

SRI-OM
DWADASH VARSH GYAN YAG
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DEVNAGRI ALPHABET

(देवनागरी वर्णमाला)

SECTION-3
TRANSCENDENCE PROCESS

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1. First Aditya is of the placement of first transcendental boundary component of Sun (self referral).
2. It is designated and is known as firstling.
3. Creator space (4 space) is 'void Sun'.
4. And when it is fulfilled with transcendental values it becomes Aditya (transcendental Sun).
5. The creator space (4 space) being of a spatial order, along it the transcendental values become of a Brahman range.
6. Along this Brahman range, and its middle would be a transcendental seat.
7. This transcendental seat as of transcendental source origin fulfills the whole range with transcendental values.

8. This transcendental values expression along Brahman range shall be of the features of a transcendental sky line of creator space (4 space).
9. It shall be a path of first Aditiya.
10. One shall sit comfortably and permit the transcending mind to be face to face with transcendental sky line of creator space (4 space).

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1. With Brahman range at the base of transcendental sky line, it shall be providing a transcendental format for the vowels of Devnagri alphabet.
2. The transcendental seat at the middle of this range shall be permitting transition from transcendental line into transcendental plane.
3. The transcendental plane, as such shall be permitting 5 x 5 grid format.
4. The 25 transcendental grid zones shall be providing transcendental formats for 5 x 5 varga consonants.
5. The centers of 5 x 5 transcendental zones shall be constituting a 4 x 4 super impose self referral grid.
6. This 4 x 4 transcendental grid shall be providing format for Antstha, Ushmana and Yama letters.
7. This sequential organization of Devnagri alphabet letters deserves to be chased step by step to imbibe the values of transition and transformation from Sun to transcendental Sun.
8. It would be of firstling format.
9. This shall be shifting from self referral domain to its transcendental boundary.

10. It shall be blissful to note that this organization shall be available along each of the 12 transcendental boundary components of self referral domain.

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1. The transition for the Devnagri alphabet format into that of transcendental format at the boundary of self referral domain as such shall be focusing upon the transcendental applied values of Devnagri alphabet.
2. It is this feature of the organization format of Devnagri alphabet which shall be giving glimpse of the unity state features of Devnagri alphabet.
3. One shall sit comfortably and permit the transcending mind to glimpse this feature of the devnagri alphabet by chasing the transcendental dimensional order of unity state.
4. Each transcendental boundary component of self referral domain, with its take off shall be structuring the space around self referral domain with the unity state features.
5. It would be relevant to note that the space around self referral domain so structured with unity state features shall be admitting self referral domain as its source origin.
6. It is this feature of unity state getting equipped with self referral source origin, which deserves to be chased thoroughly.
7. Still further it also would be relevant to note that self referral source origin being of creative dimensional order, as such it shall be permitting

transcendence and thereby there would be a transition and transformation of creative dimensional order into transcendental dimensional order.

8. This phenomenon of transition and transformation of creative dimensional order of self referral domain into transcendental dimensional order shall be parallel to the phenomenon of transition and transformation of void sun into transcendental sun.
9. It would further bring to focus the parallel phenomenon of emergence of dwadash adityas at the boundary of self referral domain as well as within its source origin.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to glimpse the phenomenon of dwadash adityas within the source origin of self referral domain itself.

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1. The phenomenon of dwadash adityas within source origin of self referral domain deserves to be chased.
2. It shall be of features parallel to the phenomenon of Dwadash adityas at the transcendental boundary seats of self referral domains.
3. Self referral domain as origin source of unity state has its own source origin as of order and values of creator space (4 space).
4. From source origin of self referral domain to self referral domain itself being the source origin of unity state is a big range.

5. This range deserves to be chased step by step.
6. It would be a chase of transcendental values.
7. It would begin with the emergence of transcendental values with in source origin of self referral domain and it shall be taking up till the transcendental boundary take off creating unity state.
8. It would be like a display of transcendental values within dimensions as well as within domain as well.
9. Transcendental values within source origin, as well as within domain and also at boundary and their being a creation of unity state of transcendental dimensional order, all happening simultaneously being because of the Brahman privilege.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to urge for the Brahman privilege.

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1. Parallel to firstling there shall be a transcendental phenomenon of Brhaman privilege virtue because of second Adityas.
2. It is the affine state of Brahman privilege which shall be sustaining Brahman privilege for each Aditya.
3. It is this feature of Adityas which make Devnagri alphabet being of transcendental command.
4. It shall be the command of Brahman privilege.
5. Also it shall be the command of transcendental carriers.

6. With it Dwani shall be transiting and transforming into Nad.
7. Ahead it shall be transiting and transforming into anahat nad.
8. Parallel to these transitions there shall be a transition from Dwani (sound) to Parkash (light).
9. A step ahead from Nad to Jyoti.
10. And finally from Anahat Nad to Braham Jyoti.

