

ॐ

Chapter 1

- 1- There is now inquisitiveness about Brahma
- 2 - Disillusion and distinctness about 'I' and 'Mine' is inquisitiveness about Brahma
- 3 - Central portion of Conscious entity is called as 'I'.
- 4 - There is no separation of mind, vritti, Chitta and wisdom with each other. The process of establishment to make them capable to imitate the soul is 'Sadhna' or aboration. The aggregation of these four is denominated as 'Mine'.
- 5 - Conjunction and separation of the consequences of physique and its performances is well-known.
- 6 - 'He' is omnipresent. Every action is limited.
- 7 - 'He' is not resultant and is quite existent. Action is stationary with constant results.
- 8 - 'He' can not be discovered entirely by words.

9 - There lies origin and situation of word
'He' is only neutral and all pervading
existence.

10 - I am the soul in the state of free
from delusion and ego in delusive
state. It is confused wisdom who takes
the form of ego. (Aham)

11 - Self-apprehension is curiosity of the
realization of Brahma even.

12 - 'He' is 'ist' or reverend of all and
each.

13 - 'He' is already available to each
one everywhere. Every entity is
available to other entities.

14 - The realization of attained and the
taste and vicinity of available is
well-known.

15 - Though soul is different from Brahma
yet not secondary. Because soul is
the part of nature with supreme develop-
ment or heading towards it.

16 - This is obvious in four stages of
development in nature

- 17 - Nature on ~~se~~ the earth is classifide into four stages according to it's different standard of development. These are matter, vital being, animal being and rational being.
- 18 - Every entity is inseperable part of nature.
- 19 - The entity of rational being, free from delusion, is equipped with knowledge of laws of immortality of the soul, ^{and the} ~~trans~~ transient nature of body and ^{laws} of behaviour.
- 20 - The Co-existence of nature (aggregation of actions) and 'Purush' or Supreme being (Brahma) is to be found since infinite ages to endless age
- 21 - Nature is multitude of innumerable entities.
- 22 - The development or decline of every entities depends upon internal sublimation or external byfireation of energy respectively generated by it's motion.
- 23 - Internal Sublimation of energy, is development even.
- 24 - Entity means atoms.

- 25 - Every atom is entity by its Constitution.
- 26 - There exists invariable prospect of development or decline till to be enriched oneself with capacity, ability and Competency for the realization of Brahma.
- 27 - To be equipped with capacity, ability and Competency is emancipation.
- 28 - To get rid from the taste requirements of material elements by a conscious entity is to achieve salvation. There is no absence of Co-existence and proximity.
- 29 - The bliss of only apprehension of the realization of Brahma creates disregard towards taste pleasure, which is denominated as para-asceticism.
- 30 - Consistency of bliss remains as main characteristics of the realization of Brahma which is neither more nor less nor absence.
- 31 - To be helpful in the development of undeveloped entities is the nature of developed and finally liberated soul.
- 32 - The state of salvation is perpetual one.

All other states are transient.

33. Fountain of bliss exists only in the state of solvation not in any other state.

34. Only 'He' is the desired goal of soul.

35. So that, soul is absolutely free from any kind of impact of its dependents like wisdom, Chitta, Vritti and mind (Munn)

36. Therefore soul is neutral action and Brahma is neutral reality.

37. Soul does not get any impression from the transaction of positive and negative effects and energy.

38. Soul is "I" and Brahma is the ultimate destination of 'I'.

39. The imperfect description of Brahme by words does not signify the un-completeness of 'He', it indicates rather towards incapability of words only.

40. The realization of Brahma is the emancipation from the attachment with static nature ^{that} which is the stage of final liberation.

- 41 - Finally liberated being possesses neither agony of ^{the} past and future nor hostility to present, they are rather great stimulies behind development and reforms.
- 42 - The realization of 'He' is Supreme bliss.
- 43 - quest for realization of 'He' is to be found in every entity.
- 44 - Realization of 'He' goes on the part of soul while it's apprehension remains on part of wisdom.
- 45 - 'He' himself is nothingness, knowledge, and neutral existence. Therefore he remains as the base of all kinds of action.
- 46 - 'He' is known by the word 'gyoti' the celestial lustre.
- 47 - Therefore during the time of realization of Brahma absence of light does not exist.
- 48 - These preachings full of realization of Brahma indicates only towards an impartial aim and programme.
- 49 - Attainment is the reason behind preaching.
- 50 - There is no absence of attainment in finally liberated being.

ॐ

Chapter 2.

- 1- There is no absence of prevalence, ampleness, and pre-eminence of knowledge about Brahma. It is simply a characteristic of the absence of proper rights essential for that.
- 2- Due to On account of lackness of only informations — He — who suffers
- 2- On account of lackness of informations, He — who is already in existence — suffers neither loss nor any loss in him.
- 3- A development of efficiency capable to realize Brahma takes place on account of the study of existent objects, nature, religion, traits and reality and proper behaviour and by practice with knowledge.
- 4- Brahma is truth, truth is reconciliation (Neutrality), reconciliation is equality, equality is bliss and bliss is Brahma. Equality in profession by laws, equality in behaviour by justice, equality in ideas by religion and equality of realization in the ~~omni~~ Omnipresence of Brahma is evident.
- 5- The state of objects, actions, ^{construction} ~~constitution~~ and conduct is revealed by result and purification in all the time.

- 6 - The existence of the reality of Brahma prevails equally in all the time and space. Therefore ability and inability of privilege and non-privilege respectively, is expressed in that which is resultant.
- 7 - All the small and big atoms, planets and stars etc are surrounded by and assembled in the Brahma.
- 8 - Every entity is entity by it's Constitution.
- 9 - Therefore every part of every Constitution is all-out besieged by Brahma.
- 10 - There is only one omnipresent reality which has several designations
- 11 - Brahma is nothingness even.
- 12 - In the circumference of the ~~Brahma~~ realization of Brahma, not even a single entity is free from the diversification of results and maturation.
- 13 - The sole destination of all the entity of rational being is the realization of Brahma only.
- 14 - Entities of animal and rational being are alive and visible in the joint form of matter and Consciousness.

