

I. M.

JNĀNĪDĀYĀ — Vol. IX
April 2017 —



30 Sep 2017
Sarasvati Puja Day

प्राचीन सिन्धु राक्षस्य
मुद्रासु लिखितं लिपिम् ।
वन्देऽहं अर्थं सि द्दय च ॥
"सरस्वती नदी तमाम्" ॥

लिखितं

I bow before Sarasvati,
The foremost of Rivers
to decode the script engraved
on the Seals of Ancient Indus

Line in photos
from RV.

30 09 2017

Invalkum Mahadevan
2017

INDUS SCRIPT
Ināmodeyam
Notebook. Vol. IX

From
Chittinai, Hēvilambi year,
from 14th April 2017
Till 30 Sep 2017 (Vijayadashami)
To: (Iberia)

Note: Vol. IX is reserved for the
Aditya notes. Both
vols (IX-X) will be
written concurrently.

These are my last recordings
of what I know to be
the truth about the Indus script!

IF * 11/11
(aka) Invalkum Mahadevan
14. 09. 2017

Dear Mama,

We believe you can do it.


Only you can do this. You will.

Waiting to read it. Enlighten us!

- Meenakochani

✿ ⊗

- Naresh

- शुभ 
R. Lakshmi 14-04-2017

30 9/16/2017

30 Sep. 2017: VISAYA DASAM
DATE

14 APR - 30 Sep. 2017

Tubing Walking Papers to
continue with Jrenodayam
Completed

(1) Hyderabad Paper

under an IL - Secular Sister Standard

Publ. Jan. 2017 95 DL

(2) Completed

TU paper on Dharma in IL - Manuscript

to be publ. in Kenyan Felicitation Vol. in 2018

(3) Submitted Abstract, Summary and Paper for
to Endeavour Abstracts in IL - Manuscript

to IL Delhi Science Seminar

Main Paper to be prepared now

publ. in one or 2 months

to publication in India Journal

of Science History New Delhi.

turn out not bad, considering

(1) IL work and Summer Apr - Aug. 2017

(2) my declining health, esp. the

eyes glasses changed

but still struggle on. Aditya's Paper

Most Imp Paper still to be
written. Insha'Allah !!

—X—

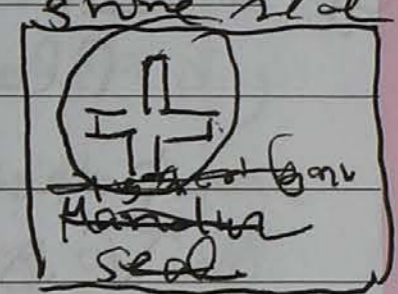
[2.10.1929 - ?]

2 Oct 2017

DATE / Alagankulam stone seal

my 89th birthday!

[Times of India Chennai Edn
01. Oct. 2017. p 16 (p 22 010)
I have a birthday gift!



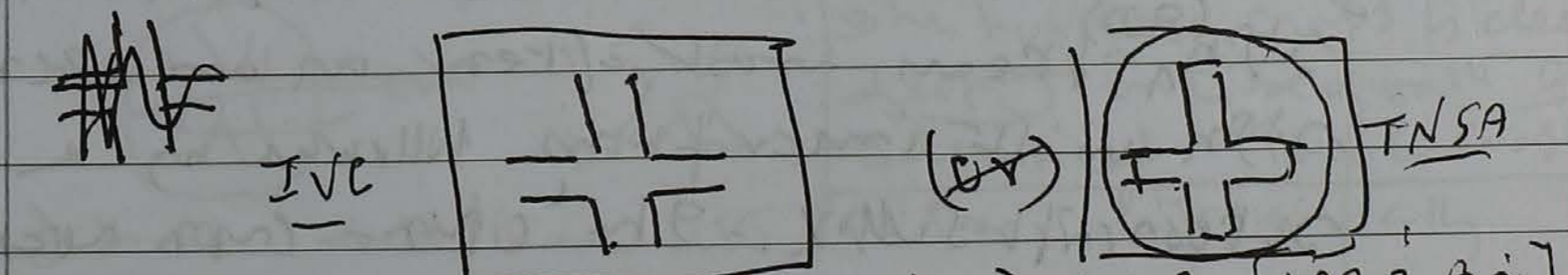
So Mother of all Surikas of mine
in the last 50 years. 320 uwa...
Are the gods (Mitru-varuna) or last
Jinn'ing? Time will tell!
Here's the swig in outline.

a Major Archaeological Discovery of Alagankulam
[Mamela (Mamela)] called ^{N. of Ramenjeram}
~~stone~~ Annular by the TN State

Dept of Archaeology
A seal has been found at Alagankulam
Excavation this season. Dr. Bhasika (NSA)

ATNSA ~~NSA~~ calls it a "GREEK CROSS"
I looked up Oxford Dictionary on English
GREEK CROSS: A CROSS with
all 4 arms of equal length.

I have not yet seen the seal with
inscriptions. But given below is the
elementary or a Greek cross



TNSA Stone (Steatite) seal. [Lora Sai]
ATNSA should be checked. The same

NOW - my Eureka. See below with
SWU OR who I quoted on Site Verma long!

