

Upanishad of Bastiaan & code 20204

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1. Paragraph passing the Ravine
Attaining Brahman

The ultimate target of our life.

*For Brahman is the Source.
For Brahman are the means.
For Brahman is the intention.*

*At the border of the ravine,
i stood in dismay,
the ravine was deep,
and only way past.*

*At the border of the ravine,
i stood in dismay,
the path was a small ladder
made of only rope.*

*At the border of the ravine,
the ladder was a thin blue rope.*

For having to pass by the ravine,

*i was in dismay and prayed to
the gods. will help any God
to reach the other side.*

*For having to pass by the ravine,
i asked the gods, and angels,
both in heaven and the saints being
available.*

*The ravine was filled with predators,
and the smell of bloodthirst was
among them.*

*The ravine was filled with snakes,
with double tongues of evil
chatting, deluding all souls.*

*As the first step on the ladder,
the blue thin rope.
The fear of death in the belly
giving voices for the future's
hell.*

*As the second step on the ladder,
was as a step on air, without
ground. no feeling of certitude.
no feeling of safety.*

*As the third step on the ladder,
was looking down, in deathfear
of what was below.*

*As with every step,
the next step appeared,
as the footsteps of those
who walked the trail,
who became the holy ones,
who were gifted by the gods.*

*As every step, done by
the saints, in heaven angels became.*

*As every step of the angels,
was a guideline, still the road
to step was at every pass a certain
danger.*

*As the saints, are bound by the
Heart, and bound by souls.*

*As the angels, became their body,
by the religious tasks of heroic sources*

*At the end of the ravine, the blue line,
was still visible, and no one knows.
How one passes the ravine without
damage without injury.*

*Who will pass the ravine,
and not being honest,
not being endowed with virtue.
Not being endowed with
religious intention.*

*For the ravine,
is the becoming of a
devoted angel.
a devoted saint,
a devoted person.*

*The deathfear of
being among those evil ones.*

*The deathfear of
the ladder giving one
to the deep.*

*The deathfear,
the gods do not answer.*

*The deathfear,
of unknown origin.*

Paragraph 2 about the Gods

The ultimate target of our life.

*First know brahman as everywhere, and everything.
First know brahman as existence and existing.*

*As the sugar in the water after solution is
not seen but is in the water as taste.*

*As salt in the water after solution
is not seen but is in the water as taste.*

*As Brahman is without name, without form.
As a king is served by his population,
As a king is with a title and addressed without name.*

*As Brahman is without form,
for it supercedes reality.
As reality is the biggest and greatest form.*

*As Brahman is without name,
resting with his appearance in his devotees.
filling them without changing their names.*

*As Brahman is without form,
he fills his devotees with his radiance,
but even then without form.*

*As life is a gift of the gods,
As life is guided by the angels,
As life is taught by the saints.*

*As searching for the gods,
is rewarded by finding them.*

*As searching for goodness,
is rewarded by finding goodness.*

*As searching for wisdom,
is rewarded by wisdom.*

*To teach the holy message,
is a task to be serious with.*

*To teach wisdom, is to
abide by the rules.*

*As Brahman is the ultimate godhead,
and Param Atman is the ultimate consciousness.*

*As Brahma is the Creator,
As Vishnu sustains all,
And Shiva, gives solution at the end.*

*As the All-Creator,
is the source of all religions.
And acts without form, without name.*

*As every moment is created by the All-Creator,
in all times, everywhere.*

*Know the All-Creator,
as greater than Krsna, as greater than Brahman.
as larger than the Param Atman, and the source of Brahma.*

*Know the All-Creator as the most
precious god, who is self-dependent.
Not to be reached by other religions
. But out of his mercy, addresses people.*

*As all that is created is self-aware
as it is in reality.*

*As above reality as created, by the All-Creator.
is the ultimate origin.*

*Als the All-Creator is taught by those
belonging to them, and in their mercy.*

*As a president can reward a soldier
for a very good task, with a medal of honor.*

