Think and Count as Nature Intended

Background for Parents and Educators

Imagine Nature's Wheelwork · November 15, 2026

Every lesson on the Imagine Nature's Wheelwork trail rests on one idea: nature makes everything by one process, and the mind that learns about it is made of the same substance and follows the same process. Sankhya is the science of that process, Kapila's logic of counting. Siddhi is the technique for joining your mind to it. This background explains that idea in ten short parts, in G. Srinivasan's own words wherever they are available.

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1. The gift

Long before recorded history, the sage Kapila gave the world Sankhya: the logic of counting by which nature makes everything, from the stars to our own thoughts. It was the root of the Vedas, which mean unification by logic, and it explained the whole of nature by one process, so that science and religion were never at war. They were, in G. Srinivasan's words, "the two sides of the same coin called reality."

Over the ages the key was lost. Nature counts in two ways: one after another, which we can see, and all at once, which hides. Modern science counts only the first, and so two thirds of nature stays hidden.

For forty years G. Srinivasan, an engineer, decoded Kapila's sixty-eight axioms and set them out so that anyone can follow them. His answer to the question "Can one understand Sankhya easily?" is the starting point for everything INW makes:

> "Even a child can but an adult would have to give up his preconceived notions first."

Imagine Nature's Wheelwork (INW) is one more creative layer to bring that gift to every family, through books, games, activities and a learning trail from age two to adulthood. We call the method **Think and Count as Nature Intended**: count both ways nature counts, and through the stillness of Siddhi, comprehend the whole. The journey is the same for every age: **from student to sage**. And the promise is his:

> "It opens the doors to infinite freedom and unlimited exploration of the cosmic scene." (Secret of Sankhya, Part 1)

The INW triad	Wording
Call	Imagine Nature's Wheelwork
Technique	Think and Count as Nature Intended
Promise	Infinite freedom and unlimited exploration of the cosmic scene

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2. One process

Sankhya is the axiomatic science of nature's one process of manifestation. That process takes place in a holographic substratum, the substantial continuum we call space. G. Srinivasan explains the name simply: "the Sanskrit term Sankhya is translated as numeration, number, count, logic, reasoning etc."

Every cyclic interaction event, from sub-atomic to galactic, is a count: "every derivation of phenomenon up to the Universal limit, is just an iterative process of counting interactive events based on an elemental algorithm" (Secret of Sankhya, Part 1).

Sankhya, Siddhi, thinking and counting are eastern and western terminology referring to the same natural processes. Sankhya is the science behind all of them.

Term	Role	In G. Srinivasan's words
Sankhya	The **science**: the counting logic of nature's one process	"every derivation of phenomenon up to the Universal limit, is just an iterative process of counting interactive events based on an elemental algorithm" (Secret of Sankhya, Part 1)
Siddhi	The **technique**: a person couples their mind with that process through resonance and comprehends it	"a relaxed and harmonious state called Siddhi in Sankhya... It is natures own way." (SIDDHI)
Counting	What nature does at every scale, in **sequential and simultaneous** modes	"The sequential interactions can be detected or counted and the simultaneous ones can be calculated." (Secret of Sankhya, Part 1)
Thinking	The same process, carried out by a mind made of the same substance	"Thinking as an act is a process of attaining equilibrium with the immediate environment identified earlier as the fundamental field." (RIGVEDA — An Introduction, Sloka 7)

Thinking is counting

In Sanskrit, man means "to think". Manas is the mind, the thinker, and Manu, the first thinker, gives us manava, the thinking being, beyond any line of gender. So INW says **mankind**: the thinker-kind, endowed to tap nature's wheelwork and co-create on nature's holographic stage. (This etymology is INW's framing, drawn from general references; it is not a Srinivasan quotation.)

Srinivasan grounds this in the one substance:

> "space is fundamental matter and is also the substance in human and all other minds" (RIGVEDA — An Introduction, Sloka 2)
>
> "The substratum of the mind behaves exactly in the same way as the universal substratum." (Secret of Sankhya, Part 2)

When a child counts, the child is doing what nature does.

