

Numbers and Aksharas

The Dawn of Global Spirituality - 3

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Earlier articles have elaborated on the details of an imminent Global Vedic Spirituality based on the sixteen syllabled Shodashi Mantra of the Sri Yantra. The connections to the various Avaranas of the Sri Yantra as well as to the Aksharas or alphabet were also detailed. The articles are here:

<http://vixra.org/abs/1807.0322>

<http://vixra.org/abs/1808.0061>

In this article we explore yet another facet of this universal Shodashi structure - numbers.

First, we understand that the sixteen stages of the Shodashi, being progressive stages in the spiritual path by itself is a complete representation of numbers, in a hexadecimal base. The sixteenth stage, Amma Herself is Samashti and takes the place of 0 while the others from 1 to 15 are the numbers of this system. But these are ordinal numbers, valued on the basis of position as first, second etc.

However nature, through giving us ten fingers to count has made the decimal system the norm of human mathematical and scientific thinking.

Spiritually, the significance of these numbers 1 to 9 are immense, and seen as not just place holders but representations of the Navagrahas, energy radiations from celestial sources capable of altering every facet of life on earth.

To understand a mapping between the decimal number system and the Shodashi, one need look no further - the nine Avaranas of the Sri Yantra are the source.

Varivasya Rahasya had given the correspondence between the sixteen stages and the nine Avaranas, which formed the main subject of the earlier article.

The nine Avaranas themselves have been mapped to the nine gems or Navaratnas - Pushparaga, Neela, Vaidurya, Vidruma, Muktha, Marakatha, Vajra, Gomedha and Manikya in order from outermost to innermost Avaranas. So also, there's a mapping between these Ratnas and the Navagrahas. This forms the basis of understanding the correspondence between each Avarana and its associated Graha, and in extension, the sixteen stages.

Furthermore, Sangitha Makaranda also gives a connection between the seven Swaras or music notes, and seven of the Navagrahas. Rahu and Kethu must be understood as transitions

between the notes. Finally, Navagrahas may also be mapped to Dikpalas based on their traditional positions as seen enshrined in temples.

Number One as Surya is Sarvanandamaya with Manikya. In this Avarana resides Amma Herself, as the source of everything else. So too, the sun is the source of all other planets energy wise. Surya is Atma karaka, and Amma is the Atma itself as Parabrahman. The sun corresponds to centre direction, Madhyama Swara and stages 1, 3, 8 and 13. Of these the stages 1-8-13 represent Jnana, Iccha and Kriya Shakti through the manifestations of Allah, Buddha and Christ respectively, whereas stage 3 denotes the triality of Amma Tripurasundari as Bala Sundari Bhairavi. In the scheme of Dikpalas as Navasandhi, the center position stands for Brahma.

Number Two as Chandra is Sarvarthasadhaka with Muktapala. This Avarana houses the ten Prana Shaktis, and as Ramana Maharshi had explained, Prana is synonymous with mind, both having same source. It is through mind power that man achieves extraordinary feats. Chandra the moon is well known as the Lord of the mind. Chandra corresponds to southeastern Agni, Gandhara Swara and stage 2. This stage is denoted by Yahweh with related manifestations such as Tengri, who is visualised as the wind horse and expansive flight bird symbolising the mind. Another name for Chandra is Soma, which refers to fruit of a sacrifice or Yajna. Yajnas are mediated by Agni, and the Yajna referred to here is the Brahma Yajna for which the fuel and offering is the Prana or mind, which is represented by the moon. Thus the connection between Chandra and Agni.

Number Three as Brihaspati is Trailokyamohana with Pushparaga. The root word Brah means expansive, as also seen from the size of Jupiter. Thus the Graha represents one's expansion, be it physically in treasure and progeny, or intellectually through wisdom, that is eventually seen in a person's speech, thus giving the name Geeshpathi. So also, this outermost Avarana is most expansive in size, and houses Siddhis, Matrikas and Mudras, corresponding to control of emotions, afflictions and regulating the elements. Brihaspati maps to the northern Kubera, Daivatha Swara and stages 4, 10 and 14. These correspond to Ganapathi, Sastha and Shiva, who are known in their Guru aspects as Brahmanaspathi, Ek Omkar Guruprasad and Dakshinamurthi respectively. Kubera, the Lord of Treasure represents physical expansion, which is bestowed by Brihaspati as mentioned earlier.

Number Four as Rahu is Sarvasiddhiprada with Gomedha. Rahu is the body of the serpent, and the cyclical and coiling nature represents time. Rahu is a Graha along with Shani and Kethu unfavorable in worldly context but extremely favorable towards Mukti. The black of Rahu represents, similar to Mahakali or Kala Bhairava, the subtle aspects beyond space and time, similar to the Avyakta, Mahad and Ahankara in the Avarana. In essence, Rahu represents the power of Divine Will and fate that makes or breaks a person's effort to achieve something. Rahu corresponds to southwest Niruthi, descending transitions of Swaras, and stage 15. This is the stage of Guru as Nirguna Sacchidananda, completely transcending all space, time and form, as the most subtlest existence ever- as the very Self or Atman. Niruthi means lack of order, or

chaos. The order is symbolism of human expectation, and Niruthi represents thwarting of these by Divine Will and destiny, which Rahu represents.

Number Five as Budha is Sarvarakshakara with Marakatha. The Mercury Lord represents intellect and knowledge as Buddhi, and its role in conquering and achieving various tasks. Similarly, the Avarana consists of 10 Agnis which while symbolising Jnana, represent the internalizing and conquering obstacles using various elements and forces of nature. Budha maps to northeast Ishana, Panchama Swara and stage 9. This stage is seen as Shakti, who is of course of the Marakatha hue, and represents understanding Brahman in its truth and infiniteness. Ishana means perfection, and that is the result of Budha Anugraha, using the power of knowledge.

