

Second Quarter
JEEVATMA

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STEPS 61 TO 65
JEEV / HUMAN BEINGS
STEPS 61 TO 65

61

JEEV

1. 'जीव' Jeev dominantly is 'Living Being'.
2. Distinctively, it is an individual 'Living Being'.
3. Each sadhka approaches himself as "जीव' Jeev' .
4. Ultimate features of 'life' within human frame focus upon the distinctive values of 'जीव' Jeev' .
5. It is of values different than that of Panch Mahabhut / five basic elements.
6. It is also of values different that that of the organs of human body.
7. It is also a step ahead of all the sensory domains.
8. So it is, as well a step ahead of intelligence domain or consciousness domain.
9. It as well is also ahead of aahamkar / ego.
10. This way Antakaran (manas, budhi, chit and ahankar, all together) is a step behind 'जीव' Jeev' .

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HUMAN BEINGS

1. All human beings are living as 'जीव' Jeev' .
2. It is the common ratio of living being which indicates a lead us to 'जीव आत्मा' Jeev atama / 'soul', individually expressing as SELF of individual Living Being(s).
3. The existence of every Living Being(s) is there because of individual SELF.

4. It is the individual SELF of 'जीव आत्मा' Jeev atama / soul which makes individual existence within human frame as of characteristically distinct living phenomenon.
5. Index of this characteristically distinct phenomenon culminates as individual antakaran / ultimate four fold support of manas (mind), budhi (intelligence), chit (consciousness) and aahamkar (ego).
6. Sadkhas approach their antakaran sequentially starting with their manas (mind).
7. It is a second step at sadkhas approach their budhi (intelligence).
8. Intelligence field is the core of the sensory domain.
9. A step ahead, the consciousness domain is at the center of in the intelligence field.
10. Ultimately, it is the aahamkar, ego which becomes the index of antakaran / ultimate existence support of individuals.

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HUMAN FRAME

1. Human frame is a compactified multi layered set up.
2. Its predominant three states are designated and known as sathul sharir (mundane body), shukasham sharir (subtle body) and karan sharir (casual body).
3. The pre dominant features of these three states of human frame run parallel to Earth, Water and Fire elements.
4. These three states, in the light of the antakaran supports may be taken as running parallel to the first three folds namely, the Sensory domain of

manas, intelligence field of budhi and consciousness domain of chit.

5. A step ahead is the amalgamated state of these three states together transiting and transforming into a creative state parallel to the fourth element and also parallel to the fourth fold of antakarn i.e. aahamkar / ego.
6. Sadhkas shall permit their transcending mind to remain in prolonged deep of trans to glimpse the transcendence state ahead parallel to the space element and parallel to the individual (self).
7. It is the phase and stage where from the individual SELF takes over.
8. The existence phenomenon this step onwards is sustainable in terms of the self referral features of the individual SELF.
9. One shall sit comfortably and permit the transcending mind to face this phase and stage of existence phenomenon.
10. And the way it of its own goes transcendental a unity state existence.

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WATER : ONE SEED

1. Earth element transits and transforms into 'water' as one seed of all earthy frames.
2. All earthy frames being of 'one seed' features makes existence phenomenon as of 'one seed source'.
3. 'Earth' as first element, a linear order element, as such accepts 'water', the second element, as

the spatial order element, as the 'seed source' / source origin.

4. This, as such, needs to existence phenomenon, being of a manifestation layer format (1, 2, 3, 4).
5. Beginning with linear dimensional order and reaching at a spatial dimensional order origin, would be the first coverage phase of the existence phenomenon.
6. The spatial dimensional features of the origin would be a start for the next phase of existence phenomenon.
7. It is a micro state existence phase.
8. It is an inward transcendence of steps 4-space to 5-space / reaching base of the origin, 5-space to 6-space / a self referral format of the transcendental base.
9. This way (1, 2, 3) / Triloki and (4, 5, 6) / Trimurti, become the sequential format of macro state and micro state existence phases.
10. These are the linear order / Earth element and spatial order / water element phases and stages of existence.

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LIGHT : END SEED

1. The macro state / earth element existence phase is of the format of the manifestation layer (1, 2, 3, 4) with water element as one seed of all earthy frames.
2. The micro state / water element existence phase is of the format of the manifestation layer (4, 5, 6,

- 7) with fire element as the end seed of all earthy and watery frames.
3. Water as one seed of all earthy frames and fire as end seed of all earthy and watery frames are the sequential steps.
4. This as such would take up till the Braham Randra / seat of sixth chakra where Sun light would take care for ahead casual state body.
5. Light as end seed makes it possible for the Being to take off from the Braham Randra.
6. This take off of the Being is along with the casual body.
7. Casual body is also designated as the Antakaran / ultimate supports base of the existence phenomenon.
8. It would be blissful exercise to chase Light as the end seed of the ultimate supports base of the existence phenomenon.
9. From Earth to Water and from Earth to Fire are phases and stages of existence phenomenon which deserve to be chased in this sequential order itself.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to have a chase of the existence phenomenon of its all, macro, micro and casual body states.

HUMAN BEING / PURSHA FORMAT
STEPS 66 TO 70

66

PURSHA FORMAT

1. Being after riding the transcendental carriers of the Sun light goes transcendental and in the process the existence phenomenon of human beings transits and transforms as of Pursha format.
2. Macro, micro, casual and pursha formats are in that sequential order.
3. It is this sequential order of linear, spatial, solid and hyper solid order.
4. Macro state existence is of linear order and micro state existence is of spatial order.
5. Casual state existence is of solid order, while the pursha state existence is of hyper solid order.
6. This sequential order of its all four steps is of the manifestation layer format (3, 4, 5, 6) / (3-space, 4-space, 5-space and 6-space).
7. It would be blissful exercise to chase this manifestation layer format, starting with 3-space as its first / dimension fold.
8. Further it would be a blissful exercise to chase transition and transformation from 3-space in the role of dimension to 4-space in the role of boundary.
9. A step ahead, further it would be a very blissful exercise to chase the transition from 4-space in

the role of boundary to 5-space in the role of domain.

10. Finally it would be very blissful exercise to have a chase of transition from 5-space as a domain to 6-space as origin.

