Planet, satellite – solar, galaxy..... including Creation, for anything, in it, there will be
limit (finite), with the exteriority of its existence. For that, the subtle (micro) of center point,
present inside it, itself, is the basis. The pervasiveness of its matter would be, within this internal
and exterior limit only..... The entity of the subtle of this center is, neutrality, not nihility. This
neutrality, will be applicable even for the Earth.

Similar to, the equator of imaginary latitudes, present on the surface of earth, intersects,
the Greenwich mean line, of longitude…, in the internal of the earth, the 'core' that is joining the
poles, with the diameter of earth, point of intersection appears… Like this, the point of
intersection of equator, the point of intersection of core – these two are neutral points only!
These are becoming the cause, for the steadiness of elasticity of the rotational movement of
Earth. The importance of neutron present in nucleus, within the atom, may be this only.

There is magnetic force, for earth. (The outer finite covering of galaxy is, magnetic force
only!) Similar to, the presence of north, south poles, for earth, even for the magnetic field, of
earth, there are poles. If so, they, will be in opposite direction, to the geographical poles. That
means, towards the geographical North Pole, magnetic South Pole…, so also, towards the South
Pole of earth, the magnetic North Pole…, like this, they will be as alteration of sides. Even so,
the magnetic poles, will not be equally, to the geographical poles. They will be at a distance to
them.

The neutrality of the point of intersection of equator…, so also, the neutrality of the point
of intersection of core-diameter itself, will be applicable, even for the magnetic, field of earth.
There will be point of neutrality, for this too. Similar to, the appearance of weightless neutrality,
to the center of gravity, there is neutral point, even for the magnetic field of earth. This itself is
called Magnetic Equator. In this place, in opposition to the natural magnetic attraction,
repulsion, because of neutrality, compass needle, remains without movement.

The point of neutrality of equator, the point of neutrality of core-diameter, will be, almost
in the same angle. If so, the position of point of magnetic neutrality, will be different to this.

If this neutrality of earth is, applied, to the human brain and nervous system……, in that
too, the subtle of neutral point, will be clear. By considering this, as steady subtle, of
centralization of movement of mind…., one can attain the experience of feeling of Soul, through the practice of ascent meditation.

- The intelligence of the intellect…..,
- The intellect of the intuition…….,
- The intuition of the infinite…. then
- The ultimate wisdom i.e; the Brahman.

For anything related to body, the importance of nervous system itself is, principal; the center for it is, brain – functionally, its exteriority: although is considered as digestive, respiratory, mind, knowledge receptacles/insides as physical related only, the Soul (receptacle of energy), should be considered as spirituality. In the analysis of mind, of nervous system, this receptacle of energy, has neutrality. By considering this neutrality, as steady subtle of centralization of movement of mind, one can attain feeling of Soul, through Dhyana-Mano-Prasthan.

With the viewpoint of division of body receptacles/insides (that too, in mind only), by considering, brain, as the unit of entire nervous system, by recognizing, the middle portion of cranium, present on its surface, as the crown of the head, from that vertically, with right angle, until the end of Medulla that is present in the back part of Cerebrum, excluding the Spinal Cord, by drawing an imaginary line…., so also, by combining right and left parts of brain, as diameter, if another imaginary line is drawn……., a point of intersection appears, in between these two. If this itself, is considered, as the neutral point, for the entire body system, as the utmost microcosm of Jiiva-Sakti, that itself is, the position of 'Jeevatmn' (The animated Soul).

The (Shakti-NADi) Energetic Channel, which emanates, from the position of this 'microcosm of energy', travelling, in the upward direction, until the position of the crown of the head….., in the downward path, as the middle portion of Spinal Cord, until Muladhara, which is present at its end, thereafter, as 'U' turn, as upward, as it reaches the flow of 'microcosm of energy', present in the position of energy neutrality, one circuit completes.

Considering this itself as the Kundalini energy, practice is, carried on. In this method, by considering, Muladhara, as the storage of energy, through practice, to cause it the upward movement of six chakras, is the feeling of those who practice Kundalini. There is no place for logic. Even so, energy, as the law of consciousness and movement, understanding is important.
The sensory nerves, somatic nerves, in the nervous system, spread all over the body, to their branches and sub-branches, the place of emanation is, brain… If so, that hundred and one nerves, start from heart, and they, spread all over the body, that the Soul nerve, which is principal in them, will be as connected, to the crown of the head, and that after death, Jeevatmn attains liberation through that only, is an opinion.

As a matter of fact, heart means, not the physical organ heart; physical heart is, a, body part. With the cooperation – of respiratory organs, with the linkage of Jiva-NADis, through blood circulation, throughout the body, to have the feeling of Life Force is the importance of physical heart.

