

List of VM Consolidated documents of Dr. S. K. Kapoor
List 3 Different aspects of Vedic Mathematics

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Article - 13
Applies values of VMS&T
Introductory

1. Pure and applied values of Vedic Mathematics Science and Technology (VMS&T) run parallel to each other.
2. Knowledge and organization of knowledge are to distinct sets of values parallel to classification of knowledge as of pure and applied values.
3. Sadhakas intensified in their urge to reach at applied values of VMS&T shall focus more upon the organization of knowledge.
4. Each Vedic scripture is a set of values of pure knowledge as well as of applied values of knowledge.
5. The organization of the scriptures runs parallel to the flow of knowledge from beginning to end of the scripture itself.
6. In fact each letter of alphabet is designated as “ Varan” which literally means :” That which envelops “.
7. Each letter is “ Varan” and envelops the content.
8. A reach from “ Varan” , to “ Akshar” and back from Akshar to Varan and their simultaneous values as “ Varan and Akshar” attain simultaneous reach at pure and applied values of knowledge being composed and organized as a scripture.
9. It is like letters being the building blocks of space content manifesting as domain with in frames.
10. One way to look at it is that that the scriptural text of the structure being reached at by such building blocks as structural constituent.
11. This will help us comprehend existence phenomenon being the manifested domains phenomenon with in frames.
12. Vedic Samhitas are the prime scriptures.
13. Samhitas are complete scriptures in themselves.
14. Samhitas are complete for pure as well as applied values.
15. Each Samhita being a complete scripture it unfolds itself from with in
16. This chase of scripture by following the way unfolds from with in is the self referral value .
17. It is this self referral value which is focused while it is commanded that “ Vedas are to be read” with the help of Vedas themselves .
18. This principle is to be constantly kept in mind while approaching knowledge in its any of the form regarding existence phenomenon with in frames.
19. Our existence itself as well being with in frames (in a bodily form) , as such it is to apply to us more intimately .
20. With it , the Sadhakas, would be blissful to appreciate that he is Sadhaka, one doing efforts to reach at the values and their virtues .
21. Vedas are the pure knowledge virtues: Vedas as Samhita are the pure knowledge virtues manifesting as natural values manifestation.
22. Sadhakas themselves are the existence phenomenon in bodily forms.

23. The existence phenomenon with in human frame and existence phenomenon outside human frame are being chased simultaneously by vedic scriptures.
24. As such Sadhakas shall be sequentially reaching the Vedic values virtues by sequential unfolding of existence phenomenon with in human frames parallal to existence phenomenon without human frames.
25. This being so the Sadhakas intensified with an urge to reach at Vedas pure values virtues may go for chase of existence phenomenon with in human frame.
26. For it one may start with simultaneous chase of Patanjala Yog Darshan scripture and Charkh Samhita scripture.
27. One may also simultaneously have chase of Chhandgyo Upnisad.
28. This way sequential chase of the existence phenomenon with in human frame shall be making the chase parallel to Vedic Samhita's chase of pure value virtues.
29. This shall be bringing the Sadhakas face to face with parallel existence of Kaiveya for Pursha as well as for the Surya .
30. The blissful steps further will get unified of their own .

FILE 2 EXISTENCE WITH IN HUMAN FRAME

1. Existence with in human frame is most intimate to Sadhakas.
2. The applied values of the pure values being gained by Sadhakas will be of most immediate appreciation and most intimate evaluation.
3. Ayurved's central focus is upon the duration and quality of existence phenomenon.
4. This brings us face to face with the life span and quality of life of the existence phenomenon with in human frame.
5. Pitanjala Yog Darshan scripture focuses upon the Kaiveya state reach steps and values of existence phenomenon of Kaiveya state with in human frame.
6. The Kaiveya state existence of Pursha in Shareer, and of Surya sustaining with in its " Pridhi" help have comparative appreciation of the existence phenomenon of human beings with in Solar Universe.
7. Sadhakas shall simultaneously chase the values of Ayurved simultaneously in reference to " Pursha" and " Surya".
8. Ayurved values chase may be initiated parallel to the values of Chark Sahita.
9. Charak Sahita deserve to be approached simultaneously for its knowledge as well as for its organization.
10. The organization of Charak Sahita brings us face to face with its organization features as the scripture of 8 Sthan.
11. The knowledge of 8 Sthan is organized as 120 Adhiyayas.
12. There are further organization features .
13. This organization will be appreciated better along the Sathapatya Measuring rod format .

14. When beginning from the letters themselves, as a first step one is to appreciate the placement of each letter in the organization format of Devnagri alphabet.
15. The words formulations so composed availing Devnagri alphabet as per the placement of letters, it shall be bringing us face to face with the values as well as the formats of each letter as well.
16. The values accepted by individual letters are being designated here as transcendental code values.
17. As such , along with the placements of the letters in the Devnagri alphabet, one shall also well acquaint oneself with the individual transcendental code values of each letter.
18. In addition to, placement of letters and transcendental code value associated with letters, one is also to be conscious of the geometric formats accepted by the respective placements with in the organization format of the Devnagri alphabet, on the whole , as single integrated format.
19. This shall be bringing us face to face with 9 basic concepts, as of (1) dimensional frames (2) dimensional order (3) boundary fold (4) domain fold (5) origin fold (6) base fold (7) linear transcendence format (8) spatial transcendence format and (9) Structured points.
20. Here one may further have a pause and take note that the dimensional frames are of 1 to 9 space.
21. The parallel dimensional order of (-1,0,1,2,3,4,5,6,7), orders.
22. The five distinct roles namely as dimensional order, boundary fold, domain fold, origin fold and base fold get interlocked along 5 x 5 grid format.
23. Linear transcendence range takes us from 1 to 3, 5,7 .
24. The spatial transcendence range takes us from 2 to 3,6,9.
25. Structured point take us from 9 along the values range (9,10, 11, 12, 13, 14, 15,16) .
26. As a next step , one is to be acquainted with the dimensional synthesis process.
27. Further one is to be acquainted with domain split process.
28. Still further one is to be acquainted with the four fold manifestation format of creator's space (4 space) which permits transcendence from its origin for the sequential take off to transcendence range of 5 steps, self referral range of 6 steps and unity state of 7 space.
29. This shall be bringing us face to face with Triloki and Trimurti.\
30. Further it also shall be bringing us face to face with hyper cube 4 format of four fold manifestation layer (2,3,4,5), parallel to the format of idol of Lord Brahma as the basic manifestation creations format.
31. The whole range of transcendental dimension spaces onward, manifest and subside along the creation format of 4 space itself.
32. The chase of existence phenomenon with in human frame (with in bodily form) , as well as the existence phenomenon with in and without frames of our Solar universe knowledge , values and virtues are organized and chased by Vedic systems with in Creator's space along its manifestation format.
33. With this, the Sadhakas' chase may blissfully be of these format features values and virtues.

FILE 3
ONE SHALL MAKE ONE'S OWN DICTIONARY

1. One way to continuously appreciate and evaluate oneself of reach at values of the discipline of knowledge is that one shall make one's own dictionary and continuously update the same.
2. The knowledge available in the format of Samhita inherently acquires formats and features of specific constituent and each constituent is expected to be comprehended and appreciated as per its constitution.
3. This being so one shall go on making entries of the constituents through which one has been during chase of the values of the Samhita.
4. Naturally one's dictionary shall be containing the constitution features of these constituents only parallel to the extent one could comprehend and appreciate the same while being through them.
5. As the comprehension is bound to be of sequential imbibing of the values thereof , as such there would be a continuous need of up to dating one's own dictionary.
6. Charak Sahita has its own constituents.
7. The constitution of the constituents of Charak Sahita are of its own choice formats, features and values.
8. One is to be parallel to these formats, features and values.
9. The ultimate reach of one's dictionary is to be being parallel to the choice of Charak Sahita itself.
10. Many constituents of the text of Charak Sahita may appear to be also the choice of other scriptures and disciplines of knowledge as well but one is to remain conscious as to the particular choices of such scriptures about the constitution of the constituents being availed by Charak Sahita in its own choice of its specific formats, features and values.
11. Simultaneously one is also to be conscious that ultimately the whole range of knowledge is a single discipline of Vedic knowledge, and as such there is a minimum common values formats for each constituent constituted by the letters of Devnagri alphabet.
12. No doubt , it may make it a necessity of having glimpse of such minimum values format of the constituents but at the same time , as each Samhita , including Charak Sahita, is a complete scripture in itself, as such the Charak Sahita text shall be bringing to focus all the values needed to comprehend about the constitution of the constituents availed by the Charak Sahita.
13. It is this completeness of Charak Sahita which gives confidence but at the same time it raises expectation that one is glimpsing the samhita as a single integrated text.
14. One shall always refer to one's own dictionary as well , while one is having progress of one's chase of the values of Charak Sahita.
15. Charak Sahita is a very big range Sahita.
16. It has reached at a very wide range of values.

17. Its chase , naturally requires prolonged retention of intensify urge to know more and more .
18. It would be very blissful to continuously evaluate one's ignorance about the values before those values stood glimpsed during chase of Charak Sahita.
19. The diminishing domain of ignorance with the increasing glimpsing of the values of Charak Sahita is to reflect in one's own dictionary as well.
20. This way , at every subsequent step one shall be blissfully respectful to the values glimpsed and preserved by the Rishis for us .
21. One shall continuously permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of Charak Sahita.
22. One shall add a section in one's dictionary about such glimpsing and imbibing of values by the Sadhakas.
23. The self glimpsed and imbibed values parallel to the values of Charak Sahita shall be making one's own dictionary as progressing parallel to Charak Sahita.
24. However, the values range of Charak Sahita being very wide , as such one shall be in a very inspiring state to glimpse and imbibe more and more so that one's dictionary goes on acquiring further and further volume.
25. During this stage, a stage would come when one shall be adding more and more sections to one's dictionary.
26. It is going to be the satisfaction index of one's chase.
27. The Charak Sahita glimpses whole of the life span (Eye).
28. Charak Sahita glimpses the highest quality of life.
29. Charak Sahita is the essence of applied values being absolutely parallel to the pure values of the existence phenomenon of our Solar Universe.
30. During this chase , a stage would also come when Sadhakas shall be blissfully interacting with each other for further and further glimpsing of the values for their virtues.
31. One shall be taking shelter of senior Sadhakas .
32. One shall be becoming a senior Sadhakas.
33. One shall be getting more and more satisfaction from one's own dictionary.
34. Let one's dictionary become one's own Charak Sahita.

FILE 4
FOCUS UPON APA, AGNI AND YAYU.

1. Focus of Charak Samhita upon central three elements namely Apa, Agni and Yayu deserves to be comprehended well and to be appreciated fully.
2. Here of the 5 elements range of Prithvi, Apa, Agni, Yayu and Akash the focus is upon the in between 3 elements Apa, Agni and Yayu.
3. It is to be appreciated that the ends pair of elements namely Prithvi and Akash, as such are being made a different class.
4. It is like beginning and end as a distinct class and the range in between since after the beginning and prior to the end being the different class.
5. This focus leads to the basis for basic triple " Vat, Pit and Cough".

6. One may have a pause here and take note that the other triple is of “ Satv, Rajas and Tamas”.
7. These triple triples namely i) Apa ,Agni and Yahu ii) Vat, Pit and Cough iii) Satv, Rajas and Tamas deserve to be comprehended well for their appreciation for their independent as well as of comparative inter-relationship values format.
8. One shall glimpse these triples, one by one .
9. Each of the triple be also chased for its entries as well as one by one.
10. Each triple shall also be chased in comparison with other triple.
11. This chase of a triple as comparison to other triple shall be chased entry-wise as well.
12. All the three triples be also chased simultaneously .
13. All the entries of all the triples be also chase simultaneously.
14. This chase , as triple-wise and also as entry-wise , as such shall be making a very big domain of values which deserves to be glimpsed and imbibed fully .
15. Each of these 9 entries , individually as well as their inter-relationship with the other entries, and also as their grouping as triples deserve to be comprehended well for their entries in one’s own dictionary.
16. One may have a pause here and take note that one’s comprehension of the values of these entries may ultimately become the index of one’s comprehension of the Charak Samhita itself.
17. The comprehension of these entries is to become the comprehension of existence with in human frame.
18. With progress of one’s chase of Charak Samhita, one shall go on up to dating one’s comprehension of the values of these entries.
19. The manifestation format and organization of human body and the values of basic triple “ Vat, Pit and Cough “ deserves to be glimpsed time and again .
20. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse all these formats and features of manifestation and organization of human body and inter-relationship thereof with Vat, Pit and Cough values.
21. One shall further sit comfortably and permit the transcending mind to glimpse the manifestation and organization of human body and the values of Apa, Agni and Vayu
22. One shall further glimpse the values of Apa, Yayu and Agni along with the values of Surya Prakash.
23. The values of Surya Prakash as well deserve to be chased along with the values of Vat, Pit and Cough.
24. One may have a pause here and take note that the phases and stages of existence phenomenon as body , senses and mind deserve to be chased as distinct phases and stages of existence, as well as an integrated existence phenomenon.
25. One may have a pause here and take note that the Charak Samhita focus upon approaching the imbalances factors deserves to be comprehended well and to be appreciated fully for its complete imbibing for acquisition of deep insight and enlightenment of the virtues of values of Charak Samhita.

26. The comprehension of conceptual values of “ balances and imbalances” settled in Charak Samhita is to ultimately become the index of one’s glimpsing of virtues of values of Charak Samhita itself.
27. The way this comprehension is inter-related to the comprehension of basic triple values “ Vat, Pit and Cough” is to be comprehended by the Sadhakas to go parallel to the values of Charak Samhita.
28. One shall sequentially chase Charak Samhita beginning with first sutra of first adhyaya of first sthan and sequentially reach upto last sutra of last adhyaya of last sthan of Charak Samhita.
29. The organization of Charak Samhita has its own specific values.
30. The grouping of chapters and names of chapters have their definite values index which deserves to be glimpsed and imbibed .
31. The volumes and volumes of enumeration of different values at different stage as well deserve to be comprehended and appreciated.
32. The applied values and the pure value basis of these applied values as well deserve to be comprehended well and to be appreciated for their complete imbibing to acquire thorough insight and enlightenment about the values and virtues of Charak Samhita.
33. All these values and virtues deserve their parallel place in one’s own dictionary as well.

