

Indian Knowledge System's Taxonomical, Iconic, & Infographic 'Chaitanyatma Model' Depicting Research Levels

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Abstract

The present study validly connects modern scientific research & the subjective truth. The rich Indian knowledge system's 'Chaitanyatma Research Levels Model' is constitution of the manifest plus unmanifest Brahman in a single, reality based iconic infographic-The Shivalinga. By knowing the simplistic hierarchical model of creation & evolution in the first place, modern researchers may be able to position & correlate their research in the backdrop of the whole universe.

Similar to Maharishi Kanad, the Set theory to classify the multi-level & multi-dimensional elements was adopted, & the Shivalinga shape derived based on the ellipsoid formula. Mathematical modelling method used to construct the empirical model. It resulted in the research based & scientific form of Shivalinga. Bit similar in use to Mendeleev's periodic table for Chemistry, yet, additionally, the proposed model extends to the broader research fields to specify, order, categories, & acknowledge them. The taxonomy generated in the study can facilitate many integrated researches. Few examples of using the resultant model & the latent connection of researches also explained here. It can be orienting the research to be more meaningful, precise, & worthy to cherish the ideal of 'science for the society'.

Keywords: Consciousness-Mind-Matter, Research, Indian Knowledge System, Taxonomy

Introduction

“चैतन्यात् सर्व उत्पन्नं जगदेतच्चराचरं”(1).The manifest & unmanifest universe emerged out of this Chaitanya, the simultaneously static & dynamic supreme intelligence. “चैतन्यात्मा Chaitanyatma, the independent state of supreme consciousness, utmost intelligence is the reality of everything & all beings are dependent on the Shiva”(2). It is also called as Vishwanath or Lord of the Universe. Such an indestructible fundamental 'Parbrahman / Paramshiva / Unified Field' is beyond description, eternal, & it is absolute bliss. While in dualistic form Shiva's both parts seem identical & their points of merger & separation are inconceivable. But in its original form these two basics are essentially one. Then how the objective researches are valid without their actual relation with this ultimate reality? “For a particular field of study, a well-conceived & useful taxonomy has the power to frame all theoretical considerations. It is natural, & in fact historical for the scientists & philosophers to desire to segregate & classify the things & processes of this world”(3). Therefore, on the similar lines, this study proposes Indian knowledge system's scientific model based on the ultimate reality & its expanse. It may facilitate the proper taxonomy, hierarchy, order, & interconnections in overtly westernized, mostly three dimensional, & lower material level researches. Also, current infographic outcome can be broader than Mendeleev's periodic table, & most importantly connecting the researches with 'Chaitanyatma-The cause & Lord of

the Universe'. “इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यःमन परं :|मनसस्तु परा बुद्धिर्यो बुद्धेःस परतस्तु :”(4). “Sensations are subtler than senses; subtler than Sensations is Manas; Buddhi is subtler than Manas; Atman is even subtler than Buddhi”(5). The stated hierarchy of matter, senses, mind, intellect, & Atman/Soul & even higher in existence ‘The Unified Field’ is unique contribution of Indian Vedic-Yogic knowledge traditions to humanity. Even in the latest western psychological models the specified real hierarchy is missing & different levels of being found to be treated erroneously. By proper integration of the creator, the process of creation, & its elements, researches can be better appreciated.

Anciently various enumerated elements in scriptures are as in- “B.G.’s the field & the knower of the field (36)”, “Varah Upanishad (96) elements grouped in 22 categories”. “Tattvasamas (125) & in Sankhya (24) by Kapil Muni, “Shaiva (36), & Siddha (96)”. Notably, “Siddha gave an equal emphasis to Self & matter. Broad metaphysical principles form the basis for both, a science of substances & mind”(6). When ‘True Self’ is conditioned by Maya, then it is called as ‘Jiva / Individual Soul’. Few current & relevant metaphysical researches are-“Matter from Indian point of view”(7), “The Shiva to Shakti interaction, to universal unfolding using mathematical framework”(8), Vedas based “Unified field, invisible natural laws, self-interacting consciousness in 3-1 structure using mathematics”(9), “The properties of universe’s root cause, root material, body, & body parts” detailed & tabulated (10). “Shiva means the ‘Supreme’ & Linga means a ‘Symbol/Icon’. Projecting out of the oval disc, from the absolute, thus, from the absolute emerges the relative Universe & it may not have independent existence without Shiva’s sustenance. Shiva Linga is the ellipsoid shaped valid scientific symbol depicting Universal reality since the Universe is elliptical & not circular. Thus the elliptically shaped Lingam has symbolic value & underlying scientific basis”(11). In modern science, confined to Chemistry, “The periodic table, most of all, has succeeded in unifying all the chemical elements, & their periodic relationships, into one iconic infographic that is without parallel in the whole of science”(12). Comparatively Indian knowledge tradition has much to offer as this study is for the research itself & it is not confined only to single field. It uses Mathematical Modelling to produce ‘one reality based iconic infographic unifying taxonomy of vast subjective-objective elements with their relationship contextual to the entire universe’.