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CREATIVE DIMENSION

1. A step ahead of (3, 4, 5, 6) format is the manifestation layer format (4, 5, 6, 7).
2. Here 4-space is in the role of dimension fold.
3. As such this manifestation layer format (4, 5, 6, 7) is of creative dimension.
4. One shall sit comfortably and permit the transcending mind to chase the transition from mundane dimension set up (3, 4, 5, 6) to creative dimension set up (4, 5, 6, 7).
5. The mundane dimension (3-space) leads to transcendental domain (5-space).
6. However the creative dimension (4-space) leads to the self referral domain (6-space).
7. 4-space, itself being a four spatial dimensions set up.
8. As such this set up shall be leading to the features and order of value $2 \times 4 \times 6$.
9. While on the other hand mundane dimensional set up leads to features and order of values $1 \times 3 \times 5$.
10. This being so, it would be very blissful exercise to chase the transition and transformation from mundane dimensional set up to creative

dimensional set as transition and transformation from artifice 15 to artifice 48 as of the range $48-15=33$.

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SPATIAL ORDER

1. The linear order of the mundane dimension works out the artifice value 15.
2. The spatial order of the creative dimension works out the value of the artifice 48.
3. The transition and transformation gap of the value of artifice 33, is of the features of the three dimensional frame splitting into a pair of three dimensional frames together coordinating the split of a sphere into a pair of hemispheres.
4. It is this feature of the spatial order, which deserves to be comprehended and imbibed fully.
5. It is the transition from linear order to spatial order which provides a break through from the features and order of Triloki and attains the features and order of Trimurti.
6. This transition from linear order to spatial order is infact a transition and transformation from the phase and stage of seventh geometry of 3-space to the eight fold solid boundary set up of hyper cube 4.
7. It would be blissful exercise to chase this transition and transformation as transition and transformation from artifice 7 to artifice 8.
8. Further it would be relevant to note that while (-1) space plays the role of (+1) space, on the other hand 0-space plays the role of 2-space.

9. Further It would be relevant to note that it is this difference of 1-space leading to (-1) space and 2 space leading to 0-space, which makes the parallel flow of the sequence of odd dimensional spaces and the sequence of even dimensional spaces.
10. It would be blissful exercise to chase the parallel flow of odd dimensional spaces and even dimensional spaces.

69**BLACK FIRE**

1. Earth, water and Fire are in that sequence and order.
2. This sequence and order is parallel to the linear, spatial and solid order.
3. In reverse order this sequence and order would be Fire, water and Earth.
4. As such a reach from Fire back to water, in the context of the Fire is designated as reaching from white Fire to black Fire.
5. As such water becomes the black Fire.
6. And, white Fire becomes the tri monad / solid order set up.
7. It would be blissful exercise to chase Fire as black Fire and white Fire
8. White Fire is of tri monad format.
9. It would be blissful exercise to chase black fire as water / spatial order.
10. Further It would be blissful exercise to chase white fire as fire / solid order.

70**EARTH PHASE**

1. Earth phase of Pursha format pre-dominates as Earth as dimensional order.
2. This phase as such is of solid dimensional order.
3. Its limit is up till sky within space.
4. Self referral values of space order get embedded into the Sun.
5. On its way back, starting with Sun as step 1, Space as step 2, Air as step 3, Fire as step 4 and water as step 5, the Earth would be at sixth step.
6. This feature would get expression as (6, 5, 4, 3, 2, 1), within orb of the Sun as a six steps long measuring rod of Pursha format.
7. It is this feature which is carried by the transcendental carriers of Sun light in its both orientations (6, 5, 4,3 2, 1) and (1, 2, 3, 4,5, 6).
8. It is this feature, which of its own transits and transforms Pursha format into Purshotam.
9. Pursha (3, 4, 5, 6) / (6, 5, 4, 3) to Purshotam (6, 7, 8, 9) / (9, 8, 7, 6) is a self referral phenomenon.
10. One shall sit comfortably and permit the transcending mind to be phase to phase with this self referral phenomenon of Pursha to Purshotam range.

**PURSHA FORMAT AND PURSHOTAMD
STEPS 71 TO 75**

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PURSHOTAM

1. Features and order of Purshotam, within creator space (4 space) and of manifestation format may be chased as four fold manifestation layer (6, 7, 8, 9) / (9, 8, 7, 6).
2. It is this simultaneous flow path of (6, 7, 8, 9) and (9, 8, 7, 6) which shall be fulfilling the flow path with transcendental values at each step.
3. The transcendental value at each step of value and order of artifice $15 = 1 \times 3 \times 5 = 1+2+3+4+5$ would be available.
4. It would be blissful exercise to chase this phenomenon of transcendental values at each step of flow path, otherwise being of split values (6, 9), (7, 8), (8, 7) and (9, 6).
5. Each of these splits deserve to be chase for their complete comprehension and for imbibing of their values.
6. The split of artifice $15 = 6+9$, be chased parallel to pairing of (6-space and 9-space) admitting cordination as dimension and origin.
7. The split of artifice $15=7+8$ deserve to be chased parallel to pairing of (7-space and 8-space) as boundary and domain folds.
8. The split of artifice $15=8+7$ deserves to be chased

parallel to 8-space and 7-space as of orientation opposite to (7-space and 8-space).

9. Likewise the split of artifice $15=9+6$ would deserve to be chased (9-space and 6-space) parallel to the orientation opposite to (6-space and 9-space).
10. It would be relevant to note that $15=1 \times 3 \times 5$, is the transcendental split to dimension to dimension order of transcendental domain and the split $15=1+2+3+4+5$ is parallel to the measuring rod of the transcendental worlds.

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SELF REFERRAL DIMENSION

1. Self referral dimension means to the Brahman source origin.
2. Self referral dimension itself is of creative dimension.
3. Further creative dimension is of spatial order.
4. On the other hand Brahman source origin is of unity state dimensional order.
5. And unity state dimensional order itself is of transcendental dimensional order.
6. With this $9 \times 7 \times 5 = 315$ would be artifice value of transcendental dimension of dimension order creation of Brahman source origin.
7. On the other hand $6 \times 4 \times 2 = 48$ would be the artifice value of the spatial dimension of dimension order creation of the self referral dimension order.
8. It would be blissful exercise to chase the phenomenon of dimensional order of artifice value

48 emerging from the Braham source origin of artifice value 315.

9. Further it also would be a blissful exercise to chase the unity state dimensional order of artifice value 105 of the Brahaman source origin value 315.
10. Further It would be blissful exercise to simultaneously chase the emergence of dimension fold of artifice value 88 and unity state dimensional value of artifice value 105 of the Brahaman source origin value 315.

