

Ancient Indian Wisdom
AND
SCIENCE TODAY

@SpiritualBharat

SOLAR SYSTEM BONDING – ANCIENT INDIAN KNOWLEDGE

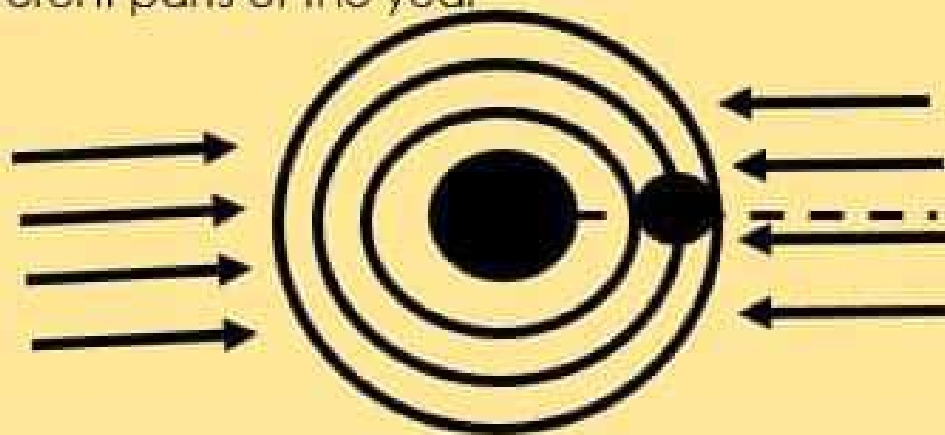
ATHARVA VEDA – refers to SOLAR SYSTEM BONDING concept in one of its verses as follows –

संवत्सरीणा मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः ।
ते अस्मत्पाशान्प्रमुञ्चन्त्वेनसः सांतपना मत्सरा मादयिष्णवः ॥

संवत्सरी = Parts of a Year; मरुत = Wind(s); स्व = Own; अर्क = SUN; उरुक्षय = Large Occupations/ Dwellings; सगण = Similar Class; मानुष = Relating to Humans; पाशान् = Holding Rope; प्रमुञ्चन्त = Primarily collect till its end; सः = Together; सांतपन = Rigid Austerity; सर = Going/ Motion in Course; आदयिष्ण = Initiated by Longing (To Hold);

TECHNICAL MEANING

The SUN – (Initiated by a Longing to Hold) – Holds with Rigid Austerity the large occupations (Planets – Belonging to SUN's own family) relating to Humans and similar class of species with crossing Winds blowing in different parts of the year



SUN HOLDING THE
SYSTEM OF
PLANETS LIKE WITH
A ROPE
SUPPORTED BY
CROSS WINDS

GENERAL KNOWLEDGE QUESTIONS – MAHABHARATA

MAHABHARATA (YAKSHA PRASHNA) – refers to some GENERAL KNOWLEDGE QUESTIONS in some of its verses as follows –

यक्ष उवाच

किंस्वित्सुप्तं न निमिषति किंस्विज्जातं न चोपति ।
कस्यस्विद्धृदयं नास्ति किंस्विद्वेगेन वर्धते ॥

युधिष्ठिर उवाच

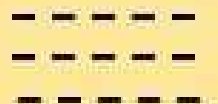
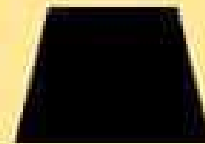
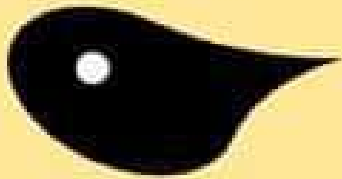
मत्स्यः सुप्तो न निमिषत्यण्डं जातं न चोपति ।
अश्मनो हृदयं नास्ति नदी वेगेन वर्धते ॥

QUESTIONS:

किंस्वित्सुप्तं न निमिषति = What is it that does not close eyes while sleep;
किंस्विज्जातं न चोपति = What is it that does not move after birth;
कस्यस्विद्धृदयं नास्ति = What is it that does not have heart; किंस्विद्वेगेन वर्धते
= What is it that swells with momentum;

ANSWERS:

मत्स्यः सुप्तो न निमिषति = Fish does not close eyes while sleep; अण्डं जातं न
चोपति = Egg does not move after birth; अश्मनो हृदयं नास्ति = A rock/ Stone
does have a heart; नदी वेगेन वर्धते = A River swells with momentum;



YOGA LEVELS ATTAINMENT – ANCIENT INDIAN KNOWLEDGE

NIRUTTARA TANTRA – refers to YOGA LEVELS ATTAINMENT concept in one of its verses as follows –

प्राणायामो द्विषट्केन प्रत्याहारः प्रकीर्तितः ।
प्रत्याहारोद्विषट्केन जायते धरणा शुभा ॥
धारणाद्वादशप्रोक्तं ध्यानं ध्यानविशारदैः ।
ध्यानं द्वादशकैरेव समाधिरभिदीयते ॥

प्राणायाम = PRANAYAMA; द्विषट् = Twice Six (12); प्रत्याहार = PRATYAAHAARA;
प्रकीर्तित = Said to be; जायते = Gain Over; धरण = DHARANAA; ध्यान =
DHYAANA; विशारदै = Expert; द्वादश = Twelve (12); प्रोक्तं = Explained; अभिदीयते
= Is called; समाधि = SAMAADHI;

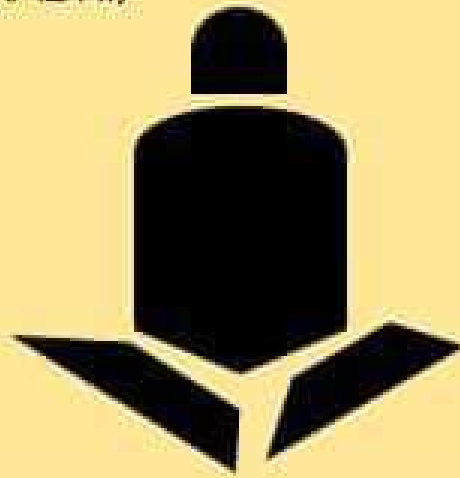
TECHNICAL MEANING

12 Levels of PRANAYAMA = PRATYAAHAARA;

12 Levels of PRATYAAHAARA = DHARANAA;

12 Levels of DHARANAA = DHYAANA;

12 Levels of DHYAANA = SAMAADHI;



WASTE MATTER RECYCLE IN UNIVERSE – ANCIENT INDIAN KNOWLEDGE

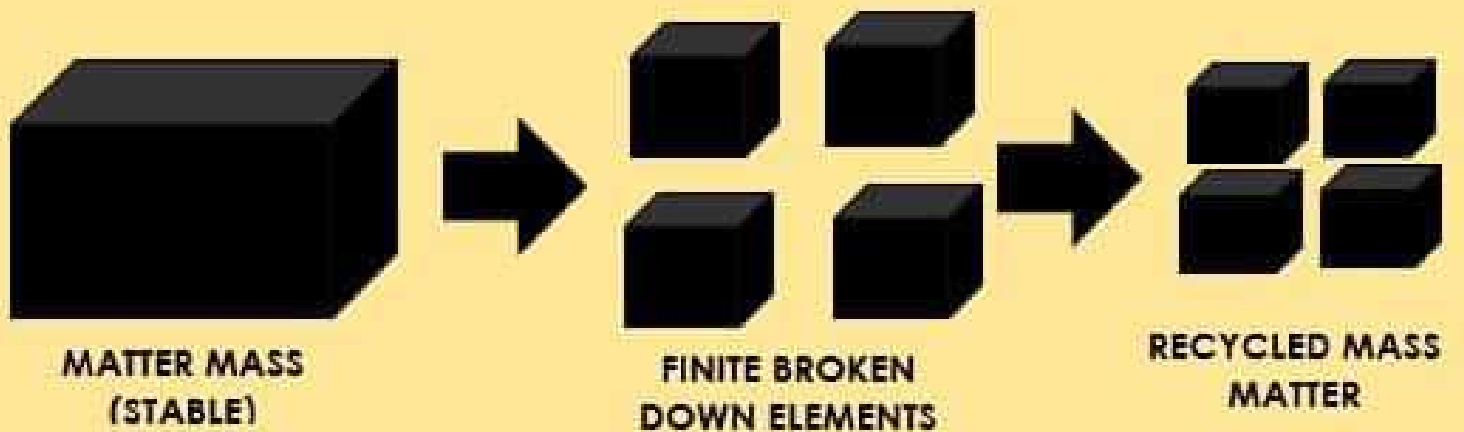
KASHYAP SAMHITA (VATA TANTRA) – refers to WASTE MATTER RE-CYCLING IN UNIVERSE concept in one of its verses as follows –

तदेवं भेदभोक्तृत्वं सृष्टिः तस्थिरता स्थितिः ।
अंशेन न्यक्क्रिया तस्य संहारोऽनुग्रहः पुनः ॥

भेद = Divide/ Break; भोक्तृत्वं = Consumption; सृष्टि = Creation; स्थिर = Stable; स्थिति = State; अंश = Finite Element/ Part of a whole with similar properties; न्यक्क्रिय = Breakdown; संहार = Destruction; अनुग्रह = Get back; पुन = Again/ Repeat;

TECHNICAL MEANING

[In Universe], that which is consumption of broken/ divided finite elements of matter is CREATION which attains stable state – Destruction into Breakdown Finite parts gets back as MATTER (Re-Cycled) again



QUADRATIC EQUATION/ THREAD METHOD – VEDIC MATHS KNOWLEDGE

SULVA SUTRA – refers to MULTIPLICATION METHOD BASED ON ROPE/ THREAD ARRANGEMENT concept in one of its verses as follows –

पदे युगे प्रक्रमेऽरात्नावियति शम्यायां च मानार्थेषु यथाकामिती

पद = Unit/ Block; युग = Four; प्रक्रम = In Increasing/ Positive order; रात्नावियत = Passing Cubit (Length); शम्या = Place on/ Place Over; मानार्थे = Measure Towards;

TECHNICAL MEANING - METHODOLOGY

M
A
R
K
E
D
R
O
P
E

A	B
42	48
44	50
C	D

STEP 1

$$(B - A) \times (C - A) = 12 = Z_1$$

STEP 2

$$(B - C) = 4 = Z_2$$

QUADRATIC EQUATION

$$X^2 + Z_2X + Z_1 \text{ (OR) } X^2 + 4X + 12 = 0$$

SOLUTION IS "X = 2"

A – B – C – D ARE MARKED LENGTH MEASURES

FORMATION OF FIRE ELEMENT – ANCIENT INDIAN KNOWLEDGE

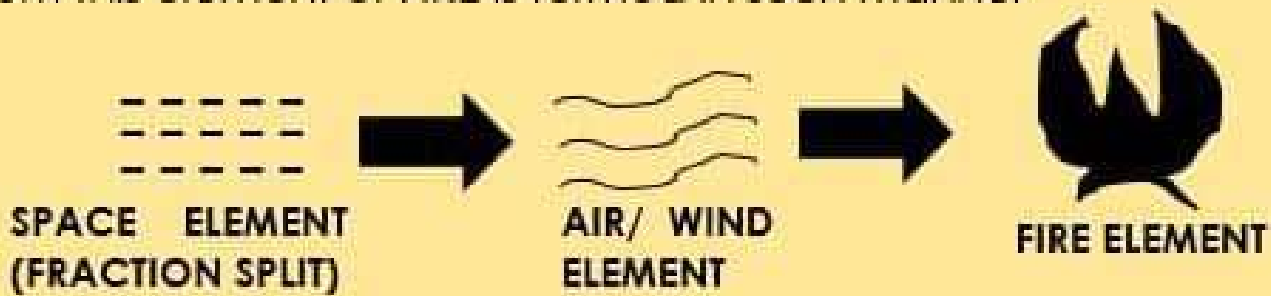
ARSHEYA BRAHMANA – refers to FORMATION OF FIRE concept in one of its verses as follows –

व्योम शब्दवती मात्रा भिन्नं तच्छब्दमात्रतः ।
स्पर्शतन्मात्रानिलोभूद्रूप तन्मात्रपावकः ॥

व्योम = Space/ Sky; शब्द = Sound; मात्रा = Fraction; भिन्न = Split; स्पर्श = Touch;
तन्मात्र = Subtle Elements; अनिल = Air/ Wind; भूत = Elements (of Creation);
पावक = Fire/ Purified;

TECHNICAL MEANING

Fraction split of subtle element of SOUND is SPACE element – In the similar way, from this Subtle element of TOUCH – AIR element forms – From this element of FIRE is formed in such manner



PYRAMIDAL SHAPE & HEAT – ANCIENT INDIAN KNOWLEDGE

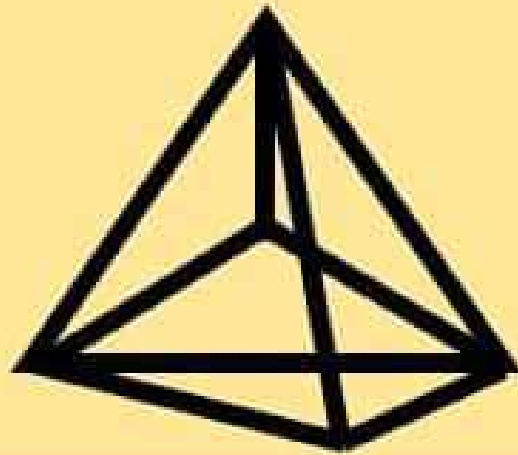
GOPATHA BRAHMANA – refer to PYRAMIDAL SHAPE AND HEAT concept in one of its verses as follows –

स दिशो ऽन्वैक्षत् प्राचीं दक्षिणां प्रतीचीनुदीचीं
ध्रुवामूर्ध्वमिति तास्तत्रैवाभ्यश्राम्यदभ्यतपत्समतपत्ताभ्यं

स दिशो = Those Proper directions; अन्वैक्षत् = Following/ Along the Axes; प्राची = East; दक्षिण = South; प्रतीची = West; उदीची = North; ध्रुव = Fixed Point; ऊर्ध्व = Towards Top; तत्रैव = There/ In that place; श्राम्य = Work/ Effort; तप = Heat; समतप = Equilibrium in Heat;

TECHNICAL MEANING

(In a Shape formed) following along the axes in those proper/ standard directions of **EAST – SOUTH – WEST – NORTH** ends joining towards a fixed point at the top – In such place (A Pyramid Formed) – **Heat produced due to Work Done is maintained in Equilibrium**



EARTH'S UNIVERSE DESCRIPTION – ANCIENT INDIAN KNOWLEDGE

RIGVEDA – refers to description of CREATION OF EARTH'S UNIVERSE (Solar System) concept in one of its verses as follows –

यस्योरुषु त्रिषु विक्रमनेषु । अधिक्षियन्ति भुवनानि विश्वा ॥
परो मात्रया तनुवा वृधान । न ते महित्वमन्वश्रुवन्ति ॥
उभे ते विद्य रजसी पृथिव्या । विश्वो देवत्वम् परमस्य विध्वसे ॥
विचक्रमे पृथिवीमेष एताम् । क्षेत्राय विश्वमनुषे दशस्यन् ॥

उरुषु त्रिषु विक्रमनेषु = Three (3) broad (Time state) aspects moving forward (Jagrut – Swapna – Sushupti); अधिक्षियन्ति = Being internal to; भुवनानि विश्वा = Worlds and the Universe; तनुवा = Body of this system (Creation); मात्रयापरः = Measuring the Wholeness; वृधान = Useless (Immeasurable); महित्वम् = The large expanse; न अनु अश्रुवन्ति = Not possible to comprehend; उभे ते = Those two (2) – Worlds and the Universe; विद्य = Known; रजसी पृथिव्या = Keep Earth attracted (to the system); विश्वो देवत्वम् = Lord Vishnu; परमस्य विध्वसे = Know the expanse beyond that; विचक्रमे = Move around; पृथिवीमेष = Of Earth; क्षेत्र = Bound areas; मनुषे = Humans; दश = Ten;

TECHNICAL MEANING

Moving forward with time in three states (Jagrut – Swapna – Sushupti) being internal to these several WORLDS and the UNIVERSE – This body of system of creation is not comprehensible and trying to measure its whole expanse is practically not possible – These two (The WORLD and the UNIVERSE) which hold the Earth is comprehensible to HUMANS and may be only Lord Vishnu knows beyond it – THIS EARTH HOLDING SYSTEM MOVES AROUND WITH TEN (10) BOUND AREAS (10 PLANETS/ PLACES INCLUDING SUN) THAT CAN BE KNOWN BY HUMANS



CORE OF A MINUTE PARTICLE – ANCIENT INDIAN KNOWLEDGE

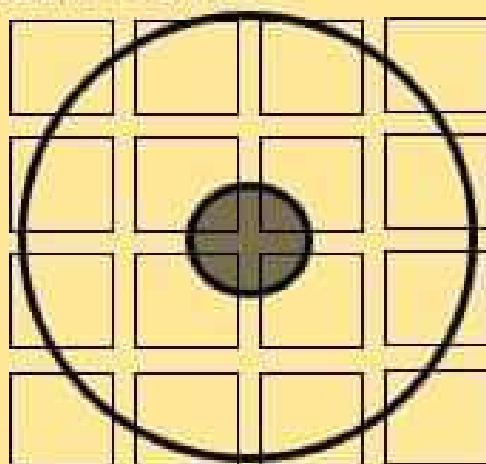
VEDANTA PANCHADASI – refer to CORE OF A MINUTE PARTICLE CHARACTERISTICS comparing to a **BOARD FRAME** concept in one of its verses as follows –

यथा धौतो घट्टितस्व लाञ्छितो रञ्जितः पटः ।
चिदन्तर्यामिसूत्रात्मा विराढात्मा तथैर्यते ॥

धौत = Clean; घट्टित = Solid Formation; लाञ्छित = Furnished/ Decorated; रञ्जित = Excite; पट = Frame/ Board; चित् = Minute active form; अन्तर्यामि = Inner Core; सूत्रात् = Formulative; विराट् = Broader;

TECHNICAL MEANING

Like a board/ Frame which is Clean – Has a Solid Formation – Furnished with its formative elements – A Minute Particle is an Active Clean Form – Having Inner Core formation– Formulative in Nature and Broader/ Having Expandable Nature



A Minute Particle Form
Represented on a
Chequered BOARD
FRAME format

TESTS FOR MATERIAL SELECTION – ANCIENT INDIAN KNOWLEDGE

SHILPA SHASTRAS – refer to TESTS NEEDED TO SELECT BUILDING MATERIAL concept in one of its verses as follows –

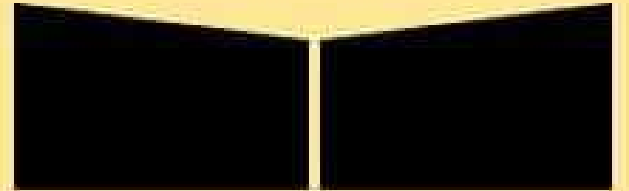
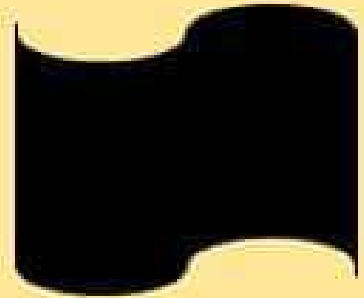
वर्ण लिङ्ग वयोवस्थाः परोक्ष्यं च बलाबलं ।
यथायोग्यं यथाशक्तिः संस्काराङ्कारयेत् सुधीः ॥

वर्ण = Tone/ Colour; लिङ्ग = Characteristic Form; वयो = Age; अवस्थ = State; परोक्ष्य = Cleansing; बलाबल = Strength & Weakness; योग्य = Suitability/ Worth; शक्ति = Energy (Inherent); संस्कार = Tests/ Formalities put together; कारयेत् = Should execute/ Cause to do; सुधी = Having an understanding/ Wise;

TECHNICAL MEANING

The following **TESTS/ FORMALITIES** should be conducted on **BUILDING MATERIALS** before selecting them for use -

- **TONE/ COLOUR TEST**
- **CHARACTERISTIC FORM TEST**
- **AGE TEST**
- **STATE OF MATTER TEST**
- **CLEANSING TEST**
- **STRENGTH & WEAKNESS TEST**
- **SUITABILITY TEST**
- **INHERENT ENERGY TEST**



