

Sri – Om VEDIC MATHEMATICS AWARENESS YEAR

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*Swami Bharati Krishna Tirtha Ji Maharaj
(1884-1960)*

All are invited to join Awareness program

All are warmly invited to join the awareness program of Vedic Mathematics. All teachers, parents and students are invited to Learn and Teach Vedic Mathematics for proper intelligence growth at School.

Dr. S. K. Kapoor, Sh. Rakesh Bhatia,
Sh. Bhim Sein Khanna, Sh. Deepak Girdhar
- Organizers

ISSUE NO 113

*Let us re-approach Ganita Sutras with
an urge to know more with intensity*

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*Let us re-approach Ganita Sutras with
an urge to know more with intensity*

1. Ganita Sutras (and Ganita Upsutras) is a complete scripture.
2. It being a complete Vedic scripture as such it avails (sole syllable Om (ॐ)) as transcendental (5-space) source reservoir and with it, 'Om (ॐ)' becomes the prefix of the text
3. The end reach value of this scripture is Parnava (प्रणवः) the synoun of Om (ॐ).
4. With it the end values suffix of this scripture is 'Parnava (प्रणवः)'.
5. As such the text be taken as 'ॐ ॥ एकाधिकेन पूर्वेण ॥ एक ॥ ...'

Ganita Sutras

- ॥ ॐ ॥ 1. एकाधिकेन पूर्वेण । 2. निखिलं नवतश्चरमं दशतः ।
3. ऊर्ध्वतिर्यग्भ्याम् । 4. परावर्त्य योजयेत् ।
5. शून्यं साम्यसमुच्चये । 6. (आनुरूप्ये) शून्यमन्यत् ।
7. संकलनव्यकलनाभ्याम् । 8. पूरणापूरणाभ्याम् ।
9. चलनकलनाभ्याम् । 10. यावदूनम् ।
11. व्यष्टिसमष्टिः । 12. शेषाण्यङ्केन चरमेण ।
13. सोपान्त्यद्वयमन्तम् । 14. एकन्यूनेन पूर्वेण ।
15. गुणितसमुच्चयः । 16. गुणकसमुच्चयः ।

Ganita Upsutras

1. आनुरूप्येण । 2. शिष्यते शेषसंज्ञः ।
3. आघमाघेनान्त्यमन्त्येन । 4. केवलैः सप्तकं गुण्यात् ।
5. वेष्टनम् । 6. यावदूनं तावदूनम् ।
7. यावदूनं तावदूनीकृत्य वर्गं च योजयेत् ।
8. अन्त्ययोर्दशकेऽपि । 9. अन्त्ययोरेव ।
10. समुच्चयगुणितः । 11. लोपनस्थपनाभ्याम् ।
12. विलोकनम् । 13. गुणितसमुच्चयः समुच्चयगुणितः प्रणवः ॥

6. The text is in Sanskrit language. The alphabet is of Devnagri script.
7. Therefore for wholesome approach, acquaintance with Devnagri script, as such would be of good help to approach mathematical systems of Ganita Sutras.
8. The text of Ganita Sutras, which unless and until the context is otherwise, shall always be taken as of Ganita Sutras and Ganita Upsutras together.
9. Text of Ganita Sutras avails 36 letters in all. Therefore the artifice value 36 as well as script formats of these 36 letters deserve to be comprehended for proper appreciation of mathematics and mathematical systems of Ganita Sutras.
10. The text letters which are 36 in number permit grouping and classification thereof as 10 vowels, 2 yama letters and 24 consonants. For facility of reference these are being tabulated as under:

