

RIGVEDA

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AN INTRODUCTION

Religion and science are one. Both search for logical reasons for the existence of our magical universe .The word Veda in Sanskrit means “unite -that which is given " or UNIFICATION, and Rig means logic or reason, hence Rig-Veda stands for UNIFICATION BY LOGIC. The first ten verses of the first mandala or chapter cover the entire contents of the Rig Veda in a condensed and logical manner. Each verse is a complete holistic theorem in itself and contains a numerical solution to the mathematical theorem imbedded in the descriptive phraseology . The verses in the first mandala are the equivalent of chapter headings but contain at the same time a compact theoretical clue to the contents of each verse and later these are expanded in greater detail to treat the subject comprehensively. While the Rig Veda is a comprehensive treatise in itself , it must be cross referred to the other three Vedas . The four Vedas together form a theoretical and practical framework on which the entire subject under consideration is structured. The model is an imitation of nature's process of interaction at all levels.

Vedic theorems are expounded on the basis of four different codes embedded in each sloka or stanza. The obvious code is the adulatory method of allegorical description appealing to the emotions and the cultivated senses and is an effective and popular method of transmitting information even if the information is not understood in its total ramifications. The second aspect is a precise mental picture connected with the previous and the following stanzas in a holistic way (a meditative method that will be explained in detail later on). It is in fact a verbal method of producing a holographic imagery. The third form of the imbedded code is a mathematical one based on number values ascribed to each alphabet's inherent sound value based on a time constant embodied as a universal principle in the transfer of energy under an internally produced potential.

The last or fourth meaning is a secret or hidden action plan that can be decoded by awakening the genetic decoding or remembering abilities of every individual at the correct time or age or synchronization of specific cosmic events.

The holistic method of understanding, enabling the individual to arrive at a totally satisfactory and specifically applicable solution to problems facing an individual is modeled on a physical principle. The process of igniting a combustible material with a magnifying glass using solar energy could be used as model to compartmentalize the four Vedas into its appropriate sections. The sun's rays ,gathered or organized or collected together as a first step becomes the equivalent of input resource organization. The Rig Veda contains the logic (theoretical information or intelligence as a resource aspect) of any process leading to the production of a phenomenon. The sanskrit word for this process is "Dharana" and has no direct equivalent in English. The magnifying glass signifies symbolically the environmental constraints put on the first aspect of input resource, to make it follow the sequential steps in producing the phenomenon. The glass focuses the sun's rays and depicts the process of applying constraints on the input energy to bend it to a focal point. The structuring or controlling of resource inputs is the theme of the Yajur Veda . The sanskrit word "Dhyana" stands for this process of inducing environmental constraints and is synonymous with concentration in human thinking process and in general the process of organizing. The third step of

triggering the process into action or producing a result takes place through timing or synchronization. The reader must note that the explanation of the process so far ,has been done sequentially but in reality all the steps are simultaneous and synchronous and this aspect must be kept in mind in understanding the rationale of Vedic logic. Vedic science is totally and unequivocally committed to the processes in real time and the structuring of Vedic theorems mirrors it. The Sama Veda enunciates the principles of timing or harmony or synchrony in triggering or initiating the process; it also implies that synchronization gets the previous two stages (Dharana & Dhyana) close enough or equivalent to the stage of initiating and completing the process of triggering; in the present case it is the process of igniting the combustible material by focusing the suns rays accurately and for the correct duration. All the aforementioned actions lead to producing the equivalent conditions or in other words it produces the sun's energy level at the focal point to raise the temperature and thereby ignite. The process of producing locally the conditions equivalent to the remote origin or source is "samadhi" and it involves the theory of equalization that leads to a state of "rest" or static condition or energy equilibrium. Further, in this example the principle used is transfer of energy through resonance and forms the basis of yoga . Yo in sanskrit is yoke or join and ga is that which moves. "Yoga" is equalization by resonance and will be dealt with in detail in a subsequent chapter. The fourth aspect in our model is in obtaining the result or extracting the output due to the conditions set by the previous steps. For instance paper could be the medium to cause ignition but in order to do so it involves the gathering of the suns rays ,the focusing process, the adjustment of bringing the focused spot onto the paper at the correct level and for the correct duration when the ignition of paper is triggered. The resulting action takes place at a particular or critical moment due to the constraints put as a sequence of organizational effort and this is signified by the sanskrit term "samyama". The last Veda involved in elucidating the principles used is the "Atharva Veda". The Atharvan is split into two aspects ;the main principle ascribed to Angiras covers the fundamental or basic field of matter which is not visible or detectable by ordinary means and has been construed to be magical in nature. The secondary principle covering the manifested field of matter that is detectable and measurable is covered by the Atharvan.