Ale Semikulam Seal

cf. DATE Inval 15 on Maladewa 1987

Place Sign in 16 Tamil Script

Paper presented at 16-

V International Conference on Semiotics of Tamil Studies. Madurai India

3-10 January 1981

Proceeds, 1981 Vol. I: pt. Sec. 2: pp. 2.91-2.107

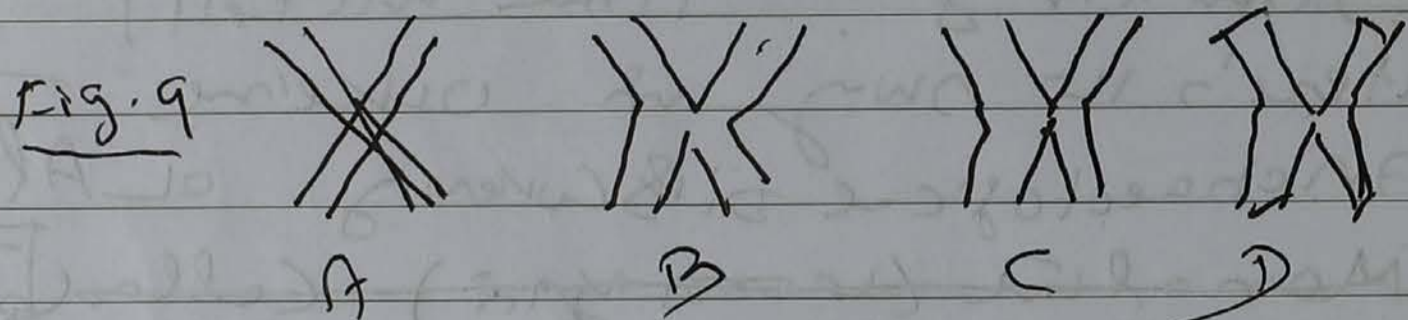


Fig. 9 A B C D

Para 7.1 "The 'cross-roads' sign in the Tamil script may be compared with the graphic evolution in the Chinese ideogram for 'crossroads'. Fig. 9A and B illustrate respectively the Shumenon or Chinese ideogram for 'crossroads'. It is very likely that the corresponding Tamil ideogram (Fig. 9C & D) have the same significance of 'streets or quarters'. However textual evidence shows that while the Tamil ideogram in Fig 9C and D resemble each other, they are not mere graphic variants. The 'closed crossroads' sign (9D) appear most often on an opening sign in the inscription followed by a superscript suffix. The 'open crossroads' (9C) is rarely seen at all but only, but has a greater and all frequency.

Alegemkulam Seal

DATE

(Contd.) "The closed 'cross-roads' ideogram (9D) represents streets or quarters which were guarded and had restricted entry access. They were perhaps the quarters of the elite of the city (nobles or priests). The 'open-crossroads' ideogram (9C), by contrast depicts the quarters of the ordinary citizenry such as in interpretation (not only) both graphic and textual evidence.

Para 7.2 "See the paper for the remaining text

Eureka in brief. Alegemkulam

A Seal has been excavated at Kālak (Madurai). It is said to depict a "Greek cross" which means it has all the four arms equal in length.

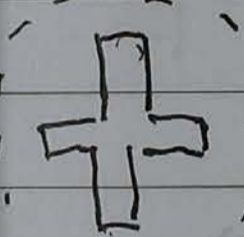
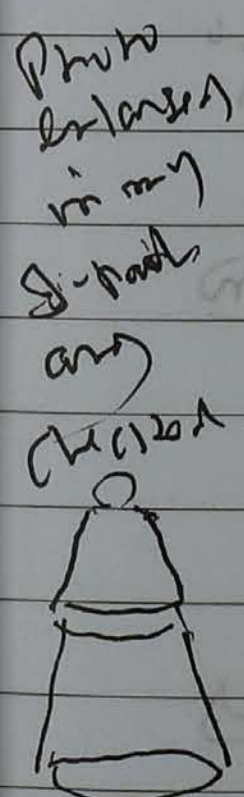


Photo enlarged in my 8-pinch and checked.



It has been seen photo or I have to see the seal or the photo to check.

Where the "crossroads" is closed at the ends. There is no enclosure or border around the seal. The seal is slightly broad at the edge. It has a slightly raised main part.

The hollow cross is clear, deeply incised on the circular identical to Textile Cross.

I have identified the Tamil script as Pāṭi/pāz: an Kēn - in Tamil script provided in the Tamil Pāṭi (i) and Cēn (a).

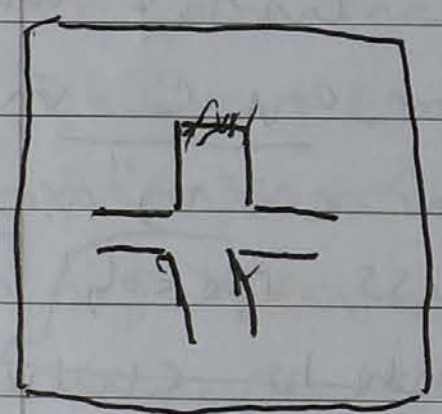
The site of the seal or the seal is at the back of the seal near Madurai in the Pāṭi (i) (a) core-like like dumbbell.

DATE FN Details see

- (1) 1981: Meer sign with Gram Script
- (2) 2014: Dhanidiam Proof of the Gram Script with Rigveda: A case study

1981: FISNES 9 & 10.
 Discussion in Paras 7.1-7.34
 Box in Para 73.

2014 Section II: Paras 2.3 to 2.5
 Results 8 & 9
 Box in Para 2.5




pāṭ- / pāz- → pānt- (i)
 o-ta. vā. vāṅṅ
 naz- / vāz → NāZ- (i)
 > vāṅṅṅṅ, vāṅṅṅṅ
 o-ta v(āṅṅ, vāṅṅṅ)

To be published after clearing it seal
 Compare Taxila coins (and other coins)
 symbol $\frac{11}{7F}$
 Legend I N O Megama

Checked Br. Min. & FA. Mus. with coin legends
 A. Allam on Behar. inscribed coins. Rupam Bibliop.
 bh2112015

Alegenikulom Seal. (DATE / CONTRA)
 Ruler may ETE II to IV like

- (1) Girdhar or Roman ship wheel here earlier
 - (2) Paltan infra, with cene royal name UGLOON
 - (3) X' with him Pr. Lence. Ref.  Banag (N. ob. Fimlow ob cene R. important words!)
- described as "wheel" with a central point (hub?)
 could as well be called WHEEL CROSS.

