

## List of VM Consolidated documents of Dr. S. K. Kapoor

List 4

Manuscript – 4      **Vedic Mathematics Teachers Chase Steps**

### **Vedic Mathematics Teachers Chase Steps**

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### CHASE STEP 1 GANITA SUTRAS DOMAIN

1. Vedas are the source reservoir of pure values and virtues.
2. Vedic systems simultaneously chase pure and applied values of Vedic knowledge
3. Whole range of knowledge has been approached as a single Discipline of Knowledge by the Vedic Sammhitas.
4. Vedic Mathematics is at the base of the organization of Vedic Sammhitas.
5. Ganita Sutras manifest the values of Vedic Mathematics.
6. Vedic Mathematics Teachers chase Ganita Sutras Domain.
7. The first chase step of Vedic Mathematics by Vedic Mathematics Teachers as such focuses upon the comprehension of features of Ganita Sutras Domain itself.
8. The unity state of knowledge permits approach in terms of its simultaneously existing self referral and transcendental features.
9. Unity state as such becomes the manifested state of self referral and transcendental feature.
10. Ganita Sutras Domain being parallel to the unity state of knowledge, as such Ganita Sutras Domain as well acquires and permits chase in terms of manifestation, transcendental and self referral aspects of the unity state.
11. Manifested, transcendental and self referral features , individually as well as in their integrated form as unity state focus upon the individual features namely manifestation, transcendental and self referral nature of the value of Ganita Sutras with manifested, transcendental and self referral

features being marking their presence in that sequential order.

12. With it the self referral feature be taken as the feature determining the Ganita Sutras Domain .
13. This way Vedic Mathematics Teachers initiating themselves for chase of Ganita Sutras Domain to take that their comprehension initiative of the Ganita Sutras Domain may very well be as 6 space domain , which is parallel to the domain of our Solar Universe .
14. With it the chase step 1 of Ganita Sutras Domain gets focused upon 6 space domain /6 space /Number 6 .
15. One may have a pause here and take note that the first letter of Ist Ganita Sutra is the sixth vowel .
16. One may further have a pause here and take note that sixth vowel , as such, brings to focus the Number 6, as well as the formulation “ Vowel/Swara”.
17. This way chase step 1 /Ganita Sutras Domain gets linked with Number 6 as well as with the formulation “ Swara”.
18. The chase of formulation “ Swara” , as such shall be focusing upon the chase of individual letter availed for composition of the word formulation ‘ Swara’ .
19. One may have a pause here and take note that this shift of focus upon individual letter , shall be presuming the knowledge of “ Devnagri alphabet” .
20. Devnagri alphabet and its individual letter permit their chase in terms of transcendental code values accepted by them.
21. This shift from individual letter to their individual transcendental code values and summation values of transcendental code values of individual letter availed by the word formulation as the transcendental code value of the formulation itself
22. This transition from the words formulations to their transcendental code values shall be facilitating chase of the

words formulations in terms of transcendental code values being numbers and their corresponding geometric formats.

23. With it shift would be to the Domains and formats of numbers and the geometric bodies .
24. It is this attainment which shall be real attainment for chase of Vedic Mathematics systems and operations in terms of numbers and geometric formats.
25. One may have a pause here and take note that the simultaneous availability of numbers and geometric bodies, on the face of it, speak enough for the potentialities of Vedic Systems and their approach.
26. One may further have a pause here and take note that this simultaneous availability of artifices of numbers and dimensional frame brings us face to face with two fold Nishta namely Sankhya Nishta and Yoga Nishta.
27. Sankhya Nishta and Yoga Nishta not only run parallel to each other but also these complement and supplement each other at every processing step.
28. One shall have a pause here and take note that it is this simultaneous availability of Sankhya Nishta and Yoga Nishta, which makes the Vedic systems of potentialities which put them at much higher pedestal than those which are being availed by modern mathematical system.
29. One shall further have a pause here and permit the transcending mind to be face to face with the individual and interlinking features of Sankhya Nishtra and Yoga Nishta.
30. Sankhya Nishtra presumes the existence of geometric formats and avails the artifices of numbers.
31. On the other hand Yoga Nishta presumes the existence of artifices of numbers and avails the dimensional frame.
32. This as such brings us face to face with the simultaneous approach to Ganita Sutras Domain in terms of Number 6 and 6 space .

33. It would mean the simultaneous availability of artifice of Number 6 and six dimensional frame .
34. So initiated , Vedic Mathematics Teachers shall initiate themselves and proceed ahead for comprehension of Ganita Sutras Domain as 6 space domain as 6 space content manifesting as Domain fold of hyper cube 6 as a four fold manifestation layer ( 4,5,6,7) permit transcendence at origin fold to transcendental base of 8 space values with Self Referral format of 9 space values.
35. These sequential features of extension of 4 fold manifestation layer ( 4,5,6,7) in to five fold transcendental range ( 4,5,6,7,8) with self referral format ( 4,5,6,7,8,9) deserve to be comprehended well for proper comprehension of Ganita Sutras Domain.

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#### CHASE STEP 2 SURYA ANK

1. Surya Upanisad enlightens as that Surya Ank is “ 6”.
2. Upanisads also enlighten us also about Pursha being of Shukra Chakra format of external characteristics ( 2,4,6,8,10, 12) which is parallel to the range of boundary components of hyper cubes 1 to 6 , constituting and making synthetic set up of Sathapatya Measuring Rod presided by Lord Vishnu .
3. Rigved Samhita has 21 branches and the number 21 accepts reorganization as  $21=1+2+3+4+5+6$ .
4. Divya Ganga flow of 7 streams , 3 streams and 1 stream is of the feature  $1 \times 3 \times 7 = 21$  and  $1+3+7 = 11 = 2 \times 5 + 1$ , which is parallel to 11 geometries of 5 space, which further is parallel to a range of 11 versions of hyper cube 5 being a four fold manifestation layer 2,3,4,5 of summation value  $2+3+4+5 = 14$  and that the numbers 11 and 14 are interconnected as the dimension fold as origin fold of four fold manifestation layer ( 11,12,13,14) of hyper cube 13 while  $13 = 2 \times 6 + 1$  is parallel to 13 geometries of 6 space which is further parallel to 13 versions of hyper cube 6 .
5. One may have a pause here and take note that TCV value of formulation Surya is 13.
6. The TCV value of formulation Surya Ank is 21.
7. One may further have a pause here and take note that 13 points range covers 12 linear units range and  $13 + 12 = 25$  is parallel to TCV value of formulation Vishnu.
8. One may further have a pause here and take note that 4 space plays the role of dimension of 6 space and as such dimensional frame of 6 space is constituted by 6 creative dimensions ( 4 space as dimension) and thereby every point

of 6 space domain gets fixed in terms of  $6 \times 4 = 24$  coordinates.

9. One may further have a pause here and take note that TCV value of formulation Pursha is 24.
10. With it it would be a very blissful exercise for Vedic Mathematics scholars to chase 6 space domain parallel to Sun Domain as Solar Universe Domain .
11. In this context it would be a very blissful exercise to chase 6 space Domain in terms of present day Mathematical tools starting with Arithmetic operations theory of equation, solid geometry, measure theory , topology theory, statistical tools etc. and to see how near these tools can bring us near the Vedic Mathematical tools reach to the values and virtues of 6 space Domain.
12. It would further be a very blissful exercise to revisit the format , features and values of chase in terms of Sathapatya Measuring Rod and to glimpse the gap between the reach of modern Mathematical tools on the one hand and Vedic Mathematical tool reach on the other hand.
13. One shall sit comfortably and permit the transcending mind to glimpse 6 space domain as Solar Universe Domain and to acquire insight about the Ganita Sutras Domain and reach.
14. One shall chase 6 space Domain as a Universal set of points structured with the features of 6 space content manifesting as 6 space Domain of Hyper cube 6 as manifestation format of Sun .
15. One shall sit comfortably and permit the transcending mind to visit and revisit this Universal set of points and to reach at the Pursha format .
16. Further one shall reach at the existence phenomenon format of our Solar Universe with in and without human frame .
17. One shall sit comfortably and permit the transcending mind to sequentially glimpse the values and virtues of

formulations “ Om, Parnava, Aum, Onkar, Udgit and Vshatkar”.

