

CREATOR THE SUPREME

I. Flow of intensity of urge to know	Steps 1 to 5
II. Awareness of knowledge range	Steps 6 to 10
III. Transcendental Night	Steps 11 to 15
IV. Knowledge Organisation Format	Steps 16 to 20

FLOW OF INTENSITY OF URGE TO KNOW

STEPS 1 TO 5

1

GURU BRAHMA

[Four head Lord equipped with a pair of eyes in each head, sitting on a lotus seat of eight petals & meditating upon His Lord, Lord Shiv]

Sadhkas fulfilled with intensity of urge to glimpse the Brahman, sitting before the picture /idol of Lord Brahma, meditate & pray: Let Guru Brahma lead the flow of intensity of urge to transcend through the manifestation formats of creations and to permit the transcending mind to get fulfilled with ambrosia of bliss of inner folds of the transcendental worlds and to have privilege to glimpse the Brahman as the ultimate source reservoir of the features of creations and values of the Creator, the Supreme.

Sadhkas avail this opportunity for deep meditation and prayers for the intensity of urge to know to guide the transcending mind to avail the features and values of the IDOL of Lord Brahma as features and values of the manifestation formats of creations within creator's space presided by the Lord Brahma.

parallel to head of Lord Brahma, they have to go through prolonged sittings of trans, time and again, as the transcendence is to be “quarter by quarter”.

Sadhkas shall follow the Guru’s path to meditate upon His Lord, in the cavity of his own heart, and to attain transcendence from the format of “a pair of eyes for the head” to the format of “triple eyes for the head”, and also there being a simultaneous transcendence and transition from “a format of four heads with a pair of eyes to that of five heads with triple eyes for each head”

This meditation and prayer of the sadhkas, with the grace of Guru Brahma, shall be leading from creator’s space to the transcendental worlds where Lord Ganesha, the Lord of Ganas shall be leading the transcending minds of sadhkas through the transcendental worlds.

With this, the sadhkas may prepare for, step 2, by making available for them the picture/ Idol of Lord Ganesh.

Note 1. Basic technical term jigyasha/urge to know Shalok 1 of Braham Sutra and Shalok 6.44 of Srimad Bhagwat Geeta may be referred

2

LORD GANESHA (LORD OF GANAS)

Guru Brahma settles the way & path for transcendence from His space to the transcendental worlds of Shiv Lok.

The followers of the way & path of transcendence are led by Lord Ganesha, the lord of Ganas.

Lord Ganesha, for the guidance of transcending minds sequentially accepts one, three, five and seven heads.

The sadhkas avail the privilege of the grace of transcendental forms accepted by Lord Ganesha and sequentially glimpse the inner folds of the transcendental worlds of Shiv Lok and get fulfilled with ambrosia of transcendental bliss.

For this privilege, Sadhkas sit before the *murati/IDOL* of

Lord Ganesha and permit their transcending minds to avail one by one the artifices of the twelve transcendental names of Lord Ganesha.

Scriptures preserve these transcendental names being:

- | | | |
|-------------------|--------------------|-----------|
| (1) sumukha | (2) ekdanta | (3) kapil |
| (4) gaz karana | (5) lambodra | (6) vikat |
| (7) vighan-nashna | (8) vinayak | |
| (9) dhumarketu | (10) gana-adhaksha | |
| (11) bhalchandra | (12) gajjananna | |

To attain the order of the transcendental values of these twelve transcendental names of Lord Ganesha, Sadhkas shall faith fully avail the artifices of these names one by one, beginning with the first transcendental name, namely SUMUKHA (face with transcendental grace) and recite it for full one year during sittings of trans during the year, and like wise during twelve years of yajna, one shall be privileged to be fulfilled with the transcendental bliss of the order of the transcendental worlds.

yagya would be of the order of the transcendental values of the “transcendental grace of the face of Lord Ganesha”.

With it one shall be set on the path are UNITY STATE of consciousness of the order of Universe of Pole star, which is going to be step 3 of the yajna of this week of this quarter of this phase and stage of first year of Dwadash varsh Gyan Yagya in progress.

Note 2. pictorial depiction of different transcendental forms form forms of idols of Lord Ganesha may be collected.

3

UNITY STATE POLE STAR UNIVERSE

Pole Star universe is known as sapt - rishi lok (real 7- space).

Lord Ganesha by sequentially accepting one, three, five & seven heads flourishes the transcendental ways and paths through transcendental worlds which lead to the Pole-star Universe.

Pole-star Universe is the Universe of unity state of consciousness.

It is the ultimate seventh state of consciousness within which the whole range of manifestations formats go transcendental and give way for transcendence there from and as a result the transcending mind comes back to shelter of the Creator.

The sadhkas with glimpsing of the inner folds of the transcendental worlds get fulfilled with ambrosia of bliss of the transcendental worlds and there by attain mental format of spatial order for a fresh start from Creator's space. It is like approaching artifice “ 2 as 1”.

forms of Lord Ganesha accepting one, three, five & seven heads, as availing this value of the spatial order of the creator's space.

The transcendental gapes of four fold manifested steps of one, three, five & seven heads of Lord Ganesha, are three fold of artifices values 2,4 & 6 respectively being the gapes in between one head & three heads, three heads & five heads, and, five heads & seven heads respectively.

This feature amounts to providing spatial formats for "first axis, pair of first two axes and for all the three axes of the solid order of the transcendental worlds". The transcendental value of this feature is that it shall be providing artifice $2 \times 4 \times 6 = 48$ which when chased is to work out the hyper transcendental order which shall be taking up till the self referral boundary of Pole star Universe.

This 48 self referral domains of potentialities of providing boundary for the Pole star Universe which is chased as 48 phases and stages of the Gyan Yajna.

The flow of intensity of urge to know the Vedic way, as such deserves to be set for following these 48 phases and stages for attaining unity state of consciousness. With its attainment, one may the of the privileged state of glimpsing the whole range from Triloki to Brahman domain as a single transcendental existence phonemna. It would be a blissful unity state of the transcending mind as being of the order Pole star Universe enveloped by self referral boundary of dimensional order $2 \times 4 \times 6 = 48$ as is of the sun

Scriptures work out Universe of Pole star along the

A⁷: 14 B⁶. It is a format accepting 14 suns constituting boundary for saptrishi lok/Universe of Pole star.

Scriptures work out this setup in many ways, of which the two prominent are, firstly of 14 maheshwara sutras at secondly of 12 syllables mantra (Om namo bhagwate vasdey). These paths and ways are also known as the paths and ways of (1) Duwadas Lingum (twelve transcendental supports) and (2) Chatur das Bhuwans (fourteen self sustained domains)

With this, the sadhkas shall be in the following two steps shall be permitting flow for intensity of urge to know by having awareness of the above two ways and paths of approaching the Universe of Pole star as unity state of consciousness.

Note 3. Stage has reached when one shall start expressing One self as to how one feels his intensity of urge to know is flowing and the path and way it has started following.

4

TWELVE TRANSCENDENTAL SUPPORTS

Within creator's space the transcendental boundary of sun manifests as twelve transcendental worlds. The format of this manifestation is known as hyper cube- 6 enveloped within boundary of twelve transcendental supports (Duwadas Lingum)

Scriptures enlighten about these Duwadas Lingum. For full transcendental values of these transcendental supports sadhkas go to the shelter of each transcendental support for one full year and like that attain transcendental order within twelve years.

designated and is known as “somnath”. As such during first year of Gyan Yajna we have to avail shelter of “Somnath Shiv Lingum”

Note 4. This and the following steps shall be focusing upon the geometric formats of hyper cubes 6 and 7 upon which are the Universes of sun and pole star. One shall comprehend thtellectually these formats very well.

Hyper cube 6 is of format A6: 12 B5. It is a representative regular body of Vishnu Lok/Sun/6-space

5

CHATURDAS(14)BHUWANS

FOURTEEN SELF SUSTAINED DOMAINS

Within creator’s space the self- referral boundary of sun manifests as fourteen self sustained domains. The format of this manifestation is known as hyper cube- 7 enveloped within boundary of fourteen self sustained domains (Chaturdas Bhuwans)

Scriptures enlighten about these Chaturdas Bhuwans. One day of Lord Brahma, creator the supreme is divided in to fouteen kalaps as existence phenomena within Chaturdas Bhuwans at the self referred the boundary of the Universe of Pole star (sapt-rishi Lok/ 7- space).

These fourteen Bhuwans at boundary of Universe of Pole star are of the format of fourteen maheshwara sutras beginning with swateshwara kalap/ first self sustained domain/ first Bhuwan/ first boundary component of the Universe of Pole star being of the format of first Maheswara sutra which coordinates first

The eternity of the Universe of Pole star is attained by Dhruv by going to the shelter of self referral domain of sun by availing the artifices of twelve syllables mantra (Om Namho Bhagwate vasdeyay) of values of the order of dwadas lingum (twelve transcendental supports)

Note 5. This step focuses upon the geometric format of hyper cube 7 upon which is manifested the Universes of pole star. One shall comprehend thtellectually this format very well.

Hyper cube 7 is of format $A^7: 14 B^6$. It is a representative regular body of saptrishi Lok/ 7-space

Note : - With this the first week of the Yajna would be completed. Sadhkas shall share there comprehensions.

Note : - Next week steps shall be shared on 19-02-2006.

AWARENESS OF KNOWLEDGE RANGE

STEPS 6 TO 10

6

AWARENESS OF KNOWLEDGE RANGE

1. This Gyan Yajna is of twelve years durations.
2. It has its beginning on 12-02-2006.
3. Previous six weeks (31-12-2005 onwards) were preparatory steps.
4. Of the six weeks, the period 31-12-2005 to 11-01-2006 has been the meditation period and there after 12-01-2006 to 11-02-2006 has been the prayers time.
5. The first two weeks of Yajna, that is, from 12-02-

2006 to 18-02-2006 and from 19-02-2006 to 25-02-2006 are the awareness weeks of the Yajna.

6. The Yajna shall be on its transcendental path since the SHIV RATRI (26-02-2006). And, this way this transcendental performance for its completion shall be taking us up till 25-02-2018, the last day of prayers of this Gyan Yagya.
7. With beginning of the week (19-02-2006 to 25-02-2006), the Sadhkas are to be consciousness of their awareness of the knowledge range of the Yajna.
8. The end fruit of the Gyan Yagya is to be the perfection of intelligence chasing Vedic range of knowledge as impulse of consciousness riding the ativahikas / carriers within rays of the sun.
9. This Vedic range is of the order of 432000 akshars / syllables of Rigved samhita.
10. As such the Sadhka's awareness of range of knowledge is to begin as well as to end with the awareness of 'Rigved Samhita'

Note: - One shall start listing one's discussion points, for which soon there may be a forum. Till then, the same may be shared with the undersigned.

Note: - First step of second week is enclosed here with. The others to follow on tomorrow (18-02-2006)

7

AWARENESS OF KNOWLEDGE RANGE

1. Aim of the Yajna (Gyan Yagya) being the full knowledge of the Creator's space, accordingly there as to be a full awareness about the Creations and the Creator.

2. Scriptures enlighten as that the Creator has accepted His age as of 432000 years, and as such the awareness range of the Sadhkas is to be of this order.
3. Scriptures further enlighten as that the range of Rigved Samhita is of 432000 akshras / syllables, and as such the awareness of knowledge range is to be of this order as that 'Rigved Samhita is the source scripture'
4. Scriptures still further enlighten as that deep breathing during a day by the Purusha is of 432000 counts and as such for full awareness one is simply to be aware and conscious of one's breathing.
5. Scriptures also enlighten as that the impulses avail the artifices of sole syllable (Om) to coordinate 432000 free particles (kana) as blocks (ganas) for riding ativahikas / carries within rays of the sun to follow the Sathapatiya paths accepting Lord Brahma as the presiding deity of the measures.
6. With this awareness of the range of knowledge accepting Sathapatiya measuring rod, Sadhkas set them self for Gyan Yagya with its destination of attainments to be of the order of vishnulok / atman / sun / six space / hypercube-6.

8

ORGANISATION FORMAT OF RIGVED SAMHITA

1. For full awareness of the range of knowledge, one is to go for awareness of the **Vishnulok / atman / sun / six space / hypercube-6.**

to be of the order of 432000 syllables of **Rigved Samhita**.

3. The **Sadhka** is to permit the transcending mind to avail the artifices of the formulation “**Rik**” for unfolding “Trans Format” parallel to the “Organisation format of **Rigved Samhita**”.
4. The formulation “**Rik**” is the “second **Maheshwra Sutra**”.
5. With it, transcending mind shall start following the knowledge manifested along the “Organisation format of **Rigved Samhita**”.
6. The first letter of the **samhita** text is the first vowel “**akara**”.
7. In the sequence, the first letter of **Yajur-Ved (samhita)** is the second (elongated) vowel.
8. The first syllable of **Rigved Samhita** is “**ak**”.
9. The formulation “**ak**” is be **pratihara** covering combined range of first as well as the second Maheshwra sutras.
10. Here it may be of help to intensify the awareness of the Organisation formats of Samhitas, the trans formats and the ativahikas-marg (transcendental carriers paths within rays of the sun) by chasing the self referral features of the spatial order of the Creator’s space which would help appreciate as to how the text formulations are manning-full simultaneously along both orientations. Illustratively, the formulation “**purvena**” of first ganita sutra, namely “eka-adhikena purvena”, when is chased for the reversed orientation of the text “**purvena**”, it shall be taking us to the

basic structural key for un-locking the Organisation formats of Vedic texts along the functional formats of Maheshwra sutras and of **sarswati mantras**.

- 11.** This awareness shall be leading to transcendental initiations for availing the transcendental format of hypercube-5 being the representative regular body of transcendental worlds of Shiv Lok (5-space).
- 12.** It is by chasing the Organisation format of hypercube-5 whose boundary is constitute by as many as 10 hypercube-4, one shall be hearing required awareness about feature of **Rigved Samhita** being of 10 **mandals**. And, like that, for one to acquire full awareness of different features of the Organisation format of **Rigved Samhita**, one is to be acquainted well with the formats of reprehensive regular bodies of real 1-6 spaces coordinating the Sathapatiya measuring rod.

Note: - From the steps up till this stage, it may have brought to attention as that the focus of awareness of the range of knowledge is to be upon the geometric formats of real 1-6 spaces (hyper-cubes 1-6) for it some help may be had from my book "Vedic geometry" (1994) published by Arya book depot, Karol bagh, New Delhi. For those who are exposing them selves to Vedic geometric formats approach to Vedic systems, they may better form small groups with seniors and avail their knowledge, experience and library for in depth self study at intellectual and experiential levels.

Note : - 2

the Gyan Yajna is to begin for its attainments from 26-02-2006, the ShivRatri (the transcendental night). These days up till that may be availed for awareness of the range of knowledge to be covered during this twelve years Yajna. From to-day till 25-02-2006, the Sadhkas may share with the undersigned about their awareness efforts and the way they would like interaction and help from the undersigned.

Note : - 3

The 26-02-2006 is the ShivRatri. This transcendental night is the most valuable moments which shall be availed for beginning of the Yajna. One shall learn all what one can about “ShivRatri” and try to come up to the expectations of it.

Note : - 4 Prepare your self well for it.

9

PURUSHA FORMAT

1. The excellence of Vedic systems lies in Organisation of whole range of knowledge along Purusha format and with it the knowledge domain emerges being of the order of the impulses of consciousness of the Sadhkas.
2. As such, the first focus of the Sadhkas may be upon their understanding of their own formats, which, to began with may be approached as is the setup of their body, that is, “human body”.
3. This state is approached in terms of the “senses”, and as such, macro state of human body may be

4. From macro state of human body, one shall proceed to know its micro state; and like wise to cover the whole range of the states of human body, of which the prominent range is of “macro, micro, casual, transcendental, cosmic states”.
5. Parallel to these states emerge the consciousness states fields, namely, waking state, dream state, deep sleep state, ***turiah*** state/ transcendental state, and cosmic state of consciousness.
6. The sixth consciousness state, namely, the God state of consciousness is designated as of “Purusha format”.
7. The impulses of states of consciousness are carried forward by the “*agin/fire*”.
8. *Parallel to the different states of consciousness are the different manifestations of “agin/fire”.*
9. *As such, the beginning of the systems of “Rigved Samhita”, is with the element “agin/fire”, and the chase is to be continued for its attainments of “fires” carrying the impulses of consciousness for their riding the “ativahikas” within rays of the sun/ atman/ vishnulok.*
10. With full awareness of “*Purusha format*”, one shall be perfecting one’s intelligence and shall be comprehending the phenomena of “Vedas being written on rays of the sun”.
11. This shall be bringing the Sadhkas face to face with the transcendental unison of whole range of approaches to the Vedic range of knowledge, and as such the whole range of languages, may those be of human beings, or of other living and known

living beings availing formats of sound, light, impulses.

12. Therefore, this Sadhkas shall, first of fall, permit their transcending minds to glimpse this unison phenomena of “whole range of languages, and with it, one may appreciate” the “traditional claim as that Vedas are the ultimate source of languages and knowledge”. Accordingly, one may expect at the and of the Yajna being the master of “languages and knowledge”.

Note : - One shall have at least one sitting of TRANS a-day for a week, for the transcending mind glimpse the different states of consciousness and corresponding manifestations of fires.

10

SATHAPATIYA MEASURING ROD

1. First Vedic mathematics, science and technological tool is the, Sathapatiya measuring rod.
2. One features of this measuring rod is that “Lord Vishnu” is its presiding deity, and as such, it is of the setup being of the order of “six space”.
3. It being of the order of “ six space” which is of hyper dimensional order, that is, as that four space is to play the role of its dimensional, their for, the “measure” of this measuring rod is to be played by four space with Lord Brahma as its presiding deity.
4. Lord Brahma, Creator the supreme Him self being the presiding deity of the Sathapatiya measuring

rod, it can measure the whole range of knowledge of creations.

5. Lord Vishnu being the presiding deity of Vishnu Lok/ atman/sun, this Sathapatiya measuring rod would be the measuring rod of the transcendental path of ativahikas of the rays of sun.
6. As such, this measuring rod may be sequentially chase as six steps parallel to the setup of hyper-cubes 1-6 as repetitive regular bodes of real 1-6 spaces.
7. Therefore Sadhkas shall permit their transcending mind to transcend through this synthetic setup of hyper-cube 1-6.
8. One way to approach this measuring rod along the linear format of 1-space is as an interval of six units.
9. The second way approach this measuring rod is along this spatial setup of a plane as hexagon.
10. The third way to approach this measuring rod is to accept three space in the role of dimension which shall be taking up till six space in the role of origin fold.
11. The fourth way to approach this measuring rod is as a dimensional frame of six space with four space in role of dimensional of six space.
12. The fifth way to approach this measuring rod is parallel to the way six space coordinates its transcendental boundary.
13. The sixth way to approach this measuring rod is the way six space in the role of dimensional stretchers 8-space.