*As a priest can reward a devotee
for a life full of grace with
the title of a saint.*

*As government can reward a politician,
with the title of coryfee.*

*As a king can reward with a medal
of high esteem.*

*Know the All-Creator,
without form as Brahman,
above Brahma as Creator,
As wise surpassing any teacher.*

*For having a relationship with the All-Creator
gives access to prayer and mercy.*

*For being property of the All-Creator,
Gives a lifetask and after life the reward,
in his resting place.*

*As the All-Creator has not rites and rituals.
As the All-Creator only has the right for communication.*

*Making all promises without worth,
Making all demands without voice,
Making all blessings without fixed form.*

*As The All-Creator, is to be granted out
of his own power. Yet devotees can ask him
to take an adept in power.*

*As the All-Creator,
surpasses all conceptions,
He is reached by sincere prayer.
He is reached by Heroic good deeds.
He is reached by the power of oneness.*

*As the highest entity surpassing reality.
As transcending gods, is both inside and outside
the supreme reality the godhead.*

*Know the All-Creator as above reality,
having created the ultimate reality,
as inside reality the highest, as
within the ultimate reality,
the Creator, and highest addressable godhead.*

Paragraph 3 About Prayer

The ultimate target of our life.

*Let us praise the gods for their grace.
Let us praise the gods for their mercy.
Let us praise them for their gifts.*

*As religion is with the source
of godheads.*

*As we address them with their names or titles.
As prayer gives the proof of their existence.*

*As we address them with our wishes, our goals,
our worries and our suffering.*

*As we address them with silence, with worldneeds,
and with the appraisal of their greatness.*

*As all the gods, give their mercy,
in the visibility of their devoted ones.*

*As all the gods, are endowed with power.
As they address them in the silence
of their awareness.*

*As the prayer for surrender or selfsacrifice,
is truly the gift of the soul to the godhead.*

*As the prayer for a lifetask or lifeplight
is truly the highest job attainable.*

As the prayer for special gifts,

is truly a question for love.

*As the prayer for teaching,
is truly the source of intelligence.*

*As the prayer to offer time,
to offer money, to offer status.
is to be praised.*

*As when one longs for the company
of the gods, and speaks like a
lifepartner with them.
They attain the goal.*

*As when one longs to be mated
to a godhead, truly attains their
attention, as a conversation without end.*

*As when one longs to have the lord
as his or her child, truly devotion
is rewarded.*

*May the godheads choose their devotion.
May the higher powers introduce the devoted ones.*

*As prayer is a source above our own willpower.
As prayer is a source granting above expectation.
As prayer is a source of wisdom, treasures and many
gifts of high worth.*

Paragraph 4 about Yoga

The ultimate target of our life.

*As Yoga is the yoke,
the small plight of the gods.*

*As Yoga is the visible
costprice for the gods
of every adept.*

*As Yoga is divided in three.
As Yoga is attainable by three.*

*First the price of peace,
is the act of goodness.
Being the source of humanity in peace.*

*First the price of peace,
is deeds of compassion, deeds of sustaining earth.
Being the source of compensating debt.
For the debt gives difference.*

*The second is the price of truth.
The price of truth, as the source
to learn all lessons, to fulfill all duties.*

*The second is the price of seriousness.
Which leads to unity with reality.
And the price to endure all suffer,*

as the debt to the lord of the soul.

