

List 1 Different aspects of Vedic Mathematics

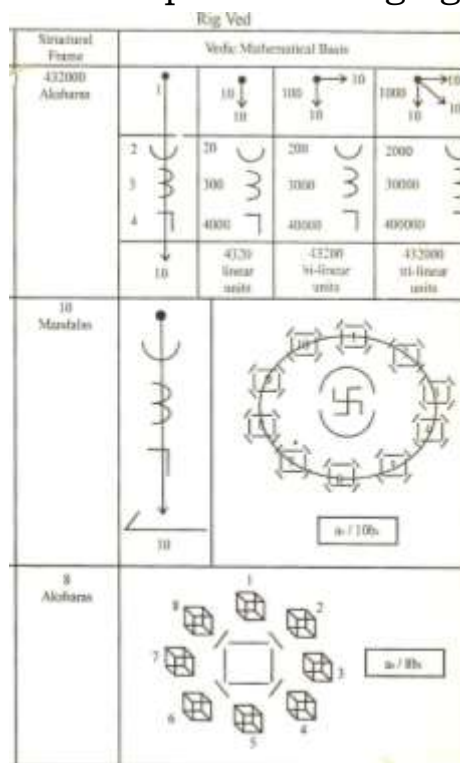
Aspect 21

Sakala Rigved Samhita and Charak Ayurved Samhita

1

Sakala Rigved Samhita and Charak Ayurved Samhita

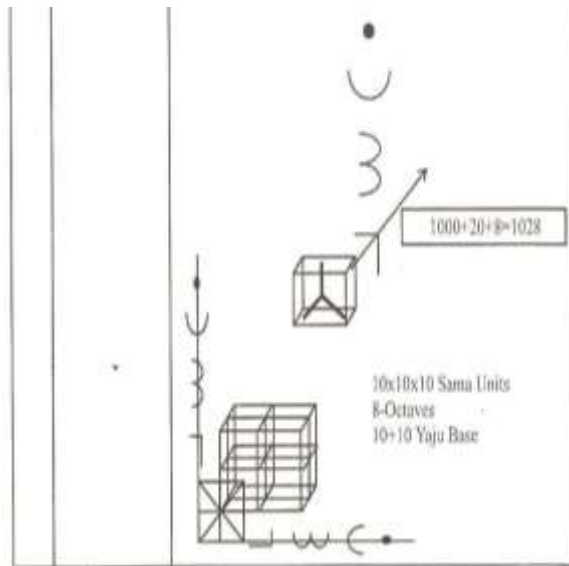
1. Organization and knowledge of Sakala Rigved Samhita is parallel to the constitution of the solar universe.
2. The organization format and knowledge of Charak Ayurved Samhita is parallel to the Existence Phenomenon within human frame.
3. Vedic Systems successfully approach the organization formats of this pair of Samhitas successfully in terms of Sathapathya measuring rod.
4. The Shad Chakra format of human frame and five basic elements (Panch Mahabhut) together with Sun have a parallel reach.
5. The outline of the chase of broad features of Rigved Samhita can be had with the help of following figurative expressions.



Rig Ved


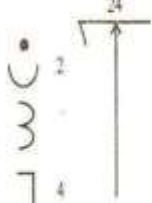

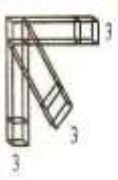


Structural Frame	Vedic Mathematical Basis																															
64 Adityas	<p style="text-align: right;">Ex: 64</p>																															
85 Anuvaks	<table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>1</td><td>8</td><td>85</td><td>1 ऋ</td> </tr> <tr> <td>2</td><td>2</td><td>7</td><td>8</td><td>2 ऋ</td> </tr> <tr> <td>3</td><td>3</td><td>6</td><td></td><td>3 ऋ</td> </tr> <tr> <td>4</td><td>4</td><td>5</td><td></td><td>4 ऋ</td> </tr> <tr> <td>5</td><td></td><td></td><td></td><td>5 ऋ</td> </tr> </table> <table border="1" style="width: 50%; margin: auto;"> <tr> <td>Anuvaks</td> <td>85</td> </tr> <tr> <td>Uparvas</td> <td>22</td> </tr> <tr> <td>Yoga</td> <td>107</td> </tr> </table> 	1	1	8	85	1 ऋ	2	2	7	8	2 ऋ	3	3	6		3 ऋ	4	4	5		4 ऋ	5				5 ऋ	Anuvaks	85	Uparvas	22	Yoga	107
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Rig Ved		
Sr. No.	Structural Frame	Vedic Mathematical Basis
6.	1028 Suktas	<p style="text-align: right;">$10 \times 10 \times 10 + 7 \times 4 = 1028$</p>



Rig Ved																		
Sr. No.	Structural Frame	Vedic Mathematical Basis																
7.	2024 Vargas	<table border="1"> <thead> <tr> <th>Sutras</th> <th>Vargas</th> <th></th> </tr> </thead> <tbody> <tr> <td></td> <td></td> <td rowspan="3">6x4 = 24</td> </tr> <tr> <td></td> <td></td> </tr> <tr> <td></td> <td></td> </tr> <tr> <td> 10x10x10=1000 </td> <td> 1000+1000 </td> <td>24+2000</td> </tr> <tr> <td colspan="3"> <div style="text-align: center;"> $1000+1000+8x3$ </div> </td> </tr> </tbody> </table>	Sutras	Vargas				6x4 = 24					 10x10x10=1000	 1000+1000	24+2000	<div style="text-align: center;"> $1000+1000+8x3$ </div>		
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		6x4 = 24																
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<div style="text-align: center;"> $1000+1000+8x3$ </div>																		

Rig Ved

Sr. No.	Structural Frame	Vedic Mathematical Basis		
K.	Mandala-1	Mandala		
	Anuvakas: 24 Suktas: 191 Richas: 1976			
		Anuvaka		
				
		Suktas		
		Step 1	Step 2	Step 3
				
		Richas		
				

JYOTI MANIFESTATION FORMAT

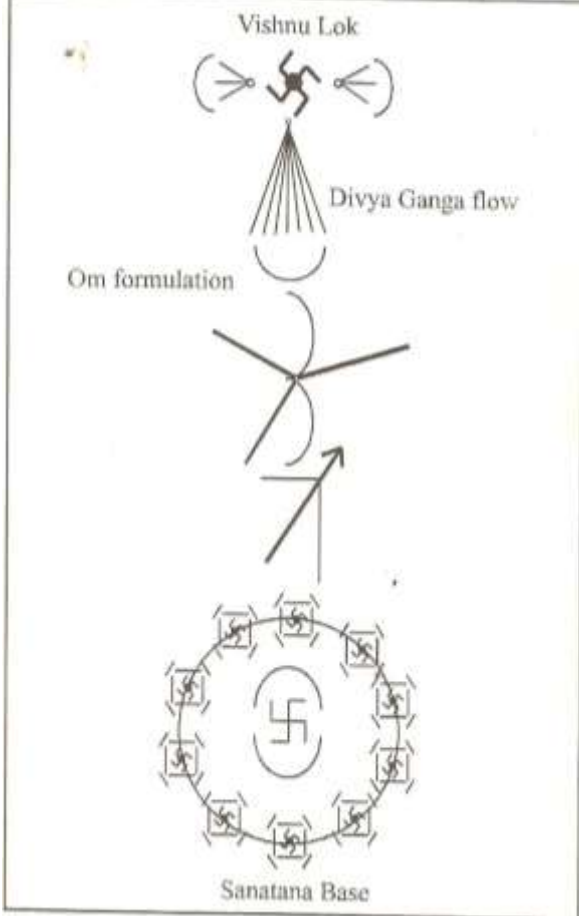


Table 1, Organization Table

S.No.	Sthanam	TCV	Adhiyaya	Shalokas
1	Sutra Sthan	15+19	30	
2	Nidan Sthan	27+19	8	
3	Viman Sthan	29+19	8	
4	Shareer Sthan	14+19	8	
5	Indiriya Sthan	20+19	12	
6	Chikitsa Sthan	16+19	30	
7	Kalp Sthan	13+19	12	
8	Sidhi Sthan	20+19	12	

TABLE 2,

ORGANIZATION OF ADHIYAYA OF SUTRA STHANAM

S.No.	Chatushk	TCV	Feature	
1	Bheshaj Chatushk	26+18		
2	Savast Chatushk	20+18		
3	Nirdesh Chatushk	27+18		
4	Kalpana Chatushk	21+18		
5	Rog Chatushk	14+18		
6	Yojna Chatushk	23+18		

7	Annpaan Chatushk	34+18		
8	Daspranayatan	10+16+18		
9	Arthdeshmahamool	45		

3

YOJNA CHATUSHK

1. Charak Samhita is a scripture of 8 Sthanams.
2. Sutra Sthanam is the first Sthanam.
3. Sutra Sthanam is a scripture of 30 adhiyayas.
4. 30 adhiyayas are organized as 7 Chatushks and 2 Sangreh Sthans.
5. Yojna Chatushk is the sixth Chatushk .
6. Adhiyayas 21, 22,23 & 24 constitute Yojna Chatushk.
7. Adhiyaya 21 is designated as Asht Nindtiye adhiyaya .
8. It is a scripture of 62 shalokas.
9. Adhiyaya 22 is designated as Langhan Brehniye.
10. It is a scripture of 42 shalokas.
11. Adhiyaya 23 is designated as Santarpniye adhiyaya.
12. It is a scripture of 40 shalokas.
13. Adhiya 24 is designated as Vidhi shoneitiye adhiyaya
14. It is a scripture of 60 shalokas.
15. One may have a pause here and take note that the quadruple values (21, 22,23,24) and (62,42,40,60) run parallel to each other in this organization.
16. This Chatushk is designated as Yojna Chatushk.
17. The transcendental code value of word formulation Yojna Chatushk is $23+18 = 41$.
18. Simple English rendering for “ Yojna” is “ Planning” .
19. This focus of this chatushk deserve to be glimpsed well.
20. Transcendental code value 23 permits reorganization as $23= (3+5) + (3 \times 5)$.
21. The number value 18 permits reorganization as $18 = 3 + 4 + 5+ 6$.
22. One may have a pause here and take note that above organization features of values pair (23, 18) brings us face to face with the format features of transcendental domain (5 space domain) which is of a