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**TRANSITION FROM FIRST ADITYA FORMAT TO
SECOND ADITYA FORMAT**

1. Transition from first Aditya format to second aditya format is a transcendence process of self referral features.
2. The transcendence process of self referral features avails a self referral range.
3. The self referral range is six steps long (N, N+1, N+2, N+3, N+4, N+5)
4. This range is always available for the transcendental worlds, firstly as here the source origin is self referral domain (6-space) itself.
5. Further as that transcendental domains (5-space) are of solid dimensional order and synthesis of three dimensions always synthesized values and order parallel to artifice 6 / 6-space as that (i) $N+N-(N-2)=N+2$ and (ii) $N+2+N-2(N-2)=6$.
6. Moreover 5-space as domain shall be having a measuring rod synthesized by hyper cubes 1 to 5 and as such it would be of a transcendental range, and pair of transcendence ranges shall be self

referral and permit transition from one transcendental range to another transcendental range along self referral base.

7. These features of transition from first transcendental boundary component to another transcendental boundary component shall be chased thoroughly.
8. With this chase one shall be comprehending the way the transcendental boundary of self referral domain is integrating as a single integrated boundary but still retaining the feature of splitting into a 12 boundary components.
9. This process of integration and splitting of transcendental boundary deserves to be chased and re chased till this phenomenon stand fully comprehend and imbibed.
10. One shall sit comfortably as many times as one feels blissful and continues imbibing the values of transcendental boundary of self referral domains along with the self referral transition process from one component to another component of the boundary.

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TRANSFORMATIONS DURING TRANSITION

1. Transformations during transition from one component to another component of boundary.
2. As well deserves to be chased.
3. The transformation during transition is inherently there because of the transcendence phenomenon.
4. The transcendence phenomenon infact transforms the formats.

5. The transcendence, in fact is a shift from one format to another format.
6. It is basically a shift parallel to the sequential creation steps along the manifestation format of creator space (4 space).
7. As the creator space (4 space) has transcendental source origin (5-space), as such the pair of such four fold manifested creations automatically avail a transcendence base and because of it sequential transformations take place.
8. Illustratively hyper cube N in the process, transforms into hyper cube N+1.
9. However, during transition from one transcendental boundary component (5-space) to another transcendental boundary component (5-space), the additional feature of solid dimensional order of transcendental worlds, as well comes into play.
10. It is because of this additional feature, i.e. because of solid dimensional order, simultaneously the synthesis of three dimensions technology as well comes into play and because of it uniform values and order of artifice 6 / 6-space comes into play because of which the original transformation because of creations format would get its halt.

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HALT OF CREATION FORMAT ROLE

1. The role of creation format till its halt with coming into play of the transcendence process deserves to be fully imbibed.
2. Transcendence is a jump from artifice 4 / 4-space

to artifice 5 / 5-space.

3. It is a jump from hyper cube 4 to hyper cube 5 and as such a jump form four fold manifestation layer to five fold transcendence range.
4. With it, the transition from one transcendental boundary component to another transcendental boundary component shall be primarily a process of interactive transcendence ranges along self referral base.
5. Here it would be relevant to note that 4-space also plays the role of 6-space and as such the creative formats get embedded in to the dimensional order of 6-space.
6. The manifested creations format getting embedded into the of dimensional order of 6-space but 6-space as origin source of transcendental domains remaining at constant value of artifice 6 is the feature which deserve to be chased.
7. This chase shall be bringing focus upon the halt process of manifestations at the source origin of the transcendental domain (5-space).
8. The source origin of transcendental domain remain at constant value of artifice 6 / 6-space and thereby the transcendental domain becomes free of the manifestation limits, however within the dimensional order of source origin itself the manifestation process continues to play its role.
9. Further as the transcendental domains accept creative boundaries so a unique phenomenon remains into play as that transcendental domain is free of the limitations of the manifested creations but at its boundary and within the dimensional

order of source origin it is full of the role of manifested creations order.

10. One shall sit comfortably as many times as one feels blissful imbibing the values of the above phenomenon of transcendental domains.

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**TRANSITIONS PRESUMES THE EXISTENCE OF
REFERENCE STATE.**

1. The transition from first transcendental boundary component to second transcendental boundary component despite attainment always keeps alive the existence of the first reference state as of the first transcendental boundary component itself.
2. The transition from first transcendental boundary component to the second transcendental boundary component is in fact, a complete shift of the first transcendental boundary component with its complete state as it is but for its placement reference point.
3. As a net result, the transition at its end point simply shifts first transcendental boundary component from its existing position to its next position making it a second transcendental boundary component.
4. But for the placements, first transcendental boundary component and second transcendental boundary component remain of same values and order.
5. This as such, make it out the first transcendental boundary component simply being transported.
6. It is this feature which deserves to be thoroughly

chase.

