

SECTION -3 121 TO 180

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**CREATOR'S SPACE FULFILLED WITH
TRANSCENDENTAL VALUES****STEPS 121 TO 125****121**

1. Ancient wisdom preserves the way the creator space (4 space) is fulfilled with transcendental values.
2. Creator space (4 space) is located at center of 3-space.
3. As such origin seat / center of cube is of the format of hyper cube 4.
4. This way help us appreciate the ancient wisdom as to Vidyadhari in penance for marrying with Lord Brahma.
5. Ancient wisdom further enlightens as to Lord Brahma, Creator the Supreme and Lord Brahma lively within Shilla (slab).
6. It is parallel to the feature of diagonals of quadrilateral crossing at a point / center of square as a Bindu Sarover (point reservoir).
7. From pentagon onwards, the diagonals cut out

internal polygon of the same order around the center of the polygon.

8. It is this feature from pentagon onwards constructing out inner pentagons onwards which deserves to be chased as unfolding process of the Bindu Sarovar phenomenon of the creator space (4 space).
9. It is this chase of the unfolding process of the Bindu Sarovar of the creator space (4 space) which would help the sadkhas to comprehend and imbibe the values of the process of the way creator space (4 space) is fulfilled with transcendental values.
10. It is like the Bindu Sarovar of creator space (4 space) as a structured point of the order of the manifestation layer (2, 3, 4, 5) which accepting origin source as the seat of transcendental worlds (5-space / ॐ) .

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1. The source origin transcendental worlds (5-space / ॐ) being of solid order transcendental values domain, as such it fountains solid order values within the Bindu sarovar (structured point) of the cs.
2. To begin with it be accepted as the phase and stage of compactified origins.
3. The start with position as a center of square, the same a step ahead as of the order of the inner pentagon, hexagon and so on, it shall be a transcendence path sequentially unfolding itself as of transcendental values (5-space), self referral values (6-space) and unity state (7-space).

4. As such the first expansion step of transcendence path within creator space (4 space) would be of the order and values of the transcendental worlds (5-space / ॐ).
5. One shall have a stop here and chase it by permitting the transcending mind to remain in prolonged sittings of deep trans to glimpse this phenomenon of Bindu Sarovar / structured point of creator space (4 space) getting fulfilled with transcendental values.
6. It is this feature of transcendental worlds (5-space / ॐ) of pentagon format having sequential emergence of pentagons within pentagons which makes the transcendental worlds (5-space / ॐ) of inner folds of equal values.
7. This feature and format of a domain of Being of inner folds of equal values which is at the base of the incarnation phenomenon of the transcendental and higher domains.
8. Ancient wisdom well preserves the incarnations of Lord Shiv, the Lord of transcendental worlds (5-space / ॐ) in Sri Shiv Puran in particular.
9. Likewise ancient wisdom as well preserves the phenomenon of incarnations of Lord Vishnu, in Vishnu Puran as well as in Adi Valmiki Ramayana and Ur-Mahabhartam.
10. One shall sit comfortably and permit the transcending mind to glimpse the incarnation phenomenon of Lord Shiv and Lord Vishnu as preserved in the Ancient wisdom scriptures.

123

1. Though the steps from transcendental values to self referral values is a next sequential step but it being the continuity steps as such it also deserves to be chased for its transition and transformation from first step of transcendental values to the step of self referral values.
2. As the origins are compactified and unfold sequentially as such, intially the Bindu Sarovar / structured point of creator space (4 space) as of manifestation layer format (2, 3, 4, 5) gets fulfilled with solid order values and only at the next step it gets fulfilled with the hyper solid order values.
3. In this sequence, at first step, solid order get super imposed upon the spatial order of the creator space (4 space) itself.
4. It would be relevant to note that along the manifestation layer format (2, 3, 4, 5), 3-space plays the role of boundary fold as well as of the role of solid order of origin fold.
5. It is this simultaneous pair of roles of 3-space which permits the superimposition of the solid order upon the spatial order of 4-space.
6. It is this super imposition of the solid order upon the spatial order which helps transit from the solid order to the hyper solid order of the manifestation layer path (3, 4, 5, 6).
7. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to comprehend and imbibe the values of transition and transformation from the

manifestation layer format (2, 3, 4, 5) to the manifestation layer path (3, 4, 5, 6).