*The third,
as one has relieved the debt of the life and soul,
one starts to be in service to the Godheads.*

*As the third one gets closer to the gods,
As no other source is wished for.*

*As the Third, is prayer,
and by prayer one loves the godheads,
and the godheads answer with gifts.*

*As The third, one says you may not
ask the gods anything for your own wish,
but i say, even in your own interest
one reaches the goal.*

*For in self-interest the last prayer
is to surrender, to self-sacrifice.
As the ultimate cost-price, as the ultimate
gift to the godheads.*

*As one says,
reaching the goal for grace of others,
ends when not anymore around them.
As reaching te goal for yourself,
gives an eternal sacrifice in prayer.*

*As three forms of plight tell the truth,
As three tasks of labor gives the goal.
As three special wishes, give the purpose*

*As being the non-doer,
As being the eternal observer,
As being in line with universe.*

*As this all begins with the yoga of threefold path.
As the last step is to surrender.*

*As surrender is the goal of service,
As reality is the goal of meditation,
As relief of suffering is the goal of karma.*

*As the gods say,
is it odd, to reach the goal by self-interest.*

*As the gods say,
is it odd, to have yourself as the goal to attain.*

*As the gods say,
each prayer, each gift as special prize,
each prayer, gives a step to the goal.
Of yourself as the cost-price to the godheads.*

*As the gods tell,
How can the goal of self-interest
be have the form of loosing yourself.*

*As selfinterest is bound to
the feeling of happiness,
and the goal of happiness surpasss all.*

*As it gives the source of ultimate happiness,
to be a part of the universe.*

*As one say the universe is the lord most high,
As one say the universe is the Creator Brahma,
As one say the universe is Brahman,
As one say the universe is the Allmighty One,
As one say the universe is the All-Creator.*

*For one reaches the goal,
who will haunt, who will offend.
As the godheads appraise a gift of oneself.*

*For one reaches Brahman by sincere prayer,
by the works of goodness,
and the method of meditation.*

*For a sanjasin marries Brahman, or the Param Atman,
So for having a relationship with the All-Creator.
Not wishing a nice lady as a partner,
but the godhead Herself.*

*As in teachings,
for male sanjasins Shiva is female,
and likewise for females.*

*As the dance of a godhead,
with the adept, and by prayer
as in coming close to each other.
With the fruits of wisdom,
and the eternal peace.*

Paragraph 5 Brahman

*To reach Brahman
is a quest of honesty.*

*To reach Brahman
is a quest of sincerity.*

*To reach Brahman
is to be conecentrated at the goal.*

*Sincere Effort gives the fruits
to walk the path*

*Sincere effort gives the devotion
to reach the goal.*

*Sincere effort sacrifices all
that is hindering the path.*

*Sincere effort teaches everything
needed to progress.*

*For Brahman unfolds his name
by those keeping their fate.*

*For Brahman is the holy teacher.
For Brahman is the provider.*

*For Brahman,
he is above all gods.
he is supreme.*

*For Brahman,
is reached,
and he promises
that once reached
the path is cleaned.*

*For Brahman,
is reached,
he promises to
relieve all debts
when he is reached.*

*For its a promise,
and the proof is
in the lives of all the
ones having reached.*

*As Brahman is above
all gods, like
Vishnu, Krsna, Ganesha,
Rama and goddesses
like Gayatri, Sarasvati,
Laksmi and others.*

*As Brahman, is to be
reached.*

*As He is above all,
and reveals his name,
when reality without
boundaries is not understood.*

*As he reveals his mercy and grace
and nowhere is told which
qualities he posseses.*

*As we offer all our riches
to that Brahman*

*As we offer all our grace
to that Brahman.*

*As we offer all our time
to that Brahman,*

*We even give our lives
to his Grace.*

*We even grant our souls
in his Hands.*

*As we love with the
feelings of being
totally dependent on Him.*

*As our love is as the flame,
which is burning out
of his Radiance.*

*As we long for his
support when we are
in danger, still
without knowing
when he shows his mercy.*

*In his Fate,
may he grant us wellbeing*

*When on the side of the ravine,
where is he.*

*For predators sometimes get close,
when he will rescue.*

Paragraph 6 about Brahman part II
Know Him as Real

Is your Hands to Us

*May Brahman, protect us.
May Brahman, Guide us.
May Brahman, teach us.*

*Brahman is to be understood.
Brahman when understood gives calmness.
Brahman when understood gives wisdom.
Brahman when understood gives fulfillment.*