From the above it is evident that each Veda by itself is not meaningful enough to enable the user of the Vedas to be effective. The four Vedas constitute a horizontal or parallel or "simultaneous" grid and the subjects under reference form the vertical or sequential part of the grid. In other words the user of the Vedas must consult the relevant subject in ALL the four Vedas. If the vedic processes have not been successful so far it is not the fault of the Vedas. The user just did not have sufficient knowledge of the structure of the Vedas. Here, the translators of Vedic literature were primarily to blame . Under the awesome cloak of scholarship they mutilated the Vedas using etymological technicalities as a tool beyond reproach to give new or nonsensical meanings when the subject matter proved to be beyond their power of understanding. Many translators have noted the repetitions of the same or identical slokas in the four Vedas but have failed to see the intrinsic purpose of such "needless " re-emphasis.

The four steps in the principle of holistic action is covered by the four terms namely dharana, dhyana, samadhi and samyama; and the Rig, Yajur, Sama and Atharva Vedas signifying the corresponding processes . In simple day to day terms these four steps affect every human being and is necessary to understand it so that it could be applied meaningfully ,not only to understand the vedic theorems but in fact solve life's problems confidently. Whether one strikes a match or explodes a nuclear weapon the four step process consisting of collection of input, organizing or focusing, triggering or synchronizing of action and the moment of extraction of result , is followed.

In the human thinking process the four steps are the collection of information, organizing it, analyzing the various permutations and combinations and arriving at a unique solution where all the facts fit unambiguously to ones' satisfaction. The process is simple but must be practiced. To give a practical example , let us examine an event and arrive at a solution. An accident at a street corner can be a complex event and if a judgment is to be arrived at to pin down the cause and mete out justice, the judge must follow a precise plan . The judge decides to call in witnesses and he adopts the strategy of dividing the horizontal field of vision around the accident into a number of equal segments all round it and calls for a witness from each sector to relate their observations as they saw it. The judge notes down their statements and finds that from the second witness onwards the facts observed seem to be very similar but with a difference due to their location and consequential shift in their perspective. When the witnesses statements are completed the judge starts his process of introspection or rationalizing over the statements. He finds a pattern of similar and complementary statements from neighboring segments but opposing and controversial observations from diametrically opposite sectors. Having satisfied himself that the observations were intrinsically correct from the sequential and logical flow of statements from neighboring sectors, he decides to match the opposing statements to the event and the varying perspectives of the different witnesses, till the cause of every deviation is specifically accounted for. The judge finds that when ALL the facts are fitted PRECISELY and UNAMBIGUOUSLY in his mind he actually witnesses the accident (event) in his minds eye and in that instant he comes to an unequivocal conclusion as to the cause of the accident and is ready to pass judgment with confidence. Further, the judge finds that his mentally experienced view is unmatched by ANY of the witnesses actually present at the site, because each one is totally committed to believing his observation from his perspective is totally correct and is surprisingly unaware that " a birds eye view" of the accident could give a different view of the cause of the accident. IN FACT THE JUDGE FINDS THAT HE IS THE ONLY EXPERT WITNESS OF THE ACCIDENT EVEN THOUGH HE WAS NOT PRESENT AT THE SITE. The simple reason: he followed the four step process of dharana, dhyana, samadhi and samyama, (or meditation) without realizing it. Reviewing, he collected the facts , organized it and then analyzed all the deviations till he found their cause and the instant all the facts fitted he EXPERIENCED the accident in his mind.

