

Phase 10
Formatted Existence Phenomenon

Phase 10.3
Vyakaran Vedanga व्याकरण वेदाङ्ग
- Panini Ashtadheyeya Sutras

- i. Formatted Creation
Creator's space,
Thirty Two Coordinates Fixation of Solid Boundary
- ii. आदि Aadi (beginning), मध्य Madya (middle), अन्त Aant (end)
- iii. As there is a big time gap, between Vedas, Panini and since then till present
- iv. स्वास्तिक Swastik
- v. Vedic Ganita Sutras Basis Base Sathapatya

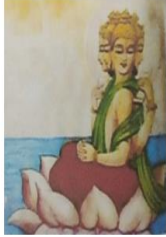
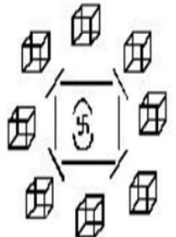
I

Formatted Creation

Ancient Wisdom virtues values are expression of imbibed comprehension of formatted Creation. Ancient Wisdom accepts spatial order 4-space as Creator's space. Four head lord Brahma is the presiding deity of Creator's space.

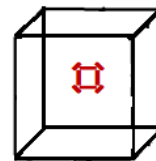
Creator's space

Spatial order 4-space is of transcendental (5-space) origin and solid (3-space) boundary Being of spatial order, 4-space is of (1/2) working unit and has full unit and half unit, pair of representative regular bodies, designated as Hyper cube 4 of four folds (2, 3, 4, 5) of summation value 14 and hyper cube 4 of four folds (3, 3 ½, 4, 4 ½,) of summation value 15. These full unit and half unit 4-space bodies, together are of value $14 + 15 = 29$ parallel with TCV (ब्रह्मा).

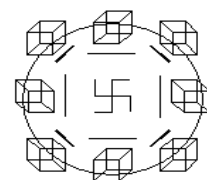
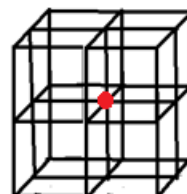
	
Lord Brahma	Hyper cube 4
Four heads	Four dimensions
Pair of eyes in each head	Spatial (2-space) dimension
Lotus seat of eight petals	Solid boundary of eight components
Seat within cavity of heart of Transcendental lord shiv (5 head lord)	5-space as origin fold of 4-space.

Thirty Two Coordinates Fixation of Solid Boundary

Linear order 3-space manifests within 4-space as Hyper cube 3 of four folds (1, 2, 3, 4). In this manifestation, 4-space is the origin fold of 3-space.



At center of a cube (3-space body) rest inner most corner points of 8 sub cubes of a cube. The inner most corner points of eight sub cubes envelope the center of cube as eight fold solid boundary of 4-space.



The domain boundary formulation of Hyper Cube 4 being $A^4: 8B^3$, gives rise to $8 \times 4 = 32$ coordinates fixation of solid boundary of eight components within dimensional frame of quadruple spatial dimensions.

Cube is a set up of 31 structural components : 8 corner points, 6 surfaces, 12 edges, 1 volume 3 axes and 1 center.

Hyper cube 31 manifests within 4-space as a set up of four folds (29, 30, 31, 32).

Ashtadyeya is organized as of 8 chapters of 4 Padas each. Of these 32 padas, first 29 padas and last three padas are of distinctive values being focused at very first Sutra of 30th pada i.e. as first Sutra of 8th Chapter.

8.2.1 'पूर्वत्रासिद्धम् ।।'.

The simple translation of it is, as is given by Srisa Chandra Vasu book vol 2) :

“Whatever will be taught hereafter, upto the end of the work, is to be considered as not taken effect, in relation to the application of a preceeding rule.

II

आदि Aadi (beginning), मध्य Madya (middle), अन्त Aant (end)

TCV(आदि) = 10 = H3, TCV (मध्य) = 19 = h5, TCV (अन्त) = 14 = H4.

TCV (ब्रह्माण् / Brahmand/ Universe) = 43, of feature $10 + 19 + 14 = 43$.

The gaps between 44 points range are 43.

TCV (परमव्योम् / Paramvihom / Transcendental space) = 44,

The pair of values (43, 44) ending opposite orientation (44, 43) are firstly as 43 space boundary fold of 44 space fold. Secondly as (-44) space boundary fold of (-43) domain fold.

Within 4-space, the opposite orientations, horizontal as well as vertical, get indistinuishably superimposed as like indistinguishable superimposition of addition and mulitiplication because of the spatial order being of feature :

Addition and Multiplcation feature

$$(i) 2 + 2 = 4 \quad (ii) 2 \times 2 = 4;$$

Horizontal opposite orientations feature

$$(i) 2 \times 2 = 4 \quad (ii) (-2) \times (-2) = 4$$

Vertical opposite orientation features

$$(i) 2^4 = 2^{(2^2)} \quad (ii) 4^2 = (2^2)^2$$

The super imposition of opposite orientation are of the format of (-1) space dimension of (+1) space domain and the set up of both of value (0). Ganita Sutras 5 and 6 are formatting a pair of reach formats of value zero as values (+0) and (-0) for reach at (0) being (0) space dimension of (2) space of a pair of axes of (0) order.