8. It would be like initially the Bindu Sarovar of creator space (4 space) getting fulfilled with the transcendental values and then at the next stage, the same getting fulfilled with self referral values.
9. This, in a way would be a simultaneous process of 3 manifestation layers, namely (1, 2, 3, 4), (2, 3, 4, 5) and (3, 4, 5, 6) coming into play.
10. It is going to be the two fold process of double pair of manifestation layers namely (1, 2, 3, 4) and (2, 3, 4, 5), as well as (2, 3, 4, 5) and (3, 4, 5, 6).

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1. This double pair of manifestation layers namely (1, 2, 3, 4) and (2, 3, 4, 5), as well as (2, 3, 4, 5) and (3, 4, 5, 6) play when sequentially chase shall be transiting and transforming pair of transcendental ranges namely (1, 2, 3, 4, 5) and (2, 3, 4, 5, 6).
2. The pair of transcendental ranges namely (1, 2, 3, 4, 5) and (2, 3, 4, 5, 6) together shall be leading to a self referral range (1, 2, 3, 4, 5).
3. As such the sequential chase shall be sequentially taking us from manifestation layer (1, 2, 3, 4) to transcendental range (1, 2, 3, 4, 5) and ahead to the self referral range (1, 2, 3, 4, 5, 6).
4. It is going to be a phenomenon of four fold manifestation layer getting additional fold, being the base of origin fold.
5. A step ahead it shall be adding one another fold at base of the base of origin fold.

6. One shall sit comfortably and permit the transcending mind to chase this sequential phenomenon.
7. It would be blissful to chase the way the transcending mind itself sequentially transcends the sensory domain to intelligence domain to consciousness domain.
8. Taking sensory domain as the startwith domain parallel to the manifestation layer (1, 2, 3, 4), a transcendence step would lead to the transcendence range (1, 2, 3, 4, 5) parallel to the intelligence domain.
9. A step ahead it would be of the feature of intelligence field of transcendence range (1, 2, 3, 4, 5) going self referral of the format of self referral range (1, 2, 3, 4, 5, 6).
10. It is this phenomenon of sequential transcendence from sensory domain to intelligence field to consciousness state which deserves to be consciousness chased to comprehend the process of creator space (4 space) being fulfilled with transcendental values and steps ahead as self referral values, as well as the unity state.

125

1. As whole of this phenomenon, is infact the phenomenon beginning with the manifestation format, as such the chase of the phenomenon of incarnations is to begin with the existence phenomenon within frames.
2. As the hyper transcendental order (5-space) in the role of dimension leads to the unity state domain (7-space).

3. As such this incarnation phenomenon becomes the phenomenon of hyper solid order domain with respect to 6-space going transcendental order (unity state domain) (7-space).
4. Creative dimensional order (6-space) is of the order, values and format of Pursha.
5. Manifestation along Pursha format, being of human beings, as such the incarnation phenomenon becomes the phenomenon of incarnations within human frame.
6. With this feature the ancient wisdom preservation as expressions of incarnations of Lord Shiv and Lord Vishnu within human frame deserved to be comprehended and imbibed as such.
7. Human frame is a frame of pursha domain (6-space of creative order / 4-space in the role of dimension) and as such essentially the incarnation phenomenon becomes the phenomenon of creative dimension (4-space in the role of dimension) transiting and transforming into phenomenon of transcendental dimension (5-space in the role of dimension),
8. This be taken, as the phenomenon of transition and transformation from the role of 4-space as dimension to the role of 5-space as dimension.
9. This as the dimension of dimension level of 4-space being of spatial order shall be transiting to the role of dimension of dimension level of 5-space as of solid order.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings

of trans to glimpse the phenomenon of transition and transformation from spatial order to solid order as the phenomenon happening at the dimension of dimension level of the manifested creations.

**MANIFESTATION OF
TRANSCENDENTAL VALUES
STEPS 126 TO 130**

126

1. Mathematics of manifestation of transcendental values is the mathematics of manifestation layer (3, 4, 5, 6).
2. It is the mathematics of solid dimensional order.
3. Further it is a mathematics of creative boundary and self referral origin.
4. However, essentially it is a mathematics of transcendental domain (5-space).
5. 5-space in 4-space is like sky in space.
6. It also marks its presence at a cipher state as volumme sandwiched between the pair of facets of a surface.
7. The way cipher state volumme unfolds and multiplies itself as a track of a moving surface becomes the subject matter of mathematics of 5-space / transcendental values.
8. The surface sandwiched at zero state between the pair of solid bits of volumme and volumme sandwiched at cipher state between pair of facets of surface are the features which deserve to be

chased for comprehension of the mathematics of transcendental values.

