣaṇīnām śavasā mānuṣāṇām |

ati kṣiprā'iva vidhyati | |

²An illumined seer, ⁴by the might ³of seeing ⁵human beings ⁸he pierces ⁶beyond ⁷like a swift arrow. [16/241]

¹He ²illumined ⁴by the light & force ⁵of the human ³activities ⁸shall pierce & rise ⁶beyond ⁷with somewhat of rapidity. [10/631]

[Notes]

The Rik promises for October.. (3) Vijnana fulfilling itself by action [vipraḥ carṣaṇīnām śavasā mānuṣāṇām] (4) an increasing rapidity. The rapidity will be real and positive, not

apparent, but still not the extreme rapidity [kṣiprā'iva]. [10/632]

Rig Veda - 01.094.01

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।

भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥

इमम्¹ स्तोमम्² अर्हते³ जातवेदसे⁴ रथम्⁵ इव⁵ सम्⁶ महेम⁷ मनीषया⁸ ।

भद्रा⁹ हि¹⁰ नः¹¹ प्रमतिः¹² अस्य¹³ सम्¹⁴ सदिति¹⁴ अग्ने¹⁵ सख्ये¹⁶ मा¹⁷ रिषाम¹⁸ वयम्¹⁹ तव²⁰ ॥

imam stomam arhate jāta'vedase ratham'iva sam mahema manīṣayā ।

bhadrā hi naḥ pra'matiḥ asya sam'sadi agne sakhye mā riṣāma vayam tava ॥

¹This is [²the song for] ⁴the omniscient who knows the law of our being and ³is sufficient to his works; ^{6,7}let us build [greaten – 7.2.3] ²the song of his truth ⁸by our thought and ⁵make it as if a chariot on which he shall mount. ^{13,14}When he dwells with us, then ⁹a happy ¹²wisdom ¹¹becomes ours. ²⁰With him [²⁰With You, ¹⁵O Agni] ¹⁶for friend ¹⁹we ¹⁷cannot ¹⁸come to harm. [16/141; 15/568]

¹This ²hymn ³for the Exalted One ⁴to whom Knowledge appeareth ^{6,7}let us construct ⁸with the intellect ⁵as if it were a chariot (for him); ¹⁰for ⁹auspicious is ¹³his ¹²mind of thought ¹¹to us ¹⁴in the assembly. ¹⁵O Agni, ^{16a}(secure) in ²⁰thy ^{16b}friendship ^{17,18,19}may we come not to harm. [16/587]

³who has the power [5.7.2]; ¹⁴in the rendezvous of this god [7.4.3]; ¹⁵O Agni, ²⁰with your ¹⁶friendship [Lit.]

[Notes]

It is therefore by the Will that the body has to be perfected [sam mahema], but its effectivity depends on the *bhadra pramati*, the mentality being sufficiently clarified to be the medium of the perfect vijñana. [10/632]

Rig Veda - 05.009.06

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।

द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥5.9.6॥

तव¹ अहम्² अग्ने³ ऊतिभिः⁴ मित्रस्य⁵ च⁶ प्रशस्तिभिः⁷ ।

द्वेषः⁸ युतः⁸ न⁹ दुःइता¹⁰ तुर्याम¹¹ मर्त्यानाम्¹² ॥

tava । aham । agne । ūti-bhiḥ । mitrasya । ca । praśasti-bhiḥ ।

dveṣaḥ-yutaḥ । na । duḥ-itā । turyāma । martyānām ॥

²I ¹by thy ⁴guardings, ³O Fire, ⁶and ¹by thy ⁷utterances ⁵as the friend—⁹like ⁸men beset by

hostile powers, ¹¹so may we pass beyond ¹⁰the stumbling-places ¹²of mortals. [16/272]

³O Will [Agni], ^{11a}may ²I ¹by thy ⁴expandings ⁶and ¹thy ⁷expressings ⁵of the Lord of Love (Mitra), — yea, ^{11a}may we, ⁹as ⁸men assailed by enemies, so besieged by discords, ^{11b}pass through and beyond ¹⁰these stumblings ¹²of mortals. [15/425]

¹⁰duḥ-itā - *duritam* error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *viśvāni duritāni*, belongs to the evil dream that has to be turned away from us. [15/304]; *Duritam* means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity. [15/134]

[Notes]

It is this Chit Tapas which is the base of Aishwarya-Ishita-Vashita; so long as it is not entirely realised there can be only a partial efficacy of the individual Tapas. The way to it is self-association with all energies in the universe [ūti-bhiḥ mitrasya ca praśasti-bhiḥ]. The Dwayavins [dveṣaḥ-yutaḥ...duḥ-itā] are those powers who divide these energies into acceptable and unacceptable, friendly & hostile, accept some, repel others. A choice is necessary in action, but it must be made not by the Dwayavins, but by the Ishwara. The elimination of the Dwayavins [turyāma] is the main work now in hand. A perfect passivity in the hands of the Ishwara is the first necessity. [10/633]

Swetaswatara Upanishad - II.12

पृथिव्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।

न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥

पृथिव्यप्तेजोऽनिलखे¹ समुत्थिते² पञ्चात्मके³ योगगुणे⁴ प्रवृत्ते⁵ ।

न⁶ तस्य⁷ रोगः⁸ न⁹ जरा¹⁰ न¹¹ मृत्युः¹² प्राप्तस्य¹³ योगाग्निमयं¹⁴ शरीरं¹⁵ ॥

pr̥thivyaptejōnilakhe samutthite pañcātmake yogagūṇe pravṛtte ।

na tasya rogaḥ na jarā na mṛtyuḥ yogāgnimayaṁ śarīraṁ prāptasya ॥

³When the fivefold ⁴perception of Yoga, ⁵arising from ¹(concentrating the mind on) earth, water, light, air and ether [pr̥thivi-āpa-teja-anila-khe], ²has appeared to the Yogin, ¹³then he has become possessed ¹⁵of a body ¹⁴made of the fire of Yoga, ⁷and he will ⁶not be touched ⁸by disease, ¹⁰old age or ¹²death. [upanishads.org.in]

[Notes]

The Yogagnimaya [yogāgnimayaṁ] Sharira [śarīraṁ] was more developed in Calcutta than now. Since then there has been a reaction. *Mṛityur va prabhavati*. The signs of old age, disease, death, not only persist, but sometimes prevail and the force of the Arogya has to bear them as an irremovable, though not definitely overpowering burden. [10/646]

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।

नेत् त्वा स्तेनं यथा रिपुं तपाति सूरौ अर्चिषा सुजाते अश्वसूनृते ॥ 05.079.09 ॥

वि¹ । उच्छ² । दुहितः³ । दिवः⁴ । मा⁵ । चिरम्⁶ । तनुथाः⁷ । अपः⁸ ।

न⁹ । इत्¹⁰ । त्वा¹¹ । स्तेनम्¹² । यथा¹³ । रिपुम्¹⁴ । तपाति¹⁵ । सूरः¹⁶ । अर्चिषा¹⁷ । सुजाते¹⁸ । अश्वसूनृते¹⁹ ॥

vi | uccha | duhitah | divah | mā | ciram | tanuthāḥ | apah |

na | it | tvā | stenam | yathā | ripum | tapāti | sūrah | arciṣā | su-jāte | aśva-sūnr̥te ॥

^{1,2}Dawn on us, ³O daughter ⁴of heaven, ⁷prolong ⁵not ⁶for ever ⁸our labour; ¹¹thou ⁹art not ¹⁵afflicted ¹⁷by the light ¹⁶of the Sun of Truth ¹³as is ¹²the thief of our radiances, ¹³as is ¹⁴the enemy of our being, ¹⁸O thou whose perfect birth etc. [14/304]

^{1,2}Break forth into light, ³O daughter ⁴of heaven! And ^{7a}spin ⁵not ^{7b}out ⁶too long ⁸the work. ¹⁰For ¹¹thee ¹⁶thy sun ¹⁵afflicts ⁹not ¹⁷with his burning ray ¹³as ¹⁵he afflicts ¹⁴the foe and ¹²the thief. ¹⁸O, thy birth is complete! ¹⁹O, truth is in the tramp of thy steeds! [15/551-2]

^{14,12}The labour [apah] towards the being of the Truth is long [ciram] and tedious, because the powers of darkness and division [ripum], the lower powers of our being, seize on and appropriate [stenam], keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice [vahmayah - 5.79.5], but its spoilers; they are hurt [tapāti] by the full ray of the sun [arciṣā]. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion [mā ciram tanuthāḥ] the great work [apah]. [15/552 fn 4]

[Notes]

अर्चिषा सुजाते अश्वसूनृते - Usha.

The mind & nervous impulses [aśva] to be clear, well-formed [sujāte] & true [sūnr̥te], by the illumination [arciṣā] — [10/651]

Rig Veda - 04.011.01

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।

रुशद् दृशे ददृशे नक्तया चिदरुक्षितं दृश आ रूपे अन्नम् ॥

भद्रम्¹ ते² अग्ने³ सहसिन्⁴ अनीकम्⁵ उपाके⁶ आ⁷ रोचते⁸ सूर्यस्य⁹ ।

रुशत्¹⁰ दृशे¹¹ ददृशे¹² नक्तया¹³ चित्¹⁴ अरुक्षितम्¹⁵ दृशे¹⁶ आ¹⁷ रूपे¹⁸ अन्नम्¹⁹ ॥

bhadram | te | agne | sahasin | anīkam | upāke | ā | rocate | sūryasya |

ruśat | dṛśe | dadṛśe | nakta-yā | cit | arūkṣitam | dṛśe | ā | rūpe | annam ॥

¹Happy is ⁵that flame-power ²of thine, ⁴O forceful ³Fire; ^{7,8}it shines ⁶close ⁹to the Sun,
¹⁰glowing ¹¹to vision ¹²it is seen ¹⁴even ¹³in the night, ^{17,18}it is as if in its beauty (or, form)
¹⁵there were an unarid ¹⁹feast ¹⁶for the eye. [16/244]

[Notes]

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य

The gathering (ghana) of the Chit in the brain [upāke ā rocate sūryasya] is no longer to be associated with morbid heat in the body [bhadram...anīkam...arūkṣitam]. [10/656]

Rig Veda - 01.088.01

आ विद्युन्मद्भिर्मरुतः स्वर्के रथेभिर्यात ऋष्टिमद्भिश्चपर्णेः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥

आ¹ । विद्युन्मत्²भिः² । मरुतः³ । सुऽअर्केः⁴ । रथेभिः⁵ । यात⁶ । ऋष्टिमत्⁷भिः⁷ । अश्वऽपर्णेः⁸ ।
आ⁹ । वर्षिष्ठया¹⁰ । नः¹¹ । इषा¹² । वयः¹³ । न¹⁴ । पप्त¹⁵ । सुऽमायाः¹⁶ ॥

ā | vidyunmat-bhiḥ | marutaḥ | su-arkaiḥ | rathebhiḥ | yāta | ṛṣṭimat-bhiḥ | aśva-parṇaiḥ |
ā | varṣiṣṭhayā | naḥ | iṣā | vayaḥ | na | paptata | su-māyāḥ ॥

³O Maruts, ⁶come ¹here, ⁵with your chariots ²of lightning ⁸whose wings are horses, and ⁷with your spears, ⁴accompanied by perfect hymns of illumination. ¹⁶O perfect magicians, ¹⁵fly ⁹here ¹⁴like ¹³birds, ¹⁰with the most splendid ¹²force and impulsion ¹¹for us.

