

Axiomatic Solution to the Human Enigma: God

The concept of God has been an unsolved enigma despite the continued application of deeply analysed theological derivations. Vedic scholars in pre-glacial times did not pose themselves the puzzle of an almighty creator who created the Universe but without creating himself. The simple logic of those times was deeply engrained in axiomatic derivations which in itself had neither an origin nor a conflict in accepting its consequences. Hence Vedic science did not compartmentalise the logic of creation with that of maintenance or existence. Its logical consequence was the assimilation of the concept of creation and destruction as only a part of a cycle that was created axiomatically in 'something' that was permanent, perpetually dynamic and eternal. Since a cycle of creation and destruction could be created axiomatically there was no need to weave in a concept of an external agent to justify it. Moreover as shown in previous chapters, the *Pho* cycle was in itself a 'self-perpetuating' state at a particular set of conditions, which logically justified the beginning & end and its duration as just the deviation from a special axiomatically definable state. The enigma of a 'continuous cyclic' activity for a human, conditioned with the concept of a beginning and an end, confirmed by their own experience of birth and death, was unacceptable as a basic premise.

Post Glacial survivors, coming out of a shocking and calamitous experience, sought an intellectually justifiable explanation. It not only culminated in the derivation of a God concept that was 'without origin' and outside the real universe but also found the circumstantial evidence supporting it, in the Vedic pronouncements remembered by the surviving generations. The renaissance of Vedic knowledge after the calamitous floods, gave birth to the idea, that the Sanskrit compositions, was not from any identifiable source, as the post glacial survivors had no way to connect the verses to a pre-glacial civilisation that could have created it.

But what was still not realised was the fact the Universe itself had the 'Godly' qualities because it was founded on axiomatic states, which the Vedic compositions extolled in myriad ways, mainly to emphasize the real nature of reality or existence. It

hammered home an important point that understanding reality did not need the support of a conjectured human intellectual process.

The main reason for the development of the God concept, with its ensuing sequence of justification through theology, was based on an innate fear that the magnificence of the observable reality had to have an origin and therefore a creator defined through human terms. The search perhaps would never have started had man been able to realise that the real process of manifestation was a logical consequence to a foundation of 'something' that existed and it could never be otherwise. Involved in this realisation is a fact and an axiomatic one at that, the alternative to existence was non-existence, which by its very meaning and structure, could not ever be a part of the vocabulary of something that exists. Human acceptance of these axiomatic states could have pre-empted further search and analysis, while at the same time, have provided a base for intellectual satisfaction. Hence, by their very nature, the human tendency to seek a solution to the various forms of manifestation, to solve problems, led them to also extend it into domains that could only be accepted but was not amenable to analysis.

Maharishi Kapilla's Sankhya was based on the foregoing logic. He showed that the simultaneous nature of dynamic events was impossible to analyse, as the very process of analysis could only be conducted in sequential time which, destroyed the simultaneous state. The simultaneous state is one of pure acceptance of a dynamic substratum acting together harmoniously, all of which constituted the foundation and home for the living process that could be only experienced. If there was no change in the experience, time as a realisable parameter disappeared. However, if during the experiencing process, nascent changes could be felt, then the realisation of the passage of time as a distinct feature became evident. The important aspect that made the difference was the *Pho* 3.5714 ratio or the so called theta brain wave state, which factor also differentiated the proton/neutron/electron dynamism in the perpetual harmonic oscillatory state. Hence the holographic state pervaded each and every moment of time and space, so much so the individual, aware of its axiomatic and mathematical foundation, fully understood its significance in terms of body and mind. Maharishi Kapilla defined the Siddhi process as one of "stillness" that could only be achieved by a simultaneous

synchronisation of all the active processes involved in the dynamic locality of one's existence. Consciousness, knowledge, awareness and such related states were the result of the breakdown of the simultaneous state of existence. The profound logic behind the dynamism of existence lay in a very simple fact that when there are many free components in close proximity, the interactions led to movements. A crowd of people with freedom to move created a dynamic stress wave that swept through them whenever there were disturbances.

The human educational process involves analysis of a sequence of information which must depend on time and in reality it is a dynamic sequence within a cycle or a simultaneous process. Hence it is impossible to "experience" anything sequentially for each instant of experience is a complete unit but the memory of the changing sequence gave the impression of a flow of time as a distinct and separate feature of the living experience. Scientifically, experience as the instant of time, is also quantised. As a case in point, if a person remained in the theta Siddhi state (or even deep sleep) for ten years he would not be able to account for that time gap through the memory of his mental experience. In such cases the term amnesia is applied but what makes the term meaningful is whether it was a wilful meditative process or an accidental trauma that caused it. Hence entering the simultaneous Siddhi state is both a process of attaining intense enrichment of "universal experience" and also an evasive act of going through 'traumatic environments' without feeling it.