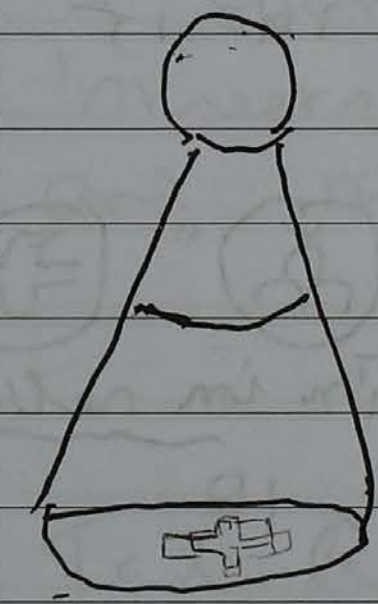
MV relevant
 Durn
 circle

See TNFA Purna Report on Alegenikulom

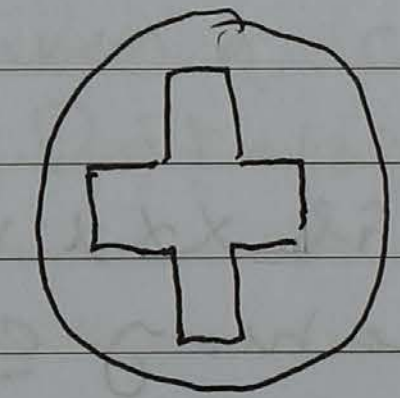
(2005).
 I propose that give $\frac{11}{7F}$ on $\frac{11}{7F}$ Gelsan with one
 sign $\frac{11}{7F}$ in Megalithic ALEM 3-4th C
 Original to be checked $\frac{11}{7F}$ leg Jan 11
 could be Brahmi + or $\frac{11}{7F}$!! NO.
 Ban

Megalithic Monumental Brass / Gr is hollow cross
 checked. Photo

Alegenikulom Stone Seal



Side view
 (For scale, see photos.
 fingers holding the seal.



Front view of the circular edge
 The hollow cross is closed at ends, incised, but no border.
 Identical to Pillon Taxila XXXV: 7

made from Brechle with a bluish tinge.
 I see why
 min-
 enlarged view in my i-pad 2017 10.10.2017

DATE

Allan BM C. Indian coins 1912 (A)

Symbols on Tribal coins
Textile. p. 309.

(Symbol on Peuk.
From nu clear!)
Note
nu in R.A. p. 309
nu in Chumbham
Allan BM C. 1912
xxxv: 7
B.M.C.



pp. xcv

Cxxxv - cxl

218 - 219

227 - 231

233 - 235

237 - 239

Plates

xxxiv: 6, 7, 3, 4

xxxiii: 10, 12, 13, 15

15, 11

xxxv: 4, 2, 3, 7, 10

xxxiv: 16, 17

xxxiii: 9

xliv: 19, 21

xxxv: 14-15

Tripuri
[purjob]

Notes:

See esp. pl. xxxv: 7



Very large heavy ^{Copper} coin in relief

See also pl. xxxv: 3, 10

Allan B.M.C. Collected. DATE

Title

Negama Coins

pl. xxxi: 1-12 [INA]

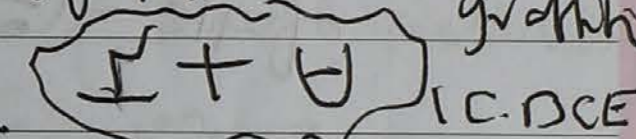
cf. Negama & Sri. Naigama [INA]

'of 15 Market Town'

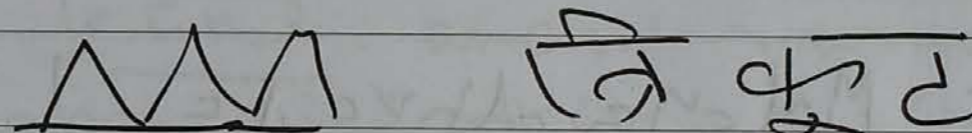
(I.P. Traders, Merchants,
artisans)

cf. ... - Dr

cf. Kodumera & Pottay
gottu



I.C.D.C.E



pāl(i) > pānti. vānti

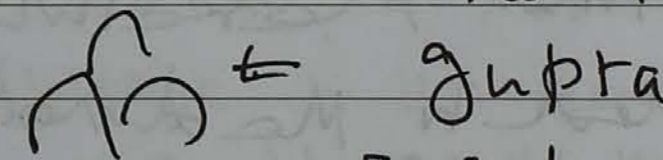
vāl(i) > vānti. vānti

I suggest the Negama is
a local name of pānti, vānti
'workers, workers of city, town'

and also pāt-11) > pānti (12)
> pānti (M.D.B.)

Textile V ← chandha

Mahya ins / ...



gupta
[also 'merchant
vānti (M.W.!!)]

Mon on Three peaks

New interpretation
'chandha / gupta'

DATE 16/10/17

MBh Index. Svensen

Trigantāh pl. N. of a people; ^{especially} especially Five Brothers; (!!)
Triganta Princes

Their country visited by the Nāradas (!)
Vanquished by Arjuna on his Digvijaya.
" " Naka " " "

They were five Nādas (!) in Duryodhana's army
They were defeated (Kā)
Sarga 10th in the Mahābhārata.

Trigantāh. The Triganta people, princes
(IM. of Traikāntakāh) here has ~~no~~ ^{loc. in South}
(in one version)

M.W.

Tri-kakud 'having three peaks';
N. of Himālaya Mountains;

cf. Traikānta (IM in MW);
Tri-kakuda three-peaked (MBh.);

Tri-kānta having 3 peaks, hump;
N. of a mountain;

Triganta N. of a ~~place~~ ^{IM} ~~place~~ ^{in Srilanka (cf. S. Parani)}
N. of a people inhabiting Mdr. Lahore;
mentioned in AV. Par. Siba, Mbh;
N. of a country

= Trigantaka
Trigantika

Alogon Kulum Sed (Curn)

Turner CDIAL

DATE

4050 garka 'Seat, high seat, chariot seat (RM)
'chariot' (Curne.) (See garka: Sum Turner)

4053 ganda 'Seat' of garka.
or on side of a horse

Burrow: Ka. gānduge, gādūke 'frame, seat';
Te. gādde

G (Chujaroh) gādū 'raised seat'