FILE 5

FIRST FOCUS IS UPON THE ORGANIZATION FORMAT OF MANIFESTED FEATURES OF SHAREER

1. The word formulation Shareer accepts transcendental code value 14.
2. The number value 14 permits reorganization as $14 = 2 + 3 + 4 + 5$.
3. This is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4)
4. One may have a pause here and take note that this format is parallel to the format of idol of Lord Brahma, Creator’s of the Supreme.
5. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above formats and features.
6. Further one shall tabulate all the word formulations being availed by Charak Samhita as of its organ, or to enlist values of different states of “ Shareer” like “ Chakshu” etc. and like Tann.
7. One may have a pause here and take note that word formulation Chakshu is accepting transcendental code value 13.
8. The word formulation Tann is accepting transcendental code value 14.
9. The manifestation and organization of “Shareer” being along the format of idol of Lord Brahma, Creator’s of the supreme, as such this existence phenomenon of and with in Shareer deserve to be glimpsed fully .
10. This , as such , takes us parallel to the creation format of our Solar system of enlightenment of Vedic system.
11. With it , Triloki and Trimurti format of existence phenomenon comes in to play of its own .

12. Further with it , the parallel value of Pursha format and of Surya as well also come in to play and same will facilitate our comprehension and chase of the values of existence phenomenon with in human frame as being chased by charak Samhita.
13. It would be a very blissful exercise to tabulate all the technical terms availed for expression of the values of different organs of human body in the Charak Samhita.
14. These word formulations deserve to be chased for their internal sequential values as well as per the respective transcendental code value of individual letter.
15. This chase shall be further making available for us the format of Sathapatya Measuring rod and with it it would further facilitate for comparison of these values with other value systems of Vedic knowledge.
16. One may have a pause here and take note that there are a very large number of “ names” , all of which as well deserve to be tabulated and approached for their values in terms of transcendental code values and Sathapatya Measuring Rod format.
17. It in itself is going to be a very big exercise.
18. However, this exercise is going to be very blissful as it will facilitate for us for making a computer programme chase of the values of Charak Samhita.
19. Further it would also facilitate our urge to reach at Bio-chips for our new generation computers.
20. It would be a break through from the binary basis.
21. It shall be a take off for trinary basis .
22. The trinary basis of chips shall be helping us to avail bio-computers as our new technological tools.
23. One may have a pause here and take note that Vedic system have distinctively worked out the existence phenomenon of “ Aurus Putra” and Manas Putra “
24. This technology of “ Aurus Putra” be distinct values than that of “ Manas Putra” shall be the values gift of such chase.
25. Sadhakas fulfilled with intensity of urge to reach at essence of pure values of knowledge shall reach at the essence of applied values of knowledge, which go parallel to the pure values and otherwise are of well demonstrative format and features.
26. Vedic Mathematics, Science and Technology is an ancient discipline
27. It has its own specific formats of chase and reach.
28. Vedic Mathematics, Science and Technology deserves to be approached as per its own chase formats .
29. As such its learning and teaching , accordingly is to be, as such.
30. Neither there is any alternative,
31. Nor there is any shortcut.
32. The values of Charak Samhita is lively with us .
33. These are parallel to Prakarti.

**FILE 6,
SECTION-II, WITH IN CREATOR'S SPACE**

- 1 Charak Samhita organization format chase is to be initiated with in Creator's space (4 space).
- 2 Creator's space (4 space) is presided by Lord Brahma , 4 head Lord , Creator, the Supreme.
- 3 Idol of Lord Brahma is of the features which constitute the format for manifestation creation.
- 4 Lord Brahma is a 4 head Lord .
- 5 Each head is equipped with a pair of eyes.
- 6 Lord Brahma sits on a lotus seat of 8 petals.
- 7 With in cavity of heart of Lord Brahma is the seat of Lord Shiv, the 5 Head transcendental Lord.
- 8 Lord Brahma sits comfortably upon the lotus seat of 8 petals and meditates with in his own cavity of heart and meditates upon the transcendental Lord.
- 9 With the grace of transcendental Lord , Lord Brahma multiplies as 10 Brahmas at the periphery of Shivlok (5 space domain).
- 10 One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and go parallel to these format features of Creator's space.
- 11 These features of manifestation format , as four folds (i. a pair of eyes ii) 8 petals iii) 4 heads and iv) Seat of 5 space with in cavity of heart of Lord Brahma go parallel to the four fold manifestation layer (2+3+4+5) of hyper cube -4.
- 12 One may have a pause here and take note that 2 space in the role of dimension of hyper cube 4 is parallel to a pair of eyes in each head of Lord Brahma.
- 13 Further, 3 space in the role of boundary (of 8 components) of hyper cube 4 is parallel to lotus seat of 8 petals of Lord Brahma.
- 14 4 space as domain fold of hyper cube 4 is parallel to Lord Brahma being the Lord of 4 Heads
- 15 Seat of Lord Shiv (5 space) with in heart of Lord Brahma is parallel to 5 space in the role of origin fold of hyper cube 4 .
- 16 One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and go parallel to these format features of Creator's space.
- 17 Further as that this format of idol of Lord Brahma permits transcendence (by way of transcendental meditation) resulting into transition and transformation for Lord Brahma to be as 10 Brahmas at the periphery of Shivlok (5 space).
- 18 One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and go parallel to these format features of Creator's space.
- 19 It is this feature of the creation format which deserve to be glimpsed and imbibed as with it there would follow complete comprehension and full

- appreciation for thorough insight and enlightenment about the creation format of the Creator's space accepting transcendental base ..
- 20 One may have a pause here and take note that hyper cube 5 domain accepts creative boundary (4 space as boundary) of 10 components parallel to Lord Brahma multiply as 10 Brahmas at the periphery of Shivlok (5 space).
- 21 One may have a pause here and take note that the word formulation Shareer accepts transcendental code value 14 which permits the organization as $2+3+4+5$ which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4 which is further parallel to manifestations creation format of Creator's space.
- 22 The existence phenomenon with in human body is chased by Charak Samhita by availing creation format itself.
- 23 With it the Charak Samhita chase is to be followed parallel to hyper cube format .
- 24 Hyper cube 4 is a spatial order space.
- 25 The first letter of formulation Shareer namely "Sh" accepts transcendental code value (2).
- 26 Number value 2 is parallel to the second element (Apa).
- 27 The triple value (2,3,4) as features of 4 space domain and parallel to it elements triple (Apa, Agni, Yaju) are to be chased for chase of human body and as existence phenomenon with in human body .

**FILE 7 ,
SECTION-II, SHAREER STHAN ADHIYAYA 7**

1. Charak Samhita is a scripture organized as 8 Sthans.
2. Fourth Sthan is Shareer Sthan.
3. Shareer Sthan is a scripture of 8 Adhiyayas.
4. Adhiyaya 7 of Shareer Sthan is a scripture of 20 Shaloks.
5. This Adhiyaya is designated as " Shareer Sankhya Shareer Adhiyaya".
6. This adhiyaya takes up the aspects of Avuv Sankhya & Parmaan.
7. This chase of Avuv of Shareer takes to 6 layers of skin(Twacha).
8. It further leads to 6 division of body (Shud Ang Shareer).
9. This division is as of 2 , 2, 1, 1) parts
10. Still further it leads to 360 Asthi (Bones).
11. This leads to 33 groups of :
32, 32,20,60, 20,4,2,4,2,4,4,2,2,2,2,2,2, 1,2,2,1,45,15,14,24,24,24,1,2,1,2,4
12. It further leads to 5 Indriya Adhishthan, 5 Buddhi Indriya, 5 Karam Indriya, 10 Pran Aytan and 15 Koshtan.
13. It further leads to 56 Prtiyangs .
14. These Prtiyangs are of 30 groups of parts (2,2,2,2,1,2,2,2,1,1, 2,2,2,1,2,2,2,1,1,2,1,2,2,2,2,4,2,2,1,4)
15. It further leads to 8 Anirdeshiye parts .
16. These 8 Nirdeshiya are of parts (900, 700, 200,400,107,200,29956,29956 = 62419

17. It further leads to Anjani Parman for bodily constituents (Ras-adhi Dhatu), 13 in number in all of Anjali Matra (10, 9,8,7,6,5,4,3,2,1, 1/3, 1/3, 1/3) =56.
18. Further it leads to Panch Mahabhotatmak Ansh and Atmaj Bhav of Purush Shareer as (18,15,5,11,5,2) = 56.
19. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse the organization format of above organization features of Avuv of Shareer.
20. One may have a pause here and take note that this adhiyaya is of expression range of 20 shaloks.
21. The number value 20 is parallel to format feature of zero order to space set up.
22. One may have a pause here and take note that number value 20 is of organization parallel to (0+1+2+3+4) + (0) + (0+1+2+3+4).
23. One may have a pause here and take note that it is parallel to format features of synthesis of a pair of zero order transcendence ranges.
24. Zero order transcendence range (0,1,2,3,4) accepts 4 space as base fold for 3 space in the role of origin of spatial domain (2 space as domain).
25. 4 space as base for 3 space origin of 2 space domain is the format along which the above organization features of Adhiyaya 7 of Shareer Sthan being the fourth Sthan of Charak Samhita deserves to be chased to glimpse it and to imbibe its features and values to attain proper insight and enlightenment about the “ Pursha Shareer Veech of the existence phenomenon with in Shareer”
26. The chase of Adhiyaya 7 in the background of previous 6 adhiyayas of Shreer Sthan, and further the chase of Shareer Sthan itself as per its placement as the fourth Sthana will help us acquire proper insight about the constitution of Shareer itself.
27. Adhiyaya 8 , in the light of the above comprehension upto Adhiyaya 7 shall be bringing us face to face with the manifestation of Shareer itself, as well as of the nature and values of existence phenomenon with in Shareer.
28. One may have a pause here and take note that the organization format features of Charak Samhita is parallel to the creation format availed for manifestation of Shareer and for chase of existence phenomenon with in Shareer.

FILE 8

SECTION-II, ORGANIZATION AS 8 STHANS

1. Charak Samhita is organized as 8 Sthans.
2. This organization feature avails the number value 8.
3. Further the word formulation Sthan accepts transcendental code value 19.
4. And the word formulation Sthanam accepts transcendental code value 28.
5. One may have a pause here and take note that transcendental code value of word formulation Mann is 19.
6. The word formulation Braham accepts transcendental code value 28.
7. Number value 19 is parallel to placement value 19 of Southern Hemi-sphere .
8. As with in 4 space, its spatial order leads to split of a 3 space in to 8 octants.

9. Parallel to it follows split of cube in to 8 sub cubes.
10. During the split, there emerges a release of 4 space.
11. It is this phenomenon of emergence of 4 space with in 4 space, which deserves to be comprehended well.
12. One may have a pause here and permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse above format features.
13. One may further have a pause here and take note that the Northern and Southern Hemi-spheres coordination organization is parallel to numbers value pair (17,19) which is further parallel to format features of (dimension, domain)
14. One may further have a pause here and take note that word formulation Atma accepts transcendental code value 17 while the word formulation Mann accepts transcendental code value 19
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse above format features.
16. It would be blissful to simultaneously chase i) the coordination phenomenon of Northern and Southern Hemi-sphere and ii) coordination organization of Atma and Mann .
17. Still further, it also would be a very blissful exercise to chase organization features of number value 8 .
18. Still further it also would be a very blissful exercise to chase reorganization of number value 8 and to reach at parallel geometric format.
19. 2 space accepts the set up of 4 directions and 4 sub-directions.
20. This arrangement of 4 directions is parallel to the organization of a two dimensional frame as a set up of a pair of two dimensional frame of half dimension.
21. One may have a pause here and take note that this organization may be chased parallel to the symbol for addition operation +.
22. Likewise the arrangement of 4 sub directions as well goes parallel to the organization of a two dimensional frame synthesized as a pair of two dimensional frame of half dimension but the placement in respect of this arrangement of two dimensional frame in respect of sub direction would be of diagonal placement while the placement of two dimensional frame arrangement of direction would be of the sized format.
23. One may have a pause here and take note that this arrangement of sub directions as synthetic set up of a pair of two dimensional frame of half dimension of arrangement would be parallel to the symbolic representation of multiplication operation.
24. One may further have a pause here and take note that the transition from (+) format to that of (x) format, at constituent level (points level), shall not be making any difference or change at all.
25. This, as such shall be bringing us face to face with the points of 2 space being equipped with structures which shall be permitting smooth transition from (+) format to that of (x) format .