18. One may have a pause here and take note that 7 points cover 6 linear unit range and these together is a 13 steps coverage .
19. One may have a pause here and take note that 6 space accepts 13 geometries range of which 6 are negative and 7 are non-negative.
20. Simultaneously the organization of 13 steps permit chase as 6 positive geometries and 7 non-positive geometries of 13 geometries range of 6 space.
21. One may further have a pause here and take note that this chase as 7 points and 6 linear units would further bring us face to face with the chase of 7 linear units and 6 surface units .
22. The simultaneous chase at first step as 7 points and 6 linear units, and at second step as 7 linear units and 6 surface units , makes a processing system, which deserve to be comprehended well and to be thoroughly appreciated for its complete imbibing to acquire deep in sight and to attain enlightenment for the chase of the Universal set of points of 6 space domain.
23. One may further have a pause here and take note that 7 surface units coverage would be of 6 solids coverage range.
24. With it three fold processing steps are emerging, firstly as 7 points and 6 linear units, secondly as 7 linear units and 6 surface units, and thirdly as 7 surface units and 6 solid units.
25. One may have a pause here and take note that dimensional synthesis of triple dimensions of same order always reach at the same value as “ 6 “.
26. one shall sit comfortably and permit the transcending mind to glimpse all these features and to visit and revisit universal set of points of 6 space domain and to attempt to work out the format, features, values and virtues of 6 space domain, Solar Universe and of Ganita Sutras Domain.





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Step 3 SEQUENTIAL CHASE OF DIMENSIONAL FRAMES

1. The organization of Sathapatya Measuring Rod focuses upon the sequential chase of dimensional frames
2. Lord Vishnu the presiding deity of Sathapatya Measuring Rod, is the over Lord of 6 space while Lord Brahma, Creator of the Supreme, is the over Lord of 4 space and is the presiding deity of the measure of the Sathapatya Measuring Rod.
3. One may have a pause here and take note that ( 6 space, 4 space ) are parallel to the format and features of the roles of 6 space and 4 space as ( 6 space as Domain, 4 space as Dimension)
4. One may further have a pause here and take note that this brings us face to face with the format and features of 6 space as Domain manifesting with in a 6 dimensions of creative order ( 4 space as dimension) constituting a dimensional frame.
5. 6 dimensional frame is a set up of 6 dimensions of creative order( 4 space as dimension).
6. One may further have a pause here and take note that this format and features, as such brings us face to face with the reach for the domain in terms of dimension.
7. One may further have a pause here and take note that this leads us to the organization features of domain-dimension relationship being of format and features of ( N, N-2).
8. One may further have a pause here and take note that  $N=3$  leads to ( 3,1) as the relationship of 3 space as domain and one space as dimension.

9. One may have a pause here and revisit the relationship  $N, N-2$  as the sequential relationship of reach from domains to dimensions .
10. This brings us face to face with the sequential organization of dimensional frame parallel to the sequential organization of dimensional spaces domain.
11. One may further have a pause here and take note that 6 space domain permits organization for its constituents ( structured point) permitting organizational formatting along the formats of line, surface, solid and hyper solids 4,5,6.
12. This, that way, brings us face to face with the chase of 6 space domain in terms of Sathapatya Measuring Rod being the synthetic set up of hyper cubes 1 to 6.
13. This would further bring us face to face with the sequential set up of 1 space domain, 2 space domain, 3 space domain, 4 space domain, 5 space domain and 6 space domain.
14. This would further bring us face to face with sequential organization of ( -1) space domain as dimension of one space domain, (0) space domain as dimension of two space domain, , (1) space domain as dimension of three space domain, (2) space domain as dimension of four space domain, (3) space domain as dimension of five space domain and (4) space domain as dimension of six space domain
15. One may have a pause here and have a fresh look at the above arrangements .
16. Dimensional frame of 1 space is constituted by single dimension of order (-1)
17. Dimensional frame of 2 space is constituted by two dimensions of order (0)
18. Dimensional frame of 3 space is constituted by three dimensions of order (1)
19. Dimensional frame of 4 space is constituted by four dimensions of order (2)

20. Dimensional frame of 5 space is constituted by five dimensions of order (3)
21. Dimensional frame of 6 space is constituted by six dimensions of order (4)
22. One shall have a pause here and permit the transcending mind to glimpse this organization as sequential coordination of dimensional frames along the format of Sathapatya Measuring Rod.
23. One shall further have a pause here and permit the transcending mind to be face to face with this sequential organizational coordination as one of the applications of the rule of Ganita Sutra 1: 'One more than before'.
24. One may have a pause here and take note that this sequential organization coordination of dimensional frames along the format of Sathapatya Measuring Rod is one of the applied values of the working rule of Ganita Sutra 1 ( one more than before) , which is being applied repeatedly.

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#### Chase Step 4 APPLICATIONS OF WORKING RULE OF GANITA SUTRA 1

1. Chase of the composition of the text of Ganita Sutra 1 , as well as the organizational format of the same would follow in terms of the working rule of Ganita Sutra 1 “ one more than before” itself.
2. Further the chase of all the Ganita Sutras 1 to 16 , as well is to follow the working rule of Ganita Sutra 1 itself.
3. This feature is designated and known as Self Referral feature.
4. The Self Referral feature is of the value of reaching at the meaning of the text in terms of the text itself .
5. This value is outcome of the Vedic virtue as that Vedas are to be understood in terms of Vedas themselves.
6. The text of Ganita Sutra 1 is a composition of 16 letters.
7. There are 16 Sutras.
8. The sequential organization of the text of Ganita Sutra 1 would permit a reach from its first letter to its last letter as a chase “ one after the other” .
9. Likewise the chase of Ganita Sutras 1 to 16 would be permitting chase as one Sutra of the other Sutra.
10. This way 16 letters of the text of Ganita Sutra 1 would get associated with the parallel chase value of Ganita Sutras 1 to 16 .
11. The first letter of Ganita Sutra 1 is the sixth vowel and with it the organization format, features, values and virtues of sixth vowel shall be helping us reach at the organization format, features, values and virtues of Ganita Sutra 1 itself.

12. The reach from first letter to the second letter of the text of Ganita Sutra 1 shall be parallelly providing a reach from Ganita Sutra 1 to Ganita Sutra 2
13. One may have a pause here and take note that reach from first letter to second letter of the text of Ganita Sutra 1, in terms of their corresponding transcendental code values shall be providing a reach in terms of pair of numbers ( 6,4).
14. This organization of pair of numbers ( 6,4) shall be bringing us face to face with the parallel organization of ( 6 space, 4 space).
15. This organization of pair of spaces ( 6 space, 4 space) shall be further bringing us face to face with the organization of format and features of Sathapatya Measuring Rod with Lord Vishnu as its presiding deity and Lord Brahma as the presiding deity of the measure of Sathapatya Measuring Rod.
16. This , as such, shall be further bringing us face to face with the applied value of the working rule of Ganita Sutra 1 “ one more than before” as that starting with domain ( 6 space) , as first step, the second step shall be taking us to dimension ( 4 space).
17. This way the working rule “ one more than before” takes us from 6 space as domain, 4 space as dimension.
18. The repeated application of this rule shall be taking ahead from 4 space as domain to 2 space as dimension of 4 space.
19. One may have a pause here and take note that this applied value of the working rule of Ganita Sutra 1 is sequentially taking us firstly to domain secondly to dimension and thirdly to dimension of dimension.
20. One may further have a pause here and take note that this three steps reach as triple numbers ( 6,4,2) parallel to triple spaces ( 6 space, 4space, 2 space) which is further parallel to the triple reach steps ( domain, dimension ( as domain), dimension of dimension( as domain).

21. One may further have a pause here and take note that the triples ( 6,4,2)/6 space, 4space, 2 space, shall be leading to the quadruples ( 6,4,2,0)/6 space, 4 space, 2 space, 0 space.
22. One may further have a pause here and take note that the triples are f the format, features and values of ( domain(domain), domain (dimension), domain ( dimension of dimension).
23. One may have a pause here and take note that the domain is the third fold of the 4 fold manifestation layer .
24. Further dimension synthesis rule of triple dimensions ( N,N,N) for all values of N, always leads to the common synthetic value ( 6 ).
25. It is this feature of dimensional synthesis which deserves to be chased for its complete comprehension and full appreciation to have thorough imbibing of the features and values of this phenomenon.
26. One may further have a pause here and take note that the quadruple ( 6,4,2,0) brings us face to face with the fourth stage reach as of zero value, parallel to which would be 0 space domain as origin fold at the centre with in the domain fold
27. It would further be relevant to take note that  $+0 = -0$ .
28. Further  $0+0 = 0+0 = 0$ .
29. Still further  $0 \times 0 = (-0) \times (-0)$ .
30. One may have a pause here and take note that the coordination 4 x 4 format as under shall be requiring a coverage range of 7 steps long range ( 1,2,3,4,5,6,7).

