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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 this Brahman needs or relies on support for the manifestation is. Support for this Brahman is described by four legs or quarters. 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 mutably transient and therefore empty of true eternal existence. Therefore, the whole experienced 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 can be accepted in itself through trust faith and faith, but it cannot be achieved in the true sense of the word, because its existence is not primary, which is does not have true existence. This Brahman is the creation of that original desire for the mind to experience worldly knowledge, therefore it is the form of a vital material force. This 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 Brahman. 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 describe Brahman by the projected attributes, which are limitations in terms of understanding. We also know that Brahman absolutely is beyond any description other than this, not this, which means that this 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 him; it seems Yajnavalkya himself indicates that this description of Brahman is not appropriate for Brahman Absolute. A inadequate surrender to reveal Brahman Absolute is inadequate to lead to liberation through Self-realization. The means of liberation 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 Yajnavalkya, through the organ of speech, O Emperor, a friend is known; Rg-Veda, Yajur-Veda, Sama-Veda, Athar-vagirasa, (Vedic) history, mythology, arts, Upanishas, 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 single 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's way of starting the conversation on a topic chosen by the emperor. The conversation follows the practice 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 or divinity, then we should remember that we are considering the realm of a vital force. A vital force is proportional to Brahman's conditionality. Therefore, it should be seen that this conditional Brahman or 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 mind and body. The initial 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 residence; it is with reference to the divinity of speech, which means that the organ of speech itself is the residence of its divinity or divinity. The sight 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 intelligenceAs for the fire of the deity, we consider speech to be a sound creation, symbolized by fire. Symbolic 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, Emperor, meaning is all that arose by desire. What is intelligence, Yajnavalkya...Organ the organ of speech in this world and the next... all beings are known through the organ of speech... (all)... is known... 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. This is to be done. The organ of speech never lets the one who knows how to meditate on it, This is the confirmation that the person who meditates on 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, he gains the conscious consciousness of the divine. But 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 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 he has not yet taught Janaka about the absolute non-dual Brahman.As described at the beginning, Yajnavalkya knows that the intelligent emperor seeks absolute emancipation. Janaka should realize that the manifestation of his form is this Supreme Brahman.4.1.3 Let me hear whatever someone told you. Udanka, Silba'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, Emperor, is the Supreme Brahman. 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 reality of Brahman Absolute Non-Dual. They consider Brahman conditional as a divine life force in 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 are the dearest thing they have and it is the means to realize their ongoing desires. The Realized Self gives 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 its residence This is regarding divinity (Vayu). The dwelling or body of a 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 dearMeditation on the vital force as dear should show that what is considered as dear will die the life force occurs with Maya and the illusion of the material universe and is therefore transient and mortal. Think what you are 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 ear 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 toHe 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 form by even suffering rebirth (never leaving the life force) as long as he meditates with this 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 Consciousness of a divine vital force, his meditation will again lead him to 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 non-dual Brahman.As described at the beginning, Yajnavalkya knows that the intelligent emperor seeks 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. So should say one who has a mother, father and teacher, and so did Vrsna's son said that the eye 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 just one foot, Emperor. Then tell us, Yajnavalkya. 'The eye is its residence, and the ether (undifferentiated) its support. It should be meditated as truth. 'What is the truth, Yajnavalkya? The eye itself, Emperor, said Yajnavalkya. The eye itself, Emperor, said Yajnavalkya, if one person, O Emperor, says to one who saw with his eyes, 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. 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 reality of Brahman Absolute Non-Dual. They consider Brahman conditional as a divine life force in 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 are the dearest thing they have and it is the means to realize their ongoing desires. The Realized Self gives 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 its residence This is regarding divinity (Vayu). The dwelling or body of a 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 dearMeditation on the vital force as dear should show that what is considered as dear will die the life force occurs with Maya and the illusion of the material universe and is therefore transient and mortal. Think what you are dear will die (Brihadaranyaka Upanishad 1.4.8.) 