

SRI-OM
DWADASH VARSH GYAN YAG
TRANSCENDENTAL KNOWLEDGE

TRANSCENDENTAL KNOWLEDGE**STEPS 121 TO 180****TRANSCENDENTAL KNOWLEDGE****121****श्री विद्या Sri Vidya / Transcendental knowledge**

1. Soul syllable Om (ॐ) formulation enlightens with take off from domain base.
2. श्री विद्या Sri Vidya / Transcendental knowledge enlightens with take off from the boundary of domain as base.
3. Soul syllable Om (ॐ) expends domains.
4. Sri Vidya expends boundaries.
5. Take from the boundary creates dimensional order.
6. Transcendence and ascendance takes place within the domain.
7. The dimensional order ultimate manifest as domain folds.
8. With it Sri Vidya and soul syllable enlightenment are complementary and supplementary of each other.
9. Both Sri Vidya and soul syllable not only run parallel to each other but also transit and attain each other.
10. Ancient wisdom, at the end, sums itself up as Sri Om / श्री ॐ.

पुरुष विद्या **Pursha Vidya/ Life field format**

1. Initiation for both Sri Vidya and Soul syllable enlightenment may be along पुरुष विद्या Pursha Vidya/ Life field format.
2. पुरुष विद्या Pursha Vidya/ Life field format is of virtues, values, features and order of 6-space / hyper cube 6 format.
3. As hyper cube 6 is of transcendental boundary (5-space in the role of boundary) as such Sri Vidya is essentially of transcendental values and as such is designated and known as transcendental knowledge.
4. The formulation श्रीः is of four folds (1) श्र (2) - (3) ई (4) :
5. One shall sit comfortably and permit the transcending mind to sequentially chase the above four folds of Sri formulation.
6. These four folds sequentially shall be running parallel to the four dimensions of the creator space (4 space) and shall be constituting a creator space (4 space) dimensional frame.
7. With it the take off at the transcendental boundary shall be transiting and transforming the dimensional set up into Pursha format.
8. The transcendental set up is of solid order while the Pursha format is of hyper order and as such it would be a blissful exercise to chase this attainment of Sri Vidya.
9. With this attainment of transition and transformation of the transcendental boundary into of Pursha format, the soul syllable

enlightenment would come into play for Brahman domain ahead.

10. On the other hand, beginning with 6-space as domain, which is of hyper dimensional order (4-space in the role of dimension), the same with its transition and transformation into of transcendental order (5-space in the role of dimension), Sri Vidya would come into play of its own.

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गायत्री मंत्र **Gaytri mantra Transcendental path**

1. Ancient wisdom enlightens us that Gyatri mantra is the enlightenment path on which Sri Vidya and soul syllable Om enlightenment get unified.
2. Gyatri mantra is the source mantra.
3. Ancient wisdom enlightens us that Lord Shiv, Lord of transcendental worlds unfolds the whole range of vedic mantras along the Gyatri mantra path.
4. Sri Vidya is the transcendental knowledge of the transcendental worlds itself.
5. Soul syllable Om as well enlightens about the way hyper order (4-space in the role of dimension) transit and transforms into the transcendental order (5-space in the role of dimension).
6. Ancient wisdom further enlightens us that the four folds of formulation Sri (Jh) as well as of soul syllable formulation Om (ॐ) would ultimately run sequentially parallel to each other.
7. Further ancient wisdom enlightens us that the four vaho vrities (ॐ भूः भवः स्व) are the manifested values of the parallel path of Sri (Jh) and Om (ॐ).

8. It would be a very blissful exercise and a most privilege state of consciousness of the sadkhas when the transcending mind shall be glimpsing the manifestation of four vaho vrities (ॐ भूः भवः स्व)
9. It would further be blissful to sequentially chase these four vaho vrities (ॐ भूः भवः स्व)
10. Still further it would be a step towards enlightenment to have sequential progression as Om (ॐ), (ॐ भूः), (ॐ भूः भवः) and finally as (ॐ भूः भवः स्व)

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ऋचो अक्षरे परमे व्योमन **Richo Akshre Parme Vyoman**

1. Ancient wisdom enlightenment is that within Richas' akshras are lively the transcendental worlds / ऋचो अक्षरे परमे व्योमन Richo Akshre Parme Vyoman
2. This Rigved richa, that is, ऋचो अक्षरे परमे व्योमन Richo Akshre Parme Vyoman deserves to be completely comprehended in fully imbibed.
3. Each formulation of this richa (ऋचो अक्षरे परमे व्योमन Richo Akshre Parme Vyoman) deserves to be chased letter wise.
4. First formulation of this richa is (ऋचो Richo).
5. Its first letter is (ऋ) / fourth vowel.
6. The second letter is (च) / first consonant of second varga consonants row.
7. The third letter is (ओ) / seventh vowel.
8. To chase first formulation (ऋचो Richo) would mean the sequential chase of its letters.
9. Likewise is to be chased the second formulation

(अक्षरे) as well as the following formulations namely (परमे) as well as (व्योमन).

10. It would be an initiation for enlightenment to permit the transcending mind to chase the richa (ऋचो अक्षरे परमे व्योमन)

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यतीनां ब्रह्म भवति सारथि **Yatinam Brahma Bhavati Sarathih**

1. Further enlightenment for sadkhas on the path of enlightenment is that Lord Brahma, creator the supreme is the chertier carrying their enlightenment chariot on the transcendental path (यतीनां ब्रह्म भवति सारथि).
2. It is experiential bliss of this enlightenment of senior sadkhas preserved in the ancient wisdom which ensures transcendental confidence into the cosmic order of the transcendental carriers of the enlightenment path of the sadkhas.
3. As it is experiential bliss, as such it is to be experienced and the same is not to remain only uptill the intellectual field.
4. Being experiential bliss, the sadkhas shall continue their sadhana with full transcendental confidence as the creator the supreme (Lord Brahma) is always there to be there Sarthi (सारथी) / campagien.
5. Lord Brahma, creator the supreme Himself being the campagien so the transcendence through the manifested creations is ensured.
6. It is ensured for the sadkhas to ride the transcendental carriers to be driven by the creator himself.

7. As the sadkhas riding the transcendental carriers are being driven by creator himself, as such brahman destination is bound to be attained by the sadkhas.
8. It is this transcendental assurance which always fulfills the sadkhas with transcendental bliss of Brahman enlightenment being within sight and attainability.
9. Soon the transcendental bliss of its own starts transiting into Brahman enlightenment.
10. And also as Par Braham priviledge.

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प्रणव सर्व वदेषु **Paranava Sarv- Vadeshu**

1. Ancient wisdom enlightenment command is that Parnava (प्रणवः) pervades the whole range of Vedas (सर्व वदेषु).
2. Further Ancient enlightenment command is that His Om (ॐ) synonym is Parnava (प्रणवः) / (तस्य वाचकाः प्रणवः /tasaye vachka parnava).
3. Sri Vidya, soul syllable Om (ॐ) enlightenment, Parnava vidya and vaho virities (ॐ भूः भवः स्व) all run parallel to each other.
4. Sadkhas on the path of enlightenment shall sequentially chase Parnava formulation in terms of its four composite folds namely (1) प् (2) ण (3) व (4) ∴.
5. This sequential chase would be of the steps no. (1) प् (2) प्ण (3) प्रणव and (4) प्रणवः.
6. Parallel sequential chase path to be availed would be of Sri (श्री) formulation.