Method & Materials- The already stated Indian metaphysics mathematically modelled here. “Equations or formulas reach their goal through the brevity secured in a language of symbols like in astronomical mathematics since the Vedic times. Along with theory in Sanskrit, it was in mathematical astronomy that real attempts at production of proof were made. Ways & means of strengthening the reliability of knowledge through critical methodology have been a major scholarly preoccupation in pre-modern India. It culminated in the practice of producing proofs in the language of mathematical formalism, the highest watermark of methodological progress”(13). Also, “Mind to matter field & its unfolding is mathematically modelled using Universe of Sets & depicted as ellipsoid through universal field”(9). The use of mathematical sets, ordering, & classification for the Vedic-Yogic taxonomy by **Maharishi Kanad** is as - “The cause of assimilative cognition is called **Samanya (Set)**. The physical quantities having similarity form a set. Vaisesika stated it as- **Universal set (Parasamanya), Subset (Paraparasamanya) & Elements (Aparasamanya)**. Further, these categories are physical quantity (Bhavapadartha), fundamental physical quantity (Dravya), & an earthen pot (Ghata), respectively”(14). This study not only integrated the similar Indian Knowledge System’s taxonomies & used mathematical modelling to satisfy the inquiry but also improvised it. Here, the subsequent mathematical formulations are named as **Upper Set (US), Middle Set (MS), & Lower Set (LS)**.

Modern astrophysics researchers confirm the shape of universe, justifies the use of mathematics to ascertain it, & also admits its shortcomings as “Elliptical galaxies are the astronomical systems, whose intrinsic 3D shape is recovered using mathematical techniques. Our knowledge of the intrinsic shape of galaxies is still limited, relying on sensible, but sometimes not accurate, physical & geometrical hypotheses”(15). Using Indian Knowledge System, current study tries to close these modern knowledge gaps. “The two foci of the ellipsoid correspond to the two poles which represent the +ve Shiva & the -ve Shakti”(16).The researcher further explained the evolution & dissolution of Shivalinga, the form of universe from perfect unifocal sphere to distorted bifocal ellipsoid in creation & its sustenance & its reverse destruction & coming back to original state. The exact modelling applied here is the culmination of ways of ancient Rishis in enumerating the elements & Shiva Linga combined with the modern researchers using the Cartesian coordinates for elliptical galaxies. The singular Brahman =1 which is divided & always expanded in sets as, US (sphere, seamless 3D, uni-focal, state of total perfection, Syntropy, & harmony of unmanifest ultimate reality), MS (Ellipsoid - bifocal sphere with partial distortion), & LS (Ellipsoid –decentring foci, state of imperfection, distortion, Entropy, & disharmony of manifest ultimate reality). Now assume- **US1** Coaxial, uni-focal (+) pole/origin, initially neutral as (**Foci 1**). Upon externalizing its reflection as **US2** it remains coaxial but becomes bifocal (-) pole or origin (**Foci 2**). The corresponding equation of the bulge on its own reference system is given by (15) as –

$$\frac{x^2}{a^2} + \frac{y^2}{b^2} + \frac{z^2}{c^2} = 1$$

Based on above, proposed model’s Cartesian coordinates are as –

$$LS = \frac{x^2}{a^2}, MS = \frac{y^2}{b^2}, US = \frac{z^2}{c^2} \text{----- (1)}$$

$$x^2 = a^2.LS, y^2 = b^2.MS, z^2 = c^2.US \text{----- (2)}$$

Substituting all values of x^2 , y^2 , & z^2 in given equation we get –

$$\frac{LS.a^2}{a^2} + \frac{MS.b^2}{b^2} + \frac{US.c^2}{c^2} = 1 \text{----- (3)}$$

Results & Discussion- Further to theory based mathematical formulations, assumptions enumerated, & statements (1, 2, 3), there presentation, of a Universe, the effect of the projection of bipolar tri-axle ellipsoids forms Shivalinga- iconic, infographic as ‘Chaitanyatma research levels model’.