Number Six as Shukra is Sarvarogahara with Vajra. Venus or Shukra is often believed bestowing harmony, pleasures and wealth. However, on deeper insight one understands that the Lord actually bestows what leads to these things - soundness of body and mind with correct perception. Thus the relation with Sarvarogahara, for the curing through Mrida Sanjeevini was the uniqueness and forte of the Asura Guru alone, to the exclusion of even Brihaspati. Shukra maps to eastern Indra, Rishabha Swara and stages 5 and 11. These represent Yoga in the context of Kundalini and Nidhidhyasana represented by Digambara and Hanuman respectively. Both these represent elimination of unwanted desires, thoughts etc. Indra, the Lord of rain is the fundamental personification of prosperity, which as mentioned earlier is bestowed by Shukra.

Number Seven as Kethu is Sarvasamkshobhana with Vaidurya. Kethu is the snake's head, which is famously known for rising its hood, above the earth which is its natural habitat. So too, Kethu represents the impulse and propulsion to elevate oneself to higher heights. Kethu represents a necessary change from status quo, through actions and efforts directed towards liberation. Such disturbance and excitement is Samkshobhana. Kethu represents the northwestern Vayu, ascending transitions between Swaras, and stage 12. This stage is Vishnu, who represents Sattvapatti or purification and understanding God's Will behind actions. Vayu represents Prana the fundamental life force which is non different from Kundalini. This serpent, and its motion upward directly is represented by the snake head Kethu.

Number Eight, as Shani is Sarvashaparipooraka with Neela. The Lord of Saturn rewards the good and punishes the bad. The driving force behind this is the infinite compassion of Shani that expiates both good and bad effects of Karma as soon as possible, so that liberation may be achieved. The Avarana represents various organs of oneself specialized in various functions, since these are the means through which one may perform Karma and reap the consequences. Shani is mapped to Western Varuna, Shadja Swara and stage 7. This stage is Suryanarayana driving one to Subheccha or the thirst of Truth. Varuna is worshipped in the Vedas as the eternal punisher of evil, surrounding everyone like the vast ocean, from which none can escape. This punishing aspect is reflected in Shani.

Number Nine as Angaraka is Sarvasaubhagyadayaka with Vidruma. The Lord of Mars is also called Mangala, signifying His nature as all auspicious. Auspiciousness essentially means removal of all defects so that went undertaken task may proceed unimpeded to complete fulfillment and bear fruition. So too, the Avarana consists of the Nadis and energy body, which is a circulatory system nourishing and keeping oneself in optimal condition so that no deficiencies arise impeding one's achievements. Angaraka maps to southern Yama, Nishada Swara and stage 6. This stage is Skanda who is popular on Tuesdays and seen in many places in correspondence with Angaraka. Yama, as death, is seen here as the finisher who puts a permanent end to the miseries of life. This same finishing tendency is represented by the all auspicious Angaraka.

Finally the number Zero is to be seen as Samashti of all the nine Avaranas and the nine Grahas, and is mapped to stage 16, which is Amma Herself, and which forms the Samashti or Zero as hexadecimal ordinal position within the sixteen stages.

This concludes the correspondence between the numbers and Avaranas of the Sri Yantra, and by extension to the Dikpalas, the nine Ratnas, the Swaras, the Brahmanda and Pindanda universe, sixteen stages of the Panchadashi, the Aksharas, the four Vedas, cultures of the world and the 48 manifestations.

Implicit in this big all-inclusive image is a connection between the Aksharas and numbers. Such a numero alphabetic connection forms the subject of Numerology. In the present world one may dismiss this as a pseudo science, but one can see the solid correspondences between various mappings, as explained in this and earlier articles. Also it would be far too naive one one's part to turn a blind eye to the radiations of planets reaching earth and the fundamental vibrations of sound energy, both of which are very observable factors affecting human life.

Various schemes of Numerology exist in today's world: one based on English alphabets, one based on Hebrew alphabet called Gematria which provides for interpretation of the Bible, and the Katapayadi Sankhya of Sanskrit.

One can safely say that all these systems, while a good start, are essentially incomplete, simply because they lack all the phonemes extant in human usage. It is natural that different cultures interact, and names and words of any language are borrowed into other languages. Incompetence therein to represent the borrowed phonemes has direct bearing on the numerology.

Vedic language in contrast, is a timeless, truly global language. Periyava has repeatedly iterated that there is no phoneme spoken by any human that is not included in this language, and one can see this in the Avaranas of Sri Yantra. Sounds not found even in Sanskrit can also be found here - the throaty guttural, the tongue rolling zha, the Khoisan clicks, the trilling Ra, the Welsh lla, and more.

Furthermore, as Periyava has said, every language spoken on earth is ultimately a descendant of the Vedic language, formed out of the 32 regional modifications of the Vedic Aksharas, which in turn are sanctioned through injunctions in the Vedas.

This means the Vedic numerology is the only accurate method which will work universally, for all words in all languages in their native forms, without the need to "Sanskritize" or "Anglicize" them.

Hebrew is known as an Abjad, where vowels are seldom represented. The Katapayadi scheme also assigns zero values to vowels. However, in the Vedic system, the sixteen vowels are mapped to Sarvashaparipooraka Chakra and thus to Shani, which is number 8. The inherent A sound of each consonant should be counted as long as it is pronounced. However the end A sounds may be omitted, since they can be regarded as silent or modified to ah or e sounds based on grammar rules. Example only one a sound will be counted in Hari, as also in Hara.

A few examples are: Shiva and Rama both yield 9, the very essence of auspiciousness. Vishnu yields 1, Krishna 5, Sai 3, Venkatesha as 7, and the endonymic names of languages as follows: Samskrutham 3, Thamizh 2, English 8, Francais 7.