7. As well as of Om formulation.
8. And further as well as of Vaha Virities (ॐ भूः भवः स्व).
9. Step ahead the chase would be of the format of formulation AUM (ओम)
10. And a step ahead it would be of a format of formulation Aumkar (ओङ्कार)

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अपौरुषीय Aporushiy Transcending Human Frame

1. Ahead of Pursha format (पौरुषीय) is the the unity state (अपौरुषीय).
2. To be (अपौरुषीय) would mean to be in a unity state.
3. Being of unity state as well is subjected as it is attainable along Pursha format itself.
4. It is of transcendental features.
5. As such it is transcendental subjectivity.
6. Being transcendental subjectivity it shall be avoiding manifested logic.
7. Along manifested format, the transcendental subjectivity may be beyond logic of manifested worlds.
8. Manifested creation logic and transcendental subjectivity logic are at different states.
9. Being at different states, the same as such are to be appreciated like that.
10. It is here where the manifested creations logic is to be supplemented with feature of faith to be appreciative of transcendental subjectivity.

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अव्यक्तो अवक्तात **Avyaktao Avyaktat**

1. Ancient wisdom enlightens us about the existence states as of sequential features designated and known as (व्यक्तः)] (अव्यक्तः)] (अव्यक्तोऽव्यक्तात् / सनातनः), (पुरुषः).
2. This four fold range is of features, namely, expressed state, un-expressed state, beyond un-expressed state and a step ahead of that.
3. It is in this sequence is of features of 3-space (व्यक्तः), 4-space (अव्यक्तः), 5-space (अव्यक्तोऽव्यक्तात् / सनातनः)and 6-space (पुरुषः) respectively .
4. This sequence of 3-space, 4-space, 5-space and 6-space as such is of the dimensional orders namely linear order, spatial order, solid order and hyper solid order respectively.
5. With it the transcendental worlds (5-space) being of solid order, so the transcendental subjectivity, as such shall be taking us from domain to the dimensional order.
6. It is like a shift from mundane to subtle existence.
7. The same may be taken as a shift from sathul sharir to suksham sharir.
8. A step ahead would be a shift to a karan sharir.
9. The sadkhas living at karan sharir shall be having their self referral subjectivity.
10. As such sadkhas while in service of senior sadkhas shall always add the element of faith and deep faith while approaching the transcendental subjectivity and self referral subjectivity of senior and very senior sadkhas.

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प्रब्रह्म **Par-Braham**

1. It is a phenomenon of existence features ahead of karan sharir.
2. It is a unity state bliss state.
3. Here everything happens at its own privilege.
4. Here even senior and very senior sadkhas await for the privildge.
5. The privildge of Par Braham transcending of its own within Brahman domain to be of the reach of unity state bliss.
6. It is transcendental order state, self referral order state, unity bliss, and all together.
7. This is divine state of Sri (श्री) vidya.
8. As well as of soul syllable Om.

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प्रथम गणः **Pratham Gana**

1. Divine state manifests as its transcendental features.
2. These transcendental features are designated and known as Partham Gana.
3. These are designated as Partham Gana as these manifest first.
4. Being first manifestations these constitute the manifested foundation of Divine values of transcendental worlds.
5. Lord Shiv being the lord of transcendental worlds, Lord Ganesha is the first amongst the Partham Gana.
6. Sadkhas fulfilled with intensity of urge to be on

the enlightenment path while riding the transcendental carriers first go to the shelter of Lord Ganesha, the Lord of Ganas.

7. As the transcendental worlds flourishes as Dwadash adityas, Lord Ganesha accepts 12 transcendental designations known as 12 transcendental names of Lord Ganesha
8. These 12 transcendental names of Lord Ganesha are the 12 transcendental formulations manifesting first set of 12 transcendental values of transcendental worlds.
9. Sadkhas continuously recite these 12 transcendental names of Lord Ganesha to transcend through the whole range of manifested creations.
10. These 12 transcendental names of Lord Ganesha are preserved by the ancient wisdom as : .

01. सुमुखः	02. एकदन्तः	03. कपिलः
04. गजकर्णः	05. लम्बोदरः	06. विकटः
07. विघ्नाशनः	08. विनायकः	09. धुम्रकेतुः
10. गणाध्यक्षः	11. भालचन्द्रः	12. गजाननः

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पृथ्वी सूर्य **Earth-Sun**

1. **Earth to Sun is a self referral range.**
2. **This range is of linear order to self referral order (1, 2, 3, 4, 5, 6).**
3. **The same manifests dimensional domains range (3, 4, 5, 6, 7, 8).**
4. **Earth to Sun and back from Sun to Earth are the**

pair of orientation which when followed simultaneously lead to self referral features.

5. 5 basic elements run parallel to the transcendental range.
6. The transcendental range being of self referral origin, as such it helps transcends basic element domain to Sun as self referral origin of the transcendental domain.
7. Transcendence from five basic element to self referral Sun deserves to be chased step by step starting with Earth and reaching at water at first step.
8. Steps ahead would be to transcend from water to fire, fire to Air and Air to Space.
9. Final step would be to transcend from space to Sun.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to be face to face with transcendental phenomenon of transcendence from five basic element to orb of the Sun.

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सूर्य पृथ्वी Sun Earth

1. Sun to Earth orientation is to be chased as a jyoti flow format.
2. Jyoti flows from orb of the Sun into space and manifests as Sky / transcendental domain.
3. From space / sky to Air is the next manifestation step of the features of manifestation of transcendental domains within creator space (4 space)

4. This manifestation is as of solid dimensional order super imposed upon the spatial order.
5. It is of the features of creator space (4 space) getting equipped with transcendental origin.
6. With it the solid order inflow into the creator space (4 space) would be a step of Fire element progression within creator space (4 space)
7. Step ahead would be a reach from Fire to Water which would be parallel to reach from solid order to spatial order of the creator space (4 space)
8. And step ahead would be the manifestation of linear order as hyper cube 3.
9. Hyper cube 3, is a manifestation layer (1, 2, 3, 4).
10. With it the creator space (4 space) itself becomes the creative origin of Triloki.

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(3, 4, 5, 6) Cube, Hyper cubes 4, 5, 6

1. The Triloki to Sun may be chased along the manifestation path / manifestation layer (3, 4, 5, 6).
2. This chase as of four steps progression deserves to be chased sequentially.
3. Here along this path 3-space, 4-space, 5-space, 6-space are in their specific role as dimension, boundary, domain and origin of the transcendental worlds/ hyper cube 5.
4. However as every space has different roles to play as such within creator space (4 space) for every space for its roles there shall be a 4 x 4 format as for N=3, 4, 5, 6 respectively

N	N+1	N+2	N+3
N+1	N+2	N+3	N+4
N+2	N+3	N+4	N+5
N+3	N+4	N+5	N+6

5. A step ahead within transcendental domain (5-space) each space shall be availing 5 x 5 matrix format for its different roles for N=3, 4, 5, 6 as under

N	N+1	N+2	N+3	N+4
N+1	N+2	N+3	N+4	N+5
N+2	N+3	N+4	N+5	N+6
N+3	N+4	N+5	N+6	N+7
N+4	N+5	N+6	N+7	N+8

6. A step ahead within self referral domain, each space shall be availing 6 x 6 format for its different role as dimension, boundary, domain, origin, base of origin, format at the base (for N=3, 4, 5, 6, as under

N	N+1	N+2	N+3	N+4	N+5
N+1	N+2	N+3	N+4	N+5	N+6
N+2	N+3	N+4	N+5	N+6	N+7
N+3	N+4	N+5	N+6	N+7	N+8
N+4	N+5	N+6	N+7	N+8	N+9
N+5	N+6	N+7	N+8	N+9	N+10

7. It would be a big exercise to simultaneously chase 3-space, 4-space, 5-space and 6-space for their all the four roles within creator space (4 space) along 4 x 4 matrix format.
8. Still further it also would be a very big exercise to

simultaneously chase 3-space, 4-space, 5-space and 6-space for their all the five roles within transcendental domain along 5 x 5 matrix format

9. Still ahead there would be a blissful exercise to chase 3-space, 4-space, 5-space and 6-space for all their six roles within self referral domain availing 6 x 6 matrix format.
10. It would be very blissful to permit the transcending mind to be face to face with this unique phenomenon of 3-space, 4-space and 5-space together unfolding their all the roles within creator space (4 space), transcendental domains as well as of self referral values.

