

Phase 12

Vedas and Vedic Ganita Sutras & Upsutras

12.4

उपाधिरहित बुद्धि*(Upadhirahit Budhi)**Let conditioned intelligence be in conditions free state***Abstract**

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उपाधिरहित बुद्धि

(Upadhirahit Budhi)

Let conditioned intelligence be in conditions free state

Abstract

The conditioned state of (बुद्धि) intelligence is of optimum limit of physical eye (चक्षु / Chakshu). The transcendental phenomenon requires attainment of Divine eye (दिव्य चक्षु / Divya Chaksu), inherently of its own getting potentialized as (ज्ञान चक्षु / Gyanchakshu). In this state of conditions free (बुद्धि) intelligence, one's विलोकनम् / Viloknam / observation is as Sathapatya and features of Ganita Upsutra 12. Srimad Bhagwad Mahapuram preserves enlightenment as that this phase and stage is of Sathapatya and features of 'एकः शिष्यते शेषसंज्ञः'. The value 12 is parallel with spectra D5, 5-space content. The value 5 is also reach of 5-space, as well as G_3^2 ; 5 versions of Hyper cube 2, representative bodies of 5 geometries of 2-space. The range from 2 to 12 is of 11 steps parallel with G_{11}^5 , a range of osculations / folds parallel with Sathapatya and values of Upsutra 5 वेष्टनम् Vestnam.

Each letter, syllable word of text of Ganita Sutras and Upsutras is of Sathapatya and values which sequentially unfold inherently and these as formulations are of potentialities of phases and stages of (बुद्धि) intelligence and (चित्त) consciousness. The entire set of Ganita Sutras and Upsutras are lively within Vedas. And these are within observations of Sadkhas being at conditions free (बुद्धि) intelligence State.

Samhitas, Brahmanas, Arniks, Upnishads, Upvedas based Vedic scriptures chase steps in the form of Vivekchudmani, Vakyapadiyam, Shatpath Brahman, Mansara, Charak Samhita and Purans avail Sathapatya and values of Ganita Sutras and Upsutras text formulations. Only requirement is of attention by sadkhas of Upadhirahitbudhi. Once the text of Ganita Sutras and Upsutras is dissected from words formulations into its padas Akshtas and Varnas and same are transformed into the Sathapatya and features of Maheshwara Sutras and Saraswati Mantras and further the way nad (sounds frequencies) inherently

transit, transform and go parallel with Surya Rashmi being put into cyclic order by Dhuruv (pole star) at the origin seat of solar universe, the sathul Shareer / Mundane form of composition of the text will be as explicit as one needs.

Swami Bharti Krishna Tirtha Ji Maharaj, introduction to his Vedic Mathematics book as well as in the illustrative chapter of his metaphysics book, shares with all as that when some of the scholars had put their hands down as the mathematics within the text of Ganita Sutras coming to their attention happened and this state of affairs having come to the notice of Swamiji, the conviction and faith of Swamiji in everything vedic put him on self imposed duty to reach at interpretation of the text of Ganita Sutras. Swami ji explicitly shares the steps in which the keys of mathematics of Ganita Sutra unfolded themselves. It is this vedic way which one's is followed by anyone, the urge about it will be fully satisfied.

Precise table of location of Ganita Sutras and Upsutras formulations location is being attempted in the following write ups.



I

Start with requirement for to be parallel with values and Sathapatya of text of Vedic Ganita Sutras and Upsutras

- 1.1 Start with requirement from Sadhkas (deciples) approaching Guru with prayer of enlightened instructions, is that *Budhi* (बुद्धि) of *sadhka* be *Upadhirahit* (उपाधिरहित).
- 1.2 Srimad Bhagwad Geeta in its shaloka 3.3 preserves enlightenment that there is two fold Nishtha (निष्ठा):
 - (i) Sankhiya Nishtha (सांख्य निष्ठा) and
 - (ii) Yoga Nishtha (योग निष्ठा)
- 1.3 With it, the second initial requirement is that Sadhka intelligence be in Nishtha (निष्ठा / firm conviction).
- 1.4 Srimad Bhagwad Geeta further preserves enlightenment (in its chapter 17) as that Deciple approaching Guru be of Satvik Sharda (सात्विक श्रद्धा / Truthful faith) in guru.