- 15 - Matter itself converts into conscious elements by its evolution.
- 16 - Conscious means atoms become active freely in themselves
- 17 - Transformation and purification of expectation in the entity of animal being and the same process in expectation, ideas, will and volition in the entity of rational being is quite apparent.
- 18 - Every conscious entity (Atom) is in a form of heap with its sphere of action.
- 19 - Every conscious entity of rational being is free from group and is accompanied with expectation, ideas, will and volition. It serves as a cause behind confinement to in the world and emancipation both.
- 20 - False requirement is the stage of confinement in the world and realization of Brahma is the stage of emancipation.
- 21 - Every atom is woven within Brahma. So that, whole static and conscious nature is depend upon, governed by, motivated with from, active in and guarded by Brahm. This is why nature incessantly heading towards elevation till its veneration capable to realize the Brahma.

- 22 - Upto realization of Brahma to the soul (Atma), soul to the wisdom, wisdom to the chitta, chitta to the vritti and vritti to the mind (Munn), there is persistent process of evolution. This is aggregation of realization which is called as unborn disposition or Contemplation
- 23 - Brahma is free from the charges like obtained or unobtained.
- 24 - Every entity is confined in 'for and by' acquisition and non acquisition
- 25 - Comparative diversities of acquisition and non acquisition is apparent in every entity. It is, then, obvious that it is not a reconciliation.
- 26 - Realization of Brahma is the only reconciliation.
- 27 - Brahma is the base of static and conscious nature.
- 28 - All the five performances by sense organs as 'to see' etc belong to consciousness.
- 29 - The aim of all the performances by rational being is only to be emancipated from miseries
- 30 - Performances of animal being is confined only to enjoy sensual objects.

- 31 - Holding, envy, ignorance, pride and fear are miseries. All these are non-existent delusions.
- 32 - Non-holding, affection, knowledge, simplicity, fearlessness are the characteristics of emancipation. This is also characteristics of equality (Neutrality) which has everlasting existence.
- 33 - As there is a illusionary image of mirage due to intense heat, darkness due to untransparency of land and death due to materialist conception, in the same way there seems miseries due to delusion.
- 34 - Non-veneration is delusion in the process of accomplishment of knowledge.
- 35 - Removal of delusion is possible only by aggregation of realization.
- 36 - The meaning of the aggregation of realization denotes the prosperity of superhuman rights by the series of humanitarian rights.
- 37 - The process of internal sublimation (investment) of one's own energy is the immense source of Super (divine) human rights.
- 38 - Miseries are the symbols of ^{the} slavery. Emancipation from all these, is the characteristic of ~~lib~~ liberation.

39 - In order to enlighten the emancipation from slavery, there are systemetized preaching by 'Aptas' the attained souls.

40 - Maturation in self-performed action (Samskaras), study and environment are the reason behind liberation and slavery. The explanation of these three reasons has been given in the text named 'Human Code of Conduct.' in accordance with the analysis of the process which is essentially applicable to achieve the state free from delusion.

41 - The realization of bliss and it's eternity does not exist in the realm of worldly enjoyment. It is well established fact.

42. Every entity of rational being is anxious to realize the Supreme bliss with it's perpetuality. An overwhelming majority of these ~~x~~ entities want to get it in the enjoyment of sensual objects. Therefore miseries are there.

43 - In every action performed by each and every entity of rational being one sees only taste and realization.

44 - There is mere semblance of happiness, peace, satisfaction and pleasure in taste that, in fact, has no perpetuality.

45 - Realization of Brahma remains as ^{the} only realization.

46 - Brahma is truth even.

47 - Because there is realization of law, justice, religion and truth, therefore truth in itself becomes the restraint over actions and behaviours.

48 - The knowledge about reality of static nature, apprehension about conscious nature and the realization of comprehensive reality is illustrious ~~one~~ illustrious one.

49 - With the knowledge of objective situation, chemical process and physical constitution of static nature, entities of rational being make utilization, consumption, exploitation and nutrition.

50 - ~~Re~~ Perfection ~~of~~ ^{of} apprehension of ~~conci~~ about conscious nature facilitates the path to attain social values by self valuation. Consequently curiosity about all three stages of humanity those are godly being, being and celestial being coalesce and efforts to attain the goal become apparent.

51 - There is a study of Mind (Mumukshu), Vritti Chitta, wisdom and Soul (Atma) in a conscious entity (Atom)

52. In 'Human Code of Conduct' an analysis of thirty two varieties of ~~Arind~~ (Arind) tastes in the mind. (Mann), eighteen varieties of Comperative actions in Yritti, eight varieties of resemblances in Chitta, two varieties of A apprehension in Wisdom and only the act of realization by Soul (Atma) has been made.
53. The realization of Brahma is the persistancy of bliss.
54. There is constant and acute desire in human life to achieve the prosperity of material wealth and humanitarian behaviour amongst them along with bliss.
55. 'He' is an existence by his single precept, by aggregation of programmes, by the study of aggregated philosophy, by prosperity, reconciliation (Neutrality) and realization.
56. To pick up the signal from nature and to create inferences about comprehensiveness and capacity of realization are the great opportunities and achievements on the stage of rational being.
57. Rational being requires the status of godly and divine soul by it's required purification.
58. The status of celestial soul is the status of solvation. His nature consists only Compassion murey and generosity, his subject is only

in nothingness, his outlook is only of truth.