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END ONE SEED

1. End one seed is the stop.
2. Parallel to it is water end as a stop.
3. It would be a Fire element stop.
4. Water as one seed and fire as end one seed deserve to be chased in that sequence and order.
5. One shall sit comfortably and permit the transcending mind to chase fully the values of 'Seed', 'One seed' and 'End one seed'.
6. It would be blissful exercise to chase seed as artifice 33.
7. It would further be blissful exercise to chase artifice 33 as a split of a sphere into a pair of hemisphere and coordination of pair of hemispheres along the format of coordination of pair of three dimensional frames of a three dimensional frame.
8. It would further be a blissful exercise to chase 'one' as artifice 34 as a range from center of sphere to three dimensional frame of the hemisphere.

9. Further it would be blissful exercise to chase water as artifice 67= 34+33=one seed.
10. Still further it would be a blissful exercise to chase end one seed as fire life as stop.

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SPACE END

1. For earthy frame water is the space end.
2. It as such is the limit of the linear order.
3. Therefore for watery frame Fire would be the space end.
4. As it would be the limit of the spatial order.
5. Likewise for the firey frame, Air would be the Space end.
6. As it would be the limit of the solid order.
7. Further, ahead, for the airy frame, space itself would be end limit.
8. And ahead, for the space, sky would be the end limit.
9. It would be a blissful exercise to chase sky as the end limit of space.
10. It would be a chase parallel to the creator space (4 space) / spatial order domain getting fulfilled with the transcendental values / solid order.

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ARTIFICES

1. It would be a blissful exercise to artifice 11 as a coordination format for the pair of linear dimensional frames of half dimensions.
2. Further artifice 22 being a coordination format for

the pair of spatial dimensional frames of half dimensions.

3. Ahead artifice 33 being a coordination format of the pair of three dimensional frames of half dimensions.
4. Still ahead artifice 44 being a coordination format for the pair of four dimensional frames of half dimensions.
5. Likewise, artifices 55, 66, 77, 88 and 99 deserve to be chased as coordination formats for pair of six dimensional frames of half dimensions.
6. One shall sit comfortably and permit the transcending mind to chase artifice 33 as a coordination format of 'seed'.
7. Further one shall chase artifice 44 as a coordination format of 'space'.
8. And further one shall chase artifice 55 as a coordination format of 'Sky'.
9. One shall sit comfortably and permit the transcending mind to sequentially chase the artifices 11, 22, 33, 44 and 55.
10. Still further one shall permit the transcending mind to chase the artifices 66, 77, 88 and 99.

JEEVATMA
STEPS 76 TO 80

76

BEING

1. One way to approach Being is as the origin source fold of the manifestation layer (1, 2, 3, 4).
2. It is a chase of the earthy frame limit.
3. It would be parallel to the chase of the linear dimensional order.
4. Also it would be parallel to the chase of spatial boundary.
5. Also it would be a chase of a solid domain.
6. And also it would be a chase of a hyper solid origin source.
7. It would be a transcendence from solid domain to hyper solid origin.
8. It also would be a transcendence from linear dimensional order to spatial dimensional order.
9. Still further it would be a transcendence from earth element to water element.
10. One shall sit comfortably and permit the transcending mind to transcend (body) to be phase to phase with 'Being'.

77

SELF

1. One way to approach self is as the origin source fold of the manifestation layer (2, 3, 4, 5).

2. It is a chase of the watery frame limit.
3. It would be parallel to the chase of the spatial dimensional order.
4. Also it would be parallel to the chase of solid boundary.
5. Also it would be a chase of a hyper solid domain.
6. And also it would be a chase of a transcendental source origin.
7. It would be a transcendence from hyper solid domain to transcendental source origin.
8. It also would be a transcendence from spatial dimensional order to solid boundary order.
9. Still further it would be a transcendence from water element to fire element.
10. One shall sit comfortably and permit the transcending mind to transcend from Being to be phase to phase with 'Self'.

78**SOUL**

1. One way to approach Soul is as the origin source fold of the manifestation layer (3, 4, 5, 6).
2. It is a chase of the firey frame limit.
3. It would be parallel to the chase of the solid dimensional order.
4. Also it would be parallel to the chase of hyper solid boundary.
5. Also it would be a chase of a transcendental domain.
6. And also it would be a chase of a transcendental self referral source origin.

7. It would be a transcendence from transcendental domain to self referral source origin.
8. It also would be a transcendence from solid dimensional order to Hyper solid boundary order.
9. Still further it would be a transcendence from Fire element to Air element.
10. One shall sit comfortably and permit the transcending mind to transcend from Self to be phase to phase with 'Soul'.

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NAV BRAHAM

1. One way to approach Braham is as Nav Braham.
2. Nav means nine and Nav also means New.
3. Five is new, and Nine is also new.
4. Creator space (4 space) is of nine geometries.
5. As such the chase of all the nine versions of hyper cube 4 / all the nine geometries of 4-space would be the chase of Braham as Nav Braham.
6. In particular the chase of ninth geometry of 4-space / 9th version of hyper cube 4 would be a chase of Nav Braham.
7. The ninth version of hyper cube 4 is a 4-space domain is free of all of its solid boundary components.
8. This as such would be an affine 4-space domain.
9. As 4-space is a spatial order space, as such the 5th geometry of 2 space / 5th version of square, which would be free of all of its linear boundary components shall be creating purely affine creator

space (4 space), designated and known as Brahaman domain.

10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to glimpse creator space (4 space) as Brahaman space.

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PAR BRAHAM

1. One way to approach Par Braham is as the transcendental worlds.
2. Ancient wisdom enlightens as that the creative boundary of transcendental worlds is ten fold and these ten fold together lead to Par Braham.
3. Ancient wisdom further enlightens as that for enlightenment of the order of Par Braham is initiated with installation of Shiv Lingam in the mystic lotus symbol of creator the supreme.
4. Sadkhas initiate themselves for Par Brahaman domain by meditating in a Shiva Temple.
5. Each and every attribute of the Shiv idol is the transcendental manifestation of Par Braham.

SELF
SELFASANTHAKARAN
STEPS 81 TO 85

81

ANTHAKARAN

1. BEING as a Triloki seal.
2. Self has a seal of creator space (4 space).
3. Soul as a transcendental seal.
4. Being with Triloki seal presides existence with a Body .
5. Self with creator seal presides a Anthakaran.
6. Soul with transcendental seal presides over the unity state of existence.
7. Self expresses itself as values of four folds of Anthakaran.
8. It would be blissful exercise to chase transition and transformation from first fold to the second fold of Anthakaran.
9. Further it would be a very blissful exercise to chase transition and transformation from second fold to Third fold.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with 'SELF'.