M (Ankhi) gādū 'cushion, pillow'

IM. Curn त्रिस्त / त्रिस्त = 3x Triple Nalka (S)
of Rbhu legend & Triple in Rbhu

RC McJurdan


pp 279-280: Traikāntakā.
(No rel. w. Tri-ganta)

Uginder Singh:

No relation to Traikānta-ganta

— X —

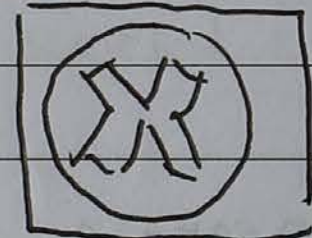
DATE

18 Oct 2017 Divali ! 

एक दीप से दूसरा जलावे
[सं] अजागित होवे ।
एक एक कर जाजें आरत
~~एक~~ शक्ति मन्त्र के द्वारा ॥

प्राचीन सिन्धु राष्ट्रस्य
मुद्रासु किरितम किपिम ।
वन्दे इहम् अथ शिवदय्यम
शररवनाम् जदी तमाम ॥

WAITING IN QUEUE

- ①  Alagankulam Seal
Announced on 1 Oct 2017
Gandhi-Cherry
Archaeological Discovery
of 11th Century in TN.
- ② ARTISAN PAPER
Presented on 15 Sep 17
- ③ Mitra-Venkat - A dhyan paper
(from 2004 or least!)
- ④ Collected Papers & other on Publ. Lib.
I.M. Dewasingh & Imman Singh
1970 - 2018 (?)
with Intro. M. K. on G. S. S. S. S.
9th time or a half previous I.F.I

26 Oct 2017 Zwelle: GOLIVUN = Hiverya-Nāṣṭra !
DATE

Recurrence of intense colic pain. More
severe than post-ILP pain episode Mar. 15
No work for a week! So it is.

Note on Chālukya, Rājāśrī etc,
GOLIVUN, GOLIVUN → इन्द्राय-राष्ट्र

Senkanerayan's note re-appeared
then it is!

इन्द्राय राष्ट्र
शुभेन्द्राय राष्ट्राय 2011
(Tinnurindulam Copper Plates)

Somkani's paper ed. by S. Senkanerayan.
Note 27 at p. 61 [on his text at p. 33: Lord of the
Rattanaśrī, Chālukya]

"Rattanaśrī was in ancestral home land of
the Chālukyas. Throughout his description of
the present war [Chōla-Chālukya battle at Koppam]
our poet [who composed the Senkanerayan inscription]
refers to the Chālukya adversary only as
Rattanaśrī, Rādhīperī, Aradhna,
Aradhādhīperī etc, and not as Chālukya
king or the king of Kannāṣṭra dēśe."

Venus
72-78
88-124
2 plates
or
more
plates.
1054
A.D.

[Im. refers to the war with the Chālukya]
Im. Chōla king Rājāśrī killed in Koppam
battle. See Kan & Co. for details
Sheba was however won by his brother
Rajaseja II. (See Kan & Co.)

07.11.17 Two weeks of incessant Rain. 100+ mm

ഫിനാൻസി യൂണിറ്റി
ഗുരുവിൻ്റെ കീഴിൽ
പ്രവർത്തിക്കുന്നു

Swaka

Y agōya. Nothing can be bred
from him.

Illustration: 2 in 1 era agōya and one

> Sistr. of the agōya (city)

Qm: Why Nelli fruit?

Why not mango or pta banana?

A: because even small objects

kept in open ^{palm} are obvious

Response: go to why not a smaller
fruit like Sler tai or

even a grain like agal

Analysis: Sistr. clear that Nelli

is the 'given' in this myth. Sistr.

has to be explicit. A took all

to be wisha = vy

Answer: Reson

1. Yōri and is called in

Sistr. Dr. Langress

2. Sistr. and (2 Ja. and)

The reason why Nelli was

chosen to its special movement

പ്രവർത്തിക്കുന്നു കേരളം
an Sistr. medical system

Sistr. agōya - agōya

Sistr. agōya dead Nelli

Sistr. agōya like

agōya Nelli agōya - agōya agōya

agōya in agōya agōya

etico in the story of an old

secret for rejuvenation

Sistr. agōya in the agōya (Nelli agōya)

who were 'rejuvenation'.

Abi of. agōya agōya agōya:

1. agōya agōya agōya agōya

2. agōya agōya agōya agōya

to agōya her like 1.

But Tamil agōya agōya Nelli

was not agōya agōya agōya

was like agōya agōya / agōya agōya

Sistr. agōya * agōya agōya agōya

to the Tamil in agōya agōya agōya

agōya agōya agōya agōya

of the agōya agōya:

if the agōya agōya or agōya

thought that it Nelli agōya agōya

agōya agōya was agōya agōya agōya

All Nelli agōya agōya agōya agōya

15 Jan 2018

My "official" birthday I am 90 not out!

Valika (O.T. in Tamil) Dr. Pr. Gossanah Rajam D. ^{IA on} ^{Nejmi} ^{nelas} ^{note} ^{Jtd.}
Dr > IA

இந் - > யிந் - as in

- 1A இந் - அம்மல் > யிந் ரி 211
 - 1B இந் - அம்மல் (அம்மல் 1:80:1)
 - 2 இந் - அம்மல் > யிந் ரி 211
- Search down in sample examples to have a good ruling out choice.

