

# Glimpses of decoded scientific, computational and technological prophecies of Bhagavadgeetha

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**Abstract—** *Bhagavadgeetha is an integral part of Vedic philosophy. Bhagavadgeetha is the summary of Upanishads. It is highly regarded as holy. Modern India looks it as a spiritual text or a philosophical text. Bhagavadgeetha is not only an ancient Vedic scripture, but it also provides a variety of knowledge. But with careful exploration of this scripture, it is possible to decode and understood in scientific direction. Recently many people started providing their valuable researches in this direction. It explains extensively on many aspects of Science and Technology apart of personality development and management skills. It is provided for the benefit of mankind and for the human endeavor. Many scientific explanations have given in this scripture. Due to the lack of knowledge and lack of enough maturity, these concepts are not much popular in the society. Most of the people regard it as a Holy Scripture and worship. The concepts explained in this scripture are deep in philosophy and top in science. This scripture makes the reader/listener to realize that Lord Krushna is a Great Scientist. This paper discusses some of the topics (i) Cloud computing, (ii) Electro-Motive Force of human body which is called as Kundalini Shakti, (iii) Proof of Field (Kshetra) in Bhagavadgeetha, (iv) The reality of Universe and Vedic iconography and finally unleashing the postulates of Advaita Siddhaanta state that "There exists one Parabrahma and nothing else".*

**Index Terms—** *Bhagavadgeetha, Vedas, Upanishads, Lord Krushna, Arjuna, Kurukshetra, Mahabharata, Science, Technology*

## I. INTRODUCTION

The word "Science" is a systematically organized field/branch. Any branch of Science generally contains fundamental postulates based on the careful study/observation of particular experiment. This particular area of study ensures/explains about the reason behind the occurrence of a particular activity. In fact the study of any Science is a study of an intellectual discipline with its practical validity.

The word "Computation" refers to a systematically defined model for the calculation of arithmetical/non-arithmetical activity.

"Technology" is an application of scientific knowledge for the practical purpose. It is a branch of knowledge that deals with some applied sciences.

Bhagavadgeetha is an ancient Vedic scripture provides with variety of knowledge. It explains extensively on many aspects of Science and Technology apart of personality development and management skills. It is provided for the benefit of mankind and for the human endeavor. Many scientific explanations have given in this scripture. Due to the lack of knowledge and lack of enough maturity, these concepts are not much popular in the society. Most of the people regard it as a Holy Scripture and worship. The concepts explained in this scripture are deep in philosophy and top in science. This scripture makes the reader/listener to realize that Lord Krushna is a Great Scientist. Many scientific aspects are explained in this scripture are 5000 years back. This paper is an effort to provide the scientific

interpretation of computational paradigm in correlation with the relevant verses of Bhagavadgeetha.

## II. THE PHILOSOPHY OF BHAGAVADGEETHA

Bhagavadgeetha [1] is narrated in the form of a conversation between Lord Krushna and the Arjuna. It is a greatest scripture of the Vedic philosophy. It shows the ways to live a spiritual cum material life consequently. In the entire Bhagavadgeetha, it is never refer as it is only for Hindus. In fact it is for all mankind and for human endeavor. Bhagavadgeetha refers Vedas, Brahma Sutras and Upanishads. Bhagavadgeetha is appropriate for all. It is not for some specific community, caste, creed, sex, country but it is a common asset of all human beings.

In metaphysical point of view in Bhagavadgeetha is being. Bhagavadgeetha advocates of the unreal there is no being and of the real there is no non-being. The soul is eternal, unborn, indestructible, un-diminishing, all-pervasive, unthinkable, and immutable, un-manifest. Soul cannot be killed by sword; it cannot be diminished or destroyed by fire, air or rain. Neither soul is born nor it dies it is out and out immortal and everlasting. He, who find the ultimate reality seated equally in all beings and un-perishing with the perishing bodies, see truly. Devotion is defined as disinterested service to God. So it is a form of Karma. The Lord himself lifts up his devotees from the 'ocean of birth-and-death'. To love of God becomes the divine and supreme love.

When a question arises 'what is virtual knowledge'? Whenever we see or we feel the universe in diversity and God exists everywhere". "True knowledge is that which teach us to see God in each soul". The objectives of Education According to Bhagavadgeetha-

- [1].Development of virtual knowledge
- [2].Development and modification of personality
- [3].Adjustment in individual and social aims
- [4].Development of internal consciousness
- [5].Development of intellectual and reasoning ability
- [6].Establishment of importance of duties in life

Curriculum on the Basis of Bhagavadgeetha - are two types of knowledge. They are, (i). Physical (Art, Science, Engineering etc), (ii). Spiritual (Knowledge of body and soul).

Methods of Teaching in Bhagavadgeetha-

- [1].Conversational method
- [2].Question-Answer method
- [3].Demonstration method
- [4].Contemporary method (rational analysis with proper analysis)
- [5].Learning by doing



Figure 1: Lord Krishna Bhagavadgeetha Guidelines to Arjuna [1]

### III. COMPUTATIONAL CONCEPTS IN BHAGAVADGEETHA

Bhagavadgeetha consists of 700 Shlokas. In this Lord Krishna spoke in 574 Shlokas and others 126 Shlokas [1].

A. *Adhyaaya -1: Arjuna Vishada Yoga*

dharmakṣētrē kurukṣētrē samavētā yuyutsavaḥ |  
māmakāḥ pāṇḍavāśchaiva kimakurvata sañjaya || 1 ||

It is the 1<sup>st</sup> Shloka in Bhagavadgeetha. This Shloka is a question asked to Sanjaya regarding the circumstances of Battlefield Kurukshetra. On decoding this Shloka, 'Dhrutarashtra' symbolizes a layman/ end user and Sanjaya symbolizes a Cloud Expert who explains about the Cloud services.

Dharma means system and Kshetra field. Dharma Kshetra means a field of systems which symbolizes Cloud computing environment apart of the traditional meaning Kurukshetra.

Dhrutarashtra's question to Sanjaya symbolizes an end user queries about the Cloud services with the vendor

seeking the information such as 'what are the possible benefits could I get and what are the current trends in the computational industry?'

However, Pandavas and Kouravas are the co-competitors of Cloud Service Vendors.

