

Index of write ups notes of Vedic Mathematics of Dr. S. K. Kapoor

02

Geeta Text features-1

Aspect 01

GANITA SUTRAS AND ORGANIZATION OF GEETA

Geeta Parinam Shaloka

1. Popular text of Srimad Bhagwad Geeta of 700 shalokas is part of bigger scripture, Ur-Mahabhartam, Bhisham Parvah chapters 25 – 42.
2. Shalokas 4 and 5 of chapter 43 of Bhisham Parvah preserves as that the knowledge of Srimad Bhagwad Geeta is of 745 shalokas of which 620 are of Keshav (Lord Krishna, 57 are of Arjuna, 67 are of Sanjay and 1 is of Dhritrastra).
3. Chapterwise the comparative table of popular text of Srimad Bhagwad Geeta and the text organization of Geeta Parinam Shaloka (4 and 5) of chapter 43 of Bhisham Parvah (6) of Ur-Mahabharatam, is as follows :-

Number of Shalokas

Chapter No	Popular text Shalokas	Gita priman Shaloka text	Excess Shalokas
1	47	47	0
2	72	46	4
3	43	47	4
4	42	45	3
5	29	31	2
6	47	52	5
7	30	31	1
8	28	30	2
9	34	35	1
10	42	45	3
11	55	63	8
12	20	22	2
13	34	35	1
14	27	30	3
15	20	21	1
16	24	25	1
17	28	30	2
18	78	80	2
Total: 18	700	745	45

4. These features of organization of Srimad Bhagwad Geeta, bring to focus that there are following 23 distinct shalokas ranges of these organizations.
20, 21, 22, 24, 25, 27, 28, 29, 30, 31, 34, 35, 42, 43, 45, 47, 52, 55, 63, 72, 76, 28 & 80
5. Value 23 is TCV (अनन्त) = TCV (सहस्र).
6. There are only 13 distinct shalokas ranges of the popular text of 700 shalokas namely 20, 24, 27, 28, 29, 30, 34, 42, 43, 47, 55, 72 & 78. However, organization wise the first shalokas range of chapter 1 is 47 while the last of chapter 18 is 78.

Value 47 is parallel with the atomic number 47 of silver (metal) while value 78 is parallel with the atomic number 78 of platinum (metal). These white metals, solid and liquid make the beginning and completion of the organization.

7. The 23 shalokas ranges values of popular text and Geeta Parinam Shaloka text, are parallel with the atomic numbers of 23 metals, the first 20 of calcium and last 80 of the mercury. The following table is parallel enlistment of them :-

Serial No.	Shalokas /atomic no.	Shalokas /atomic No.; Gita Pariman
1.	20	Ca
2.	21	Sc
3.	22	Ti
4.	24	Cr
5.	25	Mn
6.	27	Co
7.	28	Ni
8.	29	Cu
9.	30	Zn
10.	31	Ga
11.	34	Se
12.	35	Br
13.	42	Mo
14.	43	Tc
15.	45	Rh
16.	47	Ag
17.	52	Te
18.	55	Cs
19.	63	Bu
20.	72	Hf
21.	76	Os
22.	78	Pt
23.	80	Hg

8. Here follows the parallel tabulation of 23 shalokas ranges and their parallel geometric bodies of equal values.

Serial No.	Shalokas /atomic no.	Parallel geometric body of equal value
1	20	D-7
2	21	h-5 ½
3	22	H-6
4	24	D-8
5	25	D-7 ½
6	27	h-7
7	28	D-9
8	29	D-7 ½
9	30	H-8
10	31	h-8
11	34	H-9
12	35	h-9
13	42	H-11
14	43	h-11
15	45	h-11 ½
16	47	h-12
17	52	D-15
18	55	h-14
19	63	h-16
20	72	D-20
21	76	D-21
22	78	H-20
23	80	D-22



Aspect 02
GANITA SUTRAS AND ORGANIZATION OF GEETA
 Shalokas ranges and gaps values of popular text

1. Geeta text of 700 shalokas is organized as 18 shalokas ranges :
 47, 72, 43, 42, 29, 47, 30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28 and 78
2. The gap values of these punctuated shalokas ranges are
 25, 29, 01, 13, 18, 17, 02, 06, 08, 13, 35, 14, 07, 07, 04, 04, 50 and 31
3. Summation value of shalokas ranges is 700.
4. Summation value of gaps values is 284.
5. Dimensional frame of 4-space is of value 16.
6. These 3 summation values together make 1000.
7. TCV (सहस्र) = TCV (अनन्त) = 23.
8. The following table works out the gaps value.

S.N.	Shalokas	Gap / difference from the previous shalokas range	Total difference value
1	47	31	31
2	72	25	56
3	43	29	85
4	42	01	86
5	29	13	99
6	47	18	117
7	30	17	134
8	28	02	136
9	34	06	142
10	42	08	150
11	55	13	163
12	20	35	198
13	34	14	212
14	27	07	219
15	20	07	226
16	24	04	230
17	28	04	234
18	78	50	284



PARTMA VRITI

1. Sadhakas fulfilled with intensity of urge to transit from the organization format of chapter-14 गुणत्रयविभागयोग Guntriyavibhag Yoga to organization format of chapter-15 पुरुषोत्तमयोग Purshotamm Yoga shall sequentially transits:
 - (i) From number value 14 to number value 15
 - (ii) From formulation चतुर्दश Chaturdash to formulation पञ्चदश Panchdash
 - (iii) From Pushpika composition of 51 syllables to pushpika composition of 49 syllables.
 - (iv) From Shalokas range 27 to Shalokas range 20.
 - (v) From 3 uvachas to single uvacha.
 - (vi) From formulation गुणत्रयविभागयोग Guntriyavibhag Yoga to formulation पुरुषोत्तमयोग Purshotamm Yoga.
 - (vii) Reach of 3 gunas to a state beyond that.
 - (viii) From reach of self-referral order (6-space as dimension) to unity state order (7-space as dimension).
 - (ix)
2. Further one shall simultaneously glimpse pair of values (8, 9) accepting organization ($2^3, 3^2$).
3. It would be a blissful to take note that the values pair ($2^3, 3^2$) is of format of vertical reflection pairing.
4. Pair of digits (2, 3) swaps their places from base to index and vice-versa.
5. One may have a pause here and take note that values pair (+1, -1) is of horizontal reflection pairing format.
6. This format is parallel to the format of a pair of orientation of an interval.
7. It is further parallel to the format of [(+1) space as domain, (-1) space as dimension].
8. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe above values and features.
9. One may, accept a tree with roots downwards as of an orientation opposite to the orientation of the format of a tree with roots upwards.
10. One may have a pause here and have a revisit to the set up of an earth as an integrated set up of a pair of hemi sphere.

11. In reference to the centre of the earth, a reach from the centre to the surface of both hemispheres, as such, will be a reach in opposite direction from the centre.
12. In reference to the centre of the earth, position along the surface of northern hemisphere, as such, will be of opposite placement than that of placement along the surface of southern hemisphere.
13. It would be a blissful exercise to chase from the centre of the earth, the format of a tree of northern hemisphere with its roots embedded with in the earth and the stem of the tree being of upward orientation above the surface of northern hemisphere.
14. Simultaneously one shall chase tree of the southern hemisphere.
15. One shall sit comfortably and to permit the transcending mind to glimpse chase steps of the format of a tree with roots upwards.
16. Chapter-15 avails format of a tree with roots upwards.
17. Chapter-14 avails organization of 3 folds gunas (रज सत तम Raj, Sattav, Tam).
18. Chapter 15 avails organization of 3 folds pursha (i) क्षरपुरुष ksharapursha (ii) अक्षरपुरुष aksharapursha (iii) पुरुषोत्तम purshottam.
19. These triple formulations are of transcendental code values (12+24, 13+24, 22+24).
20. One shall sit comfortably and to revisit values triple (36, 37, 46).
21. One may have a pause here and take note that value 36+37+46 = 119 accepts organization as 97+22.
22. One may have a pause here and take note that value 119 is parallel to synthesis value of a pair of transcendental ranges of Brahman order (9-space as dimension) of 11-space.
 $(9+10+11+12+13)+(9)+(9+10+11+12+13) = 119$
23. One may have a pause here and take note that the organization of 3 folds gunas (रज गुण सत गुण तम गुण Raj Guna, Sattav Guna, Tam Guna) with transcendental code values triple (34, 23, 29) of summation value 86 is parallel to the synthesis value of a pair of transcendence ranges of self-referral order (6-space) in the role of dimension.
24. Three folds pursha organization of transcendental code value triple (36, 37, 46) of summation value 119 is parallel to the synthesis of a pair of transcendence ranges of Brahman order (9-space in the role of dimension).

25. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe above values and features of synthesis of a pair of transcendental ranges of self-referral order (6-space as dimension) and of a pair of transcendental ranges of Brahman order (9-space in the role of dimension).

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥११॥

ऊर्ध्वमूलम्, अधःशाखम्, अश्वत्थम्, प्राहुः, अव्ययम्,
छन्दांसि, यस्य, पर्णानि, यः, तम्, वेद, सः, वेदवित् ॥११॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलापेके ॥२॥

अधः, च, ऊर्ध्वम्, प्रसृताः, तस्य, शाखाः, गुणप्रवृद्धाः, विषयप्रवालाः,

अधः, च, मूलानि, अनुसन्ततानि, कर्मानुबन्धीनि, मनुष्यलोके ॥२॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलम् असंगशस्त्रेण दृढेन छित्त्वा ॥३॥

ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

न, रूपम्, अस्य, इह, तथा, उपलभ्यते, न, अन्तः, न, च, आदिः, न, च, सम्प्रतिष्ठा, अश्वत्थम्,
एनम्, सुविरूढमूलम्, असंगशस्त्रेण, दृढेन, छित्त्वा ॥३॥

ततः, पदम्, तत्, परिमार्गितव्यम्, यस्मिन्, गताः, न, निवर्तन्ति, भूयः, तम्, एव, च, आद्यम्,
पुरुषम्, प्रपद्ये, यतः, प्रवृत्तिः, प्रसृता, पुराणी ॥४॥

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर् गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

निर्मानमोहाः, जितसंगदोषा, अध्यात्मनित्याः, विनिवृत्तकामाः, द्वन्द्वैः, विमुक्ताः, सुखदुःखसंज्ञैः,
गच्छन्ति, अमूढाः, पदम्, अव्ययम्, तत् ॥५॥

न तद् भासयते सूर्यो न शशाङ्कः न पावकः ।

यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

न, तद्, भासयते, सूर्यः, न, शशाङ्कः, न, पावकः,
यद्, गत्वा, न, निवर्तन्ते, तद्, धाम, परमम्, मम ॥६॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

मम्, एव, अंशः, जीवलोके, जीवभूतः, सनातनः ।
मनःषष्ठानि, इन्द्रियाणि, प्रकृतिस्थानि, कर्षति ॥७॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

शरीरम्, यत्, अवाप्नोति, यत्, च, अपि, उत्क्रामति, ईश्वरः ।
गृहीत्वा, एतानि, संयाति, वायुः, गन्धान्, इव, आशयात् ॥८॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

श्रोत्रम्, चक्षुः, स्पर्शनम्, च, रसनम्, घ्राणम्, एव, च ।
अधिष्ठाय, मनः, च, अयम्, विषयान्, उपसेवते ॥९॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

उत्क्रामन्तम्, स्थितम्, वा, अपि, भुञ्जानम्, वा, गुणान्वितम् ।
विमूढाः, न, अनुपश्यन्ति, पश्यन्ति, ज्ञानचक्षुषः ॥१०॥
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽष्कृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

यतन्तः, योगिनः, च, एनम्, पश्यन्ति, आत्मनि, अवस्थितम् ।
यतन्तः, अपि, अकृतात्मानः, न, एनम्, पश्यन्ति, अचेतसः ॥११॥

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

यत्, आदित्यगतम्, तेजः, जगत्, भासयते, अखिलम् ।
यत्, चन्द्रमसि, यत्, च, अग्नौ, तत्, तेजः, विद्धि, मामकम् ॥१२॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

गाम्, आविश्य, च, भूतानि, धारयामि, अहम्, ओजसा ।
पुष्णामि, च, ओषधीः, सर्वाः, सोमः, भूत्वा, रसात्मकः ॥१३॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

अहम्, वैश्वानरः, भूत्वा, प्राणिनाम्, देहम्, आश्रितः।
प्राणापानसमायुक्तः, पचामि, अन्नम्, चतुर्विधम् ॥१४॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद् वेदविदेव चाहम् ॥१५॥

सर्वस्य, च, अहम्, हृदि, सन्निविष्टः, मत्तः, स्मृतिः, ज्ञानम्, अपोहनम्, च, वेदैः, च, सर्वैः, अहम्,
एव, वेद्यः, वेदान्तकृत्, वेदवित्, एव, च, अहम् ॥१५॥

द्वाविमो पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

द्वौ, इमो, पुरुषौ, लोके, क्षरः, च, अक्षरः, एव, च, क्षरः, सर्वाणि, भूतानि, कूटस्थः, अक्षरः,
उच्यते ॥१६॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

उत्तमः, पुरुषः, तु, अन्यः, परमात्मा, इति, उदाहृतः।
यः, लोकत्रयम्, आविश्य, बिभर्ति, अव्यय, ईश्वरः ॥१७॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

यस्मात्, क्षरम्, अतीतः, अहम्, अक्षरात्, अपि, च, उत्तमः।
अतः, अस्मि, लोके, वेदे, च, प्रथितः, पुरुषोत्तमः ॥१८॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।
स सर्वविद् भजति मां सर्वभावेन भारत ॥१९॥

यः, माम्, एवम्, असम्मूढः, जानाति, पुरुषोत्तमम्।
सः, सर्ववित्, भजति, माम्, सर्वभावेन, भारत ॥१९॥

इति गुह्यतमं शास्त्रामिदमुक्तं मयानघ।
एतद् बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥२०॥

इति, गुह्यतमम्, शास्त्राम्, इदम्, उक्तम्, मया, अनघ।
एतत्, बुद्ध्वा, बुद्धिमान्, स्यात्, कृतकृत्यः, च, भारत ॥२०॥

श्रीभगवानुवाच

ऊर्ध्वमूलम्	अधःशाखम्	अश्वत्थम्	प्राहुः	अव्ययम् ।			
छन्दांसि	यस्य	पर्णानि	यः	तम्	वेद	सः	वेदवित् ॥१९॥

TEET-2

अध	च	ऊर्ध्वम्	प्रसृताः	तस्य	शाखाः
गुणप्रवृद्धाः	विषयप्रवालाः ।				
अधः	च	मूलान्सि	अनुसंततानि		
कर्मानुबन्धीनि	मनुष्यलोके ॥२॥				

TEET-3-4

न	रूपम्	अस्य	इह	तथा	उपलभ्यते		
न	अन्तः	न	च	आदिः	न	च	संप्रतिष्ठा ।
अश्वत्थम्	एनम्	सुविरूढमूलम्					
असंगशस्त्रेण	दृढेन	छित्त्वा ॥३॥					

ततः	पदम्	तत्	परिमार्गितव्यम्		
यस्मिन्	गताः	न	निवर्तन्ति	भूयः ।	
तमः	एव	च	आद्यम्	पुरुषम्	प्रपद्ये
यतः	प्रवृत्तिः	प्रसृता	पुराणी ॥४॥		

TEET-5

निर्मानमोहाः	जितसंगदोषाः			
--------------	-------------	--	--	--

अध्यात्मनित्याः	विनिवृत्तकामाः ।			
द्वन्द्वैः	विमुक्ताः	सुखदुःखसंज्ञैः		
गच्छन्ति	अमूढाः	पदम्	अव्ययम्	तत् ॥५॥

TEET-6

न	तत्	भासयते	सूर्यः	न	शशाङ्कः	न	पावकः ।
यत्	गत्वा	न	निवर्तन्ते	तत्	धाम	परमम्	मम ॥६॥

TEET-7

मम्	एव	अंशः	जीवलोके	जीवभूतः	सनातनः ।
मनःषष्ठानि	इन्द्रियाणि	प्रकृतिस्थानि	कर्षति ॥७॥		

TEET-8

शरीरम्	यत्	अवाप्नोति	यत्	च	अपि	उत्क्रामति	ईश्वरः ।
गृहीत्वा	एतानि	संयाति	वायुः	गन्धान्	इव	आशयात् ॥८॥	

TEET-9

Jks=e~	p{kq%	Li'kZue~	p	jlue~	?kzk.ke~	,o	pA
अधिष्ठाय	मनः	च	अयम्	विषयान्	उपसेवते ॥६॥		

TEET-10

उत्क्रामन्तम्	स्थितम्	वा	अपि	भुञ्जानम्	वा	गुणान्वितम् ।
विमूढाः	न	अनुपश्यन्ति	पश्यन्ति	ज्ञानचक्षुषः		
				॥१०॥		

TEET-11

यतन्तः	योगिनः	च	एनम्	पश्यन्ति	आत्मनि	अवस्थितम् ।
यतन्तः	अपि	अकृतात्मानः	न	एनम्	पश्यन्ति	अचेतसः ॥१११॥

TEET-12

यत्	आदित्यगतम्	तेजः	जगत्	भासयते	अखिलम् ।				
यत्	चन्द्रमसि	यत्	च	अग्नौ	तत्	तेजः	विद्धि	मामकम्	

TEET-13

गाम्	आविश्य	च	भूतानि	धारयामि	अहम्	ओजसा ।
पुष्णामि	च	ओषधीः	सर्वाः	सोमः	भूत्वा	रसात्मकः ॥११३॥

TEET-14

अहम्	वैश्वानरः	भूत्वा	प्राणिनाम्	देहम्	आश्रितः ।
प्राणापानसमायुक्तः	पचामि	अन्नम्	चतुर्विधम् ॥११४॥		