However there is a caveat in using Vedic numerology. It will not apply to Bijaksharas like Hrim, Shrim and Aum. As Bhaskararaya clearly states, the ending M sound in these leads to a number of subtle states like Bindu, Ardachandra, etc til Unmana. These cannot be included among the numbers, and doing so would be as inaccurate as describing a complex number such as $4+7i$, as just simply 4.

With this discussion, one understands that every bit of human speech in the planet irrespective of language, invariably invokes the sounds of Aksharas, and thus one or other of the nine modes of energy. Although lexically the words spoken contain the meanings within their language, as have been the result of linguistic evolutions over centuries, there exists parallelly another kind of dialogue generated - one based on sounds, numbers, and thus energies.

Given a language, what kind of energies are being generated when spoken? How does it affect culture? To understand this, here is presented a small exercise - computing the Vedic numerological values of the most often spoken words in the language. For this, Zipf's law is used, which states that given a large sample of words used, the frequency of any word is inversely proportional to its rank in the frequency table. So word number N has a frequency proportional to $1/N$.

The most often generated numbers and thus energies for each language can thus be computed. Here is the resulting list for some popular languages. More than one digit indicates that multiple energies are dominant, even among top 5 most spoken words. Portuguese 38 punjabi 85 Georgian 4 Turkish 54 Thai 1 Vietnamese 64 Yoruba 43 Korean 4 Indonesian 58 Hungarian 61 Sanskrit 83 Japanese 54 German 48 Russian 84 Latin 1 Greek 49 kannada 27 malayalam 35

bengali 93 English 18 French 4 hindi 3 Hebrew 34 Arabic 39 Chinese 4 Telugu 82 Tamil 278 Spanish 8.

In another dimension, we shall now explore the 16 stages of the Spiritual Path. Essentially, spirituality is based on the fact that the mind is the keystone of Maya, by which one is deluded into the world of Samsara. It is the same mind that one can use to get out of Samsara and ultimately liberated. Spiritual path is essentially an exercise in changing perspectives and mindsets away from deluded Samsara and towards the Ultimate Truth of Advaita.

Consequently, one sees that the various stages of the spiritual path correspond to different ways in which one perceives himself, the world around, and interacts and processes information. These parameters are the basis of personality typologies, such as the Myers Briggs Type Indicator or MBTI. It is based on the conceptual theory proposed by Carl Jung, who had speculated that humans experience the world using four principal psychological functions – sensation, intuition, feeling, and thinking – and that one of these four functions is dominant for a person most of the time. The MBTI sorts psychological differences into four opposite pairs, or "dichotomies", with a resulting 16 possible psychological types.

Myers-Briggs results are reported as a four-letter personality type (e.g., ESTP, ISFJ). Each letter corresponds to an individual's preference in each of the four pairs of personality indicators (i.e., E or I, S or N, T or F, and J or P). There are a total of sixteen possible combinations of personality types on the MBTI. Letter One: E or I: Extraverts focus more on people and things, introverts on ideas. Letter Two: S or N: Sensing-dominant personalities prefer to perceive things through sight, sound, taste, touch, and smell, while intuition-dominant types look to past experience and are more abstract in their thinking. Letter Three: T or F: The third subtype is a measure of how people use judgment. Thinking types use logic to judge the world, while feeling types tend to view things on the basis of what emotions they invoke. Letter Four: J or P: Everyone judges and perceives, but those who are judging dominant are said to be more methodical and results-oriented, while perceiving dominant personalities are good at multi-tasking and are flexible.



Much like how the nine Avaranas denoting various systems of the human body emerged from the 16 stages, one might rightly infer that the 16 personality types, forming the basis of psychology, also emerge from the 16 stages. These 16 types are more aligned with the bigger spiritual context, and thus differ from conventional MBTI types. For example, spirituality itself being introverted, I or E is all about more or less introverted within this overarching introversion. Thus, one might define the dichotomies within the context of 16 stages as follows:

E or I based on whether one perceives the outside world or one's own thoughts. If one's focus is inward or outward, it is inevitable to decrease or increase one's interaction with the world, since one's mind and actions are intricately tied to one another. For example, stage 1 is an E observing Divinity in the world, whereas stage 2 Dharma is an I, since it focuses on one's own actions.

S or N based on whether one is engaged in particular details, or the big questions and big picture ideas such as existentiality and truth. Thus, Dharma, being day to day activities are S, whereas Samadhi etc focusing on higher truth is N.

T or F based on whether a certain stage transforms a person's intellect mindset or his emotional self. This is the classic Vedic Jnana-Bhakthi dichotomy. Love and compassion of stage 8 or 13 is an F, whereas intellect as in Jnana of stages 9 and 10 is T.

P or J based on whether one's actions are in reaction to certain events or are inherent and arising from basic principles. For example, Dharma involves one's action as response to every event and incident, thus making it a P, while process of Viveka and VAiragya in stages 3 and 4 comes from one's own inherent resolve, making those J.

The result of this mapping is that a person's MBTI is not fixed for life. Rather, it undergoes multiple transformations throughout a person's spiritual path, some of which can have profound impact on perspective and behaviour. By the end of the 16 stages, a person is so versatile, that

he can choose at his will, an MBTI type corresponding to the situation on demand. Thus mapped, here are the MBTI types of the 16 stages.

Satsanga-ESTP, Dharma-ISFP, Viveka-ESTJ, Vairagya-ISFJ, Yoga-ISTP, Mumukshu-INFJ, Subheccha-ESFP, Sathya-ESFJ, Anantha-ENTJ, Vichara-ENTP, Tanumanasi-INTP, Sattvapatti-ENFJ, Asamsakthi-INFP, Padartha-ISTJ, Thuryaga-INTJ, Lalitha-ENFP.