26. It is this feature of the spatial order which deserve to be comprehended well and to be thoroughly appreciated to acquire full insight and enlightenment about this organization format of spatial order (2 space).
27. A step ahead, a 3 dimensional frame as well leads to its synthetic set up as of a pair of 3 dimensional frames of half dimension.
28. Still further as that that a 3 dimensional frame of 3 spatial dimension cut the cube into 8 sub cubes and 3 space itself stands cut into 8 octants.
29. One may have a pause here and take note that a 3 dimensional frame of 3 linear dimensions as a synthetic set up of a pair of 3 dimensional frames of half linear dimension, as such coordinate all the 6 surfaces of the cube.
30. One may have a pause here and take note that the split of a 3 dimensional frame into a pair of 3 dimensional frames, releases 4 space at origin of 3 space.
31. The 8 octants constitute solid boundary of 4 space.
32. One shall sit comfortably and permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse above format feature.
33. This transition from cube as a set of 8 sub cubes to hyper cube 4 as enveloped with in solid boundary of 8 components deserves to be comprehended well.
34. One may further have a pause here and take note that 4 space accepts 5 space as origin.
35. The set of 8 solid boundary component of hyper cube 4 permits reorganization as $8 = 3 + 5$.
36. One may have a pause here and take note that because of spatial order of 4 space, 3 solid boundary components remanifest as a solid dimensional order format.
37. As a result thereof there emerges a solid dimensional frame of 5 dimensions.
38. One may have a pause here and take note that the 8 corner points of cube get coordinated in terms of 4 internal diagonals.
39. Further as that with in each corner point of cube is embedded a 3 dimensional frame of half dimension.
40. Each of the internal diagonal of cube passes through centre of the cube.
41. Centre of the cube is a seat of 4 space.
42. The pair of 3 dimensional frame of half dimension imbedded in the corner point of a cube coordinated as end point of the internal diagonal, on their inward translation and with their reach at centre of the cube lead to a synthetic set up of a 3 dimensional frame of full dimension.
43. The emergence of quadruple such 3 dimensional frame of full dimension together with the fifth 3 dimensional frames with its origin super imposed at origin at the centre of the cube itself , as such shall be making a set up of five 3 dimensional frames of full dimension.
44. One shall sit comfortably and permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse above format feature.
45. It shall be providing us a glimpse of the richness of number value 8 and wide spectrum of geometric format accepted by organizations of number value 8 .
46. It would be blissful to take note that number value range 1,2,3,4,5,6,7,8 leads to 2^7 number of arrangements of choices from the values range 1,2,3,4,5,6,7,8

- to have summation value of such choices to be 8 illustratively $8 = 1+1+1+1+1+1+1$ is one such choice. $8 = 1+7$ is another choice., $8 = 8$ itself as well is one choice and like that there are $2^7 = 128$ choices
47. It would be blissful to take note that $2^0=1$, $2^1 = 2$ and $2^3= 8$.
 48. This rich spectrum of arrangements of number value 8 is the choice of the organization format of Charak Samhita while it organizes itself as 8 Sthans.
 49. It would be a blissful exercise to chase the word formulations of the names of these 8 Sthans.
 50. These formulations are Sutra Sthan, Nidaan Sthan, Viman Sthan, Shareer Sthan, Indriya Sthan, Chikitsa Sthan, Kalp Sthan and Sidhi Sthan.
 51. These formulations accept transcendental code values ($15 + 19 = 34$, $28+19 = 47$, $29+19= 48$, $14+19 = 33$, $21+19= 40$, $16+19= 35$, $11+19= 30$, $20+19= 39$).
 52. This values range (34, 47, 48, 33, 40, 35, 30, 39) deserves to be chased.
 53. Further the values range (15, 28, 29, 14, 21, 16, 11, 20) deserves to be chased.
 54. One may have a pause here and take note that these transcendental values ranges may be chased along the Sathapatya Measuring Rod.
 55. This chase along the formats of hyper cubes 1 to 6 shall be providing us insight about the manifestation features of the organizations of Charak Samhita.
 56. The transcendence permissible along the manifestation format shall be further bringing us face to face with the transcendental phenomenon of transcendence through the manifestation formats.
 57. With it we shall be coming face to face with the existence phenomenon manifestation along the creation format of 4 space with 5 space as its origin.
 58. With it, we shall be glimpsing Ka-Brahma, Ka-Shiv, a simultaneous existence of the phenomenon coordinated by the spatial order of Creator's space (4 space).
 59. One shall sit comfortably and permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse above format feature.

FILE 9

SECTION-II, ORGANIZATION OF 120 ADHIYAYAS

1. First organization feature of Charak Samhita is its organization as 8 Sthans.
2. Second organization feature of Charak Samhita is as 120 adhiyayas.
3. The number value 120 permits very rich organization spectrum.
4. Number value 120 permits reorganization as $120 = 15 \times 8$.
5. One may have a pause here and take note that 4 space accepts solid boundary of 8 components.
6. Further 5 space plays the role of origin of 4 space.
7. 5 space is a solid order space.
8. The dimensional frame of 5 space is a set up of 5 solid dimensions.
9. 5 solid dimensions lead to value $5 \times 3 = 15$.

10. One may have a pause here and take note that numbers pair (15, 8) permits reorganization as (3 x 5 , 3 + 5).
11. One may further have a pause here and take note that solid boundary of 8 components of 4 space shall be permitting complete fixation with the centre of 4 space domain in terms of $8 \times 15 = 120$ coordinates.
12. The number value 120 further permits reorganization as $120 = 10 \times 12$.
13. One may have a pause here and take note that 5 space accepts creative boundary of 10 components.
14. Further as that 5 space itself plays the role of transcendental boundary of 12 components of self referral domain(6 space).
15. With it we shall be coming face to face with the organization features of self referral domain (6 space as domain) accepting transcendental boundary of 12 components with each transcendental boundary component itself permitting creative boundary of 10 components and thereby there being complete enveloping of entire transcendental boundary of self referral domain in terms of 120 creative domain.
16. One may have a pause here and take note that 4 space (creative domain) plays the role of dimension of 6 space .
17. 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 values and virtues of above geometric formats parallel to number value 120.
18. One may have a pause here and take note that Vedic system accepts 120 years cycle for the existence phenomenon with in solar universe.
19. This 120 years cycle is organized for the cyclic appearance of 9 Grehas in 12 Rashis.
20. The cyclic period of these non-Grehas deserve to be chased .
21. Further as that Swami Bharti Krishna Tiratha Ji Maharaj, Shankracharya of Gordhan Peeth while expounding and unfolding the applied values of Ganita Sutras and Upsutras have been focusing upon 120 words formulations of the text of Ganita Sutras and Upsutras.
22. It would be blissful exercise to tabulate these 120 words formulations of the text of 16 sutras and 12 upsutras and to glimpse through the formats features of these formulations.
23. Further the number value 120 permits reorganization as $120 = 60 + 60$.
24. One may have a pause here and take note that number value 60 is parallel to the 12×5 number of coordinates of the transcendental boundary (5 space as boundary of 6 space).
25. This way the spatial order of 4 space will further help chase this organization of transcendental boundary of 6 space along first axis as of value 5×6 .
26. Likewise the chase along second axis of the spatial order, as well shall be leading to the value 5×6 .
27. One may have a pause here and take note that the organization of Charak Samhita as of 8 Sthans, when chased as first half as Sthans 1 to 4 and as second part as Sthans 5 to 8 , we shall be blissfully coming face to face with the organization features that the Sthan 1 is a scripture of 30 adhiyayas and likewise Sthan 5 as well is a scripture of 30 adhiyayas.

28. The first half organization is of (30,8,8,12) adhiyayas.
29. The organization of second half is of (30,8,12,12) adhiyayas.
30. One may have a pause here and take note that the organization of first half is of 58 adhiyayas while the organization of second half is of 62 adhiyayas.
31. The numbers value pair (58, 62) permits reorganization as (2 x 29, 2,31).
32. Further as that (29,31) is parallel to the format (29 as dimension, 31 as domain).
33. The Sthanam,(2,3 & 4) accept 28 adhiyayas while Sthanam (6,7,8) accept 32 adhiyayas.
34. The values pair (28,32) permits reorganization as (4 x 7, 4 x 8).
35. It further focuses upon values pair (7,8).
36. It further focuses upon $7 = 2^0 + 2^1 + 2^2$, while $8 = 2^3$.
37. It would be a blissful exercise to chase the transition from number value 7 to number value 8
38. 8 corner points cover 7 linear units range.
39. Hyper circles 1 to 7 increase while hyper circle 8 onwards decrease.
40. The transition from linear order (1 space in the role of dimension) to spatial dimension (2 space in the role of dimension) leads to a transition from 7 geometries range of 3 space to solid boundary of 4 space of 8 components.
41. The linear transcendence range (1, 3,5) and spatial transcendence range (2,4,6) brings in the further distinguishing feature of transition.
42. The numbers value pair (7,8) leads to number values pair (5,6) parallel to a reach from domain to dimension format.
43. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values and virtues of above formats

**FILE 10 ,
SECTION-II, TRIPLES PAIR (8,8,12) & (8,12,12)**

1. Adhiyayas of Sthan 2,3 and 4 are of values parallel to values triple (8,8,12) .
2. Adhiyayas of Sthan 6,7 and 8 are of values parallel to values triple (8,12,12) .
3. The values triple (8,8,12) permit reorganization as (2x4, 2x 4, 2,6).
4. The pair of values triple (4,4,6) and (8,8,12) are parallel to domains triple of spaces (4,4,6) and boundaries components triples of hyper cube (4,4,6).\
5. One may have a pause here and take note that values triple (4,4,6) is parallel to the synthesis values rule (4,4) = 6 .
6. Likewise the values triple (8,12,12) with change of orientation shall be leading us to reorganization as (12,12,8).
7. This further shall be leading us to [(-2) x (-6), (-2) x (-6), (-2) x (-4).
8. This shall be leading us to values triple (-6, -6, -4).
9. One may have a pause here and take note that values triple (-6, -6, -4) is parallel to synthesis values rule (-6, -6) = (-4) .
10. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above formats features.

11. One may further have a pause here and take note that the organization of Charak Samhita as 8 Sthans of Adhiyayas (30, 8,8,12) of first four Sthans and (30,8,12,12) of the subsequent four Sthans accepts geometric format of self referral domain (6 space) of creative dimensional order (4 space in the role of dimension of 6 space).
12. One may further have a pause here and take note that Charak Samhita is a scripture of 12000 shalokas.
13. The number value 12000 accepts reorganization as 12×10^3 .
14. One may have a pause here and take note that self referral domain (6 space) accepts transcendental boundary (5 space as boundary) of 12 components.
15. Further as that 5 space is a solid order space as that 3 space plays the role of dimension of 5 space.
16. Further as that 4 space plays the role of boundary of 5 space.
17. The creative boundary (4 space as boundary) of 5 space is of 10 components.
18. As such the solid order shall be leading to $10 \times 10 \times 10$ value coordinates for the creative boundary.
19. Accordingly there emerge precisely 12000 coordinates for fixation of the creative boundaries of all the 12 transcendental boundary components of 6 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 values of above formats features.
21. Charak Samhita aims to glimpse and reach “ Pursha”.
22. The transcendental code value of word formulation “ Pursha “ is 24.
23. Number value 24 permits reorganization as $24 = 6 \times 4$.
24. One may have a pause here and take note that the organization 6×4 is parallel to the organization of creative dimensional frame of 6 space(4 space as dimension of 6 space and 6 such dimensions constitute its dimensional frame.
25. It would be a blissful exercise to visit and revisit the format of hyper cube 6.
26. Hyper cube 6 is a representative regular body of 6 space.
27. Hyper cube 6 is a four fold manifestation layer (4,5,6,7) with summation value ($4+5+6+7 = 22$).
28. This creative manifestation layer (with 4 space as its dimensional order) transits and transforms in to creative transcendental range (4, 5,6,7,8) with summation value ($4+5+6+7+8 = 30$) which is parallel to the transcendental code value of word formulation Samhita.
29. It would be a blissful exercise to visit and revisit the organization format features of Charak Samhita along the format of 6 space.
30. One may further have a pause here and take note that transcendental code value for the word formulation Charak Samhita is 39.
31. It would be blissful to take note that this transcendental code value of Charak Samhita is parallel to the transcendental code value of word formulation Surya Prakash .

32. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above formats features.

FILE 11

SECTION-III, ORGANIZATION FEATURES OF SUTRA STHANAM

1. Sutra Sthanam is the first of the 8 Sthanams of Charak Samhita.
2. Sutra Sthanam is a scripture of 30 adhiyayas.
3. The value 30 permits reorganization as $30 = 6+7+8+9$.
4. This quadruple organization $30 = 6+7+8+9$ is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 .
5. Hyper cube 8 accepts 6 space in the role of dimension.
6. As such it is the set up of a self referral dimensional order (6 space in the role of dimension).
7. This self referral dimensional order manifestation layer (6,7,8,9) transits and transforms in to self referral transcendence range (6,7,8,9,10) of summation value ($6+7+8+9+10 = 40$).
8. The number value 30 permits reorganization as $30 = 6 \times 5$.
9. The number value 40 permits reorganization as $40 = 8 \times 5$.
10. Still further $40 = 4 \times 10$.
11. One may have a pause here and take note that number value 40 is parallel to 40 coordinates needed for fixation of creative boundary (4 space as boundary)of 10 components of transcendental domain (5 space as domain).
12. The number value 30 is parallel to fixation of transcendental boundary (5 space as boundary) in terms of self referral dimensional frame (6 space dimensional frame).
13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of above formats features.
14. Each Sthanam has its name /designation as per the values chase.
15. Each adhiyaya of Sthanam, as well has its name and designation as per its values chase.
16. The organization of each adhiyaya is as per the range of its features.
17. This organization feature manifests as Shalokas range of the adhiyaya itself.
18. Sutra Sthanam is the name/designation as per its values.
19. Transcendental code value of word formulation Sutra is 15.
20. The transcendental code value of word formulation Sthan is 19.
21. This values pair (15 , 19), as such shall be leading to summation value ($15+19=34$) which permits reorganization as $34 = 7 +8+9+10$ which is parallel to fourfold manifestation layer of hyper cube 9.
22. Further this values pair (15,19) as end values pair of the range (15,16,17, 18,19) shall be focusing upon the manifestation layer (15,16,17,18) of domain value 17 which is parallel to the transcendental code value of word formulation Atma.