- solid dimensional order(3 space in the role of dimension of 5 space) and that hyper cube 5 is the representative regular body of 5 space.
23. Further as that the number value 41 with unit value at first digit place and number value 4 at next digit place shall be bringing us face to face with a reach from value 1 to value 4 which would further bring us face to face with a reach from one space to 4 space, which further will bring us face to face with Sathapatya Measuring Rod synthesized by hyper cube 1 to hyper cube 4.
 24. One may have a pause here and take note that this measuring rod exhaustively covers 4 space domain .
 25. Further as that Lord Brahma is the presiding deity of 4 space , as well as of the measure of the Sathapatya Measuring Rod presided by Lord Vishnu, the presiding deity of 6 space.
 26. Further as that 4 space plays the role of dimension of 6 space.
 27. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above format features to comprehend and appreciate the values of Yojna Chatushk .
 28. 4 Adhiyaya of values quadruple (21,22,23,24) also brings us face to face with the organization features of this values quadruple.
 29. Number value 21 permits reorganization as $21 = 1+2+3+4+5+6+7$.
 30. Number value 22 permits reorganization as $22 = 4+5+6+7$.
 31. Number value 23 permits reorganization as $23 = (3+5) + (3 \times 5)$.
 32. Number value 24 permits reorganization as $24 = 4 \times 6$.
 33. The organization $1+2+3+4+5+6$ is parallel to a synthetic set up of hyper cubes 1 to 6 .
 34. The organization $4+5+6+7$ is parallel to four fold manifestation layer of hyper cube 6 .
 35. The organization $(3+5)+ (3 \times 5)$ is parallel to super imposition of addition and multiplication operation in reference to values pair (3,5) which is further parallel to the format of 3 space as dimension, 5 space as domain.
 36. The organization 4×6 is parallel to the organization of creative dimensional frame of 6 dimensions of 6 space.
 37. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above format features to comprehend and appreciate the values of Yojna Chatushk.
 38. The quadruple values (62, 42, 40, 60) as well permit reorganization as :
 $62 = 31+31$, $42 = 21+21$, $40 = 4 \times 10$ and $60 = 5 \times 12$.

39. These organization features and parallel geometric formats thereof will help us

have proper appreciation of the Yojna Chatushk.

40. One may have a pause here and permit the transcending mind to continuously

remain in prolonged sitting of Trans and to glimpse and imbibe the above

format features to comprehend and appreciate the values of Yojna Chatushk.

41. Yojna Chatushk values $62+42+40+60 = 204 = 104+100$ is also parallel to (NVF (four space) + NVF (discipline) .

42. The values of Yojna Chatushk deserve to be chased sequentially in the order and sequence of its 4 Adhiyayas.

4

ASHT NINDTIYE ADHIYAYE

1. Asht Nindtiye Adhiyaye is the first adhiyaye of Yojna Chatushk.
2. It is adhiyaya 21 of Sutra Sthanam of Charak Samhita.
3. It is a scripture of 62 shalokas.
4. Value 62 permits reorganization as $6 \cdot 2 = 31+31$.
5. Number value 31 is parallel to structural component of cube(hyper cube 3)
6. One may have a pause here and take note that 3 space is a linear order space(1 space plays the role of dimension of 3 space).
7. 3 dimensional space permits split into a pair of 3 dimensional frames of half dimension and during this split there is a release of 4 space as the origin.
8. Further as that with in each of the corner point of cube is imbedded a three dimensional frame of half dimensions of inward orientation towards the centre of the cube.
9. Further as that the centre of the cube is the seat of origin of hyper cube 3 .
10. It is a seat of 4 space.

11. A 3 dimensional frame with origin at the centre of the cube splits cube into 8 sub cubes parallel to 8 octants cut of 3 space.
12. One may have a pause here and take note that the inner most corner points of 8 sub cubes have placement at the centre of the cube itself.
13. Hyper cube 4 accepts solid boundary of 8 components.
14. The above split , as such ,with a release of 4 space, takes 8 sub cubes at boundary of hyper cube 4 .
15. Asht Nindtiye Adhiyaye designation of the chapter as such focuses upon the mundane character of the solid boundary vis-a-vis the creative domain (4 space domain).
16. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above format features to comprehend and appreciate the values of Yojna Chatushk, in reference to the designation of Asht Nindtiye Adhiyaye.
17. The role of mundane (3 space content) vis-à-vis creative content (4 space content) is the focus here .
18. One may have a pause here and take note that number value 8 is of very rich structural feature .
19. Amongst others, following are the prominent features of structural format parallel to number value 8.
 1. 2 space accepts 4 directions and 4 sub directions.
 2. 3 space permits cut in to 8 octants.
 3. 4 space accepts solid boundary of 8 components.
 4. Super imposition of solid dimension upon transcendental domain makes a set up of value 8.
 5. 6 space plays the role of dimension of 8 space.
 6. 7 space plays the role of boundary of 8 space.
 7. 8 space plays the role of dimension of 10 space.
20. Number value 8 permits reorganization as $8 = 2^3$ which is a second member of the sequence of cube ($1^3, 2^3, 3^3, \dots$).
21. 3 dimensional frame imbedded in corner points of cube get coordinated in terms of 4 internal diagonals of cubes.
22. The pair of 3 dimensional frames of half dimensions at the end point of internal diagonal of cube slide along the diagonal and at their reach at centre result in to synthesis for the pair of 3 dimensional frame of half dimension in to a 3 dimensional frame of full dimension.
23. One may have a pause here and take note that at the time of synthesis at the centre of the cube, the orientations for the pair of 3 dimensional space accept opposite orientations .

24. Further that it is because of this feature of synthesis that so synthesized 3 dimensional frame becomes a solid dimensional frame.
25. Further as that the set of 4 synthesized three dimensional frame together with the fifth three dimensional frame at the centre make a set of five three dimensional frame, which together constitute 5 dimensionals frame for transcendental domain (5 space).
26. One may have a pause here and take note that the organization of Charak Samhita as a scripture of 8 Sthanam avails all these features of number value 8 and its corresponding geometric formats.
27. Here in this chapter in this adhiyaya 21 of Yojna Chatushk, in particular avails value of 8 as of the format of mundane boundary of Creator's space.
28. One may have a pause here and take note that word formulation Shareer accepts transcendental code value 14 .
29. The sequential values chase steps of this formulation are (2, 1,3,4,3,1)
30. Further as that number value 14 with organization (2,3,4,5) leads to hyper cube 4 .
31. The main boundary ratio of hyper cube 4 is $A^4: 8 b^3$.
32. The eight fold boundary permits grouping as 4 pairs of solid boundary components .
33. Parallel grouping is of 8 sub cubes of cube.
34. It is also parallel to coordination of 8 octants of 3 space.
35. This coordination for a pair of sub cubes along the internal diagonal of cube through the centre of a cube , as a seat of 3 dimensional frame brings to focus the synthetic set up of 3 dimensional frame in to a pair of 3 dimensional frames of half dimension of opposite orientations.
36. This further brings to focus a set up of a pair of 3 dimensional frames of half dimensions of opposite orientations and the origin being a seat of 4 space.
37. One may have a pause here and take note that the synthesis of a pair of cubes shall be leading to a set up of $31+31= 62$ components and this organization will further permit chase as $31+3$ and $31-3$ structural components.
38. It is this feature which is being availed by the values of Adhiyaya 21.
39. The focus is upon 4 pairs of bodies of features which are of opposite values.
40. One shall chase the values of chapter 21 in the light of above organizational features.

41. In continuity one is to chase the values of Adhiyayas 22,23 and 24 of Sutra Sthanam.

5

CHASE OF LANGHAN, BRENHANHYAM ADHIYAYE

1. Langhan, Brenhanhyam adhiyaye 22 of Sutra Sthanam of Charak Samhita.
2. It is second adhiyaye of Yojna Chatushk .
3. It is a scripture of 44 shalokas.
4. Here, as the designation of adhiyaye indicates, it is about a pair of 8 types of Pursha mentioned in adhiyaye 21.
5. This pair of Purshas are of format and features of (i. Langhan and ii Brenhanh).
6. The word formulation Langhan accepts transcendental code value 29.
7. It is of a two chase steps of values 15 and 14 respectively.
8. The value 15 accepts reorganization as $15 = 1+2+3+4+5$.
9. This organization $15 = 1+2+3+4+5$ is parallel to the Sathapatya Measuring Rod of 5 space domain.
10. Further value $15 = 1 \times 3 \times 5$ is parallel to value of solid dimensional frame of 5 dimensions of transcendental domain (5 space).
11. The value 14 accepts reorganization as $14 = 2+3+4+5$.
12. This organization $14 = 2+3+4+5$ is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4.
13. One may have a pause here and take note that 5 space plays the role of origin of 4 space.
14. Further as that hyper cube 4 format is parallel to the format features of idol of Lord Brahma.
15. This is the creation format .
16. One may have a pause here and take note that the word formulation Ghan accepts transcendental code value 14.
17. Further as that the values pair (15, 14) is parallel to the feature of 15 points coverage of 14 linear units range.
18. Still further value 29 is parallel to transcendental code value of word formulation Brahma.
19. One may have a pause here and take note that Lord Brahma , the 4 Head Lord is creator of the Supreme and presides over Creator's space (4 space).

20. 4 space provides four fold creation format of features parallel to idol of Lord Brahma Himself.
21. The word formulation Brenhanh accepts transcendental code value 38
22. It is of chase step of values pair (20, 18).
23. One may have a pause here and take note that the value 20 is of the format features of a reach of zero order 2 space.
24. The value 18 permits reorganization as $18 = 3+4+5+6$ which is parallel to four fold manifestation layer of hyper cube 5 .
25. One may have a pause here and take note that the syllable La accepts transcendental code value $6 = 5+1$.
26. The syllable Bre accepts transcendental code value $7+4 = 11$.
27. One may have a pause here and take note that the values pair (6,11) is parallel to 6 non-positive geometries of 5 space and 11 complete geometries range of 5 space.
28. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
29. Further as that 3 space plays the role of dimension of 5 space.
30. Still further as that synthesis value of a pair of solid dimensions is 5.
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
32. Adhiyaye 22 , as such deserve to be chased in continuity of adhiyaye 21.
33. Further the organization of adhiyaye 21 and adhiyaye 22 being sequential pair of steps , as such the same shall be helping us to carry the chase further for the organization of adhiyaye 23.

One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above format features to comprehend and appreciate the values of Yojna Chatushk .