9. Creative Bindu Sarovar / structured point of 4-space as comparison to the transcendental Bindu Sarovar / structured point of 5-space is of different values state.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to comprehend the values difference of the creative Bindu Sarovar and transcendental Bindu Sarovar.

127

1. Mathematics of transcendental values begins its chase with the creative Bindu Sarovar.
2. Starting with the values range of creative Bindu Sarovar reaches at the values range of the transcendental Bindu sarovar.
3. The tracks of creative Bindu Sarovar and transcendental Bindu Sarovar shall be projecting the differentiative feature of this pair of set ups.
4. Along with four folds of manifestation layers format, these tracks along each fold shall be leading to their differentialtion features.
5. One shall sequentially approach these tracks fold wise.
6. Starting with dimension folds, the respective tracks shall be of the orders and values of spatial order and solid order respectively.
7. Along boundary folds, the respective track shall be of the solid boundary and creative boundary.

8. Along domains folds, the respective tracks shall be of creative domain and transcendental domain.
9. As origin folds, the tracks would be of the transcendental origin and of self referral origin.
10. This as such will help appreciate the sequential transition and transformation process for the creative domain acquiring transcendental origin.

128

1. The phase and stage of creative domain acquiring transcendental domain is only one feature attainment.
2. 5-space, in its different roles is of 5 x 5 format.

	1	2	3	4	5
2	3	4	5	6	
3	4	5	6	7	
4	5	6	7	8	
5	6	7	8	9	

3. Let us have a fresh look at the above 5 x 5 matrix format.
4. It would prominently come to pointed attention as that it takes into account the whole Brahman range (1, 2, 3, 4, 5, 6, 7, 8,9).
5. Therefore to have a complete transition and transformation from creative Bindu Sarovar format to that of transcendental Bindu Sarovar format, the whole of the Brahman range is to be taken into consideration.
6. Here it would be relevant to note that hyper cube 4 is of solid boundary of eight components and

further as that it has a solid dimensional order at its origin.

7. This way this nine solids fixation of creator space (4 space) shall be making available 9 solids which shall be helping approach transcendental domain in nine distinct ways.
8. This, this way would help provide mathematics of transcendental features approaching transcendental domain in nine different ways and the same with appropriate applications shall be helping attain a complete transition from creative bindu Sarovar to transcendental Bindu Sarovar.
9. This would be the way of the nine geometries of 4-space together leading to the transcendental domain.
10. It is this attainment of mathematics of transcendental values which deserves to be fully imbibed

129

1. Nine geometries way of 4-space is the way of nine versions of hyper cube 4.
2. Of these nine versions, the startwith version would be of hyper cube 4 with its full boundary intact.
3. The last version, in this order would be of hyper cube 4 being completely free of its boundary.
4. The range of full boundary to freedom from boundary of creative domain, on its chase, shall be sequentially leading to the transcendental domain, which otherwise shall be in the role of the origin fold.

5. This approach of nine geometries of 4-space as such would be the approach of creator space (4 space) for fixation of its transcendental order.
6. As far as the initial eight versions of hyper cube 4 are concerned, in respect of the same solid boundary (components) and solid dimensional order at origin would that way get coordinated.
7. However at the last ninth version of hyper cube 4, as whole of the boundary stands stripped off, it shall be of a situation where the coordination for the transcendental domain would be of it to be of self referral state of creative dimensional order to provide coordination with the creative domain (4-space).
8. This in a way would be a situation of 4-space domain in the role of creative boundary of 5-space.
9. It is this phase and stage which deserves to be comprehended well as here the role of 4-space as well transits and transforms from its role as a 4-space domain to 4-space in the role of creative boundary of transcendental worlds.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans and the mind of creative format going transcendental with a self referral base.

130

1. Mind going transcendental is a feature which deserves to be chased with its all delicacies.
2. It would be a consciousness phenomenon.
3. Consciousness bits, essentially as creative Bindu

Sarovars and being on the transcendental path is the phenomenon of the transcending mind.