From 3<sup>rd</sup> Shloka to 12<sup>th</sup> Shloka totally 9 Shlokas symbolizes Service Level Agreement (SLA) document explanation by Duryodhana. It symbolizes the presentation/ demonstration of a Cloud service vendor whose name is Kouravas.

paśyaitāṃ pāṇḍuputrāṇāmāchārya mahatīm chamūm |  
vyūdhāṃ drupadaputrēṇa tava śiṣyēṇa dhīmatā || 3 ||  
atra sūrā mahēṣvāsā bhīmārjunasamā yudhi |  
yuyudhānō virāṭaścha drupadaścha mahārathaḥ || 4 ||  
dhrṣṭakētuśchēkitānaḥ kāśīrājaścha vīryavān |  
purujitkuntibhōjaścha śaibyaścha narapuṅgavaḥ || 5 ||  
yudhāmanyuścha vikrānta uttamaujāścha vīryavān |  
saubhadrō draupadēyāścha sarva ēva mahārathāḥ || 6 ||  
asmākaṃ tu viśiṣṭā yē tānnibōdha dvijōttama |  
nāyakā mama sainyasya sañjJñārthaṃ tānbravīmi tē || 7 ||  
bhavānbhīṣmaścha karṇaścha kṛpaścha samitiñjayaḥ |  
aśvatthāmā vikarṇaścha saumadattistathaiva cha || 8 ||  
anyē cha bahavaḥ sūrā madarthē tyaktajīvitāḥ |  
nānāśastrapraharaṇāḥ sarvē yuddhaviśāradaḥ || 9 ||  
aparyāptaṃ tadasmaṃkaṃ balaṃ bhīṣmābhirakṣitam |  
paryāptaṃ tvidamētēṣāṃ balaṃ bhīmābhirakṣitam || 10 ||  
ayanēṣu cha sarvēṣu yathābhāgamavasthitāḥ |  
bhīṣmamēvābhirakṣantu bhavantaḥ sarva ēva hi || 11 ||  
tasya sañjanayanharṣaṃ kuruvṛddhaḥ pitāmahaḥ |  
simhanādaṃ vinadyōchchahiḥ śaṅkhaṃ dadhmau  
pratāpavān || 12 ||

Shankha Puaranam (blowing of Shankha) symbolizes, clicking the checkbox in Service Level Agreement (SLA).

In 21<sup>st</sup> Shloka by Arjuna,

hrīṣīkēṣaṃ tadā vākyamidamāha mahīpatē |  
arjuna uvācha |  
sēnayōrubhayōrmadhyē rathaṃ sthāpaya mē'chyuta  
|| 21 ||

The above Shloka describes the comparisons of different Cloud Service Level Agreement (SLA)s. Arjuna drew in to dilemma whether to opt for which Cloud service. This Shloka strongly warns us that Cloud service aspirant must read the entire document of Service Level Agreement (SLA) and in any case of dilemma should consult a Cloud Expert. Here Krishna is a Cloud Computing Expert.

From 29<sup>th</sup> Shloka to 47<sup>th</sup> Shloka – totally 18 Shlokas  
sīdanti mama gātrāṇi mukhaṃ cha pariśuṣyati |  
vēpathuścha śārīrē mē rōmaharṣaścha jāyatē || 29 ||  
gāṇḍīvaṃ sramsātē hastāttvakchaiva paridahyatē |  
na cha śaknōmyavasthātum bhramatīva cha mē  
manaḥ || 30 ||

nimittāni cha paśyāmi viparītāni kēśava |  
na cha śrēyō'nupaśyāmi hatvā svajanamāhavē || 31 ||  
na kāṅkṣē vijayaṃ kṛṣṇa na cha rājyaṃ sukhāni cha |  
kiṃ nō rājyēna gōvinda kiṃ bhōgairjīvitēna vā || 32 ||  
yēśāmarthē kāṅkṣitaṃ nō rājyaṃ bhōgāḥ sukhāni cha |  
ta ime'vasthitā yuddhē prāṇāṃstyaktvā dhanāni cha  
|| 33 ||  
āchāryāḥ pitarāḥ putrāstathaiva cha pitāmahāḥ |  
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā  
|| 34 ||  
ētānna hantumichChāmi ghatō'pi madhusūdana |  
api trailōkyarājyasya hētōḥ kiṃ nu mahīkṛtē || 35 ||  
nihatya dhārtarāṣṭrāṇnaḥ kā prītiḥ syājjanārdana |  
pāpamēvāśrayēdasmānhatvaitānātātāyinaḥ || 36 ||  
tasmānnārṇhāvayaṃhantum dhārtarāṣṭrāṇsvabāndhavān |  
svajanaṃ hi kathaṃ hatvā sukhinaḥ syāma mādḥava  
|| 37 ||  
yadyapyētē na paśyanti lōbhōpahatachētasah |  
kulakṣayakṛtaṃ dōṣaṃ mitradrōhē cha pātakam || 38 ||  
kathaṃ na jñēyamasamābhīḥ pāpāsmānnivartitum |  
kulakṣayakṛtaṃ dōṣaṃ prapaśyadbhirjanārdana || 39 ||  
kulakṣayē prapaśyanti kuladharmāḥ sanātānāḥ |  
dharmē naṣṭē kulaṃ kṛtsnamadharmō'bhibhavatyuta  
|| 40 ||  
adharmābhibhavātkṛṣṇa pradūṣyanti kulastrīyaḥ |  
strīṣu duṣṭāsu vārṣṇēya jāyatē varṇasaṅkaraḥ || 41 ||  
saṅkarō narakāyaiva kulaghānāṃ kulasya cha |  
patanti pitarō hyēśāṃ luptapiṇḍōdakakriyāḥ || 42 ||  
dōṣairētaiḥ kulaghānāṃ varṇasaṅkarakārakaiḥ |  
utsādyantē jātīdharmāḥ kuladharmāścha śāśvatāḥ || 43 ||  
utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana |  
narakē'niyataṃ vāsō bhavātītyanuśūruma || 44 ||  
ahō bata mahatpāpaṃ kartuṃ vyavasitā vayam |  
yadrājyasukhalōbhēna hantum svajanamudyatāḥ || 45 ||  
yadi māmpratīkāramaśāstraṃ śāstrapāṇayaḥ |  
dhārtarāṣṭrā raṇē hanyustanmē kṣēmatarāṃ bhavēt || 46 ||  
sañjaya uvācha |  
ēvamuktvārjunaḥ saṅkhyē rathōpastha upāviśat |  
visṛjya saśaraṃ chāpaṃ śōkasaṃvignamānasaḥ || 47 ||  
The above Shlokas symbolizes a situation of end user after careful observation of Service Level Agreement (SLA) provided by the Cloud service vendor. Generally the layman gets worried about the given terms and conditions in the document. He says that 'I much worried that if I select a wrong Cloud vendor what could be the consequences? Whether my data or my organization's data is safe?'



Figure 2: Lord Krushna Explaining Bhagavadgeetha to Arjuna [1]

Further he adds it "Instead of investing these amounts, let me resign from this decisive administrative capacity or let me get away from such risky ventures"

Here 'kulakṣaya' in 39<sup>th</sup> Shloka means spoiling of organization. Arjuna (Cloud aspirant) is much worried about the security of the data whether it may be compromised.

#### B. Adhyaaya -2: Saankhya Yoga

Saankhya or Sankhya means Number. In this context it is Digital. Saankhya Yoga means paramount importance of digital data. As since Lord Krishna is a Cloud expert, says (in 3<sup>rd</sup> Shloka) in his message that,

klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyatē |  
kṣudramḥṛdayadaurbalyaṃ tyaktvōttiṣṭha parantapa || 3 ||  
One has to opt for Cloud and computation is inevitable.

In his 12<sup>th</sup> Shloka,

na tvēvāhaṃ jātu nāsaṃ na tvaṃ nēmē janādhipāḥ |  
na chaiva na bhaviṣyāmaḥ sarvē vayamataḥ param || 12 ||

The above Shloka informs that Computation is always there. Here "Atma" means Computation and without Computation there is no existence of Universe.