In other articles such as [viXra:1808.0371](#) and [viXra:1808.0528](#), it was elaborated how the universe as studied by physical sciences arises from a geometrical structure, the E8, which represents all the fundamental particles, as well as the 8 charges. In another articles such as [viXra:1808.0061](#) and [viXra:1808.0259](#), we explored how all the spoken languages of humanity arise from a single language, the Vedic Chandas, and we saw how its script, namely Brahmi consisting of 50 Aksharas as well as its 22 Hebrew alphabet subset, can be derived out of fundamental geometrical structures, respectively the Nava Yoni Bala Yantra and the Star of David Shatkona. At this stage, it becomes imperative to understand the mathematical and geometrical foundations of reality, and how it emerged from the primordial Shodashi or the spiritual path.

In the conclusion of [viXra:1809.0342](#), we had described the flow of spiritual wisdom as the universe came into life, slowly transforming to materialistic aspects stage by stage, forming the underlying spiritual, metaphysical, physical, biological, genealogical, cultural and religious foundations of the universe as it stands today.

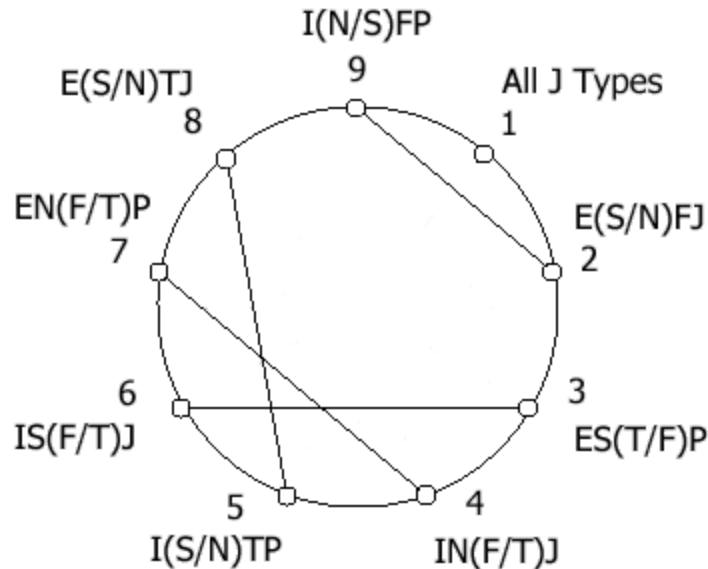
The ultimate source of all this is fundamental consciousness, which is Amma or Parabrahman, which is the sole reality, full of bliss. The consciousness creates the world, just as a dreamer creates an entire dream world, full of characters and life. In doing so, the first steps of creation are in informational space, the one of concepts and ideas, before physical creation springs forth from this, just like a physical construction comes out of an ideological blue print.

The very first step of creation is to establish the connection between the reality of pure consciousness, and the to-be created unreal world, so that experience may flow from the unreal to the real. This is the spiritual path, called Shodashi with 16 stages, as explained in [viXra:1807.0322](#). In the earlier section of this article, we explored how this spiritual path can be understood as mindsets and perspectives, and thus can be described as the 16 personality types defined by the MBTI.

By their inherent nature, the mindsets of MBTI types tend to group into zones, based on their dominant and inferior functionalities. (<http://tap3x.net/EMBTI/page4.html>).

The resultant is a collection of nine entities, called the Enneagram, represented for convenience as points on a circle circumscribing a nine-sided figure. In particular, 2s and 9s share inferior thinking, 3s and 6s share inferior intuition, and similarly the 4-7's inferior sensing, and the 8-5's inferior feeling, and eventually, 1s form a set of their own. In the level of societies consisting of

multiple humans, these enneagram points denote various roles such as perfectionist reformers, helpers, achievers, romantic individualists, investigators, loyal skeptics, epicure enthusiasts, protectors and peacemakers.



The 16 MBTI thus condense into 9 groups, and this is the birth of the numbers - the digits 1 to 9 of the decimal number system. This set of 9 covers all 16 MBTIs and thus the entire spiritual path. Hence, the 9 are a complete, self-contained, comprehensive set, and the decimal number system is seen in later stages of creation in various places - the nine celestial bodies whose energies affect earth, the ten fingers and toes in humans.

From the set of 9, each of them map in the first aspect of creation to the Navavaranas, or nine enclosures of the Sri Yantra. This happens through the process of sacred geometry.

It is important to understand here, that numbers introduce the idea of measurement. As the foundations of arithmetic, the nine numbers themselves have inherent in them, the operation of addition, since, using this operation successively on the number 1, yields all the other 8 numbers. Subtraction is the inverse of addition; multiplication is repeated addition; division is the inverse of multiplication; exponents and powers are repeated multiplication, and roots are their inverse. By basic principles of group theory, one sees how all numbers are created by these operations.

First, we start with the natural numbers: 1,2,3,... They are closed under addition, ie adding 2 natural numbers definitely yields a natural number. However, subtraction, especially in cases such as 3-3 or 5-13, expands the set to include integers - which are natural numbers, both positive and negative, as well as zero. Closure under division demands the creation of rational numbers or fractions. Next, the operation of roots yields numbers like square root of 2, which cannot be expressed as ratios. These thus manifest as irrational numbers. Together, the entire

set is the set of real numbers. Finally, the operation of roots, applied to negative numbers, expand into the overarching set of complex numbers, including the imaginary numbers.

From numbers and arithmetic arise geometry. The numbers themselves represent value, as in specifying measurements. Thus, they form a 1 Dimensional axis, called the number line. Next, numbers create 2 and higher dimensional figures. For example, consider the process of multiplication, such as 4×4 and 3×3 , where 4 and 3 themselves are represented as 4 and 3 ones.