14. The seventh way to approach this measuring rod is the way six space in the role of dimensional takes up till Brahman domain as ultimate origin source reservoir.
15. Their are many applied values which are worked out with the help of this measuring rod and the prominent amongst them is to work out diving steps along the format of the six synthetic steps of this measuring rod to reach up till the origin source reservoir of transcendental worlds.
16. it is interims of this diving ladder of transcendental domain that the transcendental content may be carried from sky limits to orb of the sun.
17. it is this technological feat which would be attained by the Sadhkas with completion of the Yajna.

Note : - Sadhkas shall permit their transcending mind to dive deep through the transcendental domain of hyper-cube 5 through the diving ladder availing the format of Sathapatiya measuring rod.

11

AGE OF LORD BRAHMA

1. Sucpriture enlighten as that Lord Brahma, creator the supreme, accepts age as of 432000 years, with each year being of 360 days and each day being equal to one revolution time of Earth around the sun.
2. Sadhkas shall on the transcendental night (ShivRatri), remain awake through out the night and to had full glimpse of full sky for full awareness of the range of creations domains.

transcendental night sky, one may be face to face with one self as to the transformation of mental format with creator himself going transcendental and multiply ten fold.

4. One shall pay a visit to Shiva temple and have full awareness about transcendental family of Lord Shiva.
5. One shall pose to one self as to the transition and transformations of the setups of the sky with creator himself going transcendental at the boundary of Shiv Lok.
6. one shall permit one's transcending mind to chase this transcendental phenomena of transition and transformation from creator's space to transcendental worlds.
7. One shall go in trans time and again to have full awareness of the transcendental phenomena.

Note :- ***The Sadhkas shall share their preparedness for the Yajna. It is this step on their path which may help the undersigned to appreciate the appreciate their participation.***

Best wishes for joining Gyan Yagya commencing since 26-02-2006

TRANSCENDENTAL NIGHT

12

TO BE CONSCIOUS OF IT

1. Let us be conscious of the transcendental phenomena of the "Transcendental Night (SHIVRATRI)"
2. One may be more intimate with one self by

3. The 'fast' shall be affording an opportunity for one's systems to be in their inherent life sustaining potentialities states.
4. The 'transcending mind' shall be more intimately glimpsing these states of one's systems.
5. This also shall be bringing 'one' face to face with 'one self'.
6. Further, with 'one' remaining 'awake' , for 'full day and a night' ,one shall be 'resetting the functional systems'.
7. This shall be affording an opportunity to the transcending mind to have unison of the 'inner and outer worlds', and in the process, the 'transcending mind' shall be chasing it-self, as well along the 'purusha format'.
8. With it, one shall be attaining unison of 'one self' with the 'sun as self of the Jagat/ universe'.
9. Further, with it, firstly, 'one' shall be attaining, a transition and transformation from old shad chakras (six eternal circuits) format of human body to new das chakras (ten eternal circuits) formats of human body and secondly, one shall be attaining a transition and trans formation from old mental format of spatial order of Creator's space to that of new mental format of solid order of Transcendental worlds.
10. Scriptures enlighten us as that, the alternative course for the Sadhkas for attaining these two fold attainments would be to have a discipline of regularly attending daily temple prayers for a year.
11. Let one be 'conscious' of it, about the

transcendental phenomena of the 'TRANSCEDENTAL NIGHT'.

12. The 'TRANSCEDENTAL NIGHT', full fills the 'Creator's domains with 'transcendental Jyoti' and one shall avail this 'transcendental opportunity' and share the 'experiences' with 'fellow Sadhkas'.

Note. Visit to Shiva temple; study of Sri Shiv Puran, availing the 'transcendental Sounds' of Mahamantra 'OM NAMAY SHIVAY', and transcending mind 'to Glimpse' the seat of transcendental family of Lord Shiva at the inner most core of the transcendental worlds and glimpsing the moments of movements of the skies (in reference to the 'pole star' on transcendental night are the privileged transcendental paths.

13

A TRANSCENDENTAL PHENOMENA

1. 'Transcendental night' is a transcendental phenomena.
2. It is the privileged moments of 'transcendental Jyoti flowing into the Creator's domain'.
3. This is like the 'light full filling the dark domain'.
4. It amounts to 'light riding the dark matter'.
5. It is there because of the transcendental Jyoti flowing into the Creator's space through its transcendental origin.
6. The flow of transcendental Jyoti within the Creator's space is to full fill it with 'solid quantifiers' which get superimposed upon the black 'spatial order' content of Creator's domain.

7. It is this superimposition of the solid order quantifiers of transcendental Jyoti upon the black spatial order content of Creator's domain which is flourishes out the solid order transcendental worlds within Creator's space.
8. It is because of the spatial order of the Creator that simultaneously emerge a pair of hemispheres each of which sustaining a distinct transcendental worlds while both of them also transcendently flourishing out as a unified transcendental world.
9. It is this transcendental feature of the transcendental worlds unifying a pair of them into a unified single transcendental world which happens to be chased as a transcendental phenomena.
10. During the transcendental night, it is this phenomena feature which glaring marks its glimpsing presence as static and dynamic positions of pole star, sun, earth and moon, and distinct pairs of their facets.
11. The dark and white facets of moon, alternatively dark and white facets of earth, unifying process of pole star and alternatively unifying and diversifying systems of sun are the features of this transcendental phenomena of the glimpsing range of human minds because of its setting frame as of pair of hemispheres format within purusha format.
12. It is because of this setting that the transcending mind acquires transcendental features of chasing it self while chasing the transcendental phenomena and there by being of the unity state

Note : -

1. Approach Creator's space as 4-space and transcendental worlds as of the format of hyper-cube 5 as representative regular body of 5-space.
2. Accept 4-space content as 'black matter' and 5-space content as 'light'.
3. Take 4-space content/ black matter as of spatial order and 5-space content / light as of solid order.
4. 'Sun' is of hyper solid -4 mundane order / gods state and 'pole star' is of hyper solid -5/ transcendental order / Unity state.

14

FLOW OF SOLID QUANTIFIERS WITHIN CREATOR'S DOMAIN

1. When we measure with a line, we avail 'linear quantifiers', and while we measure with 'a plane', we avail 'spatial quantifiers'.
2. Like wise when we measure with 'solid', we avail 'solid quantifiers'.
3. With 3-space being of a linear dimensional order, it shall be needing 'linear measure / quantifier' and 4-space being of spatial dimensional order, it shall be needing 'spatial measure / quantifier'.
4. Like wise 5-space being of a solid dimensional order, it shall be requiring 'solid measure / quantifier'.
5. With 4-space requiring spatial quantifiers and 5-space requiring solid quantifiers, the transcendental range, as such, may be viewed as of transition, transformation and replacement of

6. It is this attainment of the transcendental phenomena which deserves to be chase by the transcending mind.
7. This as such also becomes the subject content of the Discipline of Vedic Mathematics, science and technology.
8. With 5-space in the role of origin fold of the manifestation layer with 4-space as domain fold, it amounts to be the features of supply of solid quantifiers in 4-space through its origin.
9. It is this features of transcendental of reality of manifested creation domains which, as such, becomes the 'close of the subject content of the Discipline of Vedic Mathematics, science and technology.
10. The inflow of solid quantifiers within manifested creations domains through the origin would amount to superimpositions of solid quantifiers of transcendental features upon the spatial quantifiers of mundane features of the black matter of the manifested creations domains.
11. Chase of this features of superimposition of solid quantifiers of transcendental features upon the spatial quantifiers of mundane features is to be of the range beginning with the setup of 'di-monad' to the setup of 'tri-monad'.
12. This as such amounts to the chase of the phenomena of transition, transformation and replacement of di-monad by tri-monad.

Note: -

1. Enlist the 'technical terms' and make your

dictionary of 'Vedic Mathematics, science and technology'

2. Classify the terms of features of 4-space setup.
3. Classify the terms of features of 5-space setup.
4. Attempt a write up on comparison of the setups of 4-space and 5-space.
5. Chase 4-space as origin of 3-space and as boundary of 5-space.
6. Chase 5-space as origin of 4-space and as boundary of 6-space.

15

ALONG OLD TO NEW FORMATS

1. First message of the 'transcendental phenomena' is that there happens a transition, transformation and replacement of the 'old format' to 'new format'.
2. The old format of creator's domain as of 'spatial order for the setups of its black matter' transits, transforms and gets replaced by the new format of transcendental worlds as of 'solid order' for the setups of its transcendental content.
3. This change by way of transition, transformation and replacement of old format by new format deserves to be charged the way the domain of creator's space gets full filled with 'solid quantifiers'.
4. This feature of the transcendental phenomena of super imposition of the solid quantifiers upon the spatial quantifiers is there because of the transcendental content getting super imposed upon the black matter.

5. This, this way, makes simultaneous availability of spatial order of black matter as well as of solid order of transcendental content.
6. And, this simultaneous availability of a pair of orders / dimensional contents of a pair of consecutive dimensional spaces (here being 2-space and 3-space being in the roles of dimensional orders), in the context of their availability, may be viewed as is the setup of hyper-cube n wrapped within hyper-cube $(n-1)$ / cube wrapped within spatial boundary.
7. The setup of cube with spatial boundary shall also be leading us to simultaneous availability of linear dimensional order for domain of the cube and spatial dimensional order for the origin of the cube.
8. This way a simultaneous availability of shift from linear order to spatial boundary for domain as well as to the spatial order for the origin, is a unique feature which deserves to be chased for attaining the required transition, transformation and replacement of old spatial order into new solid order by accepting spatial boundary and solid domain in roles of dimensional folds of the respective manifestation layers.
9. This simultaneous working with a pair of manifestation layers is inherently there because of the five fold transcendental range providing transcendental base for the manifestation layers.
10. As such the transcending mind gets transcendence from one manifestation layer to another manifestation layer because of their common

11. Accordingly, the Sadhkas get initiated for this transcendental feature of transcendence on the transcendental night.
12. With it, the Sadhkas attain the requisite transition, transformation and replacements for their old mental formats to new mental formats.

Note: -

1. Parallel to linear order of 3-space, there would be a linear mental format.
2. Parallel to spatial order of 4-space, there would be a spatial mental format.
3. Parallel to solid order of 5-space, there would be a solid mental format.
4. One shall chase the transcending mind for transition, transformation and replacements of linear mental format to spatial mental format.
5. One shall chase the transcending mind for transition, transformation and replacements of spatial mental format to solid mental format.
6. With this initial exposure, hence forth from next week is going to be formally taken up the Discipline of Vedic Mathematics, Science and technology for its different features.
7. With this stage be taken having reached for participation and the manner in which one wants his participation may express so that necessary help may be considered in the form of suggested further reading material, elaborations to the points raised, etc.

KNOWLEDGE ORGANISATION FORMAT**16****FIRST VOWEL TO SECOND VOWEL****(AKARA TO EKARA)**

1. First step to learn about the ‘knowledge organisation format’ is to know how to transit, transform and reach at from ‘Akara (first vowel) to Ekara (second vowel)’.
2. This as such presupposes the knowledge about ‘Akara’ as well as about ‘Ekara’ being the first and second vowels/letters of the Vedic Alphabet.
3. ‘Vedic Alphabet’ in it self is a big discipline in it-self. It ultimately turns out to be a complete Discipline of whole range of knowledge, as much as that it being the beginning point as well as the end point of the knowledge, with both of them being at the same “ment”, and the whole range in between these end points as well manifests at the same ‘ment’.
4. The chase of the organisation format of knowledge, as such becomes the chase of the organisation format of ‘Alphabet’ it self.
5. This chase, from the point of view of ‘Discipline of Alphabet’ begins with the manifestation of its ‘first letter’ and the first step ahead is to have a reach at its ‘second letter’. These are designated as ‘first and second vowels respectively’.
6. Parallel to it, the first lesson for ‘knowledge organisation format’ comes to the range ‘first vowel to second vowel’ inclusive of the manifestations of

the first pair of vowels as well as the gap-range in between them.

7. 'Vedagans / six ancillary Disciplines of Vedic knowledge organisation' and 'Shad darshan / six systems of glimpsing of Vedic knowledge systems' help chase the gap-range between the pair of end points at the same 'ment' and this 'help' is to be availed for the chase of the gap-range between the first pair of vowels.
8. Each of the Vedagan (ancillary Discipline) as well as each of the Darshan (glimpsing Discipline) help chase the gape range between the first pair of vowels as a pair of end points of the range, in its own characteristic way.
9. The features of the characteristic way of chase of the gap-range (of the pair of vowels as a pair of points of the range) of each Vedagan (ancillary Discipline) and Darshan Shastra (glimpsing systems) emerge to be the features of the organisation format of the knowledge along the 'gap-range' of pair of vowels as pair of end points of a manifested range of creation.
10. Illustratively 'vaisheshik Darshan' which while covers be range from 'anu / macro state' to 'parmanu / micro state', it chases it as a range from 'mundane / manifested state of black matter of creator's space / 4-space domain' to 'Transcendental state of the transcendental content of transcendental worlds /5-space'. With it, '4-space and 5-space' manifest as the pair of end points as pair of 'vowels'. The chase processing feature at work would be to begin with 4-space as

domain fold and to reach at the ‘solid dimensional order’ of transcendental worlds, that is, 3-space being in the role of dimension of 5-space. As such while chasing domain to domain, that is, 4-space as domain to 5-space as domain, the processing is of sequential increasing order which shall be taking from 4-space to 5-space, and on the other hand while chasing domain to dimension, that is, from 4-space to 3-space (as dimension of 5-space), the processing chase would be of sequential decreasing order.

11. Like wise the glimpsing chase of the gap-range in between the first pair of vowels as a pair of end points shall be approaching it as a gap-range between a pair of consecutive artifices, which to begin with is to be a pair (1,2) as end points of the range and the gap-range in between being as between 1 and 2. Here the fixation of this pair of end points would be there as is the working rule of the first Ganita Sutra: ‘Eka-Adhi-Kena purvena / one more than before’. And, the gap-range between this pair of end points is to be full filled as the range of as the following range of Ganita Sutras (and Upsutras).
12. As such, as the knowledge organisation format and the Vedic Alphabet format are to unfold simultaneously as well as parallel to each other progressing as complementary and supplementary to each other, it may be of great help if one gets exposure to the setup of the Dev-Nagri alphabet and the script forms of its letters, their comparative tables for the alphabet letters of one’s mother

Note: -

1. Please share your 'comparative tables of alphabets'.
2. Please tabulate first pair of letters of different languages known to you.
3. Attempt how to transit from first letter to the second letter
4. Attempt how to transit from 4-space as first letter to 5-space as second letter
5. Attempt how to transit from '4' first letter to '5' as second letter
6. Attempt how to transit from '0' first letter to '1' as second letter
7. Attempt how to transit from '1' first letter to '2' as second letter
8. Attempt how to transit from '0 to 1' first letter to '1 to 2' as second letter
9. Sit comfortably and permit your transcending mind to transcend though the gap in between the pair of end points / first pair of vowels / between 4-space and 5-space / between 4-space as domain and 3-space as dimension / between macro state of molecule and micro state of the atom / between waking state of consciousness and sleeping state of consciousness.

17

PERMIT THE MIND TO TRANSCEND THROUGH GAP-RANGE

1. For chase of the gap-range between the first and the second vowel as being parallel to the knowledge organisation format range, one shall learn to permit

the mind to transcend through this 'gap-range' in between the pair of vowels.

2. One shall sit comfortably and to permit the mind to transcend through the gap in between the pair of manifested creations as these vowels / letters are placed adjacent to each other positioned as the pair of end points of mundane-expressions of creations-domain.
3. The gap in between the pair of adjacent mundane expressions of creations-domain is full filled by the transcendental domain as the creator's space avails the transcendental base for its manifested creations.
4. The phenomena of transcendence through the gap range in between the pair of adjacent manifested creations, as such is to re-live the transcendental in between the pair of mundane end point.
5. As initial exposure feature, it be taken as that the transcendental is lively in between the pair of mundane end points.
6. Taking mundane end points as a pair of manifested creations (domains) and the transcendental as the transcendental field, this emerges to be a range of hyper-cube-5 in between the pair of hyper-cubes 4.
7. As a next phase and stage of exposure about this gap-range to be transcended through by the transcending mind, the same be taken as a transcendental domain of hyper-cube 5 wrapped within manifested boundary constituted by ten hyper-cubes 4.

start with position of first vowel as first manifested end point, and the transcending mind having reached within the 'gap-range', and in the process, the manifested end points attaining the transition and transformation of their roles from the original state of being manifested domains (4-space as domain) to the new role of manifested boundary of transcendental worlds, that is, 4-space being in the role of boundary of 5-space.

9. This phase and stage of transcendence shall be taking from 4-space as domain (as end point) to 5-space as gap-range domain.
10. The other way to view it would be as a take off from the setup of hyper-cube-4 to the setup of hyper-cube 5.
11. Still other way to look at it would be as a transition and transformation of the start with spatial order into the solid order.
12. Still other way to look at it would be to have a take off for the solid boundary for its new role as a solid dimensional order of the transcendental worlds.
13. The next phase and stage of the initial exposure for transcendence through gap-range would be the phase and stage when the transcending mind shall be transcending through the origin knot of the solid dimensional order of the transcendental worlds and shall be entering the creator's space standing released with melting of the seal / knot of the origin of the solid dimensional order of transcendental worlds.

manifested domain) and again while transcendence through the 'gap-range' in between, reaching again the creator's space, is a unique transcendental feature, which deserves to be comprehended well as in terms of its comprehension only it may be possible to have unison of attainments at intellectual and experiential platforms.

15. This as such, bringing the transcending mind face to face with the inner folds of the transcendental worlds and the way the transcending mind shall be glimpsing the inner most core of the transcendental worlds as sit of the transcendental lord (Lord Shiv) and of the transcendental family of the transcendental lord at origin of the creator's space released from the origin knot of the solid order of the transcendental worlds.

Note: -

1. As a first step to permit the mind to have exposure of the first vowel as first manifested end point as manifested creation of 4-space.
2. As a second step permit the mind to have exposure of take off from the first vowel and to be within the gap-range as transcendental field (5-space).
3. The gap-range as transcendental field be given exposure as solid dimensional domain (3-space in the role of dimension of 5-space).
4. The origin of 3-space be given exposure as 4-space in sealed state.
5. As a third step, permit the mind to have transcendence through the origin of 3-space (here in the role of dimension of 5-space).

6. The seal of origin of 3-space melts during transcendence and with it, initially is released 4-space.
7. 5-space being the origin of 4-space, as such here is located the seat of lord of transcendental worlds (Lord Shiv) and also of the transcendental family.
8. Transcending mind glimpses the seat of lord of transcendental worlds while transcending through the 'gap-range' in between the pair of manifested end points.
9. One shall permit one's mind to transcend through this 'gap-range' and to glimpse the transcendental core of the transcendental worlds.