1	2	3	4
2	3	4	5
3	4	5	6
4	5	6	7

31. One may further have a pause here and take note that the working rule of one

more than before, in the context of quadruple ( 6,4,2,0) shall be also taking us to

( 4,2,0,-2).

32. One may have a pause here and take note that the transcendental code value for

the first 7 letters of the text of Ganita Sutra 1 comes to be as under:-

6,4,2,7, 2,4,6

33. One may have a pause here and take note that the transcendental code value of 8<sup>th</sup>

letter of the text of Ganita Sutra 1 is ( 8 ).

34. One may further have a pause here and take note that this as such shall be

extending the above 7 steps long range of transcendental code values of 7 letters

of the text of Ganita Sutra 1 to the following 8 steps long values range of

transcendental code values as under

( 6,4,2,7, 2,4,6,8)

35. One may further have a pause here and take note that first half of above range as of quadruple values steps comes to be ( 6,4,2,7).

36. And the second half of quadruple values steps comes to be ( 2,4,6,8).

37. One may further have a pause here and take note that the fourth step value for the above second half is one more than the value of fourth step of the first half of values.

38. This coverage of 8 steps in terms of transcendental code values of first 8 letters of the text of Ganita Sutra 1, as such is the half coverage of the whole range of the text of sixteen letters.

39. The full expression range of all the sixteen steps of the 16 letters steps of Ganita Sutra 1 comes to be :-



**( 6,4,2,7 2,4,6,8, 1,5,6,2, 7 ,6, 7 ,1)**

40. One may have a pause here and take note that 6 space domain is enveloped with in 5 space domain .
  41. One may have a pause here and take note that 5 space plays the role of boundary of 6 space domain.
  42. This organization of 6 space domain enveloped with in 5 space domain shall be permitting its two fold chase firstly as a reach from 6 space domain to 5 space domain and secondly as a chase from 5 space domain to 6 space domain.
  43. One may further have a pause here and take note that the chase from 5 space as domain to 6 space as domain, shall be permitting us to have a sequential chase of increasing values 1to 5 and at the next sixth step, the sequential value would come to be again 1 as here, in fact it is going to be the repeated application of the sequential measuring rod of 5 increasing steps ( 1,2,3,4,5).
  44. One may have a pause here and take note that the increasing 5 steps range ( 1,2,3,4,5), in fact is the transcendence range.
  45. One may have a pause here and take note that six space plays the role of origin of 5 space.
  46. With it 6 space shall be acquiring the value as at sixth step as “ 1”.
- One may further have a pause here and take note that a reach from 5 space to 6 space which shall be commencing as value 1 and the same also being of value “1” at the sixth step at the origin of 5 space, will help us comprehend the organization of the second half of the transcendental code values of letters 9 to 16 of the text of Ganita Sutra 1, which comes to be :-

**(1,5, 6,2, 7 ,6, 7 ,1)**

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#### CHASE STEP 5 SECOND HALF TCV VALUES RANGE OF GANITA SUTRA 1

1. TCV values range of Ganita Sutra 1 is set up of 16 values steps .
2. The working rule of Ganita Sutra 1 “ One more than before” is of the values and virtues of a linear sequential order .
3. The linear sequential order is of the format of 1 space content format .
4. It manifests as values of the format of a line.
5. One may have a pause here and take note that the set up of the line accepts a pair of orientation .
6. These pair of orientations permit expression as ( +1, -1) paired values, which are parallel to the organization of ( domain fold, dimension fold).
7. One may further have a pause here and take note that the value difference of ( +1) and ( -1) is “ 2”.
8. The value 16 as such will permit its organization as  $16 = 9+7=(8+1)+(8-1)$ .
9. One may further have a pause here and take note that this organization  $16 = (8+1)(8-1)$  is parallel to the organization of the text of Ganita Sutra 1 as a composition of a pair of words formulations availing 9 and 7 letters respectively.
10. With it , we are to face to face with the reorganization of the first half and second half of 8 values steps each of the TCV values range of Ganita Sutra 1.
11. One may further have a pause here and take note that numbers pair ( 9,7) is parallel to ( 9 geometries range of 4 space, 7 geometries of 3 space.

12. Further as that 4 space plays the role of dimension of 6 space and 3 space plays the role of dimension of 5 space.

13. One may have a pause here and permit the transcending mind to glimpse all these features and have chase of the TCV values range of text of Ganita Sutra 1 in the opposite orientation beginning with the 16<sup>th</sup> letter and sequentially covering the 2<sup>nd</sup> half of the TCV values range of 8 steps:-

1 5 6 7. 6 2 7 1

14. The reversal of the orientation for the 2<sup>nd</sup> half values range will be of the set up as follows:-

1 7 2 6 7 6 5 1

15. One may have a pause here and take note that this chase value sequence is

parallel to the chase of Divya Ganga flow through the components of Om

formulation ( Bindu Sarover, Ardhmatra, Tripundaram and Swastik Pada).

16. Bindu Sarover as the first component is parallel to Number value 1 .

17. There is 7 stream flow the Bindu Sarover and parallel to it there is the value of  
Number 7.

18. One may have a pause here and take note that it leads us to Numbers value

(1,7), which is parallel to the pair of steps of TCV values of the 2<sup>nd</sup> half range  
of Ganita Sutra 1.

19. One may further have a pause here and take note that Bindu Sarover accepts Panch Variti/5 folds/5 enveloping encirclings, which accepts associations of Number value ( 5).

20. One may have a pause here and take note that, this way shall be leading us to Numbers pair ( 1,5), which is parallel to TCV values of 9<sup>th</sup> and 10<sup>th</sup> letters of the text of Ganita Sutra 1.

21. One may further have a pause here and take note that the pair of Numbers pairs namely ( 1,7) and (1,5) are parallel to the two fold reach for the 2<sup>nd</sup> half of the range 1 5 6 7. 6 2 7 1 in its both orientation.
22. The Divya Ganga flow organization through Om formulation with its flow initiated from Bindu Sarover as 7 streams shall be reaching Ardhmatra/2<sup>nd</sup> component accepting Number value ( 2).
23. One may have a pause here and take note that it shall be leading us to triple numbers set up ( 1,7,2) .
24. One may further have a pause here and take note that parallel to this Numbers triple ( 1,7,2) is the TCV values of 3 steps for the 2<sup>nd</sup> half range from the opposite orientation.
25. One may further have a pause here and take note that the composition of the second word formulation of text of Ganita Sutra 1 namely “ Purvena”, has “Raif” as one of the 7 letters.
26. One may further have a pause here and take note that the placement of this letter “ Raif” in the composition form is at fifth placement, while in fact the sequential presence in its pre-composition stage is of second placements.
27. With it the central triple TCV values ( 6,7,6) brings us face to face with 7 space of the middle placement of 6 space domain .
28. One may further have a pause here and take note that 7 steams of Divya Ganga flow split into a pair of 3 streams around the central stream.
29. One shall sit comfortably and permit the transcending mind to glimpse the above features and to have in sight about the organization of the transcendental code values range of Ganita Sutra 1 as an integrated set up of both of its halves.
30. One may further have a pause and permit the transcending mind to glimpse the organization format of the transcendental code value range of the text of Ganita Sutra 1, as well as the emerging linear sequential order of this range in the light of the working rule of Ganita Sutra 1 “ one more than before”.