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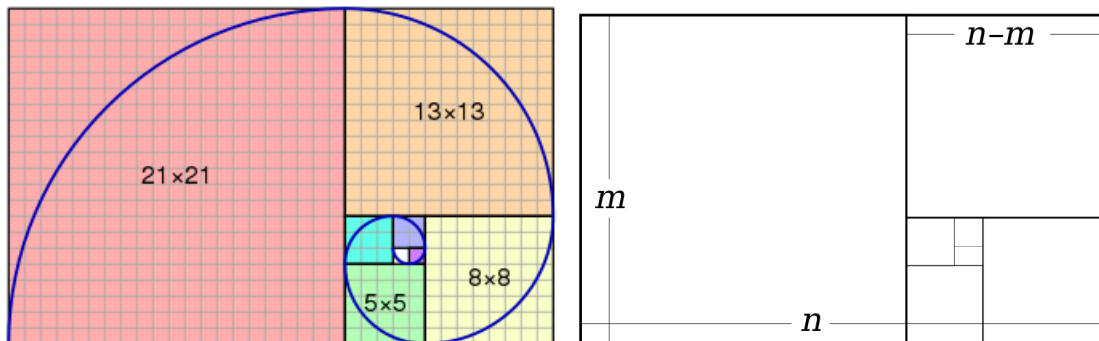
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Here we see that collecting four 1s to form a 4, and then repeatedly adding it to itself four times, ie multiplying 4×4 results in a square shape. This is why the operation is called squaring. The same applies to cubes. Other such features of numbers create triangles, such as the Pascal's triangle.

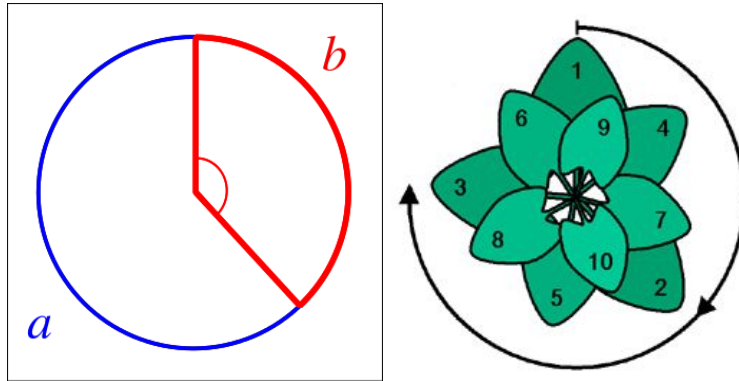
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      1
     1 1
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There are other special spectacular creations too. For example, consider the Fibonacci series: starting with 1 and 1, obtain each term by adding its last 2 predecessors. Thus, $1+1=2$, $1+2=3$, $2+3=5$, $3+5=8$, and so on to get 1,1,2,3,5,8,13.... It is well known that this series when represented as consecutively spaced areas, creates the remarkable golden spiral, found in nature such as conch shells.



Emergent from this pattern is the golden ratio (nearly 1.618) - two quantities are in the golden ratio if their ratio is the same as the ratio of their sum to the larger of the two quantities.



From this, the golden angle (137.508 degrees) is the smaller of the two angles created by sectioning the circumference of a circle according to the golden ratio; that is, into two arcs such that the ratio of the length of the larger arc to the length of the smaller arc is the same as the ratio of the full circumference to the length of the larger arc. In nature, the golden angle is the angle separating the florets on a sunflower.

Having created numbers and basic geometry, the next step involves the created shapes to produce all the multiplicity and variety in the world. To do this, the basic shape of triangle is taken - this is derived from the Three Kutas that make up Shodashi, as well as the 3 Avasthas or states of awareness - wake, dream and sleep. Nine such triangles, representing the nine numbers, interlock with each other.

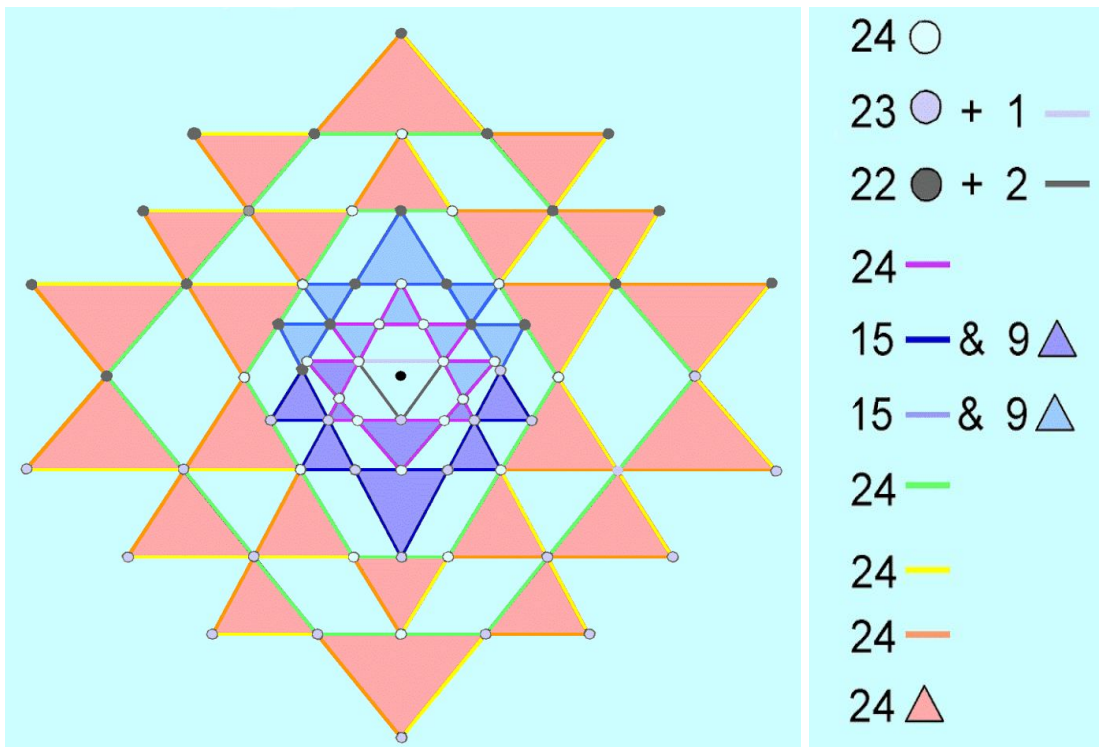
The resultant is a complex shape, which when surrounded by lotus petal resembling layers and outer concentric circles and squares, eventually form what is called the Sri Yantra.