- 60 - Upto the limit of physical infatuation, rational being is also oppressed and delusioned from grief and pain and evil of wretchedness. identical to conscious being. It is only due to the absence of capability to realize justice, religion and truth.
- 61 - Soul (Atma) by its very nature, is engaged in realization, wisdom is distinctive, Chitta is the specialist of delineation, Vritti is the master of ideas and mind (Munn) is the fond of taste. All these enrich themselves with realization in the process of evolution.
62. Rational soul (Atma), the conscious heap, directs the material body of a man as per own accord. The heap which governs the body of animal being is known as animal soul.
- 63 - Upto realization there is no absence of effort for development. Along with that there is no freedom from results and process of purification.
- 64 - Result, transformation and purification are quite evident in objects, qualities, Constitution, expectation, ideas and will

- 65 - Result and transformation exist in static aspect of nature while transformation and purification are apparent into its conscious aspect.
- 66 - Unstability is the reason behind result and transformation into object (Matter), Quality (relative forces) and Constitution (Size and shape)
- 67 - Elemently, matter is available in the form of atom.
- 68 - Atoms are divided into several different groups, it is well proved by modern physics.
- 69 - In a conscious atoms groups with different Constitution do not exist. So that, there appears diversity of in their evolution.
- 70 - Entities of rational being have been classified as disillusioned, Semi-delusioned and delusioned.
- 71 - Delusioned entities are making effort for the enjoyment of four kinds of sensual objects, Semi delusioned entities endeavour for the fulfilment of three kinds of desire. and disillusioned entities for the realization of Brahma.
- 72 - Constitution of conscious entities (Atoms) remains quite aloof from transformation process.

- 73- Constitutional, Qualitative and Constructional changes are to be found only in lifeless atoms.
- 74 - According to the possibility of absorption of different parts in one atom, we see the parts become conscious as soon as they accomplish their constitution and every part meets with the process of transformation and purification, keeping itself in the state of Full, half or short period of action.
- 75 - In the rational being entity the constitution of all the parts has been accomplished
- 76 - Therefore, only on account of above perfection in rational being there is being found thirty two kinds taste, eighteen kinds of Comperative actions, eight kinds of delineation two kinds of apprehension and only one kind of realization.
- 77 - By the appellation of 'Antaryamin' (Omniscient) the majesty of omnipresent has been specified.
- 78 - The word 'Antaryamin' (Omniscient) indicates to the 'Brahma' and omnipresent.
- 79 - After realization of the 'Antaryamin' pride disappears.
- 80 - Pride is a part of delusion even.

- 81 - Apprehension of 'Antaryamin' recognises affectionately the ~~unseen~~ endless univers as a family.
- 82 - Affection is repudiating factor of crime and prodigality, along with it motivates oneself to pursue the justice, religion and truth.
- 83 - The absence of crime and prodigality in between is known as co-existence.
- 84 - Man has a keen desire for co-existence during the time of behaviour
- 85 - In the absence of self-realization knowledge of 'Antaryamin' is not possible.
- 86 - Soul is unseizing neutral action. Thus, soul is free from more or less, free from sensations, free from grief, infatuation and delusion.
- 87 - Wisdom ~~is~~ overwhelmed by soul, Chitta overwhelmed by wisdom, vritti overwhelmed by Chitta and mind overwhelmed by vritti regulate the accupation, system and behaviour or contrary to it, it is itself governed by behaviour, accupation and system which is slavery.
- 88 - 1 Slavery can be seen obviously within three forms
1- slavery of behaviour 2- slavery of work

Slavery of ideas. It comes to standstill respectively by justice, reconciliation and religion realization.

89 - Soul is adorned with the glory of neutral action. Neutrality is ~~reconciliation~~ reconciliation, reconciliation is justice, justice is neutrality or equality, therefore man is endowed with opportunity which deserves for its realization.

90 - Soul is situated in the middle of the constitution of entity (Atom). So that, it stands as neutral action. Its other four layers are moving around it on an orbit situated on equal distance. Thus, there lies positive and negative action.

91 - Regulation of entity exists in neutrality.

92 - Order of material action by laws, order of social values by justice, order of expectations, ideas and will by reconciliation and order of the realization of Brahma is quite evident.

93 - Nature and 'VIRAT' is the multitude of innumerable actions. Every action is a part of 'VIRAT'.

94 - Visualization of law, justice, reconciliation and realization depend upon the characteristics.

- 95 - Persistency of results, transformation and maturation in law, unexcessiveness in justice, unexcessiveness and co-existence in religion, heavenliness in reconciliation and bliss in realization is crystal clear.
- 96 - Law, justice, religion, truth all these words indicate to the Brahman, All these are omnipresent. Thus, omnipresent is one.
- 97 - Emancipation is neutrality, neutrality is equilibrium, equilibrium is contemplation, contemplation is bliss, bliss is life and life, in turn, is emancipation.
- 98 - Desire for emancipation exists indisputably in every human being.
- 99 - Only that entity who is familiar to deal with material nature by law, society by justice, to apply ideas and will by religion (impartiality) in the sphere of behaviour and to realize the Brahman, is emancipated while others are not free.
- 100 - The process of evolution is complete in emancipated entity.
- 101 - Fully developed entity is helpful for the elevation of others.

- 102 - In order to encrease the quantity of such emancipated Soul the study of profession and social system and uniformity in conduct is enevitable.
- 103 - A particular entity win the mastery over realization through the process of ~~evolution~~. evaluation.
- 104 - Transition from material state to conscious state happens due to evolution. These conscious entities have been classifide as animal being and rational being.
- 105 - Rational Soul directs the phisical body of a man according to his own expectation, ideas, and will. In the same way animal Soul governs the animal phisique and birds phisique other than human being according to his own expectation.
- 106 - At a particular stage of evaluation rational Soul is treated as godly Soul and divine Soul. These are respectively denominated as human being, godly being and celestial being.
- 107 - Celestial being is blessed with the realization of Brahma and ~~sup~~ godly being with the transparent realization of Brahm while human being with Semi-transparent realization of the same. Thus every human being recognizes the semblence of prosperity, peace, satisfaction and pleasure in the enjoyment of four sensual objects and three

desires but not of their stability.