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#### CHASE STEP 6 CHASE THE TEXT OF GANITA SUTRA 1

1. To acquire insight of Ganita Sutras domain and its systems, one shall chase the text of Ganita Sutra 1.
2. One shall visit and revisit the text to comprehend its organization format .
3. The bare perusal of the text will bring to focus that it is a composition of 2 words formulations.
4. It will lead us to the organization feature of organizing “ 1” as “2” .
5. The first word formulation is a composition of 9 letters, while the second word formulation avails 7 letters.
6. This organization feature brings to focus the organization  $16 = 9+7$ .
7. This organization feature  $16 = 9+7$  is parallel to ( 9,7) which is further parallel to 9 space, 7 space.
8. The organization ( 9 space, 7 space) leads to 9 space as domain, 7 space as dimension.
9. Further ( 9,7) leads to ( 9 geometries range of 4 space, 7 geometries of 3 space.)
10. This feature leads to 4 space, 3space, which further leads ( 4, 3) and thereby the organization format as a step ahead also leads to ( 4 space) as dimension of 6 space, 3 space as dimension of 5 space.
11. One may have a pause here and permit the transcending mind to glimpse above features and to acquire insight about the organization format of Ganita Sutra 1 being of multiple features.
12. One shall visit and revisit the first word formulation of the text of Ganita Sutra 1 and also the second word formulation

of the text of Ganita Sutra 1 , independently as well as simultaneously .

13. The sequentially phrased text of first word formulation would mean : “ One more than one”.
14. The sequential phrased text of second word formulation would mean:” As the East is bound”.
15. This sequentially phrased chace of the text of Ganita Sutra 1 would amount to, Posing a question as to one is more than what?. And the answer to it is there in the text in the form of second formulation “ As the East is bound”.
16. This “ East is bound by Sun” .
17. A step one more would take from Sun to Polestar.
18. One may have a pause here and take that the reach range is going to be , in that context, as from Sun “ 6 space” to Polestar ( 7 space) .
19. The orientation otherwise will take from Polestar to Sun/7 space to 6 space.
20. One may have a pause here and take note that 5 space plays the role of dimension of 7 space. Therefore, this reach from domain to dimension would be the another applied value of the organization of Ganita Sutra 1.
21. One may have a pause here and take note that the initial chace from first letter to second letter as from 6<sup>th</sup> space to 4<sup>th</sup> space, and the above reach from 7 space to 5 space, that way would be one step more than the previous step.
22. Like that one shall visit the text of Ganita Sutra 1, time and again, to have deep insight about the Ganita Sutras domain and their processing systems.
23. One may approach Ganita Sutra 1 in terms of its working rule “ One more than before”, which with its reach from ( 1 to  $1+1=2$ ) shall be inherently bringing into operation , namely the addition operation.

24. The reach from addition to repeated addition as multiplication would be the immediate attainment of the working rule of Ganita Sutra 1 .
25. The reverse orientation will take from addition to minus/subtraction and repeated subtraction shall be leading to division operation.
26. Like that would start following the well known Mathematical operations.
27. It would be a blissful exercise to chase Ganita Sutra 1 together with Ganita Sutra 1 Anurupana”/proportionately /symmetry/following the form as it is, a reach for the sequential extension of the set of numbers from counting numbers to whole numbers to rationals, real .
28. It would further be a blissful exercise to chase the working rule of Ganita Sutra 1 together with the working rule of Ganita Sutra 2 and to reach at the place value system of organization of the number system.
29. It would further be a very blissful exercise to sequentially chase ahead upto the help of Ganita Sutra 16 and to have enlightenment about the Vedic Mathematical domain and its working systems.
30. It would further be a blissful exercise to have a comparative study of Vedic Mathematical domain and its working system with the modern Mathematical domain and its working system.
31. One shall sit comfortably and permit the transcending mind to glimpse the emerging Vedic Mathematical domain vis-à-vis the modern Mathematical domain and to comprehend their common reach as well as the distinguishing attainments.
32. Both common domains as well as the distinguishing domains of Vedic Mathematical Domain and Modern Mathematical Domains deserve to be comprehended well

and to be thoroughly appreciated for full imbibing of their values.



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#### CHASE STEP 7 Transition of Ka-Brahma as Ka-Shiv

1. Lord Brahma, the four head Lord, is the over Lord of 4 space.
2. Lord Shiv, five head Lord, is the over Lord of 5 space.
3. One may have a pause here and take note that 3 space plays the role of dimension of 5 space.
4. Further, 3 space plays the role of boundary of 4 space.
5. One may further have a pause here and take note that  $3 \times 4 \times 5 = 60$ .
6. Further as that  $60 = 15 \times 4$ .
7. Still further  $60 = 12 \times 5$ .
8. One may have a pause here and take note that 6 space accepts transcendental boundary ( 5 space of boundary) of 12 components, which, that way, fixes the transcendental boundary in terms of  $12 \times 5 = 60$  coordinates.
9. Further with 4 space in the role of dimension brings to focus that the solid dimensional frame ( 3 x 5 ) of the transcendental boundary will have its fixation in terms of  $15 \times 4$  coordinates.
10. One may further have a pause here and permit the transcending mind to be face to face with transcendental phenomenon of transcendence at transcendental origin ( 5 space as origin) of 4 space.
11. Scriptures enlighten us and preserve the enlightenment as that Lord Brahma, 4 head Lord, Creator of the Supreme meditates with in his own heart at transcendental Lord ( 5 space Lord) and multiplies as 10 Brahmas.

12. One may have a pause here and take note that 4 space in the role of dimension of 6 space, manifests a dimensional frame for 6 space as a set of 4 creative dimensions ( 4 space as dimension).
13. With it, transcendence at the origins of the 4 space in the role of dimensions shall be leading us to  $10 \times 6 = 60$  creative components set up.
14. One may further have a pause here and take note the transcendental code value of the formulation “ Shiv” is 12 , while the transcendental code value of formulation “Ram” is 15.
15. Still further as that transcendental code value of formulation “Sama” as well is 15.
16. Still further as that 4 space is a spatial order space ( 2 space plays the role of dimension of 4 space) as such the transcendence at the transcendental origin ( 5 space as origin) shall be splitting the solid dimension in to a pair of half dimension and the transcendence will take place along the half dimension for its reach at the base, as the fifth fold of the emerging transcendental range.
17. One may further have a pause here and take note that it shall be the following features.
  - i. 6 space plays the role of base fold ( 5<sup>th</sup> fold) of the transcendence range)
  - ii. The transcendence range ( 1,2,3,4,5) is of the summation value  $1+2+3+4+5 = 15$
18. The value for the half dimension being 15, as such the value for the full dimension of its both halves shall be  $15 + 15=30$ .
19. The spatial order of 4 space shall be making the value  $30 \times 2 = 60$  .
20. As such the reach from 4 space to 6 space shall be of the value  $4 + 60 =64$ .
21. One may have a pause here and take note that 4 space plays the role of dimension of 6 space.

22. One may further have a pause here and take note that  $64 = 4+2 \times 30 = 4+2 \times (4+5+6+7+8)$
23. One may further have a pause and take note that this is a special case value  $N=4$  for the value  $N+2(N+1+N+2+N+3+N+4)$ .
24. It would be a blissful exercise to reach at the values for  $N=1,2,3,4,5,6$ .
25. These values would be  $31,42,53,64,75,86, \dots$ .
26. It would further be blissful to take note that the value 31 is for a linear order ( 1 space) of 3 space.
27. Further value 42 is parallel to spatial order of 4 space.
28. Still ahead, the value 53 is parallel to solid order of 5 space.
29. Still further, the value 64 is parallel to creative order ( 4 space as dimension) of 6 space.
30. It would be blissful to note that  $42-31=11=53-42=64-53=75-64= \dots$ . This way it would be conveniently possible to extend above sequential range of values as :-  
 --  $-46,-35, -24,-13,-2,9,20,31,42,53,64, \dots$ .
31. One may have a pause here that the above values are of the sequentially  
 arrange dimensional order:-  
 ..... -6 space, -5 space, -4 space, -3 space, -2 space, -1 space, 0 space, 1 space, 2 space, 3 space, 4 space, 5 space, 6 space .....
32. This feature of transcendental ranges of transcendental domain ( 5 space as domain) deserves to be comprehended well and to be thoroughly appreciated for complete comprehension to acquire deep insight and enlightenment of transition and transformation for the reach from 4 space domain to 5 space domain.
33. This is the transition reach for Ka-Brahma to Ka-Shiv.
34. It would be a blissful exercise to glimpse parallel transition and

transformation for transcendental code values range for letters of the text of

Ganita Sutra 1 . The parallel, pair of transcendental code value ranges for the

text of Ganita Sutra 1 would emerge as under:-

i. ( 6,4,2,0,2,4,6,8,1,5,6,7,6,2,7,1)

ii. ( 6,5,2,7,2,5,6,8,1,5,6,7,6,2,7,1)

35. It would be very blissful exercise to glimpse the features of above pair of

transcendental code values ranges for the text of Ganita Sutra 1.