This is meditation at its simplest or elementary stage. The principle is evolved from Sankhya or Sankhyayoga of Maharishi Kapilla mentioned in chapter two of the Bhagavad Gita. It is necessary to follow this procedure to understand the vedic theorems. Each verse or sloka are not a stand alone type of logic and the context must never be lost sight of . Like the judge the reader of vedic slokas must seek the reason for the apparent conflicting statements and reconcile them till he EXPERIENCES the meaning as a holistic and holographic truth or fact.

Only the first ten slokas from the Rigveda are presented here, as the entire range of the vedic subject matter is covered briefly but tersely in the first chapter. Further on each sloka will be dealt with in detail as the contents can be explained only with the aid of simple mathematics.

THE FIRST TEN SLOKAS OR THEOREMS.

1. The first theorem is a universal principle, laying out the logical sequence and number value of the result of this theorem. It is the first and most fundamental theorem and its principle is universally applicable without EXCEPTION.

In Sanskrit :

AGNIMILE PUROHITUM YAJNASYA DEVAMRITVAJAM, HOTARAM
RATNADHATAMAM.

(AGNIMILE)-1 (PUROHITUM)-2 (YAJNASYA)-3

(Through expansion)--1 (from theorising)-2 (by triggering)-3

(DEVAMRITVAJAM)-4, (HOTARAM)-5 (RATNADHATAMAM)-6

(fundamental space-matter)-4 (extraction of)-5 (extraordinary output)-6

The holistic translation is as follows:

Expanding into a theorem ;

By theoretically triggering the fundamental field of matter in space into expansion, the extraordinary output of free energy can be obtained.

By inference the triggering process must of necessity be less than that required for an output and brings in the concept of overunity energy production. Input less than output. It is the realm of the impossible in current scientific thinking. Is it really impossible ? It depends on our concept of the universe. If we can accept the fact that the universe always existed and the dynamic state was the only state, then it is not difficult to see that we are only tapping an infinitesimal amount from an infinite ocean of energy that already exists and will always exist and therefore HAS to be FREE. In the vedic treatise space is considered to be matter itself in its most fundamental form and NOTHING or EMPTINESS does not exist in the absolute sense as these words can be used only meaningfully in a relative sense. Maharishi Kapila has established the holographic nature of the Substratum of space through impeccable logic in the Sankhyakarika.

The sloka is a formula . Expansion of a volume involves an increase in the surface area and the radius is the controlling parameter in a spherical volume which is the predominant shape in a fundamental matter field. Triggering involves a time aspect that is of a relatively short duration. Putting these ideas into a mathematical framework we get a formulation giving a numerical result which is presented in the sloka as a numerical code using the letters of the sanskrit language as numerical symbols, shown below.

The most astounding part, the answer gives the cubic volume occupied by an expanding sphere of light or electromagnetic wave in cubic yards per second.

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

"AG NI MI LE- PU RO HI TH'M - YA JNA AS YA - DE VA MRI TH VA JAM,- HO THA
RAM - RA THNA DHA THA M'M. "

AG NI MI LE PU RO HI TH'M YA JNA AS YA DE VA MRI TH VA JAM, HO THA RAM RA THNA DHA
THA M'M. " [sloka]

[number value]

3 5 5 3 1 2 8 6 1 8 5 1 8 4 5 6 4 8 8 6 2 2 6 9 6 5
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

[digit number]

The sloka has 6 words and 26 syllables, each with a defined numerical value. The number is accurate to 25 decimal

Digits. As shown below it forms the expanding rate of a relative cubic volume of space, when it is triggered into

Expansion by a specific theoretical process. It is cubic yards. Taking only the first 15 digits and converting it into

Metres / cycle gives as the radial value :: $(3.5531286185184564E+25)^{1/3} \times .9144 = 3.00612148 \times 10^8$ m/cps

The number of daily cycles in a year at that time was 365.7388. Therefore the additional

Incremental volume in a year was $1/ 365.7388$. Using the velocity of light as 299792458

(as measured today) the additional time cycles in terms of light speed is

$$299792458/ 365.7388 = 8.1969 \times 10^5$$

Therefore the Vedic value of the number of cycles of unit wavelength is

$$3.00612148 \times 10^8 - 8.1969 \times 10^5 = 299792458$$

The value of light speed then is exactly as measured today.