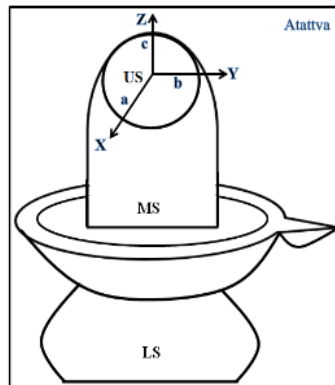



Figure 1 ‘The Indian knowledge System’s Chaitanyatma Research Levels Model’

It is the Euler diagram applying the Cartesian Coordinates. The singular ‘Unified Field’ which is divided & continuously expanded due to Vikara / distortion caused by Prana’s force is shown in these sets of figure1. Similar to Maharishi Kanad’s classification, the (US– perfect sphere, seamless 3D, uni-focal, state of total perfection, syntropy, & harmony of unmanifest ultimate reality) is z axis with length c, US transforms into (MS– distorted sphere - bifocal sphere with partial distortion) is y axis with length b, & MS transforms into (LS-ellipsoid – decentring foci, state of imperfection, distortion, entropy, & disharmony of manifest ultimate reality) is x axis with length a. This empirical model implies entire universe in ellipsoid forms in which, creation, evolution, functioning, & dissolution processes eternally going cycle from US to LS & vice-versa capable of giving renewed insights for modern researchers. Finally upon substituting the defined sets with their elements, multi-level & multi-dimensionanl artwork constructed (this is Figure 2 the Indian Knowledge System’s taxonomical, iconic, & infographic ‘Chaitanyatma Model’ depicting Research Levels. It is linked as Appendix I). It illustrates Shivalinga the shape of Universe. This iconic, infographic, model implies creation, evolution, functioning, & dissolution processes of the Universe along with fundamental elements, & subsystems with their hierarchy & interaction. It can be a handy tool to specify research in the backdrop of whole Universe. Compared with all such stated previous theories, studies & models, current study has tried to project research levels from gross matter level, to subtle quantum levels matter, to transcendental consciousness levels with hierarchical taxonomy in an iconic infographic of Shivalinga. Long traditional Mathematical Modelling of the same can be the highest watermark of the methodological progress. Few examples of using the ‘Chaitanyatma Research Levels Model’ are as-

1. “A living body (LS9) is thus central to Siddha ontology because one can never study the flow of Prana (US2, LS26) in a dead body (LS9.1) that is devoid of Prana. The idea of self as a knower makes the lived body the fulcrum of knowledge as opposed to anatomical knowledge from a corpse”(6).This subjective claim of supremacy of Siddha medicinal system over modern Allopathic system can be objectively evidenced on the Chaitanyatma Model.
2. Modern Psychology & Mind– the subjective, conscious knower (MS2) observes, & knows the objective thoughts & psyche & also the Niruddha/transcendental state psyche. Without MS2 the knower, all the objects, & their observation & knowledge is meaningless. Thus, the Yoga Psychology of the Indian Knowledge System supersedes the Western Psychology’s limited view of mind located in the LS of the Chaitanyatma Model.

3. Likewise, with different researches the Chaitanyatma Model's taxonomy can be used as- Memory LS3.4, Controlling & managing emotions LS7, Neuroscience- LS9 & LS25, Physiology & Sport – LS9 ... thus, these researches may connect to the Unified Field & make different sense.

4. Wherever the inter connection between the specific research & 'Chaitanyatma research levels model' is unclear e.g. researching steel strength on quantum fermi-bosonic level (synonymous to tanmatras LS2)-this model may be used in background as  & then use empty box (as its properties are currently unclear) to be followed by steel strength presented as –

$$\text{IJFMR} - \text{LS2} - \text{LS2} - \text{LS2} - (X \dots N/m^2).$$

With practise scientist & researchers may come up with creative ways to use the model. The 'Chaitanyatma Research Levels Model' with 'vast possible applications beyond Chemistry' (including proof for origin & multi-level basis of the 'chemical elements tabulated in the Mendeleev's periodic table' which is labelled as the 'one-of-a-kind' work in 'the whole of science') can be the valuable contribution from the Indian Knowledge Systems.