^{2,5} 3.14.7; ⁴ 4.3.15; ⁷ 10.87.7; ¹⁰ 10.3.5; ¹² 8.71.13; ¹³ 8.74.14; ¹⁶ 8.23.14

[Notes]

The passage indicates the nature of the change which the period of Asiddhi is intended to serve or prepare. [10/708]

Rig Veda - 01.094.01

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥

इमम्¹ स्तोमम्² अर्हते³ जातऽवेदसे⁴ रथम्⁵ इव⁵ सम्⁶ महेम⁷ मनीषया⁸ ।
भद्रा⁹ हि¹⁰ नः¹¹ प्रऽमतिः¹² अस्य¹³ सम्¹⁴सदि¹⁴ अग्ने¹⁵ सख्ये¹⁶ मा¹⁷ रिषाम¹⁸ वयम्¹⁹ तव²⁰ ॥

imam stomam arhate jāta'vedase ratham'iva sam mahema manīṣayā ।
bhadrā hi naḥ pra'matiḥ asya sam'sadi agne sakhye mā riṣāma vayam tava ॥

¹This is [²the song for] ⁴the omniscient who knows the law of our being and ³is sufficient to his works; ^{6,7}let us build [greaten – 7.2.3] ²the song of his truth ⁸by our thought and ⁵make it as if a chariot on which he shall mount. ^{13,14}When he dwells with us, then ⁹a happy ¹²wisdom ¹¹becomes ours. ²⁰With You, [¹⁵O Agni] ¹⁶for friend ¹⁹we ¹⁷cannot ¹⁸come to harm. [16/141; 15/568]

¹This ²hymn ³for the Exalted One ⁴to whom Knowledge appeareth ^{6,7}let us construct ⁸with the intellect ⁵as if it were a chariot (for him); ¹⁰for ⁹auspicious is ¹³his ¹²mind of thought ¹¹to us ¹⁴in the assembly. ¹⁵O Agni, ^{16a}(secure) in ²⁰thy ^{16b}friendship ^{17,18,19}may we come not to

harm. [16/587]

³who has the power [5.7.2]; ¹⁴in the rendezvous of this god [7.4.3]; ¹⁵O Agni,²⁰with your ¹⁶friendship [Lit.]

[Notes]

It is therefore by the Will that the body has to be perfected [sam mahema], but its effectivity depends on the *bhadra pramati*, the mentality being sufficiently clarified to be the medium of the perfect vijnana. [10/632]

This defines farther the वर्षिष्ठया इषा [RV - 1.88.1]...[10/708]

Rig Veda - 02.003.11

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्बस्य धाम ।

अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यं ॥

घृतम्¹ मिमिक्षे² घृतम्³ अस्य⁴ योनिः⁵ घृते⁶ श्रितः⁷ घृतम्⁸ ऊं⁹ अस्य¹⁰ धाम¹¹ ।

अनुऽस्वधम्¹² आ¹³ वह¹⁴ मादयस्व¹⁵ स्वाहाऽकृतम्¹⁶ वृषभ¹⁷ वक्षि¹⁸ हव्यम्¹⁹ ॥

ghṛtam¹ mimikṣe² ghṛtam³ asya⁴ yoniḥ⁵ ghṛte⁶ śritaḥ⁷ ghṛtam⁸ ūm⁹ asya¹⁰ dhāma¹¹ ।

anu'svadhama¹² ā¹³ vaha¹⁴ mādayasva¹⁵ svāhā'kṛtam¹⁶ vṛṣabha¹⁷ vakṣi¹⁸ havyam¹⁹ ॥

²I pour on him ¹the running light; for ³the light is ⁴his ⁵native lair, ⁷he is lodged ⁶in the light, ⁸the light is ¹⁰his ¹¹plane. ¹²According to thy self-nature, ^{13,14}bring the Gods and ¹⁵fill them with rapture. ¹⁷O Male of the herd, ¹⁸carry to them ¹⁹our offering ¹⁶blessed with svāhā. [16/41]

¹⁶svāhā'kṛtam - made into svāhā. [16/41 fn 11]

[Notes]

अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यं

Bring [ā vaha] the divine knowledge etc according to [anu] the self-fixity attained by the nature [svadham], that is to say, the basis provided in its formation for the revelation of what is itself infinite; let the delight be in accordance [mādayasva]; then let the action proceed from that basis of formed knowledge & delight, but swahakrita, turned into [kṛtam] a self energy [svāhā] which produces fresh results & arrives at fresh formations through those results. [10/708]

The Seer-Will is the Ritwik, he sacrifices in the order, the right seasons, the right periods, the twelve months, the hundred years of the sacrificial session: he knows the time, place, order by which the **Swadha**, the self-arranging self-movement of the divine Nature in man that is developing itself, progresses [anu'svadhama] till it turns itself into the **Swaha** [svāhā'kṛtam], the luminous self-force of the fulfilled divine Nature of the gods. [16/551]

Rig Veda - 01.128.01

अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतं ।

विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।

अदब्धो होता नि षददिळस्पदे परिवीत इळस्पदे ॥

अयम्¹ । जायत² । मनुषः³ । धरीमणि⁴ । होता⁵ । यजिष्ठः⁶ । उशिजाम्⁷ । अनु⁸ । व्रतम्⁹ । अग्निः¹⁰ । स्वम्¹¹ । अनु¹² ।
व्रतम्¹³ ।

विश्वश्रुष्टिः¹⁴ । सखीयते¹⁵ । रयिःऽइव¹⁶ । श्रवस्यते¹⁷ ।

अदब्धः¹⁸ । होता¹⁹ । नि²⁰ । सदत्²¹ । इळः²² । पदे²³ । परिऽवीतः²⁴ । इळः²⁵ । पदे²⁶ ॥

ayam | jāyata | manuṣaḥ | dharīmaṇi | hotā | yajisṭhaḥ | uśijām | anu | vratam | agniḥ |
svam | anu | vratam |

viśva-śruṣṭiḥ | sakhi-yate | rayiḥ-iva | śravasyate |

adabdhah | hotā | ni | sadat | iḷah | pade | pari-vītaḥ | iḷah | pade ॥

adabdhah | hotā | ni | sadat | iḷah | pade | pari-vītaḥ | iḷah | pade ॥

^{1a}This one—¹⁰Agni, ²was born ^{1b}here ⁵as the summoner ⁶most strong for sacrifice, ¹²following ¹¹his own ¹³law of workings, ⁴upholding the laws ³of men ⁸in the wake of ⁹the law of workings ⁷of the aspirants, ^{14,17}taking up all inspirations, ^{15a}becoming ¹⁶as if a treasured ^{15b}friend, ¹⁷for the one who is filled with inspiration. ¹⁸The irresistible ¹⁹summoner ^{20,21}has sat down ²³in the seat ²²of revelation—²⁴in the wide-extended ²⁶seat ²⁵of revelation.

⁴ 10.21.3; ^{5/19} 4.6.4 ⁶ 7.15.6; ⁷ 3.27.10; ⁸ 3.15.3; ^{9/13} 7.5.4; ¹² 4.4.2 ¹⁶ 1.66.1; ¹⁷ 6.1.11; ^{20,21} 10.70.6; ^{22/25} 10.70.1; ^{23/26} 8.23.9; ²⁴ 4.3.2

[Notes]

This Vachas indicates anandamaya vijnana [rayiḥ-iva śravasyate] & irresistible [adabdhah] success by undiscouraged offering of all the activities to God, sole Being & Master of all becomings. [10/528]

This reference describes the movement which has occupied the morning; the growth of Agni as master of Tapas fulfilling the desires (anandamaya ishita) by self-effectivity of the Tapas [svam anu vratam]; taking up all the inspirations [viśva-śruṣṭiḥ] based upon the Ananda and becoming no longer a mechanist of doubtful results but an entire friend [sakhi-yate]. The last line suggests the result intended for the movement, the full establishment [ni sadat] of complete manifested Tapas in the revelatory Vijnana (ilaspade). [10/715]

RECORD OF YOGA - II

5 January 1915

Rig Veda - 01.144.01

एति प्र होता व्रतमस्य माययोर्ध्वा दधानः शुचिपेशसं धियं ।

अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निसते ॥

एति¹ । प्र² । होता³ । व्रतम्⁴ । अस्य⁵ । मायया⁶ । ऊर्ध्वाम्⁷ । दधानः⁸ । शुचिपेशसम्⁹ । धियम्¹⁰ ।

अभि¹¹ । स्रुचः¹² । क्रमते¹³ । दक्षिणाऽआवृतः¹⁴ । याः¹⁵ । अस्य¹⁶ । धाम¹⁷ । प्रथमम्¹⁸ । ह¹⁹ । निसते²⁰ ॥

eti | pra | hotā | vratam | asya | māyayā | ūrdhvām | dadhānaḥ | śuci-peśasam | dhiyam |
abhi | srucaḥ | kramate | dakṣiṇā-āvṛtaḥ | yāḥ | asya | dhāma | prathamam | ha | niṣate ॥

³Agni, the divine force, ^{2,1}precedes ⁴the present movement of action ⁶by the concealed creative & formative Maya ⁵of the Master of the Yoga ⁸holding in himself ¹⁰a thought ⁹pure [śuci] in form of vision [peśasam] & ⁷exalted to the Vijnana [11/789; 795]. ¹⁴Arriving with Goddess Dakshina, ¹³he [Agni] strides ¹¹toward ¹²the ladles, ¹⁵which ²⁰kiss ¹⁶his ¹⁸supreme ¹⁷seat.

¹³ 8.100.12; ¹⁴ the goddess of understanding (5.1.3); ¹⁷ 6.2.9; ¹⁸ 5.11.2

[Notes]

This is the sense of the present obstruction & its eventualities. [11/789; 795]

महे नो अद्य बोधयोषो राये दिवित्मती ।

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥

महे¹ । नः² । अद्य³ । बोधय⁴ । उषः⁵ । राये⁶ । दिवित्मती⁷ ।

यथा⁸ । चित्⁹ । नः¹⁰ । अबोधयः¹¹ । सत्यऽश्रवसि¹² । वाय्ये¹³ । सुऽजाते¹⁴ । अश्वऽसूनृते¹⁴ ॥

mahe | naḥ | adya | bodhaya | uṣaḥ | rāye | divitmatī |

yathā | cit | naḥ | abodhayaḥ | satya-śravasi | vāyye | su-jāte | aśva-sūnrte ||

⁴Awaken ²us ³today, ⁵O dawn, ¹to thy vast ⁶bliss ⁷bearing in thee the light of heaven, ⁹even ⁸as then ¹¹didst thou awaken ¹⁰us ¹²when the inspiration [śravasi] of the Truth [satya] ¹³opened wide upon us, ¹⁴O thou whose perfect [su] birth [jāte] is ^{14a}a truth and gladness [sūnrte] of the life's movement [aśva]. [14/303]

⁵O Dawn, ⁷come with all thy splendours of heaven, ⁴awaken ²us ³today ¹to the great ⁶felicity, ⁹even ⁸as once ¹¹thou awakenedst ¹⁰us, — ¹³in the sonhood of the birth of knowledge, ¹²in the inspired hearing [śravasi] of the Truth [satya] [lit. at the sacrifice of Satyaśravas]. ¹⁴O, thy birth [jāte] is complete [su]! ¹⁵O, truth is [su] in the tramp of thy steeds [aśva]! [15/549]

¹²The name of the Rishi [Satyaśravas] is here a covert figure for the characteristics of the Sun-birth in man. [15/549 fn 1]

[Notes]

The Sortileges are always appropriate; they are not always immediately fulfilled in their entirety. The reference given describes the movement towards which the Siddhi is directed [mahe naḥ adya bodhaya uṣaḥ rāye divitmatī], as yesterday's, अग्ने ऋतस्यासि क्षयो वामस्य भूरेः* gave the preliminary movement begun yesterday, not finished**. [11/800]