- 108 - Expectation, will and curiosity for the persistency of bliss is being found in human being. So that, man is making a relentless effort for the realization of Brahma by it's evolution.
- 109 - There is difference of characteristics between action and Brahma.
- 110 - Actions are quite evident into innumerable quantities with their four stages and three folds, as material, astral and causal. Brahma is distinct without distinction and all pervading.
- 111 - The result, transformation and maturation of material and clumsy action can be seen kindly.
- 112 - Purification, alternative and transformation of expectation ideas, will and volition is well-known in conscious actions.
- 113 - A series of result, transformation, maturation and purification ^{remains} ~~can~~ smoothly under it's way unless one become full of capacity, ability and competency essential for the realization of Brahma and that (Series) is the symptom of sickness and slavery.
- 114 - Enlightenment of truth goes on the part of wisdom, ^(truth) its realization on the part of Atma (Soul), delineation on the part of Chitta, act of decoration on the part of ~~vritti~~ ^{vritti} and appearance of taste on

on the part of munn (mind)

- 115 - Enlightenment in the little proportion of realization, delineation in the little proportion of enlightenment, Comparison and decoration in the little proportion of delineation and taste appearance in the little proportion of Comparison and decoration is well-known. It is an epithet of truth.
- 116 - On the basis of devotion for taste and welcome, which is being found in listeners, 'He' has become Comprehensible or incomprehensible.
- 117 - In human being devotion for taste and welcome is well-known.
- 118 - There remains inferential sprouts for realization in devotion of welcome and for enjoyment in devotion for taste.
- 119 - Taste with enjoyment is only a material aspect.
- 120 - Taste with ~~enjoyment~~ realization is only from truth.
- 121 - Universal truth exists in the form of objective situation and omnipresence. It is with and without evidence also, that there is a rise of effort for inference, study and realization due to above.
- 122 - Characteristics and its imagination are the Corner-stone of inferences. Science and

discretion are the basis of evidence.

- 123 - Objective Situation is the time based truth.
- 124 - Only the brahma, eternal and true is free from time, action and result.
- 125 - In comparison of the taste devotion, the increase in the devotion of welcome proves as the repetition of development. In it's adverse condition it converts in a tendency toward worldly enjoyment.
- 126 - Atma (Soul) is the caused action.
- 127 - Existence and bliss is it's characteristics from beginning to end.
- 128 - On rational stage only man is a professional, conductual, thinker and realizing entity.
- 129 - Period of behaviour, ~~period~~ period of thinking and period of realization is well-known in human being. Profession, behaviour, thinking and utility are the expectation and desire of realization.
- 130 - There is no object or reality, except only Brahma, which can be realized.
- 131 - Man wants or intends towards to get such opportunity of profession with comparatively less developed entities and realization of omnipresent and proximity from more developed entities.
- ॐ नमो भगवते वासुदेवाय

(2) - The root cause of the diversities in individuality is being found according to the differences of its own degree of evolution.

(35)

Chapter 3.

- 1- 'VIRAT' (the unfinitive nature) is the shape of the multitude of actions.
- 2- Entities are not so far from the equally distant diversities of development.
- 3- The multitude of uncountable diversities is 'VIRAT'.
- 4- 'VIRAT' (unfinitive nature) is nature even.
- 5- Brahma is comprehensive and constant or steady. Thus 'He' has no wave, no vibration, no quivering & no motion.
- 6- 'He' is quite unresultent.
- 7- 'He' is not confined in the realm of size or shape. Therefore he has neither determination nor alternative.
- 8- All the innumerable actions in the womb of nothingness is being found in the form of motion, vibration, palpitation and wave. Consequently nature is apparent into four stages on the earth ~~by~~ due to result and maturation.
- 9- Every action is limited in certain criteria. So that, Brahma is not the reason behind the actions like result etc.

- 10 - Brahma is the base of the multitude of actions. It has been specified by the performances of the rational being, free from delusion.
- 11 - Brahma is beyond the act of determination and alternative. Thus 'He' does not prove the cause of to be or not to be the base of innumerable actions.
- 12 - There is no evidence at present about the activities of Brahma, while firm evidences are available about his Comprehensiveness.
- 13 - Realization means present only.
- 14 - Past and future are even inferences only.
- 15 - Inferences have been classified into two.
1 - Baseful 2 - Baseless
- 16 - Law, process and ~~that~~ characteristics are ~~are~~ acquainted with baseful inference otherwise it is baseless one.
- 17 - Baseful inference germinates itself into the ~~shape~~ form of realization or achievement at present.
- 18 - Realization of obtained and availability of obtainable is well known.
- 19 - Every entity is the pocket addition of ~~VIRAT~~

unfinitive VIRAT. Therefore it picks up the signal of VIRAT.

- 20 - There is no evidence about the initial process of matter formation and initial time of existence of the Brahma, because both are equally existent at present. Therefore discussion regarding evidences has concern with only past or future that is totally deprived of a resolute base.
- 21 - A baseless inference can not be embodied in perception or realization.
- 22 - Brahma is the base of uncountable godiae belts and planets sustaining the size, length and cubic formation.
- 23 - There is subscription of actions only by prosody, sentences and words.
- 24 - There is no description of ~~word~~ Brahma. 'He' is known by resemblences and reflections, by visualization and realization. The realization depends upon the capacity, ability and Competency of an entity.
- 25 - Brahma is the base of every entity. Therefore every body has got impulses
- 26 - There is no evidence for valition or alternative in Brahma to drive impulses amongst entities.

27 - There is Regulation is motive, Omnipresence is regulation.

28 - There is no action vacant from, evacuated by, and free and isolated from Brahma.

29 - Brahma is all pervading and actions are Confined. Thus, action is hessized by Brahma. Consequently, Brahma stands as regulation.