18

APPROACHING SOLID DIMENSIONAL ORDER

1. Learning to transcend through the gap-range would mean knowing that the gap-range between a pair of manifested domains is to be approached as of a solid dimensional order.
2. It is like the pair of manifested points being of spatial format and the connected through a solid line.
3. Solid dimensional order is there being 3-space / solids / cubes being in the role of dimensions (dimension fold).
4. This, as such, would amount as that the transcendence range is to begin with a surface of a cube and same to be through the solid domain of the cube reaching up till the surface at the other end of solid domain.

domain being of identical setups of linear order (1-space in the role of dimension), as such the transcendence through the domain other than the origin is to be just being a chase of linear dimensional order. How-ever, as for as, the origin is concerned, the same is a seat of spatial order creator's space (4-space).

6. While within a manifested domain of solids, its pair of dimensions work out a pair of states for it, of which the first being that of as sealed origin where the second dimension of the spatial order goes dormant.
7. The sealed origin because of the second dimension of its spatial order being dormant, the same as such acquires features parallel to the linear order like that of all other points of the manifested domain of solids / cube.
8. Because of the sealed origin also being of identical features like that of any other point of the solid domain / cube, the same emerges to be one another point of the solid domain / cube and transcendence through it is to be of identical features as the same is to be through any other point of the solid domain / cube.
9. How-ever, as for as, the second state of the origin is concerned, while its both dimensions are lively, the transcending mind enters the creator's space and with it the transcendence continues up till the transcendental seat at the origin of the creator's space. Here, the transcending mind gets confronted again with the solid dimensional order.

transcendence process which deserves to be lived and relived again and again to be in the transcendental state, the transcendental way.

11. This, way shall be taken as settling the format, frame and form for the manifested domain of the first vowel as of a cube as representative regular body of 3-space being of creator's space at its base, and the same being of a pair of states, firstly as the sealed origin and secondly as a released transcendence path through creator's space.
12. The manifested depiction of this format, form and frame of the first vowel / letter of Vedic alphabet, as such, emerges to be as a cube placed upon a for legged table.

NOTE: -

1. One may take it as a transcendence exercise taking the format, form and frame of the first vowel as a manifested domain depicted as a setup of a "cube placed on four legged table".
2. With a take off from a surface of the cube, the transcending mind is to enter the solid domain and to reach the center / origin of the cube as a seat of creator's space.
3. With a transcendence from solid domain of cube to the hyper solid domain of creator's space, the transcendence is to continue further through the creator's domain and is to reach up till its origin as a seat of transcendental worlds.
4. one shall continue transcending further taking as that the transcendence from creator's space to the transcendental worlds being a step of

spatial dimensional order by solid dimensional order.

5. One shall chase and experience this feature of transcendence as transition, transformation and replacements of the roles of 3-space / solid domain / cube firstly to that of the boundary fold of the creator's space and then to that of the solid dimension order of transcendental worlds.
6. One shall further chase and experience of repeated phases of the same feature of the transcendence phenomena which originally having initiated as 3-space in the role of domain for being through transitions to boundary fold and dimension fold as a first phase, and then the same stages of transcendence through transitions of roles for 3-space to go repeated but with a difference as that while in the initial phase the start was with the role of 3-space as manifested domain while here in the second phase the start is going to be with role of 3-space as dimension.
7. Share the experiential bliss of recycling feature of transcendental worlds with fellow Sadhkas.

19

LESSON 4 'GHAN' / BODY-CUBE

1. 'Ghan' means 'Body' / 'Cube' / 'Body-cube'.
2. One way to approach human body is to begin with it as a 'body cube'.
3. This approach begins with the 'body' as a setup of a physical matter and sequentially takes to the SELF / BEING / SOUL.

as a manifestation layer of four fold geometric format (3 space as dimension fold, 4 space as boundary fold, 5 space as domain fold and 6 space as origin fold).

5. With cube and hyper-cubes 4,5,6 as representative regular bodies of 3 space, 4 space, 5space and 6 space respectively, such the formats of these bodies may be availed to approach the existence phenomena of 'human body' and also of 'existence phenomena within human body'.
6. The beginning here, as such, is to be with the first fold, which being of 3 space in the role of dimension / cube in the role of dimension, therefore, there would be a pair of situations, first of which being as the origin of the cube being in a sealed state.
7. This sealed state of cube makes it a mundane / Jad setup.
8. The second state is while the origin is free of its seal within the cube domain. It is designated as of 'transcendental / Sachetan' state.
9. During the transcendental / Sachetan state, mind transcends through the mundane state and sequentially enters and transcends through the transcendental worlds.
10. One shall permit the mind to transcend through the transcendental worlds to glimpse its inner folds and also to glimpse its inner most fold as the transcendental core.

20

MUNDANE' AND 'SACHETEN /TRANSCENDENTAL'

1. One shall evaluate one self with the help of one's comprehension of 'Jad / mundane' and 'Sacheten /transcendental'
2. One shall express one self of one's comprehension of 'Jad / Mundane' with specific focus upon domain of cube / volume of cube / content lump of cube / space within the spatial boundary of a cube / freedom of motion of point / line / plane / solids within the domain of cube.
3. One shall approach origin of 3-space as the center of the cube and reach at it as any other point of the domain of the cube.
4. One shall again approach the origin of 3-space as the center of the cube as a point of distinct features than that of any other point of the cube.
5. One shall approach the origin as sealed within the domain of the cube.
6. One shall again approach the origin of the cube as 'released space' as creator's space.
7. One shall permit one's mind to transcend through the origin of the cube and to glimpse the 'spatial order of 4-space'.
8. With transcendence from the linear order of the domain of the cube, mind shall be entering the spatial order of creator's space /4-space, and with it shall be acquiring a degree of freedom because of availability of one additional dimension, the mind shall be accordingly acquiring additional dimension

processing systems shall be having alternative choices and self interactive decision making powers.

9. It is this new potentiality of the mind to handle alternative choices by availing self interactive decision making powers, which may be taken as an additional faculty of mind which option was no more there in old state of mind during processing of the linear order domain of the cube.
10. The old mental faculty of mind during processing of the linear order domain of the cube is designated as Jad / Mundane state processing faculty and on the other hand, the new mental faculty of mind during processing of the spatial order domain of hyper-cube 4 is designated as Sachetan / transcendental state processing faculty.
11. The Sachetan / transcendental state processing faculty shall be leading to the transcendental origin of the creator's space and with it the transcending mind would really go transcendental and would be in a state to transcend further and glimpse further by availing the artifices of Vedic Sounds.
12. The Vedic Sounds shall be riding the ativahikas / transcendental carriers within rays of the sun and with it the transcending mind shall be glimpsing being carried to the unity state and to the Brahman domain by its self referral automation systems.

ALPHABET FORMAT**STEPS 21 TO 25****21****ALPHABET: “POSERS”**

1. Each one of us has some idea of the features of “knowledge, language and alphabet”.
2. The aspect being taken up here is “the alphabet format of the language which is to cover the whole range of knowledge”.
3. The model of it before us is of the Vedic knowledge, language and alphabet format of it.
4. One shall pose to one self as that how one is to reach at the alphabet of the language which is to cover the whole range of knowledge.
5. One shall be having the real feel of the poser if one really starts taking up the exercise independent of the existing models.
6. Even the first step towards it would be a bold decision as “end” of the exercise would silently be settled with the settlement of the “starting step”.
7. One may have feel of it by revisiting the very first letter of the alphabet of the language one knows.
8. One may visit the “first” letter of the Vedic alphabet and have a better “feel” of it.
9. One may attempt knowing about the “first letter of Vedic alphabet” and would end up with the whole range of the alphabet format unfolding sequentially from first letter to the second letter.
10. This exercise shall be bringing us face to face with

the whole of the alphabet format, as well as with the whole range of knowledge of Vedic order as the whole organisation is availing the format of Creator's space (real four-space of spatial order).

11. Firstly, independent of Vedic model, attempt is to be made to reach at the setup of creator's space, and then, one may approach the Vedic knowledge to have a feel of the ancient wisdom.
12. Here, at this phase and stage of "feel of the ancient wisdom about creator's space", one may pose to one self as to how far the Vedic traditions claiming as that all languages derive their alphabet formats as adoptions of the features of Vedic alphabet format.
13. The Vedic traditions claim as that the Sanskrit language of Devnagri script avails the maximum features of Vedic alphabet format.
14. As such the first language which deserves to be chased is SANSKRIT itself.
15. Far it, naturally, first of all glimpse is to be had of the "Brahman domain" of its enlightenment being "Nav-Braham'.
16. To glimpse "Braham" as "Nav-Braham" means to have maximum of IT within the glimpsing range.
17. The suffix "Nav" before "Braham" has two distinct sets of meanings, firstly being "nine" and secondly being "New".
18. "Nav/nine" is the largest numeral of "ten place value system of numbers". And, ten place value system is the natural choice of Vedic systems as it is of the format of boundary of transcendental

worlds supplied by the creator's space as, many as ten hyper-cubes 4 together synthesise the boundary of transcendental worlds. Moreover, hyper-cube 4 accepts precisely 9 versions and supply formats for the 9 numerals of ten place value system.

19. "Nav/new", is the feature which from either end of 9 numerals range takes to 5 as the common middle; it is this reach to the transcendental worlds (5-space), being the "new" / transcendental creations space.
20. With it, the poser with which one shall confront one self to have insight about the features of the Vedic alphabet format, would be as to how the same alphabet is to be availed to workout within different dimensional spaces, like creator's space (4-space), transcendental creator's space (5-space) and so on.

Note: -One may download Devnagri (Sanskrit) alphabet and have a first glance of it to have first feel of its format.

22

"TO STRUCTURE THE VOID"

1. The unmanifest / void is to be manifested / structured.
2. There always remains a gap / void between a pair of consecutive "manifestations / manifested domains / bodes".
3. The void / unmanifested gap / zone in between the pair of manifested domains / creations (4-

space), there is a void which can be structured as a transcendental creation (5-space).

4. The Vedic model is that as the transcendental worlds are enveloped within manifested boundary synthesised by ten hyper-cubes 4 and as such it requires $10 \times 5 = 50$ coordinates for its fixation with origin of the transcendental frame of solid dimensions.
5. This way the pair of manifested end points together with fifty coordinates required by the void gap make out the range as being of “fifty-two” creations and transcendental creations which are to be availed as the constituents of “the alphabet format”.
6. The formats for the pair of manifested creations are supplied by the sole syllable “OM” and the ultimate orb “PARNAVA”.
7. The “in between fifty transcendental coordinates” supply the formats for the “fifty letters of the alphabet” to be availed for the transcendental bridging of the void gap between the pair of manifested domains.
8. First feature of the organisation format of these fifty letters of the alphabet is that it accepts structural format for it as the arrangement of $9 + 25 + 16 = 50$. The artifices (9,25,16) is a triple (3,5,4) such that $3 \times 3 + 4 \times 4 = 5 \times 5$.
9. The solid order of the transcendental setup for the “void”, with cube as representative regular body of 3-space, shall be having a “triangle” as it’s a spatial print out, and as such the above feature / arrangement corresponds with the spatial print

10. The first artifice “9” as a range “1to9” accepts “5” at its middle which can be approached in equal steps from either side of this range.
11. The artifice “25” accepts arrangement as $5*5$ as of a spatial follow format.
12. This, as such is a sequential step ahead of the “linear format” acceptable to the range “1to9” with “5” at its middle.
13. The “ $5*5$ ” setup within a plane is of the order of $5*5$ grid.
14. This $5*5$ grid shall be working out $4*4=16$ grid zones.
15. The grid $5*5$, as such is linear framing of $4*4$ grid zones.
16. As such, a shift from $5*5$ grid framing to $4*4$ grid zoning is a sequential step ahead which takes to the “spatial domains”.
17. This way, this sequential progression is of steps of “9 points settings along a line”, “ $25=5*5$ linear frame of grid zones” and “16grid zones / plane”.
18. The grid centers of $4*4$ grid zones shall be working out another grid of order $4*4$ within the original grid of order $5*5$.
19. This way, this feature of this arrangement of this setup, takes us to the “grid being superimposed upon another grid”.
20. It is this feature which provides a take off from the spatial setup to solid setup and with it emerges an attainment for ascendance from spatial order to solid order, as well as for transcendence from

solid order to the spatial order through the “solid domain”.

21. In fact this arrangement works out the transcendence as well as the ascendance from “point / 0-space” to “solid domain / 3-space” as of sequential progression steps through the range “0-space, 1-space, 2-space and 3-space”.
22. The range “0-space, 1-space, 2-space and 3-space” is a four fold manifestation range with a transcendental feature of “creator’s space / 4-space” playing the role of “origin” of 3-space and there by the four fold range transforms into five fold range.
23. It is this transcendental feature which transforms the four fold manifestation range into five fold transcendental range which deserves to be chased for its comprehension at intellectual as well as at experiential level.
24. One shall sit comfortably and go in “trans” and permit the mind to transcend through the “void gap”.
25. One shall chase the way transcending mind transcends through the “void” and glimpses its “transcendental core” and ascends full filled. With the “ambrosia of bliss of the transcendental worlds of solid order”.

Note: -

One shall attempt a solid grid availing superimpositions of grids One may initially have $2*2*2$ solid grid as a setup of 3grids of $2*2$ order and count the total points, edges, surfaces

23

“INVOKING THE ULTIMATE”

1. The basic feature of the ‘alphabet’ being to have the ‘beginning as well as the end’ at the same ‘ment’, as such the ‘ultimate / Braham’ is to be invoked.
2. The ultimate to be invoked is as the transcending mind glimpses the ‘Braham’ as ‘Nav Braham’.
3. Vedic systems accepts a pair of ‘*Nistha / established processing processes*’, namely ‘*Sankhiya Nistha*’ and ‘*Yoga Nistha*’, and these run parallel to each other, as well as, these being complementary and supplementary of each other.
4. The sankhiya Nistha on its ultimate analysis avails the artifices of numbers while the yoga Nistha on its ultimate analysis avails the dimensional formats.
5. The sankhiya Nistha presumes the existence of dimensional formats parallel to corresponding artifices of numbers and the yoga Nistha presumes the existence of artifices of numbers parallel to corresponding dimensional formats.
6. With this, both the processing systems attain the same ‘fruit’ as end result, of ‘glimpsing the ultimate Braham as Nav Braham along artifice ‘9’ and parallel to it, along ‘9-space’.
7. The parallel sequential progressions of artifices 1to9 and 1-space to 9-space, as such are there to be availed for nine letters of the alphabet.
8. These nine letters are designated ‘*swaras / vowels*’.

domains parallel to the self sustained domains of artifices 1 to 9 and 1 to 9 dimensional spaces.

10. Vedic systems comprehend full range dimensional spaces as being of features of their respective representative regular bodies.
11. As such, 'interval, square, Cube and hyper-cubes 4 to 9' emerge as a functional format range.
12. This functional format range becomes the 'the range of nine vowels / first nine letters of the alphabet'.
13. Along range of artifices of numbers '1 to 9, and parallel to it, along the range of '1 to 9' dimensional spaces', there is a sequential progression order of the working rule of Ganita Sutra -1 "*ekaadhikena purvena / one more then before*".
14. Amongst many distinguishing features of artifice '9', the following two features deserve focused attention: (I) $9+9=18$ and (II) $9*9=81$. This pair of artifices, namely, (18,81) constitutes a reflection pair of artifices, as that the pair of digits of this numbers namely 1,8 replace there placement positions in number 18 and 81. Further as that these some up as 99, which is the largest double digit number of ten place value system.
15. Accordingly, would be the features and potentialities of the range of vowels.
16. The following organisation arrangements in terms of the features of artifice 9 in reference to artifice 8 also deserve to be comprehend well as to have appreciation of distinguishing features of 8-space and 9-space: (I) $9=3^2$ and (II) $8=2^3$. The reversal of

‘base and index’ placements while on the one hand coordinates these artifices as a ‘vertical reflection pair’, the same on other hand also makes them the consecutive pair of artifices. It shall be helping us appreciate the asht prakriti / eight fold nature and Nav Braham / nine fold ultimate domain being of apposite processing orientations.

Note: -

1. One may download the information from the website about 1-space to 9-space.
2. One may also download special symbols for hyper-cubes.
3. One may attempt write ups upon hyper-cubes 4, 5, 6.
4. One may also attempt write ups upon the setups of real 1-space to 9-space of Vedic comprehensions.

24

TWENTY-FIVE SANKHIYA ELEMENTS

1. There are twenty-five sankhiya elements.
2. There are five basic elements, designated as *panch mahabhut*, namely, earth, water, fire, air and space. Also there are five senses, namely, touch, smell, hearing, seeing and test. This to gather create a 5 * 5 grid for the existence phenomena.
3. This 5*5 grid of elements- senses is one applied value of 25 sankhiya elements.
4. The general applied values format of twenty-five sankhiya elements is 5*5 grid manifesting 5*5 *varga* consonants / twenty-five letters of square formats.

5. The format of these twenty-five *varga* consonants is of five rows and five columns and each of five rows is a row of squares.
6. This setup is a set of specific features of 2×2 framed grid. It has $2 \times 2 = 4$ square grids zones superimposed upon the base square 2×2 . This set of 4 square grids zones together with the base square makes a set of five squares as a *varga* consonants row of which the fifth consonant constitutes a distinct class. Further, as each of the four square grids again shall be playing the role of base square accepting superimposition of four square grids zones, so there by would emerge four more rows of *varga* consonants and there by there being in all a set of five *varga* consonants rows together constituting a format for all the twenty-five *varga* consonants.
7. The spatial format of twenty-five *varga* consonants, as a spatial order avails the feature $2/1 \times 1/2 = 1 \times 1 = 1$. This feature permits sequential progression along one axis being 1,2 while along second axis being 1,1/2.
8. The sequential progression along first axis to accept the working rule of “*Ganita Sutra-1* (one more then before)” and along second axis to accept the working rule of “*Ganita UpSutra-1* (proportionately)”.
9. As $2 = 1 + 1$, and also as $2 = 1 \times 2$, as such the sequential progressions may be approached by the working rule of “*Ganita UpSutra-1* (proportionately)”.
10. The structuring of ‘affine’ into “sequential progressions formats”, is to have transition and

into the sequential values. This transition and transformation attains a shift from a square format to a cube format, as is evident from the following illustrative setups:

1 1 1	1 2 3
1 1 1	2 3 4
1 1 1	3 4 5
$= 9 = 3^2$	$= 27 = 3^3$
1 1 1 1	1 2 3 4
1 1 1 1	2 3 4 5
1 1 1 1	3 4 5 6
1 1 1 1	4 5 6 7
$= 16 = 4^2$	$= 64 = 4^3$
1 1 1 1 1	1 2 3 4 5
1 1 1 1 1	2 3 4 5 5
1 1 1 1 1	3 4 5 6 7
1 1 1 1 1	4 5 6 7 8
1 1 1 1 1	5 6 7 8 9
$= 25 = 5^2$	$= 125 = 5^3$

- 11.** The spatial order supplies a pair of coordinates for points within a plane. With this, the single digit expressions for numerals along a line as linear order, gets transforms here in a plane as double digits expressions. Accordingly, the twenty-five *varga* consonants shall be accepting artifices as under:

11 12 13 14 15	50+15
21 22 23 24 25	100+15
31 32 33 34 35	150+15
41 42 43 44 45	200+15
51 52 53 54 55	250+15
Total 825+25(of affine format)	

- 12.** The affine format value (25) together with the sequential progression (125) along with the double

digits value together with the affine format value (850) makes the total value as $1000=10^3$.