11. Consolidated table of the distribution of all the

12.26 consonants In the text of 13 Ganita Upsutras

Sr. no.		Sutras	Upsutras	Total	Grand Total	Consolidated
1	अ	66	51	117	117	117
2	आ	15	12	27	144	144
3	इ	8	6	14	158	158
4	ई	--	1	1	159	159
5	उ	7	8	15	174	174
6	ऊ	9	5	14	188	188
7	ऋ	--	1	1	189	189
8	ए	12	9	21	210	210
9	ऐ	--	2	2	212	212
10	ओ	2	5	7	219	219
11	क्	8	8	16	16	235
12	ख्	1	--	1	17	236
13	ग्	3	8	11	28	247
14	ङ्	1	---	1	29	248
15	च्	9	1	10	39	258
16	ज्	1	2	3	42	261
17	ञ्		4	4	46	265
18	ट्	2	4	6	52	271
19	प्	8	1	9	61	280
20	त्	9	12	21	82	301
21	थ्				--	--
22	द्व्	3	7	10	92	311
23	ध्व्	2		2	94	313
24	र्	17	16	33	127	346

25	ॡ	7	8	15	142	361
26	ॢ	4	1	5	147	366
27	ॣ	15	6	21	168	387
28	।	25	20	45	213	432
29	॥	11	4	15	228	447
30	०	6	3	9	237	456
31	ॡ	9	9	18	255	474
32	ॢ	5	3	8	263	482
33	ॣ	7	6	13	276	495
34	।	3	3	6	282	501
35	.	4	5	9	291	510
36	:	4	5	9	300	519

13. One may have a pause here and take note that the first letter of the text is 'ए' the sixth vowel.
14. The frequency of occurrence of sixth vowel is 21 times in all of which occurrence is 12 times in the text of Ganita Sutras and 9 times in the text of Ganita upsutras.
15. One may further have a pause here and take note that artifices quadruple (6, 9, 12, 21) have wide range of coordination features. $21 = 1 + 2 + 3 + 4 + 5 + 6$. $12 = 2 \times 6$. $9 = 6 \times 3 / 2$.
16. The above illustrative coordination features, on the face of it from arithmetic point of view are simple numbers equations.
17. However these coordinations and much deeper values and virtues. Just to have an glimpse, it is brought to notice that Rigved has 21 branches, transcendental (5-space) boundary of self referral (6-space) domain is of 12 components artifice value 9 is parallel to format and features of Nav Braham, artifice 6 is parallel to format and features of Sun / Vishnu / Go lok / Atman (soul). And that $4 \times 3 / 2 = 6$, $6 \times 3 / 2 = 9$ is the process case format within fourth quarter of sole syllable Om (ॐ) and the same along middle transcendental (5-space) path is of format and features of artifice value 496 which is third perfect number.
18. Further as that TCV (ॐ) = 16 and TCV (प्रणवः) = 36 and TCV (वेद) = TCV (देव).
19. This as the message that one shall re-approach Ganita Sutras with intensity of urge, to know more about it.
20. Being the Vedic Scripture, mathematics and mathematical systems of Ganita Sutras are to be format and features, values, virtues and order parallel to the basic Vedic Systems of pure applied values of Vedas and of organization of knowledge of Vedas..
21. This being so the Ganita Sutras deserve to be approach time and again till its values stand fully comprehended, properly appreciate and throughlly imbibe

- and provide full insight as to its virtues which being help run parallel to the values and virtues of Vedic Systems
22. For it, naturally, the beginning for reach at the organization format of the text of Ganita Sutras is to be as a start with the script form and frames of individual letters, in the sequence and order of their placements.
 23. A take off therefrom can be as 'sounds' as the individual alphabet letters are 'sound frequency packages'.
 24. From these individual sound frequencies packages, a reach is to be had for their parallel 'light frequencies packages'.
 25. However parallel to above path of a reach from geometric formats of individual letters script forms to sound frequencies packages to light frequencies packages, the other permissible path is that from geometric formats of script form and frames of individual letters, reach is to be had for parallel artifices values and therefrom to have a reach for pure values for absolute domains along affine formats.
 26. These processing lines are two fold, which are designated and accepted as 'Yoga Nishtha and Sankhya Nishtha' a pair of established processing processes of Vedic Systems. As per this processing line the first letter 'ए' the sixth vowel leads to initiation for unfolding of the features and values of Ganita Sutras text as an organization along hyper cube 6 format.
 27. Such initiation would amount to simultaneous chase along artifice 6 as well as along format of hyper cube 6 for the chase of 6-space / Sun / Vishnu lok / atman / soul.
 28. Credit goes to Swami Bharati Krshna Tirtha Ji Maharaj to focus the attention of present generation about the values of following Ganita Sutras and Upsutras (mental Mathematics Sutras)
 29. In the words of Swami Bharati Krsna Tirtha Ji Maharaj:

