WORLD ASSOCIATION
FOR VEDIC STUDIES (WAVES)

ELEVENTH INTERNATIONAL
WAVES CONFERENCE

VEDIC LIVING IN A MODERN WORLD



July 31–August 3, 2014
Maharishi University of Management (MUM)
Argiro Student Center
Fairfield, Iowa

World Association for Vedic Studies (WAVES)

(A Multidisciplinary Academic Society—Tax Exempt in the US—www.wavesinternational.net)

WAVES 2010

Eleventh International WAVES Conference

"*Vedic Living in a Modern World*"

July 31 - August 3, 2014

Maharishi University of Management, Fairfield, Iowa USA

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ABOUT WAVES

World Association for Vedic Studies, known by its acronym '**WAVES'** is a multidisciplinary academic society that welcomes people engaged or interested in studying any field of Vedic / Indic studies. *The word 'Vedic' is used in a wide sense to include not only the Vedas but also the past, present and future of traditions and societies based on the Vedas.*

Previous conferences include the following: ***"Int'l Conference on Revisiting Indus - Saraswati Civilization & Ancient India",*** Atlanta (GA), October 4-6, 1996, ***"International Conference on New Perspectives on Vedic & Ancient Indian Civilization",*** Los Angeles **(**CA), August 7-9, 1998**, "*International Conference on Contemporary Views on Indian Civilization",*** Stevens Institute of Technology, Hoboken**, (**NJ)**,** July 28-30, 2000**, "*India's Contributions and Influences in the World",*** University of Massachusetts, Dartmouth (MA) July 12-14, 2002. "***India's Intellectual Traditions In Contemporary Global Context", ,*** University of MD, Washington, DC area, July 9– 11, 2004 ***"Vedic Ideas for Global Harmony and Peace in the Modern Context",*** University of Houston, Houston, Texas, July 8-10, 2006, *"****Vedic Heritage for Global Welfare of Next Generation****",* Orlando, FL, June 27-29, 2008, "***Vedic Knowledge for Civilizational Harmony***", Trinidad, West Indies, August 4-7, 2010, "***Varna Jati and Kula – A conference on India's caste system***", Piscataway, NJ, July 29-31, 2011, ***"Vedic Cultures – Epic and Pauranic Phase"***, Dartmouth (MA), July 13-15, 2012.

These conferences included participants from Australia, Austria, Bali (Indonesia), Belarus, Belgium, Canada, Caribbean, China, Germany, India, Italy, Japan, Mexico, Nepal, Netherlands, Surinam, UK, and USA, and the former USSR.

WAVES conferences in the past eighteen years have always been a meeting point for leading scholars, researchers and research / teaching institutions, dedicated to furthering Vedic studies.

ABOUT MAHARISHI UNIVERSITY OF MANAGEMENT

Maharishi University of Management (formerly Maharishi International University) was founded by the Vedic sage, Maharishi Mahesh Yogi in 1971. Maharishi, who taught supreme knowledge around the world for fifty years, left a profound legacy of knowledge and practical programs, handed down from a long tradition of great sages, to enable people from all traditions and backgrounds to live peacefully and harmoniously together.

Through implementation of these programs, life can reach its highest state of dignity. This, according to Maharishi, is a state where, "A new humanity will be born, fuller in conception and richer in experience and accomplishments in all fields. Joy of life will belong to every man, love will dominate human society, truth and virtue will reign in the world, peace on earth will be permanent, and all will live in fulfillment in fullness of life in God consciousness."

For more than 40 years, Maharishi University of Management (MUM) has been known both for its commitment to Maharishi's vision of an enlightened world, and to its commitment to fulfil the goals of Consciousness-based education, a new approach to learning, introduced by Maharishi, and based on Vedic principles. The goals are:

1. To develop the full potential of the individual
2. To realize the highest ideal of education
3. To improve governmental achievements
4. To solve the age-old problem of crime and all behavior that brings unhappiness to our world family
5. To bring fulfillment to the economic aspirations of individuals and society
6. To maximize the intelligent use of the environment
7. To achieve the spiritual goals of humanity in this generation

All students and faculty at MUM practice the Transcendental Meditation® (TM) technique. This simple technique offers remarkable benefits for education, as extensive research shows — integrated brain functioning, increased creativity and intelligence, reduced stress, improved learning ability, improved academic performance (GPA), improved ability to focus, improved health, and many more.

Accredited by the Higher Learning Commission, MUM offers Bachelor's, Master's, and Ph.D. degrees in a variety of traditional fields, including Business, Media and Communications, Art,

Literature, Education, and Computer Science. MUM has developed some exciting new disciplines as well, including Sustainable Living and Maharishi Vedic Science.

Students study each subject in light of fundamental principles of their own consciousness. These are universal principles of life that enable students to see the unity among all fields of knowledge and the connection between knowledge and their own self.

