## Brihadaranyaka upanishad pdf download

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Man. May no harm be done here, may the vessels of the great Seers continue in salvation, or these movements be in accord with the Divine Will, or this desire be motivated by Love, or that what is not benefactor sour will wither to obscurity. I was prostrate. Revised August 5, 2018 Chapter Four All love is the love of the Divine
Absolute. Section 1.4.1.1 Man. Janaka, Emperor Videha, took his place when Yajnavalkya came. Janaka said to him: Yajnavalkya what brought you here? To have some animals, or to hear some subtle questions asked? Both, O Emperor, said Yajnavalkya. We must talk about meditation on Brahman conditioning. This Brahman is
considered by limiting properties, i.e. by physical attributes in or as creation. Due to it is (apparently) the appearance within material creation is. Support for this Brahman is described by four legs or guarters. Understanding the absolute Brahman through this Brahman
involves meditating on a conscious face with Creation, such as speech, breathing, eye and ear. or fire, sun, moon and lightning, etc. and their understanding as that quarter of Brahman, which is a clear projection of the Absolute Brahman to facilitate the experience of worldly knowledge. At this point of understanding there is a division.
:-Those with an understanding of duality, who are still in ignorance of the immutable non-dual Absolute Brahman, see divinity or an eternal reality as manifest material in the universe. The idea is, the phenomenal existence, would be the organ of the eye proves, reasonably, the existence of divine knowledge. But, after it was explained, to
ignore this divinity is seen as residence in the material universe. Those who achieve the immutable non-duality of existence understand that the entire manifest universe is just a projection of that non-dual immutable absolute
knowledge in absolute consciousness. Of the immutable Brahman and the mutable conditional Brahman only the Absolute can be realized, because its existence is primary, It must be, but it cannot be known in itself. Brahman absolutely is achieved through a Yoga, a teacher and meditation. Brahman mutable standing in the universe
Brahman is the Absolute understood by felt phenomena. The considerations or meditations on this Brahman are for the householder, i.e. for the person who, for various reasons, is not yet expected to meditate directly on the Transcendent Absolute. Existence is the key. We do not know all the projected forms of Brahman that existed,
and we do not know all the projected forms of Brahman that will exist, but we do know about the eternal existence of the Absolute is found inside through Meditation, and Inquiry, whose view is true achievement. Although Yajnavalkya will explain the other legs or support of this Brahman to Janaka this will still only still only and inside through Meditation, and Inquiry, whose view is true achievement.
describe Brahman by the projected attributes, which are limitations in terms of understanding. We also know that Brahman does not condition or life force. Note Yajnavalkya's response to Janaka's reward offer after each verse: - My father was
of the opinion that he should not accept (wealth) from a disciple without fully instructing himlt seems Yajnavalkya himself indicates that this description of Brahman is not appropriate for Brahman is not appropriate 
is what Janaka is looking for from Yajnavalkya. Yajnavalkya continues: -4.1.2 'Let me hear what any of your teachers have told you'. Jitvan, son Silina, told me that the organ of speech (fire) is Brahman. That's what one who has a mother, a father and a teacher, so son Silina said, that the organ of speech is Brahman, for what can a person
who can't speak? But did he tell you about the home (body) and its support? No, he didn't. This Brahman is just a leg, Emperor then tell us, Yajnavalkya. The organ of speech is its residence and the ether (Undifferentiated) its support. It should be meditated as intelligence. 'What is intelligence, Yajnavalkya'? The organ of speech itself, O
Emperor, said Yainavalkya, through the organ of speech, 0 Emperor, a friend is known; Rg-Veda, Yaiur-Veda, Sama-Veda, Athar-vagirasa, (Vedic) history, mythology, arts, Upanisas, verses, aphorisms, elucidations and explanations, (effects) sacrifices, (of) offering olates in fire and (of) offering food and drink, this world and the next, and
all beings are known through the organ of speech, Emperor. The organ of the speech, Emperor, is the Supreme Brahman. The organ of speech never leaves the one who, knowing thus, meditates on it, all beings come eagerly to him, and being a god, he touches the gods. I'll give you a thousand cows with a bull like an elephant,
said Emperor Janaka. Yajnavalkya replied: My father was of the opinion that he should not accept from a disciple without fully instructing him. Yajnavalkya asked to hear what Janaka learned. This was Yajnavalkya replied: My father was of the opinion that he should not accept from a disciple without fully instructing him. Yajnavalkya asked to hear what Janaka learned. This was Yajnavalkya asked to hear what Janaka learned politely
The following five verses up to verse seven will also take into account Brahman created or the life force of desire. Yajnavalkya confirms the body of speech (fire) is Brahman. These following organs obvious as a projection of absolute knowledge are described by their individual divinity. Here the fire of the deity represents the organ of
speech. Because we are considering material manifestation in terms of divinity, then we should remember that we are considering the realm of a vital force is accurately described in terms of worldly
desire. what can a person who can't talk for? This question is to highlight the needs that arise for the fulfillment of this original desire for a body (organs) through which to experience worldly knowledge led to the manifestation of the organ of speech. The meaning is, a person being the result of this
original desire may not have all his desires to experience worldly knowledge fulfilled without all his organs. The organ of speech is also the means for the subsequent creation (symbolized by the fire of the deity) of other objects of desire. This Brahman is just one leg, Emperor... Then you tell us, Yajnavalkya (of the other three legs). :-The
organ of speech is its residencelt is with reference to the divinity of a reality that dwells in material creation is the illusion of a vital force of desire. the ether (Undifferentiated) its supportThe undifferentiated ether is the knowledge and
consciousness that is absolute Brahman. From this undifferentiated knowledge the organ of speech and all others appears, (is supported). The ether is the support of the Absolute from which material desires manifest themselves. This undifferentiated knowledge is unseen the fourth foot that sustains Creation, the realization of which is
the means of emancipation from the ignorance of creation. It should be meditated as intelligence as intelligence in the fire of the deity, we consider speech naming objects of desire that leads to their creation uses Absolute Knowledge or intelligence ... giving food and drink, this world and
the next, and all beings are known only by the organ of speech in this world and the next... all beings are known through the organ of speech is the sound of knowledge organized in creation. Organized
knowledge is intelligence. This material universe itself is organized by knowledge or intelligence in the form of AUM. The meaning is speech represents desire and all creation is the result (known) by desire. the organ of speech is the Supreme Brahman. This Supreme (dual, mutable) four-legged Brahman is the ultimate Brahman in terms
of Brahman with just one foot. But Absolute Consciousness (non-dual) Brahman is not this, not this vital force, Brahman conditional or speech never lets the one who knows how to meditate on it, This is to be done. The phenomena of creation (such as
speech) as having true divinity or existence, who knows thus meditates on it retains a material form (rebirth) within the Creation The organ of speech never leaves it. all beings come eagerly to him. Becoming a reborn father again, challenging this creation as food in itself, there will be others (in this realm of duality) eager to share their
food. and being a god, he touches the gods. What does he mean to be a god? The meaning of this is that, because of his meditation on the conditional Brahman sees its own material as a divine vital force. If he is a god, then what is the meaning of he touches the
gods? This means that, thanks to his understanding in the Consciousness of a divine vital force, his meditation will again cause him to imagine or create a universe with gods (touch the gods) for him to serve in exchange for his life. Reference: reference
Brihadaranyaka Upanishad 1.4.6, these are all his projections, because he is all godsThis is a statement that this meditation does not lead to emancipation by realizing the absolute non-dual consciousness. This should be done. I'll give you a thousand cows with a bull like an elephant, said Emperor Janaka. Yajnavalkya refuses Janaka's
gift because he has not yet taught Janaka about the absolute non-dual Brahman. As described at the beginning, Yajnavalkya knows that the manifestation of his form is this Supreme Brahman. 4.1.3 Let me hear whatever someone told you. Udanka, Sulba's
son, told me that the life force (Vayu) is Brahman. That's what the one who has a mother, a father and a teacher should say, as should the son said this, that the life force is Brahman, for what can a person who does not live have? But did he tell you about the home (body) and its support? No, he didn't. This Brahman is just one foot,
Emperor. Then tell us, Yajnavalkya. The life force is its residence, and the ether (Undifferentiated) its support. It should be meditated just as dear. What is it dear, Yajnavalkya? The vital force itself, Emperor, said Yajnavalkya, for the sake of the vital force, Emperor, sacrifices are made for one for which it should not be performed, and
accepts gifts from one from which they should not be accepted, and it is for the sake of the vital force, Emperor, that one runs the risk of life in any quarter it can go to. The life force never leaves the one who, knowing thus, meditates on it, all beings come eagerly to him, and being a god.
he touches the gods. I'll give you a thousand cows with a bull like an elephant,' said Emperor Janaka. Yajnavalkya replied: My father felt that you should not accept (wealth) from a disciple without fully instructing him.'Yajnavalkya asks again what Janaka learned about Brahman. Yajnavalkya confirms:- The life force (Vayu) is BrahmanAll
deities and gods are a projection of a vital force, which is in itself due to the original desire mans. Those who see reality in creation have forgotten the creation that sustains their lives. what can a person who does not live for? This
question refers once again to that original desire for mind and body (life) with which to experience material life. Having forgotten their true ignorant being I assume that their lives for the dearest thing in reality, which is the
love of the Absolute, the only pure desire. This Brahman is just one leg, Emperor... Then tell us, Yajnavalkya. (from the other three legs). :-The vital force is the material form of creation itself because of its desire. the ether (Undifferentiated) its supportThe
undifferentiated ether is knowledge and consciousness, which is absolute Brahman. From this undifferentiated knowledge all others appear, (is supported). This undifferentiated knowledge is the fourth unseen foot or the support of all in the Creation, the realization of which is the means of emancipation from the ignorance of creation. It
should be meditated as dear Meditation on the vital force as dear should show that is considered as dear will die (Brihadaranyaka Upanishad 1.4.8.) It is natural that someone who has not yet
realized the Absolute Self should consider the life of his form as who he really is, therefore, a life force or life will indeed be dearest. This person regards this precious possession of life as himself, so there would be nothing without it. one makes sacrifices... and accept gifts from someone from whom the illusion of a vital force should not
be accepted makes the ignorant imagine the divinity and the gods living in the Universe. This illusion leads to making offerings to the gods in exchange for favors, the conscious error that leads to rebirth. A vital force also maintains ignorance by assuming the right or merit to receive unworthy gifts. Such gifts are information that is
received but not properly understood (earned as knowledge). runs the risk of a lifetime in any quarter one can go to He gets into such a fear of losing his life (vital force), he will perform ignoble deeds to protect life from his form. Wherever he goes, in any quarter, all he has, his life, his dearest possession, will be his greatest fear if taken.
The life force, Emperor, is the Supreme Brahman. This Four-legged Brahman is the ultimate Brahman in terms of Brahman with just one foot. But Knowledge, Consciousness and Happiness is the absolutely immutable Brahman that transcends the duality of this Universe and its vital force. This is to be achieved. The vital force never
lets the one who knows how to meditate on it, he thus means he who sees his own entity supported by his vital force, he will never give up his material desire. all beings come eagerly to him. Becoming a reborn father again, a creator of
creative nourishment will be others (in this realm of duality) eager to share their food. and being a god, he touches the gods. What does he mean to be a god? The meaning of this is that, because of his meditation, he gains the conscious consciousness of the divine. But meditation on the conditional Brahman sees his own self as a
divine vital force. If he is a god, then what is the meaning of he touches the gods? This means that, thanks to his understanding in the Conscious experience of rebirth, where the evils of duality will make him imagine or create a universe with gods (touch the
gods) for to serve in return by maintaining their lives. Reference :- reference Brihadaranyaka Upanishad 1.4.6, these are all his projections, because he is all godsThis is a statement that this meditation does not lead to emancipation by realizing the absolute non-dual consciousness, this should be done. I'll give you a thousand cows with
a bull like an elephant, said Emperor Janaka. Yajnavalkya refuses Janaka's gift because he has not yet taught Janaka about the absolute emancipation. Janaka should realize that the manifestation of his form is this Supreme
Brahman. 4.1.4 Let me hear whatever someone told you. Barku, vrsna's son, told me that the eye (sun) is Brahman. What can a person who can't see have it for? But did he tell you about the house and its support?" No, he
didn't. This Brahman is only one foot, Emperor. Then tell us, Yajnavalkya. "The eye is its residence, and the ether (undifferentiated) is its support. It should be meditated as truth. "What is the truth, Yajnavalkya? The eve itself, Emperor, said Yainavalkva, if one person, 0 Emperor, savs to one who saw with his eves. have you seen? and
one answers, yes, I have, then it's true. The eye, Emperor, is the Supreme Brahman. The eye never leaves the one who, knowing so, meditates on it; all beings come eagerly to him; and being a god, he touches the gods, I give you a thousand cows with a bull like an elephant, said Emperor Janaka. Yajnavalkya replied: My father was of
the opinion that you should not accept (wealth) from a disciple without fully instructing him.'Janaka says he was told that the eye (the sun of the deity) is Brahman. (What can a person who can't see have?) One suggested answer from us is freedom from a fifth of the unreal. He who seeks the fulfillment of desires through the senses is
one deceived by duality. But of course, the eye is required by Brahman conditioning to fulfill (have) that original desire for material sense experience. (But), this Brahman is just a leg, An Emperor... Then tell us, Yajnavalkya. (from the other three legs). :- the eye is its dwelling The material creation of the organ of the eye is the residence
of the material vital force, or, all material creation is a vital force of desire and all others appear, (is supported). This
undifferentiated knowledge is unseen the fourth leg or support of all Creation, whose realization is the means of emancipation from the ignorance of creation. It should be meditated as truth. Meditation on eye sight should lead to the realization that everything seen with the senses is not always the highest Truth. The truth sought through
meditation is the Truth of the Absolute that transcends these senses and creation itself. What is the truth. But creation exists only in name and form, this is also the truth. All forms are in reality designed and
supported by Brahman Absolute. So, again, what the eye sees is the truth, but the Absolute is the Immortal Eye of the mortal eye, that is, the truth of truth. The above are specified for the clarity of meditation. if a person... say to one... Did you see that? and one answers, yes, I have, then it's true. When the teacher tells man that the
appearance of duality in creation is due to Maya, but man would prefer to believe the evidence of his own eyes, then this man is blind to the Truth of the Absolute Non-Dual Brahman. For such a man the material world is reality and he wants to flourish in it. For this man his own self will have a supreme Brahman, (vital force). the eye is
the ultimate Brahman. This four-legged Brahman is the ultimate Brahman is the 
meditate as such. The being that meditates on duality preserves the Consciousness of duality. Such a man remains dependent on the senses (the eye never leaves him) through the consciousness of duality.