* Rig Veda - 06.013.02

त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।

अग्ने मित्रो न बृहत ऋतस्याऽसि क्षत्ता वामस्य देव भूरेः ॥

त्वम्¹ भगः² नः³ आ⁴ हि⁵ रत्नम्⁶ इषे⁷ परिज्माऽइव⁸ क्षयसि⁹ दस्मऽवर्चाः¹⁰ ।

अग्ने¹¹ मित्रः¹² न¹³ बृहतः¹⁴ ऋतस्य¹⁵ असि¹⁶ क्षत्ता¹⁷ वामस्य¹⁸ देव¹⁹ भूरेः²⁰ ॥

tvam¹ bhagaḥ² naḥ³ ā⁴ hi⁵ ratnam⁶ iṣe⁷ parijmā'iva⁸ kṣayasi⁹ dasma'varcāḥ¹⁰ ।

agne¹¹ mitraḥ¹² na¹³ brhataḥ¹⁴ ṛtasya¹⁵ asi¹⁶ kṣattā¹⁷ vāmasya¹⁸ deva¹⁹ bhūreḥ²⁰ ॥

¹Thou art ²Bhaga of the felicities and ¹thou ^{4,7}pourest ³on us ⁶the ecstasy and ⁹takest up thy house in us, ⁸a pervading presence and ¹⁰a potent splendour. ¹⁹O divine ¹¹Fire, ¹³like ¹²Mitra ¹thou ¹⁶art ¹⁷a feeder ¹⁴on the vast ¹⁵Truth and ²⁰the much ¹⁸joy and beauty. [16/76]

²bhagaḥ ¹²mitraḥ - The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living. [15/442 *fn* 3]

¹⁷quoted as क्षयो in 11/800

[Notes]

** With the remanifestation of the intense Kamananda [vāmasya bhūreḥ] a progress is visible in Vaidyuta [agne] which now flows through the body with a great intensity, distinctness & spontaneity. Tivra is also manifesting greater intensity & vishaya is acquiring it [kṣattā]. [11/799]

10 January 1915

Rig Veda - 01.138.01

प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तंदते स्तोत्रमस्य न तंदते ।
अर्चामि सुम्नयन्नहमंत्यूतिं मयोभुवं ।
विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥

प्रप्र¹ । पूष्णः² । तुविऽजातस्य³ । शस्यते⁴ । महिऽत्वम्⁵ । अस्य⁶ । तवसः⁷ । न⁸ । तन्दते⁹ । स्तोत्रम्¹⁰ । अस्य¹¹ । न¹² ।
तन्दते¹³ ।

अर्चामि¹⁴ । सुम्नयन्¹⁵ । अहम्¹⁶ । अन्तिऽऊतिम्¹⁷ । मयःऽभुवम्¹⁸ ।
विश्वस्य¹⁹ । यः²⁰ । मनः²¹ । आऽयुयुवे²² । मखः²³ । देवः²⁴ । आऽयुयुवे²⁵ । मखः²⁶ ॥

pra-pra | pūṣṇaḥ | tuvi-jātasya | śasyate | mahi-tvam | asya | tavasaḥ | na | tandate | stotram |
asya | na | tandate |
arcāmi | sumna-yan | aham | anti-ūtim | mayāḥ-bhuvam |
viśvasya | yaḥ | manaḥ | ā-yuyuve | makhaḥ | devaḥ | ā-yuyuve | makhaḥ ॥

¹Further and further ⁴is proclaimed ⁵the greatness ³of the multiply-born ²Pushan. ⁵The greatness ⁶of him, ⁷the strong, ⁸is not ⁹destroyed—¹⁰the song of affirmation ¹¹of him ¹²is not ¹³destroyed. ¹⁶I ¹⁴sing the word of illumination ¹⁷to him, who increases [ūtim] close about and within [anti], ¹⁸bringing with him [bhuvam] the Ananda [mayāḥ] ¹⁵which increases in peace and joy, and ²⁰who, ²³the bounteous, ²²applies himself ²¹to the mind ¹⁹of all—²⁶the bounteous ²⁴god ²⁵applies himself.

¹ 5.5.5; ³ [15/77]; ⁴ 7.8.3; ⁵ 10.4.4; ⁷ 7.6.1; ¹⁰ 8.101.5; ¹¹ [14/367 fn 8]; ¹⁴ 10.12.4; ¹⁵ 5.8.7;
^{23/26} 3.31.7 [one with fullness of riches or plenitude of riches]

[Notes]

That is, the growth of the Vijnana in many forms [tuvi-jātasya] increases, its *mahattwa* is not [na] destroyed [^{8/13}tandate] by the opposition.

It increases [¹⁷ūtim] close about & within the adhara [¹⁷anti] bringing with it the Ananda [¹⁸mayāḥ-bhuvam]; it is becoming more & more illuminated in the physical consciousness [arcāmi] which increases in peace & joy [¹⁵sumna-yan].

It is applying itself [^{22/25}ā-yuyuve] unperceived to the minds [²¹manaḥ] of all [¹⁹viśvasya] and overcoming the opposition of the littleness, besieging the mentality of the world with the Truth.

[11/802-03]

[?]

तत्त्वंपदर्थो तृतीयेऽध्याये निरूपितौ यद्यपि तथाऽपि त्वंपदार्थो नात्यन्तं निरूपितस्तदर्थमयं पञ्चमोऽध्याय आरभ्यते ।
धातुः प्रसादोपायस्तत्र चतुर्थेऽध्याये निरूपितः ।

tattvaṃpadarthau tṛtīye'dhyāye nirūpitau yadyapi tathā'pi tvam̐padārtho nātyantaṃ
nirūpitastadarthamayaṃ pañcama'dhyāya ārabhyate | dhātuḥ prasādopāyastatra
caturthe'dhyāye nirupitaḥ |

The nature & the person [tattvaṃ-padarthau] have been formed [ni-rūpitau] in the first three
chatusthayas [tṛtīye-adhyāye], but [tathā-api] not being sufficient [na-atyantaṃ] the fifth
[pañcama-adhyāya] is now being pressed [ārabhyate]. The means of purification [prasāda-
upāya] of the matter [dhātuḥ] is being pursued [nirupitaḥ] in the fourth [caturthe-adhyāye].
[11/814]

Chhandogya Upanishad - VIII.3.4

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति
होवाचतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

अथ¹ यः² एषः³ सम्प्रसादः⁴ अस्मात्⁵ शरीरात्⁶ समुत्थाय⁷ परम्⁸ ज्योतिः⁹ उपसम्पद्य¹⁰ स्वेन¹¹ रूपेण¹² अभिनिष्पद्यते¹³
एषः¹⁴ आत्मा¹⁵ इति¹⁶ ह¹⁷ उवाच¹⁸, एतत्¹⁹ अमृतम्²⁰ अभयम्²¹ एतत्²² ब्रह्म²³ इति²⁴ तस्य²⁵ ह²⁶ वै²⁷ एतस्य²⁸
ब्रह्मणः²⁹ नाम³⁰ सत्यम्³¹ इति³² ॥

atha yaḥ eṣaḥ samprasādaḥ asmāt śarīrāt samutthāya param jyotiḥ upasampadya svena
rūpeṇa abhiniṣpadyate eṣaḥ ātmā iti ha uvāca, etat amṛtam abhayam etat brahma iti tasya
ha vai etasya brahmaṇaḥ nāma satyam iti ॥

"¹Now, ³this ⁴serene being, ⁷after rising ⁵from this ⁶physical body ¹⁰and attaining ⁸the Highest
⁹Light, ¹³reaches ¹¹his own true ¹²form. ¹⁴This is ¹⁵the Self." ¹⁶Thus ¹⁸he (i.e. the teacher,
questioned by his pupils) spoke. ²⁴Continuing, he said: "¹⁹This is ²⁰the immortal, ²¹the
fearless. ²²This is ²³Brahman. ²⁸And of this ²⁹Brahman ³⁰the name is ³¹Satyam, the True. "
[upanishads.org.in]

[Notes]

This is the means. (ततो न रोगादिभयमित्याह). [11/814]

Swetaswatara Upanishad - III.7

ततः परं ब्रह्मपरं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।

विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥

ततः¹ परं² ब्रह्म³ परं⁴ बृहन्तं⁵ यथानिकायं⁶ सर्वभूतेषु⁷ गूढम्⁸ ।

विश्वस्य⁹ एकं¹⁰ परिवेष्टितारम्¹¹ ईशाम्¹² तं¹³ ज्ञात्वा¹⁴ अमृताः¹⁵ भवन्ति¹⁶ ॥

tataḥ param brahma param bṛhantaṁ yathānikāyaṁ sarvabhūteṣu gūḍham ।

viśvasya ekaṁ pariveṣṭitāraṁ īśāṁ tam jñātvā amṛtāḥ bhavanti ॥

²Higher ¹than this Personal Brahman is ⁵the infinite ⁴Supreme ³Brahman, ⁸who is concealed ⁷in all beings ⁶according to their bodies, and ¹⁰who, though remaining single, ¹¹envelops ⁹the whole universe. ¹⁴Knowing ¹³him to be ¹²the Lord, ¹⁶one becomes ¹⁵immortal.

[upanishads.org.in]

[Notes]

That is, the surrounding consciousness [viśvasya ekaṁ pariveṣṭitāraṁ] has to be normally felt as the Lord [īśāṁ tam jñātvā] and not only as the continent & material & determining substance. This consciousness of the Lord is resisted by the Asiddhi; all the rest is well established in the Darshana. [11/815]

28 January 1915

Rig Veda - 08.076.01

इमं नु मायिनं हुव इन्द्रमीशानमोजसा ।
मरुत्वन्तं न वृञ्जसे ॥

इमम्¹ । नु² । मायिनम्³ । हुवे⁴ । इन्द्रम्⁵ । ईशानम्⁶ । ओजसा⁷ ।
मरुत्वन्तम्⁸ । न⁹ । वृञ्जसे¹⁰ ॥

imam | nu | māyīnam | huve | indram | īśānam | ojasā |
marutvantam | na | vṛñjase ॥

⁴I call ¹this ⁵Indra ³having creative knowledge, ⁶the lord ⁷in his might, ⁸with his retinue of Maruts—⁹as if ¹⁰to pluck.

³ 5.58.2; ⁴ 1.30.9; ⁶ 1.7.8; ⁷ 1.7.8; ⁸ 1.101.1; ¹⁰ 6.11.5

Rig Veda - 08.076.02

अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः । वज्रेण शतपर्वणा ॥

अयम्¹ । इन्द्रः² । मरुत्सखा³ । वि⁴ । वृत्रस्य⁵ । अभिनत्⁶ । शिरः⁷ । वज्रेण⁸ । शतपर्वणा⁹ ॥

ayam | indrah | marut-sakhā | vi | vṛtrasya | abhinat | śiraḥ | vajreṇa | śata-parvaṇā ॥

¹This ²Indra, ³with the Maruts as comrades, ⁶split ⁴apart ⁷the head ⁵of Vritra ⁹with a hundred-jointed ⁸thunder-bolt.