30 - Regulation is inspiration.

31 - Brahma is omnipresent. Omnipresence is regulation, regulation is inspiration, inspiration is law, justice, religion and truth, and law, justice, religion and truth means realization, realization is life, life is a bliss and bliss is Brahma.

32 - Expedition towards destination is inspiration.

33 - Nature, primerly, has been regulated and motivated in Brahma. So, it is ever-rising.

34 - The destination of nature is only the realization of Brahma.

35 - Thus, 'VIRAT' has alway enjoyed the static nature in the form of animal and rational being. But never acquires the the persistency of bliss.

38 - Agitation of labour is equal to the thirst for
cessation. Realization of Brahma, thus, is the
cessation only.

44 - Thus, existence of Brahma is not resultant

45 - Brahma is being found always to all, in
all the time and in all the beings. Therefore
'He' is reverend of all. ~~the~~

- 36 - & So that, there does not exist the persistency of bliss in the enjoyment of nature by the nature.
- 37 - Thus, every action creates comparatively more inferences.
- 39 - Therefore only the perception of action and realization of truth is evident.
- 40 - Thus, Brahma is perpetual, true, AKshar (im perishable), uninterrupted, eternal, free from material, subtle and causal actions and results, a blissful reality in all the time and space.
- 41 - The word Brahma indicates to nothingness.
- 42 - Motion and words (Sound and vibration) with their results are also involved in Brahma.
- 43 - After an absolute discrimination nothing stands similar to 'He' and there can be no inference in accordance with 'He'. Nature has no any separate existence from 'He'.
- 44 - Proximity and capulation between action and entity is well known. That is crystal clear in human being in the form of taste, expectation, desire and will to them he accepts ^{either} in welcoming manner or with hostility or amicably.

47 - Brahma is Parmatma (the Supreme Soul)

48 - 'He' is reverend ~~but~~^{of} soul from beginning to end.
Therefore 'He' is called as parmatma

49 - Entities are limited, Parmatma is beyond limits

40 50 - Every rational soul, by governing the human body with all its inseparable organs, always makes effort to be full of humanity and super-humanity. Consequently he achieves it also.

51 - Rational soul is being found to be engaged in inhuman nature, outlook and enjoyment of sensual objects on account of marginal deed comparatively less developed than the boundary line of humanity or by maturation of adverse deeds.

52 - Characteristics of inhumanity is being found partly in the other species also, different those are different to human being.

53 - Inhuman enjoyment, outlook and nature invade upon a human being by resulting decay.

54 - Every rational soul gets himself to be impressed with the conceptions of grief or happiness, beauty or deformity, while he ~~also~~ give up his body.

55 - Apprehension of above process of self magnanimity becomes obvious during the process of internal sublimation of mind (Munn), Vritti, Chitta, and wisdom.

56 - Man often sees others death. Symptoms at that particular moment in their bodies affirm the same truth.

57 - The impact of Samskaras goes on directly to impress the mind (Munn), Vritti, Chitta and wisdom.

58 - Reaction orienting results of the self performed acts is denominated as Samskaras

59 - Reaction of every action is well-known

59 - Every action generates reaction

60 - Acts of expectation and choice react upon mind (Munn), acts of comparison and thinking react upon Vritti, Act of will, ideas and resemblance react upon Chitta and acts of volition and visualization react upon wisdom.

61 - Wisdom is active in the form of 'Aham' (Ego) unless it becomes prosperous with the Samskaras - Capable to apprehend the truth.

62 - Ego is the reason behind ignorance and delusion.

- 63 - The incapability of Wisdom to pick-up the signal of soul is called as ego (Aham)
- 64 - There stands firm resolve to get rid from ego by the means of good Samskaras.
- 65 - From the viewpoint of complete transformation of conclusions derived after a deep study and analysis of truth and a lie into a firm volition in order to be free from delusion there exists inevitability of research.
- 66 - To unmask the truth by principles and process is called research
- 67 - Family and social convictions and matters gained by study and inspiration from atmosphere are the assisting factors for better and verse Samskaras.
- 68 - Ungratitude, theft, accumulation, telling a lie, addiction with other's man and woman, arrogance, perfidy, treachery, defamation, negligence of duty and responsibility, bad tendency towards production, acute desire for consumption, mysterious behaviour, hypocrisy and violence all these are the signs of the verse Samskaras.
- 69 - Greatfulness, non-theiving, non-holding truthfulness, legal^{sex} relation to his own man and woman, simplicity, compassion, to

Carry out reliance affectionately, real description, ~~most~~ maintenance of duty and responsibility, more production and less consumption, no mystery, no hypocrisy and amicability are the characteristics of good samskaras.

70 - \$ Valuation depends upon the nature based on characteristics.

71 - Man is committed for a spontaneous life. He does not want mechanism in life.

72 - Therefore every entity of human being is full of sensational feelings.

73 - The process of sensation upto satisfaction and decision, it's reflection, reflection oriented reaction and the expression of the same reaction can be seen vividly in human being. By these actions communication of desired and it's manifestation (Act of picking up the signals) is performed consistently.

74 - These type of manifestations are mobilizing agents for development or decline.

75 - Manifestation creates visualization, visualization creates samskaras, samskaras creates sensation, sensation creates volition and volition again manifestation.

- 76 - The act of picking up signals of action is called manifestation.
- 77 - Above described act of picking up the signals has been expressed in the form of programme to obtain the available and to preserve it. In the process of realization of attained there are two stages as irradiation or transparent realization and second semblance or semi-transparent realization.
- 78 - Thus, man communicates signals for others also.
- 79 - To pick up the signals is an attribution of inference in itself and at the same time sprout of inference also which (acts) are respectively valition, will, ideas and expectation.
- 80 - Manifestation of Rasas (flavours) by five sense organs is being found in mind (Munn) the elemental manifestation of the group of sense organs and mind within vritt, the manifestation of sentiments by sense organs, mind and vritt within chitta and manifestation of truth by sense organs, mind, vritti and chitta within wisdom is being found within wisdom according to their standard of evolution and exercise.
- 81 - The action to pick up the signals from atmosphere and capacity to communicate it, is known.

as manifestation

82. 9 Signals, received formerly, give a re-shape to the pre-established expectations, ideas, Will and Volition before to pick up new signals. This appears in the form of samskaras. Consequently there coalesces so many peculiarities in the form of learning, skill, delicacies, art, thinking and expectations.