Next the derived value of light speed as number of cycles of unit wavelength

using the principle of simultaneity (which is self-similar and scale invariant

In confined spaces) gives :

$$Y = 2 / ((1+2^2)^{1/2} - 2)/2 = 8.4721 \text{ and } 10^{8.4721} = 296575967$$

Taking the log (10) ratio of difference between measured and derived value as

$$\text{Log}[299792458 / 296575967] = 4.6847 \times 10^{-3}$$

The ratio of the Solar Radius to the Earth's orbital radius is

$$6.986 \times 10^8 / 1.4912 \times 10^{11} = 4.6847 \times 10^{-3}$$

This is identical to the Vedic calculation. The Vedic concept

of the Field of space was different from current views in physics.

The field in space YIELDS FREE ENERGY WHEN IT'S SYNCHRONISED

AND COHERENT STATE IS UPSET SUDDENLY BY A TRIGGERING FORCE.

2. The second sloka gives the historical development of the first formulation. Expansion is a fundamental property that yields numerous benefits whereas the opposite is totally devoid of benefit. Expansion occurs by itself if obstruction is removed while compression requires, not only the removal of obstruction but needs additional inputs to make it happen. In Sanskrit:

AGNIH : PURVE-BHIRSI-BHRIDYO NUTANAIRUTA, SA DEVAM EHA VAKSATI.

(AGNIH :)-1 (PURVE-BHIRSI-BHRIDYO)-2 (NUTANAIRUTA)-3,

(Expansion :)-1(axiomatic- reasoning-theorising)-2 (original and creative forms)-3

(SA)-4 (DEVAM)-5 (EHA)-6 (VAKSATI)-7

(with)-4 (natural laws)-5 (core)-6 (provides creative solutions)-7

The holistic translation is as follows:

Expanding:

EXPANSION: IT IS THE FUNDAMENTAL CAUSE OF PROVIDING THE BASIC LOGICAL THINKING PROCESS IN THE MIND BY CREATING NEW or VARIED FORMS or THOUGHTS THAT PROVIDE CREATIVE SOLUTIONS.

As stated in the first sloka commentary, space is fundamental matter and is also the substance in human and all other minds. Expansion of space causes various forms to be created and the human mind differentiates these forms to structure the logic of thinking.

IN OTHER WORDS THE EXPANSION CHARACTERISTICS OF SPACE THAT CREATES VARIATIONS IN FORM CONTINUALLY IS THE CAUSE OR BASIS OF CONSCIOUSNESS AND THE BRAIN DECODES THIS DYNAMIC CODE. If there was no quality of expansion there would be no consciousness or thinking process or logical thought! While this theorem brings in the concept of dynamic geometry of spacial matter as the very fundamental process of

consciousness or thinking, it also implies that the dynamic aspect of expansion with changing forms produces a spacial matter field structure that can only be explained today by an holographic process. The interference produced by the changing forms also created recognizable patterns that the human mind understood by decoding through structured logic.

This sloka forms the basis for the whole theory of meditation and the genetic connection between meditation and the process of reviving genetically encoded information in subsequent generations. The Atharva veda deals with this aspect in the first four slokas. The numerical value is a complex parameter and will be dealt with in a later chapter.

3. The third sloka emphasizes the importance of applying dedicated motivation and skill in inquiring and furthering knowledge on the expansive quality of the fundamental matter field and putting it to use of man.

In sanskrit:

AGNINA RAYIM-ASHNAVAT-POSHAM-EVA DIVEDIVE YASHASAM VIRAVATTAMAM.