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त्रिलोकी त्रिमूर्ति **Triloki trimurti**

1. One way to approach (3, 4, 5, 6), is as (3) and (4, 5, 6).
2. Ancient wisdom preserves this format as of Triloki and Trimurti.
3. Triloki is our existence domain
4. Trimurti are Lord Brahma, Lord Shiv and Lord Vishnu.
5. Lord Brahma is the over lord of creator space (4 space).
6. Lord Shiv is the lord of transcendental domains (5-space).
7. Lord Vishnu is of self referral features (6-space).
8. For complete chase of Triloki, the way it is created, sustained and is put on ever renewing process of transcendental values, one is to completely

comprehend and fully imbibe the creative, transcendental and self referral features of Trimurti lords.

9. One way to approach Trimurti is in terms of their idols which are of the formats of hyper cube, hyper cube 5 and hyper cube 6 respectively within creator space (4 space).
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to glimpse and imbibe the creative, transcendental and self referral features of Trimurti Lords.

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सकल निष्कल **Sakal Nishkal**

1. The creative and transcendental features are approached as सकल निष्कल Sakal and Nishkal
2. Ancient wisdom preserves as that transcendental domains manifests both creative and transcendental features.
3. As creative features, transcendental domains manifests as manifestation layer (3, 4, 5, 6)
4. As transcendental features, transcendental domain avail the transcendental range (3, 4, 5, 6, 7) with unity state as its source origin.
5. Lord Shiv, as such is worshipped as murti as well as Lingam.
6. Lord Shiv is a five head lord equipped with three eyes in each head.
7. It is this unique feature of presiding transcendental domains with $3 \times 5 = 15$ eyes which

makes the transcendental domains of distinguishable features parallel to artifice 15.

8. Artifice 15 admits re-organisation as $3 \times 5 = 3+3+3+3+3=1+2+3+4+5$.
9. Further artifice 15 is of re-organization format $1 \times 3 \times 5$ parallel to the transcendental phenomenon of 1-space in the role of dimension of 3-space and ahead 3-space being in the role of dimension of 5-space
10. The formulation (कल) and the letter (ल) as the third inner fold of letter (क) and further as that letter (क) means Brahma as well as Shiv and the four folds before inner folds of letter 'क' as (र, म, ल, ह) / (3, 4, 5, 6) / (3-space, 4-space, 5-space, 6-space) when chased simultaneously would help us have insight about the way transcendental domains with self referral origin manifest within creator space (4 space).

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अव्युत्पत्ति व्युत्पत्ति **Avuutpati Vuutpati**

1. व्युत्पत्ति is a formulation of values and order of the transcendental phenomenon emerging of their own within creator space (4 space).
2. अव्युत्पत्ति would mean sealed creator space (4 space)
3. As such the creator space (4 space) as a sealed domain and creator space (4 space) with transcendental origin fulfilling it with transcendental values are to different set ups and phenomenon.
4. Both these deserve to be chased distinctively.

5. Mundane existence is the existence of domains with sealed origins.
6. A step ahead subtle existence leads to existence within domains with source origin.
7. A cube with sealed center would be a set up of a domain with its all points to be of equal values and order.
8. However, cube as a manifestation layer (1, 2, 3, 4) is a set up with 4-space as origin .
9. Creative origin being of a spatial order while mundane domain being of linear order, as such the source origin point distinguishes itself from every other point of the mundane domain and this feature deserves to be chased consciously to fully imbibe the distinctive features of the formulations
अव्युत्पत्ति व्युत्पत्ति
10. One shall sit comfortably and permit the transcending mind to chase this phenomenon of mundane domains with sealed origin and the creative domains with source origins.

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श्री ॐ

1. Ancient wisdom approaches creative domains as a pair of folds.
2. This pair of folds approach is the approach of hyper cubes as enveloped domains.
3. Here domains as well as boundaries themselves are creative domains / of manifestation layers four folds format
4. The boundary as well as domain are creative domains.

5. Both these domains are simultaneously chased as 'श्री ऊँ'.
6. The chase at the boundary is the chase of 'श्री विद्या' Sri Vidya
7. Chase at the domain is 'ऊँ विद्या' Om Vidya.
8. This enveloped domains chase is parallel to the chase of domains with source origins but with a difference that the boundary space here comes in the role of dimension for the origin fold.
9. As such 'श्री ऊँ' becomes 'ऊँ श्री'.
10. One shall sit comfortably and permit the transcending mind to simultaneously chase 'ॐ श्री' and 'श्री ॐ' to completely imbibe the values of Sri Vidya as well as Om enlightenment.

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श्री

1. Sri Vidya initiation is to be with Sri formulation itself.
2. Sri formulation is also of four folds parallel to Om formulation.
3. Component wise Sri formulation is availed for chase at the boundary of the domain.
4. As same space may play the role of boundary as well as the role of dimension of the origin, as such the four components of Sri formulation are to be chased along 4 x 4 format.
5. 4 x 4 matrix format as four rows and four columns as manifestation layers formats.
6. Sequential progressions along rows as well as along columns may look like of equal steps but the very

fact that those placements are along different axis, as such they shall be having different applied values.

7. The sequential increase along rows may be availed for a chase at the boundary.
8. Sequential vertically upward increase along columns may be chased along dimensional orders of the origin folds
9. Rows in their reverse orientation and columns as well in the reverse orientations may be sequentially chased to have insight about affine states of north east diagonal and south west diagonals.
10. One shall sit comfortably and permit the transcending mind to glimpse the features of 4 x 4 matrix format for the component of Sri formulation

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1. Om is the beginning as well as the end.
2. Om is the sole syllable Braham.
3. Om tat sat itah nirdesha is the final command.
4. Om is sole syllable but still accepts its folds.
5. Bindu Sarovar, Ardh matra, Tripundum and Swastik pada are the component of Om formulation.
6. Bindu Sarovar means points reservoir.
7. It is a structured points format.
8. Bindu Sarovar as a point reservoir may be fulfilled of Jyoti, Nad.

9. It may be fulfilled with creative, transcendental or self referral values.
10. It may be Asht Prakrati or Nav Braham pervading the whole existence phenomenon.

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प०वः

1. Parnava is the synonym of Om.
2. Its component unfold parallel to components of Om formulation.
3. Om coordinates dimensional orders while Parnava coordinates dimensional domains.
4. Om channelizes Jyoti and Nad while Parnava channalizes liquids and fires.
5. Om manifests jyoti transcendence path from brahman domain into transcendental domain while parnava manifests flow path from transcendental domains into Triloki.
6. For complete comprehension of Parnava formulation it shall be chased in its both orientations parallel to pair of orientation of om formulations.
7. It may be a chase like (1, 2, 3, 4, 5) and (5, 4, 3, 2, 1) parallel to (9, 8, 7, 6, 5) and (5, 6, 7, 8, 9)
8. Om and Parnava pair is like Sankhiya Nishtha and Yoga Nishtha.
9. It is like enlightenment and knowledge
10. One shall sit comfortably and permit the transcending mind to simultaneously chase Om formulation and Parnava formulation.

141**Swastik frame**

1. Ancient wisdom transcends from linear order to spatial order by transcending through linear dimensional frame of 3-space to Swastik frame of 4-space.
2. Swastik frame is of script format as ॐ
3. It is synthesis of it is a synthesis of four spatial dimensions ॐ
4. Each of its four components is designated and known as Swastik pada ॐ
5. Swastik frame churns at its center ॐ
6. It churns out transcendental values at the source origin of creator space (4 space) ॐ .
7. It would be blissful exercise to chase swastik pada as the fourth component of Om (ॐ)
8. It further would be a blissful exercise to chase swastik pada as script format for letter (ॐ) and (ॐ)
9. Bindu Sarovar super imposed with Swastik frame is the initiation point for the sadkhas chasing Jyoti flow path through Om formulation.
10. One shall sit comfortably and permit the transcending mind and chase the churning process of source origin of creator space (4 space), as well as of the Bindu Sarovar.