MUM, which respects all traditions of knowledge and all forms of personal development, features a highly diverse, multicultural student body, with an average of 85 countries every year. Students not only receive a high level of education but develop friendships that reach across international borders.

THE CONFERENCE ORGANIZING COMMITTEE

General Chairman, Dr. Peter Scharf,
President, The Sanskrit Library, 2012 laureate of a Chaire Internationale de Recherche Blaise Pascal, Université Paris Diderot, visiting professor, University of Hyderabad

Co-Chairperson Dr. Shashi Tiwari,
Former Professor at University of Delhi, and General Secretary WAVES India

Conference Program Committee:
Dr. Vempaty Kutumba Sastry, Vice-Chancellor, Shree Somnath Sanskrit University, Somnath – Veraval, India
Prof. Radhavallabh Tripathi, Former Vice-Chancellor, Rashtriya Sanskrit Sansthan, New Delhi
Prof. P. C. Muraleemadhvan, S.S. University of Sanskrit, Kalady, Kerala
Dr. Candace Badgett, Global Mother Divine Organization, The Raj AyurVeda Clinic
Dr. Park Hensley, Ph.D. in Maharishi Vedic Science, MS in Physics
Dr. B.V.K Sastry, HUA
Dr. Shashi Tiwari, University Of Delhi,
Dr. Girish Nath Jha, Jawaharlal Nehru University
Dr. R. Puligandla, University of Toledo
Dr. Madan Goel, University of Western Florida
Dr. Bal Ram Singh, UMass Dartmouth

Local Organizing Committee (Fairfield Iowa):
Dr. David Scharf
Margot Suettman
Patricia Saunders
Ellen Metropole
Michael Sternfeld
Jean Tobin
Emily Stakland
Daniel Pal

General Organizing Committee:
Bal Ram Singh, bsingh@inads.org
Dhirendra Shah, siaram@aol.com
Sashi Kejriwal, sashi@metint.com
Aditi Banerjee, banerjeea@gmail.com
Ravi Joshi, ravi@medhajournal.com

WELCOME LETTERS

डॉ॰ हर्ष वर्धन
Dr. Harsh Vardhan

स्वास्थ्य एवं परिवार कल्याण मंत्री
भारत सरकार
Minister of Health & Family Welfare
Government of India

MESSAGE

I am glad to know that World Association for Vedic Studies is organising an International Conference on "Vedic Living in a Modern World" from 31st July 2014 to 3rd August 2014.

Ayurveda, Yoga & Naturopathy, ancient sciences have vast potential for social and emotional health of every human being. It helps to bring harmony among various components – physical, emotional, social and psychological. Therefore, Yoga has been gaining immense popularity all over the world because of the holistic approach.

I am sure that the initiative taken by WAVES by way of organising the International Conference will act as catalyst for further promotion and propagation of Vedic way of living among masses.

I hope that the experts in the field will interact and deliberate upon and share their experiences on the issues, which will help in developing Vedic Living for overall well-being and all round development.

I extend my heartiest congratulations to Shri Sashi Kejriwal, President (WAVES) and his team & wish the Conference a grand success.

(Dr. Harsh Vardhan)

New Delhi
23.7.2014

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Fairfield, Iowa
Mayor's Message

It is my great honor to welcome this prestigious international conference to Fairfield, Iowa. I am grateful to the World Association for Vedic Science for bringing top Vedic scholars from around the world to Maharishi University of Management (MUM) for this valuable exchange of ideas.

MUM has long served as the home of Maharishi Vedic Science and the Super Radiance Capitol of the country. As a community steeped in Vedic Knowledge, Fairfield has gained recognition as a model community and, most recently, as the number two *Best Small City in the US* - by a prominent internet travel site.

The world has been greatly enriched by your commitment to enliven Vedic knowledge. I wish all the organizers, speakers, and participants great success in their consideration of Vedic Living in a Modern World, and hope the conference concludes with clear directives on advancing not only the recognition of Vedic Science but also the growth and harmony of world consciousness.

With best wishes,
Ed Malloy
Mayor
City of Fairfield, Iowa

Message to the WAVES Board, Organizers and Delegates;

For eleven years, the World Association for Vedic Studies (WAVES) has encouraged and supported Vedic studies, offering Vedic scholars around the world an important platform for discussion and research. And for over forty years, Maharishi University of Management has delivered a unique curriculum based on the technologies and practical application of Vedic knowledge, as taught by Maharishi Mahesh Yogi. I have great hopes for the fruits of this collaboration. The Vedas are the repository of great knowledge, which has the ability to transform

and raise the consciousness of the world. It is a knowledge that is much needed in our world today.

As former CEO of a Fortune 500 company, I appreciate that true principles of right living and right thinking matter most in creating success in life. I could not have done that without Maharishi Mahesh Yogi's Vedic principles and teachings.

I applaud all of you who uphold the universal principles of Veda. I wish to send you my congratulations and best wishes for your continued success. I look forward to participating in future WAVES conferences.