23. This way the organization features of Sutra Sthanam deserve to be glimpsed and chased.
24. Further as that transcendental code value of word formulation Sthanam is 28 which is parallel to the transcendental code value of word formulation Braham.
25. This chase may be initiated with the sequential range of names/designations of Adhiyaya 1 to Adhiyaya 30 of Sutra Sthanam.
26. This chase may be supplemented by the chase of Shalokas range of adhiya 1 to adhiyaya 30 of Sutra Sthanam.
27. Sutra Sthanam and Chikitsa Sthanam are of 30 adhiyayas each and these together cover the half range of Charak Samhita.
28. With it, the values formats of this pair of Sthanam acquire distinct features values.
29. Each adhiyaya, as such , sutra Sthanam, deserves to be approached as a complete scripture in itself in respect of values features covered by the adhiyaya.
30. Adhiyaya 1 of Sutra Sthanam is a scripture of 40 shalokas.
31. It is designated/named as devoted to Deeragh Jeevan.
32. One may have a pause here and take note that the word formulation as are composed and availed in Charak Samhita, deserve to be approached as such and the parallel equivalent from other languages, like English etc. , as such may not be expected to match the same .
33. This being so, these formulations of Charak Samhita deserve to be glimpsed and comprehended as these are .
34. Naturally , that being so, the excellent approach would be that one shall approach these formulations as these are in the Sanskrit language, reaching us in Devnagri script as it is .
35. The word formulation Deeragh accepts transcendental code value “ 17”.
36. This transcendental code value (17) is parallel to the transcendental code value of word formulation Atma .
37. One may have a pause here and take note that this feature shall be bringing us , like that , face to face with the values format of Adhiyaya 1 of Sutra Sthanam .
38. The word formulation Ayur accepts transcendental code value 8 and as 8 units coverage leads to 9 points coverage and making it a $8+ 9 = 17$ value coverage
39. This as such shall be further bringing us face to face with the value feature of word formulation Aayu which accepts transcendental code value 6 .
40. One may have a pause here and take note that values pair (6,8) is parallel to the format (6 space as dimension, 8 space as domain) ;.
41. It would be blissful to take note that number value 6 is parallel to number value of Surya (Sun).
42. Number value 8 is parallel to number value of Asht Prakarti (8 fold nature).
43. Surya (Sun) is the Atman of Jagat.
44. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of above formats features.

45. This as such suggest that Charak Samhita, better may be comprehended and appreciated by non-Sanskrit knowing Sadhakas, to adopt bilingual approach, as is being adopted here in this chase .
46. The original Sanskrit formulations are being taken as such by giving them Roman script form .
47. This, this way makes this chase as a bilingual chase on the part of Sadhakas availing both Sanskrit and English language values.
48. As the Vedic system ultimately organize knowledge by availing Sankhya Nishtha and Yoga Nishtha , as such the values chase becomes the path of numbers values and geometric formats available simultaneously.
49. As such , ultimately the whole chase becomes the glimpsing chase for imbibing of the values.
50. Further it provides Sathapatya Measuring Rod .
51. The manifestation and transcendence through manifestation along Sathapatya Measuring Rod , as such becomes the numbers values chase.
52. This being so, ultimately the whole steps are getting reduced to whole numbers values.
53. Whole numbers values being of natural numbers features , as such the whole exercise becomes just a natural exercise.
54. It is this chase feature, which will help reduce the constraints of languages.
55. It is this unification features of chase which deserve to be glimpsed and imbibed .
56. Such glimpsing and imbibing shall be ensuring glimpsing and imbibing of the applied values of Vedic Mathematics, Science and Technology as reservoir of Ayurved Upveda manifesting as Charak Samhita.

**FILE 12 ,
SECTION-III, VITAL ROLE OF ONE'S OWN DICTIONARY**

1. One's own dictionary is going to be of vital importance for the Sadhakas fulfilled with intensified urge to glimpse and imbibe the values of Charak Samhita.
2. Charak Samhita is a big scripture of 12000 shalokas.
3. Each shaloka has its own vocabulary .
4. Each word composition of the text of these shalokas has its individual format features and values .
5. The formats and values reached at with in one's own dictionary are ultimately going to be the index of comprehension and appreciation of glimpsing and imbibing of values and virtues of Charak Samhita.
6. Such being the vital importance of one's own dictionary, Sadhakas shall attach equal importance to up-to-date one's own dictionary.
7. Charak Samhita is a scripture of methods and methodologies , and also it is the reservoir of reached at results by such methods and methodologies.
8. The end fruit of this chase makes the Sadhakas being fulfilled with the values of the reservoir of results, and also being transcendently transformed

parallel to the virtues of its methods and methodologies of the order of “Pursha Vidya” capable of to be parallel to Aporshiya State.

9. This transcendental attainment of Aporshiya State attainment by the Sadhaka shall reflect in Sadhakas’ own dictionary as well.
10. Lord Brahma , Creator of the Supreme is the originator creator of Aporshiya State for the Pursha format phenomenon .
11. Lord Brahma is the originator creator of Ayurved.
12. The word formulation Brahma accepts transcendental code value 29 .
13. 29 points coverage range covers 28 units range.
14. Number value 28 is parallel to transcendental code value of word formulation **Braham** .
15. It would be blissful to glimpse and imbibe transcendental code value for word formulation Sthanam also be 28.
16. The word formulation Ayurved as well accepts transcendental code value 28.
17. Number value 28 is the second perfect number as its only 5 proper divisor (1,2,4,7,14) are of summation value (1+2+4+7+14 = 28).
18. One may have a pause here and take note that word formulation Panch is of transcendental code value 15.
19. It would be blissful to take note that word formulation Sutra as well is of transcendental code value 15.
20. The number value 15 accepts reorganization as 1 x 3 x 5 which is parallel to transcendence triple (1,3,5) of summation value (1+3+5) which is parallel to transcendental code value of word formulation Charak.
21. Further as that $15 = 3 \times 5$ is parallel to the value of 5 solid dimensions of solid dimensional frame of 5 space.
22. Still further as that $15 = 1+2+3+4+5$ is parallel to linear order transcendence range (1,2,3,4,5), which synthesizes with itself by availing linear dimensional value (1 as synthetic glue and thereby there being synthetic value reach (1+2+3+4+5) + (1) (1+2+3+4+5) = 31 which is parallel to the transcendental code value of word formulation **Dredhbal**.
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 format features.
24. Parallel to the sequential reach of Charak Samhita Sadhaka shall be having sequential transition and transformation for one’s existence with in Shareer as Pursha Shareer.
25. It of its own shall be resulting into transcendental transition and transformation for the Pursha state of Sadhaka in to its Aporshiya virtues.
26. One’s own dictionary shall sequentially take through this sequential range of transition and transformation phases and stages of the existence phenomenon of Pursha format.
27. This of its own will transform one’s dictionary parallel to one’s blissful existence phenomenon.

FILE 13
SECTION-III, SHALOKAS RANGE OF SUTRA STHANAM

1. Sutra Sthanam is a scripture of 30 adhiyaya .
2. The following table enlist adhiyaya-wise sutras organization.

Adhiyaya	Sutras	Sutras uptil
1	40	40
2	36	76
3	30	106
4	29	135
5	111	246
6	51	297
7	66	363
8	34	397
9	28	425
10	24	449
11	65	514
12	17	531
13	13	544
14	71	615
15	25	640
16	41	681
17	21	702
18	56	758
19	9	767
20	25	792
21	62	854
22	44	898
23	40	938
24	60	998
25	51	1049
26	113	1162
27	352	1514
28	48	1562
29	14	1576
30	90	1666

FILE 14
SECTION-III, ORGANIZATION OF TCV DICTIONARY

1. Charak Samhita is a very big scripture.
2. Its first Sthanam , sutra Sthanam is a scripture of 30 adhiyayas.

- would further add to the colour of this organization spectrum of TCV dictionary.
25. Presently taking as if the alphabet letters are accepting only one option of transcendental code value out of the choice from the values range 1 to 16 , we can visualize the organization features of TCV dictionary as that it has only one entry for TCV value 1 , two options for TCV value 2, 4 options for TCV value 3 , 8 options for TCV value 4, 16 options for TCV value 5, and like that there being 2^{n-1} options for TCV value N.
 26. One may further have a pause here and permit the transcending mind to glimpse and imbibe the values of such organization format of TCV dictionary of words formulations availing Devnagri alphabet with its letters accepting TCV values from the range of TCV values 1 to 16.
 27. It would be a blissful exercise to organize conceptual and technical terms (words formulations of the text of Charak Samhita).
 28. It may be a surprise that such a big range of vocabulary gets packed in a very small range of transcendental code values /number values.
 29. However, it would simultaneously pose a very big poser as to how the words formulations of same transcendental code value are to be taken coordinated with each other for their conceptual features, values and virtues.
 30. It is here where the Sathapatya Measuring Rod as the format for transcendence through manifestations layers will come to our rescue.
 31. Further the sequential strings of ranges of words formulation will help comprehend the virtues and values of the organization features of TCV dictionary as per the transcendental code values of words formulation.
 32. Illustratively triple values strings like Vat, Pit, Cough, Sattav, Rajas, Tamas will help us glimpse the coordination formats features for the triple transcendental code values as per these words formulations triple.
 33. Our well known five steps long string is Prithvi, Apa, Agni, Vayu, Akash.
 34. Another five steps long string is Kaam, Krodh, Lobh, Moh and Ahankar.
 35. Like that TCV dictionary can be availed for organization of TCV strings dictionary.
 36. Charak Samhita works out large number of TCV strings.

FILE 15

SECTION-III, TCV STRINGS

1. Charak Samhita method and methodology avail strings steps like that of (Vat, Pit, Cough)
2. Parallel to these strings steps are TCV strings steps.
3. The Vat, Pit and Cough strings lead to TCV values string of steps values 14,11,8.
4. This TCV values steps (14,11,8) , may subject to the context be designated as TCV strings (14,11,8).
5. It would be a blissful exercise to reach at TCV strings availed by Charak Samhita.

6. Illustratively one step long string is of single word formulation “ Braham” which accepts transcendental code value 28.
7. Two steps long words formulation is : (Braham, Atma) parallel TCV values pair is (28,17).
8. Triple words formulation string is (Vat, Pit and Cough), parallel transcendental code values triple is (14,11,8) .
9. Like that one shall reach at the words formulations strings reached at and worked out by Charak Samhita.
10. One may have a pause here and take note that there may be more than one words formulations strings of same number of steps.
11. It would be a blissful exercise to group and organize all these words formulation strings as per the length of their number of steps.
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above format features.
13. Further it would be a very blissful exercise to revisit TCV dictionary organization of individual words formulations grouping as per their transcendental code values.
14. It would be a very blissful to take note that a particular word formulation of its specific transcendental code value forms part of a particular words formulations strings in reference to the particular format of existence phenomenon.
15. Illustratively the basic focus of Charak Samhita is the existence phenomenon with in human body.
16. As such the words formulations strings being reached at and being worked out are in reference to this aspect of existence phenomenon with in human body.
17. The format of human body and the constituent of this format are the basis for the emergence of the strings of features and values.
18. In general , every format and its specific constituent, as such shall be at the basis of the formation of the relevant strings of features and values in reference to the concerned format.
19. The pair of word formulations namely 1. Samvayey (format) 2. Avuv (constituent) deserve to be comprehended well and to be fully appreciated for imbibing their values and virtues to acquire deep insight and to attain appropriate enlightenment.
20. Word formulation Samvayey accepts transcendental code value 25.
21. The word formulation Avuv accepts transcendental code value 19.
22. One may have a pause here and take note that transcendental code value 19 is parallel to transcendental code value of word formulation Krishna.
23. The transcendental code value 25 is parallel to the transcendental code value of word formulation Vishnu.
24. One may have a pause here and take note that Lord Krishna is incarnation of Lord Vishnu
25. The number values pair (19,25) as end values of the 7 steps long unity range (19,20,21,22,23,24,25) is of the summation value 154 which accepts reorganization as 77+77.

26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above format features.

FILE 16
SECTION-III, SAMYAYE AND AVUV

1. Samyaye and Avuv are pair of words formulations which deserve to be comprehended well and to be properly appreciated for their features and values to acquire deep insight and appropriate enlightenment about these formulations as well as about the emerging organization feature of strings of features and values of manifestation and the existence phenomenon along such Samyaye (format) of such Avuv (constituent),.
2. TCV value of word formulation Samyaye is 25.
3. TCV value of word formulation Avuv is 19.
4. One may have a pause here and take note that number value 19 is parallel to the placement value of southern hemi-sphere.
5. 7 steps long string starting with word formulation of TCV value 19 takes us upto the word formulation of TCV value 25.
6. This 7 steps long string gets extended as part of 9 steps long string of end values (18, 26).
7. One may have a pause here and take note that word formulation Vidya accepts TCV value 18.
8. The word formulation Anand accepts TCV value 26.
9. As such in the context of existence phenomenon of human body, this 9 steps long string deserves to be achieved.
10. It is the working out of this 9 steps long string of the format of Shareer will help us comprehend and appreciate different strings of Charak Samhita.
11. One may have a pause here and take note that word formulation Dvesh accepts TCV value 25 .
12. As such the reach of word formulation Anand is a step ahead of it as word formulation Anand accepts TCV value 26.
13. One may have a pause here and take note that these strings accept a pair of opposite orientation.
14. It is like a reach from value 19 to value 26, and in reverse orientation the chase is to be from value 26 to 19.
15. One may have a pause here and take note that within Creator's space (4 space) because of its spatial dimensional order , the pair of opposite orientation get super imposed upon each other alongwith the super imposition of addition and multiplication operation parallel to the feature $4 = 2+2= 2 \times 2= (-2) \times (-2)$.
16. One may further have a pause here and take note that the synthesis values rules take us $(4,4) = 6$ and $(-6, -6) = -4$.
17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values and virtues of above formats features.