Rajam D: இந் -

2A இந் நய இன் : இந் நய (வடுவல் 10:105)

> IA யிந் ரி 211

1C ~~இந் நய இன் : இந் நய > IA, 211 (அம்மல்/Dr)~~

யிந் ரி 211

2B ~~இந் நய இன் = வடுவல் (அம்மல்) (வடுவல் 2:4:5)~~
> யிந் ரி 211

1D ~~இந் நய இன் : இந் நய இன் (வடுவல் 12:24)~~

2C ~~இந் நய இன் : இந் நய இன் (வடுவல் 3907)~~

Refcom D: இந் > இந் | இந்

To sum up, 2 good examples in Refcom D will show

- இந் நய இன் : இந் நய
இந் நய இன் : இந் நய
இந் நய இன் : இந் நய
> IA 1. யிந் ரி 211
2. யிந் ரி 211
3. யிந் ரி 211 யிந் + அம்மல் (அம்மல்/Dr)
- இந் நய இன் : இந் நய
இந் நய இன் : வடுவல்
இந் நய இன் : இந் நய இன்
> IA : யிந் ரி 211

To. Lex. Adal item 19100 1210

இந் நய இன் : இந் நய இன் : இந் நய இன் (வடுவல் 210)

> IA : யிந் ரி 211

இந் நய இன் : இந் நய இன் : (அம்மல்/Dr)

இந் நய இன் : இந் நய இன் (வடுவல் 10:105)

இந் நய இன் : இந் நய இன் (வடுவல் 1:1)

இந் நய இன் : இந் நய இன் (வடுவல் 12:9)

இந் நய இன் : இந் நய இன் (வடுவல் 2:4:5)

> IA : யிந் ரி 211

இந் நய இன் : இந் நய இன் (வடுவல் 2:4:5)

இந் நய இன் : இந் நய இன் (வடுவல் 2:4:5)

இந் நய இன் : இந் நய இன் (வடுவல் 2:4:5)

இந் நய இன் : இந் நய இன் (வடுவல் 2:4:5)

இந் நய இன் : இந் நய இன் (வடுவல் 2:4:5)

DATE

शुभ्र वनिय नद्यः (यम. 13, 2007)

शुभ्र वन्य ब्रह्मः (ननु. 20)

शुभ्र वन्यः शुभ्र वन्यः (TIL 155)

शुभ्र वन्यः (TIL 155)

शुभ्र वन्यः शुभ्र वन्यः (TIL 155)

शुभ्र वन्यः शुभ्र वन्यः (TIL 155)

शुभ्र वन्यः Tiger, Panther, ...

सकल तु < SKT. Citra-rajyam

(शुभ्र वन्यः)

(IM): see शुभ्र वन्यः (यम. 1A शुभ्र वन्यः)

(शुभ्र वन्यः, शुभ्र वन्यः)

शुभ्र वन्यः < TIL Citra-rajya (शुभ्र वन्यः शुभ्र वन्यः S: 2: 2)

CTM. SKT Citra-rajya (शुभ्र वन्यः)

शुभ्र वन्यः 1. Vishnu Shrine in Chidambaram

2. (शुभ्र वन्यः शुभ्र वन्यः S: 2: 2)

2. Mountain when Rama stayed

in exile (शुभ्र वन्यः शुभ्र वन्यः S: 10: 6)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

(शुभ्र वन्यः शुभ्र वन्यः)

CTM. < SKT. nelw Vic Citra)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

[IM. Note (शुभ्र वन्यः शुभ्र वन्यः)]

शुभ्र वन्यः शुभ्र वन्यः (DATE: 3-54)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

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शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (Rhetorical Utterance)

शुभ्र वन्यः शुभ्र वन्यः (see शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (see शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (TIL < SKT. Citra-rajya. see TIL)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

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शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

शुभ्र वन्यः शुभ्र वन्यः (शुभ्र वन्यः शुभ्र वन्यः)

DATE 25/02/2018 12 Mar EUREKA (after a long time)

AAA to Alegenizlem hollow (USA) and PAW

Key words: hand:

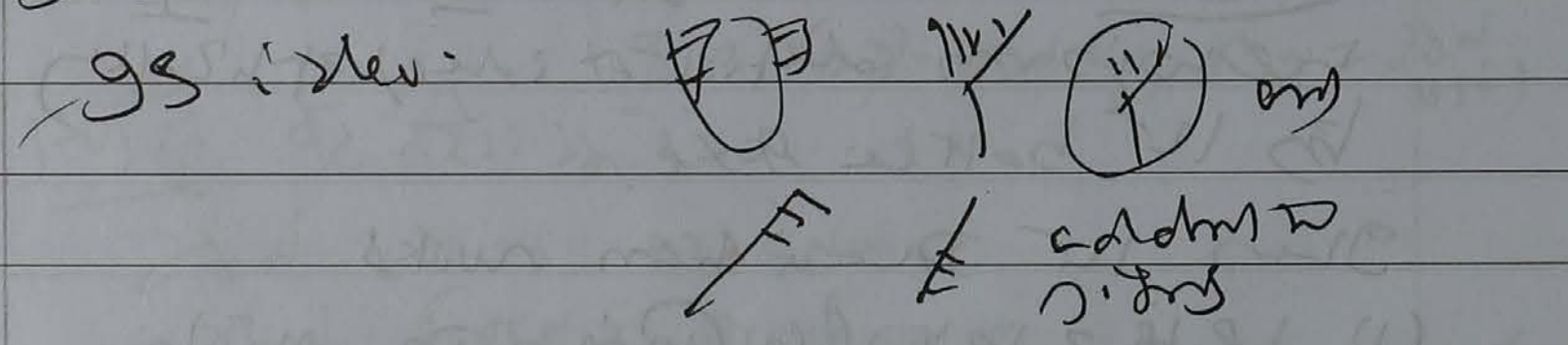
DEDR Kay, ey 'hand, make, do'
Pam 'to make, to work'
Vala (m) 'right (hand)'

GA (MW, Tamm) Karma, Karma: 'to do, work'
Hind: कर्म work

Pami: Alwaru they were
minders, lobhi

Solm: Dr. Pam mindered
on Pam par 'to work'
abo Pam, 'related to lobhi'
minder

The hand to work mind m... GA



all new to 'hand, Right, Author, Work

The later of work ABG mind
is a new word in the legend
of Pam's being called 'minders'

x ABG: 'minder' not in Regam D
So later to. wage (not in DEDR
Country Research Library)

DATE / /

x ABG 'minder' not in Te. Epi'glumary
w/w 1800 AD !!