This geometrical construct is the blueprint of all creation. It represents the entire universe, in a conceptual level. It is studied as nine enclosures or Avaranas, each one consisting of a series of triangles or petals. Each of the Avaranas represent component systems that together make up the whole, and this applies at conceptual, biological and cosmological levels. The Sri Yantra, with the concepts it creates and represents, through the Avaranas and their constituent elements, are all explained in [viXra:1808.0371](https://arxiv.org/abs/1808.0371).

The next stage in creation is to transition from informational space to physical reality. The Theory of Everything discussed in the earlier article outlined how the creation of the universe occurred in the Big Bang, and how this itself was caused by breaking of symmetry in an E8 structure. Thus, the geometric E8 is the basis of all physical creation, and this structure is nothing but a transformation of the Sri Yantra.

The interlocking triangles form many enclosures, each of which itself contains certain number of smaller triangles. Adding the number of elements in Sri Yantra, where element refers to intersecting points, uninterrupted line segments, Avarana constituent triangles, and the central

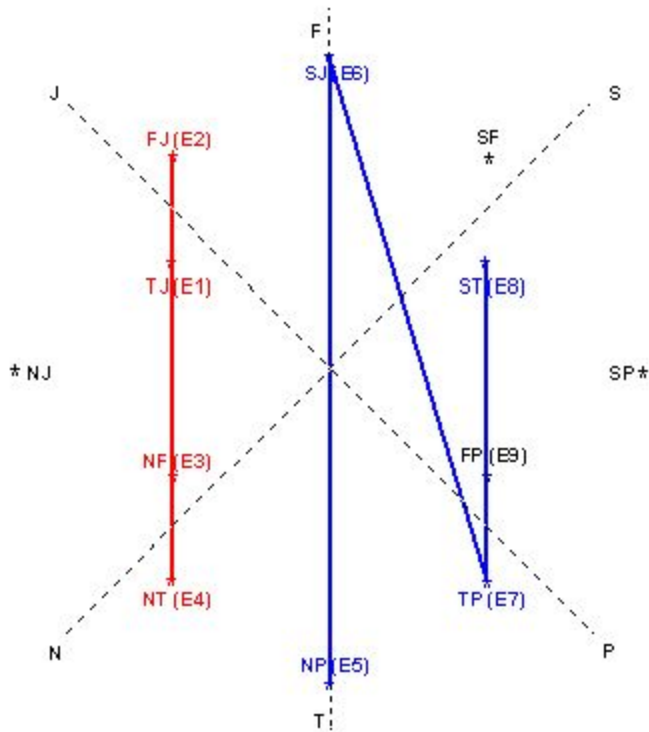
singularity, altogether yields 240 elements of the Sri Yantra. So too, the E8 structure has 240 roots.



We can understand how Sri Yantra map to the E8 by actually looking at it in the reverse direction - how the E8 maps to the Sri Yantra. We start with the concept of Dihedral groups denoted by D_n . A D_n is an n-sided polygon, which is defined to be a regular polygon which does not change if rotated or flipped - this is referred to as symmetry. There are n rotational and n mirror symmetries, giving a total of $2n$ symmetries for a D_n dihedral structure. In particular, D_3 represents an equilateral triangle. One may rotate the triangle through 120 degrees and obtain the same shape one started with. One may also flip the triangle about any of its vertices, and it still remains the same.

As much as numbers make up geometry and thus shapes, the constituent substrate ie the MBTI groupings are seen represented in the structures that arise, and in fact ensure that these are regular polygons and shapes, so that laws of symmetry would hold.

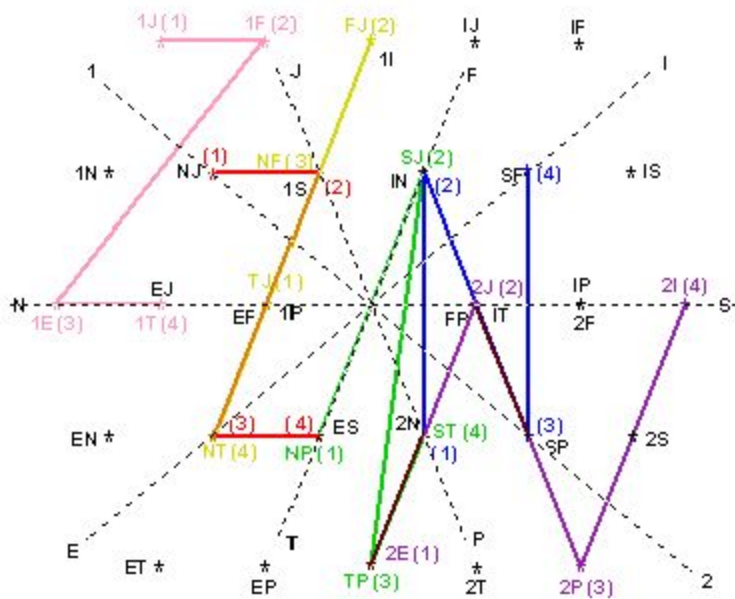
The polygons provide means by which higher dimensional shapes can be projected onto 2D. For example, a 3 dimensional system can be projected onto the D_3 triangle, and representing MBTI dimensions, these are as follows. (<http://tap3x.net/EMBTI/j8gonsowski.html>)



However, one can only represent 3 of the 4 MBTI axes in a 3D system, while 4D can capture all the 4 axes. However, the objective of creation is to maximize multiplicity and variety. Which structure, and what dimensions could do this most effectively?