TEET-15

सर्वस्य	च	अहम्	हृदि	संनिविष्टः	
मत्तः	स्मृतिः	ज्ञानम्	अपोहनम्	च ।	
वेदैः	च	सर्वै	अहम्	एव	वेद्यः
वेदान्तकृत्	वेदवित्	एव	च	अहम् ॥११५॥	

TEET-16

द्वौ	इमो	पुरुषौ	लोके	क्षरः	च	अक्षरः	एव	च ।
क्षरः	सर्वाणि	भूतानि	कूटस्थः	अक्षरः	उच्यते ॥१६॥			

TEET-17

उत्तमः	पुरुषः	तु	अन्यः	परमात्मा	इति	उदाहृतः ।
यः	लोकत्रयम्	आविश्य	बिभर्ति	अव्यय	ईश्वरः ॥१७॥	

TEET-18

यस्मात्	क्षरम्	अतीतः	अहम्	अक्षरात्	अपि	च	उत्तमः ।
अतः	अस्मि	लोके	वेदे	च	प्रथितः	पुरुषोत्तमः ॥१८॥	

TEET-19

यः	माम्	एवम्	असंमूढः	जानाति	पुरुषोत्तमम् ।
सः	सर्ववित्	भजति	माम्	सर्वभावेन	भारत ॥१९॥

TEET-20

इति	गुह्यतमम्	शास्त्राम्	इदम्	उक्तम्	मया	अनघ ।
एतत्	बुद्ध्वा	बुद्धिमान्	स्यात्	कृतकृत्यः	च	भारत ॥२०॥

TEET-1

urdhva- mulam	adhah- sakham	asvattham	prahur	avyayam			
chandamsi	yasya	parnani	yas	tam	veda	sa	veda- vit

TEET-2

adhas	cordhvam	prasrtas	tasya	sakha
guna-pravrddha	visaya-pravalah			
adhas	camulany	anusantatani		
karmanubandhini	manusya-loke			

TEET-3-4

na	rupam	asyeha	tathopalabhyate	
nanto	na	cadirna	ca	sampratistha
asvattham	enam	su-virudha- mulam		
asanga- sastrena	drdhena	chittva		

tatah	padam	tat	parimargitavyam	
yasmin	gata	na	nivartanti	bhuyah
tam	eva	cadyam	purusam	prapadye
yatah	pravrttih	prasrta	purani	

TEET-5

nirmana- moha	jita-sanga- dosa			
adhyatima- nitya	vinivrtta- kamah			
dvandvair	vimuktah	sukha-duhkha- samjnair		
gacchanty	amudhah	padam	avyayam	tat

TEET-6

na	tad	bhasayate	suryo	na	sasanko	na	pavakah
yad	gatva	na	nivartante	tad	dhama	paramam	mama

TEET-7

mamaivamso	jiva-loke	jiva-bhutah	sanatanah
manah- sasthanindriyani	prakrti-sthani	karsati	

TEET-8

sariram	yad	avapnoti	yac	capy	utkramatisvarah
grhitvaitani	samyati	vayur	gandhan	ivasayat	

TEET-9

तवजतंड	बोनी	चंतेंदंड	बं	तेंदंड	हीतंदंड	मअं	बं
adhithaya	manas	cayam	visayan	upasevate			

TEET-10

utkramantam	sthitam	vapi	bhunjaham	va	gunanvitam
vimudha	nanupasyanti	pasyanti	jnana- caksusah		

TEET-11

yatanto	yoginas	caiman	pasyanty	atmany	avasthitam
yatanto	'py	akrtatmano	mainam	pasyanty	acetasah

TEET-12

yad	aditya- gatam	tejo	jagad	bhasayate	khilam		
yac	candramasi	yac	cagnau	tat	tejo	viddhi	mamakam

TEET-13

gam	avisya	ca	bhutani	dharayamy	aham	ojasa
pusnami	causadhah	sarvah	somo	bhutva	rasatmakah	

TEET-14

aham	vaisvanaro	bhutva	praninam	deham	asritah
pranapana- samayuktah	pacamy	annam	catur- vidham		

TEET-15

sarvasya	caham	hrdi	sannivisto		
mattah	smrtir	jnanam	apohanam	ca	

vedsis	ca	sarvair	aham	eva	vedyo
Vedanta-krd	veda-vid	eva	caham		

TEET-16

dvad	imau	purusau	loke	ksaras	caksara	eva	ca
ksarah	sarvani	bhutani	kuta- stho	'ksara	ucyate		

TEET-17

uttamah	purusah	tv	anyah	paramatmety	udahrtah
yo	loka-trayam	avisya	bibharty	avyaya	isvarah

TEET-18

yasmat	ksaram	atito	'ham	aksarad	api	cottamah
ato	'smi	loke	vede	ca	prathitahpurusottamah	

TEET-19

yo	mam	evam	asammudho	janati	purusottamam
sa	sarva- vid	bhajato	mam	sarva- bhavena	bharata

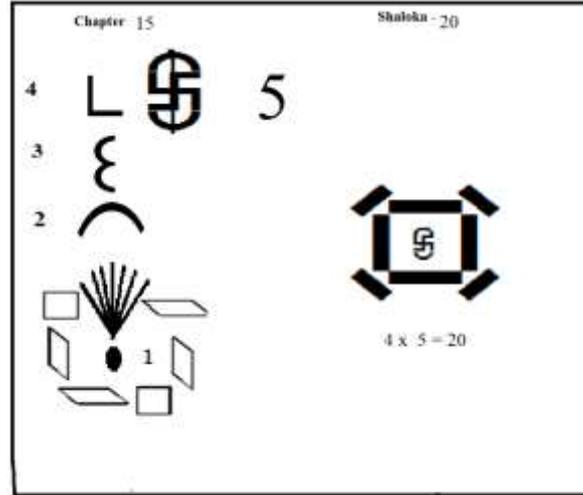
TEET-20

iti	guhyatamam	sastram	idam	uktam	mayanagha	
etad	buddhva	buddhiman	syat	krta- krtyas	ca	bharata

CHAPTER-15
TCV DICTIONARY

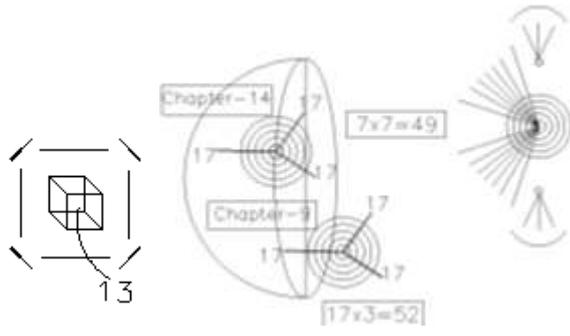
S. NO	FORMULATION	TCV	S. NO	FORMULATION	TCV
1	इथ	7	2	ऊर्ध्व	23
3	पञ्चदश	25	4	मूल	21
5	अध	9	6	अश्वत्थ	21
7	शाखा	8	8	अव्ययम्	22
9	छन्द	19	10	पर्ण	16
11	वेद	20	12	वेदवित्	33
13	प्रसृत	19	14	गुण	
15	विषय	18	16	कर्म	14
17	मनुष्य	29	18	लोक	14
19	रूप	15	20	दिन	17
21	प्रतिष्ठा	37	22	सुविरुढमूलम्	47
23	शस्त्र	12	24	दृढ	17
25	पद	13	26	पुरुष	24
27	प्रवृत्तिः	28	28	पुराण	21
29	मन	20	30	मोह	26
31	संग	13	32	दोष	20
33	अध्यात्म	25	34	नित्य	16
35	विनिवृत्तकाम	52	36	मुक्त	18
37	द्वन्द्व	34	38	सुख	9
39	दुःख	25	40	सूयो	13
41	शशांक	14	42	पावकः	17
43	परमं	29	44	वंश	20
45	जीव	16	46	भूत	19
47	स्नातन	28	48	मन	19
49	प्रकृति	18	50	शरीरं	18
51	ईश्वर	18	52	वायु	13
53	गृह	17	54	गन्ध	18
55	श्रोत्र	16	56	चक्षुः	13
57	स्पर्श	14	58	घ्राण	15
59	श्रस	8	60	ज्ञानचक्षुषः	41
61	विमूढ	31	62	चेतसः	17
63	तेज	15	64	विद्धि	24
65	औषधीः	27	66	सोम	20

67	वैश्वानरा	39	68	प्राणिनां	17
69	देह		70	स्मृति	22
71	वेदान्त	34	72	क्षर	12
73	अक्षर	13	74	कूट	
75	परमात्मा	35	76	पुरुषोत्तम	51
77	भाव	18	78	भारत	19
79	इति	8	80	गुह्य	
81	गुह्यतम	32	82	गुह्यतमं	41
83	शास्त्र	13	84	बुद्धि	25
85	कृतकृत्य	21	86	अनघ	15



Pushpika

Chapters	Padas	Aksharas
15	13	49



Aspect 03
GANITA SUTRAS AND ORGANIZATION OF GEETA

Eighteen discrete points and seventeen gaps

1. Eighteen discrete entities / objects / points make 17 gaps.
2. Formulations of values 1 to 17 together are of TCV value summation thereof as 284, as is tabulated as under :-

S.N.	Formulation	TCV value	Total TCV value
1	एक	8	8
2	द्वय	16	24
3	त्रय	8	32
4	चर्तु	12	44
5	पच्च	15	59
6	षष्ट	10	69
7	सप्त	14	83
8	अषष्ट	11	94
9	नव	17	111
10	दश	10	121
11	एकादश	19	140
12	द्वादश	25	165
13	त्रयोदश	24	189
14	चर्तुदश	24	213
15	पच्चदश	25	238
16	षोडश	22	260
17	सप्तदश	24	284



Dear Sadkhas,

Please find enclosed further material information regarding the aspect of organization of text of Srimad Bhagwad Geeta, as to the seat of Lord Krishna wherefrom Lord Krishna as Sribhagwan is bestowing enlightenment. This seat being at the origin of 5-space, as such lord Krishna is fully equipped with the comprehension of full expression of 5-space domain and so His sermons are the complete enlightenment about the transcendental domain (5-space), which otherwise is manifesting as origin of 4-space, and this manifestation of 5-space within 4-space at origin seat, becomes the cause of seal for 4-space domain and hence the difficulty for 4-space mental state to transcend and to comprehend and imbibe the role of transcendental domain (5-space) in respect of the existence phenomenon of 4-space manifested bodies.

Please sit comfortably. Melt the conditioning of 3-space, as well as 4-space, and be parallel with the organization format features and values of 5-space, parallel with the enlightenment of sermons of Lord Krishna.

There are 574 shalokas of Sribhagwan. One shall sequentially be parallel with them and be blissfully of the transcendental order.

Wish you best of enlightenment.

Dr. S. K. Kapoor

20-05-2021

Aspect 04
GANITA SUTRAS AND ORGANIZATION OF GEETA
Seat of Sri Bhagwan

1. Sadkhas (students of Vedic mathematics) with an urge to be parallel with the organization of text of Srimad Bhagwad Geeta, and its knowledge and enlightenment shall sit comfortably and to permit the mind to locate the placement of Lord Krishna while bestowing enlightenment sermons.
2. Lord Krishna is incarnation of Lord Vishnu, overlord of real 6-space.
3. Lord Krishna is incarnation of Dwapar Yugha.
4. Dwapar Yugha, in the cycle of Chatur Yugha, is manifestation of spatial order of the creations (manifested creations).
5. 6-space is origin of 5-space.
6. In reference to 4-space of spatial order, as creator's space, 5-space is origin of 4-space, while 4-space is dimension of 6-space and 6-space itself is origin of 5-space.
7. Lord Krishna, with his Seat at origin of 5-space, is in a position to bestow full enlightenment about 5-space domain.
8. Lord Krishna is participating in Divine dialogue of Srimad Bhagwad Geeta, as Sri Bhagwan.
9. TCV (श्री भगवान्) = 37.
10. $37 = 19 + 18$.
11. Discrete range of 19 points has 18 gaps.
12. TCV (कृष्ण) = 19 = TCV (अर्जुन).
13. Value $18 = 3 + 4 + 5 + 6$ which is parallel with four folds (3, 4, 5, 6) of Hyper cube 5 in 4-space.
14. Arjuna, which visualizing 4-space, is not finding to be of a mental state to comprehend and imbibe transcendental origin (5-space as origin of 4-space) and as such he has a Vishad (विषाद्), TCV (विषाद्) = $24 = 4 \times 6$, parallel with 4×6 grid accommodating all 24 double digit numbers of 5-space but the first triple digit number of 5 place value being of value 25 (of ten place value system) gets dejected.
15. Lord Krishna as Sri Bhagwan of vision of continuity for 19 points range of 18 gaps, bestows full enlightenment about 5-space, as origin of 4-space.
16. 4-space being of a spatial order, it gives rise to a pair of distinct generic units, namely full unit and half unit which lead to a pair of hyper bodies (H1, H2, H3, H4,-----) of summation values 2, 6, 10, 14,---- and (h1, h2, h3, h4, h5, ----) of values 1, 3, 5, 7, ----).
17. 5-space as such has a pair of bodies namely H5 and h5.
18. $H5 = (3, 4, 5, 6, 7)$ is of summation value 18.
19. $h5 = (4, 4 \frac{1}{2}, 5, 5 \frac{1}{2})$ is of summation value 19.
20. Lord Krishna as incarnation of Lord Vishnu, Dwapar Yugha is having full imbibing of continuity of 19 points discrete range by approaching it as a continuous range of

value $19 + 18 = 37$, and as such gives sermons to Arjuna TCV (19) as to how parkrati of TCV (प्रकृति) = 18 is playing its functional role over which body (शरीर) of TCV (शरीर) = 14 has no control.

21. For its knowledge (विद्या) TCV (विद्या), one is to be in the domain of Ishwar TCV (ईश्वर) = 18.
22. To be in the domain of Ishwar, one is to follow the enlightenment path of Lord Brahma, creator the Supreme, who mediates within cavity of his own heart at the transcendental seat of transcendental lord, overlord of 5-space and with the grace of transcendental lord, Lord Shiv, Lord Brahma multiplies as ten Brahma in Shiv Lok (5-space).
23. One shall sit comfortably and permit the mind to be parallel with this transition phenomenon of Lord Brahm, overlord of 4-space, transiting and transforming from its role of 4-space as domain to 4-space as creative boundary of ten components of hyper cube 5, the representative regular body of 5-space in 4-space.
24. It will be blissful to take note that TCV (ब्रह्मा) = 29 = 14 + 15 = (H4 + h4; h4 = (2, 3, 4, 5) a full unit body of 4-space and h4 = 3, 3 ½, 4, 4 ½ = 15, a half unit body of 4-space.
25. Further, one shall sit comfortably and to permit the transcending mind to be parallel with the format features of hyper cube 5 as 5-space domain within creative boundary of ten components of four fold summation values $2 + 3 + 4 + 5 = 14$ having $14 \times 5 = 70$ coordinates fixation.
26. All ten creative boundary components of hyper cube 5, shall accordingly be having $70 \times 10 = 700$ coordinates for their fixation.
27. It will be blissful to take note that the text of Srimad Bhagwad Geeta is of 700 shalokas.
28. Further Lord Krishna, incarnation of Lord Vishnu in Dwapar Yugha, as overlord of 6-space shall be having an organization format of expression as of H6 and h6 both together.
29. $H6 = (4, 5, 6, 7) = 22$ and $h4 (5, 5 \frac{1}{2}, 6, 6 \frac{1}{2}) = 23$ makes $H6 + h6 = 22 + 23 = 45$ and this way, as is the preservation of Geeta Parinam Shalokas of Bhisham Parvah of Ur Mahabhartam, the enlightenment of knowledge of 700 shalokas text is of $700 + 45 = 745$ shalokas.
30. It would be blissful to take note that the distribution of 45 excess shalokas, over 700 shalokas, is (0, 4, 4, 3, 3, 5, 1, 2, 1, 3, 8, 2, 1, 3, 1, 1, 2, 2), for existing shalokas of chapters 1 to 18.
31. For convenient reference, the tabulation is being reproduced hereunder

Chapter No	Popular text Shalokas	Gita priman Shaloka text	Excess Shalokas
1	47	47	0
2	72	46	4
3	43	47	4
4	42	45	3
5	29	31	2

6	47	52	5
7	30	31	1
8	28	30	2
9	34	35	1
10	42	45	3
11	55	63	8
12	20	22	2
13	34	35	1
14	27	30	3
15	20	21	1
16	24	25	1
17	28	30	2
18	78	80	2
Total: 18	700	745	45

32. Let us revisit about distribution of excess shalokas for chapters 1 to 9 and chapters 10 to 18 distinctively.
33. The excess shalokas of chapters 1 to 9 are $(0 + 4 + 4 + 3 + 3 + 5 + 1 + 2 + 1) = H6$ while excess shalokas for chapters 10 to 18 are of summation value $(3 + 8 + 2 + 1 + 3 + 1 + 1 + 2 + 2) = 23 = h6$.
34. Here it also would be relevant to take note that original shalokas ranges of 700 shalokas text, for chapters 1 to 9 comes to be $372 = 350 + 22$, while in respect of chapters 10 to 18 the same comes to be $328 = 350 - 22$.
35. One shall sit comfortably and be parallel with these organization features of text of Srimad Bhagwad Geeta and be blissfully parallel with Vedic Systems and Vedic Mathematics of Ganita Sutras, as the gap values of 18 punctuations of 700 shalokas as (47, 72, 43, 42, 29, 47, 30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28 and 78) are (25, 29, 01, 13, 18, 17, 02, 06, 08, 13, 35, 14, 07, 07, 04, 04, 50 and 31) of summation value 284 which is one more than 283, total letters of the text of Ganita Sutras 1 to 16, and this excess unit is because of the linear range being put along a circular format (circumference) for repeated application of the Vedic Mathematics Systems.
36. It also would be blissful to take note that 17 gaps of 18 discrete points range, are when approached as formulations for values 1 to 17, as tabulated here below

S.N.	Formulation	TCV value	Total TCV value
1	एक	8	8
2	द्वय	16	24
3	त्रय	8	32
4	चर्तु	12	44
5	पच्च	15	59
6	षष्ट	10	69
7	सप्त	14	83
8	अष्ट	11	94

9	नव	17	111
10	दश	10	121
11	एकादश	19	140
12	द्वादश	25	165
13	त्रयोदश	24	189
14	चतुर्दश	24	213
15	पञ्चदश	25	238
16	षोडश	22	260
17	सप्तदश	24	284

are precisely of TCV value 284.