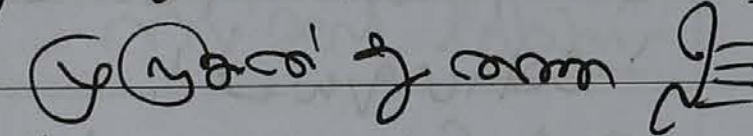
Whelmin: On Te ABG is a
borrowed with its meaning
'do, make, deed, work'
ABG in its sense of mind
only in Te. lex. with its note
'colloquial'.

ABG 'minder' not in DEDR
as it is altered in Te. lex.
But it is a loan word and
ought to have been excluded
in DEDR. However DEDR
has not entry 'Karma' 'work, do'
etc because its etymon
is obviously GA. DEDR has erred !!

DATE

03 March, Saturday 2018. 8 AM
I begin the last phase in
my work and in my life
today

I have changed into wearing
ochre coloured shirt

It is a special symbol in Indic
to denote purification, sacrifice,
purity in thought, work and deed.
I shall try. 

—x—

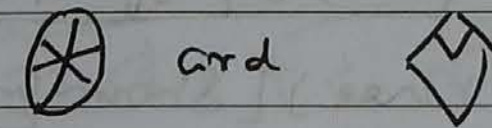

To resume my main study
it is about and one will be
Eureka - it is a discovery
that it is contemporary Tamil
meaning Karumi: Mother
was not known till 1800 AD
(Noble Rajan Dictionary)

This tells us very interesting
things - with a full study
in the New Paro of
the Alogosikal can be followed
with great safety.

—x—

15 Mar 2018. 9 AM of March.

Eureka

 and 

IS order R WL

IA order L W R

Probe significance

08 April 2018 4 PM

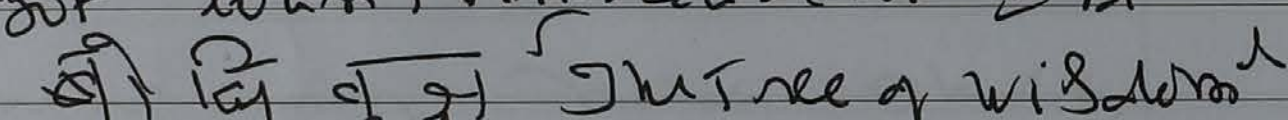
Eureka, a big one with steep
Iravā - Dr. Kalāl (layer of meaning)

literal: Stone āl (tree) [shown by leaf]

Figurative: Learning (āi, āi) āi
Teaching (āi, āi)




I suggest that

anc people were aware of the tradition
that one got 'knowledge' (← Kalāl) when
sitting under the Kal-āl tree.

This got loan translated in Iran
as  The tree of wisdom

What Buddha did was to rework
the tradition and symbolizing
for under the bodhi tree
to receive wisdom and become
the Buddha!

Compare with other symbols chosen

by him:	Ekana		अज्ञानं
	Waghalé		ज्ञानं
	pipal		ज्ञानं

Wonderful results!

Collect data from all Iran

This also sets with my theory that
āl was in the same sense name

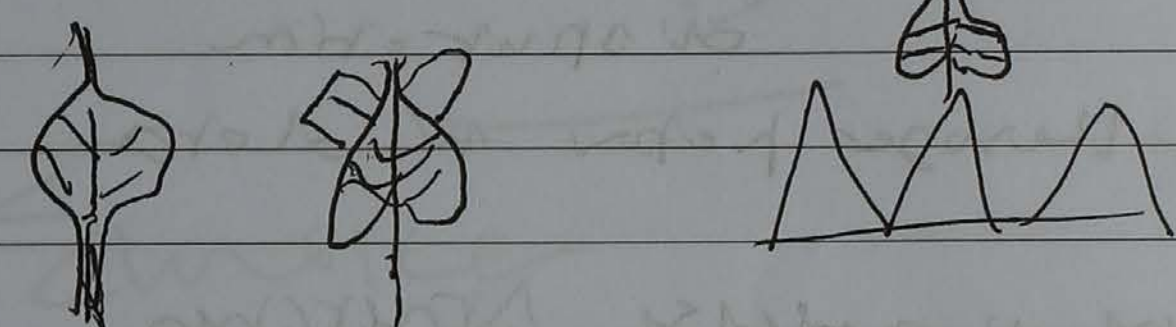
and shown in the excellence which
was anāca tree root of Barryam Kall

Lila Suka
see
2 am

The late Shollen 214
दृश्यं यत्रैतन्मते स्तुतं and

यत्रैतन्मते स्तुतं and
represent loti and abenank
tradition influenced by Iravān
tradition.

Refer to my 2018



In. 11:	326	327	232	3-beaded
	Pipal leaf	Amthropo morphil various (see my website!!)	Pipal leaf on a hill	
			Kal-āl !!	
			āi - āi !!	

See my latest paper in
Kenya's Felicitation Vol
(July 2018) for related
discussion.

But the new symbol
about the tree was to
and only today.

That shows the path to truth
and wisdom

[- Perhaps the lake] ?

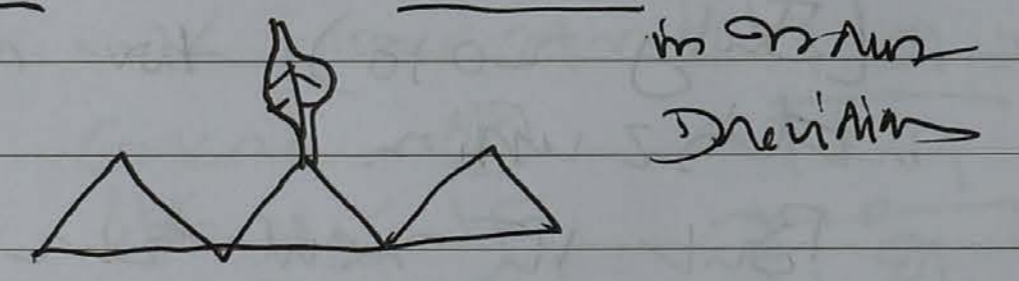
DATE

Another new in sight!
 Why is Jambun tree called
 नैवल tree? Could it be
 that its original meaning or
 was 'bōdwi tree' tree of
 wisdom! மரம் வாய் வாய்
 (BD + val: expertise in
 distribution)

See Kevener paper w data

"When knowledge stretches
 its arms towards perfection!
 தென். கீதரஜலி
 in 'When it rains
 it will rain'

gms kalāl = mā val in gvc



At Major New Discovery
 I am hearing too ill to
 work it even in (am time!)
 to write up this history.