7. It is going to be a transcendental carriers phenomenon.
8. This transcendental carriers phenomenon means the way the carrier (here transcendental carriers) retains it set up and integrity intact along the self referral domain.
9. Here the creative dimensional order of self referral domain would be playing its role.
10. This role of creative dimensional order of self referral domain for the above features of transcendental carriers shall be because of the transcendence at the source origin of the creator space (4 space), which infact shall be bringing us back to having a revisit of the whole transition process under chase.

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TRANSCENDENTAL CARRIERS

1. The transition from one transcendental boundary component to the next transcendental boundary component is infact is there because of the transcendental carriers of the transcendental ranges.
2. The transcendental domains are enveloped within creative domains.
3. Further transcendental domains are having self referral source origins of creative dimensional orders.
4. Further within transcendental domains, the manifested creations have a degree of freedom of motion.

5. When this all together is in the role of transcendental boundary of the self referral domain, all this simultaneously makes a phenomenon of transcendental carriers.
6. These carriers carry the manifested creations.
7. It is during this transportation that because of shift a placements points (of transportation motion), the manifested creations avail transcendental range formats, and transcendental carriers play their role.
8. One shall sit comfortably as many times as one feels blissful chase this phenomenon of transitions attainments by the transcendental carriers of the manifested creations even those of the transcendental boundary components.
9. One shall sit comfortably and permit the transcending mind to glimpse this phenomenon of transition of one transcendental boundary component into second transcendental boundary component.
10. Sadkhas on the transcendental meditation path in the process get privilege of being carried by the transcendental carriers of Sun light in its unity state.

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BRAIN TO MIND

1. Sadkhas on the transcendental meditation path shall in between the two sitting of trans have a chase of Brain to mind range of oneself.
2. Brain is the organ of human body.

3. Human body is a manifested creation for its display within human frame.
4. Display expression within human frame is of multi layered features.
5. It is a multi layered existence phenomenon of sathul sharir, suksham sharir, karan sharir.
6. Even beyond that there is a range of transcendental phenomenon of Brahman privilege.
7. Even beyond that is the Par Braham privilege.
8. A transition from first boundary component as format of first aditya to second boundary component as of second aditya, is a first phase of transition and step ahead is the second phase of transition from second transcendental boundary component to third transcendental boundary component of third aditya format.
9. The first phase is a transition to a new set up, and likewise the second phase is of another new set up.
10. It is like 'A rain' and 'B rain / Brain' – this second phase of 'B rain / Brain', second phase of new set up, shall be taking from 'Brain to Mind field lively within the brain domain.

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MIND FIELD WITHIN BRAIN DOMAIN

1. Mind field within Brain domain deserves to be consciously chase by the sadkhas.
2. This conscious chase, in a way would be a self evaluation exercise.
3. This exercise, as such shall be bringing one face

to face with the way one is progressing along the transcendental meditation path.

4. The features of this progress shall be of the traits of transcendental features of the mind field.
5. 'Brain' is of the order and values of 'Space', and mind would be of the order and values of Sky within space.
6. In reverse orientation from 'Mind' to 'Brain', shall be of the transcendental range.
7. This transcendental range is of the values and order of the set up of 'the Shivlingam installed within the mystic creative symbol'.
8. Shivlingam installed within creator space (4 space) / hyper cube 4 enveloped within solid boundary of eight components shall be permitting coordination in terms of $8 \times 5 = 40$ solid coordinates parallel to five solid dimensions of Shivlingam for each of the 8 solid components; and consequently the transcendental range would be (40, 41, 42, 43, 44).
9. With it Air, space and Sun (of artifices values 4, 5, 6), and these as transcendental carriers carrying manifested creations (sound, light and consciousness impulses) would come into play
10. One shall sit comfortably as many times as one feels blissful to be face to face with the mind field lively within the Brain.

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SKY LINES, ZONES, SPHERES AND DOMAINS DUE TO MIND FIELD

1. It further would be blissful to continuously chase

the emergence of Sky lines, Zones, Spheres and domains because of mind field.

2. These shall be emerging within brain domain shall be bulging out with outward and inward progressions.
3. Simultaneously, there shall be a coordinated split of brain sphere as a pair of hemispheres parallel to the set up of the transcendental domain as of pair halves.
4. Air as fourth element being carrier of Sound and space as fifth element as carriers of light and ahead Sun as carriers of consciousness bits, all shall be simultaneously coming into play.
5. With it the transition of geometric formats of devnagri alphabet into those of sound formats, and ahead as of light formats and of consciousness format shall be coming into play.
6. These transitions deserve to be chased sequentially.
7. At the phase and stage of third transcendental boundary component of the format of third aditya, chase may be had of the transition and transformation of geometric formats into sound formats.
8. Ahead at the phase and stage of fourth transcendental boundary components of the format of fourth aditya, there may be had and a chase of transition and transformation of sound formats into light format.
9. A step ahead would be a chase of transitions and

transformations of light formats into consciousness impulses formats.

10. One shall sit comfortably as many times as one feels blissful to continuously chase the above phases and stages of transition.