nourishment will be others (in this realm of duality) eager to share their food. and being a god, he touches the gods. What does he mean to be a god? The meaning of this is that, because of his meditation, he gains the conscious consciousness of the divine. But meditation on the conditional Brahman sees his own self as a divine vital
force. If he is a god, then what is the meaning of he touches the gods? This means that, thanks to his understanding in the Conscious experience of rebirth, where the evils of duality will again cause him to imagine or create a universe with gods (touch the gods)
for him to serve in exchange for his life. Reference Brihadaranyaka Upanishad 1.4.6, these are all his projection, because he is all godsThis is a statement that this meditation does not lead to emancipation by realizing absolute non-dual consciousness. This should be done. I'll give you a thousand cows with a bull like an
elephant, said Emperor Janaka. Yajnavalkya refuses Janaka's gift because he has not yet taught Janaka about the absolute emancipation. Janaka should realize that the manifestation of his form is this Supreme
Brahman.4.1.5 Let me hear whatever someone told you. "Gardabhiviplta, from the line of Bharadvaja, told me that the ear (quarter) is Brahman. So should one who has a mother, a father and a teacher, and so should Bharavaja's descendant say that the ear (quarter) is Brahman. So should bharavaja's descendant say that the ear (quarter) is Brahman. So should one who has a mother, a father and a teacher, and so should Bharavaja's descendant say that the ear is Brahman.
the house and its support? No, he didn't. This, Brahman is just a leg, An Emperor, Then tell us, Yajnavalkya. The ear is its home, and the ether (Undifferentiated) its support. It should be meditated as infinite. What is infinite. What is infinite, Yajnavalkya's guarters themselves, Emperor, said Yajnavalkya, therefore, Emperor, in whatever direction it can go,
does not reach its end. (Therefore) the quarters are infinite. The quarters, Emperor, are the ear, and the ear, the Emperor, is the Supreme Brahman. The ear never leaves the one who, knowing so, meditates on it; all beings come eagerly to him; and being a god, he touches the gods. I'll give you a thousand cows with a bull like an
elephant, said Emperor Janaka. Yajnavalkya replied: My father was of the opinion that you should not accept (wealth) from a disciple without fully instructing him. Janaka says that the ear (quarters) is Brahman (for what can a person who cannot hear?) Once again it was that the desire to be of a person with the organs of a body (ear)
through which to experience (have) worldly knowledge, which gave rise to all these (material or life force) creation. (But), this Brahman is just a leg, An Emperor... The undifferentiated ether is of knowledge and
consciousness which is absolute Brahman. From this undifferentiated knowledge the ear and all that exists is manifested by the vital force of desire (it is sustained). This undifferentiated knowledge is the fourth unseen foot or the support of all in the Creation, the realization of which is the means of emancipation from the ignorance of
creation. ear (quarters).... It should be meditated as infinitely, that quality which is boundless by any phenomenon should show that the senses belong only to the domain of the material universe. As such, they are demarcated, separated from the transcendent realm of the highest Truth. What is infinity, Yajnavalkyathequarters itself, An
Emperor... in any direction you might go, no one reaches the end. Yajnavalkya states the quarters themselves are Infinity in all directions. The idea is that while the eye receives sunlight, the hearing (ear) comes out to satisfy any sound, this could be an infinite distance. For meditation should first be contemplated that the Absolute is
Existence itself. But everything that has existence, so they were, is just a projection of the Absolute. This projection is not the Absolute Truth. Depending on whether they are designed, quarters or infinity are transient and creative. The above are specified for the clarity of meditation, the ear is the supreme Brahman This four-legged
Brahman is the ultimate Brahman in terms of Brahman with just one leg. But everything in creation is mutable and mortal. Brahman absolute is the existence of truth, consciousness and bliss. This needs to be done. The ear never leaves the one who, knowing in this way
meditates on itMeditation on Brahman limited by form leads to the return to this form The ear never leaves it through (consciousness) of rebirth. all beings come eagerly to him. Becoming a reborn father again, a creator of creative nourishment will be others (in this realm of duality) eager to share their food. and being a god, he touches the
gods. What does he mean to be a god? The meaning of this is that, because of his meditation, he gains the conscious consciousness of the divine. But meditation on the conditional Brahman sees his own self as a divine vital force. If he is a god, then what is the meaning of he touches the gods? This means that, thanks to his
understanding in the Consciousness of a divine vital force, his meditation will again lead him to the conscious experience of rebirth, where the evils of duality will again cause him to imagine or create a universe with gods (touch the gods) for him to serve in exchange for his life. Reference: reference Brihadaranyaka Upanishad 1.4.6,
these are all his projections, because he is all godsThis is a statement that this meditation does not lead to emancipation by realizing the absolute non-dual consciousness. This should be done. I'll give you a thousand cows with a bull like an elephant, said Emperor Janaka. Yajnavalkya refuses Janaka's gift because she has not yet
taught Janaka about Non-Dual Absolute Brahman. As described at first, Yajnavalkya knows the intelligent emperor seeks absolute emancipation. Janaka should realize that the manifestation of his form is this Supreme Brahman. 4.1.6 Let me hear whatever someone told you. Satyakama, son of Jabala, told me that Manas (here, the
moon) is Brahman. That's what one who has a mother, a father and a teacher should say, and jabala's son said that Manas? But did he tell you about the house and its support?" No, he didn't. This Brahman is just one foot, Emperor. Then tell us, Yajnavalkya. Manas is his residence,
and the ether (Undifferentiated) his support. It should be meditated as happiness. What is happiness. What is happiness. What is happiness. Wanas, O Emperor, a man (and fancies) woos a woman. A son who resembles him is born of it, and he is the cause of happiness. Manas, Emperor, is the Supreme
Brahman. Manas never leaves the one who, knowing so, meditates on him; all beings come eagerly to him; and being a god, he touches the gods. I'll give you a thousand cows with a bull like an elephant, said Emperor Janaka. Yajnavalkya replied: My father was of the opinion that you should not accept (wealth) from a disciple without
fully instructing him. Janaka says he was told that Manas is Brahman, for what can a person have without Manas? Again, this Brahman with attributes, here the attribute Manas is a result of this original desire for worldly knowledge, which caused a vital force of material desire or Brahman conditionality. Through this conditional Brahman,
the obvious world is known and experienced. (But), this Brahman is just a leg, An Emperor... Then tell us, Yajnavalkya states that, :-Manas is the residence of the saZeity whose body is Manas is another deity as a projection of a vital force of desire. the ether (Undifferentiated) its supportThe
undifferentiated ether is knowledge and consciousness, which is of absolute Brahman. From this undifferentiated knowledge is the fourth unseen foot or the support of all in the Creation, the realization of which is the means of emancipation from the ignorance of creation.
What is happiness, Yajnavalkya? Happiness seen through Manas is material happiness known through the senses. Manas cognising pain or loss will produce the same mess because Manas relies on the senses. Manas itself is happiness, Yajnavalkya? Happiness seen through Manas is material happiness known through the senses. Manas relies on the senses. Manas itself is happiness, Yajnavalkya? Happiness seen through Manas is material happiness known through the senses. Manas relies on the senses.
happiness. Yajnavalkya states that Manas leading to the birth of a Son produces happiness of ignorance. :- (What you have) dear will die (Brihadaranyaka Upanishad 1.4.8.) Bliss imagined because of the forms of creation is an illusion,
because all within creation is transient, even a beloved child, and if the happiness that is claimed not to be eternal, then there is true happiness unsupervised thinking. Mind that it is not under the supervision of Buddhi (intellect) is just the world of random ideas. True
happiness is with the tranquility of the Absolute. The absolute can only be understood by denying Manas through meditation on Manas as Bliss should reveal that the true Bliss could only be a quality of eternal peace through the harmony of
absolute knowledge and consciousness. These are qualities that go beyond this material realm. Being deceived in thought he achieved happiness and absolute Brahman through scriptural practices alone will continue within the cycle of rebirth. Reference: Fools who enjoy in them as (cause).. Bliss.. suffer again and again old age and
death. Mundaka Upanishad 1.2.7 The above is declared for the purity of meditation. Yainavalkya states Bliss is the supreme Brahman with just one foot. But Knowledge, Consciousness and Happiness is Brahman absolutely undifferentiated. This is to be
achieved. Manas never leaves the one who knows how to meditate on him. Meditation on the worldly manifestation of Manas will achieve the results of that meditation. This means the rebirth of this tutor back into the material field of Manas, Manas never leaves him. all beings come eagerly to him. Becoming a reborn father again, a
creator of creative nourishment will be others (in this realm of duality) eager to share their food, and being a god, he touches the gods. What does he mean to be a god? The meaning of this is that, because of his meditation, he gains the conscious conscious consciousness of the divine. But meditation on the conditional Brahman sees his own self
as a divine vital force. If he is a god, then what is the meaning of he touches the gods? This means that, thanks to his understanding in the Conscious experience of rebirth, where the evils of duality will again cause him to imagine or create a universe with gods
(touch the gods) for him to serve in exchange for his life. Reference :- reference Brihadaranyaka Upanishad 1.4.6, these are all his projection, because he is all godsThis is a that this meditation does not lead to emancipation through the realization of absolute non-dual consciousness. This should be done. I'll give you a thousand cows
with a bull like an elephant, said Emperor Janaka. Yajnavalkya refuses Janaka's gift because he has not yet taught Janaka about the absolute emancipation. Janaka should realize that the manifestation of his form is this
Supreme Brahman.4.1.7 Let me hear whatever someone told you. Vidagdha, son of Sakala told me that the heart (mind, here, Prajapati) is Brahman. So should Sakala's son say that the heart is Brahman. What can a heartless person have it for? But did he tell you about the
house and its support?" No. he didn't. Then tell us. Yainavalkva, "The heart is her residence of all beings, and the heart, Emperor, is the
support of all beings; on the heart, Emperor, all beings rest; The heart, Emperor, is the Supreme Brahman. The heart never leaves the one who, knowing so, meditates on it; all beings come eagerly to him; and being a god, he touches the gods. I'll give you a thousand cows with a bull like an elephant, said Emperor Janaka. Yajnavalkya
replied: My father was of the opinion that he should not accept (wealth) from a disciple without fully instructing him. Janaka reports he was told that the heart (mind, here, Prajapati) is Brahman (For what can a heartless person have?) As explained above, as an absolute conscious experience this person or Brahman was caused by that
original desire for worldly experience. Once again, the meaning is, a person being the result of this original desire for mind and body led to the life force of desire, or Hiranyagarbha, designing this Brahman conditioned in creation by
experiencing birth, ref:-This self was indeed Brahman at first Brihadaranyaka Upanishad 1.4.10 This birth of the firstborn is symbolized by Prajapati as a father. (But), this Brahman at first Brihadaranyaka Upanishad 1.4.10 This birth of the firstborn is symbolized by Prajapati as a father. (But), this Brahman is just a leg, An Emperor... Then tell us, Yajnavalkya. (from the other three legs). :-The heart is its residence, and the ether (Undifferentiated) its support. The
undifferentiated ether is of knowledge and consciousness which is absolute Brahman. From this undifferentiated knowledge is the fourth unseen foot or the support of all in the Creation, the realization of which is absolute Brahman. From this undifferentiated knowledge is the fourth unseen foot or the support of all in the Creation, the realization of which is absolute Brahman. From this undifferentiated knowledge is the fourth unseen foot or the support of all in the Creation, the realization of which is absolute Brahman.
ignorance of creation. Here the heart is the physical organ of the body. Yainavalkya says it should be meditated as stability. Meditation on the heart as providing stability can come only through the knowledge and realization of the Truth of the Absolute Self or of God or
Brahman. Yajnavalkya affirms that the heart itself is stability. The beating heart maintains the lives of all people to experience their worldly desires in progress. Yajnavalkya says the heart is the ultimate Brahman with just one foot. But
Knowledge, Consciousness and Happiness is the immortal Brahman Absolutely indiscriminate. This needs to be done. The heart never leaves the one who knows so meditates on it. Again, meditation wins the object of meditation to
complement the imagined need for work. I mean, to transcend material creation and return home to unity with the absolute man must give up the heart, mind and all desires. all beings come eagerly to him. Becoming a reborn father again, a creator of creative nourishment will be others (in this realm of duality) eager to share their food.
and being a god, he touches the gods. What does he mean to be a god? The meaning of this is that, because of his meditation, he gains the conscious conscious conscious es his own self as a divine vital force. If he is a god, then what is the meaning of he touches the gods? This
means that, thanks to his understanding in the Consciousness of a divine vital force, his meditation will again lead him to the conscious experience of rebirth, where the evils of duality will again cause him to imagine or create a universe with gods (touch the gods) for him to serve in exchange for his life. Reference: - reference
Brihadaranyaka Upanishad 1.4.6, these are all his projections, because he is all godsThis is a statement that this meditation does not lead to emancipation by realizing the absolute non-dual consciousness. This should be done. At the end of each verse or lesson in this section Janaka offered a generous gift to Yajnavalkya. Yajnavalkya
turned down the offer every time saying: My father was of the opinion that he should not accept (wealth) from a disciple without fully instructing him. Yajnavalkya by refusing gifts these words truly say that the lessons so far have carefully described what the Absolute is not. That means the Absolute is not this, not this life force. It remains
for Yajnavalkya to instruct Janaka on the means of achieving the Absolute. For Janaka's realization will include the awareness that the manifestation of his form is this Supreme Brahman. Section 2.4.2.1 Janaka, Emperor Videha has risen from his salon and is approaching Yajnavalkya said: Greetings to you, Yajnavalkya, please instruct
me. Yajnavalkya replied: As one who wants to walk a long distance, An Emperor, you should secure a chariot or a boat, so you completely equipped your mind with so many secret names (of Brahman). You are also respected and rich, and you have studied Vedas and heard the Upanisas; where will you go when you are separated from
this body?" I don't know, sir, where I'm going to go. Then I'll tell you where you're going. Tell me, sir. Yajnavalkya, the likeness of Janaka, who is still seeking schooling. Yajnavalkya, the likeness of Janaka, who is still seeking schooling. Yajnavalkya, the likeness of Janaka, who is still seeking schooling. Yajnavalkya, the likeness of Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling. Yajnavalkya is approached by Janaka, who is still seeking schooling.