4. Consciousness bits of creative bindu Sarovar format, as a starting position and the same transiting and transforming into the transcendental bindu sarovar format is the attainment par –excellence.
5. It ensures Brahman privilege.
6. It would be a self referral evaluative stage.
7. Sadkhas can evaluate themselves about their privilege of being alone the pilgrimage path of Brahman privilege.
8. To be fortunate for the Brahman privilege and ahead for the Par Braham privilege, one is to be satisfied with prolonged deep sittings of trans.
9. Brahman privilege of its own fulfills the transcending mind.
10. And Brahman privilege of its own also fulfills for the Par Braham privilege.

HYPER CUBE 5 ONWARDS

STEPS 131 TO 135

131

1. Hyper cube 5 onwards namely H_N , $N=5, 6$, — is a sequence which permits many ways to approach its features.
2. Of these approaches the approach of polygons is of great values.
3. Polygons sequence P_N , $N=5, 6$, — is of characteristics feature as that P_N constructs a

sequence of equal value polygons around the center of the polygon.

4. It is this feature which makes every polygon (pentagon onwards) as a sequence of polygons of equal values) which deserves to be chased as sequential generations of manifestations of identical formats.
5. It is this value of emergence of sequential generations of manifestations of identical formats which is at the base of lineages as well as of incarnations.
6. Both aspects of 'lineages as well as of incarnations' deserve to be individually chased.
7. 'Lineages aspect' marks its expression in 'seed to seed' range of existence phenomenon within frames.
8. 'Incarnations aspect' marks its expression in 'Incarnations of Lord Shiv', 'incarnations of Lord Vishnu'.
9. As such the chase shall be separately for a sequence of internal pentagons as well as for a sequence of internal hexagons.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to simultaneously chase the formats of sequences of pentagons as well as of hexagons.

132

1. Parallel to the chase of hyper cube 5 onwards along the formats of polygons from pentagon onwards,

chase may be in terms of sequence of artifices 5 onwards.

2. The sequences of artifices 5 onwards namely (5, 6, 7, 8, —) as inward progressions sequence shall be parallel to hyper cube 6 format for origin of hyper cube 5, hyper cube 7 format for origin of hyper cube 6 and so on.
3. It is this inward sequential progression values of artifices sequence (5, 6, 7, 8, —) whose chase shall be simultaneously bringing to focus the emergence of sequence of sequences [(5, 5, 5, —), (6, 6, —), —].
4. Here parallel may be had from the sequence of sequences of equal value inner polygons phenomenon from pentagon onward.
5. Illustratively (5, 5, 5, —) would be parallel to the sequence of internal pentagons.
6. Likewise (6, 6, 6, —) would be parallel to the sequence of internal hexagons.
7. Further this chase shall be bringing to focus the equal values diagonals north east diagonal of the matrix format (5 x 5), (6 x 6) and so on:-

1	2	3	4	5
2	3	4	5	6
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

8. It would be relevant to note that present formats of equal values surface track of north east diagonals shall be bringing to focus the way special

order for creative domains manifest and mark their presence.

9. Illustratively triangular view of prism of $5 \times 5 \times 5$ format shall be as follows

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1  2  3  4  5
2  3  4  5
3  4  5
4  5
5

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10. It would be a blissful exercise to sequentially chase prisms of $5 \times 5 \times 5$, $6 \times 6 \times 6$, $7 \times 7 \times 7$, — formats.

133

1. The square face of prism $5 \times 5 \times 5$ of equal values would be:-

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5  5  5  5  5
5  5  5  5  5
5  5  5  5  5
5  5  5  5  5
5  5  5  5  5

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2. Likewise would follow the square faces of prisms $6 \times 6 \times 6$, $7 \times 7 \times 7$ and so on.
3. It is this chase in terms of square faces which shall be leading to affine features of sequential transitions and transformations of creative values into transcendental values and of transcendental values into self referral values and so on.
4. This affine chase along artifices of numbers along surfaces sandwiched within solids / slabs (Shilla) is of special attention of the ancient wisdom.