*Brahman when taught,
receives the knowledge in the Atman.
receives the knowledge without hate, without grief.
receives the knowledge, to be taught to others.*

*Know the Atman, as the witness of life.
From moment to moment full awareness.*

*Know the Atman as bound to Maya,
to have moments of awareness.
to have moments immersed in thought.*

*Maya the illusion,
is both what does not exist.
As well as what exist on another time and place.*

*For When Atman is merged in reality,
with full awareness of the shared world,
It becomes Brahman.*

*Brahman, is full consciousness.
Brahman, is the witness.*

*For realising Brahman,
Makes consciousness one with the world.
The act of thinking being abjected.*

*Brahman, as the consciousness.
Of full reality.*

*As Brahman grants devotion.
As Brahman is the bond of reality.*

As Brahman, is found by prolonged searching.

*For realisation of Brahman is
to make Atman equal to Brahman.*

*with the support of Bhakti Yoga,
To surrender to the Godhead.*

As to describe further.

*As even humans, have the power of consciousness.
And all creatures at its core have Brahman,
as the ground under all.*

*The Creator Brahma, exists because of
Brahman.*

*The human at hand, exists because of
Brahman.*

*Every intelligent creature,
shares Brahman.*

*Therefore Brahman is the highest concept,
because its in Brahma, in Vishnu, in humans.
As its the ground of all reality.
From close by, to far away in the universe.*

Paragraph 7 about Brahman part III

Know Him as Real

Is your Hands to Us

*May Brahman, protect us.
May Brahman, Guide us.
May Brahman, teach us.*

*As in hindu religion
the concept of Brahman
is both personal and not personal.*

*As personal he is the atman
made equal to Brahman.
As the soul with the ultimate reality.*

*The not personal view is that
Brahman is known as the Ultimate Reality.
Consisting of all the Gods.*

*For Brahman,
holds every God.
From Brahma the Creator,
to the solution of the universe.*

*Holds every religion,
from hinduism, to christian, and
budhism, as well traditions.*

*As in some books Brahman
is to be described as*

*The all-mighty one,
The Creator,
The Omniscient.*

*As qualities describe something
which is perceived with the intelligent.
which is perceived with the soul.*

*Qualities point to the direction
of where to find.*

*Know Brahman as the Lord
reigning without name, without form.*

*Know Brahman as the Lord,
The supreme one.*

*Know every being as connected to
Brahman and only need to realise.*

*Know Brahman as the bond in
the total of reality.*

*Know Brahman, as the supreme ruler.
Know Brahman, as within the highest god.
Know Brahman, as within the highest power.*

*Know Brahman as the source of Brahma.
Know Brahman as the source of Param Atman.
Know Brahman, as being the witness of all
living beings, with the power to unify.*

*Brahman, as consciousness of the highest reality.
As he perceives and acts without doing.*

*Brahman, he is the source of all wisdom.
He is the source of all wealth.*

*As Brahma is conscious by the power of Brahman.
As the Lord is conscious by the power of Brahman.*

*As even the lowest creature is bound by
Brahman.*

*As when someone reaches Brahman,
the lifetask is fulfilled.*

*As when someone reaches Brahman,
a life is saved unto eternity.*

Paragraph 8 about Brahman part IV

*As Brahman is the supreme reality
May he provide.*

*As Brahman is the supreme reality,
How does he come to support.*

*As Brahman is the supreme reality,
Peril and vice sounds as real,
how will he intervene.*

*As Brahman is the supreme reality,
For He is the reigning king.*

*As Brahman is the supreme reality,
as the source of all Gods.*

*As Brahman is the supreme reality,
I give flowers and gold to his mercy.*

*As Brahman is the supreme reality,
Give shelter and protection.*

*As Brahman is the supreme reality,
May he conquer all.*

*As Brahman is the supreme reality,
as ethics and morale are violated
in certain areas*

*As Brahman is the supreme reality,
is he existing.*

*As Brahman is the supreme reality,
Does he know me.*

*As Brahman is the supreme reality,
Is he caring.*

Paragraph 9 Duty and plight

As for exchanging person to fulfill otherones plight,
is being condemned by holy books, even when successful.