I bet! Learn it near here
 in history. சரி உம்

DATE

14 April 2018

Tamil New Year 2018

சரி வாய் வாய் வாய்

Sure

Why Sure ē (ē) =
 hca only one size?

Am! He was an ardha
 in ē (ē) of aśura,
 Ardha - 1 - 2 - 3

Indu - Druvika

big idea
 vnaq panna ru: why

Julq = vnaq (p) = crown
 only in Druvika!

DATE

14.04.18. Emeric. 12el-5l
Paten 0110 copied here

DATE

4 / 1

21 April 2018 ^{new, rephrased} cancelled but not

How simple, how elegant, how beautiful, how convincing
Tivk and Beauty join together in

Key ideas

𐤕𐤓 𐤓𐤓𐤕
JAP-ANNU

𐤕 Hebrew: vessel Function: grammatical suffix

To solve puzzle: 𐤕𐤓 a word which means 'vessel' ^{on} ~~with~~ ^{as} ~~well~~ ^{as} functioning as a grammatical suffix?

Answer - 𐤕𐤓!

Vessel ^x 𐤕𐤓 → DEDR 129 & 130

D.129 ka. 𐤕𐤓 𐤓𐤓𐤕 bottom of a vessel

D.130 Ta. 𐤕𐤓 𐤓𐤓𐤕: water jar
Ku. 𐤕𐤓 𐤓𐤓𐤕 mud jar
bamboo jar to carry gravel

To. 𐤕𐤓 𐤓𐤓𐤕 clay pot

Ka. 𐤕𐤓 𐤓𐤓𐤕 hollow bamboo vessel
generally with handle

The Th. 𐤕𐤓 𐤓𐤓𐤕 vessel made of hollow bamboo or nut shell, vessel of a tray shape

P. Dr. 𐤕𐤓 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕
𐤕 Names of various vessels ^{made of} ^{clay or wood}

By Nebu: - (a) 𐤕𐤓 / ant - (u)
suffix w. singular masculine names or titles

(e.g.) 𐤕𐤓 𐤓𐤓𐤕 (LalT) etc

gvc clue: 𐤕 is historically a vessel. By Function a grammatical suffix to masculine singular names or titles

Problem solved:

g. s. 𐤕 - (a) 𐤕𐤓 / (u)
at end of names and titles masc. sg suffix

Historically: 𐤕𐤓 → 𐤕𐤓𐤕 → 𐤕𐤓𐤕 → 𐤕𐤓𐤕

ethnic N. by then word has grammatical inf. g. a or least in its role as

Aitany - 𐤕𐤓 𐤓𐤓𐤕 (ca. 1000 BCE)

Proof lies in its simplicity, elegance and apt historical and nebu values

Graded one real show 15 wheel
improved on 15 bag of 15 130
Humped Bull

Many such another 15 wheel also
with 90 humped Bull (see ^{DR} Bull with 100)
for statistics, Imp index

3. Next, the Shankhurna Bull
appears to depict 15 Treder
glor, 15 Water Bull ~~affinity~~
resembles 15 Farmers ~~affinity~~
of 15 soil.

4. The Tiger represents warning
humped bull.

5. Lastly Civilian Shankh
resembles 15 High Prize

6. Shankh ~~humped~~ antelope
antelope =

7. Long to valley ^(Bull) antelope =
[one man antelope antelope
the valley antelope antelope
(antelope antelope antelope)

Ante

antelope

Check: Do statistics antelope
antelope antelope

Paper slip copied here:
Eureka at 8 PM on 22.04.2015

Mahāvīra was the only
Aśvini among 15 24
Jāna Tīrthankaras

The others were lañcika - 8
to manis who plucked out hairs
from roots on their bodies

लंकिना ५ वीं ज्ञानेन कृतः

शिवः २०१० १२ १५

- Source is Bhajagurur

27. June 2018

Undated paper slip Copied here

Source: Al Jai

Jai Jai as a name
of a person!
The term applied to both to
Sival Desai (a name) who
not under Jai Jai was

J.A. mis-remembered:
Jai Jai = Jai Jai: Jai Jai

JVC Al was not of Banyan
never depicted any Al

JVC Al was mis-remembered
"mis-remembered" ^{ever} in early
JA records.

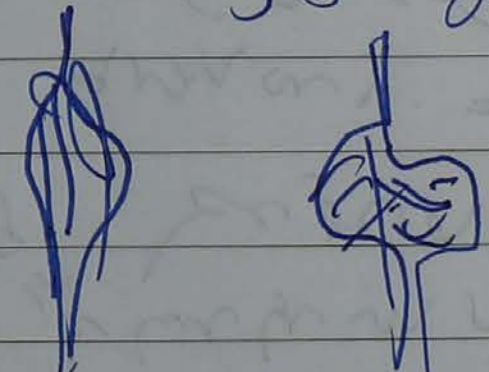
(20) 31st June 1954: 2112
31st - 21st June: 2102
- Jai Jai

of 4th 21st: mis-remembered
found in JVC
of 21st June

Bulk Jai (of the name Gwelly), and
Jai Jai (of the name Jai Jai)

also of which earlier version
Nancy are on waters
of Dr. Al water, ocean (D)

Pantula's problem seen in his
ambiguous use of
"Fig leaf". He wanted
to see Jai Jai (Ficus - Banyan)
relates in JVC. But the
tree never depicted in
any art. What is depicted
particularly is Jai Jai
symbolized by Jai Jai
grows like