“The Sutras (aphorisms) apply to and cover each and every part of each and every chapter of each and every branch of mathematics (including arithmetic algebra, geometry—plane and solid, trigonometry—plane and spherical, conics—geometrical and analytical, astronomy, calculus -- differential and integral etc., etc. In fact, there is no part of mathematics, pure or applied, which is beyond their jurisdiction;
 30. Swami Ji's attention to the Sutras was drawn in the light of the difficulties of the contemporary scholars in glimpsing mathematical sense in these Sutras. And, the way, Swamiji reached at lost structural keys, is the appropriate pathway for us to dive deep further and to glimpse lively mathematical values within the artifices of the text of Ganita Sutras. *

MY BELOVED GURUDEVA

SRI BHARATI KRSNA TIRTHA

(Published in the book of Vedic Mathematics by SRI BHARATI KRSNA TIRTHA, edited by Professor V. S. Aggarwala, Banaras Hindu University)

[In the lines that follow the writer gives a short biographical sketch of the illustrious author of Vedic Mathematics and a short account of the genesis of his work based on intimate personal knowledge
--EDITOR]



Very few persons can there be amongst the cultured people of India who have not heard about HIS HOLINESS JAGADGURU SANKARACARYA SRI BHARTI KRSNA TIRTHAJI MAHARAJA the magnificent and divine personality that gracefully adorned the famous Govardhan Math, Puri, his vast and versatile learning, his spiritual and education attainments, his wonderful research achievements in the field of Vedic Mathematics and his consecration of all these qualifications to service of humanity as such.

His Holiness, better known among his disciples by the beloved name 'Jagadguruji' or 'Gurudeva', was born of highly learned and pious parents in March, 1884. His father, late Sri P.Narasimha Shastri, was then in service as a Tehsildar at Tinnivelly (Madras Presidency) who later retired as a Deputy Collector. His uncle, later Sri Chandrashekar Shastri, was the Principal of the Maharaj's College, Vizianagaram and his great-grandfather was later Justice C.Ranganath Shastri of the Madras High Court.

Jagadguruji, named as Venkatraman in his early days, was an exceptionally brilliant student and invariably won the first place in all the subjects in all the classes throughout his educational career. During his school days, he was a student of National College, Trichanapalli, Church Missionary Society College, Tinnivelli and Hindu College, Tinnivelli. He passed his matriculation examination from the Madras University in January, 1899, topping the list as usual.

He was extraordinary proficient in Sanskrit and oratory and on account of this he was awarded the title of 'Saraswati' by the Madras Sanskrit Association in July, 1899 when he was still in his 16th year. One cannot fail to mention at this stage the profound impression left on him by his Sanskrit Guru Sri Vedam Venkatrai Shastri

whom Jagadguruji always remembered with deepest love, reverence and gratitude, with tears in his eyes.

After winning the highest place in the B.A. Examination, Sri Venkatraman Saraswati appeared at the M.A. Examination of the American College of Sciences, Rochester, New York, from Bombay Center in 1903; and in 1904 at the age of just twenty he passed M.A. Examination in seven subjects simultaneously securing the highest honours in all, which is perhaps the all-time world-record of academic brilliance. His subjects included Sanskrit, Philosophy, English, Mathematics, History and Science.

As a student Venkatraman was marked for his splendid brilliance, superb retentive memory and ever-insatiable curiosity. He would deluge his teachers with myriads of piercing questions which made them uneasy and forced them frequently to make a frank confession of ignorance on their part. In this respect, he was considered to be a terribly mischievous student.

Even from his University days Sri Venkatraman Saraswati had started contributing learned articles of religion, philosophy, sociology, history, politics, literature etc., to late W.T. Stead's "Review of Reviews" and he was specially interested in all the branches of modern science. In fact study of the latest researches and discoveries in modern science continued to be Sri Jagadguruji's hobby till his very last days.