18. One may have a pause here and take note that these strings go parallel to the manifestation formats of parallel dimensional spaces contents.
19. Illustratively 4 space domain provides a creation format of four fold manifestation layers which shall be accommodating four steps long strings in their both orientations.
20. A step ahead, 5 space content domain shall be accommodating 5 steps long string in their both orientations.
21. Further , as that 5 space domain is a solid order domain, as such , in addition, it shall be having one additional dimension than that of the order of Creator's space as of spatial set up.
22. It is this feature which leads to transcendence from the four fold manifestation layers.
23. It is this feature which deserves to be comprehended well for its proper appreciation.
24. It in a way is going to be a transition and transformation from spatial order creation format of 4 space to the transcendence format of solid order transcendental domain.
25. One may have a pause here and take note that the whole range of hyper cubes manifest as four fold manifestation layers with in Creator's space.
26. However, the transcendence ranges emerge with in transcendental domain which is of a solid order.
27. It is this permissibility phenomenon of transcendence from manifestation layers which deserve to be comprehended well and to be properly appreciated.
28. It is with imbibing of these values of the transcendence phenomenon along the Sathapatya Measuring Rod format which shall be providing us proper insight and enlightenment about the attainments of Charak Samhita organization.
29. A reach ahead of transcendence from manifestation layers is the acquisition of self referral values which leads to self referral domains (6 space domain).
30. These self referral domains are parallel to Samvaye and Avuv of Pursha.
31. As such Charak Samhita reaches at Pursha Shareer.
32. The word formulation Pursha Shareer accepts TCV value 36 which is parallel to TCV value of Paranva.

FILE 17
SECTION-III, PURSHA SHAREER

1. Formulation Pursha Shareer deserves to be chased .
2. TCV value of formulation Pursha Shareer is 38.
3. The values pair (38, 36) is parallel to domain, dimension format.
4. The reverse orientation (36,38) leads to (dimension, domain format).
5. Pursha formulation is of TCV value 24.
6. Anand formulation is of TCV value 26.
7. The values pair (24,26) is of format (dimension, domain).

8. This format deserves to be comprehended well and to be properly appreciated to glimpse and imbibe the values of Pursha formulation as well as of Pursha Shareer formulation.
9. The organization of value 24 as 6 x 4 is parallel to the dimensional value of 6 creative dimensions of self referral domain (6 space).
10. The organization (6 x 4) parallel to grid format 6 x 4 accommodates all the 24 double digit numbers of 5 place value system.
11. 4 space plays the role of dimension of 6 space.
12. 5 space plays the role of origin of 4 space.
13. 5 space also plays the role of boundary of 6 space.
14. It requires 120 creative components (4 space components) for exhaustive enveloping of the transcendental boundary of 12 components of self referral domain (6 space) .
15. One may have a pause here and take note that Charak Samhita has been organized as a scripture of 120 adhiyayas.
16. Further as that value 120 permits organization as $120 = 4 \times 5 \times 6$.
17. One may have a pause here and take note that $4+5+6 = 15$ which is parallel to the value of solid dimensional frame of 5 dimensions of transcendental domain (5 space as domain).
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values and virtues of above formats features.
19. Further as that these organization features focus upon the simultaneous chase of triple spaces (4 space, 5 space, 6 space) .
20. One may have a pause here and take note that these triple spaces presided by (Lord Brahma, Lord Shiv, Lord Vishnu).
21. These 3 Lords namely Lord Brahma, Lord Shiv and Lord Vishnu together are designated and known as Trimurti.
22. The existence phenomenon , in its generality , as well as in its particularity in reference to human beings is presided by Trimurti.
23. The existence phenomenon in its entirety is designated as Triloki and Trimurti
24. Sathapatya Measuring Rod is the measuring rod for the existence phenomenon in its entirety of the full range of Triloki and Trimurti.
25. Charak Samhita chases existence phenomenon of Pursha Shareer availing Sathapatya Measuring Rod of its complete Samvaye and Avuv.
26. The Samvaye and Avuv of Sathapatya Measuring Rod , as such become the basic pre-requisite of chase of organization of Vedic knowledge in its manifested, transcendental , self referral as well as in their unity state.
27. One may have a pause here and take note that 4 space provides four fold manifestation format.
28. 5 space provides five fold transcendence format.
29. 6 space provides six fold self referral format.
30. 7 space provides seven steps long unity state format for the existence phenomenon.
31. A step ahead is the Samvaye and Avuv Asht Prakarti.
32. Beyond that is Nav Braham.

33. And a step further ahead is Par-Braham
34. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values and virtues of above formats features.
35. It would be blissful to chase Charak Samhita along the Sathapatya Measuring Rod.
36. One may have a pause here and take note that Sathapatya Measuring Rod is the beginning as well as the end value of pure and applied values of “ Vedic Mathematics, Science and Technology.
37. Charak Samhita deserve to be chased as applied values of pure Vedic values.
38. Pure values and applied values run parallel to each other.
39. Likewise Upveda and Veda run parallel to each other.
40. Ayurveda is the Upveda.
41. Charak Samhita is the values range of Ayurveda.
42. Charak Samhita chases applied values of Ayurved as Upved.
43. This chase is along the Samvaye and Avuv of Purush Shareer.
44. Samvaye and Avuv Purush Shareer permit chase parallel to Samvaye and Avuv Sathapatya Measuring Rod.

FILE 18
SECTION-III, AYURVED AND VMS&T

1. Method and methodologies of Ayurved are the applied values of Vedic Mathematics , Science and Technology.
2. The values reached at together with the method and methodologies of Ayurved will bring us face to face with the chase system of existence phenomenon of Living Beings .
3. This is a step ahead of the existence phenomenon of non-living beings .
4. The common feature for both living and non-living beings is that they avail manifested creation format of 4 space of spatial order.
5. The Mathematics and systems are of spatial order or which permit chase as binary system.
6. However, living beings existence phenomenon distinguishes itself from that of non-living beings existence phenomenon by its transcendental features.
7. The transcendental feature is of the value that it leads to transcendence from the manifested creation format.
8. This amounts to transition and transformation from spatial order 4 space to solid order 5 space.
9. One may have a pause here and take note that 5 space plays the role of origin of 4 space.
10. Transcendence takes place through the origin of 4 space.
11. With it, the transition and transformation from spatial order to solid order domain results in to a transition and transformation from bi-nary systems to tri-nary system.
12. Values of tri-nary system are at work in the Ayurvedic method and methodology.

13. This tri-nary systems basis of Ayurvedic method and methodology deserve to be glimpsed and imbibed to reach at Mathematics and Technology of transcendental domain (solid order domain)
14. One may have a pause here and take note that bi-nary system chase of spatial order creator's space are of different generic Mathematics and Technology than that of bi-nary system method and technology of solid order transcendental domains.
15. The chase of the format features and values of tri-nary system shall be bringing us face to face with solid order Mathematics and Technology .
16. The Mathematics and Technology of solid order space leads us to appropriate Sankhya and Yoga Nishtha.
17. The Sankhya and Yoga Nishtha of format and features of solid order domains is having potentialities to have exhaustive coverage for whole range of dimensional order domains.
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values and virtues of above formats features.
19. Glimpse of Mathematics and Technology processing steps of existence phenomenon of living beings being chased by Ayurveda brings us face to face with the limitations of bi-nary system computations processes .
20. Further these method and methodologies of Ayurveda also specifically lead to tri-nary systems of computations .
21. With it Vedic Mathematics Science and Technology promises tri-nary systems base computation processes.
22. Let us revisit these formats features .
23. Let us explore further these formats features.
24. It has a great promise for understanding the limitations and potentialities of human frame itself .
25. The chase of existence phenomenon with in human frame under different dimensional frames is the aspect which deserves to be chased with intensified urge .
26. Let us revisit Ayurvedic systems to satisfy our urge to know fully about the method and methodologies of our existence phenomenon chased by Ayurveda
27. This chase , in particular has great promise for our continuing space exploration exercises.
28. The Ayurvedic method and methodologies shall be adding new dimensions to our understanding of ourselves under the modern method and methodologies.

FILE 19

SECTION-III, LET US REVISIT OUR INTELLECTUAL HISTORY

1. History of Mathematics can be taken as the index of intellectual growth over Times.
2. However, the available books of history of Mathematics are not considering

values of Vedic Mathematics , primarily as this ancient wisdom has reached us in Sanskrit language and it is not taken to be of Mathematical format acceptable to the historians of Mathematics.

3. The formats and features in which the ancient wisdom stands preserved and is reaching us in Sanskrit language may not be of mental comprehension frames because of the projected expectations of the Present Times but each discipline of knowledge deserves to be approached for its comprehension in terms of its specific formats and systems themselves.
4. Let us approach ancient wisdom ,the ancient wisdom way.
5. Let us revisit with intensified urge to first of all glimpse and imbibe the values of the formats and systems of ancient wisdom.
6. And only thereafter we may have a chase of the values of the knowledge of the concerned discipline.
7. The intellectual history of man deserve to be revisited and to be re-appreciated.
8. The ancient wisdom of Vedic Mathematics values deserves to be approached and to be appreciated in terms of and in the light of its own processing format and methodology.
9. Vedic Mathematics has glimpsed and worked out higher dimensional reality while the modern mind is still struggling with the space in which we live being a linear order 3 space.
10. Vedic Mathematical systems approach existence reality as of Creator's space (4 space) of spatial order.
11. The whole range of manifested creation are being chased along the format of idol of Lord Brahma, 4 Head Lord , Creator of the Supreme being equipped with a pair of eyes in its each of the 4 heads.
12. As the modern Mathematical approach and Vedic Mathematical approach are conceptually at different foundational basis, as such everything deserves to be revisited on its first principle.
13. Vedic Mathematics is an Ancient Discipline of Knowledge
14. Values of Vedic Mathematics are the basis of organization of Vedic Knowledge
15. These Values take us to the Times of organization of Ved as four Vedas.
16. Ganitasutras and upsutras preserve these values of Vedic Mathematics of Ancient Wisdom of Times parallel to organization of Vedic knowledge it self.
17. These Values of Ganitasutras and upsutras desire to be chased for the comprehension and imbibing of their Pure & Applied virtues.
18. This Chase shall be in the sequence and order of Ganitasutras and upsutras themselves.
19. First Sutra is to be chased first.
20. This Chase is to continue up till last sutra.
21. Then First upsutra to be taken up
22. Sequentially the reach shall be uptill the last Up-Sutra
23. Each Sutra and Up-sutra, at its number is to be taken as a complete step in itself.
24. The first Sutra is a complete step in itself.

25. The Chase of first Ganita sutra is to be begin with its first letter.
26. This Chase beginning with first letter of Ganitasutra-1 is to sequentially reach upto the last letter of the Text of Ganitasutra-1.
27. The Text of Ganita sutra - 1 is a composition of 16 Letters.
28. This Chase of Ganitasutra–1, as such is going to be of 16 Steps.
29. This 16 Steps long chase of Ganitasutra – 1 is going to be the chase of 16 Letters of this text.
30. This Chase, as it is, is going to be parallel to the sequence and order of these letters in the text of Ganitasutra -1.
31. That being so, this chase shall be beginning with the Sixth vowel being the first Letter of the text of Ganitasutra-1.
32. One may have a pause here and to focus upon the Sixth Vowel
33. It shall be bringing us face to face with this vowel as to, it being the letter of Devnagri Alphabet.
34. It shall be further focusing upon it being the vowel
35. Still further, as that, it is the Sixth Vowel.
36. With it, it also would come to focus the value “6”
37. The number Value “6” shall be taking us to its all the features like that it is a perfect number.
38. Further as that number “6” is the number of Surya “Sun”
39. With it, the reach can be at the geometric format
40. One may have a pause here and take note that two established processing systems of Vedic Knowledge are Sankhya Nishtha and Yoga Nishtha.
41. With it, these artifices of numbers and dimensional frames of spaces run parallel to each other.
42. Accordingly number Value “6” Shall be taking us to 6-Space.
43. One may have a pause here and glimpse this reach to 6 Space format for the First Letter of the text of Ganitasutra – 1.
44. One may further have a pause here and take note that with it the values of Ganitasutra-1 take us to the values of 6 Space which is of the order of Surya “Sun”
45. It would be blissful to glimpse and imbibe this value feature which shall be promising the values of Ganitasutras to be parallel to Mathematics of our Solar Universe.
46. With it, the values of Vedic Mathematics deserve to be cherished as the values of our Solar universe
47. Further, Surya “Sun” is the *Atman* (Soul).
48. This being so, the pure and applied values of Vedic Systems and of Ganita sutras run parallel to each other
49. With it, the promise of Vedic Mathematics is of enviable virtues.
50. This being so, Vedic Mathematics deserves to be chased for its values and virtues.
51. Appropriately, this Chase is to begin at the School Level itself as a main stream Discipline of instructions
52. Young minds put on the Ganitasutras format shall be fulfilling young minds with cosmic intelligence

53. The Mind fulfilled with cosmic intelligence shall be of its own creating its own Consciousness field.
54. With the emergence of the Consciousness field, the Mind shall of its own be putting itself on the Transcendental path.
55. And with it, the whole range of human values will have natural growth for the Young Minds.
56. These Consciousness based Human values are to be of expectations of every civilized society
57. Young minds instructed like that and completing their school education like that shall be of great promise for Higher education & Research
58. Vedic Mathematics being the Ancient Discipline and it having its own unique methodology, so it is the responsibility of the Policy makers to provide proper Institutional Umbrella for Text books settlement, Vedic Mathematics Teachers training, Ph.D Research scholars guidance and resources provisions
59. It is this comprehensive approach which is needed for making Vedic Mathematics as the main stream Discipline of Knowledge at Schools, Colleges and Universities
60. It would be blissful to take note that Vedic Mathematics is the foundation of “Vedic Mathematics, Science & Technology”
61. The Values of “Vedic Mathematics, Science & Technology” has the promise for the Modern Mind to have transition from Binary system based computers to tri-nary system based computers.
62. And even more .
63. And even much beyond what is being conceived at present in terms of the present day Thinking processes.
64. For it, we have to go to Sanskrit
65. And to Vedic group of Disciplines of Knowledge
66. This being so, it would be an advisable step to immediately introduce Vedic Group along with the existing groups like Art, Commerce, Medical and Non-Medical groups of Subjects at School level
67. It would be blissful to observe that the values of Vedic knowledge are lively with Common people.
68. However, it is ironical that while the illiterate-looking masses of India are well knowledgeable of Vedic wisdom while the so called literates of India are ignorant about Ancient Wisdom values.
69. Now when the Modern Mind is held up and is at cross roads, the Vedic wisdom is the best option.
70. And it is full of promises.