Heart is, the inner consciousness related to mind! The sixth-sense (intuition), which is not one, among the five senses related to outside…., and has the feeling of inner consciousness, even so, they consider, its inner consciousness itself, as conscience….. As a matter of fact, that is not Jeevatmn; not at all, Soul.

These Jiva-NADis, will be linked, to various parts, in the brain, formed with neurons, principally, to somatic nerves, and sensory nerves.

In the method of practice of Dhyana-Mano-Prasthan, yoga + Pranayama, concentration of vision, contemplation (reflection/concentration of thought)… thereafter, meditation…., it would be in this order. Stomach, through food, lungs through yoga, vision–contemplation–respiration – through the concentration of these, mind, should be prepared for meditation. The instigation of receptacle/inside of knowledge is, different to this.

In this practice of meditation, 'sensor of the senses' is primary. The meditation is to be in a state of less thought of mind; not in a mindless manner……. That what would be present/ CAUSED in the meditation in this state is only experience but, not feeling. That means, that which is not the previous state to this meditation…., some newness, comes into the experience of the mind. Gradually, that itself, going into deep meditation, in that state, the feeling of transcendency (Metagnostic sense) as inexpressible state, will be experienced, for mind. Even so, with the minimization, of sense function, with the feeling of Trans, less-mind feeling will be caused, for mind…… Like that, with the feeling of peace, relaxation would be caused, for mind……

It is a kind of appeared forgetfulness of the mind but, it is all the sensory concerned trance and its transcendency only.
In the practice of Dhyana-Mano-Prasthan also, in the beginning, with yoga, Pranayama, sensory meditation, starts; for some time, the supremacy of sensorium mind will only be present…. Gradually, with the decrease of feeling of thought, deep Trans would be caused, to mind. For all those who practice meditation, this is indeed a usual experience…… The gradual improvement, which happens after that only, is the process of Dhyana-Mano-Prasthan.

This ascent meditation, starts with silent mantra. Yoga, Pranayama – (mantra) repetition….., is the method of Atma Yoga. Forgetfulness would be caused, for the mantra influenced, sensorium mind, and for the physical instinctive exteriority, which is natural for that. Even so, this state is not Trans. For mind, at very less level, there will be external memory. But, this memory mind, which is senses instigated, will be different, to the usual sensorium mind…. In the functional form, this itself, can be considered as 'The Mind of the Moral Sanctity'. It comes under the control of 'Self', and its consciousness. In the practice (attainment) of Dhyana-Mano-Prasthan, this can be considered as the first stage. Through the method of practice of Dhyana-Mano-Prasthan, this is, the primary, for 'Another Mind', which is wished for the sensorium mind.

The second stage, in Dhyana-Mano-Prasthan, ascension, starts, for this Sanctity Mind, towards intuition. That means, this is the ascension in which the mind reaches the sixth sense that is distinct, to the sensuous nature, through meditation in this stage, the instigation, which becomes the cause for the awareness of conscience, would be caused. This, may be called, "Spiritual Consciousness". In this stage, with the decrease of influence of senses exteriority even more, with the entry into Spiritual Conscious, stimulation would be caused for the feeling of 'Soul'.

In this stage, although the feeling of soul is caused, for intuitive mind, that will be in the state of subtlety of physical consciousness only. Like this, for sensorium mind in place of usual experience, the subtlety of awareness of Soul appears.

In the third stage of Dhyana-Mano-Prasthan, with the invisibility of mind, the awareness of feeling of Soul would be caused……. This level of meditation, should be understood, as the 'Divine Meditation of the Divine Consciousness'… 'The Divine Awareness' in this stage, enters (goes near) the subtlety of Energetic Channel of 'neutral'
position in the brain…………………………………………………………. That itself is the vision of Soul – awareness of Soul – bliss – Supreme Happiness……' may be anything else.

In this way, in the method of practice of Dhyana-Mano-Prasthan, completely senses related mind, in the path of ascension, ascension will happen, firstly, as Sanctity Mind; thereafter in succession, as intuitive mind; as conscience awareness subtlety of mind; as Divine Awareness…., finally, as bliss of vision of Soul……………….. this itself is….,'Atma Yoga'!

If so, the spiritualized mind, which has obtained awareness of bliss of vision of Soul, in the Atma Yoga, will not merge with Soul. Even for a linguistic scholar, memory of words is inevitable. Even for a scholar in multiple languages, the 'smell' of mother tongue, will not wipe off. Even if reach the peak of mountain, inevitable to reach to its start again. So also, leaving the land, even if land on the moon, return journey is inevitable for that. The mind of Yogi will be in Yogi only. With the strength of spiritual practice, only the 'culture of spiritualization' would happen but, that will not become beyond-sensory. So also, through meditation, to whatever level, the mind, may reach……….. that, to reach, its usual physical consciousness, state is inevitable. Even in the technique of practice of Dhyana-Mano-Prasthan, the same condition indeed!