83. Direction of body behaviour by body, body by heart, heart by vital air, vital air by brain cells and brain cells by Mind (Munn) is well known

84 - The signal of mind appears in the form of emotion. It is communicated by vital air on brain cells. After getting confirmity from their (brain cell) in the form of waves it compells the body to be entangled with action and behaviour. Signals of external nature are to be received by sensual organs. It is denominated as para-sequence of signal seizing process

85 - Thus, excitement in vital air in correspond-
ence with quivering in expectation and idea
and quivering in expectation and idea
in correspondance with the excitement (agitation)
in vital air is well established fact.

Q6 - The same process can be seen obviously during the process of sex, anger, fear, delusion, affection and grief etc.

Q7 - Thus, above mentioned actions of quivering and passion are quite apparent during balanced temper, solution, affection, peace, satisfaction, dignity, bliss, trust, faith, consolation and actions and behaviour free from delusion

Q8 - By pre-sequence method of reflection we see the impact of soul upon wisdom, the impact of wisdom upon chitta, the impact of chitta upon vritt and impact of vritti upon mind (Munn). This is self-disciplined expression which is known as realization.

Q9 - Self-discipline is realization in other words.

Q10 - The full sprinkling of supreme bliss, pleasure, satisfaction, peace and prosperity is submerged into existence with realization

Q11 - The realization of Brahma overflows with supreme bliss and it is realized by Atma (soul). Only bliss is the subject of realization of wisdom, satisfaction is the realization of chitta, peace is the realization of vritti and hedonism is the subject of realization of mind (Munn). This is total assemblage of realization

92 - Aggregation of realization is the ultimate destination of the great elevation.

93 - ~~Social~~ Social values, destined for elevation, generates required capacity, ability and competency to absorb the assemblage of realization.

94 - The protection of humanity, its augmentation, conduct and self restraint is denominated as social values (sociality).

95 - Gravity, bravery, generosity, tendencies towards desire of issue, desire of wealth, desire of fame from the viewpoint of justice, religion and truth constitute the boundary line of humanity. For protection of which we get a series of origin and development of culture, civilization, law and order.

96 - Full humanitarian behaviour is generally found in a man with realization.

97 - Humanitarian behaviour mean sociality

98 - Life full of social traits is an in a curiosity itself heading towards super-humanism.

Om

Shanti

Shanti

ॐ

Chapter 4

- 1- Baseless imagination is even a dream.
- 2- Spurious traits are imagination
- 3- Traits are classified as natural (self-acquired) traits and spurious traits
- 4 Investment, distribution, utilization and consumption of energy and power is well known
- 5- Transmigration of energy and Qualities in material life (in action and behaviour) and transmigration of nature in conscious life is quite evident.
- 6- The unfolding process of the natural forces of Consciousness by body structure and vindication of its qualitative process by picking up the signals, is performed by the same (body-structure).
- 7- Spurious and Self acquired nature is quite apparent in human, being.
- 8- By the measure of self valuation, Conscious entity makes the valuation of others.
- 9- This is why the existence of self oriented originality in the gross root of instincts is inevitable.

- 10 - Nature has been manifested in the form of instincts. Instincts are marginal to delight and grief and are result orienting.
- 11 - The origin and expression of instincts lies into Samskaras.
- 12 - Amongst the desires integrated with or isolated from the sequence of mind, Vritti, Chitta and Wisdom, comparatively acute desires are the nature only. Except them, whatever is existent that is known as subtle desire and Causal desire (Will). It manifests itself in the form of spurious traits and nature.
- 13 - Thus, in order to give an objective shape to the will, an entity invests body, brain and wealth.
- 14 - Therefore, acute, slight and subtle emotions are evident.
- 15 - Motion in the will is equal to emotion.
- 16 - Perception + ~~will~~ desire = Will = emotion = speed of prajna (the pure wisdom) = perception (Realization)
- 17 - To pick up the signals of situation by making a deep infiltration (Transparently) is denominated as prajna.

- 18 - A quite expeditious speed pursuing the signals is known as emotion.
- 19 - Before to be equipped with any kind of Samskaras, there definitely exists some of the pre-Samskaras - in the entity of rational being. So that pre-Samskaras, study and environment are inevitable reason for the transplantation of better Samskaras.
- 20 - Nature with Samskaras is countable within three classes: first humanerian, second Super humanerian, third Non humanerian. Therefore it is necessary to acquire fully the Samskaras till to hold the capacity, ability and competency required for the realization of Brahma.
- 21 - Society is the reason of purification, transformation and transplantation of the Samskaras in the human being.
- 22 - The society creates artificial environment and education.
- 23 - The whole creation, except only human being, is designated as natural environment.
- 24 - Artificial (created) environment is something a peculiar reason from the viewpoint of the transplantation of Samskaras in comparison of natural environment.

