11 U total History	Lpainhads "The Upainhads - A New Trandarion" by Swami Nikhilamanda Attaryy Upainhad Invocation May my speech be fixed in the Orn. Peace! Peace! Peace Part One Chapter I N The Ceration of Vitar 1 in the beginning all this verily was Atamin only, one and world: "Here now are the worlds. Let Me now create world Ngaardains." Right from the waters He drew forth the Person in the form of the Marchael Company of the Company And Avanua, the countiling defry of the Oragon. Then the vitin tember was separated out; from the Vitin genmely, kernes, the other
This then the state of the stat	under "Here now are the worlds. Let Me now excess world Ngauedanies." Right from the warm's the drew forth the Person in the form of the Avanua, the countiling depth of the ongs. In their the vitin embered was exparated out; from the write members, sense, the origin of its too, is not enough for us. "He brought them a person: The deities said." Alt, this is well done, included. Therefore, a person is verying to the county of the county of the person of the per
gods. of an of the control of the co	Numdered strongholds, as if made of linn, collined me, yet I burst through them all swiftly, like a hanks. Varuaders apoke, in this would and by shown one taste the reward and the unswer? I be it he heart and the mink! It is consciousness, lookship, knowledge, we are all the strong them to be a limit of the strong the strong them to be a limit of the strong the strong them to be a limit of the strong the strong them to be a limit of the strong them to the strong them to be a limit of the strong them to the strong them to be a limit of the strong them to b
	It he by whom it is known, knowe it note, it is not indown by those who know it, it is known by those who do not known by the same and
they or they o	ster who are devoted to ignorance (rittualls) but into a greater durkness they enter who engage in knowledge of a deity almos. HO ON- onlyip the manifester Heirzugegelba J. Doch things, the year, is polarised from the wordfur of the majnetised; another, they say for contract the contract of the property of the or or our int of decir. We offer, by words, our admitsions to you. End of last Upstathad The Pace Chart On. That is full, this is full, I Faced Feach Prof. One Chapter H 1 Odgestrama, desting records, performed the Visionia seaffice, in which he gives away all his pro- ject you. A fatting named in the first, or among many I am the middlement. But certainly I am never the last Nixa purpose of the property of the property of the first from anger toward med May like recording the analysis of the world in adult how they often bloom by you. This I, choose as the first of
	and out of the first of the control and regulars in reconstruction, the clinical variety of the first of the control and regular in reconstructions, the clinical variety of the first of the first of the control and adorable and realized it, he attains supreme peace. If I He who, having known the chi- coltens, that he does not. His abouted like to know, taught by you, the limit is the third of my become 2.1 Yanu said: On this subject we can be also as the control and the con
aber production of the control of th	immortals and coming on known that his higher modes have been would easilt in a life over long, after he had prouded to a listeness, but thinking themselves were and cruding grow and and round by various prouses paths, that he bild ned by the bild of the presence of a listeness path with the presence of the presence
	sed, possesse discrimination and therefore aboves remains part, then the embodied soal attains that goal from which he is not born are great milk to be a contract to the contract of the cont
wind the state of	se body and dwelling in it, is tom sway from the body, is freed from it, what then remains? Bits, verily, is That? So morral ever legge 6 Fet, the Prushly, who remains save which the essery-forms are asked, pushing one looply from inter another, that indeed a reason of the property of
denfi what what the control of the c	attain immertality. But when his peans passes on by other attention, going in different directions, then he is reform in the woods. If you had not made affected and attained fleshman. That is will be also within any other who knows, in this manner, the immost Seef End of Katha Unjunibad in good May we, strong in linebs and body, sing your praise and only the life allowed on us by Pulsparil, One. Passe Pas
ary sells respectively. term the dev dev dev dev	the sun to where dwells the sole soverings of the glock. B The luminous oblations say to the scariffers: Come hished Come hished. So in darkness, but when its net row concern and purities up so with van schoolstafely, wasted solars, being affired by many life, like to get a support of the solar state of the solar st
	are independent and the deader, and or white as the words and meet artificiation are importants with very, in our dischorations could be a supportant with the property of the
	panied by remunciation. But I a wise man strives by means of these aids, his soul enters the Abode of Benhama. I Having readmed As as Benhama, In his family no one is boung miground of Benhama. He workeness guide the overgoing only fire from the fetter of their med the two should not read it, substation to the great seer's Substation to the great seer's Lindaced and Mandada Upainshad the bease of the state of the seed of the state of the seed of
omers the state of	siem Sun, endoord with seven wheels and six spokes. 12 The mouth, verily, is Prajapaul. In dark half verily, is food, cap't its bright see, who practise that neld of Prajapaul heap gain. But Britainals belongs to those who observe autory and chantry in all in whom the property of the p
	ne, together with the soul, leads to whatever world has been fashioned by thought. If I the wise man who thus knows paras does not deman? Whose is the haptiness? I whom, again, are all these gathered together? 2 lb him [Pspalate] supplied C) Garge, as the reason of the property of the
upper does to be a second of the second of t	sum and a flate is reader on the same form of the flat flate flat flate flat flate f
From the control of t	the extension counts occurs of manufactures are designed to the country of the co
	to say, when the five attributes of the element, mentioned in the bolks on you, become manifest them the yog's body becomes put few from god [5]. About will not you go be seen that the property of the prope
de and the state of the state o	d become free from grid; 21 [Linow this undecaying, princed (Due, the Soll of all things, which exists everywhere, being all-liyers and the soll of th
These is the state of the state	not a object of vasody, so does demonst, rulls when we eye. Incr was, mentingly pite memore after the attentional potential of the pite of
Libera the	cion. 3 be Great Lord is the beginning, the cause which unitee the coul with the body. He is above the three Endo of time and is set as of the load of the organs, and He is without progniture or contuined. 10 May the month value of the load of the load of the counts of the load of the load of the counts are the state of the load of the counts are the state of the load of the
unto or a state of the state of	a Saluration's to Brahmaria Saluration to Thice, O Vigut Thori indeed are the visible Brahmar. These indeed I shall proclaim as the visible meaning the control of the proclaim as the visible proclaim and the control of the proclaim and the control of the proclaim and the visible of Brahmaria of the Control of the Proclaim and the Visible of Brahmaria of the Proclaim and the compact is the first form, the upper jaw is the second form, the speech is the union and the tongue is the medium. Thus with regard speanessor of immortality Marry glood by compretent; may no oppuse be exceedingly procert, may I be adaptahedany with not proclaim and the compact of the proclaim and the procla
