ORGANIZATION FORMAT OF GANITA SUTRAS

Step – 71 : Ganita Upsutras 1 & 2

Text

Ganita Upsutra-1

आनुरूप्येण। (Anurupyena)

UPSUTRA - I

आनुरूप्ये

01	02	03	04	05	06	07	08	09	10
आ	न्	उ	र्	ऊ	प्	य्	ए	ण्	अ

Total Letters	Vowels	Nasels	Consonents
10	5	-	5

Arithmetic Working Rule

Proportionately

Ganita Upsutra-2

शिष्यते शेषसंज्ञः। *(Sisyate Sesasamjnah)*

UPSUTRA - II शिष्यते शेषसंज्ञः

01	02	03	04	05	06	07	08	09	10
श्	इ	ष्	य्	अ	त्	ए	श्	ए	ष्

11	12	13	14	15	16	17	18
अ	स्	अ		ज्	ञ्	अ	:

Total Letters	Vowels	Nasels	Consonents
18	7	2	9

Arithmetic Working Rule

That remains is remainder

1. The working rules of Ganita Upsutra-1 and Ganita Upsutra-2 focus upon the principles of proportionality / symmetry and upon the principle of remainders.

2. In contrast to of perfect divisors. In the context of the rule of proportionality / symmetry, the principle of remainders takes us to 'asymmetry'.

3. The combined values of Ganita Upsutra 1 and 2, as such are of the domain of 'symmetry' as well as asymmetry.

4. The transition from Ganita Upsutra -1 to Ganita Upsutra -2, that way would be a transition from 'symmetry' to 'a symmetry'.

5. Further these values of 'Ganita Upsutra-1' and Ganita Upsutra -2 together as 'symmetry and asymmetry' may also hold simultaneously for 'specific domains', the domain other than which are fully symmetric or those which are absolutely asymmetric.

6. Let us have a pause and have a fresh look upon the set up of counting numbers / natural numbers.

7. The permissible split for the set of natural numbers as odds and evens shall be bringing us face to face with this split simultaneously being of the features of 'symmetry' as well as of 'asymmetry'.

8. The organizational features of Ganita upsutra-1 and Upsutra-2 as well would help reach at the transition features for the transition from Ganita Upsutra-1 to Ganita Upsutra-2, firstly the organizational aspect is to focus upon the number of letters availed by the text of Ganita upsutra-1 and Ganita Upsutra-2.

9. Further the association of artifices values to different letters of the text of these upsutras, as such, as well as per the different alphabet codes, shall be leading us to different transition features of transition from Ganita Upsutra-1 to Ganita Upsutra-2.

10. Each of these aspects and their respective approaches, when chased would be blissful exercises and the same deserve to be chased.

11. The symmetry rule of Ganita Upsutra-1 shall be helping us appreciate different organizational features of hyper cubes.

12. This chase would help us appreciate the manifestation layers values of different hyper cubes along the identical manifestation format of idol of creator the supreme.

13. This manifestation features shall be focusing upon the four fold manifestation layer of hyper cube 4.

14. Here, it would be relevant to note that the whole range of odd as well as even spaces geometric bodies as domain folds of hyper cubes shall be symmetrically availing the same format for their manifestation.

15. However, in the context of hyper cube 5, and in general in the context of odd spaces as domain folds, shall be also focusing upon the asymmetric features of the odd spaces hyper cubes.

16. The proportionality principle of Ganita Upsutra-1 shall be augmenting the sequential ordering principle of Ganita Sutra-1 and shall be providing a transition for the mathematics '1 as 1' to the mathematics of '1 as 1/n'.

17. The asymmetric rule of Ganita Upsutra-2 together with the symmetric rule of Ganita Upsutra-1 shall be augmenting the sequential ordering rule of Ganita Sutra-1 and thereby there shall be a fixation of middle place value for every pair of consecutive sequential terms.

18. This augmentation as well is carried forward to the place value working rule of Ganita Upsutra-2, the same shall be permitting transition from ten place value system to other place value systems and in general from any place value system to any other place value system.

19. The proportionality principle of Ganita Sutra-1 of arithmetic and the symmetry principle of a geometry , shall further in its generality leads to

the simple English rendering for the text of Ganita Upsutra-1 follows: to follow the form as it is.

20. With it the focus would shift from values of proportions and features of symmetry to the principles of following the form.

21. With it the 'form' would be of a central importance.

22. In the context, the form of hyper cubes as four fold manifestation layers or five fold transcendence ranges and so on shall be playing their role distinctively.

23. The focus of four fold manifestation layers, naturally would be upon the sequential coordination of dimension fold, boundary fold, domain fold and origin fold.

24. With it every hyper cube as a manifestation layer, shall be getting sequentially ranged in such a way that simultaneously the dimension folds shall be sequentially coordinating themselves and likewise the boundary folds as well as domain folds and origin folds as well shall be fold wise sequentially coordinating themselves for the entire range of hyper cubes.

25. One may have a pause here and permit the transcending mind to be face to face with this phenomenon of sequential order of manifestation layers of hyper cubes yielding four distinct sequential orders of dimension folds, boundary fold, domain folds and origin folds.

26. This transformation of a sequential order into four distinct sequential orders is a distinctive feature of the manifestation layers format of hyper cubes within creator's space (4-space).

27. Ahead the transcendental base of manifestation layers format shall be transforming four fold manifestation layers into five fold transcendence ranges for hyper cubes.

28. It shall be a transcendence phenomenon as that single sequential order of hyper cubes as four fold manifestation layers shall be yielding five fold sequential orders existing distinctively as well as collectively.

29. It is this feature of a sequential form of yielding a set of dimensional orders, deserves to be chased.

30. It would be a blissful exercise to chase four fold sequential orders parallel to four folds of a manifestation layer.

31. Further it would be blissful to chase five sequential orders parallel to five fold transcendence ranges.

32. Still further six sequential orders parallel to six folds of self referral domains may be chased.

33. Likewise n sequential orders may be chased parallel to n fold ranges.

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