- 25 - Man practises to make utilization, Consumption exploitation and nourishment of nature, other than human being, by occupation. He utilizes it as raw material for his occupation.
- 26 - To make transition in Static nature by force on the part of Conscious nature and its invasion willingly upon other Conscious entities ^{is} ~~are~~ well known.
- 27 - It is not possible to establish the social values by invasion or by use of force, rather it is possible by higher Samskaras required for development. Nature (of man) estimates the social traits. Therefore, there is a study on the basis of it (nature), for it and to make it equipped with good Samskaras.
- 28 - There is system (social) to strengthen the study, to publish it, to propagate it, to demonstrate it and to protect the social values.
- 29 - To create an artificial environment in order to make humanity and Super humanity as the inseparable part of the nature of human being, is the first and last programme of education and system. This is long desired by attained souls.
- 30 - Realization is attainment. Realization depends upon capacity, ability and competency. All these depend upon development and decline.

these both depend upon will, will upon samskaras, samskaras upon environment, study and pre-samskaras and all these depend upon realization.

31- Realization is not confined in the realm of classes, dogmas, communities, factions languages and nations.

32- The creation of veneration required for realization - is good samskara

33- It is necessary to be equipped with good samskaras till to be the champion of veneration required for the realization of Brahma.

ॐ

Shanti

Shanti

[30]

Chapter 5 -

- 1- Production, distribution, accupation, behaviour and enjoyment, those are performed by human body is not the soul sole destination of rational soul.
2. So that, rational soul has a desire of persistency of bliss
- 3- So that, rational soul does not satisfy without intellectual intentness
- 4 - So that, rational soul does not acquire peace without just behaviour.
- 5- So that, there is no multification of production without accupation based upon law
- 6- Production is only taste, marginal and full of utility.
- 7- Mechanical and Tantra (Mistical) experiments are also treasured up in the taste requirements.
- 8- Every inevitable taste is an evidence itself for material aspect. Only mind (Munn) is on conscious side (being) collects resemblances of hedonism.

- 9 - The reason behind the resemblance and appearance of hedonism is the curiosity for it's perpetuity in vain. So that, multiplication in all the sphere of economy does not stand as a mean of the persistency of hedonism. But at the same time wealth, the chief media of hedonism is unavoidable. Because for the nutrition of material body production is too necessary.
- 10 - Social behaviour based upon justice is the continuity of the prosperity and peace.
- 11 - Ideas based upon religion is reconciliation which provides persistency to the satisfaction.
- 12 - There is no object or entity without religion.
- 13 - The study of form, quality, nature and religion in every entity is well known.
- 14 - The realization of Brahma is Supreme bliss which is eternal.
- 15 - Constitution and result do not exist in a conscious entity. Along with it purification and transformation is well established fact in action and conduct.
- 16 - Expectation, will, ideas, discretion and art are manifested in the form of skillfulness, accuracy and scholarship and conduct is

based upon realization and different actions and tastes

- 17 - Proximity and taste of 'Available' is well known
- 18 - Realization contains only with ~~A~~ 'Attained' which is all pervading.
- 19 - Omnipresence is Brahma. Therefore his realization ~~transcends~~ surpasses the outskirts of time and space.
- 20 - There seems a semblance of happiness, satisfaction and pleasure by taste only. So that, luxury is also an oblation of taste.
- 21 - Persistency of pleasure in luxury does not mean the persistency of luxury itself. It has been ~~intervened~~ intervened till now only.
- 22 - Any kind of luxurious enjoyment ~~and~~ or comfort seems disagreeable, intolerable and unnecessary after a definite spell of time.
- 23 - Eat, drink and be merry remains as a quite momentary dictum.
- 24 - Humanitarian life substantiate the principle of the inevitability of self restraint in accordance with food, bed and recreation and of maximum production and minimum consumption.

25 - In all the three Sensual objects desire of issue is better than the desire of wealth and desire of fame is better than the desire of issue. So that ~~the~~ man, comparatively more overwhelmed by humanity, invests the greater part of his production 'for' or 'in' the fulfilment of his desire for fame. Consequently, it is evident that the class overwhelmed by desire of wealth and issue wants a safety in their able guidance and to get inspirations from them

26 - In accordance with all three sensual objects a person having outlook with religion and truth, having a nature that consists bravery, generosity and mercy, is a godly being and indisputably emerges as a guide of other undeveloped entities.

27 - The man who utilizes maximum of his production in distribution and minimum for consumption is definitely adorned with the virtues of super human.

Om

Shanti

Shanti

30

Chapter 6

- 1- A general discussion about knowledge and realization of rational soul, ~~anima~~ animal soul, nature and Supreme soul is under it's way.
- 2- Mass of matter is known as nature
- 3- Omnipresent space is known as nothingness. Presence of mass of matter is crystal clear in countless spans in space with it's action, motion and result orienting nature in the degree of development or decay.
- 4- Amongst the various spans in the space with the mass of matter, there are four stages of nature on this earth, these are matter, life being, conscious being and rational being
- 5- The highest form of evolution of the matter results the life being. The last phase of the evolution of life being creates conscious being and conscious being as it's supreme development gives the origin to the rational being while it is destined, ultimately, to surmount the peak of evolution, the ~~divine~~ divine being. These indicate the restless action, motion and resultancy in the nature.
- 6- The realization of Brahma is the ultimate evolution of a conscious rational soul.

- 7- Because there is nothing more than Omnipresence, so that indication towards ultimate stage of development is beyond any suspicion. The criteria of evolution can not surpass the realm of capacity, ability and competency essential for the his realization.
- 8- Countability of more or less depends upon Comperative states.
- 9- Time, space and objects are countable.
- 10- Compact towards materials is not a symptom of liberty. There are preaching to get rid of it. That is virtuous utilization. That is investment for development
- 11- This is why everybody wants to be liberated
- 12- Aggregation of realization is liberty
- 13- Only integral philosophy and integral programme ^{is} ~~are~~ realization
- 14- Man has a desire of immortality and indomitability invincibility from infinit ages
- 15- Therefore no body wants a domination from other's part
- 16- Man is endowed with plus ~~rap~~ (positive) aptures as might, intellect, beauty and prestige