82**MANAS**

1. Manas is the first fold of Anthakaran.
2. Manas presides over the sensory domain.
3. Sensory domain is the essence of five basic elements manifesting human frame.
4. Taste, touch, smell, hearing and seeing are the five fold expressions of sensory domain.
5. It would be blissful exercise to chase transition and transformation of sensory domain to intelligence field.
6. This transition and transformation chase is to be parallel to five fold expression of sensory domain.
7. It would be blissful exercise to chase transition and transformation starting with the taste essence and sequentially reaching up till the seeing essence of sensory domain transiting and transforming into intelligence domain.
8. It would further be blissful exercise to simultaneously chase transition from taste essence to touch essence.
9. Likewise the transition from first sense, essence to the last fifth sense, essence deserve to be chased to fully comprehend and imbibe the values of the sensory domain and the connected transition process for transition and transformation to intelligence field.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with the phenomenon of manas (mind).

83**BUDHI**

1. Budhi (intelligence field) is the second fold expression of 'self'.
2. Intelligence field is created at the core of the sensory domain.
3. Sensory domain is presided over 'BEING'.
4. The intelligence field is presided over by the 'SELF'.
5. It is the inherent transcendental process which is at the base of transition and transformation of sensory domain into intelligence field.
6. One shall always remain conscious of this transition and transformation process of sensory domain into intelligence field.
7. Individual sadkhas sadhna has a distinct role to play in this transition and transformation process.
8. This individual sadkhas sadhana successfully accelerates the transition and transformation process for the sensory domain into intelligence field as that the transcendental order is at the base of this process.
9. It would be a blissful exercise to remain conscious of this transition and transformation process.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with this transition and transformation process.

84**CHIT**

1. At center of the intelligence field is the seat of consciousness domain.
2. Like transition and transformation process of sensory domain into intelligence field, there is also a distinct process of transition and transformation for the intelligence field into a consciousness domain.
3. While the transcendental order is at the base of transition process for transformation of sensory domain into intelligence field, there is self referral order at the base of transition process for transformation of intelligence field into consciousness domain.
4. Both transcendental order and self referral order are inherently built in the transcendental carriers of Sun light.
5. It is these features of transcendental carriers of Sun light, which make them unique.
6. It is this unique potentialities of the transcendental carriers of Sun light that the Being after its take off from Braham Randra and riding the transcendental carriers, fulfills the Being not only with the transcendental values which belts the Triloki seal of 'BEING' but also the Being get fulfilled with the self referral values which transforms the Being into individual Self of Being.
7. This phenomenon of transformation of Being into individual Self deserves to be glimpsed.
8. For it, one shall continuously remain in trans.

9. It is this blissful glimpse of Brahman phenomenon which makes the sadkhas as enlightened one's.
10. Ancient wisdom enlightens us as that from consciousness domain onwards, there are two fold path, one of which leads to Ego and other to liberation .

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AHAMKAR

1. Ahamkar (ego) is the first limb of flow of consciousness.
2. The second limb of the flow of consciousness is Brahman enlightenment.
3. Sadkhas sadhana has definite role to play for consciousness flow to be along the ego channel or to be along the Brahman enlightenment.
4. One is to ever remain conscious of one's sadhana as ahead there are two distinct paths in destinies.
5. It is in terms of the ego channel that one deprives oneself of enlightenment and liberation.
6. Ego, though is an attainment but the same is of lower values.
7. Efforts naturally are to be always for higher attainments of enlightenment and liberation virtues.
8. It is the enlightenment which is to lead to liberation.
9. It is the ego which is a stumbling block on the path of enlightenment.
10. Sadkhas should always have an urge for Brahman enlightenment.

SELF AS PRARABDH KARMAS**STEPS 86 TO 90**

86

कर्म

1. Brahman enlightenment path is settled by the Prarabdh karmas.
2. From consciousness domain onwards, there are two fold sequential path.
3. First sequential path leads to ego (Ahamkar).
4. Second sequential path leads to Brahman enlightenment.
5. It is this sequential path of Brahman enlightenment which manifest as Prarabdh karmas.
6. One shall , consciously know this two fold path. Sankhya Nishtha enlightens that the next sequential term after '1 and 2' can be 3 and also the same may be as well 4.
7. The first limb is of the values 1, 1+1, and 1+1+1+1,
8. The second limb is of the values 2^0 , 2^1 and 2^2 .
9. Ancient wisdom further enlightens as that the first varga consonant namely Kakara (क) has four fold manifestation format of letters artifices (र, म, ल, ह).
10. Of these the first fold (र) is also three fold (linear, spatial, solid) which manifest as (1) कर्म / sequential order (2) कर्म / actions (3) कर्म / steps,

87**कर्म**

1. One shall be conscious of the three folds (1) क्रम/ sequential order (2) कर्म / actions (3) करम / steps,
2. The first fold of the letter (क) is of three folds, namely (1) क्रम / sequential order (2) कर्म / actions (3) करम / steps,
3. As such to cover this fold, one is to be sequentially through these three folds. Namely (1) क्रम/ sequential order (2) कर्म/ actions (3) करम / steps,
4. Second of these three sub folds of the first fold of (क) namely which manifests as (कर्म) / actions, as such becomes very important.
5. For these (कर्म) / actions, the sequential order is inherently built in it.
6. As such, sadkhas shall every remain conscious of the sequential order (क्रम) of the actions (कर्म).
7. These actions (कर्म) becomes the step (कर्म) along the two fold consciousness flow path.
8. The steps (कर्म) would be determinant by the actions (कर्म).
9. Therefore, if one is put along the ego path, one is to be destined like that.
10. And if one is set along the Brahman enlightenment path, one is to be destined like that.

88**करम**

1. Every step (करम) is index value of कर्म / actions.
2. These three folds of letter (र) / raif are sequential triple (┌) , (°) and (र) as of linear, spatial and solid order.
3. These together are carried by the first vowel.

4. There attainment limit is the second fold letter artifice (𑀓) / makara.
5. It is the integrated stage which with second vowel as a carrier transit and transform into order and values of fourth vowel.
6. It would be blissful exercise to sequentially chase the values and order of these three folds of letter raif.
7. It would further be a very blissful exercise to be face to face with the integrated phase and stage of these three folds transiting into the values and order of artifice of letter makara.
8. Still further it would also be a very blissful exercise to be phase to phase with the phenomenon of first vowel as carrier transiting and transforming into values and order of second vowel as carrier.
9. Still ahead it would be a very blissful exercise to be phase to phase with the values and order of the carrier in the process transiting and transforming into the order and values of fourth vowel.
10. One shall sit comfortably and permit the transcending mind to be face to face with the transition and transformation phenomenon of the three folds of artifice of letter raif into artifice of letter makara as a spatial order set up of creator space (4 space).