equipped your mind with so many secret names (of Brahman conditioned by time and tradition. The difference between Brahman conditioned by ignorant and Brahman
absolutely are subtle in words, but both are described in Upanishad because both have a conscious understanding effect. This must be seen in order to purify the discrimination facility. You are also respected and rich, and you have studied Vedas and heard Upanisads Yainavalkya mean that Janaka is so worldly successful and also
devoted enough time to being spiritually loyal. Yajnavalkya then asks, but where will you go when you are separated from this body? The meaning is, Janaka is well-learned and worldly successful, he is resident in his vehicle and as prepared as he could be for his journey starting, but he does not yet know or where to go. When the form
dies the learning store dies, that is, knowledge that is stored as information dies with the form. If one has not realized in Consciousness the true being of Knowledge, the Absolute, cannot be guided by such information after death. I don't know, sir, where I'm going to go. Following the previous section we now understand that Brahman's
four-quarters meditations did not lead to the realization of the Absolute Brahman. If Janaka were a true connoisseur of Brahman, his final destination, as it were, would have been known to him. Janaka would not such further schooling. Then I will tell you where you will go4.2.2 This being that is in the right eye is called Indha. Although he
is Indha, he is indirectly called Indra, for the gods have a love, so they were, for indirect names, and hatred to be called directly. Those (gods) whose reality depends on the collector will not bear the clarity of truth, the gods will be seen
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as nothing more than the desires of man. Indra, as a divinity representing divinity is traditionally portrayed as being in the right eye, the dominant meaning. This is to promote the concept of the divine within creation. 4.2.3 The human form in the left eye is his wife, Viraj (matter). The space that is in the heart is their place of union. Their
food is a piece of blood (the finest essence of what we eat) in the heart. Packing them is net as the structure in the heart. Through these the essence of our
food passes as it moves on. Therefore, the subtle body has finer food than the raw body. The human form in the left eve is traditionally the material form of creation. The space that is in the heart is their place of unionWith the Divinity in the right eve and the material
form of creation in the left eye, then it is said that the two partners form a union, or are completed as the vital force of material desire, at the meeting place of the two in the space of the two 
eat) The raw food available supports the material form, but the finer food supports the divinity itself, it is meaning. This food could be more colloquially called foods that keep their shape and life together. That would be the misunderstanding of a vital force. Their path to movement is the nerve that goes up from the heart partnership of
form and divinity (vital force) is confirmed to be the material creation itself (here the nerves in the body). Therefore, the subtle or divine aspects of this being that cohabits the same form. But a greater significance here is that this so-called divinity is nevertheless
maintained by food; which also confirms that it is attached to the form, therefore it is clearly a vital force ignorant. One who knows of non-dual Absolute transcends this duality. 4.2.4 From the sage (which is identified by the vital force), the east is the vital
force of the east, the south of the southern vital force, the west of the western vital force, the direction under the force and all quarters of different vital forces. This self is the one that has been described as Not this, not this, It is
imperceptible, because it is never perceived; undecaying, because it never decomposes; unattached, because it is never attached; unfettered Never feels pain, and never suffers from injury. You have touched what is free of fear be yours,
for you have done what is free of fear known to us. Greetings to you! Here is this (empire of) Videha, and I at your disposal! Of the wise (who is identified with the life force).... and all quarters of the various vital forcesThe meaning of this passage is that by identification (acceptance as reality) a vital force it becomes limited in the six
directions or world of material creation. I mean, the life force is an ignorance that prevents the transcendence of materiality. This self is the One who has been described as Not this, not this, not this, not this, so
distinguishing between the vital force some imagine as self, and the true self of the Absolute or God or Brahman or the heart, not Viraj, nor Indra and not the life force. That's the point. incaying, because it never
decomposes Though the shape of a being breaks down the self is the subtle immortal aspect of a being. We will be told that this self is not attached to the form that is mortal and suffers from degradation. unattached to the form that is mortal and suffers from degradation. Unattached to the form that is mortal and suffers from degradation.
Absolute Self, which is itself the Non-Dual Absolute, which is the Knowledge and Consciousness through which the individual in creation is maintained. The meaning is the self is Knowledge and Consciousness which can only be known by intuition, but which, nevertheless, is the guide or inner controller, so they were, or the
consciousness of being of the individual. Unfettered Never feels pain, and never suffers from injuryThis self is purely witness in Consciousness to the conduct of the individual. You touched what is free of fear, O Janaka, said
Yajnavalkya. This statement from Yajnavalkya declaring Janaka's achievement has a special significance and should be noted. It was Janaka Janaka Janaka's clever question allowed Yajnavalkya, the teacher, to provide the right knowledge to fit these
correct guestions. This is how the successful student learns. Although Yainavalkya assures Janaka that he is free because he now knows his true self so that he is not this body, we know that this is not the ultimate freedom of self-realization. Achievement cannot be taught to another in words. Although Janaka is pleased he will
understand this as his way, but not yet his purpose. Section 3. The two previous sections showed the inadequacy of taking into account the transcendent realization of the Absolute Self or Brahman. The intention of this section is to reveal that the
Transcendent Self. 4.3.1 Yajnavalkya went to Janaka, Emperor Videha. He thought he wouldn't say anything. Now Janaka and Yajnavalkya gave him an advantage. He begged for the freedom to ask any guestions he liked; and Yajnavalkya granted him the blessing. The Emperor was the first to
ask him. The wise Janaka is the intention in seeking the understanding that will lead to his release from the material world. 4.3.2 'Yajnavalkya, it is through sunlight that he stands, comes out, works and returns is just so, Yajnavalkya. Ca an addition to this section I
included the following verse from Aparakshanubhuti (Direct Experience of Reality), written by Shri Shankaracharya. This is due to the light of the Self that objects seem to exist. The efulgence of the Self is not like that of physical fire, so it is shown by the darkness of the night. (Verse 22 of
Aparaokshanubhuti (Wikipedia link) attributed to Shri Shankaracharya translated by Hari Prasad Shastri, Shanti Sadan, London) Comment on the verse above by Hari Prasad Shastri One of the great doctrines of Advaita is embodied in this verse. It is difficult to understand before self-realization, although the great philosophers of Advaita
have given the strongest arguments in support of it. Objects, including the sun, appear because of the light of the Self. They don't have independent brightness. is the sunshine cognition taking place? It is clear that the human self and mind are not illuminated the physical sun. It is the self that cognises the sunrise at dawn and its
meridian at noon. The self also perceives the absence of the sun at night. The self is revealed by itself at any time, whether physical light is present or not. This may only be an intellectual inference at first, but it becomes evident when self-enlightenment of the atman is achieved in inner peace. Hari Prasad Shastri, Verse 22 of
Aparaokshanubhuti. 4.3.3 When the sun set, Yajnavalkya, what serves as light for a man? The moon serves as his light. Through the moonlight he stands, comes out, works and returns. Just so, Yajnavalkya. These verses are self explanatory and the meaning is clear, because the meaning organs have not yet been denied. Another
meaning here is that all the time man is provided with meaningful information and material world support for all his needs he is less likely to question the emergence of reality his senses provide. 4.3.4 When the sun and the moon have both set, Yajnavalkya, what serves as a light for a man? The fire serves as his light. Through the fire he
stands, comes out, works and returns. It's just like that, Yajnavalkya. The material world, the realm of the senses, is the world of ways and means, action and work. The man who assumes his role is just so much is not knowingly guided by an awareness of the divine. 4.3.5 When the sun and the moon have set and the fire has gone out,
Yajnavalkya, what serves as a light for a man? Speech (sound) serves as his light. Through the light of speech he stands, comes out, works and returns. Therefore, Emperor, even when one's hand is not clearly visible, if a sound is spoken, it manages to go there. Just like that, Yajnavalkya. A sober man, thanks to Manas, will tend to trust
and prioritize his sense organs, it is an obvious meaning here. But as we approach the higher meaning that is revealed in the next verse, so also here, the greater truth is alluding to. The light of speech also reveals the intelligence of the Universe. That is, the knowledge of the Absolute is also the guide for man. But here, by speech,
this knowledge is just information. Janaka seeks the accompanying wisdom of the understanding.6. When the sun and the moon set off, the fire went out, and the speech stopped, Yajnavalkya, what serves as a light for a man? The self serves as his light. It is through the light of himself that he stands, comes out, works and returns.
Just like that, Yajnavalkya. The light of the self is the divine consciousness, which is eternal existence, regardless of the state of the material world, sunlight and so on. The Self has the consciousness, which is eternal existence, regardless of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness, which is eternal existence, regardless of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world, sunlight and so on. The Self has the consciousness of the state of the material world and so on.
infinite entity (Purusa) that is identified with the intellect, it moves between the two worlds; she thinks, so they were, and shakes, so they were. Being identified with dreams, it transcends this world, forms of death
(ignorance, etc.). What's the self? The term Sine is a linguistic advantage related to the experience of duality, because Non-Dual Absolute Consciousness that projects the manifest individual self experience within the Creation. Therefore,
the individual self is Consciousness limited to the experience of birth within Creation as an individual. The self can be known by the intuition of a cleaned Buddhi as a unit with the Absolute Self, are interchangeable when referring to this Creation of mankind. This infinite entity
(Purusa) Yainavalkya describes the self as Purusa which is the given term for Absolute Consciousness experiencing through Maya the manifestation of the birth of all beings. Viewed from the Purusa Creation is consciousness that unites one self with all others in the absolute non-dual consciousness. which is identified with the intellect
and is in the middle of the organsThis intellect refers to the mind under the supervision of the higher faculty of discrimination or Buddhi. This discrimination or Buddhi. This discrimination is that subtle intuitive aspect that knows the truth from the untruth through an awareness of Absolute Knowledge. This knowledge is felt from within, therefore it is described as a faculty
of the heart, but Buddhi is indeed a result of non-dual Consciousness. This self is the subtle awareness of the experience of absolute knowledge in Consciousness. This self is the subtle awareness of the experience of absolute knowledge in Consciousness. This self is the subtle awareness of the experience of absolute knowledge in Consciousness. This self is the subtle awareness of the experience of absolute knowledge in Consciousness. This self is the subtle awareness of the experience of absolute knowledge in Consciousness.
necessary because although this self realization is experienced through the intellect or Buddhi identified with the intellect remains subtle, intuitive and transcendent. Unless the intellect remains subtle, intuitive and transcendent, unless the intellect through Buddhi is cleansed and refined Buddhi can assume his own divinity, it is his own self, so were they. As for being in the middle of the organs
Absolute knowledge and consciousness is all This Creation, either manifested within the Therefore, the organs of the body are also manifesting conscious knowledge just as the space between the organs is that the Absolute Self as self faces the
internal space, in the middle of the organs, so were. (self-effulgent) light in the heart (intellect) This is a reference to Absolute knowledge provides the conscious experience of Existence itself. Absolute knowledge is self-effulgent, because it is the light (knowledge) of existence even
the light itself. This is how it is described here is the self, known in the heart, Buddhi, who has access to this self-edulgent Knowledge. Assuming the likeness (of intellect) A being that recognizes itself intellectually as an autonomous individual thanks to Maya. The reality of existence is the Singularity of the Absolute Self, this is well
known. It states here that this projection of the Absolute Self, as a self, allows this experience (likeness) of the individual intellect. moves between the two worlds; she believes, so they were, and shakes, so werethe two worlds refer to the absolute unmanifest silence and the world of clear knowledge as Creation. The True home of this
self is really the Absolute Self or Absolute Self or Absolute. As the manifestation of individual desire this self will perform the actions created, think, so were, and shakes, so were, but in reality is the still knowledge, which is Absolute Consciousness. Moving from this consciousness simply giving up or assuming different
forms, (thinking and shaking as they were) means the desires and impediments that this Consciousness accumulates that life faces guides its path between states, so it was. But whatever events occur, this self is not affected by any such considerations. This self is only the unearthly witness of the Absolute Self who accommodates
individual desires and so on, just assuming the likeness of a mind or intellect or returning to rest as Absolute, so it was. Being identified with dreams, it transcends this world, forms of death (ignorance etc.) This verse includes the world of dreams. The final meaning is that this Consciousness of the Self is, but in reality, the absolutely still
self, which transcends material forms, the dream state emphasizes this fact, which means that during dreams allows the individual who is experiencing to transcend the body and populate his own dream world. The birth and death of forms are the game of this world. Following the last dream statement. :-Being identified with dreams, it
transcends this world, the forms of death (ignorance etc.) This and the following verses speak of oneself as man, so they were. This affects one's meaning and understanding.4.3.8 That man, when born, or touches a body, is connected to evils (body and organs); and when he dies, or leaves the body, he throws away those evils. That
man, when he is born, or touches a body The birth or the touch of a body have the same meaning. After I heard in the verse above that man is actually the Self as this self (Consciousness) concerned, thinking and moving as an individual being, she believes, so they were, and shakes, so they were, is connected with evils (body and
organs) The body and organs bring to consciousness the effects of attachments and desires and so on. They are called evil because they affect the memory of true identity as Absolute Consciousness the effects of attachments and desires and so on. They are called evil because they affect the memory of true identity as Absolute Consciousness the effects of attachments and desires and so on.
from the view of duality. It follows that once the body is thrown what remains is Consciousness alone as itself. This self (Consciousness of duality and form the subsequent accumulation of effects of desire and attachment (bad).4.3.9 That man has only two houses, this and the next world.