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    9  9  9  9  9  9  9
    9  9  9  9  9  9
    9  9  9  9  9
    9  9  9  9
    9  9  9
    9  9
    9

```

5. Parallel set of 9 north east diagonals of the above triangular cut of prism face of 9 x 9 x 9 format deserve to be chased.
6. It is this sequential chase of first north east diagonal being of single point value (9), followed by the diagonal of pair of points of values 9 each and so on up till the 9th north east diagonal of 9 points of values 9 each shall be bringing to focus the way full expression is there at the middle.
7. Such chase can be there from either of the corner of the square face and as such it shall be ultimately transcending to the affine transcendental values at the center of the square face.
8. It is this reach at the center of the square face, which when approached from all the six surfaces of the cube, the same shall be leading to the center of the cube having creative format of hyper cube 4 set up.
9. A step ahead would be a transcendence to transcendental format of hyper cube 5 format.
10. It is this chase which shall be, of its own leading to the Brahman privilege.

135

1. Par Braham privilege shall shun all logic.
2. It shuns all format.
3. It even shuns the affine values,
4. And even transcendental virtues.
5. The self referral state or unity state of consciousness as well may not be of any help.
6. That it transcends the Brahman state, is of its own features, orders, values, virtues and all that.
7. One may aspire to sequentially reach unity state but beyond that it is only the privilege which may or may not follow.
8. It even may not be known as to why it is not following or that it may follow or not.
9. And at what time, and at what phase and stage of lineage steps of the existence phenomenon.
10. One shall always wish and aspire for the Brahman privilege as well as for the Par Braham Priviledge

**TRANSCENDENCE THROUGH MANIFESTATION
LAYERS**

STEPS 136 TO 140

136

1. The features of creative dimension transiting and transforming into transcendental dimension deserve to be sequentially chased.
2. This process is going to be the process of transcendence through manifestation layers.
3. Of most practical values, it would be advisable to

be through the process of transcendence along Pursha format.

4. Of it as well, the focus shall be upon the Shad Chakra format of human frame.
5. Being along Pursha format, as such these shad chakra format shall be of the features of manifestation layers, first of which, as first chakra shall be of the format of the manifestation layer (1, 2, 3, 4).
6. It is the transcendence from manifestation layer (1, 2, 3, 4) to the next manifestation layer (2, 3, 4, 5) which would be of the order and values of transcendence from first chakra format to second chakra format.
7. Like that, at the next step, the process would be of the features of transcendence from second manifestation layer (2, 3, 4, 5) to the third manifestation layer (3, 4, 5, 6).
8. A step ahead it would be transcendence from manifestation layer (3, 4, 5, 6) to the manifestation layer (4, 5, 6, 7).
9. With it a phase and stage would arise to transcend ahead from fourth chakra format (4, 5, 6, 7) to fifth chakra format (5, 6, 7, 8).
10. It is in this sequence that the transcendence process shall be leading to the phase and stage of transition from manifestation format (5, 6, 7, 8) to the manifestation format (6, 7, 8, 9).

137

1. This five steps range of the transcendence process from (1, 2, 3, 4) to (2, 3, 4, 5) as first step and as

(5, 6, 7, 8) to the last step (6, 7, 8, 9), deserves to be chased sequentially.

2. It shall be covering the Brahman range of all nine steps (1, 2, 3, 4, 5, 6, 7, 8, 9).
3. It initially would be of the order of nine geometries range of hyper cube 4 and shall be transiting into bifrikation of brahman range as a pair of phases and stages of the transcendental range order as (1, 2, 3, 4, 5) and (5, 6, 7, 8, 9).
4. It is this sequential transcendence along pair of dimensions of spatial order, which shall be ultimately fulfilling the shad chakra as of format (6, 7, 8, 9) with $6=3+3$ and $9= 3 \times 3$ with a unity state of the features of transcendental take off from the braham randra (6th chakra) and the Being would be riding the transcendental carriers of Sun light.
5. This, this way would require the sadkhas to sequentially transit from one chakra to next chakra.
6. The attainment of the transition from first chakra to the second chakra would be of the order of pair of manifestation layers (1, 2, 3, 4) and (2, 3, 4, 5) availing a transcendence range (1, 2, 3, 4, 5).
7. As such the transition from first chakra to the second chakra is to be of the transcendence range format (1, 2, 3, 4, 5).