- 13.** The split-up of artifice 1000 as $25+125+850$ it's a very power full arrangement for sequentially availing affine spatial order for creator's space to work out the manifestation of creations at the boundary of transcendental worlds of solid order.
- 14.** One shall expose one self to the format of hyper-cube 5 as a format of transcendental creations working out by ten creators' creations as transcendental packages.

Note: -

1. One shall attempt a write up on "hyper-cube 5".
2. One shall also attempt a write up on "transcendental worlds".
3. One shall further attempt a write up on the setup of hyper-cube 5 as a package of $8*10+5$ cubes.
4. One shall also attempt a write up on the transcendental creations as by 10 creators' creations.

25

TO STRUCTURE THE VOID"

26. The unmanifest / void is to be manifested / structured.
27. There always remains a gap / void between a pair of consecutive "manifestations / manifested domains / bodes".
28. The void / unmanifested gap / zone in between the pair of manifested domains / creations (4-

- space), there is a void which can be structured as a transcendental creation (5-space).
29. The Vedic model is that as the transcendental worlds are enveloped within manifested boundary synthesised by ten hyper-cubes 4 and as such it requires $10 \times 5 = 50$ coordinates for its fixation with origin of the transcendental frame of solid dimensions.
 30. This way the pair of manifested end points together with fifty coordinates required by the void gap make out the range as being of “fifty-two” creations and transcendental creations which are to be availed as the constituents of “the alphabet format”.
 31. The formats for the pair of manifested creations are supplied by the sole syllable “OM” and the ultimate orb “PARNAVA”.
 32. The “in between fifty transcendental coordinates” supply the formats for the “fifty letters of the alphabet” to be availed for the transcendental bridging of the void gap between the pair of manifested domains.
 33. First feature of the organisation format of these fifty letters of the alphabet is that it accepts structural format for it as the arrangement of $9 + 25 + 16 = 50$. The artifices (9,25,16) is a triple (3,5,4) such that $3 \times 3 + 4 \times 4 = 5 \times 5$.
 34. The solid order of the transcendental setup for the “void”, with cube as representative regular body of 3-space, shall be having a “triangle” as it’s a spatial print out, and as such the above feature / arrangement corresponds with the spatial print

35. The first artifice “9” as a range “1to9” accepts “5” at its middle which can be approached in equal steps from either side of this range.
36. The artifice “25” accepts arrangement as $5*5$ as of a spatial follow format.
37. This, as such is a sequential step ahead of the “linear format” acceptable to the range “1to9” with “5” at its middle.
38. The “ $5*5$ ” setup within a plane is of the order of $5*5$ grid.
39. This $5*5$ grid shall be working out $4*4=16$ grid zones.
40. The grid $5*5$, as such is linear framing of $4*4$ grid zones.
41. As such, a shift from $5*5$ grid framing to $4*4$ grid zoning is a sequential step ahead which takes to the “spatial domains”.
42. This way, this sequential progression is of steps of “9 points settings along a line”, “ $25=5*5$ linear frame of grid zones” and “16grid zones / plane”.
43. The grid centers of $4*4$ grid zones shall be working out another grid of order $4*4$ within the original grid of order $5*5$.
44. This way, this feature of this arrangement of this setup, takes us to the “grid being superimposed upon another grid”.
45. It is this feature which provides a take off from the spatial setup to solid setup and with it emerges an attainment for ascendance from spatial order to solid order, as well as for transcendence from

solid order to the spatial order through the “solid domain”.

46. In fact this arrangement works out the transcendence as well as the ascendance from “point / 0-space” to “solid domain / 3-space” as of sequential progression steps through the range “0-space, 1-space, 2-space and 3-space”.
47. The range “0-space, 1-space, 2-space and 3-space” is a four fold manifestation range with a transcendental feature of “creator’s space / 4-space” playing the role of “origin” of 3-space and there by the four fold range transforms into five fold range.
48. It is this transcendental feature which transforms the four fold manifestation range into five fold transcendental range which deserves to be chased for its comprehension at intellectual as well as at experiential level.
49. One shall sit comfortably and go in “trans” and permit the mind to transcend through the “void gap”.a
50. One shall chase the way transcending mind transcends through the “void” and glimpses its “transcendental core” and ascends full filled. With the “ambrosia of bliss of the transcendental worlds of solid order”.

Note: -

One shall attempt a solid grid availing superimpositions of grids One may initially have $2*2*2$ solid grid as a setup of 3grids of $2*2$ order and count the total points, edges, surfaces

THIS FIRST HALF PHASE OF FIRST QUARTER OF FIRST YEAR

26

THIS PHASE OF FIRST QUARTER

1. Today we enter the last week of the first half phase of the first quarter of the first year of the Gyan Yazana.
2. We may avail this opinion as an opportunities to readdress to ourselves as to our up till these stage steps of the Yazana.
3. The phase of up till this stage is essential of the nature of exposing ourselves as to the Way Reality of our existence Phenomena, is to be approached the way it is created within the creator's space.
4. One way to look at it is as the urge to know the way "cube" or, the "sphere", as representative regular bodies of three space/"Triloki" or Structured along the manifestation format of "creator's space".
5. Let us revisit the setup of cube.
6. Let us approached this setup of the cube in reference to the dimensional frame of three linear axes with origin super imposed upon the center of the cube.
7. This as, the first step, the beginning is to be head ahead, as step two off approaching the setup of the cube in terms of four internal diagonals of the cube.
8. This transition from three axes approach to four diagonals approach to the setup of the cube is the

beginning of having insight of the features of the manifestations format of the creator's space.

9. From the formal school education point of view it may be taken that up till middle school level, expectations from the students is to be that they have comprehension of the setup of the cube in reference to the dimensional frame of three linear axes.
10. As such "Cube format" may be taken as the key phrase for the curriculum for middle school level education.
11. Then in a sequence, the next for years schooling is to be respectively along the formats of hyper cubes 4,5,6 and 7.
12. Therefore the focus of six weeks of second half of first quarter of first year of Gyan Yazana, as such, is to be, to have initial exposure of this four hyper cubes formats, viz, the hyper cube 4 format of school education at its ninth standard and so on.
13. Here in the following five lessons of these week, lesson 2 to 5 are going to be devoted for focused attention upon the formats of hyper cube 4,5,6 and 7 respectively.
14. While, the last lesson of these week is reserved for having re-evaluation of what has been our insight of the Gyan Yazana being undertaken.*

27

TRILOKI AND CREATOR'S SPACE

1. First week of the second phase of first quarter is to be devoted to "Triloki and creator's space."

2. First feature of this chase is going to concentrate upon the transition from the setup of “Cube” to that of “Hyper Cube 4.”
3. The second feature of this chase would be to concentrate upon the manifestation format supplied by 4 space.
4. Third feature would be to have chase of Cube and Hyper Cubes along this four fold manifestation format of 4 space.
5. Forth feature would be to focused upon the measuring rod of 4 space and the measure of this measuring rod.
6. Fifth feature going to be focused is as that 4 space is the creator’s space presided by Lord Brahma, Creator, the Supreme.
7. It would be good exercise to tabulate as much information as one can consolidate from different studies and scriptures about the creator’s space.
8. One may avail this opportunities to concentrate oneself and try to have an insight about different feature of creator’s space.
9. One may have some help from the Vedic Mathematics books of the author, particularly from the set of five books titled; 1. The teaching of Vedic Mathematics, 2. Learning of Vedic Mathematics on first principle, 3. Vedic Mathematics basics, 4. Vedic Mathematics skills and 5. Vedic Geometry course (These books are published by Lotus Press, 4263/3, Ansari Road, Darya Ganj, New Delhi-110002, Ph: 30903912, 23290047, Email: lotus_press@sify.com)

10. Under the Vedic Mathematics, Science and Technology knowledge arrangement, the reality is to be sequentially chased upon formats of Cube and Hyper Cubes.
11. Accordingly, the teaching and learning as well is to sequentially avail the formats of Cube and Hyper Cubes.
12. The format of Cube is to be avail for teaching up till middle school level.
13. The formats of Hyper Cubes 4,5,6, and 7 are to be respectively avail for teaching and learning at 9th, 10th, 11th and 12th class level.
14. As such the first week of the second phase shall be covering the transition from Cube format to Hyper Cube 4 format. *

28

TRANSCENDENTAL WORLDS WITHIN CREATOR'S SPACE

1. The second week of the second phase of first quarter is going to concentrate upon the phenomena of emergence of Transcendental worlds within creator's space.
2. In other words, it is phenomena of emergence of 5 space feature within creator's space (4 space).
3. Still in other words, it is phenomena of spatial order creator's space (4 space) being fulfilled with solid order to be supplied by the Transcendental worlds (5 space).
4. This phenomena of emergence of Transcendental worlds within creator's space deserves to be chased

with full attention as only with its comprehension, one may be in a position to understand the Vedic way of organizing the knowledge.

5. Further, it is with comprehension and insight of this phenomena, one shall be understanding the way “Intelligence field” is created by the Transcending mind by transcending through the format of cube and attaining the Hyper Cube 4 format of creator’s space.
6. Still further, it is with comprehension and insight of this phenomena, one shall be glimpsing the emergence of consciousness field within the intelligence field within creator’s space.
7. As such the phenomena of emergence of consciousness field within intelligence field is to be taken as parallel to phenomena of emergence of Transcendental worlds within creator’s space.
8. The Transcendental worlds are of format of Hyper Cube 5 which is a representative regular body of 5 space which is of a solid dimensional order.
9. This phenomena deserve to be chased as transition from format of Hyper Cube 4 to the format of Hyper Cube 5.
10. Further, it may be chased as a transition from artifices 4 to artifices 5.
11. Still further it may be chased as a transition from quadrilateral to pentagon.
12. The book Vedic Geometry course, may be of initial help to have initial exposure to this phenomena.
13. In fact, the second quarter of first year of Gyan

Yazana is going to be devoted to the chase of Transcendental worlds along Hyper Cube 5 format.

14. For advance students, simultaneously from 12-5-2006, a specific advance level course of chase of Transcendental worlds along Hyper Cube 5 as well is under consideration and the interested scholar may submit there willingness with the author. *

29

SUN AND CREATOR'S SPACE

1. The third week of second phase is going to be devoted for initial exposure to the Reality of Sun as source of existence phenomena on earth vis a vis the creator's space.
2. In other words, here opportunities would be avail for chase of the Reality of sun as 6 space vis a vis 4 space as creator's space.
3. Vedic Mathematics Science and Technology approaches this reality in terms of 6 space measuring rod accepting 4 space as measure.
4. The third quarter of the first year of the Yazana is going to be avail for further insight of this reality.
5. The focused here would be upon the format of Hyper Cube 6 as representative regular body of 6 space.
6. One may have smooth transition from the setup of Hyper Cube 5 to the setup of Hyper Cube 6.
7. It may be relevant to mention here itself as that the presiding deities of 4,5,6, namely, Brahma, Shiv and Vishnu, together are designated as *TRIMURTHI*.
8. The message is that 4,5 and 6 spaces are to be

chased together as features of formats of Hyper Cube 4,5 and 6 are to be availed simultaneously for the chase of Reality of existence of Phenomena.

9. The transition from *TRILOKI* (1,2,3 space) to *TRIMURTHI* (4,5,6 space) is a big attainment step, from which take off is to be had for the *POLESTAR* (7 space), a source reservoir of features of unity state of the existence phenomena.
10. As such, 5 steps long range (3 space, 4 space, 5 space, 6 space, 7 space)/(3,4,5,6,7) need be chased for attaining unity state of reality of existence. *

30

PREPARATION FOR THE SECOND PHASE OF THIS QUARTER

1. The fifth and sixth weeks of the second phase of the first quarter are to be devoted for perfection of one's comprehension and insight of the unity state of reality of our existence phenomena, so that one can have smooth transition from first quarter of first year of Yazana having focus upon the format Hyper Cube 4 as representative regular body of 4 space (Creator's space) to the second quarter of first year of the Yazana having focus upon the format of Hyper Cube 5, the representative of regular body of 5 space (Transcendental worlds).
2. As such, here is the moment to go for the preparation for the second phase of the current first quarter of this year of Yazana. One shall revisit the exposure one has been all this six weeks and meditate and experience the bliss of this experience and also to cherish the ambrosia of

bliss which is to continue to flow the second phase of this quarter over coming six weeks. *

This first half phase of first quarter of first year

**TRILOKI AND CREATOR'S SPACE (PROCESSING
ALONG FORMAT OF HYPER CUBE 4)**

31

TRILOKI AND CREATOR'S SPACE

1. Here we enter the second phase of first quarter of this year Yajana and here we focused upon "Triloki and Creator's space."
2. Our space of existence is designated as Triloki.
3. "Triloki" may formally be accepted as "3 space" and Creator's Space to be accepted as "4 space."
4. Further "Cube" is taken as the representative regular body of 3 space and Hyper Cube 4 is taken as the representative regular body of 4 space.
5. "Cube" is setup within whose domain, "Interval, Square as well as Cube" as representative regular bodies of 1,2,3 spaces would be available.
6. Like wise "Hyper Cube 4" is the setup whose domain, "Interval, Square, Cube and Hyper Cube 4" as representative regular bodies of 1,2,3,4 spaces would be available.
7. Therefore "Cube" and "Hyper Cube 4" as simultaneously available within Hyper Cube 4/4 space deserve to be chased as manifestation along the common manifestation format supplied by 4 space itself.
8. This manifestation format is of 4 folds respectively playing the roles of dimensions, boundaries,

9. Let us revisit the setup of “Cube” and we shall be noticing as that a 1 space is playing the role of linear dimension, while 2 space is playing the role of spatial boundary. Further, 3 space is playing the role of domain of 3 space and 4 space is playing the role of domain. With this, these 4 folds, namely (1 space as dimension, 2 space as boundary, 3 space as domain and 4 space as origin) together synthesize “Cube” as 4 fold manifestation layer within a creator’s space.
10. Hyper Cube 4 itself is a 4 fold manifestation layer with 2 space in the role of spatial dimension. Its second fold is a solid boundary because of 3 space in the role of boundary. Further 4 space itself is in the role of third fold as domain of Hyper Cube 4, while fourth fold role is being played by 5 space which otherwise is available at base of creator’s space.
11. The 4 fold manifestation format provided by creator’s space, in its generality, being (N space, N+1 space, N+2 space, N+3 space)/(N,N+1,N+2,N+3) for all values of N shall be supplying whole range of manifestation layers of which Cube is the first manifestation layer.
12. The transition from “Cube” to “Hyper Cube 4”, as such is going to be the transition from “first manifestation layer (1,2,3,4)” to “second manifestation layer (2,3,4,5).
13. In general the transition is to take us from the Nth manifestation layer (N,N+1,N+2,N+3) to (N+1th) manifestation layer (N+1,N+2,N+3, N+4).

N+4) is known as the Transcendental range as it attains transition from a given manifestation layer to the next manifestation layer.

15. As such, the transition from Cube as first manifestation layer to Hyper Cube 4 as next manifestation layer shall be availing the 5 fold transcendental range (1,2,3,4,5)/(1 space, 2 space, 3 space, 4 space and 5 space). These 5 folds are respectively designated as dimension 4, boundary 4, domain 4, origin 4 and transcendental fold.

32

ALONG HYPER CUBE 4 FORMAT

1. Hyper Cube 4 format, as a manifestation layer is of 4 folds (2,3,4,5).
2. The idea of potentialities of this format may be had from the fact as that the Creator Himself as well for manifestation of his own idol avails this very format.
3. The features of idol of Lord Brahma as 4 head lord with a pair of eyes equipped in each head sitting majestically upon a lotus seat of eight petals and meditating upon His Lord (5 Head Lord) in cavity of His own heart, are parallel to the features of Hyper Cube 4 format as much as that four heads run parallel to four dimensions of 4 space, pair of eyes of each head run parallel to the spatial dimensional order, eight petals of lotus run parallel to eight solid boundary components of Hyper Cube 4 and the seat of 5 head Lord being parallel to the 5 space in the role of origin of Hyper Cube 4.
4. As such the processing feature along Hyper Cube

- 4 format would run parallel to spatial dimensional order, solid boundary, hyper solid domain and the transcendental origin.
5. The features of transcendental origin would be of the order of the transcendental range to be supplied by the transcendental origin as it being of the format of Hyper Cube 5 as representative regular body of 5 space.
 6. These features of processing along the format of Hyper Cube 4, for their proper comprehension and full insight, may be approached fold by fold.
 7. The spatial dimensional order of creator's space makes this space of distinguishing feature then that of 3 space being of linear dimensional order.
 8. Likewise, the spatial dimensional order of creator's space makes it of distinguishing feature then that of spaces of solid and hyper solid dimensional order.
 9. The solid boundary of Hyper Cube 4, as such is of distinguishing feature then that of the spatial boundary of the Cube.
 10. Likewise, the solid boundary of Hyper Cube 4 is also of distinguishing feature then those of other Hyper Cubes of Hyper solid boundaries.
 11. The hyper solid domain of Hyper Cube 4 is of features of 4 space content, which is of distinguishing nature then that of the solid domain of cube of hyper solid domains of other hyper cubes.
 12. This student of Vedic Mathematics Science and Technology, naturally have to concentrate more upon the feature of hyper solid content of creator's space.

13. It is only in terms of the features of hyper solid content of creator's space, that the technologies of this base are to be harnessed.
14. It is only by having knowledge of working details of different feature of this space content that one may expect to deal with this space content an accordingly lead would be that students of Vedic Mathematics Science and Technology shall go for research of different feature of the hyper solid content of creator's space.
15. It is only in terms of the features of this space content that one may ensure reaching at the mirrors, prisms, carriers and fuels of this domain.
16. One may reach the intelligence field of creator's space by transcending through the sensory field which takes up till the solid body of creator's space.
17. It is by transcendence through intelligence field creator's space that one shall be entering the consciousness field.
18. It is by glimpsing the way the transcending mind goes self referral while transcending through the intelligence filed of the creator's space that one shall be perfecting one's intelligence about the creator's space.