$\begin{array}{c} \text{of the} \\ \text{the} \\ $	mind, he aratise the bendghip of speech, the gartines the londship of sight, he aritine the londship of hearing the artistic the londship of hearing the artistic plant of the londs, which were the present bettering the londship of the Vedes, self-Noorrel and also the learning and teaching of the Vedes, self-Noorrel and also the learning and teaching of the Vedes, self-Noorrel and also the learning and teaching of the Vedes, self-Noorrel and also the learning and teaching of the Vedes self-Noorrel and also the learning and teaching of the Vedes self-Noorrel and also the learning and teaching of the Vedes self-Noorrel and the learning and the learning and the learning and teaching of the Vedes self-Noorrel and the learning and
propie carbon and carb	ous umo ut May Indra and Britaspari be proprisous umo ust May Vishum, of wide strides, be proprisous umo ust Nasturation to Bu a be proprisous umo ust May Vishum, of wide a per proprisous umo ust May Vishum, of wide proprison umo ust May Vishum, of wide proprison umo ust May Vishum, of wide the proprison used to the proprison us
Chapter of the control of the contro	ar VINItahaman: The Source of All I. Off a pross losson Brahman as nonNexistent, he himself becomes nonNexistent. The know of crucied all the, it he entered into it. However, the property of the the defined of the crucial property of the entered into it. However, the contract of the defined kpii and Indra and Death, the fifth, man O Now this is an inquiry regarding the Bilus. Suppose there is a young numbs node young of a man wered in the Vedas and fire from destres. This bilus of the clearing pathogram, multiplied one bunded times, is one measure of our man wered in the Vedas and fire from destres. This bilus of Brithaspart, multiplied one bunded times, is one measure of the Bilus of Pro- ter of the Contract
section of the control of the contro	amorbidgy of Brahman. The Verset Chant Chin. May Brahman protect us both May Brahman between upon as both the final of Short. It is a state of the
ver. 7 ve	herefore he should procure much food by any means whatoever. For guests, he should say: The food has beep propared for you, I ment (walking) in the feet, as evenuation in the same. Here are the meditations on the athenum through action. Next follows the medit of the food of the same through the same of the same through the same are food, attain the self which consists of the vital breath, attain the self which consists of the prind, attain the self-which consists of
6 Sun Able. these	ogniter integlightee made winth, regist is the acids in the east; therefore no one starting in previous theoreties in the same course, registron to or the propose of Goodle registron, while other arributes it to be lift devision. But it is the very nature of the effidigent Bell like course of the Consciousness manifesting as the self in the three states, it is the constitute of all phenomena; it is all paced, all bits to be considered to the constitute of all phenomena; it is all paced all bits of the constitute of all phenomena; it is all paced, all bits of the constitute of all phenomena; it is all paced all bits of the constitute of all phenomena; it is all paced all bits of the constitute of the constitute of all phenomena; it is all paced all the constitute of the phenomena; it is all paced all the constitute of the constitute of the phenomena; it is all paced all the constitute of the phenomena; it is all paced all the constitute of the phenomena; it is all paced all the constitute of the phenomena; it is all paced all the constitute of the phenomena; it is all paced all the phenomena; it is all paced all the phenomena; it is all paced all phenomena; it
	oppears the state of mergence. 22 He who knows he certain the smilting of the three states and the three letters of AUA, based is no horizon ground in the smilting of the three states and the three letters of AUA, based is no horizon ground for it is numbered to read offer and is immunible. 27 AUA is, it is confident of all thrings, assion 11 Harih Auga. The wise declare the unready of all entires peer in forams, because they are located within the body and the ground the state of
the distribution of the control of t	ference of the organs by means of which they are percived. In First of all is imagined the jiv, whe embodied individual and then any great and there since the conviction that is a nothing but as one, been to a live the control of t
i regal in regal iliant	dest in the deprinting sould in the transcounted of the systems deads to the staff of which figures in staff allows, and on the world of some seek or destination of the staff of which the happinesal in whose the systems are gains which are produced as a section of the staff of
in the Control of the	ouls that the mind, which is in reality monNddial, appears to be dud in dearner, likewise, there is no doubt that what is monNddial. The embedge (Junan), which is unborn and fire from limit promises, is described by the wise a ever inequestly from the knowlede. The it is you, which is not in touch with anything, is hard for yogh in general to attain. They are fained of it, became they see fair in that yet by proper means or also the med mell origing fleasure in insuferity (Jun), for the use of inscriber) is a harmful at the state of desire and the proper means to also the mell origing fleasure in insuferity (Jun), for the use of inscriber) as a harmful at the state of desire and the proper means to also the mell origing fleasure in insuferity (Jun), for the use of inscriber) as a harmful at the state of desire and the proper means to also the melling of the proper means the insufficient of the proper means the proper means the proper means the big of the means
Neise State of the Control of the Co	
SING 1 No. 1 N	able to think that a dreamer actually gots out in order to experience the objects seen in the present. The objects that we see to the am body, all thing conginized by the mind are unsubstantial. J 7 Since the experience ce objects cen in the dream, because of the discrappancy of the am body, all thing conginized by the mind are unsubstantial. J 7 Since the experience of objects in dreams is similar to the experience as the waiting state the unstead objects seen in dreams. The waiting state the unstead objects seen in dreams. The state of the contract of the waiting state the unstead objects seen in dreams. The state of the contract is the waiting state the unstead objects seen in dreams. The state of the contract of the cont
or de	th is actibed on the perfection of the control of t
aticals and	In the second se
the add of add of add of a control of a cont	some envectoping my mind, who put an end, for ever, to my appearance and disreplemante in this terrible coars of insumerable brit levely Behaman! May Behaman never deny mel May there never be denied on my part! May all the virtues described in the Upanished of the coarse of the coarse of the most of the coarse of the most of the described of the coarse of the most of the coarse of the coarse of the most of the coarse o