QUALITIES OF CREATION ELEMENTS – ANCIENT INDIAN KNOWLEDGE

PRAGNYA SARVASVAM – A derivative text of **UPANISHADS** refers to **GENERAL QUALITIES OF ELEMENTS OF CREATION** concept in one of its verses as follows –

गुरुस्निग्धश्च तीव्रक्षणश्च रूक्षोलघुरिति क्रमात् ।
धाराम्बुवह्नि पवनव्योम्नां प्रायो गुणस्मृतः ॥

गुरु = Gravitate/ Hold towards; स्निग्ध = Viscous/ Sticky; तीव्रक्षण = Hot/ Intense; रूक्ष = Rough/ Uneven; लघु = Minute; क्रम = Order; धार = Earth; अम्बु = Water; वह्नि = Fire; पवन = Air; व्योम = Space/ Sky; गुण = Quality; प्राय = General Nature;

TECHNICAL MEANING

The following are the qualities of the **ELEMENTS OF CREATION** -

EARTH – GRAVITATION

WATER – VISCOSITY

FIRE – HOTNESS

AIR – ROUGHNESS

SPACE/ SKY - MINUTENESS



WAR WHEEL MOTION – ANCIENT INDIAN KNOWLEDGE

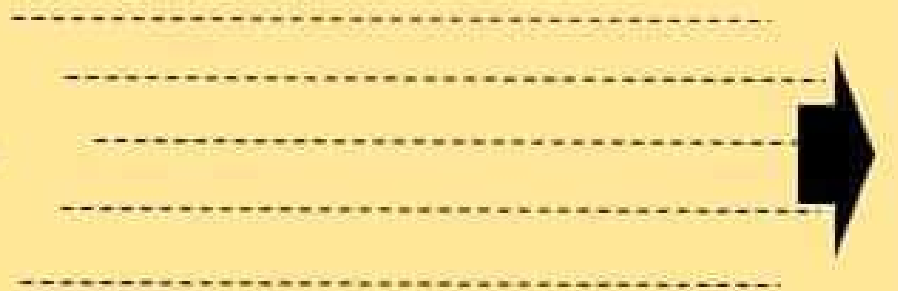
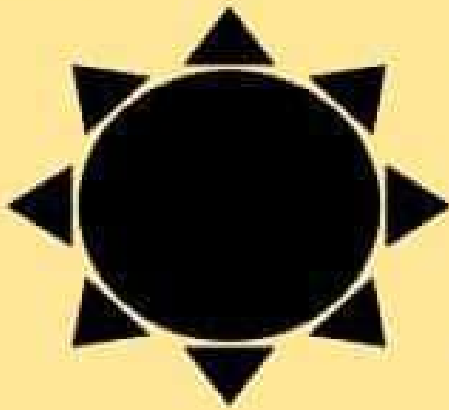
DHANURVEDA SAMHITA – refers to MOTION OF WAR WHEEL (wheels used in ANCIENT INDIAN wars) concept in one of its verses as follows –

ग्रथनं भ्रामणश्चैव क्षेपनं परिकर्तनं ।
दलनं चेति पञ्चैव गतयस्चक्रसंश्रिताः ॥

ग्रथनं = Connecting/ Oscillatory; भ्रामण = Rotatory; क्षेपनं = Curvilinear; परिकर्तनं = Translational; दलनं = Split/ Vibratory; पञ्च = Five; गति = Motion/ Movement; चक्र = Wheel; संश्रित = Harbours/ Cling to;

TECHNICAL MEANING

A circular Wheel (used in ancient Indian wars) Harbours FIVE TYPES of Motion – **ROTATORY – CURVILINEAR – TRANSLATIONAL – VIBRATORY – OSCILLATORY**



NATURE COMPOSITION – ANCIENT INDIAN KNOWLEDGE

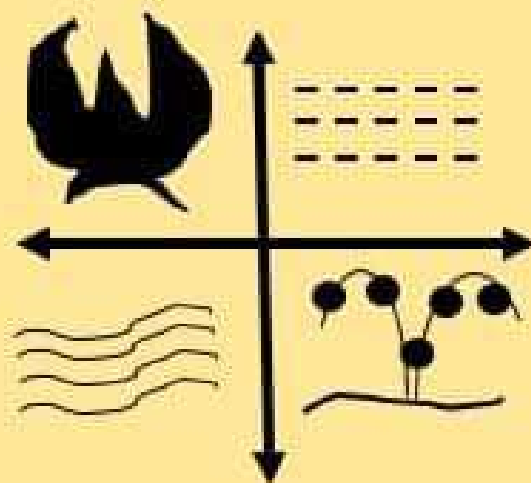
BHAGAVADGITA – refers to COMPOSITION OF NATURE concept in one of its verses as follows –

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

भूमि = Earth; अपः = Water; अनल = Fire; वायु = Air; खं = Sky; मनः = Which is directed/ Mind; बुद्धि = Discretion Thought; अहङ्कार = Identification; भिन्न = Different; प्रकृति = Nature; अष्ट = Eight;

TECHNICAL MEANING

EARTH – WATER – FIRE – AIR – SKY – DIRECTED THOUGHT – DISCRETION – IDENTIFICATION – NATURE (As almighty) is made up of these **EIGHT** different things



SPEED CALCULATION – ANCIENT INDIAN KNOWLEDGE

BHARADWAJA – SHAKTI TANTRA – refers to SPEED CALCULATION concept in one of its verses as follows –

चलनत्रयकालोत्रवेगइत्यभिधीयते
तद्वेगकालदशकमतिवेगइतिस्मृतः
अत्यन्तवेगोतिवेगदशकंभवतिक्रमात्
तच्छतंस्यान्महावेगइतिवेगविनिर्णयः

चलन = Movement/ Shake; त्रय = Three; काल = Period/ Time; वेग = Speed; दश = Ten; अति = Excessive; अत्यन्त = Highly Excessive; क्रम = Order; शत = Hundred; महा = Great; निर्णय = Decision;

TECHNICAL MEANING

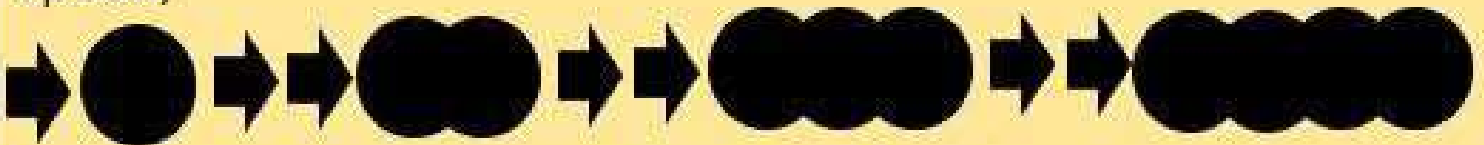
3 चलन (CHALANAS) = 1 वेग (VEGA);

10 वेग (VEGA) = 1 अतिवेग (ATIVEGA);

10 अतिवेग (ATI VEGA) = 1 अत्यन्त वेग (ATYANTA VEGA);

100 अत्यन्त वेग (ATYANTA VEGA) = 1 MAHA VEGA

CHALANA = Slight agitation Energy; VEGA = Speed; ATIVEGA = Excessive Speed; ATYANTA VEGA = Highly Excessive Speed; MAHA VEGA = Great Speed;



GROWING SPEED

GROWTH OF THE WORLD – ANCIENT INDIAN KNOWLEDGE

AITREYA BRAHMANA – refers to GROWTH OF THE WORLD concept in one of its verses as follows –

तस्माध्यस्यैवेह भूयिष्ठमन्नं भवति स एव भूयिष्ठं लोके विराजति तद्विराजो विराटत्वम्

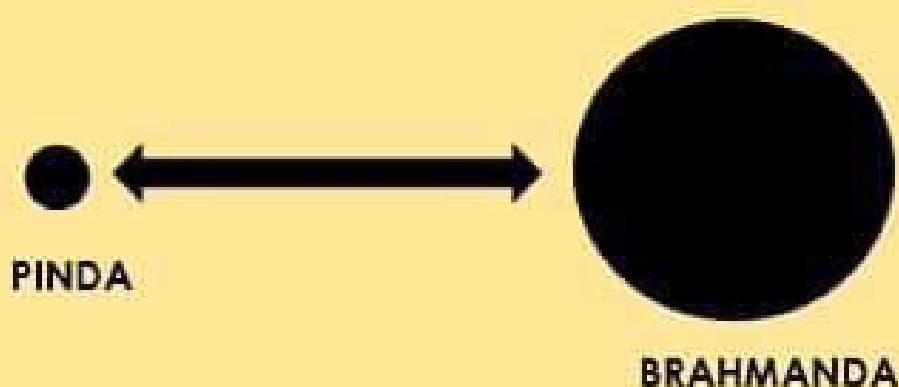
इह = Here/ Worldly; भूयिष्ठं = Large Expanse/ Larger; अन्नं = Seed; लोक = World; विराजति = Spread/ Get more visible; विराट = Giant/ Huge/ Massive;

TECHNICAL MEANING

Therefore, in the way seed undergoes expansion in this world – Similarly, This World (in seed form) spreads in expanse to become massive and more visible

OR

The same Pinda (Seed Level) grows to become Brahmanda (Gross Level) – BOTH ARE NOT DIFFERENT IN NATURE



BONDING OF MINUTE PARTICLES – ANCIENT INDIAN KNOWLEDGE

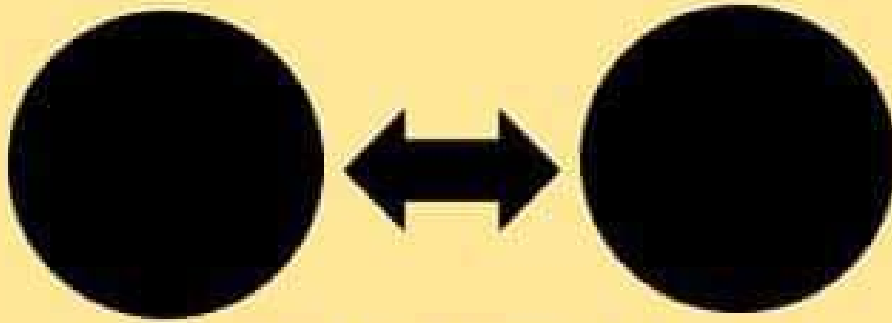
AGASTYA SAMHITA (SHAKTI TANTRA) – refers to BONDING OF PARTICLES concept in one of its verses as follows –

संशोध्यमानं स्वमृणत्वमेति स्वत्वं क्षयः तद्ध्युतिरुक्तवच्च

संशोध्य = Constant removal/ loss; मान = Quantity/ Measure; स्व =Self/ Its own; रुण = Deficit/ Debt; क्षय = Weaken/ Get Unstable/ Reduction; युति = Union/ Bonding; उक्त = Indicated;

TECHNICAL MEANING

A constant loss of a certain quantity of a MINUTE PARTICLE from self creates a deficit and weakens/ makes it unstable – This is indicative of potential Union or Bonding of such MINUTE PARTICLE (with another unstable one)



BONDING BETWEEN MINUTE PARTICLES

SUNRISE DESCRIPTION – ANCIENT INDIAN KNOWLEDGE

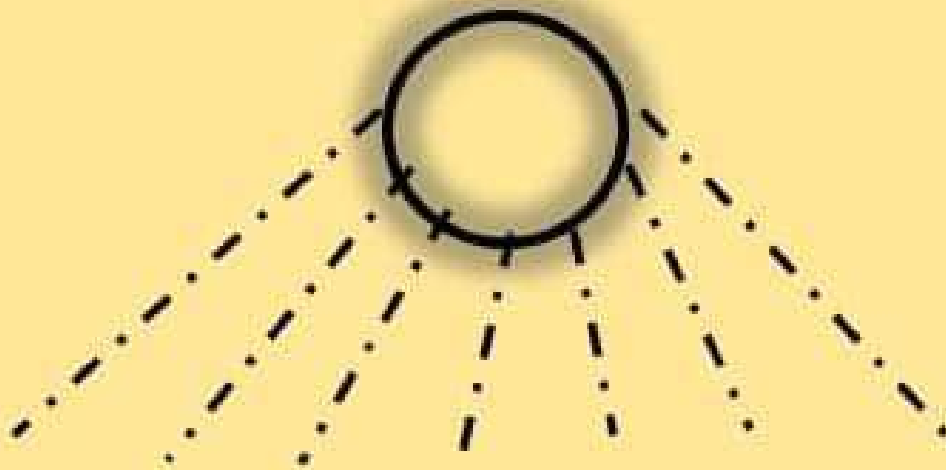
BHAVISHYA PURANA – refers to DESCRIPTION OF SUNRISE concept in one of its verses as follows –

पर्जन्योऽग्निः स्थितिः स्थेयः स्थविरोऽथ निरञ्जनः ।
प्रद्योतनो रथारूढः सर्वलोकप्रकाशकः ॥

पर्जन्य = Raining; अग्नि = Fire/ Heat; स्थिति = Position; स्थेय = determine; स्थविर = Fix steadily; निरञ्जन = Full/ Pure form; प्रद्योतन = Rising from East; रथारूढ = Gain in a phased manner; सर्वलोकप्रकाशक = Shine the entire world;

TECHNICAL MEANING

Rising from East and raining heat – (THE SUN) steadily gaining in a phased manner determines its position to be able to shine the entire World



TYPES OF COLUMNS IN A TEMPLE - ANCIENT INDIAN KNOWLEDGE

SHILPA SHASTRA mentions about TYPES OF TEMPLE COLUMNS in its VERSES as follows –

रुचकाश्च चतुरस्त्रास्युभद्रेका भद्र संयुता ।
वर्धमानो प्रभद्राः स्युरष्टास्त्राश्चाष्टका मता ॥
आसनोर्ध्व भवेद् भद्रं स्वस्तिकाश्चाष्टकर्णकै ।
पंच विधाश्च कर्तव्या स्तंभा प्रासाद रूपिणः ॥

चतुरस्त्र = Square shaped; अष्ट = Eight; मत = Rule; आसन = Platform; अष्टकर्ण = Eight Sides; पंच = Five; विधा = Types; स्तंभा = Columns; प्रासाद = Temple; रूपिण = Forms;

TECHNICAL MEANING



1. रुचक – Square Shaped
2. भद्रक – With Projections in रुचक Square Corners
3. वर्धमान – With Projections in भद्रक shape corners
4. अष्टक – Eight Cornered/ Sided
5. स्वस्तिक – Eight sided on भद्रक platform

Are 5 Types of columns in Temples and are designed based on the form of the TEMPLE

ENHANCING TASK SPEED – ANCIENT INDIAN KNOWLEDGE

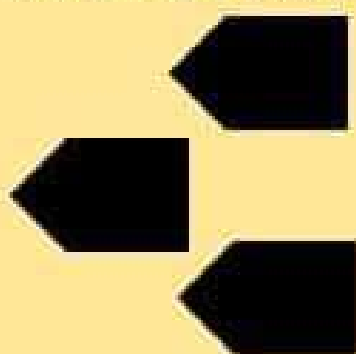
RAMAYAN – refers to ENHANCING TASK SPEED concept in one of its verses as follows –

प्रेषिताः प्रथमं ये च मयाज्ञाता महाजवाः ।
त्वरणार्थं तु भूयस्त्वं सम्प्रेषय हरीश्वरान् ॥

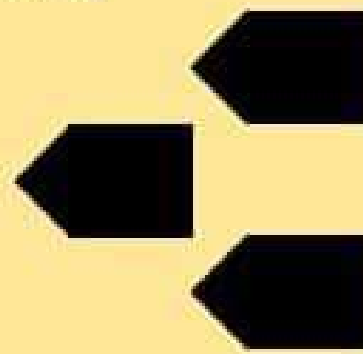
प्रेषित = Dispatched/ Directed towards; प्रथमं = First; मयाज्ञाता = Ordered by Me; महाजवा = Extremely fast; त्वरणार्थं = With an intention to Speed up; भूय = Again/ In abundance; सम्प्रेषय = Sent/ Dismissed; हरीश्वर = Oh King;

TECHNICAL MEANING

(Bhagavan RAM says) – Oh King – The First set directed towards/ dispatched extremely fast is to be followed up by sending (similar set) again to speed up the first process further – **(This logic is to be applied in sending WAR troops and Firing Armoury)**



FIRST DISPATCHED SET



ENHANCING FOLLOW UP SET

STATES OF FIRE PARTICLE – ANCIENT INDIAN KNOWLEDGE

VAISHESHIKA DARSHAN – refers to STATES OF FIRE PARTICLE concept in one of its verses as follows –

उष्णस्पर्शवत्तेजः
तच्चद्विविधं नित्यमनित्यं च
नित्यं परमाणु रूपं अनित्यं कार्यरूपं

उष्ण = Heat/ Hot; स्पर्श = Touch; तेज = Fire; द्विविधं = Two categories; नित्य = Permanent; अनित्य = Temporary; परमाणु = Minute Particle; रूप = Form; कार्य = Transactional/ Work/ Activity;

TECHNICAL MEANING

Touch of heat is FIRE (FIRE is heat that can be touched) – it exists in TWO categories – Permanent and Temporary – 1) Minute Particle Form 2) Form suited to the activity involved in



CHIT – MINUTE BASIC FORM



BURNING FIRE FORM

WAVE PATTERN/ CREATION – ANCIENT INDIAN KNOWLEDGE

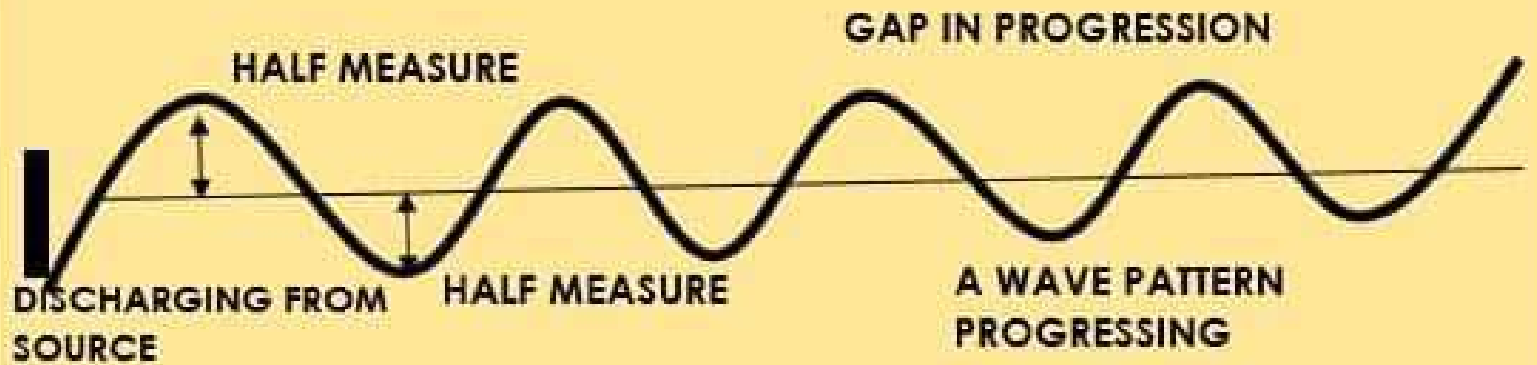
AGASTYA SAMHITA (SHAKTI ADHYAYA) – refers to WAVE PATTERN/ CREATION concept in one of its verses as follows –

मानार्थयोगान्तरयोः कृतिभ्यां शरस्य वर्गेण विवर्जिताभ्याम्

मानार्थ = Half the Measure; योगान्तर = Progressing with gap; कृति = Creation/ Composition; शर = Arrow/ Shoot; वर्ग = Division; विवर्जित = Discharge/ Free off;

TECHNICAL MEANING

(A Wave pattern) created discharges from the source and shoots off like an arrow with divisions at half measure and progressing with gaps (in divisions)



BODY RISING INTO AIR – ANCIENT INDIAN KNOWLEDGE

SRIMAD BHAGAVATAM – refers to LOGIC OF A BODY RISING INTO AIR concept in one of its verses as follows –

उत्सर्पयंस्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः ।
वायुं वायौ क्षितौ कायं तेजस्तेजस्ययूयुजत् ॥