142**Bindu sarovar**

1. Bindu Sarovar is a point reservoir.
2. It is a structured point.
3. It is a structured point of a dimensional domain.

4. It is the source origin point.
5. It is the fourth fold of manifestation layer.
6. It is the first component of Om formulation.
7. Bindu Sarovar super imposed by Swastik frame is the intiation point for transcendental churning at the source origin of creator space (4 space).
8. Transcendental values churned out manifest seven streams of Jyoti.
9. These seven streams manifest and reach the second fold, designated and known as Ardh matra.
10. One shall sit comfortably and permit the transcending mind and chase the churning process of Jyoti through orb of the Sun as Bindu Sarovar super imposed with Swastik frame

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Ardh matra अर्ध मात्रा

1. अर्ध मात्रा Ardh matra means half measure.
2. It is of the value of artifice $\frac{1}{2}$
3. It is half unit.
4. It is half dimension.
5. To work with half dimension is a unique approach to spatial order.
6. It is working with 2 as 1.
7. It would be a mathematics, science and technology of unique feature chased in terms of half dimension.
8. To work out mathematics of two with artifice 1 over 2 is to be learnt the way Jyoti churned through orb of the Sun manifests as seven streams within second fold of Om formulation.

9. It would be like reaching from source origin to its dimensional order.
10. One shall sit comfortably and permit the transcending mind to completely chase and imbibe the mathematics, science and technology of working with Ardha matra / half unit.

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Tripundam

1. Tripundam is the designation of the third component of Om formulation
2. It is of the order and values of third vowel
3. Its script format is also of third vowel.
4. It is of the format of pair of semi circles.
5. One feature of it is a pair of halves.
6. Here It would be relevant to note that pair of monads make a trimonad as well.
7. It is this feature of Tripundum which deserves to be chased completely.
8. The other way to approach this script format is of a pair of circles vertically placed one upon another being cut into a pair of parts i.e. the pair of pairs of semi circles and one of it being accepted as third component of Om formulation.
9. Transition from seven stream flow to three stream flow is the transition from second fold to third fold of Om formulation
10. One shall sit comfortably and permit the transcending mind and chase the script forum, format and features of Tripundum.

145**Swastik pada**

1. Swastik pada is the fourth component of Om formulation.
2. It is a dimensional frame of half dimensions of 2-space.
3. It is a spatial dimension of half dimensions.
4. It is quarter of Swastik frame.
5. It would be a step ahead of Tripundum and hence the transition from three stream to one stream of Jyoti flow
6. With it on the one hand it would be a transition from domain to dimension and on the other hand simultaneously it would be a transition from linear order to spatial order workable with pair of half linear dimension.
7. Swastik pada, as a spatial dimension and also as the fourth component of Om formulation shall be the frame of the pushpikas as the fifth fold of Om formulation.
8. Swastik pada as a frame may be approached as the spatial boundary of solids.
9. A step ahead it may be approached as dimensional order of the creator space (4 space) in the role of boundary of the solid order transcendental domains
10. One shall sit comfortably and permit the transcending mind to chase the features of Swastik pada.

146
Pushpika

1. Srimad Bhagwad Geeta preserves the Jyoti flow process through Om formulation fulfilling the creator space (4 space) with transcendental values along self referral base designated as pushpika.
2. Pushpika is the creative essence of the existence phenomenon.
3. It is of transcendental values along self referral base.
4. It covers the range from Triloki to Sun as of manifestation layer path (3, 4, 5, 6)
5. The sum of the artifices $3+4+5+6=18$ is parallel to the 18 chapters of Srimad Bhagwad Geeta.
6. The solid dimensional order at next step transit and transforms into eight fold solid boundary of creator space (4 space) and as such the pushpikas value are 8 in number.
7. This eight fold values range of Pushpikas (45, 46, 47, 48, 49, 50, 51, 52), deserves to be chased as inflow of transcendental values into creator space (4 space) parallel to artifice 45 and the same ultimately is to manifest as a spatial order layer (2, 3, 4, 5) which it in its reverse orientation is to be (5, 4, 3, 2) parallel to artifice 52.
8. As such the organization format of each chapter of Srimad Bhagwad Geeta may be depicted as follows

Figure

9. It would be blissful exercise to chase this study

zone of Srimad Bhagwad Geeta being of the features depicted as under:-

10. One shall sit comfortably and permit the transcending mind to sequentially chase the pushpika of chapter 1 to 18 of Srimad Bhagwad Geeta.

147

SAMA

1. The inflow of self referral values from source origin of transcendental domains into transcendental worlds amounts to fulfilling transcendental domains with Sama.
2. Sama as such is of the order and values of hyper dimensional order of self referral domains.
3. It as such at dimension of dimension levels is of the order and values of spatial order,
4. Which would be parallel to the values and order of second element i.e. 'water'.
5. Water / second element would lead to creator space (4 space), which a step ahead would lead to the self referral domains to Sun.
6. It is this range of features which deserves to be chased as Jyoti flow along the transcendental carriers of Sunlight.
7. Sama as such is the essence of existence phenomenon.
8. It is the essence of existence within frames.
9. Existence within human frame is of the values of Sama features

10. One shall sit comfortably and permit the transcending mind to be face to face with Sama as essence of existence phenomenon.

148**Nad**

1. Sound is mundane state, it in its subtle state is 'Nad'.
2. Sound to Nad is a big transition range.
3. It is of the range of transition from mundane state to subtle state.
4. One way to approach it is as transition from linear order to spatial order.
5. A step ahead of Nad is of 'Anahat Nad'.
6. Transition from sound to Nad to Anahat Nad is a continuous process.
7. It is a continuous range of transition process from linear order to spatial order to solid order.
8. It is parallel to mundane state, subtle state and casual state steps.
9. Anahat Nad being parallel to the casual state of existence phenomenon, as such it is of prime values.
10. One shall sit comfortably and permit the transcending mind to sequentially chase the transition process from Sound to Nad and ahead from Nad to Anahat Nad.

149
Jyoti

1. Light as of mundane state, it in its subtle state is Jyoti.
2. Light to Jyoti is a continuity of existence phenomenon.
3. To transit from light to Jyoti would mean to transit from mundane state to subtle state.
4. It would be parallel to transition from Triloki to Surya (Sun).
5. A step ahead would be a transition from Jyoti to Braham Jyoti.
6. It would be parallel to transition from Surya (6-space) to Braham (9-space).
7. Light may be approached as creative source origin values flow into 3-space as a manifestation layer path (1, 2, 3, 4).
8. Jyoti may be approached as self referral source origin values flow into creator space (4 space) as a manifestation layer path (3, 4, 5, 6)
9. And Braham Jyoti may be approached as Brahman source origin values flow into transcendental worlds as a manifestation layer path (4, 5, 6, 7) as dimension fold of the manifestation layer path (6, 7, 8, 9)
10. One shall sit comfortably and permit the transcending mind to simultaneously chase as a continuous transition process of Braham Jyoti as self referral Jyoti and ahead as Sun light.

150**Sole syllable**

1. Ancient wisdom sums up itself as 'sole syllable'
2. Sole syllable is Braham.
3. It is designated and is known as Om (ॐ)
4. It is the beginning as well as the end.
5. It is of a creator space (4 space) range,
6. And as such unfolds from within as four folds parallel to the measuring rod and manifestation format of creator space (4 space)
7. It manifests as the manifestation path for flow of Jyoti from orb of the Sun into transcendental worlds
8. This as such adds additional fold, the fifth fold, which otherwise was unmanifest fold, to the four folds of Om formulation and makes it of a five fold transcendental range (1, 2, 3, 4, 5).
9. Orb of the Sun as the starting point, makes this whole flow process as of a self referral path of six folds (0, 1, 2, 3, 4, 5)
10. One shall sit comfortably and permit the transcending mind to chase the self referral path of flow of Jyoti from Orb of the Sun through Om formulation into transcendental domains.