1.5 The urge of deciple approaching Guru for enlightenment, as preserved in Srimad Bhagwad Geeta will follow in case :

- (i) Deciple is of truthful devotion to Guru.
- (ii) Deciple asks precise questions arising from urge to know.
- (iii) Guru, of his own, bestowing enlightenment

1.6 Ganita Sutras text starts unfolding itself, by raising question (केन / *kena*) in very first word formulation (एकाधिकेन / *Ekadhiken*) of Ganita Sutra 1, as to 'one is more than what value'. And answer to it follows in the next / second word formulation of text : (पूर्वेण / *Purvena*).

1.7 Likewise Ganita Sutra 12 (शेषाण्यङ्केन चरमेण), as well in its first word formulation raises a question (केन / *kena*) as to what is the value of (शेष / *Sheha* / reminder). And answer follows in second word formulation (चरमेण / *Charmena* / the last (digit / digits value).

1.8 Upnishads repeatedly preserve as that Upadhirahit Budhi state is attainable

- (i) By meditattation, followed by
- (ii) Being carried by sole syllable Om

1.9 Geeta, Patajaliyogdarshan, Chandigayoupnishad, preserve :

- (i) ॐ तत् सत् इति निर्देशः गीता 17.23
Om Tat Sat Iti Nirdhesha
- (ii) प्रणव सर्ववेदेषु गीता 7.8
Parnava Saravdeshu
- (iii) तस्य वाचकः प्रणवः योगदर्शन 1.1.27
Tasya Vachka Parnava
- (iv) वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च गीता 9.17
Vaidhayam Pavitramodakara Riksama Yajurav Cha Geeta
- (v) ॐ इति अक्षरं उदगीथं उपासीथ छन्दगयोपनिषद 1.1
Om iti aksharam Udgitham Upasitha

II
Brihadarnik Upnishad
 बृहधरर्नक उपनिषद्
Adyeye 3 Brahman 8 Mantra 11

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टश्रुतं श्रोतमतं मन्त्रविज्ञातं विज्ञातु नान्यदतोऽस्ति द्रष्ट नान्यदतोऽस्ति श्रोतु नान्यदतोऽस्ति मन्तु नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ।।।

Simple Hindi rendering

याज्ञवल्क्य ने कहा- हे गार्गी। यह अक्षर स्वयं दृष्टि का विषय नहीं है, किन्तु सभी को देखने वाला है, स्वयं श्रवण का विषय नहीं है, किन्तु सबकी सुनता है, स्वयं मनन का विषय नहीं है, किन्तु सबका मन्ता है, स्वयं अविज्ञात है, किन्तु सबका ज्ञाता है। हे गार्गी। इस अक्षर ब्रह्म में ही वह आकाश तत्त्व ओत प्रोत है।

III
Vivelchudamanni 367

अतः समाधत्त यतेन्द्रियः सन् निरन्तरं शान्तमनाः प्रतीचि ।
 विध्यंसय ध्वान्तनाद्यविद्याया कृतं सदेकत्वविलोकनेन । ३६७

IV
Vakyapadiye Brahamkand
(वाक्यपदीयब्रह्माकाण्ड)
Shaloka 78, 85, 86, 87 and 88

ध्वनयः समुपोहन्ते स्फोटात्मा तैर्न भिद्यते । 78
 नादैराहितबीजायामन्येन ध्वनिना सह ।

आवृत्तपरिपाकायां बुद्धौ शब्दोऽवधार्यते ।। 85
 असतश्चान्तराले याज्छब्दानस्तीति मन्यते ।

प्रतिपत्तुरशक्तिः सा ग्रहणोपाय एव सः ।। 86
 भेदानुकारो ज्ञानस्य वाचश्चोपल्लवो ध्रुवः

क्रमोपसृष्टरूपाया ज्ञानं ज्ञेयव्यपाश्रयम् ॥ 87

यथाद्यसंख्याग्रहणमुपायः प्रतिपत्तये ।

संख्यान्तराणां भेदेऽपि तथा शब्दान्तरश्रुतिः 88

V

धातु Dhatu, वर्ण Varan, अङ्क Ank, अङ्ग Ang, गुडि Gudi, सूत्र Sutra

1. गुडि वेष्टने, चुरादिगण धातु 51
2. सूत्र वेष्टने, चुरादिगण धातु 329
3. वेष्टनम् चरक संहिता चिकित्सास्थानम् अध्याय 5
4. गुल्मचिकित्सा गुल्म का अर्थ गुल्म शब्द की निरुक्ति गुडि वेष्टन