Conclusion- Initially researchers ought to know the creation & evolution. In the context of the whole universe, if only researchers know 'the position of research, taxonomy, exact point of subject / object / phenomenon to be researched, the research as a whole can be better acknowledged. The 'Chaitanyatma research levels' model has produced 'one reality based iconic infographic' of research levels integrating the Vedic-Yogic metaphysics & taxonomy. This can facilitate to make the micro-meso-macro research areas, subjects, objects, & processes duly familiar. This may also help in systematically ordering & recognizing the researches from superior level to inferior level, thereby & making it more exact, valuable, & meaningful. It may duly facilitate in increasing awareness of the scientist & research community.

Appendix-The full & final Indian Knowledge Tradition's, Taxonomical, Iconic, & Infographic 'Chaitanyatma Model depicting Research Levels' along with the mathematical data formulations & their analysis submitted as appendix.

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Appendix – I – Final Model



Appendix – II – Mathematical Formulations & Calculations

Assume as follows - Parasamanya / Shuddha/ Pure Tattvas/ **Universal Setas the Upper Set (US)(5)-**

- Shiva / Chaitanyatma / Supreme Consciousness / Unified singular Brahman substratum as Prakasha ‘Chiti’ / Luminosity = **US1**

- Shakti / Prana / Pure energy (US1's externalized portion reflecting as 'I') as Vimarsha / Chit Shakti' power of Supreme Consciousness & the Object as the reflector = **US2**

Capable of Shakti / powers of –

- US2.a) Iccha / Will or Spanda / Sovereign Pulsation – 'I (Am) This',
 - US2.b) Dnyan / Knowledge – 'This (Am) I',
 - US2.c) Kriya / Action – 'I (Am) This',
 - US2.d) Avarana / Covering the real,
 - US2.e) Vikshepa / Projection
- Sadashiv ('That' covers itself from outside as 'Idam-I am this') = **US3**
 - Ishwar (when Jadata / Inertia dominant) = **US4**
 - Shuddha Vidya (US3 & US4 reflecting as dual / non-dual, 'This I am' & 'I am That') = **US5**
 - US1 □ US2 □ US3 □ US4 □ US5
 - US1 Being → US2 Becoming
 - **US = {US1, US2, US3, US4, US5}**

US1 & US2 are essentially 1 entity, with opposite qualities. The nothingness of Brahman is self-knowledgeable; self-interacting, & sovereign. Chetana / Consciousness Levels in US are -Brahmi / Unity □ Bhagvad / God □ Turiyatit / Cosmic

Paraparasamanya / Shuddha-Ashuddha / Pure-Impure Tattvas/ Subsets **Middle Set (MS)(3)**–

- Maya/ Cover / Unreal seem like real /Inseparable energy 'Shakti' of 'Unified Field'= **MS1**
 - (KAla / Art = MS1.1, Vidya / Limited Knowledge = MS1.2, Raga / Desire = MS1.3, Niyati / Order, Destiny = MS1.4, KAla / Time = MS1.5)
- **MS1 = {MS.1.1, MS.1.2, MS.1.3, MS.1.4, MS.1.5}**

These 'separately counted tattvas', constituents of Maya, possess different properties & limit divinity by contraction. For simplification this study used 'Maya' as a single set. Maya is real & unreal at the same time, it can't be described; but possible to transcend through meditation.

- Purusha / Pure / Auspicious / Eternal / Non-dual / Turiya / 4th State / Still / Kshetradnya / Knower of the Field, Individual Atman / Peaceful = **MS2**
- Prakriti / Matter / Keshtra/ Field / Body (Collection of eternal Vasnas / Sanskaras/ passions existing with support of the Chitshakti) = **MS3** (It expands in lower set starting with three Gunas / qualities)

- **MS = {MS1, MS2, MS3}**
 - (MS2 covered by Kala / Efficacy - limitation of authority, creativity + vidya / knowledge - limited knowledge) → (Loss of Chaitanya / Independent universal consciousness) → (absorbed in Raga / attachment + limited by Kala / time) → (Bondage of Niyati / Destiny + attachment to a particular object) → (Purusha known as 'Jiva / Individual Soul' is Prakriti / Passion dominant Jiva) = MS2.1
 - Vasanas / Eternal residual tendencies → Multiplicity of cognitions → Kevalam / singular Atman appears variously