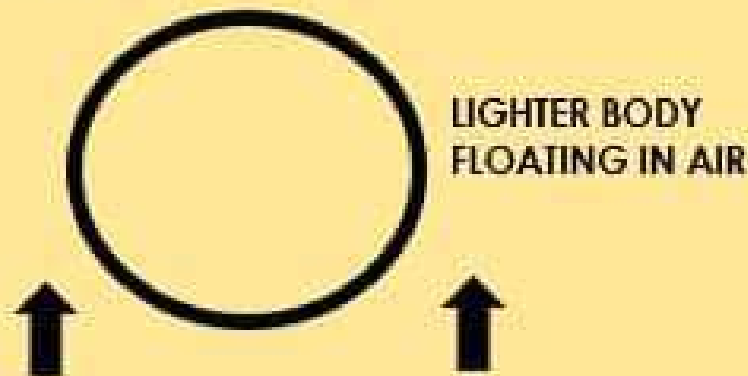
उत्सर्प = Crawl up; मूर्ध्नि = Above/ to the head of; क्रमेणावेश्य = Gradual Absorption/ Entrance into; निःस्पृह = Free off from; वायु = Air; क्षिति = Earth; कायं = Body; तेजस् = Energy of fire; अयूयुजत् = To draw towards by agitation/ Merge;

TECHNICAL MEANING

With the energy of fire, a body crawls up above freeing of from earth and gradually absorbing and merging (draw up by agitation) AIR of the BODY (with Atmospheric AIR)

OR

When **ENERGY** of fire is provided and **AIR** of the **BODY** is merged with/ absorbed into **AIR** of the **ATMOSPHERE**, the body becomes light and starts to rise up from the earth



OBJECT – IMAGE - LIGHT – ANCIENT INDIAN KNOWLEDGE

VIVEKA CHOODAMANI – refers to Non-Duality of things through OBJECT – LIGHT – IMAGE concept in one of its verses as follows –

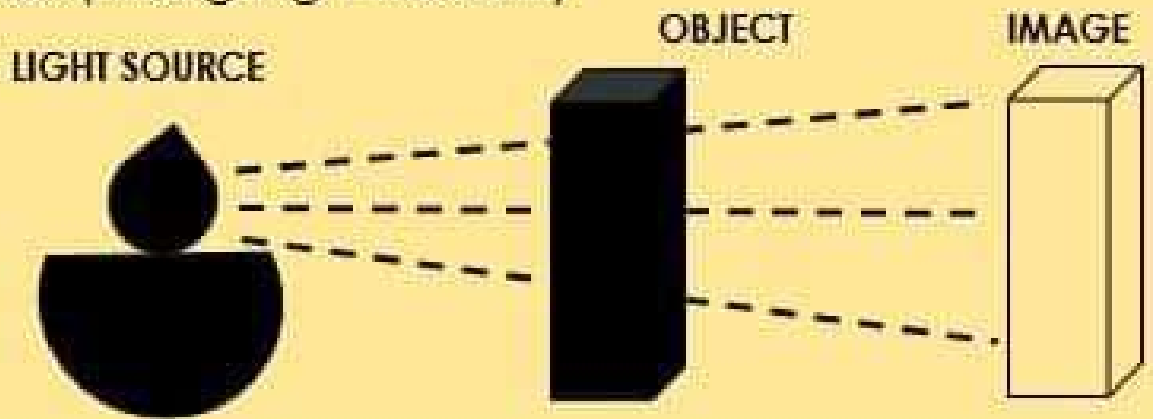
दृश्यं प्रतीतं प्रविलापयन् स्वयं सन्मात्रमानन्दघनं विभावयन्
समाहितः संबहिरन्तरम् वा कालं नयेथाः सति कर्मबन्धे

दृश्यं = Visible; प्रतीतं = Reflected image; प्रविलाप = Initiate to shrink; स्वयं = By itself; सन्मात्र = Same/ Good Proportion; आनन्दघन = Recreated Gross; विभाव = Withdraw Expression; समाहित = Fixed equally/ Fixed at equal distances; संबहिरन्तरम् = Equal outer gap; कालं = Time; सति = Partner (Actual object of the image); कर्मबन्धे = Bound by destiny;

TECHNICAL MEANING

The recreated gross proportional image of (an object) with image and object being at equal distances from a fixed point starts to withdraw such expression and initiates to shrink by itself (or merge with the object) as the time changes and is bound by destiny

ADVAITA SENSE: As the time passes, recreated Image of an object shrinks to merge with the object itself since it is only an illusion created by visible senses (through light medium)



MINUTE PARTICLE SIZE – ANCIENT INDIAN KNOWLEDGE

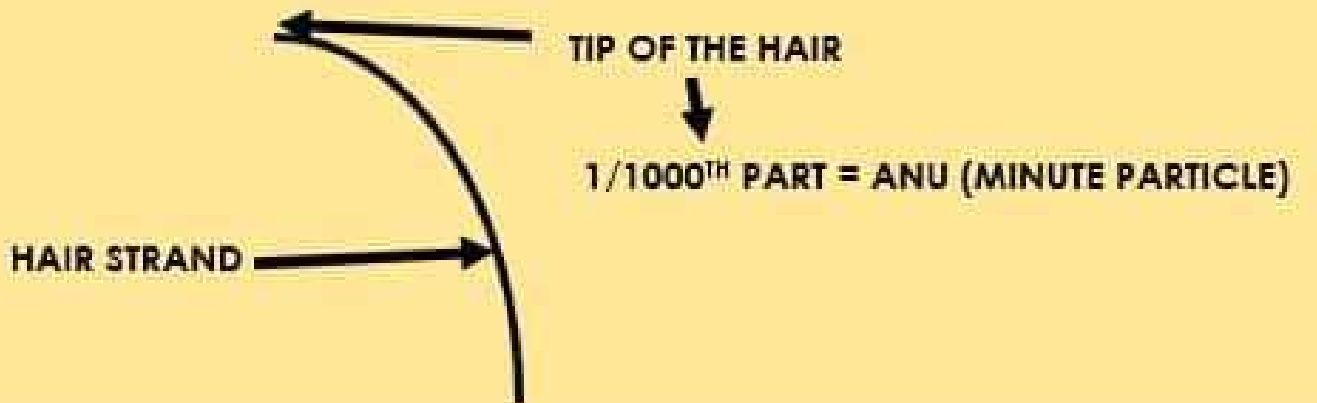
VEDANTA PANCHADASI – refers to MINUTE PARTICLE SIZE in one of its verses as follows –

अणुं वन्दन्त्यान्तराळास्सूक्ष्मनाडीप्रचारतः ।
रोम्णः सहस्रभागेनतुल्यासु प्रचरत्ययम् ॥

अणु = A Minute Particle (Atom); वन्द = Being Told; अन्तराळम् = Passage/ Gap; सूक्ष्म = Thin/ Minute; नाडि = Pipe/ Tube/ Nerve; प्रचारतः = Transfer/ Flow; रोम्णः = A Hair strand; सहस्र = Thousand; भाग = Parts; तुल्य = Equal Measure;

TECHNICAL MEANING

A Minute particle is told to be something that can transfer through thin/ Minute nerve (of the human nervous system) passages and is of the size of $1/1000^{\text{th}}$ or a thousand part of the tip of the hair strand



NOISE-SOUND AND AUM – ANCIENT INDIAN KNOWLEDGE

ADVAITA BODHA – A derivative text of UPANISHADS refers to SOUND OF AUM in one of its verses as follows –

यः संयोगविभागाभ्यां करणैरुपजन्यते ।
सः स्फोटः शब्दजाः शब्दाः ध्वनयोऽन्यैरुदाहृता ॥

संयोग = Conjunction; विभाग = Parts/ Divisions; करणै = Utilities; उपजन्यते = Originate/ Develop; स्फोट = Burst/ Noise; शब्द = Sound; ध्वनि = Articulate Sound/ Derivative of sound/ Resonance; उदाहृत = Raised to bring together;

TECHNICAL MEANING

Utilities of SOUND originate from divisional parts of Conjunction (of NOISE) – Two NOISE patterns produce a SOUND – ARTICULATED sound patterns produce RESONANCE or MUSIC (that is AUM)

OR

ADVAITA SENSE: Vibrational Sound (AUM) is not different from its originating single pattern sound utility – it's only an articulated form of it



EARTH – SOLAR SYSTEM – ANCIENT INDIAN KNOWLEDGE

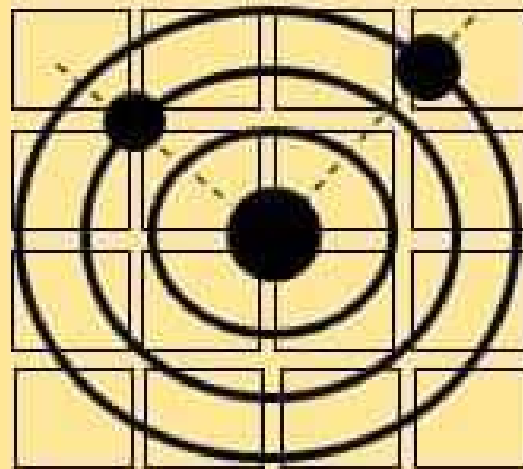
SRIMAD BHAGAVATAM – refers to EARTH – SOLAR SYSTEM in one of its verses as follows –

धरामण्डलसंस्थानं भागलक्षणमानतः ।
ज्योतिषां विवराणां च यथेदमसृजद्विभुः ॥

धरामण्डल = Circular arrangement of the Earth's family; संस्थानं = Establishment; भाग = Parts/ Division; लक्षण = Characteristics; मानत = Measure/ Standard; ज्योतिष = Astrology/ Astronomy; विवराणां = Spread Out/ Opening out; इदम् = This; असृज = Not fly away/ Not losing orbit; विभु = (Controlled by) the Mighty - Power;

TECHNICAL MEANING

Circular arrangement of Earth's family is an establishment characterised by Divisional parts of standard measure - Spread out in an Astrological order – This arrangement is (held in place) by the Mighty – Power without losing orbit (s) or not flying away from their prescribed paths



CONCEPT OF TIME – ANCIENT INDIAN KNOWLEDGE

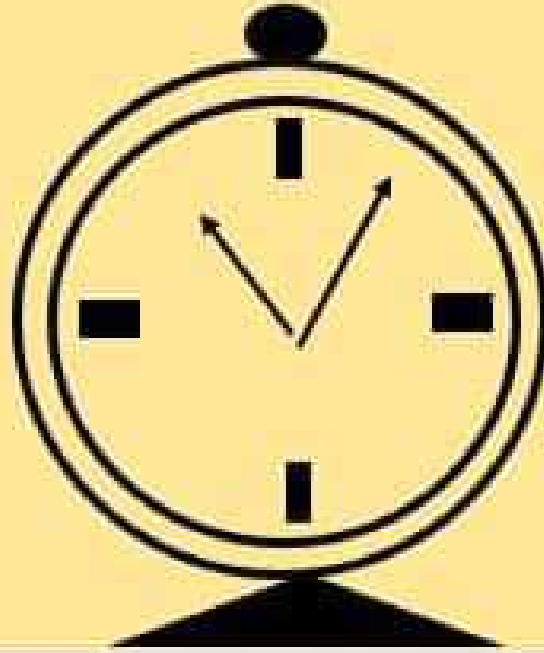
BRAHMA VAIVARTA PURANA – refers to CONCEPT OF TIME in one of its verses as follows –

अष्टादश निमेषास्तु काष्ठा त्रिंशत् ताः कला ।
तास्तुत्रिंशत् क्षनः तेषु मुहूर्तो द्वादशाश्रित्यम् ॥

अष्टादश = Eighteen (18); निमेष = NIMESHA (An Eye Blink)- A unit of Time; काष्ठा = KAASTA – A unit of Time; त्रिंशत् = Thirty (30); कल = KALA – A unit of Time; क्षन = KSHANA – A unit of Time; मुहूर्त = MUHURTA – A unit of Time (48 Minutes); द्वादश = Twelve (12); त्रियाम् = Three Paths of (30 Times);

TECHNICAL MEANING

18 times of an eye blink TIME IS KAASTA – 30 KAASTAS is a KALA – 30 KALA is KSHANA – 12 KSHANAS is a MUHURTA) – 30 MUHURTAS is a DAY AND NIGHT TIME



GOOD GOVERNANCE CONCEPTS – MAHABHARATA

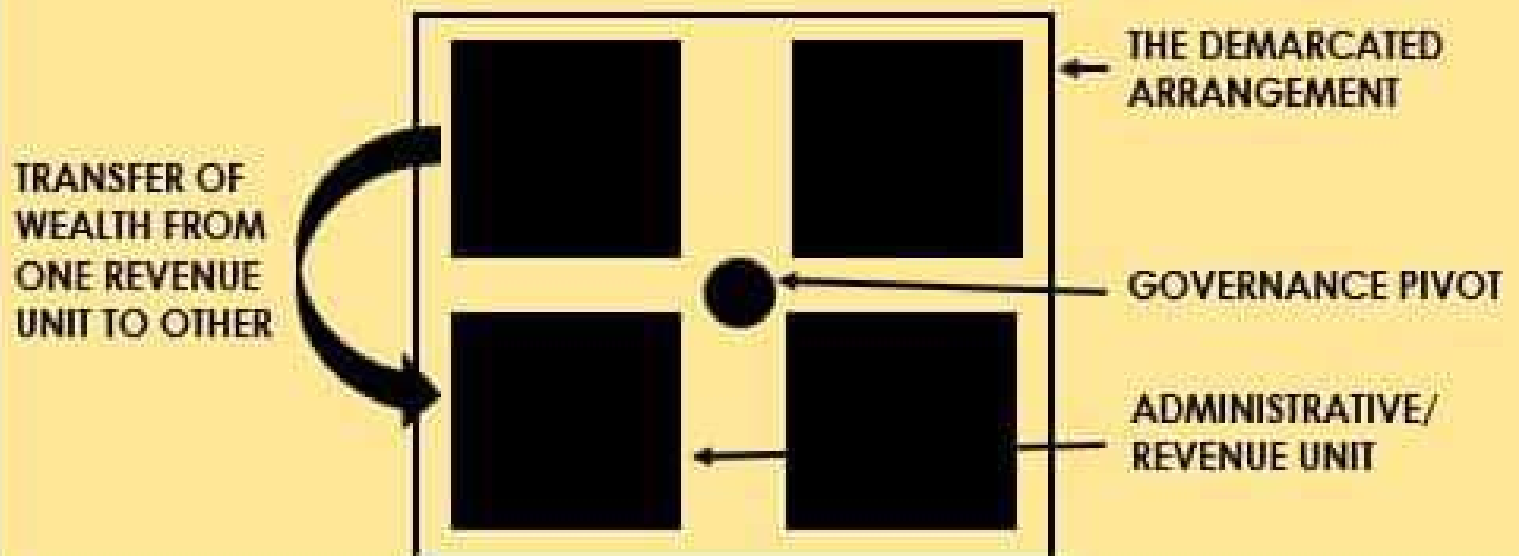
MAHABHARATA – ANUSHASHANA PARVA – refers to GOOD GOVERNANCE METHOD described mentioning about BHAGAVAN VISHNU in one of its verses as follows –

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परद्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥

व्यवसाय = Industrious/ Fruitful Effort; व्यवस्थान = Organisation; संस्थान = Administrative Unit/ Revenue Unit; स्थान = Placement; ध्रुव = Pivot/ Fixed; परद्धि = Prosperity/ Wealth to other; परमस्पष्ट = Broadly clear/ Demarcated; तुष्ट = Abundant/ Fulfilled; पुष्ट = Grow; शुभेक्ष = Prosperity;

TECHNICAL MEANING

<Bhagavan VISHNU's administration (Ruler's administration – Ruler considered as VISHNU)> - prescribes that fruits of an effort/ Industry should be organised as administrative units placed around a PIVOT of governance – Transfer of wealth created through such industry to the other administrative units (between such units) in such broadly clear demarcations results in abundance, growth and prosperity



EXPERIMENT-KNOWING TRUTH – ANCIENT INDIAN KNOWLEDGE

NYAYA SHASTRA – mentions about EXPERIMENT AND SEEKING TRUTH in one of its verses as follows –

सत्सम्प्रयोगे पुरुषस्येन्द्रियाणाम्बुद्धिजन्म तत्प्रत्यक्षमनिमित्तम् विध्यामनुलम्भन्वात्

सत्संप्रयोग = Experiment to know Truth; पुरुषस्येन्द्रिय = Human inner Utilities; बुद्धिजन्मा = Created from thinking; प्रत्यक्षमनिमित्तम् = Without Live/ invisible; विध्या = Knowledge/ Skill; अनुपलम्भन्वात् = Not Referable/ Available to extend;

TECHNICAL MEANING

There is no available/ referable knowledge made possible by thinking generated by human utilities to know the truth without actual/ Self experimentation

OR

If reference knowledge is not trusted by somebody - then the only available way to explore the truth is by Self - Experimentation



MEDITATION/CONCENTRATION– ANCIENT INDIAN KNOWLEDGE

SRIMAD BHAGAVATAM – mentions about **BREATH AND CONCENTRATION THROUGH MEDITATION** in one of its verses as follows –

कुत्वा समानावनिलौ जितासना सोदानमुत्थाप्य च नाभिचक्रतः ।
शनैर्हृदि स्थाप्य धियोरसि स्थितं कण्ठाद्भ्रुवोर्मध्यमनिन्दितानयत् ॥

कृत = Do/ Perform; समान = SAMAANA VAAYU; अनिल = Wind/ Air; जित = Conquer; आसन = Posture; उदान = UDANA VAAYU; उत्थ = Raise/ Lift up; नाभिचक्र = Chakra at Navel; शनै = At rest; हृदि = Heart; स्थाप = Place; धिय = Thought; स्थित = Stabilise/ get equilibrium; कण्ठ = Throat; भ्रुव = Eye brows; मध्य = Centre/ Middle; अनिन्दित = Free; अनयत् = Brought forth;

TECHNICAL MEANING

Sitting in a (conquering) posture – Perform the act of Lifting life air upwards and place it in a position of equilibrium near NAVEL – then thoughtfully raise it to heart and through throat up to the centre of eye brows (This way of mediation is believed to be for concentration)



FRICTIONAL FORCE CONCEPT – ANCIENT INDIAN KNOWLEDGE

NYAYA - VAISHESHIKA – mentions about FRICTIONAL FORCE CONCEPTS in one of its verses as follows –

शक्तिः कार्यानुमेयत्वाद् यद्गतैवोपयुज्यते ।
तत्रैव साऽभ्युपेतव्या स्वाश्रयाऽन्याश्रयापि वा ॥

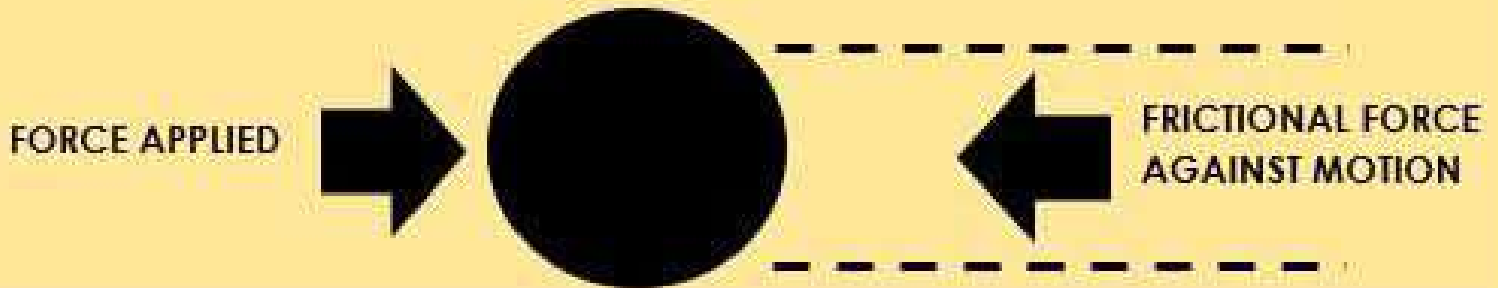
शक्ति = Force; कार्य = Work/ Action; अनुमेय = Measure towards; गति = Motion towards a direction; उपयुज्यते = Get Initiated/ Plan to project; तत्रैव = There/ at that same place; सा = Similar/ Same; अभ्युपेतव्या = Create hurdle approaching that (motion); स्वाश्रय = Internal; अन्याश्रय = External;

TECHNICAL MEANING

When a force initiates a work of motion measuring towards a direction – then there at the same place a similar force creates a hurdle against /approaching towards that motion internally as well as externally

OR

When a force is applied in one direction then a similar force gets created against it internal and external to that system



ENERGY FORM NON-DUALITY – ANCIENT INDIAN KNOWLEDGE

VEDANTA PANCHADASI – A derivative text based on **UPANISHADS** mentions about **ENERGY CONVERSION – FORMS – NON-DUALITY** in one of its verses as follows –

सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ।
शक्तिकार्यं तु नैवास्ति द्वितीयं शङ्क्यते कथम् ॥

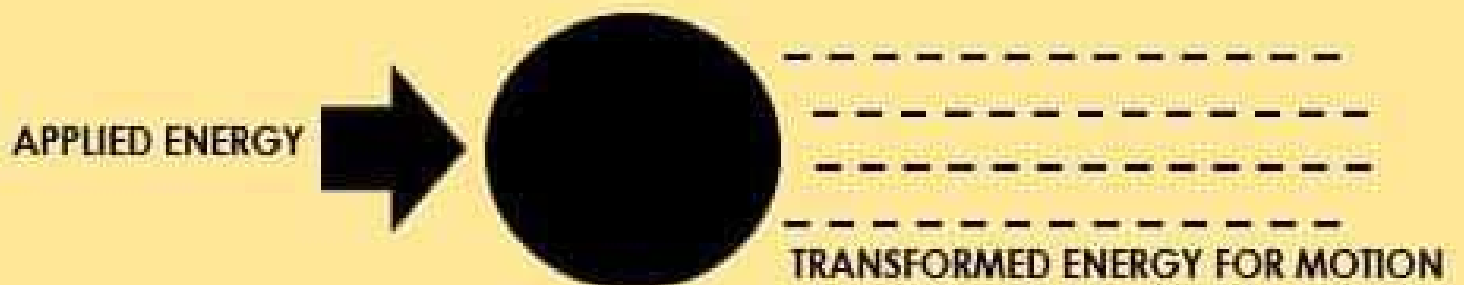
सर्वथा = Everything/ Everywhere; शक्ति = Energy; मात्र = Portion/ Sample/ Ratio; न = Not/ Negative; पृथक् = Separate; गणन = Count/ Consider; क्वचित् = Rarely/ Somewhere; कार्य = Work/ Action; अस्ति = Exist; द्वितीयं = Another one/ Second one; शङ्क = Doubt; कथम् = How/ What way;

TECHNICAL MEANING

Everything is a portion of energy and any separate consideration is rarely considerable/ counted for – (For this reason), how can we doubt that action created by energy or work created by energy exists as another one

OR

When work is done - Energy created is just another form of energy originally applied and cannot be doubted that it is different from it



BIOLOGICAL CELL CONCEPT – ANCIENT INDIAN KNOWLEDGE

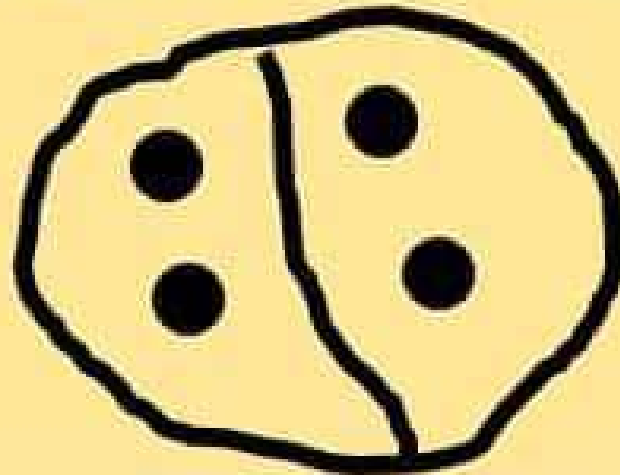
MAHABHARATA – ANUSHASANIKA PARVA mentions about CHARACTERS OF A BIOLOGICAL CELL – ITS DEVELOPMENT/ GROWTH in one of its verses as follows –

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥

अणु = Minute; बृहत् = Multiple; कृश = Slender/ Slim; स्थूल = Gross; गुणभृन् = Generate/ Multiply Character; निर्गुण = Uncharacterised; महान् = Large; अधृत = Uncontrolled/ Restless; स्वधृत = Self-Controlled; स्वास्य = Self-Generative; प्राग्वंश = Beginner of a lineage (VAMSHA); वंशवर्धन = Development/ Growth of the Lineage;

TECHNICAL MEANING

(A Biological Cell) is Minute and Slender – Grossly uncharacterised/ Non-Exclusive and gets large by multiplying that basic character – It is uncontrolled (externally) but self –controlled and self-generative aiding in its growth – It is the beginner and developer of any Lineage (VAMSHA)



VARANASI INFLUENCE AREA – ANCIENT INDIAN KNOWLEDGE

KASHI KHANDA VARNANAM mentions about INFLUENCE AREA (MATHEMATICAL AREA) of VARANASI in one of its verses as follows –

मध्यमेश्वरमारभ्य यावद्देहलि विष्णुपम् ।
सूत्रं संस्थाप्य तद्दिक्षु भ्रामयेन्मण्डलाकृतिः ।
तत्र याजायते रेखा तन्मध्ये क्षेत्रमुत्तमम् ।
काशीं त्रिविदुर्वेदस्तत्र मुक्तिः प्रतिष्ठिता ॥

मध्यमेश्वरमारभ्य = Starting from MADHYAMESHWARA temple; यावत् = All the; देहलिविष्णुपम् = Including DEHALI temple/ Making DEHALI temple as sub; सूत्रं = Thread; संस्थाप्य = Place; दिक्षु = Directions; भ्रामयेन्मण्डलाकृतिः = Rotate in a circular form; आजायते रेखा = Create a line/ Generate a line; तन्मध्ये क्षेत्रम् = Area inside that; उत्तमम् = Better; काशी = KASHI region; विदुः = Made known; वेद = VEDAS; मुक्तिः = Liberation; प्रतिष्ठिता = Establish;

TECHNICAL MEANING

Starting from MADHYAMESHWARA temple as the **central point** place a thread in the direction of DEHALI Temple and including it inside rotate the thread in a circular form – the area generated by that [thread] line by rotating circularly is better made known by VEDAS as KASHI influence region established as a place for Liberation



Distance including Dehali from Central Point = 20 KMS (5 KROSAS)
Area of the Influence region is approximately 1250 sq. km

WITNESS TREATMENT METHOD – ANCIENT INDIAN KNOWLEDGE

NARADA SMRITI mentions about TREATMENT OF WITNESS/ WITNESSES during DISPUTE RESOLUTION In one of its verses as follows –

स्मृतिमत्साक्षिसाम्यं तु विवादे यत्र दृश्यते ।
सूक्ष्मत्वात् साक्षिधर्मस्य साक्ष्यं व्यावर्तते ततः ॥

स्मृति = Remembered; साक्षि = Witness; साम्यं = Similarity/ Match; विवाद = Dispute; दृश्य = Visible/ Seen; सूक्ष्म = Minute; धर्म = Method/ Rule of Functioning; साक्ष्यं = Testimony/ Disposition; व्यावर्त = Revolve around/ Dealt with;

TECHNICAL MEANING

In which way (during a dispute resolution process) – the remembered testimony of the witness is seen for similarity in its disposition – In the same way – the minute details of the rule of functioning/ methodology are dealt with regarding that testimony

OR

The remembered testimony of the witness is not blindly considered for arriving at a conclusion in a dispute resolution but it is also tested against standard rules (DHARMA)/ Methods of functioning for a dispute resolution



WATER MOLECULE PROPERTIES– ANCIENT INDIAN KNOWLEDGE

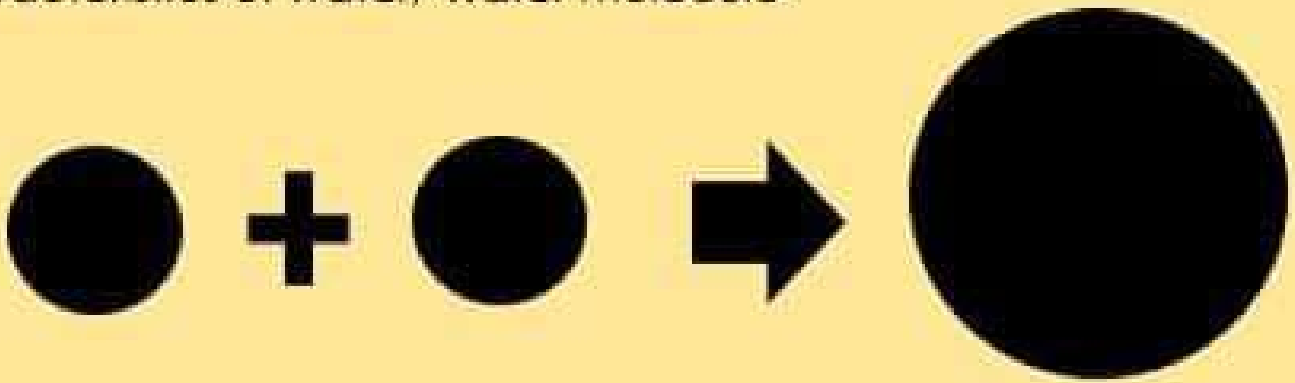
SRIMAD BHAGAVATAM mentions about FEATURES OF WATER/ WATER MOLECULE in one of its verses as follows –

क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् ।
तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥

क्लेदन = Oozing; पिण्डन = Forming globe form/ Shape; तृप्तिः = Content/ Get Contain; प्राणन = Vital force; आप्यायन = Becoming full/ Increase to full; उन्दनम् = Wetting; ताप = Heat; अपनोद = Removing away; भूय = Repeat to become/ Multiply; अम्भ = Water Unit; वृत्ति = Characteristics; इमाः = These;

TECHNICAL MEANING

Forming globular form/ Shape – Oozing – Getting contained – Having vital force – Increasing to its fullest form – Wetting – Removing heat/ bearing high heat – Multiply (joining with other unit) – These are characteristics of water/ water molecule



WAVE MOTION FEATURES – ANCIENT INDIAN KNOWLEDGE

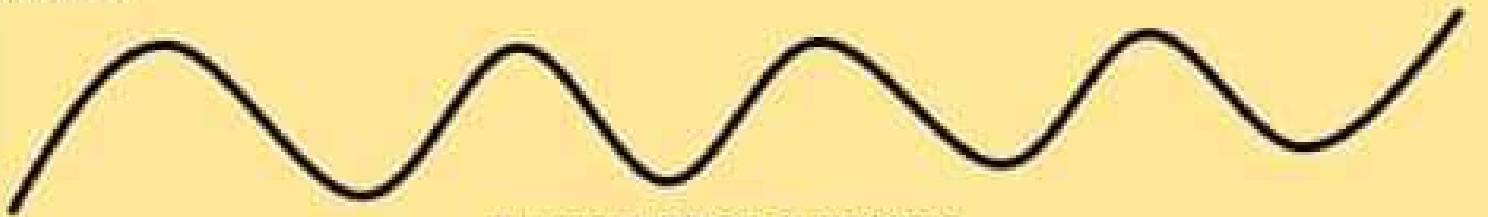
ADVAITA BODHA – A derivative work based on **UPANISHADS** mentions about **FEATURES OF WAVE MOTION/ EXPRESSION** in one of its verses as follows –

रूपभेदाः प्रमाणानि लावण्यं भावयोजनम् ।
सादृश्यं वर्णिकाभङ्गं इति उर्मिं षडङ्गकम् ॥

रूपभेद = Variation in form; प्रमाण = Standard (length); लावण्य= Subtlety;
भावयोजन = Measure of (one single/ each) Expression; सादृश्य = Equity/
Balance in visualisation/ Look; वर्णिकाभङ्गं = Variation in Tones/ Frequency;
उर्मि = Wave/ Wave motion; षडङ्ग = Six descriptive features/ Organs;

TECHNICAL MEANING

Variation in Form – A Standard of Length – Subtlety – Measure of each Wave Expression – Equity/ Balance in Visualisation – Variation in Tone/ Frequency – are the six descriptive features of a Wave Expression Motion



WAVE MOTION EXPRESSED

As per **UPANISHADS**, despite many varying (**DVAITA**) characteristics defining a **WAVE expression** – it propagates as a single (**ADVAITA**) entity as a **WAVE form** and **WAVE** is an expression of **Consciousness**

TIME RELATIVITY IN MOTION – ANCIENT INDIAN KNOWLEDGE

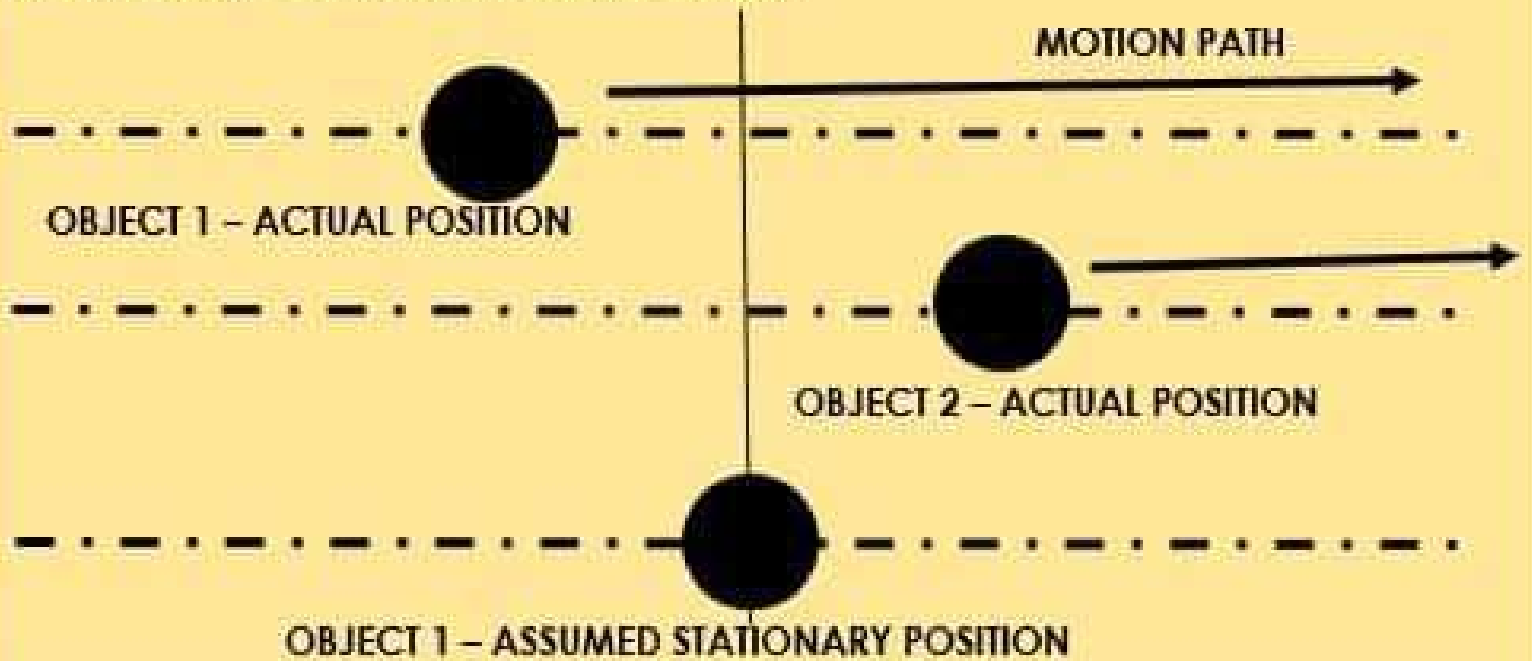
KARMA MIMANSA - mentions about RELATIVITY OF TIME in one of its statements as follows –

तेन सम्बन्धवेळायां सम्बन्ध्यन्यतरो ध्रुवम् ।
अर्थपत्त्या ऽवगन्तव्यः पश्चादस्त्यनुमानता ॥

सम्बन्ध = Relation/ Relative; वेळ = Time; अन्यतर = One or the Two/ Either of the two; ध्रुवम् = Fixed/ Stationary; अर्थपत्ति = Seeking Incidence/ Postulation; ऽवगन्तव्य = Intended to be known; पश्चाद = in the back of; अनुमान = Assumption;

TECHNICAL MEANING

If the RELATIVE TIME (taken by two objects in motion) is intended to be known, then the initial Postulation in the back of it should be that one of the two objects is assumed stationary



CLOUD MIXTURE FORM –ANCIENT INDIAN KNOWLEDGE

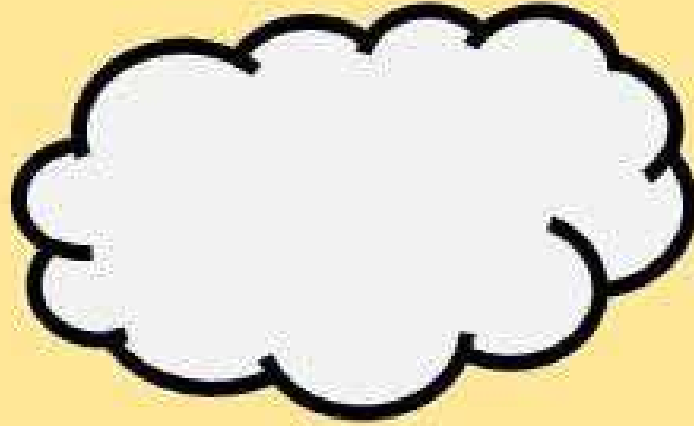
SIDDHANTA SHIROMANI - mentions about CLOUD FORM COMPOSITION in one of its statements as follows –

एवं धूमज्योतिः सलिलमरुतां सन्निपातस्वरूपा मेघाः

धूमज्योति = Flash Smoke/ Light Smoke; सलिलमरुत = Water Vapour; सन्निपात = Union/ Collection/ Mixture; स्वरूप = Form; मेघ = Cloud;

TECHNICAL MEANING

Cloud is a collection/ mixture form of Water Vapour and Light Smoke



CLOUD

PROJECTILE RANGE CONCEPTS-ANCIENT INDIAN KNOWLEDGE

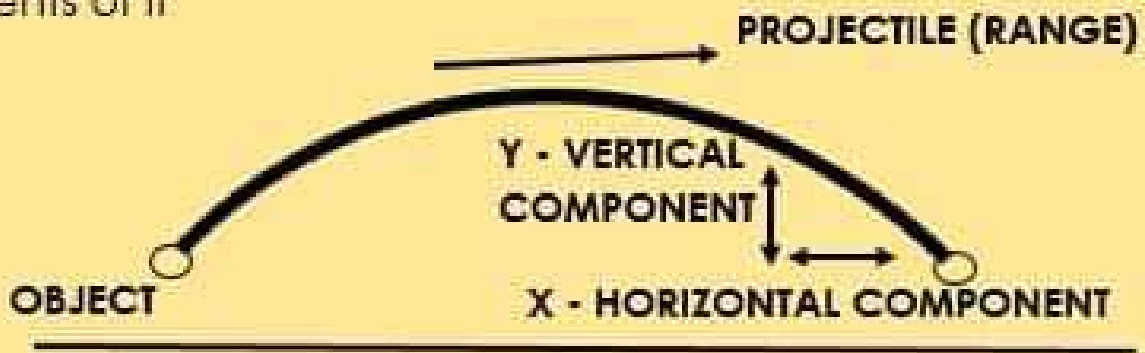
BHASKARACHARYA'S – SIDDHANTA SHIROMANI - mentions about PROJECTILE RANGE OF A THROWN OBJECT in one of its statements as follows –

क्षेपं विशुद्धि परिकल्प्य रूपं पृथक् तयोर्गुणकारलब्धी

क्षेपं = Projection throw/ Thrown; विशुद्धि = Cleansed subtraction/ Rate of change; परिकल्प्य = Determination; रूपं = Form; पृथक् = Separate; तयो = Those two (Horizontal and Vertical); गुण = A Product of; लब्धि = Get/ Derivation;

TECHNICAL MEANING

Rate of change of a throw (of an object) projectile form is determined by separately deriving the product of Horizontal and Vertical components of it