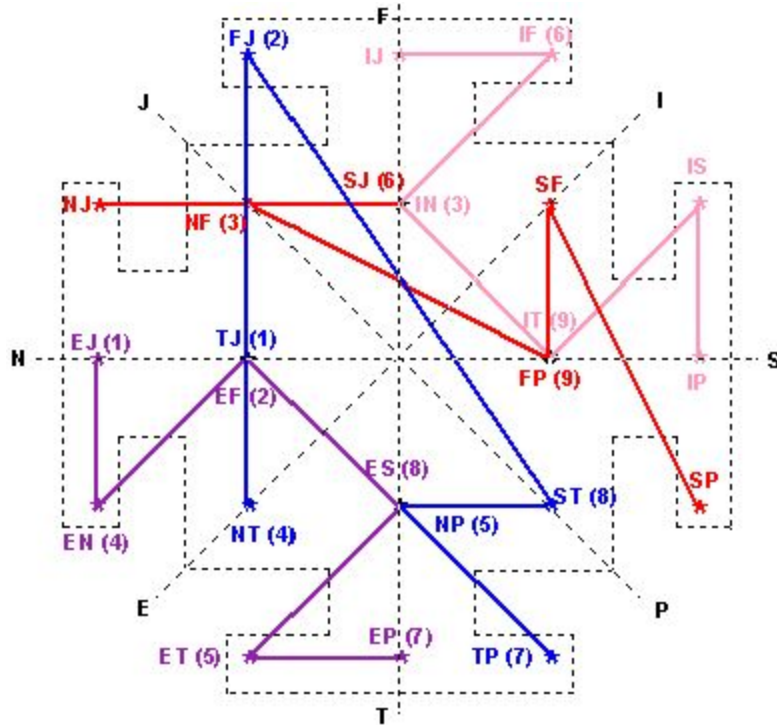
To understand this, one must understand the dihedral group extended to the concept of Lie Group. These are smooth structures called manifolds in multi dimensional space. They are groups defined under rotational symmetry, even including very small angles, with the simplest Lie Group being $U(1)$, a circle. A Lie Group must also render itself capable of being described as an algebra, with a system of generators defined under vector addition, such that adding any two generators within the set must yield another generator within the set. Mathematically it is shown that the largest exceptional simple Lie Group one can possibly get is the E_8 . This is why the E_8 is chosen and described by the Sri Yantra through its 240 elements.

The following is such an 8D group projected into 2D, such that 5 axes are seen in a plane, and 3 axes are not seen, being perpendicular to the plane. The red Z represents where two 7th axis and four 8th axis Zs are superimposed. The blue Z represents where two 7th axis and four 8th axis Zs are superimposed. The pink and purple Zs represent where 5th axis Zs are located. The yellow "squished Z" line and green Z represents where the three axis Z shows up on this projection.



This projection uses the 1-2 axis as the 5th, in addition to the 4 MBTI dichotomy axes. The other 3 axes, perpendicular to the plane of figure, are also such axes, and these can be seen as subtle counterparts of the 4 MBTI axes.

In a similar way, the E8 structure can be seen as a projection in the Sri Yantra. Particularly, the 5th axis NF-SJ-TP triangle shown in D3 is related to the central triangle. The 6th axis interpenetrating triangles of SF-FP-TJ and FJ-NF-ST as seen in D3 are related to the innermost pair of interpenetrating triangles of the Sri Yantra. Outer part of the Sri Yantra interpenetrating triangles maps to 7th and 8th axis Zs. The pair of Sri Yantra interpenetrating triangles just outside of the 6th axis innermost pair represents the 6th axis also but it represents the 6th axis in relation to the 7th and 8th axes instead of the 5th and 3rd axes. The 7th axis pair is just outside the 2nd 6th axis pair and the 8th axis outermost pair is just outside the 7th axis pair. The 8 complex dimensions of the 5th axis and the 16 complex dimensions of the 6th axis are depicted in the ring of 8 and ring of 16 lotus leaves on the Sri Yantra. Finally, a 4 axes projection for the 4 MBTI axes maps to the outermost square shape.



Thus we understand the components of the Sri Yantra as projections of the 8 axes in 2D. In other words, the Sri Yantra, itself formed from the 9 triangles, then unravels in 8 dimensions, representing the 4 MBTI axes and their subtle counterparts, to create the 8D structure of E8.

It has been explained in quoted earlier articles how this E8 dimensions represent the fundamental charges. These charges are encompassed as the 8 states of a three qubit system, where the qubits are chaotic signals, components of the universal wavefunction known as the Pranava Aum. These components entangle the 8 states in various capacities to provide a composite signal which is a weighted combination of 240 entangled states, which represent the 240 fundamental particles, as well as elements of the Sri Yantra. Thus, the Sri Yantra is transformed from a 2D geometrical shape, to an 8D charge space E8 structure, to the entanglements of the Pranava, finally to subatomic particle that make up the universe. Physical creation and thus space-time itself only starts when the E8 symmetry is broken by making the weights of the Higgs field non-zero in the 240 component signal.