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#### CHASE STEP 8 REVISIT THE SECOND TRANSCENDENTAL CODE VALUES RANGE OF GANITA SUTRA 1

1. The second transcendental code values range of Ganita Sutra 1 differs from the first transcendental code values range of Ganita Sutra 1 at 2 steps namely at step no. 2 and at step no.6 where there is an appearance of letter Ka
2. This difference essentially is a shift from 4 space to 5 space.
3. This way the shift base is to be appreciated and to be taken into consideration while chasing the respective transcendental ranges. Further, while reaching at the sequential steps, say from first to second step, which would mean a shift from Ganita Sutra 1 to Ganita Sutra 2, then the reach at Ganita Sutra 2 would be a reach in the light of the second step values for both transcendental ranges.
4. It would mean that the transition values of the first transcendental range namely ( 6,4) and of the second transcendental range ( 6,5), both of them shall be contributing their values and virtues.
5. One may have a pause here and take note that 4 space accepts 9 geometries range while 5 space accepts a creative boundary ( 4 space as boundary of 10 components)
6. One may have a pause here and take note that the simple English rendering for Ganita Sutra 2 comes to be : all from 9 and last from 10.
7. One may further have a pause here and take note that these features are also parallel to the features of 10 place value system, which accepts 9 numeral range.
8. One may further have a pause here and take note that the creative boundary of 10 components of 5 space, with 5 space

playing the role of origin of 4 space, shall be insequential transcendence steps shall be of sequential value range  $10^0 \cdot 10^1 \cdot 10^2$ , -----

9. One may further have a pause here and take note that with attraction of Ganita Upsutra 1, one shall be reaching at whole range of place value systems.
10. One may further have a pause here and take note that 5 space plays the role of boundary of 6 space, while 4 space plays the role of boundary of 5 space.
11. One may further have a pause here and take note that 6 space plays the role of origin of 5 space, while 5 space play the role of origin of 4 space.
12. With it would follow the transcendence coverage from middle of the 5 space domain as of values triple ( 5,6,5) with summation value  $5+6+5= 16$  and in the context of transcendence from middle of 4 space shall be leading to values triple ( 4,5,4) with summation value  $4+5+4= 13$ .
13. One may have a pause here and take note that emerging numbers pair ( 16, 13) is parallel to the set up of 16 Ganita Sutra at 13 Ganita Upsutras.
14. Further, it would be blissful to take note that there are already 2 Sun Verga Namely Prana and Vayu with transcendental code value 16 and 13 respectively.
15. Still further it also would be relevant to take note  $16 + 13= 29$  leads us to Lord Brahma with formulations Brahma accepting transcendental code value “29”.
16. One may further have a pause here and take note that dimensional split spectrum at fourth step leads to 29 split entities
17. It would be a very blissful exercise to permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse all these features of transition from Ganita Sutra 1 to Ganita Sutra 2 by availing the parallel

stages values of both the transcendental code values ranges of Ganita Sutra 1 .

18. One may further have a pause here and take note that Ganita Sutra 1 is text of 16 letters composing a pair of words formulations, while Ganita Sutra 2 is a text of 28 letters composing triple words formulations.
19. One may further have a pause here that value 16 is parallel to transcendental code value of Prana.
20. Further the value 28 is parallel to a transcendental code value of Brahm.
21. One may further have a pause here and take note that the transition from Ganita Sutra 1 to Ganita Sutra 2 is a transition and reach of Prana to Brahm.
22. Further, it also would be blissful to take note that the organization of the text of Ganita Sutra 1 as a pair of words formulations availing letters 9 and 7 respectively lead us to the parallel formats and features of pairing of numbers ( 9,7)
23. Further the text of Ganita Sutra 2 is a composition of 3 words formulations availing triple number of letters ( 7,14, 7) , which is parallel to format and features of triple ( 1,2,1), which shall be bringing us face to face with the synthetic joint at the middle of the interval permitting reach from its either end .
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolong sitting of Trans and to glimpse the above organization format and features of transition from Ganita Sutra 1 to Ganita Sutra 2 .

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#### CHASE STEP 9 LETTER BY LETTER CHASE OF TEXT OF GANITA SUTRA

1. For complete comprehension and thorough appreciation of Ganita Sutras domain , one is to have its chase from first letter of Ganita Sutra 1 to the last letter of Ganita Upsutra 13.
2. It is a range of 519 letters .
3. This text avails just 36 letters of Devnagri alphabet.
4. With it, the frequency of occurrence of individual letter at different placements of the text of Ganita Sutras and Upsutras will bring to focus as that there are various features of the format of individual letters.
5. Further the placement of the letter will make it in reference to its previous and subsequent letters as well.
6. One shall first of all approach each Sutra and Upsutra as a complete text in itself .
7. Text of each Sutra and Ganita Sutra shall be approached sequentially starting with its first letter and one shall reach upto its last letter .
8. While chasing sequential arrangements of individual letters of the text of a given Sutra and Upsutra, one shall have a pause at every step and to glimpse the emerging words composition as independent compositions.
9. This way one shall be having a reach from individual letter to the emerging words compositions.
10. The emerging words compositions shall be approached as words formulations of their emerging formats .



11. The formats of individual letters is going to be the first phase and stage of the values being acquired by the text .
12. The emerging words compositions are going to be the next phase and stage of the values being acquired by the text..
13. The values of individual letters may be reached in terms of the geometric formats being availed .
14. Parallel to the geometric formats would emerge the values of the artifices of numbers.
15. Further, the individual letters also accept transcendental code values.
16. Accordingly words compositions as well emerge as the words formulations of corresponding transcendental code values being contributed by the individual letters making the composition of the words formulation.
17. One may have a pause here and take note that the individual Sutras and Upsutras are organized in particular sequence of the text of Ganita Sutras and Ganita Upsutras.
18. With it the sequential placement aspect of individual Sutra and Upsutras as well shall be contributing to the values and virtues of the concerned Sutras and Upsutras.
19. One may further have a pause here and take note that Ganita Sutras and Ganita upsutras constitute a single integrated system.
20. One shall further have a pause here and take note that simultaneously Ganita Sutras and Ganita Upsutras are also constituting distinct domains.
21. Ganita Sutras as distinct domain are maintaining its own sequential placement organization beginning with Ganita Sutra 1 and reaching upto Ganita Sutra 16.
22. Likewise Ganita Upsutras are also maintaining its distinct organization features as a domain beginning with Ganita Upsutra 1 and reaching upto Ganita Upsutra 13.

23. One may further have a pause here and take note that the integrated domain of Ganita Sutras and Ganita Upsutras is of structurally very rich format .
24. It is the format parallel to the format of hyper cubes manifesting with in creator's space ( 4 space) .
25. Hyper cubes are of the format and features of four fold manifestation layers and domain folds are enveloped with in boundary folds.
26. Further the domain folds are in integrated state with in dimensional frames.
27. The origin of the dimensional frame is super imposed upon the origin fold of the manifestation layer of hyper cube format.
28. This organization format as the additional feature as that it permits transcendence at the origin fold .
29. The transcendence at the origin fold results in to transition and transformation for the four fold manifestation layer in to five fold transcendence range.
30. With this transition, base fold as the fifth fold stands integrated with the four folds of manifestation layer.
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sittings of Trans and to glimpse the above features of the organization format of Ganita Sutras and Ganita Upsutras.
32. It would be a blissful exercise to comprehend emerging Vedic Mathematical domain of Ganita Sutras and to tabulate its operative systems.

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#### CHASE STEP10 UDHARVE-TRIYAG-BHAM

1. Udhurve-triyag-bham is Ganita Sutra-3.
2. Ganita Sutra 1 is a composition of two words formulation.
3. Ganita Sutra 2 is three words formulation.
4. Ganita Sutra 3 is single word formulation.
5. Ganita Sutra 1,2 & 3 are of components ( 2,3,1)
6. One may have a pause here and take note that it is the opposite orientation of ( 1,3,2)
7. One may further have a pause here and take note that the middle placement in both orientations is value ( 3).
8. One may further have a pause here and take note that it is parallel to fixation of the middle point as third step as first step would be to fix the first point, second step would be to fix the second end point and it is only as third step that the middle would be fixed.
9. One may further have a pause here and take note that the orientation ( 1,3,2) is parallel to a reach for ( 1,2) as a positive orientation ( 1,1+1)
10. The opposite orientation ( 2,3,1) is parallel to a reach for ( 2,1) which is further parallel to ( 2,2-1) and it is of negative orientation.
11. One may further have a pause here and take note that the above pair of orientations are parallel to pair of orientations of an interval permitting expression as ( +1, -1).
12. Still further it is parallel to ( +1 space as domain, -1 space as dimension).
13. Along the vertical line, the positive orientation would be coming downward and negative orientation would be going upward.