37. One shall sit comfortably and to permit the transcending mind to properly comprehend, fully imbibe and to acquire appropriate insight and blissful enlightenment of pure and applied values of Vedic Mathematics of Ganita Sutras.
38. For facility, my detailed notes pages 1 to 10, about above features, as well are being photographed hereunder

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Aspect 07

GEETA BATTLELINE OF MAHABHARATA WAR

युद्ध क्षेत्र मध्य रेखा

1. Sadkhas fulfilled with intensity of urge to be parallel with knowledge and enlightenment of Srimad Bhagwad Geeta shall sit comfortably and to permit the transcending mind to glimpse and imbibe the format features and values of 'युद्ध क्षेत्र मध्य रेखा' / battle line of Mahabharata war, where Arjuna had a विषाद् Vishad and became of a mental state as that the war is going to be unholy and he is not to be a party to this war. And sermons of Sri bhagwan potentialize the mental state of Arjuna and he participated in the war with the vision of evil is to be fought as an act of Dharma.
2. The enclosed are my sequential photographs are serial notes, as follows, for glimpsing and imbibing format features and values of 'युद्ध क्षेत्र मध्य रेखा' / battle line of Mahabharata war:-

श्री ३

1. शुद्ध शक्ति मध्य शक्ति

2. $\frac{18 \ 19 \ 19 \ 13}{3 \times 6 \quad 3 \times 31 \quad 3 \times 23}$

3. $\frac{18 \ 37 \ 56 \ 69}{3 \times 6 \quad 3 \times 31 \quad 3 \times 23}$

4. $\frac{3 \times 6 \quad 3 \times 31 \quad 3 \times 23}{(3 \times 6) = 6 \quad (3 \times 31) = 31 \quad (3 \times 23) = 27}$

5. $\frac{3 \times 6 \quad 3 \times 31 \quad 3 \times 23}{(3 \times 6) = 6 \quad (3 \times 31) = 31 \quad (3 \times 23) = 27}$

6. $\frac{31}{29}$

7. $\frac{14 \ 15}{14 \ 15}$

8. $\frac{H_4 \ h_4}{14 \ 15} = 29$

9. $\frac{3 \times 5 \ 15}{1 \ 1} \left| \begin{array}{l} 15 \\ 15 \end{array} \right.$

1. Words formulations
2. TCV values
3. Sequential summation values
4. Reorganized with 3 as factor
5. Formatted as a semi circle, with middle value at vertex
6. vertex to the middle of the diameter line as values pair '31, 29' of domain - dimension format
7. Value 31 = TCV (अधिष्ठान) / base and value 29 = TCV (ब्रह्मा) / creator
8. value 29 = 14 + 15 as summation values of H4, full unit 4-space body and h4, as a half unit 4-space body.
9. Hyper cube 5 split in 4-space as a pair of 5-space of solid order and these together as a pair of transcendence ranges synthesizing as of value 31.

2

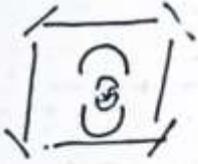
10.
$$\begin{array}{ccc} 15 & 1 & 15 \\ \downarrow & & \downarrow \\ h_4 & h_{\frac{1}{2}} & h_4 \end{array}$$

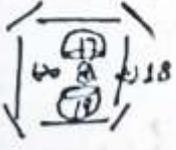
11.
$$\begin{array}{ccc} 14 & 1 & 14 \\ \cdot H_4 & h_{\frac{1}{2}} & H_4 \end{array}$$

12. युद्ध क्षेत्र २२५

$$\begin{array}{ccc} 18 & 19 & 13 \\ 18 & 37 & 50 \end{array}$$

13.  $A^5: 10B^4$
 $10 \times 5 = 50$

14.  P_5 within P_5
 कुं within कुं

15.  $17+9=26$ (कौरव)
 $19+9=28$ (पाण्डव)

16. $(60 \cdot 2)$
 $H_6 \quad h_6$

10. summation value of h_4 (3, 3 $\frac{1}{2}$, 4, 5) = 15 and summation value of $h_{\frac{1}{2}}$ = (- $\frac{1}{2}$, 0, $\frac{1}{2}$, 1) = 1

11. summation value of H_4 (2, 3, 4, 5) = 14.

12. TCV (युद्ध) = 18, TCV (क्षेत्र) = 19, TCV (रेखा) = 13, sequential summation values 18, 18 + 19 = 37, 18 + 19 + 13 = 50.

13. Domain boundary ratio of H_5 is $A^5: 10B^4$ leads to $10 \times 5 = 50$ coordinates for fixation of creator boundary of ten components.

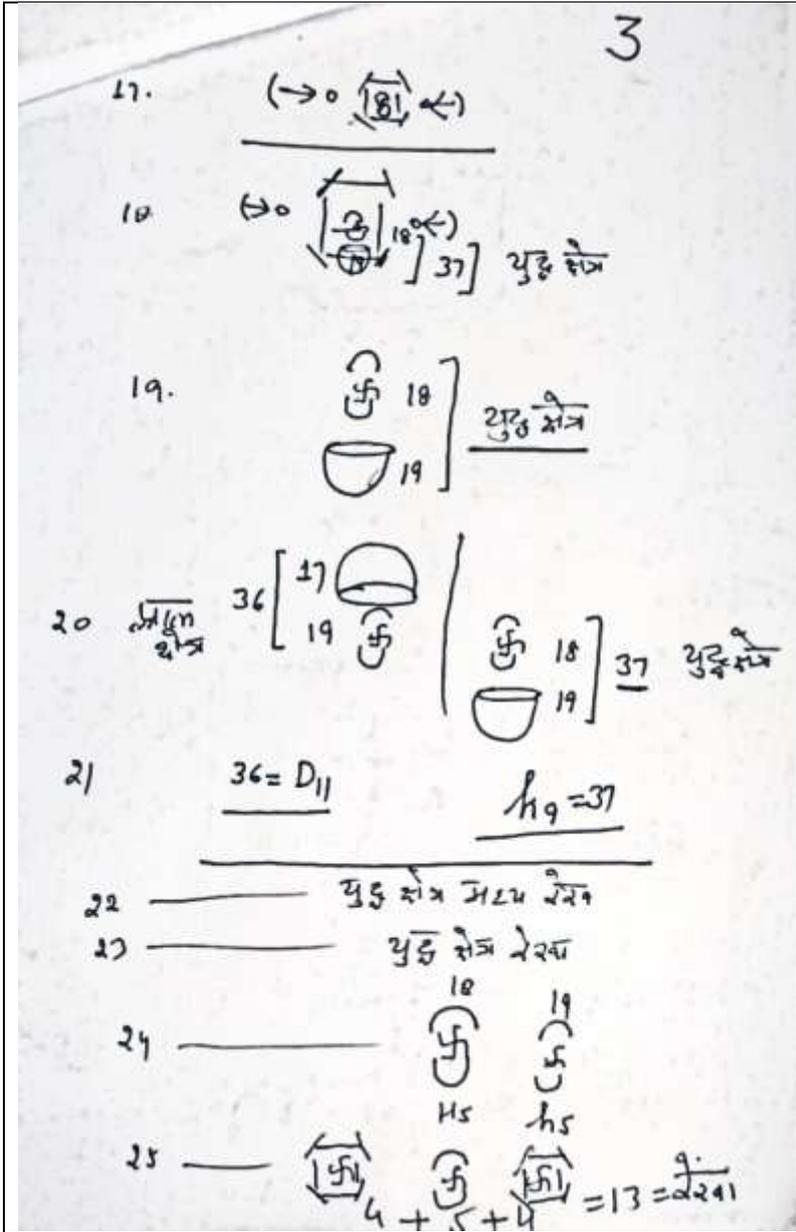
14. d_5 -space as origin of 4-space and spatial order of 4-space leads to cavity at origin, as 5-space flow within 5-space like pentagon within pentagon.

15. The split of transcendental sphere within domain as a pair of hemispheres of values (17, 19) / center of value 18 parallel to summation value (3, 4, 5, 6) of H_5 . Value 18 = 9 + 9 makes upper half of value 17 + 9 = 26 = TCV (कौरव) and a lower half of value 19 + 9 = 28 = TCV (पाण्डव)

16. 6-space as origin 5-space is having a pair of bodies H_6 , h_6 .

Note :- one shall sit comfortably and to permit the transcending mind to glimpse above organization at the seat of transcendental origin (5-space as origin of 4-space, splitting into a pair of transcendental hemispheres, with release of self referral (6-space) as origin of 5-space.

6-space is having a pair of bodies namely $H_6 = (4, 5, 6, 7)$ of summation value 22 and h_6 (5, 5 $\frac{1}{2}$, 6, 6 $\frac{1}{2}$) of summation value 23. H_6 and h_6 together are of summation value 22 + 23 = 45.



17. 4-space with 5-space as origin is the creative dimension of transcendental origin for 6-space.

18. At origin seat of 5-space, the pair of H5 and h5, together are of summation values $18 + 19 = 37$ which is parallel with TCV (युद्ध क्षेत्र) = $18 + 19 = 37$.

19. (युद्ध क्षेत्र) War field as of TCV $18 + 19$ is parallel with the lower half transcendental hemisphere together with the center.

20. This organization comes to be as that the upper half transcendental hemisphere is "आत्म क्षेत्र" of TCV $(17 + 19) = 36$ and lower transcendental hemisphere of TCV $(18 + 19) = 37$.

21. Value 36 is the value of D_{11} (7-space domain) = $(11, 9, 9, 7)$.

22. "युद्ध क्षेत्र मध्य रेखा" = 69.

23. "युद्ध क्षेत्र रेखा" = 51.

24. $H5 + h5 = 37$.

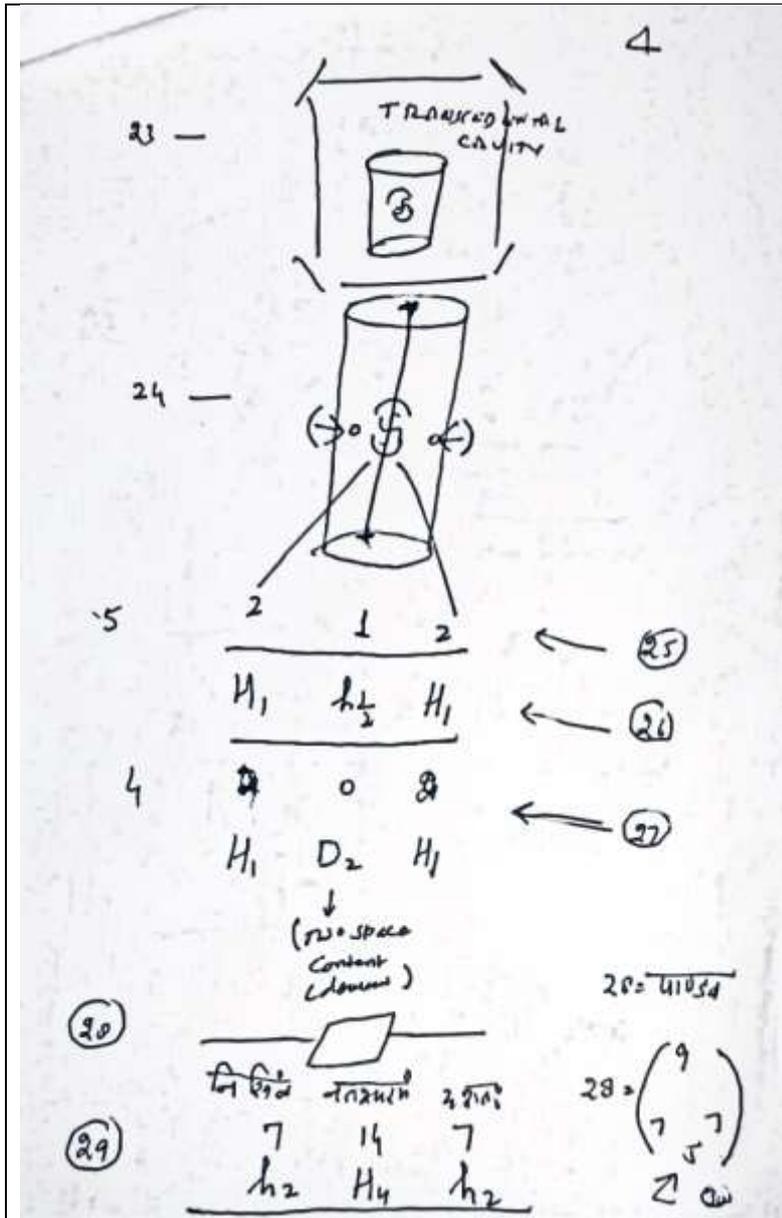
25. $4 + 5 + 4 = 13 = \text{TCV (रेखा)}$

Note :-

One shall sit comfortably and permit the transcending mind to be parallel with the above classified components of the transcendental domain at the seat of origin of creator space. one shall specifically comprehend and imbibe

- i. 'युद्ध क्षेत्र मध्य रेखा' ii. "युद्ध क्षेत्र रेखा" iii. $H5 + h5$ iv. $4 + 5 + 4 = 13$

It is this comprehension and imbibing of these values which will lead to proper insight and appropriate enlightenment about the transcendental domain, war zone as its southern hemisphere domain, the battle line as the creative boundary of the transcendental domain while the demarketing line / battle line / Rekha is the placement of transcendental origin (5-space as origin of 4-space while transcending out makes a range $(4, 5, 4)$ manifesting as the battle line.



23. one shall sit comfortably and permit the transcending mind to be parallel with the organization format features of the battle line (रेखा) / transcendence range of transcendental origin and split of creator's space, as transcendental cavity at center / origin of 4-space.

24. 6-space as origin of 5-space, takes to the middle of the transcendental cavity at origin seat of 4-space. As is depicted the solid dimension splits into a pair of solid dimensions of half units.

25. Value 5 gets organized as 2, 1, 2.

26. Values triple (2, 1, 2) is of format $(H_1, h_{1/2}, H_1)$.

27. Value 4 accepts organization (2, 0, 2). Parallel geometric format is (H_1, D_2, H_1) .

28. Ganita Sutra 2 'निखिलं नवत्शचरमं दशतः' is a set up of letters '7, 14, 7' of summation value 28 parallel with D9 (9, 7, 7, 5).

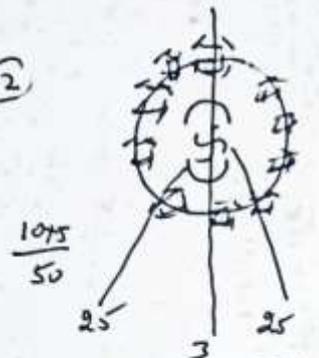
29. Parallel geometric for values triple (7, 14, 7) is (h_2, H_4, h_2) .

Note :-

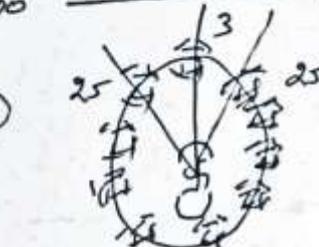
One shall sit comfortably and permit the transcending mind to glimpse and imbibe the format features and values of above organization of the split phenomenon formatting at the origin seat of creator's space.

5

(31) (कौरव) = 26
 (5 6 7 8)
 $H_7 \quad h_7$
 $26 + 27 = 53$

(32)  (33)

$\frac{1075}{50}$
 $25 \quad 3 \quad 25$
 $50 - 3 = 47$
 $50 + 3 = 53$

(34) 

(35) G^6
 13
 $13 \times 6 = 78$
 Ch 18
 Geeta

 $10 + 8 = 80 \quad Ch 18$
 $78 = H_{20} \quad 80 = D_{22}$
 $07 - 20 \rightarrow 22 - 16$

Geeta Parinam shlokas

31. TCV (कौरव) = 26 = (5, 6, 7, 8) as 7-space formulation is of pair of bodies (H_7 (26) and h_7 (27), together of summation value 53.

32 and 33. Value 53 is the synthesis value of a pair of transcendence ranges of solid order.

