

Phase 12
Vedas and Vedic Ganita Sutras & Upsutras

12.3

ब्रह्म (Braham) वनस्य (Vanasya) व्यवस्था (Vayavastha)

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Abstract

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- II. Values triple (16, 13, 29)
- III. ब्रह्म (Braham) वनस्य (Vanasya) व्यवस्था (Vayavastha)
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Abstract

I

**Complementary and Supplementary format
features of Ganita Sutras and Upsutras**

1. Vedic Ganita Sutras and Upsutras are complementary and Supplementary of each other. Formatted Ganita Sutras are of 16 phases while formatted Ganita Upsutras are of 13 phases. Integrated format of 16 Sutras and 13 Upsutras is of 29 phases.
2. The transition from Ganita Sutra 1 to Ganita Sutra 2 and sequentially from Ganita Sutra 7 to Ganita Sutra 8 are of transition bridges of Ganita Upsutras 1 to 7 respectively.
3. Ganita Sutra 8, of its own transits into Ganita Sutra 9, without any necessity of gap bridging.
4. The transition from Ganita Sutra 9 to 10 and sequentially upto Ganita Sutra 14 to 15 are of transition bridges of Ganita Upsutras 8 to 13 respectively.
5. Ganita Sutra 15, of its own transits into Ganita Sutra 16, without any necessity of gap bridging.

II

Values triple (16, 13, 29)

6. Sathapatya and values features of number value '16' is parallel with TCV (जीव / Jeev / being). And is also parallel with TCV (बीज / Beej / Seed).

7. Sathapatya and values features of number value '13' is parallel with TCV (चित्त / Chit / Consciousness). And is also parallel with TCV (फल / Phal / Fruit). And it is further parallel with TCV (सूर्य / Surya / Sun).
8. Sathapatya and values features of number value '29' is parallel with (ब्रह्मा / Brahma / Creator). And is also parallel with TCV (विस्फोट / Phisphot / Explosion). And it is further parallel with TCV (व्यंजन / Vyanjan / Consonants).

III

ब्रह्म (Braham) वनस्य (Vanasya) व्यवस्था (Vayavastha)

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

9. TCV (ब्रह्म / Braham / formatted Eternity) = 28.
10. TCV (वनस्य / Vanasya / As forest format features) = 22.
11. TCV (व्यवस्था / Vayavastha / formatted organization) = 27.
12. TCV (ब्रह्म (Braham) वनस्य (Vanasya) व्यवस्था (Vayavastha))
= 28 + 22 + 27 = 77
= TCV (देवनागरी वर्णमाला / Devnagri Varanmala)

IV

Devnagri alphabet letters

13. Devnagri alphabet letters are '50 / 9 vowels, 33 consonants, 8 yamas'.
14. Solid order pair of ranges synthesize with internal coordination of solid axes and the set up becomes of 53

Seventeen letter which are not availed in text are

1	Vowels (2)															
	लृ	औ														
2	Varga Consonants (8)															
	घ्	छ्	झ्	ट्	ड्	ढ्	फ्	ब्								
3	Ushmana (1)															
	श्															
5	Yama (6)															
																

VI

Sathapatya and features of 17 letters not availed in the text and are availed for applied values of Ganita Sutras and Upsutras

15.Fifth vowel (लृ) format and features of solid dimensional frame of 5 dimensions

16.Ninth vowel format and features of unity state (7-space) dimensional frame of 9 dimensions

17.4-space origin of 3-space formatted (घ्)

18.5-space origin of 3-space formatted (झ्)

19.6-space origin of 5-space formatted (ढ्)

20.3-space boundary of 4-space (छ्)

21.4-space boundary of 5-space (ठ)

22.6-space boundary of 7-space (फ)

23.5-space domain (ड)

24.7-space domain (ब्र)

25.4th Ushmana letter (ह्र) 9th space dimensional order of 11 space

26 – 31 Second, Third, Fourth Sixth Seventh and Eighth Yama letters of TCV values 10, 11, 12, 14, 15, 16.

VII Ganita Upsutras

32.Ganita Upsutra 1 is of symmetry Sathapatya and features.

33.Ganita Upsutra 2 is of asymmetry Sathapatya and features.

34.Ganita Upsutra 3 is integrated format of symmetry and asymmetry.

35.Ganita Upsutra 4 is of format and features of linear format of reach uptill 7th power, parallel with 7 geometries of linear order 3-space
(G_7^3)

36.Ganita Uputra 5 ‘वेष्टनम’ is of Sathapatya and features of (Folds), as are of Sathapatya and features of disease (Gulm गुल्म), specifically availed by Charak Samhita.