8. Therefore the chase of transition from first chakra to second chakra is to be of the features of the way the transcendence range (1, 2, 3, 4, 5) shall be manifesting as a pair of manifestation layers.

9. As such this chase is to be of two steps, the first would be in reference to the manifestation layer (1, 2, 3, 4) and the transcendence range (1, 2, 3, 4, 5).
10. The second step in the sequence would be of the features of manifestation layer (2, 3, 4, 5) along the transcendence range (1, 2, 3, 4, 5)

138

1. The pair of manifestations (2, 3, 4, 5) and (3, 4, 5, 6) shall be availing the transcendence range (2, 3, 4, 5, 6).
2. Here the first phase chase would be of manifestation layer (2, 3, 4, 5) in reference to the transcendence range (2, 3, 4, 5, 6).
3. It would be relevant to note that while transcending from first chakra format to second chakra format, the chase would be of manifestation layer (2, 3, 4, 5) in reference to the transcendence range (1, 2, 3, 4, 5).
4. However here during transcendence from second chakra to third chakra format, the chase would be of the manifestation layer (2, 3, 4, 5) in reference to the transcendence range (2, 3, 4, 5, 6).
5. Accordingly the focus in reference to the manifestation layer (2, 3, 4, 5) shall be in reference to both the transcendence ranges (1, 2, 3, 4, 5) as well as (2, 3, 4, 5, 6).
6. This focus of the process in respect of the manifestation layer (2, 3, 4, 5) for pair of transcendence ranges (1, 2, 3, 4, 5) and (2, 3, 4,

- 5, 6) shall be of the format of self referral range (1, 2, 3, 4, 5, 6).
7. It would be relevant to note that at the middle of this self referral range (1, 2, 3, 4, 5, 6) is the manifestation layer (2, 3, 4, 5).
 8. Accordingly the creative dimensional order in respect of self referral range (1, 2, 3, 4, 5, 6) comes to be the manifestation layer (2, 3, 4, 5).
 9. It is this feature of the manifestation layer (2, 3, 4, 5) playing the role of creative dimension for the self referral range (1, 2, 3, 4, 5, 6) becomes of central importance for the role of the manifestation format of second chakra.
 10. One shall sit comfortably and permit the transcending mind to chase the role of creative dimension of manifestation layer (2, 3, 4, 5).

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1. The central focus of third chakra of the manifestation format (3, 4, 5, 6) shall be in respect of its creative dimension role for the self referral range (2, 3, 4, 5, 6, 7).
2. It would be relevant to have a sequential progression steps to reach at the creative dimension role for the manifestation layer (3, 4, 5, 6).
3. Here as 3-space would be playing the role of dimension, so at dimension of dimension level it shall be leading to the role of 1-space.
4. It is in this context that the role of manifestation layer (3, 4, 5, 6) would shift a focus to the manifestation layer (1, 2, 3, 4).

5. It is this interconnection of the pair of manifestation layers (1, 2, 3, 4) and (3, 4, 5, 6) which would deserve to be chased to comprehend the interconnection of first chakra with the third chakra.
6. Further it would provide insight about the interconnection of the self referral ranges (1, 2, 3, 4, 5, 6) and (2, 3, 4, 5, 6, 7).
7. With it the chase of the transcendence process from one manifestation format to the next manifestation format shall be sequentially shifting focus from (1, 2, 3, 4), (1, 2, 3, 4, 5) and (1, 2, 3, 4, 5, 6).
8. Further it also shall be focusing upon (2, 3, 4, 5) at the middle of the range (1, 2, 3, 4, 5, 6).
9. Also the focus would be upon the second limb of the transcendence range (1, 2, 3, 4, 5) i.e. upon (2, 3, 4, 5).
10. One shall sit comfortably and have a sequential chase of transitions from one chakra format to the next chakra format.

140

1. The transcendence process which shall be sequentially transcending through the pair of consecutive manifestation formats would be at work while the sadkhas shall be on the transcendental meditation path.
2. It would be the path of creative dimensions transcending into transcendental dimension.
3. In general its format would be of four fold

manifestation layers (N, N+1, N+2, N+3) to five fold transcendental ranges (N, N+1, N+2, N+3, N+4)

4. Sadkhas shall sequentially glimpse the transition starting from first chakra format and reach at the sixth chakra format.
5. As a result thereof, the sixth chakra format shall be going transcendental of a unity state with which the Being shall be taking off from braham Randra (sixth chakra).
6. It is this phase and stage of the sadhana which shall be a wait for the Brahman privilege.
7. Senior Sadkhas preserve their experiences an advice patience and faith for this privilege.
8. As it is a privilege, neither one can afford impatience nor can dilute faith.
9. Also it be taken as that being a privilege it is to have its own way to decende
10. The Brahman privilege may blissfully lead to Par Braham privilege as well.