FILE 6

CHASE OF VIDHI SHONHIT ADHIYAYE

1. Vidhi Shonhit adhiyaye is adhiyaye 24 of Sutra Sthanam.
2. It is the fourth adhiyaye of Yojna Chatushk.
3. Being the fourth adhiyaye of this Chatushk, it is completion of the Yojna.
4. This chapter is a scripture of 60 shalokas.
5. Value 60 permits reorganization as 12×5 .
6. This organization $60 = 12 \times 5$ is parallel to the organization of transcendental boundary (5 space as boundary) of 12 components of self referral domain (6 space).
7. 4 space plays the role of dimension of 6 space.
8. The word formulation Vidhi accepts transcendental code value 58.
9. The word formulation Shonhit accepts transcendental code value 23.
10. The value $18 + 23 = 41$ is parallel to the reach of the measuring rod synthesized as hyper cubes 1 to 4 having exhaustive coverage for the creative domain (4 space as domain).
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
12. The focus of this adhiyaye is upon “ Rakt”.
13. Transcendental code value of word formulation Rakt is 10.
14. This is parallel to values chase steps (3,1,1,4,1).
15. One may have a pause here and take note that transcendental domain (5 space) accepts creative boundary of 10 components.
16. The further focus of adhiyaye 24 is as that Rakt is the basis of Pran.
17. Word formulation Pran accepts transcendental code value 16.
18. Value 16 permits organization as $16 = 5+6+5$.
19. One may have a pause here and take note that 6 space plays the role of origin of 5 space.

20. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
21. Further one shall visit and revisit the organization features of Yojna Chatushk
22. Further one shall visit and revisit the values of adhiyayes 21 to 24 availing the organization of Yojna Chatushk .
23. These organization features of Yojna Chatushk will have transition to the format features of Ann Paan Chatushk (adhiyaye 25 to 28).
24. The adhiyaye 25 is Yajja Purush adhiyaye.
25. One may have a pause here and take note that the formulation Yajja as well as the word formulation Purusha both accept transcendental code value 24 each.
26. The value $24 + 24 = 48 = 2 \times 4 \times 6$ brings us face to face with the transcendence format features of self referral domain (6 space).
27. A step ahead adhiyaye 29 enlightens about 10 Pran Ayetan.
28. And adhiyaye 30 enlightens about 10 Maha Mool.
29. It would be a very blissful exercise to glimpse the organization features of Yojna Chatusk and transition there from to the organization features of Ann Paan Chatusk and to 10 Pran Ayetan, as well as 10 Maha Mool.
30. In the light of these preliminary chase features of these organization formats, one shall approach afresh the values of Sutra Sthanam along the Sathapatya Measuring Rod.
31. One may have a pause here and take note that Ann Paan Chatushk is the 7th chatushk .
32. Word formulation Ann Paan accepts transcendental code value 34.
33. The value 34 permits reorganization as $34 = 7+8+9+10$.
34. This organization $34 = 7+8+9+10$ is parallel to four fold manifestation layer (7,8,9,10) of hyper cube 9.
35. Hyper cube 9 accepts unity state dimensional order (7 space in the role of dimension).
36. This , this way, brings us face to face with the attainment of Sathapatya Measuring Rod for exhaustive coverage of existence phenomenon with in human frame.

FILE-7

10 PRAN AYETAN

1. 10 Pran Ayetan adhiyaye is adhiyaye 29 of Sutra Sthanam.
2. The formulation 10 Pran accepts transcendental code value 26.
3. The organization $26 = 10+16$ is parallel to the organization of Ganita Sutra 1 and Ganita Upsutra 1 text of 16 and 10 letters respectively.
4. Number value 26 also accepts reorganization as $26 = 5+6+7+8$.
5. This organization $26 = 5+6+7+8$ is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 .
6. Hyper cube 7 is of a transcendental order (5 space in the role of dimension of 7 space).
7. The formulation Ayetan accepts transcendental code value 18.
8. The number value 18 accepts organization as $18 = 3+4+5+6$.
9. This organization ($26 = 5+6+7+8$) is parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5.
10. One may have a pause here and take note that adhiyaye 29 as per its designation 10 Pran Ayetan is of the format features of (hyper cube 7) ,hyper cube 5.
11. One may further have a pause here and take note that hyper cube 5 accepts domain boundary ratio as $1^5 : 10b^4$.
12. Further as that number value 10 permits reorganization as $10 = 4+ 6$ which leads to the format features of take off from the transcendental domain of creative boundary and same structuring creative dimensional frame of 6 space.
13. One may have a pause here and take note that 6 space also plays the role of origin of 5 space.
14. Further as that formulation Pran accepts transcendental code value 16.
15. Number value 16 permits reorganization as $16 = 5+6+5$.
16. One shall have a pause here and take note that this brings us face to face with the organization format of values of Charak Samhita .
17. Sathapatya Measuring Rod, as a format for the values of Charak Samhita, as such brings us face to face with Charak Samhita values being the applied values of Vedic Mathematics Science and Technology.
18. This further brings us face to face with the manifested creation of Shareer .

19. Further it also brings us face to face with the existence phenomenon with in human frame.
20. One may have a pause here and take note that this existence phenomenon with in human frame is of the values of transcendence permissible from the manifested creation format of values features of hyper cube 4 to the format of hyper cube 5.
21. The location of 10 Prana and the values features of these 10 Prana are the life values chase of Charak Samhita.
22. Adhiyaye 29 is a scripture of 14 shalokas.
23. One may have a pause here and take note that number value 14 permits reorganization as $14 = 2 \times 7$.
24. This organization is parallel to self referral boundary (6 space as boundary) of 14 components of unity state domain (7 space domain).
25. Starting with the organization $14 = 2+3+4+5$ parallel to the format features of hyper cube 4 and attaining reach upto the format features of hyper cube 7 is the attainment of Charak Samhita along the Sathapatya Measuring Rod.
26. One may have a pause here and take note that this range coverage is parallel to 7 steps long coverage of (Prithvi, Apa, Agni, Yayu, Akash, Surya, Dhruv).
27. Further it is of the coverage range of 7 space of consciousness.
28. These 7 states range is of format values (Waking state, dream state, deep sleep state, Turiya state, Turiya-ateet , transcendental state, gods state).

FILE 8

10 MAHA MOOL

1. Sutra Sthanam culmination is 10 Maha Mooliyam adhiyaye no. 30.
2. This is a scripture of 90 shalokas range.
3. Transcendental code value of word formulation Maha Mool is 42.
4. Number value 42 is parallel to the reach of spatial order upto Creator's space.
5. One may have a pause here and take note that 2 space plays the role of dimension of 4 space.
6. The word formulation 10 Maha Mool accepts transcendental code value 52.

7. One may have a pause here and take note that this is parallel to the spatial order reach upto transcendental origin (5 space as origin of 4 space).
8. Further $52 = 2 \times 26$.
9. One may have a pause here and take note that $26 = 5+6+7+8$, which is parallel to four fold manifestation layer of hyper cube 7.
10. The synthesis of a pair of four fold manifestation layers (5,6,7,8) , leads to the value (7,8,9,10) .
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
12. Number value 52 further accepts reorganization as $52 = 13 \times 4$ which is parallel to 13 edged cube having exhaustive coverage of 4 space domain along all the four dimensions of 4 space.
13. It would be relevant to take note that NVF (Earth) = 52 = NVF (Six).
14. It brings us face to face with Earth being at sixth step of the range from Sun to Earth.
15. Further transcendental code value of word formulation Mool = 21.
16. Number value 21 permits reorganization as $21 = 1+2+3+4+5+6$.
17. The focus of 10 Maha Mool is upon the format features of Hirdey.
18. The word formulation Hirdey is 22.
19. One may have a pause here and take note that 22 points coverage range is of 21 linear units range.
20. Further number value 22 permits reorganization as $22 = 4+5+6+7$ which is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6.
21. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
22. The number value 30 (parallel to number of the Adhiyaye) permits reorganization as $30 = 6 +7+8+9$ which is parallel to four fold manifestation layer of hyper cube 8.
23. Further number value $90 = 3 \times 30$.
24. Still further number value $90 = 6 \times 15$.
25. One may have a pause here and take note that $6 = 1+2+3$ while number value $15 = 1+2+3+4+5$.
26. One may have a pause here and take note that number 6 is perfect number and it accepts 3 proper divisors (1,2,3).
27. Number value 28 is second perfect number which permits 5 proper divisors (1,2,4,7,14).

28. Further as that number value 30 is parallel to 30 structural components of cube namely 8 corner points, + 12 edges + 6 surfaces + 3 axes + 1 volume.
29. The word formulation Dhamni accepts transcendental code value 30.
30. Hirdey has the mool and Hirdey accepts transcendental code value 22 while mool accepts transcendental code value 21.
31. one shall have a pause here and glimpse inter-relationship of values pair (22,21).
32. Number value 22 is parallel to summation value of four folds (4,5,6,7) of hyper cube 6 while number value 21 =1+2+3+4+5+6 is parallel to Sathapatya measuring Rod of 6 space (domain).
33. One may have a pause here and take note that Surya accepts number value 6.
34. Surya as 6 space accepts 13 geometries range.
35. Number value 13 is parallel to 13 edged cube set up with in 4 space.
36. The 13th edge of 13 edged cube leads to transcendental origin (5 space as origin) of 4 space and that 5 space accepts solid dimensional frame of 5 dimensions of dimensional value $3 \times 5 = 15$.
37. The number values pair (13, 15) is of summation value $13+15= 28 = 14 + 14$.
38. One may have a pause here and take note that word formulation Braham accepts transcendental code value 28.
39. Further the transcendental code value of Braham (28) is parallel to the transcendental code value of " Sarv Shareer" (28) .
40. Still further values pair (28,30) permits reorganization as 2 x 14, 2 x 15 which is parallel to the set up of (14 self referral boundary components of unity state, 15 geometries range of 7 space).
41. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
42. It would be a blissful exercise to visit and revisit the organization format of Sutra Sthanam of its whole range of 30 adhiyayas.
43. 10 Pran Ayetan and 10 Maha Mool are the ultimate supports of existence phenomenon with in human frame.
44. It is parallel to the existence phenomenon format features of our Solar Universe.
45. It would be blissful to glimpse and imbibe the existence phenomenon with in frames and without frames of our Solar universe along the format of Sathapatya Measuring Rod presided by Lord Vishnu while its measure being presided by Lord Brahma , Creator of the space, who had glimpsed the values of Ayurved.