and the state of t	one. Y. With this t.e., the principal with Breath) one does not discern what pleasant/roundings and what is bud/wrontelling for it in ut- stability. With this t.e., the principal with Breath loss does not always a proper of the budy and the stable Udgith. So much for the Udgith as needings on with reference to the un are the same. This is warm and that it warm. This they call wars behalf goes out and that, prarquestare (what returne). Berefore a compared to the same, this is warm and that it warm. This they call wars behalf goes out and that, prarquestare (what returne). Berefore a compared to the same of the praise. Git is queek, for speeches are called a great of the same of the same of the same of the praise of the same of the praise. Git is queek, for speeches are called ayers. One should thus meditate on the object one wishes to obtain through meditations. In (i.e., the adjacts priest) hould meditate a quantion of this ydight. 2. The gold, single of darks, mercued upon the threfuld knowledge. They covered freemedwe with the metrics
has me format and the	entered the SmanNveld and the ViginNveld. The Swar is the splitable Oru, it is immortal and furates. The gold, by creating it, because of the splitable or the splitable or the splitable or the tellular is a three maintained and you will have rampy onto. 3. Now, were view, that which is the bedge amai is fire, thus they (the earth and fire) are designated as Sman. 2. The minNvegori is the Rik and the air is the Saman. This Sman has the splitable of the splitable or the splitable
the San Charles of the San Charl	nan is also to falid wishes through his singing of the Saman, yea, through his singing of the Saman Chapter VIII The Story of the and Salarus and to Chalakaryan of the Inte Elabbeys. "Well, any lequeston you." Do sale, he said, NSW. What is the support of it are a Salarus in this world as its support, for the Saman is praised as the support (i.e. this world). So. Then said Pravalants the soon part created from the abaza and return to the abaza. The abaza is a greater than these therefore the abaza is the support great the same of the same o
	anner the addressed the sudgistin priorit. Usagiant priorit, if without knowing the durity that belongs to the Loghtan, you sing the Loghtan and Parket and the Company of
the are the second of the seco	the Nullana herver. This is with priesmic to the according order. 2. Now with priesmic to the descending older. The yillahe His man, the resident to war mix, the threat is to the ignormal gainst tuntants. The Khaman in the constants it raises for this when the state of the priesmic transition of the whole the priesmic transition of the whole the priesmic transition of the priesmic transition of the priesmic transition on the Freedol Saman in Animals 1. One should mediate on the freedol Saman in animals. The regulate Him whole the priesmic three transitions of the priesmic transition of the Priesmic Transitio
	are on the severified Saman which has a uniform number of yulfable and which leads beyond quant. The word Hunkara has three of justify (sam.), the new on Nichana has three yellarkey therefore, is eyoud. There and severney brown oplitides of the severified Saman-and Carlotter and Carlotter and the several severney of the several seve
	as full engined the, lives brightly, becomes great in children and cartie, great in time, byte him the impaction as: I be not deep vin Vajanzajiney Samma. I he gliddle Him is bair, the Prazura skin, the Udginh schot, the Pratifican South, the Niddlans amount I, the gliddle Him is fire, the Prazure air, the Udginh she sup, the Pratifican she stars, the Niddlans and as the Samma II. The gliddle Him is fire, the Prazure air, the Udginh she sup, the Partifican the stars, the Niddlans as the sing him gifts. A Lepher XXII I N the different notes employed in the Chanting of the Samma I. An Udgan riport in this lists the "I ing that by his song he may secure immortality for the gods." May I obtain by my song oblinions (oxadia) for the Mance, hope for my consideration of the Samma I. An Udgan riport in this change is the samma I and the proposition of the Samma I and the proposition of the samma I and the samma I are samma I and the proposition of the samma I and the samma I are samma I are samma I and the proposition of the samma I are sam
the set of	harmas aftain the worlds of the virtuous. But one who is established in Redman obtain Immorrality. 2. Prajagust broded on the was to Capper 2007. Whe Different Plants animated by the Secretion Plan. The exposuration of Brahman Lie. Since the State of Secretion Plants and the Secretion Plants and Secret
acitate control of the control of th	the dark colour of the sun. Chapter IVN the HomeyNDestrine (Athura-NVeda) 1. The nonlyear rays of the sun are the northern eV N The HomeyNDestrine (Continued) 1. Now, the upward rays of the sun are the noneyNorth score. The secret teaching of the expectation of the state of t
Fuging State of the Control of the C	in Frajapari to Manu, Manis to his offspring, And to Uddilaké Anuit this doctrine of Brahman was narrande by his indirect. S. A first experiting, whatever bere cisins. I had a spart is also the earth, be everything that exists here rists to his earth and does not go be which is the castern door in the prana/bits in the eye, that is Adirect flow sun. One should mediate on that as legislates and the soal. He who knows this begomes realized and an eager of food. A flaw which is the orthering gair to the anama/bits in the mind, that in the castern door in the panal-bits in the mind, that is the castern door in the panal-bits in the mind, that is the manual to the castern door in the panal-bits in the mind, that in the castern door in the panal-bits in the mind, that in the castern door in the panal-bits in the mind of the panal-bits in the mind of the panal-bits in the castern door in the panal-bits in
	I must read the Section in the dark greater than the earth, greater than the min-vegous, practic main network, present main and all of the quarter may be rever upon from your St. I state frequent in the present present was found in the case of the section of th
refige re	in these three thoughts: Ofton art indestructible (slashtar). Of Othou art unchanging (aprachyura). O and Ofton art the subtle pro- ceeding the property of th
propies pro	search the attendant came upon a person who, Joing underineath his cart was Exactching as inch. Humbly he took his seat near him the control of the control
	and why intraunic on golds with the forecast, has not not not own as alterative policy. In all NRI not not not not own as alterative policy. In all NRI not not not not not a street policy and the fort is called Packasarus (Inling). 3. He who knows this and meditares on the foot of Balmana consisting four quarter up he lighted a fire, penned the costs, laid find on the fire and as down behind the fire, facing the east. 2. Again life, 3. Admissing himself and the property of the cost of the cost of the costs of the cost of the cos
tana (aught him the same knowledge. Nothing whatoever was left our, yea, nothing whatoever was left our. Chapter XN. The Xoory of the alaba) to Banhum. 5 He said: I melentant that the prans is Bohrman, but I do not understand Cypy (0) (a) and Other Basko) actions, obtains the World of the Garhapaya Fite, neaches his full age and lives brightly. His decendants do not persib. We support upon the world of the Garhapaya Fite, neaches his full age and lives brightly. His decendants do not persib. We support upon this this world and in the other who, knowing this mediates on the fire. Chapter XIV N Didague between the Teacher work. And by said pointing to the fire: For this peans they are of this form now, though they were of a different from before. Determined the said of th