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FOURTH ADITYA: TRANSITION FROM SOUND FORMATS TO LIGHT FORMATS

1. Transition from third boundary component to fourth transcendental boundary component is of a breakthrough feature.
2. It has a breakthrough the transition process up till third transcendental boundary component.
3. Ahead artifice 4 comes into play.
4. The creator space (4 space), in its repeated role, along its own four fold formats, makes each fold of the manifestation format as well of the manifestation format itself.
5. This as such makes a transformation for 4 x 4 format for roles of dimensional contents into 4 x 4 x 4 format for their roles.
6. This transition and shift deserves to be very carefully chased.
7. It would be a phase and stage of features in between the spatial order and solid order.
8. Here It would be relevant to note that the solid order itself would transit from spatial order by having a transition from 5 x 5 format to 5 x 5 x 5 format.
9. This feature of transition taking care of the in

between / middle phase stages is of very characteristics role to play.

10. It is because of this feature that continuous transition phenomenon comes into play.

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CONTINUOUS TRANSITION PHENOMENON

1. Transition phenomenon deserves to be chased for its continuity feature.
2. It is the continue despite transition at dimensional order which has a central role to play.
3. As such, within creator space (4 space), for each dimensional creation order, the transitions are to be chased sequentially as transition from $N \times N$ format to $N \times N \times N$ format for all values of N .
4. Illustrative case is a transition from 4×4 format to $4 \times 4 \times 4$ format.
5. A step ahead would be a transition from 5×5 format to $5 \times 5 \times 5$ format.
6. Still ahead the transition would be of the features of 6×6 format to $6 \times 6 \times 6$ format.
7. Following that, intially there would be a settlement of geometric formats of alphabets.
8. A step ahead would be for settlement of sound formats of alphabets.
9. Then would be a phase and stage of settlement of light formats.
10. And finally would be the settlement of consciousness impulses format for the alphabet to be of the features of unity state.

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**PHASE AND STAGE OF INTEGRATION OF FIRST
THREE PHASES AND STAGES**

1. Fourth Transcendental component of transcendental boundary is seat of fourth Aditya.
2. The format features of fourth transcendental component of Boundary is of the features of integration of the features of first three transcendental components formats.
3. It is parallel to the features of 'AUM' formulation.
4. This formulation is of four syllables / components, namely (i) A (ऐ), (ii) YO (ओ) (iii) M (म्) and (iv) AUM.
5. The fourth component 'AUM' of formulation 'AUM' is of integration features of the first three components namely (i) A (ऐ), (ii) YO (ओ) (iii) M (म्).
6. It is the phenomenon which deserves to be chased thoroughly.
7. It is like three linear dimensions integrating as a solid dimension.
8. 3-space as domain and as dimension are of distinct roles and features like 1-space as domain and as dimension.
9. This integration is there within creator space (4 space).
10. It is because of this that 4-space as a solid order source origin and in reverse orientation it may be that the solid order flows into 4-space domain because of solid order source origin.

137**INTEGRATION OF THREE COMPONENTS AS FOURTH COMPONENT**

1. Here point of focus is as that the fourth component is structured feature.
2. The structure is as of integration.
3. The integration is of first three components.
4. Fourth component as such, though be of integrated feature of first three components, but is of distinct features.
5. Illustratively taking first three components as of, say of linear order features, the fourth shall be of spatial order feature.
6. It would be like a transition from linear order 3-space to spatial order 4-space.
7. Further it would be like a cube in 3-space being of different structure and feature as being in 4-space.
8. One way to approach distinguishing feature of a cube in 3-space and a cube in 4-space shall be like the sequential steps 1^3 and 2^3 .
9. Also it would be like cube as domain and cube as hyper cube 3.
10. One shall sit comfortably as many times as one feels blissful to imbibe the values of fourth component as integration of first three components.

138**(1, 3, 5)**

1. The triple (1, 3, 5) may help approach the features of fourth Aditya.

2. It would be like jump from artifice 1 to artifice 3 and ahead from artifice 3 to artifice 5.
3. The formulation AUM 'ओम्', is of features A (अ) / artifice 1 leading to U (उ) / artifice 3 with expression limit of letter M (म) / artifice 4.
4. This as integrated phenomenon shall be repeating the process and as such shall be yielding processing step taking from artifice 3 to artifice 5.
5. It is this feature coming to focus may be taken as the distinguishing feature of the fourth Aditya being of the format of the fourth transcendental component of boundary.
6. This processing feature of transcendental domains is designated and is known as the transcendental reach from domain to dimension of dimension.
7. Infact this reach would be possible along each of the five dimensions of the transcendental domain.
8. It would be blissful exercise to simultaneously chase this reach firstly along a pair of dimensions.
9. Then as three dimensions, four dimensions and finally of all the five dimensions simultaneously reach of the transcendence process to dimension of dimension level.
10. Here It would be relevant to note that dimension of dimension of 5-space is 1-space.