⁶ 2.11.2; ⁸ 1.80.6; ⁹ 1.80.6

[Notes]

By this it seems to be indicated that the mental activity of the Tapas [indram...marutvantam...indrah marut-sakhā] has to be admitted and used to destroy the obstruction [vṛtrasya abhinat śiraḥ]. [11/822]

29 January 1915

Rig Veda - 02.002.09

एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्विवेषु मानुषा ।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥

एव¹ । नः² । अग्ने³ । अमृतेषु⁴ । पूर्व्य⁵ । धीः⁶ । पीपाय⁷ । बृहत्सदिवेषु⁸ । मानुषा⁹ ।
दुहाना¹⁰ । धेनुः¹¹ । वृजनेषु¹² । कारवे¹³ । त्मना¹⁴ । शतिनम्¹⁵ । पुरुरूपम्¹⁶ । इषणि¹⁷ ॥

eva | naḥ | agne | amṛteṣu | pūrvya | dhīḥ | pīpāya | bṛhat-diveṣu | mānuṣā |
duhānā | dhenuḥ | vṛjaneṣu | kārave | tmanā | śatinam | puru-rūpam | iṣaṇi ॥

⁵O pristine ³Fire, ¹even thus, ⁶the Thought ⁷has nourished ²our ⁹human things ⁴in the
immortals, ⁸in the great Heavens. ⁶The Thought is ²our ¹¹milch-cow, ¹⁴of herself ¹⁰she milks
¹³for the doer of works ¹²in his battles and ¹⁷in his speed to the journey ¹⁶the many forms and
¹⁵the hundreds of the Treasure. [16/37]

¹² vṛjaneṣu - struggle (6.11.6); the Gods are in constant battle with the Vritras and Panis to give to man (¹⁶
puru'rūpam – the many forms of treasures -) the herds, the waters and the Sun or the solar world, *gā,*
apaḥ, svaḥ. [15/109]

Rig Veda - 02.002.10

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
अस्माकं द्युम्नमधि पंच कृष्टिषूच्चा स्वर्णं शुशुचीत दुष्टरं ॥

वयम्¹ अग्ने² अर्वता³ वा⁴ सुवीर्यम्⁵ ब्रह्मणा⁶ वा⁷ चितयेम⁸ जनान्⁹ अति¹⁰ ।
अस्माकम्¹¹ द्युम्नम्¹² अधि¹³ पञ्च¹⁴ कृष्टिषु¹⁵ उच्चा¹⁶ स्वः¹⁷ न¹⁸ शुशुचीत¹⁹ दुस्तरम्²⁰ ॥

vayam¹ agne² arvatā³ vā⁴ su'vīryam⁵ brahmaṇā⁶ vā⁷ citayema⁸ janān⁹ ati¹⁰ ।
asmākam¹¹ dyumnam¹² adhi¹³ pañca¹⁴ kṛṣṭiṣu¹⁵ uccā¹⁶ svaḥ¹⁷ na¹⁸ śuśucīta¹⁹ dustaram²⁰ ॥

²O Fire, ^{8a}let ¹us ^{8b}conquer ⁵a hero-strength ³by the War-Horse, ^{4/7}or ^{8a}let ¹us ^{8b}awake to
knowledge ¹⁰beyond ⁹men ⁶by the Word; ^{19a}let ¹¹our ¹²light ^{19b}shine out ¹³in ¹⁴the Five
¹⁵Nations ¹⁶high and ²⁰invulnerable ¹⁸like ¹⁷the world of the Sun. [16/37]

⁸wake ¹in ourselves ⁵a strength of heroes ¹⁰beyond ⁹men's scope ³by the powers of the War-Horse ^{4/7}or ⁶
by the Word [16/37 *fn* 7]

¹⁴ pañca ¹⁵ kṛṣṭiṣu - five births for man, five worlds of creatures where works are done [15/118].

The aspiring **material creature** becomes the straining **vital man**; he in turn transmutes himself into
the subtle **mental and psychical being**; this subtle thinker grows into the wide, multiple and **cosmic**
man open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising

in attainment strives as the **spiritual man** for a higher peace, joy and harmony. These are the **five Aryan types**, each of them a great people **occupying its own province** or state of the total human nature. [15/376]

The (five) worlds in which, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies, are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284 *fn* 8]

[Notes]

The Dyumna [dyumnam] or luminous power (rajas, rochana) is established in the Bhuvar, it is now being established in the Divah [svaḥ śusūcīta]. The energy [su-vīryam] is ready in the active nervous power [arvatā] and in the soul-thought [brahmaṇā] although manifest chiefly in the work of knowledge, thought, writing etc, not in the things of Prithivi, the objective world. It is here that the mental thought [dhīḥ...mānuṣā] nourished [pīpāya] by the ideal [bṛhat-diveṣu] is yielding [duhānā] its full results [kārave]. [11/824-25]

30 January 1915

Rig Veda - 05.031.05

वृष्णे यत्ते वृषणो अर्कमर्चानिन्द्रावाणो अदितिः सजोषाः ।
अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तत दस्यून् ॥

वृष्णे¹ । यत्² । ते³ । वृषणः⁴ । अर्कम्⁵ । अर्चान्⁶ । इन्द्र⁷ । ग्रावाणः⁸ । अदितिः⁹ । सजोषाः¹⁰ ।
अनश्वासः¹¹ । ये¹² । पवयः¹³ । अरथाः¹⁴ । इन्द्रऽइषिताः¹⁵ । अभि¹⁶ । अवर्तन्त¹⁷ । दस्यून्¹⁸ ॥

vṛṣṇe | yat | te | vṛṣaṇaḥ | arkam | arcān | indra | grāvāṇaḥ | aditiḥ | sa-joṣāḥ |
anaśvāsaḥ | ye | pavayaḥ | arathāḥ | indra-iṣitāḥ | abhi | avartanta | dasyūn ||

²When ³to thee, ¹the Bull of the diffusion, ⁴the Lords of the diffusion ⁶sang ⁵the illumining hymn and ⁸the pressing stones ⁶chanted it and ⁹the Mother Infinite, ¹⁰of one mind with these, then ¹³the wheels ¹²that ¹⁴bear no chariot and ¹¹no horses draw them ¹⁵but God-in-Mind [indra] drives [iṣitāḥ], ¹⁷came rolling ¹⁶against ¹⁸the Destroyers. [14/273]

¹³ see 5.30.8 - madest heaven and earth like two wheels.

Rig Veda - 05.031.06

प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।
शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥

प्र¹ । ते² । पूर्वाणि³ । करणानि⁴ । वोचम्⁵ । प्र⁶ । नूतना⁷ । मघऽवन्⁸ । या⁹ । चकर्थ¹⁰ ।
शक्तिऽवः¹¹ । यत्¹² । विऽभराः¹³ । रोदसी¹⁴ इति । उभे¹⁵ इति । जयन्¹⁶ । अपः¹⁷ । मनवे¹⁸ । दानुऽचित्राः¹⁹ ॥

pra | te | pūrvāṇi | karaṇāni | vocam | pra | nūtanā | magha-van | yā | cakartha |
śakti-vaḥ | yat | vi-bharāḥ | rodasī iti | ubhe iti | jayan | apaḥ | manave | dānu-citrāḥ ||

²Thy ³former ⁴deeds ⁵I will speak ¹forth and ⁷the new ones ⁹that ¹⁰thou hast done, ⁸O Lord of the plenitudes, ¹²in that ¹¹thou, O holder of the Force, ¹³bearest [bharāḥ] in their wide extension [vi] ¹⁴our earth and heavens, ¹⁶conquering ¹⁸for man ¹⁷the waters ¹⁹bright [citrāḥ] with the rich distribution of our being [dānu]. [14/273-4]

¹³ uphold [bharāḥ] separately [vi] (10.80.4);

¹⁹ dānu - activity (4.4.7 - 16/662)

[Notes]

The first line [05.031.05] refers to the recent passive activity of the Aishwarya from which the nervous force & anandamaya movement (aswa and ratha) have been excluded [anaśvāsaḥ ...arathāḥ] in order that they may be replaced now by the right aswa & ratha. This is the new [nūtanā] action [karaṇāni] for Indra who with the Shakti in him [śakti-vaḥ] is to conquer

[jayan] the opposition & bring in the varied bright [citrāḥ] activity [dānu] of the *swarvatir apah* [apah]. [11/825]

27 February 1915

Rig Veda - 09.037.01

स सुतः पीतये वृषा सोमः पवित्रे अर्षति ।
विघ्नत्रक्षांसि देवयुः ॥

सः¹ । सुतः² । पीतये³ । वृषा⁴ । सोमः⁵ । पवित्रे⁶ । अर्षति⁷ ।
विघ्नन्⁸ । रक्षांसि⁹ । देवयुः¹⁰ ॥

saḥ | sutaḥ | pītaye | vṛṣā | somaḥ | pavitre | arṣati |
vi-ghnan | rakṣāṃsi | deva-yuḥ ॥

¹So ²pressed out ³for the drinking ⁴the strong abundance ⁵of the wine of delight ⁷pours ⁶into the place of the purifying [filter], ⁸destroying ⁹the giant powers, ¹⁰desiring in us [yuḥ] the gods [deva]. [14/331]

¹ Lit. such thou (5.9.1)

[Notes]

The opposition is now no longer from Vritra, Vala, the Dwayavins, but from the Nidah & the Rakshas,—in reality however from the Rakshas [rakṣāṃsi] giving the others their opportunity. [11/829]

4 May 1915

Rig Veda - 05.007.01

सखायः सं वः सम्यंचमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥

सखायः¹ सम्² वः³ सम्यञ्चम्⁴ इषम्⁵ स्तोमम्⁶ च⁷ अग्नये⁸ ।
वर्षिष्ठाय⁹ क्षितीनाम्¹⁰ ऊर्जः¹¹ नप्त्रे¹² सहस्वते¹³ ॥

sakhāyaḥ | sam | vaḥ | samyañcam | iṣam | stomam | ca | agnaye |
varṣiṣṭhāya | kṣitīnām | ūrjaḥ | naptre | sahasvate ॥

¹O comrades, ³in you ⁴an integral ⁵force ⁷and ²complete ⁶laud ⁸to Fire ⁹the most powerful
¹⁰among the peoples, ¹³to the mighty ¹²child ¹¹of energy. [16/267-8]

¹O comrades, ³in you ⁴an absolute ⁵force of impulsion ⁷and ²an utter ⁶affirming ⁸for the
Strength (Fire) ⁹that lavishes all his abundance ¹⁰on the worlds of our dwelling, ¹³for the
master of Force, ¹²for the son ¹¹of Energy. [15/417]

¹⁰or, on the dwellers of the world [15/417 fn 1]

[Notes]

This is now beginning to manifest & attempting to generalise itself.

...The सम्यक् ईष् was first brought forward in the morning; it is now established in the action.

The Agni is being developed ऊर्जो नप्त्रे सहस्वान्. [11/836]

4 July 1915

Rig Veda - 07.062.01

उत्सूर्यो बृहदर्चीष्यश्रेत्पुरु विश्वा जनिम मानुषाणां ।
समो दिवा ददृशे रोचमानः क्रत्वा कृतः सुकृतः कर्तृभिर्भूत् ॥

उत्¹ । सूर्यः² । बृहत्³ । अर्चीषि⁴ । अश्रेत्⁵ । पुरु⁶ । विश्वा⁷ । जनिम⁸ । मानुषाणाम्⁹ ।
समः¹⁰ । दिवा¹¹ । ददृशे¹² । रोचमानः¹³ । क्रत्वा¹⁴ । कृतः¹⁵ । सुकृतः¹⁶ । कर्तृभिः¹⁷ । भूत्¹⁸ ॥

ut | sūryaḥ | bṛhat | arcīṃṣi | aśret | puru | viśvā | janima | mānuṣāṇām |
samaḥ | divā | dadṛṣe | rocamānaḥ | kratvā | kṛtaḥ | su-kṛtaḥ | karṭṛ-bhiḥ | bhūt ॥

²The Sun has ⁵raised up ⁴his flames ¹aloft, ⁷(facing) all ⁶the many ⁸births ⁹of men. ¹³Shining, ¹²he is seen ¹⁰as the equal ¹¹to heaven. ¹⁵Created ¹⁴by the will of works ¹⁷by his creators ¹⁸he has become ¹⁶a doer of good deeds.