	Langer XVI. N. Inc Sharico of the Estimate Pitest 1. Verify, he wine moves along Ltc. the art) in the ascrinice by the, moving along its injuried. As a man walking on two legg or a cyting perior por one where the gone only unfluent obtained, believe the sacrinice goes on we moded over, he squeezed the estence. The Edd-Verien from the, the Yajina-Verese from the air and the Saman-Verese from the air control of the Saman-Verese from the air and the Saman-Verese from the air control of the Saman-Verese from the air and the Saman-Verese from the air control of the Saman-Verese from the Saman-Verese from the Air control of the Saman-Verese from the Air control of the Saman-Verese from the Air control of the Saman-Verese from the
with the state of	at speaking, but beneathing with the prain (nood), seeing with the cry, hearing with the car and thinking with the mind. Then there on board all the low love up to me a their poles live, until the car and thinking with the mind. Then there or the car are all the low love to the car are all the low love to the car are all the low love to the car and the low love the car and. That attribute of prosperity which I posses is think. Then the mind unit. They attribute of being the place which has been been all the car and the low love the
	move of its states from the values in a detail, the wind in a state, a state, and the value in a state, a state of the value of the val
and the state of t	having Jesome smoke, they become mist, "Hering become mist, they become cloud, having become cloud, they fall as radia-Vascu- tariant inchange of the control of the contro
prima Prima Viail In the second of the secon	sould lave left you if you had not come to me." Chapter XVN Be Trunk of the Vaisonaux 5elf 182. Then he said to Jans the sou the Self. Stepty our trunk would have been destroyed if you had not come to —Chapter XVN Be Bladder of the Vaisonaux and the Self step of the Self stepty of the Vaisonaux and Self can food, see what is pleasing and has in his family the glory of Bulmum. Thus, however, is only the feet of the Self Swelf. Seekes 2. "Of this Vaisonaux Self the head is Suesign (the Cooled Light), the ey Vaivangus (the Universal form), the prama Pirithagur e. the entry offers, he should offer stepty. Swelf to the prima! Them he prama searched a. The prama lessing the control of the Self Swelf (the Self Self Self Self Self Self Self Sel
	the alass is satisfied. They being satisfied, the care is satisfied with orthogon, cartle, food, brighness of the body and the light of Be a burnt, so alone burnt all the sine of new bod, howing this, offer an Againster colonians. A Beneficie cere in a man who knows the contract of the colonians are all the sine of the colonians are not as the colonians. The colonians are not as a single colonians are not as the colon
while the state of	he three colours alone are true. 4. The red colour of lightning in the colour of fire, the white the colour of water, the black the colour force, appeared neith place to be colour of fire, whatere appeared white they have to be the colour of water whatever appear due becomes mind. 2. Water when drunk becomes threefold. What is course in the becomes intro, what is medium becomes blood consists of sixteen parts. Do not eat a mile of the fire of the colour of the colour of the colour of the consists of sixteen parts. Do not eat a mile of the fired may be a third make a much water as spot life. Sixteen the paras consists of water, afteen parts only one part is left; and therefore with that one part you do not remember the Velas. Now go and eat and you will an aftern parts only one part is left; and therefore with that one part you do not remember the Velas. Now go and eat and you will an part of the colour of the parts of the colour of the colo
a ships of the control of the contro	say, ji is water that his led (i.e. carried away) what was earns. Therefore, just a they igoals of a leader of cons, a sleader of horse, and, a constraint of the constraint o
	Integrated where the interventional and the NSA bit, my data, where the words of the NSA MILL WITTER AND
depth of the control	em and the the sers. All that I know vectorable 3x . But, ventrable is, with all that I know woods only; I do not extoor the Soci. I return a name. "Heave tell dust on me, ventrable \$\frac{1}{2}\$C, happen I h Speech as Beltaman 1. "Speech, he write, greater than a name. Sy as and the fine are, as well as heaven, earth, als akasa, water, thir, gods, men, cartle, birds, therbs, trees, animals, together with worm outle perform actions, then be performer shorten. When he thinks in his midst that he would have soon and cartle, then he deliver them of that mind." "Heave tell that to me, venerable \$\frac{1}{2}\$C. Chapper IV N Wall Be Bahman 1. Will (Samklapa) is, verily greater than mind counter them is one than the state of the s
they at the state of the state	Jabde, Therefore if a pirron is without consideration, even though be possesse much knowledge, people say of limit has be in soft on the consideration of th
longs there there as B as B	restricts rejoice in the thought that there will be much food. It is water that assumes the form of this quirt, this malt/region, this he Baltiman becomes radiant hinteril and obtains adain would, full of light and fire from darkines; be can, of his own free will, eac gh the alasa that the other hears; it is through the alasa that the person bear back. In the aleas we rejoice when we are together an experience of the contract
	as become an attival by the knowledge of the Time." "Mor I, 'enemable Six become an attival by the knowledge of the Time." "But of Six Six Become an attival by the knowledge of the Time." But of Six
agin on the state of the state	is is called eleven, one fundred and ten and one thousand and twenty. Now he described the discipline for lime; purification by will mann an abode, the entail learns of the heart within it is a mid-last. Now what exists within that until about, that it to be sought a go with the death of the body. That close not die: That Belphum and nor the body it to be read (soy of Brighman. In It all editive as con- iduceds, 6. And last a, here or earth, whatever a narmed through work pretribe, so does the next workle won by remost deeds, pe of the death of the body. That close not die: That Belphum and nor the body it to be read up to the prediction of the close of the control of the close of the control of the close of the control of the close of the close of the control of the close o
untrue really really to the	6.3. This Self abides in the heart. The exymological explanation of heart is this: This one (ayam) is in the heart fluidil; herdrech: It is Sayam, the firm. This which is the significant formeroid; and it is Sayam, the firm. This which is the significant formeroid; and it is subject to the significant formeroid; and the significant formeroid; and the significant formeroid formeroid; and the significant formeroid; and the significant formeroid formeroid formeroid for the significant formeroid formeroid formeroid for the significant formeroid formeroid for the significant formeroid formeroid for the significant formeroid formeroid formeroid for the significant formeroid formeroid formeroid for the significant formeroid for formeroid formeroid formeroid formeroid formeroid formeroid formeroid for formeroid formeroi
vent f vent f vent f vent f den	arch and Vinechana, among the demons. Without communicating with each other, the two came into the presence of Prajapari, the check out. That it which one should desire to understand the who has known his Self and understood if cheains all the whole should be the solution of the act between the solution of the soluti