The dream state, which is the third, is at the intersection (between the two). Sitting at that intersection, he's studying the two dwellings, this and the other world, giving himself up with the fact that he sees both evil (suffering) and joys. When he dreams, he takes a bit of (impressions) of this
all-encompassing world (wakefulness state), he puts his body aside and creates himself (a dream body in his place), revealing his own sheen of his own light-and-dreams. In this state the man himself becomes the light. That man has only two houses, this and the following worldThe two houses or worlds or states, which are often referred
to are in fact mere experiences of the Single Absolute Consciousness, this is known. Referring to the next world It is said that there are different worlds or states of consciousness, the experiences of his present life guide him in the next life
is the meaning. The dream state, which is the third, is at the intersection (between the two)It can be observed that the dream state is that is:-Waking sleep to dream sleep to dream sleep and so on. The meaning of the dream state is that
there he puts the body away. Or, more precisely, one might say that between the worlds or the conscious experience of these worlds man becomes his own guide as they were. So between each to be (Consciousness) the material form is set aside and then the material form is again taken
up in the next state, until finally the Consciousness remains as the Absolute Consciousness, then the man is said to return home to the Self. So Absolute in this verse that man is said to go through a dream state between this and the next
world. So it is said that in the state of the dream Consciousness, which is self surveys this world and also the next world, dealing with the fact that he sees both evil (suffering) and joy. This self-awareness, so it has
been said collects awareness or impediments or understanding of his current life, is just this that can give him an outfit for the next life is provided (equipped) from his conscious awareness achieved in this life. giving himself up with the fact that he sees both evil (suffering) and
joys. The meaning of this sentence is that regardless of the experience of this self, whether it is right or wrong self only witnesses, that is, itself as Conscious understanding of this self, this understanding will be proportional to the outfit offered by
his previous life. But the self is not ultimately affected, being immutable and immortal. When he dreams, he takes a bit of (impressions) of this world of his dreams from his impressions of the world of wakefulness. This equates to the above description of the man's
outfit, which means a next state is foreseen from his previous (conscious) state, he puts the body aside and creates himself (a dream body in its place) and from knowledge that Consciousness creates a dream body in order to exist in the
dream. revealing its own luster through its own luster through its own light and dreams... himself becomes the light. The dream experience and knowledge of this Consciousness that has been gained through self-experimentation is meaning.4.3.10 There are no chariots, no
animals to be incubated, no roads there, but it creates chariots, animals and roads. There are no poles, tanks or rivers there, but he creates pools, tanks and rivers. Because he's the agent. There are no chariots, no animals... roads do not pleasures,
joys, or delights no pools, tanks, or rivers there, but he creates the pool (etc), because he is the agent. The dreamer could be the Absolute State of Truth, Consciousness, and Happiness. Or :-The next state of the dreamer could be
the dream state populated according to the understanding of the Consciousness that forms the individual itself. Referring to the previous verse, it was said that revealing his own luster through his own light and dreams... himself becomes the light. The meaning there as here is that the next world or dream of this man (self) is created
purely from the understanding or awareness of this self-awareness (Because he is the agent). This self created this Universe according to the one that first wanted, both states of the same Absolute Knowledge (all that exists), according to desire, is meaning.4.3.11 As far as this there are
the following verses: The infinite radiant being (Purusa) that moves itself puts the body aside in the dream state, and he awake himself and taking the shiny functions of the organs with him, watches those who are asleep. Again, he comes to standby. The infinite radiant being (Purusa) that moves alone Purusa means that Absolute
Knowledge and Consciousness within Creation are as many individual experiences as possible. In terms of Creation it could be called the Self. The term moves itself means that the state movements between sleep wakefulness, dream, birth and death and so on appear as this Consciousness self alone. Forms are not
reality is meaning, put your body aside in the dream state... himself awakeEverything that (apparently) takes place does this in Consciousness that is the self is eternally unchanged, therefore eternally conscious (awake) and so it was said above it moves, so it
seem tired, but the Eye that is knowledge alone in Consciousness remains bright immortal and eternally sleepless, forever non-dual witness those who experience creation. Again, he comes to standby. This Consciousness, which is self, although unsleeping projects or produces, in Consciousness, the waking state.
The greatest meaning here continues in this verse, this means that all apparent movements or change of states occur in the still consciousness. 4.3.12 The infinite radiant being that is immortal and moves alone retains the unclean nest (of a body) with the help of vital force and exits the nest. He's immortal himself, going where he wants
alone. keeps the unclean nest (of a body) with the help of vital forceEverything is kept in itself, be it a sleeping body (unclean) or an unmanifested (bright) body dream. is absolute knowledge as the light of the self. The consideration here is only of Consciousness. the material form of a body is just an appendix, so it was, and not the
operator or operator of any experience of existence. So it is said that the Self leaves the sleeping body supported (preserves) by the laws of material nature that maintain all forms of creation in general (vital force). wander out of the nest. He's immortal himself, going where he wants. This self, so said is not the body, as Consciousness
(experiences) wanders wherever it likes. This self can create what he likes, go where he likes, go where he likes, go where he likes will dictate its experience of bondage or freedom. That is, this self that has previously been described or explained as Limited Consciousness in Creation will create its own experience according to its level of
limiting factors, desires and so on.4.3.13 In the world of dreams, the bright one, which reaches higher and lower states, has countless forms. He seems to be having fun in the company of women, or laughing, or even seeing terrible things. In the world of dreams, the bright one, touching ever higher states. This dream world unfolds
according to the Dreaming Consciousness. It is possible that this dreamer becomes a wise man or a thief. the shiny one... put stake innumerable forms ... Enjoys... company of women, or laughter, or.. seeing scary things. The Self in Consciousness populates the world of his dreams to his desires so said. His world can include love,
family friends and enemies (countless forms). For the dreamer he is Life. All this, all the states, all the worlds are here created by themselves, but in the end everything is the Absolute Self, remember. 4.3.14 Everyone sees his sport, but no one sees it. They say: Don't wake him up suddenly. If it does not find the right organ, the body
becomes difficult for the doctor. Others, however, say that the dream state of a man is nothing but the state of wakefulness, because he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. I'll give you a thousand (cows), sir. Please instruct me more
about liberation. Everybody sees his sport, but nobody sees him. This means that all see the man going about his business in sleep wakefulness or dreaming, all see the form, but no one sees the self, the true being of existence, the inner controller so described before by Sruti. Don't wake him up suddenly... the body becomes difficult for
the doctor. This statement refers to the awakening of a dreamer. This is further to the statements in the previous verses, would be The.. (Purusa) that moves itself puts the body aside in the dream state. The meaning is with the body set aside from its controller, then to wake it up suddenly with the two separate there is a risk you might not
fully join. This statement is given to emphasize that the world of dreams is not just a repetition of the world that wakes up that takes place in the body. Others... Say... he sees in dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things that he sees in the world of dreams only those things the things that he world of dreams only those things the world of dreams only the world of dreams only the world of dreams on the world of dreams on the world of dreams on the world 
is there is no Consciousness that is separate from the material form. That's not good. In the dream state the man himself becomes the light, indeed, it is Consciousness as self, which is the light of knowledge, which is man and not his material form or store memory. The meaning is, this
man, himself, can continue to create and develop his ongoing desires, even in his dreams, due to the fact that his true being is this sleepless self. 4.3.15 After having fun and wandering, and only seeing (the results) of good and evil (in dreams), he (remains) in a state of deep sleep and returns in reverse order to his previous state, the
dream state. He is untouched by what he sees in this state, because this infinite being is unattached. It's just like that, Yajnavalkya. I'll give you a thousand (cows), sir. Please instruct me more about the release itself. After enjoying himself and roaming, and just seeing (the results) of good and evil (in dreams). The term he enjoys himself
has the meaning of having all the things available for its use, as well as finding specific joys. Also, the meaning here that pleasure of being does not depend on one or the other of good or evil. he (remains) in a state of deep sleep, and returns in
reverse order to his previous state, the dream state. This is with reference to self-awareness, the states of being are transited purely as Consciousness is meaning. He is untouched by what he sees in this state, because this infinite being is unattached. The infinite self as self is eternally unmeasuring and unchanging. It is confirmed that
this self is itself unchanged or motionless by any experience. It's just like that, Yajnavalkya. Janaka's agreement means that the truth has been told and heard and that Janaka understands the lesson.4.3.16 After enjoying and getting lost in the dream state and seeing only (the results) of good and evil, he returns in reverse order to his
previous state of wakefulness. He is untouched by what he sees in this state, because this infinite being is unattached. It's just like that, Yajnavalkya. I'll give you a thousand (cows), sir. Please instruct me more about the release itself. After having fun... in the dream state... just seeing... Results... Returns... La... wakefulness. In the waking
state the self takes the form (awakening) of the body again. He is untouched by what he sees in this state. The consciousness that is the self is unwitting and immutable and immortal.4.3.17 After enjoying and getting lost in the state of
wakefulness, and only seeing (the results) of good and evil, he returns in reverse order to his previous state, the state of the dream (or that of deep sleep). Phenomenal life, this created or projected existence experiences transient waking states, transient dream or deeply transient sleep. The Immortal Self (Absolute) Constant maintains
but is untouched by those transient forms that it supports in these states. That's right, Yainavalkya... Please instruct me further about the liberation itself. The changing states to be described by Yainavalkya to date have described the cycle of sleep wakefulness, dream sleep and deep sleep.
But it remains to be said the description of how the man himself achieves the liberation itself from this cycle. 4.3.18 As a large fish alternately swims to the shores (of a river), east and west, so does this infinite being move to both these states, dream and waking states. Of course, the term awake sleep or wakefulness refers to the
condition we normally call awake. But thanks to being that there is a greater fully conscious state, so were they, after obtaining release from this life cycle our normal awake state is in comparison more accurately described as wakefulness state. Describing the self as the great fish, it moves alternately from waking sleep to dream sleep
throughout its life experience, just as a fish moves alternately from the eastern bank of the river to the western bank of the river, but is associated with none, as it follows its course down the river to the western bank of the river, but is associated with none, as it follows its course down the river to the western bank of the river to the western bank of the river.
being run for this state, if he falls asleep he does not yearn for desires and does not see dreams. What keeps a being in the cycle of creation is desire and attachment. But the desire for objects eventually disappears so attachments to them wither. They are no longer deceived by material desire, this self seeks its true nest home. We
could include the claim that a tire after several cycles of birth and death, but the experience as self seems to be the same only with different words. Sleep, dream experience, dream experience, dream experience, dream experience, dream experience, dream sleep, dream sleep, dream experience, dream experience, dream experience, dream sleep, dream experience, dream experi
experience, death or sleep experience dream experience and so on. Immortal self-experiences, so they were, all states, but it is unchanged by them. Eventually self-awareness experiences, so they were, all states, but it is unchanged by them. Eventually self-awareness experiences, so they were, all states, but it is unchanged by them.
In fact, this desire is not a desire, it is indeed the realization of true love as the unchanging Self. But an intention or a sense of the above description for the nest is to consider Brahman conditioning, vital force or ignorant form (of the Absolute) man. Imuable self does not sleep.4.3.20 In it are
those nerves called Hita, which are as good as a hair divided into a thousand parts, and filled with white, blue, brown, green and red (ser). (They are the seat of the subtle body, in which impressions are stored.) Now, when (he feels) like he was killed or overwhelmed, or being chased by an elephant, or falling into a pit, (in short) evokes
at the moment by ignorance any terrible things he experienced in the waking state, (which is the dream state). And when (he becomes) a god, so was, or a king, so were, or believe, this (universe) is me, who are all, which is preatest state. In it are those nerves called Hita, (They are the seat of the subtle body, in which impressions are
stored.) This subtle body refers to the force of material desire that maintains (due to this ongoing desire) the material form of the self or, more aware of the assumption of the divinity that dwells in its form, that is, the ignorance of a divine vital force.
The ignorance of the truth of the Absolute leads to the prominence of subtle physical memory as a guide to waking life and dream life, so they were. Therefore, because he is in ignorance of his form through events
within this creation that experiences are stored as impressions of fear for future references imagining them as reality and having significance. When (feels) like he was killed or... in short evokes... by ignorance, regardless of the terrible things he experienced in the waking state, (which is the dream state). The meaning here is that because
of his impressions of ignorance and fear being stored in the subtle body, when it is taken over in the dream state, and is again considered to be reality and so he is again moved by them. And when (he becomes) a god, so was... or believe, this (universe) is me, who are all
that is his greatest state. When, again, he is between the waking state and the dream state and the dream state. This is the state of deep sleep, free of desire and illusion. There are no more fears, desires or attachments to move it. In this state he's just. This state of consciousness is closest to the Absolute Self Consciousness, which is its highest state, which
means the highest state within creation where it is free of desire and duality. 4.3.21 This is his form beyond desire, free from evil, and fearless. As a man, fully embraced by his beloved wife, knows nothing, either external or internal, so not this infinite being (self), fully embraced by the Supreme Self, knows nothing, either external or
internal. This is His form which all the objects of desire have been touched and are only the self, and which is free of any need causing
attachments he becomes invulnerable to evil effects. In this state he is not afraid of anything because he does not know duality. fully embraced by the Supreme Self, know nothing, either external or internal. In deep sleep, without self-awareness, he is like One (On
embraced) with the Absolute Absolute Absolute Absolute Self knows nothing (special) because the Absolute Self is literally absolutely everything that there can be either inside or outside, external or internal. That's his shape... all objects of desire have been touched... is free of wishes and. pain. In the non-dual (form)
state of being all, what can remain to want? All objects of desire are one with himself. Desires are an imaginary need. All that is necessary in truth is truth, which is unity as the Absolute Self, this we are told is the state of self-consciousness in deep sleep.4.3.22 In this state a father is not a father, a mother not a mother, worlds not
worlds, gods not gods, Vedas not Vedas. In this state a thief is not a thief, the killer of a noble Brahmana no murderer, a Candala, a Pulkasa, a monk not a monk, a hermit does not. (This form of his) is untouched by good work and untouched by bad work, because he is then beyond all the troubles of his heart
(intellect). In the non-duality state there can simply be no name tags or attributes. There is no special or other effect to achieve or be achieved. 4.3.23 The fact that he does not see in this state is because the witness's vision can never lose, because he is immortal. But there's not that
second thing separated from him that he can see. The form of sleeping will not see because although it has the eye to see self-awareness is based embraced by Absolute as knowledge, until the self again takes special consciousness (awakens), remains an unseen singularity, but it is the absolute principle seeing. The Absolute Self is the
Eye of the Eye. 4.3.24 The fact that it does not smell in this state is because, although it smells then, it does not smell because although it smells then, it does not smell because although it
has a nose to smell self-awareness is based embraced by Absolute as knowledge, until the self takes back special consciousness (wake up) remains an un-smelling singularity without another to smell, but it is the smelly principle that is Absolute. The Absolute Self is the nose of the nose of the nose as the smelly principle that is Absolute.
because, although it tastes then, it does not taste; for the tasting function can not be lost, because it is immortal. But there's not that second thing separate from him that he can taste, because although it has a language with which to taste self-awareness is based embraced by Absolute as Knowledge.
until self again takes special consciousness (awakens), it remains a one-tasting singularity, but it is the principle of tasting, which is Absolute Self is the taste of tasting, which is Absolute Self is the taste of tasting, which is Absolute Self is the taste of tasting.