Conclusion: for bulk Western can
identify tradition "Fig leaf" (Jai Jai)
symbols: for Jai Jai
were Jai Jai made or other
over their symbols. Jai Jai

From LHM a.l. (v. 1)

Sunrise. ^{gram 9:45} Pipal leaf: ^{A New} ^{layer of} ^{a new} ^{leaf}
 14.04.2018
 Kal - a l : key word
 lit Stone & Banyan tree
 but = proper name of a tree
 which does not have hanging
 work like its Banyan.
 It is known in ^{tradition} as the tree under which Lord
 Dattatreya ^{sits} and
 teachers & followers [especially 4]
 || who is the other Greek Teacher sitting
 under a tree? ^{Chakravartin},
 the Buddha ^{at} ^{the} ^{time}!
 Buddha ← ^{both} ^{to} ^{study}, ^{learn}, ^{teach}, ^{deliberation} ^{Samy}
 || So I propose that Kal a l
tradition is a verse in
 GUC when the tree was already
 known as one banner with a
 "see Teacher" ^{Shloka} ^{of} ^{the} ^{Knowledge} ^{Tree}
 Gellera Buddha only needed
 the tradition ^{of} ²⁰⁰⁰ ^{years} ^{before}
 using one more symbol: Buddha, ^(AFO)
 Dharmo, Sarvato = Pipal, ^{Shloka}, ^{Sanskrit}

DATE 27-06-18

Sunrise of Today 6 AM

To. Wagon > IA: $\frac{1}{2}$

Dr. Manu, Manu & Wagon

I.A. $\sqrt{2}$: Wagon

Who leads to a beautiful tree:

So beautiful it must be true
IA

Rama ^{Shaman} ^{Manu}, ^{Manu}

Lakshmana ^{Manu}, ^{Manu}

Bhanu: Manu!

Note: getting evidence
collected over 15 years

Ind, (1/2) : Manu!

$\frac{1}{2}$: Manu
 $\frac{1}{2}$: Manu (1/2)

19
ಶಿಖರ ಕದಲಿ Plugh banner

ಶಿಖರ < ಡಿ ಬಾ, ಗಿ.

9- ಪೆಲಿ ಕದಲಿ

ಮಿತ್ರ ಕದಲಿ

ಜಲಪಂತಿ ಬೆನ್ನೆ

ಜಿಜ್ಞ: ಜಲಪಂತಿ

ಜಿಜ್ಞ: Family

fish banner ಓರಿ ಸಾಕು
ಪೆರಾಳಾ

ಮಿತ್ರ ಕದಲಿ

ಮಾನ್ಯ ಮಲೆ
ಎಡ ಅ ಹಲೆ

ಲಿಪಿ: ಕೂಲಿ ಹಲೆ

ಶಾಖಾ!

gvc: religion list
in 10 years
pool

ಗಮಲೆನಿ (ನಾನ್ಮಲೆನಿ) 360°
(360°) DATE 12/09/2018
ಎರಣ್ಣಿ ಗಿ 69° ಅು!

ಕುನ್ಯಾ ಲೋ ಅನಿ ಉ ಅಗಲೆ ಲೋ!
ಅನಿ ಲೋ ಅನಿ ಉ ಅಗಲೆ ಲೋ!
ಅನಿ ಲೋ ಅನಿ ಉ ಅಗಲೆ ಲೋ!

Note: collect photos from 1950-1960
of anacardium - a pipal tree in Ma. (D.)

13.09.2018
and
Geren
List of book borrowed by BIRAKUR

- (i) Ganesa - Yuvraj Krishnan
- (ii) Ganesa - Alice Holtz
- (iii) Ganesha - Studies of an Asian God Robert L. Brown
- (iv) Rajar Peli on Grantha Script

DATE

02.08.18

Dear Bhaskar

My health is getting worse by the day. If the Parkinson's paper has to be in Sept issue of the Journal we have to make hurry, the sooner the better. What will be

02.08.18
9AM

Check word in corpus: PTU

given a number of 250 omitted: 4m, 2m, 3m, 2m

P. 2/2

DATE

2. 30, 30-35 (obscure) 2/2
to Pulate 14.05.18
(Contr. 99999) Murday
aishwari 5
cum
vannam/vannam/2 (3)
2525 in 9999999999
39. 30-35. For my sake
43. 30-35. 30-35 in 9999999999
wooden pillow like head support when in Brehm household when both pillow in comical vase

Sureka, but.
02.08.18
10AM. 3/5 cum utt in 9999999999

Telugu & supposedly from 30 Tri-lingu. It was, then "Tri-lingu" could be a W 35 M !! structure, it can be "with Tel' clear, or from 'spite' or even from 'honey' (eg. Tel. ketta).

01.07.18

Imp. Sanskrit
1970-18
Rest in
30-35
Name and level
List there
- x -

DATE

1/1/2018

2705.18

Sun

9 AM

ശ്ലോകം

ഭദ്രാണി

പ്ര. തിരുത്തലുകൾ
Tel) Ram. PTO

ഗാനം: ശിവ. വാ 1/2
 1. ശിവ: (m)
 'ശിവ: ശിവ:'
 2. ശിവ: (m)
 Te. Ka. ശിവ
 Ka. ശിവ
 Manaki. ശിവ
ശിവ: ശിവ:
ശിവ: ശിവ:
ശിവ: ശിവ:

Enterogermina

From
 M. S. S. S.
 21 Feb 2018
 Al. J. P. K. S.
 I. S. S. S.
 W. S. S. S.
 D. S. S. S.

Enterogermina

DATE

From Sidh
12.02.18

Suahan at
Ailani, Udit
Ca 1950 at
Karim

12 Rejan
4 NOV. 2017

IM Lechu
Tarr. v m
2w 09.2004

From Remu
19 Mar 2018
Vanchem Vericose
Permal.
Nika Laka & Rany
ellen

26 Mar 18
Darmasari well 18

25 Mar 18
Darmasari well 18

From Rejanerom
28 April 2018
On last week
Darmasari 26.06.18

Bhanza
4 NOV. 2017

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leker

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leak Award
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