(AGNINA)-1 (RAYIM-ASHNAVAT-POSHAM-EVA)-2

(Expansive property)-1 (with speed --Suddenly like a flash of lightening--energy input--only)-2

DIVEDIVE)-3 (YASHASAM)-4 (VIRA VATTAMAM)-5.

(progressively) -3 (extraordinary)-4 (power beyond input) -5

The holistic translation is as follows:

Expanding:

A CONTINUOUS AND CONSISTENT EFFORT AT MAINTAINING THE EXPANSIVE QUALITIES (OF SPACE OR FUNDAMENTAL MATTER) BY TRIGGERING IT WITH AN INPUT OF ENERGY IN FLASHES ONLY, CAN PROGRESSIVELY YIELD EXTRAORDINARY RESULTS OF INCREMENTAL POWER BEYOND & OVER THE INPUT .

It is an extra-ordinary theorem. Triggering with flashes (like lightning or sparks) of energy continuously and consistently will progressively result in an incremental output of energy greater than the input. Triggering by high frequency energy pulse inputs will yield continues power of lower frequency energy flow incrementally greater than the input from space. Space is a storehouse of energy accumulated over eons that can be extracted by this technique. It is a superconductive state.

(The Tesla coil is an example. The laws of electromagnetism is based on this principle but man has yet to learn to tap it directly to get the incremental output, for the present electrical system is inefficient and absorbs energy.)

4. The fourth sloka very consistently indicates the process and nature of this incomparable or extraordinary form of energy and how it is transmitted for the user to benefit by its propagation. The reader is requested to take note of the consistency with which the subject of expansive quality we now identify with energy, is connected with every sloka and this connection can be evident ONLY THROUGH HOLISTIC DECODING. In Sanskrit:

The holistic translation is as follows:

AGNE YAM YAJNAM-ADHVARAM VISVATAH: PARI-BHU-RASI SA IDDEVESU
GACHATI.

(AGNE)-1 (YAM)-2 (YAJNAM-ADHVARAM)-3 (VISVATAH):-4

(Expansion itself)-1 (which)-2 (input energy trigger --specific or as required)-3 (universal)-4

(PARI-BHU-RASI)-5

(excessively or abundantly-rising increasing multiplying-essence or core or foundation)-5

(SA)-6 (IDDEVESU)-7 (GACHATI)-8.

(with)-6 (space)-7 (propagates or spreads or promotes)-8.

Expanding:

THE PROPAGATION OF ENERGY THROUGH TRIGGERING EXPANSION OF SPACE IS SELF REGENERATIVE AND THE EXPANSION PROCESS ITSELF TRIGGERS THE CORE TO MULTIPLY OR INCREASE ITS CONTENTS ADEQUATELY ENOUGH TO RADIATE IT UNIVERSALLY.

A number of important ideas are present in this theorem. Expansion is regenerative and due to regeneration it provides the additional potential or motivating force to propagate universally and implies distance is not a limitation. Triggering the core releases energy and this process is self motivated due to the extra energy available due to expansion. There is a mechanism by which the potential to propagate to any distance is made adequate, implying an instantaneous connection that evaluates the limit of this potential to make it adequate and thereby indicating that no wastage is involved or energy is always conserved and in TOTAL BALANCE. Radiation is a continuous process and therefore a potential gradient is established from the core or center to the periphery.

The electro-magnetic energy propagation laws are based on the same principles but the observed polarization of the field with electric and magnetic properties with time delays produced a number of conceptual problems that forced the current scientific community to eliminate the very fundamental matter field with the ludicrous concept that all manifestation comes out of nothing and energy radiation takes place without a fundamental substratum.

5. The fifth sloka continues to elaborate on the expansive property of the basic field that results in the manifestation of phenomenon AS A HOLOGRAPHIC reality and experienced as a fact of nature. The phenomenon experienced is no illusion nor does it come out of nothing.

