

Sri – Om

PDF files of VM notes and write ups of Dr. S. K. Kapoor

File 19

VM LEARNING & TEACHING STEPS

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(Learning and Teaching steps)**
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VEDIC MATHEMATICS

(LEARNING AND TEACHING STEPS)

1. Devnagri alphabet with TCV values and geometric formats.
2. Ganita Sutras and Upsutras values and organization format.
3. Sequential progression rule of Ganita Sutra-1.
4. Symmetry rule of Ganita Upsutra-1.
5. Combined format of Ganita Sutra-1 and Ganita Upsutra-1 rules.
6. Sequential organization of 16 Ganita Sutras parallel to values formats of 16 letters of Ganita Sutra-1.
7. Sequential organization of 13 Ganita Upsutra parallel to sequential values formats of 10 letters of Ganita Upsutra 1 bridging gaps of beginning to middle and ahead uptill end.
8. Integrated format of sixteen Ganita Sutra and thirteen Ganita Upsutra with the feature of Ganita Sutra 8 and 9 and Ganita Sutra 15 and 16 being of paired formats.
9. Values triple (16, 13, 29); values range 1 to 16 leading to 29 factors; TCV (Brahma) = 29, upper part of 9 x 11 grid as organization of 16 reflection pairs and 13 reflection pairs.

10. Values 16 with organization 2^4 is parallel to value of dimensional frame of quadruple spatial dimensions of creator space.
11. Tabulation of word formulations of TCV value 16.
12. Value 13 is parallel to 13 geometries range of 6-space, as well as the same is also parallel to format of 13 edged cube fixation of 4-space domain.
13. Values pair (6, 13) is parallel to format of 6-space and its 13 geometries range, as formats of first letter and last letter of the text of Ganita Sutras and Upsutras.
14. To memorize the text of Ganita Sutras and Upsutras.
15. Text of Ganita Sutras and Upsutras avails just 519 letters which with source formulation Om, as ek akshar Braham makes a range of 520 number values which is of organization $520 = 2^9 + 8$ which focuses upon the organization feature of the text that there are seven letters bracketed dormant formulation Anurupe of Ganita Sutras 6 and further there is one unmanifest letter (first vowel of the text of Ganita Upsutra 8).
16. Ganita Sutras and Upsutras text avails 36 distinct letters and value $36 = 6^2$ is also parallel to TCV value 36 of formulation Parnava (Tasye Vachka Parnava); synonymum of Om
17. Beginning with sole syllable Om of TCV value 16 and reaching uptill Parnava of TCV value $36 = 16 + 20$

makes this organization beginning with TCV (Om) = 16 and reaching uptill $16 + 20 = \text{TCV (Sri om)}$.

18. Values chase format of this range of organization and as such becomes of chase steps :

(6, 16), (5, 15), (4, 14), (3, 13), (2, 12), (1, 11), (0, 10), (-1, 9), (-2, 8), (-3, 7), (-4, 6), (-5, 5), (-6, 4), (-7, 3), (-8, 2), (-9, 1), (-10, 0), a reach from Ganita Sutra 1 of 16 letters text to text of Ganita Upsutra 1 of ten letters.

19. The text also leads to chase steps :

(i) (6, 16), (ii) (4, 15), (iii) (2, 14), (iv) (0, 13), (v) (-2, 12), (vi) (-4, 11), (vii) (-6, 10), (viii) (-8, 9), (ix) (-10, 8),

Parallel to flow from domain to dimension steps of formulation (ekadhiken) and formulation (purvena) And

(i) (5, 7), (ii) (3, 6), (iii) (1, 5), (iv) (-1, 4), (v) (-3, 3), (vi) (-5, 2), (vii) (-7, 1)