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𑀓=𑀓 + इ

1. The integrated phase and stage of three folds of letter raif transiting and transforming into letter makara is the

phenomenon of sadkhas attaining values and order of Rishi (f"k) / seer.

2. It is a sequential step ahead of reach from carrier of second vowel to carrier of fourth vowel.
3. A step ahead would be a reach from carrier of fourth vowel to carrier of sixth vowel.
4. The jump in the process would be over the transcendental domain coverage by the carriers of fifth vowel.
5. It would be blissful exercise to chase $\pm = j \rightarrow b$.
6. Still further It would be blissful exercise to chase fifth vowel, namely y' as a composition $y \rightarrow j \rightarrow b$.
7. It would be relevant to note that the compositions $\pm = j \rightarrow b$ and $y' = y \rightarrow j \rightarrow b$ have a jump over letter makara.
8. It is a phenomenon of a coordination of artifices (2, 4) and artifices (3, 5).
9. It would further be relevant to note that artifices of letters raif , makara and lakara are sequential order of the values of solid order, creative order and transcendental order.
10. One shall sit comfortably and permit the transcending mind to sequentially chase the transition and transformation from first vowel to second vowel and from fourth vowel to fifth vowel with jump over the third vowel.

90

ल = ल + र + इ

1. The split of compositions of fourth vowel $\pm = j \rightarrow b$ and of fifth vowel $y = y \rightarrow j \rightarrow b$ in the context of carrier of second vowel is parallel to the compositions of hyper cube 4 and hyper cube 5 within a spatial order creator space (4 space).
2. This, this way focuses upon the composition values and order of nine vowels being parallel to the values and order

of the Brahman range of hyper cubes 1 to 9 within creator space (4 space).

3. As such vowels 1 to 9 shall be manifesting values and order of hyper cubes 1 to 9.
4. With this, this range of 9 vowel would be the range of Brahman carriers.
5. Ancient wisdom enlightens us that fifth vowel of this range, being at middle of the range, is a location point of the transcendental seed within creator space (4 space).
6. With installation of the shiv Lingam within creator space (4 space), the manifested creations get fulfilled with transcendental values and order.
7. It is with this, the spatial order of manifested creations transit and transform into solid order transcendence ranges.
8. With it the first four vowels transit and transform into of three folds each as (v] v]k] vk3), (b] b]k] b3) and so on.
9. The vowels sixth to ninth, already being of spatial compositions, these acquire another fold as (,] , 3), (vk] vk3) and so on.
10. However, with self referral attainments these formats acquire additional values as (v] v]k] v3] v]k] v3], (b] b]k] b3] b]k] b3) and so on.

SELF AS KRIYAMAN KARMAS**STEPS 91 TO 95****91**

ऋ=२ + इ

1. First limb of the consciousness flow puts the Being into a birth, rebirth cycle.
2. The second limb of the consciousness flow puts the being into Brahaman enlightenment liberation path.
3. These two paths are respectively of the values and order of fourth vowel $_ = j \sim + b$ and fifth vowel $y \sim = y \sim + j \sim + b$ carriers paths.
4. The composition of fourth vowel $_ = j \sim + b$ avails the Kriyaman karmas.
5. However the composition of fifth vowel $_ = j \sim + b$ avails the pralabdh karmas.
6. Kriyaman Karmas avail fourth vowel carriers for seed formation in creator space (4 space).
7. The Pralabdh karmas availed fifth vowel carriers for Seed, fruit-seed cycles.
8. It would be blissful exercise to chase seed-fruit-seed cycles.
9. Seed to fruit is the attainment of the Kriyaman Karmas.
10. Fruit to seed may be the outcome of sanchit karmas (accumulated actions).

92**SEED FORMATION**

1. Seed formation process deserves to be chased.
2. It is the process of a split of a three dimensional frame into a pair of three dimensional frames.
3. It is a process of the values and order of artifice 33.
4. It is the process of the backbone / spinal cord.
5. For chase of seed formation one is to chase the expression range of transition and transformation of seed into fruit.
6. Further this chase shall be of the range from fruit to seed.
7. It is the complete cycle from seed to fruit and fruit to seed which shall be making seed generations cycles.
8. A chase from first generation seed to the second generation seed, and ahead from second generation seed to third generation seed and so on would be making seed-fruit-seed cycles values and order.
9. Ahead of this spatial order of the creator space (4 space) is the solid order of transcendental worlds where the seed formation process shifts from dimensional order to the dimension of the dimension order itself.
10. As such It would be blissful exercise to sequentially chase the role of 3-space as dimensional order of 5-space and also the role of 3-space as dimensional order of the dimensional order of 7-space, i.e. unity state.

93**HUMAN FRAME MANIFESTATION**

1. The human frame manifestation is a unique phenomenon of self referral domain (6-space).
2. The human frame manifestation as such is of Pursha format of creative dimensional order.
3. With these features from skull to feet, every organ of human body has manifestation along the geometric format of creative dimension (4-space).
4. With hyper cube 4 as representative regular body of 4-space, manifestation characteristics of every organ of human body shall be of 4-space manifestation format characteristics.
5. May it be the eight structural parts of the skull are 14 of the phase, 12 pairs of the chest chase are 33 of the spinal cord, each of these and all others are there because of the distinguishing features of manifestation within 4-space.
6. It would be blissful exercise to have a chase of the structural composition of cube within 4-space.
7. The different features of manifestation of cube / sphere along four fold manifestation format of creator space (4 space) would help reach at the different structural set ups for different organs of human frame.
8. Further in addition to the earthy features of human frame, the watery feature of human frame as well help appreciate the neves network of the human body.
9. Still further the firey features of human frame

would help reach at the coordination of shad chakra format of human frame.

10. And ahead, the airy features of human frame shall be leading to the transition and transformation process of the shad chakra format into dash chakra format of human frame.