- 17 - Wisdom after being free from delusion realizes immortality and eternity, the realization of Brahma.
- 18 - Emancipation, in fact, is immortality and eternity.
- 19 - Only Brahma is the base of ^{whole} all conscious and unconscious nature. Every entity, in the nature, is governed and guarded by the same reality. Thus, regulation ~~pravamspi~~ proves inspiration and inspiration becomes motion.
- 20 - The difference into shape of man's and woman's body physique is only due to the construction of material body.
- 21 - In order to satisfy its increased taste demands, astral body always imagines to get a more favourite body in comparison of its previous incapable body.
- 22 - Life cells those are involved in the construction of human body, are ^{trying} ~~bound~~ to give the particular shape required and proposed by astral body.
- 23 - Vital cells on life stage are very fond of brilliant construction, having extra ordinary suitability with atmosphere and accession. Matter with its stage is relatively resultant, conscious being with its expectation and environment.

meets with enjoyment and purification. Entities of rational being are constantly in the process of purification and realization according to their expectations, ideas, will, valuation, study and environment -

26 - Realization = Truth = Omnipresence = Nothingness
= God = Knowledge = Neutral power = Brahma
= realization again.

27 - Realization is self acquired capacity, ability and competency of an entity. This is equal to supreme development. This is ultimate aim which must be realized.

ॐ

Shanti Shanti

(35)

Chapter 7.

- 1- ~~Consci~~ Consciousness is the ultimate result of material action and realization is the ultimate evolution of Consciousness.
- 2- Result can be seen in the form of origin, situation and dissolution.
- 3- The situation was different before it's origin. So, after an appropriate discrimination we see the diversity in innumerable situations on the basis of form, quality, religion and their nature.
- 4- Power of discrimination has been bestowed upon the rational being only.
- 5- Discrimination contains only form, quality, Nature and religion.
- 6- Origin, situation and dissolution have been counted as marginal to physical and chemical results and transformation which is collapsible inevitably.
- 7- The realization of consciousness is marginal and purifide and immortal.
- 8- Consciousness is always wakeful. Sleeping is the natural quality of static nature.

- 9 - In the comparative state of wakefulness, there is the study of dream and profound sleep.
- 10 - Every entity is overwhelmed by the diversities of form, quality, agitation, thirst, expectation, will, result, grief and miseries and their ~~re~~ expression.
- 11 - As natural phenomenon we see the course of transition as negative into positive, positive into neutral and neutral into omnipresence in order to achieve reconciliation, satisfaction and overwhelming current of bliss. In the same way, inhumanity after being absorbed in humanity, humanity in superhumanity and super-humanity in Omnipresence realize the Fountain of bliss.
- 12 - There lies origin of ignorance from from mystery, delusion from ignorance, perplexity from delusion, incapability from perplexity and inhumanity from incapability.
- 13 - To achieve the capacity, ability and competency requires for the realization reality is evolution indeed.
- 14 - There is no absence of action, therefore no absence of evolution
- 15 - There is no evolution without destination. Cessation is the destination of all and each
- 16 - Only happiness, goodwill and bliss is the destination of all human race. Therefore realization of Brahme

is the 'ist' or reverend of all and each nature from beginning to end.

- 17 - Nature and traits are latent in behaviour. They intend towards spurious traits ^{by} with attraction and asunder unless they accomplish their aim.
- 18 - Realization is truth.
- 19 - disappearance of values, existence of values and absence of values and relation between result and maturation which is being found in nature and ^{its} ~~a~~ uncomplete capacity, ability and competency required for ^{its} Knowledge is denominated as 'Maya'.
- 20 - Capacity to pick-up the signals from objective situation is depend upon the development or decline of an entity. Along with this, the expression of Comprehensiveness depends upon such a Capacity in the sense to be or not to be.
- 21 - The act to pick up expression is realization.
- 22 - Expression of Brahma is absolute while expression of action is unstable.
- 23 - Man has always made inferences and semblances and resemblances of stability and resultency of nature in his wakefulness and of transience and instability in his dreamy state and of his ignorance in his profound sleep. As the consequently all these play the role for acceleration for realization.

- 24 - The whole nature is animated in Brahma. Therefore Continuity of bliss does not exist unless one enrich himself with Capacity, ability and Competency required for the realization of Brahma.
- 25 - Action constantly remains in ^{the} state of taste, proximity and conflict with the action.
- 26 - In the positive, negative action of nature in universe there is no absence of current.
- 27 - 'Atma' is neutral action and Brahma is neutral existence. Thus, his realization is the continuity of life.
- 28 - 'Atma' realizes which overflows towards Wisdom, Chitta, vritti and mind (Munn). There is thirst in life to attain such a situation from infinit ages.
- 29 - Soul exercises realization, Wisdom exercises enlightenment, Chitta exercises delineation, vritti exercises comparison and mind exercises taste. Consequently, entity of rational being expresses super-humanitarian, humanitarian and non-humanitarian conduct according to the standard of his evaluation.
- 30 - Realization of proximity or pure realization in the wakeful state, It's incapability creates an adverse situation.
- 31 - Realization of Brahma is the last phase of wakefulness.

- 32 - Realization is the persistency of wakefulness.
- 33 - Neutral action absorbs the positive and negative action current.
- 34 - Privation, disease, terrible situation, absence of discretion, extreme expectation, idiosyncratic tendencies, holding, envy, ignorance, arrogance, fearful instincts all these are the reason behind miseries. Its remedy depends upon discriminatory and scientific knowledge and experiments.
- 35 - There are preachings by attained soul for the one's engagement in virtuous performances.
- 36 - Grief and happiness seems due to maturation of deeds.
- 37 - To get the right required for the realization of Brahma means the purification of Chitta.
- 38 - From beginning to end realization of Brahma stands as 'ist' (Venerend) of all the conscious and static nature. Therefore according to this supposition to advent and promote a system of profession, conduct, ideas, law and order, study, educational pattern, exchange and consumption by the entity of rational being is the only auspicious programme for all and each.

ॐ

Shanti

Shanti