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SOLID DIMENSIONS FRAME

1. 5-space is a solid dimensions frame.
2. It is a frame of five solid dimensions.
3. As dimension of dimension here would be of linear,

as such, transition from linear order to spatial order and then from spatial order to solid order would be the different phases and stages of structural set ups of the transcendental domains.

4. During this progression, the features of triple (1, 3, 5) as well shall be coming into play.
5. Also the split of the transcendental domain into upper and lower parts but integrated domain as well shall be contributing structural features.
6. In addition, self referral source origin being of creative dimensional order, too shall be having its contribution to the structural features bags of the transcendental domains.
7. All these features together deserve to be chased simultaneously to imbibe the features of fourth Aditya of the format and seat of fourth transcendental components.
8. Here the Air element as transcendental carriers shall be carrying the sound formats.
9. It shall be attaining transitions from geometric formats to sound formats for the alphabets.
10. One shall sit comfortably as many times as one feels blissful to be face to face with attainment of the fourth transcendental boundary component.

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ATTAINMENT OF TRANSITIONS FROM GEOMETRIC FORMATS TO SOUND FORMATS

1. Attainment of fourth transcendental component from geometric formats to sound formats of alphabets deserve to be thoroughly chase.

2. Sound formats are waves formats.
3. Geometric formats of manifestation layers format.
4. Waves format and manifestation format would run parallel in creator space (4 space).
5. Hyper cube 5 as well shall be a manifestation layer (3, 4, 5, 6).
6. With it shall be capable of unity states source origin transcendence range (3, 4, 5, 6, 7).
7. These features of the transcendence range (3, 4, 5, 6, 7) shall be helping comprehend the transcendence phenomenon of transformation of geometric formats into sound formats.
8. Ancient scriptures fully preserve this phenomenon.
9. Shiksha, the discipline of pronunciation is the end fruit of this phenomenon.
10. Sama, sounds are the blissful fruits of this phenomenon.

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TRANSCENDENTAL DOMAIN IN FULL BLOOM

1. Fifth Aditya is of the values and order of the seat of fifth transcendental boundary component.
2. Fifth transcendental boundary component, sequentially attains, the transcendental features in full bloom.
3. It is in fact the transcendental domain in full bloom.
4. It is there as it along with the previous four transcendental components is capable of constituting a transcendental frame of five transcendental domains.

5. It is a feature which deserves to be chased.
6. It is the feature lively within 5 dimensional frame of five transcendental dimensions.
7. 5-space in the role of dimension and that to along all the five dimensions is a phenomenon of transcendental bliss.
8. As such one shall have a pause here and permit the transcending mind to be fulfilled with the transcendental domain in its full bloom.
9. Each dimension here being the transcendental domain itself, as such its transition to the second, third, fourth and fifth dimensions shall be the affine virtues of Brahman privilege order.
10. One shall sit comfortably as many times as one feels blissful to glimpse this phenomenon of affine virtues of Brahman privilege order.

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DIMENSION TO DIMENSION ORDER WITHIN EACH TRANSCENDENTAL DIMENSION

1. It would be unique to have Dimension to Dimension order within each transcendental dimension.
2. Dimension to Dimension order of transcendental domain being lively within each dimension would be making fifth Aditya as to be of affine transcendental virtues.
3. Manifested creations role shall be coming to halt within transcendental dimension.
4. With manifested creations coming to halt, each transcendental dimension, as such shall be having full play for the transcendental carriers.

5. With full play for the transcendental carriers within every transcendental dimension shall be making transcendental dimensional domain as to be of transcendental carriers domain fulfilled with Brahman intelligence.
6. It is this Brahman intelligence features which when fulfilling min field, there, the same shall be making it to be of the order and feature of the transcendental mind.
7. Transcendental mind, as such shall be self referral and shall be acquiring features for transition for the sound formats into light formats.
8. It would be phase and stage of automation for the transcending mind.
9. The automation feature of the transcending mind shall be automatically unfolding of its own its internal unity state features.
10. Such unity state features are to be of Brahman privilege virtues.

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TRANSITION FROM MIND TO TRANSCENDENTAL MIND.

1. Transcendental mind is of the order and values of transcendental intelligence.
2. The transcendental intelligence as comparison to the creative intelligence as would be the transcendental domain in comparison to the creative domain.
3. It would be parallel to as hyper cube 5 is in comparison to hyper cube 4.

4. Further It would be parallel to transcendental range of five steps as comparison to manifestation range of four folds.
5. Still further it would be parallel to artifice 5 as comparison to artifice 4.
6. The distinguishing spectrum would be as 4 x 4 format would be distinguishable from 5 x 5 format.
7. A step ahead it would be as 4 x 4 x 4 format would be distinguishable from 5 x 5 x 5 format.
8. One shall sit comfortably as many times as one feels blissful to tabulate the distinguishing feature of mind from that of transcendental mind.
9. Mind thinks and transcending mind transcends.
10. Thinking goes transcendental by creator space (4 space) getting fulfilled with transcendental values.