	i, nor do its eyes and issue mus when the eyes and some of the body run; although this self is not affected by the defector of the body. Capper XI N Be [86] in Demandis 86.pc; When a man is adeep, with gene substitution and gene no degranolishes is if possible and the self-self in Demandis 86.pc; When a man is adeep, with gene problems and seen not demonstrate in a part as a brahmachatin one hundred and one years. Then Prajeput said to him: Capper XII N He Incorporal Self I. O Indie, this younder also and ordering the highest light, appear in their one forms, 35 does this seeme Being, artifair from this body and reach the skeas its. the papeal of the eye, the eye is the insurance of seeing, I he who is some of the thought CM at me smell thin, O he are the skeas in the skeas
general state of the state of t	ain to any creature except a approved by the actiputes Nhe who conducts himself thus, all through his life, reaches the World of 8th cond in the Upathidad belong to me. Who an advocated on Amaria Ven, may they all belong to me Om. Pace Pleace Peace Feel Britadara in corn meanth the Valorousia fee and the mark of the sacrificial loops to the year. The back is however, the belong the terms leave the sacrificial loops to the year. The back is however, the belong the terms leave the sacrificial loops to the year. The back is however, the belong the terms such that the sacrificial loops to the part of the part of the sacrificial loops to the year. The back is however, the belong the terms such that the part of
and the state of t	A, but well now the positions in manufacture of the Ward propose they pivot contents on the Care Care Manufacture of the Ward of the Care Care Care Care Care Care Care Car
	earn (grann) is called organy and also, Sections it is the essence (raps) of the limits tange) of the body, angiesta, Y. Bat depty is quided in war freed from death, it became the quartern (Diska). Those quarters, Drivan (Diska) are successed as the control of the property of the prope
index that the second s	chains the saman. While he cleams it, it is the sarchiver recite these [Vajiv verse]: Lead me from the unreal to the real. From darkness are in no fact of the being adminted into that world. Chapter PVN lite Central and In Cause 1. In the leganizing, this universe was critically may be shown to be viral in advance of him. 2. He was shad. Therefore people still are afraid when also the properties of the standard of the contract of him. 2. He was shad. Therefore people still are afraid when alone. He though the contract of the standard with her from that union one-elbooried animals were been. He not because a he/Spay, the doest because a he/Spay the does it is source, the mough and the hands. Therefore point they have also made with her from the same of the same and the same a
states Section And the section of	he should meditate upon the Self about as dear He who meditures upon the Self about the hold darf will be present the self about a set and the self about th
of chy hat for the control of the co	i may oc oom as the child; and let me frave wealth, so that I may perform rise; 50 so fine as the does not obtain call not on of these, by a factor, He who knows this obtains all this. Chapter Vi Manifestations of Praipari I. The following are the matter: I shall now that the contraction of the co
is the first of th	The first process of the second secon
Sector solution	the other gods, according to their functions. As is the vital breast in the body among the organic post in the very substance of the control of the control of the very substance of the control of the very substance of the control of the very substance of the very
about Same Same Same Same Same Same Same Same	said: This being (pursulss) who is the quarters. Intentity upon him as thing? Whospever thus no relies to the property of the
is the state of th	The congress of Art, for through the toinger ford as east, Art is the congress of the congress
the School of Sc	E. The gold reject one who knows them as different from the Self. The being reject one who knows them as different from the Self. The being reject one who knows them as different from the Self. The self-and them to first its content of the self-and them to first its content of the self-and them to first its self-and them to self-an
Company and and the	is in verify the genéries among in whether moving or not moving, it neither fold palm not fi impact. Well then, It's un saimus it form; were a single wooks, bould perform the functions of the prant and apan (reprintation and exection), let the vel of death is should see it in their Bohrman (self), for it supports all name, 2. Next, of from, the eye is the source (ashta), for from it all form arise. The contraction of the prant of the prantice
	all the spokes are fixed in the nave and the fallow of a charior whole, io as all beings, all goods, all words, all words and control whole in the charical words are the characteristic manner of the characteristic manne
behave man	ins were futious and said: "How does he dare to call himself the best Volte schular among us?" Now among them there was Aroula, does the sacrificer the himself from the each of death." "Hough the hort priest and the organ of specie looked upon a tim. The value of the contraction of the said of
one to the state of the state o	eithe daires. 8. "The hands, indeed, are the grahus they are controlled by the atignals, work, for one performs with y means of the hongrant of Part from him or nore?" No, "epiled l'ajustable, they megge in thin most, like body wells, in inflared and in that? a.e., Chapper IIIN yian and the properties of the propert
	one a brainint, after he is done with scholarship, should rey so live on that strength which comes of scholarship. After he is done we have an questioned him. Yalmarallay ~ 3 day. In J. Bland of the J. Blan
control Contro	togothe quarters are and who controls the quarters from within NHe is your 26t, the lamer Controller, the lumoral. He who inhabits heaven, whom it aller, the limoral. He who inhabits darkness, yet is within darkness, whom darkness does not know, whose body darkness is and a beings, whom no beings know whose body darkness are and who control abeings from whithin Yie is your Sdf, the limoral and beings from whithin Yie is your Sdf, the limoral not beings from whithin Yie is your Sdf, the limoral not know, whose body the mind is and who controls the mind from within NHe is your Sdf, the limoral Controller, the limoral minhabits the organ of generation, yet is whith the organ, whom he copan does not know, whose body the copan is and who control within the profits the limoral proposal to distillusion the sort of Arman, held this puece. Chapter Villa Niparadhys and Congrel (II). If has the cong. O Vijavanlikys, You have fully assessed better street and compared to the controller of the control
and quantities of the control of the	4: This, O Garg, is some our proceed that question of mise. Now howe you'll for the other. "Ad, O Garg, is No." She said: "I have one of Behamma all he Impediable, I is earlier year for the other." Ad, O Garg, is No." She said: "I have not been allowed to be the process of the might rule of this Imperitable, O Garg, is Now." and earth asp held in their respective positions. Under the mighty rule of the Imperitable, O Garg, is Now. The process of the pr
aper Total Attal Att	h are the six gold," asked Sakalya. "Fire, the earth, the air, the sky the sum and heaven for the six comprised allows." S. Which is unpossing glory (adhyrathnost). "Which is the one God." The vital breasth (Hirmyagarbha); it is Brahman which is called Hart. ("Which is allowed heaven for the six to comprise all thore. S. Which is unpossing glory (adhyrathnost). "I sakaly said "Weiny whonever lancows the Being whose body is last (Lanus), whose constraints are support of the body and organs in their entirety, he indeed knows, (Vajiavallya." "I know that Being of whom was speakly it intimate support of the body and organs in their entirety, he indeed knows, (Vajiavallya." I know that Being of whom was peakly who in the ultimate support of the body and organs in their entirety. It is the being who is in the mirror. Go on, Makaya. "Who i When Sakaly keep lefter Wajiavallya." "A jabavallya, "Jabavallya, "Jab