Rate of change of X = Horizontal Component

Rate of change of Y = Vertical Component

GRAVITON/ EARTH ATTRACTION-ANCIENT INDIAN CONCEPTS

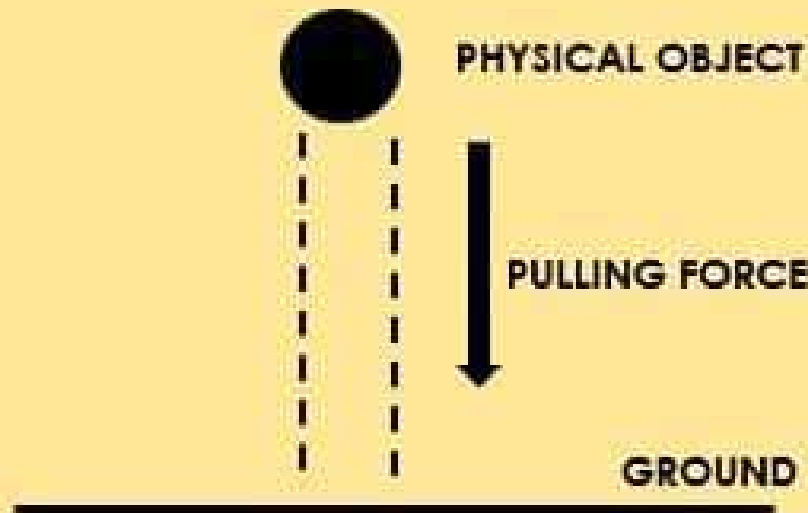
VAISHESHIKA DARSHANA - mentions about CONCEPT OF FALLING TOWARDS EARTH/ GRAVITATION In one of its VERSES as follows –

अप्रत्यक्षं पतनकर्मानुमेयम् संयोगप्रयत्न संस्कारविरोधि अस्य
चाबादिपरमाणुरूपादिवन्नित्यानित्यत्वनिष्पत्तयः

अप्रत्यक्षं = Not Visible/ Invisible; पतनकर्म = Act of falling down; अनुमेय = Inference; संयोग = Conjunction; प्रयत्न = Effort; संस्कार = Organise; विरोधि = Opposing/ Resisting; आबादि = Population; परमाणुरूप = Minute particle forms; नित्य = Permanent/ Constant/ Regular; अनित्य = Variable/ Passing/ Temporary; निष्पत्ति = Proportion/ Ratio;

TECHNICAL MEANING

It (the force) is invisible but can be inferred by an act of falling down by resisting/ opposing any effort of conjunction and organisation of (minute particles) in the population/ matter – This happens by means of constant and variable proportions of those minute particles (while pulled down)



FRICION IN PHYSICAL MOTION–ANCIENT INDIAN KNOWLEDGE

YOGA VASISTHA - mentions about **CONCEPT OF FRICTION** in one of its **VERSES** as follows –

अथ चेदशुभो भावस्त्वां योजयति संकटे ।
प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवत बलात् ॥

चेत् = Do/ Act; अशुभ = Unpleasant; भाव = Expression; योजन = Planned; संकट = Friction/ Obstruction; प्राक्तन = Prior/ Former/ Previous; यत्न = Effort; अव्या = Blinded/ Not come into; भव = Come into existence/ Production; बल = Force;

TECHNICAL MEANING

A planned act gets expressed unpleasantly causing friction/ obstruction previous to any effort of force coming into existence (yet to come into existence)

OR

A planned friction already exists prior to any effort of FORCE (on physical bodies) coming into existence

APPLIED FORCE



PRIOR FRICTION

CENTRALISED PULL/ CENTRAL FOCUS – VEDIC KNOWLEDGE

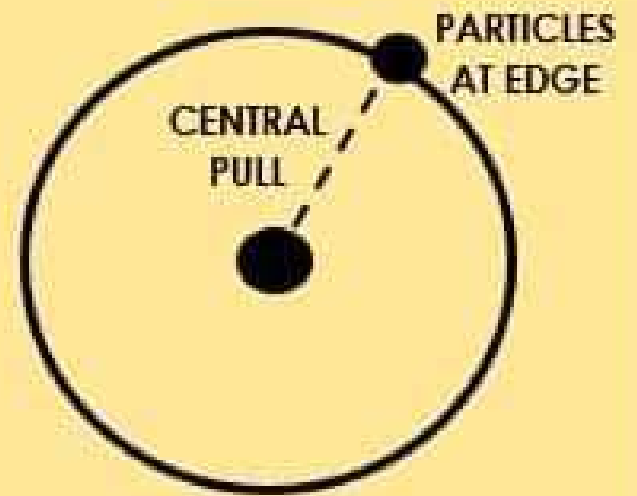
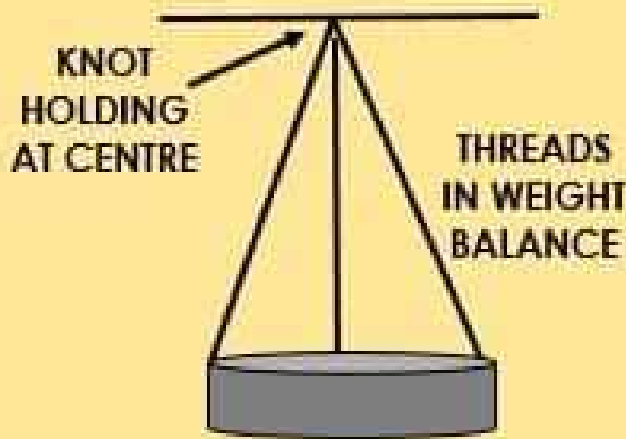
ATHARVA VEDA - mentions about Centralised focus/ pull in one of its VERSES as follows –

समानि प्रपा सहवोऽन्नभागः
समाने योक्ते सह वो युनज्मी ।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥

समान = Equal; प्रपा = Well; सह = Bring along / Unite; अन्न = Basic seed; योक्त्र = Rope of a weight balance; युनज्मि = Knot/ Tie; अग्नि = Fire/ Augmentation; आरा = Extreme/ Edge; नाभि = Central point; अभित् = Towards facing;

TECHNICAL MEANING

Water in a well spreads equally in all directions due to (central) basic seed of it unite or bring everything towards it – Ropes of a weight balance are brought together centrally by a knot – (Similarly), Any augmentation reaching extremes/ edges facing towards centre is united by a central point



ENERGY EXPRESSION IN CORE – ANCIENT INDIAN KNOWLEDGE

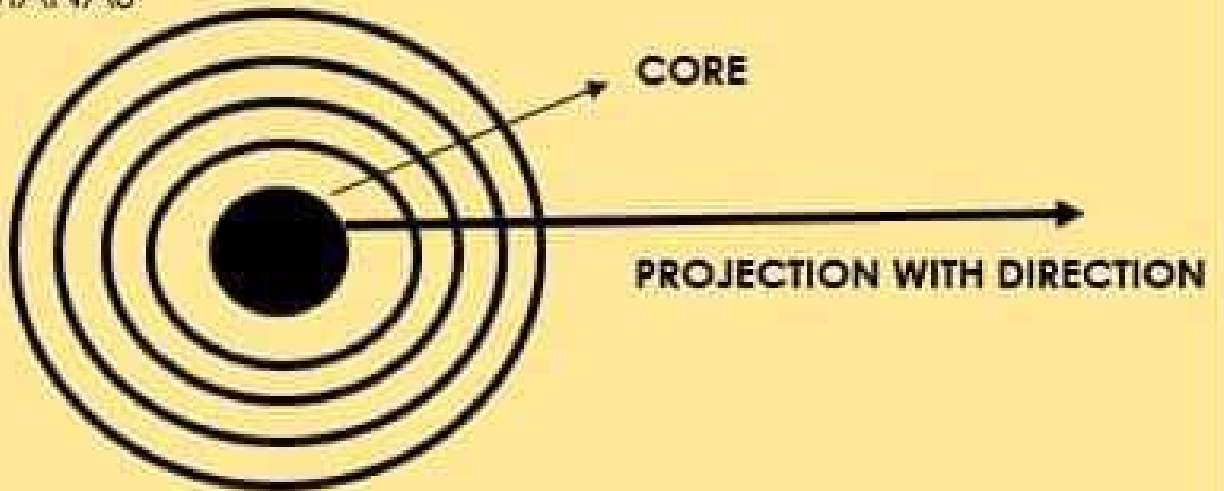
ADVAITA BODHA - A derivative work of UPANISHADS mentions about Energy Expression in one of its VERSES as follows –

आच्छाद्यात्मानमावृत्या शक्त्या स्वाश्रयमद्वयम् ।
विक्षेपशक्त्या व्यक्त्यैषा मनोनाम्नि विजृम्भते ॥

आच्छाद्या = Cover Over; आत्मा = Core of Existence/ Soul; आवृत्य = Compound/ Spread Around; शक्ति = Energy; स्वाश्रय = Shelter; अद्वयम् = Without another; विक्षेपशक्ति = Energy with Direction/ Trajectory to Throw away/ Flyaway; व्यक्त = Express; मनोनाम्नि = With the Name Manas; विजृम्भते = Expand/ Blow;

TECHNICAL MEANING

The encircling/ compounding Energy Covers the Core of Existence/ Soul (that is non-duplicated) and gets expressed out as Flow away energy with specific trajectory/ direction (Because Core repels MANAS) with the Name as MANAS



ORIGIN OF CREATION ENERGY – ANCIENT INDIAN KNOWLEDGE

ADVAITA BODHA - A derivative work of UPANISHADS mentions about Energy of Creation in one of its VERSES as follows –

इत्थमुल्लाससङ्कोचावुत्पत्तिप्रल्यौ मतौ ।
शक्तेरतो ह्यानादित्वादहेतुत्वं स्पृटीकृतम् ॥

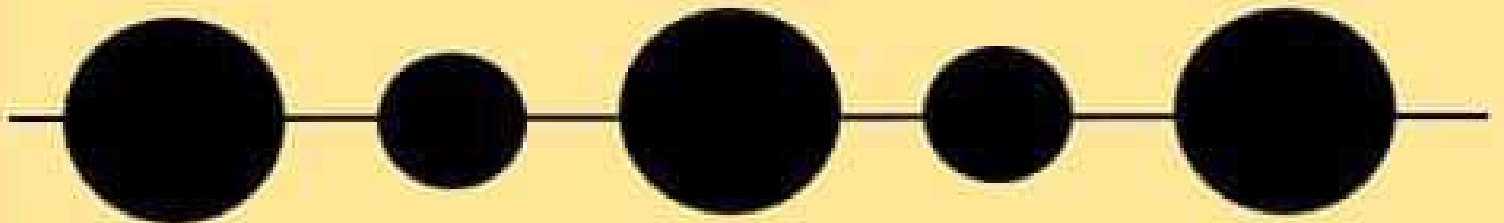
उल्लास = Excite/ Grow/ Increase; सङ्कोच = Decrease/ Contract/ Shrink;
उत्पत्ति = Production; प्रल्य = Destruction/ Dissolution; मत = Rule/ Doctrine;
शक्ति = Energy; अनादि = Without Beginning; अहेतु = Irrational; स्पृट = Stand firm;

TECHNICAL MEANING

As a rule, Growth and Contraction (of matter in the creation) - Production and Destruction happen continuously in this creation – The fact stands firm that concluding on the Beginning of Energy/ First Energy needed for creation is irrational

OR

It is Irrational to conclude on source of Energy of Creation since Growth – Contraction and Production – Destruction are happening continuously In this creation (In a serial manner without end)



GROWTH- SHRINK – PRODUCTION – DESTRUCTION AS A CONTINUOUS PROCESS

DISCIPLINE-DISORDER-DISEASE – ANCIENT INDIAN KNOWLEDGE

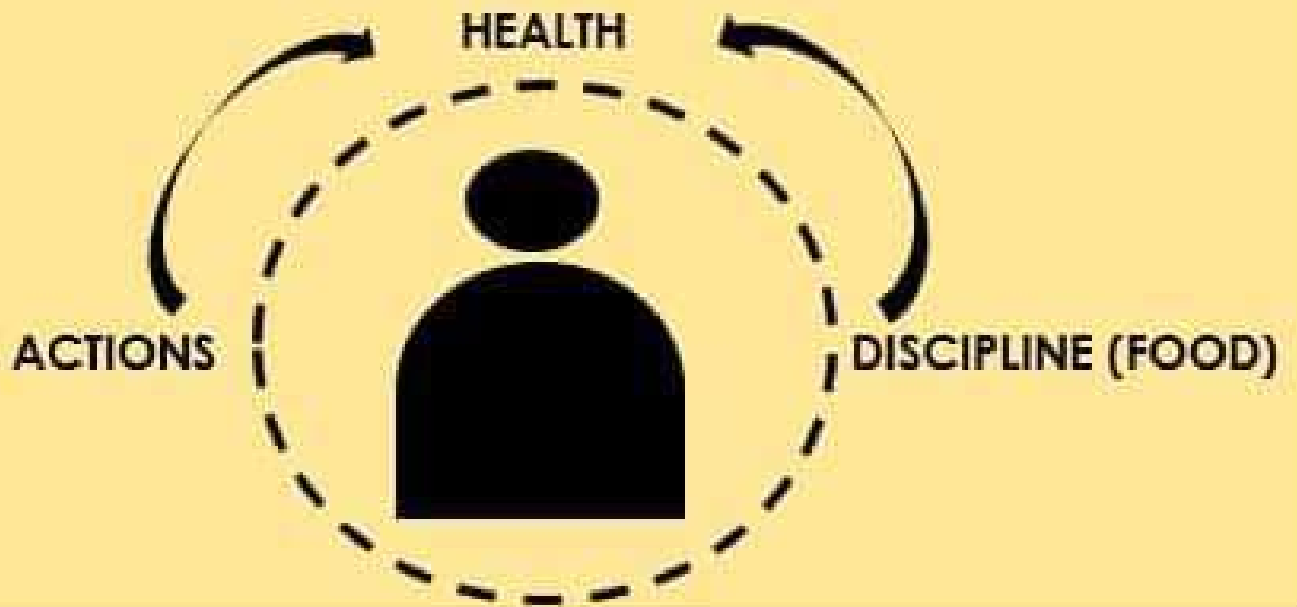
AYURVEDA (SAMHITA) mentions about DISEASES – DISCIPLINE - DISORDER in one of its VERSES as follows –

यथा ज्वरादयो रोगा जायन्ते कर्मणा नरे ।
अपत्यमुपजीव्यातः वल्गन्ते अपत्यवर्धिताः ॥

ज्वर = Fever/ Disorder in Health; रोग = Disease; जायन्ते = Take Birth; कर्म = Action; नर = Humans; अपत्य = Indiscipline/ Uncontrolled Intake; उपजीव्य = Living on that basis/ Harboursing on; वल्गन्ते = Gets augmented/ Multiplied; वर्धित = Develop/ Grow;

TECHNICAL MEANING

Disorder in Health and Diseases take birth due to Human Actions and due to an Indisciplined manner of Intake (Food Especially) such diseases get augmented/ Multiplied further by living/ harbouring on that uncontrolled intake



AIR INSIDE HUMAN BODY – ANCIENT INDIAN KNOWLEDGE

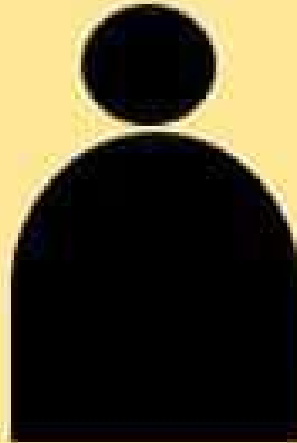
AGASTYA SAMHITA mentions about TYPES OF AIR and their regions inside the body in one of its VERSES as follows –

वायवं पंच देहस्थाः पृथगेव प्रकीर्तिताः
प्राणाख्यो हृदये वायुरपानाख्यो गुदे स्थितः
समानाख्योऽपि नाभौ स्यादुदानः कण्ठदेशतः
आपादमस्तकं व्यानः समस्तं व्याप्य तिष्ठती

वायु = Air; पञ्च = Five; देह = Body; पृथग = Separate/ distinct; प्रकीर्तित = Well known; प्राण = PRANA (vital); हृदय = Heart; अपान = APANA; गुद = Base/ Generative portion; स्थित = Stay; समान = SAMANA; नाभि = Navel; उदान = UDAANA; कण्ठ = Neck portion; देश = Region; आपादमस्तकं = From head to toe; व्यान = VYAANA; समस्त = Everywhere; व्याप्य = Spread; तिष्ठ = Establish;

TECHNICAL MEANING

Air inside the body is well known/ IDENTIFIED WITH (to be in/ spreading in) five separate types/ regions – PRANA with HEART portion – APANA with BASE/ Generative portion – SAMANA with NAVEL – UDAANA with NECK REGION – VYAANA establishes EVERYWHERE FROM HEAD TO TOE



SOLAR SYSTEM - RIGVEDA – ANCIENT INDIAN KNOWLEDGE

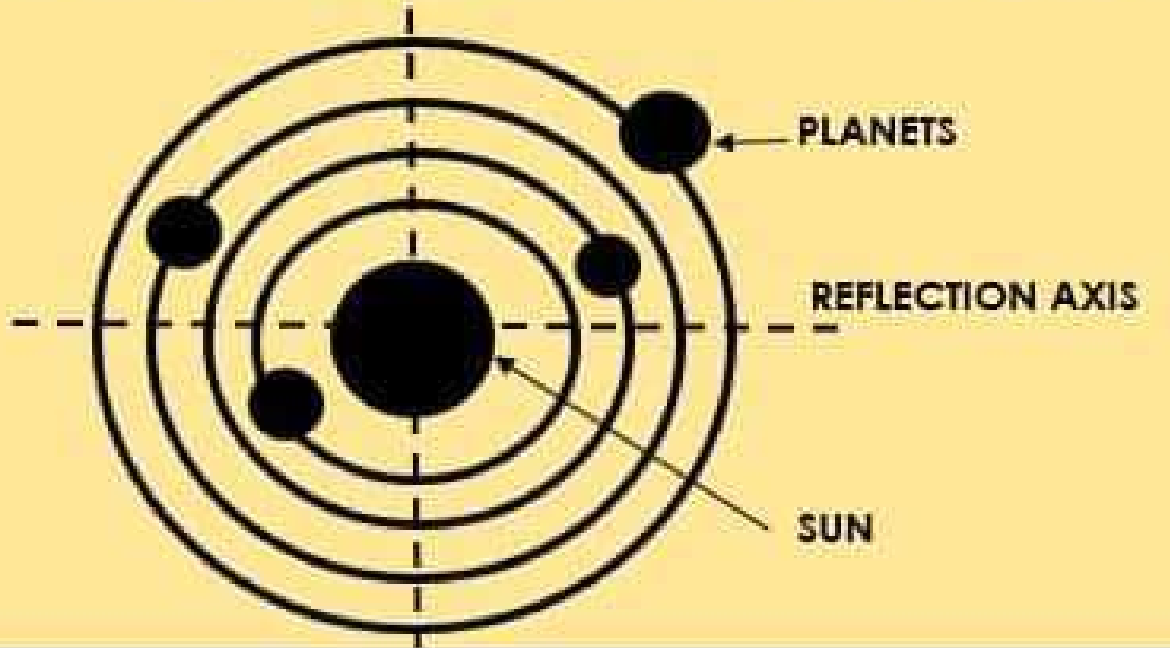
RIGVEDA mentions about SOLAR SYSTEM in one of its VERSES as follows –

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवा बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥

हिरण्यपाणि = Grow spread/ Pan around; सविता = Energy of the SUN; विचर्ष = Momentum/ Movement; अणिरुभे = Edge of the both boundaries; द्यावा पृथिवी = Earth and other planets; अन्तरीयते = Maintaining gap/ distance; अप = Away/ Off; बाधते = Strained; वेति = Set in Motion; सूर्य = SUN; अभिकृष्णेन = Facing towards; रजसा = Attracted/ Held (like with a string); द्या = Reflection; रूण = Indebted;

TECHNICAL MEANING

Energy of the SUN gains momentum and pans around growing edge of the boundaries (of the atmosphere) – Earth and other planets (in this system) being strained maintaining gap/ distance are set in motion in a reflected manner facing SUN - Indebted as if held by a string (By the SUN)