Consequently the learning process is in fact the ability to discriminate the changes of a string of 'simultaneous states' in time and its associated cause and effect connection with the past. It is not difficult to understand the foregoing statement if it is realised that, in an instant of "universal experience", over 10^{30} nuclear units within the average human body is affected simultaneously. A change of state alters the previous condition which then leads to new reactions and so on, leading to an awareness of time. The ability to use this logic and predict the course of events in the future meaningfully shows the level of 'education' of the practising individual.

If the learning process has been objective, logical and effective, the individual succeeds in transferring that 'knowledge' to future happenings and is able to go through it 'smoothly and without

surprises'. The living process becomes comfortable, likeable and motivates the individual to look forward to experiencing more of it. The need to seek a 'separate knowledge' source is eliminated and attains contentment in just continuing in the same way. Contrarily, if there are unmanageable surprises, trauma and tribulations, the need to solve or overcome them in the real time of 'a string of simultaneous experiences', motivates the individual to look outside for an 'instant source of knowledge', to remain content. If the search is not based on the logic of how the universe functions at every instant, the creator with indescribable qualities, emerges as the intellectual benefactor. But as had been shown earlier, the axiomatic process of interaction between elemental components follow a single universally effective **Pho** ratio (3.5714) that maintains the activity eternally and eliminates the need to seek a 'higher authority' to keep things going continuously and correctly. If one learns to understand the existing axiomatic process in nature then in fact it replaces the need to seek another source. The magnificence of this material, dynamic and permanent source lies in the fact that every entity, be it an animate or inanimate object, has imbedded with in it over 10^{25} such **Pho** units. The very 'temple of God' that, man seeks so avidly! The principle forming the foundation of the oft dramatised Vedic story of 'Narasimha Avatar' is the allegorical presentation of the resident power of 10^{25} **Pho** units forming the core of space.

The human learning process is a self analysis of the quantised 'instants of experience' from which the stored sequential reactions as memory are applied to future events. The real meaning cannot be obtained by instructive teaching for the reactions of 'experience' have to be felt or realised by the individual who wants to learn. The mode or method is not important but the moment or instant of self realisation is significant. Therefore the process must and is to be governed and controlled internally. The mechanism to do so is already present within the individual, for over 10^{25} units of perpetually active **Pho** states exist in the form of nuclear centres of organic molecules, defined as genes. Genetic activity too follows the same axiomatic process and its reactions contribute to the realisation of the "instants of simultaneous experiences" as memory that can never be stopped in a dynamic environment. Therefore the individuals 'learning' process is governed or controlled to 'self realise' through genetic propensities awakened by

the preponderance of those reactions. Without going into the mechanisms of the process again, the conclusion is clear, for the entire process is self controlled, self motivated and self realised. The only factor that can go against it is an obstructive environment that prevents the individual from attaining results that should and could be achieved.

The stellar environment too has a role to play for that is also motivated by the same *Pho* state eternally. Space seems still, vacuous and empty only because it is in a state of balanced dynamism well below the Pho 3.5714 rate of activity. Its transition activity ratio *Tc*, derived in the earlier chapter, is only 1/151.88 of a cycle or the instant when simultaneity changes to a sequential state, or the continuum becomes a quantum or the process of conscious awareness commences. Therefore, the apparently 'passive' space is the bed of the most intense level of activity in the form of a dynamic potential in the simultaneous state, ready to act at the maximum level, just by any instantaneous trigger of disruptive-activity. The first verse in the Rigveda defines the same concept, with the most elegant numerical proof built into it through an axiomatic coding system that, very unfortunately, post glacial survivors failed to understand.

Every stellar body, including the genetic forms of all the species, are in continuous and inescapable contact with all, through the eternally dynamic medium in the *Pho* state. The transmigration of changes as stresses is forever being felt and reacted with by all the connected entities in every point of space or locality. None or nothing can escape this influence. The genes must react and initiate the same process of learning described earlier. Hence humanity must realise that they are being continuously taught by the perpetually dynamic ocean of space around them. The act of wishing, called prayer, will be quick and spontaneous, if it is directed to the same sea within us, for it has the added ability to react instantly but it can only do so in its own 'time'. Explaining it differently, a fish in a pond will react to a stone thrown into it by someone, only when the disturbance reaches it. But if a sensitive fish could have felt the subtle disturbing vibrations at source, caused by the person throwing the stone, it would have been well prepared to take the necessary evasive action early enough to protect itself. All organic living things including humans, within the 'sea of dynamic space', are in the same state as the fish in a pond.