In his 13<sup>th</sup> Shloka,

dēhinō'sminyathā dēhē kaumāraṃ yauvanaṃ jarā |  
tathā dēhāntaraprōptirdhīrastatra na muhyati || 13 ||

In the above Shloka it informs that,

Koumaara means planning for computational process, Yauvana means running and maintenance of computational process. Vaarthakya means retirement of Computational software. Therefore Lord Krishna speaks about the glimpses of Software development life cycle.

In his 15<sup>th</sup> Shloka,

yaṃ hi na vyathayantyētē puruṣaṃ puruṣarṣabha |  
samaduḥkhasukhaṃ dhīraṃ sō'mṛtatvāya kalpatē || 15 ||

In the above Shloka it says that, a good computational aspirant would never compromise in case of an experiment, and he would be always being interested in finding the result out of that.

Here Sukha means gain and Dukha means loss. A computational aspirant would never compromise due to these aspects. They are immaterial to him.



In his 16<sup>th</sup> Shloka he says that,  
 nāsatō vidyatē bhāvō nābhāvō vidyatē sataḥ |  
 ubhayōrapi dṛṣṭō'ntastvanayōstattvadarśibhiḥ || 16 ||  
 'Asat' means a state without any data which is not possible.

'Sat' means Data (it is abundance in nature)  
 17<sup>th</sup> Shloka says,  
 avināśi tu tadviddhi yēna sarvamidaṃ tatam |  
 vināśamavyayaśyāsyā na kaśchitkartumarhati || 17 ||  
 This means that 'Data is everywhere'. One can never destroy any data (there is always the data can change its state)

In 18<sup>th</sup> Shloka it is said,  
 antavanta imē dēhā nityasyōktāḥ śārīraṇaḥ |  
 anāśinō'pramēyasya tasmādyudhyasva bhārata || 18 ||  
 In this, 'Shareera' means 'Data Carrier'. Data carrier can be like a CD or a Pen drive, Transfer protocols such as HTTP or FTP etc.

He says that data carrier may get decayed/destroyed and it is confirmed. When a data carrier is used to store the data, data carrier would get destructed at any moment of time. Therefore one has to safeguard the data.

In his 20<sup>th</sup> Shloka,  
 na jāyatē mriyatē vā kadāchinnāyaṃ bhūtvā bhavitā vā na bhūyaḥ |  
 ajō nityaḥ śāśvatō'yaṃ purāṇō na hanyatē hanyamānē śārīrē || 20 ||

In the above Shloka it says that Data can never be created and never be destroyed. Data exists every time and everywhere. The words 'ajō nityaḥ śāśvatō'yaṃ purāṇō' is used in this context.

In his 21<sup>st</sup> Shloka,  
 vēdāvināśinaṃ nityaṃ ya ēnamajamavyayam |  
 athaṃ sa puruṣaḥ pārtha kaṃ ghtayati hanti kam || 21 ||

He asks that 'When data exists for ever, how one could destroy the data?'

In his 22<sup>nd</sup> Shloka,  
 vāsāṃsi jīrṇāni yathā vihāya navāni grhṇāti narō'parāṇi |  
 tathā śārīrāṇi vihāya jīrṇānyanyāni saṃyāti navāni dēhī || 22 ||

Data can never be destroyed and it can be converted from one state to another state. Therefore it exists every time.

In his 25<sup>th</sup> Shloka,  
 avyaktō'yamachintyō'yamavikāryō'yamuchyatē |  
 tasmādēvaṃ viditvainaṃ nānuśōchitumarhasi || 25 ||

Data cannot be seen, in its original format. Either in the form of text or bits or bytes one can know. The reason is the data itself is energy. It is a collection of electrons movement. Therefore one must know about data.

In his 27<sup>th</sup> Shloka,

jātasya hi dhruvō mṛtyurdhruvaṃ janma mṛtasya cha |  
 tasmādaparihāryē'rthē na tvaṃ śōchitumarhasi || 27 ||

It means 'When data is stored in one format/one container, the container gets decayed/destroyed/destructed. But the data remains forever.

In his 28<sup>th</sup> Shloka,  
 avyaktādīni bhūtāni vyaktamadyāni bhārata |  
 avyaktanidhanānyēva tatra kā paridēvanā || 28 ||

Therefore data has two states. The first one is data is expressed and known to the world (can thought of useful manner or identifiable manner) and the other state is data is not possible to identify.

In 29<sup>th</sup> Shloka,  
 āścharyavatpāśyati kaśchidēnamāścharyavadvadati tathaiva chānyaḥ |

āścharyavachchainamanyāḥ śṛṇōti śrutvāpyēnaṃ vēda na chaiva kaśchit || 29 ||

This means regarding data some one reads with surprise, the other listens with surprise and another discusses with surprise. Someone who listens may not know anything.

In 30<sup>th</sup> Shloka,  
 dēhī nityamavadhyō'yaṃ dēhē sarvasya bhārata |  
 tasmātsarvāṇi bhūtāni na tvaṃ śōchitumarhasi || 30 ||

Data can never be destroyed. Do not worry about the security of data in Cloud.

In 45<sup>th</sup> Shloka,  
 traiguṇyaviṣayā vēdā nistraiguṇyō bhavārjuna |  
 nirdvandvō nityasattvasthō niryōgākṣēma ātmavān || 45 ||

Three characteristics Satva means public deployment Cloud computing model.

Rajas means Private deployment Cloud computing model. Tamas means Community deployment Cloud computing model.

Note: Hybrid deployment Cloud computing model is not discussed in this.

C. Adhyaaya -2: Karma Yoga

In his 5<sup>th</sup> Shloka,  
 na hi kaśchitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |  
 kāryatē hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ || 5 ||  
 Without processing the data it is not possible to run the system.

In his 8<sup>th</sup> Shloka,  
 niyataṃ kuru karma tvaṃ karma jyāyō hyakarmaṇaḥ |  
 śārīrayātrāpi cha tē na prasiddhyēdakarmaṇaḥ || 8 ||

It is advised be confronted in your duty.

In 14<sup>th</sup> Shloka,  
 annādbhavanti bhūtāni parjanyaḍannasambhavaḥ |  
 yajJñādbhavati parjanyaḍ yajJñaḥ karmasamudbhavaḥ || 14 ||

From Veda (A set of rules), Karma (Binary digit) is derived. From Karma (Binary digit), Varsha (Flip-flop) is derived. From Varsha (Flip flop), Anna (Data Buses) is derived. From Anna (Data Buses), Prana (Data) is derived.

From 15<sup>th</sup> Shloka,  
Karma                      brahmōdbhavaṃ                      viddhi  
brahmākṣarasamudbhavaṃ |  
tasmātsarvagataṃ brahma nityaṃ yajJñē pratiṣṭhitam  
|| 15 ||

This is a cycle of processing.

#### D. Adhyaaya -4: Gnyana Karma Sanyaasa Yoga

In 24th Shloka,

brahmārpaṇaṃ brahma havirbrahmāgnau brahmaṇā  
hutam |

brahmaivatēnagantavyaṃbrahmakarmasamādhinā || 24 ||

Everything is data. Data is everywhere. Data's existence is possible to know/use based on its variety of data (either in the form of audio file, video file), volume (in Kilo bytes, Mega bytes, Giga bytes), velocity (real time, periodical, batch). In Advaita point of view Brahma=Prana=Atma.