Aparasamanya / Ashuddha / Impure Tattvas / Elementas the **Lower Set (LS)**& their main interactions / products as **LS1 to LS30 no.**–

- Prakriti Trigunas / Three Cosmic Qualities of MS3, **LS1 (3)** = (Sattva / Pure, Sentience, Light = LS1.1, Rajas / Passion, Action & Activity = LS1.2, Tamas / Ignorance, Inertia, Dullness = LS1.3)

LS1 = {LS1.1, LS1.2, LS1.3}

“Dominant Rajas / Action guna breaks the equilibrium to initiate the evolution” (Ghimire, 2018).

- Tanmatras / Fundamental finest elements **LS2 (5)** = (Gandha / Smell = LS2.1, Rāsa / Taste = LS2.2, Rūpa / Form = LS2.3, Sparśa / Touch = LS2.4, Sabda / Sound = LS2.5) **LS2 = {LS2.1, LS2.2, LS2.3, LS2.4, LS2.5}**
- Prakriti / Matter **LS3 (8)** = (“Bhumi / Earth = LS3.1, Aap / Water = LS3.2, Agni / Fire = LS3.3, Vayu / Air = LS3.4, Kham / Sky = LS3.5, Buddhi / Intellect = LS3.6, Ahmkara / ‘I’ maker / Doer = LS3.7, Manah / Mind” = LS3.8) (Saint Dnyaneshwar, n.d., p. 62).

LS3 = {LS3.1, LS3.2, LS3.3, LS3.4, LS3.5, LS3.6, LS3.7, LS3.8}

- LS1 → 20 qualities of matter (arise from triguna Prakriti in 10 opposite pairs)
- Negative/Cool LS3.A = {Cold / Shita LS3.A .1, Greasy / Snigdha LS3.A .2, Heavy / Guru LS3.A .3, Gross / Sthula LS3.A .4, Dense / Sandra LS3.A .5, Static / Sthira LS3.A .6, Dull / Manda LS3.A .7, Soft / Mridu LS3.A .8, Smooth / Slakahna LS3.A .9, Cloudy / Picchila LS3.A .10}
- Positive / Hot = {Hot / Ushna LS3.A .11, Dry / Ruksha LS3.A .12, Light / Laghu LS3.A .13, Subtle / Sukshma LS3.A .14, Flowing / Drava LS3.A .15, Mobile / Chala LS3.A .16, Sharp / Tikshna LS3.A .17, Hard / Kathina LS3.A .18, Rough / Khara LS3.A .19, Clear / Vishada LS3.A .20}

“Padārthas (objects of experience) refer to all things which exist, can be cognised, & can be named” (Britto, 2016). Sattva (Neither cold nor hot, neither wet nor dry, light, subtle, mobile, sharp, soft, smooth, clear), Rajas (Hot, little wet, little heavy, gross, mobile, sharp, hard, rough, cloudy), Tamas

(Cold, wet, heavy, gross, solid, static, dull, hard, rough, cloudy).

- Antahkarana / Internal organ **LS4 (4)** = (Buddhi / Conscious discrimination = LS4.1 (LS3.6), Ahamkara / 'I' maker / Doer = LS4.2 (LS3.7), Manas / Mind = LS4.3 (LS3.8), Chitta / Psyche = LS4.4)

LS4 = {LS4.1, LS4.2, LS4.3, LS4.4}

- Key functions of Manas / Mind **LS5 (4)** = (Vichara / Thought = LS5.1, Sankalpa / Determination = LS5.2, Ahmkaara / Egoism = LS5.3, Smruti / Memory = LS5.4)

LS5 = {LS5.1, LS5.2, LS5.3, LS5.4}

- Chittabhumi / Planes of Psyche **LS6 (5)** = ("Niruddha / Still Mind = LS6.1, Ekagra / Concentrated = LS6.2, Vikshipta / Distracted = LS6.3, Mudha / Torpid = LS6.4, Kshipta / Restless" = LS6.5) (Amin et al., 2014).