WATER DROP ATOMIC MODEL – ANCIENT INDIAN KNOWLEDGE

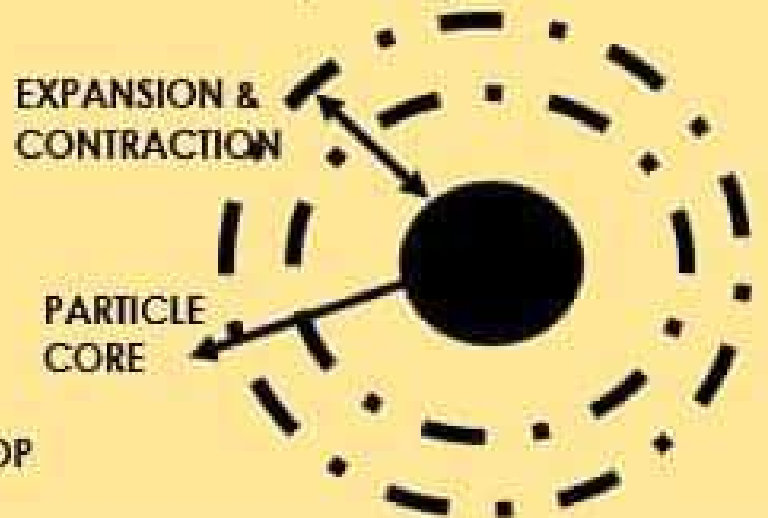
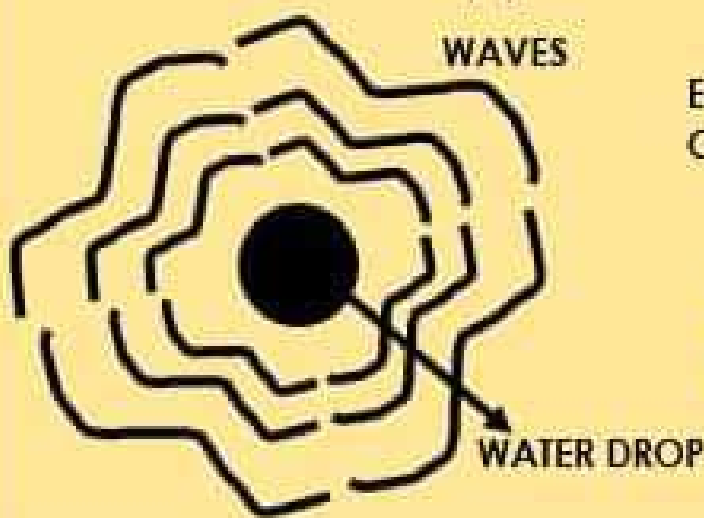
YOGA VASISTHA – A RAMAYANA period treatise mentions about nature of atomic MINUTE PARTICLE (ANU) in one of its VERSES as follows –

यथाऽब्धिजलबिन्दूनां क्षणविश्लेषसंगमम् ।
चिदणूनां तथा ब्रह्मवारिधौ स्फुरतां मिथं ॥

अब्धि = Ocean; जल = Water; बिन्दु = Drop; क्षण = A fractional Unit of Time; विश्लेष = Disunion; संगमम् = Union; चित् = Small Active Form; अणु = A Minute Particle; ब्रह्म = The core; वारिधौ = Captive; स्फुरत् = Tremble/ Vibrate in-out (Expand/ Contract);

TECHNICAL MEANING

In which way – a water drop in the ocean generates UNION and DISUNION of waves within a fraction of time – In the same way – A minute particle (ANU) held captive around by its core expands and contracts continuously (within fractional time period)



ASPECTS OF MINUTE PARTICLE – ANCIENT INDIAN KNOWLEDGE

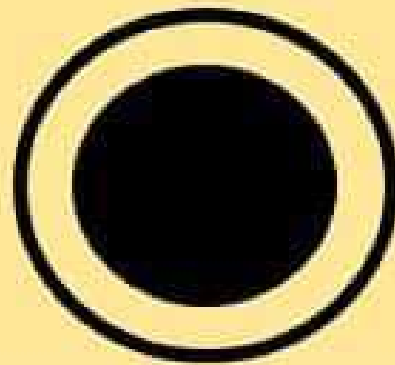
PRAGNYA SARVASVAM – A derivative text based on Upanishads mentions about ASPECTS DEFINING A MINUTE PARTICLE (PARAMANU) in one of its VERSES as follows –

हेतुस्वरूपकार्याणिचावधिः फलमित्यपि ।
पञ्चात्रासंकराणि स्युः सर्वेषां परमाणुनि ॥

हेतु = Cause; स्वरूप = Form; कार्य = Work; अवधि = Limit; फलम् = Product; पञ्च = Five; असंकराणि = Non-Hybrid; सर्वेषां = All/ Everything about; परमाणु = A Basic Minute particle;

TECHNICAL MEANING

CAUSE – FORM – WORK – LIMIT – PRODUCT – constitute the FIVE Non – Hybrid aspects defining everything about a BASIC MINUTE PARTICLE



HUMAN BODY COMPOSITION – ANCIENT INDIAN KNOWLEDGE

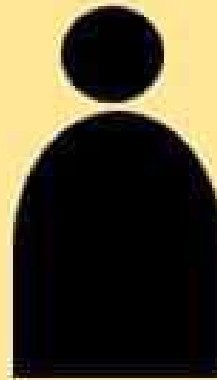
ADVAITA SANGRAHA mentions about COMPOSITION of GROSS HUMAN BODY in one of its VERSES as follows –

त्वगसृज्मांसमेदोऽस्थिमज्जाशुक्लादिनिर्मितम् ।
विष्मूत्रभाजनं स्थूलं शरीरं जन्मनाशभक् ॥

त्वक् = Skin; असृक् = Blood; मांस = Meat/ Flesh/ Chunk; मेद = Fat; अस्थि = Bones/ Muscles/ Skeletal; मज्ज = Skeletal Liquid; शुक्ल = Vital Energy Liquid; निर्मितम् = Built; विष्मूत्र = Discharge (Human Waste); भाजनं = Division; स्थूलं = Gross; शरीरं = Body; जन्म = Take birth/ Generated; नाश = Destroyed;

TECHNICAL MEANING

Gross Human body is built with – SKIN – BLOOD – MEAT – FAT – BONES/ MUSCLES – SKELETAL LIQUID – VITAL ENERGY LIQUID – HUMAN WASTE DISCHARGE DIVISION – and has generation and destruction qualities



BHAGAVADGITA – PREDICTING THE RESULT OF WORK DONE

BHAGAVADGITA mentions about "UNPREDICTABLE NATURE OF THE RESULT OF A WORK DONE" in one of its VERSES as follows –

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥

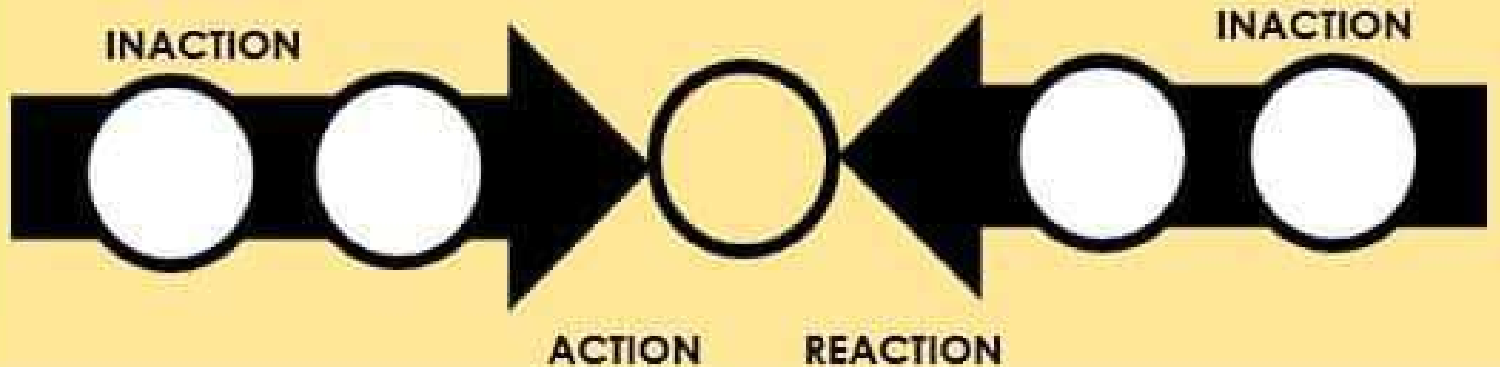
कर्म = Action/ Work; विकर्म = Opposition (to the work)/ Reaction; बोद्धव्य = To know/ Known; अकर्म = Inaction/ No Work; गहन = Deep/ Difficult to transcend; गति = Destination;

TECHNICAL MEANING

One may have knowledge of ACTION/ WORK and its REACTION and also INACTION but still cannot predict the RESULT of such work – Because RESULT of a work/ action is a deep subject

OR

There is a deep rooted/ inherent INACTION in every ACTION and REACTION which makes it difficult to predict the outcome of a Work.



SUB-MINUTE AND MINUTE PARTICLES – SRIMAD BHAGAVATAM

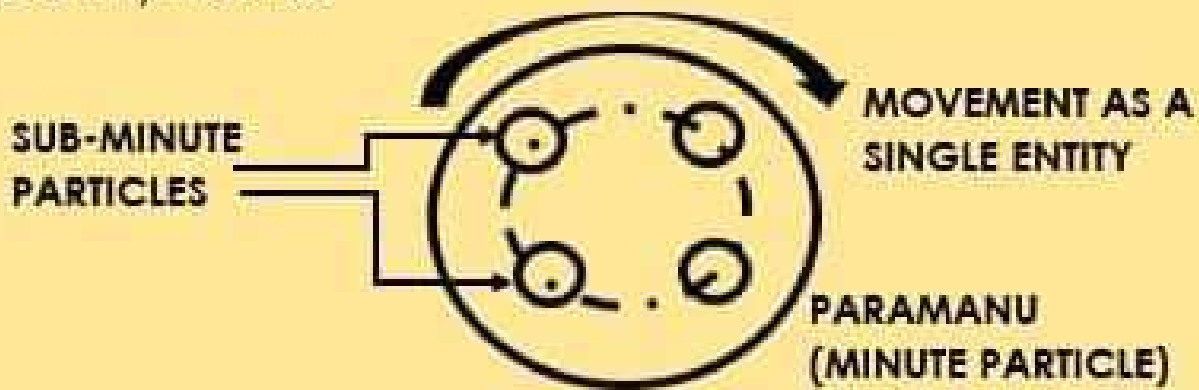
SRIMAD BHAGAVATAM mentions about SUB-MINUTE & MINUTE PARTICLES in one of its VERSES as follows –

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा ।
परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः ॥

चरम = Ultimate/ Outermost; सद्विशेष = Positively different/ special; अनेक = Many; संयुत = Jointly; सदा = Always; परमाणु = A Minute Particle; स विज्ञेयो = Well Known; नृणां = Person; ऐक्य = United/Single; भ्रम = Illusion/ Error;

TECHNICAL MEANING

In a way – though there are always many different particles (sub-minute particles) jointly there up to the outermost (layer of a minute particle) – the people with its (Minute particle) knowledge are under an illusion that all (sub-minute particles) is only one because they move in a unified/ single-entity manner



SHAPE (OF POT) AND ENERGY – ANCIENT INDIAN KNOWLEDGE

AGASTYA SAMHITA (SHAKTI ADHYAYA) mentions about IMPORTANCE OF SHAPE OF POT AND HARNESSING OF ENERGY in one of its VERSES as follows –

मूर्ध्निकण्ठे च योनौ च बीजं चैव तु विन्यसेत् ।
शक्तिकां परिस्थाप्य तत्कुम्भान्विशेषतः ॥

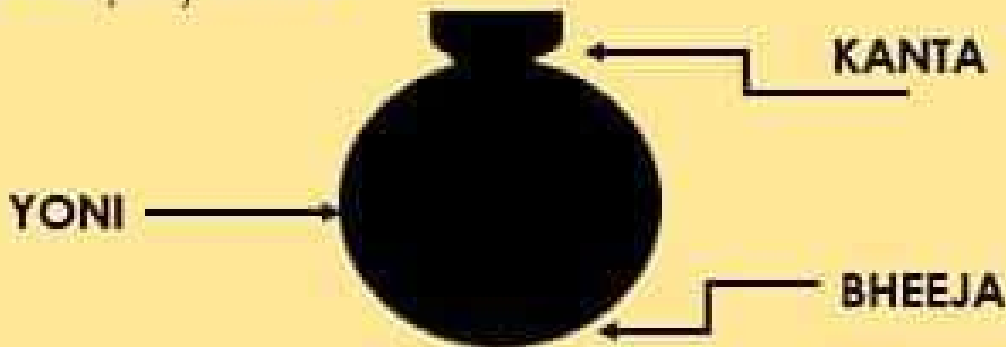
मूर्ध्निकण्ठे = Head Neck/ Neck at Top; योनौ = Bulge; बीजं = Core/ Converging to Base; विन्यसेत् = Designed; शक्ति = Energy; परिस्थाप्य = Establish around; कुम्भ = Pot; विशेष = Special;

पचने दहने चैव तेजस्यूष्मणि संस्थितम्

पचन = Stir; दहन = Burn; तेज = Fire; यूष्म = Temperature/ Heat; संस्थितम् = Harness;

TECHNICAL MEANING

A pot shape/ design with Head Neck at the top – A bulge (under that) and converging to base is a special one in establishing and harnessing energy – And this energy is harnessed/ initiated by Burning and stirring (things inside the pot) on fire



THIS SHLOKA SHOWS THE IMPORTANCE OF THE REASON FOR SHAPE OF THE TRADITIONAL POT DESIGNED IN ANCIENT INDIA

INTERESTINGLY – BATTERY/ ELECTRICITY GENERATION WAS DESCRIBED IN THIS SAMHITA USING SUCH POT

AIR PRESSURE/ HYDRAULIC MOTION – ANCIENT INDIAN KNOWLEDGE

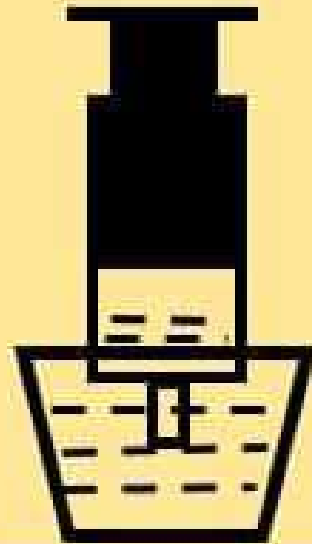
MAHABHARATA – SHANTI PARVA mentions about nature of water and its **HYDRAULIC** motion in one of its **VERSES** as follows –

वक्त्रेनोत्पल नालेन यथोर्ध्वं जलमाददेत् ।
तथा पवन संयुक्तः पादैः पिबति पादपः ॥

वक्त्र = Cavity/ empty space within; उत्पल = Upper flow; नाल = Pipe; ऊर्ध्व = Towards up/ upwards; जलम् = Water; आददे = Starting to/ Initiate; पवन संयुक्तः = Air Filled/ Accommodated with Air; पादैः = Foot; पिबति = Suck/ Drink; पादप = Water at feet/ bottom;

TECHNICAL MEANING

An empty space/ cavity having a pipe starts to/ Initiates water upwards in a way that Air filled (space) pulls up/ sucks water at the bottom



WHAT IS GOOD HEALTH – AYURVEDA

AYURVEDA mentions about person having good health in one of its VERSES as follows –

समदोषः समाग्निश्च समधातु मलक्रियः ।
प्रसन्नात्मेन्द्रियमनाः स्वस्थो इत्यभिधीयते ॥

सम = Equal/ Equilibrium/ Balance; दोष = Three Doshas – VAATA, PITHA, KAPHA; अग्नि = THREE FIRES INSIDE BODY – CHIT, BHOOTA, JATARA; धातु = Tissue; मलक्रिय = Waste discharge process; प्रसन्न = Calm/ Undisturbed; आत्म = The abode of Inner being; इन्द्रिय = The abode of Senses; मनः = The abode of attraction (RAAGA) and repulsion (DWESHA); स्वस्थ = Health; अभिधीयते = Known to be described;

TECHNICAL MEANING

A healthy person is someone who has an equilibrium of - **Three Doshas** – VAATA, PITHA, KAPHA & **Three Fires Inside Body** – CHIT, BHOOTA, JATARA – Good waste discharge process – A calm/ undisturbed - Abode of Inner being - Abode of Senses - Abode of attraction (RAAGA) and repulsion (DWESHA)



π CALCULATION IN TEMPLE DESIGN – ANCIENT INDIAN KNOWLEDGE

SHILPA SHASTRA (SHANUKA) mentions about usage of π value in temple VIMANA design in one of its VERSES as follows –

व्यासार्धकृतिपरिधिफले व्यासहारिके त्रिगुणे ।
तद्वर्गाभ्याम् दशभिः संगुणिताभ्यां पदे सूक्ष्मे ॥

व्यास = End to End Width/ Diameter; अर्धकृति = Made Half; परिधि = Area; फल = Result; व्यासहारिके = Ring/ Circumference; त्रिगुणे = Three Times; वर्ग = Make Divisions (Two); दशभिः = Ten; संगुणित = Multiplying Equal; पद = Number/ Unit; सूक्ष्म = Logic/ Solution;

TECHNICAL MEANING

A ring (measure)/ Circumference made by halving the diameter of (a thread) is around three (3) times of it – The solution, however, is obtained by dividing Two (2) equal units or Numbers that give a result TEN (10)

Two equal Numbers that give a result of 10 (TEN) is nothing but the **square root of 10** –

$$\sqrt{10} = 3.16$$

This measure is used in deriving the bottom of the temple VIMANA TAPERING or the base of the VIMANA



DAY & NIGHT – AXES OF CREATION – ANCIENT INDIAN KNOWLEDGE

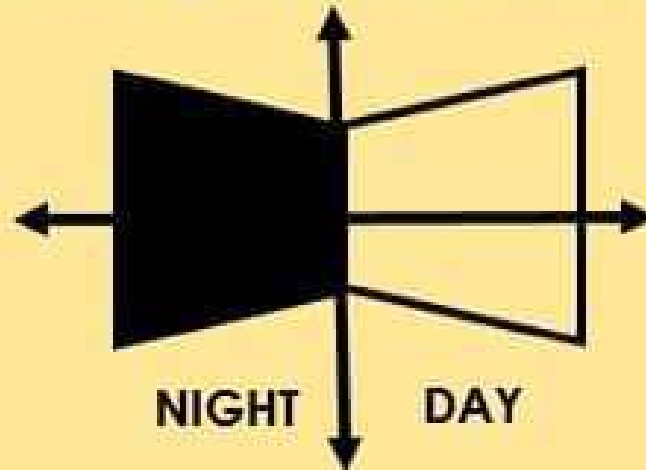
SRIMAD BHAGAVATAM – Mentions about spread of day and night around the AXES of the earth in one of its VERSES as follows –

द्यौरक्षिणी चक्षुरभूत्पतङ्गः पक्ष्माणि विष्णोरहनी उभे च

ध्वौ = Two; अक्ष् = Axis; चक्षु = Focal point/ eye; अभूत = Imaginative; पङ्क्त = Wings; पक्ष्म = Sides/ Parts of; विष्णु = All Pervasive; अहनि = Day & Night; उभे = Both;

TECHNICAL MEANING

Two focal points on the sides of the axis of the all-pervasive (Universe) spread as imaginative wings (as parts) are both DAY & NIGHT



CREATION CORE AND THE MATTER – ANCIENT INDIAN KNOWLEDGE

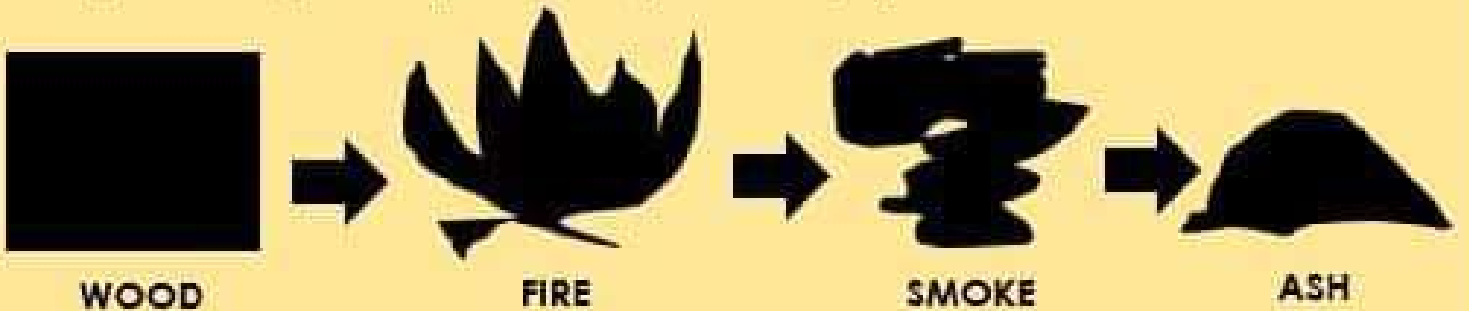
SRIMAD BHAGAVATAM – Mentions about creation and forms of matter and combinations in one of its VERSES as follows –

पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः ।
तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् ॥

पार्थिव = Dead/ Ash; दारु = Wood; धूम = Smoke; अग्नि = Fire; त्रयी = Three; तमस = Inactive; रजस् = Active; सत्त्वं = stable; ब्रह्म = The core/ of creation; दर्शन = Visible;

TECHNICAL MEANING

In the way the same wood has / gets converted/ exhibits three forms – Fire –Smoke – Ash. In the same way, the matter in the creation/ BRAHMA is nothing but a proportional combination of SATTVA (stable)– RAJA (Active)–TAMA (Inactive) qualities



SUBSTANCE/ BOND FORMATION – ANCIENT INDIAN KNOWLEDGE

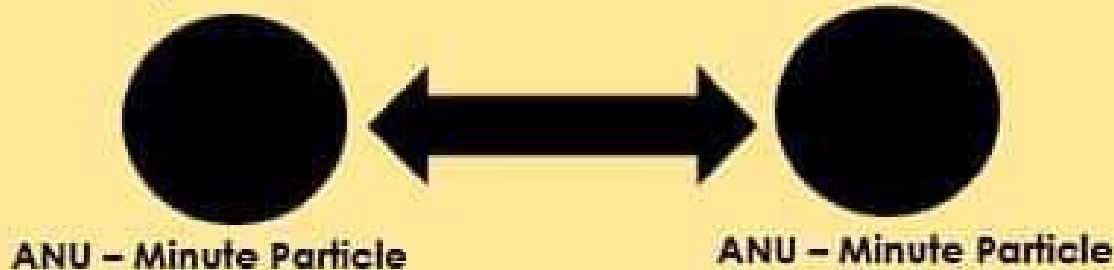
BHARADWAJA SAMHITA (SHAKTI ADHYAYA) – An ancient Indian treatise mentions about BONDING of two/ multiple ANU (A minute particle) to form substances in one of its VERSES as follows –

अभिधेयेन संयोगात् सामीप्यात् समवायतः ।
वैपरीत्यात् अणुपाकलक्षणा पञ्चधा मता ॥

अभिधेय = Come to being/ Getting expressed; संयोग = Conjunction;
सामीप्य = Proximity; समवायत = Approach close maintaining
equidistance; वैपरीत्य = Rotating in opposite directions; अणु = A Minute
behavioural Particle; पाकलक्षणा = Characteristics of Bonding; पञ्च = Five;
मत = Doctrine/ Rule;

TECHNICAL MEANING

The Rule says that there are five characteristics of bonding of ANU – Minute Particles to form various substances – They are – 1. Rotating in opposite directions 2. Proximity 3. Approach close maintaining equidistance 4. Conjunction 5. Come to being/ Getting expressed (of new substance)



SIZE OF ANU (MINUTE PARTICLE) – ANCIENT INDIAN KNOWLEDGE

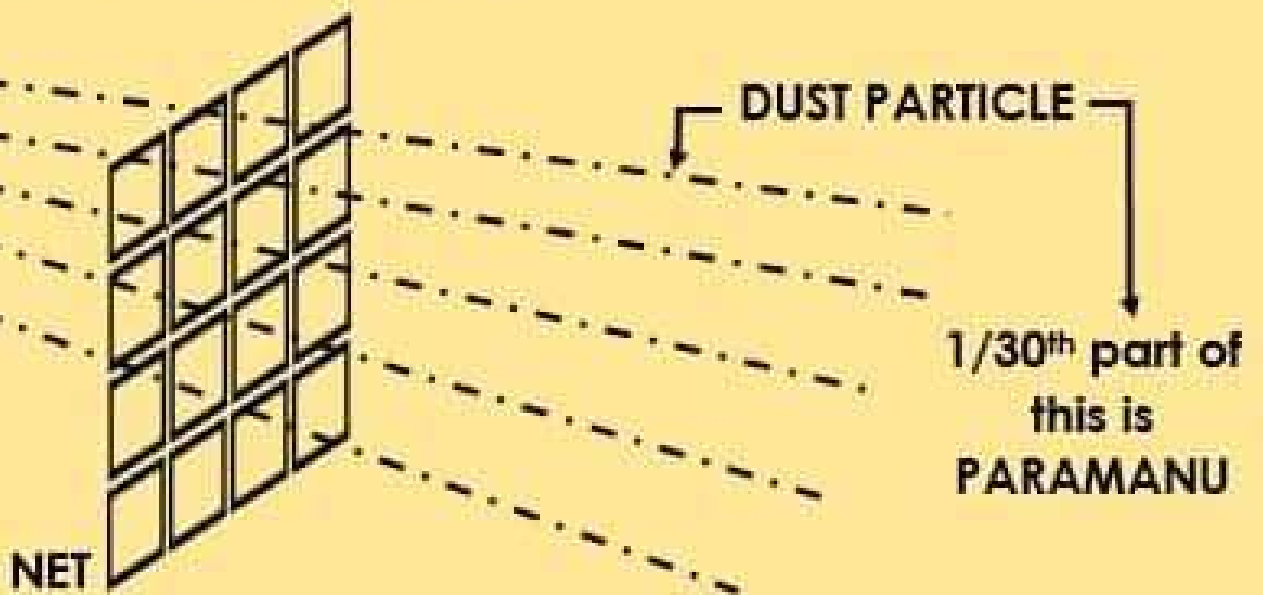
SAURA PURANAM – An ancient Indian treatise dealing with SUN and solar family mentions about size of the PARAMANU (A minute particle) in one of its VERSES as follows –

जालान्तरगते भानौयत्सूक्ष्मं दृश्यते रजः ।
तस्य त्रिशत्तमोभागः परमाणुस्सकथ्यते ॥

जालं = Net/ Network; अन्तरगते = Moving Inside; भानु = Sun; सूक्ष्मं = Minute/ Very small; दृश्यते = Visible/ Visualise; रज = Dust Particle; त्रिशत् = Thirty; भाग = Part; परमाणु = A basic Minute Particle; कथ्यते = Described;

TECHNICAL MEANING

1/30th (One-Thirtieth) part of the size of the Dust Particle of the SUN rays passing through the opening of a net is the size of the PRAMANU (A very Minute Particle)



SOUND FREQUENCIES OF WAR – ANCIENT INDIAN KNOWLEDGE

UPAKARSHANA TANTRAM – An ancient Indian treatise mentions about various SOUND FREQUENCIES used in WARS to enable soldiers to ACCURATELY take Instructions from military head (SENAPATI) WITHOUT INTERFERENCES/ DISTURBANCES in one of its VERSES as follows –

हंस कांस्ये तथा मेघः ढक्का काकश्च तन्विका ।
गर्द्भः प्रस्तरश्चैव ध्वनिरष्टविधः स्मृतः ॥

हंस = Vibrating; कांस्य = Metallic; मेघ = Covering/ Disappearing;
ढक्का = Throbbing; काक = Agitating; तन्विक = Merging; गर्द्भ = Roaring;
प्रस्तर = Developing/ Gaining gradually; ध्वनि = Sound; अष्ट = Eight;
स्मृत = Known;

TECHNICAL MEANING

It is known that SOUND frequencies/ Types are Eight – 1. Vibrating
2. Metallic 3. Covering/ Disappearing 4. Throbbing 5. Agitating 6.
Merging 7. Roaring 8. Developing/ Gaining gradually

These frequencies are used by SENAPATI to instruct SRENI in WARS



हंस Frequency



काक Frequency



तन्विक Frequency

MATHEMATICS OF INFINITY/ INFINITE – UPANISHAD KNOWLEDGE

BHAVA-BHAVANOPANISHAD – An ancient Indian treatise mentions about Mathematics of Infinity in one of its VERSES as follows –

एकमात्रा द्विमात्रा च त्रिमात्रा च तथा परा ।
अर्धमात्रा परा सूक्ष्मा सूक्ष्मार्थार्थपराऽपरा ॥

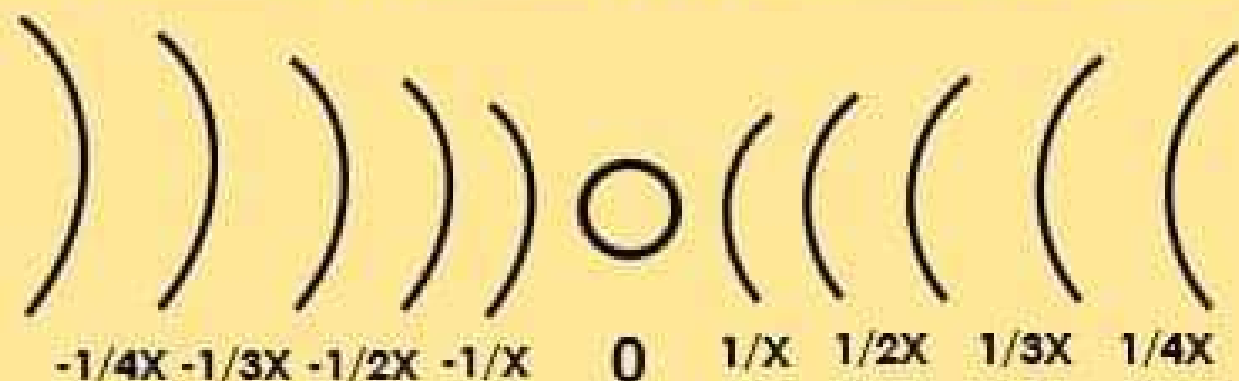
एकमात्रा = One part/ portion/ division; द्विमात्रा = Second part/ portion/ division; त्रिमात्रा = Third part/ portion/ division; परा = Supreme/ Infiniteness/ Adding up large; अर्धमात्रा = Half part/ portion/ division; सूक्ष्मा = Minute/ Closing to Zero; अपरा = Opposite to PARA (Reducing up large); अर्थ = Seek/ Incline to;

TECHNICAL MEANING

Understanding parts/division of something starting from ONE part and then SECOND part of it and THIRD part of it in this manner (leads) up to infinite/ infinity – Making half ($1/2$) or such divisions of something leading to minuteness is PARA (the infiniteness) – Adding up of such portions/ divisions or such reducing of something into multiple portions is seeking Minuteness (Infiniteness)

OR

SEEKING MINUTENESS IS NOTHING BUT UNDERSTANDING THE INFINITY



CIRCULARITY & BIPOLARITY IN UNIVERSE – UPANISHAD KNOWLEDGE

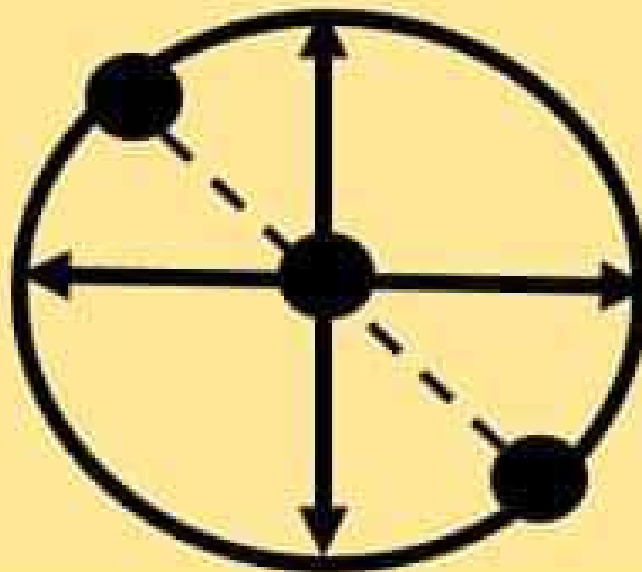
AKSHMAYA UPANISHAD – An ancient Indian treatise mentions about CIRCULAR NATURE & CENTRIC BIPOLARITY of the Universe/ Creation in one of its VERSES as follows –

चन्द्रार्क वह्निवाय्वादि ग्रहराक्षणी नभोदिशः ।
अन्वयव्यतिरेकाभ्यां सन्तिनोसन्तियन्मते ॥

चन्द्र = Moon; अर्क = Sun; वह्नि = Fire; वायु = Air; ग्रह = Planets; अक्ष = Axes; नभो = Towards NAABHI (Focal point/ Center); दिश = Direction; अन्वय = Absorb In/ Absorb Into/ Mutually Co-ordinate; व्यतिरेक = Oppose/ Opposite; सन्ति = Population/ Creations of Universe; मति = Knowledge/ Intelligence;

TECHNICAL MEANING

Knowledge (of Universe/ Creation) says that – Like MOON & SUN, FIRE & AIR, PLANETS & THEIR AXIS (OF ROTATION) – All the creations/ populations of Universe do simultaneously mutually co-ordinate and Oppose each other in this BI-POLAR arrangement around a central/ focal point (NAABHI) – Hence the Spherical/ circular nature of Universe



ELASTICITY IN PHYSICAL MATTER – ANCIENT INDIAN KNOWLEDGE

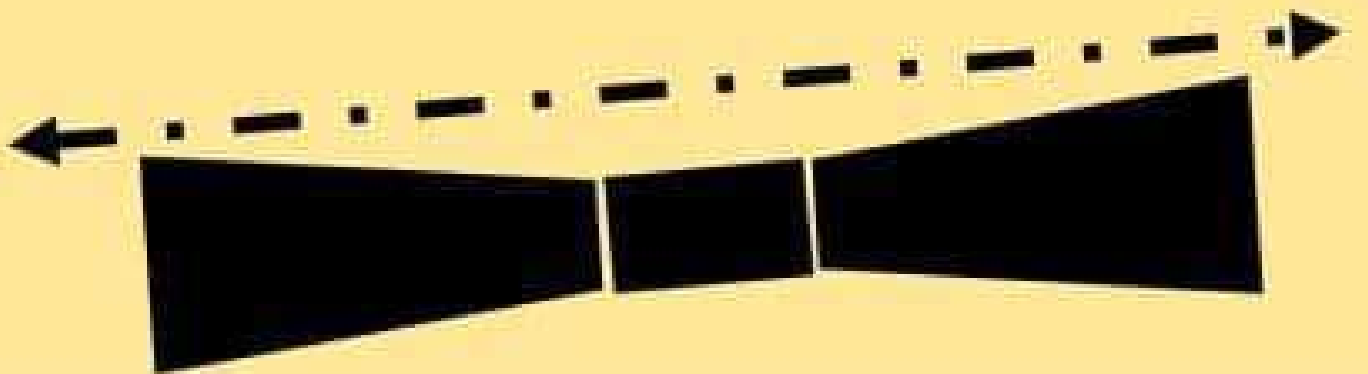
VAISHESHIKA SUTRAS – An ancient Indian school of thought on physical properties and concepts mentions about ELASTICITY IN PHYSICAL MATTER as follows –

ये घनानिबिडाअवयवसन्निवेशाः तैर्विशिष्टेषुस्पर्शवत्सुद्रव्येषुवर्तमानः
स्थितिस्थापकः श्रयमन्यथाकृतमवनामितंयथावत्स्थापयतिपूर्ववद्गुणकरोति

घन = Gross; बिड = Bind; अवयव = Elemental Parts; निवेश = Invest/ Constitute; विशिष्ट = Extra/ Special; स्पर्श = Touch/ Hold; द्रव्य = Substance/ Matter/ Body; वर्तमान = Current/ Present; स्थितिस्थापकः = Elasticity/ Re-establish the condition; स्वाश्रयम = Embrace self-state; अन्य = Other; अवनामितं = Reduce and Maximise/ Limitless; अवस्थाप = Reduced condition; पूर्व = Previous; गुण = Original/ Straight; करोति = Does;

TECHNICAL MEANING

The Matter/ Substances/ physical bodies are constituted by binding of elemental parts. Elasticity is the that which re-establishes the current/ original state after reduction or maximisation of the substances from their previous condition is done or which makes bodies regain their original state after embracing other states



FORMATION OF RAINFALL – ANCIENT INDIAN KNOWLEDGE

CHANDOGYA UPANISHAD – a PRIME UPANISHAD mentions about rain formation as follows –

यथेतमाकाशम् आकाशाद्वायुम् वायुर्भूत्वा धूमो भवति
धूमोभूत्वाभ्रं भवति अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति

आकाशम् = Sky; वायु = Air; भूत्वा = Elements (of creation) based; धूम
= Smoke; अभ्र = Water; मेघ = Cloud; प्रवर्ष = Initiate Rain;

TECHNICAL MEANING

There is that **Sky** – From Sky comes **Air** – From Air, elements based conversion leads to **Smoke** - From Smoke, elements based conversion leads to **Water** - From Water, elements based conversion leads to **Clouds** - From Clouds, elements based conversion initiates a **Rainfall**



FORMS/ TYPES OF ENERGY – ANCIENT INDIAN KNOWLEDGE

PADAARDHA SAMPRAGNYA – An ancient Indian work based on UPANISHADS mentions about types and description of energy forms as follows –

शक्तिश्चतुर्विधा अचिन्त्यशक्तिराधेयशक्तिस्सहजशक्तिपदशक्तिश्चेति

शक्ति = Energy; चतुर्विध = Four types; अचिन्त्य = Cannot be determined; आधेय = Imparted/ Contained; सहज = Natural/ Inherent; पद = Unit of flow/ Rhythm;

TECHNICAL MEANING

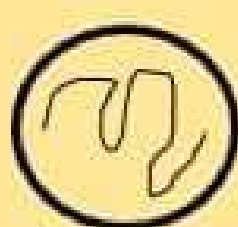
Energy is of four types or exists in four forms –

Not Determined – The energy which is allowing existence and operation of this Universe/ creation in order

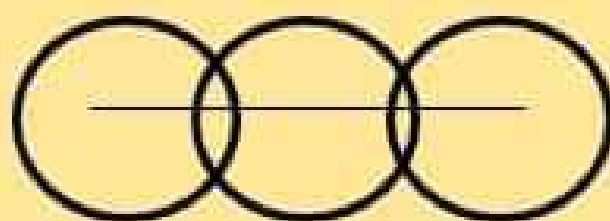
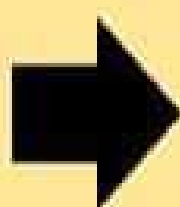
Imparted – The energy that is imparted or placed in every system/ matter of this Universe/ creation

Inherent – The energy that is inherently/ naturally present in everything in this creation

Flowing – The energy that gives a rhythmic momentum or flow in units of the basic inherent energy



INHERENT



FLOWING

MOLECULES AND COMPOUNDS – ANCIENT INDIAN KNOWLEDGE

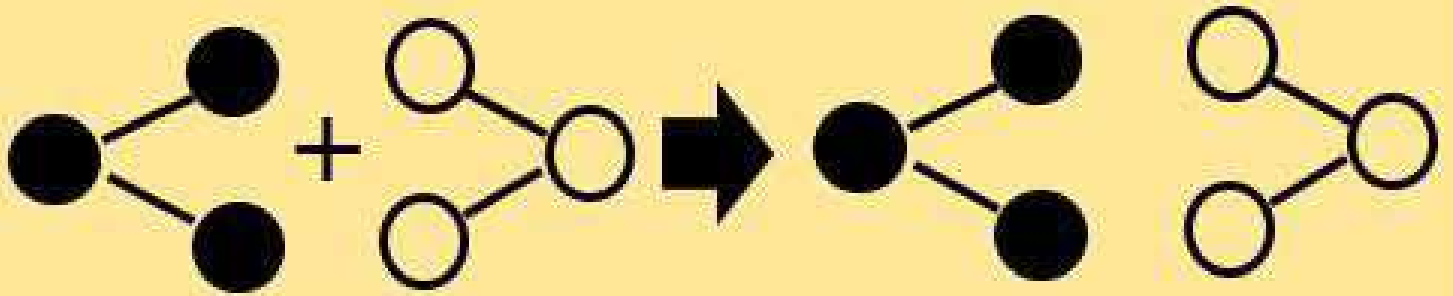
RASA SIDDHI TARKAM – An ancient Indian treatise on liquids/ chemical composition and formations mentions about molecules and compounds as follows –

अङ्गं बाध्योऽथ संसर्गी यद्यङ्गी स्याद्रसान्तरे ।
नास्वाद्यते समग्रं तत्ततः खण्डरसः स्मृतः ॥

अङ्गं = Part (Isolated of something); बाध = Disturb/ Intercept; सम = Equal; सर्ग = Generate; रस = Flowing (liquid in this case); अन्तर = Become Inner/ (Merge) In the gap; न = Not/ Negative; आस्वाद = Absorb/ Grasp; समग्र = Complete/ Integrate; खण्ड = Separated; स्मृत = Known as/ remembered;