Attaining the state of that sensitive fish is the process of spirituality. While light, sound, smell, taste and touch, are the messengers of the environment around us, its instructions must be translated and understood before action is taken. But if people could somehow train their genetic ensemble to react to the very source of the foregoing five instruments of message, then we would place ourselves in a position of positive advantage, like the self realised fish, to react confidently. An important principle emerges out of the need to train our genetic ensemble to become sensitive enough to detect nascent changes from the source of the change itself. Nascent changes are communicated as stress in space, within and outside ourselves. If subtle stresses are to be detected, the interacting genetic ensemble itself must be in a state of least stress. The axiomatic ratio of the difference in stress between the continuum and quantum states in the substratum of space is

$$\frac{T_c - 1}{Pho} = 41.968132806$$

Whereas the axiomatic ratio of the difference between the nuclear cell and its boundary (the proton/electron) is

$$\frac{7}{k-1} \cdot \frac{10}{2 \cdot \pi} = 42.8624231125$$

The state of resonant displacement in space has axiomatic ratio of

$$\frac{2}{\sqrt{1+2^2}} = 0.894427191$$

Therefore applying the resonant state ratio to the space transition ratio gives a numerical value that is identical to the nuclear cell boundary ratio as:

$$\frac{T_c - 1}{Pho} + \frac{2}{\sqrt{1+2^2}} = 42.8625599978 \quad \frac{7}{k-1} \cdot \frac{10}{2 \cdot \pi} = 42.8624231125$$

The above axiomatic equivalence proves the need to attain the balanced, simultaneous state of 'stillness' as Siddhi, advocated both by Maharishi Kapilla in Sankhya and its later interpretation by Maharishi Patanjali in the Yoga Sutras. The unequivocal benefit of reaching that state of dynamic equivalence is the attainment of the most sensitive state of realisation where one can experience the subtlest forms of change in stress which our genetic ensemble can

react with instantly. Its reactions are all-pervasive but its interpretation, in the way a human can benefit, depends on many factors, which may help or hinder. The state of body and mind is critically conditioned by the quantity, quality and timing of the contents and process of nourishment.

In principle food must be life supporting or in scientific terms it must sustain the *Pho* state of the environment. Therefore food that promotes growth, aids the increase of genetic sensitivity. Seed, sprout and aromatic herb based food are the most harmonious forms to maintain internal health for several reasons. These are in a state of change and ready to 'grow'. Its bulk or volume in terms of the space occupied is low, though its density in terms of mass is high. It is a trigger that promotes the conditions for growth already set by the genetic propensities. The energy content of changing states, normally referred to as enthalpy, is low in the foregoing case and hence any alteration of its state of existence does not cause any violent disruption to the harmonic state of the spatial environment in which it is sustained. The 'process of killing for food' however, has a very severe and adverse effect on the environment.

Biological entities, as separate from botanical varieties, have an independent and self supporting *Pho* state that has a distinctive centre of action or gravity which isolates it as a simultaneous ensemble with the ability to function on its own. Its entire volumetric mass is internally integrated to sustain itself and its enthalpy is sustained as a singular *Pho* state. Hence the termination of biological entities drastically changes the state of internal enthalpy, which immediately affects the environment. The state of change is more severe when the act of termination is sudden like in slaughtering animals. A similar effect occurs in electromagnetic states too, where the voltage rises in logarithmic proportion to the 'quickness' of interrupting a current flow, for the same reasons. As indicated earlier, the delicate balance of the *Tc* and *Pho* states is disrupted suddenly where the 10^{30} (nuclear / genetic) units of *Pho* states at higher enthalpy in the simultaneous state, tries to change to the lower or least stressed state of the spatial environment.

It's an internal change of coherent activity and cannot be detected nor would any outward evidence be detected. It is the same as shattering a hollow and evacuated metallic sphere which causes an implosion without any physical evidence that an

explosion would. It must be understood that it can happen only, repeat only, in a dynamic *Pho* state that space is in. It is the equivalent of a nuclear implosion at a much lower enthalpic level. The evidence of its catastrophic effects is slow and results in macro environmental changes such as global warming, genetic mutation, and climate instability and so on. As an example, at least a million living entities are slaughtered daily for food and if all of them were decimated at the same instant the change in energy state would be many times that of a neutron bomb. Man must learn to respect nature's single axiomatic law of the perpetual harmonic oscillatory state that pervades and sustains the Universe.