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3. Count both ways

Nature counts in two modes. **Sequential** counts happen one after another, and we can observe them. **Simultaneous** counts happen all at once, synchronized into one coherent unit, and they hide.

> "The sequential interactions can be detected or counted and the simultaneous ones can be calculated." (Secret of Sankhya, Part 1)

The clap

Try it with a group: ten claps one by one count ten; ten claps together sound as one, only louder. Where did nine go? Srinivasan uses the same example:

> "If ten people clap once, one after another, the counts are ten. Whereas, if all clap once exactly at the same instant, then the detectable count would be just one…" (SIDDHI)
>
> "Hence space is an absorber of counts." (Secret of Sankhya, Part 2)

Why the five senses miss so much

Kapila's sutras explain it. Right after the sutras on the substratum and on Siddhi, four sutras give the reasons manifestation may not be detected.

> **Suthra 7.** "Extremely far or near distances, mental and sensory inefficiencies, subtle or attenuated conditions, occultation or eclipsing of the object, poor background contrast, camouflaging effect (are the causes of non detection or non measurement of phenomenon)."

#	Cause (Srinivasan's term)	Meaning (condensed from his commentary)	Example for learners
1	Athi-durath	Too far away	A star too faint to see
2	Samipyad	Too near	The eye cannot see itself
3	Indriyaghatan	The senses are obstructed or limited	Sounds above or below hearing
4	Manon avasthanat	Stresses and distortions of the mind or the instrument	A distracted mind misses what is in front of it
5	Saukshmyad	Subtle or attenuated conditions	The substratum's "extremely attenuated reactions"
6	Vyavadhanad	Occultation: the object is eclipsed or covered	The Moon covering the Sun
7	Abhibhavat	Poor background contrast	"One cannot detect a candle at a distance in bright sunlight"
8	Samanabhihara	Camouflage: simultaneous events or signals at the same level blend	"a particular sound in a cacophony of sounds"; the claps that sound as one

His conclusion is a habit in itself: "Hence one must take all these factors into account consciously before coming to conclusion."

> **Suthra 8.** "The non detectability (of the substratum) is due to the extremely attenuated reactions put out and not because it (substratum) do not exist. Only reactions are detectable."
>
> **Suthra 10.** "Detection of manifestation is due to changes, the lack of which makes phenomenon undetectable."

The three Gunas and the hidden two thirds

This is why Srinivasan speaks of "two thirds of phenomena hidden from human understanding" (Secret of Sankhya, Part 1). Nature acts in three ways, the three Gunas:

> "Stating it simply, vibrations that remain and add up in the same location is Thaama, while vibrations that keep changing their location and seem to move away is Sathwa. Vibrations that seem to shuttle between these two locations that cannot be described as Thaama or Sathwa is Raja." (Secret of Sankhya, Part 2)

	Sequential counting	Simultaneous counting
What it is	Interactions one after another	Interactions all at once, synchronized into a coherent unit
Guna state	**Sathwa**: the radiant, expanding, manifest state	**Thaama** and **Raja**: the accumulating and the resonant, bound states
Share of nature	The one third the senses can meet (INW framing, derived from his two thirds)	The unmanifest two thirds
How it is known	"can be detected or counted"	"can be calculated"
The clap	Ten claps one by one count ten	Ten claps together are heard as one, only louder
How a person comprehends it	Look, measure, derive	Siddhi

To count as nature intended is to count what we can see and account using logic for what hides.

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4. Siddhi: joining nature's process

Where the senses cannot reach, the sutras name the method:

> "And in the case of phenomenon that is imperceptible, mobile, expansive and hence undetectable, inferential method using holistic, deductive, logical, verification technique to mentally experience phenomenon, is known as Siddhi (perfect resonance)." (Siddhi suthra 6, Secret of Sankhya, Part 2)

Siddhi is a technique, not a belief: "a relaxed and harmonious state called Siddhi in Sankhya… It is natures own way." (SIDDHI). It is a steady, comfortable, resonant stillness in which a person couples their mind with nature's process through resonance and comprehends the whole.