20. First letter with value 6 and 6-space format as structural key of Ganita Sutra 1.

21. Second letter with value 4 and 4-space format as structural key of Ganita Sutra 2.

22. Third letter with value 2 and 2 space format as structural key of Ganita Sutra 3.

23. Fourth letter with value 7 and parallel format of 0-space within 4-space, as structural key of Ganita Sutra 4.

24. Fifth letter with value 2 and 2-space format as structural key of Ganita Sutra 5
25. Sixth letter with value 4 and 4-space format as structural key of Ganita Sutra 6.
26. Seventh letter with value 6 and 6-space format as structural key of Ganita Sutra 7.
27. Eighth letter with value 8 and 8-space format as structural key of Ganita Sutra 8.
28. Ninth letter with value 1 and 1-space format as structural key of Ganita Sutra 9.
29. Tenth letter as first letter of Purvena with value 5 and 5-space format is structural keys of Ganita Sutra 10.
30. Eleventh letter with value 6 and 6-space format as structural keys of Ganita Sutra 11.
31. Twelfth letter with value 2 and 2-space format as structural keys of Ganita Sutra 12.
32. Thirteenth letter with value 7 and 7-space format is structural keys of Ganita Sutra 13.
33. Fourteenth letter with value 6 and 6-space format as structural key of Ganita Sutra 14.
34. Fifteenth letter with value 7 and 5-space format is structural keys of Ganita Sutra 15.
35. Sixteenth letter with value 1 and 1-space format is structural keys of Ganita Sutra 16.
36. Working rule format of Ganita Sutra 1 is of the features of a moving point structuring a line.

37. Ganita Sutra working rule format is of features of approaching middle from both ends.
38. Pair of formulations of text of Ganita Sutra as composition of (9, 7) letters respectively go parallel to the format of 9-space domain, (7-space dimension)
39. triple formulations of text of Ganita Sutra 2 are compositions of (14, 7) letters respectively and it is parallel to the format of 2-space as origin of 1-space permitting reach at the middle from both ends in equal steps of value 7 parallel to 7 geometries range of 3—space of linear order.
40. Ganita Sutra 3 is a composition of single formulation availing 15 letters parallel to value 15 of solid dimensional frame of 5 dimensions of 5-space, a reach for the solid order origin of 2-space. Ganita Sutra 4 text is the composition of a pair of formulations of (10, 7) letters respectively and value $(10+7) = 17$ makes pairing with value 15 as 17, 15 of the format of 17 as domain, 15 as dimension. And further values pair (17, 15) is parallel to TCV values pair (17, 15) of formulations (Atma, Tej).
41. Values quadruple (16, 28, 15, 17) with parallel quadruple TCV values (16, 28, 15, 17) bring us face to face with quadruple formulations (jeev, Braham, Tej, Atma).
42. Ganita Sutra 5 text is a composition of a pair of formulations of (5, 15) letters respectively and

summation value $(5+15) = 20$ is parallel to TCV value (Dev), as well as Ved. Further TCV (Panch) is 15.

43. Formulation (Sunyam) is a five letters composition of TCV value 18 which accept as organization $18 = 3 + 4 + 5 + 6$, which is parallel to four fold manifestation layer (3, 4, 5, 6) of hyper cube, representative regular body of 5-space manifesting within 4-space along the format of idol of lord Brahma, overlord of real 4-space.
44. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sittings of trans and glimpse and imbibe these values and features of formulation Sunyam of features leading to format of hyper cube 5.

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VEDIC MATHEMATICS REFERENCE

1. Vedic Mathematics is an ancient discipline.
2. For some historic reasons, this discipline is in dormant state for a last few centuries.
3. From the available vedic literature reached us, it emerges that originally the whole range of knowledge was a single integrated wholesome Ved, and the same stood organized as four Vedas.
4. The form and format of knowledge organized as four Vedas, as well is of different format features than that of present day classification of branches of knowledge.
5. As such, sadhakas fulfilled with intensity of urge to glimpse and imbibe the values of vedic knowledge in reference to knowledge disciplines as per the present day organization of knowledge, shall first of all reach at transition from vedic format and features to the present day format and feature.
6. Present day approach to artificial intelligence vis-à-vis the natural intelligence field of human brain will takes us to classification of prakarti as jad prakarti and chetan prakarti.
7. To reach at format features and values of Vedic Mathematics of artificial intelligence, one is to appreciate the domain of jad prakarti.

8. Full expression of jad prakarti is at display as of beej to vriksh to beej range.
9. Our next generation computer chips are to be of format features and values of this organic range.
10. Along this format there can be a chase of solar universe sphere as a pair of hemispheres (northern and southern hemispheres).
11. This pair of hemispheres are of opposite orientations and, otherwise, are complete domains in themselves.
12. Earth base gaps of this pair of solar hemispheres themselves are the pair of hemispheres of earth.
13. Moon as well gets organized as a pair of hemispheres with its only one hemispheres facing the earth through out the motion of moon around the earth while earth is moving around its own axis and simultaneously also around the sun.
14. Sadhakas fulfilled with intensity of urge to glimpse and imbibe the format features and values of Vedic Mathematics in the domain of information technology shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features of organization of vedic knowledge.
15. The central goal for sustain-ness of such organization format and features of solar universe is of sunlight.
16. Vedic systems reach from format features and values of sunlight to format features of sound.