⁸ 5.5.3; ⁹ 5.7.3; ¹³ 7.3.9; ¹² 4.11.1; ¹⁴ 1.65.5; ¹⁶ 4.4.13

[Notes]

The fivefold plane [puru viśvā] is being manifested [janima] in thought [mānuṣāṇām] etc (puru viṣvā janima manushānam) with the illumined [rocamānaḥ] mind as the centre (samo divo dadrishe rochamāno) & the *bṛihad archis* [bṛhat arcīṃṣi] of the vijnana [sūryaḥ] as the source [su-kṛtaḥ]. [11/888]

Rig Veda - 07.062.02

स सूर्य प्रति पुरो न उद्गा एभिः स्तोमेभिरेतशेभिरेवैः ।
प्र नो मित्राय वरुणाय वोचोऽनागसो अर्यम्णे अग्नये च ॥

सः¹ । सूर्य² । प्रति³ । पुरः⁴ । नः⁵ । उत्⁶ । गाः⁷ । एभिः⁸ । स्तोमेभिः⁹ । एतशेभिः¹⁰ । एवैः¹¹ ।
प्र¹² । नः¹³ । मित्राय¹⁴ । वरुणाय¹⁵ । वोचः¹⁶ । अनागसः¹⁷ । अर्यम्णे¹⁸ । अग्नये¹⁹ । च²⁰ ॥

saḥ | sūrya | prati | puraḥ | naḥ | ut | gāḥ | ebhiḥ | stomebhiḥ | etaśebhiḥ | evaiḥ |
pra | naḥ | mitrāya | varuṇāya | vocaḥ | anāgasah | aryamṇe | agnaye | ca ॥

²O Sun, ^{6,7}you have arisen, ⁴in front ³towards ⁵us, ⁸with these ⁹lauds as well as ¹¹by the galloping ¹⁰of your white horses. ^{12,16}You will proclaim ¹³us ¹⁴to Mitra and ¹⁵Varuṇa ¹⁷to be sinless, and ¹⁸to Aryaman ²⁰and ¹⁹to Agni.

³ 7.1.18; ⁴ 4.7.9; ⁹ 4.10.1; ¹⁰ 4.15.5; ¹¹ 10.6.6; ¹⁷ 4.12.4

[Notes]

The five *purah* are being manifested even to the rupadrishti. The vijnana (surya) has yet

to ascend [ut gāḥ] into all. The completion of this movement will establish the eighth Affirmation* (of the nine, ebhīh stomebhīh), see May 20. [11/889]

* (8) Siddhi on the basis of the largeness in the five worlds is prepared, but not yet accomplished [11/846]

रदत्पथो वरुणः सूर्याय प्राणसि समुद्रिया नदीनां ।

सर्गो न सृष्टो अर्वतीऋतायंचकार महीरवनीरहभ्यः ॥

रदत्¹ । पथः² । वरुणः³ । सूर्याय⁴ । प्र⁵ । अर्णसि⁶ । समुद्रिया⁷ । नदीनाम्⁸ ।

सर्गः⁹ । न¹⁰ । सृष्टः¹¹ । अर्वतीः¹² । ऋतऽयन्¹³ । चकार¹⁴ । महीः¹⁵ । अवनीः¹⁶ । अहऽभ्यः¹⁷ ॥

radat | pathaḥ | varuṇaḥ | sūryāya | pra | arṇāsi | samudriyā | nadīnām |
sargaḥ | na | sṛṣṭaḥ | arvatīḥ | ṛta-yan | cakāra | mahīḥ | avanīḥ | aha-bhyaḥ ॥

³Varuṇa ¹cut out ²the paths ⁴for the sun. ⁷Floods ⁸of rivers ⁷went down to the sea, ¹⁰like ⁹galloping ¹²mares ¹¹loosed in their course, ¹³building the truth ⁵along those paths. ¹⁴He [Varuṇa] made ¹⁵great ¹⁶fostering streams ¹⁷for the days [manifestation].

⁷1.25.7; ⁹4.3.12; ¹¹1.72.10; ¹³2.1.2 or seeking the truth (5.12.3);

¹⁶5.11.5; The seven rivers or movements which descend from the superconscious being and fill the conscious ocean of our existence. They are called the Mothers, the fostering Cows, the Mighty Ones of Heaven, the Waters of Knowledge, the streams of the Truth, etc. [15/431 fn 4]

[Notes]

- 1) Wideness & purity of the Soul. (³Varuṇa)
- 2) Has to cut out [¹radat] paths [²pathaḥ] for the Vijnana [⁴sūryāya] in the mind.
- 3) Along [⁵pra] those paths [²pathaḥ] must be the flow [arṇāsi] of the higher existence [nadīnām].
- 4) The Tapsic impulses and will-thought have to [be] turned into truth of Vijnana [ṛta-yan].
- 5) So all the activities or streams of the existence [avanīḥ] have to be made [cakāra] vast [mahīḥ] for the dawns of the Vijnana [aha-bhyaḥ] by the rapid movement [arvatīḥ] of the wideness & purity [varuṇaḥ].

[11/897]

Rig Veda - 09.026.01

तममृक्षंत वाजिनमुपस्थे अदितेरधि ।
विप्रासो अण्व्या धिया ॥

तम्¹ । अमृक्षन्त² । वाजिनम्³ । उपऽस्थे⁴ । अदितेः⁵ । अधि⁶ ।
विप्रासः⁷ । अण्व्या⁸ । धिया⁹ ॥

tam । amṛkṣanta । vājinam । upa-sthe । aditeḥ । adhi ।
viprāsaḥ । aṇvyā । dhiyā ॥

⁷The illumined sages ²have groomed, ⁸by the force of the subtle ⁹thought, ¹that ³stead of
swiftness ⁴in the lap ⁵of Aditi.

²8.103.7; ³7.7.1; ⁷10.6.5; ⁸9.15.1; ⁹1.1.7

[Notes]

That is to say, the suspension of the vijnana action is for the purification [amṛkṣanta] of the Pranic Force [vājinam] in the vast of the infinite consciousness [aditeḥ upa-sthe] by the right action of the pure mind [aṇvyā dhiyā]. [11/904]

Rig Veda - 04.048.01

विहि होत्रा अवीता विपो न रायो अर्यः ।

वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥

विहि¹ । होत्रा² । अवीताः³ । विपः⁴ । न⁵ । रायः⁶ । अर्यः⁷ ।

वायो⁸ इति । आ⁹ । चन्द्रेण¹⁰ । रथेन¹¹ । याहि¹² । सुतस्य¹³ । पीतये¹⁴ ॥

vihi | hotrā | avitāḥ | vipaḥ | na | rāyaḥ | aṛyaḥ |

vāyo iti | ā | candreṇa | rathena | yāhi | sutasya | pītaye ॥

¹Do thou manifest ²the sacrificial energies ³that are unmanifested, ⁵even as ⁴a revealer ⁶of felicity and ⁷doer of the work; ⁸O Vayu, ^{9,12}come ¹¹in thy car ¹⁰of happy light ¹⁴to the drinking ¹³of the Soma wine. [15/306]

[Notes]

विहि होत्रा अवीता विपो न रायो अर्यः ।

The higher energies [hotrā] of the vijnana are trying to manifest, होत्रा अविता: Repeatedly indications that seem to be contradicted or in constant course of contradiction & the corresponding tapas fulfil themselves victoriously; but the fulfilment is not always perfect. [11/906]

Rig Veda - 05.060.06

यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।
अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥

यत्¹ । उत्तमे² । मरुतः³ । मध्यमे⁴ । वा⁵ । यत्⁶ । वा⁷ । अवमे⁸ । सुभगासः⁹ । दिवि¹⁰ । स्थ¹¹ ।
अतः¹² । नः¹³ । रुद्राः¹⁴ । उत¹⁵ । वा¹⁶ । नु¹⁷ । अस्य¹⁸ । अग्ने¹⁹ । वित्तात्²⁰ । हविषः²¹ । यत्²² । यजाम²³ ॥

yat | ut-tame | marutaḥ | madhyame | vā | yat | vā | avame | su-bhagāsaḥ | divi | stha |
ataḥ | naḥ | rudrāḥ | uta | vā | nu | asya | agne | vittāt | haviṣaḥ | yat | yajāma ॥

¹Whether, ³O Thought-powers, ¹¹you stand ⁹fulfilled in joy ²in the highest ⁵or ⁴in the middle ⁷or ⁸in the lowest ¹⁰heaven, ¹²thence ¹³to us, ¹⁴O violent ones. ¹⁵And thou too [¹⁷now - 2.4.8], ¹⁹O Flame of Will, ¹⁸with these ²⁰take knowledge ²¹of the oblation ²²that ²³we give to you as your sacrifice. [14/296]

Rig Veda - 05.060.07

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ष्णुभिः ।
ते मंदसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥

अग्निः¹ । च² । यत्³ । मरुतः⁴ । विश्ववेदसः⁵ । दिवः⁶ । वहध्वे⁷ । उत्तरात्⁸ । अधि⁹ । स्नुभिः¹⁰ ।
ते¹¹ । मन्दसानाः¹² । धुनयः¹³ । रिशादसः¹⁴ । वामम्¹⁵ । धत्त¹⁶ । यजमानाय¹⁷ । सुन्वते¹⁸ ॥

agniḥ | ca | yat | marutaḥ | viśva-vedasaḥ | divaḥ | vahadhve | ut-tarāt | adhi | snu-bhiḥ |
te | mandasānāḥ | dhunayaḥ | riśādasasḥ | vāmam | dhatta | yajamānāya | sunvate ॥

³When ¹the Will ²and ⁴you, O Thought-powers ⁵omniscient, ⁷you come driving ⁸from the higher ⁶heaven ⁹over ¹⁰the levels of the hill of our being, ¹³then in your rushing motion ¹²drunken with rapture ¹⁴destroying the powers that do us hurt ¹⁶establish ¹⁵desirable bliss ¹⁷for the sacrificer ¹⁸who presses the wine. [14/296]

[Notes]

This is an indication that the satyam (and ananda) are to be extended to the highest [ut-tame] or intuitive mind as well as the two others [madhyame vā...avame].