and the state of t	at does the eye find its support? "Colours, for one sees colours with the eye." In what does cloud in full their support." He heart of more than the support. The heart of more than the support. The heart of more than the remuneration find its support. Finish, for when a man has faith he remunerates the prior. Therefore it is in faith hast the remunerate in the support. The heart of the support of the prior of the prio
is received. Since the control of t	ama 1: Om, Janaka, Emperor of Viedna, was seated to get audience when January lay are the organ of speech in Bahman, for what can be attained by a person who cannot speak? But did he tell you should be appropriately a provide the organ of speech in Bahman, for what can be attained by a person who cannot speak? But did he tell you shout in shool and WVeda, the Amaron Weda, the Amaron pagesa, hence, in careful to the plannishad, werea, sphortims, explannistions, or and was I improve Janaka. Zajarvelbox probled, Old, father was of the organo thay nee doubtle opt accept gifts from a disciple way for the control of the property of the control of th
ruch, Main Main Main Main Main Main Main Main	eas gms rom a dasciple without fully instructing him." S. Yainavallya said: The me har what arisons among your teachers may be the post and into the post and in the fast as it is support. It should be mediated upon an institut. We are a six abode and the dasa is its support. It should be mediated upon a institut. We are a six and the said is its support. It should be mediated upon a institut. We are some six and the said and upon who is without a host availey as good that east of said as apple that fast and upon the said and upo
Yapan Yapan ONo ONo ONo Out Out Out Out Out Out Out Ou	art. Through these the exerces of use from the contract rates indirect by the goods are food of indirect rates in the to be addressed directly, this not this O it is improperable, for it is never precively undecaying, for I never decays, unstacked, for I is never accessed in the contract of the contra
state of the control	**************************************
his he he is applied to the control of the control	s that is done, you have not taste, yet it is taking though if does not taste; here is no cassion of the state, by the har is done, you have not taste; but the does not taste; but the first is not taste, but is deep lept if does not taste, by it deep lept if does not touch, yet it is touching though it does not touch for there is no cassion of the touching of the touching of and drams taste there is, as it were, another, then one can see the other, then one can small the other, then one can speak to the or vallys tach jamaks. 33. It a person as perfect of body and is prosperous, ledd of others and most lavishly supplied with all humans of 0.0 cm even to verted in the Velds; instead in the first many the contraction of the verted in the Velds; instead and free from detailer. It like indeed, it is the uppered likes. His is taste of Rahmun, O er condition, the waking state, 3.5 "Just as heavily loaded cart moves along, creaking, even to the self identified with the body, bein be carne, in another body for the remaindigation of his valled between from 3.2. "The work."
the back of the control of the contr	around him, even so do all the organs gather around the self, at the time of death, when it stringles from the trust. Note that a substitute of the self that the self of death, when it stringles for the trust. Chapter (NNO clark sea that look), then they say. O'le does not same? O'le the upper and of the heart lighty us and by that light in the all grants, sinher through the peed of the self that the self
and its control of the control of th	in the control of the
Interest of the control of the contr	ne outtook. One day Yajinivally, we then with the outtook of the part, unborn Self is the care of foundation, which we wished to embrace another mode of life, 2 Mair "Mairry, my daz, I amy long to rem bich would not make me immortal! Tell me, wenerable Six, of that alone which you know to be the only means of artaining limmor fit work, my daz, it amy long to reme the wide, my daz, it is the will loved, but a less it owled for the sake of the self. "Welfy, now for the sake of the som, my daz, are the so ell free the sake of the self. "Welfy, now for the sake of the som, my daz, are the so ell free the sake of the self. "Welfy, now for the sake of the som, my daz, are the so ell free the sake of the self. "Welfy, now for the sake of the som, my daz, are the so ell free the sake of the self. "Welfy, my day Mairry, it is the Self that should be radized. Whould be heard of, reflected on and model are from the Self. The All rejection work knows it as different from the Self. The All rejection work knows it as different from the goal of the sounds of the sounds of the sounds that the self-that should be radized by the self-that should be the self-that should be radized by the self-that should be radized. The All rejection work knows it as different from the Self-that should be radized by the self-that should be remarked. The self-that should be self-that should be remarked by different king old of all shounds the mind is the self-that should be self-that the should be radized by the self-that should be self-that the self-three the self-that should be self-that should
Catholic Cat	at of all sounds, the mind is the one good off deliberation, the inflect in the nor good at all fathers are as a small problem. The problems of the state of the
vanis	him: "Please instruct us. Sir." To them to street of the plane instruct us. Sir. To them the street of the plane of an advantage of the street of the plane of an advantage of the plane of
But the state of t	the Austerities 1. The supercess complete scarce like Ethyl of the Departing Soul JT. Williams on, we want 38 at once, bet tipsed that a man under such the like an man departs to much would, he reaches it earls its Bahmann, but this is not so, for the viral bestard dates up without food. These two detaites (food and the vital bestard) are rest (visual) no flood, it is ram; the vital bestard in sets up without food. These two detaites (food and the vital bestard) has the set rest (visual) no flood, it is ram; the vital bestard in single all these extrants eddight (manuard) in the vital bestard), he present the vital bestard is the Yigas. For all these persons the vital the vital bestard is present and the Yigas. The vital bestard is present and the Yigas is the vital bestard in present and the Yigas. The vital bestard is present and the Yigas is the Yigas of the Yi
for the state of t	1. Verby, if now who there the execute me gave, the organ give the gaves the effect of the (appart protected) from the desired of the control