151**Om**

1. Om (ॐ) formulation has four components, namely Bindu Sarovar (B), Ardh Matra (C), Tripundum (E) and Swastik Pada (F).
2. One sequential progression shall be of steps (i) (B) (ii) (D) (iii) (ॐ) and (iv) (Y)

3. Jyoti from orb of Sun (6-space) flows through the Om formulation and fulfills the transcendental domain (sky) / 5-space.
4. This jyoti flow process is depicted as under:-

a

5. This manifest a jyoti flow line through Om formulation within creator space (4 space) as under:

O

6. One shall sit comfortably and permit the transcending mind to chase this flow path beginning as under:-

Q

7. Sequential progression steps of this flow line would be of the features

R

8. As 4-space plays the role of dimension of 6-space, as such Jyoti flow line shall be manifesting within each of the dimension of 6-space.
9. Further as 4-space plays the role of boundary of

5-space as such jyoti flow line shall be manifesting within each of the creative boundary component of transcendental worlds

10. It shall be a very blissful exercise to chase this jyoti flow path in creator space (4 space) in its different roles.

152
Parnava **j**

1. प्रणवः (Parnava) is synonym of soul syllable Om.
2. Parallel to four components of Om there are four components of Parnava.
3. The first component of Parnava is

k

4. It is of the format of water flow from water reservoir / container.
5. It is parallel to conduction process of energy flow.
6. The second component of Parnava formulation is of the format of convection process of flow of energy.
7. Third component of Parnava formulation is of the format of radiation process of flow of energy
8. Fourth component of Parnava formulation is of connected particles process of energy flow.
9. The jyoti flow through Om formulation beginning with Bindu Sarovar is of the format of seven streams spectrum process of flow of energy from the source like orb of the Sun.
10. This flow process at the next phase and stage, as

Divya Ganga flow, as preserved in ancient wisdom, is of three streams format, a transition and transformation, of the order and values of Trishapta (3 and 7)

153

Aum ओम्

1. Mandukyo Upnishad enlightens us about sole syllable Om as Aum ओम्.
2. Aum ओम् formulation is of four components namely A (अ) U (उ) M (म्) and the composition of three components together as Aum (ओम्).
3. The sequential chase as A (अ) U (उ) M (म्) and the composition of three components together as Aum (ओम्) would be parallel to the four components of sole syllable Om (ॐ)
4. Further this chase would be parallel to the four components of Parnava formulation.
5. This way Divya Ganga flow of the Jyoti process on the one hand and the energy flow process of various fold will enlighten about this formulation.
6. A step ahead, (अ) being the first vowel and (उ) being the third vowel, as such this formulation in this set up shall be sequentially progressing from the value format of artifice 1 to that of artifice 3.
7. This as such would be a progression from the format of 1-space to 3-space which shall be the attainment of a dimensional domain.
8. The third letter of (ओम्) of formulation namely (म्) is the last varga consonant of a spatial order which would be the upper limit of the linear order and hence anubandha.

9. The dimensional domains up till their upper limits, being within boundaries is the feature of Aum formulation which deserves to be chased completely and to be imbibed fully.
10. One shall sit comfortably and permit the transcending mind to sequentially chase Jyoti flow process through Om formulation, energy flow process of Parnava format and manifestation of the dimensional body of Aum formulation as sequential processes.

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Omkar

1. These sequential processes of sole syllable as Om, Parnava and Aum are designated and known as of Omkar format.
2. Manifestation processes of sole syllable Om along Omkar format and of steps Om, Parnava and Aum, deserve to be chased sequentially and component wise of each of these sequential formulations.
3. Linear sequential three steps and then a transition and transformation into spatial order is the basic feature of the Omkar format.
4. For appreciation of this feature, one may begin with the script forum, format and features of first varga consonant namely, (ॐ)
5. Ancient wisdom enlightens us that this formulation sequentially unfolds its inner values as of the values and order of letters (i) (ॐ) (ii) (ॐ) (iii) (ॐ) (iv) (ॐ).
6. Further It would be relevant to note that the letter

- (ॠ) itself is of three forms, namely (i) (-) (ii) (^) and (iii) (ॠ)
7. Ahead of these three expressions is the fourth expression as upper limit of its values and order expressed as (^)
 8. The transition and transformation from first fold value and order of (ॠ) to that of letter (ॡ) deserves to be chased.
 9. Likewise the transition and transformation from letter (ॡ) to letter (ॢ) is to be chased.
 10. And final attainment would be transition and transformation from letter (ॢ) to letter (ॣ)

155

Udgith उदगीथ्

1. उदगीथ् Udgith formulation is of sam (सामः) values and order.
2. It is up liftment from the base.
3. It would be a vertically upward progression along third vowel / artifice 3.
4. Rising upward and transiting and transforming from second vowel (ॡ) to its reflection pair letter (ॢ) is a sequential attainment.
5. This attainment in its sequential progression ultimately is to get firmly established in the sky / transcendental worlds.
6. As such Udgith formulation is the Sama formulation.
7. It is the transcendental carriers formulations.
8. The sama as is transcendently carried by rays of the Sun becomes the format of Udgith mantras.

9. With Omkar format as base and Sama with this base riding transcendental carriers makes the process to be the Udgith process.
10. This process is of features and formats of the process of Being riding the transcendental carriers of the Sun after its rise from the Braham Randra.

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Vshtkar वष्टकारः

1. Udgith process attains orb of the Sun.
2. It is the attainment of Vshtkar format by the transcendental carriers.
3. It would be the transition and transformation from transcendental worlds / sky to self referral domains / Sun
4. As such it would be a transition and transformation from values and order of artifice 5 to artifice 6.
5. This, this way would amount to a shift from five fold transcendental range to six fold self referral range.
6. With it 5 x 5 matrix format would transit and transform into 6 x 6 matrix format.
7. It would be the attainment of Being as to be of the values and order of soul (atman).
8. Sadkhas may approach this phenomenon along artifice 6 as well as along hyper cube 6 format.
9. Further the sadkhas may attain it as a god state.
10. A step ahead would be a unity state, the ultimate seventh state of consciousness.

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Saptbhumi सप्तभूमिः

1. Saptbhumi means seven grounds.
2. It is of seven folds.
3. It is 7-space domain.
4. It is sapt rishi lok.
5. It is pole star.
6. It is the attainment domain of Dhruv Bhagat.
7. It is unity state of consciousness.
8. It is artifice 7 to 7-space in its different roles.
9. It attains Nav Braham.
10. It flows as seven streams of Braham Jyoti.

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Asht prakrati

1. One way to approach Asht Prakrati (eight fold nature) is as of manifestation layer format (8, 9, 10, 11).
2. Sum of these artifice, namely 8, 9, 10, 11 being 38, as such this artifice shall be very helpful to approach different feature of Asht Prakrati
3. The artifice 38 significantly sequentially progresses from artifices 8 at unit place to artifice 3 at next place value of ten place value format.
4. One feature of this sequential progression is that in reverse order artifice 3 transits and transforms into artifice 8.
5. The coordination of artifices 3 and 8 is like 3-space accepting eight octants split.
6. It is this split which brings into focus the role of third element namely fire.

7. The placement of fire element in five elements range (Earth, Water, Fire, Air, Space) is uniquely at the middle being equal steps deep from either end.
8. It is this placement at the middle of fire element (third element) which ensures attainment of middle within 3-space, as its creative origin source.
9. This would help transit from Trishapta (3 and 7) to Fire (3 and 8) and as such a transition from seven geometries of 3-space to eight fold solid boundary of 4-space.
10. The way eight solid boundary component envelop creator space (4 space) is a eight fold nature phenomenon and the same deserves to be completely chased and fully imbibed.