never be lost, because it is immortal. But there's not that second thing separate from him that he can talk to. The form of sleeping will not speak because although it has vocal cords with which to speak self-awareness is based embraced by Absolute as knowledge, until the self takes back the special consciousness (awakens) remains a
singularity un-speaking with no other to hear, but it is the principle speaking, which is Absolute. The Absolute Self is the speech spe
that second thing separated from him that he can hear. The form of sleeping will not hear because although it has an ear with which to hear self-awareness is based embraced by Absolute as knowledge, until the self takes back the special consciousness (awakens) remains a one-hearing singularity because there is no other to speak, but
it is the principle of hearing, which is Absolute. The absolute self is the ear. 4.3.28 The fact that he does not think; for the function of the thinker can never be lost, because it is immortal. But there's not that second thing separated from him that he can think of. The form of
sleeping will not think because although it has a mind with which to think that self-awareness is based embraced by Absolute as knowledge, until the self takes consciousness again special (awakens), remains a non-thinking singularity, because being all knowledge is known and there is that other to think about. but it is the principle of
thought, which is Absolute. The Absolute Self is the mind of the mind. 4.3.29 The fact that it does not touch. The form of sleeping will not
feel touch, because although it has nerves with which to feel self-awareness is based embraced by Absolute as knowledge, until the self takes consciousness again special (awakens) remains a singularity un-touching because there is that other to achieve. But it is the principle that is the Absolute Absolute Self is the Sense of The
Senses. 4.3.30 The fact that he does not know in this state is because, although he knows then, he does not know; because it is immortal. But there's not that second thing separate from him that he can know. The form of sleeping will not be knowing, because
although it has a mind with which to know self-awareness is based embraced by Absolute as knowledge, until the self takes back the special consciousness (awakens) remains an unknowing singularity, because being all that is not that others for it to know, but it is the principle of knowledge, which is Absolute. The Absolute Self is the
knowledge of all knowledge.4.3.31 When there is something, you can take something, you can think something think something.
creation showing duality. When it is understood that true Existence is a singularity, then the Truth Ofaita is understood. 4.3.32 It becomes (transparent) as water, one, witness, and without a second. This is the world (state) Brahman, O Emperor. Thus, Yajnavalkya instructed Janaka: This is his supreme touch, this is his supreme glory,
this is his highest world, this is his supreme happiness. On one particle of this happiness live other beings. It becomes (transparent) as water, one, the witness, and without a secondWe referred to this self-awareness in particular. But reality, of course, is the Singularity of Consciousness. This singularity has now been verbally regained
and is thus described as transparent as water to reveal any division of self and Self or Brahman, just a basin still of Consciousness. True Bliss is the final harmony and perfection of unity and is absolute. It is not experienced because it would produce the duality of an object of experience. 4.3.33 He who is perfect of the body and prosperous
among men. the ruler of others, and most generously supplied with all human joys, represents the greatest joy among men. This multiplied human joy a hundred times makes a unity of joy for the Manes who have won that world multiplied a hundred times makes a unity of joy
in the world of celestial minstrels. This joy in the world of celestial minstrels multiplied a hundred times makes a unit of joy for the gods through their deeds. This joy of the gods through their deeds. This joy of the gods through their deeds a unit of joy for the gods through their deeds. This joy of the gods through their deeds.
in Vedas, sinless and free of desire. This joy of the gods by birth multiplied a hundred times makes a unit of joy in the world of Prajapati (Viraj), as well as of the one who is versed in Vedas, without sin and free of desire. This joy in the world of Prajapati multiplied a hundred times makes a unity of joy in the world of Brahman
(Hiranyagarbha), as well as of the one who is versed in Vedas, without sin and free of desire. This is indeed the ultimate happiness. This is the state of Brahman, Emperor, Yajnavalkya said. I'll give you a thousand (cows), sir. Please instruct me more about the release itself. At this Yajnavalkya he feared that the intelligent emperor would
compel him to finish with all his conclusions. After revealing the self as the touch of the Absolute Self or Brahman Shruti, through a eulogy about Brahman Shruti, through a eulogy a eulogy a eulogy a eulogy a eul
the description of Absolute Bliss was likened to Bliss's deep sleep. True Bliss, Moksha, transcends all transient material states. 4.3.34 After having fun and getting lost in the dream state and seeing only the effects of merit and demerits, he returns, in reverse order, to his previous state of wakefulness. These verses in verse seven were
Yajnavalkya's answer to Janaka's question What is the self? That self was described by waking, dreaming and deep sleep. Then, in verse thirty-three, it was said that Yajnavalkya feared that the intelligent emperor would compel him to finish all his conclusions. The conclusion Janaka seeks is the path of liberation for this self. What
leads to this conclusion, the rest of this section is to explain what causes a new form to take shape within the creation itself. We begin
with this verse describing the self once again in the waking state, but now we are approaching the state of death, so it was.4.3.35 So a trolley, heavily loaded, continues to rumbling, as does the self that is in the body, being presided over by the Supreme Self, makes noises, when breathing becomes difficult. Such a cart, heavily loaded
continues to rumbling. The material body (here the trolley) loaded with worldly experiences and any remaining desires, being created in the basket), this degradation is not random. the same Itself... in the body... chaired by the
Supreme Self, go making noises when breathing becomes difficult. The self is the knowledge that is the event, that is, the self described here as being in the body continues according to the script of the game It is believed, so were they, that is, go make noises, when breathing becomes difficult, so were. 4.3.36 When
this (body) becomes thin it is emaciated by old age or disease, then, like a mango, or a fig, or a fruit of the tree the peel is detached from the body, going again, in the same way as it came, to certain bodies, for the deployment of its vital force. When this
(body) becomes thin is emaciated by old age or disease, The material form is transient and suffers the fate of all creations, this is old age, disease and death, this is well known. as a mango, or a fig, or a fruit of the tree the peel is detached from its stem, Death of a form occurs at ripening, fulfillment, or a cause that prevents it from being
sustained by creation. In the case of a fruit, it takes place at its ripening, which is the achievement of the body. At the death of the body form the self, the
non-mutation, of course, allows the form to fall. The immortal self as the Absolute Self is, in reality, the knowledge that is the Absolute Self. This is the natural state of Existence before Creation takes place, before the first desire takes the knowledge to
eat for itself. The meaning here is that this self would remain at rest as the clear pool of Absolute Consciousness and Knowledge if there was no desire in that Consciousness to take shape. Desire caused the original form and it is said here that this self will go in the same way and take again another form (body). for the deployment of his
vital force, The term in the same way that he came, to certain organisms here assumes rebirth, so the duality and ignorance of desire is the cause, then the purpose of the new life will be to continue the pursuit of that vital force of desire. That is, because the
desire to continue to work on the conclusion is desired. 4.3.37 The same when a king comes, Ugras set against special offenses, Sutas and village leaders wait for him with varieties of food and drink and ready villas, saying, he comes, here comes, so for the person who knows about the results of his work, all the elements wait saying:
Here comes Brahman, here comes Brahman. Just like when a king comes, the king is the ruler of the kingdom. This coming king is the ruler of the kingdom of the body of organs. Ugras set against special offenses, Being reborn this man, king, Brahman will have accumulated merit and demerit in his previous life time. His past
achievements and so on will be reflected in His level of consciousness in this life. Sutas and village leaders await him with varieties of food and drink and ready villas. Because this man returns to material creation there will be a body and organs to take. It will be his mansion, along with adequate food to maintain that mansion (body). for
the person who knows about the results of his work, all the elements await saying: Here comes Brahman, here comes Brahman (this Brahman)
back to the creative cycle of birth and death.4.3.38 Just as the king wishes to leave, Ugras set against special crimes, Sutas and the village leaders approach him, so that all organs approach the man who leaves at the time of death, when breathing becomes difficult. Just like when the king wants to leave, Here the subject is the owner or
king of the dying body. The time comes when the body and consciousness break up. Ugras set against some offenses Leaving self-awareness will be enlightened and chosen according to his level of consciousness which will result from this previous life in view of certain crimes,
desires and so on. Sutas and the village leaders approach the man who leaves at the moment of death, when breathing becomes difficult. The village is the sum of the parts of its material being. At the moment of death, when breathing becomes difficult. The village is the sum of the parts of its material being.
Absolute Knowledge, or take a new form. So it is here, the man who leaves is the self that is the Eye and the Ear and so on, so that the term all the organs approach the man who leaves itself. Section 4.4.4.1 When this self becomes weak
and meaningless, so have it, the organs come to it. The complete withdrawal of these particles of light is coming to the heart. If the deity presiding over returns from all sides, the man fails to notice the color. When this self becomes weak and meaningless, it has. The term so were they qualify the description of self as weak and so on to
the unchanging immortal self sense only presents the aspect of change. It is the material form of the body and organs come to her. This is in terms of self. these organs that come to themselves are the principle of the functioning of each organ.
This is because the self is the eye of the ear and so is the self that is the true support of see and so on. So when a not or dying organ is described as coming to itself The meaning is that the material form of the organ, eye, ear, skin and so on dies and falls away, but seeing, hearing and touching the principle
remains with the self, the true being of human existence. Complete withdrawal of these particles of light, So the term Complete withdrawal refers to the fact that the principle of meaning remains with self-awareness to the fact that the principle of meaning remains with self-awareness.
that is Existence itself. In fact, this absolute knowledge forms and supports the whole Creation, this Knowledge could be called the World of the World. Here we consider this knowledge and consciousness, which
is in fact the light of self So is described previously by self serves as the light of Section Three verse six. These particles of self-knowledge are these particles of light that are withdrawn back into themselves, so they were. comes to the heart. This heart refers to the subtle body of the self, It is where the subtle
knowledge that is the man is said to inhabit, his organs and so on. ... man does not notice the color. So, as the essence of the organs (man) are withdrawn into the subtle body of the self, the function of this material organ will cease, it is meaning here. the eye will not notice the color, the ear will not hear and so on.4.4.2 (The eye)
becomes united (with the subtle body); then people say: He does not see. (The nose) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then they say: He does not hear. (Manas) becomes united; then the
they say, don't think. (Skin) becomes united; then they say: He does not touch. (The intellect) becomes united; then they say: He doesn't know. The top of the heart lights up. By that illuminated top self is removed, either through the eyes, or through the head, or through any other part of the body. When he leaves, the life force follows; when
the life force leaves, all organs follow. Then the self has special consciousness, and goes to the body that is related to that Consciousness. It is followed by previous knowledge, work and experience. (The eye) becomes united (with the subtle body), then people say, He does not see.. Smell.. Taste.. Talk.. Hear.. I think.. Touch.. I
know...,Then, following the eye tongue, the vocal organ... and all organs that represent the form of man are said to reside as knowledge alone in Absolute Consciousness as the subtle body, which is self-consciousness. When people say then, He does not see pointing to that people, because they do not understand the Absolute Self, still
refer to the dead form of man as everything he was, because what he was now seems not to work. The top of the heart lights up. Through that enlightened peak, the tracks leave. This refers to the subtle self, eventually leaving the dead form. This is descriptive just because it is well known that the self is still. In reality, all this happens
only in consciousness and knowledge, this is the meaning of the top enlightened, it is a reference to the light of knowledge he no longer manifests a material form, we must understand that the essence or knowledge that man is is no longer associated with this form. When he leaves,
the life force follows; when the life force leaves, all organs follow. This describes the material form. The vital force is the mortal material of creation moved by the desire to form the objects of desire. At the death of the form, after being left by the specific consciousness, here the self, the material decomposes and returns to the pool of
unmanifested knowledge ready to be taken again by a vital force of the material desire to form that new object of desire. Then the self has special individual who through his actions in their previous life have limited or expanded that Consciousness, so said, represents a special individual who through his actions in their previous life have limited or expanded that Consciousness, so said, represents a special individual who through his actions in their previous life have limited or expanded that Consciousness, so said, represents a special individual who through his actions in their previous life have limited or expanded that Consciousness, and the self has special individual who through his actions in their previous life have limited or expanded that Consciousness so were.
body that is related to that Consciousness followed by previous knowledge, work and experience. So, depending on the needs, desires or intentions of this reborn person (self-awareness), the new form will be special and proportionate to that. As this self-awareness will be the result of the past knowledge, work and experience that
follows it.4.4.3 Just as a sustained leech on a straw goes to its end, seizes another support and contracts, and the self throws this body aside makes it meaningless to get its hands on another support and contracts. Besiege the tracks with a leech that rises to stand vertically from the tip of a blade of grass then falls to the top of another
blade of grass and holding on to that new blade, with the body stretched between the two blades let snow and contracts its body fully towards the new blade. As it says itself when heading for a new body lets the body go before, without further concern for it. The term throw this body aside makes no sense has already been explained in
the previous verse two above, where the principle of meaning is withdrawn back into self-consciousness, leaving the shape unseen and so on.4.4.4 Just as a goldsmith takes apart a small amount of gold and fashion another form newer and
better suited to Manes or celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings. The meaning of this verse is described above if the life force leaves the body. liken inqurate the decomposing body to goldsmith taking apart an ancient form of gold. regardless of the new form that the self takes is still made up of the
same substance. Goldsmith can melt a bracelet to make a cockroach, and in doing so one might say the shape of the body, while throwing the old form of the person and taking a new form, be it: -Manes or celestial menstrels
, or the gods, or Virai, or Hiranyagarbha, or other beings, It should be realized that all these forms are just a projection of the Absolute Self. 4.4.5 That self is indeed Brahman, as well as identified with intellect, Manas and the life force, with eyes and
ears, with earth, water, air and ether, with fire, and what is other than fire, with desire and absence of desire, with all that is identified, so it is well known, with it (what is perceived) and with that (what is inferred). That's how he does it and acts, that's how he gets it; doing
good becomes good, and doing evil becomes virtuous through good deeds and viciousdeeds through evil deeds. Others, however, say, the Self is indeed Brahman, and identified with the intellect... with eyes and ears... Righteousness...