Botanical entities on the other hand are a transition group with several separated centres of activity as *Pho* states. Lacking a unified centre of control as a cerebral decoding system, the genetic ensembles have local centres in the form of nodes of *Pho* states, which allows it to survive even if separated from the main unit. Just as the learning process of biological entities consists in 'experiencing' the subtle changes in the spatial field around it, the botanical varieties register its collection of experience as changes in the genetic ensemble of each node, to pass on its "learning" as seeds that regenerate other similar units. Lacking a cerebral network, that could have been a distraction, botanical entities respond instantly to every change in the environment, especially the stellar changes as it affects its genetic forms by altering its *Pho* states. The agricultural fraternity has a positive record of the changes in crop flowering and seeding cycles, linked to solar, lunar and planetary positions.

The band of oscillatory states in the *Tc / Pho* interval hides 10^{17} simultaneously interactive states per cycle, which forms the communicator of nascent changes and transitional activities. Parapsychological phenomena arises from the cerebral interpretive response through genetic reactions to *Tc / Pho* state changes of 17 orders, which cannot ever be measured by instruments that responds only to time-changing phenomena, like electromagnetic radiation. Potential changes, less than the *Tc/Pho* ratio, (called the work function at the photon level) does not radiate stresses in the same way as a radiated photon. Genetic molecular forms respond by changing the phase of their holographic state of harmonised linkages as a change in the twist or bonding angle. The nascent changes in human thought are in fact a response to the spin angular

momentum changes is the space they are in. The well known Backster effect is a confirmation of the genetic response to Pho state changes from all dynamic sources, including changes in consciousness cycles, as thought forms. Similarly, changes in stellar and planetary-body position alter the phases of the simultaneous oscillatory states or **Pho** phases, which affect all particulate states including genetic cells. The Sun / Moon position dictates the tidal states by altering the Pho state of the continuum of space, which in physics is interpreted through gravitational macro-mechanics, operating in 'vacuous space'. Physicists have been unable to expose the 17 orders of changing states, through experimentation, that are hidden below the observable gravitational phenomena.

The theoretical Para-psychological or 'spiritual foundation', detailed out above, is well established in practice. As an example, a tribal chieftain in the Andaman's led his tribe (nearing extinction) to safety atop a hill, a couple of days prior to the devastating tsunami struck its coast. A Polynesian female psychic predicted that catastrophic wave a week in advance. The Srilanka coastline was littered with human bodies after the killer wave struck but not a single animal carcass was found, despite the fact that it was known to be the home for a large group of animals. It's action-rationale is a challenge to current theoretical concepts in Physics.

The few incidents quoted above are from documented statements released by the world media covering the catastrophe. It is essential to understand that the parapsychological or spiritual base for humanity is neither accidental nor is it tied to anthropomorphic or religious beliefs. On the contrary it is a fundamental state of the substratum of the Universe that is in continuous oscillatory communication, well below the detectable spectrum and gives access to all who are willing to submit, understand and practice an objective living process governed by its axiomatic law, epitomised as Dharma in Sanskrit.

The concept of God, as the creative regulator of all Universal phenomena, can be objectively defined by deriving limiting parameters, only above which that process becomes intellectually acceptable. In the chapter on axiomatic derivation, it was shown that the maximum and minimum parameters, in substantial three dimensional space, were kept in delicate balance by a very simple logarithmic ratio of $2/3 = 0.6666$. However, when phenomena manifested in the holographic form, it reduced by a small factor to

$$Ge = 0.664789760$$

Thereby providing a logarithmic difference of:

$$\frac{2}{3} - Ge = 1.8769058428 \times 10^{-3}$$

The above value formed the ratio of sequential change in cyclic-time. The change in potential needed to maintain the dynamic state in the simultaneously interactive mode is;

$$\left(\frac{TT}{tp} \right)^3 = 4.4636094585 \times 10^{181}$$

The ratio of increase of simultaneous to sequential interactive state is;

$$\frac{\left(\frac{TT}{tp} \right)^3}{\left(\frac{2}{3} - Ge \right)} = 2.378174417 \times 10^{184}$$

The extremely large value, derived through axiomatic factors, provides the fundamental source to support the **Pho** state everywhere in space, eternally. Unless the human concept of a Godly state can be supported by an axiomatic ratio of the foregoing order our Universe cannot exist, even for an instant. But this state exists now and has been in existence since time immemorial, with the added proviso of having the most leveraged form of control to prevent a run away change that could destroy all manifestation. The control ratios were derived in the earlier chapters with supporting graphic displays to understand the magnificence of the self-controlled and self-regenerated Universe existing for all times, only through axiomatic states. The most astounding conclusion, logically and phenomenally is, “there is no difference between a God concept and the reality of an axiom based Universe”, as stated at every opportunity in Vedic science. The foregoing concepts are the product from Maharishi Kapilla’s extraordinary creation of Sankhya theory, as a result of which it was categorised as an atheistic creation by the Adi Sankracharya, in all sincerity.