94

SHAD CHAKRA FORMAT

1. Shad chakra format of human frame is parallel to the measuring rod of self referral domain (6-space).
2. Self referral domain being of a creative dimension, as such the measuring rod of self referral domain as well as the shad chakras of Pursha format shall be of values and order of hyper cubes 1 to 6.
3. With this these shad chakras would be approachable as manifestation layers.
4. Shad chakras as six manifestation layers, sequentially as interval, square cube and as hyper cubes 4, 5, 6 shall be of external characteristics range (2, 4, 6, 8, 10, 12).
5. This range (2, 4, 6, 8, 10, 12) is parallel to the boundary component of hyper cubes 1 to 6.
6. Along artifices of numbers (1, 2, 3, 4, 5, 6), parallel geometric format would be of (1-space, 2-space, 3-space, 4-space, 5-space, 6-space) / (hyper cube-1, hyper cube-2, hyper cube-3, hyper cube-4, hyper cube-5, hyper cube-6).
7. Within creator space (4 space), pair of dimensions of a dimensional space, synthesis the dimensional domain $(N+N-(N-2) = N+2$.

8. With it parallel to the range (1, 2, 3, 4, 5, 6) there would be dimensional range (-1, 0, 1, 2, 3, 4).
9. As such the synthesis process for (-1 space as dimension shall be synthesising 1-space domain and there would be a jump over 0-space, which as such shall be providing for the inner vacuum to work as a flow channel for 1-space.
10. It would be relevant to note that 0-space as flow channel for 1-space would be like a state line being a format for the moving point and accordingly it would be a flow path for the zero space content, and like that there would be a chain of flow path for the dimensional content of range (0, 1, 2, 3, 4, 5) coordinating as a transcendental flow path through the shad chakras format of human frame.

95

DASH CHAKRA FORMAT

1. Sadkhas going Brahma way attain transition from Shad chakra format to dash chakra format.
2. This transition from Shad chakra format to dash Chakra format is a transition from values of artifice 6 to values of artifice 10.
3. As $6=1+2+3$ and $10=1+2+3+4$, the transition phenomenon would be a phenomenon of transition from sequential measuring rod of 3-space / ☉ to sequential measuring rod of (4 space ☉).
4. This in a way would be a shift from 3-space / ☉ in 3-space / ☉ to 3-space / ☉ in (4 space ☉).
5. As such the shift in fact would be from three dimensional frame to ten directional frame.
6. It would be blissful exercise to chase 3-space / ☉ within

three dimensional frame and also within ten directional frame.

7. It would further be blissful exercise to chase 3-space as domain to 3-space / ॐ in the role of dimension.
8. 3-space / ॐ in the role of dimension shall be taking to transcendental worlds (5-space / ॐ).
9. This attainment would also deserve to be chased as a ten directional frame coordinating the creative boundary of the transcendental worlds (5-space / ॐ).
10. One shall sit comfortably and permit the transcending mind to chase this phenomenon of transition from Shad Chakra to Dash Chakra format.

SELF

STEPS 96 TO 100

96

श्रु + दज्ञ

1. Letter (j) is the expression of the first fold of creative format of letter (d).
2. The letter (v) is the spatial expression for the first vowel (v).
3. As such (j~++v) would be the expression for first fold flow of the creator space (4 space) along artifices of spatial order (v).
4. As the creator space (4 space) has four fold manifestation format, of which the first fold is of the order and values of linear order space (3-space / ॐ) as such the flow path (j~++v) would be the flow path for the 3-space / ॐ content.
5. It would be a blissful exercise to chase this flow path for 3-space / ॐ content.

6. A step ahead, as second fold of creator space (4 space), would emerge the flow path for (4 space ॐ) content.
7. Ahead would be flow path for 5-space / ॐ content.
8. And finally there would be a flow path for (6 space ॐ) content.
9. This phenomenon deserves to be chased sequentially as well as a single integrated phenomenon.]
10. It is in terms of this chase, one shall be face to face with how within the trees, as well as within the human frame, different organs get feeding from the same source but of the values and order of the specific needs of the formats of the organs.

97

र. अ. उ

1. The first vowel (v) as linear order and third vowel (m) as solid order would get coordinated as linear dimension and solid domain.
2. It is this coordination (linear order, solid domain) / (artifice 1, artifice 3) / (first vowel, third vowel), which deserves to be chased.
3. The formulation (j~+ v + m), as such shall be leading to a solid dimensional order, i.e. to the transcendental domains.
4. One shall sit comfortably and permit the transcending mind to chase this formulation (j~+ v + m).
5. Sequentially at first step (j~+ v) shall be making a solid domain.
6. At second step (j~ + v + m) it shall be making a transcendental domain.
7. Ancient wisdom enlightens us that (v + m + e) makes (e)

/ second fold of (4 space \boxplus) as the attainment bound for $(v + m)$.

8. One shall sit comfortably and permit the transcending mind to chase this flow path and its attainment limit.
9. This as such shall be making us conscious of the flow paths restricted to the dimensional domains.
10. This makes the Nature as manifesting within brackets as limited / bounded domains / enveloped domains.

98

$\text{r} + \text{z}$

1. The formulation $(j \rightarrow b)$ is a spatial flow for three dimensional content.
2. This as such is a formulation of values and order of 4th vowel.
3. 3-space / \boxplus content has a degree of freedom within creator space (4 space).
4. One shall sit comfortably and permit the transcending mind to chase $(v + v) / (1+1)$ and also to chase $(b) / (2)$.
5. (2 space \blacksquare) / area and two dimensional frame of linear dimensions are of distinct features and values.
6. Along artifices of numbers artifice 2 and artifices values $(1+1)$ are distinct in features.
7. One shall sit comfortably and permit the transcending mind to chase distinct features of artifice 2 and artifices values $1+1$.
8. It would be blissful exercise to chase the formulation $(j \rightarrow vk)$.
9. Further It would be blissful exercise to chase the formulation $(j \rightarrow b)$.

10. Still further It would be blissful exercise to chase the fourth vowel (j-+ b = +_).

99

ल + श्र + इ

1. As a sequential step, one shall transit from formulation (j-+ b) to the formulation (y-+ j-+ b).
2. It would be a transition from fourth vowel to fifth vowel
3. Along artifices of numbers it would be a shift from artifice 4 to artifice 5.
4. Along geometric formats, it would be a shift from (4 space ¶) to 5-space / ¶.
5. Along geometric bodies formats, it would be a shift from hyper cube 4 to hyper cube 5.
6. Along Shad chakras format, it would be a shift from 4th chakrat to 5th chakra of human frame.
7. It would be blissful exercise to chase above transitions.
8. It would be blissful exercise to chase letter (y) as manifestation of third fold of the letter (d).
9. Still further It would be blissful exercise to chase manifestation of letter (y) as of 5-space / ¶ format.
10. One shall sit comfortably and permit the transcending mind to chase the formulation (y-+ j-+ b)

100

रश्मि

1. (j' e) means ray of Sun.
2. This formulation takes from first fold (j) of letter (d) to the second fold (e) of letter (d).
3. As such it would be taking us from linear order to spatial order.