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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 form by even suffering rebirth (never leaving the life force) as long as he meditates with this 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 Consciousness of a divine vital force, his meditation will again lead him to 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 non-dual Brahman.As described at the beginning, Yajnavalkya knows that the intelligent emperor seeks 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. Gardabhiplipta, from the line of Bharadvaja, told me that the ear (quarter) is Brahman. So should one who has a mother, father and teacher, and so should Bharadvaja's descendant say that the ear is Brahman, for what can a person who cannot hear? But did he tell you about 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, Yajnavalkya's quarters 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... Then tell us, Yajnavalkya. (from the other three legs). -:The ear is its home, and the ether (Undifferentiated) its support. 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 absolutely undifferentiated is therefore immutable immortal. The 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 he 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 is Brahman, for what can a person have without 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, Yajnavalkya? Manas himself An Emperor, said Yajnavalkya, with Manas, 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. (from the other three legs). -:Manas is the residence of the saZetty 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 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. 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. (a man (and fancies) woos a woman. A son who resembles him is born of it, and he is the cause of happiness. Yajnavalkya states that Manas leading to the birth of a Son produces happiness. But elsewhere Sruti itself explains the happiness imagined thanks to a Son would be the 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, because the happiness that is experienced through Manas is 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 to allow a higher knowledge to arise from within. It should be meditated as Happiness 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. Yajnavalkya states Bliss 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 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 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 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 non-dual Brahman.As described at the beginning, Yajnavalkya knows that the intelligent emperor seeks 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 say one who has a mother, father and teacher, and 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, Yajnavalkya. 'The heart is her residence, and the ether (The Undifferentiated) her support. It should be meditated as stability. 'What is stability, Yajnavalkya? The heart itself, O Emperor, said Yajnavalkya, the heart, O Emperor, is the 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 consciousness 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 may not have all his desires to experience worldly knowledge fulfilled without all his organs. This first 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 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 the heart, mind, intellect 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. Here the heart is the physical organ of the body. Yajnavalkya says it should be meditated as stability. Meditation on the heart as providing stability should show that in this realm of material creation true stability can come only through the knowledge and realization of the Truth of the Absolute Self or 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. This now mutable and mortal four-legged Brahman is the ultimate Brahman in terms of 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 meditate on the phenomena of creation will take consciousness back to the phenomena of creation 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 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. 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 Upanishas; 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 is approached by Janaka, who is still seeking schooling. Yajnavalkya, the likeness of Janaka's earthly form, which is filled with spiritual surrender to a vehicle filled with fuel and provisions to carry out a long journey, you fully equipped your mind with so many secret names (of Brahman) The secret names of Brahman refer to the subtle references to the Absolutely Non-Dual Brahman contained in Upanish that distinguishes from many forms 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 Upanishads Yajnavalkya 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 direct perception, hence the passion for indirect names. The subtle meaning is that, under the clarity of truth, the gods will be seen



[illegible]



... thousand cows with ten gold pads fixed to the horns of each cow, as described in chapter three section one of this Upnishad. 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 paged 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 it is 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 has 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 this is how it's made and act, so it becomes described the temporary role of becoming 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 does 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 attached by the desire only that it decides the state assumed by this immutable stainless self and not actions be 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 play the fruits of that desire, actions that do not come from a desire to obtain proportional results have no effect on self-awareness.4.6 As far as this is concerned there is the following verse: Being attached, he, together with the work, achieves that result 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 (transmigrates). But the man who does not want (never transmigrates). Of the one who is without desires, who is free of desires, the objects whose desire have been touched, and 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 happiness, pleasure or any form of completeness sought in the material field are ultimately unfulfilled 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 transmigration back to the cycle of birth and death. But the man who does not want (never 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. For the one who realizes the realization of the Self all desires fall and this material world is seen to be devoid of relief 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 self-awareness will be merged into Brahman. 4.4.7 As for this verse, there is 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 expanded and allowed, so they were. That this reality of Consciousness, which is Brahman Absolute has an open heart in this body, is missing here. The lifeless slough of a snake is banished and is in the hill of ants, as is this body. The greatest desire was that first desire for body and mind through which to experience worldly knowledge. Here, at last, the surrender of the first wish is the greatest 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. (No) I figured it out myself. This following statement is an additional qualification or correction to this statement of self achievement (by me) not t.. 