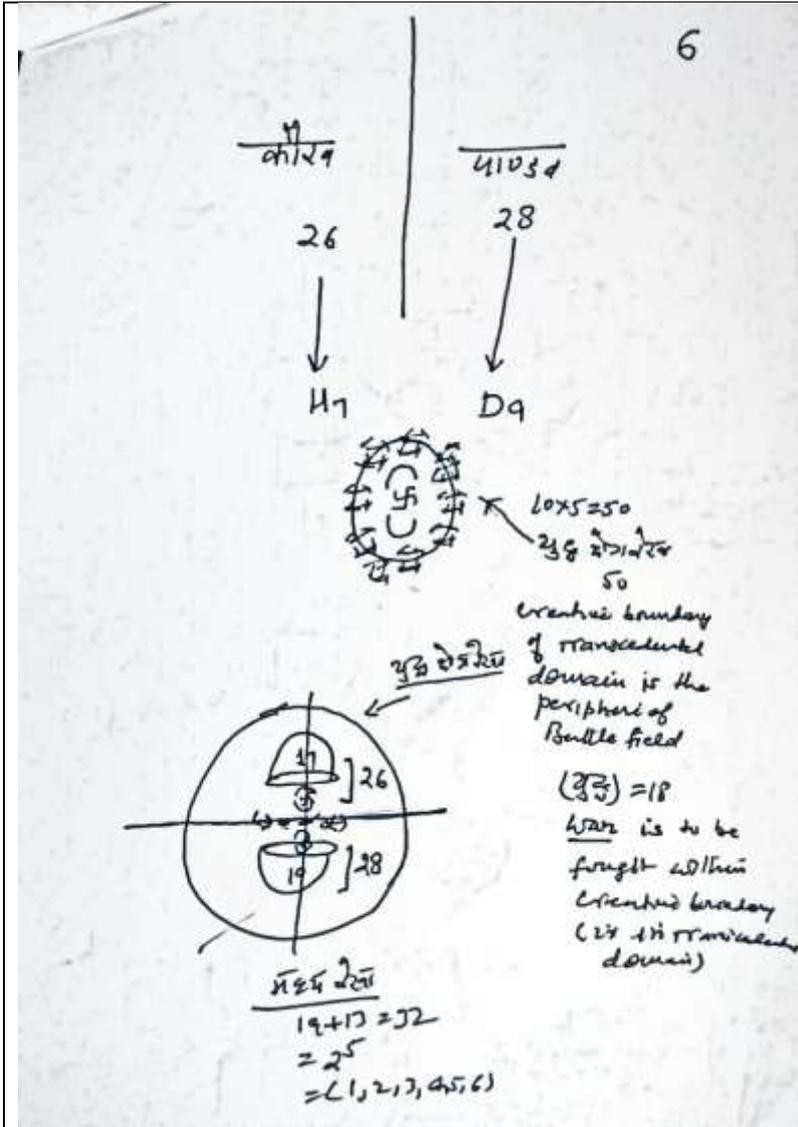
Value 50 with its organization 25 + 25 and value 3 as solid dimension makes the geometric format for the synthesis of pair of transcendences ranges. This is the organization features format of solid axis of 5-space.

34. Value 47 = 50 - 3 and value 53 = 50 + 3, makes us face to face with the solid dimension split.

35. Chapter 18 of Geeta text (700 shalokas), is of 78 shalokas parallel with 13 x 6 = 78 coordinates fixation of all 13 versions of hyper cube 6, while chapter 18 of Geeta Parinam Shaloka text as of 80 shalokas is parallel with D_{22} .

Note :-

1. One shall sit comfortably and to permit the transcending mind to parallel with above organization features of flow through the transcendental cavity.
2. Here below, this chase is being had in reference to the armies of Kaurvas and Pandvas.
3. One shall be through the following depicted steps for full comprehension of the formation, features and organization of the battle line of Mahabhartar war.
4. On one side of the battle line are Kaurva and on other side of the battle line are the Pandavas.
5. Formulations Kaurvas and Pandvas in terms of their TCV values pair (26, 28) bring us face to face with 26 as dimension and 28 as domain.
6. Further value 26 is parallel with TCV (देवता) while value 28 is parallel with TCV (ब्रह्म).
7. One shall express oneself to be sure about one's comprehension of the battle line.



Comprehension exercise

One shall undertake a comprehension exercise to imbibe format features of the way the battle line is having Kaurvas on the one side and Pandvas on the other side as H7 and D9.

One shall be face to face with the creative boundary line of transcendental domain getting fixed in terms of 50 coordinates. The value 50 is parallel with 50 = TCV ('युद्ध क्षेत्र रेखा').

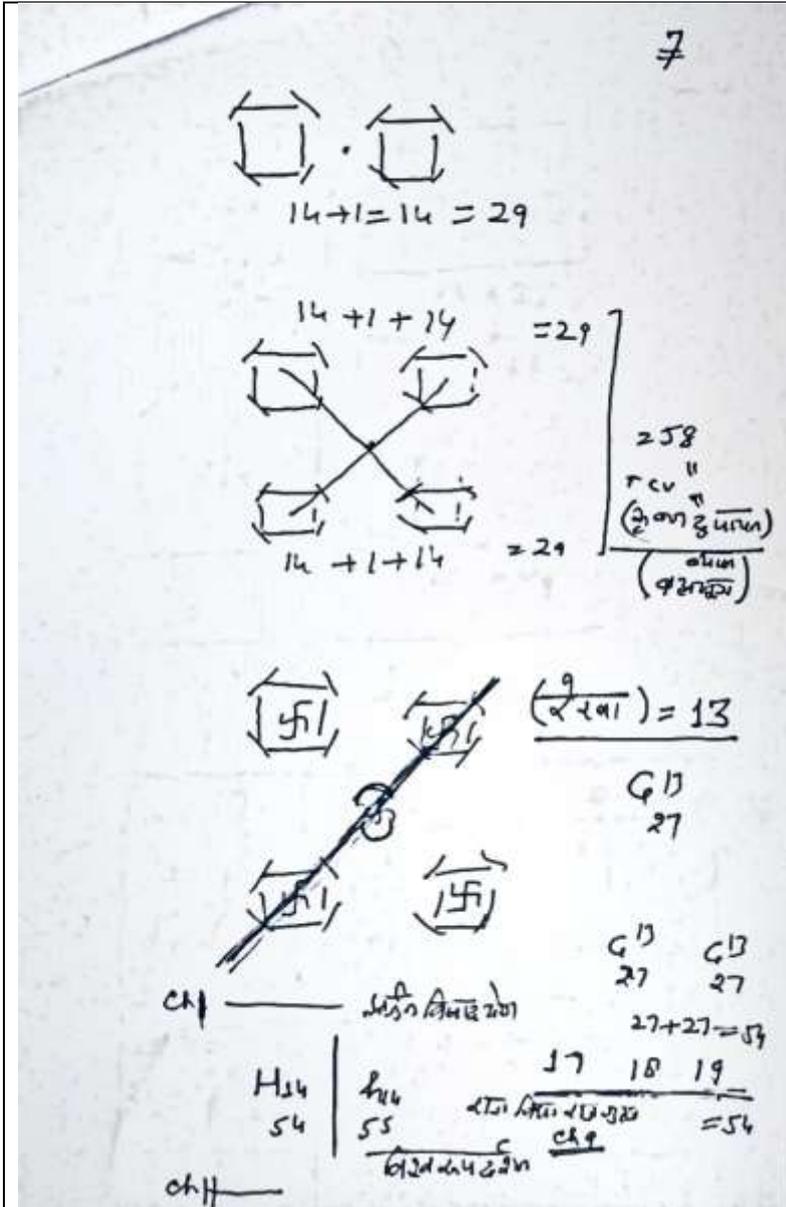
As such one shall imbibe the format, features and values of the creative boundary as the battle field line.

Further, within creative boundary is the transcendental domain of which the lower half (southern hemisphere) becomes the 'युद्ध क्षेत्र'. And the middle line / diameter line passing through origin as of value $19 + 13 = 32 = 2^5 =$ frequency of summation value 6 out of choices from values (1, 2, 3, 4, 5, 6).

Note :-

One shall sit comfortably and to permit the transcending mind to be parallel with the organization format features of "मध्य रेखा" passing through the origin of 5-space as a seat of 6-space.

One shall further permit the transcending mind to glimpse as to the 5-space itself as origin of 4-space, while transcends out makes a range (4, 5, 4) of summation value 13, TCV ('रेखा') and "युद्ध क्षेत्र रेखा" of TCV 50 = H13 (11, 12, 13, 14).



Further comprehension exercise

One shall sit comfortably and to be parallel with the organization of value 29 as $14 + 1 + 14 =$ TCV (ब्रह्मा) = 29 versions of Hyper cube 14 (12, 13, 14, 15) = $56 = 28 + 28 = 14 + 14 + 14 + 14$.

And this format as $29 + 29 = 58$ makes 56, 58 as of the format 56 as dimensions and 58 as domain.

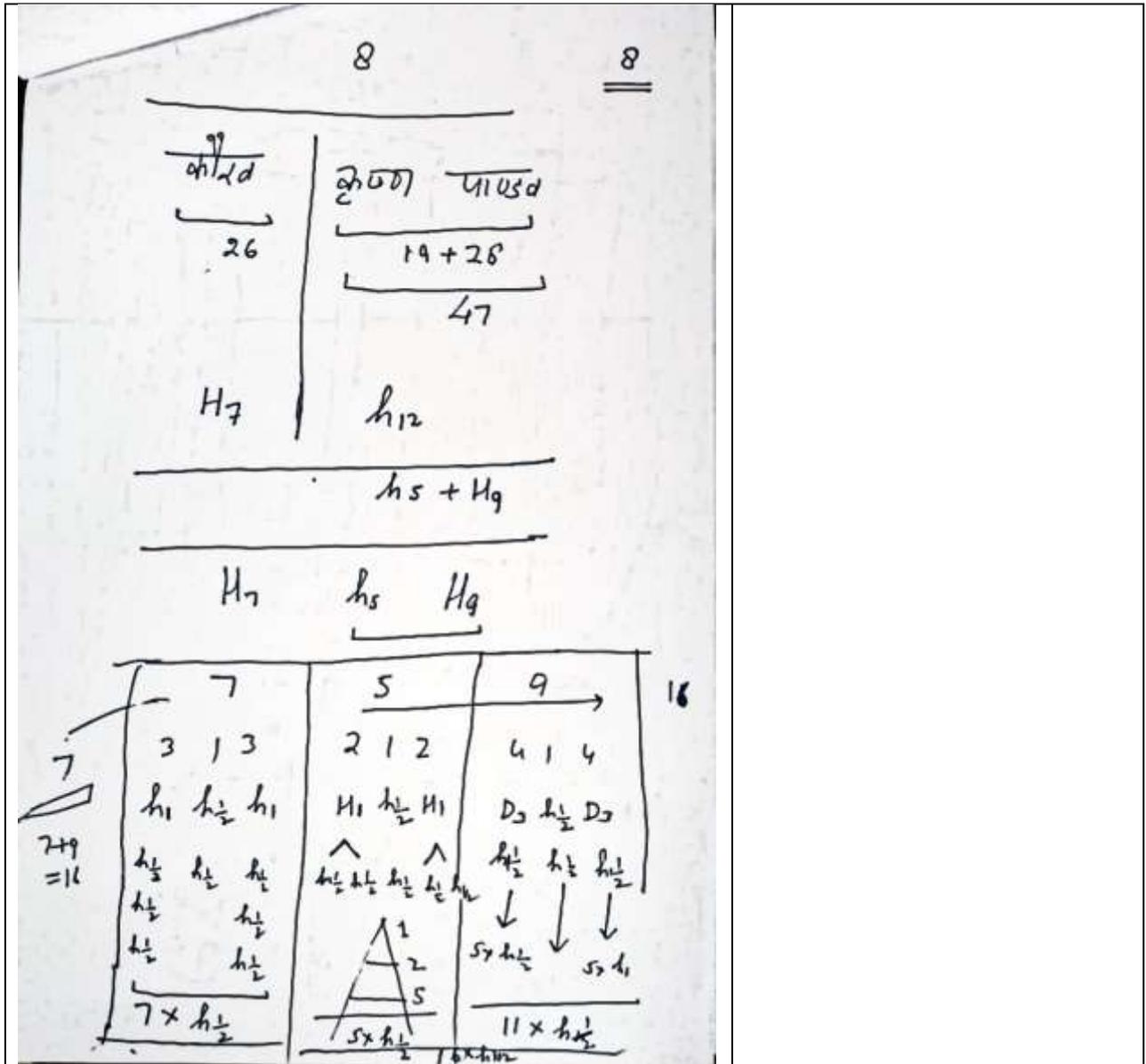
Further as that TCV (कृष्ण द्वैपायन) is the author of Braham Sutra. It is rebirth of Vyas (व्यास) / diameter / 'मध्य रेखा'.

One shall sit comfortably and to glimpse transcendental origin as depicted.

One shall further visit 'Arjun Vishad Yog' / 'अर्जुन विषाद योग, विश्व रूप दर्शन, राजविद्या राजगुह्या', formulations 50 of 5 each.

Note :-

One shall visit the tabulation in the following page and to express oneself about one's comprehension of organization format features of the battle line with Kaurvas on the one side and Pandavas on the other side.



Note :-

One shall sit comfortably and to permit the transcending mind to be parallel with the battle line as the middle line of the transcendental cavity, and also of the inner fold of transcendental cavity and still further the inner most fold of the transcendental cavity.

The expression of the middle line of the transcendental cavity as is symbolized in the following page shall be visited and one shall express about one's comprehension of the battle line of Mahabharata war.

Handwritten diagram showing three cylinders with a horizontal line and an arrow pointing up. Below the cylinders is a handwritten table with numbers and some text in Hindi. The table has two rows of numbers. Below the table are two mathematical equations: $88 = 37 + 14 + 37$ and $88 = 44 + 44 = 22 + 22 + 22 + 22$. There are also some handwritten symbols and numbers at the bottom.

18	19	10	13	19
10	37	56	69	88

$88 = 37 + 14 + 37$ $88 = 44 + 44$
 $= 22 + 22 + 22 + 22$
 $5 \frac{1}{2} + 5 = 10 \frac{1}{2} = 10.5$

Note

One shall sit comfortably and permit the transcending mind to be parallel with the transcendental phenomenon of Brahma multiply as ten Brahma with the grace of transcendental lord Shiv.

One shall be parallel with this enlightenment and be privileged for the transcendental grace to transit from the manifested creation format into a transcendental format.

ब्रह्मा



२९

दश ब्रह्मा



$29 \times 10 = 290$

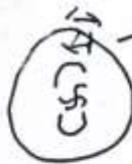
संख्या ५

७

$(5 \times 7) = 35$

$293 + 7 = 290$

गणितसूत्र



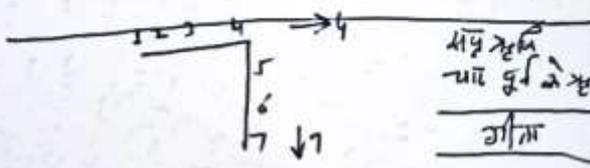
$6 \times 4 = 24$

$24 + 10 = 240$

$240 - 4$

$= 236$

गणितसूत्र



संख्या ५
 पाँच ब्रह्म
 गणित

Further comprehension

It will be a blissful exercise to visit the steps of the adjoining sheet and to reach at the organization of transcendence phenomenon of Brahma multiplying as Ten Brahmas and the organization features of Ganita Sutras as a text of 283 letters and Ganita Upsutras as a text of 236 letters.

Aspect 08

TRANSITION FROM 700 TO 745 SHALOKAS TEXT OF GEETA

1. The comparative table of chapter wise shalokas of 700 shalokas text and 745 shalokas text of Srimad Bhagwad Geeta is as follows:-

Chapter No	Popular text Shalokas	Gita priman Shaloka text	Excess Shalokas
1	47	47	0
2	72	76	4
3	43	47	4
4	42	45	3
5	29	31	2
6	47	52	5
7	30	31	1
8	28	30	2
9	34	35	1
10	42	45	3
11	55	63	8
12	20	22	2
13	34	35	1
14	27	30	3
15	20	21	1
16	24	25	1
17	28	30	2
18	78	80	2
Total: 18	700	745	45

2. The organizations of these two texts (Text 1 of 700 shalokas and text 2 of 745 shalokas) are of following features of distribution of shalokas associated to Dhitrastra, Sanjay, Arjuna and Sribhagwan.

	Dhitrastra	Sanjay	Arjuna	Sribhagwan
Uvacha	1	9	21	28
Text 1 shaloka	1	41	84	574
Text 2 shaloka	1	57	67	620

3. The additional 46 shalokas of Sribhagwan are the 46 out of 59 Uvachas of the text. The set of 59 Uvachas are having repeated Uvachas of Sanjay, as the last participant of chapter 1, as well as the first participant of chapter 2. As such when the discourse

will be a continuous one, this punctuation will get dissolved. As such $2 - 1 = 1$ number of Uvacha is to be adjusted from 59 Uvachas. Further there are 9 punctuations of Sribhagwan of the text 1 which as a continuous discourse will as well get adjusted from 59 Uvachas. Likewise four Uvachas of the last chapter as conclusive state as well will get adjusted from 59 Uvachas. With these adjustments the Uvachas of the continuous discourse will remain $59 - 1 - 9 - 4 = 45$.

4. The punctuations of text 1, which will get adjusted, in reference to participation in discourse of Sribhagwan are
 - i. Of last Uvacha of chapter 3 of Sribhagwan and first Uvacha of Sribhagwan of chapter 4.
 - ii. Of last Uvacha of chapter 5 of Sribhagwan and first Uvacha of Sribhagwan of chapter 6.
 - iii. Of last Uvacha of chapter 6 of Sribhagwan and first Uvacha of Sribhagwan of chapter 7.
 - iv. Of last Uvacha of chapter 8 of Sribhagwan and first Uvacha of Sribhagwan of chapter 9.
 - v. Of last Uvacha of chapter 9 of Sribhagwan and first Uvacha of Sribhagwan of chapter 10.
 - vi. Of last Uvacha of chapter 12 of Sribhagwan and first Uvacha of Sribhagwan of chapter 13.
 - vii. Of last Uvacha of chapter 13 of Sribhagwan and first Uvacha of Sribhagwan of chapter 14.
 - viii. Of last Uvacha of chapter 14 of Sribhagwan and first Uvacha of Sribhagwan of chapter 15.
 - ix. Of last Uvacha of chapter 15 of Sribhagwan and first Uvacha of Sribhagwan of chapter 16.
5. Formulation Uvacha (उवाच) is of TCV (उवाच) = 15 = h4 (3, 3 ½, 4, 4 ½)
6. Formulation Shalok (श्लोक) is of TCV (श्लोक) = 16 = D6 (6, 4, 4, 2)
7. Here it would be relevant to take note that value 16 is parallel with the value of dimensional frame of quadruple spatial dimensions of 4-space.
8. Further value 15 is parallel with the value of TCV (पंच) = 15 = 1 x 3 x 5, a dimensional value of 5-space.
9. This interrelationship will help us comprehend and appreciate the transition and transformation for the Uvachas as shalokas.
10. Further the transition and transformation is going to be in respect of participation of Sanjaya and of Arjuna.
11. This transition takes place in respect of the discourse of chapter 1.
12. Chapter 1 of the text 1 is a composition of 47 shalokas and the text 2 chapter 1 as well is of 47 shalokas.
13. As such as far as the number of shalokas of chapters 1 of both texts are concerned, there remain the same but the transition takes place in respect of the discourse of this phase and stage.