Energy – through the subtlety of energy (Kundalini), of 'neutral' position, of the nervous system, in brain – reaching the crown of the head, with downward movement (path), until the Muladhara, in the spine, until the previous state again, keeps 'circuiting'. That is indeed law of motion, consciousness of energy.

With Dhyanapraasthan, sensorium mind, with spiritualization, although reaches the level of Soul, the subtlety of physical senses consciousness (memory) will not be invisible completely. The spiritualized mind, which has obtained the movement of upward ascension, with that physical consciousness itself, with the regression of ascension, crossing the stages of upward ascension, in the order of descent, would reach its usual physical sensuous state.

If so, being influenced by ascension, the physical sensuous mind, which has undergone spiritualization, different to its primordial bio-instinct, would behave as Sanctity Mind in the daily life. Thereby, with the reformation of individual, there will be societal benefit.

For the philosophical moral saying, which calls to the mind the feeling called, "Who you are, what you are, know thyself.......! With the vision of Soul in you…., bliss of Soul, feeling of Supreme Happiness itself is the purpose of life", the practice of Dhyana-Mano-Prasthan is,
practical experiment; possible personal experience. This, for the uniqueness of human mind utilization and usage, is practical!

The subtlety of Soul in her/him, not to be known to her/him only…, even so, in the name of Moksha, with freedom from rebirth, to wish for union with Supreme Soul…, is just, only for the mental satisfaction of human being but, not for the attainment of awareness of Soul.

Body – mind – Soul…, along with the material knowledge related to these three; to achieve the Supreme Wisdom also, is the purpose/justification of the uniqueness of human knowledge. Body – mind, considering these as physical, although Soul is considered as spirituality…. the bondage of Soul present with the materiality of birth, not as 'Maya' but, with realistic view, to cause its 'awareness' itself is…, Jnana Yoga. To be able to cause the union of mind, with Soul, itself, is…. Atma Yoga………!

By identifying, the nervous system's, neutral centralized, center of subtlety of Soul, the method of practice – which could cause the union, of sensorium mind, with that – itself, is Dhyana-Mano-Prasthan! Mind should reach, the Soul in human being; spirituality in materiality, as experience and feeling…, should be applied to life personally.

Microcosm itself is, pervasive macrocosm; macrocosm itself is, state of subtilization. The inseparable relationship present for these two…., for body, mind, in the name of Jeevatmn the relationship they have with the Soul present in human being….. is indeed that kind only! To know this materiality related spirituality, succession of birth…, freedom from rebirth is, not needed……. With the lifespan of birth itself; with the experience of physical sorrow – happiness and other 'pair of opposite' only, by means of suitable practice, to obtain the awareness of bliss of Soul also is indeed possible for human being! 'Pairs of opposite' – mind of life; Creation – Nature – Soul….., unity of infinite universe – Supreme Soul………….., in this order, the practice of Dhyanaprasathan, has to continue.

'Ascension', is indeed integral part of 'finite', present in the Nature, Creation! Since the ascension of movement, is the law of Creation, there is nothing in that which is devoid of ascension. In daily life too, this is indeed an experience! So, by identifying that, by ascending the mind, in suitability to those various sectors, to obtain suitable results, itself, is the uniqueness of human being.
In this way, in the method of practice of Dhyana-Mano-Prasthan, by causing to overcome the various stages of meditation – the physical influenced sensorium mind, as 'Divine Mind', at the level of the point of culmination – the zenith…., can obtain the awareness of vision of Soul……. this itself is **The Ascent Theosophy**

The physical life, of 'Dharma-Artha-Kama-Moksha'……., in the method of *Karma-Bhakti-Dhyana-Jnana Yoga*, by ascending the sensorium mind, as Divine Mind, thereby, in the daily life itself, at the level of *Atma Yogi*, to obtain, the awareness, bliss of *Absolute Yoga Siddhi* of bliss of Soul, itself, is……………… the objective of the method of practice of Dhyana-Mano-Prasthan.

**Just all for is in gist:**

The sensory physics and its sensor chemistry. The omnific and the omnifarious Universe, Id-est, 'The O'………..,

See the sea – the ocean……,
Look at the waves – produced…..,
Observe their end – (the) suppression;
Lo! Stare at the Ocean – once again;
It seems to be – no end…….;
Gaze at the Horizon………..;
It proves the end – around;
The Finity – exists – within the Infinity.
The boundary of sky – pervasiveness of Space…
Infinite pervasiveness – Creation in it only;
As form and formless – internal and external;
Would expand, the matter – as micro – macro.

"That which unites only, disperses; that which cumulates only, divides"

- Sri Sri Sri Guru Viswa Sphowrthi