Unrighteousness... what is perceived and with the fact that what is inferred, This self is indeed Brahman, Brahman is the Self. This has been confirmed in many of the previous verses in this chapter. The intention is to identify Brahman as all this Creation, perceived or simply inferred all this is Brahman. This is also confirmed
from previous statements in this Upanishad. That's how he does it and acts, that's how he gets it; doing good becomes good, and doing evil becoming so acting has the meaning of an actor who takes the persona out of the
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game. This is because that's all the thing by nature doesn't become one thing. If the action required by it is a good action, then the self adopts the good act and also a vicious act and so on all the time left by the unaffected actor nature observing its role. To illustrate this respect we can consider the act of Yajnavalkya taking the prize of a

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thousand cows with ten gold padas fixed to the horns of each cow, as described in chapter three section one of this Upanishad. There Yajnavalkya took the preventive award, on the face of it was the illegal act of a bully or a thief or a cheater, because the prize was not yet his to take. There was no permission or agreement for him to
take the cows and in fact he raged many others who had the right to compete for this award. Yajnavalkya was an accomplished man and a great teacher who performed the act of an opportunistic thief. Therefore, given the statement about itself So is it done and acts, so it becomes, by its illegal act made self-awareness, which is
Yajnavalkya becoming illegal? That clearly wasn't the case. The reason Yajnavalkya's immunity was his own action was his basic reason or desire, so they were. The realized consciousness, which is the self, which is Yajnavalkya had no real attachment by the desire to cows or gold, despite its words. The teacher from Yajnavalkya
was the motivation of the action, the story there continued to prove this. So, I've come to the conclusion that of an actor. Next, we also have a description of the self in:- Section three verse seven, it is believed, so they were, and shakes, so
were, which has the meaning of self can perform the act of a character, but it do not have this character in reality, shake so were, but it is not really shaking. Our conclusion here is clarified below. Others, however, say, self is identified with desire alone. What he wants, solves; what solves, works; and what works, it achieves This
statement has the meaning that it is attachment by the desire only that it decides the state assumed by this immutable stainless itself and not actions be they good or bad, which does not result from desire or attachment. Self-awareness is how Absolute Consciousness is described in reality. Only his desire and attachments in
Consciousness use Consciousness and knowledge to display the fruits of that desire, actions that do not come from a desire to obtain proportional results have no effect on self-awareness. 4.4.6 As far as this is concerned there is the following verse: Being attached, he, together with the work, achieves that result to which his body or
subtle mind is attached. Exhausting the results of the work he has done in this life, he returns from that world to it for a (fresh) work. Thus, the man who wants (transmigrated). But the man who wants (transmigrated). But the man who wants (transmigrated). But the man who does not want (never transmigrated). But the man who wants (transmigrated). But the man who wants (transmigrated). But the man who does not want (never transmigrated).
to whom all objects of desire are, but the organs self do not depart, Being, but Brahman, he's merged into Brahman, As for this... Being attached, he, along with the work, achieves that result to which his subtle body or mind is attached. As for the effects of desire and attachments highlighted in the previous verse, this is further
confirmation that desire and attachment are only those who decide which state the self assumes. Whatever anyone thinks they need a wish, whatever someone they work for wants. Exhausting the results of the work he has done in this life, All the work undertaken out of the desire for material improvement is exhausted because all this
material creation is transient. The desires for happiness or to obtain satisfaction are endless, because of the unreality of Creation. he returns from that world to this for (fresh) work. Thus, the man who wants (transmigrated). Due
to the desires being naturally insatiable work of the willing man remains a conscious objective and this will guide such consciousness through transmigrates). The man who is free of desire can let go of the material world and be driven by a higher
level of self-consciousness away from this material realm. to which all objects they are, but the organs don't leave. Being Brahman, he's merged into Brahman, he's merged into Brahman. For the one who realizes the realization of the Self all desires fall and this material world is seen to be devoid of reality and truth. Such an accomplished person just wants to return
to Absolute. The organs of its subtle body will not be designed to support a new form, because this verse; When all the desires that dwell in His heart (mind) have disappeared, then he, being mortal, becomes immortal and touches Brahman in this very body
The lifeless slough of a snake is banished and is in the hill of ants, as is this body. Then the self becomes fleshless and immortal, (becomes) The First (Supreme Self), Brahman, The Light. I give you a thousand (cows), sir, said Janaka, Emperor Videha. When all the desires that dwell in his heart (mind) are gone, then he... becomes
immortal, and touches Brahman in this very body. To be truly free of sincere desires means to be truly free of the natural desires that motivate a person to prolong his life himself, this deep state is not achieved by any cognitive or decision-making process, it is the state of complete teaching of the Realized Truth of the Absolute. This rare
state of renunciation through Enlightenment or Self-realization is achieved only through a discipline of research, study and meditation. This is the state of love clarified for The Absolute and in this state the individual will wither and the consciousness and knowledge that is the reality of existence is expected and allowed, so they were. That
this reality of Consciousness, which is Brahman Absolute has an open heart in this body, is meaning here. The lifeless slough of a snake is banished and is in the hill of ants, as is this body, is meaning here. The lifeless slough of a snake is banished and is in the hill of ants, as is this body, is meaning here. The lifeless slough of a snake is banished and is in the hill of ants, as is this body, is meaning here. The lifeless slough of a snake is banished and is in the hill of ants, as is this body, is meaning here.
wish is the greatest liberation, liberation, liberation from this world. Then the self becomes disembodied and immortal, (becomes) The First (Supreme Self), Brahman, The Light. After declared self-awareness is now aware of the Absolute and surrenders to this reality and truth. 4.4.8 As for this there are the following verses: Subtle, expanded, the
ancient mode has reached (was touched by) me. (No) I figured it out, too. Through this wisdom, Brahman's connoisseurs (also) go into the heavenly sphere (liberation) after the fall of this body, being released (even while they live). The subtle, extended, ancient way touched me (was touched by) me. These descriptions of the ancient
mode refer to the Primate of Existence, which is absolute Brahman or Self. The initial statement claims that this Absolut was reached by me, which Made by me, which is absolute Brahman or Self. The initial statement is an additional qualification or correction to this statement of self achievement (by me) not I.. I myself is correcting. The
meaning here is that, due to the realization of the Self, the term I is now understood to be limited and dualistic, because it refers to or encompasses only this apparent physical being in terms of separation from everything else. Instead, the term I myself has a universal understanding, as in I am that Self. Therefore, the meaning here is that
it is me, not this puppet of a form, but this very self has realized the Absolute Self. Through this wisdom, Brahman after the fall of this body. to be
released (even while living). All, even while living are released through that realization of Primary Singularity. 4.4.9 Some speak of it as white, others as blue, gray, green or red. This path is carried out by a Brahmana (knowing Brahman). Any other connoisseur of Brahman who has done good deeds and is identified with the Supreme
Light, (also) steps down this path. Some talk about it as white, others as blue, gray, green or red. Referring to the path of liberation so is understood by those who see a Brahman with material attributes, it is said that it is an experience of color, described by Some or others as white or other color. This path is carried out by a Brahmana
(knowing Brahman). This realization of the path means the final realization of the liberation that was the purpose of that path. But this is the realization of the Ponnoisseur only of a Brahman with attributes. Any other connoisseur of Brahman who has done good deeds and is identified with the Supreme Light, (also)
steps down this path. The one who knows Brahman in Any other way (other than the transcendent realization of the Self), would be doing good deeds and identifying with Brahman through the study of Vedas, but here only the ritual portion of Vedas, (the light of supreme knowledge), is still said to travel the same path to the desired
liberation. 4.4.10 In the dazzling darkness (ignorance) come those who worship ignorance (rituals). In greater darkness, so they were, than those who worship ignorance (rituals) This is also with reference to the previous verse
above. There I heard of the light of the Enlightenment and understanding as a material experience. This verse describes blindness to be in the same ignorance of the Absolute, it causes those who are ignorant in this way to practice rituals,
which include working for material gain. The rise of darkness in the form of the growing forgetitof the non-dual Absolute transcendent is the meaning. In greater darkness, so were they, than that enter those who are devoted to knowledge (the ceremonial part of Vedas)It is said that the deepest
ignorance, worse than even practicing rituals, is suffered by those who love what they consider their knowledge of the Divine that they have accumulated through their religious ceremonies. This devotion blinds them to reality, giving them a false security that is based on self-righteousness and no longer seeks the higher truth. 4.4.11
Miserable are those worlds shrouded by (this) dazzling darkness (ignorance). For them, after death, go those people who are ignorant and unwise. Miserable are those worlds shrouded by (this) dazzling darkness (ignorance) are those worlds shrouded by (this) dazzling darkness (ignorance). For them, after death, go those people who are ignorant and unwise. Miserable are those worlds shrouded by (this) dazzling darkness (ignorance).
consciousness and knowledge, so they were, would be misery, due to the fact that they are devoid of Truth, Consciousness and Happiness, which is that there is a natural state of ignorance or oblivion, which is caused by birth in this material world. Despite such natural ignorance there is the light of the
Absolute which through divine Grace will be seen and followed. But there is a state of ignorance that is based in righteousness, so that it no longer seeks the greater truth. This lack of reason and discrimination, for the time being, would prevent any path to the Truth from being seen. For them, after death, go those people who are
ignorant and unwise. For those miserable worlds go those whose life experience has not revealed any greater truth, their ignorance that denies the Divine, ignorance is natural in creation. But wisdom is also naturally available within creation. The absolute is the
Self of the Self. Which means absolute knowledge that absolute consciousness is available as its own self. The correct action that is performed by any being of creation that is performed by any bei
Absolute. But up to this point transmigration is the way for those deceived by the Truth, it is the meaning here.4.4.12 If a man knows the Self as I am him, then wishing what and for whose sake he will suffer in of the body? Sounds like a rhetorical question. It seems to imply that for the wise man accomplished there should be nothing to
keep him in Creation, rather than to return to unity as Absolute. But it's not Sruti's way of asking rhetorical questions. From Kaivalya Upanishad we have: - Seeing the Self in all beings, and all beings in Himself, it touches that the highest self. Not by any other means. As for the above, we note that for the sake of the love of the
Absolute, for the sake of the Self, for the sake of all, there were great enlightened known and unknown beings who remained in creation to teach and guide others. Jesus, Buddha, Mohammad are known. Adi Shankara Himself is known to have an auspicious birth. The soul realized or wise with Moksha's conscious experience in this life
will also have the conscious experience of witnessing others with the conscious experience of the bondage of ignorance and misery. Within this non-dual Absolute Conscious experience of witnessing others with the conscious experience of the bondage of ignorance and misery. Within this non-dual Absolute Conscious experience of witnessing others with the conscious experience of the bondage of ignorance and misery.
return? Who, after leading an earthly life, would seek to live it again? Perhaps a man who, by the power of his continuous desires, has not finished his work? Maybe a man whose ambitions are limitless. Who after living a life did not fulfill all his senses? Maybe a man whose
great pleasure is to feed greed. Then, after living an earthly life, who wouldn't seek rebirth? Perhaps a man who by grace has seen the delusional nature of desires this man through the realization of the Self has also realized the
unreality of life. Perhaps the man who realizes the ultimate unreality of his existence also realizes that the only will with any validity is the will of the Absolute. Such a man surrendered to the love of the Absolute. In a real way you could say that surrender was his last decision. What happens at death will not be decided by man. For the
man who has realized the Self, there is only the Self, there is only the Self, there is only the Self, and he is again the Self (of all). The one who has intimately realized and known the Self who entered this dangerous and inaccessible place (the body), is the creator of the universe, because He is the creator of all, (everything is) His Self, and he is again the Self (of all). The one who has intimately realized and
known the Self who entered this dangerous and inaccessible place (the body), He who realizes the Absolute Self can only be the Self. The only one state of danger in Existence, namely
the oblivion of the truth of the non-dual absolute. It happens that being in creation and being born (in the body) is in itself that state of oblivion. Of course, the perill comes from its inaccessibility to that forgotten knowledge and the truth of the Absolute Self. he is the creator of the universe, because he is the creator of all. This man, this
self is the creator of the material universe, because it was his desire, which designed the material objects of this desire, (mind, body and world for them to be born in). (everything is) His Self, and he is again the Self (of all). Singularity, or Non-Dual Absolute, which is knowledge and consciousness is the Self of the Self. This self is the
result of his desire and the Absolute Self is that Absolute Knowledge from which the object of desire are this Non-Dual Absolute

The desire, the wisher of the object of desire and the facilitator of that object of desire are this Non-Dual Absolute

The desire, the wisher of the object of desire and the facilitator of that object of desire are this Non-Dual Absolute
Singularity. This is the supreme meaning of: -Everything is His Self, and he is again the Self of all. 4.4.14 Being in this body, I somehow knew that (Brahman). If not, (I should have been) ignorant (and) great destruction (would have occurred). Those who know it become immortal, while others only touch the suffering. Being in this body I
somehow knew that (Brahman). Despite the fact that this body is a dangerous and inaccessible place, (as described in the previous verse), we have nevertheless somehow known that Brahman This statement serves as a reminder of and why we are listening to the words of this Upanishad. We seek that higher truth because somehow
we know of its existence and feel its absence. The Truth of the Absolute is available to the Seeker because somehow he became known in Creation. Of course, it is not by mistake, coincidence or chance to read these words. If not, (I should have been) ignorant, (and) great destruction (would have occurred) Due to the non-dual nature of
existence and absolutely this theoretical situation of the Forgotten Absolute could not be true in reality, but is offered to increase the understanding of the reality of existence. It would follow that if the truth of the Absolute Brahman were not accessible and therefore could not be known, then there could be no release from this ignorance.
This Shape Creation was activated or brought by Absolute obedience to some oblivion. Consequently, the primary singularity of existence, known as Truth, and Bliss is not yet fully realized (remembered). If this truth could never be realized again, if it remained as forgetting because it is in a dangerous and inaccessible place, then
one might understand that it would indeed be a great destruction this Upanishad that a true being is once again attained, so they were, through the knowledge and realization of the Absolute, thus returning home to
the unity of which absolutely immortal. But, until the Absolute is realized in ignorant consciousness remain lost in the misery of the cycle of birth and death within material creation, which is a temporary great destruction of their true Bliss being. 4.4.15 When a man after (receiving instructions from a teacher) directly realizes this efulgent
Self, the Lord of all that has been and will be, he no longer wishes to hide from him. When a man... directly realize the Truth of Existence, which is the Primary Absolute. This is necessary for The Absolute Truth, Consciousness, Bliss. There seem to be many ways involving Grace, a
teacher, meditation, and so on, but we are assured of the scriptures that we will all return home to the unity of the Absolute. This sentence simply states that this Existence is all that it was and will be, which means that we
are already That and anyway there is nowhere else to go or nothing else to be, because to reaffirm, We are all that is now and (all) that will be. no longer wants to hide from it. This sentence contains the main purpose of this verse. To hide in the sense of this scripture teaching is to protect your very essence, your heart. The unrealized
person, i.e. the ignorant person of his true being as One with the Oi Consciousness of Existence, imagine yourself as individual and therefore their purpose in life is their responsibility. The ignorant person carries his being, so they were, through their lives. To become accomplished you have to give up someone's being to this Existence.