Sri Venkatraman started his public life under the guidance of late Hon'ble Sri Gopal Krishna Gokhale, C.I.E. in 1905 in connection with the National Education Movement and the South African Indian issue. Although, however, on the one hand, Prof. Venkatraman Saraswati had acquired an endless fund of learning and his desire to learn ever more was still unquenchable and on the other hand the urge for selfless service of humanity swayed his heart mightily, yet the undoubtedly deepest attraction that Venkatraman Saraswati felt was that towards the study and practice of the science of sciences—the holy ancient Indian spiritual science or Adhyatma-Vidya. In 1908, therefore, he proceeded to the Sringeri Math in Mysore to lay himself at the feet of the renowned late Jagadguru Shankaracharya Maharaj Sri Satcidananda Sivabhinava Nrisimha Bharati Swami.

But he had not stayed there long, before he had to assume the post of the first Principal of the newly started National College at Rajmahendri under a pressing and clamant call of duty from the nationalist leaders. Prof. Venkatraman Saraswati continued there for three years but in 1911 he could not resist his burning desire for spiritual knowledge, practice and attainment any more and, therefore, tearing himself off suddenly from the said college he went back to Sri Satcidanand Sivabhinava Nrisimha Bharati Swami at Sringeri.

The next eight years he spent in the profoundest study of the most advanced Vedanta Philosophy and practice of the Brahma-sadhana. During these days Prof. Venkatraman used to study Vedanta at the feet of Sri Nrisimha Bharati Swami, taught Sanskrit and Philosophy in schools there, and practise the highest and most vigorous Yoga-sadhana in the nearby forests. Frequently, he was also invited by several

institutions to deliver lectures on philosophy; for example, he delivered a series of sixteen lectures on Shankaracharya's Philosophy at Shankar Institute of Philosophy, Amalner (Khandesh) and similar lectures at several other places like Poona, Bombay etc.

After several years of the most advanced studies, the deepest meditation, and the highest spiritual attainment Prof. Venkatraman Saraswati was initiated into the holy order of Samnyasa at Banaras (Varanasi) by his Holiness Jagadguru Shankaracharya Sri Trivikram Tirthaji Maharaj of Sharadapeeth on the 4th July 1919 and on this occasion he was given the new name, Swami Bharati Krsna Tirtha.

This was the starting point of an effulgent manifestation of Swamiji's real greatness. Within two years of his stay in the holy order, he proved his unique suitability for being installed on the pontifical throne of Sharda Peeta Sankaracarya and accordingly in 1921, he was so installed with all the formal ceremonies despite his reluctance and active resistance. Immediately on assuming the pontificate Sri Jagadguruji started touring India from corner to corner and delivering lectures on Sanatana Dharma and by his scintillating intellectual brilliance, powerful oratory, magnetic personality, sincerity of purpose, indomitable will, purity of thought, and loftiness of character he took the entire intellectual and religious class of the nation by storm.

Jagadguru Sankaracarya Sri Madhusudan Tirtha of Govardhan Math, Puri was at this stage greatly impressed by Jagadguruji and when the former was in failing health he requested Jagadguruji to succeed him on Govardhan Math Gadi. Sri Jagadguruji continued to resist his importunate requests for a long time but at last when Jagadguru Sri Madhusudan Tirtha's health took a serious turn in 1925 he virtually forced Jagadguru Sri Bharati Krsna Tirthaji to accept the Govardhan Math's Gadi and accordingly Jagadguruji installed Sri Swarupanandi on the Sharda Peeth Gadi and himself assumed the duties of the ecclesiastical and pontifical head of Sri Govardhan Math, Puri,

In this capacity of Jagadguru Sankaracarya of Govardhan Math, Puri, he continued to disseminate the holy spiritual teachings of Sanatana Dharma in their pristine purity all over the world the rest of his life for 35 years. Month after month and year after year he spend in teaching and preaching, talking and lecturing, discussing and convincing millions of people all over the country. He took upon himself the colossal task of the renaissance of Indian culture, spreading of Sanatana Dharma, revival of the highest human and moral values and enkindling of the loftiest spiritual enlightenment throughout the world and he dedicated his whole life to this lofty and noble mission.