It has begun to be fulfilled to a certain extent. [11/908]

9 January 1917

Rig Veda - 05.042.10

य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।

यो वः शमीं शशमानस्य निंदात्तुच्छयान्कामान्करते सिष्विदानः ॥

यः¹ । ओहते² । रक्षसः³ । देवऽवीतौ⁴ । अचक्रेभिः⁵ । तम्⁶ । मरुतः⁷ । नि⁸ । यात⁹ ।

यः¹⁰ । वः¹¹ । शमीम्¹² । शशमानस्य¹³ । निन्दात्¹⁴ । तुच्छयान्¹⁵ । कामान्¹⁶ । करते¹⁷ । सिष्विदानः¹⁸ ॥

yaḥ | ohate | rakṣasaḥ | deva-vītau | acakrebhiḥ | tam | marutaḥ | ni | yāta |

yaḥ | vaḥ | śamīm | śaśamānasya | nindāt | tucchyān | kāmān | karate | sisvidānaḥ ॥

³The Rakshasas ¹who ²rush to the attack ⁴in the birth of the godheads,—⁷O Thought-gods, ⁶him ^{8,9}assail ⁵in your wheelless cars ¹⁰who ¹⁴confines ¹¹your ¹²work ¹³when man seeks his self-expression and ¹⁸with sweat of effort ¹⁷creates ¹⁵little fragmentary ¹⁶desires. [11/919]

² come galloping [5.52.10; 5.52.11 - 14/286]

[Notes]

This corresponds to the actual state of the siddhi. *Samata* is conquered; only vague unsubstantial touches of *asamata* can now trouble the outer physical skin of the *pranakosha*. Shakti on the basis of *dasya* is well founded, though still imperfect in the application of *śraddha* through uncertainty of knowledge & will and therefore imperfect also in *aishwarya* of *devībhava*. But the third *chatusthaya* is held back in order to get rid of the last fragments [tucchyān] of the ghost of desire [kāmān] which prevent the free identification of the effortless will with the cosmic Will and to get rid also of the defect of the thought which the Rakshasa still tries to limit [nindāt] to the stumbling movements of the intellect. [11/919]

Rig Veda - 08.001.26

पिबा त्वस्य गिर्वणः सुतस्य पूर्वपा इव ।

परिष्कृतस्य रसिन इयमासुतिश्चारुमदाय पत्यते ॥

पिब¹ । तु² । अस्य³ । गिर्वणः⁴ । सुतस्य⁵ । पूर्वपाःऽइव⁶ ।

परिऽकृतस्य⁷ । रसिनः⁸ । इयम्⁹ । आऽसुतिः¹⁰ । चारुः¹¹ । मदाय¹² । पत्यते¹³ ॥

piba | tu | asya | girvaṇaḥ | sutasya | pūrvapāḥ-iva |

pari-ḥkṛtasya | rasinaḥ | iyam | ā-sutiḥ | cāruḥ | madāya | patyate ॥

¹Drink ³of this ⁵pressed (soma), ⁴you who have joy in the word, ⁶like the first drinker [=Vāyu]. ⁹This ¹¹delightful ⁷purified ¹⁰libation ⁸of wine (soma) ¹³gallops ¹²for the rapture.
⁴ 2.6.3; ⁵8.38.4; ¹⁰ 8.74.2; ¹² 8.95.3; ¹³ 9.45.4

[Notes]

परिष्कृतस्य रसिन इयमासुतिश्चारुमदाय पत्यते ॥

The Ananda purified [⁷pari-kṛtasya] felt a little afterwards flowing through [patyate] the sukshma body like a sweet [madāya] and delightful [¹¹cāruḥ] wine (juice of grapes) [⁸rasinaḥ].
[11/920]

10 January 1917

Rig Veda - 05.025.05

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥

अग्निः¹ तुविश्रवः² उत्तमम्³ तुविब्रह्माणम्⁴ उत्तमम्⁵ ।
अतूर्तम्⁶ श्रावयत्पतिम्⁷ पुत्रम्⁸ ददाति⁹ दाशुषे¹⁰ ॥

agniḥ | tuviśravaḥ-tamam | tuvi-brahmāṇam | ut-tamam |
atūrtam | śravayat-patim | putram | dadāti | dāśuṣe ॥

¹Fire ⁸gives ⁹to the giver ⁴that highest ⁵unpierced ⁷Son ²in whom are many inspirations and ³the multitude of the Words of Knowledge, ⁷the Son ⁶who opens the hearing of the Truth to his possessor. [16/291]

¹The Will [Agni] ⁸gives ⁹to the giver of sacrifice ⁷the Son born of his works ²who teems with the many inspirations and ³the many voices of the soul, ⁴the highest, ⁵the unassailable, ⁶the Master of things who opens our ears to the knowledge. [15/461]

⁷The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging. [15/461 fn 1]

[Notes]

Not immediate future. श्रावयत्पतिं indicates vijñānamaya realisation of the Ishwara. [11/920]

Gita Mahatmyam (Vaisnaviya-tantra-sara) - Verse 28

यशः सौभाग्यमारोग्यं लभते नात्र संशयः ।
दयितानां प्रियो भूत्वा परमं सुखमश्नुते ॥

यशः¹ सौभाग्यम्² आरोग्यं³ लभते⁴ नात्र⁵ संशयः⁶ ।
दयितानां⁷ प्रियो⁸ भूत्वा⁹ परमं¹⁰ सुखम्¹¹ अश्नुते¹² ॥

yaśaḥ saubhāgyam ārogyaṁ labhate nātra saṁśayaḥ
dayitānām priyo bhūtvā paramaṁ sukham aśnute

⁵And without ⁶a doubt, ⁴he shall enjoy ¹fame, ²fortune, and ³good health. ^{8,9}He shall enjoy the affection ⁷of those dear to him, and ¹²he shall know ¹⁰the highest ¹¹happiness. [Compiler]

[Notes]

Distant future, questioned by mind. In answer...[11/920]

Rig Veda - 05.025.05

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।

तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥

कृणुष्व¹ पाजः² प्रसितिम्³ न⁴ पृथ्वीम्⁵ याहि⁶ राजाऽइव⁷ अमऽवान्⁸ इभेन⁹ ।

तृष्वीम्¹⁰ अनु¹¹ प्रसितिम्¹² द्रूणानः¹³ अस्ता¹⁴ असि¹⁵ विध्य¹⁶ रक्षसः¹⁷ तपिष्ठैः¹⁸ ॥

kr̥ṇuṣva pājaḥ pra'sitim na pṛthvīm yāhi rājā'iva ama'vān ibhena |

tr̥ṣvīm anu pra'sitim drūṇānaḥ astā asi vidhya rakṣasaḥ tapiṣṭhaiḥ | |

¹Make ²thy mass ⁴like ⁵a wide ³marching, ⁶go ⁷like a king ⁸full of strength ⁹with his following, ¹³running ^{11a}:in the ¹⁰rapid ^{11b}passage of ¹²thy march; ¹⁵thou art ¹⁴the Archer, ¹⁶pierce ¹⁷the demons ¹⁸with thy most burning shafts. [16/227-8]

¹Make ²the mass of thy strength ⁴like ⁵a wide ³marching, ⁶go ⁷like a king ⁸strong ⁹with his army; ¹³charging ¹¹in the line of ¹⁰thy swift ¹²march, — ¹⁴an Archer ¹⁵art thou, — ¹⁶pierce ¹⁷the Rakshasas ¹⁸with thy most burning strengths. [16/660]

²pājaḥ- strength, but with the idea of mass, bulk [16/660]

³prasitim may mean a path, but literally it seems to mean an assault or a march [16/660]

[Notes]

...In answer...That is by rapidity of development [tr̥ṣvīm anu pra'sitim drūṇānaḥ] of the divine Will and its destruction [vidhya] of the opposing powers [rakṣasaḥ], the thing may be realised even in this life. [11/920]

Gita - V.24

योऽन्तःसुखोऽन्तरारामस्तथान्तज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

यः¹ अन्तः-सुखः² अन्तः-आरामः³ तथा⁴ अन्तः-ज्योतिः⁵ एव⁶ यः⁷ ।

सः⁸ योगी⁹ ब्रह्म-निर्वाणम्¹⁰ ब्रह्म-भूतः¹¹ अधिगच्छति¹² ॥

yaḥ antaḥ-sukhaḥ antaḥ-ārāmaḥ tathā antaḥ-jyotiḥ eva yaḥ |

saḥ yogī brahma-nirvāṇam brahma-bhūtaḥ adhigacchati | |

¹He who ²has the inner happiness and ³inner ease and repose ⁴and ⁵the inner light, ⁸that

⁹Yogin ¹¹becomes the Brahman and ¹²reaches ¹⁰self-extinction in the Brahman, brahmanirvāṇam. [19/236]

Gita - V.25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

लभन्ते¹ ब्रह्म-निर्वाणम्² ऋषयः³ क्षीण-कल्मषाः⁴ ।

छिन्न-द्वैधाः⁵ यत-आत्मानः⁶ सर्व-भूतहिते⁷ रताः⁸ ॥

labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇa-kalmaṣāḥ |
chinna-dvaidhāḥ yata-ātmānaḥ sarva-bhūtahite ratāḥ | |

³Sages ¹win ²Nirvana in the Brahman, ⁴they in whom the stains of sin [kalmaṣāḥ] are effaced [kṣīṇa] and ⁵the knot of doubt [dvaidhāḥ] is cut asunder [chinna], ⁶masters [yata] of their selves [ātmānaḥ], ⁸who are occupied ⁷in doing good [hite] to all [sarva] creatures [bhūta]. [19/237]

[Notes]

Doubt is being destroyed [chinna-dvaidhāḥ] by the growth of the ideality, samata and dasya perfected have got rid of egoistic desire and its attendant stains [kṣīṇa-kalmaṣāḥ], the Ishwara is governing the being [yata-ātmānaḥ]; therefore the time has come to establish the inner joy [antaḥ-sukhaḥ] and light [antaḥ-jyotiḥ], in itself entirely, the joy of things being merely its outflowing & not at all dependent on things. With this will come the completion of the brahmabhava by the dissolution of the remnants of mentality & the power to begin the karma. Thus *atmarati* & *brahmabhava* are already established, but still besieged by old habits of mind & therefore still imperfect. [11/921]

अंतःसुख & अंतराराम [Gita-V.24] being assured, अन्तर्ज्योति [Gita-V.24] is increasing. Agni is massing strength (कृणुष्व पाजः [RV- 5.25.5]) in order to create a wide & swift movement (पृथ्वी प्रसिति & तृष्वी प्रसिति [RV-5/25/5]). But the principal action still needed is that of the Maruts रक्षसो नि यात [RV-5.42.10]. [11/923]

Antarjyoti [Gita-V.24] may now be considered as established. Brahma-bhava is growing, but has to be made more vivid & steady....The पाजः, पृथ्वी प्रसिति & तृष्वी प्रसिति [RV-5.25.5] are founded. What is left is the destruction of the limiting Rakshasas and the royal march of Agni. यो .. तुच्छयान्कामान् करते सिध्दिवानः [RV-5.42.10] that Rakshasa is being destroyed rapidly. The निदः—यो शर्मा शशमानस्य निदात् [RV-5.42.10] has lost much of his field, but still holds the body & the karma and is not quite driven out of the ideality. [11/925]

The पृथु पाजः [RV-5.25.5] is now accomplished, but it is not as yet sufficiently full of driving

force to follow an entirely तृष्णी प्रसिती [RV-5.25.5]. Still the rapidity in the third chatusthaya is great; it has to be perfect. [11/927-28]

Rig Veda - 01.080.01

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनं ।

शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यं ॥

इत्था¹ । हि² । सोमे³ । इत्⁴ । मदे⁵ । ब्रह्मा⁶ । चकार⁷ । वर्धनम्⁸ ।

शविष्ठ⁹ । वज्रिन्¹⁰ । ओजसा¹¹ । पृथिव्याः¹² । निः¹³ । शशाः¹⁴ । अहिम्¹⁵ । अर्चन्¹⁶ । अनु¹⁷ । स्वऽराज्यम्¹⁸ ॥

itthā | hi | some | it | made | brahmā | cakāra | vardhanam |

śaviṣṭha | vajrin | ojasā | pṛthivyāḥ | niḥ | śaśāḥ | ahim | arcan | anu | sva-rājyam ||

¹Rightly ⁵in the intoxicating ³Soma-wine ⁶the Priest of the word ⁷has made ⁸thy increase. ⁹O most puissant ¹⁰Thunderer, ¹¹by thy might ^{13,14}thou hast expelled ¹²from the earth ¹⁵the Serpent, ¹⁶singing the word of illumination ¹⁷in ¹⁸the law of thy self-empire. [14/225]

¹⁷ in the wake of (3.15.3)

[Notes]

This indicates the possession of the knowledge [brahmā...vardhanam] by the Ananda [some...made] and the summing up of the work of the Maruts in the revelation of the Indra godhead [vajrin], divine Mind of vijnana destroying [niḥ śaśāḥ] the obstacles summed up in the one Vritra-force [ahim]. [11/937]