LS6 = {LS6.1, LS6.2, LS6.3, LS6.4, LS6.5}

- Bhava / Becoming / Emotions **LS7 (16)** = ("Anitya / Impermanence of the world = LS7.1, Asarana / No one provides protection = LS7.2, Samsara / No permanent relationship in universe = LS7.3, Ekatva/ Solitude of the soul = LS7.4, Anyatva/ Separateness = LS7.5, Asuci/ Impureness of the body = LS7.6, Asrava/ Influx of karma = LS7.7, Samvara/ Stoppage of influx of karma = LS7.8, Nirjara/ Shedding of karma = LS7.9, Loka/ Transitory of universe = LS7.10, Bodhidurlabha/ Unattainability of right faith, knowledge, & conduct = LS7.11, Dharma / Unattainability of true preceptor, scriptures, and religion = LS7.12, Maitri / Friendship = LS7.13, Pramoda / Delight = LS7.14, Karuna / Compassion = LS7.15, Madhyastha / Equanimity" = LS7.16) (Shah, 2021).

LS7 = {LS7.1, LS7.2, LS7.3, LS7.4, LS7.5, LS7.6, LS7.7, LS7.8, LS7.9, LS7.10, LS7.11, LS7.12, LS7.13, LS7.14, LS7.15, LS7.16}

- Vrutti / Mental Modifications **LS8 (5)** = (Pramana / Proof = LS8.1, Vikalpa / Imaginative Knowledge = LS8.2, Viparyay / Illusive knowledge = LS8.3, Nidra / Object of void ness / Sleep = LS8.4, Smruti / Memory = LS8.5)

LS8 = {LS8.1, LS8.2, LS8.3, LS8.4, LS8.5}

- Pramana (LS8.1) = (Pratyaksha / Direct Cognition = LS8.1.1, Anumana / Inference = LS8.1.2, Aagam / Testimony = LS8.1.3) LS8.1 = {LS8.1.1, LS8.1.2, LS8.1.3}

- Sharira / Body Types **LS9 (3)** = (Sthula / Gross = LS9.1, Sukshma / Subtle = LS9.2, Karana / Causal = LS9.3)

LS9 = {LS9.1, LS9.2, LS9.3}

- Body linked “Kosha / Body sheaths (5) =
- Kosha linked to LS9.1= (Annamaya / Physical Kosha = LS9.1.a, Manomay / Mental Kosha = LS9.1.b, Pranmaya / Energy Kosha = LS9.1.c),
- Kosha linked to LS9.2 = (Vijnanmaya / Intellectual Kosha),
- Kosha linked to LS9.3 = (Anandamaya / Blissful Kosha)”(Raina, 2016).

- Dnyanendriyas / Senses of knowledge **LS10 (5)** = (To experience smell, Ghrāna / Nose = LS10.1, To experience taste, Rasana / Tongue = LS10.2, To experience colour & shape, Cakshus / Eye = LS10.3, To experience touch, Tvāk / Skin = LS10.4, To experience sound, Srotra / Ear = LS10.5)

LS10 = {LS10.1, LS10.2, LS10.3, LS10.4, LS10.5}

- Karmendriyas / Organs of action **LS11 (5)** = (For excretion, Pāyu /Anus = LS11.1, For procreation, Upasthā / Sexual organ = LS11.2, For ambulation possible, Pāda / Leg = LS11.3, For grabbing and touching, Pāni / Hand = LS11.4, For making sound / speech possible, Vāk / Mouth = LS11.5)

LS11 = {LS11.1, LS11.2, LS11.3, LS11.4, LS11.5}

- Actions of 5 Action Organs **LS12 (5)** = (Speaking = LS12.1, Sitting = LS12.2, Walking = LS12.3, Excretion= LS12.4, Enjoyment = LS12.5)

LS12 = {LS12.1, LS12.2, LS12.3, LS12.4, LS12.5}

- Body Regions **LS13 (3)** = (Fire Region = LS13.1, Solar Region= LS13.2, Lunar Region= LS13.3)

LS13 = {LS13.1, LS13.2, LS13.3}

- Doshash / Faults **LS14 (3)** = ((Vata= Air + Space= LS14.1), (Pitta = Fire + Water= LS14.2), (Kapha = Earth + Water= LS14.3))

LS14 = {LS14.1, LS14.2, LS14.3} (Rhoda, 2014).