17. Sadhakas fulfilled with intensity of urge to glimpse and imbibe these features shall visit the format features of transition from jyoti to nad.
18. The format features and values of nad make Vedas as shruti vedic richas and mantras become sound formulations .
19. Vedic systems work out sound formulation as numbers values along geometric format.
20. With it, the vedic knowledge becomes numbers values along geometric format and geometric formats dimensional frames go parallel to artifices of numbers.
21. This unison feature of formats of artifices of numbers and values of dimensional frames is there as yoga nishta and sankhya nishta are of parallel processing steps.
22. This being so the initiation of vedic systems processing steps help us with simultaneous initiation of yoga nishta and sankhya nishta.
23. With this initiation the chase of existence phenomenon of our solar universe becomes the chase along the format of Sathapatya measuring rod, presided by lord Vishnu and measure of this measuring rod being presided by lord Brahma.
24. The transcendental flow along the format of Sathapatya measuring rod is presided by the transcendental lord Shiv.

25. Along this format the chase of existence phenomenon of our solar universe, as such becomes the chase of format features and values of triloki and trimurti.
26. Sadhakas fulfilled with intensity of urge to reach at vedic reference shall tabulate format features and values of 'triloki and trimurti'.

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SCRIPTURAL SOURCE VERSUS

1. Each vedic scripture complete in it self.
2. Scriptural knowledge and scriptural organization run parallel to each other.
3. The knowledge domain of the scripture is pure values domain while organization domain is applied formats domain.
4. Pure and applied values complement and supplement each other.
5. One may reach pure values along the organization format.
6. Applied values of organization format can be reached in terms of knowledge values of the scripture.
7. Shiv Puran is a complete scripture of transcendental domain (5-space domain) presided by transcendental lord shiv.
8. Vishnu Puran is a complete self referral domain presided by lord Vishnu, over lord of real 6-space.
9. Shiv puran preserves the structural keys of transcendental domain (5-space domain).
10. Vishnu puran preserves the structural keys of self referral domain (6-space domain).
11. Upnashids are the essence of Vedas.
12. Rig ved upanshids are the essence of Rig ved domain.
13. Yajur ved upansids are the essence of Yajur ved domain.
14. Samved ved upansids are the essence of Samved ved domain.
15. Athrav ved upansids are the essence of Athrav ved domain.

16. Athrav ved domain preserves the structural keys of values domain of Rig Ved, Yajur Ved and Sam Ved.
17. Sathapatya Ved, the upved of Athrav Ved, preserves the structural keys of values of upveds of Rig Ved, Yajur Ved and Sam Ved.
18. Manasara is the essence of Sathapatya Ved.
19. Sadhakas fulfilled with intensity of urge to initiate themselves for pure and applied values of vedic domain, initiate themselves along the Sathapatya measuring rod format settled by Manasara.
20. Maan means measure and Sara means essence, Manasara preserves the enlightenment as measure is the essence of the domain.
21. With it the first source value comes to be as that measure is the essence of the domain.
22. With it, the working rules come to as that domain is to be approached in terms of its dimensional frame.
23. Solar universe as domain presided by lord Vishnu, over lord of real 6-space is to be approached in terms of creative dimensional frame (4-space as dimension of 6-space) presided by lord Brahma, the over lord of real 4-space.
24. It is this functional relationship of lord Vishnu as domain fold and lord Brahma as dimension fold, which deserves to be comprehended well for its through appreciation at complete comprehension to acquire proper insight and to attain appropriate enlightenment about this interrelationship of Sathapatya measuring rod.