14. One may further have a pause here and take note that the triple step of first transcendence range are ( 6,4,2), for the second transcendence range, this will take us to ( 6,5,3) as 3 space plays the role of dimension of 5 space.
15. One may further have a pause here and take note that simultaneous availability of ( 6,4,2) and ( 6,5,3), would amount to simultaneous availability of third step values 2 as well as 3.
16. One may further have a pause here and take note that taking format for Ganita Sutra would be of spatial order say of ( X-Axis, Y-Axis
17. In a sequence, at third step, as format for Ganita Sutra 3 it would be of solid order format say ( x-Axis, Y-Axis, Z-Axis)
18. One may further have a pause here and take note that third axis namely Z Axis would be parallel to vertically upward format.
19. One may further have a pause here and take note that the horizontal plane and vertical plane, together can fix all the three axis.
20. One may further have a pause here and take note that the vertical plane with third axis in the vertical plane, shall also be having placement as vertical line as well as as along the diagonal of the vertical plane.
21. One may further have a pause here and take note that the simple English rendering for Ganita Sutra 3 is “ Vertically and Cross-wise”
22. One may further have a pause here and take note that Ganita Sutra 3 text is of 15 letters.
23. One may further have a pause here and take note that transcendental code value of formulation Sam is 15.
24. With it the reach for dimensional orders would be parallel to the sequential range of numbers:-  
 ----46, -46, -35, -24, -13, -2, 9, 20, 31, 42, 53, 64 -----

25. It would further be very blissful to chase values triple (16,28,15) of letters of text of Ganita Sutras 1,2, & 3 respectively being parallel to transcendental code values of Prana, Braham and Sama.
26. It would be a very blissful exercise to permit the transcending mind to chase this parallel spiritual reach of the formats of Ganita Sutras, which sequentially take us from Prana to Braham to Sama, which at the next step shall be taking us to Atma.
27. One shall sit comfortably and recapitulate the features of Ganita Sutras domain sequentially leading us to Mathematical operations as Arithmetic operation, place value systems for numbers and dimensional organizations of spaces.
28. It would be very blissful exercise to visit and revisit the above sequential unfolding of the Vedic Mathematical domain .

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#### CHASE STEP11 CHASE THE TEXT OF GANITA SUTRA 4

1. One shall sequentially chase Ganita Sutras domain.
2. One shall sequentially reach Ganita Sutra 4 starting with Ganita Sutra 1 and sequentially reaching Ganita Sutras 2 and 3 to be followed by a reach to Ganita Sutra 4 .
3. Text of Ganita Sutra 4 is availing 17 letters.
4. It would be blissful to take note that the transcendental code values of formulation Atma is 17.
5. One may have a pause here and to visit the quadruple ( 16,28,15,17) parallel to the number of letters of text of Ganita Sutras 1,2,3 & 4 respectively.
6. One shall further revisit the quadruple ( 16,28,15,17) parallel to the transcendental code values of formulation “ Prana, Braham, Sama, Atma”.
7. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse these parallel features and to imbibe their values to acquire deep insight and enlightenment about the Ganita Sutras domain.
8. One may further have a pause here and take note that simple English rendering for the text of Ganita Sutra 4 is “ Transposed and Unite”.
9. It brings into the reflection operation.
10. It would be blissful to take note that the Vedic Mathematics accepts reflection operation as one of the basic operation.
11. One may have a pause here and take note that the modern Mathematics is not accepting reflection operation as a Mathematical operation.

12. One may further have a pause here and take note that the simultaneous availability of spatial order of Creative space ( 4 space) and solid order ( 3 space in the role of dimension of 5 space) brings into the transcendence phenomenon at the origin fold.
13. The transcendence at the origin of Creators' space ( 4 space) because of its spatial order, permits transcendence along the single axis of the pair of axis of the spatial order of Creator's space.
14. One may have a pause here and take note that the extension of four fold manifestation layer into five fold transcendence range is a linear extension for the range from four steps to five steps .
15. One may have a pause here and take note that NVF ( Base) = NVF(Half).
16. Working with half dimension and the transcendence ranges synthesizing dimensional order is the reach of Vedic Mathematics and here the reflection operation has its specific role to play .
17. One may have a pause here and take note that the working with half dimension is the distinguishing feature of Vedic system.
18. In addition, the working rule of Ganita Sutra 4 makes Arithmetic as of Algebraic and Geometric format.
19. A step ahead artifice of numbers go parallel to Sun Light frequencies regulated in terms of reflection operation.
20. This way Vedic Mathematical domain of Ganita Sutras deserves to be chased step by step and feature by feature .
21. The reach of Vedic Mathematical system become the reach of artifices of numbers, dimensional frames, manifested domains, space content as manifestation layers, parallel to Sun Light frequencies and ahead to be parallel to sound frequencies.

22. One may have a pause here and take note that the spiritual format is sequentially taking us from Prana to Braham to Sama to Atma.
23. This reach upto Ganita Sutra 4 parallel to the Atman domain chase along the transcendental carriers of Sunlight deserves to be comprehended well and to be thoroughly appreciated and to be completely imbibe to have deep insight and enlightenment.
24. It would be a blissful exercise to visit and revisit the sequential features of Ganita Sutras 1,2,3 & 4 .



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#### CHASE STEP 12 LETTERS ORGANIZATION OF GANITA SUTRAS

1. Letters organization of Ganita Sutras when chased as transcendental code values , the same leads us to spiritual basis of resistance along Pursha format.
2. Letters organization of Ganita Sutras 1 to 16 is of values range ( 16,28,15,17 , 21, 19,22,16,16,9,13, 20,22, 17,16,16 )
3. This values range as transcendental value range will bring us face to face with the words formulation Prana, Braham, Sama, Atma, Eti-rick-gati, Abhav, Shiv Shakti, Jeev, Beech, Sukh, Akhshar, dev, Itiloka , Divya, Stithi & Vikar.
4. The above values range shall be sequentially taking us to 16, 44,59,76,97, 116, 138, 154, 170, 179, 192, 210, 234, 251, 267, 283.
5. The above range (16,28,15,17 , 21, 19,22,16,16,9,13, 20,22, 17,16,16 ) as number values formats range shall be leading us to formulations ( Caj, Air, Face, Back, Beem, Ahead, Go, Cage, Ace, Age, caged, Go, Back, Cage, Cage).
6. One shall sit comfortably and permit the transcending mind to chase the letterswise organization of Ganita Sutra 1 being parallel to transcendental code values range, and also as number values format range.
7. The letterswise organization of text of Ganita Sutras 1 to 16 , as transcendental code values range, leads us to spiritual basis of Ganita Sutras.
8. One may further have a pause here and take note that with this reach to spiritual basis of Ganita Sutras, we may be in a

position to have insight and enlightenment about the Vedic basis of Ganita Sutras.

9. One may further have a pause here and take note that the continuous organization of Ganita Sutras and Ganita Upsutras shall be taking us from value ( 16) , as the value of Ganita Sutra 1, as well as of Ganita Sutra 16 , to Ganita Upsutra 1 of value ( 10) .
10. One may have a pause here and take note that it shall be bringing to focus as a reach from Prana to Raag.
11. It also shall be bringing us face to face with a reach from Vikar to Raag.
12. Further as that the summation value of both Ganita Sutras 1 and 16 is equal to the value of Ganita Upsutra 13.
13. One may further have a pause here and take note that 3 points fixation of 16 points range shall be bringing us face to face with the in between range of 13 points.
14. One shall sit comfortably and permit the transcending mind to glimpse this feature of organization of Ganita Sutras and Ganita Upsutras.
15. One may further have a pause here and take note that this split of a close interval into a close interval and half close interval as the organization format of text of Ganita Sutra 1 as text of two words formulation of 9 and 7 letters respectively shall be helping us glimpse 7 in between points of 9 points range , and remaining 6 points of the 7 points range.
16. One may further have a pause here and take note that the numbers pair ( 7,6) is parallel to 7 non-negative geometries and 6 negative geometries organization of 6 space.
17. These organization features of the text of Ganita Sutras and Ganita Upsutras deserve to be comprehended well and to thoroughly appreciated for their complete imbibing to acquire deep insight and enlightenment about the organization format of Ganita Sutras and Upsutras.