Formatted creation of Ancient Wisdom virtues, value of (आकाश / Akash / Space), as (0) space at center / middle of (परमव्योम् / Paramvihom) deserves to be comprehended and imbibed well by all of us far to be parallel with applied values of pure values of Ancient Wisdom of Vedic order.

TCV (परमव्योम् / Paramvihom / Transcendental space) = 44

TCV (आकाश Akash / Space) = 8 = 4 + 0 + 4

Akash at center / midle of Paramvihom / Transcendental space, as Paramvihom all aound space as a format 44, 8, 44 accepting $44 + 4$, 0 , $4 + 44$ format of a pair of halves (48, 48) as spectra $D_{26} = 96$.

Value 26 is parallel with H_7 (5, 6, 7, 8).

Ashtadhyeye organization avails this feature for its first half of four (chapter 1 to chapter 4) of sixteen padas and second half of (chapter 5 to chapter 8) of sixteen padas.

Fourth pada of fourth chapter of Ashtadheyeye concludes with Sutras 143 and 144 composition, The simple translation of it is, as is given by Srisa Chandra Vasu book vol 1) : शिवशममरिष्टस्य ॥४.४.१४३॥ पदानि ॥ (i) शिव, (ii) शम, (iii) अरिष्ट (iv) करे

शिवशममरिष्टस्य करे ॥ १४३ ॥ पदानि ॥ शिव, शम, अरिष्टस्य, करे (तातिल्) ॥
वृत्तिः ॥ करोतीति करः प्रत्ययार्थः । तत्सामर्थ्यलभ्या षष्ठी समर्थविभक्तिः । शिवादिभ्यः शब्देभ्यः षष्ठीसमर्थे-
भ्यः कर इत्येतस्मिन्नर्थे तातिल् प्रत्ययो भवति ॥

143. The affix 'tâtil' comes, in the Chhandas, after the word 'siva', 'sam', and 'arishhta' in the sixth case in construction when the sense is 'he 'does'.

The word करः is equivalent to करोति formed by अच् (111. 1. 134)

This shows that the construction must be genitive. With a kṛit-form-
word, it has accusative force, as, शिवस्य करः = शिवं करोति ॥

Thus शिवस्य करः = शिवतातिः, So शतातिः and अरिष्टतातिः ॥ As वाग्भिः शन्ताती
वेद्यो द्वागुर्षे (Rig I. 112. 20) शताती being dual of शन्तातिः, and meaning सुखस्य
तार्थः; so also अयो अरिष्टतातये ॥

भावे च ॥ १४४ ॥ पदानि ॥ भावे-च (तातिल्) ॥
वृत्तिः ॥ भावे चार्थे छन्दसि विषये शिवादिभ्यस्तातिल् प्रत्ययो भवति ॥

144. The affix 'tâtil' comes in the Chhandas, after the words 'siva', 'sam' and 'arishhta', being in the 6th case in construction, the sense being that of condition.

Thus शिवस्य भावः = शिवतातिः 'the condition of blissfulness'. शन्तातिः 'the
state of happiness or peace', अरिष्टतातिः ॥ Here these words have the force of
Verbal nouns.

III

As there is a big time gap, between Vedas, Panini and since then till present

Vedas, as pure values are upvedas as applied values there is big time gap between Upvedas and Vedangas.

Panini Ashtadheyeye is Vyakarana Vedanga Discipline values formatting. There is a big time gap between Vedangas and Panini.

There is big time gap between since Panini till present व्याख्याकार Vyakhakar / interpreters.

Much has been lost. Desirable is that a fresh beginning is to be had. Pure values of Rigved, Yajurved and Samved are to be comprehended and imbibed with the help of pure values of Atharaved. And pure values of Atharaved are to be comprehend and imbibed with the help of Sathapatya Upved of Atharaved. Sathapatya Upved is to be starting point. TCV (स्थापत्य / Sathapatya) = 22 = H6 (4, 5, 6, 7), 6-space full unit body manifestation in 4-space being creative order of 6-space (सूर्य / Surya / Sun). स्वास्तिक Swastik is the formulation of dimensional frame of spatial order (4-space) and dimension of dimensional order of 6-space. TCV (स्वास्तिक Swastik) = 22, the spatial order quadruple dimensions, dimensional frame is of value $2^4 = 16$.

$22 = 16 + 6$ is of Sathapatya format.

$H6 = D6 + H2$.

Each Ashtadheyeye Sutra word is a formulation at whose Sathapatya format values are being availed and to be parallel with it comprehension and imbibing is to be parallel with it.

There are about 4000 Sutras about 2000 Dhatus and in addition there are other Updeshas.