FILE-9

INTRODUCTORY

1. Charak Samhita is organized as a scripture of 8 Sthanams.
2. First Sthanam is Sutra Sthanam.
3. Sutra Sthanam is a scripture of 30 adhiyayes.
4. This range of values of 30 adhiyayes are grouped as 7 chatusks and 1 as half chatusk of adhiyayes 29 and 30.
5. These 7 chatusks are designated as
 - i) Shudvirechanshatadhitiya chatusk
 - ii) Sawsthavrit chatusk
 - iii) Nirdesh Chatusk
 - iv) Chikitsaprabhritiye Chatusk
 - v) Rob Chatusk
 - vi) Yojna Chatusk
 - vii) Ann Paan Chatusk
6. Adhiyaye 29 and 30 are sanghreh adhiyayes.
7. These are designated as 10 Pran Ayetan and 10 Maha Mool.
8. Charak Samhita is the Sahita of values of Ayur Upved.
9. It is the Upved of Atharv Ved.
10. Atharv Ved provides Sathapatya Measuring Rod.
11. Charak Samhita values deserve to be chased along Sathapatya Measuring Rod.
12. This chase , as such is going to be the chase of applied values of Vedic Mathematics Science and Technology.
13. Sathapatya Measuring Rod is presided by Lord Vishnu.
14. The measure of Sathapatya Measuring Rod is presided by Lord Brahma.
15. The chase along Sathapatya Measuring Rod is the chase along self referral domain (6 space domain) in terms of its creative dimensional order (4 space in the role of dimension of 6 space).
16. 4 space is Creator's space.
17. 4 space provides manifested creation format.
18. This manifestation format is of the format features of idol of Lord Brahma.
19. This is parallel to the format features of hyper cube 4 .
20. Hyper cube 4 is a four fold manifestation layer (2,3,4, 5)/(2 space as dimension, 3 space as boundary, 4 space as domain and 5 space as origin.

21. The summation value of four fold manifestation layer (2,3,4,5) is $2+3+4+5 = 14$.
22. Number value 14 as transcendental code value of word formulations, as such brings us face to face with the format features of manifested creation.
23. It would be a blissful exercise to compile /tabulate word formulations of transcendental code value 14.
24. It would be blissful to take note that word formulation Shareer accepts transcendental code value 14.
25. Further the word formulation Sarv as well accepts transcendental code value 14.
26. The word formulation Ang as well accepts transcendental code value 14.
27. The transcendental code value of Sarv Shareer is 28 which is parallel to the transcendental code value of word formulation Braham.
28. Number value 28 is the second perfect number.
29. Number 28 accepts 5 proper divisors (1,2,,4,7,14) with summation value $1+2+4+7+14 = 28$.
30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
31. The word formulation Varg and word formulation Ghan, both accept transcendental code value 14 for each of this pair of formulation.
32. The chase of cube as hyper cube 3 along the format of square as hyper cube 2 is the blissful exercise .
33. One shall sit comfortably and comprehend cube accepting square as a format.
34. One shall sit comfortably and glimpse this format feature and to comprehend it fully for its complete appreciation.
35. It is with the comprehension and appreciation of this format features, one shall be imbibing well the values of this phenomenon.
36. It is with imbibing of these values, that one shall acquiring deep insight about organization features of Vedic systems availing Sathapatya Measuring Rod formats.
37. This insight will lead to enlightenment about the values of Vedic systems.
38. The chase of organization of Charak Samhita, beginning with Sutra Sthanam shall be parallel to one's enlightenment about Vedic sytems.
39. Vedic systems chase whole range of existence phenomenon, with in without frame of our Solar universe along the Sathapatya Measuring Rod as a synthetic set up of hyper cubes 1 to 6.

40. The composition of word formulations of Charak Samhita is as per the transcendental code values of individual alphabet letters which are parallel to the systems of Sathapatya Measuring Rod itself.
41. Systems of Sathapatya Measuring Rod essentially being of creative order of self referral domain, as such it lead to transcendence from the manifested creations.
42. This is parallel to 4 x 6 grid organizing all the 24 double digit numbers of 5 place value system.
43. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

FILE 10

FIRST CHATUSK OF SUTRA STHANAM

1. Adhiyayes 1 to 4 of Sutra Sthanam constitute first chatusk.
2. It is designated as Shudvirechanshatadhitiya chatusk.
3. These 4 chapters are designated as :
 - i) Deeraghjeevat
 - ii) Pamagartandliyamdhyaye
 - iii) Aragvdhiyamdhiyaye
 - iv) Shudvbirechanshatashritiyamdhayaye
4. The word formulation Shudvirechanshatadhitiya chatusk accepts chase as shud-vivechan-shat-adhit.
5. These value steps are of transcendental code values 11 + 30+8+15 .
6. The summation value of these values (11,30,8,15) quadruple comes to be 64.
7. One may have a pause here and take note that value 64 is parallel to value 4 at unit place and value 6 at next unit place.
8. Further that value 64 permits reorganization as 30+4+30.
9. It further permits reorganization (4+5+6+7+8)+(4)+(4+5+6+7+8).
10. This is parallel to synthesis of a pair of transcendence range of creative order (4 space as dimension, 5 space as boundary, 6 space as domain, 7 space as origin, 8 space as base).
11. One may have a pause here and take note that this is also parallel to the feature of Sathapatya Measurig Rod (6 space as domain presided by Lord Vishnu and 4 space as dimension presided by Lord Brahma) .
12. Further as that value 64 permits reorganization as $64 = 2^6$.

13. It is also parallel to $64 = 4^3$.
14. Still further , it is also parallel to $64 = 8^2$.
15. One may have a pause here and take note that Rigved Samhita is organized as 8 Asthaks and 64 adhiyaves.
16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
17. The designation of adhiyave 1 is Deeragh Jeevat.
18. The word formulation Deeragh Jeevat accepts transcendental code value of Deeragh + of Jeevat.
19. Transcendental code value Deeragh accepts transcendental code value 20.
20. Formulation Jeevat accepts transcendental code value 21.
21. The formulation Deeragh Jeevat accepts transcendental code value as $20+21= 41$.
22. One may have a pause here and take note that number value 21 is parallel to the range of measuring rod of 4 space synthesized by hyper cube 1 to hyper cube 4.
23. Adhiyave 2 is designated as Pamagartandliyam.
24. This formulation permits chase as Pa-Marg-Tandul.
25. It is of chase values ($7+17+26$).
26. It is of summation value $7+17+26 = 50$.
27. One may have a pause here and take note that the transcendental code value of Pamargtandul is 50 which is parallel to 50 coordinates fixation of the creative boundary of transcendental domain.
28. Adhiyave 3 is designated Aaragvadh.
29. This formulation is of chase steps Aa-rag-vadh.
30. These are of values ($2+7+16$).
31. It is of summation value $2+7+16 = 25$.
32. The word formulation Aaragvadh is of transcendental code value 25.
33. One may have a pause here and take note that number value 25 is parallel to the transcendental code value of formulation Vishnu, the presiding deity of 6 space.
34. Adhiyave 4 is designated as Shudvbirechanshatashritiyamdhayave, which is of transcendental code value 64 and is parallel to these values of Sathapatya Measuring Rod of 6 space presided by Lord Vishnu and its measure being presided by Lord Brahma.
35. Adhiyave 1 is a scripture of 140 shalokas.
36. Adhiyave 2 is a scripture of 36 shalokas.
37. Adhiyave 3 is a scripture of 30 shalokas.
38. Adhiyave 4 is a scripture of 29 shalokas.

39. This chatusk is culminating with Shud-virechan-shat-adhitye-ashrya.
40. It is designated as Bheshaj Chatusk.
41. The formulation Bheshaj accepts transcendental code value 26.
42. One may have a pause here and take note that the value 26 permits organization as $26 = 5+6+7+8$ which is parallel to hyper cube 7 .
43. 6 space plays the role of boundary of 7 space.
44. Number value 26 also permits organization as $26 = 12+14$ which is parallel to 12 components of boundary of 6 space and 14 components of boundary of 7 space.
45. Further number value 26 is parallel to 26 meters (Chhandus) range.
46. One may have a pause here and take note that word formulation Shodush also accepts transcendental code value 26.
47. Simple English rendering for Shodush is value 16.
48. Value 16 permits organization as $16 = 5+6+5$.
49. One may have a pause here and take note that 6 space plays the role of origin of 5 space while 5 space itself plays the role of dimension of 7 space.
50. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
51. It would be a blissful exercise to sequentially chase the value of adhiyayes 1 to 4 of Bheshaj chatusk , in the light of the above format features.

FILE 11,

SECOND CHATUSK OF SUTRA STHANAM

1. Adhiyaye 5 to 8 of Sutra Sthanam constitute second chatusk.
2. It is designated as Swasthvrit Chatusk.
3. The formulation Swasthvrit accepts transcendental code value 36.
4. The value 36 is parallel to the value of the set up of split of a 3 dimensional frame into a pair of 3 dimensional frames of half dimension of opposite orientation.
5. The script form of digit 3 and 6 , in Devnagri script, accepts reflection pair set up.
6. The word formulation Shiri Om accepts transcendental code value 36.
7. The word formulation Pranva also accepts transcendental code value 36.
8. Adhiyaye 5 is designated as Matrarashit.
9. It accepts chase as Matra-Rashit.

10. These are of value steps $18 + 14 = 32$.
11. One may have a pause here and take note that number value 18 permits reorganization as $18 = 3+4+5+6$ which is parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5.
12. Number value 14 permits reorganization as $14 = 2+3+4+5$ which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4 .
13. Adhiyaye 6 is designated as Tasyaashiq.
14. It is of chase steps Tasya-ashiq.
15. These are of values $10+10=20$.
16. Adhiyaye 7 is designated as Navegaandharan.
17. It permits chase as Nave-gaan-dharan.
18. It is of values $22 + 13 +21 = 56$.
19. Adhiyaye 8 is designated as Indriyokarman.
20. It is of transcendental code value 54.
21. It also splits as Indriye+upkarman of values 51.
22. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
23. In the light of above features one shall rechase the values of this chatusk.
24. One shall start afresh beginning with first Chatusk and sequentially reach at the present second Chatusk.
25. The designations of first Chatusk and of second Chatusk namely Bshhaj chatusk and Sawsthavrit chatusk be visited afresh parallel to their transcendental code value pair ($26+18, 20+18$).
26. Thereafter one shall sequentially chase adhiyaye 1 to adhiyaye 8 for their organizational format features continuity.
27. For this organizational format continuity one shall simultaneously revisit format features of Sathapatya Measuring Rod.
28. Once the continuity features stand glimpsed, one shall revisit the values continuity of adhiyayes 1 to 8.
29. Though Chatusk 1 and Chatusk 2 of sub-contained units of values, but at the same time the same are also of sequential steps as well.
30. One may have a pause here and take note that number value 26 is parallel to 26 meters range .
31. The number value 20 is parallel to transcendental code value of word formulation Dev.
32. One may have a pause here and take note that TCV Devta is also 20.
33. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

34. One shall start compiling one's own dictionary .
35. Conceptual and technical terms shall be spotted , entered and elaborated in one's dictionary .
36. The sequential progress of conceptual growth be evaluated at every step of every adhiyaye.
37. The transition from one adhiyaye to another adhiyaye be consciously imbibed .
38. The comprehensive view of the values of Chatusk be had for its proper appreciation.
39. The transition from values of one chatusk to another chatusk be imbibed well for its proper appreciation.
40. One shall read and re-read each adhiyaye being complete in itself .
41. Each shaloka of the adhiyaye be approached as per its sequential placement in the text of the adhiyaye .
42. This way beginning to end , whole chase is to be in a sequentially phased step.