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TRANSCENDING MIND AND SELF REFERRAL MIND

1. Self referral mind is of the order and values of self referral intelligence.
2. The self referral intelligence as comparison to the transcendental intelligence as would be the self referral domain in comparison to the transcendental domain.
3. It would be parallel to as hyper cube 6 is in comparison to hyper cube 5.
4. Further It would be parallel to self referral range of six steps as comparison to transcendental range of five folds.
5. Still further it would be parallel to artifice 6 as comparison to artifice 5.

6. The distinguishing spectrum would be as 5 x 5 format would be distinguishable from 6 x 6 format.
7. A step ahead it would be as 5 x 5 x 5 format would be distinguishable from 6 x 6 x 6 format.
8. A step it would be as 5 x 5 x 5 x 5 format would be distinguishable for 6 x 6 x 6 x 6 format.
9. One shall sit comfortably as many times as one feels blissful to tabulate the distinguishing feature of transcending mind from that of self referral mind.
10. Thinking goes self referral by transcendental values of creator domain getting super imposed by the self referral values from base of the source origin of creator space (4 space).

145**PARALLEL TRANSITIONS FROM THE ALPHABET FORMATS**

1. Alphabet formats shall be having parallel transitions.
2. Creative intelligence, transcendental intelligence and self referral intelligence shall be leading to sequential transitions for geometric format, sound format and light format.
3. The unity state of intelligence shall be leading to the unity state of alphabet format.
4. This four phased transitions for intelligence on the one hand and alphabet formats on the other hand would run parallel to each other along the manifested creations format.
5. Within creator space (4 space) it would be availing transcendental ranges base.

6. Whole of this unification phenomenon is at work at the base of success of Vedic systems attaining organization for whole range of knowledge as a single discipline of knowledge.
7. The knowledge and organization of knowledge for whole range of knowledge as such run parallel to each other.
8. Single alphabet need for whole range of knowledge is the attainment par excellence.
9. Credit for it goes to Devnagri alphabet.
10. Devnagri alphabet becomes the mother alphabet.

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TRANSCENDENTAL SOURCE

1. Fifth Aditya is the transcendental source of Devnagri alphabet.
2. As fifth Aditya seat is the fifth transcendental boundary component, as such it becomes the seat of transcendental source of Devnagri alphabet.
3. The seat of fifth transcendental boundary component, ultimately becomes the seat of the transcendental domain in full blow.
4. It is this bag of features which ultimately becomes the source of Devnagri alphabet.
5. Devnagri alphabet source being of such values and order, the same as such shall be leading us to the transition ahead from sound formats to its light format,
6. It shall be there because of the self referral source origin.
7. One may have a pause here and permit the

transcending mind to chase this transcendental source of Devnagri alphabet.

8. The transcendental features bag of this source deserve to be chased as to how its successfully attain a transition from the geometric format to sound formats.
9. This chase would further help as to how the vedic knowledge stands unified as a single discipline of knowledge, designated and known as Vedas.
10. Re-organisation of Ved, as four Vedas, of which Sakla Rigved Samhita prints out its system, at work deserves to be chased at fifth Aditya seat as transcendental source, and hence also the Devnagri alphabet source.

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TRANSITION FROM FIFTH ADITYA TO SIXTH ADITYA

1. Transition from fifth Aditya to Sixth Aditya is internal unfolding process of fifth Aditya.
2. It is the phenomenon of transcendental worlds acquiring self referral virtues.
3. It is the upper half and lower half of transcendental domain interacting with each other and standing coordinated along self referral source origin.
4. It is the self referral source origin of the Fifth Aditya which emerges as the sixth Aditya.
5. Sixth Aditya, as self referral source origin of fifth Aditya, though is of creative order, as that its dimensions role being played by the creator space (4 space) but transcendence at the source origin of the dimensional frame shall be making it of the

features of transcendental dimension six in number simultaneously constituting a dimensional frame.

6. The availability of six transcendental dimension, as such makes sixth Aditya, a step ahead of the fifth Aditya.

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SIXTHADITYA

1. One shall have a pause here and permit the transcending mind to glimpse the existence phenomenon of sixth Aditya.
2. It is lively as source origin of fifth Aditya.
3. It is also of transcendental dimensional order.
4. As such at the origin seat of fifth Aditya there would be available a dimensional frame of six dimensions of transcendental dimensions features, and parallel to it, as such, there shall be available and affine self referral range of six steps but each being of the transcendental values, and hence it being (5, 5, 5, 5, 5, 5) of total artifice value 30.
5. 6 x 6 matrix format of transcendental ranges, as follows shall be making available the above affine transcendental range of six steps along its north east diagonal

| | | | | | |
|---|---|---|---|---|---|
| 0 | 1 | 2 | 3 | 4 | 5 |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 2 | 3 | 4 | 5 | 6 | 7 |
| 3 | 4 | 5 | 6 | 7 | 8 |
| 4 | 5 | 6 | 7 | 8 | 9 |

5 6 7 8 9 10

6. This format avails 11 steps long measuring rod 0 1 2 3 4 5 6 7 8 9 10.
7. Artifice 11 is of the order and values of $11 = 2 \times 5 + 1$ / 11 geometries of 5-space / range of 11 versions of hyper cube 5.
8. This range of 11 versions of hyper cube 5 deserves to be chased.
9. Parallel to it would be the chase of 11 geometries of 5-space of signatures 0 to 10.
10. It also shall be accepting reorganization (-5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5) and it is this feature which shall be reorganizing 10 components boundary of hyper cube 5, with half of its boundary of 5 components interacting with the remaining half boundary of five components along the middle coordinating sky line of zero signature.