14. The text 1 of chapter 1, uses formulation 'अथ' in shaloka 20 as well as in shaloka 26.
15. Shaloka 21 stands bifurcated, as much as that its first half is of Sanjay, while the second half is of Arjuna.
16. Likewise Shaloka 28 as well stands bifurcated and its first half is of Sanjay Uvacha while the second half is of Arjuna Uvacha.
17. Shalokas 20 and 20 ½ make 1 ½ shalokas.
18. Shalokas 26, 27 and 27 ½ make 2 ½ shalokas.
19. These together make four shalokas.
20. Out of 21 Arjuna Uvacha Shalokaks, 17 of them get transferred from Arjuna Uvacha shalokas to Sanjay Uvacha Shalokas.
21. During this transition and transformation, out of chapter 1 shalokas, Arjuna Uvacha Shaloka remain only above four shalokas.
22. And in this transition and transformation adjustment, Sanjay Uvacha shalokas increase from 25 shalokas to 42 shalokas.
23. However, the last shaloka (18.78) as the final enlightenment sermon, the same transits and transforms from Sanjay Uvacha shaloka to Srbbhagwan Uvacha shaoka.
24. One shall sit comfortably and to permit the transcending mind to be parallel with the above transition and transformation of the text 1 into the text 2 as is the tabulation

	Dhitrastra	Sanjay	Arjuna	Sribhagwan
Text 1 Uvacha	1	9	21	28
Text 2 Uvachas	1	8	21	29
Text 1 shaloka	1	41	84	574
Text 2 shaloka	1	57	67	620

25. Chapterwise shalokas transition table of text 1 and text 2 in reference to the geometric format is as follows:-

Chapter no.	Text 1 shalokas	Geometric format	Text 2 shalokas	Geometric format
1	47	h12	47	h12
2	72	D20	76	D21
3	43	h11	47	h12
4	42	H11	45	h11 1/2
5	29	h 7 ½	31	h 8
6	47	h 12	52	D 15
7	30	H8	31	H8
8	28	D9	30	H8

9	34	H9	35	h9
10	42	H11	45	h 11 1/2
11	55	h14	63	h16
12	20	D7	22	H6
13	34	H9	35	h9
14	27	h7	30	H8
15	20	D7	21	h 5 1/2
16	24	D8	25	h 6 1/2
17	28	D9	30	H8
18	78	H20	80	D22

26. The combined table of distinct ranges of shlokas of both texts is as follows

Table -1

SN	Distinct shlokas range	Atomic number metal
1	20	Ca
2	21	Sc
3	22	Ti
4	24	Cr
5	25	Mn
6	27	Co
7	28	Ni
8	29	Cu
9	30	Zn
10	31	Ga
11	34	Se
12	35	Br
13	42	Mo
14	43	Tc
15	45	Rh
16	47	Ag
17	52	Te
18	55	Cs
19	63	Bu
20	72	Hf
21	76	Os
22	78	Pt
23	80	Hg

Table 2

Chapter No.	Shalokas /atomic no.	Shalokas /atomic No.; Gita Pariman
1.	20	Ca
2.	21	Sc
3.	22	Ti
4.	24	Cr
5.	25	Mn
6.	27	Co
7.	28	Ni
8.	29	Cu
9.	30	Zn
10.	31	Ga
11.	34	Se
12.	35	Br
13.	42	Mo
14.	43	Tc
15.	45	Rh
16.	47	Ag
17.	52	Te
18.	55	Cs
19.	63	Bu
20.	72	Hf
21.	76	Os
22.	78	Pt
23.	80	Hg

Table 3

Sr. No.	Shalokas /Elements	Text		Gita	
		Sr. No.	Frequency	Sr. Pariman No.	Frequency
1	20(Ca)	1	2	-	-
2	28(Ni)	2	2	-	-
3	30(Zn)	*(6)	1	1	3

4	31(Ga)	-	-	2	2
5	34(Sc)	3	2	-	-
6	35(Br)	-	-	3	2
7	42(Mo)	4	2	-	-
8	45(Rh)	-	-	4	2
9	47(Ag)	5	2	5	2
10	21(Sc)	-	-	6	1
11	22(Ti)	-	-	7	1
12	24(Cr)	7	1	-	-
13	25(Mn)	-	-	8	1
14	27(Co)	-	-	9	1
15	29(Cu)	8	1	-	-
16	43(Tc)	9	1	-	-
17	52(Te)	-	-	10	1
18	55(Cs)	10	1	-	-
19	63(Eu)	-	-	11	1
20	72(Hf)	11	1	-	-
21	76(Og)	-	-	12	1
22	78(Pt)	12	1	-	-
23	80(Hg)	-	-	13	1

Table 4

Chapter No.	Shalokas /atomic no.	Shalokas /atomic No.; Gita Pariman
1.	47(Ag)	47(Ag)
2.	72(Hf)	76(Os)
3.	43(Te)	As in Chapter-1
4.	42(Mo)	45(Rh)
5.	29(Cu)	31(Ga)
6.	As in chapter-1	52(Te)
7.	30(Zn)	As in Chapter-5
8.	28(Ni)	30(Zn)
9.	34(Se)	35(Br)

10.	As in Chapter-4	As in Chapter-4
11.	55(Cs)	63(Eu)
12.	20(Ca)	22(Ti)
13.	As in Chapter-9	As in Chapter-9
14.	27(Co)	As in Chapter-8
15.	As in Chapter-12	21(Sc)
16.	24(Cr)	25(Mn)
17.	As in Chapter-8	As in Chapter-8
18.	78(Pt)	80(Hg)
18	700	745

Table 5

Sr. No.	Shalokas /Elements	Electronic Configuration					
		1	2	3	4	5	6
		S	S+p	S+p+d	S+p+d+f	S+p+d+f	S+...
1	20(Ca)	2	2+6	2+6+0	2+0+0+0	0+0+0+0	0
2	21(Sc)	2	2+6	2+6+1	2+0+0+0	0+0+0+0	0
3	22(Ti)	2	2+6	2+6+2	2+0+0+0	0+0+0+0	0
4	24(Cr)	2	2+6	2+6+5	1+0+0+0	0+0+0+0	0
5	25(Mn)	2	2+6	2+6+5	2+0+0+0	0+0+0+0	0
6	27(Co)	2	2+6	2+6+6	2+0+0+0	0+0+0+0	0
7	28(Ni)	2	2+6	2+6+8	2+0+0+0	0+0+0+0	0
8	29(Cu)	2	2+6	2+6+10	1+0+0+0	0+0+0+0	0
9	30(Zn)	2	2+6	2+6+10	2+0+0+0	0+0+0+0	0
10	31(Ga)	2	2+6	2+6+10	2+1+0+0	0+0+0+0	0
11	34(Se)	2	2+6	2+6+10	2+4+0+0	0+0+0+0	0
12	35(Br)	2	2+6	2+6+10	2+5+0+0	0+0+0+0	0
13	42(Mo)	2	2+6	2+6+10	2+6+5+0	1+0+0+0	0
14	43(Te)	2	2+6	2+6+10	2+6+5+0	2+0+0+0	0
15	45(Rh)	2	2+6	2+6+10	2+6+8+0	1+0+0+0	0
16	47(Ag)	2	2+6	2+6+10	2+6+10+0	1+0+0+0	0
17	52(Te)	2	2+6	2+6+10	2+6+10+0	2+4+0+0	0
18	55(Cs)	2	2+6	2+6+10	2+6+10+0	2+6+0+0	1
19	63(Eu)	2	2+6	2+6+10	2+6+10+7	2+6+0+0	2
20	72(Hf)	2	2+6	2+6+10	2+6+10+14	2+6+2+0	2

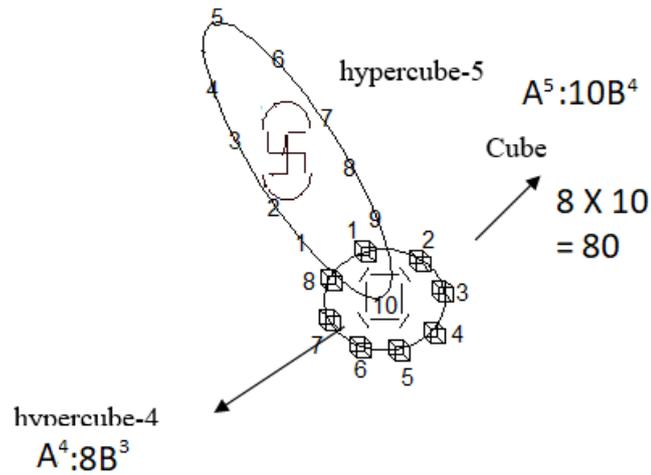
21	76(Os)	2	2+6	2+6+10	2+6+10+14	2+6+6+0	2
22	78(Pt)	2	2+6	2+6+10	2+6+10+14	2+6+9+0	1
23	80(Hg)	2	2+6	2+6+10	2+6+10+14	2+6+10+0	2

27. Chapterwise transition features chase steps are as follows

Chapter no	Text 1 700 shalokas	Text 2 745 shalokas
1	47(Ag) h12	47(Ag) h12
2	72(Hf) D20	76(Os) D21
3	43(Te) h11	47(Ag) h12
4	42(Mo) H11	45(Rh) h11 1/2
5	29(Cu) h 7 1/2	31(Ga) h 8
6	47(Ag) h 12	52(Te) D 15
7	30(Zn) H8	31(Ga) H8
8	28(Ni) D9	30(Zn) H8
9	34(Se) H9	35(Br) h9
10	42(Mo) H11	45(Rh) h 11 1/2
11	55(Cs) h14	63(Eu) h16
12	20(Ca) D7	22(Ti) H6
13	34(Se) H9	35(Br) h9
14	27(Co) h7	30(Zn) H8
15	20(Ca) D7	21(Sc) h 5 1/2
16	24(Cr) D8	25(Mn) h 6 1/2
17	28(Ni) D9	30(Zn) H8
18	78(Pt) H20	80(Hg) D22

28. It will be a blissful exercise to have comprehensive view of above organization features and values of chapterwise transition for text 1 to text 2, as per shalokas ranges, their geometric formats and parallel atomic numbers metals of the periodic table.

29. It will further be a very blissful exercise to revisit the organization format of $8 \times 10 = 80$ cubes envelop for all ten creative boundary components of the transcendental domain (hyper cube 5).



And of this set up to have specific chase for 23 distinct shlokas ranges namely (20, 21, 22, 24, 25, 27, 28, 29, 30, 31, 34, 35, 42, 43, 45, 47, 52, 55, 63, 72, 76, 78, 80)

30. Further it will be a very very blissful exercise to visit origin of 5-space, namely 6-space as origin of 5-space, being the seat of lord Krishna, incarnation of lord Vishnu, the overlord of 6-space bestowing enlightenment upon Arjuna about the transcendental domain 5-space, the real functional domain for the manifested existence phenomenon and that the control and regulation of functional existence phenomenon is as per the format, features and values of transcendental domain (5-space) and not of the manifestation space (4-space) along whose format is the manifestation of human body.

Dr. S. K. Kapoor

22-05-2021



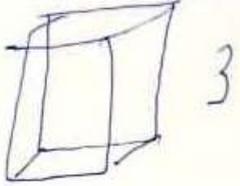
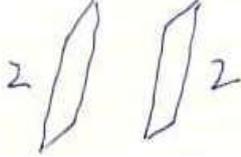
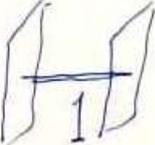
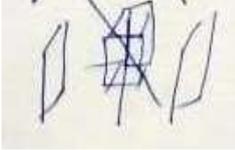
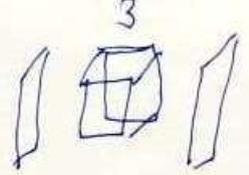
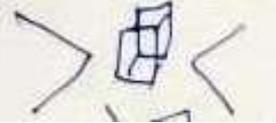
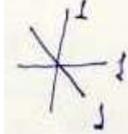
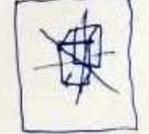
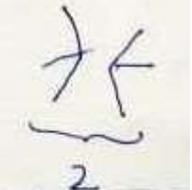
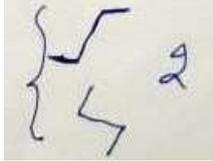
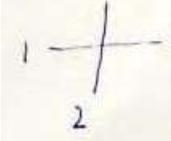
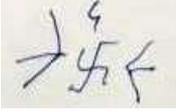
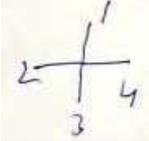
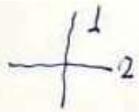
Aspect 09

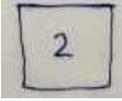
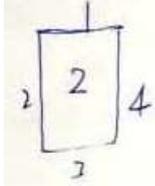
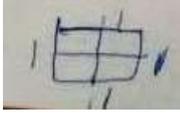
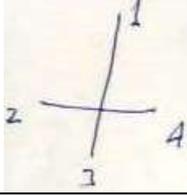
28 PHASES OF SERMONS OF SRIBHAGWAN

1. The Divine song sermons of Srimad Bhagwad Geeta have enlightenment in 28 phases, as 28 Uvacha shalokas of Sribhagwan.
2. These Uvacha shalokas are as per the following tabulation d

SN	Chapter	Shalokas	Total shalokas	Grand total
1	2	2.2 - 3	2	2
2	2	11 – 53	43	45
3	2	2.55 – 2.72	18	63
4	3	3.3 – 3.35	33	96
5	3	3.37 – 3.43	7	103
6	4	4.1 – 4.3	3	106
7	4	4.5 – 4.42	38	144
8	5	5.2 – 5.29	28	172
9	6	6.1 – 6.32	32	204
10	6	6.35 – 6.36	2	206
11	6	6.40 – 6.47	8	214
12	7	7.1 – 7.30	30	244
13	8	8.3 – 8.28	26	270
14	9	9.1 – 9.34	34	304
15	10	10.1 – 10.11	11	315
16	10	10.19 – 10.42	24	339
17	11	11.05 – 11.08	4	343
18	11	11.32 – 11.34	3	346
19	11	11.47 – 11.49	3	349
20	11	11.52 – 11.55	4	353
21	12	12.2 – 12.20	19	372
22	13	13.1 – 13.34	34	406
23	14	14.1 – 14.20	20	426
24	14	14.22 – 14.27	6	432
25	15	15.1 – 15.20	20	452
26	16	16.1 – 16.24	24	476
27	17	17.2 – 17.28	27	503
28	18	18.2 – 18.72	71	574

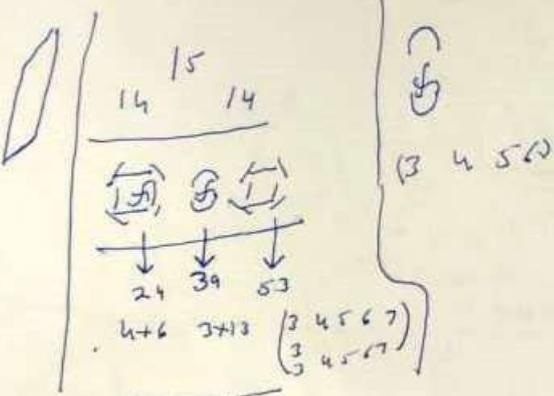
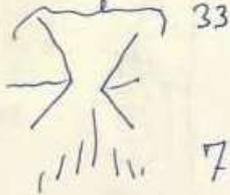
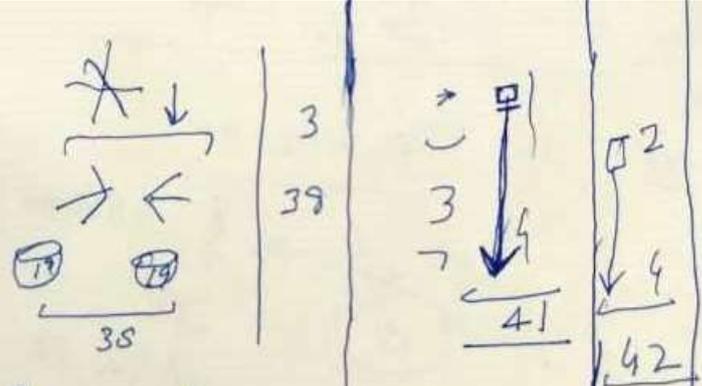
3. Chapterwise number of Uvachas of Sribhagwan are as under

Chapter	No of Uvacha of Sribhagwan	Geometric format- 1	Geometric format- 2
1	0	(0, 1, 2, 3)	
2	3		
3	2		
4	2		
5	1		
6	3		
7	1		
8	1		
9	1		
10	2	 	
11	4		
12	1		
13	1		