FILE 12

LET US REVISIT VEDIC SYSTEMS VALUES STRINGS

1. Sathapatya Measuring Rod is the basic organization format of values.
2. Vedic systems values strings as well better can be chased along Sathapatya Measuring Rod.
3. Source reservoir values string is “ Om, Paranva, Aum, Omkar, Udgita and Vashtkar” .
4. Each of these formulations of this values string is a full reservoir of values and still these as well constitute a string of values and it is this feature of this string, and in fact of every string of values of Vedic systems deserve to be chased sequentially in the order of their placement in the respective strings as reservoir of reservoir.
5. Charak Samhita reservoir of values deserve to be chased along Sathapatya Measuring Rod as a series of values string.
6. From the manifested creation of human body itself till its dissolution back to Panch Mahabhoot is a phenomenon which deserve to be chased as an integrated phenomenon of a chain of values string.
7. One shall analyst such values string being focused in Charak Samhita.
8. Along with the technical and conceptual terms, one shall also visit and revisit the values string as well .

9. This will also help us to have comprehensive view of conceptual term interlinked with each other .
10. The conceptual terms are composed words availing letters of Devnagri alphabet.
11. Each alphabet letter has its distinct script form.
12. This focuses upon the geometric features.
13. In addition, each letter has its distinct placement
14. These distinct placements together are the features of the organization of alphabet itself.
15. This organization is of the feature of strings of values of letters.
16. Individual alphabet letter accepts respective transcendental code values.
17. All these features of individual letters make out the structural set up of the words themselves.
18. The geometric format and number values attached to individual letters help reach at the structural features and values of words and words of values which together with other words constitute a string of values.
19. It is this feature which deserve to be comprehended well for its proper appreciation.
20. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
21. One may have a pause here and take note that Charak Samhita preserves the enlightenment of 7 Sambhashasangoshtis.
22. 4 of these Sangoshtis are in Pratham Sthanam itself.
23. Each of these Sambhashasangoshtis deserve to be recaptured for comprehension of the emerging enlightenment of the conclusions of these sangoshtis.
24. In fact , the sadhakas shall with the help of senior sadhakas, enact these sangoshtis
25. It is going to be a very big step for imbibing the true values of these sangoshtis.
26. The values string of each sangoshti deserve to be visited and revisited again.
27. These 7 values string of these 7 sambhashasangoshtis shall find prominent place in one's dictionary.
28. It may be a big exercise to make a full educational documentary upon each of these 7 sambhashasangoshtis of Charak Samhita.

29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
30. It would be a very blissful exercise to visit and revisit every conceptual term in the light of the string of values of which it is the part there are.
31. As such why one shall make an entry of a conceptual term in one's dictionary , one shall simultaneously express oneself as to the values string to which this conceptual term is being related.
32. One may have a pause here and take note that one conceptual term may be part of more than one values string, as values string make a network of the organization format of the existence phenomenon.
33. The main aim of the Charak Samhita is to chase fully the existence phenomenon with in human frame as part of the universal Solar existence phenomenon.

FILE 12

PARALLEL APPROACH TO EXISTENCE WITH IN AND WITHOUT FRAME.

1. Vedic systems successfully have simultaneous parallel approach for existence with in and without frames.
2. Existence with in human frame and existence with in Solar universe without frames are the phenomenon whose parallel chase has resulted into words formulations being parts of both existence phenomenons.
3. These conceptual terms deserve to be visited and revisited time and again to comprehend their values and distinguishing features of being part of values string of existence phenomenon with in human frame vis-à-vis being part of values string of existence phenomenon beyond human frame.
4. The existence phenomenon, with in human frame and beyond human frame being integrated single whole phenomenon as such the simultaneous chase for distinguishing features as well can be had along Sathapatya Measuring Rod as parallel to geometric format are the number values format.
5. The parallel Sankhya Nishta and Yoga Nishta processing steps deserve to be comprehended well for their proper appreciation.
6. This parallelism is of dimensional frames and artifices of numbers.

7. It is this feature of dimensional frames and artifices of numbers going parallel to each other which makes chase along Sathapatya Measuring Rod a success attainment story of Vedic Systems.
8. One may have a pause here and take note that Vedic systems while approach as per the processing systems of Yoga Nishta along geometric formats, the same presumes the existence of artifices of numbers.
9. On the other hand while the Vedic systems approach as per the Sankhya Nishta processing steps along artifices of numbers , the same presume the existence of dimensional frames.
10. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
11. Further One may have a pause here and take note that Sathapatya Measuring Rod is a synthetic set up of hyper cubes which are four fold manifestation layers.
12. With it the synthesis of dimensional order and split spectrum of dimensional domain, play their prominent role.
13. Further the transcendence permissibility through the created manifestation is another basic feature of the Sathapatya Measuring Rod which potentialises it for simultaneous coverage of transcendental domain as manifested domain as well.
14. With it the phenomenon of synthesis of transcendence ranges as dimensional order comes into play.
15. It is this feature of dimensional order being the synthetic set ups of transcendence ranges which deserve to be comprehended well and to be appreciated fully.
16. One may have a pause here and take note that the transcendence range (1,2,3,4,5) synthesizes with itself to reach at value 31 as the value of the linear order set up.
17. One may have a pause here and take note that $31 = 20+11$ is the feature which will help us comprehend and appreciate the role of number value 11 as number value 20 is parallel to the synthesis set up of pair of transcendence ranges (0,1,2,3,4) being of zero order.
18. One may have a pause here and take note that number value 11 is parallel to 11 geometries range of 5 space which is further parallel to 11 versions of hyper cube 5.
19. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

20. The conceptual term (i) Four fold manifestation layer ii) Five fold transcendence range iii) manifested creation format iv) transcendence from manifested creation format, and like deserve to be included in one's own dictionary.
21. In fact, the features of Sathapatya Measuring Rod deserve to be glimpsed properly and same shall be included in one's dictionary.
22. The boundary components self referral range (2,4,6,8,10,12) is parallel to the Shudchakra characteristics range of human frame.
23. Further as that $0+2 = 2 = (-1, 0,1,2)$, $2+4 = 6 = (0, 1+2+3)$, $4+6 = 10 = (1+2+3+4)$, $6 + 8 = 14 = 2+3+4+5$, $8+10 = 18 = 3+4+5+6$, $10+ 12 = 22 = 4+5+6+7$ and $12 + 14 = 26 = 5+6+7+8$ bring us face to face with the synthetic set up of four fold manifestation layers set up .
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
25. Further $1 \times 2 = 2$, $2 \times 4 = 8$, $3 \times 6 = 18$, $4 \times 8 = 32$, $5 \times 10 = 50$ and $6 \times 12 = 72$ bring us face to face with the organization features of orbitals with in orbits.
26. Further as that hyper cube 1 has 3 versions, hyper cube 2 has 5 version, hyper cube 3 has 7 versions, hyper cube 4 has 9 versions, hyper cube 5 has 11 versions, hyper cube 6 has 13 versions and hyper cube 7 has 15 versions.
27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
28. Still further $2 = 0+2$, $4 = 1+3$, $6 = 2+4$, $8 = 3+5$, $10 = 4+6$, $12 = 5+7$ brings us face to face with the take off from the boundaries of hyper cubes 1 to 6 respectively and there being structural organization of hyper cubes 2 to 7 respectively with in corresponding dimensional frames.
29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
30. One may have a pause here and take note that 0×0 , 1×1 , 2×2 , 3×3 , 4×4 , 5×5 , lead us to spatial format for the take off from the boundaries of hyper cubes 1 to 6.
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
32. It would be blissful exercise to visit and revisit the structural set up of hyper cubes, particularly of dimensional domains which permit

- double frame firstly in the form of boundary and secondly in the form of dimensional frame.
33. Still further the dimensional domain accepts dimensional frame with origin of dimensional frame super imposed upon the centre/origin of the dimension itself.
 34. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
 35. It would further be a blissful exercise to take note that dimensional frames permit classification as of odd dimensional orders and even dimensional orders.
 36. Odd dimensional orders lead to transcendence range ($2n+1$, $2n+3$, $2n+5$) for a reach upto dimension of dimension level.
 37. Even dimensional order domain accept transcendence range ($2n$, $2n+2$, $2n+4$) for reach upto dimension of dimension level.
 38. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

FILE 14

FOCUS UPON SENSES, MIND AND SOUL

1. The words formulations Indriya, Mann and Atma accept simple English rendering as senses, mind and soul.
2. This English rendering for the conceptual terms Indriya, Mann and Atma as senses, mind and soul may help us have broad comparison and same may lead to some common range of values and features but as the Indriya, Mann and Atma are technical conceptual terms of Charak Samhita and of Vedic system, as such these deserve to be glimpsed as these are formulated and conceptualize by the Vedic system.
3. Particularly a reach from Mann to Chit, is the illustrative aspect which may put us at caution while both, as such being taken as “ Mind”.
4. Like that every conceptual word formulation of Vedic system has its specific format features and same deserve to be approached and comprehended like that only to have full appreciation of their values.
5. This is one caution which one is to be ever conscious while compiling one’s own dictionary.
6. It is not only in reference to translation in English but is equally relevant in case of other languages as well.