FILE 20

SECTION-III, VEDIC MATHEMATICS SCIENCE & TECHNOLOGY.

1. Vedic Mathematics Science & Technology(In short VMS&T) is an ancient discipline.
2. VMS&T being the ancient discipline, and the same having remained dormant for centuries, and it being available in its unique methods and methodologies,

as such to make it a main stream discipline of instructions, it is to be approached with new zeal and intensified urge.

3. One way to approach ancient is to “ Learn and Teach”.
4. This way sequential progress may be ensured .
5. Of it , as far as the initial learning aspect is concerned, it is to be of the nature of self learning steps.
6. As one shall be progressing by way of self learning , one may simultaneously initiate the process of parallel teaching as well.
7. This learning and teaching exercise will continue .
8. VMS&T, in its uniqueness of approach, is focusing upon dimensional synthesis and dimensional domains split spectrum for chase of transition and transformation of space content manifesting as a sequential range of dimensional spaces with in Creator’s space (4 space) permitting sequential transcendence at the origin as a seat of compactified range of origin.
9. Sathapatya Measuring Rod is the chase format of this phenomenon.
10. The format features of Sathapatya Measuring Rod are as a set up of synthetic range of hyper cubes 1 to 6 .
11. Hyper cubes are four fold manifestation layers.
12. These four folds are dimensional fold, domain fold, boundary fold, and origin fold.
13. These four folds are consecutive dimensional spaces domains.
14. Illustratively hyper cube 3 is a four fold manifestation layer with one space domain playing the role of dimension fold, 2 space domain playing the role of boundary fold, 3 space domain playing the role of domain fold and 4 space domain playing the role of origin fold of hyper cube 3.
15. This four fold manifested creation format of hyper cubes is provided by the format features of idol of Lord Brahma, 4 Head Lord , Creator of the Supreme presiding Creator’s space (4 space).
16. The format features of idol of Lord Brahma itself is parallel to the format features of hyper cube 4.
17. Hyper cube 4 format features of four fold manifestation layer with 2 space domain playing the role of dimension, 3 space domain playing the role of boundary, 4 space domain playing the role of domain fold and 5 space domain playing the role of origin fold of hyper cube 4.
18. In general, hyper cube N is of format feature of four fold manifestation layer with N-2 space domain playing the role of dimension fold, N-1 space domain playing the role of boundary fold, N space domain playing the role of domain fold and N+1 space domain playing the role of origin fold of hyper cube N.
19. One may have a pause here and take note that 4 space accepts transcendental origin (5 space as origin).
20. 5 space is a solid order space (3 space plays the role of dimension of 5 space).
21. 5 space content manifests as 5 space domain of hyper cube 5 .
22. 5 space domain gets enveloped with in creative boundary (4 space as boundary) of 10 components.
23. The creative boundary of 10 components permits its organization as $10 = 4+6$ components whereby 4 components, because of the spatial order of Creator’s

- space , re-manifests and the remaining 6 creative components alongwith the remanifested format of 4 components create a dimensional frame of 6 creative dimensions for the self referral domain (6 space).
24. One may have a pause here and take note that the creative dimensional frame of 6 dimensions of self referral domain (6 space) leads to dimensional value $4 \times 6 = 24$.
 25. One may have a pause here and take note that 4×6 grid accommodates all the 25 double digit numbers of 5 place value system.
 26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above format features.
 27. This shall be bringing us face to face with the phenomenon of transcendence through the manifested creation.
 28. This transcendence phenomenon amounts to transition and transformation of the four fold manifestation layer format to that of five fold transcendence format.
 29. One may have a pause here and take note that this as such shall be taking us from format of Creator's space (4 space) to the format of transcendental domain (5 space) .
 30. One may have a pause here and take note that the Creator's space is a spatial order space.
 31. As such, the five fold transcendence range will synthesize with itself along the format of spatial order (2 space in the role of dimension) and the origin of 2 dimensional frame playing the role of synthetic glue., which would be of the order of the dimensional order itself of its dimensions.
 32. Illustratively the transcendence range (1, 2,3,4,5) will synthesize with itself ($1+2+3+4+5$) by availing dimensional glue of value of dimensional unit value (1) and thereby the synthetic set up shall be leading us to the value 31.
 33. One may have a pause here and take note that it shall be leading us to 11 steps long format :
5, 4,3,2,1,1,1,2,3,4,5
 34. Likewise the spatial order transcendence range (2,3,4,5,6) shall be leading to synthetic value 42 of the 11 steps long expression as:
6,5,4,3,2,2,2,3,4,5,6.
 34. A step ahead solid order transcendence range shall be leading us to synthetic value 53 of the expression steps.
7,6,5,4,3,3,3,4,5,6,7
 35. A step ahead, creative dimensional order transcendence range shall be leading to synthetic value 64 of the expression values as :
8,7,6,5,4,4,4,5,6,7,8
 - 36., One may have a pause here and take note that the central triples (1,1,1), (2,2,2), (3,3,3), (4,4,4) , (5,5,5), (6,6,6) shall be leading to synthetic value (6) in each case.
 37. It is this feature of dimensional synthesis which deserves to be comprehended well and to be thoroughly appreciated as that the synthesis value of triple dimension of same order always lead to the same synthetic value (6) .

38. One may have a pause here and take note that in case of 5 space as a format for five fold transcendence ranges is accepting 6 space in the role of its origin (6 space as origin of 5 space).
39. 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 values of above format features.
40. One may have a pause here and take note that synthetic value (6) as synthesis of triple dimensions of same order, say (1,1,1), as such as a 3 dimensional frame of 3 dimensions of equal order shall be integrating 3 space domain which shall be yielding 7 geometries range parallel to 7 version of hyper cube 3 (cube).
41. One may further have a pause here and take note that 6 space accepts 4 space in the role of dimension and the availability of 7 steps long range along each of the 4 dimensions shall be leading us to $7 \times 4 = 28$, the value which is parallel to the TCV of formulation Braham.
42. One may have a pause here and take note that number value 6 is the value of first perfect number while the number value 28 is the value of second perfect number.
43. One may further have a pause here and take note that $6 = 1+2+3$ and $28 = 1+2+4+7+14$ are the summation value of proper divisor of 6 and 28 respectively.
44. One may further have a pause here and take note that perfect number 6 accepts 3 proper divisors while perfect number 28 accepts 5 proper divisors.
45. One may further have a pause here and take note that numbers pair (3,5) is parallel to the format of 3 space as dimension , 5 space as domain.
46. One may further have a pause here and take note that the number value 3 is the biggest prime amongst the proper divisors factors of perfect number 6 , while number value 7 is the biggest prime of the factors of the proper divisors of perfect number.
47. One may further have a pause here and take note that numbers pair (3,7) is parallel to the format of 3 space accepting 7 geometries range while hyper cube 3 /cube accepts 7 versions.
48. One may have a pause here and take note that hyper cube 3 is a linear order set up.
49. It leads to value 31 as the summation value of the synthesis of a pair of linear order transcendence ranges.
50. One may further have a pause here and take note that cube is a set up of 31 structural components namely (8 corner points+ 12 edges+ 6 surfaces+1 volume+3 axes+ 1 origin).
51. Further as that 31 is a prime value.
52. One may have a pause here and take note that the third perfect number (496) accepts 9 proper divisors and 31 is the biggest prime factor of the proper divisors of perfect number 496
53. The 9 proper divisors of third perfect number 496 are :
1,2,4,8,16,31,62,124,248
54. One may have a pause here and take note that triple digits (4,9,6) permit reorganization as $6 = 4 \times 3/2$ and $9 = 6 \times 3/2$.

55. Still further as that the Divya Ganga flow through the artifices of sole syllable Om as Bindu Sarovar, Ardh Matra, Tripundam and Swastik Pada shall be in first organization format leading us to the quadruple values arrangements (1,2,3,4).
56. One may have a pause here and take note that the Swastik Pada as quarter square format shall be permitting reach from it as ahead of it to transcendental base value 5 .
57. In the reverse orientation it shall be leading back to Bindu Sarovar as a set up of Panch Vriya, 5 encircling and as such having acceptance of the value 5 .
58. Further as that Swastik Pada with its value 4 , permitting its chase format along its diagonal (of value in between 1 and 2, i.e. of $3/2$) it shall be having a reach at value $4 \times 3/2 = 6$.
59. One may have a pause here and take note that digits 3 and 6 in their Devnagri script are of reflection pair set ups.
60. A reach ahead and back to the Bindu Sarovar will be of value 9 .
61. One may have a pause here and take note that digit 5 accepts middle placement for the 9 numeral range.
62. One may further have a pause here and take note that as the number value 5 is of middle placement of 9 numeral range, a step ahead number value 3 is of middle placement of 5 numeral range.
63. One may have a pause here and take note that the reversal of orientation of the triple digits (4,6,9) shall be leading us to 4,9,6.
64. 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 values of above format features.
65. It would be a blissful exercise to visit and revisit the organization feature of three proper divisors of first perfect number (6) of five proper divisors of second perfect number (28) and of 9 proper divisors of third perfect number (496).
66. It would be blissful to take note that $1000 = 10 \times 10 \times 10$.
- 67 further as that $1000 = 500+500$.
- 68 Still further as that $500 = 4+496$.
69. Still further as that TCV of formulation Anant is parallel to TCV value of formulation Shahastra.
- 70 TCV Shahastra is 23.
- 71 One may have a pause here and take note that the numbers pair (23, 32) with summation value 55 brings us face to face with the features of the transcendental domain (5 space) domain with 6 space as origin.
72. One may further have a pause here and take note that $6 = 2 \times 3$ while $5 = 2+3$.
73. Further as that $32 = 2^5$.
74. Still further as that $23 = (3+5) + (3 \times 5)$.
75. Still further as that number value 8 is of middle placement of 15 numeral range.
76. One may have a pause here and take note that 16 place value system accepts 15 numeral range.
77. Still further as that $16 = 5+6+5$.
78. 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 values of above format features

79. It would be a blissful exercise to chase 5 space domain initiating chase of 5 space domain from its origin (6 space as origin).

FILE 21
, SECTION-IV, TCV ANANT =TCV SHAHSTRA = 23

1. Vedic Mathematics, Science and Technology system are successful to tane Anant as Shahstra and a step ahead Shahstra also as number value 23.
2. The number value 23 as first member of the quadruple (23,24,25,26) takes us upto fourth number value (26) of this quadruple.
3. Number value 23 is prime number value.
4. Number value 26 permits reorganization as $26 = 5+6+7+8$ which is parallel to transcendental order (5 space as dimension) unity state (7 space) format of hyper cube 7.
5. Number value 23 permits reorganization as $23 = 3+5 + (3 \times 5)$, parallel to super imposition of solid dimensional order (3 space as dimension) upon transcendental domain (5 space as domain) together with solid order (3 space as dimension) dimensional frame (of 5 dimensions).
6. One may have a pause here and take note that numbers range 1 to 10 accepts 7 as the biggest prime while the numbers range 1 to 26 accepts 23 as the biggest prime.
7. The non-composite number of range 1 to 10 are (1,2,3,5,7) while the non-composite numbers of range (1 to 26) are (1,2,3,5,7,11,13,17,19,23).
8. The non-composite numbers of range 1 to 10 are only 5 while the non-composite numbers upto 1 to 26 are 10.
9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe above format features.
10. Further as that Vedic Mathematics, Science and Technology values are of Sathapatya Upved of Atharv Ved which accepts 9 branches.
11. Sam-ved accepts 1000 branches.
12. Number of branches of Samved is the biggest range of branches as Atharv Ved accepts only 9 branches while Yajur Ved accepts 1001 branches and Rig Ved accepts just 21 branches.
13. The number value 1000 is the feature of formulation Shahstra.
14. The formulation Shahstra accepts TCV value equal to TCV value of formulation Anant .
15. One shall have a pause here and revisit organization of this range of values (1 to 1000) .
16. This chase along the 10 place value system is the chase in terms of 10 digits values (0,1,2,3,4,5,6,7,8,9) .
17. The non-zero digit is 9 in number .
18. The numbers range 1 to 999 permits classification as single, double and triple digit numbers.
19. There are 9 single digit numbers.

20. They are 90 double digit numbers
21. And , there are 9000 triple digit numbers.
22. The single digit number can be taken as double digit numbers (01, 02, 03, 04 , 05, 06, 07, 08, 09) .
23. These 9 double digit numbers also can be taken as triple digit numbers (001, 002, 003, 004, 005, 006, 007, 008, 009) .
24. Like that the above 90 double digit numbers also can be formatted as triple digit numbers.
25. Accordingly the whole range of numbers 001 to 999 can be approached as triple digit numbers.
26. One may have a pause here and take note that triple distinct values like (1,2,3) lead to a set of 6 triple digit numbers viz 123, 132,231,213,312, 321.
27. This feature of three distinct digits composing a set of 6 distinct triple digit numbers deserve to be chased.
28. The above referred division of numbers range 1 to 999 as 9 single digit numbers, 90 double digit numbers and 900 triple digit numbers, as such shall be leading to $900/6 = 150$ number of triples of distinct triple digits choice with the restriction that the first digit is to be a non-zero digit.
29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe above format features.
30. One may further have a pause here and take note that the square value permits expression along the format of a line as a two way flow of opposite orientations from the middle
31. Illustratively $0+1+0 = 1^2$.
32. Further $0+1+2+1+0 = 2^2$.
33. $0+1+2+3 + 2+1+0 = 3^2$
34. $0+1+2+3+4+3 + 2+1+0 = 4^2$: and so on.
35. Cubic value permits expression along the N x N grid format.
36. Illustratively $1 = 1^3$.
37. 1,2 leads to value $1+2= 3$
2,3 leads to value $2+3 = 5$: And $3+5 = 8 = 2^3$
38. Organisation along 3 x 3 matrix as under leads to the value 3 x 3 x 3

1,	2,	3	Summation value 6
2	,3	4	Summation value 9
3,	4	5	Summation value 19, and grand summation value 27
39. A step ahead 4 x 4 organization leads to value 4 x 4 x 4 as under:

1,	2,	3	4	Summation value 10
2	,3	4	5	Summation value 14
3,	4	5	6	Summation value 18,
4	5	6	7	Summation value 22,grand summation value 64.
40. Like that in general N x N matrix organization lead to number value N x N x N.
41. One may further have a pause here and take note that cube (1^3) accepts $27 = 3^3$ components.
42. 8 cubes (2^3) lead to synthetic set up of 5^3 components.
43. 27 cubes (3^3) lead to (7^3) components.