The aspirant is aware of this intellectually and disagrees. Indeed, the aspirant changes paths as he steps down the path, but indeed full surrender is hidden under a convenient lack of full understanding, which is maintained by an element of natural fear. That's what he said, this is the natural way. It also happens that as the dawn
comes to light, fear shrinks and someone realizes that someone has kept their hidden essence for But with the full realization of the Absolute not only does this aspirant not want to hide, but his greatest joy is in teaching, any notion of having something hidden would be alien to this accomplished being. 4.4.16 Under which the year
rotates with its days, on that immortal Light of all the lights the gods meditate as longevity. Under which the year rotates with its days, the previous verse called this Effulgent Self. This sentence refers to this creation as being below that the Self (Absolute Creator of Creation). With this creation of material forms came mortality and
therefore the creation of time year with its days, on that immortal Light of all lights, referring again to the Absolute Self that immortal to emphasize that the Self is immortal to emphasize the Sel
and is therefore immortal. All the others, no matter how big and wonderful or apparently of the utmost importance is transient and empty of true existence. The wise meditate to realize this Absolute Truth, the gods meditate as longevity, 4.4.17 That in which the five groups of five and the ether (subtle) are placed, that very Atman I
consider as the immortal Brahman. Knowing (Brahman) I am immortal. That in which the five groups of five and (subtle) ether are placed the five groups of five and their worlds. subtle ether is a term for Self or Creation in Consciousness. This is the Absolute Knowledge that is the Absolute Self in this verse called
Atman, therefore all are placed in The Self. This is all this is a form of knowledge that is the Absolute Self are in reality, but Non-
Dual Absolute Brahman. Knowing (Brahman) I am immortal The absolute. Given the being who has not yet realized this truth, we know that because of his ignorance, he suffers in the continuous cycle of birth, death and rebirth, as such, he could be
described as experiencing mortality. Now, this being, through the realization of the Absolute Truth, escapes the cycle of death and rebirth and finds its way back to the unity of the Immortal, to be immortal is to be timeless and
unchanging.4.4.18 Those who knew the Vital Force of vital force, the Eye of the Eye, of the ear, and the mind of the mind, have realized the ancient, primordial Brahman. Beca and the Absolute Knowledge. On its own this
Universe and all it contains is of name and form only and has no true existence. Taking into account the life force, the eye and so on in creation does not really exist, it is Knowledge that created it, that makes it heard in Consciousness. This is
because the principle of hearing is in the knowledge that it only has true existence as Absolute. The absolute is the life of life. Those who realize that only true existence will realize that only true existence will realize that only true existence will realize that the Primary Singularity of Knowledge and Consciousness is the meaning here. 4.4.19 Only through the mind (She) must be realized. There is no
difference whatsoever in it. There is nothing in this Universe that is truth in reality, therefore truth is not available through any of our senses. the mind here means the intellect that encompasses the refined mind guided by Buddhi the intellect of the heart, of intuition. Buddhi can be aware through Self Consciousness of Greater
Knowledge and can be a guide to an intellect that includes the mind, aware of this, the great seers of the past developed meditation to still discursive thoughts and thus allows the subtle aspect of the intellect to reveal the awareness that absolute self-awareness. This awareness in Consciousness becomes Self-realization. So said, By
no sense or agent other than this subtle mind can be seen as Truth. There is no difference whatsoever in EaThis sentence explains the difficulty for the material or intellectual mind. Simply and literally IT is all there is and there is no difference whatsoever in IT. In reality, there is no what exists and what does not exist. There's only
Existence. This Absolute is knower and known so by what should anyone know? Referring to Yainavalkya in Chapter 2.4.14. He goes from death to death, which sees the difference, so they were, in It. Speaking in terms of non-duality those who see their reality, their life in creation as all that exists, and therefore seek material gain or
objects of desire that sees the difference, so they were, in She will have a conscience of desire and this can only lead them back to this means of getting dual desires, this material creation of death and rebirth.4.4.20 It should be done in one form, (for) unknown and eternal. The self is spotless, beyond the ether (subtle), without birth,
infinite and constant. It should be done in one formThe meaning is absolutely not so or so, do not do this or do it. The absolute has no form and should be realized as Absolute. It is unrecognizable and eternally spotless... without birth, infinite and constant It is a wonderful fact that
the Absolute is unrecognizable, but the fact of its existence can be achieved with certainty. The fact that he is spotless is known because of his immortal, the absolute is immortal. The absolute is infinite because it is all that exists and because of
all these things it is the Constant One. 4.4.21 The intelligent aspirant after Brahman, knowing only about this, should achieve intuitive knowledge. (He) should not think of too many words, because it is particularly fatiguing to the organ of speech. The intelligent aspirant after Brahman, knowing only about this, should achieve intuitive
knowledge. This refers to the previous verse which states that the Absolute is itself unrecognizable, therefore this Absolute should be sought through the intuition of a quiet mind of random thoughts in order to obtain more subtle knowledge. (He) should not think of too many wordsOn this subject the words are the Self so it is known by the
senses and emotions and distilled from information. Up to the time for the words of meditation have played their best role. is particularly fatigueing at the organ of speech words to appear in this process can only lead to exhaustion. The organ of speech is associated with the path of
intelligence in being. To exhaust the organ of speech means to limit the work of subtlety and intelligence that plays its part in Realization. By returning to the mantra and allowing the mantra to take the focus on the words, thus allowing them to blur in the subtle being one allows the subtle heart of the intellect, Buddhi, to be the guide. Since
then words are an intrusion, because the tutor surrenders to intuitive intelligence on the path of the Self. If we can make an observation here, in search of absolute words or ideas they collect, this simply happens. But then, during meditation times of significance are marked by silence, a lack of words and a lack of need for words, but there
is understanding. This is simply offered as an observation.4.4.22 That great, birthless Self, which is identified with the intellect and is in the ether that is in the master of all, the master of all, the master of all, the It doesn't get better good thing, no worse through bad work. He is the master of all, he is the ruler
of all beings, he is the protector of all beings. It's the bank that serves as the border to keep different worlds apart. Brahmans seek to know Him through the study of Vedas, sacrifices, charity, and austerity consisting of a joy devoid of passion of objects of meaning. Wishing this world (Self) the monks alone give up their homes. This is (the
reason for this): Ancient sages, it is said, did not want children (thinking), What will we achieve through children, we who have touched this Self, this world (result). They, it is said, renounced their desire for sons, for wealth, and for worlds, and lived a mendicant life. What is the desire for sons is the desire for wealth, and what is the desire
for wealth is the desire for worlds, for both are only desires. This self is what has been described as not this, not this, not this, not this imperceptible, because it is never attached; unfettered Never feels pain, and never suffers from injury. (It is, but fitting) that the
wise man is never overcome by these two thoughts, I have done a bad deed for this, and I have done a good deed for this. He conquers them both. Things done or not done don't bother him. That great, birthless Self, which is identified with the intellect of the Self, is Eternal, unborn, without beginning. The Absolute Self is subtle because it
is itself unrecognizable. Being material projector Creating means the Absolute Self is also the support of a person being in the Universe. This being is represented by mind or intellect. This has the sense that the self, the Mind of
the mind. In addition to the above the Absolute can only be known intuitively from within the raw material creation. Intuition is experienced in the subtle heart or superior intellect. This subtle intellect is also known as Buddhi, which is the most and most open is an aid for reason. Buddhi is the one who facilitates discrimination
between real (truth) and unreal (false). So it is Buddhi or the higher heart or intellect that facilitates the intuition that realizes the controller of all, the master of all, the ruler of all, the ruler of all. This statement describes how all the penetrater Absolute Self is
experienced in Maya's creation as subtle self. It is also the subtle area of Buddhi's intellect. Through this subtle self and Buddhi the Truth of the Absolute is realized and the unreality creation is discriminated against and known. Self. is the emergence of knowledge that is the controller of all, the master of all, the leader of all The nature of
this knowledge is Absolute, i.e. Non-Dual. is the Absolute Self of All which is experienced individually as a self, the reference Under the strong rule of this immutable, 0 Gargi (Brihadarayaka Upanishad 3.8.9). It doesn't get better through good work and it doesn't get worse through bad work. He is the master of all, he is the ruler of all
beings. he is the protector of all beings. This Absolute Self is without beginning and immortal, so it is unchanged, immutable. Being Absolute self is all things, it means that it is without other attributes, it would be good, bad, better, worse, good or bad, further to this being all things is also good and bad, better and worse, good and bad
Being Absolute is unwitting and just is. This Truth is the ultimate protection because it is undeniable. It's the bank that serves as the border to keep different worlds apart. The absolute is existence itself, so there is no inside or outside and no separate worlds. In reality, the absolute is the bank of conscious knowledge that contains, so
they were, all worlds. It took place within this bank of conscious knowledge, so they were, is this creation of objects of meaning. In
other words, the mere follow-up of rituals and ceremony does not purify Buddhi to allow subtle intuition to reveal self-knowledge. In this and all Upanishads, it is clearly stated that sacrifice and rituals do not lead to the realization of the Self, (ch1, sec.4. v15 ... Therefore, people want to achieve the results of their rituals among the gods
through fire. and among people like Brahmana. For Brahman it was in these two forms. If, however, someone departs from this world without realizing his own world (Self), She, being unknown, does not protect him... Neither associated scripture reading or the practice of austerity will produce the desired enlightenment.
ch2.sec.4.v5... The self, my dear Maitreyi, should be realized, should be heard by, reflected and meditation, all these are known.) Therefore, it is not enlightenment or self-realization that must be sought, as the desire for them does not result from the
right or true love, so they were. It is the love for Truth that arose from an empathy for the situation of the child born and a disgust for the unreal, so it is increasingly seen, this love causes her to return from work and activity to seek peace and light inside. Knowing Him alone becomes a wise man. This affirms the meaning above. The Self
must be sought for its own good, the Spiritual Academician may know all the scriptures, but he cannot be the Wise One who knows the Self. The illiterate man may be unable to read the scriptures, but he may be the Accomplished Wise. To know (He's alone) is to know everything. The ancient sages, they say, did not want children
(thinking), 'What will we achieve through children, we who have touched this Self... they gave up their desire for wealth is the desire for worlds, for both are, but desires . we who have touched this Self, they are the Wise Realized. Once
the Self has been realized, all desires fall, including the desire for sons or wealth. For the Self achieved wisely all within this creation is seen to be transient and false it follows that there will be no desire to gain or to flourish in it or indeed to introduce more forms (children) to this suffering. This self is what has been described as not this,
not this. It is imperceptible, because it is never perceived; undecaying, because it never decomposes; unattached, because it is never attached; unfettered Never feels pain, and never suffers from injury. The Self cannot be described because it is unrecognizable in itself, but it is known by. The Absolute or Absolute Self is known as the
Unborn Singularity of Existence. However, this Creation subject to the duality of birth and degradation must owe its existence to that Absolute Self. Because all creation itself is transient and mortal, the immortal self in creation is therefore not this,
not this, which is nothing detectable in the mortal universe. Or, there is nothing immortal in this universe. (It is, but fitting) that the wise man is never overcome by these two thoughts, I have done a good deed for this. He conquers them both. Things done or not done don't bother him. The wise man who
achieved the Absolute will know Reality through the faculty of divine reason and discrimination. Past actions will be seen as the events they have been and give up. The wise man achieved is freed from the duality of judgments resulting from good and bad, good and bad, short and tall, should not have had and so on. The wise man will
renounce any identity as an individual as such, who is there to good or bad?4.4.23 This was expressed by the following hymn: This is the eternal glory of a Brahman connoisseur: it does not grow or decrease through work. (Therefore, he who
knows it as such becomes self-controlled, calm, withdrawn in itself, enduring and focused, and sees the Self in himself (the body); he sees everything as Himself (the body); he sees everything as Himself. Evil doesn't bother him, (but) he consumes all evil. He becomes sinless, spotless, free of doubt, and Brahmana (knowing
Brahman). This is Brahman's world, Emperor, and you touched it, said Yajnavalkya. I give you, sir, the Videha empire, and I with him, to wait for you. This is the eternal glory of a connoisseur of Brahman Meaning that an accomplished connoisseur of the Absolute returns home to that eternal happiness of Brahman. does not increase or
decrease through work. The absolute is Existence itself, literally could existence which, by definition, is the totality of everything that increases or decreases belongs to the irreality of forms that are only the projection of the Absolute. The projection of the Universe
consists of the knowledge that is the Absolute, which is the Consciousness and Knowledge being Absolute in itself does not increase or decrease. (Therefore) nature should be known only that. The Brahman nature, the Absolute, is Absolute knowledge being Absolute knowledge being Absolute in itself does not increase or decrease.
Absolute Knowledge and, as such, is absolute being eternal, without changes, immutable, without attributes, is the primary singularity, not two and thus described by the term Advaita. This is the nature of the Absolute Self, Brahman.
Knowing that one is not touched by bad action. Evil action means any event that is not proportional to the above truth of the Absolute, which leads to greater ignorance. For example, the man who works for material gain to increase his worldly status is ignorant of the truth of non-duality this ignorance delays his return back home to
Absolute, this is evil. The accomplished person (Knowing it) is not touched by such a worldly desires because he realizes the truth as being with
the Absolute and not within this material creation. Therefore, he is not distracted from the absolute truth of worldly events, so that he remains calm and so on. and sees the Self in his self (body); he sees everything as Himself. Seeing truth and reality as non-dual Absolute, therefore, this creation as also supported by the fact that
non-dual Absolute he realizes himself as a reflection of this absolute very Self, therefore all apparently other people are also the same Self as his Self. To be realized this is confirmed by his practice of referring to his subtle self through the subtle intellect and Buddhi Evil does not exceed him, but he transcends all evil. This is how evil has
been described before, all that results from the oblivion of the non-dual absolute. This connoisseur of the Natural Absolute (transcends all evil, this person who accomplished the Absolute has accomplished everything.
Therefore, this man of divine knowledge naturally eliminate the unnatural state of ignorance (consumes all evil). He becomes sinless, spotless, free of doubt, and Brahmana (knowing Brahman). This is Brahman's world.