33

CUBE AS MANIFESTATION LAYER (1,2,3,4)

1. Let us take up the aspect of "Cube as a Manifestation Layer (1,2,3,4).
2. 4 folds of the manifestation layer are; 1 space as dimension, 2 space as boundary, 3 space as domain

3. Dimension fold, itself while availing the format of Hyper Cube 4/Manifestation format of 4 folds, it as such shall be emerging as manifestation layer (-1,0,1,2).
4. Likewise the boundary fold of Cube shall be manifesting as a manifestation layer 0,1,2,3.
5. The origin fold of Cube shall be manifesting else (2,3,4,5).
6. This way "Cube" along the manifestation format of Hyper Cube 4/Creator's space shall be manifesting as a set of 4 manifestation layer namely, the dimension manifestation layer (-1,0,1,2), boundary manifestation layer (0,1,2,3), domain manifestation layer (1,2,3,4) and origin manifestation layer (2,3,4,5).
7. These 4 manifestation layer together avail seven steps long unity manifestation range for the cube being (-1,0,1,2,3,4,5).
8. In general the unity state manifestation range may be expressed as (N-2, N-1, N+1, N+2, N+3, N+4, N+5).
9. The unity manifestation range for Hyper Cube 4 comes to the (0,1,2,3,4,5,6).
10. The unity manifestation range for Hyper Cube 5/transcendental worlds emerges as (1,2,3,4,5,6,7).
11. As such, the chase of cube as a manifestation layer accepts a chase as organization arrangement of 4*4 matrix as follows;

$$\begin{array}{cccc}
 1 & 2 & 3 & 4 \\
 2 & 3 & 4 & 5
 \end{array}$$

4 5 6 7

12. One may see that here in this setup, 4 space is in its different roles, namely as origin fold, domain fold, boundary fold and dimension fold.
13. Further one may see that these placements for these roles of 4 space accepts the format of the diagonal.
14. This feature of this setup deserve to be comprehended well to have an insight as to hope within the domain of the cube, the corners of the cube get coordinated in terms of the 4 diagonals.
15. Further, in terms of these comprehension and insight, one may glimpse the existence of 4 space in the role of origin of cube/3 space.
16. One shall perfect one's intelligence to glimpse the phenomena.
17. One shall sit comfortably and permit one's transcending mind to glimpse through the domain of Cube to be face to face with creator's space in the role of origin and supplying the existence frame for four diagonals coordinative eight corner points of the cube.

One shall permit one's mind to transcend time and again through the setup of the cube and to have transition to the setup of hyper cube and attain perfection of intelligence.

34

HYPER CUBE 4 AS MANIFESTATION LAYER (2,3,4,5)

1. The transition from cube to hyper cube 4 may be attain by approaching them as manifestation layers

(1,2,3,4) and (2,3,4,5) along the transcendental range (1,2,3,4,5).

2. With each fold of the manifestation layer itself while availing the manifestation format, manifests as manifestation layer, and with it, the transition from cube to that of hyper cube 4 need be of the format of 5*5 transcendental ranges.
3. The organization arrangement for the set of 4 manifestation layer of cube would be as follows:

1	2	3	4
2	3	4	5
3	4	5	6
4	5	6	7

4. The organization arrangement of the set of 4 manifestation layer of hyper cube 4 would be as follows:

2	3	4	5
3	4	5	6
4	5	6	7
5	6	7	8

5. The transcendence of format for above pair of organization arrangements would be as follows:

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

6. The combined value of the artifices of all the rows and column of above transcendence format comes

to the $125=5*5*5$; and eight fold of them, parallel to the need of transcendence through eight solid boundary components of hyper cube 4 shall be yield a value $125*8=1000=10*10*10$, a transcendental solid order of creator's space at boundary of the transcendental worlds.

7. As such the students of Vedic Mathematics Science and Technology need to perfect their skill for chase along 5 transcendental ranges, namely, (1,2,3,4,5), (2,3,4,5,6), (3,4,5,6,7), (4,5,6,7,8) and (5,6,7,8,9).
8. This shall be taking us to $5*5=25$ Verga (square format) consonants of Vedic/Sanskrit/Alphabet format.
9. It is here from where onwards, the Sanskrit grammar may be availed from the help of settlement of further working details of the systems.
10. With each letter of alphabet being of a definite manifestation format along the transcendental range, the rest whole of the grammar and composition rules are of preside mathematical values determined along geometric formats manifesting within creator's space. In fact, each letter becomes the creator letter.
11. As such the alphabet becomes the beginning as well as the end of the Vedic systems.
12. The attainment of beginning as well as the end at the same ment is the unique feature of Vedic systems.
13. This feature is there because of this spatial order

14. The spatial order is responsible for the transition for the role of 1 space as domain (line) to the role of 1 space as boundary (circumference).
15. The way linear boundary of spatial setups takes off and structures out the solid setup of linear order, deserves to be chased.
16. For this chase one may begin with different roles of 3 space/solids/cube as “domain”, “boundary”, “dimension” and further as sustainer of the sky line for the origin fold and ahead the further as the solid sky line of polestar.
17. We are well acquainted with “cube as domain” as well as cube as solid body components of hyper cube 4, and cube as solid dimension of hyper cube 5.
18. The manifestation layer (3,4,5,6) accepts 3 space in their role of dimension leading to 6 space as origin fold. Further as that the sky line of 6 space, that is dimension of dimension 6 space is of spatial nature which runs parallel to the spatial boundary of 3 space.
19. The transcendental range (3,4,5,6,7) accepts 3 space in the role of dimension and 7 space in the role of transcendental fold. Further as that the sky line of polestar/7 space, that is dimension of dimension of 7 space is of solid nature and it runs parallel to the 7 geometry of 3 space.

As such, one shall permit one's mind to transcendence along the transcendental range (3,4,5,6,7) and have perfection of intelligence and insight about Triloki within creator's space.

35

***HYPER TRANSCENDENTAL WORLDS AS
MANIFESTATION LAYER (3,4,5,6)***

1. The flow of manifestation layer along the transcendental range, particularly the flow of the manifestation layer of transcendental worlds (3,4,5,6) along the transcendental range (3,4,5,6,7) deserves to be chased time and again for perfection of intelligence.
2. The sum of the values of 5 folds of the transcendental range (3,4,5,6,7) is $25=5*5$.
3. The sum of the values of 5 transcendental ranges of $5*5$ format, as follows, is of value $125=5*5*5$

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

4. This attainment of cubic order ($5*5*5$) along spatial order ($5*5$) format is there because of the spatial order creator's space being fulfilled with solid quantifiers supplied by the transcendental worlds source reservoir at origin of the creator's space.
5. Cube as solid dimension of transcendental worlds supplies coordination for the dimension itself in terms of its internal diagonals.
6. One may permit one's transcending mind to glimpse this phenomena of Coordination along diagonals and supplying the distinct sequential

flow along the diagonals as is organized in the arrangement of transcendental ranges

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

7. The Central diagonal of this format is of uniform values (5,5,5,5,5) with total value being 25 which accepts expression arrangement as (3,4,5,6,7).
8. One must revisit the above arrangements time and again and have its full comprehension and insight about it as that here each diagonal is of uniform but distinct values.
9. One shall permit one's mind to transcendence time and again and to glimpse this transcendental grid of sequential values manifesting uniform flow of values along diagonal but each diagonal being of distinct value, and to perfect one's intelligence as to the way the spatial order attains this arrangements through spatial push splitting along its pair of axes and yielding the transcendental grid as it is.
10. One shall continue permitting one's mind to transcendence time and again and to glimpse the way transcendental worlds emerge and fade within the creator's space as spatial pulls and pushes because of the pulsating stars of the universe of polestar.
11. The uniform beams emanating from the pulsating

transcendental manifestation layers (3,4,5,6) flowing along the transcendental range (3,4,5,6,7) as mid stream of the transcendental grid of the concerned pulsating star.

12. As such the setup of our Triloki of 3 space format deserves to be visited time and again as creation of creator's space and the same being of features which when go transcendental become the transcendental carriers leading to polestar.

VMS&T ALONG HYPER CUBE 4 FORMAT

36

TEACHING ALONG HYPER CUBE 4 FORMAT

1. This is to be taken as a step in continuity of the step of teaching along the format of a Cube.
2. This as such presumes that the teaching at 9th standard is being continued in the background of necessary exposure for requisite transition from format of cube to that of hyper cube 4 format.
3. As such, the first lesson for teaching and learning along hyper cube 4 format would be to first of all expose the young mind about the existence of 4 and higher space, with focus upon 4 space.
4. It may be presumed that the students joining class IX shall be well acquainted with the interval, square and cube being the representative regular bodies of 1,2 and 3 space respectively.
5. In this background the teachers may take help of this comprehension of setups of interval, square and cube and there from to have smooth transition for the existence of 4 space, as well as for the

setup of hyper cube 4 as a representative regular body of 4 space.

6. The book “Vedic Geometry course” of the author may be of initial help for the teachers for exposing and maturing the young minds about the existence of 4 space as well as about features of hyper cube 4 being representative regular body of 4 space.
7. Smoothly, the young minds need be exposed to the feature of hyper cube 4 as a 4 fold manifestation layer (2,3,4,5).
8. Each fold of this manifestation layer (2,3,4,5) need be chased one by one and the distinct feature of each fold need be tabulated for their distinct appreciation of pure and applied values there of.
9. As a next step, the young minds are to be exposed to the transcendental range (1,2,3,4,5) as well as to the next transcendental range (2,3,4,5,6).
10. The discipline of Mathematics Science and Technology along Geometry formats, particularly along format of hyper cube 4, shall be formally taken up as a subject of instruction beginning with the measuring rods and measures.
11. With the help of dimensional measuring rods and measure there of are to be handled with perfected intelligence for chase of “periodic tables”, manifested entities, existence within framed domain and the different states of the dimensional content, fuels, mirrors, prisms and carriers-spectrums.
12. It be brought to the pointed attention of the students at the outset at the initial stage of

instructions itself as that the systems there are going to attend to are going to be of spatial features and that the same of distinct characteristics than that of the linear order of mathematics of format of cube learnt by them up till their middle class.

13. As such, at the outset of initial instruction itself the students be exposed to the numerals as of double digits formats viz, 01,02,03,04,05,06,07,08 and 09.
14. The obvious distinguishing feature of numerals of single digit format namely 1,2,3,4,5,6,7,8 and 9 than those of double digits formats namely 01,02,03,04,05,06,07,08 and 09 need be focused well, so that the necessary transition from linear order arithmetic to spatial order arithmetic stands smoothly attained.
15. The feature of artifice four is that $4=2+2=2*2$ because of the linear addition and multiplication getting super imposed.
16. The feature as that 2 space plays the role of dimensional measure for 4 space and this spatial measure accepting split as a pair of axes leading to a spatial unit $1^2 = 1*1 = 1/2*2/1$.
17. It is this feature of becoming double along one axis and simultaneously going half along other axis, which need be comprehended well to have double of a linear unit within a spatial format only by going half of linear unit along other axes.

Within linear order, it may be paradoxical to imagine to be double by going half, but here in the spatial order, it is the rule of mathematics science

37

LEARNING ALONG HYPER CUBE 4 FORMAT

1. Welcome to the Discipline of Vedic Mathematics, Science and Technology.
2. The exposure along the format of cube during middle class schooling is certainly going to be much help but nevertheless, it be taken that the real beginning of instructions of the domain of the discipline of Vedic Mathematics, Science and technology are to begin now with learning along to format of hyper cube 4.
3. Vedic Mathematics, Science and Technology formally may be defined as the discipline of mathematics science and technology of 4 space.
4. As such, first of all, one is to reach at hyper cube 4 as representative regular body of 4 space existing in continuity of interval, square and cube as representative regular body of 1,2 and 3 space.
5. The domain boundary ratios formulation $A^N : 2NB^{N-1}$, $N=1,2,3,4$ __ shall be working out the domain boundary ratio for hyper cube 4 as $A^4 : 8B^3$.
6. In other words, hyper cube 4 is a setup of 4 space domain wrapped within solid boundary.
7. It is a manifestation layer of 4 folds (2,3,4,5)/(2 space as dimension, 3 space as boundary, 4 space as domain and 5 space as origin).
8. It being a spatial order setup as having 2 space in the role of dimension, as such the measure of the measuring rod of this domain shall be different then that of the measure of the measuring rod of

9. The dimensional order of 3 space/cube is linear, as 1 space place the role of dimension, and as such the measure of measuring rod of 3 space/cube is of a linear units.
10. On the other hand, the dimensional order of 4 space/hyper cube 4 being spatial as 2 space place the role of dimension, as such the measure of measuring rod of 4 space/hyper cube 4 is of spatial units.
11. One way to approach the linear units is as of expression 1^1 .
12. The spatial unit, as such would be of expression 1^2 .
13. As such, here in 4 space along 4 space format, we have to work with spatial measure " 1^2 ".
14. Accordingly the mathematics, science and technology along this format of hyper cube 4/4 space may be formally accepts as mathematics, science and technology.
15. With linear units being of first degree/power, and the spatial units being of second degree power, the same, as such may be accepts as the units of features of artifices (1) and (2) respectively.
16. The arithmetic operations, viz, addition, multiplication etc., of spatial units are going to be of different features and skills then that of the arithmetic operations of linear units.
17. As such, the first formal learning step of arithmetic of 4 space/hyper cube format, is to be to learn and acquire the features and skills of arithmetic operations of hyper cube 4 format/4

18. For it, one shall revisit the features and skills of arithmetic operations of linear units and try to address to the feature as to how the multiplication here happens to be of steps of repeated addition operation.
19. We may take the illustrative case of $2+2=2*2=4=2^2$.
20. The format for arithmetic operations of linear units being the linear dimensional order, that is, 1 space/line being the measure computation format, as such the addition steps, despite repetition, are to track the length/elongation along the line, as it has no liberty of expression except to follow the permissible format of a line. As such $2+2=2*2=4=2^2=4^1$ is to be $4*1^1$ linear unit despite being of second degree (2^2).
21. Now, with availability of the spatial format for second degree values (2^2) shall be yielding $4*1^2$, that is, 4 spatial units.
22. Spatial unit 1^2 permits split up as $\frac{1}{2}*2/1$.
23. It is this feature of spatial units, which may help us have continuity with transition from linear units to spatial units but nevertheless the linear units and spatial units being of distinct features which are there because of the distinctive features of the measures and dimensional orders of cube/3space and hyper cube 4/4 space.
24. This distinctive nature of the units/measure/dimensional orders of 3 space and 4 space shall be comprehended well as the linear mathematics and spatial mathematics are going to be of different features and skills

38

**VEDIC MATHEMATICS SCIENCE AND TECHNOLOGY
BASICS**

1. Vedic Mathematics Science and Technology basics of the format of hyper cube 4 are supplied by its domain fold.
2. With 4 space itself playing the role of domain 4 of hyper cube 4 format/manifestation layer (2,3,4,5), the basics feature of domain fold as such are there because of the space contend of 4 space.
3. The space contend of 4 space being of spatial order, as such the basics feature of Vedic Mathematics, Science and Technology of hyper cube 4 format are to be regulated by the spatial order of the space contempt of this domain.
4. To be specific, the mirrors, prisms, fuels, carriers-spectrums and the measure, units as well as basic operations of these units are to be regulated by the spatial order of the space contend.
5. The measuring rods and the measures as well are to be regulated by the features of this spatial order of the space contend.
6. While the linear order space matter of 3 space is regulated by its linear units and linear tracks, the spatial order space contend of 4 space is regulated by spatial unit and spatial beds.
7. The linear units and linear tracks shall be leading to linear sky line while the spatial units and spatial beds shall be leading to spatial sky beds.
8. Linear order space matter is the mundane state

while the spatial order space contend is of subtle state.

9. In others words, while the linear order processing id of macro state features, the spatial order processing is of micro state processing.
10. While in terms of linear order features one can reach up till the orbits, the spatial order feature take us up till the orbitals within the orbits.
11. The linear order features take us up till the sensory field while the spatial order features take us up till the intelligence field.
12. The limit of linear order is up till the solid boundary of hyper cube 4 format, while the limit of the spatial order is up till the hyper solid domain of hyper cube 4.
13. With this, the Vedic Mathematics, Science and Technology features get linked with the spatial order space contend of domain of hyper cube 4 and the intelligence field emerging there in.
14. These features of Vedic Mathematics, Science and Technology lead to the corresponding skills interlinked with the consciousness field emerging within the intelligence field.
15. One shall go in trans, time and again and permit the transcending mind to glimpse the phenomena of emergence of intelligence field within creator's space.

One shall go in trans, time and again and perfect one's intelligence and glimpse with perfected intelligence the phenomena of emergence of consciousness field within the intelligence field

39

**VEDIC MATHEMATICS SCIENCE AND TECHNOLOGY
SKILLS**

1. Vedic Mathematics, Science and Technology basics along hyper cube 4 format are supplied by different features of 4 folds of hyper cube 4 as manifestation layer of spatial order with solid boundary, hyper solid domain and transcendental origin.
2. The solid boundary being of linear order settles the feature of the sensory field.
3. Mind transcends through the solid boundary of hyper cube 4 and enters its domain as spatial order intelligence field.
4. As such, the first skill which is to be learnt by the students of Vedic Mathematics, Science and Technology is to chase the way the mind transcends through the solid boundary of hyper cube 4.
5. The feature of the setup of hyper cube 4 accepting solid boundary of eight components when chased shall be helping acquire a skill the way the solid components three in number, together constitute a solid dimension of half unit to be availed as a half measure for the solid order and the remaining 5 solid components of the boundary of hyper cube 4 to workout is solid dimensional frame for the transcendental world within a hemi-sphere.
6. It is the spatial order of hyper cube format which shall be simultaneously manifesting transcendental world within both the hemi-sphere.
7. It is this transcendental feature of simultaneously emergence of transcendental world within both

hemi-spheres which deserves to be chased with perfection of intelligence as it is this comprehension of this feature with which is to make one skillful to chase the phenomena of emergence of transcendental worlds within creator's space.

8. It is in terms of this comprehension that one shall be further acquiring the required skill to chase the phenomena of solid quantifiers being fulfilled within the creator's domain through its transcendental origin.
9. Further as that it is this skill which shall be helping chase the phenomena of transcendence of as well as ascendance through origin of creator's space parallel to the transcendence of Jyoti orb of the sun and the ascendance of Sama from Ayurvedic plants.
10. With creator's domain fulfilled with solid quantifiers as super imposed upon the spatial order of the creator's space there shall be emerging a unique state of simultaneous inward and outward expansions of identical orders of solid domain framed within spatial boundaries.
11. Therefore, in terms of skill, the mathematics science and technology to be worked out would be of spatial features of the dimensional bodies as manifestation layers.
12. It is this unique feature of Vedic Mathematics, Science and Technology handling dimensional bodies as manifestation layers which makes this mathematics science and technology of real

potentiality which are no more available for the linear order mathematics science and technology.

13. If the mathematics science and technology of linear order is designated as of first element i.e. EARTH, the Mathematics, Science and Technology of spatial order is designated as of second element i.e. WATER.
14. Naturally, the next phases and stages of mathematics, sciences and technologies are to be of the features of FIRE, AIR, SPACE and SUN and polestar.
15. The central focus of Vedic Mathematics, Science and Technology skills is to be the intelligence field features of creator's domain and the way the creator's domain fulfilled with solid quantifiers to equip the intelligence field with the consciousness feature.
16. Accordingly, while the Vedic Mathematics, Science and Technology basics are to be taken as linked with the intelligence field of the creator's space and the Vedic Mathematics, Science and Technology skills are to be taken as linked with the consciousness field emerging within the intelligence field.
17. In other words, Vedic Mathematics, Science and Technology basics are linked with creator's domain and intelligence field within it and Vedic Mathematics, Science and Technology skills are linked with the origin of creator's space and the consciousness field emerging within the intelligence field.