37. Ganita Upsutras 6 and 7 avail format and features of formulations 'यावदूनं तावदूनम and वर्ग and sandwiched between Ganita Sutras 6 and 7 and 7 and 8.
38. Ganita Upsutra 8 and 9 are Sathapataya and feature of which Upsutra 9 is specifically availed as Sutra 16, Pada 2 , Chapter 1 of Mimansa Darshan text as 'अन्त्योर्य अथोक्तम्'. Shaloka 79 of chapter 5 of Sankhiya Darshan avails Sathapatya format and features of 'शून्यकेऽपि'.
39. Mimansa Darshan particularity in chapter 12 text preserves large number of format features of formulation (समुच्चय).
40. Ashtadhyayi of Panini in its Sutras number 4 (न धातु लोप आर्ध धातुके), 60 (अदर्शनं लोपः), 61 (प्रत्ययस्य लुक् श्लु लुप) and 62 (प्रत्यय लोपे प्रत्यय लक्षणम्) of first pada of first chapter formats.
41. Vivek Chudamandi of Sri Aadi Shankracharya as shalokas 367 which is enlightenment phase of Man (मन /mind), Budhi (बुद्धि/ Budhi) and Chit (चित्त /consciousness) as Kritam 'सदेकत्वविलोकनेन'.
42. Jyotish Ganit is of basis base operations as Gunit and Gunak.
43. Vakyapadiye Brahamkand (वाक्यपदीयब्रह्माकाण्ड) of Bhartrihari (भर्तृहरि) in shaloka 87 and 88 takes the chase of wholeness and its constituents as

From Vakyapadiya of Bhartrihari by K. A. Subramania Iyer

Shaloka 87- of Vakyapadi Brahamkand

Original text in Sanskrit

यथाद्यसंख्याग्रहणमुपायः प्रतिपत्तये ।

संख्यान्तराणां भेदेऽपि तथा शब्दान्तरश्रुतिः ॥ ८७ ॥

Text in Roman script

*yathādyasaṁkhyāgrahaṇamupāyaḥ pratipattaye |
saṁkhyāntarāṇāṁ bhede'pi tathā śabdāntaraśrutih || 87 ||*

Simple English Rendering

87. Just as the cognition of the earlier (lower) numbers is the means for the understanding of the number in question, though they are different from one another, in the same way, the understanding of the other verbal elements is the means for the understanding of the sentence.

Facilitation Comment

Just as one who wants to cognise the number hundred or thousand which differentiate their substrata, understands as means thereof the numbers one etc. having different effects as parts of the numbers hundred etc.¹ in the same way, the cognitions of the different words *Devadatta* etc. is the means for the perception of the form of the sentence. Hence their acceptance is inevitable.

Shaloka 88 of Vakyapadi Brahamkand

Original text in Sanskrit

धन्यैः अप्रत्येकं व्यञ्जका भिन्ना वर्णवाक्यपदेषु ये ।
तेषामत्यन्तभेदेऽपि सङ्कीर्णा इव शक्तयः ॥ ८८ ॥

Text in Roman script

*pratyekam vyañjakā bhinnā varṇavākyapadeṣu ye |
teṣāmatyantabhede'pi saṅkīrṇā iva śaktayaḥ || 88 ||*

Simple English Rendering

88. Even though the sounds manifesting the phonemes, words and sentences are entirely different from one another, their powers appear confused.

Facilitation Comment

Separate efforts are made in regard to the phoneme, word and the sentence and the air set in motion by them strikes against the places of articulation. Even though the sounds thus perfected by contact with the different places of articulation are different from one another, the difference between these manifesting agents is difficult to grasp as in the case of the manifesting substratum of the universals of the cow and the gayal or as in the case of the substratum of the actions of turning and pouring. Even though the manifesting powers have separate effects, their essence, possessing some common features, is confused due to some special effect. Hence there is the comprehension of parts in the partless phonemes, of divisions in the form of phonemes in the word and of divisions in the form of words in the sentence!

धन्यैःअप्रत्येकं व्यञ्जका भिन्ना वर्णवाक्यपदेषु ये ।
तेषामत्यन्तभेदेऽपि सङ्कीर्णा इव शक्तयः ॥ ८८ ॥

pratyekam vyañjakā bhinnā varṇavākyapadeṣu ye |
teṣāmatyantabhede'pi saṅkīrṇā iva śaktayaḥ || 88 ||

88. Even though the sounds manifesting the phonemes, words and sentences are entirely different from one another, their powers appear confused.

Commentary

Separate efforts are made in regard to the phoneme, word and the sentence and the air set in motion by them strikes against the places of articulation. Even though the sounds thus perfected by contact with the different places of articulation are different from one another, the difference between these manifesting agents is difficult to grasp as in the case of the manifesting substratum of the universals of the cow and the gayal or as in the case of the substratum of the actions of turning and pouring. Even though the manifesting powers have separate effects, their essence, possessing some common features, is confused due to some special effect. Hence there is the comprehension of parts in the partless phonemes, of divisions in the form of phonemes in the word and of divisions in the form of words in the sentence!