7. The Vedic systems deserve to be approached the Vedic Ved.
8. The composition of word makes it words formulation and it being formulation so it has its own unique format, features and values, and that being so to glimpse the same we have to approach it as it is .
9. It is this precaution which deserve to be reminded to oneself at every chase step.
10. This in fact is the one reason that one is to compile one's own dictionary of conceptual terms with explanatory notes for the technical terms in the language of the compiler.
11. As the focus of Charak Samhita is upon the existence phenomenon with in human frame, as such this phenomenon is nearest most to all of us, as it is concerning about our body and life.
12. As it is all being about our own body and life, as such there is little chance of their remaining any references gap.
13. Names of the organs may be different but organs are as these are organs of one's own body so one cannot miss the reference to it .
14. It is because of it that language may not be a barrier.
15. The difference may be at the intelligence level or at consciousness level about this existence phenomenon.
16. Moreover, as human body like all other bodies are created one so these has creation features.
17. Being of creation features so the whole focus naturally is to be as to its creation values.
18. Further as that Vedic systems are approaching it along Sathapatya Measuring Rod so it gives us the support of geometry and numbers.
19. With the availability of the support of geometry and numbers, everything becomes organized and discipline in Mathematical frame.
20. It is this feature which deserve to be comprehended well for its full appreciation.
21. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
22. The potentialities of geometric format to create and sustain energy frequency is the feature which help universalize the whole existence phenomenon with in and without human frame.
23. The approach to number values on geometric format and the other way round the approach to geometric format on numbers values format are the features which on their comprehension will help us approach the discipline of Vedic mathematics as the basis of vedic Mathematics, Science and Technology as unified discipline of pure and applied values of the existence phenomenon itself.

24. Ganita Sutras are multi layered sutras.
25. These are of compactified formats.
26. These compactified formats of Ganita Sutras sequentially unfold.
27. These values can be changed as number values along algebraic formats.
28. Further geometric values can be changed in terms of Arithmetic operation.
29. A step ahead a reach to constituents/elements/points will lead to structural organizations parallel to energy frequencies .
30. Ultimately these compactified formats start unfolding parallel to the compactified features of the existence phenomenon with in human frame as well as beyond human frame.
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

FILE 15

TRILOKI AND TRIMURTI

1. Triloki and Trimurti are two basic conceptual terms of Vedic systems.
2. Triloki accepts transcendental code value $7 + 17 = 24$.
3. Trimurti accepts transcendental code value $7+17+6 = 30$
4. One may have a pause here and take note that numbers value pair (24, 30) permits reorganization as (27 -3) and (27+3).
5. Further as that number value 27 accepts reorganization as 3^3 .
6. The reach from number value 24 to number value 27 is parallel to reach of quadruple value range (24,25,26,27) of four fold manifestation layer of hyper cube 26.
7. Number values 27 to 30 accept range features (27, 28,29,30) , which is parallel to four fold manifestation layer (27,28,29,30) of hyper cube 29.
8. Further as that number s value range (26,27,28,29) is parallel to four fold manifestation layer of hyper cube 28.
9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
10. Triloki as the name suggests is of conceptual format features of 3 Lokas manifesting simultaneously .
11. It takes us to the set up of 3 space as of the range of 1,2 and 3 space together.

12. It is parallel to 3 space with in 3 space.
13. One may have a pause here and take note that it brings us face to face with the set up of a cube with in a cube.
14. Conceptually it is of the format features of Vyasthi Samishti.
15. Word formulation Trimurti is of the format features of remanifested state of 4,5 & 6 spaces.
16. These triple spaces are designated as Creator's space, transcendental domain and self referral state.
17. Hyper cubes 4,5 & 6 of the representative regular body of these 3 spaces.
18. Lord Brahma is the presiding deity of 4 space.
19. Lord Shiv is the presiding deity of 5 space
20. Lord Vishnu is the presiding deity of 6 space.
21. Lord Brahma, Lord Shiv and Lord Vishnu together are designated as Trimurti.
22. Hyper cubes 1,2 and 3 are representative regular body of 1,2, & 3 space respectively.
23. Ek-shira, Dubav-shira and Tri-shira of presiding deity of these triple spaces.
24. Maharishi Datatriya is the enlightened Rishi of Triloki.
25. Sathapatya Measuring Rod as such is the synthetic format in continuity of Triloki and Trimurti.
26. Triloki, as such is a linear order set up.
27. In continuity ahead of it is the spatial order set up.
28. Adhiyaye 1 of Sutra Sthanam is designated as Deeragh Jeevit.
29. The transcendental code value of formulation Deeragh Jeevit is $20+22 = 42$.
30. One may have a pause here and take note that number value 42 is parallel to the spatial order set up .
31. One may have a pause here and take note that $42 = 20+2+20$, which is parallel to synthesis of a pair of transcendence ranges (2,3,4,5,6).
32. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
33. The synthetic structure of Sathapatya Measuring Rod as of the format features of linear order for Triloki and of feature formats of spatial order of manifestation with in Creator's space along the four fold creation format with permissibility for transcendence deserves to be comprehended well and to be thoroughly imbibed.
34. First three manifestation phases of 1,2,3 spaces set up as cube with in cube and second cube of manifestation of 4,5 & 6 spaces as hyper

cube 4 with in hyper cube 4 deserve to be comprehended well for their thorough appreciation and for full imbibing of these format and features.

35. Cube with in cube and hyper cube 4 with in hyper cube 4 as a consecutive phenomenon of pair of phases with in 4 space deserve to be consciously chased .
36. It is this format feature of the existence phenomenon of simultaneous values of Vyasti Smyasti, whose comprehension will help acquire proper insight of the Vedic systems chase format.
37. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
38. It shall be bringing us face to face with values triple (1,2,3) along the format of value 3.
39. Further it also shall be bringing us face to face with the parallel format of values triple (1,2,3) along the format of value 4 .
40. One may have a pause here and take note that the chase step may be of sequence:
 - i) (1,1,1,1,1,1,----)
 - ii) (1,1+1, 1+1+1, 1+1+1+1 ---)
 - iii) (1,3,6,10,15,----)
41. It would further bring us face to face with with a point as a point, point along a line and point and line both along the line.
42. Further point, line and surface with in surface.
43. Still further point, line, surface and solids with in 3 space and 3 space itself being with in 4 space.
44. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

FILE 16

PARALLEL CHASE ALONG DOMAIN FOLD AND DIMENSION FOLD

1. The parallel chase along domain fold and dimension fold has been successfully met by Vedic systems.
2. Domain fold and dimension fold are of the format of (N, N-2) values pair format.
3. It is further parallel to format features of N space content, domain fold, N-2 space content domain in the role of dimension fold.

4. Illustratively for $N=1$, it brings us face to face with (+1 space content as domain, -1 space content as dimension).
5. Parallel values pair is (+1, -1) .
6. It is parallel to pair of orientations formats of a line/interval.
7. The pair of orientations format coordination of Sathapatya Measuring Rod as such shall be progression along it parallel to values range (1,2,3,4,5,6) and back range (6,5,4,3,2,1).
8. It, as such shall be bringing us face to face of firstly having a reach upto value 6 , and then taking value 6 as the first step value for having a reach back to the value 1 as the 6th step reach value.
9. One may have a pause here and take note that summation value $1+2+3+4+5+6 = 21$ is parallel to 21 branches range of Rigved.
10. Taking it as the first step, it at the second step shall be leading us to from value 6 as first step to value 5 as second step.
11. This reach will bring us face to face with the Rigved organization features at value 6 and of following pair of Vedas namely Yajur Ved and Saam Ved organization at value 5 .
12. One may have a pause here and take note that value 5 is parallel to the placement of hyper cube 5 along the format of Sathapatya Measuring Rod..
13. Hyper cube 5 is 5 space domain enveloped with in creative boundary of 10 components.
14. As such its boundary fold is of spatial order while its domain fold is of solid order.
15. With it the spatial boundary shall be providing organization of the features $10 \times 10 + 1$ parallel to the format of line and surface with in a surface.
16. Further the solid domain shall be leading to the organization $10 \times 10 \times 10$.
17. One may have a pause here and take note that the range of points say N leads to the coverage range of ($N-1$ units).
18. Still further the range $N-1$ linear units leads to coverage range of ($N-2$ surface units).
19. And still ahead it would be leading to $N-3$ solid units range.
20. One may have a pause here and take note that quadruple values (0,1,2,3) with opposite orientation comes to reach (3,2,1,0) .
21. One may further have a pause here and take note that the values (0 ,3) pair themselves, so there is no addition to the value because of solid order as $10 \times 10 \times 10$.
22. However, the values pair (1,2) pair themselves and as such the spatial order reach is $10 \times 10 + 1$.

23. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
24. A step ahead there would be a reach from value 5 of placement of hyper cube 5 to value 4 of placement of hyper cube 4 .
25. Hyper cube 4 is 4 space domain enveloped with in solid boundary of 8 components and as such there is 9 geometries range of 4 space and parallel to it there are 9 versions of hyper cube 9, which goes parallel to 9 branches of Atharv Ved.
26. Beginning with 21 branches of Rigved, 101 branches of Yajur Ved, 1000 branches of Saam Ved, there is a reach upto 9 branches of Atharv Ved.
27. This brings us face to face with $21 + 101 + 1000 + 9 = 1131$ vedic branches.
28. One may have a pause here and take note that one space in the role of dimension structure 3 space and 3 space domain split into a pair of linear axes.
29. The other way around as well the synthesis value of a pair of linear dimensions is 3 as the synthesis avails (-1 unit of dimension of linear order itself as the dimensional synthesis glue .
30. This , as such brings us face to face with the phenomenon of dimensional synthesis as well as of split spectrum of dimensional domains.
31. Synthesis of dimensional order requires unit of dimension of dimensional order itself as dimensional glue.
32. On the other hand the split spectrum of dimensional domain into a pair of its dimensions, also releases dimension of dimension as well.
33. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
34. It would be a blissful exercise to visit and revisit the format features of dimensional synthesis and dimensional domain split spectrum and its values be imbibed fully.
35. It would further be a very blissful exercise to revisit the organization of Vedic knowledge of 4 Vedas as of 1131 branches as quadruple values (21, 101, 1000, 9).
36. One may have a pause here and take note that a quadruple values (21, 101, 1000, 9) permit reorganization as ($10 + 01 + 10, 10 \times 10 + 01 \times 01, 10 \times 10 \times 10, 10 - 01$).
37. One may further have a pause here and take note that values pair (10, 01) constitute a reflection pair.

38. One may further have a pause here and take note that the values pair (10, 01) avail pair of digits (0,1) and the same further brings us face to face with a reach from value 0 to 1 and back from value 1 to 0.
39. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
40. One may have a pause here and take note that word formulation Ved accepts transcendental code value 20.
41. Further as that word formulation Dev as well accepts transcendental code value 0.
42. It would be blissful to look at the composition of formulations Ved and Dev and one can be face to face with the replacement of first and last letters in these formulations, a feature of reflection operation where heads and tails replace themselves during reflection.
43. It would further relevant to take note that number value 20 is parallel to the set of 0 dimensional order leading to spatial domain.
44. It would further be blissful to take note that points and lines with in surface are of 0 area values.
45. One may further have a pause here and take note that with in 2 space , addition, multiplication and orientations super impose themselves upon each other in an undistinguishable manner, as that $2+2 = 2 \times 2 = (-2) \times (-2)$ and further as that $0+0 = 0 \times 0 = (-0) \times (-0)$
46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
47. It would be a very blissful exercise to visit and revisit the organization of Vedic knowledge.