The outstanding benefit of realising the foregoing equivalence will and can form the paradigm shift needed by humanity to transform its social interactive structure to conform to the unique

law of Universal interaction. The sincere realisation that the very 'self' of a 'human-being' indeed forms the equivalent of the axiomatic power centre of the Universe, must and should reform their action-orientation towards a benign mode of initiating action. The onus of being the guardian of the Universal power source itself must enforce an intellectual and moral responsibility on the individual, which can only result in a behaviour that harmonises with the Universal law of action. The direct outcome, in time, would be the attainment of the state of 'self-realisation' leading to harmony with the environment in thought word and deed because of the understanding that the internal source as self or 'athma' or 'soul' is indeed more powerful than anything that is identified as 'external'. It indeed becomes the state of real freedom or 'Kaivalya' for the "self" is all and therefore every moment of one's existence is in fact complete, fulfilled and free; the Universe itself. Its most exciting aspect is the unequivocal proof based on axiomatic mathematics, for the very first time in post glacial history.

There is no identified principle that can be classified as Vedic theism, but Max Muller made an effort to bring in a category he called henotheism as a transformation process that linked monotheism with polytheism. Here the understanding was based on a concept that theistic principles existed as distinct derivations that related the evolution of all Universal phenomena to a central cause and that it predated scientific principles. Vedic derivations, however, showed such concepts to be an error in logic, for as shown earlier, axiomatic principles based on numerical logic was more than sufficient to not only cover the scientific needs of an evolutionary process but axioms provided the fundamental base as a pre-existing relationship that fulfilled the logic needs of causality thus eliminating the need for theistic concepts as an essential part of such a process.

Vedic religious practices evolved purely out of the need to expose children to an exotic scientific theory that covered every aspect phenomena. The temple was a place of learning not one for worship, though the attitude of devotion to an extraordinary subject became a process of deification that turned into a religion. The architectural structure of temples symbolised the axiomatic relationships that kept phenomena in perpetual and eternal dynamism. Classical temple designs were based on numerical ratios that exposed the principle of self similarity and scale invariance. As

an example the sanctum sanctorum contained the ratio 18 depicting the 'Andhatamishra state' of tamasa guna that symbolised the Siva concept. Next, in the Vaishnava depiction the sanctum contained the 7 coiled, 5 headed serpent symbol and the 1000 petal lotus seat of Brahma, symbolising the 'kundalini sakthi' that initiated the manifestation process in the form of Ranganatha or the lord of the manifestation spectrum. Earlier it was shown that 7 differential volumetric-expansion provided the base for the Pho state and $8-3=5$ stood for sequential modes of force generated in an interaction. Ten stood for an interactive cycle which became a thousand in all three axial directions. The fact that there were literally thousands of models, depicting the Universal manifestation process, confirmed the idea that all symbolism presented the dynamism of manifestation in its static form.

The Mahabharatha and the Ramayana, called epics, were the dramatised versions of the spectrum of manifestation in all its forms, sprinkled with deified forms that inculcated the practice of ritualising scientific knowledge so that it would be practised without forgetting its esoteric meanings. Unfortunately, the symbol itself replaced the principle that the symbolism represented, primarily because of a lack of awareness of the real history of Vedic thought.

Objective intellectual analysis identified a thin dividing line of logic between scientific thinking and religious worship, for both sought the same source that empowered existence. A more rigorous analysis showed that an even finer division based on numerical logic existed between scientific thinking and axiomatic derivations. Temples were the edifices that taught the finer aspects of the entire gamut of phenomena objectively through a number of ways. It was through parables, conundrums and dramatisation, primarily to awaken the sense of enquiry that should replace passive acceptance.

As an example in the Mahabaratha, the theatre of war becomes the podium for a profound discourse. Blind Dritarashtra the Kaurava king is assisted by his wife who blindfolds herself in a gesture of self commiseration. Though she has a hundred children (actually not possible in real life), none of them upheld the law of Dharma. One of her sons acquires clairvoyance but not the royal father. The opposing group of only five Pandava princes represented the acme of Dharmic awareness. Their mother in all

innocence tells them to share a 'special' find but in deference to her word all five unquestioningly wed Draupadi as a common wife. Yet the eldest son enters a gambling challenge where Draupadi is used to hedge the betting trap sprung on him by his wily Uncle. Later during the battle, the mother pleads with her sons not to kill Karna but the proverbial deference to the maternal word is thrown aside. While there are numerous such illustrations of behavioural inconsistencies in the entire creation, the reason why the author, in his wisdom created it, is a lesson in intellectual education. Conundrums, dichotomies, puzzles etc. compel the young learner to think and reason out so that these can be resolved to arrive at the author's real message. The composer's silent message, in this extraordinary epic, dramatically conveyed the need to apply the core principles embedded in the Gita, enunciated by the divine personality of Krishna, to the related inconsistencies that formed the background of Universal manifestation. In short the scenario of Universal manifestation was a veritable battlefield of all possibilities, rational, moral or otherwise.