Therefore a king hiring a actor to fulfill his duty,
therefore a security service exchanging either
victims or subjects by actors sharing face and name
is condemned.

One should always follow their own plight and duty.

For lifelight is by birth, and lifetask is only by religion endowed.

Paragraph 10 the law

For one follows the law to be obedient to the society,

For one follows the law to discover lifelight and task.

For one follows the law to raise offspring

For one follows the law to be devoted to a Godhead.

For one follows the law within the trail of life.

For one follows the law to be obedient to higher cause.

For one follows the law to attend a religious purpose

For one seeks law in the written past and cultures

For one seeks law in currentday governments

for one seeks law in history of old and ancient sages.
For one seeks law in times of lore.
For one seeks law in the mouths and tongues of deep persons.
For one seeks law for righteous societies.
For one seeks law for ethical and morale values.
For one seeks law for the quest for prosperity.
For one seeks law for law itself.
For one finds to be found.

Paragraph 11 the Ordeal

For one reaches the gods by their ordeal
For one reaches the abode of God by judgement
For one seeks righteousness by the prayer of ordeal.
For society comes at rest for an ordeal being published
For the ordeal is the closest prayer to a godhead.
For the ordeal is the unknown answer either blessing or punishing.
For the ordeal is the quest for a life full of grace.
For the ordeal just one question announcing gods intervention.
For the ordeal is for the ones being honest a sincere prayer
For the ordeal is to be feared for all within sin.
For the ordeal grants either safe refuge the name of god.
Or it grants penance and punishment.
The ordeal as the prayer for a good life,
The ordeal as the ground to take godheads wish for life.
For an Ordeal is about life and soul

Paragraph 12 Silent Prayer

For prayer is the means of contact
For prayer is the subject of religion
For prayer an ongoing talk with the Creator.
For prayer, the wishes, complaints as question.
For prayer about life is fullfilling.
For silent prayer is pure attention.
For silent prayer is folded hands.
For silent prayer is looking in the eyes of Godheads.
For every period of silent prayer is securing a rock
climbing at points of godheads holy names.
Prayer brings the godheads closer, talking with
them about their holy names.

For Prayer gives everlasting mercy.
For prayer for godheads wish is the reward.
For prayer for godheads wish is the profit.
Prayer to be silent is telling about golden words
keeping silent in the mouths of the holy.
Silent prayer gives the golden reward of
talking wishes without conditions.
Taking pure time in silent prayer,
is as investing an action for both past
and future.

Paragraph 13 Non-doer

The insight that the lord is the one who acts,
is a level of devotion, that even the willpower is
being surrendered to the Lord most High
As in hinduism the lord most high
is Brahman, the Omnipotence, the supreme one.
As the insight of being the witness,
is giving all actions a glance of choosing
the right side, and not neglecting any responsibility
As it gives all action, the way of doing everything
and not letting anything go in vain.
As doing nothing and not let anything not done.
As the insight of being the non-doer the witness,
is the insight of high devotees in hinduism.
Reaching the state of non-doing is to
surrender the willpower to the supreme one.

Paragraph 14 Higher knowledge

As most civilisation regard knowledge as the higher value.
Giving technology making lifespan thousands of years
making food and drink delicious and giving energy
to have magical machines for either pleasure or work.

As most civilisation are deluded by technology giving
way to war on large scale, and winning the war for
high status or power.
Above knowledge is the distinction on how to use
knowledge. The knowledge about using knowledge.

Therefore how to use knowledge is regarded higher
for otherwise a war destroys all knowledge.

The distinction to use a power plant to give energy
to all in the society, or to use a power plant
to restrict citizens in their legal activity.

Higher knowledge, how to attain a religious goal
or purpose in respect to all themes in life.
Giving learning a time and place in life.