Here one ince the the the the the the the the the th	ong us is the most excellent (vaishtha)? He said: That one among vus is the most excellent who deep pursue this body is con- the organ of speech entered the body? The eye departed. After being absent for a whole year is came back and said: How have you en able to live without me? He other organists add. We level just a deal people live, without hearing though the cats to living it earlier through the car and knowing through the mind. Then the organ of generation entered the body, 13. Then as the viral breast such such that the car and knowing through the mind. Then the organ of generation entered the body, 13. Then as the viral breast own to est anything or accept supthing that is not food. When men who are vened in the Vedis therefore take as just owner last before that leading to the Munisc, thus it is one who. In the departing from this (proceed on difference with the Munisch with the con- Living and explanating the contractions of the contractions
or to the first	I away. He went to his father and said: "Did you not call no before that you had fally instructed me." What then, my included no goffered him a sear, ordered water for him and made him the reverential offering. Then he said: Revered Gautana, we will give a life, you they Gautana, you should also it in the prescribed way. Gautana appelled: "I approach you as a desighe." Be accisent so used. The search of the said in the prescribed way. Gautana appelled: "I approach you as a desighe," Be accisent so used. The said is the said in the prescribed way. Gautana appelled: "I approach you as a desighe," Be accisent so used. The said is said to the said in the said in the said in the said in the said is the said in the said in the said is said in the said is said in the sai
rech etc.) tt.)	personning sacrificat rites) should act as follows: On an austicious day of the formight is wisch the moon wasse, under a com- ad offer oblations with the following mantars: O Ting, to all those good under you who spitelity slay men't), deather, a contract a com- ad offer oblations with the following mantars: O Ting, to all those good under you who spitelity slay men't), deather, offer their offer. I was not be a contract to the contract to
light of the control	ann sun, we meditate upon O NOMay the night and days be sever familiar, may be dure of the earth by sea from a disk what to carth, day and heaven. Then he eals all that is left of the paste, washes his hand, and list down behind the free with his familiary of the season of the seas
reduit the distribution of the distribution o	ing mann. You have not some costne of simply, the fix with, low-times among womm. Herefore when the has removed in grants and the process of
such a control of the	segments than given and "Viginardian, all journals you will not opportune that the set of the property of the
d state of the sta	cayapa from Kayapa, the son of Kracunayop from the soi of Sanjini There or accesses are son of a cambit from the cayapa from Kayapa, the son of Nulmva Kayapa from Kusti Kusti from Yijnavachas, the son of Rajastamba Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yijnavachas, the son of Rajastamba Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Kusti Kusti from Yajnavachas, the son of Rajastamba from Tura, the son of Kayapa from Tura

There was nothing due that window. He bettought Himself: 1st Me more create the worlds: 2 fee created three worlds and Age the world of more all and Age the world of more and Age the world of more and and age that the more and the age that To the easy, all times have replicated in the contract of the we boar light, I would see, through boar gaze, that from of You's which is the laters. I am indeed the fairer. I am indeed the three does 10. Ohr, lead us by the goad private private of the fair of the anti-private of the fair of the anti-private of the fair The system of the specified of the speci and and what exhabilished in the Soffial, distores vanish even there on earth. 5 This A stamma cambed the attained through routhy or the Voltas, nor through much fearning. If we have to descore attained with the Norwicegie. But no care matched that the processing of the state of the Soft and the Software of the Soft and the Software descoration of the Soft and Software descoration of the Soft and Software descoration of the Software descoration o in the fine of the control of the co templant, complaint Holder, It's it is also believe meaning time, that would be caused in the part of all lifest poss. Her convent 10 Congress without branch, butting subtour free, I. new without eyes, It how we have to be known, but no one known. It by call it to bring a life four, the First. die f in Stand, show this in perhaits, both in the primary and in its secondary appear and in Whom this shoke world comes together as only the special points. It is the ten granter gives 2.1 He, the current of the gap and the Whom this shoke world comes together as a defined world. For the contract of the special points and the special points and the special points. It is the contract of the special points and the special points and the special points and the special points. It is the special points and the special points are special points and the special points and the special points are special points. It is the special points are special points and the special points are special points. It is the special points are special points are special points are special points are special points. It is the special points are special points are special points are special points are special points. It is the special points are special points are special points are special points. It is the special points are special points are special points are special points. It is the special points are special points are special points are special points. It is the special points are special points are special points are special points are special points. It is the special points are special points are special points are special points. 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Lord, at brithshes, this sour are sound and each, take even just on a shiding in the heart become immortal. 2.1 is kecural both, on the in The work has to some a sound of the control of the out assumes, successively, directic forms in various paces, according to the others, but comes and an union are power such as a constraint of the property of the pure heart, who is called incorporat, who is the cause of creation and destruction, who is all good and the creator of the interen parts\(^1\)those who know the \(^1\)thin and the property of the pure heart, who is called incorporat, who is the cause of creation and destruction, who is all good and the creator of the interen parts\(^1\)thin and the reflected upon the whole universe is constantly pervaded in the known; the value of time. He is in interest and constantly pervaded in the known; the value of time the is in interest. It is not constantly pervaded in the known; the value of time the is in interest. It is not to be a constantly pervaded in the known; the value of time. He is in interest and constantly pervaded in the known; the value of time the is in interest. It is not to the value of time the is in interest. It is not to the value of time the interest and the value of time the is in interest. It is not to the value of time the interest and the value of time the interest and the value of time hour part. After having werehinged that adorable Gold develing in the heart, who is of many forms and is the rise source of all things, man artising is emperably by the hour of the Time is posse. Uttering Om, the Bahma gives assent. Usering Om, the Bahma gives assent. User of Bahma gives assent a times those has a extraction. It has the desired OMay I be many, may I be born. He desired OMay I be many, may I be born. He begins and the formal automatic, I be caused all this is the embedded out of the former. Interruptor the blivering questions of the pupil. Does anyone who knows no extrain that World after departing this life I be desired. OMay I be many, may I be born. He train of the formal automatic, I be caused all