18. One may further have a pause here and take note that Vedic Mathematics of Ganita Sutras is the domain which is not restricted upto our well known mathematical operations, rather the same covers the spiritual basis of the existence phenomenon of Solar Universe itself.
19. It is this feature of Vedic Mathematics which deserves to be comprehended well to appreciate its distinguishing feature over and above the modern mathematical features.
20. One shall sit comfortably and permit the transcending mind to glimpse these features and values of Vedic Mathematics to have an insight and enlightenment about the virtues of Vedic Mathematics at the base of integration of the whole range of knowledge as a single discipline.
21. One shall further sit comfortably and permit the transcending mind to glimpse the Sun light basis of Ganita Sutras.

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#### CHASE STEP 13 LETTERS ORGANIZATION OF GANITA UPSUTRAS

1. Letters organization of Ganita Upsutras is of the organization of numbers values ( 10, 18, 23, 21, 8, 18, 37, 16, 11, 16, 17, 9, 32)
2. This leads to sequential range of values 10, 28, 51,72, 80 , 98, 135, 151, 162, 178, 195, 204, 236.
3. The range of values of letters of individual Sutras as transcendental code values range lead us to spiritual basis ( Gati,Srishti, Anant, Chakshus, Chit, Vidhi, Iti-pra-vidya, Vrit, Kriti, Shorya, Nav, Akaar, Deiv Gati.)
4. One shall have a pause here and permit the transcending mind to sequentially glimpse and chase the values starting with Gati and reaching upto Deiv Gati.
5. It would be a very blissful exercise to permit the transcending mind to glimpse the values of Gati.
6. Further one shall glimpse the transition from Gati to Srishti.
7. A step ahead one shall reach from Srishti to Anant.
8. A step ahead, one shall reach at Chakshus, all what can be reached by eyes.
9. A step ahead, one shall glimpse the domain of Chit ( Consciousness feel) .
10. One may have a pause here and permit the transcending mind to glimpse “ Vidhi” , the laws of the nature under the control of God.
11. A step ahead one shall permit the transcending mind to glimpse the reach of “ Paravidya domain” .
12. One may have a pause here and permit the transcending mind to the cycles of the residence phenomenon .

13. It would be a very blissful exercise to reach from Vrit to Kriti and step ahead to Shourya.
14. One may further have a pause here and glimpse the new transcendental attainments, as well as the transition from the existing comprehension domain to the new transcendental universe .
15. One may have a pause here and permit the transcending mind to glimpse and comprehend the Akaar/expression of the newly surfacing transcendental domains.
16. It would further be very blissful exercise to glimpse and to be face to face with “ Deiv Gati” as Vidhi-ka-Vidhan.
17. One may have a pause here and permit the transcending mind to visit and revisit this range of steps starting with Gati and reaching upto Deiv Gati reach of Ganita Upsutras.
18. It would further be a very blissful exercise to glimpse the reach of Ganita Sutras and Ganita Upsutras as and integrated attainment chase.
19. It would be a very blissful exercise to imbibe the values of spiritual basis of Ganita Sutras and Ganita Upsutras.
20. One shall tabulate the emerging range of 29 formulations which help us reach at the spiritual basis of Ganita Sutras and Upsutras.
21. These 29 words formulation are as under:

<b>S.No.</b>	<b>Formulation</b>	<b>TCV value</b>	<b>Sutra/Upsutra</b>	<b>No. of letters</b>
1	Prana	16	Sutra-1	16
2	Braham	28	Sutra-2	28
3	Sama	15	Sutra-3	15
4	Atma	17	Sutra-4	17
5	Eti-rick-gati	21	Sutra-5	21
6	Abhav,	19	Sutra-6	19
7	Shiv Shakti,	22	Sutra-7	22

8	Jeev,	16	Sutra-8	16
9	Beech,	16	Sutra-9	16
10	Sukh	9	Sutra-10	9
11	Akhshar	13	Sutra-11	13
12	Dev	20	Sutra-12	20
13	Itiloka	22	Sutra-13	22
14	Divya	17	Sutra-14	17
15	Stithi	16	Sutra-15	16
16	Vikar	16	Sutra-16	16
17	Gati	10	Upsutra -1	10
18	Srishti	18	Upsutra -2	18
19	Anant	23	Upsutra -3	23
20	Chakshus	21	Upsutra -4	21
21	Chit	8	Upsutra -5	8
22	Vidhi	18	Upsutra -6	18
23	Iti-pra-vidya	37	Upsutra -7	37
24	Vrit	16	Upsutra -8	16
25	Kriti	11	Upsutra -9	11
26	Shorya	16	Upsutra -10	16
27	Nav	17	Upsutra -11	17
28	Akar	9	Upsutra -12	9
29	Deiv Gati	32	Upsutra -13	32

22. One shall sit comfortably and permit the transcending mind to visit and revisit the above features of parallel values of number of letters and corresponding transcendental code values
23. One may revisit the transcendental code values format of Devnagri alphabet and to acquire deep insight and enlightenment of the above virtues of spiritual basis of Ganita Sutras and Upsutras domain.

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#### CHASE STEP 14 PARANA SHAKTITO PARLOK AISHNA

1. One shall sit comfortably and permit the transcending mind to glimpse integrated domain of Ganita Sutras and Upsutras parallel to Paran Shakti to Parlok Aishna range.
2. The integrated domain of Ganita Sutras and Upsutras is of organization features of sequential set up of ( Sutra 1 and Upsutra 1 ) , (Sutra 2 and Upsutra 2 ) , (Sutra 3 and Upsutra 3 ) , (Sutra 4 and Upsutra 4 ) , (Sutra 5 and Upsutra 5 ) , (Sutra 6 and Upsutra 6 ) , (Sutra7 and Upsutra 7 ) , Sutra 8 and Sutra 9 ) , Sutra 10 and Upsutra 8 ) , Sutra 11 and Upsutra 9 , Sutra 12 and Upsutra10. Sutra 13 and Upsutra11, Sutra 14 and Upsutra12, Sutra 15 and Upsutra13 and ( Sutra 16) .
3. One may have a pause here and take note that the above organization will permit its recycling beginning with (Ganita Sutra 16 and ( Ganita Sutra 9 and Ganita Sutra 8)).
4. A step ahead would be the reach of ( Ganita Sutra 15 and Upsutra 13).
5. Likewise there would be a reach back upto ( Ganita Sutra 1 and Upsutra 1).
6. One may have a pause here and take note that the letters organization of Ganita sutra 1 and Upsutra 1 is of value  $16+10=26$ .
7. The letters organization of (Ganita Sutra 16 (Ganita Sutra 8, 9)) is the value  $16+32=48$ .
8. One may further have a pause here and take note that the letters organization of Ganita Sutra 16 and Ganita Upsutra 13 as well is the value ( 48).

9. Further a letters organization of Ganita Sutra 15 and Ganita Sutra and Ganita Upsutra 13 as well is of value 48.
10. The letters organization of Ganita Sutra 14 and Ganita Upsutra 12 is of value 26 .
11. One shall sit comfortably and permit the transcending mind to glimpse above features of letters organizations of integrated domain of Ganita Sutras and Upsutras .
12. One may have a pause here and take note that the transcendental code value of formulation Prana Shakti is 26 .
13. Further the transcendental code value of formulation Parlok Aishna is 48.
14. As such it would be a blissful exercise to chase integrated domain of Ganita Sutras and Upsutras parallel to the range of Prana Shakti to Parlok Aishna.
15. One shall sit comfortably and to imbibe the values of above spiritual format of integrated domain of Ganita Sutras and Ganita Upsutras.
16. One may further have a pause here and take note that artifice 26 is of values parallel to the range of 26 meters ( Shandas).
17. It would be relevant to note that  $26 = 5+6+7+8$  which is parallel to four fold manifestation layer ( 5,6,7,8) Of hyper cube 7.
18. Further as that  $48 = 2 \times 4 \times 6$ .
19. One may have a pause here and take note that the values triple ( 6,4,2) is parallel to spaces triple ( 6 space, 4 space and 2 space) as transcendental triple with 6 space as domain, 4 space as dimension and 2 space as dimension of dimension.
20. One may further have a pause here and take note that this transcendence phenomenon is of 6 space domain.
21. Further as that  $NVF ( God) = 26$  and  $NVF (Tree) = 48$ .
22. It would be a blissful exercise to sequentially chase the integrated domain of Ganita Sutras and Upsutras of 14 coordinate steps as enlisted above starting with ( Ganita



Sutra 1 and Ganita Upsutra 1) and reaching upto ( Ganita Sutra 16 ( Ganita Sutra 9 and Ganita Sutra 8)).