> "Analysing sequential information in the simultaneous mode leads to profound understanding." (Secrets of Sankhya — MEDITATION)

That is why Siddhi sits inside the Sankhya sutras, placed right before the sutras on the limits of the senses. The hidden two thirds cannot be observed; it can be calculated, and it can be comprehended.

Age guidance

Age	What learners meet
2–6 (Wonder Seeds)	Stillness, comfort and wonder only: a quiet "sit like a mountain" moment. No technique language.
7–12 (Base Camp)	Formal technique begins, "suitable for children above the age of seven till adulthood" (Secrets of Sankhya — MEDITATION): short guided sits of 7, 14 and 21 minutes.
13+ (Pathfinders)	Movement from guided toward self-led practice; a 21-minute sit.
Adults	Derive and teach themselves; no dependence on a guide.

"The process is simple but must be practiced." (RIGVEDA — An Introduction). INW makes no health or medical claims for Siddhi.

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5. The Rig Veda: unification by logic

> "Rig-Veda stands for UNIFICATION BY LOGIC." (RIGVEDA — An Introduction)
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> "The model is an imitation of nature's process of interaction at all levels." (RIGVEDA — An Introduction)

Nature works in four steps, and mankind's thinking follows the same four. A magnifying glass, sunshine and a piece of paper can illustrate them.

Nature's four steps	Magnifying glass, sunshine and paper	Mankind's thinking (Srinivasan's words)
Dharana (Rig): collect	Gather the sun's rays	"collection of information"
Dhyana (Yajur): organize	The lens focuses the rays	"organizing it"
Samadhi (Sama): synchronize	The focus is held at the right point and time	"analyzing the various permutations and combinations"
Samyama (Atharva): the result	The paper ignites	"arriving at a unique solution where all the facts fit"

We teach the steps in sequence, and learners come to live them at once, because "in reality all the steps are simultaneous and synchronous".

The Judge

Srinivasan illustrates the four steps with a judge hearing witnesses to an accident. Their accounts differ. The judge collects every statement, organizes it, tests each combination, and keeps fitting the facts until "ALL the facts are fitted PRECISELY and UNAMBIGOUSLY in his mind". At that moment he "actually witnesses the accident (event) in his minds eye" (RIGVEDA — An Introduction).

The lesson for learners is a working rule: **count every fact and reconcile every mismatch until all the facts fit.** Pathfinders and adults read The Judge in Srinivasan's words. Base Camp meets a child-safe retelling, The Detective Who Wasn't There.

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6. Sloka 9: from student to sage

This part is written for adults.

The Rig Veda names the limit and the way past it. In Sloka 9, Srinivasan states the limit plainly. Without the principles:

> "FROM GENERATION TO GENERATION SUCH HUMAN BEINGS WILL EXIST ONLY AS STUDENTS OR LEARNERS, WITHOUT BEING ABLE TO UNDERSTAND AND MASTER THE COSMIC KNOWLEDGE" [through use of Siddhi] (RIGVEDA — An Introduction, Sloka 9)

The warning never stands alone. Vedic science's purpose, in Srinivasan's words, is:

> "to expose these limitations, prescribe a technique to overcome the constraints, theoretically open out the gamut of human developmental possibilities and spur the individual to self motivation in setting goals of the highest order of development" (RIGVEDA — An Introduction, Sloka 9 commentary)

The technique is to think and count as nature intended. INW voices only the positive side to learners: **from student to sage**, in their own lifetime. Child surfaces may say "grow from learner to master" where "sage" needs explaining.

The Wheelwork Arc	In brief
1. The limitation	Without the use of Siddhi and voluntary self-improvement from comprehending Sankhya, each generation stays a student (adult register only)
2. The purpose	Expose the limits, prescribe a technique, open the possibilities, spur the highest goals
3. The technique	Think and Count as Nature Intended
4. The promise	Infinite freedom and unlimited exploration of the cosmic scene

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7. The promise

> "...exposing two thirds of phenomena hidden from human understanding can give a tremendous motivation to humanity to correct its focus..." (Secret of Sankhya, Part 1)

> "It opens the doors to infinite freedom and unlimited exploration of the cosmic scene." (Secret of Sankhya, Part 1)

The promise is not a reward handed out at the end. It grows step by step: a mind that stays free to wonder (Wonder Seeds), freedom to explore earned step by step (Base Camp), and infinite freedom and unlimited exploration of the cosmic scene (Pathfinders). For adults, the Science of Freedom carries the same freedom as a mission statement: "to empower living men and women to assume among the powers of the earth their separate and equal station to which the laws of nature and nature's god entitle them."