#### E. Adhyaaya -7: Gnyana Vignyana Yoga

In his 2<sup>nd</sup> Shloka,

jJñānaṃ tē'haṃ savijJñānamidaṃ vakṣyāmyaśēṣataḥ |  
yajjJñātvā nēha bhūyō'nyajjJñātavyamavaśiṣyatē || 2 ||

If a person knows about the data and its related philosophy, nothing is needed to know.

#### F. Adhyaaya -8-Akshara Brahma Yoga

śrībhagavānuvācha |

akṣaraṃ                      brahma                      paramaṃ  
svabhāvō'dhyātmamuchyātē |

bhūtabhāvōdbhavakarō visargaḥ karmasāñjJñitah || 3 ||

Data is superior and it is expressible in terms of bits and bytes.

#### G. Adhyaaya -9: Raja Vidya Raja Guhya Yoga

In his 7<sup>th</sup> Shloka,

sarvabhūtāni kauntēya prakṛtiṃ yānti māmikām |  
kalpakṣayē punastāni kalpādaḥ visṛjāmyaham || 7 ||

All the data is possible to express in the form of 0's and 1's. Therefore data has come from Binary digits. Hence data is digital in nature.

16<sup>th</sup> Shloka,

ahaṃ kraturaham yajJñāḥ svadhāhamahamausadham |  
mantrō'hamahamevājyamahamagniraham hutam || 16 ||

It denotes the introduction of Set Theory and Automata Theory.

#### H. Adhyaaya -10: Vibhuti Yoga

aśvatthaḥ sarvavṛkṣāṇāṃ dēvarṣiṇāṃ cha nāradaḥ |

gandharvāṇāṃ chitrarathaḥ siddhānāṃ kapilō munih  
|| 26 ||

Lord Krushna describes himself as a Banyan Tree. It is an introduction of Set Theory and Automata Theory.

From 10<sup>th</sup> Shloka to 38<sup>th</sup> Shloka,

ahamātmā guḍākēśa sarvabhūtāśayasthitaḥ |  
ahamādīścha madhyam cha bhūtānāmanta ēva cha || 20 ||

ōdityānāmahaṃ viṣṇurjyōtiṣāṃ raviraṃśumān |  
marīchirmarutāmasmi nakṣatrāṇāmahaṃ śaśī || 21 ||

vēdānāṃ sāmavēdō'smi dēvānāmasmi vāsavaḥ |  
indriyāṇāṃ manaśchāsmi bhūtānāmasmi chētanā || 22 ||

rudrāṇāṃ śaṅkaraśchāsmi vittēśō yakṣarakṣasām |  
vasūnāṃ pāvakaśchāsmi mēruḥ śikhariṇāmahaṃ || 23 ||

purōdhasāṃ cha mukhyaṃ mām viddhi pārtha  
brhaspatim |

sēnānīnāmahaṃ skandaḥ sarasāmasmi sāgaraḥ || 24 ||  
maharṣiṇāṃ bhṛgurahaṃ girāmasmyēkamakṣaram |

yajJñānāṃ japayajJñō'smi sthāvarāṇāṃ himālayaḥ || 25 ||  
aśvatthaḥ sarvavṛkṣāṇāṃ dēvarṣiṇāṃ cha nāradaḥ |

gandharvāṇāṃ chitrarathaḥ siddhānāṃ kapilō munih  
|| 26 ||

uchchaiḥśravasamaśvānāṃ viddhi māmamṛtōdbhavam |  
airāvataṃ gajēndrāṇāṃ narāṇāṃ cha narādhipam || 27 ||

ōyudhānāmahaṃ vajraṃ dhēnūnāmasmi kāmadhuk |  
prajanaśchāsmi kandarpaḥ sarpaṇāmasmi vāsukiḥ || 28 ||

anantaśchāsmi nāgānāṃ varuṇō yādasāmahaṃ |  
pitṛṇāmaryamāchāsmi yamaḥ samyamātāmahaṃ || 29 ||

prahlādaśchāsmi daityānāṃ kālāḥ kalayatāmahaṃ |  
mṛgāṇāṃ cha mṛgēndrō'haṃ vainatēyaścha pakṣiṇām  
|| 30 ||

pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmahaṃ |  
jhaṣāṇāṃ makaraśchāsmi srōtasāmasmi jāhnavī || 31 ||

sargāṇāmādirantaścha madhyam chaivāhamarjuna |  
adhyātmavidyāvidyānāṃ vādaḥpravadatāmahaṃ || 32 ||

akṣarāṇāmākārō'smi dvandvaḥ sāmāsikasya cha |  
ahamēvākṣayaḥ kālō dhātāham viśvatōmukhaḥ || 33 ||

mṛtyuḥ sarvaharaśchāhamudbhavaścha bhaviṣyatām |  
kīrtiḥ śrīrvākcha nārīṇāṃ smṛtirmēdhā dhṛtiḥ kṣamā  
|| 34 ||

brhatsāma tathā sāmnāṃ gāyatrī Chandasāmahaṃ |  
māsānāṃ mārگاśīrṣō'hamṛtūnāṃ kusumākaraḥ || 35 ||

dyūtaṃ Chalayatāmasmi tējastējasvināmahaṃ |  
jayō'smi vyavasāyō'smi sattvaṃ sattvavatāmahaṃ || 36 ||

vṛṣṇiṇāṃ vāsudēvō'smi pāṇḍavānāṃ dhanañjayaḥ |  
munīnāmāpyahaṃ vyāsaḥ kavīnāmuśanā kavīḥ || 37 ||

daṇḍō damayatāmasmi nītirasmi jigīṣatām |  
maunaṃ chaivāsmi guhyānāṃ jJñānaṃ  
jJñānavatāmahaṃ || 38 ||

Lord Krushan says "Exceptional thing anything exists it's me" - it is Infinite Automata.

I. Adhyaaya -13: Ksetra Ksetrajna Vibhaga Yoga  
In 5<sup>th</sup> Shloka,

mahābhūtānyahankārō buddhiravyaktamēva cha |  
indriyāṇi daśaikam cha pañcha chēndriyagōcharāḥ || 5 ||

It talks about Shabdha, Sparsha, Rupa, and Rasa Gandhas. Here itself he makes foundation for the cognitive functioning of Artificial Intelligence.

Bhagavadgeetha also used 'Chandas'. Chandas is a set of rules formed to write poetry. However Bhagavadgeetha every Shloka can be decoded and check with the help of 'Ganas'. Here Guru- U, Laghu - | and Here Guru is '1' and Laghu is '0'. Various Ganas are formed using this such as, Bhanamu, Yaganamu etc. They are the 'Gates of Data'. Shlokas and Mantras are Buses. For Data Transmission and Message Passing these are used. Tarkamu means Data mining. Meemaamsa means Data Analytics. Intelligence as be as like, 1. Existed Intelligence - Learned from Gurus. It is a common education (It becomes a common sense), 2. Contributed Intelligence - Therefore Rushi's names are given in Vedas (Earlier contributions by others we use it in Literature review), 3. Acquired Intelligence - Upon careful observation and with Meditation called Tapasya it is achieved (This comes under research), 4. Deployed Intelligence - Ministers advises the king or the president in Administration (AI is a part of this). Human intelligence is directed by their needs. It will have its own calculations and other operations. It will have some repetitive tasks. They can be viewed as a computational process [2].