- Dhatus /Tissues **LS15 (7)** = (Rasa / Plazma = LS15.1, Rakta / Blood = LS15.2, Mansa / Flesh = LS15.3, Meda / Fats =, LS15.4, Asthi / Bones = LS15. 5, Majja / Marrow = LS15.6, Shukra / Reproductive Tissues = LS15.7)

LS15 = {LS15.1, LS15.2, LS15.3, LS15.4, LS15.5, LS15.6, LS15.7}

- Shadripu / Six Enemies **LS16 (6)** = (Kama / Passion LS16.1, Krodha / Anger = LS16.2, Lobha / Greed = LS16.3, Moha / Delusion = LS16.4, Madha / Pride = LS16.5, Matsarya / Jealousy = LS16.6)

LS16 = {LS16.1, LS16.2, LS16.3, LS16.4, LS16.5, LS16.6}

- Kama / Passion LS16.1 (8) = (Desire = LS16.1.1, Hatred = LS16.1.2, Stingy = LS16.1.3, Lust = LS16.1.4, Pride = LS16.1.5, Internal Conflict = LS16.1.6, Mockery = LS16.1.7, Ego = LS16.1.8)

LS16.1 = {LS16.1.1, LS16.1.2, LS16.1.3, LS16.1.4, LS16.1.5, LS16.1.6, LS16.1.7, LS16.1.8}

- Shadvikara / Six Changes **LS17 (6)** = (Asti / Existence = LS17.1, Jayate / Birth = LS17.2, Vardhan / Growth = LS17.3, Parinam / Effect = LS17.4, Kshaya / Decay = LS17.5, Nasha / Destruction = LS17.6)

LS17 = {LS17.1, LS17.2, LS17.3, LS17.4, LS17.5, LS17.6}

- Urmis / Infirmities **LS18 (6)** = (Ashana / Hunger =LS18.1, Pipasa / Thirst =LS18.2., Shoka / Grief =LS18.3, Moha / Delusion =LS18.4, Jara / Old Age =LS18.5, Mrityu / Death = LS18.6)

LS18 = {LS18.1, LS18.2, LS18.3, LS18.4, LS18.5, LS18.6}

- Malas / Impurities of the Soul **LS19 (3)** = (Anva / Ignorance, Egoism = LS19.1, Karma / Desires = LS19.2, Maya / Bahya-external world = LS19.3)

LS19 = {LS19.1, LS19.2, LS19.3} (Kumar, 2015).

- Physical Bindings **LS20 (3)** = (Material Bindings = LS20.1, Offspring Bindings = LS20.2, Worldly Bindings = LS20.3)

LS20 = {LS20.1, LS20.2, LS20.3}

- Stations of Soul **LS21 (6)** = (Mooladhar = LS21.1, Swadhisthan = LS21.2, Manipur = LS21.3, Anahata = LS21.4, Vishuddhi = LS21.5, Adnya = LS21.6)

LS21 = {LS21.1, LS21.2, LS21.3, LS21.4, LS21.5, LS21.6} (Miovic, 2004).

There are numerous Chakras/psychic centres in human body. Kundalini Shakti resides at LS21.1 (In awakened state Kundalini is the Mother of the Universe however, in latent state it plays Maya & illusions the individual. Here it is recorded in latent state only hence shown at LS21.1).

- Devatas / Deity governing knowledge sense organs **LS22 (5)** = (Dik / Direction - Hearing = LS22.1, Vayu - Touch = LS22.2, Surya - Sight = LS22.3, Varuna - Taste = LS22.4, Ashvini - Smell = LS22.5)

LS22 = {LS22.1, LS22.2, LS22.3, LS22.4, LS22.5}

- Devatas / Deity governing action organs **LS23 (5)** = (Agni - Mouth = LS23.1, Indra - Hands = LS23.2, Upendra - Legs = LS23.3, Yama - Excretory = LS23.4, Prajapati - Reproductive = LS23.5)

LS23 = {LS23.1, LS23.2, LS23.3, LS23.4, LS23.5}

- Devatas / Deity governing Antahkarana / Internal organ - **LS24 (4)** = (Chandra / Moon - Mind = LS24.1, Charturmukha / Brahma - Intellect = LS24.2, Rudra / Roarer - Egoism = LS24.3, Chitta / Psyche = LS24.4)

LS24 = {LS24.1, LS24.2, LS24.3, LS24.4}

- Vital Nadis / Nerves **LS25 (14)** = (“Ida = LS25.1, Pingala = LS25.2, Sushumna = LS25.3, Gandhari = LS25.4, Hastajihva = LS25.5, Yashasvini = LS25.6, Pusha = LS25.7, Alambusha = LS25.8, Kuhu = LS25.9, Shankini = LS25.10, Sarasvati = LS25.11, Payasini = LS25.12, Varuni = LS25.13, Visvodara” = LS25.14)

LS25 = {LS25.1, LS25.2, LS25.3, LS25.4, LS25.5, LS25.6, LS25.7, LS25.8, LS25.9, LS25.10, LS25.11, LS25.12, LS25.13, LS25.14} (Vasu, 1914, p. 17, v.15).