23. One shall visit and revisit the integrated domain of Ganita Sutras and Upsutras and to fully imbibe its values and features and to acquire deep insight and enlightenment about the virtues of this domain.

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#### CHASE STEP 15 CHASE 6 SPACE DOMAIN WITH SATHAPATYA MEASURING ROD

1. Sathapatya Measuring Rod is a synthetic set up of hyper cubes 1 to 6.
2. Hyper cubes 1 to 6 are the representative regular bodies of 1 to 6 space.
3. These bodies accept domain-boundary ratio as  $1^N : 2^N, 1^{N-1}$
4. The boundary components of hyper cubes 1 to 6 come to be ( 2,4,6,8,10,12)
5. The boundary components will have fixation in terms of  $1 \times 2, 2 \times 4, 3 \times 6, 4 \times 8, 5 \times 10$  and  $6 \times 12$  coordinates.
6. One may have a pause here and take note that this sequence of coordinates ( 2,8,18,32,50,72) permits reorganization as
  - (i)  $2=2$
  - (ii)  $8=2+6$
  - (iii)  $18=2+6+10$
  - (iv)  $32= 2+6+10+14$
  - (v)  $50 = 2+6+10+14+18$
  - (vi)  $72 = 2+6+10+14+18+22$
7. One may have a pause here and take note that
  - i)  $2 = -1+0+1+2$  which is parallel to four fold manifestation layer ( -1, 0,1,2) of hyper cube 1 .
  - ii)  $2 = 0+1+2+3$  which is parallel to four fold manifestation layer ( 0,1,2,3)of hyper cube 2

- iii)  $10 = 1+2+3+4$  which is parallel to four fold manifestation layer ( 1,2,3,4) of hyper cube 3
- iv)  $14 = 2+3+4+5$  which is parallel to four fold manifestation layer of hyper cube 4 .
- v)  $18 = 3+4+5+6$  which is parallel to four fold manifestation layer ( 3,4,5,6) of hyper cube 5.
- vi)  $22 = 4+5+6+7$  which is parallel to four fold manifestation layer of hyper cube 6

8. One may further have a pause here that the coordinates values range ( 2,8,18,32,50, 72 leads us to the following sequential organization

- i) Hyper cube 1
- ii) Hyper cube 1 and Hyper cube 2
- iii) Hyper cube 1, Hyper cube 2 and Hyper cube 3.
- iv) Hyper cube 1, Hyper cube 2, Hyper cube 3 and Hyper cube 4.
- v) Hyper cube 1, Hyper cube 2, Hyper cube 3, Hyper cube 4 and Hyper cube 5.
- vi) Hyper cube 1, Hyper cube 2, Hyper cube 3, Hyper cube 4 , Hyper cube 5 and Hyper cube 6

9. One may have a pause here and permit the transcending mind to glimpse the features of above organization and to imbibe their values .

10. It would be a blissful exercise to glimpse as that the above organization helps chase the Predictable of elements reached by physical and chemical science.

11. It would further be a very blissful exercise to chase the Shud Chakra format of human frame parallel to the above organization features.

12. It would further be a very blissful exercise that Sathapatya Measuring Rod helps us chase Solar Universe of Earth to Sun range .

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#### CHASE STEP 16 Rik, Yajur, Sama and Atharve

1. Integrated domain of Ganita Sutras and Upsutras is of the format and features of 6 space domain enveloped within 5 space boundary.
2. The Self Referral domain (6 space domain) permits transcendence as transcendence triple (6,4,2) /6 space as domain, 4 space as dimension and 2 space as dimension of dimension.
3. The transcendental domain (5 space) permits transcendence as transcendence triple (5,3,1)/5 space as domain, 3 space as dimension and 1 space as dimension of dimension.
4. The Vedic knowledge organization as Rik, Yajur, Sama and Atharve is of the format of 5 space format and features.
5. Samhita organization as Rishi, Devta, Chhandus and Swara is of the format and features of 6 space.
6. The mantras organization as compositions availing letters and syllables is of the format and features of creator's space (4 space) which plays the role of dimension of 6 space, as well as the role of boundary of 5 space.
7. The formulations Rik, Yajur, Sama and Atharve accept TCV values quadruple (5,11,15,17).
8. One may have a pause here and take note that this values quadruple (5,11, 15,17) is parallel to 5 space as domain, 5 space accepting 11 geometries range, the transcendental frame is a set up of 5 solid dimensions and the split of hyper sphere as a pair of hemi-sphere is of values placements (17,19) with Northern Hemi-sphere being of placement value

- 17 while the Southern Hemi-sphere being of placement value 19.
9. One may further have a pause here and take note that value 17 is parallel to TCV value of formulation Atma.
  10. Further as that TCV value of formulation Sama is 15.
  11. Still further as that TCV value of formulation Kriti is 11.
  12. One may have a pause here and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse the above features and to imbibe the same to have in sight about the organization of Vedic knowledge as Riks, Yajur, Samas and Atharve.
  13. One may have a pause here and take note that the formulation Rik accepts transcendental code value 4+1 which brings us face to face with the linear extension for the four fold manifestation set up of 4 space to five fold set up of 5 space.
  14. One may further have a pause here and take note that transcendental domain is enveloped with in creative boundary of 10 components .
  15. Further as that 4 space is a spatial order space.
  16. One may have a pause here and take note that Rik Ved, Yajur Ved,Sama Ved and Atharve Ved accept ( 21, 101,1000, 9) branches.
  17. One may have a pause here and take note that this value quadruple ( 21,101, 1000,9) accept reorganization as under:
    - i)  $21 = 10+01+10$
    - ii)  $101= 10 \times 10+01+01$
    - iii)  $1000= 10 \times 10 \times 10$
    - iv)  $9 = 10-01$
  18. One may have a pause here and permit the transcending mind to glimpse and imbibe the above features of the creative boundary of spatial order of the transcendental domain of solid order.

19. The formulations Rishi, Devta, Chhandus and Swara accept transcendental code values ( 12, 26,22,15).
20. The formulation Rishi avails 3 letters for its composition of transcendental code value ( 6,4,2), with summation value  $6+4+2= 12$ .
21. One may have a pause here and take note that values triple ( 6,4,2) is parallel to transcendence triple ( 6,4,2)/6 space as domain , 4 space as dimension, 2 space as dimension of dimension.
22. One may have a pause here and take note that this is the basic feature of 6 space domain.
23. The formulation Devta is of transcendental code value 26 .
24.  $26 = 5+6+7+8$  which is parallel to four fold manifestation layer of hyper cube 7 accepting 6 space in the role of boundary.
25. The formulation Chhandus accepts transcendental code value 22.
26.  $22 = 4+5+6+7$ , which is parallel to four fold manifestation layer of Hyper cube 6.
27. Formulation Swara accepts transcendental code value 15.
28. One may have a pause here and take note that formulation Rama accepts transcendental code value 15.
29. One may have a pause here and take note that Lord Rama is the incarnation of Lord Vishnu.
30. Further as that Lord Rama incarnated Lord Vishnu in Treta Yuga.
31. One may have a pause here and take note that TCV Sama = 15 .
32. One may have a pause here and take note that Lord Krishna enlightens in Srimad Bhagwat Gita as that amongst Vedas, he is the SamaVeda, the third Veda.
33. One shall sit comfortably and permit the transcending mind to glimpse and imbibe above features of the organization of Vedic knowledge .

34. It would be a blissful exercise to glimpse above features as the features of 6 space domain.
35. It would further be a very blissful exercise to chase, glimpse and imbibe the above features as the features of Gania Sutras and Upsutras domain.