From his very early days Jagadguruji was aware of the need for the right interpretation of "Dharma" which he defined as "the sum total of all the means necessary for speedily making and permanently keeping all the people, individually as well as collectively superlatively comfortable, prosperous, happy, and joyous in all respect (including the physical, mental, intellectual, educational, economic, social, political, psychic, spiritual etc. ad infinitum)". He was painfully aware of the

“escapism” of some from their duties under the grab of spirituality and of the superficial modern educational varnish of the others, divorced from spiritual and moral standards. He, therefore, always laid great emphasis on the necessity of harmonizing the ‘spiritual’ and the ‘material’ spheres of daily life. He also wanted to remove the false ideas, on the one hand, of those persons who think that Dharma can be practiced by exclusively individual spiritual Sadhana coupled with more honest bread-earning, ignoring one’s responsibility for rendering selfless service to the society and on the other hand of those who think that the Sadhana can be complete by mere service of society even without learning or practicing any spirituality oneself. He wanted a happy blending of both. He stood for the omnilateral and all-round progress simultaneously of both the individual and society towards the speedy realization of India’s spiritual and cultural ideal, the lofty Vedantic ideal of ‘Purnatva’ (perfection and harmony all-round).

With these ideas agitating his mind for several decades he continued to carry on a laborious, elaborate, patient and day-and-night research to evolve finally a splendid and perfect scheme for all-round reconstruction first of India and through it of the world. Consequently Sri Jagadguruji founded in 1953 at Nagpur an institution named Sri Vishwa Punarnirmana Sangha (World Reconstruction Association). The Administrative Board of the Sangha consisted of Jagadguruji’s disciples, devotees and admirers of his idealistic and spiritual ideals for humanitarian service and included a number of high courts judges, ministers, educationist, statesmen and other personage of the highest caliber in Indian public life. It was, however, after a long and incessant search that Guruji had found his General Secretary Sri Chimanlal Trivedi whom he called his Scipio Africanus and who truly thought, worked, planned and dreamt unceasingly for the Sangha’s welfare and progress. Although this Sangha could not function very effectively in the beginning on account of Jagadguruji’s failing health, various pre-occupations and other unforeseen hurdles, it is actively engaged now in disseminating Jagadguruji’s message and teachings with Justice B.P.Sinha, the Chief Justice of India as its President and Dr. C.D.Deshmukh, (I.C.S) the ex –Finance Minister of India and ex-Chairman, University Grants Commission as its Vice President.

With a view to promote the cause of world peace and to spread the lofty Vedantic spiritual ideals even outside India Sri Jagadguru went on a tour to America in February, 1958, the first tour outside India by a Sankaracarya in the history of the said Order. The tour was sponsored by Self Realisation Fellowship of Los Angeles, the Vedantic Society founded by Paramhans Yoganandji in America. Jagadguruji stayed there for about three months and during this period addressed rapt audiences in hundreds of colleges of universities, churches and other public institutions. He was also invited to give talks and mathematical demonstrations on the television. In fact, he released an exceptionally powerful current of moral and spiritual enlightenment, peace harmony throughout America during his tour which proved a phenomenal success comparable perhaps with that of Swami Vivekananda only. A request was also received by him from Dr. Hornday, the Minister of Church of Religious Science to open a branch of Sri Vishwa Punarnirmana Sangha in America with a view to establish on religion all over the world. The suggestion, however, could not

materialize at that time for certain reasons. On his way back Jagadguruji gave some lectures in U.K. also and returned to India in May, 19858.

Guruji had been undergoing a terrific strain for more than five decades in devoting his body, mind, heart and soul to the cause of service of humanity, spreading of spiritual enlightenment and revival of Vedantic ideals. This had already undermined his health but still Guruji never devoted any attention to his personal comforts. The excessive strain of the vast hurricane tour abroad came as a severe blow to his health but still he refused to take rest and incessantly continued to pursue his studies, talks, lectures and writings with unabated and youthlike vigour and enthusiasm. In fact it required a great vigilance and heroic effort to prevent him from giving 'darshan', advice and talks to his devotees and disciples even when he could hardly speak on account of strain. As a result he fell seriously ill in November, 1959 and despite the best available treatment shed off his mortal frame and took Mahasamadhi at Bombay on 2nd February, 1960.