Sin is just an action that is not in accord with the Truth of the Absolute. The connoisseur of the Absolute apart from being a connoisseur of Absolute Knowledge there is no doubt to emerge from the unknown. This state or (the world of Brahman), once reached, is realized as
Truth.4.4.24 That great Self, without birth, is the eater of food and the one who gives wealth (the fruits of one's work). The one who knows it as such receives wealth (those fruits). This important verse is placed here as a sobering reminder of the pitfalls of forgetting the Truth of the Absolute Self (That Great Self, without birth). The absolute
is not a food eater of any form. The absolute is just a witness. The Absolute Self, the witness, is not a giver of wealth, Forgetting leads to need and desire. That great, birthless Self is the food eater and the one who gives wealth (the roads of one's labor). It describes a vital
force, the self of the ignorant. The life force is the eater, ref.:-... for any food is eaten, it is eaten by the life force alone. Brihadaranyaka Upanishad 1.3.17 The life force is the eater, ref.:-... for any food is eaten, it is eaten by the life force alone. Brihadaranyaka Upanishad 1.3.17 The life force is the eater. ref.:-...
divine reward. The one who knows it as such receives wealth (those fruits). He who knows it as such means he who understands only his self as his divine force within the creation. He is the one who practices or meditates with the desire to win. Eventually the fruits of his desire will be gained by experiencing the rebirth in (Consciousness)
of this material realm. 4.4.25 That great Self, without birth, is unhelpful, immortal, immortal,
unnecessary, immortal, everlasting, fearless, and Brahman (infinite). Without birth the Primary Unit, Brahman Absolute is originless, unborn. This is a prerequisite for immortal is to undergo no change in state (undecaying, immortal) any way for eternity. The one who knows it as such becomes the fearless
Brahman. Fear is a product of duality. When one is all that exists, being the eternal, immortal totality of Existence, there is no other form or description to fear. The one who realizes the Absolute realizes this Fearless Absolute. Section 5.4.5.1 Yajnavalkya now had two wives, Maitreyi and Katyayani. Of these Maitreyi used to
discuss Brahman, (while) Katyayani then had an essentially feminine perspective. One day Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section on Himself, so discussed between Yajnavalkya, in order to embrace another life: -This section of the Himself and Indiana life and the Himself and Indiana life and Indiana li
due to Sruti intending to be seen again in the light of greater knowledge received from subsequent revelations about himself, it would be in the previous section. Now we know that Yajnavalkya is the greatest sage of this Upanishad. The reader can link back as a reminder. 4.5.2 Maitreyi, my dear, said Yajnavalkya, I'm going to give up this
life for monasticism. Let me finish between you and Katyayani. See Comment to this verse Ch.2We have been taught that with the realization. Aversion to the unreal plays its part in Realization, but true love is the highest state of The Realization.
Waiver is practiced in the form of abstinence by the aspirant. But Yainavalkya is a realized sage and the statement to his renouncement of this life is more of a recognition that with his realization came a natural fall away from concern or involvement in worldly affairs. Yainavalkya's request to Maitreyi stems from a duty of love to
tell him the truth of the situation. By self-knowledge Yajnavalkya knows that with Maitreyi and Katyayani everything will Good. 4.5.3 after Maitreyi said sir if indeed this whole land full of wealth be Am I going to be immortal by this or not? Didn't answer Yajnavalkya your life will be just like that of people who possess a lot of things. But there
is no hope of immortality through wealth. See Comment on this verse Ch.2 whether indeed this whole land full of wealth be mine, will I be immortality through wealth. See Comment on this verse Ch.2 whether indeed this whole land full of wealth be mine, will I be immortality through wealth.
Yajnavalkya's reply confirms that there is nothing in this world that leads to the knowledge and liberation of the Absolute. From the heart of Maitreyi's question comes the basic truth of creation that all of this is ultimately unreal, transient, and mortal. It follows that any comfort or pleasure derived from this material world is a supreme illusion
and all the time spent resting in such pleasure is the lost time. 4.5.4 Then Maitreyi said: What to do with what will not make me immortal? The meaning of what they use are
worldly objects for one who wants to overcome this world? Confirmation of Maitreyi's realization of the useless nature of material wealth. Tell me, sir, about the fact that only you know (to be the only means of immortality) Maitreyi, recognizing the wisdom of her husbands (Tell me, sir, of... that you know) requires to be left supported by
eternal truth, rather than degrading a lot of things. 4.5.5 Yajnavalkya said: You were my lover (right before), and you magnified what is after my heart. If you want, my dear, I'll explain, meditate (on its meaning). See Comment on this verse Ch.2 You were my lover (right before), and you magnified what is after my heart.
Referring to the times when Maitreyi used to discuss Brahman with him, Yajnavalkya, who was known as a great teacher, gives sincere agreement to Maitreyi's instructions. If you wish, my dear, I will explainThis simple sentence makes an important meaning especially in teaching subtle topics, would this be. A student must have asked a
question and be open in the heart to be prepared for the answer. Subtle topics cannot be transmitted only in words, there must be a desire for understanding. So I explain this, meditate (on its meaning) Again Yajnavalkya instructions to meditate is crucial to this
subtle understanding. They say the Self must be meditated to be accomplished. Yajnavalkya himself will strengthen this statement in the next verse, own for the sake of my husband, my dear, he is loved, but for the sake of someone that he is loved. Not for the sake of
my wife, my dear, she's loved, but for someone's sake that she's loved. Not for the sake of the sons, my dear, they are loved, but for the sake of wealth, my dear, she is loved, but for the sake of someone that she is loved. Not for the sake of animals, my dear, they are loved, but for the sake of wealth, my dear, she is loved, but for the sake of someone that she is loved. Not for the sake of animals, my dear, they are loved, but for the sake
of someone that they are loved. Not for Brahmana's sake, my dear, he is loved, but for the sake of someone that he is loved, but for the sake of someone that he is loved, but for the sake of someone that he is loved, but for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved. Not for the sake of someone that he is loved.
the gods, my dear, they are loved, but for the sake of one that they are loved. Not for the sake of vedas, my dear, they are loved, but for the sake of one that they are loved. Not for everyone's sake, my dear, everything is loved, but for the
sake of someone that is loved. The self, my dear Maitreyi, should be realized, should be heard by, reflected and meditated, all of them are known. See Comment on this verse Ch.2 As a footnote to this translation Swami Madhavananda noted the term sake own
as meaning its own self. This is in line with the meaning and intent of Sruti here. This intention is to revealed is the love that will be revealed in the love that will be rev
has removed all material creation as an object of love It is not for the sake of all, my dear, that everything is loved. Yajnavalkya says everything is loved for someone's sake. Indeed, all that remains after the elimination of all material creation is its self, for what else does it really exist? It can only be that the same self seen in all the
others that remains to be loved. Not for the sake of the husband, my dear, he is loved, but for the sake of someone that he is loved, but it is their very existence, which proves the Absolute (Sine, Brahman, God), which is loved.
This own sake is its own self, which is the same self as all forms of creation. That's the point. The self, my dear should be achieved, should be 
Absolute, which is the Absolute Truth, or Absolute Truth, or Absolute Brahman or God or Non-Dual Existence must be achieved to find its way back home to the Truth and to escape the ignorance of this material creation. Yajnavalkya, the accomplished teacher tells us that by listening to teaching, reflecting on this information, and then practicing meditation
you may come to know, realize that the liberation of truth. When Maitreyi agreed to marry she will be felt in the form of Yajnavalkya means to fulfill here the desires for union and children. At the same time, her intelligence will be sought to recognize something in Yajnavalkya, something that the intellect might have related to. Maitreyi
would have felt that as a desire to love. What he realized later comes to understand is that he is a Self who recognizes that very Self in an apparent another being. The fully realized self become aware of the Self throughout Creation. This Recognition is the manifestation of love. So it is not the form called Yajnavalkya that Maitreyi loves
is how well the self-awareness of Yajnavalkya allows the Self to shine. This is how Maitreyi could still love Yajnavalkya even as his shape or body changes and weakens with age. 4.5.7 Brahmana removes the one who knows him as different from Himself. Ksatrya removes the one who knows him as different from Himself. The worlds
remove the one who knows them as different from himself. The gods remove those who knows her as being different from herself. Beings remove the one who knows them as different from Himself. Everyone gives the one who knows her as being different from herself.
This Brahmana, this Ksatria, these worlds, these beings and all these are Self. See Comment on this verse Ch.2 Brahmana (Ksatria, worlds, Vedas, beings) ousts one who knows him as being different from Himself In reality, the appearance of duality in creation is an illusion of Maya. But this duality is the cause
of fear, even if our natural desire is for the truth of unity. The desire to love is the non-dual truth that manifests itself as the unity of their divine self, so they were. The clarity of the light of this self revealed by each individual form depends on the extent to which that individual is covered
by ignorance and fear. Referring to the comment for verse 6. Above describes Maitreyi's love for Yajnavalkya being in reality her recognizing the same light of the self in Yajnavalkya would have been removed by
Maitreyi, because love for himself would not be seen and Yajnavalkya would have seen as different from itself, this is the meaning, these worlds, these beings and all of them are the Self. After declared Reality of Existence is a non-dual singularity. Seeing the difference is due to the Maya of Creation, but even so
the being who engages practices to discover truth cleanses or purifies the intellect enough to see and reveal the light of the Absolute Consciousness of Existence. 4.5.8 Because when a drum is beaten it is not possible to distinguish its particular different notes, but they are
included in the general note of the drum or in the general sound produced by different types of blows. See Comment on this verse Ch.2 As when a drum, the meaning is each coming from a single source, but
many individual qualities are felt. but they are included in the general note of the drum ... However, it is the meaning, all the differences detected by our senses are only projected from that single source. Creating from Non-Dual Absolute and Sound from a Road.4.5.9 As when a concist is blown you can not distinguish its different notes
specifically, but they are included in the general note of the conch or in the general sound produced by different types of blowing. See Comment on this verse Ch.2Considering a conch shell, for our purpose is a unit, one being that has the ability to produce different effects. This capacity shall be contained in the knowledge which enables
or supports its existence. The way conch is said or behaves will always be strictly in accordance with this knowledge, what its laws are and its nature. However, it sounds and vibrates will eventually return to rest as the unit of knowledge that it is. Could this shell conch to Absolute, Absolute is a non-dual singularity that is Absolute
Knowledge, what is designed strictly conforms to the Knowledge that is that Absolute and ultimately whatever is designed will return to rest as absolute singularity. 4.5.10 As when a Guilt is played on one can not distinguish its particular lyone, but they are included in the general note of Vina, or in the general sound produced by different
types of game. See Comment on this verse Ch.2It should be kept in mind when considering these similes, it would be the musical instrument, in reality, each individual part is eternal. Eternal. it is, a note may disappear, but in this Balloon of Existence so they were, nothing leaves and nothing disappears from existence, the knowledge that
it is, is eternal. 4.5.11 As from a fire lit with wet beechgot various types of problem smoke, even so, my dear, Rg-Veda, Yajur-Veda, Sama-Veda, Atharvahairasa; history, mythology, arts, Upanisade, verses, aphorisms, elucidations, explanations, sacrifices, oablations in fire, food, drink, this world, the next world, and all beings are all (like)
the breath of this infinite reality. They are (like) breathing of this (Supreme Self). See Comment on this verse Ch.2 As from a fire lit with wet beech gotah various types of smoke problem, Rg-Veda ... Arts... Aphorisms... Sacrifices... Drink... all beingsSmoke of all colors comes from the burning of wet material. This is likened to the seemingly
infinite variation of the forms of Creation. They are (like) the breath of this (Supreme Self). The meaning here is that as the different smoke rises from the fire, then the different forms of creation appear from the Absolute.
is this existence itself. The Supreme Self is this word, this word
skin is the only purpose of all types of touch, because the ear is the only purpose of all sounds, since Manas is the sole purpose of all deliberations, because intellect is the sole purpose of all sounds, because the ear is the sole purpose of all sounds, because the ear is the sole purpose of all sounds.
of all knowledge, because hands are the sole purpose of all types of work, because the organ of the generation is the sole purpose of all types of movement, that the organ of speech is a single purpose of all Vedas. See
Comment on this verse Ch.2As the satisfaction of a desire is a single purpose of the continuous Mayan of creation. The fact that everything has a connection and a purpose with and for another in creation should be
understood as an obvious indication of its primary unity and interdependence or common reason for all things. There is an intelligence as a common controller of all forms. That an Absolute Brahman is purpose, is the only house to which all manifest creation returns, is meaning 4.5.13 As a piece of salt is without interior or exterior, whole,
and purely saline in taste, taste, so is the Self without interior or exterior, whole and pure intelligence alone. (Self) emerges (as a separate entity) from these elements, and (this separation) is destroyed with them. After reaching (this unit) no longer has (special) Consciousness. That's what I'm saying, my dear. So said Yajnavalkya. See
Comment on this verse Ch.2 As a piece of salt is without interior or exterior, whole, and pure saline in tasteWe are to understand this piece of salt represents this universe, this whole existence. That being the state of existence, then
nothing but salt would exist. The description or name we give to the jump is to distinguish it from anything else, it would be pepper or air. In this example, nothing but salt exists, so there is no reason to have a name because it is just IT or more accurate is just. If this IT had Consciousness, then it would be aware of anything because
nothing exists, we know it is salt because it is just our example in a realm of many examples. But in the field of salt there is only salt is the existence, salt, name, description itself does not exist because to have a description must be able to
discriminate, in order to be able to discriminate there must be duality, but the area of the piece of salt is a single unit of salt. This is also the reality of our existence, which is Consciousness Alone. so is the Self without interior or exterior, whole and pure intelligence alone. Just as in the non-real salt duality itself does not, nor could there
exist, because to exist salt there should also be another that was not salt, but there is nothing else. So it's in this existence, there's Consciousness doesn't exist as something special, because to be special there should be nothing else for consciousness to stand apart from, but it doesn't exist. (Self) emerges (as
a separate entity) from these elements, and (this separation) is destroyed with them. This realm of Creation seems to have many forms (elements) but all these elements are held within the non-dual consciousness. when these forms or elements are held within the non-dual consciousness.
a separate entity. After reaching (this unit) has no more (special) Consciousness The meaning is that when the illusion of separation is seen, then consciousness, Consciousness has no special consciousness. 4.5.14 Maitreyi
said: Only here you led me in the midst of confusion, sir, I do not understand this at all He said: I certainly do not say anything confusion. Sir, I don't understand this at all. Maitreyi admitting that she doesn't understand allows Sruti to
explain again the implications of non-duality. He told me... This self is indeed immutable and indestructible This existence, which is Consciousness by nature is therefore immutable. With no particular consciousness without reason for special consciousness due to the fact that there
is no agent for change there is no reason to move, being immutable there is no destruction and without destruction there is no immortality. Because when there's duality, that's how it was, then you see something, someone smells something, someone tastes something, someone tastes something, someone tastes something, they think
something, they touch something, someone knows something. But what, what should anyone see and by what, what should taste and by what, what should taste and by what, what should they speak and by what, what they should think
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and by what What should they touch and by what, what should anyone know and by what? By what should anyone know that because of which all this is known? This self is what has been described as not this, not this. It is imperceptible, because it is never perceived; undecaying, because it never decomposes; unattached, because it is never attached; unfettered never feels pain, and never suffers from injury. By what, O Maitreyi, should you know the Connoisseur? So you got the instructions, Maitreyi. This is really much (means of) immortality, my dear. Saying this Yajnavalkya left. See Comment on this verse Ch.2When all there is is One Alone can be differentiated from anything else? There's nothing else. What is the meaning of the name or descriptions? When all there is only immortality, my dear. Saying this Yajnavalkya left. See Comment on this verse Ch.2When all there is on thing, there is no thi

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