this in the employed and unapproach, both the intelligent and the non. If the real and the nursel. If the Vision is experienced automatic, I be real and the nursel. If the Vision is the experienced automatic is a support and the many intelligent and the non. If the train is a first a support and the number of the purpose of the purpose of the formation of the purpose of the purpose of the purpose of the formation of the purpose s. Be blin of the secrificial gods, multipled one hundred times, is one measure of the blin of large, as also of a man versed in the Vods and fire from desires. The blins of Planging, multipled one hundred times, is one measure of the blins of large, as also of a man versed in the Vods and fire from desires. The blins of Planging, multipled one hundred times, is one measure of the blins of Bramma versed in the Vods and fire from desires. The blins of Planging, multipled one hundred times, to one measure of the blins of Bramma versed in the Vods and fire from desires. He who have been seen to be a second to be a se to bood on they enter, do they energe, traving earlised this, he approached this, the approached his lather again and said: "Venerable's kit practiced austerities." Chapter Will Kills and Said in, the cost, be said thin "Sock to become Relations by means of disording Performance of the control of the Co in fine timble datas. It of a tegrapter are produced by Amman mays, as it as a terms, root aroman argument was to go you to reasons used across you to reasons a fine to real America, which has been globally a fine of the capture person of the Upinishad, dealing with the creation, is gaparine, because this section use landing the dealing person. It is not a fine of the capture person of the Upinishad, dealing with the creation, is gaparine to the rest of the capture person. It is not a fine of the capture person perso in. The continuty man does not understand their way. 96 Knowledges, which is the very essence of the umboar jiva, is itself—like knowledge is proximed to be understand, since it is unrelated to any other object. 97 To those ignorant people who believe that ann an end-size free hours in the significant measure. In the contract learning that the wise great of their joas a copied and head hours 10 their joans and with a knowledge of the wise understand the Knowledge of the wise understand the Knowledge of the wise understand the forest and the pract personal contract the Knowledge of the price are included to object. This literature who will be a forest the first the price of ong at the sun free in the éast and sex in the west, twice a long does free in the west, and sex in the cast and sex in the west, and sex in the west, and sex in the sex and sex in the cast and jurn to long does free in the west and sex in the cast and jurn to long does free in the west and sex in the cast and jurn to long does free in the west and sex in the cast and jurn to long does free in the west and sex in the cast and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the west and sex in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the west and jurn to long does free in the west and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in the sex and jurn to long does free in ange the proposed by the contract plane and pl is the company of the is expressed, Behavior Selfs, the circus of demonstal parity, the science of seagons, autronous, the science of seagons, and the animal tree is not fifth. Weld of the Velds of the Velds, the I seagons are the science of immediate, the science of immediate the science of immediate, the science of immediate, the science of immediate, the science of immediate, the science of immediate the science of immediate, the science of immediate the sci toms: "We received, "specific greater than the Schall Miles from the contract where the specific great relater the Schall Miles from the contract where the specific great relater the Schall Miles from the contract where the specific great relater the Schall Miles from the contract where the specific great relater than the specific great relater tha layer of your states, a slayer of spiral tracks, sfrom the self the accred byman spring from the Self Ne. 2. On this their is the felter than the contract of the contract of the accred byman spring from the Self Ne. 2. On this their is the felter than the contract of the contract of the accred byman spring from the Self Ne. 2. On this their is the felter than the should only a felter than the self-under the contract of the self-under the sel tele but Miyelf, what am I alitatid of?" Thereupon I fits fars were gone, for what was three to fear? Assuredly, it is from a second entity that for attract as a unified with the From that unition insume belong were born. As for effected. "How one to be a present a second entity that for attract as a unified with the From that unition insume belong were born. As for effected." How one became a advents, not not be became a advents, not not be became a advents, not not be a present a second entity that for attract as a uniform with the From that unition insumes one were born. The core were born. The second entity that is the present of the present a realization and a strainment of the state of is world through the son. The driving and immercal organ of speech, mining and vital bearth enter into hun (the kinder). Is, the drawn cogain of speech from the earth and are enters to com. In an a true cursac organ or speech manage, and with the bearth enter into hun (the kinder). Is, the drawn cogain of speech from the earth and are enters to com. In a true cursac organ or speech manage, and with the bearth and the complete organization of the speech from the correct from the complete organization of the complete organization or t perform them, be him type complete them. Though this be desirated by the bed states for the type of the them the states of the bed states for the type of the bed states for the bed of Empresor Junaks of Videha. He saked Vajavavallyav." ket you indeed the best Vedic scholar among us, O Vajavavallyav." He nylined: "I bow it to the first Vedic scholar, but I just wish to have these cowes." Thereupion the bornt Availa determined to question him. 3, "Vajavavallyav," asid he, "incereverphing here of the north its time is to the means to the Bertons, then it is more as to the means to the Bertons, then it is more as completed betweening, a vereament by day and night, they were termined from the means to the Bertons, then it means to the Bertons, special content of the country of the data of the country of the c interest. This must wan reterence to the enign, to we wan sections, to use today. The enterest of the enterest in any Valencia will we may be be a property of the control of the Sings O'Vided, some one state on the body we have been met them; the control we have been met them; the control of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact on one of the Sings O'Vided, some of a fact of the Sings O'Vided, some of the Sings O'Vided, Yignordigy." The mind is fin shole and the alaxy is in Support. It should be meditated upon as blue." What is blifs. O Yignordlays, "I is the mind. I sum desires and woos a woman; them 10.0 as no recembing him in to mot not not me to make the sum of the size of the property of the sum of the size of the size of the property of the size of t s in the left eye is his wife. Virsa (marter). The akasa that lies within the heart is their place of unions. Their food as the lump (pinda) of Boods in the heart. It is the pain on which they move from leep to waking is the nerve that goes quiwal from the heart; it is the ability of the learning of the pain of the p