All These tasks need some Human interventions and control. (i) Mechanical process, (ii) Atomized process, (iii) Electronic process. The electronic process involves device oriented computing. This device would consist of computational Blocks. The motto of such device is to do some computation [3].

In his 1st Shloka,  
śrībhagavānuvācha |  
idaṃ śarīraṃ kauntēya kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ kṣētrajṇa iti tadvidāḥ || 1 ||  
Kshetra –Field

Kshetragnya- Knower of Field

As per Professor Robert W. Newcomb from the Department of Electrical and Computer Engineering, University of Maryland, USA, Explained in his A Scientific Explanation of Chapter 13 of the Bhagavad Gita says,

“The field and knower of the field of chapter 13 of The Bhagavad Gita are shown to be consistent with our Psychic Field theory mathematically based Clifford Algebra. As the dimension of the later approaches infinity the “highest” of the Gita is approached”. Clifford algebra is an algebra generated by a vector space with a quadratic form, and is a unital associative algebra. As K-algebras, they generalize the real numbers, complex numbers, quaternions and several other hyper complex

number systems. The theory of Clifford algebras is intimately connected with the theory of quadratic forms and orthogonal transformations. Clifford algebras have important applications in a variety of fields including geometry, theoretical physics and digital image processing.

“The Gita also contains some fascinating theoretical discussions. Among these is that of chapter 13 on the field and the knower of the field. Although interpretations abound among religious practitioners, we give a possible one based upon the mathematics of n-dimensional fields in Clifford algebras”.

“The field is interpreted in different ways by different authors as: a) physical body, b) The Lord, c) spiritual body → soul”[3].

“Our interpretation is of body and soul via a mathematical n-dimensional vector field”

As per Yoga Shastra of Vedic Sciences, there exist 6-levels of maturity points for the complete enlightenment. This system of maturity points is expressed with ‘Shat Chakras’. The ultimate result of enhancement from six levels is attaining the fulfillment expressed with the term ‘Sahasrara Chakra’. To reach such fulfillment one has to raise his/her ‘Kundalini Shakti’ which means one has to refine him/her self. The below Image would provide a glance view [4].

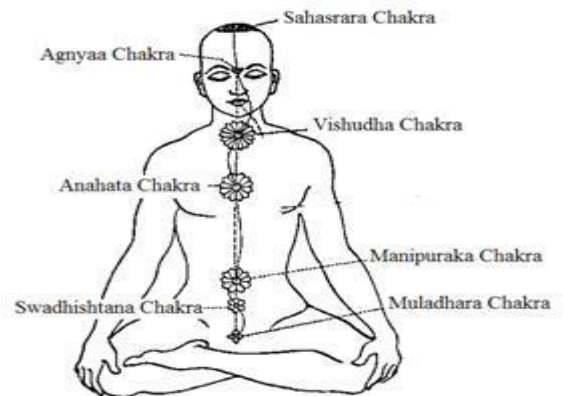


Figure 3: Different Chakras in human body [4]

The scientific definition of Kundalini's work is a stimulating process of increasing the flow of ions and increasing the Electro-Motive Force. Here the Chakra works like a Transducer and links with other parts of the body. Every chakra has its significance due to the reason it is a collection of improvement over a while in terms of psychological, mental, and also the emotional aspects [5].

These Chakras make it possible to convert the psychological energy into physical energy and the same in the reverse. Therefore Chakras are more significant. Kundalini Shakti will have three states. It is similar to threads in programming in computer science. (1). Nidra Avastha (Koumaara Avastha), (2). Prayana Avastha (Yoshida (Taruni) Avastha), 3. Sukha Avastha (Pativrata Avastha-after reaching her Pati Parabrahma)[6].

In addition to the six chakras of the subtle body, the Yogashastras have described a network of subtle channels known as nadis through which the life force (Prana) circulate. Nadi means “stream”. According to the tantric treatise Shiva Samhita, there are fourteen principal nadis. Of these, Ida, Pingala and Sushumna are considered the most important [6].

Ida is the left channel. Ida is white, feminine, cold, represents the moon and is associated with the river Ganga (Ganges). Originating in Muladhara, Ida ends up in the left nostril [6].

Pingala is the right channel. Pingala is red, masculine, and hot, represents the sun and is associated with the river Yamuna. Originating in Muladhara, Pingala ends up in the right nostril [7].

Sushumna is the central channel and is associated with the river Saraswati. Within the Sushumna Naadi there are three more subtle channels: Vajra, Chitrini and Brahma Naadi through which Kundalini moves upwards running up the body from just below Muladhara Chakra to Sahasrara Chakra at the crown of the head.

The Kunda in Muladhara Chakra is the meeting place of the three main nadis and is known as Yukta Triveni (Yukta: “combined”, tri: “three”, veni: “streams”). In Muladhara, Shakti, the static un manifested Kundalini, is symbolized by a serpent coiled into three and a half circles around the central axis Svayambhu-linga at the base of the spine. The serpent lies blocking the entrance to Sushumna, the central channel with his mouth. Sushumna remains closed at its lower end as long as Kundalini is not awakened [8].

The Sanskrit word Kundalini means ‘coiled-up’. The coiled Kundalini is the female energy existing in latent form, not only in every human being but in every atom of the universe. It may frequently happen that an individual’s Kundalini energy lies dormant through his or her entire lifetime and he or she is unaware of its existence. The object of the tantric practice of Kundalini-yoga is to awaken this cosmic energy and cause it to unite with Shiva, the Pure Consciousness pervading the whole universe.

The technique of Kundalini Yoga consists in using Prana (the vital air), guiding its circulatory movement through Ida and Pingala down to the base of the spine into the space where Kundalini lies coiled. The vital energies of the opposite forces circulating in Ida and Pingala will be unified and Shakti Kundalini will then awaken and rise up Sushumna, energizing the six chakras [9].

From Muladhara chakra, Ida and Pingala alternate from the right to left sides at each chakra until they reach Aagnya chakra where they meet again with Sushumna. In Aagnya chakra the meeting of the three main nadis is called Mukta Triveni (Mukta: “liberated”). Continuing

beyond Aagnya chakra, Ida and Pingala end in the left and right nostrils respectively. Once the Kundalini Shakti has ascended through Sushumna to Sahasrara, the highest psychic center at the crown of the head, it is made to reverse its course and return to rest in the base center again. The static, un manifested Kundalini is symbolized by a serpent coiled into three and a half circles, with its tail in its mouth. In the microcosm of the human body, the Goddess Kundalini appears as a dormant energy, but able, when she wakes up, to destroy the illusion of life and lead to liberation. She can be awakened through the practice of what is known as Kundalini-Yoga, a unique branch of esoteric Yoga Shastra [10].