> "...real knowledge leads to total freedom of action..." (Secret of Sankhya, Part 2)

Real freedom: Kaivalya

The promise reaches its fullest meaning in the self. In Axiomatic Solution to the Human Enigma: God, Srinivasan shows that the very self of each person is the equivalent of the axiomatic power center of the Universe, and explains what follows when that is understood:

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

This is where the trail leads: from student to sage, and from sage to the responsibility and real freedom of a self in harmony with the Universal law of action.

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8. On the trail

One trail, from first wonder to full liberation

Stage	Ages	The uplift	What your child or you will be able to do	Rituals	Recognition
Wonder Seeds · Seedling	2–4	Wonder is protected before anyone teaches it away	Notice, point, count on fingers, greet with Namaste, sit quietly for a moment	Finger counting · Namaste · "sit like a mountain"	Bronze coin as an optional, adult-held teaching aid only
Wonder Seeds · Sprouts	5–6	Curiosity becomes the habit of finding out	Count real things, see one become two, ask "where did the claps go?"	The same, plus the clap ritual	As above
Base Camp · Firefly	7–9	A child who works things out and knows how	Derive 1/x = 1+x, find it in a pinecone, explain it, teach it back; 7/14/21-minute sits	Finger counting · Namaste · "sit like a mountain" Siddhi	**Bronze coin, first earned**
Base Camp · Ridgeline	10–12	Quiet focus and confident reasoning	Count both ways, fit every clue, lead a Quest	The same, plus the clap ritual opening each Quest	Bronze standard deepened
Pathfinders	13+	From student to sage	Derive from 1+1=2, see the one pattern, practice self-led Siddhi, defend every step	Count of the Day · 21-minute sit	**Gold coin on curriculum completion**
Science of Freedom	18+	Know it for yourself, live it freely	Verify, self-govern, create in harmony with nature's law	Workshops · 1-on-1 dialogue · daily sit	The mission and its three objectives

What it means for your learners

Door	Superpower	In practice
Wonder Seeds (2–6)	"A natural noticer."	Counting on fingers, greeting with Namaste, a quiet "sit like a mountain" moment, and from Sprouts the clap ritual, one by one and all together.
Base Camp (7–12)	"Works it out, and knows how."	Derives 1/x = 1+x, finds it in a pinecone, explains it and teaches it back; builds quiet focus in 7, 14 and 21-minute sits.
Pathfinders (13+)	"Count it through. See it whole."	Derives from 1+1=2, sees the one pattern, practices self-led Siddhi and defends every step.
Science of Freedom (18+)	"Know it for yourself. Live it freely."	Verifies for themselves, self-governs, and creates in harmony with nature's law.

The six habits

Look and check · Measure and test · Derive, don't memorize · See the one pattern · Teach it back · Practice Siddhi.

Six habits, one science. The habits are not split into "counting" habits and "thinking" habits: all six are ways of thinking and counting as nature intended. "Derive, don't memorize" keeps the habit's force against rote learning while respecting every family's beliefs.

Beyond science and religion

> "It logically unified science and religion, the two sides of the same coin called reality." (Secret of Sankhya, Part 2)

This trail never sets reason against faith. Every learner is invited to work it out and see for themselves, and every family's beliefs are respected.