VI

धातु वर्ण

Dhatu Varan

वर्ण, वर्णक्रियाविस्तारगुणवचनेषु

चुरादिगण धातु 365

वर्ण, चूर्ण, प्रेरणे ।

चुरादिगण धातु 19

वर्ण, वर्णन इत्येके ।

चुरादिगण धातु 20

VII
धातु अंक
Dhatu Ank

अङ्क, पदे लक्षणे च

चुरादिगण धातु 355

अङ्ग पदे लक्षणे च

चुरादिगण धातु अङ्ग 356

VIII
वामन पुराण
Vaman Puran

1. It is going to be a very blissful exercise for the sadkhas fulfilled with intensity of urge to be parallel with the way the Sathapatya and values of Ganita Sutras, individually and in their wholeness are being availed here.
2. At some places, in the context of wholeness, Vaman Puran to be attended as of its feature being one of the 18 principle Purans attaining completeness of chase.
3. The particular focus may be given to Kurushetra (कुरुक्षेत्र) pilgrimage places and its forests and rivers.
4. Seven forests of this Kshetra are
 (1) काम्यकवन, (2) अदितिवन, (3) व्यासवन (4) फलकीवन,
 (5) सूर्यवन, (6) मधुवन, (7) शीतवन
5. Sathapatya of TCV values of these seven formulations, on their chase brings to blissful satisfaction.
6. Nine Rivers of this Kshetra are
 (1) सरसवती, (2) वैतरणी (3) आपगा, (4) गङ्गा, (5) मधुस्त्रवा,
 (6) वासु, (7) कौशिकी, (8) दृषद्वती, (9) हिरण्यवती
7. The Sathapatya and values of seven formulations (names of seven rivers of Kurushetra) complemented and supplemented by Sathapatya and

values of nine rivers formulations (names of nine rivers of Kurushetra) well brings to focus sixteen formulations in pair of ranges of 7 and 9, parallel with pair of formulations of Ganita Sutra 1 of 7 and 9 letters and the way the mathematics of Ganita Sutras is being availed for composition of applied values Vedic scriptures.

IX

Rigved focus

1. Rigved focus, as preserved in its 1.164.39 Richa deserves to be properly respected by the Sadkhas on their chase for Sathapatya and values of Vedas and Vedic Ganita Sutras.
2. The text of this Richa for its acceptance as mantra is taken up by Sveteshwara Upnishad (chapter 4, verse 8).
3. Richa / mantra text is

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अ ध वश्वे निषेदुः।
यस्तं न वेद कमृचा करिष्यति य इत्तद् वदुस्त इमे समासते॥

4. Samhita and Upnishad blissfully preserve the enlightenment as to transcendental space (Paramvihoman) being lively in Richas of Vedas. One is to be parallel with this transcendental space lively in Richas. Without being parallel with it, it is going to be of ignorance about Vedas.

X

Atharaved

1. Atharaved settles the way for being parallel with Sathapatya and values of Trividya of Rigved, Yajurved and Samved.
2. The very first mantra of Atharaved, well points the starting point of chase as :

ये त्रिषप्ताः परियन्ति विश्रव रूपाणि बिभ्रत ।
वाचस्पतिर्बला तेषां तन्वो अघ दधातु मे ॥ Atharaved 1.1

3. The Sathapatya and value of format and frame (रूप Rup) of (विश्व Vishwa) is focused as 'त्रिषप्ताः'.
4. The formulation 'त्रिषप्ताः' is of Sathapatya and values of seven versions of hyper cube 3 as representative bodies of seven geometries of 3-space.

XI

Shatpath Brahman

शतपथ ब्रह्मम्ण

1. Brahman in its Chapter 5 Brahman 4, well preserves as that Vishwa (विश्व) is son of Twastha (त्वष्टा) is of Sathapatya and value format and features of 'three heads and six arms' (it is parallel with formulation of domain and boundary $A^3:6B^2$).