When the Kundalini is ready to unfold, she ascends from the Muladhara Chakra to unite above the head with Shiva at the Sahasra Chakra. But before this merger she must ascend and pass through each of the five remaining chakras. As Kundalini reaches each chakra, that lotus opens and lifts its flower; and as soon as she leaves for a higher chakra, the lotus closes its petals and hangs down, symbolizing the activation of the energies of the chakra and their assimilation in Kundalini. The increasing number of lotus petals, in ascending order, may be taken to indicate the rising energy of the respective chakras, each functioning as a 'transformer' of energies from one potency to another[11].

Koulinee will have three stages. They are Nidra Sthiti (Sleeping status), Chetana Sthiti (Awaken status) and Aananda Sthiti (Moksha status). However this Aananda Sthiti is final it never returns back. The process of reaching Aananda Sthiti is occurred when it reaches Sahasraara Chakra of a human body. It is described by Sri Adi Shankara Charya in Soundarya Lahari 21<sup>st</sup> Shloka “Tatillekhaa twaneem tapana shashi...”. Raise of Koulinee from Moolaadhaara to Sahasraara is depicted in the below Figure 4.



Figure 4: Raise of Koulinee from Muladhara Chakra to Sahasraara Chakra[11]

Reaching Sahasraara Chakra is done in three stages. (i). Crossing Moolaadhaara and Swaadhistana - Brahma grandhi bhedanam, (ii). Crossing Manipuraka and Anahata - Vishnu grandhi bhedanam, (iii). Crossing Vishuddha and



Aagnya - Rudra Grandhi bhedanam. However Rudra Grandhi bhedanam will provide Amrutatva (Nature of Nectar).

In mooladhara Sushumna (Koulinee) starts. It can be symbolized as a tail started here. Ida Pingala Nadis are available on both sides of human body which are responsible for inhaling the gaseous. Left side-Chandra Nadi - provides Amrutha to Sushumna makes it to sleep. Right side-Surya Nadi- removes Amrutha. When one performs Shwasa Bhandhana - Chandra Nadi (Ida) could not provide Amrutha (Nectar) to Sushumna and thereby Koulinee awakes and reaches Sahasrara Chakra. Generally in Moolaadhaara Koulinee coils around a Triangle and stays there in a sleepy mode such as shown in below Figure 5[12].



Fig.5. Triangle in Mooladhaara and Koulinee in a sleepy mode [12].

The scientific definition of Kundalini's work is a stimulating process of increasing the flow of ions and increasing the Electro-Motive Force. Here the Chakra works like a Transducer and links with other parts of the body. Every chakra has its significance due to the reason it is a collection of improvement over a while in terms of psychological, mental, and also the emotional aspects. These Chakras make it possible to convert the psychological energy into physical energy and the same in the reverse. Therefore Chakras are more significant.

On a Scientific Study of Koulinee Reaching Sahasrara can be given as a brief overview as given below,

On Physical Science point of view, this can be given in a function format. This function is called as Dirac Delta Function (DDF): This Dirac Delta Function has the limit of the sequence of Zero Centered Normal Distribution (ZCND).

$$\delta_a(x) = \frac{1}{|a|\sqrt{\pi}} e^{-(x/a)^2}$$

as  $a \rightarrow 0$ .

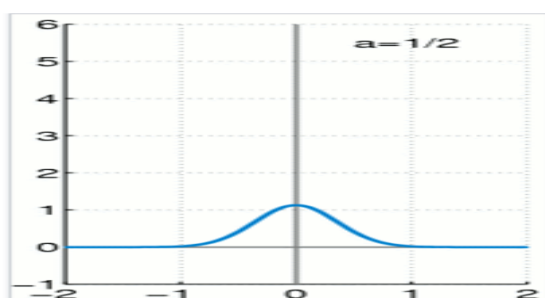


Figure 5: Dirac Delta Function with the limit of the sequence of Zero Centered Normal Distribution [12]

In the above Fig.123, it is shown for  $a=1/2$ . For the other values like  $a=1/3$ ,  $a=1/4$ ,  $a=1/5$ ,  $a=1/6$ ,  $a=1/7$ ,  $a=1/8$ ,  $a=1/9$ ,  $a=1/10$ , it reaches top Reaching the top.

Now there is a need to provide Function which would provide a mathematical representation and a model which would represent a generalized function. Let it be done by this way,

#### (i). Checking process

*How the force or energy is acting on the column* (beam like structure). Here in this context column is Meru that is none other than spinal cord of the human being. For this purpose we can use Dirac Delta function.

**Assumptions:** In this assumption we shall regard Kundalini/Koulinee is in sleeping mode and completely in an equilibrium position. It is a point where the energy would be as a function equal to zero. When a force is impulse  $I$  is acted [is the integral of a force, 'F', over the time interval, 't', for which it acts. Since force is a vector quantity, impulse is also a vector quantity. Impulse applied to an object produces an equivalent vector change in its linear momentum, also in the same direction] at a time  $t=0$  for our consideration. But when Koulinee is approaching towards upward direction, let there would act an Anti-Force which would oppose the Koulinee to move upward. Let this Anti-Force be denoted by AF.

Now the equation could look like as,

$$AF \frac{d^2\xi}{dt^2} + k\xi = I\delta(t)$$

Where AF is the Antiforce,  $\xi$  the deflection [turning or taking diversion] and  $k$  is the flexibility constant for the load distribution.

#### (ii). Numerical or Mathematical point of view

Triangle plays important role in Mathematics. Triangle has a significant role in Number system also. Ancient Indian Mathematics describes Meru Prastara Sankhyaa Sidhanta. Indian rituals respect it with a greatest importance and this is called as Meru Prastara Sri Chakra Maha Yantra. Meru Prastara [9\*20] looks like given in the below Figure 6 [13].



Figure 6: Meru Prastara Sri Chakra Maha Yantra



Sometimes it is also called as Brahma Prastara. This doctrine provides some basic idea of possible patterns about the Origins and the pervasive nature of the Universe. Meru Prastara Saankhya Sidhanta is also called as Pascal's Triangle and the Binomial Expansion. These are some Mystical Number Patterns which includes the Triangular Numbers. This system of Numbers describes that the known Universe is a combinatorial Occurrences. In this system it is found all possibilities, balancing, and expanding nature which moves back to the beginning.

These are Geometric Structures that are also called Figurative Number System. Every possible figurative number is generated by the Triangle of Pascal. Triangle is visible in the Diagonals.

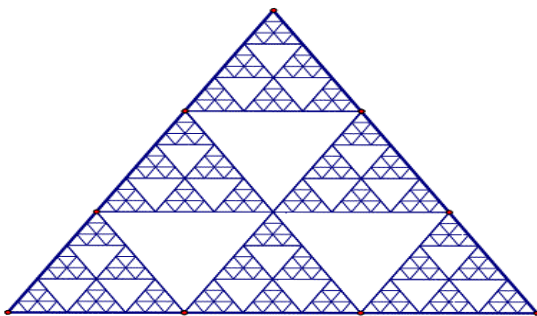


Figure 7: Meru Prastara Sankyas (or) Pascal Triangles

It has some interesting properties like given below. In this the First Diagonal contains only 1's. The Ones represent Unique Objects. They are the Points in the Tetraktys. The Second Diagonal contains the natural numbers. These Numbers are used to Count Objects that are the Same. The Natural Numbers are the Lines that connect the Points. The Natural Numbers are the Sum of the previous Ones. The Third Diagonal contains the triangular numbers. The Triangular Numbers are the Sum of the previous Natural Numbers. This pattern repeats itself all the time. The Fourth Diagonal contains the tetrahedral numbers (Pyramid Numbers) and the Fifth Diagonal, the pentatope numbers.