From the very day of his assuming the throne of Jagadguru Sankaracarya, Sri Bharati Krsna Tirthaji had become the cynosure of all eyes. His winning personality, his charming innocence, his eager thirst for knowledge, his religious zeal, his earnest belief in the "sastras", his universal kindness, his retentive memory, all these attracted towards him every living soul that came in contact with him. People flocked to him in crowds and waited at his doors for hours together just to get a glimpse of that divine countenance. It was nothing but the divine lustre that shone in his face. It was nothing but the marvelous superhuman milk of kindness that flowed from his heart.

He was always perfectly impartial. Every one was equal in his eyes. He cared not for riches. He cared not for position. Nothing but Bhakti could attract people to him, rich or poor, high or low, everybody had to go through the portals of Bhakti to approach his august presence. Exhibiting his divinity, he loved as himself everyone came to him. Everyone who had even two minutes' conversion with him went out with the full conviction that he was the object of some special love of His Holiness.

Of such a divine personality it is impossible to draw a sketch. His activities were many –sided. To hear him was a pleasure. To see him was a privilege. To speak to him was a real blessing and to be granted a special interview—Ah! that was the acme of happiness which people coveted most in all earnestness. The magnetic force of his wonderful personality was such that one word, one smile, or even one look was quite enough to convert even the most sceptic into his most ardent and obedient disciple. He belonged to all irrespective of caste or creed and he was a real Guru to the whole world.

People of all nationalities, religions and climes, Brahmins and non-Brhamins, Hindus and Mahomedans, Parsis and Christians, Europeans and Americans received equal treatment at the hands of His Holiness. That was the secret of the immense popularity of this great Mahatma.

He was grand in his simplicity. People would give anything and everything to get his blessings and he would talk words of wisdom as freely without fear or favour. He was most easily accessible to all. Thousands of people visited him and prayed for

the relief of their miseries. He had a kind word to say to each. After attentively listening to his or her tale of woe and then give them some “prasad” which would cure their malady whether physical or mental. He would actually shed tears when he found people suffering and would pray to God to relieve their suffering.

He was mighty in his learning and voracious in his reading. A sharp intellect, a retentive memory and a keen zest went to mark him as the most distinguished scholar of his day. His leisure moments he would never spend in vain. He was always reading something or repeating something. There was no branch of knowledge which he did not know and that also ‘sastrically’. He was equally learned in Chandahsastra, Ayurveda and Jyotish Sastra. He was a poet of uncommon merit and wrote a number of poems in Sanskrit in the praise of his guru, gods and goddesses with a charming flow of Bhakti so conspicuous in all his writings.

I have a collection of over three thousand slokas forming part of various eulogistic poems composed by Gurudeva in adoration of various Devas and Devis. These Slokas have been edited and are being translated into Hindi. They are proposed to be published in three volumes along with Hindi translations.

The book on “Sanatana Dharma” by H.H. Swami Bharati Krsna Tirtha Maharaja has been published by Bharatiya Vidya Bhavan, Bombay.

Above all, his Bhakti towards his Vidyaguru was something beyond description. He would talk for days together about the greatness of his Vidyaguru. He would be never tired of worshipping the Guru. His Guru was equally attached to him and called our Swamiji as the own son of the Goddess of Learning, Sri Sarada. Everyday he would first worship his guru’s sandals. His “Gurupaduka Stotra” clearly indicates the qualities the qualities he attributed to the sandals of his guru.

Sri Bharati Krsna Tirtha was a great yogin and a “Siddha” of a very high order. Nothing was impossible for him. Above all he was a true samnyasin. He held the world but as a stage where every one had to play a part. In short, he was undoubtedly a very great Mahatama but without any display of mysteries or occultisms.