Higher knowledge, to dare to take the step
to make it the only purpose of life.

Without diverting from the goal.

Higher knowledge the quest
to read and learn of all scriptures,
holy books, explanations and
traditional writings.

Higher knowledge the quest
from day to day, from month
to month attending the thirst
of the soul for wisdom and
beautiful words.

Paragraph 15 Methods of Growth

The main cause for growth is to
come in peace for the guardian angel.

Giving the personal leader the ability
to intervene in life.

The guardian angel,
for everyone without name and form
but with the sole responsibility of
leading the person.

The guardian angel being the subject
of surrender is total allowed
to prevent bad and to lead
to the good.

The second method of growth

is to allow religion to come
in contact by having an open view.
The third method is to
allow angels to lead to a different position
in life.

Paragraph 16 Qualities of Brahman

As Brahman is the source of all godheads.
and named the supreme reality.

As Brahman only is known by his revelation.
For reality is without boundaries.

As Brahman has his twofold existence.
One as Saguna Brahman
the other as Nirguna Brahman.

Brahman with his qualities and his features
has as Saguna the Almighty and the other
supreme features as his so called face.

Brahman without qualities being nirguna
is as the revealed name, or title to attend prayer
as to describe without form and name.

Some say Brahman is named brahman,
as being the source Brahma as the Creator.

Some say the qualities are to explain his
power his form and his source.
But yet he transcends even his qualities.

For Brahman the supreme reality
is addressing the emperor without name.
as even a king changes his period.

For Brahman without a name
is everlasting.

For Brahman the supreme reality.
the mind is not grasping him
for he is not known by just observation.

For Brahman sometimes shows his power
other times one hopes a visible action
and he keeps invisible.

As in hindu mythology
they say Indra knows him best
for Indra was supported by Him
as Indra therefore king of heaven.

As Brahman without name,
does not add to names of the devotees

As Brahman without form,
does not add to form of his devotees.
But yet his work is visible in all his devotees.

As Brahman one learns by his figure who he is
As the quality of the Almighty one gives a glance,
and all prayers give glances,
and from the saguna one goes to the nirguna
as the non personal entity.
As the Brahman looking in the eyes,
one sees that all qualities as radiation
as the sun is seen by its light.

This Brahman,
by meditating or contemplating on Him
gives his light to the soul and the person
in attendance to his service and devotion.

Paragraph 17 The grace of the godheads.

As a person chooses its religion,
chooses the godhead to attend his or her devotion.

The godhead after the first prayer or ritual gives his influence on the level of openness of the devotee.

As all godheads have like the humans a character on what important features, and how to fill life with things.

As godheads choose the way and duty for their devotees.

A christian mostly is attending a church of kinds of prayer and philanthropic deeds.

As Vishnu or Krsna give their devotees sometimes to be vegetarian, and to attend rituals at home or in the place of gathering.

A godhead when one turns towards Him or Her immediately starts to endow the devotee with the things in accordance with the scriptures.

As the goal to surrender to a godhead gives the fulfillment in life of all the treasures of the godhead.

With examples in christianity of poets like Vondel, artisans like Rembrandt.

And in Hinduism, like Ghandi sacrificing for his country, as all Godheads give their grace to the devotees, and one can from their own experience proof or abject that such a change of living is in effect.

Paragraph 18

The largest compliment one can make to another isto

mention the path of prayer, not even naming on godhead
except when they are in doubt to adress which one.

The largest blessing in all religion is to ask in prayer
to bless someone with the attention of a godhead.

As attention can have many forms,
from redemption to financial support
or the love of a good gift or the use of
prayer to come close to a godhead.

As the path of prayer is also
to pray your own feelings,
to bring wishes into prayer
and to adress all things in
prayer to the godhead of choice.

As one says by prayer one turns
towards goodness and the whole
of life is healed and becomes a
good piece of worth for the godhead.