As per the Mathematicist Fermat who stated that Every Positive Integer is a Sum of at most three Triangular numbers, four square numbers, five Pentagonal numbers, and  $n$   $n$ -polygonal numbers. The Tetrahedron with basic length 4 (summing up to 20) can be looked at as the 3-Dimensional analogue of the Tetraktys. The Diagonals of the Triangle of Pascal contain every possible 2-Dimensional Figurative Number (and Structure). These Numbers are Projections of Higher Dimensional Numbers and Higher Dimensional Structures.

The Higher Dimensional Versions of the Triangle (the Pascal Pyramid, The Pascal Simplex) contain these structures. The Rows of the Triangle Sum to the Powers of Two (2 Dimensions). These Powers control the Levels of Expansion. Every 7th step the Fractal Pattern of the

Triangle repeats itself on a higher Level. The Figurative Numbers are the Geometric Shapes that are created by the Lines of the Natural Numbers that are connecting the Points of the One.

Pascal's Triangle also contains the numbers of the Fibonacci sequence ("The Golden Spiral"). Fibonacci sequence "The Golden Spiral" is none other than Lord Indra. (Yajurveda of Sri Rudra Namakam Chamakam provides such details-Ref Chamakam for more details).

Every Figurative Number  $N$  is the Sum of the Figurative Numbers  $N-1$ . Every Geometric Shape is a combination of all the Previous Geometric Shapes. This means that Every Geometric Shape is in the end The Sum of the Sum of the Sum of .... Triangles, Trinities (Elohim) or Triangular Numbers and therefore an Extension of the Tetraktys of Pythagoras. The Expansion of the Whole is a Combination of Combinations. The Triangle of Pascal is related to the so called Binomial Theorem which is used in Combinatorics and Probability Theory to describe the Amount of Combinations of a Set of Objects. The rows of the Triangle of Pascal also show the Bell Shaped Pattern of the Normal Distribution.

The Probability Distribution of the Triangle of Pascal converges[20] to the Normal Distribution because of the Central Limit Theorem. Every Row has a Mean of  $N/2$  and a Variance of  $(N \cdot 1/2)/2$  which means that with every new row the Mean and the Variance become Bigger and Bigger. The Triangle of Pascal and therefore the Figurative Numbers describe everything that is Possible but every Expansion of the Triangle is less Likely to Occur.

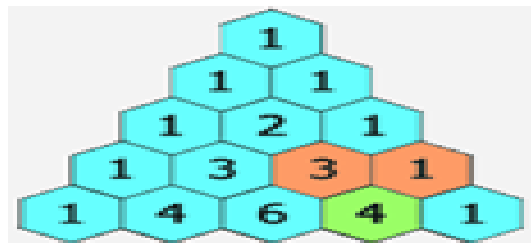


Figure 8: Pascal Numbers illustration

Figurative Numbers represents Visual Patterns with which we can Reason. The Complex Figurative Structures are created out of a very Simple Structure, the Triangle. Every new Stage is an Expansion Out of the Middle.

The Triangle shows the Coefficients of the Function  $F(X,Y) = (X+Y)^n$ . If  $n=0$   $F(X,Y)=1$  and if  $n=1$   $F(X,Y)=X+Y$  so the Coefficients are (1,1). Pascal's Triangle is a 2-Dimensional System based on the Polynomial  $(X+Y)^N$ . It is always possible to generalize this structure to Higher Dimensional Levels. 3 Variables  $((X+Y+Z)^N)$  generate The Pascal Pyramid and  $n$  variables  $(X+Y+Z+\dots)^N$  generate The Pascal

Simplex. The rows of the Pascal's Triangle add up to the power of 2 of the row. So the sum of row 0 is  $2^{**}0$  and the sum of row 1 is  $2^{**}1 = 2$ . The Sum of the rows of the higher n-dimensional versions of the Triangle is  $n^{**}N$  where n is the Amount of Variables and N the level of expansion. So the Sum of Pascal's Pyramid (3 variables X,Y,Z) is  $3^{**}N$ . The Arial view it may look like as given below,

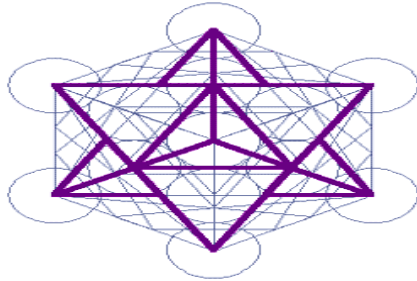


Figure 9: Arial view of Meru Prastara Sri Chakra Maha Yantra. The Normal Sri Chakra Looks like as given below,

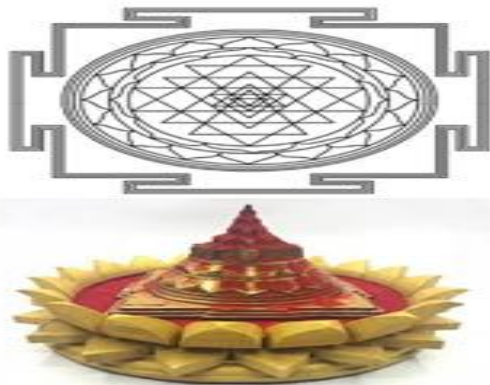


Figure 10: Sri Chakra (Two Dimensional view) and Meru Prastara Sri Chakra Maha Yantra (Three Dimensional view).

According to the philosophy of Yoga Shastra, the entire universe is a manifestation of pure consciousness. In manifesting the universe, this pure consciousness seems to become divided into two poles or aspects, Shiva and Shakti, neither of which can exist without the other. Each requires the other in order to manifest its total nature. Shiva, is masculine, retains a static quality and remains identified with unmanifested consciousness. Shiva has the power to be but not the power to become or change. Shakti is feminine, dynamic, energetic and creative. Shakti is the Great Mother of the Universe, for it is from her that all form is born. In Yoga Shastra the state of ultimate bliss is a transcendence of dualities male-female, energy-consciousness, Shiva-Shakti.

The dual principles of Siva and Shakti, which are in such dual form the product of the polarity manifested in Parasakti-maya, pervade the whole universe and are present in man in the Svayambhu-Linga of the mooladhara and the Devi Kundalini, who, in serpent form, encircles it. The Shabda-Brahman assumes in the body of man the form of the Devi Kundalini, and as such is in all

pranis (breathing creatures) and in the shape of letters appears in prose and verse. Kundala means coiled. Hence Kundalini, whose form is that of a coiled serpent, means that which is coiled. She is the luminous vital energy (jiva-shakti) which manifests as prana, she sleeps in the mooladhara and has three and a half coils corresponding in number with the three and a half bindhus of which the Kubjika-Tantra speaks.