I have not been able to express here even one millionth part of what I feel. His spotless holiness, his deep piety, his endless wisdom, his childlike peacefulness, sportiveness and innocence and his universal affection are beyond all description. His Holiness has left us a noble example of simplest living and highest thinking. May all the world benefit by the example of a life so nobly and so simply, so spiritually and so lovingly lived.

INTRODUCTORY REMARKS ON THE PRESENT VOLUME

I now proceed to give a short account of the genesis of the work published here. Revered Guruji used to say that he had reconstructed the sixteen mathematical formulae (given in this text) from the Atharvaveda after assiduous research and

‘Tapas’ for about eight years in the forests surrounding Sringeri. Obviously these formulae are not to be found in the present recensions of Atharvaveda; they were actually reconstructed, on the basis of intuitive revelation, from materials scattered here and there in the Atharvaveda. Revered Gurudeva used to say that he had written sixteen volumes on these Sutras, one for each Sutra and that the manuscripts of the said volumes were deposited at the house of one of his disciples. Unfortunately, the said manuscript were lost irretrievably from the place of their deposit and this colossal loss was finally confirmed in 1956. Revered Gurudeva was not much perturbed over this irretrievable loss and used to say that everything was there in his memory and that he could re-write the 16 volumes!

My late husband Sri C.M.Trivedi, Hon. Gen. Secretary V.P.Sangh noticed that while Sri Jagadguru Maharaja was busy demonstrating before learned people and societies Vedic Mathematics as discovered and propounded by him, some persons who had grasped a smattering of the new Sutras had already started to dazzle audiences as prodigies claiming occult powers without acknowledging indebtedness of the Sutras of Jagadguruji. My husband, therefore, pleaded earnestly with Gurudeva and persuaded him to arrange for the publication of the Sutras in his own name.

In 1957, when he had decided finally to undertake a tour of the U.S.A. he re-wrote from memory the present volume, giving an introductory account of the sixteen formulae reconstructed by him. This volume was written in his old age within one month and a half with his failing health and weak eyesight. He had planned to write subsequent volumes, but his failing health (and cataract developed in both eyes) did not allow the fulfillment of his plans. Now the present volume is the only work on Mathematics that has been left over the Revered Guruji; all his other writings on Vedic Mathematics have, alas, been lost forever.

The typescript of the present volume was left over by Revered Gurudeva in U.S.A. in 1958 for publication. He had been given to understand that he would have to go to the U.S.A. for correction of proofs and personal supervision of printing. But his health deteriorated after his return to India and finally the typescript was brought back from the U.S.A. after his attainment of Mahasamadhi, in 1960.

ACKNOWLEDGEMENTS

I owe a deep debt of gratitude of Justice N.H.Bhagwati, the enlightened Vice-Chancellor of the Banaras Hindu University and other authorities of the B.H.U. who have readily undertaken the publication of this work which was introduced to them by Dr. Pt. Omkarnath Thakur. I am indebted to Dr. Thakur for this introduction. My hearty and reverent thanks are due to Dr. V.S.Agrawala (Professor, Art & Architecture, B.H.U) the veteran scholar, who took the initiative and throughout kept up a very keen interest in this publication. It is my pleasant duty to offer my heartfelt gratitude to Dr. Prem Lata Sharma, Dean, Faculty of Music and Fine Arts, B.H.U. who voluntarily took over the work of press-dressing of the typescript and proof-

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Nagpur
16 March, 1965

The Humblest of His Disciples
Manjula TriVedi
Honorary General Secretary
Sri Vishwa Punarnirmana Sangha
Nagpur

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[Information of VM conference](#)

Main site VedicMaths.Org
[Conferences home page](#)

Online Vedic Mathematics Conference

14th - 15th March 2015

In celebration of the 50th anniversary of the publication of the seminal work "Vedic Mathematics" by Shankaracarya Sri Bharati Krishna Tirtha, published in 1965, events are being organised around the world.

We are delighted to invite you to this online conference which will be for 3 hours on each of the two days.

Conference Objectives:

The aims of this Vedic Maths conference are to:

1. broaden the awareness of VM
2. introduce and illustrate the speed, fun and flexibility of VM
3. share discoveries and benefits
4. bring people together with similar interests
5. discuss future pathways for VM

Who should attend?