44. In general N^3 cubes lead to $(2n + 1)^3$ components.
45. One may have a pause here and take note that numbers values pair $(N, 2n+1)$ is parallel to the format of $(N \text{ space}, 2n+1 \text{ matrix})$ which is further parallel to hyper cube N accepting $2N+1$ version.
46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe above format features
47. One may further have a pause here and take note that synthetic set up of 2 cubes leads to $27 + 18 = 45$ components.
48. One may have a pause here and take note that $27 - 18 = 9$.
49. A synthetic set up of 4 cubes along 2×2 format leads to $(27+18) + (18+12) = 75$ components.
50. One may have a pause here and take note that $27 - 18 = 9$ and $18-12 = 6$.
51. Still further the synthetic set up of 8 cubes along $2 \times 2 \times 2$ format leads to $(27+18) + (18+12) + (18+12) + (12+8) = 125$ components.
52. One may have a pause here and take note that $(27-18 = 9, 18-12=6$ and $12-8= 4)$.
53. It would be relevant to take note that numbers triple $(9,6,4)$ on their circular setting shall be leading to value 4,9,6 which is the third perfect number.
54. One may have a pause here and take note that $496 = 248 + 248$.
55. One may have a pause here and take note that values triple $(2,4,8)$ accepts reorganization as $(2^1, 2^2, 2^3)$.
56. Still further as that $248 = 31 \times 8$.
57. One may have a pause here and take note that 31×8 is parallel to 248 components of 8 cubes with single cube being of 31 components.
58. One may have a pause here and take note that cube splits into 8 sub cubes parallel to split of 3 space in to 8 octants..
59. Further as that such cut of 3 space leads to release of 4 space at the origin.
60. Further as that hyper cube 4 is the representative regular body of 4 space.
61. Further as that hyper cube 4 accepts solid boundary of 8 components.
62. This leads to the feature that solid boundary of 8 components of hyper cube 4 is a set up of $31 \times 8 = 248$ components.
63. Still further as that 4 space being of spatial order as such it shall be fixing the solid boundary of 4 space in terms of $248 \times 2 = 496$ coordinates.
64. The above 296 coordinates together with value 4 for 4 space domain itself shall be leading us to value $496 + 4 = 500$.
65. One may further have a pause here and take note that 5 space plays the role of origin of 4 space.
66. 5 space accepts creative boundary of 10 creative components.
67. The transcendental origins of creative components will further lead to $10 \times 10 = 100$ creative components.
68. The fixation of 100 creative components in terms of 5 space shall be leading to $5 \times 100 = 500$ coordinates.
69. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe above format features.
70. Further as that 4 space is of spatial dimensional order, as such the above structural set up will amount to fixation in terms of $500 \times 2 = 1000$ coordinates.

71. One may further have a pause here and take note that 5 space is a solid order space (3 space plays the role of dimension of 5 space).
72. As such the creative boundary of 10 components, as such shall be sequentially leading to 10 , 100, 1000 coordinates.
73. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe above format features.
74. It would be a blissful exercise to visit and revisit number values range 1 to 1000 for its organization format with in Creator's space (4 space)
75. 4 space is a spatial order while its origin (5 space) is of a solid order.
76. The simultaneous chase of spatial order and solid order shall be leading to a simultaneous chase in terms of numbers pair (2, 3).
77. One may have a pause here and take note that the chase from number value 2 to number value 3 and that back number value 3 to number value 2 going to be of mathematics of different generic than that of a reach from number value 1 to number value 2, back from number value 2 to number value 1 .
78. One may further have a pause here and take note that a reach from number value 1 to number value 2 as such shall be a transition over the middle value $1 \frac{1}{2}$.
79. Such would be the situation while reaching from number value 2 back to number value 1 as well.
80. This two way reach from number value 1 to 2 back from number value 2 to number value 1 shall be equipping in between value being $1 \frac{1}{2} + 1 \frac{1}{2} = 3$.
81. One may have a pause here and take note that value 3 with its placement at the middle of pair of values (1,2) shall be making values triple (1,3,2) which shall be making the reach from number value 2 to number value 3 as only of reach upto the middle.
82. One shall have a pause here and comprehend this feature well for its thorough appreciation to imbibe its value .
83. This reach in the sequential range of numbers pair (1,2) from its middle onward shall be a reach of end values pair (3,2).
84. One may have a pause here and take note that it shall be bringing us face to face with the set up of number value 23.
85. It would be a blissful exercise to glimpse reorganization of number value 23 as $(3+5) + (3 \times 5)$.
86. One may have a pause here and take note that numbers pair (3,5) is parallel to the format of (3 geometries 1 space 5 geometries of 2 space) .
87. Still further value pair (3,5) is parallel to format of 3 space as dimension, 5 space as domain.
88. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe above format features.

FILE 22

SECTION-IV, CHASE OF WORDS FORMULATIONS.

1. Chase of words formulations is the basic exercise to reach at VMS&T values

2. Each word formulation preserves unique values format .
3. Let us take up the word formulation ling.
4. TCV ling accepts TCV value 16.
5. This reach is of steps (5, 2,5,3,1).
6. This 5 steps values on its chase may help us reach at the following features:
 - i) This is 5 steps long chase.
 - ii) In one way it permits its organization in a pair of parts of values step 2 and 3 respectively leading to partition as (5,2), (5,3,1).
 - iii) The numbers pair (5,2) is parallel to the end values of manifestation layer (5,4,3,2,1).
 - iv) The numbers triple (5,3,1) is parallel to the format of (5 space as domain, 3 space as dimension, 1 space as dimension of dimension).
7. One may have a pause here and take note that the four fold manifestation layer (5,4,3,2,) accepts 5 space in the role of origin of 4 space.
8. The values triple (5,3,1) leads to the transcendence format of transcendence visit 5 space domain for its reach to its dimension of dimension.
9. One may further have a pause here and permit the transcending mind to glimpse these features of 5 space as domain permitting transcendence for a reach upto dimension of dimension level.
10. And further for reach at 5 space in the role of origin .
11. One may further have a pause here and take note that summation value $(5+2+5+3+1 = 16)$ is only one of the 2^{15} organizations for the arrangements of values out of range of values 1 to 16 accepting summation value 16.
12. One may further have a pause here and take note that number value 16 permits reorganization as $16 = 2^4$ which is parallel to the organization format $2 \times 2 \times 2 \times 2$ which is parallel to the organization format of a four dimensional frame of 4 spatial dimensions set up of 4 space.
13. As 5 space plays the role of origin of 4 space and 4 space accepts a dimensional frame of 4 spatial dimensions, as such the above word formulation ling preserve as such the format feature of value of Creator's space(4 space) being of transcendental origin.
14. It would be a blissful exercise to visit and revisit this formulation in the light of meanings being attached to this formulation and its applications.
15. Let us take another formulation namely " Gati" .
16. Formulation Gati accepts TCV value 10.
17. Value 10 is being reached here in the formulation Gati as $10 = 3+1+4+2$.
18. One may have a pause here and take note that the quadruple values (3, 1,4,2) as a paired pairs (3,1) and (4,2) are parallel to values formats (3 space as domain, 1 space as dimension) and (4 space as domain, 2 space as dimension).
19. This amounts to a synthetic set up of a linear order 3 space and of spatial order 4 space.
20. In other words it is synthetic format of 3 space domain and 4 space domain.
21. One may have a pause here and glimpse this organization in the light of meanings being attached to the formulation Gati.

22. One may further have a pause here and take note that 3 space plays the role of boundary of 4 space, and simultaneously 3 space also plays the role of dimension of 5 space origin of 4 space.
23. One may have a pause here and take note that transcendence takes place at the origin of 4 space.
24. This transcendence is of two fold format features.
25. Firstly the transcendence is of the format features of solids transcending through 4 space domain and reaching upto 5 space origin.
26. Secondly the transcendence is of the format of solid order transcending from the origin and reaching upto the solid boundary of 4 space .
27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of above format features.
28. To illustrate further let us take the conceptual terms of the episode of Satyawan and Savitri while sitting under the Vatt Variksh, suddenly Satyawan having headache and he having breathed last in the lap of Savitri. On the death of Satyawan, Yamraj having come present and had put the jeev of Satyawan in to Yampash and had set back for his abode. Savitri followed him . Yamraj tried to persuade here. Ultimately Yamraj was compelled to release the jeev of Satyawan. ----.
29. Conceptual words formulation are Satyawan, Savitri , Vat Variksh, Jeev Pash, Yamraj, ----.
30. These Formulations accept transcendental code value as:
 - i) Satyawan accepts TCV value 28
 - ii) Savitri accepts transcendental code value 22.
 - iii) Jeevpash accepts transcendental code value 26.
 - iv) Yamraj accepts transcendental code value 22.
31. It would be blissful to take note that Yamraj and Savitri accept the common transcendental value 22.
32. Number value 22 accepts reorganization as $22 = 4+5+6+7$ which is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6.
33. It would be blissful to glimpse the phenomenon of Savitri following Yamraj.
34. It would further be blissful to take note that Satyawan is of TCV value 28 while Jeevpash is of value 26 and that numbers pair is (28,26) is parallel to the format of (domain, dimension).
35. Numbers pair (22,26) is parallel to TCV value of words pair (Yamraj, Jeevpash).
36. The number value $22 = 4+5+6+7$ and number value $26 = 5+6+7+8$ and parallel format of hyper cube 6 and hyper cube 7 and coordination thereof will help us comprehend and appreciate the role and duty of Yamraj , as well as the attainment and success of Savitri.
37. Further Vatt Variksh accept transcendental code value 31 which is parallel to linear order set up of 3 space.
38. Still further Yamraj and Jeevpash together accept transcendental code value $22+26= 48$ which is parallel to $48 = 2 \times 4 \times 6$, a transcendence format of self referral domain (6 space) permitting transcendence with in self referral

- domain (6 space) upto its dimension of dimension which is spatial in nature (2 space in the role of dimension of dimension)
39. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of above format features.
 40. The chase of words formulations, at its each value step will further bring us face to face with the geometric formats as manifestation layers fold of specific space content in manifested form and such chase ultimately bring us face to face with the existence format of our solar universe parallel to the chase of Sun light.
 41. This as such , brings us face to face with the need of learning the processing steps of VMS&T systems parallel to the existence phenomenon of our solar universe.
 42. One way to learn it is that one shall sequentially glimpse and imbibe the values of Shiksha, Vyakaran, Nirukt, Chhand, Jyotish and Kalp.
 43. It is to be supplemented by Nimansa, Vasheshik, Nyaye, Yoga, Sankhya and Braham Sutra.
 44. Ahead it is to be augmented by Apatya, Gandharv, Dhanur and Ayurveda.
 45. With it the take off shall be for Atharv Ved and for Yajur Ved, Sam Ved and Rig Ved samhitas.
 46. These 16 steps long range shall be providing the source reservoir of values and virtues of Vedic knowledge and its systems.
 47. With it one may be learning to be parallel with the nature.

FILE 23

SECTION-IV, MANTRAS, SUTRAS & SHALOKAS.

1. Conceptual terms “ Mantras, Sutras & Shalokas” deserve to be chased.
2. Word formulation Mantra accepts transcendental code value 24.
3. Word formulation Sutra accepts transcendental code value 15.
4. Word formulation Shaloka accepts transcendental code value 16.
5. Values triple (24,15,16) accepts reorganization as (6 x 4, 5,3, 2x2x2x2)
6. One may have a pause here and take note that 6 space accepts creative dimensional frame of 6 dimensions of dimensional value $6 \times 4 = 24$.
7. 5 space accepts solid dimensional frame of five dimensions of dimensional value $5 \times 3 = 15$.
8. 4 space is a spatial order space and its dimensional frame is a set up of 4 spatial dimensions (2 space in the role of dimension of 4 space) and four such dimensions constitute a dimensional frame of 4 space.
9. One shall have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above format features.
10. It would be a blissful exercise that word formulation Mantra goes parallel to the value of creative dimensional frame of self referral domain.