यद् वाहिष्ठं तदग्नये बृहदर्चं विभावसो ।
महिषीव त्वद् रयिस्त्वद् वाजा उदीरते ॥

यत्¹ वाहिष्ठम्² तत्³ अग्नये⁴ बृहत्⁵ अर्च⁶ विभाऽवसो⁷ ।
महिषीऽइव⁸ त्वत्⁹ रयिः¹⁰ त्वत्¹¹ वाजाः¹² उत्¹³ ईरते¹⁴ ॥

yat | vāhiṣṭham | tat | agnaye | bṛhat | arca | vibhā-vaso |
mahiṣī-iva | tvat | rayiḥ | tvat | vājāḥ | ut | īrate ॥

⁴For the Fire ³that ¹which is ²most wide to bear! ⁶Sing one word ⁵that is vast, ⁷O thou who hast light for thy riches. ⁹Thine is ⁸as if a mighty ¹⁰treasure; ¹¹thine ^{13,14}ascend ¹²the plenitudes. [16/291]

³That ¹which is ²strongest in us to upbear, ⁴we give it to the Will [Agni]. ⁶Sing out ⁵the Vast, ⁷O thou whose wide substance is its light. ⁹Thy ¹⁰opulence is ⁸as if the largeness of the Goddess herself; ¹³upward ¹⁴is the rush of ¹¹thy ¹²plenitudes. [15/462]

⁸Aditi, the vast Mother [15/462 fn 2]

[Notes]

यद् वाहिष्ठं तदग्नये बृहदर्चं विभावसो ।

That is to say, the general light in the mentality has to be turned into [ut īrate] a large illumination of ideal knowledge [bṛhat arca vibhā-vaso] which will be a firm support [vāhiṣṭham] for the ideal will [agnaye]. [11/940]

Gita - VII.8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

रसः¹ अहम्² अप्सु³ कौन्तेय⁴ प्रभा⁵ अस्मि⁶ शशि-सूर्ययोः⁷ ।

प्रणवः⁸ सर्व-वेदेषु⁹ शब्दः¹⁰ खे¹¹ पौरुषम्¹² नृषु¹³ ।

rasaḥ aham apsu kaunteya prabhā asmi śaśi-sūryayoḥ ।
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam nṛṣu ।

²I ⁶am ¹taste ³in the waters, ⁴O son of Kunti, ²I ⁶am ⁵the light ⁷of sun and moon, ²I ⁶am
⁸pranava (the syllable OM) ⁹in all the Vedas, ¹⁰sound ¹¹in ether and ¹²the manhood ¹³in man.
[bhagavadgita.org.in]

[Notes]

“I [aham] am [asmi] taste [rasaḥ] in the waters [apsu], sound [śabdaḥ] in ether [khe], scent in earth, energy of light in fire,” and, it may be added for more completeness, touch or contact in air. “I am the light [prabhā] of sun and moon [śaśi-sūryayoḥ], the manhood [pauruṣam] in man [nṛṣu], ... “I am pranava [praṇavaḥ] in all the Vedas [sarva-vedeṣu],” that is to say, the basic syllable OM, which is the foundation of all the potent creative sounds of the revealed word; OM is the one universal formulation of the energy of sound and speech, that which contains and sums up, synthetises and releases all the spiritual power and all the potentiality of Vak and Shabda and of which the other sounds, out of whose stuff words of speech are woven, are supposed to be the developed evolutions. That makes it quite clear. It is not the phenomenal developments of the senses or of life or of light, intelligence, energy, strength, manhood, ascetic force that are proper to the supreme Prakriti. It is the essential quality in its spiritual power that constitutes the Swabhava. It is the force of spirit so manifesting, it is the light of its consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power is the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances. [19/272-73]

Completion of the Brahma-chatusthaya in the perception and sense of all things as the conscious body of the Purushottama. This was prepared by the *sors* [sortilege - above],...followed by the sense of the Ishwara as the delight [rasaḥ], in the flood of the being [apsu], the light of knowledge [prabhā] in the vijnana (sun [sūrya]) and mentality (moon [śaśi]), the word [śabdaḥ] and the thought, the tapas. This led to the perception and sense of all substance of matter and consciousness, quality, force, thought, action etc as the Ishwara. Formerly these perceptions were of separate things (tattwas, elements) and temporary, though

often of long duration, but now it is global, integral and steadfast. It rejects the remnants of the intellectual fragmentation and division which still come to deny its completeness.
[11/1041-42]

10 May 1918

Rig Veda - 09.069.10

इंदविद्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः ।

भरा चंद्राणि गृणते वसूनि देवैर्द्यावापृथिवी प्रावतं नः ॥

इन्दो¹ इति । इन्द्राय² । बृहते³ । पवस्व⁴ । सुमृळीकः⁵ । अनवद्यः⁶ । रिशादाः⁷ ।

भर⁸ । चन्द्राणि⁹ । गृणते¹⁰ । वसूनि¹¹ । देवैः¹² । द्यावापृथिवी¹³ इति । प्र¹⁴ । अवतम्¹⁵ । नः¹⁶ ॥

indo iti | indrāya | bṛhate | pavasva | su-mṛṣīkaḥ | anavadyaḥ | riśādāḥ |

bhara | candrāṇi | gṛṇate | vasūni | devaiḥ | dyāvāpṛthivī iti | pra | avatam | naḥ ॥

¹O moon-wine - ⁶faultless and ⁷the destroyer of foes - ⁴flow forth ⁷with a gentle kindness ³to the vast ²Indra. ⁸Bring ⁹delightful ¹¹treasures ¹⁰to the singer. ¹³O Heaven and Earth, ¹²together with the gods—¹⁵increase ¹⁶us ¹⁴further.

¹ 5.18.2; ³ 5.12.1; ⁴ 9.1.1; ⁵ 1.71.8; ⁶ 4.1.20; ⁷ 1.26.4; ⁹ 5.42.3; ¹⁰ 1.58.9; ¹¹ 5.61.16; ¹² 5.29.9; ¹⁵ 1.109.7

[Notes]

इंदु is the Ananda, both ideal and physical—इंद्र बृहत् the large ideality. [11/1055]

20 May 1912

Shankara-Bhashyam on Brihadaranyaka Verse IV.3.6

...न समानजातियेनैवोपकारदर्शनात् -...

न¹ समान² जातियेन³ एव⁴ उपकार⁵ दर्शनात्⁶

...na samānajātiyenai vopakāradarśanāt -...

¹No, ⁶for we see that ⁴only ²things of the same ³class ⁵help each other. [Swāmī Mādhavānanda - The Bṛhadāraṇyaka Upaniṣad (with the Commentary of Śaṅkarācārya), wisdomlib.org]

[Notes]

While thinking of present British policy in India.

D[itt]o—of present state of siddhi with regard to mental & ideal thought & action, error & truth & the replacement of manas by vijnanam or satyam.

[11/1285]

Shankara-Bhashyam on Brihadaranyaka Verse IV.3.7

...अथ तेनेत्येव उपक्षीणः स्मार्तः प्रत्ययः, इदमिति च अन्य एव वार्तमानिकः प्रत्ययः क्षीयते, ततः

सादृश्यप्रत्ययानुपपत्तेः — तेनेदं सदृशमिति, अनेकदर्शिनः एकस्य अभावात्;...

अथ तेन् इति एव उपक्षीणः स्मार्तः प्रत्ययः, इदम् इति च अन्य एव वार्तमानिकः प्रत्ययः क्षीयते, ततः सादृश्यप्रत्यय अनुपपत्तेः — तेन् इदं सदृशम् इति, अनेकदर्शिनः एकस्य अभावात्

atha ten iti eva upakṣiṇaḥ smārtaḥ pratyayaḥ, idam iti ca anya eva vārtamānikaḥ pratyayaḥ kṣīyate, tataḥ sādṛśyapratyaya anupapatteḥ — ten idam sadṛśam iti, anekadarśinaḥ ekasya abhāvāt

...‘That’ refers to the remembrance of something seen; ‘this’ to the perception of something present. If [atha] after remembering [smārtaḥ] the past experience [pratyayaḥ] denoted by ‘that,’ [ten-ity-eva] consciousness should linger [kṣīyate] till the present moment [vārtamānikaḥ] referred to by ‘this,’ [idam-iti] then [tataḥ] the doctrine of momentariness would be gone [sādṛśya-pratyaya-anupapatteḥ]....If, however, the remembrance terminates with the notion of ‘that,’ and a different perception relating to the present (arises and) dies with the notion of ‘this,’ then no perception of similarity expressed by, ‘This is like that,’ [tena-idam sadṛśam-iti] will result, as there will be no single consciousness [ekasya abhāvāt]

perceiving more than one thing [aneka-darśinaḥ] (so as to draw the comparison). [Swāmī Mādhavānanda - The Bṛhadāraṇyaka Upaniṣad (with the Commentary of Śaṅkarācārya), wisdomlib.org]

[Notes]

Note. The chief difficulties now experienced are the habit of judging by past experience and association (smārtaḥ) and that of judging by present indications (vārtamānikaḥ) and the insufficient power of judging by inner vision directly straight on the vishaya. This again is due to the insufficient realisation of the jnanam Brahma, anekadarshi ekam. [11/1285]

Shankara-Bhashyam on Brihadaranyaka Verse IV.3.6

...यत् आदित्यादिविलक्षणं ज्योतिरान्तरं सिद्धमिति, एतदसत्:...

यत् आदित्य आदि विलक्षणं ज्योतिः अन्तरं सिद्धम् इति, एतत् असत्

yat āditya ādi vilakṣaṇaṃ jyotiḥ antaraṃ siddham iti, etat asat

You are wrong to state [etat-asat] as a proved fact [siddham-iti] that [yat] there is an inner light [jyotirḥ-antaraṃ] different from the sun etc [āditya-ādi-vilakṣaṇaṃ]. [Swāmī Mādhavānanda - The Bṛhadāraṇyaka Upaniṣad (with the Commentary of Śaṅkarācārya), wisdomlib.org]

[Notes]

All inner light [jyotirḥ-antaraṃ] effected [siddham], not of the vijnana [āditya-ādi-vilakṣaṇaṃ], is asat [etat-asat] & must be got rid of even if it seem to be intuition. [11/1285]

15 March 1913

[?]

यदा वै विजानात्यादिवाक्यम् व्याकुर्वत्रुत्तरमाह

यदा वै विजानाति आदिवाक्यम् व्याकुर्वत्र उत्तरम् आह

yadā vai vijānāti ādivākyaṃ vyākurvatra uttaram āha

[Notes]

When the vijnana is active [yadā vai vijānāti], he (the Master of the Yoga) developing [vy-ā-kurvatra] the initial Word [ādi-vākyaṃ], (OM, Brahman) declares all that follows [uttaram-āha]. First, activity of the vijnana, second, constant perception of the Brahman, third, knowledge of the world in the terms of the Brahman. [11/1311]

इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत ।

अस्मिन्हि वः सवने रत्नधेयं गमंत्विन्द्रमनु वो मदासः ॥

इह¹ । उप² । यात³ । शवसः⁴ । नपातः⁵ । सौधन्वनाः⁶ । ऋभवः⁷ । मा⁸ । अप⁹ । भूत¹⁰ ।

अस्मिन्¹¹ । हि¹² । वः¹³ । सवने¹⁴ । रत्नधेयम्¹⁵ । गमन्तु¹⁶ । इन्द्रम्¹⁷ । अनु¹⁸ । वः¹⁹ । मदासः²⁰ ॥

iha | upa | yāta | śavasah | napātaḥ | saudhanvanāḥ | ṛbhavaḥ | mā | apa | bhūta |
asmin | hi | vaḥ | savane | ratna-dheyam | gamantu | indram | anu | vaḥ | madāsaḥ ॥

⁷O Ribhus, ⁶sons of Sudhanvan, ⁵children ⁴of shining strength! ^{2,3}Travel ¹here, ⁸do not ¹⁰keep
⁹away, ¹²for ¹¹in this ¹⁴pressing ¹³of yours ^{16a}let ¹⁹your ²⁰raptures of the wine, ^{18,16b}follow
¹⁷Indra, ¹⁵who founds the ecstasy.