18. One shall permit one's mind to go in trans time and again and to chase the way transcending mind glimpses the phenomena of emergence of consciousness field within the intelligence field of creator's domain

40

VEDIC GEOMETRY COURSE FOR TRANSITION TO HYPER CUBE 5 FORMAT

1. One may be sure about the knowledge of the Discipline of learning along the format hyper cube 4 only when one can have an idea of the way the required transition from this format to the next format of hyper cube 5 is to be attained.
2. For it, one may recapitulate the way one had a transition from cube format to that of hyper cube format.
3. This transition had been of features of transition from the format of cube as a manifestation layer to that of hyper cube 4 as a manifestation layer.
4. This transition had a focus upon the dimensional orders.
5. This feature of chase of dimensional order, would be of help to workout the transition from spatial order setup of hyper cube 4 as a manifestation layer (2,3,4,5) to hyper cube 5 as a manifestation layer (3,4,5,6) but the additional feature which may facilitate the transition from one manifestation layer to the next consecutive layer is of the transcendental range.
6. The transcendental range is of 5 folds of

7. Illustratively the availability of the transcendental range (1,2,3,4,5) shall be facilitating the grouping for the pair of consecutive manifestation layers, namely (1,2,3,4) and (2,3,4,5).
8. It is this feature of grouping of consecutive manifestation layers along the transcendental range, which would help avail the different roles for spaces to attain required transition from a given manifestation layer to the next manifestation layer.
9. It is working like that of a slide rule, which in the context given manifestation layer (1,2,3,4) and (2,3,4,5), a shift of role for 2 space from boundary fold to that of dimensional fold for it and likewise for 3 space from domain fold to that of boundary fold and so on, the required transition from the setup of first manifestation layer (1,2,3,4) to next manifestation layer (2,3,4,5) can be attained along the transcendental range of 5 folds.
10. The special feature of format hyper cube 5 is that it is of features of representatives regular body of 5 space, while the format of hyper cube 4 is of the features of representatives of regular body of 4 space.
11. Hyper cube 4 being the representative regular body of 4 space, it is of features of manifestation format of 4 folds.
12. On the other hand hyper cube 5 being the representative of regular body of 5 space, it is the feature of transcendental range of 5 folds.
13. As such, while the manifestation format provides

working range of 4 folds only, on the other hand working range of transcendental range is of 5 folds.

14. Accordingly while working the Vedic Geometry for transition from manifestation format of 4 folds to that of being transcendental range of 5 folds, the focus is to center around this feature of transcendence along the transcendental range.
15. The connected feature of the transcendental range is that it simultaneously also provide the format of ascendance from one manifestation layer to another manifestation layer parallel to the phenomena of transcendence to one manifestation layer to another manifestation layer.
16. The transcendence and ascendance from one manifestation layer to another manifestation layer run parallel to each other but in opposite orientations, as much as that while transcendence takes place from higher manifestation layer to the lower manifestation layer, the ascendance takes place from lower manifestation lower to higher manifestation layer.
17. This phenomena of simultaneous transcendence and ascendance is of very unique feature along manifested body of dimensional spaces as here dimensional folds and domain folds are simultaneously available. As such transcendence from solid boundary to spatial dimensional order and ascendance from hyper solid domain to solid boundary takes place. It is this working feature of simultaneous transcendence and ascendance deserves to be chased.

the phenomena of transcendence of Jyoti from orb of the SUN (6 space) to space (5 space) and ascendance of SAMA from space (5 space) to orb of the SUN (6 space).*

CREATOR WITHIN

41

EXISTENCE WITHIN FRAMED DOMAIN

1. First test of one's comprehension of 4 space creation is the extent one understand the manifested form of the dimensional bodies.
2. In other words, it may be put as that one is to be conscious about the dimensional content manifesting as domain fold of its body.
3. Illustratively, it is the 3 space content which manifests as domain fold of the cube and expresses as its volume.
4. In fact, it is this "domain" of the cube which focuses about the features of 3 space as space of activities within 3 space.
5. It is this space of activities, as domain fold (of cube), which is to be chased as to the features of the possible activities of different entities permissible within 3 space.
6. This set of features and activities of whole range of activities within 3 space, as such, may be designated as the existence of phenomena (within 3 space).
7. This existence phenomena within domain fold of cube, in fact is the existence phenomena within the framed domain of cube as that the cube is

framed and its domain is enveloped within spatial boundary.

8. As such, the existence phenomena for its chase, is to be of the features of existence within a framed domain.
9. It is the linear dimensional frame and spatial boundary of the domain of the cube which regulates the features of activities within the domain fold of cube/3 space
10. In addition, it is the origin fold where stand coordinated the dimensional axes, which has more prominent role to play for the quality of the feature of existence phenomena within the framed domain.
11. Accordingly, the basic focus of the existence phenomena which is to center around the quality of feature of existence because of the role of the origin fold being played for sustains of the framed domain as to be of the feature as it comes to be as to its dimensional order in particular.
12. Therefore the Sadhkas shall permit their mind to go in trans time and again, and to glimpse the role of the origin fold as to the quality of feature of existence phenomena, which as such may be taken as the quality of life.
13. Taking that the quality of life is linked with the origin fold, one shall try to comprehend one's own existence as existence within a framed domain/slab of the format of a physical manifestation layer of which cube is the representative setup features.
14. It may be a good exercise for the Sadhkas to go in trans time and again and to chase oneself as

framed phenomena of the format of the slab form of manifestation layer.

15. It may be interesting feature of our existence phenomena to be viewed as a set of manifestation layers/a set of slabs being the framed domains of the format of a cube as a representative regular body of 3 space.

The Sadhkas may further satisfy their urge to know more as the way this feature and aspect may be approached and comprehended, may go through the relevant chase of the scripture YOG VASHISHAT about the way *Brahm Rishi Vashishat* had accompanied *Vidyadhari* within her abode within *SHILA/SLAB* Where Vashishat had a face to face meeting with Lord Brahma

42

SPACE WITHIN CAVITY OF HEART

1. One shall sit comfortably and permit the mind to transcend through the framed domain existence of phenomena of slab of the format of 4 fold manifestation layer of a cube and glimpse its origin fold.
2. One shall glimpse the space of origin fold as the space of cavity of one's heart.
3. The origin fold being of the format of hyper cube 4, as such there is a seat of Lordship (5 head lord) within the cavity of the heart of Lord Brahma (4 head Lord).
4. With Lord Brahma Meditating upon His Lord (Lordship) in cavity of his heart/origin fold of hyper

Shivlok (5 space having hyper cube 5 as its representative regular body and domain boundary ratio of it being $A^5 : 10B^4$), and with it there is a change of role of 4 space from that of domain fold to boundary fold.

5. It is this transcendental transition phenomena happening within cavity of heart which deserves to be chased.
6. In addition to the experiential glimpse of transcendental transition within cavity of heart, one may perfect one's intelligence as to the intellectual chase of transition from manifestation format to the transcendental range.
7. In the context of existence phenomena in its generality within framed domains of slabs/cubes format, the focus is to be as to the special feature of its origin fold as the origin source reservoir of quality of life as it been the seat of creator Himself.
8. As such, the Sadhkas shall be learning the basic skill of transcendence and ascendance within cavity of one's heart.
9. This transcendental phenomena of transcending mind within cavity of heart deserves to be chased time and again.
10. It is in terms of the attainment of this feature and skill of the transcending mind that one may evaluate one's success of learning along the format of hyper cube 4.
11. It is in terms of this attainment of this feature and skill of transcending mind glimpsing the existence worlds within the "Slab" that one may

within “Lord Brahma”/Creator the Supreme accepting His seat within the “slab”.

12. The whole range of applied values of Vedic Mathematics, Science and Technology of hyper cube 4 format, as such, can be attained in terms of the above feature and skill of the transcending mind as to be of the feature of being face to face with the creator the supreme.
13. This attainment has the further promise of unfolding for the transcending mind the whole range of feature of transcendental worlds as of the order of DWADASH ADITYAS/12 SUNS Manifesting 12 fold transcendental boundary for hyper cube 6.
14. This is a step of attainment of perfection of intelligence of the Sadhkas glimpsing and chasing the phenomena of emergence of consciousness field within the intelligence field.
15. It is the slab of “consciousness” which sustains within it the whole range of existence phenomena of transcendental worlds.

The Sadhkas shall sit comfortably and permit there transcending mind to glimpse the existence phenomena of transcendental worlds within slabs of consciousness

43

UNIVERSE WITHIN A SLAB

1. One shall continue practice of glimpsing the Universes within the SLAB.
2. The scriptures focused time and again as that the

3. The dialogue between *Brahm Rishi VASHISHAT* and *Vidyadhari* (Sargas 66-67 of Nirvan Prakaran Uttrayan) is about this aspect as to how the practice place its role for attaining potentiality for glimpsing the Universes lively within the SLAB.
4. One shall, as such sit comfortably and permit the mind to transcendence time and again, and to glimpse the universes lively within the SLAB.
5. One shall with practice be acquiring potentiality of transcendence through the inner layers of the universes lively within the SLAB and shall be glimpsing the transcendental worlds as well as inner most fold of the transcendental worlds there in.
6. The scripture (Yog Vashishat, from Sargas 68 onwards of Nirvan Prakaran Uttrayan,) is taking us to the state of the inner folds inner most fold of transcendental worlds of hyper cube 5 format as a manifestation layer (3,4,5,6).
7. Beginning with the format of a cube as 3 space domain in the role of dimension and sequentially being through the role of 3 space, firstly as of boundary fold of hyper cube 4, secondly as of dimension fold of hyper cube 5 and finally as dimensional axes emanating from origin fold of hyper cube 6 format, one shall be having a blissful experience of glimpsing the whole range of manifestations of Universes within the SLAB.
8. It is this blissful experience which shall be taking us through the sequentially state of SLAB firstly as that of a physical cube format knowable as

knowable as intelligence field, thirdly the inner fold of micro state knowable of the consciousness field and ahead there being the inner folds of the transcendental worlds of the format of consciousness SLAB and finally as the inner most fold of transcendental worlds of consciousness SLAB itself.

9. This blissful experience shall be sequentially unfolding for the transcending mind the distinct spheres of existence phenomena of Universes as spheres within spheres of 5 fold transcendental range.
10. This potentiality of transcendence along the transcendence range of 5 folds spheres of inward expansion is acquired by the Sadhkas with practice, which in the language of *Yoga-Nishta* is designated as 5 folds coverings path (*Panchvaritti*).
11. The nearest parallel to it may be had from the modern approach to the periodic table of atoms accepting organizations arrangements for the electronics configuration of atomic setups as orbitals within orbits.
12. The study zone of Shrimad Bhagwat Geeta as well enlightens us up till the state of inner most fold of the transcendental worlds as being of the format of hyper cube 6.
13. However, the transcendental processing is not to be only of this stage and the *Sadhana* is to continue ahead to glimpse the *Brhaman* domain as the ultimate glimpsing domain.
14. The intellectual beginning for its may be had by

15. This learning process is to avail the organization arrangements of “9 Vowels”.
16. The organization arrangements of 9 Vowels with themselves, and parallel to then the organization arrangements of 9 numerals with themselves would deserve to be chased.
17. In the context the intellectual games of numbers, like that of “SUDOKU GRID” may be of help for many.
18. It may be attempted to workout the mathematics at the base of SUDOKU GRID.
19. Here is indicated, one of the ways, as to how this discipline may be approached:

44

INTRODUCTORY: SUDOKU GRID 9*9”

11	12	13	14	15	16	17	18	19
21	22	23	24	25	26	27	28	29
31	32	33	34	35	36	37	38	39
41	42	43	44	45	46	47	48	49
51	52	53	54	55	56	57	58	59
61	62	63	64	65	66	67	68	69
71	72	73	74	75	76	77	78	79
81	82	83	84	85	86	87	88	89
91	92	93	94	95	96	97	98	99

1. SUDOKU Grid is of 9*9 format.
2. These 81 grid zones (squares) have distinct addresses because of their specific placements along the grid format.

3. One way to address these placements with the help of numbers is as above availing sequential arrangement of double digit numbers of 10 place value system.
4. One basic feature following about choice of double digits numbers is that it accepts all possible pairings of numerals 1,2,3,4,5,6,7,8,9 with themselves.
5. One may see that these 81 combinations of 9 numerals with themselves constituting double digits numbers are the only possible set of double digits numbers amongst the range 1 to 100.
6. The numerals 1,2,3,4,5,6,7,8,9 being single digits numbers and 10,20,30,40,50,60,70,80,90 being double digits numbers but availing place value “0”, as such, these 18 numbers are constituting a distinct class of numbers amongst the numbers 1 to 100.
7. The number “100” is a three digits number and also avails place value “0”, and accordingly it in itself constitutes a distinct class of a single triple digit number amongst the range 1 to 100.

FOCUS:

1. The focus of this lesson is to introduce the SUDOKU GRID in terms of addresses of its all 81 Grid zones.
2. The way of supplying distinct addresses for all the 81 Grid zones has been introduced.
3. The way artifices of double digits numbers have been tailored here by pairing 9 numerals with themselves has inherently been of advantage that

it straight way helps to bring it within the mathematics domain.

The ancient wisdom while working with 9 Vowels settles 9*9 format for combinations of Vowels with themselves to bring the working rules within the domain of *Brahm Vidya* as discipline of artifice “9”.

45

BRAHMA WITHIN THE SLAB

1. “Brahma” is creator the supreme.
2. With practice, one can see the seat of creator within the Slab.
3. One can see that the center/origin of Slab/cube is the meeting point of four diagonals.
4. One can also see that center/origin of Cube is the meeting point of eight sub-cubes.
5. One shall go on focusing one’s attention upon the different features of the setup of the center/origin of cube.
6. One shall be eventually glimpsing a flash around the center/origin of the cube about it being of a distinct format of features of hyper cube 4 as a space and enveloped within a solid boundary of eight components.
7. The transcending mind shall be glimpsing the center/origin of cube being a seat of the creator as it being of the format of idol of four head Lord.
8. The glimpsing of distinct *Brahma* within a Slab, as such shall be a blissful experience.
9. The perfection of intelligence through such blissful experience shall be equipping the transcending

mind with an eye which shall be seeing distinct Brahmas within distinct Slabs being the transcendental phenomena of simultaneous manifestation of the creator the supreme in many fold and marking his presence in ivory creation.

10. It is this attainment of the transcendental eye of the transcending mind which transcendently transformed the consciousness state to have sustenance of the transcendental eye.
11. For perfection of this consciousness state, one has to be through trans time and again.
12. One shall sit comfortably and have prolonged seating of trans affording full opportunity for the transcending mind to glimpse the transcendental phenomena of different states of consciousness.
13. With prolonged sitting, one shall be glimpsing that, Lord Brahma, Creator the Supreme, as well is glimpsing its creations transcending into the transcendental worlds with grace of the transcendental Lord having seat in the cavity of heart of the creator.
14. With it the transcending mind shall be blessed with an enlightenment as that the creative powers of Lord Brahma, the creator the supreme, are there because of the grace of the Lord of the transcendental worlds.
15. Scripture enlighten as that the transcendental Lord himself with a seat in the cavity of heart Lord Brahma as well continuously go in trans to glimpse the flow of creative powers through the reed connecting lotus of heart with naval of Lord

Vishnu blissfully glimpsing the flow of transcendental grace.

16. Blessed are the Sadhkas who are privileged to be through prolonged sittings of trans to be in the rare state of witnessing the unique Brhaman grace reaching the transcending mind through reed of the lotus of heart of Creator the Supreme emanating the naval of Lord Vishnu in Brahman bliss state.
17. Blissful is the chase of transcending mind glimpsing Lord Brahma, Creator Supreme with His seat within the slab and Lord blissfully meditating upon the Lord of transcendental world with seat within cavity of heart of Lord Brahman and the transcendental world blissfully floating within the reed of the lotus of heart of the creator emanating from the naval of Lord Vishnu as sustainer of creation of phenomena.
18. Further blessed is the chased of transcending mind attaining privilege the state of glimpsing the way the Brahman grace fulfill Lord Vishnu, the sustainer of creation with transcendental feature flowing through the reed of the lotus under the transcendental governance of the transcendental Lord.

46

GLIMPING THE CREATOR'S RANGE WITHIN THE SLAB

1. Sequentially one shall glimpse through the whole of creature range within the Slab (3 space).
2. Beginning with the lotus seat of eight petals' Creature Himself (4 space), the transcending mind

the REED of the LOTUS as range of transcendental worlds (5 space) leading up till the inner most layer of the transcendental world as “NAVEL” of Lord Vishnu.

3. The transcending mind shall be glimpsing the innermost layer of the transcendental world as NAVEL of Lord Vishnu (6 space).
4. This transcendence path beginning with 3 space format (Slab) and reaching up till Navel of Lord Vishnu (6 space) is of 4 fold manifestation features of a layer (3,4,5,6,)/(3 space as dimension fold, 4 space as a boundary fold, 5 space as transcendental domain and 6 space as sustaining origin).
5. For the privilege of the glimpsing the Brahman grace, the transcending mind is to transcendence further along the manifestation layer (6,7,8,9/6 space as dimension fold, 7 space as boundary fold, 8 space as domain fold and 9 space as origin fold).
6. This transcendental phenomena as well as approached by the transcending mind availing transcendence and ascendance of the Brahman grace as transcendence range (9,8,7,6,5) and as ascendance range (1,2,3,4,5).
7. One shall be conscious of the transcendental joint of the transcendental worlds emerging as Brhaman grace for the transcendental worlds.
8. While approaching through manifested creation formats, one is bound to be of illusion (*Maya*) of the transcendental joint which is there as transcendental grace (*Lila*).

range about which one is to be fully conscious while aspiring for the Brahman bliss.

10. The way manifestation layers flow along the transcendental range and the way the transcendental ranges unify are two distinct faces and stages which need be crossed to have coverage of the creator's range within the Slab/Cube/Manifested Entity/Framed Domain.
11. To be along the path of framed domains, one may begin with the linear Slab (3 space), and to be sequentially through the spatial Slab (6 space) and the ultimate solid Slab (9 space).
12. To be along the path of manifested layer, one may begin with the manifestation layer (0,1,2,3) and to be through (3,4,5,6) and (6,7,8,9).
13. While being through the transcendental path one is to ascend along the transcendental range (1,2,3,4,5) and transcend through (9,8,7,6,5).
14. The transcendental range within creator's space being of a spatial order, splits two fold, as distinct pair of ranges (1,3,5,7,9) and (0,2,4,6,8).
15. The framed domains, as such avail above pair of transcendental ranges, for its domain and for its boundary, as illustratively for a Slab/Cube as (3 space as domain/domain fold and 2 space as boundary/boundary fold).
16. The transcendental range (1,3,5,7,9) sequentially take us from dimension to domain doing ascends and through domain to dimension during transcendence.
17. The simultaneous transcendence and ascendance

take us to the middle of the range, which is of artifice 5, parallel to the transcendental worlds.