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Nav Braham uo cgze

1. One way to approach Nav Braham uo cgze for its values within creator space (4 space) is along the four fold manifestation format (9, 10, 11, 12) with the sum for its artifices being 42.
2. The artifice 39 with 9 at unit place and its square root value 3 at next place value system deserves to be chased for a step ahead of the role of fire element.
3. The artifice 42 with 2 at unit place and its square value 4 at the next place value as well deserves to be chased for the other way around squaring feature.

4. Eight solid boundary component of creator space (4 space) with solid order origin placement brings into loop nine solids at a time.
5. It would be blissful exercise to chase artifice 9 and 9 solids in a loop at a time.
6. 9 versions of hyper cube 4 are there because of existence at a transcendental base.
7. Ninth version of hyper cube 4 is existence of creative space free of boundary.
8. It is this phase and stage of existence phenomenon which is there because of the transcendental base for the creator space (4 space).
9. Creator space (4 space) being of a spatial order, it synthesises the transcendental range (1, 2, 3, 4, 5) with its reverse orientation (5, 4, 3, 2, 1) and extends it as of Brahman range of nine folds (1, 2, 3, 4, 5, 4, 3, 2, 1).
10. One shall sit comfortably and permit the transcending mind to chase the phenomenon of Asht Prakrati being fulfilled with Brahman values from this origin source.

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Par Braham

1. One way to approach Par Braham by transcending through nine numerals to artifice 10.
2. Other way to approach it is as a reflection pair (01, 10).
3. Still other way would be to approach it as ten creative boundary components of transcendental domain

4. Still further, within creator space (4 space), it may be approached as a manifestation layer (10, 11, 12, 13) with sum of the artifices values being 46.
5. Artifices (46, 64) constitute a reflection pair.
6. 4 x 4 matrix format for different roles of artifice 10 shall be

7	8	9	10
8	9	10	11
9	10	11	12
10	11	12	13

7. Within Triloki, it may be approached along ten directional frame.
8. From ten directional frame to ten creative boundary components of transcendental domains, there is a big range of features.
9. Lord Brahma creator the supreme preserves his enlightenment of multiply as ten Brahmas and the same deserves to be followed.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged sittings of trans to be in the privileged state of following the creators enlightenment path to attain self referral origin state of transcendental worlds as of range (5, 6, 7, 8, 9, 10)

161

Teaching 5-space VMS & T

1. Teaching 5-space Vedic Mathematics, Science and Technology would be a transcendental exercise.
2. It is going to be a transcendental exercise as it is going to be all about transcendental worlds.

3. Being about transcendental worlds would mean to be all about 5-space.
4. It would as such would mean a sky within a space.
5. To be sky within a space would mean creator space (4 space) being fulfilled with transcendental values (5-space)
6. With it, for the proper initiation for teaching of 5-space Vedic Mathematics, Science and Technology would begin with the initiation for the chase the transcendental values get fulfilled within creator space (4 space) from its transcendental origin source.
7. Transcendental origin source of creator space (4 space) being of solid order, as such from this source origin, solid order would flow into the spatial order domain of creator space (4 space).
8. It is this super imposition of solid order upon spatial order which deserves to be chased.
9. Along artifices format this would be a simultaneous chase of artifices 2 and 3.
10. This as such would be a unique phenomenon of artifices 2 and 3 simultaneously working out artifice 5 as a unique set up of hyper cube 5 within hyper cube 4

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Along artifice 5

1. First way to approach 5-space Vedic Mathematics, Science and Technology is to avail artifice 5 itself
2. Vedic systems simultaneously availed Sankhiya (artifices of numbers) as well as geometric formats (Yoga Nishtha)

3. Amongst others, the prominent feature of artifices is parallel to the dimensional frames.
4. Artifice 5 as such shall be providing a coordination format parallel to five dimensional frame.
5. It as such would be a format of coordination five values at a time.
6. It may not be necessary that these to be of 'same' values.
7. Any set of five number may get coordinated along this format of artifice 5.
8. The coordination of five different numbers in terms of artifice 5 would be simply a sort of unification of diversities.
9. It is this unification feature of diversities within transcendental worlds becomes the goal of teaching of 5-space Vedic Mathematics, Science and Technology,
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to glimpse this phenomenon of unification of diversities of creations within transcendental worlds.

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Along hyper cube 5

1. Yoga Nishtha avails format of hyper cube 5 for teaching of 5-space Vedic Mathematics, Science and Technology.
2. Hyper cube 5 is a format for the printouts of transcendental bodies within creator space (4 space).

3. Hyper cube 5 is a manifestation layer (3, 4, 5, 6).
4. It is a set up of four folds, namely, 3-space in the role of dimension, 4-space in the role of boundary, 5-space in the role of domain and 6-space in the role of origin.
5. It also may be chased as hyper cubes 3, 4, 5, 6.
6. This chase again shall be approaching each fold as well being of four fold manifestation layers, namely artifice 3 / 3-space / hyper cube 3 (cube) being of four folds (1, 2, 3, 4) / 1-space as dimension, 2-space as boundary, 3-space as domain and 4-space as origin and so on.
7. This as such would provide a 4 x 4 matrix format for each fold, illustratively for 3-space as dimension fold of manifestation layers 3, 4, 5, 6, as of values :

0	1	2	3
1	2	3	4
2	3	4	5
3	4	5	6
8. Likewise every other fold as well shall be availing corresponding 4 x 4 matrix formats
9. Therefore, this shall be leading us to four folds of 4 x 4 matrix formats each.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to chase this four fold manifestation layer format for transcendental bodies within creator space (4 space) of 4 x 4 matrix formats each .

164**As solid order**

1. The solid order chase of 5-space Vedic Mathematics, Science and Technology would be of 4 x 4 matrix format for 3-space in the role of dimension:

0	1	2	3
1	2	3	4
2	3	4	5
3	4	5	6

2. It may be relevant to note that the north east diagonal of the above matrix format is of same value '3'.
3. This affine value solid diagonal of north east direction deserves to be chased.
4. Ancient wisdom highly places reliance upon this format for the exploration of the solar domain.
5. This exploration along this north east format of solid order leads to Sun (6-space) as origin.
6. With Sun as origin source reservoir, self referral values get super imposed upon this solid order.
7. It is this attainment of hyper solid order getting super imposed upon solid order which becomes of unity state (of artifice 7) as (3, 4).
8. Attaining unity state with solid order is the uniqueness of mathematics, science and technology of 5-space.
9. It would be of the format (3, 4, 5, 6) (7).
10. It as such would be of the order and values of transcendental range (3, 4, 5, 6, 7).

165**As 5-space**

1. Teaching of 5-space mathematics, science and technology, naturally is to be of the focus upon 5-space.
2. 5-space in its different roles, as of 4 x 4 matrix format would be of the values of 5-space as of transcendental north east diagonal.

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

3. The same, in reverse orientation shall be shifting focus upon south west direction as follows:

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

4. 5-space being of solid order attaining transcendental range, that is of five folds, shall be providing 5 x 5 matrix format

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

5. In reverse orientation it would be of the features

5	4	3	2	1
6	5	4	3	2

7	6	5	4	3
8	7	6	5	4
9	8	7	6	5

6. The transcendental range coordinates a pair of manifestation layers as
- (1, 2, 3, 4)
- (2, 3, 4, 5)
-
- (1, 2, 3, 4, 5)
7. Split of a transcendental range into a pair of manifestation layers and the synthesis of a pair of manifestation layers as a transcendental range deserve to be chased simultaneously.
8. This chase for each of the row and column of 4 x 4 matrix as well as for 5 x 5 matrix would be a very blissful exercise.
9. 4-space bodies have a degree of freedom of motion within 5-space.
10. The printout of 5-space within 4-space is a super imposition of five dimensions upon four dimensions set up.

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5-space as domain

1. 5-space as domain is to be unfolded from its printout along hyper cube 5 format within creator space (4 space).
2. Further 5-space as domain is to be attained by super imposition of solid order upon spatial order.
3. It would be of the features of sky within space.