As sometimes is said that prayer
for your own wishes or needs
may not be done, but by praying
for your own you turn toward the godhead
ultimately surrendering to the feet
of the godhead, therefore
granting the largest gift to the godhead
the prayer of surrender and selfsacrifice.

Paragraph 19 Proverbs & spreuken

Ghandi: When they punish the body they seek no more.

1. Iemand die vernedert is zal verhoogd worden.
2. Pijn en leed tijdens het leven zijn onvermijdbaar wens slechts alles aan de godheid te geven hopende op geluk en vrede.
3. Zoals de mens aan de leiband van samsara of het wereldwiel hangt, kan ze geen leed en pijn of geluk

zelfstandig bewerken.

4. Het menselijk leven gaat gepaard met pijn en leed, wens slechts het einde te halen, als plichtbesef. Geen mens haalt het einde zonder schade.
5. Draag al het leed als offer voor de godheid. Als opoffering van geluk, vrijheid en gezondheid
6. Wie in het klein getrouw is zal in het groot beloond worden.
7. Eerlijkheid wordt beloond.
8. Iemand die meedeelt in de straf deelt mee in de genade.
9. Kastijding is het ondergaan van niet zelfverkozen leed en pijn.

Paragraph 20 Full lifetasks for completion

For every deed in life is being rewarded.

As one chooses the path of marriage is being rewarded when reaching the end of life with the relationship intact. As one promises to keep oath till the end of life.

As a important note, one promising the relationship as serious to uphold it is when with the relationship untill one of them dies, is being rewarded as a full task. As a lifetask completed grants higher karma.

Therefore when getting a relationship ponder over the meaning of having it as a relationship for the full of life.

As a hindu note, the pitru's or forefathers, always care for their offspring untill they reach the blessed state of a full completed lifetask.

Therefore choosing the path of marriage is serious and at completing it gives the reward.

The other path being the path of solitude and bond with Brahman, studying and caring for the godhead untill he bestows the mercy.

Of a bond and an relationship with him.

This other path is under guidance of the Lord himself.

Paragraph 21 The realms and their acception

The realms of the godheads as they are named

Vrindavana the country of Krishna

Vaikuntha as the realm of Vishnu

Brahmaloka as the kingdom of Creator Brahma

Heaven and Paradise as the realm of Christ

As one reaches every realm by surrender to the Godhead.

As well earning the entrance by virtues and prayer.

As the realm of Brahman the secret and sacred region,

no one knows if such one is called to a different country or heaven

or that Brahman has its realm everywhere..

As for one reaches heaven and enjoys the fruits earned by either religion or heroism.

And after living there returns to lower regions, earth or comparable.

As for surrender to a godhead

gives the tests and exams if someone is able to proof

the level of surrender by the use of sacrifices.

As all godheads have their proof of surrender and

when an adept proofs, he is accepted.

As praying in words may sometimes be easy,

but the proof gives the meaning behind the words.

The surrender and proof is in guidance by the godhead,

as the godhead accepts or rejects.

Paragraph 22 Threefold road

As the three parts of the road, explaining a religious path.

As all three parts of the road are as the cause

to reach higher than the normal.

As three parts in the sequence of growing towards the goal, the godhead.

As every living being is bound by karma,

and karma gives either good or bad times.

Karma yoga, is the quest for relieving debt to society.

As hurting the society is relieved by healing other parts

of society. As stealing ten dollars give karma to

do ten dollars of philanthropy as the easy explanation.

Karma yoga relieving debt to society.

Healing all sins towards society.

The second road being the debt to reality.

Carrying the burden of living, in reality.

As regarding all pain, suffer as fulfilling the duty

to reality. As the concept that after relieving debt to reality

suffer and pain diminishes.as medicines in reality are part of it.

The third path, the service to godheads.

Not as a debt but as befriending a godhead.

This third path build by prayer.

As for all humans the mean of communication.

Both three paths to come close to the godhead.

Paragraph 23 Brahman

As Brahman is named the highest principle

and being regarded to be without characteristics

as name and form always are described

either by words or painted as form.