14	2		
15	1		
16	1		
17	1		
18	1		

4. Chapterwise outline of formats for the number of shalokas of the chapter

Chapter 1 number of shalokas

Chapter no	Shalokas	Structural data and outline of geometric format
2	72	
3	43	
4	42	

5 29

28
 2^1 2^3
 20 8

1	1	1	1
2	2	1	1
3	3	1	1
4	4	1	1

6 47

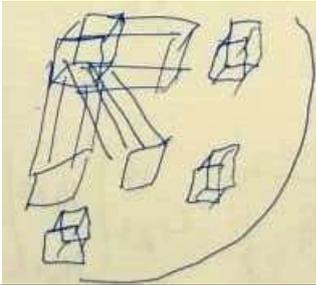
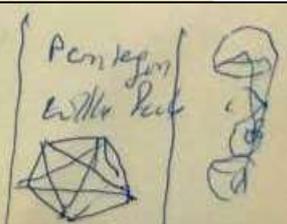
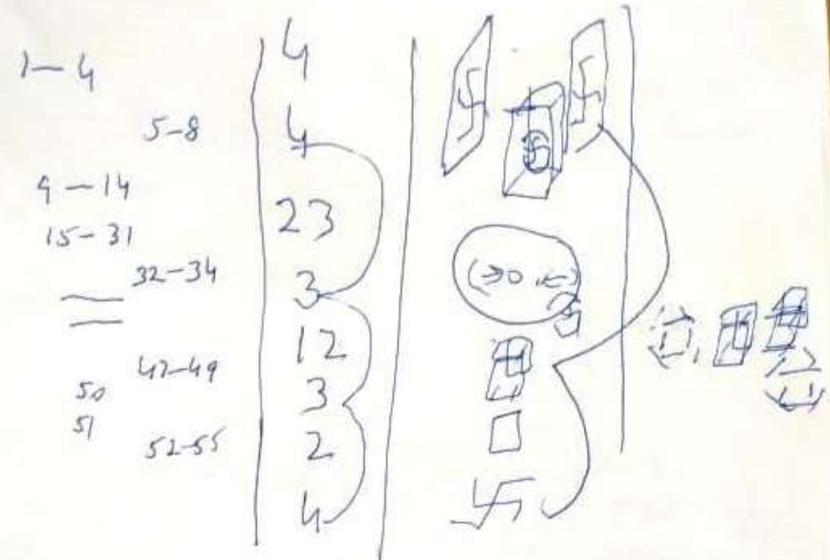
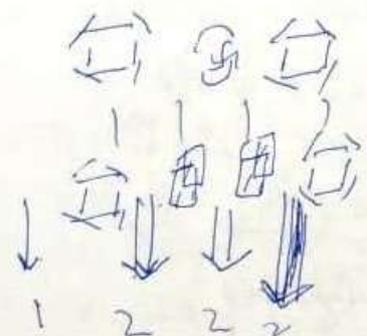
32 2 8
 $4+8$
 8×4
 Coordinate
 by area
 2
 8 B.C

32	35
24	36
27	28
29	

 $10 \times 4 = 40$

7 30

30 6 7 8 9
 8 space
 28

8	28	
9	34	<p>1-34 <u>119</u> <u>7 8 9 10</u></p>
10	42	<p>11 (7) 18 <u>5 (3)</u> <u>3 4</u> <u>5 6</u> 6 (4) 11+7</p> <p>Pentagon with knot</p> 
11	55	<p>1-4 4 5-8 4 9-14 23 15-31 3 <u> </u> 32-34 12 <u> </u> 42-49 3 50 52-55 2 51 4</p>  <p>1 2 2 2</p> 

5. Each phase deserves to be imbibed distinctively.
6. These phases deserve to be sequentially.
7. One shall have a smooth transition from one phase to the next phase.
8. It is in continuity that one is to sequentially progress, firstly in respect of phases of each chapter and thereafter transition is to be had from a given chapter to the phases of the next chapter.
9. The punctuations because of the participation of others, may be of Sanjay, as in chapters 2, 11 and 18, or of Arjuna in chapters 2, 3, 4, 5, 6, 8, 10, 11, 12, 14, 17 and 18 deserve to be smoothly bridged to transit over.
10. The Uvacha shlokas of Arjuna are of participation in 21 times, of which two such interventions are of chapter 1, which has no participation by Sri Bhagwan and as such their may 19 interventions of Arjuna which are to be bridged while imbibing the enlightenment of Sri Bhagwan. These interventions and punctuations because of Arjuna Uvachas, are as being tabulated hereunder :-

SN	Chapter	Shlokas	Total shlokas	Grand total
1	1	1.20 ½ - 23	2 ½	2 ½
2	1	28 ½ - 46	18 ½	21
3	2	2.4 – 2.8	5	26
4	2	2.54	1	27
5	3	3.1 – 3.2	2	29
6	3	3.36	1	30
7	4	4.4	1	31
8	5	5.1	1	32
9	6	6.33 – 6.34	2	34
10	6	6.37 – 6.39	3	37
11	8	8.1 – 8.2	2	39
12	10	10.12 – 10.18	7	46
13	11	11.1 – 11.4	4	50
14	11	11.15 – 11.31	17	67
15	11	11.36 – 11.46	11	78
16	11	11.51	1	79
17	12	12.1	1	80
18	14	14.21	1	81
19	17	17.1	1	82
20	18	18.1	1	83
21	18	18.73	1	84

11. One shall sit comfortably and to properly glimpse the participation of Arjuna in the Divine dialogue.
12. Further the participation of Sanjay is of chapters 1, 2, 11 and 18 only.

13. Chapter 1 has 3 Uvachas of Sanjay, while there is no participation of Sribhagwan here in chapter 1.
14. Total participation (Uvachs) of Sanjay are of only 9, as 3 Uvachas of chapter 1, 2 Uvachas of chapter 2, 3 Uvachas of chapter 11 and 1 Uvacha of chapter 18.
15. Chapter 11, Vishwarupadarshan yog is a unique scripture of 55 shaokas range and there are 11 Uvacha (3 of Sanjay, 4 of Arjuna and 4 of Sribhagwan). These bridges because of participation of Sanjay and Arjuna, bring to focus very crucial structural point and same deserve to be properly imbibed with appropriate insight and enlightenment.
16. Still structurally it is the organization of chapter 1, which is of foundational features. It is here that there is a participation of Dhritrastra who has initiated the Divine dialogue as very first shaloka of very first chapter. Dhritrastra participated only once. Shalokas 21 and 28 are bifurcated, and their first halves are Uvachas of Sanjay, while second half are the Uvachas of Arjuana. But for these two shalokas, no other shaloka of the entire text stand bifurcated.
17. One shall sit comfortably and to revisit the organization of 59 Uvachas and 700 shalokas text of Geeta and to imbibe its organization format feature values to have smooth transition to the text of 745 shalokas (of Geeta Parinaam shalokas of Bhisham Parvah of Ur-Mahabhartam, where these Uvachas stand reorganized and that their happens transition and transformation for 46 Uvachas, as shalokas of Sribhagwan.
18. One shall sit comfortably and to permit the transcending mind to fully glimpse to have complete insight and appropriate enlightenment of the Divine dialogue and to be parallel with the vedic systems approach to knowledge and enlightenment of which Geeta is the essence.



Aspect 10

Geeta : Full expression of complete features and values of transcendental domain

Arjuna Vishad Yog is all about the existence phenomenon as manifested creations. Arjuna is not comprehending the role of transcendental domain with respect to the manifested creations.

Lord Krishna sequentially unfolds the role of transcendental domain. The organization of the text of 18 chapters and participation of Lord Krishna as Sri bhagwan carry the structural keys. Value 18 is the summation value of four folds (3, 4, 5, 6) of hyper cube 5, the representative regular body of 5-space in 4-space. The TCV value of formulation Sri bhagwan is 37. It is parallel with 37 versions of Hyper cube 18. The shalokas range of final, the 18th chapter of Geeta is 78 which is the summation value of Hyper cube 20. The values pair (18, 20) is of the format of (dimension, domain). The shalokas range of chapter 18, as per Geeta text of 745 shalokas of Geeta Parinam Shalokas preservation, is a range of 18 shalokas. The value 18 is parallel with the split of D22 (domain 22). Values triple (18, 20, 22) is parallel with the transcendental transition from domain (22) to dimension (20) to dimension of dimension (18).

Creator's space (4-space), itself is having 9 versions of Hyper cube 4 the representative regular body of 4-space in 4-space. The transcendental origin (5-space) as origin of 4-space is a solid order space and the transcendental transition format (5, 3, 1) with 5-space as domain, 3-space as dimension and 1-space as dimension of dimension leads to value $5 + 3 + 1 = 9$. With it the organization of values range 1 to 18 gets structural phases 1 to 9 and 10 to 18, availing the format of 9 versions of Hyper cube 4 and dimensional value 9 of 5-space.

This structural feature of a pair of phases, as such, is of format of first phase being the phase of 4-space as domain while the second phase is transition for 4-space as domain to 4-space as creative boundary of 5-space. The second phase, as it is, is sequentially is going parallel with the sequential unfolding of 10 boundary components and 11 versions of Hyper cube 5, 12 boundary components and 13 versions of Hyper cube 6, 14 boundary components and 15 versions of hyper cube 7, 16 boundary components and 17 versions of Hyper cube 8 and finally 18 boundary components of Hyper cube 9.

Both formulations Arjuna and Krishan are of TCV value 19 each, while Lord Krishna as Sri bhagwan is of TCV value 37 of organization $19 + 18$ parallel with 18 gaps of discrete range of 19. Further, value 37 is also parallel with 37 versions of

Hyper cube 18. Here it will be relevant to take note that 4-space is a spatial order space and as such, the creations of this format, are of two phases, which at first phase lead to manifestation for 5-space content as Hyper cube 5 of four folds (3, 4, 5, 6) of summation value 18 and at the second phase the manifestation comes to be as Hyper cube 18, of four folds (16, 17, 18, 19) of summation value 70 and 10 creative boundary component make the value $70 \times 10 = 700$ parallel with 700 shalokas range of Geeta.

Sribhagwan, as formulation of TCV (37) is parallel with the four fold values of full unit expression as H5 being 18 together with half unit expression as h5 being 19.

With 6-space as origin of 5-space, Sribhagwan at origin seat of 5-space, is of potentialities to express fully about complete features and values of transcendental domain (5-space) and the same is manifesting as the Divine song, as SrimadBhagwad Geeta.



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Aspect 10
GEETA CHAPTER 10
Vibhuti Yog

1. The organization feature of text of Geeta is that its first 9 chapter are of the format of sequential nine versions (formats) of hyper cube 4, the representative regular body of 4-space and chapters 10 to 18 are of sequential formats of 10 boundary components of hyper cube 5 and 11 versions of hyper cube 5, 12 boundary components of hyper cube 6 and 13 versions of hyper cube 6, 14 boundary components of hyper cube 7 and 15 versions of hyper cube 7, 16 boundary components of hyper cube 8 and 17 versions of hyper cube 8 and finally 18 boundary components of hyper cube 9.
2. The geometric format of chapter 10, as such is the set up of creative boundary of ten components of transcendent domain (hyper cube 5)



$$A^5:10B^4$$

3. TCV (विभूति) = 29 = TCV (ब्रह्मा), lord Brahma is overlord of real 4-space, who with the grace of transcendental lord shiv, multiplies as ten Brahmas in Shiv lok.
4. TCV (योग) = 12 = TCV (शिव), lord Shiv, five head lord, is overlord of real 5-space as domain fold of hyper cube.
5. Vibhuti Yog with geometric format of creative boundary of transcendental domain takes us to lord Brahma as ten Brahmas in Shiv lok.
6. Vibhuti Yog is of expression as of 42 shalokas range.
7. Value 42 is parallel with the synthesis value of a pair of transcendence ranges of spatial order.
8. The organisation of 42 shaloks of chapter 10 Vibhuti Yog as shalokas 1 to 11 of Sribhagwan, shalokas 12 to 18 of Arjuna and Sholokas 19 to 42 of Sribhagwan as triple values (11, 7, 24) and further the organization of 24 shalokas as 2 + 18 + 4 is as per the organization format features of creative boundary of transcendental domain.
9. The creative boundary is of spatial order, while transcendental domain is of solid order.
10. Transcendental domain manifestation as hyper cube 5 of four folds (3, 4, 5, 6) brings to focus the organization for summation value (3 + 4 + 5 + 6) as (3 + 4) and (5 + 6).

11. Value 24 is parallel with the organisation 4 x 6 as dimensional frame of 6-space of 6 creative dimension.
12. The organization for 24 as 2 + 18 + 4 is parallel with spatial order of 4-space, solid transcendental domain manifestation as hyper cube 5 of four folds 3, 4, 5, 6 within 4-space, and a step ahead, a transition from solid order to creative dimensional order (4-space as dimension of 6-space).
13. It is manifestation of transcendental domain, which is making specific 68 transcendental features preserved in shalokas 21 to 38.

Table of specific transcendental features enlisted in shalokas 21 to 38

SN	Shaloka no	No of specific transcendental features	Total transcendental features
1	21	4	4
2	22	4	8
3	23	4	12
4	24	3	15
5	25	4	19
6	26	4	23
7	27	3	26
8	28	4	30
9	29	4	34
10	30	4	38
11	31	4	42
12	32	3	45
13	33	4	49
14	34	3	52
15	35	4	56
16	36	4 (5)	60 (61)
17	37	4	64 (65)
18	38	4	68 (69)

14. Here under are being tabulated these 68 specific transcendental features (Vibhuti Yog) of shalokas (21 to 238)

Table of transcendental features

Shaloka 21

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् । मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

TF	TF1	TF2	TF3	TF4
Vibhuti	आदित्य	ज्योति	मरुत	नक्षत्र
Yog	विष्णु	रवि	मरीचि	शशी

Shaloka 22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः। इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना।।२२।।

TF	TF1	TF2	TF3	TF4
Vibhuti	वेद	देव	इन्द्रिय	भूत
Yog	सामवेद	वासवः	मन	चेतना

Shaloka 23

रूद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम्। वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्।।२३।।

TF	TF1	TF2	TF3	TF4
Vibhuti	रूद्र	यक्षरक्ष	वसू	शिखरि
Yog	शंकर	वित्तेश	पावक	मेरुः

Shaloka 24

पुरोधसां च मुख्यं मां विद्धि पार्थ बुहस्पतम्। सेनानीनामहं स्कन्दः सरसामस्मि सागरः।।२४।।

TF	TF1	TF2	TF3
Vibhuti	पुरोध	सेनानी	सरसा
Yog	बुहस्पतम्	स्कन्दः	सागरः

Shaloka 25

महर्षीणां भृगुरहं गिरामस्येकमक्षरम्। यज्ञानां जपयज्ञोऽस्मि स्थावरणां हिमालयः।।२५।।

TF	TF1	TF2	TF3	TF4
Vibhuti	महर्षी	गिराम	यज्ञ	स्थावर
Yog	भृगु	एकमक्षर	जपयज्ञ	हिमालयः।

Shaloka 26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः। गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः।।२६।।

TF	TF1	TF2	TF3	TF4
Vibhuti	वृक्ष	देवर्षी	गन्धर्वा	सिद्ध
Yog	अश्वत्थः	नारदः	चित्ररथः	कपिलो मुनिः

Shaloka 27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् । ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

TF	TF1	TF2	TF3
Vibhuti	अश्व	गजेन्द्र	नर
Yog	उच्चैःश्रवस	ऐरावत	नराधिप

Shaloka 28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् । प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

TF	TF1	TF2	TF3	TF4
Vibhuti	आयुधानामहं	धेनू	प्रजन	सर्प
Yog	वज्रं	कामधुक्	कन्दर्पः	वासुकिः

Shaloka 29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् । पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

TF	TF1	TF2	TF3	TF4
Vibhuti	नाग	यादस	पितृ	संयमताम
Yog	अनन्तश्	वरुण	अर्यमा	यम

Shaloka 30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् । मृगाणां च मृगंन्द्राऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

TF	TF1	TF2	TF3	TF4
Vibhuti	दैत्या	कलयताम	मृगाणां	पक्षिणाम् ।
Yog	प्रह्लाद	कालः	मृगंन्द्रा	वैनतेयश्च

Shaloka 31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् । झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

TF	TF1	TF2	TF3	TF4
Vibhuti	पवताम	शस्त्रभृताम	झषाणां	स्रोतसाम
Yog	पवनः	रामः	मकर	जाह्नवी ।

Shaloka 32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन । अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

TF	TF1	TF2	TF3
Vibhuti	सर्गाणा	विद्यानां	प्रवदतामह

Yog	आदि अन्त मध्य	अध्यात्मविद्या	वाद
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Shaloka 33

अक्षराणमकारोऽस्मि द्वन्द्वः सामासिकस्य च । अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥

TF	TF1	TF2	TF3	TF4
Vibhuti	अक्षराणम	सामासिकस्य	अक्षय	विश्वतोमुखः
Yog	अकारः	द्वन्द्वः	काल	धाताहं

Shaloka 34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् । कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

TF	TF1	TF2	TF3
Yog	मृत्युः	उदभव	कीर्ति, श्री, वाक्, स्मृति मेधा, क्षमा

Shaloka 35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् । मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

TF	TF1	TF2	TF3	TF4
Vibhuti	साम्नां	छन्दसामहम्	मासानां	ऋतूनां
Yog	बृहत्साम	गायत्री	मार्गशीर्षोऽहम	कुसुमाकरः

Shaloka 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् । जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

TF	TF1	TF2	TF3	TF4	TF5
Vibhuti	छलयताम	तेजस्विनामह	जेतृणाम	व्यवसायोऽस्मि	सत्त्ववतामहम्
Yog	द्यूतं	तेज	जय	व्यवसाय	सत्त्वं