The challenge coin: earned, never bought

Face	What it bears	What earning it shows
Obverse · Science of Freedom	The **Freedom** mark ("Fr") and the axiom **1/x = 1+x**, signifying rhythmic balanced interchange, encircled by Swami Vivekananda's words "Because freedom is the first condition of growth."	**Deriving, not memorizing.** The first derivation is 1/x = 1+x (positive root 0.618…, the reciprocal of φ), then found in the 8 and 13 spirals of a pinecone or sunflower.
Reverse · The Pathfinder Compass	Four quadrants: **Ingenuity — Create**, **Community — Grow**, **Knowledge — Research**, **Insight — Educate**; "FREEDOM FIRST PATHFINDERS"; rim "Discipline • Harmony • Talent"	Evidence in all four callings: teach it back; state what was found and how it was checked; build a model or experiment; derive and verify together.

Tier	When	Meaning
Bronze	First earned at **Base Camp Firefly** (7–9), on a verified first derivation and evidence in the four pillars. Ridgeline (10–12) deepens the same standard; no second coin is needed.	Freedom to explore, earned step by step
Gold	On **completion of the Pathfinders curriculum** (13+)	Mastery of the method: derives from 1+1=2, teaches back, practices self-led Siddhi
Wonder Seeds (optional)	A bronze coin may be used by the parent or educator as a **teaching aid only**	Not an award. Adult-held during use; follow small-parts and supervision guidance for ages 2–6.

The coin is 1.75 in (44.45 mm), one size for every tier, presented in a velvet pouch with a brand card. At the presentation, the learner teaches back the first derivation.

9. In his words

The lines below are G. Srinivasan's, credited by work title.

- "Even a child can but an adult would have to give up his preconceived notions first."
- "…he will start with elementary counting procedures and that, Maharishi Kapila proved, was more than enough to understand the Universe!" (Secret of Sankhya, Part 2)
- "It logically unified science and religion, the two sides of the same coin called reality." (Secret of Sankhya, Part 2)
- "Hence space is an absorber of counts." (Secret of Sankhya, Part 2)
- "It is their right to know and understand a truly democratic process of universal manifestation." (Secret of Sankhya, Part 2)
- "…real knowledge leads to total freedom of action…" (Secret of Sankhya, Part 2)
- "It is natures own way." (of Siddhi; SIDDHI)
- "Analysing sequential information in the simultaneous mode leads to profound understanding." (Secrets of Sankhya — MEDITATION)
- "Rig-Veda stands for UNIFICATION BY LOGIC." (RIGVEDA — An Introduction)
- "The model is an imitation of nature's process of interaction at all levels." (RIGVEDA — An Introduction)
- "The process is simple but must be practiced." (RIGVEDA — An Introduction)
- "Thinking as an act is a process of attaining equilibrium with the immediate environment…" (RIGVEDA — An Introduction, Sloka 7)
- "The sequential interactions can be detected or counted and the simultaneous ones can be calculated." (Secret of Sankhya, Part 1)
- "…exposing two thirds of phenomena hidden from human understanding can give a tremendous motivation to humanity to correct its focus…" (Secret of Sankhya, Part 1)
- "It opens the doors to infinite freedom and unlimited exploration of the cosmic scene." (Secret of Sankhya, Part 1)

A note on spelling. Quotations keep Srinivasan's own spelling (for example "Suthra", "Sathwa", "Analysing", "natures"). INW's own text uses American English, "Sankhya" and "Kapila".

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10. Sources

G. Srinivasan's original works

- Secret of Sankhya: Acme of Scientific Unification, Part 1
- Secret of Sankhya: Acme of Scientific Unification, Part 2 (including the Sankhya sutras with commentary)
- RIGVEDA — An Introduction

- SIDDHI
- Secrets of Sankhya — MEDITATION
- Axiomatic Solution to the Human Enigma: God

These works and more are available at **kapillavastu.in**, the source of the authentic interpretation of the Sankhya Karika.

Compilation

- Doorway to Freedom: a compilation of G. Srinivasan's works, presented at the 2024 Dharma/Dhama Conference. Where a direct source is available, quote his original works.

From Imagine Nature's Wheelwork

- Imagine Nature's Wheelwork, Book 1, and the Wonder Seeds, Base Camp and Pathfinders learning materials
- The Siddhi and Sankhya backgrounders

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