Analysing the discourse between Krishna and Arjuna in the Gita, set in a background replete with profound meanings, leads the student to the mechanics of understanding the theoretical and mathematical process of manifestation derived by Maharishi Kapilla in Sankhya and its importance is emphasised in the second chapter itself. The battlefield background essentially depicted a hundred sons of a blind king, who had no leanings towards Dharmic principles, challenging a group of five that centred their actions on universal laws. It is extremely interesting and indeed highly edifying to note that the author, in the first instance, chose a hundred sons from a blind parentage to oppose five, centred on the awareness of rules and law.

In Sankhya a cycle is made up of 10 sequential interactions but in all three axial directions it becomes $10^3 = 1000$. Hence the hidden force that vanishes due to a simultaneous state is $10^2 = 100$ or $1000 / 10 = 100$. The hundred is not countable because it is hidden within the 10 counts of a cycle. The author has extremely intelligently exposed these facts through an allegorical presentation of 100 sons to a blind king, for the king indeed is leader of action but he is blind to the numbers that support a Dharmic law.

On the other aspect of five sons centred on Dharmic awareness the numerical presentation is indeed noteworthy. When

a force is directed towards a central point from all directions the sum is reduced to only six axial directions. Mathematically vector forces up to 90 degree deviation can be resolved into single force with a single direction. The wisdom of the author again shines through for the five Pandava sons unit to become the sole single force that empowers nature's laws. That concept is doubly enforced by the introduction of Draupadi as the attractive gender that unites the five, the true centre of gravity in Sankhya and in modern Physics too. This interpretation is only possible when the student learns that the 'five Pandava-Draupadi' event is depicted as an immoral aspect only to force him to look for its real meaning. The mathematical meanings are in Sankhya as shown in the earlier chapters. It is a sad travesty of universal laws that sections of humanity have passively accepted the Draupadi episode a real historical fact.

The core principle of Sankhya, derived as the three interactive Guna principles that sustain the perpetual harmonic oscillation in universal space, is truly an intellectual masterpiece in allegorical dramatisation of natural law. The scene with Arjuna wielding his famous bow, standing on a platform above Krishna the charioteer, reigning in six horses that are tethered to a chariot with only two wheels, sets the stage. The letters in Arjuna bear the numerical value 2, 7 and 5. In Sankhya it stands for the principle of action where the 5 forces are released when a resonant state that can only be at 2 interactions per cycle is expanded to 7 and released to radiate 5. Similarly the letters in Krishna represent the numerical values 1, 2 and 8. It represents the prime centre as 1 and the resonance at 2, when 1 expands to 2 interactions per cycle. The 8 represents the total value in all three axial-directions as $2^3=8$, depicting the very first expanded state of manifestation that is created by interactions but is distinct from fundamental space in the ***Pho*** state. The transition to 8 is bridged by the 6 axial directions that time oriented phenomena needs to exist in three 'dimensional-space'. The number 8 is a sum total of three Guna states in three dimensional space and is explained in detail using the bow model further below.

The famous bow is a model of a perpetual harmonic oscillator that empowers the ***Pho*** state in the universe. The shaft of the bow represents a section of space in its balanced state. When that shaft is bent two stresses are created ***simultaneously***. The outer surface

of the shaft expands while at the *same moment* the inner surface contracts, thereby creating a stressed state. The stress caused by expansion represents the force of Satva Guna, while the compressive stress equals the Tama Guna. If the force causing the bow shaft is removed the bow shaft will return immediately to its original state of balance where the both the Satva and Tama Gunas have the same or equal value of stress. If after bending the bow shaft a bowstring (Guna in Sanskrit) is attached the bow shaft will be kept in a stressed state by the bow string.

While the strung bow remains in a stable configuration, the outer and inner surfaces retain the Satva Guna and Tama Guna stresses respectively but the bow string attains a vibratory or oscillatory state of stress as Raja Guna. The vibratory or stress reversal state is created by the process of balance needed to equalise the compressive Tama Guna with the expansive Satva Guna such that the bow string remains in the most stable and least active state as Raja Guna. Therefore there is an eternal vibratory or oscillatory stress in the bowstring because both the compressive Tama Guna and the expansive Satva Guna are constantly trying to get back to the original state of zero difference in stress between the inner and outer surface of the bow shaft.