IV











स्वास्तिक Swastik



Swastik is of four components.

(i) , (ii) , (iii) , (iv) 

These components of Swastik are components of Varga Letters, as per following tabulation :

(i)	Letter 'क्' 1.1		
(ii)	Letter 'भ' 2.4		
(iii)	Letter 'त्' 4.1		
(iv)	Letter 'प्' 5.1		
(v)	Letter 'फ्' 5.2		

G_5^2


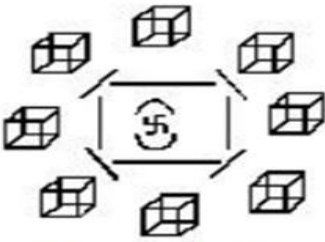
G_5^2




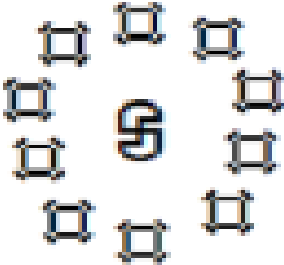
Four components of Swastik are of features, values and Sathapatya of quadruple spatial dimensions of dimensional frame of 4-space.

Swastik mathematics, deserves to be visited for its comprehension, imbibing during fresh start of comprehension and imbibing of ancient Sathapatya format of Vedic knowledge systems. The most of Updeshas of Panini are eluding attention hence comprehension and imbibing of व्याख्याकार Vyakhakar / interpreters of Panini.

Four Head Lord Brahma (ब्रह्मा Brahma) is presiding deity of spatial order 4-space.

	
Lord Brahma	Hyper cube 4
Four heads	Four dimensions
Pair of eyes in each head	Spatial (2-space) dimension
Lotus seat of eight petals	Solid boundary of eight components
Seat within cavity of heart of Transcendental lord shiv (5 head lord)	5-space as origin fold of 4-space.

Five head lord Shiv (शिव Shiv) is presiding deity of solid order 5-space.

	
Lord Shiv	Hyper cube 5
Five heads	Five dimensions
Triple eyes in each head	Solid dimensional order
Ten beautiful arms	Creative boundary of ten components
Seat within cavity of heart of self referral lord Vishnu	6-space as origin of 5-space

As per Ayurveda, upveda of Rigved, there are 101 Deaths (extinguishment phases) of existence phenomenon within human frame, parallel with Sathapatya of 101 branches of Yajurved. Of these, 100 are of Sathapatya of अरिष्ट Arshisht is of reach of meeting / extinguishing 100 deaths out of 101, the only death which is not extinguishable is Kaalmrituyu.

The Panini Sutra 4.4.143 'शिवशममरिष्टस्य ॥४.४.१४३ ॥ पदानि ॥ (i) शिव, (ii) शम, (iii) अरिष्ट (iv) करे' is of Sathapatya. 'Transcendental Lord Shiv extinguishes 100 out of 101 deaths and only one, Kaalmritutyu, is to prevail over the existence phenoemenon.

The manifestation creation is of spatial order (4-space) and transcendence therefrom is the phenomenon of solid order 5-space. For to be parallel with Ancient knowledge systems, sequentially from phase of spatial order 4-space creation to next phase of solid order is to be reached. Panini Ashtadheyeye is formatting by being parallel with it. First two Adheyeyas are availing spatial order Sathapatya. Next three adheyeyas 3 to 5 are availing solid order, chapters 6 and 7 are availing creative order and chapter 8 is availing quarter of transcendental order for the first padas and remaining three quarters of transcendental order for last three padas.

V

Vedic Ganita Sutras Basis Base Sathapatya

Vedic Ganita Sutras Sathapatya is of basis base features and values for these virtues of Ancient Wisdom. One is to be parallel with basis base Sathapatya features and values, far to be parallel with Ancient knowledge systems.

Swami Krishna Tirtha Ji Maharaj, Shankracharya of Goverdhan Math intrepreted Ganita Sutras by meditative exploration of Ancient knowledge system of Vedas, TCV (वेद) = 20, a twenty place value system of 19 numerals. Ganita Sutra 1 is of Sathapatya of ten place value systems of 9 numerals, as single digit numbers.

Ganita Sutra 2 'all from 9 and last from 10' is of Sathapatya of double digit numbers of transition from 10 place value system to 20 place value system. And value 18 as parallel with TCV (शून्य) helps transit '19' as '1'.

Swami Nischalananda Saraswati, present Shankracharya of Goverdhan Math is continuing enrichment in the domain of Vedic Mathematics particularly, in his books of Swastika Ganita (स्वास्तिक गणित) and 'The Genesis of Zero and one and the Binary system' (शून्यैकासिद्धि और द्वयङ्कपद्धति) are exposure of intelligence to these exposures of transcendental domains of intelligence capture.

Sadkhas sadhana (meditative exploration) be for this reach.

Dr. S. K. Kapoor
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