Shaloka 37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः । मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

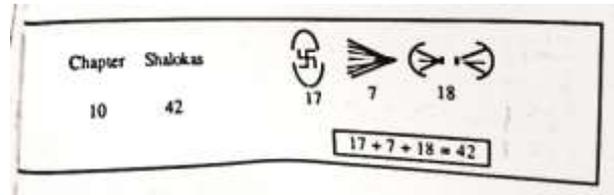
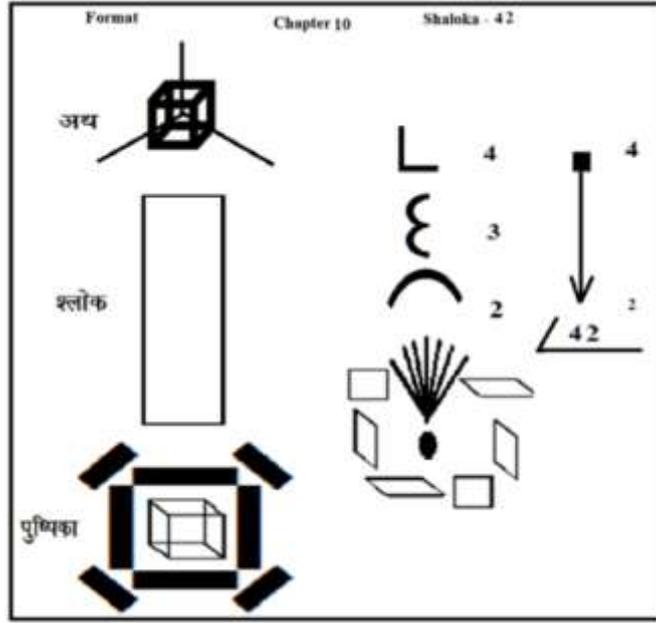
TF	TF1	TF2	TF3	TF4
Vibhuti	वृष्णीनां	पाण्डवानां	मुनीनाम	कवीनाम
*Yog	वासुदेव	धनञ्जयः	व्यासः	उशना कविः

Shaloka 38

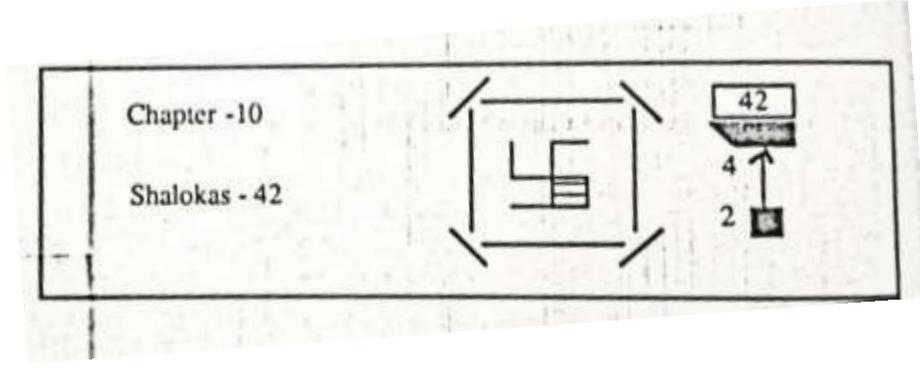
दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् । मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

TF	TF1	TF2	TF3	TF4
Vibhuti	दमयताम	जिगीषताम्	गुह्यानां	ज्ञानवतामहम
Yog	दण्डा	नीति	मौनं	ज्ञानं

15. Sadkhas fulfilled with intensity of urge to be parallel with the knowledge and enlightenment of Vibhuti Yog shall be face to face with the following structural organization data of shalokas 1 to 42 of chapter 10 of Geeta.



Format	Chapter - 10	Padas	Aksharas
	अथ Ath	3	7
	श्लोकः Shaloka	556	1344
	पुष्पिका Pushpika	13	46



16. Sadkhas shall be through the Text of Chapter 10 and makes one own TCV dictionary of the conceptual terms of the text and to glimpse their geometric formats of transcendental features and to imbibe the same and to acquire proper insight and appropriate enlightenment about the transcendental content (5-space content) manifesting as transcendental domain within creative boundary of 10 components. The space outside is 6-space. It is this organization format of the solar universe fulfilling the space with Jyoti flow from the Sun along the transcendental domain format. It is this organization format of transcendental domain fulfilled with Jyoti flow from 6-space of creative order which ultimately will become the Vishwarup (विश्वरूप) whose (दर्शनयोग) is the knowledge and enlightenment of chapter 11 Vishawrup darshan yog of Geeta: -

दशमोऽध्यायः विभूतियोग श्लोकानिः४२

श्रीभगवानुवाच

- 1 भूय एव महाबाहो शृणु मे परमं वचः। यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥
- 2 न मे विदुः सुरगणाः प्रभवं न महर्षयः। अहमादिर्हि देवानां महार्षीणां च सर्वशः ॥२॥
- 3 यो मामजमनादि च वेत्ति लोकमहेश्वरम्। असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥
- 4 बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः। सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥
- 5 अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः। भवन्ति भावा भूतानां मत्त एव पृथगृविधाः ॥५॥
- 6 महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥
- 7 एतां विभूति योगं च मम यो वेत्ति तत्त्वतः। सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥७॥
- 8 अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते। इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

9 मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥६॥

10 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

11 तेषामेवानुकम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

अर्जुनउवाच

12 परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

13 आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा । असितो देवलो व्यासः चैव ब्रवीषि मे ॥१३॥

14 सर्वमेतद् ऋतं मन्ये यन्मां वदसि केशव । न हि ते भगवन् व्यक्ति विदुर्देवा न दानवाः ॥१४॥

15 स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम । भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

16 वक्तुमर्हस्यशोषेण दिव्या ह्यात्मविभूतयः । याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

17 कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् । केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

18 विस्तरेणात्मनो योगं विभूतिं च जनार्दन । भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

श्रीभगवानुवाच

19 हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः । प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

20 अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

21 आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् । मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

22 वेदानां सामवेदोऽस्मि देवानामस्मि वासवः । इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

23 रूद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् । वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

24 पुरोधसां च मुख्यं मां विद्धि पार्थ बुहस्पतम् । सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

25 महर्षीणां भृगुरहं गिराम्स्म्येकमक्षरम् । यज्ञानां जपयज्ञोऽस्मि स्थावरणां हिमालयः ॥२५॥

26 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः । गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

- 27 उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् । ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥
- 28 आयुधानामहं वज्रं धेनूनामस्मि कामधुक् । प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥
- 29 अनन्तश्चास्मि नागानां वरुणो यादसामहम् । पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥
- 30 प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् । मृगाणां च मृगंन्द्राऽहं वैनतेयश्च पक्षिणाम् ॥३०॥
- 31 पवनः पवतामस्मि रामः शस्त्रभृतामहम् । झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥
- 32 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन । अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥
- 33 अक्षराणमकारोऽस्मि द्वन्द्वः सामासिकस्य च । अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥
- 34 मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् । कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥
- 35 बृहत्साम तथा साम्नां गायत्री छन्दसामहम् । मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥
- 36 द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् । जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥
- 37 वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः । मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥
- 38 दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् । मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥
- 39 यच्चापि सर्वभूतानां बीजं तदहमर्जुन । न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥
- 40 नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप । एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥
- 41 यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥४१॥
- 42 अथवा बहुनैतेन किं ज्ञातेन तवार्जुन । विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

पुष्पिका :-

ॐ तत्सदिति । श्रीमद्भगवद्गीता सूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोग योगो नाम दशमोऽध्यायः ।

Pushpika : -

(Om tatsat ity) (Shrimad Bhagwad Geeta Suupnishatsu Brahamvidya yam yogshastre Shri Krishan Arjun Sambade Vibhuti Yogo nam Dashmo Adhyay)

Note:-

Shaloka 39 सर्वभूतानामं बीज

Shaloka 40 दिव्यानां विभूतीनां परन्तप ।

Shaloka 41 तेजोऽश

Shaloka 42 एकांशेन



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Aspect 11

GEETA CHAPTER 11

Vishwa Rup Darshan Yog

एकादशोऽध्यायः विश्वरूपदर्शनयोग

EkadashoAdhyay :VishwarupaDarshan Yoga:

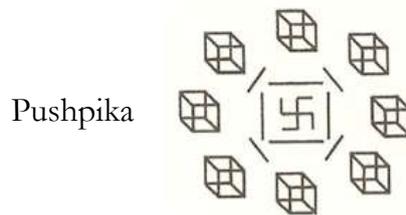
1. Vishwarup darshan yog (विश्वरूपदर्शनयोग) of chapter 11 enlightens further in continuity of Vibhuti-yog of chapter 10 and the previous sequential 9 disciplines of yoga of chapters 1 to 9.
2. Vishwarup darshan yog is a complete discipline. Chapter 11 is a complete scripture. The text of chapter 11 is of range of 55 shalokas organized as 11 Uvachas and participation in Divine dialogue of Arjuna, Sri-bhagwan and Sanjay.
3. The sequential participation in the Divine dialogue of Vishwarup darshan yog is as per the following tabulation :-

SN	Participant	Shalokas	No of shalokas	Total shalokas
1	Arjuna	1-4	4	4
2	Sri-bhagwan	5-8	4	8
3	Sanjay	9-14	6	14
4	Arjuna	15-31	17	31
5	Sri-bhagwan	32-34	3	34
6	Sanjay	35	1	35
7	Arjuna	36-46	11	46
8	Sri-bhagwan	47-49	3	49
9	Sanjay	50	1	50
10	Arjuna	51	1	51
11	Sri-bhagwan	52-55	4	55

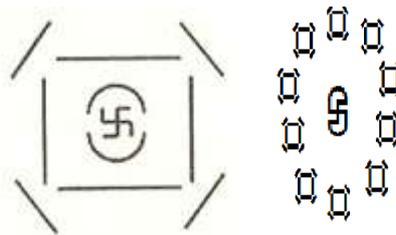
4. Formulation Arjuna is of TCV (अर्जुन) = 19 = h5, Arjuna, being Pandava, is of geometric format of 5-space.
5. Formulation Sri-bhagwan is of TCV (श्रीभगवान्) = 37 = 19 + 18 = h5 + H5, at the seat of origin of 5-space. With it participation of Lord Krishna as Sri-bhagwan is of geometric format of 6-space as origin of 5-space.
6. Formulation Sanjay is of TCV (सञ्जय) = 17 = h4 ½ and as such participation of Sanjay is geometric format of 4-space, of its half unit manifestation.
7. These geometric formats bring us face to face with the sequential organization of text of chapter 11, being of the sequential geometric formats, as follows

SN	Participant	Geometric formats	Dimensional body
----	-------------	-------------------	------------------

1	Arjuna	5-space	ॐ
2	Sribhagwan	6-space	⌞⌠
3	Sanjay	4-space	⌞⌠
4	Arjuna	5-space	ॐ
5	Sribhagwan	6-space	⌞⌠
6	Sanjay	4-space	⌞⌠
7	Arjuna	5-space	ॐ
8	Sribhagwan	6-space	⌞⌠
9	Sanjay	4-space	⌞⌠
10	Arjuna	5-space	ॐ
11	Sribhagwan	6-space	⌞⌠

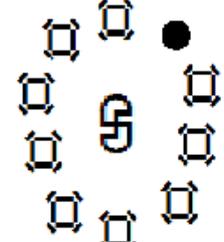
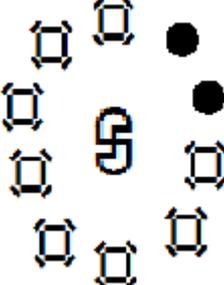
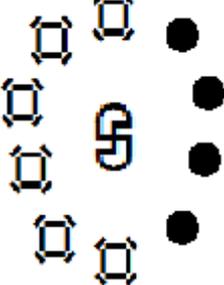
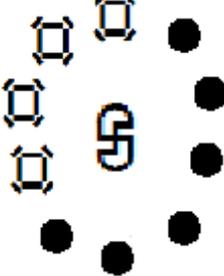


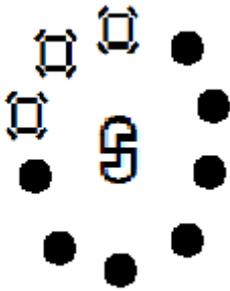
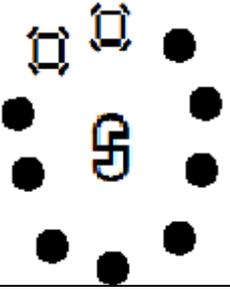
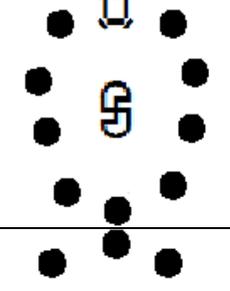
8. One may have a pause here and take note that the above organization format features take us to the Pushpika (a 4-space format). Pushpika syllables of Vishwarup darshan yog of chapter 11 are 50, parallel to $5 \times 10 = 50$ coordinates fixation of creative boundary of ten components of transcendental domain (5-space) at the origin seat of Pushpika (4-space).



9. One may have a pause here and take note that Hyper cube 5 is of 11 versions as bodies of 11 geometries of 5-space

SN	Version of hyper cube 5	5-space geometry
1		Ten boundary components
		5-space geometry 1

2		9 boundary components	5-space geometry 2
3		8 boundary components	5-space geometry 3
4		7 boundary components	5-space geometry 4
5		6 boundary components	5-space geometry 5
6		5 boundary components	5-space geometry 6
7		4 boundary components	5-space geometry 7

8		3 boundary component	5-space geometry 8
9		2 boundary component	5-space geometry 9
10		1 boundary component	5-space geometry 10
11		0 boundary components	5- space geometry 11

10. Sadkhas fulfilled with intensity of urge to be parallel with the organization format feature of the text of Geeta chapter 11, shall be sequentially through the text, parallel with the punctuation of the text as per the participation Uvacha 1 to 11.
11. First Uvacha is of Arjuna. This participation is of four shalokas range.
12. The sequential initiation with Uvacha 1 of Arjuna of geometric format of 5-space, as of range of shalokas 1 to 4 bring us face to face with the features of initiation along 5-space body, hyper cube 5 enveloped within a creative boundary (4-space) as boundary of 5-space. This phase and stage, as initiation stage is infact of 5-space domain enveloped within a creative boundary but as this manifestation is within 4-space, as such the creative boundary splits into ten boundary components of each components being a 4-space.



13. One shall sit comfortably and to permit the transcending mind being parallel with the knowledge and enlightenment preserved as shalokas 1 to 4

अर्जुनउवाच

1 मदनुग्रहाय परमंगुह्यमध्यात्मसंज्ञितम् । यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

2 भवाप्ययौहिभूतानां श्रुतौ विस्तरशोमया त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

3 एवमेतद् यथा त्वत्त्वमात्मानं परमेश्वरं द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

4 मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो । योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

14. It will be a blissful exercise to make TCV dictionary compilation entries of conceptual terms of shlaokas 1 to 4, and to firstly reach at the simple rendering for the text and then to glimpse and imbibe the Yoga discipline values. Each shaloka deserves to be followed in the sequence and order of the text itself.

15. Here at this initiation stage of 5-space format within creative boundary, it gets focused as that creative boundary (4-space as boundary) when takes off, the same dimensionalizes the outer space as 6-space with 4-space as dimension.

16. It is this feature which deserves to be comprehended well.

17. Further it is also relevant to take note that the transcendence within 5-space domain, with its reach at the origin, as well is going to be a reach at 6-space as origin.

18. One shall sit comfortably and to permit the transcending mind to be parallel with this two fold transcendence phenomenon, outward as dimensionalization of the outer space as 6-space and inward transcendence as a reach at 6-space as origin.

19. Therefore, its stand settled that sequentially one is to reach from 5-space format (Arjuna Uvach) to Sribhagwan Uvach as a sequential transition from 5-space domain to 6-space as origin of 5-space.

20. It will further be relevant to note that Arjuna is addressing Sribhagwan as 'कमलपत्राक्ष' / lotus eyes lord, lord of 4-space with 5-space as origin in the role of dimension of 6-space.

21. One shall express oneself fully in one's TCV dictionary as that 6-space lord is having 4-space as dimension.

22. It shall further be fully expressed as that 'head / mouth' as dimension and eyes are the dimensional order.

23. With it, the transition from Uvach 1 of Arjuna of geometric format of 5-space, will sequentially take us to Uvacha 2 of Sribhagwan of 6-space format at origin seat of 5-space.

24. And a step ahead there will be a reach from 6-space to its creative dimension (4-space).

25. It is this sequential transition feature of reach steps from Arjuna (5-space format) to Sribhagwan (6-space format) to Sanjay (4-space format) which shall be comprehended well to acquire proper insight and appropriate enlightenment to be

fully parallel with the organization format feature of Vishwarup Darshan yog of chapter 11 of Geeta.

26. With this insight, one shall be through SribhagwanUvacha participation shaloka 5 to 8.

श्रीभगवानुवाच

5पश्य मेंपार्थ रूपाणि शतशोऽथसहस्रशः नानाविधानिदिव्यानिनानावर्णाकृतीनि च ॥५॥

6पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा । बहून्यदृष्टपूर्णाणिपश्याश्चर्याणि भारत ॥६॥

7इहैकस्थंजगत् कृत्स्नंपश्याद्य सचराचरम् । ममदेहेगुडाकेश यच्चान्यद् द्रष्टुमिच्छति ॥७॥

8 न तुमां शक्यसेद्रष्टुमनेनैव स्वचक्षुषा दिव्यंददामिते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

27. One shall update one's TCV dictionary by including conceptual terms entries.

28. Further one shall reach at simple rendering of these shlokas and then to reach at the organization format features values, knowledge and enlightenment of this Uvacha participation shaloka 5 to 8.