149

COORDINATED SPLIT OF BOUNDARY OF TRANSCENDENTAL DOMAIN

1. One shall have a pause and have a fresh look at the creative boundary of transcendental domain.
2. It consists of ten components.
3. These ten components accept re-organization as (5, 5).
4. As $4 = 2 + 2 = 2 \times 2 = (-2) \times (-2)$, as such it absorbs orientations and sustains reflection pairs.
5. Accordingly parallel to it one half of this boundary shall be of signatures values (-5, -4, -3, -2, -1) and other half is to be of values of signatures values (1, 2, 3, 4, 5) of geometries of 5-space.

6. It is this reorganization and split of the creative boundary of transcendental domain which is at work as Devnagri alphabet source feature for Devnagri alphabet letters script forms, frames and formats.
7. 5 x 5 varga consonants, accordingly, shall be acquiring following 5 x 5 matrix format parallel to the above re-organization and split of creative boundary of transcendental domain.

$$\begin{array}{ccccc} (-5, +5), & (-5, +4), & (-5, +3), & (-5, +2), & (-5, +1) \\ (-4, +5), & (-4, +4), & (-4, +3), & (-4, +2), & (-4, +1) \\ (-3, +5), & (-3, +4), & (-3, +3), & (-3, +2), & (-3, +1) \\ (-2, +5), & (-2, +4), & (-2, +3), & (-2, +2), & (-2, +1) \\ (-1, +5), & (-1, +4), & (-1, +3), & (-1, +2), & (-1, +1) \end{array}$$
8. For comprehension, one may approach above format in terms of symbolic representations of hyper cube 5, where (-5, +5) shall be parallel to hyper cube 5, where its both halves of boundary shall be intact and parallel to (-5, +4) one component of the second half would be missing and parallel to (-4, +5) as well one component but of second half shall be missing and like that would be parallels for other depictions values of above formats.
9. One may tabulate full range parallels for above formats of values of artifices in reference to the versions of hyper cube 5 as to retention of boundary components in both parts.
10. It would be a blissful exercise to tabulate 5 x 5 varga consonants and to have its chase in terms of above 5 x5 artifices values format as well as with hyper cube 5 versions formats.

150**TRANSITION FROM HYPER CUBE 4 VERSIONS
FORMAT TO HYPER CUBE 5 VERSIONS FORMAT**

1. Real bliss would follow while chasing transition from hyper cube 4 version format for varga consonants to hyper cube 5 versions formats for varga consonants.
2. Here It would be relevant to note that Ancient wisdom accepts first varga consonants as been Lord Brahma as well as Lord Shiv.
3. Lord Brahma is the overlord of 4-space and accepts hyper cube 4 as format for its idol.
4. Lord Shiv is the overlord of 5-space and accepts hyper cube-5 as formats for its idol.
5. Creative boundary of transcendental domain is of ten components.
6. The solid boundary of 4-space is of eight components.
7. Sakala Rigved Samhita simultaneously organizes as ten mandals and also as eight austaks.
8. Ancient wisdom preserves that Lord Brahma, creator the supreme meditates in cavity of his heart upon lord of transcendental domains and multiplies 10 fold.
9. 3-space splits its into 8 octants and envelops its creative source origin.
10. One shall sit comfortably as many times as one feels blissful to glimpse this phenomenon of transition from hyper cube 4 format to hyper cube 5 format

151**SEVENTHADITYA UNIFIES**

1. Seventh Aditya unifies whole range of self referral features.
2. It takes to Pursha format.
3. It limits itself to the upper bound of the creative dimensional order.
4. As such Pursha format becomes the upper potentialities format of Adityas.
5. Devnagri alphabet with transcendental source capable of being fulfilled with self referral values attains unified state.
6. It is this value of Devnagri alphabet and parallel to it seventh Aditya takes to unity state of consciousness of our existence along Pursha format.
7. This as such comes to be of the order of the solar universe with pole star as the source origin.
8. Dwadash akshra / 12 syllables mantra 'Om namoh Bhagwate Vasudeveye' attains desired liberation as was attained by Dhurav Bhagat.
9. One shall sit comfortably as many times as one feels blissful to glimpse this unifying phenomenon.
10. The normal meanings of Devnagri alphabet format, as such, emerge to be of unity state format.