4. Sky line and sky surfaces may be of help to have projections of 5-space domain.
5. Sky spirals as well may be of help to have projections of 5-space domain.
6. Hyper spirals would further help to have projections of 5-space domain.
7. Hyper cube 5 would unfold its printout.
8. Idol of Lord Brahma would transcendently unfold the idol of Lord Shiv.
9. Each head of Lord Shiv, transcendental Lord, is equipped with three eyes.
10. 5-space domain is to be comprehended in terms of five heads with each head equipped with three eyes.

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5-space as origin

1. 5-space as origin is a transcendental seat of origin within creator space (4 space).
2. 5-space as origin is a Bindu Sarovar (a structured point with transcendental structures)
3. 5-space as origin accepts 6-space as base.
4. It is a phenomenon of transcendental source origin with self referral base.
5. The whole range of origins of values and order from 5-space onward are compactified at this origin seat of creator space (4 space).
6. 5-space being a solid order space, as such it is of transcendental range format.
7. Being of a transcendental range format, as such

it permits transcendence from one manifestation layer to another.

8. Dimensional bodies being manifestation layers, as such during transcendence process, the transcendence shall be sequential progression leading from hyper cube 4 to hyper cube 5, hyper cube 5 to hyper cube 6 and so on.
9. Transcendence from hyper cube 4 to hyper cube 5 shall be a transcendence from manifestation layer (2, 3, 4,5) to manifestation layer (3, 4, 5, 6) along the transcendence range (2, 3, 4, 5, 6).
10. One shall sit comfortably and permit the transcending mind to chase transcendental flow path-he transcendence phenomenon along the five fold transcendence range (N-2, N-1, N, N+1, N+2).

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5-space as dimension

1. 5 x 5 matrix format for the transcendence ranges shall be of values and orders.

N-2	N-1	N	N+1	N+2
N-1	N	N+1	N+2	N+3
N	N+1	N+2	N+3	N+4
N+1	N+2	N+3	N+4	N+5
N+2	N+3	N+4	N+5	N+6

2. North east diagonal is of values (N+2) at each of the five phases and stages.
3. It is a affine value north east diagonal of value and order (N+2).
4. The dimensional value for (N+2) set up is 'N'

5. Total dimensional value along this north east diagonal shall be $5N$.
6. The domain value along this north east diagonal is $5N+10$.
7. It would be relevant to note that domain boundary ratio of hyper cube 5 is :
$$A^5 : 10 B^4$$
8. It would be a blissful exercise to chase manifestation value $5N+10$ in the light of the domain boundary ratio of hyper cube 5.
9. Further it also would be a very blissful exercise to chase manifestation value $5N$ in the light of the domain value A^5 of hyper cube 5.
10. One shall sit comfortably and permit the transcending mind to chase the manifestation phenomenon of domain as well as of domain enveloped within boundary along the north east diagonal.

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5-SPACE AS TRANSCENDENTAL WORLDS

1. Transcendental worlds are of 5-space values and virtues.
2. These are of the format of hyper cube 5.
3. Of the different roles of 5-space, one is as transcendental boundary of self referral domain (6-space).
4. Self referral domain is of the format of hyper cube 6.

5. The domain boundary ratio of hyper cube 6 is $A^6: 12 B^5$.
6. This takes us to the feature of hyper cube 6 being of 12 components, each being of the format of hyper cube 5 domain.
7. It is this feature of the transcendental boundary of self referral domain which deserves to be chased the way it is preserved in the ancient wisdom as dwadash adityas (12 sons).
8. Sun is a self referral body, and as such it is of a creative dimensional order.
9. However, the transcendental domain is of a solid dimensional order.
10. As such transcendental domains at boundary of self referral domain when get fulfilled with the self referral values through origin of the transcendental domains, the same acquire the features of Aditya (Son) and it is this phenomenon of each component of transcendental boundary of self referral domain acquiring the features of the self referral domain itself, deserves to be chased fully and to be imbibed completely.

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As first aditya

1. The first component of the transcendental boundary fulfilled with the self referral values acquires the features and potentialities of the order of the aditya (Sun) and as such these designated and known as first aditya.
2. First aditya being of the features and potentialities of aditya (Sun), as such the sadkhas as students

of Vedic mathematics, science and technology of 5-space may urge to workout the creation of solar system as was worked out by Maharishi Vishwamitra.

3. Ancient wisdom enlightens us that sadkhas while on this path shall be guided by Sri (Jh) Vidya.
4. Further sadkhas would be guided by enlightenment of soul syllable Om.
5. This shall be helping them to follow the four fold vaho virities of Gyatri mantra (ॐ भूः भवः स्व)
6. A step ahead, it shall be leading to the study zone of Srimad Bhagwad Geeta.
7. Further a step ahead, it shall be leading to the transcendental format of Srimad Durga Saptati.
8. Simultaneously sadkhas shall be transiting and transcending sequentially through the shad chakra format.
9. With it one shall be face to face with the take off the Being through Braham Randra (sixth chakra)
10. And Being riding the transcendental carriers of Sunlight.

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As second aditya

1. A shift from first component of the transcendental boundary to its second component would be a shift from first aditya to the second aditya.
2. Though second aditya like first aditya shall be individually of the order, features and potentialities as of first aditya but it being the second, it shall be having a prior existence of the first aditya which

shall be making the second aditya to be of additional values and virtues.

3. The pair of adityas would admit coordination as the pair of boundary components of first chakra.
4. As such the pair of adityas shall be of features and characteristics of the external characteristics of the first chakra.
5. This organization, as such shall be of the format of hyper cube-1 within creator space (4 space)
6. Being of the format of hyper cube-1, the coordination of pair of adityas as the pair of end points of a line.
7. The end points, as such shall be structured point of values and order of transcendental domains.
8. As such these structured point would be Bindu Saraovar (point reservoir of transcendental values).
9. The line as such shall be the coordination track of a moving structured point.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sitting of trans to glimpse this phenomenon of coordination of a pair of adityas (Suns)

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As third adityah

1. The phenomenon of coordination of three adityas is the transcendental phenomenon of coordination of three Bindu Sarovars (point reservoirs of transcendental values).
2. One way to approach this coordination is to avail artifice 3.

3. The other way to approach it is to follow the coordination of three dimensional axis.
4. A step ahead would be to follow the way 1-space accepts three geometries.
5. This shall be taking us to the phase and stage of coordination of three solids.
6. Ahead there would be a phase and stage of coordination of three hyper cubes 3.
7. And ahead there would be the coordination format for coordination of three hyper cubes 4.
8. Ahead would be the format for coordination of three hyper cubes 5.
9. As hyper cube 5 is of a solid dimensional order, as such one shall chase the coordination of three solid dimensions
10. It would be relevant to note that synthesis of three dimensions of any order always is of the values and order of artifice 6 / 6-space which is of a creative dimensional order.

173**As fourth aditya**

1. The phenomenon of coordination of four Bindu Sarovar (point reservoirs of transcendental worlds) is a very blissful phenomenon.
2. One way to approach it is as four end points of a square.
3. Other way to approach it is as four boundary components of hyper cube – 2 within creator space (4 space).

4. It also would be relevant to note that artifice 4 is of the order and values of creator space (4 space).
5. Further as that 4-space in its different roles shall be of the format of 4 x 4 matrix, as

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

6. Synthesis of four dimension is of the value of the artifice (12-2 N)
7. It would be blissful exercise to chase this value for different values of N (i.e. for different dimensional orders) as of sequence 10, 8, 6, 4, 2, 0 for N=1, 2, 3, 4, 5, 6.
8. As such four Bindu Sarovar (Points reservoir and transcendental values), shall be working out four transcendental lines, which together along 2-space format shall be coordinating as four boundary components of square.
9. It also would be relevant to note that the manifestation layer (2, 3,4, 5) coordinates spatial dimension with transcendental origin.
10. It would be a very blissful exercise to chase the phenomenon of coordination of four adityas (suns).