TECHNICAL MEANING

Parts (of Molecules) of a liquid (RASA) intercept to generate an equilibrium by merging into another part – If this formation cannot be absorbed/ grasped as an integrated entity (single merged entity with same properties of its portions) then it is known as a COMPOUND (A flowing matter of portions)



UNIVERSE PLANETARY COMPOSITION – ANCIENT INDIAN KNOWLEDGE

DO ALL THE PLANETS IN THIS UNIVERSE HAVE SIMILAR PHYSICAL ELEMENTS FOUND ON THE EARTH? – RIGVEDA HAS THE ANSWER

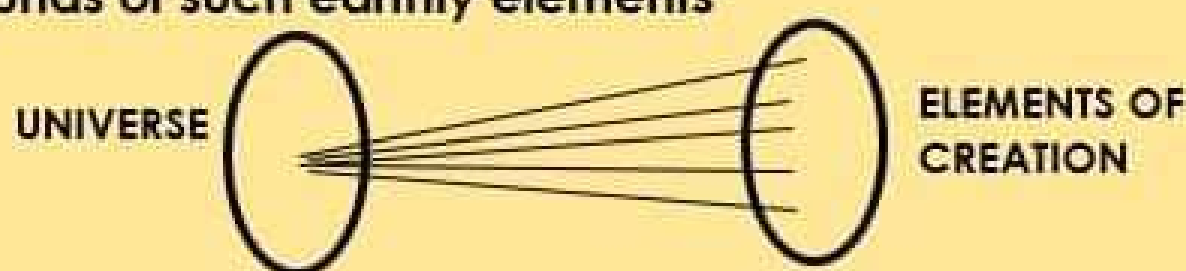
RIGVEDA – A Prime VEDIC literature mentions about composition of Universe and planets as follows –

अद्भ्यः सम्भूतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताधि

अद्भ्यः = Water (Water based); सम्भूतः = Equivalence/ Balance of elements of creation; पृथिवि = Earth/ Earthly; रसः = Compounds (of such elements)/ Something with active or flow essence; विश्वकर्मणः = The work of creation of Universe; समवर्तः = Equally expanded;

TECHNICAL MEANING

The work of creation of Universe is done by equally expanding (in all directions) **Water, Balance of elements of creation and Compounds of such earthly elements**



This gives an idea whether natural compositions/ compounds of earth elements found on the EARTH are found in all the planets in this UNIVERSE

LIGHT REFRACTION – PRISM LOGIC - ANCIENT INDIAN KNOWLEDGE

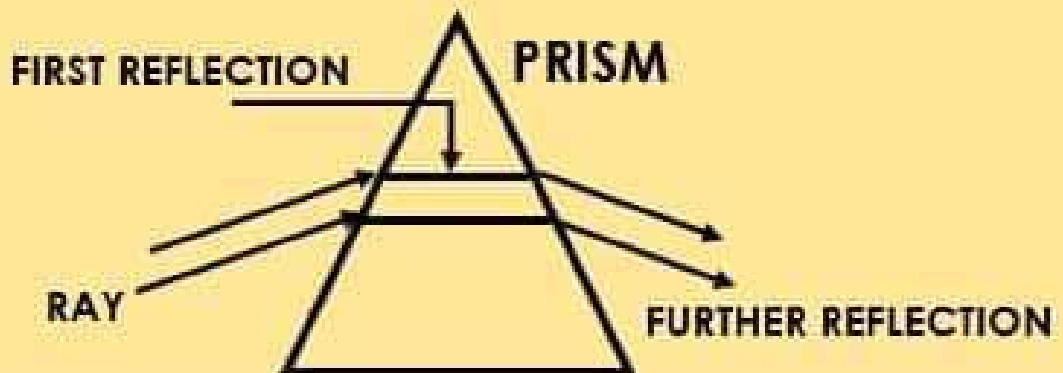
NYAYA SUTRAS – An ancient Indian treatise on LOGICAL SCIENTIFIC FRAMEWORK mentions about REFRACTION phenomenon as follows –

स्फटिकेऽप्यपरापरोत्पत्तेः क्षणिकत्वाद् व्यक्तीनामहेतुः

स्फटिक = A Prism; पर = The first Reflection/ other form (in this case);
अपर = The second Reflection or emergent /further reflection of
the first (in this case); उत्पत्ति = Production; क्षणिक = In a minute time
unit/ In a second of time; व्यक्त = Express/ Appear; अहेतु =
Irrational;

TECHNICAL MEANING

The appearance (of light ray) after first reflection and further modified
reflection/ emergent reflection (of the first reflection) produced due
to a PRISM is not a rational way (to understand/ judge the ORIGINAL
form characteristics)



SHAPE/SIZE/GROWTH-UPANISHADS-ANCIENT VEDIC KNOWLEDGE

How is the size and shape of natural creations fixed in the nature?

PRAGNYA SARVASVAM – A derivative work based on UPANISHADS describes about SHAPE – SIZE – GROWTH of small particles as follows –

परिमाणमात्रे द्रोणो व्रीहिः
द्रोणरूपं यत् परिमाणं तत् परिच्छिन्नो व्रीहिरित्ययैः

परिमाणमात्र = Proportion of size; द्रोण = Measure/ A standard measure; व्रीहि = Grain/ Granular/ Small; रूपं = Form/ Shape; परिच्छिन्न = Break from and spread around/ Circumscribe; रित्य = Flow (In an order/ Pattern);

TECHNICAL MEANING

Proportion of size growth of a granular thing is represented by its "Measurement" – The measured shape flowing around by breaking from (Core) is the natural shape of a granular thing

ESSENCE – Shape is nothing but the "Measure" of natural proportional of size of granular/ small particle that is allowed to be spread around by the NATURE



TEN (10) STAGES OF AN ECLIPSE – ANCIENT INDIAN KNOWLEDGE

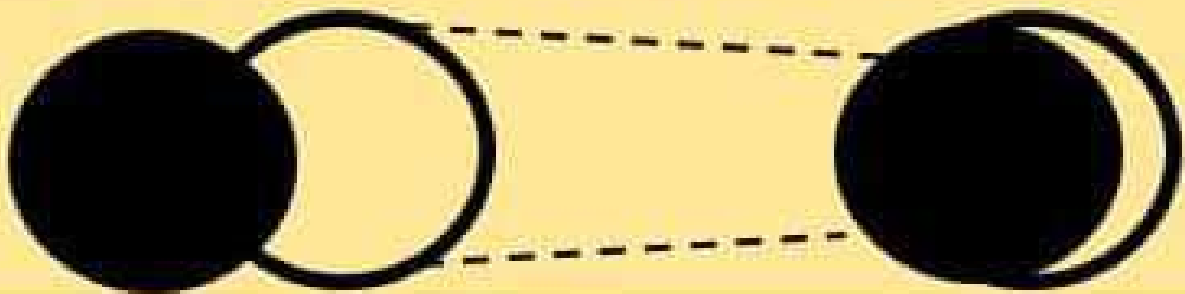
VASHISTA SAMHITA – A Prime Treatise of ancient India mentions about various stages (10 STAGES) of an ECLIPSE as follows –

सव्यापसव्यलेहग्रसननिरोधावमर्दनामर्द्दाः ।
आघ्रातं मध्यतमस्तमोऽन्त इति ते दश ग्रासाः ॥

सव्य = Towards Right/ Clockwise; अपसव्य = Towards Left/ Anti-Clockwise;
लेह = Anoint; ग्रसन = Swallowing; निरोध = Obstruct/ Confine/ Enclose;
अवमर्द = Rubbing In; आमर्द = Squeezing; आघ्रात = Satiated/ Take In; मध्यत
= In the middle/ Centrally; तमोऽन्त = End of Darkness; दश = Ten; ग्रास =
Eclipse;

TECHNICAL MEANING

Clockwise Motion – Anti-clockwise Motion – Anointing (The SUN or MOON) – Swallowing – Enclosing – Rubbing In (Over the Planet) – Squeezing in – Satiating (Take) In – Centralising – End of the Darkness (Relieving the Eclipse) – Are the TEN stages of an ECLIPSE



POINT TO WONDER

Which Instrument was used during SAGE VASHISTA's period (RAMAYANA period) to visualise this Astronomical Process

ENERGY FUNCTION/ CHARACTER – ANCIENT INDIAN KNOWLEDGE

SAMKHYA SHASTRA – A Prime SCHOOL OF SCIENCE during ancient India mentions about ENERGY FUNCTION as follows –

भेदानां परिमाणात् समन्वयात् शक्तितः प्रवृत्तेश्च

भेद = Division/ Divisibility; परिमाण = Size/ Volume/ Scaling; समन्वय = Co-Ordination; शक्ति = Energy; प्रवृत्ति = Functional Nature/ Characteristic;

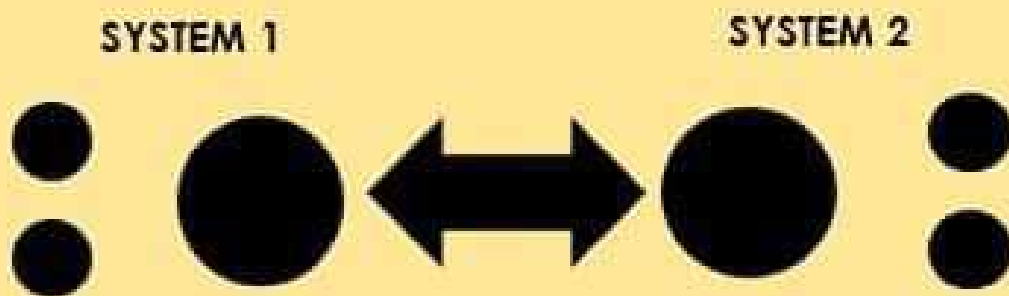
TECHNICAL MEANING

Divisibility – Scaling of size/ volume – Co-Ordination – are functional characteristics of ENERGY

OR

ENERGY is a function of Divisibility – Size scaling and Co-Ordination (with other systems)

In Modern Notation: Energy (E) $\rightarrow f$ (Divisibility, Scaling, Co-ordination)



ATOMIC/ MINUTE PARTICLE CORE – ANCIENT INDIAN KNOWLEDGE

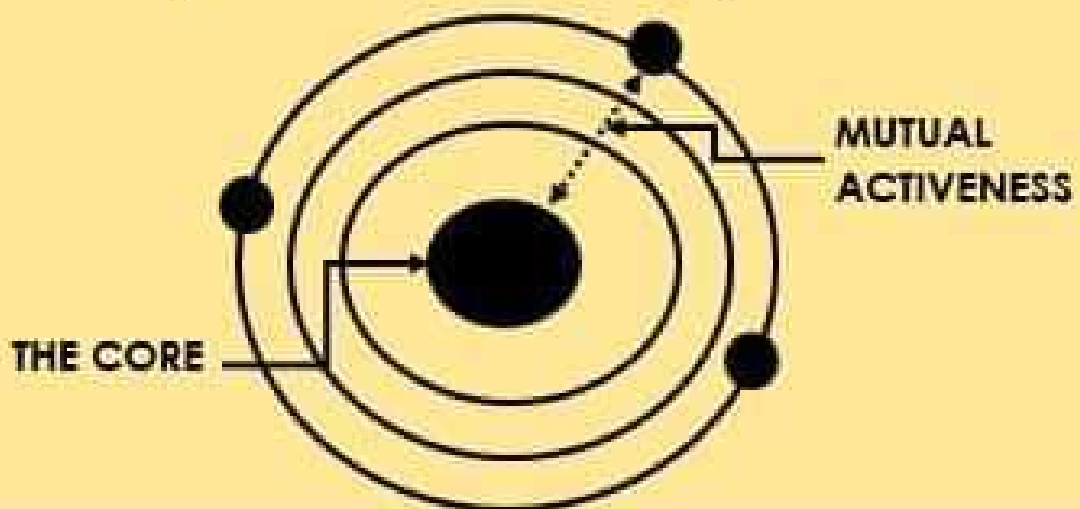
TAITTRIYA UPANISHAD – A Prime UPANISHAD mentions about ATOMIC/ MINUTE PARTICLE core behaviour as follows –

यतोवाइमानि भूतानि जायन्तेयेन जातानि जीवन्ति ।
येन यत् प्रयत्न्यभि संविशन्ति तद्विजिज्ञासस्व च तद् ब्रह्मेति ॥

भूत = Elements of creation; इम = Give/ stem from; जायन् = Rise/ coming out; जात = Take off from/to; जीव = Active/ Live; प्रयत्न = Effort; अभि संविशन्ति = Mutually active towards each other; जिज्ञास = Inclination/ Inquisitive; ब्रह्म = The Core (of the creation);

TECHNICAL MEANING

From that which the elements of creation stem from – Rise and Take off (from the core) to become active and the effort to mutually stay active towards each other (CORE and active FAR)– that property of inclination or the inquisitiveness to hold this system is "BRAHMA" (The Core)



TRAVEL VEHICLES/ FLOWING SHIPS – ANCIENT VEDIC KNOWLEDGE

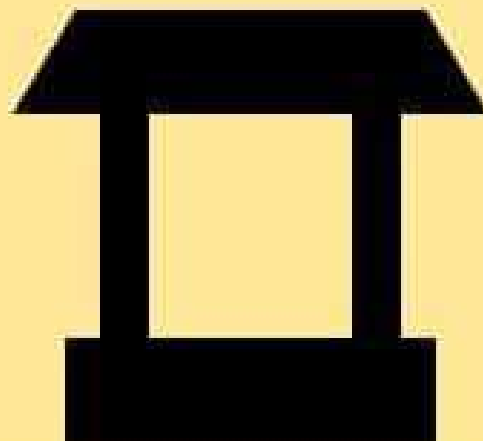
RIGVEDA – A Prime VEDIC literature mentions about ships/ flowing vehicles (Chapter/ Book 10) as follows –

दैवीं नावं स्वरित्रामनाग समस्रवन्ती मारुहेमा स्वस्तये

दैवी = Related to Gods; नावं = A ship/ Floating vehicle; स्वरित्र = Set with a frequency (SWARA); आमन = Concord (Frequency); आग = Discord (Frequency); समस्रवन्ती = Equally flowing/ Equally Transmitting; मारुहेमा = Refilling Air/ Repeat Air; स्वस्त = Accommodated with/ Equipped with;

TECHNICAL MEANING

A Ship/ floating vehicle (possibly used by Gods) is set with frequencies of Concurring/ Discarding variations flowing/ transmitting equally is equipped with Refilling Air/ Repeat Air filling



GRAVITATION BASED BALANCING– ANCIENT INDIAN KNOWLEDGE

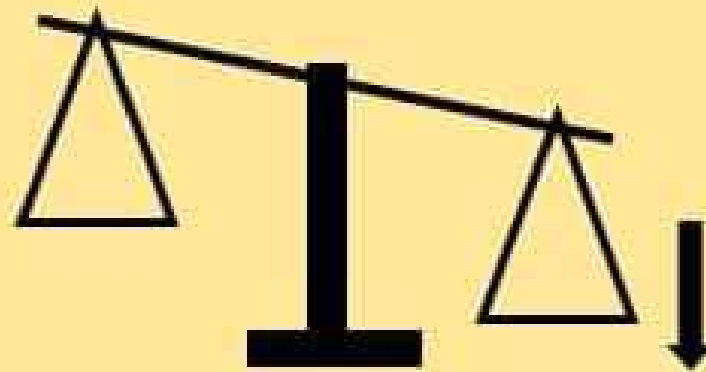
BHARADWAJA - YANTRA SARVASVAM - an ancient Indian work describes about basics of **BALANCING OF MACHINE WORKING DUE TO GRAVITATIONAL PULL** in one of its VERSES as follows –

दण्ड्वत्प्रणमेद्भूमवुपेत्य गुरुमन्वहम् ।
दिशे वापि नमस्कुर्याद्यत्रासौ वसति स्वयम् ॥

दण्ड = Disciplining; प्रण = To bend/ Incline; भूमि = Earth; उपेत्य = approaching; गुरुम् = A centric phenomenon/ central force disciplining things around (**basis of गुरुत्वाकर्षण = Gravitational force**); अन्वह = Constantly/ regularly; दिशे वापि = Spread in directions (both directions of centre); नमस्कुर्यात् = Make Bow/ Comedown (in both the directions); आद्यत्रास = Initiate Shake/ Movement in opposite directions; वसति स्वयम् = Establish Voluntarily/ in itself;

TECHNICAL MEANING

Disciplining to incline approaching the Earth (downwards) bowing/ coming down on both opposite directions of the centre is self-initiated (In a balance) due to a centric phenomenon/ central force disciplining things around it (**basis of गुरुत्वाकर्षण = Gravitational force**)



GRAVITATIONAL
PULL CREATING
ORDER IN THE
BALANCE

TRANSACTION & EXCHANGE SYSTEM – ANCIENT INDIAN KNOWLEDGE

NARADA SAMHITA - an ancient Indian work describes about basics of transaction and exchange of goods and services in one of its VERSES as follows –

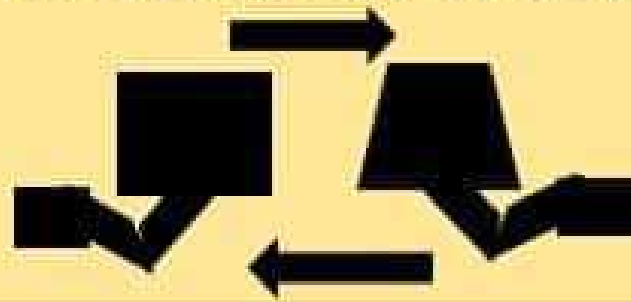
षड्विधस्तस्य तु बुधैर्दानादानविधिः स्मृतः ।
गणिमं तुलिमं मेयं क्रियया रूपतः श्रिया ॥

षड्विध = Six types; दानादानविधि = Give and Take/ Exchange/ Transaction; स्मृतः = Known to be; बुधे = learn; गणिमं = Counting; तुलिमं = Weighing; मेयं = Measuring; क्रियया = Utility/ Action performed; रूपतः = Look/ Design; श्रिया = Prospects of it/ Prosperity;

TECHNICAL MEANING

Exchange/ Transaction of goods/ products is known to be based on Six types – **They are – Counting – Weighing – Measuring – Utility (of the product) – Design – Prosperity (the product can bring)**

This shows how methodical and sophisticated was the transaction system some 1000's of years back in ancient India



LAND – WATER – PRIME NUMBERS – ANCIENT INDIAN KNOWLEDGE

PRASHNA PADAM a derivative text based on **UPANISHADS** describe about importance of **PRIME NUMBERS** in proportion of **LAND** and **WATER** on earth in one of its **VERSES** as follows –

प्रथमे दशके खण्डाः सङ्ख्याता एकात्रिंशतिः ।
द्वितीय एकसप्तदिति खण्डशतं गतम् ॥

प्रथम = First; दश = Ten; खण्ड = Part; सङ्ख्य = Number; एकसप्तति = Seventy-One (71); द्वितीय = Second; एकात्रिंश = Twenty-Nine (29); शत = Hundred (100); गतम् = Gone passed/ Past/ Previous;

TECHNICAL MEANING

First part of TEN PRIME NUMBERS is upto 29 - Second part (of TEN PRIME NUMBERS) is upto 71 which is arrived by subtracting the first i.e. 29 from 100 ($100-29 = 71$)

First TEN Prime No.	2	3	5	7	11	13	17	19	23	29
Second TEN Prime No.	31	37	41	43	47	53	59	61	67	71

The importance of 71 and 29 is recognised with fact that **71% of the earth is WATER** and **29% is LAND**

This VERSE shows how **UPANISHADS** were the basic texts in reflecting the knowledge of creation

BEHAVIOUR IN VACUUM/ NOTHINGNESS – ANCIENT INDIAN KNOWLEDGE

PRAGNYA SARVASVAM a derivative text based UPANISHADS describe about importance of Nothingness/ Vacuum in one of its VERSES as follows –

महशून्यालये वह्नौ भूतादिविषयादिकम्

महशून्यालयम् = Vacuum/ Devoid of anything/ Nothingness; वह्नि = Light/ fire/ Shining Source; भूतादि = The minute elements of creation; विषयादि = Qualitative Nature/ characteristic;

TECHNICAL MEANING

Actual Qualities/ Characteristic properties of minute particles of creation come to light in nothingness/ Vacuum

OR

Minute characteristics of Light are more active in a medium of nothingness/ Vacuum

This VERSE has a complicated interpretation flow pattern leading to two closely related meanings