As Brahman, without name, yet being

a Brahman as title.

As without Form holds all form

within addresses as Allmighty, Allcreator

and all other descriptions.

Brahman as the king of his country.

Being Reality as where he resides.

And as the king, Brahman

the purpose of all prayers

within reality.

Therefore,

all living beings in reality

ultimate reaches his abode

being named as the king of his country

the highest or supreme reality.

As being the top of reality.

For the prayer to Brahman what

is thy form and name will give its answer.

And the prayer to Brahman

to be initiated. As he without name and form

is not bound by known rituals.

As sometimes the beginning of a relationship

is not by joy and many guests but still

the true kind.

As some ask how to reach Brahman,

if he is the supreme reality.

And in one word its awareness

With the explanation being

becoming one with reality

by awareness.

As Brahman the supreme reality,

as only consciousness

and awareness reaches his abode.

If one asks how long awareness

or consciousness.

The answer is being unified with

reality. And its not a fixed length
for Brahman chooses
himself when one is accepted
or when one attains his abode.
There fore the path to Brahman
is to be devoted to Him,
and by unification with reality
one reaches him.
As the supreme reality
is the source of all gods.
And one can by giving reverence
to all the gods, regarding Brahman
as their source steps on the path.

Paragraph 24

The purpose of Bhakti is
to surrender to a godhead.
May it be the allmighty one, omnipotence
Brahman or one of the named gods and goddesses.
By surrender one takes the source of that
power or godhead, which immediately starts
acting or gives mercy to acting.
The surrender to the omnipotence,
starts with the feeling you are in line
with yourself, acting without effort.
Choosing decisions without egotism.
As in all hindu scriptures the evocation
is to threefold ask for peace or servitude.
Therefore, a triple saying of surrender
ought to be complete. As well to
say it with folded hands.
As a source of fully accepted,
the actions get in line
with the characteristics of
that godhead or power.
A threefold surrender with
folded hands should always
tell the full value.
As another vision that a human,
with two brain parts, have two kind

of willpowers leading to action.

*Or as a human is divided
in a male and femal part,
as mostly the source that
some look girly, and others
look like brave man,
even when bodily male or female.*

*One can ask the question
if i surrender is it fully
for my whole being,
or has all parts grow
to surrender.*

*As the answer is,
a human willpower, always
regards the object of action
in a certain way of either
source, purpose or meaning.*

*With the second meaning
when one feels himself or herself
to be surrendered, feeling
at the willpower,
one is surrenderd by soul.*

*As with the soul having the
body as its instrument
the body and other instruments
will always follow the soul,
as the director of that life.*

*As the soul is the first goal
to reach out, and after that
the radiance of the soul
leads the body to the same
devotion.*

Without force, or pression.

*As well when the instruments
followed and surrenderd to
the full power of being an
instrument is being taken on.*

*With the additional meaning that
when a human consists of more parts,
as the parts being part of the body,*

*they all are by right
allowed for decisions
of the whole body and life.
Otherwise the parts ought to
be divided in both body posture
and brainparts.
Therefore, if a human surrenders
by body or instrument
they surrender for the whole being
they are part of.
As the soul is the living awareness,
its the first to surrender.
And as the body is an instrument
it follows by the radiance of the soul.*

In dutch.

Brahman is als het centrum van alles.

Saguna brahman met de Almacht etc.

als de spaken van een wiel.

En Nirguna Brahman als de middenstaaf,

Zonder kenmerken of kwaliteiten te noemen.

Brahman als de hoogste realiteit,

en alle goden die in verbinding staan.

Brahman als de ziel,

en de kwaliteiten en kenmerken

als het zichtbare of ervaarbare.

Brahman,

door de kenmerken van saguna brahman

keert men tot het middelpunt nirguna brahman.

De kenmerken die als zichtbaar te ervaren zijn

en nirguna die als nietpersoonlijk erboven staat.