29. The conceptual terms 'नानावर्णाकृतीनि, नानाविधानिदिव्यानि, रूपाणि शतशोऽथसहस्रशः' shall be followed for their values, geometric format features and connected knowledge and enlightenment.

30. The conceptual terms of shaloka 6, 7 and 8 as well shall be included in the dictionary.

31. The formulations 'स्वचक्षुषा' and 'दिव्यचक्षुः' shall be comprehended well for their distinctive features.

32. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe the distinct format features and values 'स्वचक्षुषा' and 'दिव्यचक्षुः'

33. This pair of formulations namely 'स्वचक्षुषा' and 'दिव्यचक्षुः' shall be chased for all ten folds of TCV values to full glimpse and to completely imbibe their format, features, values, knowledge and enlightenment.

34. From here the transition is to be had for Sanjay Uvacha participation shaloka 9 to 14

सनजय उवाच

9 एवमुक्त्वाततोरजन् महायोगेश्वरीहरिः । दर्शयामासपार्थाय परमं रूपमैश्वरम् ॥९॥

10 अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् । अनेकदिव्याभरणदिव्यानेकोद्यतायुधम् ॥१०॥

11 दिव्यमाल्याम्बरधरदिव्यगन्धानुलेपनम् । सर्वाश्चर्यमयं देवमनन्तं विश्वतो मुखम् ॥११॥

12 दिविसूर्यसंहस्रस्य भवेद्युगपदुत्थिता । यदिभाः सदृशीसास्याद् भासस्तस्य महात्मनः ॥१२॥

13 तत्रैकस्थंजगत् कृत्स्नंप्रविभक्तमनेकधा । अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

14 ततः सविस्मयाविष्टो हृष्टरोमा धनञ्जयः । प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

35. One shall update one's TCV dictionary by including the conceptual terms of shalokas 9 to 14.
36. Further one shall firstly reach at simple rendering of the text and to comprehend and imbibe the progress along the geometric format for the organization format of Vishwarup darshan yog.
37. One shall have a pause here and take note that sequential progress of steps of beginning with 5-space format, reaching at its 6-space origin and then being along with creative dimensional order, is the feature which is made available for all the three axes (1-space) of the solid order (3-space) of transcendental domain (5-space).
38. One shall sit comfortably and to permit the transcending mind to imbibe this organization feature for the triple axes of the solid order of the transcendental domain, which together will have a reach uptill Uvacha 1 to 3, 4 to 6 and 7 and 9.
39. It is at this phase and stage, that there will be a transition from solid order of 5-space to creative order of 6-space and hence the formats for Uvachas 10 and 11 being of 5-space format and 6-space format, and step ahead will be a reach at the pushpika of Vishwarup Darshan Yoga.
40. One shall sit comfortably and to sequentially visit the text of Uvacha 4 to 11.
41. One shall update one's TCV dictionary by including conceptual terms of the whole text and to imbibe organization format features of Vishwarup darshan yoga.

अर्जुनउवाच

- 15 पश्यामिदेवांस्तवदेवदेहेसर्वास्तथाभूतविशेषसङ्घान् ब्रह्माण्मीशंकमलासनस्थम्
ऋषींश्चसर्वानुरूगांश्च दिव्यान् ॥१५॥
- 16 अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् तान्तं न मध्यं नपुनस्तवादिं
पश्यामिविश्वेश्वर विश्वरूप ॥१६॥
- 17 किरीटिनंगदिनंचक्रिणं चतेजोराशिंसर्वतोदीप्तिमन्तम् पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥
- 18 त्वमक्षरंपरमवेदितव्यं त्वमस्य विश्वस्य परनिधानम् त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥१८॥
- 19 अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहूं शशिसूर्यनेत्रम् पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥
- 20 द्यावावृथिव्योरिदमन्तरंहिव्याप्तं त्वयैकेन दिशश्च सर्वाः ष्टाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

21अमीहि त्वां सुरसङ्घाविशन्तिकेचिद् भीताः प्राञ्जलयो गृणन्ति स्वस्तीत्युक्त्वामहर्षिसिद्धसङ्घाःस्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

22रुद्रादित्यावसवो ये च साध्याविश्वेऽश्विनौ मरुतश्चोष्मपाश्च गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैवसर्वे ॥२२॥

23रूपमहत्तेबहुवक्त्रनेत्रं महाबाहोबहुबाहूरूपादम् । बहूदरंबहुदंष्ट्राकरालं दृष्ट्वालोकाः प्रव्यथितास्तथाहम् ॥२३॥

24नभःस्पृशं दीप्तमनेकवर्णव्यात्ताननंदीप्तविशालनेत्रम् । दृष्ट्वाहि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥२४॥

25 दंष्ट्राकरालानि च तेमुखानिदृष्ट्वैकालानलसन्निभानि । दिशो न जाने न लभे च शर्म प्रसीददेवेश जगन्निवास ॥२५॥

26 अमी च त्वां धृतराष्ट्रस्य पुत्राःसर्वेसहैवावनिपालसङ्घैः । भीष्मोद्रोणः सूतपुत्रस्तथासौ स्थास्मदीयैरपि योधमुख्यैः ॥२६॥

27 वक्त्राणितेत्वरमाणाविशन्तिदंष्ट्राकरालानिभयानकानि । केचिद् विलग्नादशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमांगैः ॥२७॥

28यथानदीनांबहवोऽम्बुवेगाःसमुद्रमेवाभिमुखा द्रवन्ति । तथातवामीनरलोकवीराविशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

29यथाप्रदीप्तंज्वलनपतंगाविशन्तिनाशाय समृद्धवेगाः । तथैवनाशय विशन्तिलोकास्तवापिवक्त्राणि समृद्धवेगाः ॥२९॥

30लेलिह्यसेग्रसमानः समन्ताल्लोकान् समग्रान् । वदनैर्ज्वलद्भिः । तेजोभिरापूर्यजगत्समग्रंभासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

31आख्याहि मे कोभवानुग्ररूपोनमोऽस्तुतेदेववरप्रसीद । विज्ञातुमिच्छामिभवन्तमाद्यं हिप्रजानामितव प्रवृत्तिम् ॥३१॥

श्रीभगवानुवाच

32कालोऽस्मिलोकक्षयकृत् प्रवद्धोलोकान् समाहर्तुमिहप्रवृत्तः । ऋतेऽपि त्वां न भविष्यन्तिसर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

33तस्मात्त्वमुत्तिष्ठ यशोलभस्वजित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् । मयैवैतेनिहताः पूर्वमेवनिमित्तमात्रं भव सव्यसाचिन् ॥३३॥

34द्रोणंचभीष्मं च जयद्रथं चकर्णतथान्यानपि योधवीरान् । मयाहतांस्त्वंजाहिमाव्यथिष्ठा

युध्यस्व जेतासिरणे सपत्नान् ॥३४॥

सञ्जय उवाच

35 एतच्छ्रुत्वावचनंकेशवस्यकृताञ्जलिर्वेपमानः किरीती नमस्कृत्वाभूय एवाहकृष्णंसगद्गदंभीतभीतः
प्रणम्य ॥३५॥

अर्जुनउवाच

36 स्थानेहृषीकेशतवप्रकीर्त्याजगत् प्रहृष्यत्यनुरज्यतेच रक्षांसिभीतानिदिशोद्रवन्तिसर्वेनमस्यन्ति च
सिद्धसङ्घाः ॥३६॥

37 कस्माच्चते न नमेरन्महात्मन्गरीयसेब्रह्मणोऽप्यादिकर्त्रे । अनन्तदेवेशजगन्निवासत्वमक्षरंसदसत्तत्परं
यत् ॥३७॥

38 त्वमादिदेवः पुरुषः पुराणसूत्रमस्य विश्वस्य परंनिधानम् । वेत्तासिवेद्यं च परं च धामत्वयाततं
विश्वमनन्तरूप ॥३८॥

39 वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वंप्रपितामहश्च । नमोनमस्तेऽस्तुसहस्रकृत्वःपुनश्चभूयोऽपिनमो
नमस्ते ॥३९॥

40 नमः पुरस्तादथपृष्ठतस्तेनमोऽस्तुतेसर्वत एवसर्व । अनन्तवीर्यामितविक्रमस्त्वंसर्वसमाप्नोषिततोऽसि
सर्वः ॥४०॥

41 सखोतिमत्वाप्रसभं यदुक्तंहेकृष्णहे यादवहे सखेति । अजानतामहिमानंतवेदंमयाप्रमादात् प्रणयेन
वापि ॥४१॥

42 यच्चावहासार्थमसत्कृतोऽसिविहारशय्यासनभोजनेषु । एकोऽथवाप्यच्युततत्समक्षंतत् क्षामये
त्वामहमप्रमेयम् ॥४२॥

43 पितासिलोकस्य चराचरस्यत्वमस्य पूज्यश्च गुरुग्ररीयान् । न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

44 तस्मात् प्रणम्य प्रणिधाय कायंप्रसादयेत्वामहमीशमीड्यम् । पितेवपुत्रस्य सखेव सख्युःप्रियः
प्रियायार्हसिदेवसोढुम् ॥४४॥

45 अदृष्टपूर्वहृषितोऽस्मि दृष्ट्वाभयेन च प्रव्यथितंमनोमे । तदेव मे दर्शनदेव रूपंप्रसीददेवेश
जगन्निवास ॥४५॥

46 किरीटिनंगदिनंचक्रहस्तमुद्दृच्छामि त्वां द्रष्टुमहंतथैव तेनैव रूपेणचतुर्भुजेनसहस्रबाहोभव
विश्वमूर्ते ॥४६॥

श्रीभगवानुवाच

47 मयाप्रसन्नेनतवार्जुनेदंरूपंपरंदर्शितमात्मयोगात् । तेजोमयंविश्वमनन्तमाद्यंयन्मेत्वदन्येन न
दृष्टपूर्वम् ॥४७॥

48 न वेदयज्ञाध्ययनैर्नदानैर्न चक्रियाभिर्नतपोभिरुग्रैः एवंप्रपन्नैः शक्य अहंनृलोकेद्रष्टुंत्वदन्येन कुरूप्रवीर ॥४८॥

49 मातेव्यथामा च विमूढभावोदृष्ट्वा रूपं घोरमीदृङ् ममेदम् व्यपेतभीः प्रीतमनाः पुनस्त्वंतदेव मे रूपमिदं प्रपश्य ॥४९॥

सञ्जय उवाच

50 इत्यर्जुनवासुदेवस्तथोक्त्वास्वकं रूपं दर्शयामास भूयः आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

अर्जुन उवाच

51 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन इदानीमस्मि संवृत्तः सचेताः प्रकृति गतः ॥५१॥

श्रीभगवानुवाच

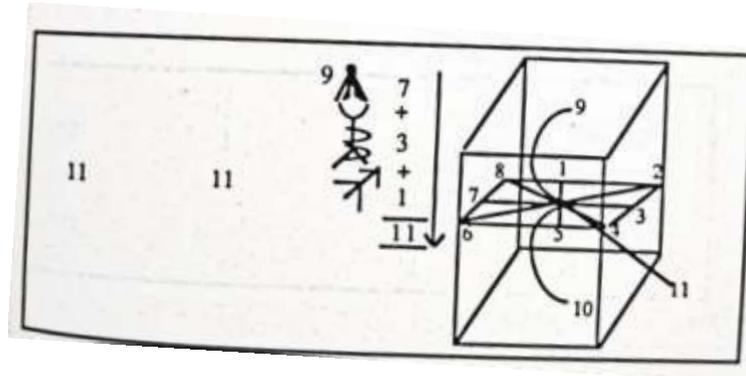
52 सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

53 नाहं वैर्नतपसा न दानेन न चेज्यया शक्य एवंविधो द्रष्टुं दृष्ट्वानसिमां यथा ॥५३॥

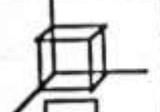
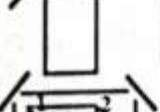
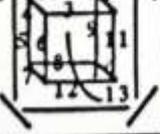
54 भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

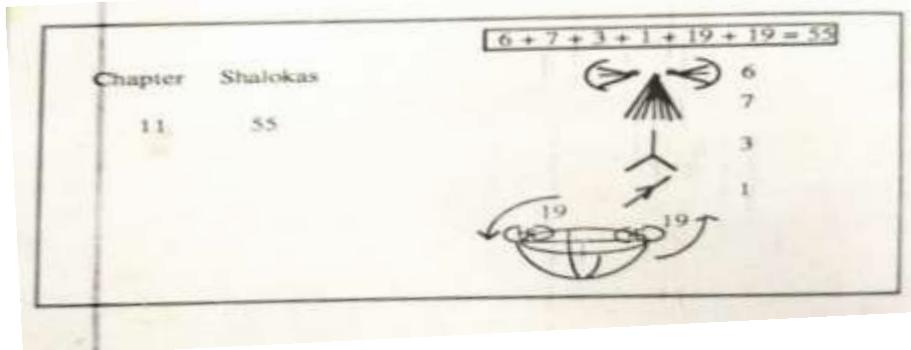
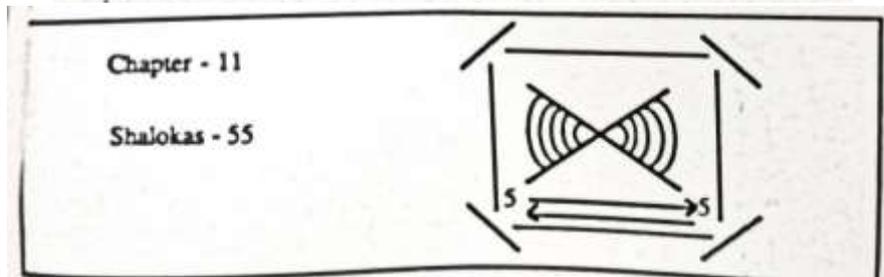
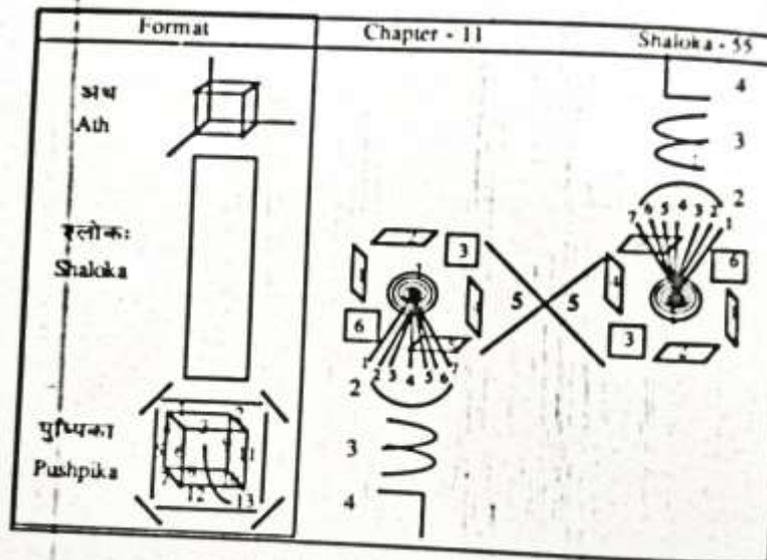
55 मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

42. Here below are being tabulated structural data and the same shall be glimpsed and to be availed to have the comprehensive view of different features and values of chapter 11 of Geeta.



Chapter - 11				
	अथ Ath	उवाचः Uvacha	श्लोकः Shloka	पुष्पिका Pushpika
Padas	3	22	851	13
Shlokas	7	70	2193	50

Format	Chapter - 11	Padas	Aksharas
	अथ Ath	3	7
	श्लोकः Shaloka	851	2193
	पुष्पिका Pushpika	13	50



43. One shall sit comfortably and to permit the transcending mind to be parallel with the Pushpika of chapter 11 Vishwarup darshan yoga.

पुष्पिका :-

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगयोगो नाम एकादशोऽध्यायः ॥११॥

Pushpika : -

(Om tatsatity) (Shrimad Bhagwad Geeta SuupnishatsuBrahamvidya yam yogshastre Shri
Krishan Arjun Sambade Vishwarupa Darshan Yoganam Ekadasho Adhyay)



Note :- Geeta Chapter 11 knowledge and enlightenment

Geeta Chapter 11

1. Shaloka 3 and 4, desire of Arjuna to see Vishwarup of Lord Krishna.
2. Shaloka 5 lord expresses his transcendental form.
3. Shaloka 8 lord bestows grace of transcendental eye for Arjuna.
4. Shaloka 19 Sun and Moon as eyes of lord and the burning eye fire mouth of the lord.
5. Shaloka 46 Chaturbhuj form of the lord.
6. Shaloka 49 Shankh, Chakra, Gada and Padam, Chaturbhuj form of the lord.
7. Chaturbhuj form is a four fold manifestation of transcendental domain an self referral domain as origin of transcendental domain.
8. Vishwarup of lord transcends beyond the manifested form.
9. Arjuna with transcendental eye glimpses Vishwarup / transcendental eye, as which does not make his comprehension to be stable and hence is request accepted by the lord to show his four fold regular form.
10. The knowledge and enlightenment here is that within 4-space, transcendental domain and self referral domain as well are of four folds, but the real feature and values of transcendental domain and self referral domain are not restricted uptill the regular manifested forms of four folds of hyper cubes format. It is the 13th version of hyper cube 6 and 11th version of hyper cube 5 which transcends beyond the regular four fold manifestations of 6-space and 5-space bodies. However the real features values, knowledge and enlightenment of 5-space and 6-space is not restricted uptill the format, values of hyper cubes 5 and 6 as representative regular bodies of 5-space and 6-space manifesting within 4-space.