25. Further, the format of Sathapatya measuring rod as such is a transcendental format presided by transcendental lord Shiv.
26. With it, trimurti (lord Vishnu, lord brahma, lord shiv) together integrate the existence phenomenon of triloki.
27. Triloki and trimurti together are the set up of quadruple domains integrated as existence phenomenon format of our solar universe.
28. This existence phenomenon format is the subject matter of chase of Vedic Mathematics Science & Technology.
29. Sadhakas fulfilled with intensity of urge to fully glimpse and to completely imbibe format features and values of existence phenomenon shall reach at scriptural source versus and to compile their own vedic knowledge reference.
30. First feature of vedic knowledge domain is that originally whole range of knowledge constituted a single integrated whole some Ved.
31. The single integrated whole some Ved was re-organized as quadruple Vedas by Bharam Rishi Ved Vyas.
32. Bharam Rishi Ved Vyas as 28 transcendental designations and these formulations preserves the structural keys to unlock the Brahman domain of vedic range.
33. Second feature of vedic knowledge domain is that quadruple Vedas (Rig Ved, Yajur Ved, Sam Ved and Athrav Ved) are of 21, 101, 1000 and 9 Branches respectively.
34. Each of these 1131 Branches as distinct samhita, brahmana, arynak and Upnashids.
35. With it, source vedic scriptures become a set of 4524 scriptures.

36. Third feature of vedic knowledge domain is that the Shakala Rig Ved samhita is the source scripture in whose text are lively the seed thought of entire vedic knowledge domain.
37. Shakala Rig Ved Samhita is a scripture of 432000 syllables, of which 34735 are in un-manifest form while 397265 are the manifest aksharas (written syllables).
38. The text of shakala rig ved samhita is organized as 10 mandals, 8 ashtaks, 64 adhiyayas, 85 anuvaks, 1028 suktas, 2024 vargas and 10552 Richas.
39. Fourth feature of vedic knowledge domain is that each Richa has its distinct Rishi, Devta, Chandas and Swara.
40. Rishi are of Pursha format.
41. Sadhakas fulfilled with intensity of urge to glimpse and imbibe these values and features shall permit the transcending mind to be parallel to the existence phenomenon within human frame of shad chakra format of external characteristic parallel to Components of boundary folds of hyper cubes 1 to 6, representative regular bodies of 1 to 6-space synthesizing Sathapatya measuring rod.
42. 5th feature of vedic knowledge domain is that it simultaneously chases as parallel systems for existence phenomenon within and without frame, including human frame, as well as of surya.
43. One may have a pause here and take note that pair of formulation beej as well as jeev are of TCV value 16 each.
44. Further, the pair of formulations (prakarti, ishwar) are also of TCV value 18 each.
45. Formulation Vidhya as well is of TCV value 18.

46. One may have a pause here and take note that values pair (16, 18) is of format of (dimension fold, domain fold).
47. Further as that, 20-domain splits as a pair of domains (18 domain, 18 domain).
48. One may have a pause here and take note that Prakarti unfolds itself as (Jad Prakarti, Chetan Prakarti).
49. Formulation Jad Prakarti is of TCV value 29 parallel to TCV Brahma = 29.
50. Further, TCV (Chetan Prakarti) = 40 is parallel to 40 coordinate fixation of creative boundary of ten Components of transcendental domain (5-space).
51. Sixth feature of vedic knowledge is that the existence phenomenon is of four folds manifestation format within creator's space along the format of idol of lord Brahma, over lord of creator's space.
52. Further as that, four folds manifestation format permits transcendence there from along format of five folds manifesting as transcendence range within transcendental domain (5-space) along the format of idol of lord shiv, over lord of transcendental domain.
53. One shall sit comfortably and to permit the transcending mind to be parallel with the transcendental phenomenon of lord Brahma meditating within cavity of his own heart and with the grace of transcendental lord, multiplying as ten brahmas.
54. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and

- to glimpse and imbibe the format features and values of this transcendental phenomenon.
55. Seventh feature of vedic knowledge domain is that the base fold, the fifth fold of transcendence range inherently goes self referral within creator's space because of spatial order of the creator's space.
 56. One shall sit comfortably and to permit the transcending mind to distinctively glimpse and imbibe the values of transcendental range of linear order (1, 2, 3, 4, 5) as well as of transcendental range of spatial order (2, 3, 4, 5, 6).
 57. This feature of transcendental phenomenon deserves to be fully glimpsed and to be completely imbibe for its through appreciation to acquire proper insight and to attain appropriate enlightenment about this phenomenon.
 58. Further, one shall permit the transcending mind to continuously remain in prolonged sitting of trans and to sequentially revisit all these seven features of vedic knowledge domain.
 59. Vedic systems deserve to be comprehended in the light of these seven features of vedic knowledge domain.
 60. Individual scriptural source versus as well deserve to be appreciated in the light of this range of seven features of vedic knowledge domain.
 61. Existence phenomenon of with in human frame as well.