In Sanskrit:

AGNIR-HOTA KAVI-KRATUH: SATYA-SCITRA-SRAV-ASTAMAH: DEVO DEVEBHIR-AGAMAT

(AGNIR-HOTA)-1 (KAVI-KRATUH):-2

(From expansion-triggering of)-1 (synchronised, coherent---interactive states)-2

(SATYA-SCITRA-SRAV-ASTAMAH):-3

(real or solid---variety of forms---resonant vibrations oscillation --settling down superposing condensing or reducing to a static state)-3

(DEVO)-4 (DEVEBHIR -AGAMAT)-5

(by Natural axiomatic laws)-4 (with axiomatic laws- unification of all laws or Vedas)-5

The holistic translation is as follows:

Expanding:

THROUGH EXPANSIVE TRIGGERING OF COHERENT SYNCHRONISED INTERACTIVE STATES LEADS TO AN EXPONENTIAL CREATION OF A VARIETY OF OSCILLATORY AND VIBRATORY FORMS THAT SUPERPOSE OR CONDENSE TO THE SOLID OR REAL OR MANIFEST STATE OF MATTER , ALL OF WHICH ARE GENERATED FROM NATURES OWN INNER POTENTIAL THROUGH AND BY ITS AXIOMATIC LAWS THAT UNIFY ALL LAWS OF MANIFESTATION (VEDIC SCIENCE)

This is the most important theorem for mankind. Manifestation is a result of expansion that causes vibrations to condense or superpose in space to provide the 'solidness or realness' of nature or all phenomenon are of a holographic interactive state.

It is an extremely controversial statement considering our current scientific knowledge, development and understanding. However it is not difficult to understand for what man deals with are only vibrations in 3 states.

The sixth sloka indicates the method by which manifested matter ,which are the components of reality in various forms like fundamental particles, atoms, molecules and other organic entities including humans can use the expansive quality to regenerate its internal potential by a universal technique.

In sanskrit:

YAD-ANGA DASUSE TVAM- AGNE BHADRAM KARISHYASI, TAVETAT-SATYAM-ANGIRAH:

(YAD-ANGA)-1 (DASUSE)-2 (TVAM- AGNE)-3 (BHADRAM)-4 (KARISHYASI)-5, (TAVETAT-SATYAM-ANGIRAH:)-6

The holistic translation is as follows:

(That or appropriate---limb or organ)-1 (give completely, donate till empty or dry)-2 (self---expansion)-3 (comfort, bliss, contentment, beneficent))-4 (endeavour, striveto the limit)-5 (till self -- saturates or attains balance --- part, component, limb or organ)-6

Expanding:

PERFECT EQUILIBRIUM TO THE POINT OF SATURATION(WITH THE FUNDAMENTAL FIELD) IS ACHIEVED BY DILIGENT EFFORT TO TOTALLY GIVE UP, TO THE POINT OF BECOMING DEPLETED, ALL FORMS OF SELF ACTIVITY, BY A PROCESS OF SELF INDUCED EXPANSION OF THE WHOLE, PART ,LIMB OR ORGAN IN A STATE OF TOTAL CONTENTMENT.

This theorem is universally applicable to all forms of matter as the principle of attaining

equilibrium with the fundamental field (or the immediate environment) follows the same

process. As an example, a totally dry and expanded sponge , on being

immerse in water , will absorb the maximum quantity of fluid in its immediate environment , till it saturates. The principle of attaining equilibrium with the immediate

environment is internally or SELF motivated and the mechanism is the process of

EXPANSION. This aspect is not evident in the case of inorganic or inert matter entities but will be shown to be so mathematically in a later chapter, but all living entities and organisms use this principle. Hibernation is a classic case in the passive sense while meditation is an active self motivated process using this principle to attain total and

effective intuitive knowledge of the universal processes, beyond the sensitivity of the

human sensory perception capabilities. Hence this theorem lays the foundation for ALL

extra sensory or parapsychological phenomenon and will be explained in a later chapter.