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's connoisseurs (also) go into the heavenly sphere (liberation) after the fall of this body( am all this, I am the singularity of Existence. By this realization all will be like absolute non-dual 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. 4.9 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 Self, (who) steps down from this path. So, the color of the path may be white, gray, green or red. Referring to the path of liberation and release from suffering, it is said that "It is experienced in color, described by Someone who has walked the path." The color of the 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 Self, (who) steps down from this path. One who knows Brahman in any final way (other than the transcendent realization of the Self), would be doing good deeds and identifying with Brahman through the Vedas of Veda, but here only the ritual portion of Vedas, (the light of supreme knowledge), is still said to lead people to the desired liberation. 4.10 In the dazzling darkness (ignorance) come those who worship ignorance (rituals). In greater darkness, so they were, than those who are devoted to knowledge (the ceremonial part of Vedas). In the dazzling darkness (ignorance) enter 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. By not understanding and understanding the meaning of unity with the non-dual absolute, it causes those who are ignorant in this way to practice rituals, instead working for material gain. The rise of darkness in the form of the growing forgetful the non-dual Absolute transcendent is the result of such dualistic practices, it is the meaning. In greater darkness, so they were, than 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!)Any states of consciousness (worlds) or knowledge, so were, which is not at least enlightened by absolute consciousness and knowledge, so they were, would be misery, due to the fact that they are devoid of Truth. Consciousness and Happiness, which is the Absolute. The meaning 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. Those miserable worlds go those whose life experience has not revealed any greater truth, their ignorance will have become even deeper. Initiation is that there is no single 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 has a clarifying or cleansing effect on the intellect or Buddhi through which absolute wisdom appears. Finally, all are destined to return on this path to unity with the 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 things 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 entrenched known and unknown beings who remained in creation to teach and guide others. Jesus, Buddha, Mohammad are known. Ad 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 and the bondage of ignorance and misery. Within this non-dual Absolute Consciousness or Self can there be Absolute Self Moksha while there is Maya of duality? But why do normal souls who have suffered a material existence wait rebirth and 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 yet noticed their final transcendence. Who after living a life 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. Perhaps by being free of desires this man has still become enough to feel the love of the self. Perhaps 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. 4.4.13 He who has intimately realized and known the Self who entered this dangerous and inaccessible place (the body), he 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 who truly realizes or really knows in creation is the self, because only the Self Exists. This dangerous and inaccessible place (body). There is 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 peril 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 of that Absolute Knowledge from which the object of desire has been taken or designed. Appropriately, it can be observed that the Self, the Self and the Universe are one. 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 Upnishad. 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 reach 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 reflected (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!Those who know it become immortal, while others attain suffering alone. It is now well known through many statements within this Upnishad 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 effluent Self, the Lord of all that has been and will be, he no longer wishes to hide from him. When a man... directly realizes this Effluent Self.We all, All beings will finally 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. The Lord has everything that has been and will be. This description explains in a way why achievement is inevitable. 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



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 description when there are no other names or descriptions? When all there is consciousness there is no thing called Consciousness. There is no thing, there is only is (Existence Alone). Section 6 4.6.1 Now the teachers line: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. KauSika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama, 4.6.2 of Agnivesya. Agnivesya from Gargya. Gargya from another Gargya. This. Gorgya from another Gautama. This Gautama from Saitava from Parasaryayana. Parasaryayana from Gorgyayana, what was said. from Uddalakayana. Udda.laka.yana from Jabalayana. Jabalyana from Madhyandina-yana. Ma.dhwandina.yana from Saukayana. Saukayana from Kasayana. Kasayana from Sayayana. Sayakayana from Kausimayani. KauSikayani- 4.6.3 From Ghrtakau&amp;ka. Ghrtakau&amp;ka from Parasaryayana. Parasaryayana from Para-sarya. Para-sarya from Jatukarnya. Ja.ru-karnya in Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bhara-djaja. Bha.radva.ja from Atreya. Atreya of Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Sandilya. Sandilya from Kai'orya Kapya. Kaisorya Kapya from Kuma.raha.rita. Kuma.raha.Rita from Galava. Galava from Vidarbhikaundinya. He from Vatsanapat Ba.-bhrava. He's from Pathin Saubhara. He's from Ayasya Ahgirasa. He from Abhuti Tvastra. He from Viivarmupa Tvastra. He's one of the two Asvins. The Asvins of Dadhyac Atharvana. He's from Atharvan Daiva. He from Mrtyu Pradhvarhsana. He's from Pradhvarhsana. Pradhvarhsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasti. Vyasti from Sana.ru. Sana.ru from Sanatana. Sanatana from Sanaga. Sanaga of Paramesthin (Viraj). Paramestin from Brahman (Hiranyagarbha). Brahman is born alone. Hello to Brahman! Ohm peace, peace, peace. Continue with Chapter Five

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