त्वष्टुहं वै पुत्रः । त्रिशीर्षाषडक्ष ऽआस तस्य त्रीण्येव
मुखान्यासुस्तद्यदेव रूप ऽआस तस्यद्विवश्वरूपो नाम ॥२॥

XII

Srimad Bhagwad Geeta

1. Srimad Bhagwad Geeta is essence of Vedantatri : Upnishads, Braham Sutra and Geeta
2. 15th chapter is Purshattomyog (पुरुषोत्तमयोग). And 13th chapter is Vishwarupdarshan yog (विश्वरूपदर्शनमयोग):
3. Chapter 6 preseves the way one is to meditate and to recite 'Om', and to attain transition and transformation for physical eye into Divya Chakshu (दिव्यं चक्षु) Geeta 11.8 and (ज्ञान चक्षु) Geeta 11.34 and 15.10
4. Within the gaps of chapterwise shalokas, are lively bridges of total summation value 284, one more than 283, the total letters of Ganita Sutras.

5. The very first shaloka of Geeta is of summation value of TCV of its eight formulations being '286' which together with '286, 283' is of Sathapatya feature of Soapkaram (सोप क्रम)

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः

मामकाः पाण्डवाश्चैव किमकुर्वत सज्जय ॥ Geeta 1.1 ॥

TCV (धर्मक्षेत्रे) = 20 + 24= 44	44
TCV (कुरुक्षेत्रे) = 13 + 24=37	81
TCV (समवेता) = 14 + 19=33	114
TCV (युयुत्सवः) = 37	151
TCV (मामकाः)= 37	188
TCV (पाण्डवाश्चैव) = 49	237
TCV (किमकुर्वत)= 32	269
TCV (सज्जय)=17	286

Conclusion

1. TCV (चित्त Chit / Consciousness) = 13. 13-space spectra D3 is of summation value 44; parallel with TCV (परमव्योम / Paramvihom / Transcendental space)
2. TCV (जीव / Jeev / Being) = 16. 16-space spectra D16 is of summation value (16, 14, 14, 12) = 56, parallel with the factors of values range 1 to 28; TCV (ब्रह्म).
3. Values range 1 to 16 is of 29 factors; 29 = 16 + 13, parallel with total 16 Ganita Sutras and 13 Ganita Uputras.
4. The phase and stage where all vowels (स्वर Swara) are of the same format of Sathpatya and values 15 = TCV (स्वर) = TCV (हरि).
5. And all consonant, at that phase and stage are of same format of Sathapya value 29 = TCV (व्यञ्जन) = TCV (ब्रह्मा).

6. And that phase and stage are of same format are of same format of Sathapya value $12 = \text{TCV (यम)} = \text{TCV (शिव)}$.
7. Together at that phase and stage are of $\text{TCV (स्वर + व्यञ्जन + यम)} = 15 + 29 + 12 = 56$ parallel with factors of range 1 to 28; $28 = \text{TCV (ब्रह्म)} = \text{TCV (हरि)} + \text{TCV (ब्रह्मा)} + \text{TCV (शिव)}$
8. That phase and stage is after occurrence of विस्फोट / Visphot / Explosion, $\text{TCV (विस्फोट)} = 29 = \text{TCV (ब्रह्मा)}$.
9. That phase and stage of transcendence from manifestation within spatial order 4-space and is of reach of transcendental domain.
10. The sequential chase ladder is of format of Sathapatha of formulation
 - (i) अङ्क Ank / number; $\text{TCV (अङ्क)} = 8 = D4$.
 - (ii) अङ्ग Angak / organ; $\text{TCV (अङ्ग)} = 10 = H3$.
 - (iii) रङ्ग Rang / colour; $\text{TCV (रङ्ग)} = 13 = h3 \frac{1}{2}$
 - (iv) तरङ्ग Tarang / Wave; $\text{TCV (तरङ्ग)} = 17 = h4 \frac{1}{2}$
 - (v) पतङ्ग Patanga / flying insect; $\text{TCV (पतङ्ग)} = 20 = D7$
 - (vi) stages with transcendental domain are
 - (a) सालोक्य / Salokeye being in same domain, $\text{TCV (सालोक्य)} = 20$
 - (b) सामीप्य / Samepeye, of nearness within same domain, $\text{TCV (सामीप्य)} = 25$
 - (c) सारूप्य / Sarupye, being of same form and frame, $\text{TCV (सारूप्य)} = 21$.
 - (d) सायुज्य / Sayujeje; $\text{TCV (सायुज्य)} = 15 = \text{TCV (हरि)}$
11. For to be in Sayujeje state, sadkha is to meditate and is to avail the chariot of Om and reach uptill द्वार Dwar / door of ब्रह्म भवन Braham Bhawan; $\text{TCV (ब्रह्म भवन)} = 56 = \text{spectra of D16}$

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