Therefore the string can reach the most stable state only at a vibratory rate of two oscillations per cycle because the differential forces caused by both the Tama and Satva Guna can equalise in time only at the middle of the bow string. It is an axiomatic state of resonance and it forms the cornerstone of all oscillatory phenomena in present day Physics. Illustrating the mathematical perfection of the Guna states are the numerical values of the letters as: Satva is 5, 1, Tama is 1, 5 and Raja is 2, 8. The compressive and expansive stresses are exactly equal but opposite as required if balance is to be achieved. The Raja resonant state could never reach 1 for reasons already explained that it could be only 2, but it must reach the maximum of 8 if it is to have the property of controlling two opposing stresses simultaneously.

The significance of the six horses pulling the chariot is an allegorical representation of the six categories of sense perceptions that are defined through Guna states. The harmonic vibratory states are $7 = (8-1)$ but the stable resonant state commences at 2 as Raja and the 5 additional states of perception as light, smell, taste, sound and touch are related to specific Guna values. All of them

are controlled by the state of balance achieved in space. The balance is possible only when the two wheels of the chariot act in unison or simultaneously as in the case of the Tama / Satva Guna states. The chariot wheels represent the spin and angular momentum created by phenomenal activity and the deviation from the required path is a consequence of a lack of control of the six horses of sense perceptions. The chariot depicts the hidden mass that gives the momentum to activity and is an extraordinary indicator of the consequence of initiating action. The chariot models the life forces. Changing the action is linked to changing Guna states and sudden termination (killing) spells doom for the unspent momentum of the chariot can create disaster. Therefore initiating action needs a change of force which must be carried out strictly on the basis of a need.

Krishna represents the potential hidden within everything that provides the motivation to act in all things and living entities. In fact all manifestation is a dynamic state driven by the *Pho* modelled by the bow and is not a static state. Life or the living process is a centred and self motivated entity following the same single universal law of action defined by the Gunas. The humility displayed by the charioteer as Krishna sitting below Arjuna is a silent tribute the immense but un-manifest power vested in nature by the very same model of the bow.

Arjuna represents the skill of living forces that are constantly forced to make choices from perceived events and initiate action to bring about a balance. Arjuna's dichotomy presented on the battlefield to Krishna is simply one of making the correct choice for he has in hands the most powerful instrument of force generation and it could be used to save or kill.

Krishna's simple instruction to Arjuna, based on the way universal phenomena acts is "Be without the Gunas". Its meaning is extremely profound. The bow, modelling the Gunas, is in an intense state of stress. Altering it only results in releasing forces that change the state of balance. The bow is in a state of stress because its state of balance has been altered by the bowstring. If the tension in the bowstring is removed the bow-shaft and the string would regain the original balance and would occupy the same state and the same central location where shaft and string would merge at every instant or simultaneously. There would neither be

stress nor a force in that state of balance. Then if events are perceived and analysed from this balanced state the true meaning would become clear. The state without stress is an unbiased one and therefore is unlikely to colour one's perception so that correct action could be initiated from a zero stress state. Being without stress, one's awareness becomes keen enough to differentiate the smallest change that allows one to take an action at an appropriate level. Being in the least-stressed state, all the six sense-perception faculties become active.

Again, analysing the latter-day core theme in the Ramayana, the inconsistencies in it are slanted to highlight the merits of the human instinctive response over the learnt process in an unforgettable dramatisation sequence, based on the Sankhyan Guna principle. Very briefly, five highly evolved personalities form the actors in centre stage as Rama, Laxmana, Sita, Hanuman and Ravana. Rama, the leader, with $((2+5 = 7 = (8-1))$ as the resonant state of balance, is the epitome of Dharmic application of fundamental human laws to perfection. Laxmana with $(3+5+5=13)$ is the radiant transition force that bridges the balanced with the manifest state, represented by "good and evil" in human terms. Sita with $(5+1 = 6)$ is the passive, simultaneous state that bridged genetic characteristics which brings about balance, as the "feminine aspect" in terrestrial evolution. Sita is shown to have come out of the earth, not born of human parents signifying the true nature of the drama. Hanuman, in simian form, with $(8+5+5=18)$ is the sum of all the hidden states representing the hidden potential that is the motivating force of the entire spectrum of genetic characteristics in all living entities. Finally, Ravana with $((2 + 4 + 5 = 11 = (13-2) = (18-7))$ as the hidden potential state that upsets the balance through sequential acts that upset the resonant state. Rama adheres to the letter of the human law to a flaw. Laxmana's lawful actions are ruled by instinctive feelings. Sita's actions represent the silent and passive repository of nature's hidden Dharmic law. Hanuman, the simian, is motivated strictly by the hidden genetic potential that drives living entities spontaneously. Ravana too is driven by the hidden genetic potential but is ruled by the selfish application of learnt human laws.

