

ORGANIZATION FORMAT OF GANITA SUTRAS

Step – 62 : Organization features of Ganita Sutra 8

1. Chase of organization features of Ganita Sutra 8 may begin with middle value of the artifices pair (7, 8)
2. This, this way shall be focusing upon artifices triple (7, 7 ½, 8).
3. The middle value of artifices triple (7, 7 ½, 8) would be parallel to the feature of increase for the hyper circles range 1 to 7 and decrease for the hyper circles 8 onwards while this transition from increase to decrease being at the middle value (7 1/2).
4. The artifices triple (7, 7 ½, 8) shall be taking us to artifices triple (2 x 7), (2 x 7 ½, 2 x 8) / (14, 15, 16)
5. One may have a pause here and permit the transcending mind to be face to face this focus upon artifices triple (14, 15, 16) leading us to the organization features of Ganita Sutras (14, 15, 16).
6. Further as that the artifice 14 shall be also focusing upon the features of self referral boundary (6-space as boundary) of unity state (7-space) being of 14 components ($A^7 : 14B^6$).
7. One may have a pause here and take note that $1 \times 2 \times 3 = 6$ is of opposite orientations in reference to $(-6) = (-1) \times (-2) \times (-3)$
8. The artifice 15 permit re-organization as $15 = 1 \times 3 \times 5$ which is parallel to linear dimensional equivalence for solid order (3-space in the role of dimension of transcendental domain (5-space)).
9. Further it also would be relevant to note that 5-space plays the role of dimension of 7-space.
10. Here it also would be relevant to note that Ganita Sutra 15 गुणितसमुच्चयः । ‘Gunita Sammuchaya’ focus upon ‘गुण्’ ‘इत्’ stripping off of properties, ‘shall be parallel to a reach from ‘domain fold’ to ‘dimension fold’, which is to provide ‘measure’ for the measuring rod of the domain fold.
11. The artifice 16 deserves to be chased for its different organization features, amongst them, about the following:

$$\begin{aligned}
\text{i. } 16 &= 8 + 8 \\
&= 4+4+4+4 \\
&= 3+5+3+5 \\
&= 2^4 \\
&= 4^2 \\
&= 5+6+5
\end{aligned}$$

12. These features also would help appreciate some of the organization features of Ganita Sutra 16 having focus upon the formulation 'गुणक' / properties getting accumulated in 'क्' / Lord Brahma, creator the supreme, the presiding deity of 4-space, a spatial order hyper space accepting transcendental order (5-space) in the role of origin.

13. The text of Ganita Sutra-8 is composed as:

पूरणापूरणाभ्याम् । (Puranapurānabhyān)

14. The focus here of Ganita Sutra- 8 is upon the formulation 'पूरण'

15. The transcendental value of this formulation 'पूरण' is $5 + 6 + 3 + 1 + 7 + 1 = 30$

16. One may have a pause here and take note that 23 is the biggest prime of the range '1' to '26'.

17. Parallel to the manifestation range (23, 24, 25, 26), the formulation 'पूरण' shall be leading us to the formulation 'सोपान' of transcendental value $3+7+5+2+8+1 = 26$. Let us have a pause here and have a sequential chase for (i) 3, 7, (ii) 7, 5 (iii) 5, 2 (iv) 2, 8 and (v) 8, 1 (in the light of (i) 3-space having 7 geometries range, (ii) 7-space accepts 5-space as dimension, (iii) 5-space is origin fold and 2-space is dimension fold of manifestation layer (5, 4, 3, 2), (iv) 2^1 and $8 = 2^3$ are coordinated as 3 dimensional set ups of spatial orders leading to a transition from 3-space (cube) to 4-space (hyper cube 4).

18. The features of organization format of Ganita Sutra-8 shall be leading us to, amongst others, to the features of formulations 'full', 'complete', 'completeness' and the like.

19. This features are of different values formats of 'domain fold' which gets coordinated with boundary fold as domain enveloped within boundary

ratio formulation being $A^n: 2n B^{n-1}$ which as it is expression for features of Ganita Sutra-13 '(सोपान्त्यद्वयमन्तम्)'.