FILE 17

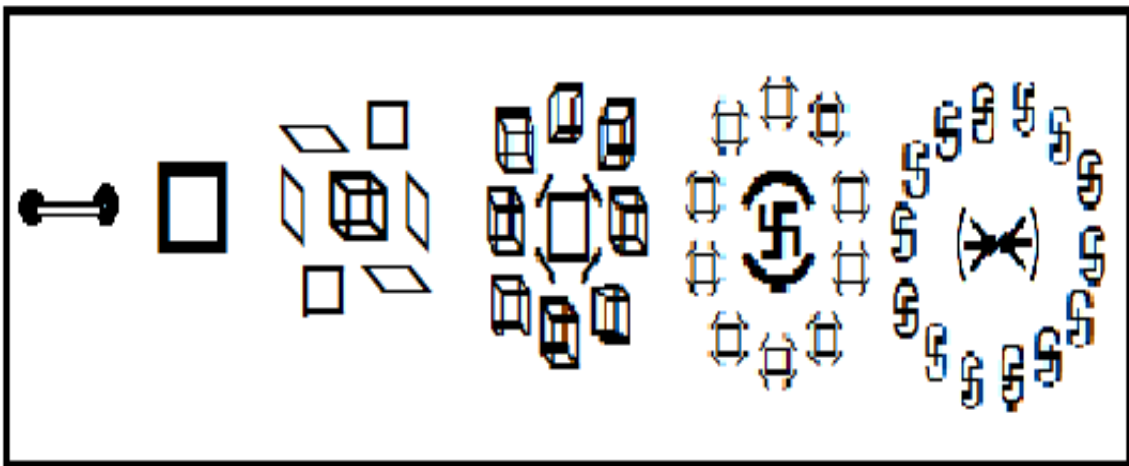
ANN PAAN CHATUSK

1. Ann Paan Chatusk is the 7th chatusk of Sutra Sthanam of Charak Samhita..
2. Word formulation Ann Paan accepts transcendental code value 34.
3. The number value 34 accepts reorganization as $34 = 7+8+9+10$ which is parallel to four fold manifestation layer (7,8,9,10) of hyper cube 9 with 7 space in the role of dimension of 9 space.

4. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
5. Transcendental code value of formulation Ann Paan Chatusk is 52.
6. The number value 52 permits reorganization as $52 = 26 + 26$.
7. This organization further permits reorganization as $(5+6+7+8) + (5+6+7+8)$.
8. One may have a pause here and take note that quadruple values $(5+6+7+8)$ is parallel to four fold manifestation layer $(5,6,7,8)$ of hyper cube 7.
9. One may have a pause here and take note that the pair of four fold manifestation layer $(5,6,7,8)$, $(5,6,7,8)$ lead to synthetic four folds set up $(5,5)$, $(6,6)$, $(7,7)$, $(8,8)$.
10. Further as that $(5,5 = 7, 6,6 = 8 , 7,7=9$ and $8,8 = 10)$
11. Further as that quadruple values $(7,8,9,10)$ is parallel to four fold manifestation layer $(7,8,9,10)$ of hyper cube 9.
12. It would be a very blissful exercise to chase and rechase above format feature.
13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
14. Still further it also would be relevant to take note that Ann Paan shakti accepts transcendental code value 44.
15. Value 44 permits reorganization as $44 = 22 + 22$.
16. It further permits reorganization as $(4+5+6+7) + (4+5+6+7)$.
17. Still further as that it is parallel to pair of four fold manifestation layer $(4,5,6,7)$ $(4,5,6,7)$.
18. It leads to synthesis format $(6,7,8,9)$ which is parallel to hyper cube 8.
19. Still further transcendental code value of Ann Paan Chatusk shakti is 62 which permits reorganization as $31 + 31$, which is parallel to the number of structural components of pair of cubes.
20. Still further as that the number value 31 is parallel to the set up of linear order structuring 3 space.
21. Still further as that the number value 62 is parallel to the set up of 2 space attaining reach at 6 space, which is parallel to 2 space as dimension of dimension of 6 space.
22. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

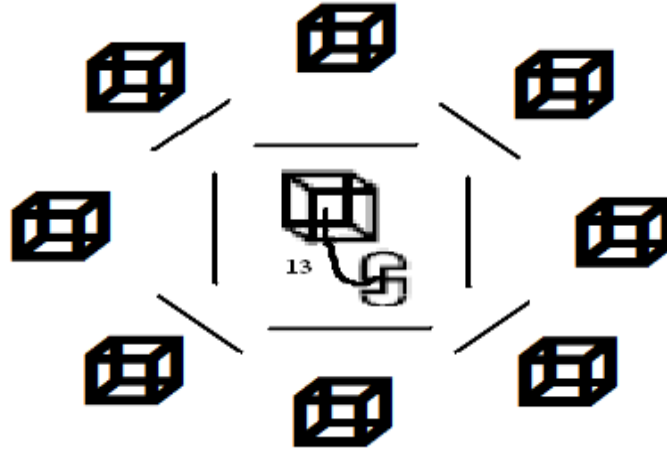
23. It would be a blissful exercise to visit and revisit above format features of organization of 7th chatusk of Sutra Sthanam.
24. Still further it also would be a very blissful to have sequential reach from the organization format features of first chatusk upto 7th chatusk along the Sathapatya Measuring Rod.
25. Further as that the values of first 7th chatusk as well deserve to be chased along the Sathapatya Measuring Rod format features..
26. One may have a pause here and take note that the first chatusk namely Bhashaj chatusk is of transcendental code value 26 for word formulation Bhashaj, while the 7th chatusk namely Ann Paan chatusk is accepting transcendental code value 34 for " Ann Paan".
27. The number values pair (26,8) permits reorganization as (5+6+7+8), (2+2+2+2) .
28. This as such helps us comprehend transition from hyper cube 7 as dimension fold to hyper cube 9 as domain fold.
29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

Document-1
VEDIC MATHEMATICS SCIENCE & TECHNOLOGY
CHARAK SAMHITA
(चरकसंहिता)
Sathapatya Measuring Rod



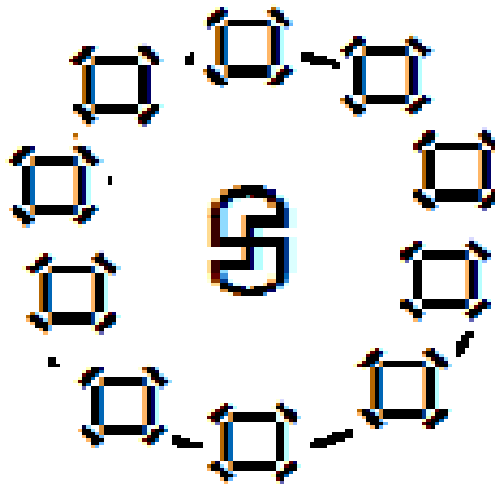
VEDIC MATHEMATICS SCIENCE & TECHNOLOGY

**CREATOR
SPACE**

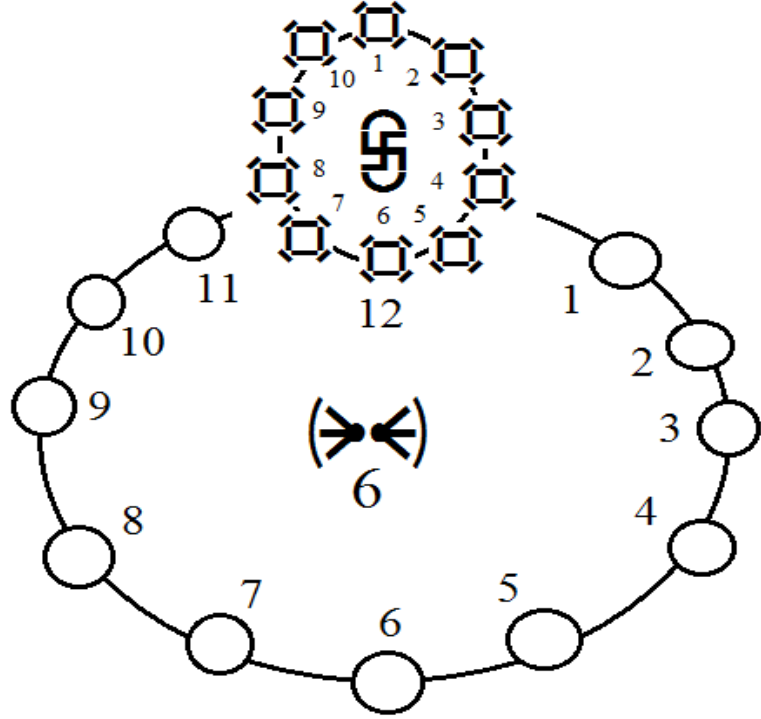


VEDIC MATHEMATICS SCIENCE & TECHNOLOGY

**TRANSCENDENTAL
DOMAIN**



120
YEARS
CYCLE



Srimad Bhagwad Gita
Study - Zone :

$\frac{a}{2}$	$\frac{a^2}{4a}$	$\frac{a^3}{6a^2}$	$\frac{a^4}{8a^3}$	$\frac{a^5}{10a^4}$	$\frac{a^6}{12a^5}$	$\frac{a^5}{10a^4}$	$\frac{a^2}{8a}$	$\frac{a^3}{6a^2}$	$\frac{a^4}{4a^2}$
$2 \times 1 = 2$	$4 \times 2 = 8$	$6 \times 3 = 18$	$8 \times 4 = 32$	$10 \times 5 = 50$	$50 \times 7 = 350$	$10 \times 5 = 50$	$8 \times 4 = 32$	$6 \times 3 = 18$	$4 \times 2 = 8$
Orbitals :				$350 + 350 = 700$					
2	6	10	14	$18 = 5 + 6 + 7$					

चरकसंहिता स्थानम्

१.	सूत्र (30)	५.इन्द्रिय (12)
२.	निदान (8)	६.चिकित्सा (30)
३.	विमान (8)	७.कल्पस्थान (12)
४.	शारीर (8)	८.सिद्धि (12)