7. The seventh sloka is the cornerstone for the development of human knowledge

and total holistic understanding of nature and its extremely complex processes extending far beyond the human sensitiveness and span of life. While normal education and knowledge gained is through a code we call language & mathematics and has an inherent limitation in that it is invented or created by humans through a process of trial and error and then put out in semi-permanent forms like books and other media which are accessed willy nilly by the student who wants to gain knowledge. Recalling the holistic process of understanding explained earlier, this verse will show the connection to gaining universal knowledge for all times from the omnipresent field of intelligence or information present at the very fundamental level.

In sanskrit:

UPA TVA-AGNE DIVE-DIVE DOSH-AVAST-AR-DHIYA-VAYAM, NAMO BHAR-ANTE EMASI.

(UPA)-1 (TVA-AGNE)-2 (DIVE-DIVE)-3 (DOSH-AVAST-AR-DHIYA-VAYAM,)-4 (NAMO)-5 (BHAR-ANTE)-6 (EMASI).-7

The holistic translation is as follows:

(With)-1 (self--- expansion process)-2 (day by day--- or gradually)-3 (defect or deficiency ---the unreality of matter or aura ---spoke or connection---thinking process---weave or interconnect)-4, (surrender or give in)-5 (saturate, fill--- till full or complete)-6 (desired or self-willed process)-7.

Expanding :

USING THE PROCESS OF SELF-EXPANSION ,THROUGH A SELF MOTIVATED DESIRE TO GIVE-IN OR SURRENDER (TO THE FIELD) THE GRADUAL AND CONSISTENT DISPLACEMENT OF DEFECTS AND DEFICIENCIES, CONNECTED WITH

THE THINKING PROCESS, IS CARRIED OUT BY SATURATION (BY THE FIELD).

This theorem has extremely profound implications for mankind and is based on the very nature of human biological development. The ability to think in a particular direction is primarily determined by the genetic makeup of an individual and the defects and deficiencies at the cell level steers the thinking process along unobjective or self damaging trends or tendencies.

Thinking as an act is a process of attaining equilibrium with the immediate environment

identified earlier as the fundamental field. While the individual learns to decode language

and other communication processes through ground rules laid down by human interactive experiences refined by trial and error, using the dominant sensory inputs,

intuitive , creative or "first time" thoughts are naturally decoded ONLY through the innate tendencies produced by genetic development. Hence the same information received

through intuitive means will be interpreted or decoded differently by two different individuals, unless the genetic defects or deficiencies are displaced by perfect cells;

in which case the tendency to interpret identical information in similar terms would be

predominant. As an example a weaver bird's nest can be built only by a bird possessing genetic cells from the weaver bird. Intuitive, basic or fundamental thinking process ,being

a creative or original thought (that is- it is not a copy or carryover product of other human recorded thought processes), has the capacity to solve problems for the individual in a manner most suited to his ability or capacity to act etc. Using the meditative process then every individual has the means to increase the ability to think objectively and creatively to

solve ones own problem by a deeper and more fundamental understanding of the universe and its complex processes ,just by changing or altering the genes in ones own lifetime by a very simple process of self expansion while giving in to the field around one in total contentment and bliss . The Atharva veda explicitly details out the process of self- motivated genetic alteration in a logical way through holistic mathematics.

8. The 8th sloka spells out the limits to which the development of human thinking ability can be stretched to gain omniscience.

In sanskrit:

RAJ--ANTHAM--ADHVAR--ANAM GOPA--AMRITASYA DIDIVIM, VARDHA--MANAM
SVE DAMEY.

(RAJ--ANTHAM--ADHVAR--ANAM)-1 (GOPA--AMRITASYA)-2 (DIDIVIM,)-3 (VARDHA--
MANAM)-4 (SVE)-5 (DAMEY.)-6

The holistic translation is as follows:

(Radiation--limit of--vibration--exceedingly minute)-1 (collected or gathered--in the fundamental field)-2 (makes clear)-3 (increase or multiply--knowledge or intelligence)-4

(by self or own)-5 (inner potential or control).-6

Expanding:

TOTAL KNOWLEDGE OR UNAMBIGUOUS OBJECTIVE UNDERSTANDING IS ACHIEVED WHEN THE HOLISTIC THINKING PROCESS IS CARRIED OUT AT THE SUBTLEST LEVEL

OF DISCRIMINATION BY ONES OWN INNER POTENTIAL.