20. For chase of different features of the organization format of Ganita Sutra 8, one may have a sequential letter wise chase of the text of Ganita Sutra 8:

SUTRA - VIII									
पूरणापूरणाभ्याम्									
01	02	03	04	05	06	07	08	09	10
प्	ऊ	र्	अ	ण्	आ	प्	ऊ	र्	अ
11	12	13	14	15	16				
ण्	आ	भ्	य्	आ	म्				
Total Letters			Vowels		Nasels		Consonents		
16			7		-		9		

21. Text of Ganita Sutra 8 centered around the formulation 'Puran'

22. One shall have scriptural enlightenment:

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

23. Simple English rendering for above scriptural enlightenment may be as follows

"That is full. This is full. Full is emerging from the full.

Full emerging out of full leaves the original full remaining full"

24. One of the feature of this fullness is parallel to the mathematical 'infinity'

25. The mathematical features may it be of infinity or of zero in the light of Arithmetic operation is on the line:

$0+0=0$ And $0 - 0= 0$.

Further as that $0 \times 0 = 0$

$+$ = And $-$ = .

Further as that \times =

26. One may have a pause here and permit the transcending mind to be face with the features of formulation 'Infinite' which is of the features of 'In-Finite'

27. Still further it would be blissful to chase simultaneously the pair of formulations 'infinite' and 'infinity'.

28. Still further it also would be blissful to be through in following NVF equations

$$\begin{aligned} \text{NVF (Infinite)} &= 86 = \text{NVF (Seed Axis)} \\ &= \text{NVF (One earth)} \\ &= \text{NVF (End limit)} \end{aligned}$$

$$\text{NVF (Infinity)} = 106 = \text{NVF (Axis, Axis)}$$

$$= \text{NVF (Square, Area)}$$

29. The text of Ganita Sutra-8, as it is composed is focusing upon simultaneous organization format of 'complete' as well as 'incomplete'

30. The pair of formulation 'पूरण' and 'अपूरण', both deserves to be chased simultaneously to reach at the features of organization format of Ganita Sutra-8

31. Illustrative features of such organization are the organization of closed interval and open interval which on their split lead to a pair of set ups incase of closed interval being closed interval and half closed interval, while in case of open interval the set up comes to be of open interval and half open interval.

32. It is this feature of closed interval splitting into a closed interval as well as an half close interval would help appreciate as to how close interval even on split takes to one of its part being a closed interval

33. Likewise is the feature of split of an open interval

34. The structural difference between close interval and half closed interval is only of presence or absence of a single point (to be specific) and end point.

35. How big difference is caused because of presence or absence of a single point in the structural set ups of intervals, may be appreciated well in the light of the following NVF equations

$$\text{NVF (Full)} = 51$$

$$\text{NVF (Void)} = 50$$

36. One may have a pause here and permit the transcending mind to be face to face with the following transcendental values association with artifices of letters of the alphabet:

Vowels

1 2 3 4 5 6 7 8 9

Varga consonants

1 2 3 4 5
2 3 4 5 6
3 4 5 6 7
4 5 6 7 8
5 6 7 8 9

Antstha letters

1 3 5 7

Ushmana letters

2 3 6 9

Yama letters

9 10 11 12 13 14 15 16

37. The total summation value for vowels comes to be 45.
38. The total summation value for varga consonant comes to be 125
39. Total summation value for Antstha letters comes to be 16.
40. Total summation value for Ushmana letters comes to be 20
41. Total summation value for Yama letters comes to be 100
42. Grand total of all above summations values of all the letters of alphabet comes to be
 $45+125+16+20+100=306$
43. The artifice value 306 permit re-organization as $306 = 6 \times 51$
44. One may have a pause here and take note that NVF (Full) = 51
45. As such the transcendental code of above values of alphabet leads to a six fold self referral domain.
46. It would be a blissful to chase the following NVF equations
NVF (Complete) = 89 = NVF (Unity)

$$\text{NVF (Completeness)} = 146 = 73 + 73 = \text{NVF (Format)} + \text{NVF (Format)}$$

47. These all features of organization format of Ganita Sutra 8 deserve to be comprehended well and to be imbibed thoroughly to appreciate that the split for the organization format of an interval (closed interval, as well as open interval), permits a split into close interval and half closed interval / open interval and half closed interval at every point of the original closed interval / open interval.

48. It is this feature of permissible split at every point of the interval shall be helping us have a phase of transition from Ganita Sutra 8 to Ganita Sutra 9.

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