- KeyPranas / Vital Life Force **LS26 (10)** = (Prana = LS26.1, Apana = LS26.2, Vyan = LS26.3, Udana = LS26.4, Saman = LS26.5, Naga = LS26.6, Kurma = LS26.7, Krukara = LS26.8, Dhananjay = LS26.9, Devdatta = LS26.10)

LS26 = {LS26.1, LS26.2, LS26.3, LS26.4, LS26.5, LS26.6, LS26.7, LS26.8, LS26.9, LS26.10}

- Visceral Cavities **LS27 (5)** = (Stomach = LS27.1, Small Intestine = LS27.2, Large Intestine Especially Rectum = LS27.3, Urinary Bladder = LS27.4, Seminal Vesicle = LS27.5)

LS27 = {LS27.1, LS27.2, LS27.3, LS27.4, LS27.5}

- Kala / Time **LS28 (3)**= (Past = LS28.1, Present = LS28.2, Future = LS28.3) (MS1.5
□ LS28)

LS28 = {LS28.1, LS28.2, LS28.3}

- Karma / Action Classifications **LS29 (5)**-

- (Sancita / Stored =LS29.1.1, Prarabdha / Destined = LS29.1.2, Aagami / Coming =LS29.1.3, Kriyamana / Current = LS29.1.4) = LS29.1
- (Sattvik / Pure =LS29.2.1, Rajasik / Passionate =LS29.2.2, Tamasik / Inertia = LS29.2.3) = LS29.2
- (Nitya / Ritual =LS29.3.1, Naimittika / Occasional =LS29.3.2, Kamyā / With Desire = LS29.3.3, Nihisiddha/ BannedLS29.3.4) = LS29.3
- (Karma / Action =LS29.4.1, Akarma/ Inaction =LS29.4.2, Vikarma / Wrong action= LS29.4.3) = LS29.4
- (Punya/ Shukla / Meritorious / Good =LS29.5.1, Pap / Krushna / De-meritorious/Bad = LS29.5.2) =LS29.5(Suresvaracharya, n.d., p. 12)&(Chakraborty, 2014).

LS29 = {LS29.1,LS29.2, LS29.3,LS29.4,LS29.5}

- Karma Constituents **LS29.A**= “Adhithana / Body, Karta / Agent, Karanam / Instruments, Karma / Action, Daivam / Destiny”(Dalal & Misra, 2010, p. 135).
- Karma Levels**LS29.B**= Kaya/ Body, Vacha / Speech, Manas / Mind, Indriya / Senses, Buddhi / Discriminating Intellect, Prakruti Swabhav/ Natural tendencies, Atman / True Self, Brahman / Unified Field
- “Bhava-Chakra’/ Wheel of life **LS29.C** the Karmic/causal links = ((“Past = Avidya / Ignorance, Samskara / Dispositions) (Present = Vijnana / Consciousness, Namarupa / Name & Form of Mind-Body, Sadayatana / Six sense organs, Sparsa / Contact, Vedana / Feeling, Trisna / Thirst, Upadana / Grasping) (Future = Bhava / Becoming, Jati / Birth, Jaramarana / Old age and Death”))(Tamang, 2020).

- Lower States of Consciousness, & Aspects of Jiva **LS30 (3)** = (Vishva - Jagrat / Wakefulness = LS30.1, Taijasa - Swapna / Dream = LS30.2, Prajna - Nidra / Dreamless Sleep = LS30.3)
LS30 = {LS30.1, LS30.2, LS30.3}

The Lower status of consciousness permeates from LS1 to LS30 the entire transient world.

LS = {LS1, LS2, LS3,...,LS30}---- (III)

World functioning &nurturing world Administrators = (“Brahma -Shrishti /creation, Vishnu - Sthithi / position, Rudra & Mahesha - Samhar /Annihilation & Tirobhav / Concealment, Almighty Shiva itself - Anugrah / Grace, Blessing”) (Kandaswami, 1997, pp. 22–23).