152**(7, 5)**

1. Unity state as of transcendental order amounts to pairing along artifices pair (7, 5).

2. $7+5=12$ is of expression range of 12 transcendental boundary components of self referral domain.
3. This organization of transcendental boundary as of seven components and of remaining five components brings into play the whole range of Dwadash Adityas.
4. Likewise (8, 4) as organization of 12 brings to focus Dwadash Adityas play along hyper cube 4 format as creator space (4 space) enveloped within 8 solid components boundary.
5. Further (9, 3) organization of artifice 12 with $9=3^2$ and $3=3^1$ as sequential steps ($3^1, 3^2, \text{---}$) brings to focus the solid dimensions expansion universes.
6. Still further (10, 2) organization shall be bringing to focus sequential steps ($2 \times 1, 2 \times 5, \text{---}$) about the transcendental measuring rod.
7. And ahead (11, 1) is to focus about the geometries range of transcendental domain.
8. And (6, 6) shall be the central self referral state.
9. One shall sit comfortably as many times as one feels blissful to imbibe the above reorganization value of the Dwadash Adityas.
10. Parallel to it, one shall imbibe the re-organization features of the transcendental boundary of self referral domain.

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FURTHER REORGANIZATION FEATURE OF TRANSCENDENTAL BOUNDARY

1. One way of coordination of first half and second half of transcendental boundary shall be as:

i (6, 7) ii (5, 8) iii (4, 9) iv (3, 10) v (2, 11) and vi (1, 12) in the context of 13 geometries range of 6-space.

2. Other way of coordination of first half and second half of transcendental boundary shall be as follows:-

i (1, 7) ii (2, 8) iii (3, 9) iv (4, 10) v (5, 11) and vi (6, 12) parallel to the range (8, 10, 12, 14, 16, 18) / (2 x 4, 2 x 5, 2 x 6, 2 x 7, 2 x 8, 2 x 9) / boundary components of hyper cubes 4, 5, 6, 7, 8, 9.

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BRAHMAN PRIVILEGE

1. Transcendental range (5, 6, 7, 8, 9) is of Brahman privilege features.
2. This feature as such shall be available along each of the transcendental dimension.
3. Sequential lead of transcendental dimension as of steps (5, 6, 7, 8, 9) deserves to be chased.
4. As a first step it shall be of 5-space as dimension fold.
5. Second step shall be of 6-space as boundary fold.
6. Third step shall be of 7-space as domain fold.
7. Fourth step shall be of 8-space as origin fold.
8. And fifth step as 9-space as base of origin source itself.
9. One shall sit comfortably as many times as one feels blissful to sequentially chase the range (5, 6, 7, 8, 9).
10. And also to simultaneously glimpse this whole

phenomenon of transcendental range of Brahman privilege feature.

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PAR BRAHAM PRIVILEGE

1. The self referral range (5, 6, 7, 8, 9, 10) is of par braham privilege virtue.
2. It is the range of Lord Shiv reaching Goddess Parwati.
3. The other way round, it is the range of Goddess Parwati reaching Lord Shiv.
4. It is the range of fulfilling ten mandals range with transcendental values.
5. It is parallel to Brahman range (1, 2, 3, 4, 5, 6, 7, 8, 9) with summation value 45 as is the summation value of self referral range (5, 6, 7, 8, 9, 10).
6. This self referral range with transcendental dimensional order may be designated as transcendental self referral range (5, 6, 7, 8, 9, 10).
7. The role of artifice 10 as $1+2+3+4$ is as of the sequential measuring rod of creator space (4 space).
8. The affine creators space measuring rod $(1+1+1+1)$ and sequential measuring rod of creator space (4 space) being $(1+2+3+4)$ are the sequential steps without whose comprehension, even attainment of ten heads of Ravana shall be making is Vedic knowledge of no help to him.
9. One shall sit comfortably as many times as one feels blissful to comprehend and imbibe the values

of sequential measuring rods (1+1+1+1) and (1+2+3+4).

10. One shall also, again and again sit comfortably as many times as one feels blissful for the privilege of Lord Shiv reaching Goddess Parwati and Goddess Parwati reaching Lord Shiv.

LESSONS 156-160

EIGHTH ADITYA

Eighth Aditya is of the values and virtues of Asht Prakrati and sadkhas shall devote this week to eighth Aditya as such.

LESSONS 161-165

Ninth Aditya is of the values and virtues of Nav Braham and sadkhas shall devote this week to ninth Aditya as such.

LESSONS 165-170

Tenth Aditya is of the values and virtues of Brahaman privilege and sadkhas shall devote this week to Tenth Aditya as such.

LESSONS 171-175

Eleventh Aditya is of the values and virtues of Par Braham and sadkhas shall devote this week to Eleventh Aditya as such.

LESSONS 176-180

Twelfth Aditya is of the values and virtues of Par Braham Privilege and sadkhas shall devote this week to Twelfth Aditya as such.