VIII

Tri-Vidya (त्रि विद्या) to Vedantatrai (वेदान्त त्रयी)

44. Rigved, Yajurved and Samved is Tri Vidya to be reached at its lively domain by Atharavved and its Sathapatya Upved
45. Vedanta Tri (Upnishads, Brahm Sutra and Srimad Bhagwad Geeta to be reached at its lively values and Sathapatya as Srimad Bhagwad Geeta being as its Essence of essence,

IX

Srimad Bhagwad Geeta

46. The organization of 700 shalokas in 18 chapters is having transition from one chapter to the subsequent chapter, in its all 18 gap values being of summation value 284, one more than 283, the number of total letters of all 16 Ganita Sutras.

The Soap Kram (सोप क्रम / 16, 13) formulates (286, 283).

Summation value of TCV values of 8 formulations Text of shaloka 1 of chapter 1 of Srimad Bhagwad Geeta is precisely '286'.

X

Word formulation 'कुरुक्षेत्र Kurushetra'

47. Word formulation 'कुरुक्षेत्र Kurushetra' is of TCV value TCV (कुरु) = 13 parallel with TCV (सूर्य / Surya / Sun) and TCV (क्षेत्र / Kshetra / field / domain) = 19 is parallel with TCV (ध्रुव / Dhurav / Pole star) = 19.

XI
कुरुक्षेत्र तीर्थ
Kurushetra Tirth
 Kurushetra pilgrimage places

48. Vaman Puran preserve in detail Kurushetra pilgrimage places with complete Sathapatya and Divine values.
49. TCV (कुरु) = 13 parallel with TCV (सूर्य) and further parallel with (चित्त), TCV (क्षेत्र) = 19 parallel with TCV (ध्रुव) and further parallel with TCV (मन) and TCV (तीर्थ) = 16 parallel with TCV (जीव) and further parallel with TCV (बीज) and still further parallel with TCV (ॐ).
50. TCV (कुरुक्षेत्र तीर्थ) = $13 + 19 + 16 = 48 = 2 \times 4 \times 6$, is parallel with dimensional frame of 6-space right uptill its spatial dimension of creative dimension.
51. TCV (वामन) = 28 and TCV (पुराण) = 21.
52. TCV (वामन पुराण) = $28 + 21 = 49 = 7^2$ is of the format features of 7^2 as Anubandha of '6 x 8' = 48, total double digit numbers of 7 place value system.

	01	02	03	04	05	06
	10	11	12	13	14	15
	16	20	21	22	23	24
	25	26	30	31	32	33
	34	35	36	40	41	42
	43	44	45	46	50	51
	52	53	54	55	56	60
	61	62	63	64	65	66
	100					

XII

Vedic Knowledge System

53. Vedic Knowledge System, in addition to Arithmetic pair of operations (addition and multiplication), have third operation of synthesis of dimensions of same order.
54. While 1×1 is 1, $1 + 1 = 2$ and as per third operation $(1, 1) = 3$.
55. Linear order axes sequentially synthesize as of values
(1, 3, 6, 10, 15, 21, 28, 36, 45, 55, ----)
56. Spatial axes sequentially synthesize as of values
(2, 4, 6, 8, 10, 12, 14, 16, 18, 20, ---)
57. The sequential difference of synthesis values of linear and spatial axes is
(-1, -1, 0, 2, 5, 9, 14, 20, 27, 35, ---).
58. Every pair of sequential orders, $(n \text{ and } n + 1)$ are accordingly having difference of synthesis values, as is the difference of synthesis values of linear order and spatial order axes i.e. (-1, -1, 0, 2, 5, 9, 14, 20, 27, 35, ---).
59. Zero order axes synthesis values are
(0, 2, 6, 12, 20, 30, 42, 56, ----)
60. The values pair (21, 28) is of unique Sathapatya values and features, as much as that Shalokas 21 and 28 of chapter 1 of Srimad bhagwad Geeta split as pair of halves each, of which first half is of Sanjay Uvacha while second half is of Arjuna Uvacha. These two shlokas are the only pair of shlokas in the text of Srimad Bhagwad Geeta which have splitted into pair of halves as Uvachas two participants of eternal dialogue.

XIII

Grammer of Vedic knowledge

61.The grammer of Vedic knowledge systems is of distinct characteristics features for being parallel with it, one is to be of (मन Man, बुद्धि Budhi and चित्त chit) of transcendental potentiality of reach as is sequentially unfolded as of reach as is expounded in Vivekchudamandi of Aadi Shankracharya. It is at this potentiality of Antakaran (मन Man, बुद्धि Budhi and चित्त chit), transcending the normal Vedic Grammar and steps of Sankhiya Nishtha that one by विलोकनम् viloknam / observation, is of parallel reach of Ganita Upsutras and also of Ganita Sutras.

62.This abstract, will be worked out in the following write ups PDF document 12.4 onwards to have Ganita Sutras and Upsutras being the basis of Vedic knowledge in their entirety as well as individual Sutra and Upsutra applied values.

Dr. S. K. Kapoor

July 06, 2025