4. Further it shall be taking us from 3-space / \mathbb{R}^3 to (4 space \mathbb{R}^4).
5. This transition deserves to be chased in all roles of dimensional spaces as dimension, boundary, domain, origin and as base of origin.
6. It would be blissful exercise to chase transition from 3-space / \mathbb{R}^3 to (4 space \mathbb{R}^4) in the role of dimension.
7. Further It would be blissful exercise to chase transition from 3-space / \mathbb{R}^3 to (4 space \mathbb{R}^4) in the role of boundary.
8. Still further It would be blissful exercise to chase transition from 3-space / \mathbb{R}^3 to (4 space \mathbb{R}^4) in the role of domain.
9. Still further It would be blissful exercise to chase transition from 3-space / \mathbb{R}^3 to (4 space \mathbb{R}^4) in the role of origin.
10. And finally it also would be a very blissful exercise to chase transition from 3-space / \mathbb{R}^3 to (4 space \mathbb{R}^4) in the role of base of origin.

SOULAS BRAHAM

STEPS 101 TO 120

101

SOULAS BRAHAM

Sadkhas fulfilled with intensity of urge for Soul as Braham shall go for ancient wisdom preserved as Mandukya Upnishad :-

MANDUYKYA UPANISAD

Ekk. MD; ki fu "kn~

vtef; rnkj fen-l oä rL; ki 0; k[; kuaHraHkoöfo"; fnfr
 l oëkM-dkj , oA ; Ppkl; r-f=dkykrhrrnl; kM-
 dkj , oAA1AA

I ož-árñ-cāk; ekRrek cā I ks"; ekRrek prq' i kRAA2AA
 tkxfj rLFkkuks cfg" i K% I IrkM-x , dkufoá kfred[k% LFkyHkqoš okuj % i Fke%
 i kn%AA3AA
 LolulFkkus "Ur% i K% I IrkM-x , dkufoá kfred[k% i fofoäHkqäSt I ks f} rh; %
 i kn%AA4AA

; = I q' rks u dÿpu dkea dke; rs u dÿpu Lolua i'; fr rRI q' kqreA
 I q' kq' rLFku , dHkq% i Kku?ku , okulne; ks ákulñHkqä-prkq[k% i kKLR' rh; %
 i kn%AA5AA

, "k I ož oj , "k I oK , "kks "Ur; kE; s'k ; ksu% I oL; i Hkoki; ; ks fg
 HkirkukeAA6AA

ukUr% i Ka u cfg" i Ka ukk; r% i Ka u i Kku?kua u i Ka uki KeA
 vn' " Ve0; ogk; ðxtáey{k. kefplR; e0; i ns; edlRei R; ; I kja i i ÿpki 'kea
 'kkUra f'loe} s' a prq' kZ el; Urs I vkRrek I foKs %AA7AA

I ks"; ekRrek/; {kj ekM-dkj ks "f/kek=a i knk ek=k ek=k'p i knk vdkj mdkj ks
 edkj frAA8AA

tkxfj rLFkkuks oš okuj ks " dkj % i Fkek ek=k' "' • Irj kfneUok} k' "' • lukfr g
 oš I okUdkekukfn' p Hkofr ; , oa onAA9AA

LolulFkkuLrSt I mdkj ks f} rh; k ek=kRd "kzñk; Rok} kRd "kfr g ošKkul arfra
 I eku' p Hkofr ukL; kcäfoRdyS Hkofr ; , oa onAA10AA

I q' kq' rLFku% i kKks edkj Lr' rh; ek=k ferj s' hrokZ feukfr g ok bna
 I oži hfr' p Hkofr ; , oa onAA11A

vek= ' prq' kZ "0; ogk; % i i ÿpki 'ke% f'koks " } s' , oekM-dkj vkRreš
 I fo' kR; kRrek' "' • Reku; , oa on ; , oa onAA12AA

1. Upnishads are the essence of Vedas.
2. Mandikiyo Upnishad is the essence of Upnishads.
3. Mandikiyo Upnishad enlightens us of quarter of Braham, padas of soul and letters of Aum being of parallel formats.
4. Braham is of four quarter.
5. Soul is of four padas.
6. Aum is of four letters A, U, M and AUM.
7. First quarter of Braham, first pada of soul and first letter of AUM are of same formats.
8. One shall sit comfortably and permit the transcending mind to glimpse the first quarter of Braham.
9. It would be blissful to glimpse it as first pada of soul.
10. Also it would be blissful to glimpse it as first pada of soul as of artifices values and order of first letter of AUM.

102

FIRST QUARTER

MANDUYKYA UPANISAD

Ekk. MD; ki fu "kn-

vifek; rn{kjfen-l oirL; ki 0; k[; kuaHkraHkoöfo"; fnfr l oekM-dkj , oA
; Ppkl; r-f=dkykrhrarnl; kM-dkj , oAA1AA

The syllable Om is all this. Of this a clear exposition (is started with): All that is past, preset, or future is verily Om. And whatever is beyond the three period of time is also verily Om.

I oġ-ārñ-cāik; ekRek cā I ks "; ekRek prq i krAA2AA

All this is surely Brahman. This self is Brahman.
The Self, such as It is, is possessed of four quarters.

t kxfj rLFkkuks cfg" i K% I IrkM-x , dkufoa kfredq k%
LFkyHkqoSo kuj% i Fke% i kn%AA3AA

The first quarter is Vaisvanara whose sphere (of action) is the waking state, whose consciousness relates to things external, who is possessed of seven limbs and nineteen mouths, and who enjoys gross things.

103

SECOND QUARTER

LoluLFkkuks "Ur% i K% I IrkM-x , dkufoa kfredq k%
i fofoäHkqäSt I ks f}rh; % i kn%AA4AA

Tajjasa is the second quarter, whose sphere (of activity) is the dream state, whose consciousness is internal, who is possessed of seven limbs and nineteen mouths, and who enjoys subtle objects.

104

THIRD QUARTER

; = I qrk s u dÿpu dkea dke; rs u dÿpu Lolua
i ' ; fr rRI q' kqreA I q' kqrLFkku , dhHkr-% i Kku?ku
, okullne; ks ákulñHkqä-prkedq k% i kKLr' rh; % i kn%AA5AA

That state is deep sleep where the sleeper does not desire any enjoyable thing and does not see any

dream. The third quarter is Prajna who has deep sleep as his sphere, in whom everything becomes undifferentiated, who is a mass of mere consciousness, who abounds in bliss, who is surely an enjoyer of bliss, and who is the doorway to the experience (of the dream and waking states).