11. Further as that the word formulation Sutra accepts the value which goes parallel to the value of solid dimensional frame of transcendental domain.
12. Still further as that Shalokas accept format of spatial dimensional frame of Creator's space.
13. Mantras values comprehension as such is going to be chased with in a creative dimensional frame of self referral domain.
14. Self referral domain (6 space) permits transcendence parallel to transcendence values triple (6,4,2) of the format features (6 space as domain, 4 space as dimension, 2 space as dimension of dimension).
15. One may have a pause here and take note that word formulation Rishi accepts transcendental code value 12 as of chase step (4,6,2).
16. One may have a pause here and take note that the transcendental range value (2,4,6) along the circular format will lead to the value parallel to the organization of word formulation Rishi.
17. One may further have a pause here and take note that word formulation Swara accepts transcendental code value 15 with the internal organization as of value step (3,7,1,3,1).
18. One may have a pause here and take note that this organization simultaneously avails (3,7,1) as well as (1,3,1).
19. This reach from Rishi to Swara is the reach of insight and enlightenment of the range of creative dimensional frame of self referral domain to solid dimensional frame of transcendental domain.
20. One may have a pause here and take note that Samhita formulation accepts transcendental code value 30 which accepts reorganization as $6+7+8+9$ parallel to four fold manifestation (6,7,8,9) of hyper cube 8 of self referral dimensional order (6 space in the role of dimension of 8 space).
21. Rishi is equipped with insight and enlightenment as Drishta of this existence phenomenon as well as of the transcendence through the self referral domain (6 space as domain).
22. Devta is the values range of TCV value 26 for the exhaustive coverage of this domain.
23. One may have a pause here and take note that number value 26 accepts reorganization as $26 = 5+6+7+8$ which is parallel to four fold manifestation layer of hyper cube 7 of transcendental dimensional order (5 space in the role of dimension and the dimensional value 15 is parallel to the transcendental code value of Swara.
24. Further as that word formulation Chhandus accepts transcendental code value 22 which accepts reorganization as $22 = 4+5+6+7$ which is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6 .
25. One shall have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above format features.
26. Further as that formulation Richa accepts transcendental code value 8 which is parallel to the transcendental code value of formulation " 1".
27. The organizational value steps of formulation Richa as $8 = 4+2+2$ is parallel to the dimensional synthesis values rules of spatial dimensional order of

- Creator's space which itself plays the role of dimension of 6 space and also the role of dimension of dimension of 8 space.
28. One shall have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above format features.
 29. It would be a blissful exercise to chase further the organization of Rigved Samhita as Mandals and Ashtaks, Sukhtas and Vergas, Anuvaks and Richas and Asharas.
 30. Formulation Mandal accepts transcendental code value 29 which is parallel to the transcendental code value of word formulation Brahma.
 31. The formulation Vyanjan also accepts transcendental code value 29.
 32. Still further the formulation Ardhmatra as well accepts transcendental code value 29.
 33. One may have a pause here and take note that Lord Brahma presides 4 space which is of a spatial order and the Mathematics, Science and Technology of 4 space accepts ($\frac{1}{2}$) as the working rule.
 34. Word formulation Ashtak accepts transcendental code value 13 which is parallel to 13 geometries range of 6 space.
 35. Further as that values step of formulation Ashtak are (1,6,3,1,1,1).
 36. It would be a blissful exercise to chase (1,1,1) .
 37. Further it also would be blissful to chase (1,1).
 38. Still further it would be blissful to chase (1,1) as 3 .
 39. Still further the chase (1,1,1) as 6 .
 40. Still further it would be blissful to chase (6) = (1)
 41. Word formulation Sukh accepts transcendental code value 15 which is parallel to the dimensional value of 5 space.
 42. Transcendental code value of formulation Verga as well is 15.
 43. One may have a pause here and take note that moving surface exhaustively covers 3 space domain.
 44. Word formulation Anuvak accepts transcendental code value 23 which accepts reorganization as $23 = (3+5) + (3 \times 5)$.
 45. Word formulation Akshara accepts transcendental code value 13 which accepts reorganization as ($13 = 4+5+4$).
 46. One may have a pause here and take note that the values step of formulation Akshara are (1,7,1,3,1).
 47. One may have a pause here and take note that it simultaneously covers (1,7,1) as well as (1,3,1).
 48. One may have a pause here and take note that the composite letter Kasha accepts transcendental code value 7 with internal organization $7 = 6+1$.
 49. One may have a pause here and take note that this organization of composite letter deserve to be comprehended well and to be imbibed fully as it provides insight and enlightenment of values 7 and 6 having a reach in a single step and in an inter-related manner.
 50. One shall have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above format features.

FILE 24
SECTION-IV, FORMULATION VSHTAKARH

1. Formulation Vshtakarh is of sixth step placement of the range of formulations: (Om, Paranva, Aum, Omkar, Udgit, Vshtakarh, Saptbhoomi, Asht Prakarti, Nav Braham and Par-Braham).
2. This is the basic values flow path of Vedic system.
3. Each formulation of this range is a complete reservoir of values.
4. The completeness of reservoir of values at each step deserve to be glimpsed fully for its complete imbibing.
5. Pranva is synonym of Om.
6. Likewise it is a range of synonyms.
7. It is a compactified range of source reservoirs of Creator's space (4 space).
8. Om is the sole syllable Braham.
9. Tasya Vachika Paranva .
10. Formulation Aum unfolds itself as of 4 quarters range of value parallel to first 3 quarters as being parallel to 3 letters of this formulation itself while the 4th quarter is of the format of integrated value as complete formulation Aum itself.
11. These formulations of first four steps parallelly unfold being of 4 steps of 4 quarters each.
12. The first step formulation (Om) unfolds itself as Bindu Sarovar, Ardh Matra, Tripundam and Swastik Pada.
13. Divya Ganga Flow through the artifices of this four fold format of Om.
14. Further it would be very blissful to chase along the four fold formats of Paranva, Aum, and Omkar.
15. Chhandgyo Upnisad enlightens us about " Udgit".
16. The formulation Udgit accepts transcendental code value 35.
17. One may have a pause here and take note that number value 35 accepts reorganization as $35 = 5+6+7+8+9$.
18. It is a transcendence range of transcendental order (5 space in the role of dimension and having a reach upto 9 space as the base fold of Asht Prakarti as origin of unity state domain (7 space as domain).
19. One may further have a pause here and take note that dimensional value of transcendental dimensional frame of 7 space is $5 \times 7 = 35$
20. Further as that values pair (35, 53) constitutes a reflection pair.
21. The summation value $35+53 = 88 = 44 + 44$.
22. Further as that value 53 is the value of solid dimensional order of transcendental domain.
23. One may have a pause here and take note that value 53 permits reorganization as $(3+4+5+6+7) + (3) + (3+4+5+6+7)$.
24. The value (-35) of (-5) dimensional range .
25. One may have a pause here and take note that value 53 is of 3 space in the role of dimension while value (-35) is of a reach of (-3 space domain of (-5) space in the role of dimension.

26. The formulation Vshtakarh accepts transcendental code value 25.
27. One may have a pause here and take note that word formulation Vishnu accepts transcendental code value 25.
28. Lord Vishnu is the presiding deity of 6 space.
29. The number value 64 is parallel to the 6 space domain with 4 space in the role of dimension.
30. The values pair (64,46) constitute a reflection pair.
31. One may have a pause here and take note that transition from Udgut to Vashtkarh is the transition from transcendental code value 35 to transcendental code value 25.
32. It is this reversal which deserve to be comprehended well and to be thoroughly imbibed.
33. Direct reach ahead from value 7 takes to value 8 .
34. However, as a reversal, a reach from value 7 would be back to value 6.
35. One may have a pause here and take note that 5 space plays the role of dimension of 7 space.
36. 6 space plays the role of dimension of 8 space.
37. A reach back from value 7 to value 6 , as such may be looked as a reach from value 5 to value 6 at dimensional level
38. This shift from domain level which would have taken from value 7 to value 8, to dimension level as a reach from 5 space as dimension to 6 space as dimension deserve to be comprehended well.
39. One may have a pause here and take note that 8 space plays the role of origin of 7 space.
40. A reach from 7 space domain to reach at 6 space as dimension of 8 space in the role of origin deserve to be comprehended well.
41. One may further have a pause here and take note that 6 space plays the role of boundary of 7 space.
42. Therefore, a reach from 7 space to 6 space , as such would mean a reach from 7 space as domain to 6 space as boundary.
43. It is this feature which deserve to be comprehended well in the context of formulation Vashtkarah.
44. It shall be bringing us face to face with Udgut formulation as of the values of transcendental order (5 space in the role of dimension and step ahead the formulation Vashtkarah shall be bringing us face to face with self referral dimensional order (6 space in the role of dimension).
45. One may have a pause here and take note that the direct sequential increase step would be of progression from domain to domain while the reverse progression shall be at the level of dimensional order of the previous step to the dimensional order of the subsequent step.
46. One may further have a pause here and take note that (-1) space plays the role of dimension of +1 space.
47. As such the sequential increase may be taken as increase from value 0 to value 1 while the decrease may be taken from value 0 to value -1.

48. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of above format , features.
49. It would be a blissful exercise to reach at 2 space as domain to 3 space as domain as reach from value 2 to value 3 while the reach from value 3 to value 4 can be taken as a reach from value 1 to value 2 at the dimensional level.
50. It is this feature of Vedic systems which deserve to be comprehended and appreciated to acquire insight and enlightenment about Vedic systems.
51. One may have a pause here and take note that Vedic systems chase transcendental domain (5 space as domain) as a chase along the values range (1,2,3,4,5) as well as along values range (5,4,3,2,1).
52. It is this simultaneous availability of processing step which is the basic feature of Sathapatya Measuring Rod presided by Lord Vishnu and measure of this measuring rod is presided by Lord Brahma and the attainment along the Sathapatya Measuring Rod is the transcendental flow (5 space values).
53. One may have a pause here and take note that 6 x 4 format accommodates all the 25 double digit numbers of 5 place value system.
54. It would be blissful to chase Solar universe as 6 steps long chase of Prithvi, Apa, Agni, Vayu, Akash and Surya along the Sathapatya Measuring Rod as synthetic set up of hyper cubes 1 to 6.
55. A chase in the reverse order starting with Sun and reaching upto Earth is a chase as a Divya Ganga Flow through the Bindu Sarovar of Om.
56. This four fold chase shall be bringing us face to face with Sat Bhoomi, Asht Prakarti and Nav-Braham and Par-Braham vidya.
57. This chase as well is going to be of 6 steps as of Om, Paranva, Aum, Omkar, Udgith and Vashtkarh.
58. It may be like to shift from linear order format of Prithvi to the spatial order of Apa.
59. In a reverse orientation it shall be a beginning with Apa as Vashtkarh format which shall be taking to Agni format of Udgith values.
60. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans to glimpse and imbibe the values of above format, features.

FILE 25

SECTION-IV, AYURVED IS UPVED OF ATHARV VED

1. The organization of Vedic knowledge as four Vedas (Rig Ved, Yajur Ved, Sam Ved and Atharv Ved) permits its organization to be of first part as Tri-vidya (Rig Ved, Sam Ved and Yajur Ved) and second part as of Atharv Ved alone.
2. Atharv Ved , as the name as well leads to, is the unified values format of Tri-vidya (Rig Ved, Yajur Ved, Sam Ved).
3. This organization feature as such makes Tri-vidya as pure values domain while Atharv ved is applied value domain.

4. This way all the Upveds get formatted along the formats settled by Atharv Ved values domain.
5. Of the Tri-vidya (Rig Ved, yajur Ved and Sam Ved), Rig Ved is the source values domain, and Yajur Ved and Sam Ved are the specific values domain.
6. With this whole range of Vedic knowledge , ultimately accepts Rig Ved as the source values domain.
7. This way , Ayurved becomes the Upved of Rig Ved for its pure values.
8. Simultaneously Ayurved becomes the Upved of Atharv Ved for its applied values format.
9. Charak Samhita which organizes the values of Ayurved, as such accepts Ayurved as Upved of Atharv Ved.
10. Atharv Ved with its focus for organization of pure values accepts 9 branches .
11. However, Atharv Ved for complete organization of pure and applied values , both, accepts 15 branches.
12. Charak Samhita's focus being upon the applied values , as such its own organization format (i.e. the organization format of Charak Samhita itself) avails Ayurved as Upved of Atharv Ved organizing itself as of 15 branches.
13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above organization formats features.
14. One may further have a pause here that with Ayurved as Upved of Rig Ved , Dhanur Ved as Upved of Yajur Ved, Gandharv Ved as Upved of Sam Ved, the Upved of Atharv Ved is the Sathapatya Ved.
15. One may further have a pause here and take note that these organization features of knowledge , in the context of Ayurved, in its settlement and Charak Samhita, brings us face to face with the values of Sathapatya Upved as well.
16. As such Sadhakas fulfilled with intensity of urge to glimpse and imbibe the values of Charak Samhita shall approach it along the formats of Sathapatya.
17. It would be relevant to note that Sathapatya organization format features are settled by Sathapatya Measuring Rod., which is a synthetic set up of hyper cubes 1 to 6 with Lord Vishnu as its presiding deity and Lord Brahma being the presiding deity of the measure of this measuring rod.
18. The format features of Sathapatya Measuring Rod focus upon the synthesis of dimensional frames and split spectrum of the dimensional domain for comprehension and imbibing of the existence phenomenon with in frames and even without frames.
19. Illustratively the conceptual format of Langhan and Brinhanh can be appreciated and imbibed with the comprehension and imbibing of values of dimensional synthesis and dimensional domain split spectrum phenomenon along the Sathapatya Measuring Rod.
20. Transcendental code value of word formulation Langhan is $15 + 14 = 29$ which is parallel to transcendental code value of word formulation Brahma.
21. Further value 29 is parallel to 29 spectra entities available at the fourth split step of the dimensional domain , which with its initial value as 1 entity , the same at first split step becomes of value 2 entities, at second split step, it

becomes of values of 5 entities , at third split step it becomes value of 12 entities and finally at the fourth split step it becomes spectra value of 29 entities.

22. The formulation Brinhanh accepts transcendental code value $20 + 18 = 38$ which is parallel to double of the Southern Hemi-sphere placement value (19).
23. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above organization formats features.
24. Chase of Charak Samhita of its full range along the Sathapatya Measuring Rod , is a very big exercise but it has parallelly big promise for the present generation at coming generation to reach at next generation tri-nary systems machines to enable us to have full exploration of Solar universe with in and without human frame.
25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the values of above organization formats features.

FILE 26

SECTION-IV, 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.
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