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As fifth aditya

1. To reach at the coordination features of five Adityas, one may avail artifice-5.
2. Artifice 5 may unfold its features format as of 5-space, hyper cube 5, pentagon and so on.

3. Artifice 5 may also unfold as a five dimensional frame of linear, spatial, solid and hyper solid dimensions.
4. It shall also be unfolding as a five dimensional frame of transcendental dimensions.
5. It is this feature of artifice 5 being a five dimensional frame of transcendental dimensions, which deserves to be chased thoroughly.
6. The feature of pentagon as that when its every vertices stand coordinated with every other vertices, it works out an inner pentagon around the center of the outer pentagon, as well deserves to be thoroughly chase.
7. To have proper appreciation of the above feature of pentagon as that it construct out inner pentagon, one may see that up till quadrilaterals, inner quadrilaterals are simply not there.
8. With it the five vertices of pentagon as five bindu sarovar fulfilled with transcendental worlds structures shall be constructed out inner pentagon of transcendental vertices.
9. It is this feature of coordination of five adityas which makes them of different transcendental values.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to glimpse the phenomenon of coordination format of five adityas.

175**As sixth aditya**

1. Likewise, artifice 6 and hexagon format may be availed for the chase of coordination features of six adityas.
2. Artifice 6 is distinguishable from other artifices as that 6 is the first perfect number.
3. Further as that synthesis of 3 dimensions of any order acquire the features of artifice 6 / 6-space.
4. Further as that Ancient wisdom approaches as Sun in terms of artifice 6 as that Sun is a step ahead of Panch Maha Bhut / five basic elements.
5. Further as that artifice 6 is the artifice of atman (soul) as well as of Vishnu Lok.
6. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to glimpse the phenomenon of coordination of six adityas.
7. Along hexagon format, every vertex of hexagon may be approached as Bindu Saraovar / Point reservoir fulfilled with self referral structures (6-space) / Sun.
8. The center of hexagon, as such shall be enveloped by sequence of invard decreasing hexagons.
9. This phenomenon also may be approached as that series of outward expending hexagons emerging from the center of hexagon.
10. The center of hexagon as such becomes the origin source reservoir of hexagons.

176**As seventh aditya**

1. Artifice 7 is of unique features.
2. There are seven geometries of 3-space
3. Corresponding to seven geometries of 3-space, there are seven versions of cube.
4. This coordination of artifice 3 and 7 is designated and known as trishapta / 3 and 7.
5. Seven colour spectrum, seventh state of consciousness being the unity state and pole star as the center of the solar universe, and the like features of artifice 7 deserve to be simultaneously chased.
6. One way to chase the features of artifice 7 and also the coordination of seven adityas is to avail the format of heptagon.
7. Coordination of seven adityas is a unique feature of Asht Prakrati.
8. Transition from the coordination format of seven adityas to that of eight adityas deserves to be chased very smoothly as it would be a shift from seven versions of cube to cube splitting into eight sub cubes.
9. It would be like all the eight corner points of a cube standing coordinated by seven edges.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to glimpse the phenomenon of coordination of seven adityas by Asht Prakrati.

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As eighth aditya

1. Artifice eight may be availed for chase of coordination features of eight adityas.
2. Artifice eight is of unique features, as much as that it accept re-organsition as 2^3
3. In a way it is a sequential step ahead of 1^3 .
4. Transition from 1^3 to 2^3 is a big step.
5. Cube format for 1^3 and cube format of 2^3 are of different sets of features.
6. On the other hand as 2^3 and 3^2 constitute a reflection pair of base and index values, as such the sustenance of coordination of Asht Prakrati by Nav Braham becomes a transcendental phenomenon of split of five as 2 and 3.
7. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to glimpse the phenomenon of coordination of eight Adityas.
8. One way to approach it is as of hyper cube 4 format.
9. Adityas as of the format of 5-space set ups of solid order, as such coordination along the hyper cube 4 format would be the coordination at the dimensional level but at the boundary of creator space (4 space).
10. It is this feature of coordination for eight adityas at boundary of creator space (4 space) and that too at dimensional level of adityas, deserves to be chased very gently.

178**As ninth aditya**

1. Artifice nine is unique in many ways.
2. It is the biggest numeral.
3. There are nine geometries of 4-space.
4. Cube as well has nine points coordination in terms of its center and eight corner points.
5. Likewise square accepts coordination in terms of nine points, i.e. the center, four corner points and four middle points of the boundary lines.
6. The synthesis phenomenon of nine solid dimensions, nine hyper solid dimensions and nine transcendental dimensions deserve to be chased thoroughly.
7. The distinguishing feature of synthesis of nine dimension of solid order from that of nine linear dimensions and from nine spatial dimension deserve to be chased to comprehend this phenomenon thoroughly.
8. Likewise the synthesis phenomenon of nine dimensions of hyper solid order from that of nine dimensions of linear, spatial and solid order deserve to be chased to glimpse the phenomenon thoroughly
9. A step ahead synthesis of nine dimensions of transcendental order deserve to be distinguished from the synthesis of linear, spatial, solid and hyper solid order.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sitting of trans to simultaneously chase the

synthesis phenomenon of nine linear, spatial, solid, hyper solid, transcendental order.

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As tenth aditya

1. Artifice ten is of distinct feature than that of artifices 1 to 9 as that artifices remain numerals while artifice 10 itself become the number along ten place value system.
2. It is like transcendental domain enveloped within ten creative domains while creative domain itself being of nine versions.
3. That being so, one way to approach distinguishing feature of artifice 1 to 9 and that of artifice 10 is to simultaneously chase nine versions of hyper cube 4 and ten boundary components of hyper cube 5.
4. Other way to reach at distinguishing sets of features of artifices 1 to 9 from that of artifice 10 would be to provide double digit formats for artifices 1 to 9 as 01, 02, 03, 04, 05, 06, 07, 08, 09, which range shall be in continuity of the double digits ahead from 10 to 99.
5. Here It would be relevant to note that (01, 10), constitutes a reflection pair.
6. It is this feature of this reflection pair (01, 10) which shall be helping to appreciate the way artifices 1 and 10 ultimately stand coordinated along ten place value system by providing them double digit formats.
7. Further It would be relevant to note that $01+02+03+04=10$.

8. With it the spatial order format of creator space (4 space) would help reach at the coordination features of artifice 10.
9. It is this coordination feature of artifice 10 which may help reach at the coordination of ten Adityas.
10. One shall sit comfortably and permit the transcending mind to remain in prolonged deep sittings of trans to glimpse thoroughly the phenomenon the coordination of ten adityas of

180**As eleventh aditya**

1. Ancient wisdom approaches artifice as 11 as ekadash rudras (11 incarnations of Lord Shiv)
2. Hyper cubes 5 accepts 11 versions.
3. These versions of hyper cube 5 are the geometric bodies of 11 geometries of 5-space.
4. The coordination phenomenon of 11 adityas is the phenomenon of coordination of 11 geometries of 5-space.
5. One way to approach this coordination is in terms of 11 versions of hyper cube 5.
6. The other way to approach this phenomenon is as coordination of 11 boundary components of hyper cubes 6.
7. The transition from 11 versions of hyper cube 5 to 11 boundary components of 6-space is a big transition
8. One shall sequentially chase it starting with first version of hyper cube 5 and reaching at the first boundary component of hyper cube 6, and then to

take into the next step of transition from first two versions of hyper cube 5 to first two boundary components of hyper cube 6.

9. Likewise, sequentially one shall reach up till all the 11 versions of hyper cube 5 transiting into 11 boundary components of hyper cube 6.
10. One shall sit comfortably and permit the transcending mind to be in a blissful state of transition from coordination of 11 adityas to the existence phenomenon of dwadash adityas (12 Suns)