105

FOURTH QUARTER

, "k l oʃoj , "k l oK , "kks "Ur; kE; s'k ; ksu% l oL;
i Hkoki ; ; kS fg HkirkukeAA6AA

This is one of the Lord of all; this one is Omniscient; this one is the inner Director of all; this one is the Source of all; this one is verily the place of origin and dissolution of all beings.

ukUr%i Ka u cfg" i Ka ukk; r%i Ka u i Kku?kua u i Ka
uki KeA
vn' " Ve0; ogk; ʔextáey{k. kefpUR; e0; i ns; edkRei R; ; l kja
i i ¥pki 'kea 'kkUra f'koe} \$a prfKZ el; Urs l vkRek l
foKs %AA7AA

They consider the Fourth to be that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor as mass of consciousness, nor simple consciousness, nor unconsciousness; which is unseen, beyond empirical dealings, beyond the grasp (of the organs of action), uninferable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self; in which all phenomena cease; and which is unchanging,

auspicious, and non-dual. That is the Self, and that is to be known.

**SOULAS SELF
STEPS 106 TO 120**

106

FIRST SPATIAL DIMENSION

I ks " ; ekRek/ ; {kj ekM-dkj ks " f/kek=a i knk ek=k ek=k' p
i knk vdkj mdkj ks edkj frAA8AA

That very Self, considered from the standpoint of the syllable (denoting it) is Om. Considered from the standpoint of the letters (constituting Om), the quarter (of the Self) are the letter (of om), and the letters are the quarters. (The letters are): a, u, and m.

1. It would be blissful exercise to permit the transcending mind to chase the phenomenon of Brahman values surfacing within Atman as creative dimension.
2. Further as, creative dimension itself is accepting four fold spatial dimensions as such this phenomenon of Brahman values surfacing within Atman, shall be sequentially chased quarter wise parallel to the four spatial dimensions of creator space (4 space).

107

SECOND SPATIAL DIMENSION

tkxfj rLFkkuls oSokuj ks " dkj % i Fkek
ek=k' "' •lrj kfneÙok}k' "' •lukfr g oS
I oklldekukfn' p

Hkofr ; , oa onAA9AA

Vaisvanara, who has the waking state as His sphere, is the first letter a, because of (the similarity of) pervasiveness. He who knows thus, does verily attain all desirable things, and he becomes the foremost.

108

THIRD SPATIAL DIMENSION

LoluLFkkuLrStI mdkjks f}rh; k
 ek=kRd"kkzhk; Rok}kRd"kr g oS Kkul rfra
 I eku'p Hkofr ukL; kcāforDtyS Hkofr ; , oa
 onAA10AA

He who is Taijasa with the state of dream as his sphere (of activity) is the second letter u (of Om); because of the similarity of excellence and intermediateness. He who knows thus increases the current of knowledge and becomes equal to all. None is born in his line who is not a knower of Brahman.

109

FOURTH SPATIAL DIMENSION

I q' kqrLFkku% i kKks edkj Lr' rh; ek=k ferj s hrokZ
 feukfr g ok bna l oēihfr'p Hkofr ; , oa
 onAA11A

Pranja with his sphere of activity in the sleeping state is m, the third letter of Om, because of measuring or because of absorption. Anyone who knows thus measures all this, and he becomes the place of absorption.

110**SOULAS SELF**

vek='prfkk "0; ogk; % i i ¥plsi 'ke%f'koks " }&
 , oekM-dkj vkReb I fio' kR; kRek' "' •Rekua ;
 , oa on ; , oa onAA12AA

The part less Om is Turiya-beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious, and the non-dual. Om is thus the Self to be.

SOULAS JEEV**STEPS 111 TO 115****111****ORIGIN OF FIRST SPATIAL DIMENSION**

One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with the phenomenon of Jeev seated and source origin of first spatial dimension of creator space (4 space) and unfolding as first quarter of SELF while being on a transcendental pilgrimage after take off from the Braham Randra and riding the transcendental carriers of Sun light.

112**ORIGIN OF SECOND SPATIAL DIMENSION**

One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with the phenomenon of Jeev seated and source origin of second spatial dimension of creator

space (4 space) and unfolding as second quarter of SELF while being on a transcendental pilgrimage after take off from the Braham Randra and riding the transcendental carriers of Sun light.

113**ORIGIN OF THIRD SPATIAL DIMENSION**

One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with the phenomenon of Jeev seated and source origin of third spatial dimension of creator space (4 space) and unfolding as third quarter of SELF while being on a transcendental pilgrimage after take off from the Braham Randra and riding the transcendental carriers of Sun light.

114**ORIGIN OF FOURTH SPATIAL DIMENSION**

One shall sit comfortably and permit the transcending mind to remain in prolonged deep trans to be face to face with the phenomenon of Jeev seated and source origin of fourth spatial dimension of creator space (4 space) and unfolding as fourth quarter of SELF while being on a transcendental pilgrimage after take off from the Braham Randra and riding the transcendental carriers of Sun light.

115**SOULAS JEEV**

1. It would be blissful exercise to sequentially chase the quarter wise unfolding of Being as SELF.
2. Further it would be a blissful exercise to chase the entire phenomenon of Being unfolding as SELF.

SOUL
STEPS 116 TO 120

116

BRAHAM AS ATMAN

Sadkhas shall comprehend and imbibe the ancient wisdom about Braham as Atman in the Mandukya Upnishad

117

**FIRST PADA OF BRAHAM AND FIRST QUARTER OF
ATMAN**

Sadkhas shall comprehend and imbibe the ancient wisdom about First pada of Braham and first quarter of atman in the Mandukya Upnishad

118

**SECOND PADA OF BRAHAM AND FIRST QUARTER
OF ATMAN**

Sadkhas shall comprehend and imbibe the ancient wisdom about Second pada of Braham and second quarter of atman in the Mandukya Upnishad

119

**THIRD PADA OF BRAHAM AND FIRST
QUARTER OF ATMAN**

Sadkhas shall comprehend and imbibe the ancient wisdom about third pada of Braham and third quarter of atman in the Mandukya Upnishad

120

**FOURTH PADA OF BRAHAM AND FIRST QUARTER
OF ATMAN**

Sadkhas shall comprehend and imbibe the ancient wisdom about fourth pada of Braham and fourth quarter of atman in the Mandukya Upnishad