18. It is this transcendental feature of creator's space fixing the transcendental worlds within it which deserves to be chased well.
19. The scriptures enlighten us about it as the transcendental phenomena, designated and known as *DIVYA GANGA* which formally may be defined and expressed as that the *Brhaman* grace flows through the *BINDU SAROVAR* of sole syllable *OM* and ahead it manifests as three steams and a single stream.
20. With this the *Brahman* Grace path manifests along with all transcendental features within the creator's space unfolding along artifices format of sole syllable *OM* in terms of which the transcending mind can glimpse through and chase all the transcendental systems together as pure and applied knowledge of whole range of *VEDAS* as single Discipline.

47

FOCUS

1. The focus is as that the creator's range may be sequentially chased as the Brahman range (1,2,3,4,5,6,7,8,9) as ascendance range (1,2,3,4,5) and as transcendence range (9,8,7,6,5).
2. This range also can be chased within creator's space as ascendance range (1,3,5,7,9) and same also can be chased as a transcendence range (9,7,5,3,1).
3. This transcendence and ascendance phenomena

can be simultaneously chased along the four fold artifices of OM as (9,7) and as (1,3) and the transcendental worlds shall be unifying of their own because of Brahman grace.

4. It is this chase through the artifices of OM and transcendental attainment of transcendental worlds within creator's space and parallel to it the emergence of consciousness field within intelligence field, which is of central focus of Vedic systems being availed by Vedic Mathematics, Science and Technology. .*

FOCUS POINT SPATIAL ORDER

48

FOCUS POINT SPATIAL ORDER

1. First focus of Vedic Mathematics, Sciences and Technologies of 4-space is about its spatial order.
2. Spatial Order, formally may be defined as the dimensions/axes to be of spatial format.
3. In other worlds, the dimensions/axes of 4 space are of spatial expressions.
4. Still in other worlds, it to be taken as that 2 space/ plane surface is supplying the format for "dimension" of 4 space.
5. While approaching, in terms of artifices of numbers, the dimensional units of 4 space be taken as "2 as 1".
6. While approaching, in terms of linear axes, the spatial dimension may be taken as a "Pair of axes."
7. Within a linear axes frame for the spatial dimension, the spatial unit shall be accepting

8. Further, the spatial unit 1^2 shall be accepting organization arrangement for itself as $1^2=1*1=1/2*2/1$.
9. The linear approach for spatial order, as such, is going to be of a pair of alternatives of working with “half”, as well as working with “double.”
10. The artifices approach to spatial order as “artifices 2” shall be making the arithmetic of spatial order as of operations of “Dimonad”.
11. “Dimonad”, formally may be defined as an interval of two units.
12. It also may be defined as a pair of interconnected spheres.
13. Still further, the Dimonad may be taken as of a feature of “Area Unit” as comparison to monad being of a feature of “length unit”.
14. While monad is to be taken as of an expression format of linear boundary of a square/circle, the Dimonad is to be taken as of expression format of spatial domain of square/circle.
15. Dimonad as a pair of monads is of feature as “two” is a pair of “ones”.
16. One may appreciate the unified wholeness of “Dimonad” being an interval of 2 units which shall not be permitting its split as a pair of intervals of identical formats as of open intervals or half open intervals or of closed intervals.
17. An attempt to split an interval of two units shall be bringing us face to face with a situation as to how a single point shall be making the whole

difference for the pair of parts of the original interval.

18. Both the parts of an interval of two units may be of unit length but still while one of it would be of open and other to be of closed end with the middle point being part of one or the other.
19. This, this way, makes the middle/joint/unifying point of an interval of two units, as to be of central focus.
20. As such, the focus of spatial order is to be taken as its unifying joint for its pair of monads and that this transcendental grace is at work with unification of the transcendental worlds during the *DIVYA GANGA FLOW*.

TRANSCENDENTAL EXERCISE

One shall permit the mind to glimpse the phenomena of unification of transcendental worlds through *DIVYA GANGA FLOW* along the artifices of sole syllable *OM*.

49

FOCUS POINT FOUR DIMENSION

1. In the background of the first focus of Vedic Mathematics, Sciences and Technologies of 4 space about its spatial order, the next focus point is about its 4 dimension as comparison to 3 dimensions of Slab/Cube.
2. As such, the setup of hyper cube 4 format distinguishing itself from that of the format of the Cube, not only in terms of the expression formats for the dimensions but also in respect of number

3. The scriptures focus about these features together as that Lord Brahma is a four head Lord with its each head being equipped with a pair of eyes.
4. Four heads of Lord Brahma are parallel to four dimensions of 4 space/hyper cube 4.
5. Each dimension being of complete sets of features contributing distinctively for the structural features of the domain fold, as such the organization of knowledge availing this organization format emerges to be as four distinct Vedas.
6. Accordingly, scriptures preserves the enlightenment as that the first Veda namely, the Rig Veda knowledge is unfolded by the creator through its first mouth.
7. The knowledge of second Veda namely of Yajur Veda is unfolded by the creator through His second mouth.
8. The knowledge of third Veda namely of SAMA Veda is unfolded by the creator through His third mouth.
9. The knowledge of fourth Veda namely of Atharv Veda is unfolded by the creator through His fourth mouth.
10. It is this quarter by quarter approach which is sequentially followed in this scripture as different folds of sole syllable *OM*, unfolding, firstly *OM* as *OM*, secondly *OM* as *PARNAVA*, thirdly *OM* as *AUM* and finally *OM* as *OMKAR*.
11. These four folds being the states of sole syllable *OM* as such these may be taken as of identical features but simultaneously as these being of sequential arrangement of four distinct quarters,

as such each of these folds deserves to be approached as per their distinct features of concerned quarters.

12. These four folds as four distinct states of sole syllable OM, when approached along artifices of numbers makes 1 as 4 and 4 as 1.
13. With this, four as one, and four as tetra-monad, the said four folds/states shall be permitting sequentially coordination as 1,2,3,4 and parallel to it would follow the dimensional bodies, namely interval, square, cube and hyper cube 4 and there by this shall constituting a measuring rod for 4 space.
14. It is this way, that these four folds as four distinct states deserve to be chased parallel to the four head of creator the supreme.
15. As such, this four folds approach has grand unification along the format of hyper cube 4 which even has been accepted by creator himself for manifestation of his own idol.
16. The transcendental feature of this grand unification take us to attainments of the order of the creator being the presiding deity of measure of measuring rod of Vishnu-Lok/Sun/Pursha format and whole range of applied values of Sathapatya Upved of Atharv-Ved.
17. Students of Vedic Mathematics, Sciences and Technologies of creator's space shall comprehend both these feature well.
18. One shall permit one's mind to transcendence through the creator's space with focus upon pair

TRANSCENDENTAL EXERCISE

It may be a blissful exercise for the Sadhkas to sequentially transcendence through the four dimension of spatial order of creator's space.

50

FOCUS POINT FOUR FOLD MANIFESTATION

1. Four spatial dimensions leading to a four fold measuring rod focuses upon the four fold manifestation format of hyper cube 4 as representative regular body of 4 space.
2. Amongst other feature of this format, one feature of it, which is central importance is to have flow for the dimensional contents by having transition through their different states.
3. In manifestation format, as such emerges as a manifestation layer, which illustratively in the context of 3 space (solid) content, beginning its linear dimensional order (as 1 space dimensional content as domain) transits into as boundary of spatial boundary (as 0 space content as domain).
4. With the help of other illustrative situation, it may be chased the flow of solid content (of 3 space) as domain transiting to boundary of 4 space and to dimensional order of 5 space and ultimately as dimensional axes emanating from 6 space as origin source reservoir.
5. These four folds corresponding to four positional states (of solid content or as a matter of fact, any dimensional content) together manifest a flow of dimensional content along a layer format.

Technologies comprehend and chase this applied value of Vedic's systems.

7. The layer format of flow of dimensional contents, sequentially transiting through their four distinct states making them of desired features for transcendence through a given manifestation format to the next manifestation format, is chased as the phenomena of sequential transition for first four basic elements, namely, Earth, Water, Fire and Air.
8. This macro state of sequential flow along the manifestation layer of four folds, under its unique mechanism of spatial order of creator's space, also makes available the similar format for the flow within each of its four folds, viz, for flow transition firstly from first element, namely, Earth to the second element, namely, Water and so on.
9. This simultaneous flow is of features of transitions at macro as well as at micro level.
10. It works out as a spatial order of the creator's space as of a grid format and it is, in terms of it, that the grid zones get coordinated in terms of the diagonals of the spatial zones.
11. With it the walking focus of the spatial order gets centered around the centers of the grid zones coordinated through the diagonals of the grids.
12. This focus upon the centers of grid zones and their coordination in terms of diagonals works out a mechanism of simultaneous handling of ascendance and transcendence through grid zones with the help of the triple grids formats super

imposed upon each other, and designated as the base grid, central grid and upper grid.

13. The central grid is sustained by the base grid such that the centers of grid zones of base grid manifesting as the grid corners of the central grid.
14. The upper grid is so superimposed as that its corners are of placements as of the corners of the base grid.
15. This formation of grids, may formally be designated and named as *Vrishni* formation.
16. This arrangement of *Vrishni* formation during ascendance and transcendence takes from spatial order to hyper spatial and super hyper spatial orders and to their reverse as from super spatial order to hyper spatial order and ultimately to the spatial order.
17. The Sadhkas shall permit their transcending mind to be through these orders as content flow of the states of first three elements, namely, Earth, Water and Fire as spatial order, hyper spatial order and super spatial order within creator's space.
18. Parallel to it may be chased the phenomena of sensory field, intellectual field and the consciousness field as glimpses domains of physical eye, intellectual eye and transcendental eye.

EXPERIENTIAL EXERCISES

One shall go in trans time and again availing *Vrishni* format and to chase the super spatial, hyper spatial and spatial orders.

REVISITING FEATURES OF CREATOR'S SPACE

51

REVISITING THE GYAN YAJANA STEPS

1. One may have a pause here and revisit the Gyan Yajna steps.
2. It is a twelve years gyan Yajna.
3. Each year is to be approached as of four quarters.
4. Each quarter is to be approached as twelve weeks duration spreading over three months.
5. Each week is to be approached as of five days duration.
6. This way five steps a day and sixty steps a quarter shall be making a total range of 240 steps a year.
7. Here we are in the first quarter, and in its 51st step (may be taken as 51 lesson).
8. This step / lesson, this day is being devoted for revisiting the Gyan Yajna steps.
9. As such one shall be through the previous fifty steps taken so far to have a fresh look of the attainment so far.
10. This year is devoted to 'Creator space (4 space)' and its four quarter are sequentially to be approached as 'creator space (4 space)', 'unity state alphabet', 'incarnations' and Vedic technology.

52

REVISITING THE ONE'S APPROACH

1. Here one shall again have a pause and revisit one's own approach of the Gyan Yajna attainments.

2. Creator space (4 space) is the space of values embedded in each creation.
3. One shall approach oneself as a 'created one'.
4. Being a created one, it has law of creations to be followed and obeyed.
5. As such one shall always consciously go for reevaluating one self.
6. The more one will be serious about one self, the more one will be knowing that least he knows is about himself.
7. This expending ignorance, consciousness shall be a cause for intensifying one's urge to know more and more about one self.
8. It is this urge and its intensity which shall be silently playing its role.
9. At every opportunity one shall have a fresh look at one's ignorance and intensify one's urge to know more and more about one self.
10. This as a result shall be at every step focusing one's attention towards features and values of creator space (4 space).

53

REVISITING SUN TO EARTH RANGE

1. This shall be silently putting the intensity of urge to know along Earth to Sun range.
2. It is chase of Earth to Sun range which shall be satisfying about the mysteries of our existence phenomenon.
3. Ancient wisdom approaches Earth to Sun range

4. And as Sankhiya Nishtha, this range is approached along artifices of numbers.
5. The artifices of numbers range parallel to Earth to Sun range is of artifices 1 to 6.
6. The geometric formats range parallel to Earth to Sun range is of formats of 1-space to 6-space.
7. Further parallel to it is the range of hyper cubes 1 to 6 being the representative regular bodies of 1 to 6-space.
8. Sathapatya Ved approaches it in terms of a measuring rod synthesised by hyper cubes 1 to 6.
9. Parallel to it is the Shad Chakra format of human frame.
10. One shall sit comfortably and permit the transcending mind to chase Earth to Sun range time and again.

54

REVISITING FEATURES OF CREATOR'S SPACE

1. One shall continuously take the exercise of chasing the features of creator space (4 space).
2. This chase may be parallel to the features of idol of Lord Brahma, creator the supreme.
3. It is to be of the format of hyper cube 4.
4. Further it may be of the order of manifestation layer (1, 2, 3, 4).
5. In general it may be of the order of four fold manifestation layer (N, N+1, N+2, N+3) for all values of N.
6. It shall be bringing to focus 4 x 4 format for different

7. In particular, 4-space itself, for its different roles shall be of the expression format
- | | | | |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 2 | 3 | 4 | 5 |
| 3 | 4 | 5 | 6 |
| 4 | 5 | 6 | 7 |
8. This as such shall be availing the unity state range (1, 2, 3, 4, 5, 6, 7).
9. It as such shall be the expression range of (1-space, 2-space, 3-space, 4-space, 5-space, 6-space, 7-space) / (range of 7-space of consciousness).
10. It as such shall be extending Earth to Sun range to Earth to Pole Star range.

55

REVISITING ONE'S EVALUATION OF ONESELF

1. For revisiting one's evaluation of oneself, one is to avail the seven consciousness states range.
2. It begins with waking state and takes up till the unity state of consciousness.
3. Parallel to it would be the Earth to Pole star range (Earth, Water, Fire, Air, Space, Sun, Pole Star).
4. Sequentially one shall be transiting from Earth element to Water element and parallel to it would be the transition from waking state of consciousness to dream state of consciousness.
5. Likewise, a step ahead there would be a transition from Water element to Fire element and parallel to it there would be a transition from dream state of consciousness to deep sleep state of

6. Ahead transition from Fire to Air element would run parallel to transition from Deep sleep state of consciousness to cosmic state of consciousness.
7. Ahead, Air to Space would be parallel to cosmic state to transcendental state.
8. And still ahead from Space to Sun would be parallel to transcendental state to God state.
9. And finely from Sun to Pole Star would be parallel to God state to unity state of consciousness.
10. As such one is to learn unity state of consciousness alphabet to have chase of one's own evaluation of oneself.

REVALUATION TESTS WEEK

STEPS 56 TO 60

56

GYAN YAJANA: CONCEPT AND STEPS

1. Gyan yajna concept and steps of first year are all about creator space (4 space).
2. It is all about the way Lord Brahma, Creator the Supreme creates.
3. It is also all about the values range of all creations.
4. It is also about the way values of creations manifest and express.
5. As to know the way one is to chase one's evaluation of oneself by learning unity state consciousness alphabet, as such after knowing about creator space (4 space), the next step would be to know about unity state alphabet.
6. From unity state alphabet, one is to know the way

7. It would be all about Vedic technology / Discipline of Vedic mathematics, science and technology of Pursha format.
8. This as such, would run over the sections 'creator space (4 space), manifestation layer, transcendental worlds and transcendental ranges'.
9. Unity state alphabet is to be about the manifestation layer (4, 5, 6, 7).
10. Incarnations and Vedic technology are to be about the transcendental ranges formats of transcendental worlds.

57

CREATOR'S SPACE

1. Creator space (4 space) is to be chased for applied values of its four fold manifestation format.
2. This chase, as such shall be chase of hyper cubes.
3. As well it shall be chase of manifestation layers.
4. The feature of manifestation layers which permits transcendence inter-se the manifestation layers shall be of central focus.
5. It shall be transiting to the transcendental ranges.
6. Transcendental range being of five fold, it would amount to synthesing and additional fold for the manifestation layers.
7. A step ahead it shall be leading to self referral ranges of 6 folds.
8. And step ahead there would be a seven folds expressions for the unity state expressions.

layers for their unity state expressions, which becomes the blissful fruit of the knowledge of creator space (4 space).

10. This, this way would focus upon transitions from manifestation layers to transcendental worlds and upon the transcendental ranges.

58

MANIFESTATION LAYER

1. Manifestation layer as expression of dimensional body deserve to be sequentially chase.
2. One may begin with cube as representative regular body of 3-space and have its chase as a manifestation layer (1, 2, 3, 4).
3. Here 1-space plays the role of dimension, 2-space plays the role of boundary, 3-space as domain and 4-space as origin.
4. A step ahead hyper cube 4 shall be of expression format of manifestation layer (2, 3, 4, 5).
5. Here 2-space shall be playing the role of dimension.
6. As many as four spatial dimensions shall be constituting a four dimensional frame.
7. Ancient wisdom approaches it as Swastik.
8. The solid boundary of hyper cube 4 is of eight components.
9. It is parallel to a cut of 3-space into 8 octants.
10. And at the center of the cube is lively 4-space itself as hyper cube 4 of the features of idol of Lord Brahma, creator the supreme.

59**TRANSCENDENTAL WORLDS**

1. Transcendental worlds are lively at the origin of creator space (4 space).
2. It is of the features of idol of Lord Shiv.
3. It is a five dimensional solid order space.
4. It is of the manifestation layer expression format (3, 4, 5, 6).
5. Solid order is parallel to triple eyes in each of the five heads of Lord Shiv.
6. Five heads are parallel to five dimensions.
7. Transcendental worlds have creative boundary.
8. And have self referral origin.
9. These features of transcendental worlds make them really transcendental.
10. One shall sit comfortably and permit the transcending mind to remain in deep sittings of trans to glimpse these transcendental feature of the manifestation layer (3, 4, 5, 6) as expression format of hyper cube 5 being the representative regular body of 5-space /transcendental worlds.

60**TRANSCENDENTAL RANGES**

1. Transcendental ranges are of five folds.
2. These have additional fold for the respected manifestation layers.
3. Fifth fold is the base of the origin fold.
4. As origin itself gets base, as such the origin values

5. It is this feature of origin values getting fountained into the dimensional domain, which deserve to be chased.
6. It would be the phenomenon of the creator space (4 space) getting fulfilled with transcendental values.
7. With it the manifestation layer (2, 3, 4, 5) shall be transiting and transforming into the manifestation layer (3, j4, 5, 6).
8. This transition and transformation process deserve to be chased.
9. It would bring to focus, in reverse orientation, a process of transition and transformation from manifestation layers into transcendental ranges as a transcendence phenomenon.
10. One shall sit comfortably and permit the transcending mind and chase this phenomenon.