The dynamism of Yoga Shastra imagery is generated by a quest for geometric order. A Yantra represents a particular configuration whose power increases in proportion to the abstraction and precision of the diagram. A Yantra gradually grows away from its center, in stages, until its expansion is complete. Around the center are several concentric figures which take part in this expansion. This concentric architecture defines the volume of the Yantra and creates a rhythmic unity. The predominant elementary forms of which Yantras are constituted are the point, line, circle, triangle, square and the lotus symbol. All of these forms are juxtaposed, combined, intersected and repeated in various ways to produce the desired objective.

In Vedic Yoga Shastra the Sri Yantra is a model of the geometry of the universe. The central portion is constructed of nine triangles, four upward for Shiva, the idea of creation, and five downward for Shakti, the power of creation. As such then it is a tool for the practice of the unification, that is, the yoga, with Shiva, Supreme Consciousness, and with Brahman, the Absolute, through the bindus, the singularity in the center. The power of the Yantra is based on resonance associated with the forms that make up the diagram.

According to Yoga Shastra, the human being is a miniature universe. All that is found in the cosmos can be found within each individual, and the same principles that apply to the universe apply in the case of the individual being. In human beings, Shakti, the feminine aspect is called Kundalini. This potential energy is said to rest at the base of the spinal cord. The object of the Yoga Shastra practice of Kundalini-yoga is to awaken this cosmic energy and make it ascend through the psychic centers, the chakras, as consciousness potentials, that lie along the axis of the spine.

#### J. *The reality of Universe and Vedic iconography*

The below photo depicts the position of North Star and eight other stars. North Star is known as 'Dhruva' and the constellation of eight stars is known as Sapta (seven) Rushi (scholars). The names of these seven stars, starting from the right most, are as follows: (1). Maricha, (2). Vasishta, (3). Angrisa, (4). Atri, (5). Pulasthya, (6). Pulaha, (7). Krutu.

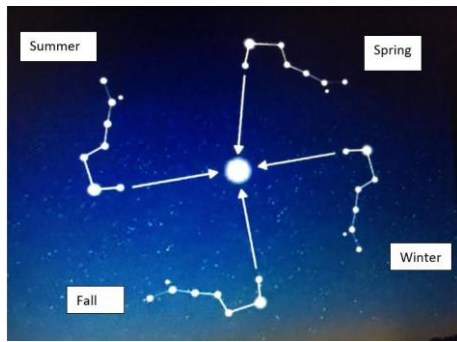


Figure 11: Single Saptarshi Mandala with rotation

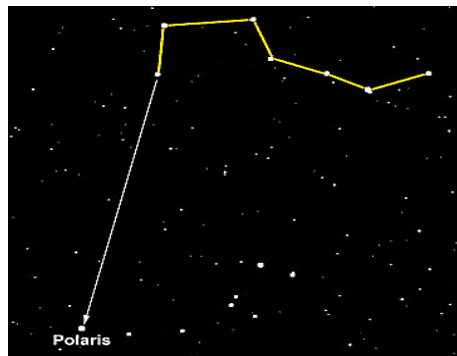


Figure 12: Single Saptarshi Mandala without rotation

Quite closer to 2<sup>nd</sup> star (named Vasishta) is the 8<sup>th</sup> star, given the name of Vasishta wife 'Arundhati'.

Indians put the name of their distinguished scholars on the stars. The position of constellation of these stars appears in four different positions moving from spring to summer to Fall to winter. With the axis of the four positions joined to North Star, those positions form Swastika. Originally "Swastika," means "good fortune," Dhruva Nakshatra- Polaris

Saptarshi Mandala (Ursa Major): In Hinduism, the symbol with arms pointing clockwise (卐) is called swastika. If you try to locate the ancient Ramayana verse on 'Dhruvam sarve Pradakshinam' it refers Polaris as the pole star and these seven sages offer Pradakshinam.

Dhruvaloka (Pole Star), the abode of Lord Viṣṇu within this universe, is situated 1,300,000 yojanas from the seven stars (Big Dipper). In the planetary system of Dhruvaloka are the planets of the fire-god (Agni), Indra, Prajapati, Kaśyapa and Dharma, all of whom are very respectful to the great devotee Dhruva, who lives on the polestar. Like bulls yoked to a central pivot, all the planetary systems revolve around Dhruvaloka, impelled by eternal time.

Most of Hindu rituals in which devotees doing Pradakshinam around God, Pradakshinam in temples, holy hills, Pradakshinam around Agni God (Fire) during Hindu marriage rituals have been associated with this cosmology. Parama Purusha Sthiti

(Sahasra/Dhruva/Ananda/Moksha/Paramonnata Sthiti) (卐) – Moksha – Dhruva Nakshatram and Saptarshi

Mandalam combination (Big Dipper constellation alignment).

OM Represents complete Central Circumpolar stars/Shishumaara Planetary system/Kundalini Chakra/Dharma Chakra. It is orgasmic state, Parabrahma and Parameshwari have no difference in their states and they are bodily and mentally and state wise one. Parabrahma (ॐ) – Kundalini shakti- (Circum polar starts) – on its way to Sahasrara chakra – in excited. When kundalini excited, Parabrahma is space and Parameshwari in excited mode moves up and spreads wide. It is love in action. It is like intercourse. Parasakti (श्री) – Kundalini Shakti in Muladhara shakti (in nidrana Sthiti)- at ground level – not excited. Saraswati, Lakshmi, Parvati are 3 and half rounds of serpents. Here serpent is Shakti and 3 and half is energy available in 3 categories. Parabrahma here as swayam bhu linga and Parameshwari is coiled to it. It is a conjugate love. Therefore body and universe are same. Nothing is there in the universe except Parabrahma and Parameshwari. They are never separate they are two sides of the same coin. Therefore there is only Parabrahma and nothing else. Om tat sat (that is only truth).

## VI CONCLUSION

Bhagavadgeetha is an integral part of Vedic philosophy. Bhagavadgeetha is the summary of Upanishads. It is highly regarded as holy. Modern India looks it as a spiritual text or a philosophical text. Many people think it is an explanation different aspect by Lord Krushna to the Great Warrior Arjuna during the battle field of Kurukshetra in Mahabharata. But with careful exploration of this scripture, it is possible to decode and understood in scientific direction. Recently many people started providing their valuable researches in this direction. This paper discusses some of the topics (i)Cloud computing,(ii)Electro-Motive Force of human body which is called as Kundalini Shakti,(iii)Proof of Field(Kshetra) in Bhagavadgeetha,(iv)The reality of Universe and Vedic iconography and finally unleashing the postulates of Advaita Siddhaanta state that "There exists one Parabrahma and nothing else".

## ACKNOWLEDGEMENT

I sincerely express my thanks to my mother Smt. G.Uma Devi who had encouraged me to make this study and furnish it in a paper format. She has prompted me on all the occasions and she is the real inspiration for this Paper. Smt.G. Uma Devi has retired as a Senior Clerk from Gandhi Medical College, Musheerabad, Hyderabad-Telangana. She is much interested in Vedic Philosophy and Sciences. She is much involved in charity and explaining the people about the Ancient Indian heritage and glory. She motivates the people in her surroundings about the need of Vedic studies.

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