⁴ 5.6.9; ¹⁵ 4.13.1; ²⁰ 1.20.5

[Notes]

An exact application to the circumstances of the Yoga. The Ribhus [ṛbhavaḥ] are the gods of formation who proceed from the divine Tapas (शवसो नपातः) and use it to form thought, action & condition. This formative process is now the course of the Yoga [savane] (अस्मिन्हि वः सवने) and the delight of the ananda in the formative action [ratna-dheyam] is becoming habitual to the mind-force [indram] (रत्नधेयं इन्द्रं). At the moment, however, asiddhi had attacked, bringing defect of formation, defect of ananda, trouble & deficiency in the mind (defect of धन्वन्*). Hence the इह यात माप भूत. [11/1317]

* The Ribhus are powers of the Light who have descended into Matter and are there born as human faculties aspiring to become divine and immortal. In this character they are called children of Sudhanwan [saudhanvanāḥ], a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy. “Dhanwan” in this name does not mean “bow” but the solid or desertfield of Matter otherwise typified as the hill or rock out of which the waters and the rays are delivered. [15/338]

14 and 15 December 1913

Rig Veda - 01.176.03

यस्य विश्वानि हस्तयोः पंच क्षितीनां वसु ।

स्पाशयस्व यो अस्मद्भुग्दिव्येवाशनिर्जहि ॥

यस्य¹ । विश्वानि² । हस्तयोः³ । पञ्च⁴ । क्षितीनाम्⁵ । वसु⁶ ।

स्पाशयस्व⁷ । यः⁸ । अस्मद्भुक्⁹ । दिव्याऽइव¹⁰ । अशनिः¹¹ । जहि¹² ॥

yasya | viśvāni | hastayoḥ | pañca | kṣitīnām | vasu |

spāśayasva | yaḥ | asma-dhruk | divyā-iva | aśaniḥ | jahi ॥

O thou ¹in whose ³two hands are ²all ⁶the possessions ⁴of our five ⁵dwelling places, ⁷make clear to our eyes ⁸him who ⁹betrays [dhruk] us [asma], ¹²slay him ¹⁰even in heaven ¹¹becoming the thunderbolt. [14/392; 11/1319]

¹²slay him ⁸who ⁹would do us harm (1.36.16) ¹⁰as [iva] [would slay] a divine [divyā] ¹¹thunderbolt

Rig Veda - 01.176.04

असुन्वंतं समं जहि दूणाशं यो न ते मयः ।

अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते ॥

असुन्वन्तम्¹ । समम्² । जहि³ । दुःऽनशम्⁴ । यः⁵ । न⁶ । ते⁷ । मयः⁸ ।

अस्मभ्यम्⁹ । अस्य¹⁰ । वेदनम्¹¹ । दद्धि¹² । सूरिः¹³ । चित्¹⁴ । ओहते¹⁵ ॥

asunvantam | samam | jahi | duḥ-naśam | yaḥ | na | te | mayah |

asmabhyam | asya | vedanam | daddhi | sūriḥ | cit | ohate ॥

³Slay ¹him who presses not out the nectar, ⁴the indifferent and oppressed in hope, ⁵who ⁶is not ⁷thy ⁸lover, ¹²give ⁹us ¹¹the knowledge ¹⁰of him ^{13,14}becoming utterly luminous to the worshipper ¹⁵so that he bears up thy activities. [14/392; 11/1319]

[Notes]

Experienced, Dec 14 & 15th 1913. There are Powers of pure mind which are indifferent, equal to all things [samam], as in possession of the samata,—but they are void of active delight; they do not press out the wine of immortal delight [asunvantam], they possess man in that state when, his hopes oppressed [duḥ-naśam], he takes refuge in a passive & equal indifference [samam], and is no longer [na] in love [mayah] with mental activities [te]. In this state man takes this enemy of Indra & of his own perfection as a friend and helper. Mental force becoming entirely luminous in knowledge, sūriḥ, is to pierce this dangerous disguise &

make clear to the inner eye [spāśayasva] the true nature of this harmful agency [asma-dhruk], sama indeed, but asunvan, sama because dunasha & not because of equal delight. He is to be slain [jahi] in the pure mind [divyā] where he dwells by Indra in the form of the thunderbolt [aśaniḥ iva], mind force informed with vaidyuta energy from Mayas. A u hate is proleptic; the result of Indra or mind force becoming entirely luminous with the solar light of the ideal knowledge [sūriḥ] is to perfect the mental power of the Yogin so that he is strong to support & hold [ohate] all the activities of mental knowledge & of the temperament in their fullness. [14/392-3; 11/1319]

Rig Veda - 01.176.01

मत्सि नो वस्यइष्टय इन्द्रमिदो वृषा विश ।

ऋघायमाण इन्वसि शत्रुमन्ति न विंदसि ॥

मत्सि¹ । नः² । वस्यः³ इष्टये³ । इन्द्रम्⁴ । इन्दो⁵ इति । वृषा⁶ । आ⁷ । विश⁸ ।

ऋघायमाणः⁹ । इन्वसि¹⁰ । शत्रुम्¹¹ । अन्ति¹² । न¹³ । विन्दसि¹⁴ ॥

matsi | naḥ | vasyaḥ-iṣṭaye | indram | indo iti | vṛṣā | ā | viśa |
r̥ghāyamāṇaḥ | invasi | śatrum | anti | na | vindasi ॥

¹Be rapturous ²in us and ³a dwelling [vasyaḥ] for the sacrifice [iṣṭaye], ^{7,8}enter ⁶with mastery ⁴into Indra, ⁵O Soma; ¹⁰thou art powerful, ⁹moving forward, and ¹⁴thou meetest ¹³no ¹¹hostile forces ¹²on thy way. [14/393; 11/1320]

⁹ charging in the fight (1.61.13); going straight (1.10.8); ¹² within us (5.76.2), nearby (1.94.9)

[Notes]

Indra = pure Mind. Indu = Ananda. *Ishtaye* = for sacrifice or for wish fulfilled or for impulse or force of action. *Vriṣha* = as master or strongly or abundantly. ऋघायमाण = going straight up or ahead. The sortilege indicates the control of buddhi by the Ananda-tattwa of mind in its full force & abundance for thought, emotion & action and the forward & upward movement of the Yoga free from internal enemies. This movement begins decidedly today & progressively frees itself from the relics of the old movement of battle & struggling advance. Hitherto the movement was only being prepared. Now it is ready. [14/417]

The force described has established itself in the siddhi; effort, no longer self-effort, manifests itself as a force throwing itself [r̥ghāyamāṇaḥ] on the enemy & breaking down all opposition. This struggle is the working of mental force (Indra) possessed by the Vijnana and filled with mental ananda (Soma). Whenever Indra is thus infused with Soma, opposition seems to disappear [śatrum anti na vindasi]; it is only when Indra works without Soma, that the opposition has strength to prevail or at least to resist. [10/164]

Rig Veda - 01.176.02

तस्मिन्ना वेशया गिरो य एकश्चर्षणीनां ।
अनु स्वधा यमुप्यते यवं न चर्कृषदृषा ॥

तस्मिन्¹ । आ² । वेशय³ । गिरः⁴ । यः⁵ । एकः⁶ । चर्षणीनाम्⁷ ।
अनु⁸ । स्वधा⁹ । यम्¹⁰ । उप्यते¹¹ । यवम्¹² । न¹³ । चर्कृषत्¹⁴ । वृषा¹⁵ ॥

tasmin | ā | veśaya | giraḥ | yaḥ | ekaḥ | carṣaṇīnām |
anu | svadhā | yam | upyate | yavam | na | carḥṣat | vṛṣā ॥

¹In him ^{2,3}give to dwell ⁴our self-expressions, ⁵who is ⁶alone ⁷of the lords of action, and
⁸according to ¹⁰his movement ^{11a}is ⁹self-state ^{11b}sown in us & ¹⁵masterfully ¹⁴he cultivates
¹²that crop. [14/393; 11/1320]

[Notes]

The Srutis [giraḥ] of the Vijnana are to be established [ā veśaya] by Ananda [indo] in Vijnana Buddhi [indram ā viśa - preceding verse] which governs all the lower actions; the self-fixity [svadhā] of the higher Nature in its law of works is to be sown as a seed [upyate] in all the nature of the vijnana buddhi and perfected [carḥṣat] as corn [yavam na] is perfected by the rains & cleared [of] chaff on the threshing floor. [10/417-8]

Rig Veda - 01.176.05

आवो यस्य द्विबर्हसोऽर्केषु सानुषगसत् ।
आजाविन्द्रस्येदो प्रावो वाजेषु वाजिनं ॥

आवः¹ । यस्य² । द्विबर्हसः³ । अर्केषु⁴ । सानुषक्⁵ । असत्⁶ ।
आजौ⁷ । इन्द्रस्य⁸ । इन्दो⁹ इति । प्र¹⁰ । आवः¹¹ । वाजेषु¹² । वाजिनम्¹³ ॥

āvaḥ | yasya | dvi-barhasaḥ | arkeṣu | sānuṣak | asat |
ājau | indrasya | indo iti | pra | āvaḥ | vājeṣu | vājinam ॥

³He who has the twofold [dvi] fullness [barhasaḥ] and ¹his created being ⁶is ⁵free from flaw or crevice (continuous) ⁴in our realisations, ^{7a}in ²that ⁸Indra's ^{7b}struggle, ⁹O Indu, ^{10,11}prolong (protect) ¹³his richness ¹²in its havings. [14/393; 11/1320]

³ who has fullness of the two worlds (4.5.3 - 16/667), who has the biune energy of earth and heaven (5.80.4)

⁴ in our songs of illumination (5.5.4)

⁵ ānuṣak. Without interruption or gap; He [here, Indra] stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 fn 2]

यथा पूर्वैभ्यो जरितृभ्य इन्द्र मय इवापो न तृष्यते बभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुं ॥

यथा¹ । पूर्वैभ्यः² । जरितृभ्यः³ । इन्द्र⁴ । मयःऽइव⁵ । आपः⁶ । न⁷ । तृष्यते⁸ । बभूथ⁹ ।
ताम्¹⁰ । अनु¹¹ । त्वा¹² । निऽविदम्¹³ । जोहवीमि¹⁴ । विद्याम¹⁵ । इषम्¹⁶ । वृजनम्¹⁷ । जीरऽदानुम्¹⁸ ॥

yathā | pūrvebhyaḥ | jaritr-bhyaḥ | indra | mayā-iva | āpaḥ | na | trṣyate | babhūtha |
tām | anu | tvā | ni-vidam | johavīmi | vidyāma | iṣam | vrjanam | jīra-dānum ॥

¹As ²to thy former ³adorers, ⁴O Indra, ⁹thou cam'st into being ⁵as [iva] a lover [mayāḥ], ⁷like
⁶waters ⁸to the thirsty, ^{11a}even after ¹⁰that ^{11b}manner ¹³of soul-experience ¹⁴I call ¹²to thee.
¹⁵May we find ¹⁶the force ¹⁸that is intense & pierces ¹⁷in the slaying. [14/393; 11/1320]

¹¹in the wake of (3.15.3) ¹⁰that ¹³inmost knowledge of the being (1.96.2)

¹⁶iṣam – The power that enables us to make the journey through the night of our being to the divine Light
[15/413 fn 2]

¹⁶the impulsion ¹⁸that shall break swiftly through (1.171.6) or that is swift in strength (5.62.3) or swiftly
achieving (5.83.1) ¹⁷in the struggle (6.11.6)