Anyone who has an interest in maths or maths education. That is teachers, parents, researchers, students etc.

DAY 1, 14th March, 2015 8:30 pm – 11:30 pm IST (Indian Standard Time) [7 am PST, 3 pm GMT]

Events:

- 1) **Introductory workshop** by foremost VM expert James Glover, followed by a Q&A session through the 'Chat' facility. Not to be missed!
- 2) **Global VM practices:** A series of short presentations from VM practitioners around the world telling us what they are doing, their success stories, plans, challenges etc.
- 3) **Special Project Workshops:** These are accounts of special projects that are underway in various parts of the world. Each will have a brief Q&A session. The 'Chat' facility will give all participants the opportunity to ask questions about these projects.

Featured speakers:

Dr S. K. Kapoor, India
Prof. Frank Marzano, USA
Dr Rajiv Babajee, Mauritius
Dr Arvind Prasad, Australia
Vera Stevens, Australia

James Glover, UK
Kenneth Williams, UK
Andrew Nicholas, U.K.
Lokesh Tayal, Singapore
Kevin Carmody, U.S.A.
Usha Tipparaju, India
Also speakers from New Zealand, Italy, Ghana, Nigeria, Switzerland, Eireland, Malaysia etc.

. . . to be updated

DAY 2, 15th March, 2015 timings as above: 8:30 pm – 11:30 pm IST (Indian Standard Time)

- 1) **VM research:** Presentations outlining research areas that will be presented in person and in more detail at the later [conference in Bangkok](#). Each will have a brief Q&A session.
- 2) **Panel discussions:** A series of discussions on moving forward with Vedic Mathematics: global, educational, research etc.

These discussions will be based around questions submitted by the conference participants, such as:

- a) How can the conceptual gap between Vedic Mathematics and contemporary mathematics be bridged?
- b) In what ways can Vedic Mathematics be disseminated?
- c) How can the teaching of Vedic Mathematics be enhanced (e.g. training of good VM teachers and production of good textbooks)?

The 'Chat' facility will give all participants the opportunity to join the discussions.

Featured panelists:

James Glover
Kenneth Williams
Dr S. K. Kapoor
Prof Frank Marzano

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[TO REGISTER PLEASE CLICK HERE](#)

If you would like to make a short presentation on Day 1, or if you have any question(s) you would like to see addressed on Day 2, please email us at academy@vedicmaths.org with the details.

More details of the content and structure of the course will be posted later.

Recordings of the event will be available to anyone who has registered for the conference.

Organising Committee:

KENNETH WILLIAMS



Has been studying, researching and teaching Vedic Mathematics since 1971, founded the Vedic Mathematics Academy in 1998, published several articles, written several books, created DVDs, been invited to many countries to give seminars and courses. Gives online courses, including teacher training. Research includes developing Tirthaji's material, left-to-right calculating, Astronomy, applications of Triples, extension of Tirthaji's 'Crowning Gem', Calculus.

JAMES GLOVER



James Glover has 35 years experience of teaching Vedic Maths in schools together with original research and development on its use in education. He has run many public courses, seminars and workshops in Vedic Mathematics and has held international courses for teacher training. He has authored five books: Vedic Mathematics for Schools 1, 2 and 3 and The Curious Hats of Magical Maths 1 and 2. He has written several papers on Vedic Mathematics together with published articles in the Indian press. James teaches mathematics in London and is a Fellow of the Institute of Mathematics and its Applications.

ARVIND PRASAD



Education: Ph.D. in Materials Engineering, University of Alberta, Canada
Advanced Diploma in Vedic Maths from the Vedic Maths Academy
Current Employment: Research Fellow at the University of Queensland, Brisbane, Australia
Community Contributions: Organizing committee/Editor: Aluminium Casthouse technology conference, 2011
Organizing committee/Co-Editor: Aluminium Casthouse technology conference, 2009
Organizing committee: Inaugural autonomous Vedic Maths conference, 2015
Conducts regular workshops and classes on Vedic Maths at the local libraries