51**FOCUS POINT SEAL AT THE ORIGIN**

1. One shall revisit the Vrishni arrangement of grids and see that the central grid is sandwiched in between the base grid and upper grid.
2. One shall see that the corners of base grid and upper grid are superimposed upon each other while the corners of the central grid are sandwiched between the corresponding centers of the grid zones of upper grid and base grid.
3. One may further see that the centers of grid zones of the central grid are sandwiched in between the corresponding corners of the upper grid and base grid.

4. One may see as that this Vrishni format puts seal caps for the centers of the grid zones of the central grid.
5. One seal cap for the grid zone of central grid is supplied by the base grid while the other seal cap is supplied for it by the upper grid.
6. This way the transcendence and ascendance phenomena in between the upper grid and central grid, on the one hand and in between base grid and central grid, on the other hand take place but further transcendence from central grid to the base grid and ascendance from central grid to upper grid are stalled because of the seals on either side of the grid zones of the central grid.
7. The students of Vedic Mathematics, Sciences and Technologies chase the phenomena of transcendence and ascendance along the Vrishni format to have full comprehension of the mechanism of it.
8. The students of Vedic Mathematics, Sciences and Technologies further aspire for the skills to handle simultaneously a pair of Vrishni formats in terms of four grids super imposed upon each other.
9. The students of Vedic Mathematics, Sciences and Technologies attain the skills of a unified Vrishni formats arrangements as an organization to have simultaneous transcendence and ascendance for the manifestation layer along the transcendence ranges of transcendental worlds.
10. Sequentially the whole range of transcendence for the Brahman grace comes within the glimpsing

11. One shall sit comfortably and permit the transcending mind to glimpse the Brahman grace transcending into the transcendental worlds.
12. One shall sit comfortably and permit one's mind to go in trans and to ascendance and glimpse through the inners folds inner most fold of the transcendental worlds.

One shall continue to have prolonged sittings of trans and to have the bliss of the transcendental phenomena of simultaneous ascendance and transcendence from with the transcendental worlds and whole range the fulfilled with the Brahman grace.

FOCUS POINT ORIGIN AS SEAT OF TRANSCENDENTAL WORLDS

13. Final focus of creator's space and its framed domain as well as of spatial order, and of the manifestation format and of attainment along the manifestation format as of a manifestation layer of different states of dimensional contents is the "origin of creator's space" as being the seat of transcendental worlds.
14. The manifestation process manifests itself as hyper cube 4 as four fold manifestation layer (2,3,4,5)/2 space in the role of spatial order, 3 space in the role of solid boundary, 4 space as domain fold and 5 space as the transcendental origin fold.
15. It is this road of transcendental worlds as origin fold of hyper cube 4 which makes the origin source

reservoir of creator's space being of transcendental features.

16. The central focus of the transcendental feature of the origin source of reservoir of the creator's space is that it is of transcendence range because of which simultaneous transcendence and ascendance is possible.
17. It is because of this unique transcendental feature of the origin source of reservoir of creator's space that the Sadhkas following the way, the creator Himself attains the transcendental grace by meditating upon his Lord within cavity of heart that Sadhkas attain the transcendental grace.
18. It is the bliss of the transcendental which carries the transcending minds ahead and ahead through the transcendental worlds to bring it face to face with the *BRHAMAN GRACE*.

NOTE: With it the chase of the quarter reaches a stage from which onwards during the following remaining two weeks of the quarter, the initial exposure of the features of creator's space may be revisited to have evaluation of comprehension and to have consolidation of the attainments of the Gyan Yajana steps of the first quarter of first year of the Yajana.

52

TRANSITION TO ANTSTHA-CONSONANTS

1. Four letters (य र ल व) are designated as 'Antstha-Consonants'.

2. 'Antstha' means 'Ant+stha'; 'Ant' means 'end' and 'stha' means 'placement'.
3. These are 'end' placements consonants; as these are ahead of the vowels and of a prior stage of Varga Consonants.
4. This is the in between placement stage of '1-space format' and '2-space format'.
5. This is the phase and the stage of '1-space' within '2-space'.
6. This as such is the phase and the stage of transition for a line as a Curve within a plane.
7. Four distinct Curves namely, the circumference of a circle, the steps, the fourth degree curve and the reflection pair curve provide the forms, frames and formats for these four Antstha-Consonants.
8. These Antstha letters attain continuity through transition and transformation of the linear sequencing order of vowels to the spatial sequencing order of varga consonants.
9. These features of Antstha letters, as such, distinguish them from other consonants.
10. Each Antstha letter because of the distinguishing features of form, frame and format of the curve acquires distinct values.
11. In a sequence these four Antstha letters formats manifest printouts for spatial, solid, hyper-solid 4 and hyper-solid 5 setups for the origin folds of respective manifestations layers.
12. As such, four fold formulations (अय अर अल अव) shall be helping chase the basic values of the row of the

13. One shall sit comfortably and permit the transcending mind to sequentially glimpse through the values of Antstha letters by chasing the (अय अर अल अव).
14. Further one shall also permit the transcending mind to sequentially ascend through the values of Antstha letters by the chasing the formulation in reverse sequence, namely, (अव अल अर अय).

53

FIRST ANTSTHA-CONSONANT

1. First Antstha-Consonant (य) is of form, frame and format of reflection image of a spatial curve.
2. The form, frame and format of first vowel (अत्रा) gets transformed within a plane as a curve (ऽ).
3. It is its reflection image (ँ), which is the end placement for the curve (ऽ).
4. This split of the spatial curve into a pair of reflection image curves, is of features and values of a spatial order manifestation layers with transcendental origin fold.
5. It is the transcendental features of origin (as of 5-space format) which makes possible for split of a spatial curves into a pair of reflection image curves.
6. It is in this background that the pairing of (ँ) with the middle portion of second vowel (b) can be appreciated.
7. A step ahead, one may appreciate the synthesis of first and fourth Antstha letters formats for the second letter of fourth row but in a reverse

orientation and as a reflection image of above synthesis.

8. The reflection pairing splits along vertical mirrors, as well as along horizontal mirrors, deserve to be chased with the help of the features and values of the Antstha letters.
9. It is in terms of these features and values of Antstha letters permitting splits along vertical mirrors as well as along horizontal mirrors that the 5*5 format for varga consonants can be availed and to be worked out as horizontal grids as well as along vertical grids.
10. It is this potentiality of the Alphabet to work out with horizontal grid as well as with vertical grids, which makes the format of the Alphabet of rich values.
11. One shall perfect one's intelligence and skills to handle these grids formats of varga consonants along all the six surface plate of the cube.
12. Further one shall perfect one's intelligence and skills to handle these grid formats of varga consonants along the diagonal surfaces within the domain of the cube.
13. With this skill, one shall be in a position to handle the three dimensional orders in terms of positional placement of the grid formats of varga consonants.
14. The eight fold direction manifestations within a plane, the eight fold split of 3-space and of a cube as eight sub-cubes, and of boundary of hyper-cube 4 as of eight solid components can be worked out as a system of processes and operations of

positional placement of grid formats of varga consonants because of the availability of Antstha components, particularly the first Antstha consonants (ळ) as reflection image of (अत्रऽ).

54

SECOND ANTSTHA-CONSONANT ळ

1. The second Antstha Consonant (ळ) is of form, frame and format of fourth degree curve.
2. This is of frequencies which manifest as the domain within first cover/ *Vriti* of first varga consonant.
3. It is of a solid domain with hyper-solid 4 origin fold.
4. It is the creator's space being at the base of solid domain.
5. The chase of formulation (vj) in terms of it means and applied values as radius of a circle shall be helping us appreciate as to how it is organizing and arranging the spatial domain.
6. It further shall be helping us appreciate as to how the diameter permits its splits at the center/origin of the circle.
7. Still further it shall be helping appreciate as to how the axis within a creator's space permits its split into a pair of axes of half dimensions.
8. Still further it shall be helping us appreciate as to how the boundary components are of double artifices of the dimensions of the space.
9. Still further this will help us appreciate as to how

the symmetry of the spatial curves can be chased by duplicating one of the pair of reflection images parts of the curve.

10. These features of Antstha letters, particularly of second Antstha letter, deserve to be chased to imbibe there values for attaining transition and transformation from liner order format for sequencing order of vowels to the spatial order format of sequencing of varga consonants.
11. One shall sit comfortably and permit the transcending mind to glimpse through the different features and values of the second Antstha letter.

55

THIRD ANTSTHA-CONSONANT ल

1. The Third Antstha Consonant (ल) is of form, frame and format of fifth degree curve.
2. This is of frequencies which manifest as the domain within Second cover / *Vriti* of Second varga consonant.
3. It is of a Hyper solid-4 domain with hyper-solid 5 origin fold.
4. It is the transcendental space being at the base of Hyper solid domain.
5. The chase of formulation (अल) in terms of it means and applied values as radius of a Sphere shall be helping us appreciate as to how it is organizing and arranging the solid domain as dimensional order for the base.
6. It further shall be helping us appreciate as to how

the diameter permits its splits at the center/origin of the Sphere.

7. Still further it shall be helping appreciate as to how the axis within a transcendental space permits its split into a pair of axes of half dimensions as a pair of 3 dimensional frames of half dimensions.
8. Still further it shall be helping us appreciate as to how the domain of the sphere splits into double of the components of the dimensions of the space.
9. Still further this will help us appreciate as to how the symmetry of the spirals can be chased by duplicating one of the pair of the 3 dimensional frame of half dimensions.
10. These features of Antstha letters, particularly of third Antstha letter, deserve to be chased to imbibe their values for attaining transition and transformation from spatial order format for sequencing order of vowels to the solid order format of sequencing of varga consonants.
11. One shall sit comfortably and permit the transcending mind to glimpse through the different features and values of the third Antstha letter.

56

TRANSITION TO 8 YAMA LETTERS

FOURTH YAMA LETTER

1. Sequentially the phase and the stage of the transcendental inflow from center of sphere to its lower hemi-sphere shall be have completely fulfill lower hemi-sphere.

2. This shall be manifesting the form, frame and format of fourth Yama letter.
3. One shall have intellectual chase of manifestation of form, frame and format of the fourth Yama letter as completely fulfilled lower hemi-sphere.
4. One shall permit the transcending to experience, glimpse and to get fulfill with ambrosia of bliss of this eternal phenomena.
5. One shall one's mind to sequentially glimpse the phenomena of transition and transformation of first Yama letter into second Yama letter.
6. As a next step one shall experience the transition and transformation of form, frame, and format of second Yama letter into third Yama letter.
7. Further one shall experience and glimpse of the phenomena of transition and transformation of form, frame and format of third Yama letter into fourth Yama letter.
8. One shall going trans time and again the phenomena of form, frame format of fourth Yama letter.*

57

TRANSITION TO USHMNA-CONSONANTS श स ङ ह

1. Four letters (श स ङ ह) are designated as 'Ushmna-Consonants'.
2. 'Ushmna' means 'Ushm+na'; 'Ushm' means 'fire essence' and 'na' means 'bound limit'.
3. These are 'end' placements consonants; as these are ahead of the vowels and of a subsequent stage of Varga Consonants.

4. This is the in between placement stage of '2-space format' and '3-space format'.
5. This is the phase and the stage of '2-space' within '3-space'.
6. This as such is the phase and the stage of transition for a curve within a plane as a spiral within a space.
7. Four distinct Spirals namely, the pair of spirals within a pair of hemisphere and the pair of hyper-spirals of the transcendental worlds within the pair of hemi-spheres within creator's space.
8. These Ushmna letters attain continuity through transition and transformation of the spatial sequencing order of vowels to the solid sequencing order of varga consonants.
9. These features of Antstha letters, as such, distinguish them from other consonants.
10. Each Ushmna letter because of the distinguishing features of form, frame and format of the spirals acquires distinct values.
11. In a sequence these four Ushmna letters formats manifest printouts for solid, hyper-solid-4, hyper-solid-5 and hyper-solid-6 setups for the origin folds of respective manifestations layers.
12. As such, four fold formulations (अश अस अह्र अह) shall be helping chase the basic values of the row of the Ushmna letters.

13. One shall sit comfortably and permit the transcending mind to sequentially glimpse through the values of Ushmna letters by chasing the formulations (अश अस अह् अह).
14. Further one shall also permit the transcending mind to sequentially ascend through the values of Ushmna letters by the chasing the formulation in reverse sequence, namely, (अश अस अह् अह).

58

FIRST USHMNA-CONSONANT श

1. First Ushmna-Consonant (श) is of form, frame and format of reflection image of a spiral (curve).
2. The form, frame and format of first vowel (अत्रा) coverage of half range from middle and the first Ushmna consonant covers another half range from the middle
3. These pair of half-ranges constitute a reflection pair of half ranges, and the same within the creator's space at its origin being the seat of solid order transcendental worlds get synthesised as a single unified range.
4. This synthesised of the spiral as a range of a pair of reflection images spirals, is of features and values of a solid order manifestation layers with self-referral origin fold.
5. It is the self-referral features of origin (as of 6-space format) which makes possible for the synthesis of a spiral curves into a pair of reflection images curves.
6. It is in this background that the pairing of fist

vowel from middle downwards with the first Ushmna consonant from middle upwards can be appreciated as a synthesis phenomena of self-referral features.

7. This synthesis step of first vowel and first Ushmna consonant deserve to be chased for its complete comprehension as it unfolds self-referral features.
8. The reflection pairing synthesis along the axes of 3 dimensional frame as mirror lines deserve to be chased for full comprehension of the features of this setup.
9. It is in terms of these features and values of Ushmna letters permitting synthesis along axes mirrors attain the synthesis for the solid domains enveloping hyper solid domains.
10. It is this potentiality of the Alphabet to work out with the affine spatial format being transformed into of sequential formats with the setup of super imposed spatial grid, which deserves to be chased parallel to the arrangement of artifices 5*5 format to attain value of the order 5*5*5.
11. One shall perfect one's consciousness state within the intelligence field to attain transition from spatial order to the solid order along the spiral format of first Ushmna consonant within first hemisphere of creator's space.
12. Further one shall perfect one's consciousness state by glimpsing the emergence of transcendental worlds within hemispheres.
13. With this, one shall be in a position to handle the higher dimensional orders in terms of positional

14. The eight fold direction manifestations within a plane, the eight fold split of 3-space and of a cube as eight sub-cubes, and of boundary of hyper-cube 4 as of eight solid components can be worked out as a system of processes and operations of positional placement of grid formats of varga consonants in terms of four Ushmna consonants.

59

FIRST USHMNA-CONSONANT ञ

1. Second Ushmna-Consonant (ञ) is of form, frame and format of reflection image of a hyper spiral (curve).
2. The form, frame and format of first vowel (अत्रा) coverage of half range from middle and the second Ushmna consonant covers another half range from the middle
3. These pair of half-ranges constitute a reflection pair of half ranges, and the same within the transcendental space (5-Space) at its origin being the seat of hyper solid order self referral (6-Space) get synthesised as a single unified range.
4. This synthesis of the hyper spiral as a range of a pair of reflection images hyper spirals, is of features and values of a hyper solid order manifestation layers with unity state (7-Space) origin fold.
5. It is the unity state features of origin (as of 7-space format) which makes possible for the synthesis of a hyper spiral curves into a pair of reflection images curves.
6. It is in this background that the pairing of fist

Ushmna consonant from middle upwards can be appreciated as a synthesis phenomena of unity state (7-Space) features.

7. This synthesis step of first vowel and second Ushmna consonant deserve to be chased for its complete comprehension as it unfolds unity state (7-Space) features .
8. The reflection pairing synthesis along the axes of 4 dimensional frame as hyper mirror lines deserve to be chased for full comprehension of the features of this setup.
9. It is in terms of these features and values of Ushmna letters permitting synthesis along axes hyper mirrors attain the synthesis for the hyper solid – 4 domains enveloping hyper solid-5 domains.
10. It is this potentiality of the Alphabet to work out with the affine spatial format being transformed into of sequential formats with the setup of super imposed spatial grid, which deserves to be chased parallel to the arrangement of artifices 6*6 format to attain value of the order 6*6*6.
11. One shall perfect one's consciousness state within the intelligence field to attain transition from solid order to the hyper solid order along the hyper spiral format of second Ushmna consonant within first hemisphere of creator's space.
12. Further one shall perfect one's consciousness state by glimpsing the emergence of self referral worlds within hemispheres.
13. With this, one shall be in a position to handle the

higher dimensional orders in terms of positional placement of the grid formats of varga consonants.

14. The eight fold direction manifestations within a plane, the eight fold split of 3-space and of a cube as eight sub-cubes, and of boundary of hyper-cube 4 as of eight solid components can be worked out as a system of processes and operations of positional placement of grid formats of varga consonants in terms of four Ushmna consonants.

60

FIRST USHMNA-CONSONANT ढ

1. Third Ushmna-Consonant (ढ) is of form, frame and format of reflection image of a hyper spiral (curve).
2. The form, frame and format of first vowel (अत्रा) coverage of half range from middle and the third Ushmna consonant covers another half range from the middle
3. These pair of half-ranges constitute a reflection pair of half ranges, and the same within the self referral space (6-Space) at its origin being the seat of hyper solid order unity state (7-Space) get synthesised as a single unified range.
4. This synthesis of the hyper spiral as a range of a pair of reflection images hyper spirals, is of features and values of a hyper solid order manifestation layers with ashath prakriti/natural state (8-Space) origin fold.
5. It is the ashath prakriti/natural state (8-Space) features of origin which makes possible for the

synthesis of a hyper spiral curves into a pair of reflection images hyper curves.

6. It is in this background that the pairing of first vowel from middle downwards with the third Ushmna consonant from middle upwards can be appreciated as a synthesis phenomena of ashath prakriti/natural state (8-Space) features.
7. This synthesis step of first vowel and third Ushmna consonant deserve to be chased for its complete comprehension as it unfolds ashath prakriti/natural state (8-Space) features .
8. The reflection pairing synthesis along the axes of 5 dimensional frame as hyper mirror lines deserve to be chased for full comprehension of the features of this setup.
9. It is in terms of these features and values of Ushmna letters permitting synthesis along axes hyper mirrors attain the synthesis for the hyper solid – 5 domains enveloping hyper solid-6 domains.
10. It is this potentiality of the Alphabet to work out with the affine spatial format being transformed into of sequential formats with the setup of super imposed spatial gird, which deserves to be chased parallel to the arrangement of artifices 7*7 format to attain value of the order 7*7*7.
11. One shall perfect one's consciousness state within the intelligence field to attain transition from solid order to the hyper solid order along the hyper spiral format of third Ushmna consonant within second hemisphere of creator's space.
12. Further one shall perfect one's consciousness

state by glimpsing the emergence of unity state worlds within hemispheres.

13. With this, one shall be in a position to handle the higher dimensional orders in terms of positional placement of the grid formats of varga consonants.
14. The eight fold direction manifestations within a plane, the eight fold split of 3-space and of a cube as eight sub-cubes, and of boundary of hyper-cube 4 as of eight solid components can be worked out as a system of processes and operations of positional placement of grid formats of varga consonants in terms of four Ushmna consonants.