In this theorem the range of intelligence in the field is identified by its magnitude.

Radiation at its' limit ,must be at the opposite end of the static and synchronized level

that the observer is normally attuned to at equilibrium, and that is at the highest frequency or the state of maximum nonsynchronisation level and as a result the displacement or wavelength must be extremely small. Discriminating such levels leads to decoding more complex information and as a result, the knowledge gained will be more profound and complete. It must be understood that any variation in the fundamental field of matter constitutes a code and it is intelligence if decoded meaningfully by the observer. Further, it is possible to detect or decode the smallest level of deviation from the static level. Hence as the displacement, deviation or differential become smaller finer or subtler, at higher frequencies, the observer has to learn to bring about a balance or a static state at such higher frequencies, to enable him discriminate finer deviations or signals or codes. As an example fish in a pond can and do learn to interpret the sound vibrations coming in from the outside and take protective action long before the arrival of a predator.

9. The ninth sloka explicitly deals with the consequence of failing to make use of the previous theorems in ones development to reach heights of excellence in human potential.

In sanskrit:

SA NAH: PITEVA SUNAVE--AGNE SU--UPAYANO BHAVA, SA--CHA--ASVA ANAH:

SVA--ASTAYE

(SA)-1 (NAH:)-2 (PITEVA)-3 (SUNAVE)-4--(AGNE)-5 (SU--UPAYANO)-6 (BHAVA,)-7 (SA--CHA--ASVA)-8 (ANAH:)-9 (SVA--ASTAYE)-10

The holistic translation is as follows:

(Same or previous)-1 (not or neither):-2 (like father)-3 (like son)-4 (expansion or development)-5 (active --student)-6 (existence or status)-7, (same or previous--and-- self)-8 (not or neither)-9 (self --dissolution,degradation,destruction.)-10

Expanding:

THE CONSEQUENCE, OF NOT FOLLOWING THE PRINCIPLES EXPOUNDED, IS:

FROM GENERATION TO GENERATION SUCH HUMAN BEINGS WILL EXIST ONLY AS STUDENTS OR LEARNERS ,WITHOUT BEING ABLE TO UNDERSTAND AND MASTER THE COSMIC KNOWLEDGE;

AND FURTHER, THE CONSEQUENCE OF NOT FOLLOWING THE PREVIOUS PRINCIPLES COMPOUNDED WITH THE NON RECOGNITION OF THE HUMAN SELF (AS AN ENTITY OF SPECIAL IMPORTANCE): CAN ONLY LEAD TO DISSOLUTION, DEGRADATION OR DESTRUCTION .

The concluding theorem in the first mandala emphasis through negative consequences the failure of humans to voluntarily take up their self improvement through esoteric methods provided by nature. In simple terms, the human being is lumbered with a genetic predisposition through accidental encounters of parenthood and unless each individual makes a deliberate effort to overcome these handicaps ,it would never be possible to achieve a state of existence that utilizes the full human potential in his lifetime and if ever an individual happens to attain any degree of the higher level of skill, it could be only due to accidental causes . Subhuman order of development like animals ,birds etc. reach their full genetic-plan-potential intuitively, but fail to rise beyond to higher levels of development . Humans on the other hand, have the freedom to develop in any direction but being unaware of the genetic constraints ,succumb to setting goals of a second order,

stimulated mainly by the sensory and emotional channels which are primarily

dictated by their genetic tendencies . Further, complacency, ignorance and laziness compounds the slide towards evolutionary degradation and self destruction.

The purpose of a unified science or Vedas is to expose these limitations, prescribe a technique to overcome the constraints, theoretically open out the gamut of human developmental possibilities and spur the individual to self motivation in setting goals of the highest order of development most appropriate and satisfactory to oneself as an individual.

Excerpts from my book "The Secrets Of Sankhya: Acme Of Scientific Unification".

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