चरकसंहिता आर्ष उपदेश

१.	ब्रह्म (29)
२.	अग्निवेष (34)
३.	इन्द्र (18)

चरकसंहिता आशीर्वचन		
१.	इन्द्र	(18)
२.	भरद्वाज	(33)
३.	पुर्नवसुआत्रेय	(48)

चरकसंहिता स्तर		
१.	पुर्नवसुआत्रेय	(48)
२.	अग्निवेश	(33)
३.	चरक	(9)
४.	दृढबल	(29)
चरकसंहिता वास आधार		
१.	अरण्य	(13)
२.	ग्राम्य	(17)
३.	यायवर	(18)
४.	भिक्षाटन	(32)
चरकसंहिता सम्भाषा परिषद्		
i	1.1.6-19	v 4.3.3-26
ii	1.12.3-14	vi 4.6-21
iii	1.25.3-35	vii 8.11.3-30
iv	1.26.3-9	

चरकसंहिता परिभाषिक शब्द		
१.	स्थान	(19)
२.	सूत्र	(15)
३.	सिद्धांत	(33)
४.	रोग	(14)
५.	निदान	(27)
६.	प्रमाण	(26)
७.	विज्ञान	(30)

चरकसंहिता परिभाषिक शब्द		
८.	विमान	(29)
९.	शरीर	(14)
१०.	अरीष्ट	(16)
११.	इन्द्रि	(19)
१२.	चिकित्सा	(16)
१३.	कल्प	(12)
१४.	भैषज्य	(29)
१५.	कल्पना	(22)
१६.	संशोधन	(39)
१७.	सिद्धि	(20)
चरकसंहिता श्लोक सख्या स्थान-१		
१४०	३६	३०
६६	३४	२७
१००	७१	२५
६	२५	६२
२६	१११	५१
२४	६५	१७
४१	१२१	५६
४४	४०	६०

५१	११३	३५२	४८	१४	८६
चरकसंहिता श्लोक सख्या स्थान-२					
४४	२६	१८	५५	१६	१७
२४	४४				

चरकसंहिता श्लोक सख्या स्थान-३					
२८	१६	५२	१४	३१	२२
३२	१५७				

चरकसंहिता श्लोक सख्या स्थान-४					
१५६	४८	२७	४५	२६	३४
२०	६६				

चरकसंहिता श्लोक सख्या स्थान-५					
२७	२३	७	२७	४७	२५
३२	२७	२४	२१	२६	६०

चरकसंहिता श्लोक सख्या स्थान-६					
२३४	१६६	३४६	१११	१७७	६१
१८०	१६१	६८	६८	६७	१०३
१६६	२५५	२४६	१३६	१५१	१६१
१२३	४८	१४६	६३	२५४	२११
२१	२६४	६२	२४६	१६५	३४१
चरकसंहिता श्लोक सख्या स्थान-७					
३०	१५	२३	२६	१२	१४
८०	१७	२२	१६	१०७	

चरकसंहिता श्लोक सख्या स्थान-८					
६०	२८	७१	५६	१६	६५
६६	४६	११६	६८	६७	५५

चरकसंहिता					
<p>अडिगरा जमदगिश्रुव् वसिष्ठः कश्यपो भृगुः । आत्रेयो गौतमः साङ्ख्यः पुलस्यो नारदोऽसितः ॥ अगस्त्यो वामदेवश्च मार्कण्डेयाश्वलायनौ । पारीक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिर्ऋजूलः ॥</p> <p>विश्वामित्राश्वथौ च भार्गवश्क्षयवनोऽभिजित् । गार्म्यः शाण्डिल्यकौण्डिन्यौ वाक्षिदेवलगालवौ । साङ्कृत्यो वैजवापिश्व कुशिको बादरायणः । बडिशः शरलोमा च काप्यकात्यायनावुभौ । काङ्कानः कैकशेयो धौम्यो मारीचकाश्वपौ । शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गुरेव च् ।</p>					

शौनकः शाकुनेयश्च मैत्रयो मैमतायानिः । वैखानसा बालखिल्यास्तथा चान्ये महर्षयः ।
ब्र ह्यज्ञानस्य निधयो दमस्य नियमस्य च । तपसस्तेजसा दीप्ता ह्ययमाना इवाग्रयः ।
सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमाम् ।

चरकसंहिता

मन्थः खर्जूरमृद्धीकावृक्षाम्लाम्लीकदाडिमै । परुषकैः सामलकैर्युक्तो मद्यविकारनाशक मन्थः ।
मद्यविकारनाशक मन्थ-खजूर, मुनक्का, वृक्षाम्ल 'कोकम', इमली, खट्टा अनारदाना, फालसा
और औवला-इनके रस 'या क्वाथ या पीसकर निकाले गये स्वरस' में सत्तू घोलकर पिलाने में
मद्यजन्य विकार शान्त होते हैं ।

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा । सद्यः सन्तर्पणो मन्थः स्थैर्यवर्णबलप्रदः ।

सद्यः सन्तर्पण मन्थ-जल में सत्तू घोलकर उसे मधुर या अम्ल बनाकर धी मिलाकर या बिना
धी के ही पीने से वह सद्यः तत्काल सन्तर्पण करता है तथा शरीर में स्थिरता लाने वाला
तथा वर्ण और बल को बढ़ाने वाला होता है ।

VEDIC MATHEMATICS SCIENCE & TECHNOLOGY

CHARAK SAMHITA

(चरकसंहिता)

Chase of Charak Samhita along Sathapatya Measuring Rod.

1. Chase of Charak Samhita along Sathapatya Measuring Rod is really a challenging project.
2. Big is the promise at completion of this project.
3. The attainment reach is inspiring one.
4. The inspiring promise is to reach at transition from the bi-nary system to Tri-nary system.
5. Parallel to this transition is going to be the transition from present day bi-nary system based technologies.
6. Reach at Tri-nary system technologies is going to be a reach for exploration of Solar Universe domain.
7. Having systems of the order of Solar Universe domain, as the object of the project will require Sadhakas to be fulfilled with appropriate intensity of urge to attain the same .
8. Naturally the involvement as well is to be full and complete.
9. It is going to be a team work , as a Team of many teams.
10. Time-wise as well it is to be an exercise of more than one unit of time , with decayed be a unit value.
11. Further the sustenance resources for the involved " Intelligence" also would be expected to be there .
12. It is going to be a present generation project for the next generation knowledge machine.
13. Let us all pool in our intelligence , experience and resources for this Project.

Chase of Adhyeya 23 of Sutra Sathanam

1. Adhyeya 23 is a scripture of 40 shalokas.
2. Number value 40 permits re-organization as $40 = 4 \times 10$.
3. It is parallel to 40 coordinates fixation of creative boundary of transcendental domain.
4. This adhyeya is about the values of संतर्पण (Santarpan) and अपर्तण (Uptarpan).
5. The word formulation संतर्पण (Santarpan) accepts TCV value 34.
6. The word formulation अपर्तण (Uptarpan) accepts TCV value 28.
7. Summation value of TCV values of this pair of formulation comes to be $34 + 28 = 62$.
8. One may have a pause here and take note that number value 64 accepts re-organization as $62 = 31 + 31$.
9. Further as that $34 = 31 + 3$.
10. And $28 = 31 - 3$.
11. One further may have a pause here and take note that hyper cube-3 (cube) is a set up of 31 components structural components (8 corner points, 12 edges, 6 surfaces, 1 volume, 3 axes, 1 origin)
12. Further number value 34 permits re-organization as $34 = 7 + 8 + 9 + 10$.
13. Number value 28 permits re-organization as $28 = 7 + 7 + 7 + 7$.
14. The organization $34 = 7 + 8 + 9 + 10$ leads to quadruple values (7, 8, 9, 10), which is parallel to four folds manifestation layers (7, 8, 9, 10) of hyper cube-9.
15. The four fold manifestation layers (7, 8, 9, 10) with quadruple values (7, 7, 7, 7) leads to organization (14, 15, 16, 17) parallel to four fold manifestation layers of hyper cube-16.
16. One may have a pause here and take note that $A^7: 14B^6$ is domain boundary relationship of hyper cube-7.
17. The value 7 is parallel to 3-space which accepts 7 geometries range.
18. Parallel to it, there are 7 versions of hyper cube-3 (cube).
19. Further a three dimensional frame permits a split into a pair of 3 dimensional frame together with release of 4-Space at the origin.
20. One may have a pause here and take note that hyper cube-3 is manifestation along 4-Space format.
21. One may have a pause here and revisit the organization of number value 34 as a placement for double digits (4, 3) .
22. It further would be blissful to take note that $34 = 31 + 3$ brings us face to face with the set up of cube (of 31 components) together with a three dimensional frame (of half dimensions).
23. One may further have a pause here and take note that each of the corner points of cube is embedded a three dimensional frame of half dimensions.

24. It would further be blissful to be face to face with value $28 = 31 - 3$.
 25. One may further have a pause here and take note that $34 - 28 = 6$
 26. It would be blissful to take note that the split of three dimensional frame into a pair of three dimensional frame of half dimension of opposite orientation, as such shall be parallel to the values pair (\aleph , \aleph)
 27. Still further it also would be blissful to take note that four dimensional frame is a set up of quadruple spatial dimensions.
 28. A split of four dimensional frame releases a solid order 5-space and with it a set up of 7 geometries range becomes available along each of the four dimensions of creator space (4-space).
 29. Further as that number value 28 is the perfect number and accepts organization as $28 = 1 + 2 + 4 + 7 + 14$.
 30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of deep trans and to glimpse and imbibe the values of above format features.
 31. One may further have a pause here and take note that the duplication of cube, a structural set up (31 components) is reached with the process.
 32. It is an answer to the situation that cube does not permit duplication within linear order set up.
 33. Vedic Systems not only met the situation and reached at the format to attain duplication of cube but also has fully availed it as an applied value for chase of Existence Phenomenon within Human Frame.
 34. This feature deserve to be comprehended well and to be appreciated thoroughly to have its complete imbibing to attain deep insight and to acquire enlightenment about this format of our Existence Phenomenon and the way it is being availed by Charak Samhita.
 35. In the light of this feature, the values of Adhyeya 23 deserve to be visited and revisited time and again.
 36. The applications of Santarpand and Uptarpand have higher dimensional format.
 37. It brings us face to face with the manifestation within creator space (4-space) and transcendence from manifested creations through transcendence at the transcendental origin (5-space) of creator space (4-space).
 38. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of deep trans and to glimpse and imbibe the values of above format features of organization of values of Adhyeya 23 and chase of Santarpand and Uptarpand situations.
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