LORD SHIV INCARNATIONS-1

STEPS 141 TO 145

1. Sri Shiv Puran is a Vedic scripture of transcendental worlds Amongst other features, in its Shatrudrasamhita spreading over its 42 chapters, it enlighens about the incarnations of Lord Shiv. The titles of these 42 chapters are as follows:-
 1. Five incarnations of Siva

2. Eight forms of Siva
3. Half female incarnation of Siva
4. Story of Rsabha
5. Nineteen incarnation of Siva
6. Incarnation of Nandisvara
7. Coordination and the nuptials of Nandisvara
8. Incarnation of Bhairava
9. Sports of Bhairava
10. Narration of Man-lion
11. Incarnation of Sarabha
12. Incarnation of Sarabha (continued)
13. Incarnation of Grhapati
14. Incarnation of Grhapati (continued)
15. Incarnation of Grhapati (continued)
16. Incarnation of Yaksasvara
17. Incarnation of Siva
18. Eleven incarnations of Siva
19. Narrative of Durvasas
20. Incarnation of Hanumat
21. Incarnation of Mahesa
22. Harrassment of Visnu's sons and the incarnation of Bull
23. Incarnation of Bull (continued)
24. Incarnation of Pippalada
25. Incarnation of Pippalada (continued)
26. Incarnation of Vaisyanatha
27. Incarnation of Dvijesvara
28. Incarnation of Yatinathaharnsa

29. Incarnation of Krsnadarsana
30. Incarnation of Avadhuesvara
31. Incarnation of Bhiksuvarya
32. Incarnation of Suresvara
33. Incarnation of Brahmacin
34. Incarnation of Sunartakanata
35. Incarnation of Saintry brahmin
36. Incarnation of Asvathaman
37. Incarnation of Kirata
38. Description of Arjuna's penance
39. Slaying of the demon Moka
40. Kirata Arjuna dialogue
41. Incarnation of Kirata (continued)
42. Twelve Jyotirlinga incarnations
- 43.. It would be advisable that to have proper comprehension and insight about the phenomenon of incarnations, one shall be through the text of Shatrudrasamhita, every day, atleast for a week.

INCARNATIONS TEXT BOOKS

STEPS 146 TO 180

1. Shatrudrashita is transcendental incarnations text book.
2. It is a part of bigger scripture of transcendental values, namely, Shiv Puran.
3. For imbibing the enlightenment of incarnations, sadkhas shall be through the text of Shatrudrasahita.
4. One shall be through this text in the sequential

order in which this unfolds itself.

5. There may be a need for more than one readings of the text.
6. Which may be a large number of renderings of this text which may go on intensifying the insight of its organization format.
7. To start with, it may be taken that first chapter of this text book is of the format of five solid dimensional frame of transcendental worlds and it, up till its last i.e. forty second chapter shall be of the format of transcendental boundary of self referral domain as of 12 components parallel to formats of dwadash adityas, and manifesting as dwadash lingam.
8. Here it may be relevant to have a fresh look at the English word FIRSTLING.
9. This composition is being 'FIRST LING'.
10. As the source origin of creator space (4 space) is of transcendental values order, as such the sequential chase of incarnations in terms of this incarnations text books shall be the origin of creator space (4 space).
11. Here It would be relevant to note that inflow of transcendental values from source origin within domain fold (4-space) is the phenomenon which also simultaneously would initiate the inflow of creative values into the source origin itself.
12. It would on the one hand shall be fulfilling 4-space with transcendental values, and the same, on the other hand shall be fulfilling solid dimensional order with creative (4-space) values.

13. It would further be relevant to note that this two fold phenomenon shall be on the one hand shall be transforming 4-space domain into 5-space domain, and on the other hand simultaneously it also shall be transforming solid dimensional order into hyper solid dimensional order.
14. With this insight above two fold phenomenon, one may sequentially approach the Shatrudrasahita as of the organization features (1) of five solid dimensions frame and parallel there to be the phenomenon of five incarnations of lord Shiv (2) Eight fold solid boundary of creator space (4 space) and parallel to it their being the phenomenon of eight incarnations of Lord Shiv (3) creator space (4 space) being of spatial order admitting mathematics of '2' as '1' and thereby making available half measure, and parallel there to would be the phenomenon of Ardhnarishwar (half man – half woman) and like that the sequential steps to unfold different features of organization format of Shatrurdasamhita with its last chapter '42' being of the organization feature of 12 transcendental components of the boundary of self referral domain (6-space).
15. One shall got to the shelter of Shiv Puran again and again, during these weeks, to blissfully reach at 42 steps long features range of the organization format of the text of Shatrudrasamhita.