In another direction, the Sri Yantra concepts manifest as vibrations called Aksharas. In the manifest world, these vibrations are sound energies, and the Aksharas are phonemes of speech that humans have been blessed with. Particularly, the concepts represented by the Sri Yantra Avaranas fall into 3 categories. The first correspond to simple phonemes, where the concepts can be invoked with Bijas or seeds containing just one phoneme, such as Lam, Gam etc.

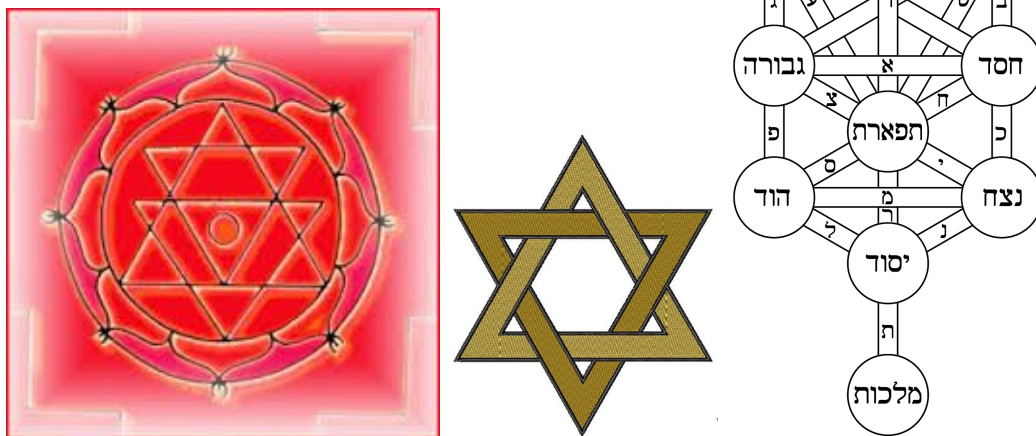
The second category is that of fused phonemes, where the concepts mentioned are the very sources of phonemes, and thus cannot be described by individual phonemes. However, ingeniously, one may combine multiple phonemes to form the Bija to invoke these concepts.

Thus, one obtains complex Bijas like Hslvyoom or Kshmeem. Studying the vibration patterns, one can voice these phoneme combinations as a single synthesized or fused phoneme, and these results in special phonemes such as Zha, the Welsh ll etc. The third category is concepts completely out of scope of Aksharas, which must be invoked using the Pranava alone.

In this classification, one understands that all the concepts of Sri Yantra Avaranas can be represented using the set of simple phonemes, which are 50 in number. These are the Aksharas, the building blocks of the Vedic Language, ancestral to all spoken languages on Earth. Each phoneme is a sound vibration and thus produces a unique pattern of molecule displacement when uttered. These patterns are captured using membranes in studies called cymatics. What results are the signatures of the phonemes, and these shapes form the brahmi alphabet, which is used to write the phonemes.

Just like the Avarana concepts had their basis in the Sri Yantra geometry, the Brahmi shapes of the 50 phonemes have their basis in the Nava Yoni Bala Yantra - a subset of Sri Yantra containing the innermost enclosures, formed by interlocking just 3 triangles. The generation of the 50 phonemes from the Yantra has been shown in [viXra:1808.0259](https://arxiv.org/abs/1808.0259).

The set is the minimal possible subset (3 triangles) yet preserving symmetry, as well as comprehensive to generate all Aksharas, corresponding to the Avarana concepts. One can obtain a further subset of the Nava Yoni Yantra, by taking just 2 triangles. This results in a hexagram figure known as Shatkona or Star of David. Subsequently, one obtains 22 of the Brahmi Aksharas from this geometrical basis. This forms the Hebrew alphabet, which is precursor to most modern day alphabets including Roman.



Thus, the Star of David is a subset of Nava Yoni Bala Yantra, which itself is a transformation of the Sri Yantra, which in turn is equivalent to the E8. If the Star of David is subset to Sri Yantra, it must have a geometrical basis of Dihedral group which is subset to the E8. This is indeed true.

Such a geometrical basis is the Kabbalistic Tree of Life, consisting of ten components or Sefirot, with the 22 alphabets arising out of the connections between Sefirot. The D3 system comprises of 12 points with 3 axes, and by removing one axes, one gets 10 points, and this is the basis of the Tree of Life.

To understand this, one proposes the analogy to physics. Specifically, D3 represents 2 axes of gravity with 8 points and one axes of Higgs with 4 points. Removing the Higgs axis yields the 10 points of Tree of Life. These are related to the MBTI in the following way. Axis of Majesty is SN denoting God-Man Duality. Axis of endurance is PJ denoting Old New Testament duality. Understanding and Wisdom is denoted by NP, NJ, while Power and Kindness Sefirot to SP, SJ. In the central column, Kingdom, Foundation, Beauty and Crown map to SF, NF, FP and FJ.

Thus, the Tree of Life has all elements from the D3 except Thinking T. The T adds a sense of 'immortality', which is beyond the scope of 'life' and hence eschewed from D3. Consequently, the eschewed dimensions are FT or final judgement, ST or dominance over death, NT or transforming change, TP or Progress and TJ or Divine Will.

Biologically, there is significance to the subsets of Aksharas as described by Nava Yoni and Shatkona. The former corresponds to noncoding DNA, while the latter beautifully describes the 22 proteins mapped by coding DNA. To perform this, the DNA uses the 4 nucleotide bases of Adenine, Cytosine, Guanine and Thymine or A, C, G, T to create the genetic code. When read in triplets, the code describes the 22 proteins that are synthesized. In the non coding regions, the genetic code creates instructions that turns on or off regions of coding DNA, binds as well as positions proteins. The mapping of genetic code to the Brahmi Aksharas, and its subset the Hebrew alphabet, have been discussed in [viXra:1808.0259](https://arxiv.org/abs/1808.0259).