A few critical examples will highlight the perspicacity of the author's presentation of Dharmic law at the living level. Rama succumbs to 14 years of banishment in order to honour the

mother's word, even if she is a mater in wolf's clothing. The Sankhyan hidden spectrum of 18 orders can never be released totally because that takes 4 orders, leaving only 14. Laxmana accompanies him as the means of release through 13 orders. Sita the epitome of balance, accompanies him as the 6 needed to balance the 14, in which, as explained earlier, 8 is immersed as the first possible level of creation. This ensemble must remain hidden if living forces are to be motivated through the single Dharmic law epitomised by the bow.

The author weaves in the significance of the mighty bow at the marriage that has a built in lesson. Rama not only wields it but also breaks it in two unwittingly indicating that he would indeed break laws in all innocence because of his unbending dedication to what he thought was just. Rama takes sides in the war between Valli and Sugriva representing the instinctive simian forces in life and shoots the former down with an arrow on the basis of his view of justice. For that aggressive act Rama is supposed to have been punished in his next life as a karmic act of retribution.

The scenario of Sita's abduction by Ravana and the involvement of Hanuman till the decimation of the '10 headed king' by Rama, presents a variety of acts involving the three Gunas in all its phases. Ravana's ten heads are an allegorical presentation of the 10 sectors in a cycle and in a selfish bid to remain immortal he chops off ten of his heads, leaving the only the source as the perpetual living force, which is the direct reference to the *Pho* state. The foregoing act conclusively depicts the scientific nature of the epic. The aftermath resulting in Sita's isolation during her pregnancy brings into sharp focus the dichotomy of applying manmade laws versus instinctive behaviour in resolving problems. Righteous Rama overrides his inner consciousness based on human laws to ignore Sita's welfare, whereas Hanuman, the animal, instinctively provides the succour and protection during her most trying period that her husband should have done.

As a closing logic in the sequence of conundrums, Rama and Laxmana disappear into a lake, symbolising the ocean of the Universe (space), signifying the immortal and unreal nature of the actors in the drama. The author portrays through the foregoing scenario's the fact that Guna laws are nature's derivations over eons, deposited in living entities as genetic memory that comes to the fore in real time, giving credence to the theory of karma in

Vedic science. Whereas, manmade laws are structured to suit some time-period which unfortunately has no relevance to the real-time living process. The contradiction highlighted so magnificently in the Ramayana is that the noble and human Rama following the structured human law is no match to the simian Hanuman acting instinctively. The message has a strong directive that Gunas in its manifested form, further modified by human law, are the cause of unbalanced behaviour, as evidenced in the acts of both Rama and Ravana. While, the instinctive acts based on only Guna rules of both Sita and Hanuman are the true promoters of human welfare in all its forms.

The Ramayana, based on the Sankhyan principle of Guna interactions, reflects the level that immediately affects all living process and hence in effect represents a more complex mathematical presentation. That is the reason that gene mapping in science today has been found to be so complex. It must be because there are 17 orders of interactive combinatorial states in every gene or organic molecule and even allowing that a gene can be experimentally identified in a second, it would take about 10 billion years to complete it. It took the genius of Maharishi Kapilla to derive it axiomatically from a very basic level and the imagination of Valmiki to create a dramatisable version of the most complex manifestation process in reality that applies to all living entities.

Recalling the earlier statement *“The above axiomatic equivalence proves the need to attain the balanced, simultaneous state of ‘stillness’ as Siddhi, advocated both by Maharishi Kapilla in Sankhya and its later interpretation by Maharishi Patanjali in the Yoga Sutras.”*. Krishna’s advice to Arjuna “Be without the Gunas” translated into scientific terms meant that the 25 orders of genetic / nuclear cells had to attain the numerical value shown below again:

$$\frac{T_c - 1}{Pho} + \frac{2}{\sqrt{1 + 2^2}} = 42.8625599978 \quad \frac{7}{k - 1} \cdot \frac{10}{2 \cdot \pi} = 42.8624231125$$

Therefore the Mahabharata, Bhagavad-Gita and Ramayana are an exceptional educative presentation of the scientific process of manifestation based on axiomatic mathematics derived in Sankhya, with an appropriate explanation to teach young minds, through dramatisation, using all the psychological tools of language and human understanding.

The main discriminating factor is the awareness of time or the sequential state of activity, which brings into action the Guna characteristics. To be without the Gunas, the awareness of time must be eliminated. In sleep states it is eliminated but it does not enable one to analyse and initiate action in a structured manner. Sutra 6 in Sankhya defines an axiomatic process that allows one to be without the Gunas, yet be able to analyse and initiate action. The Siddhi state is explained in detail in the appendix section and is a process of attaining the simultaneous state of internal activity through meditation that has an intimate bearing with the *Pho* state of 3.57 counts or the theta state of consciousness.