Sincerely,
Ramani Ayer

Maharishi Vedic City
Mayor's Message

July 22, 2014

Dear Participants in The World Association for Vedic Studies 2014 Conference:

Maharishi Vedic City warmly welcomes the esteemed participants of the World Association for Vedic Studies Eleventh International Conference. We are happy that WAVES has chosen the Maharishi Vedic City and Maharishi University of Management community in the United States to explore *Vedic Living in a Modern World* because all 40 aspects of Vedic knowledge as brought to light by Maharishi Mahesh Yogi are available here to support every aspect of daily life. This is why our city is called Maharishi Vedic City.

While you are here please enjoy staying in one of our hotels or homes with Vedic architectural design and experience first-hand what it is like to live in perfect Vastu. Take advantage of our Maharishi AyurVeda® spa treatments for rejuvenation and health. Enjoy our vegetarian Vedic organic food and see our organic greenhouses. Explore one of the only complete Vedic Observatories in the world. Experience recitations by resident Vedic Pandits from India. And while you are here learn the Transcendental Meditation™ program for inner peace and wellness.

Enjoy your time at Maharishi University of Management learning about its Consciousness-Based Education programs including bachelors, masters and doctoral degree programs in Maharishi Vedic Science and seeing how the knowledge of Vedic Science enriches every discipline and makes it personally relevant to the life of each student.

Once you are here for the conference, if you find you would like to stay longer or live part-time or full-time in this center of Vedic knowledge, it would be our delight to welcome you and assist you in any way.

We hope you find your conference very enlightening.

Warmest regards,



Dr. Robert G. Wynne
Mayor

Message from Dr. Shashi Tiwari
General Secretary of WAVES, India

It is a matter of immense pleasure that WAVES is organizing its Eleventh International Conference on the theme *Vedic Living in a Modern World*, in collaboration with Maharishi University of Management (MUM), an institution based on Vedic principles of Consciousness-Based education. The number "eleven" is considered auspicious in Indian cultural traditions, and so this conference takes on an even greater significance as we celebrate this grand academic meet in the pious atmosphere of Maharishi University.

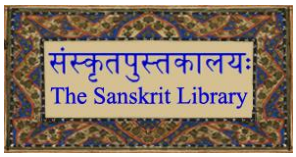
The Vedas treasure us with the total knowledge - a foundation much needed in the modern era to meet challenges and enable humanity's true potential for a bright future in this conflicted world. We have to rely on the learnings from the past in order to implement new ideas for a better future for the next generation. The thoughts of Vedic seers, enshrined with universal outlook, are indeed relevant for all times and places. The Vedic value system represents a holistic, all-inclusive, comprehensive - individual, social, national and global -universal lifestyle of harmony and interdependent fulfillments. The Vedic wisdom provides solutions to man's various problems through different textual references. This conference is an attempt to facilitate a dialogue on the new dimensions of Vedic views and traditions for their proper understanding and utilization in the present context.

We were heartened by the overwhelming response from scholars and students of different parts of India and the world in their interest in participating in the conference. Uniqueness of MUM can be regarded as the main attribute for this attraction to the conference. Reviewing many of the abstracts, I was impressed with the high quality of deliberation, and am proud to say that they establish and truly represent WAVES intellectual pursuits. On this occasion, I thank all the authors of abstracts and papers. I also express my special thanks to Prof. Peter Scharf, General Chair of the conference; Shri Sashi Kejriwal, President of WAVES, and all other members of the organizing committee for their support and inspiration to me, so that I could make some contribution towards this conference.

I welcome all delegates gathered here from various parts of the world and hope that this magnificent event will be intellectually satisfying and an enjoyable experience for all the participants. We all together endeavor to carry forward the luminous lamp of knowledge '*Jnāna-Dīpa'* lighted by Vedic seers and ancient thinkers.

With best wishes and regards,

Shashi Tiwari
Conference Co-Chair,
Secretary General, WAVES-India,
Former Professor, Sanskrit, University of Delhi



Peter M. Scharf, President
The Sanskrit Library
sanskritlibrary.org

26 July 2014

Dear WAVES Conference Participants,

The eleventh international conference of the World Association of Vedic Studies (WAVES 2014) brings together a diverse group of people who share a profound respect for and love of the holistic knowledge and life-supporting culture of ancient India. This group includes prominent spiritual leaders, traditionally trained paṇḍits and vaidyas, renowned Sanskrit scholars, medical doctors, and researchers in scientific fields from physics and neuroscience to sociology. It includes accomplished musicians, philosophers, writers, benevolent leaders of the Indian community in India, the U.S. and throughout the world, faculty and students of Maharishi University of Management and residents of the town of Fairfield. The theme of the conference, "Vedic living in a modern World," is manifest in the venue of the conference. Since its founding in 1979, Maharishi University of Management has implemented numerous programs designed by His Holiness Maharishi Mahesh Yogi to revive each of the various branches of Vedic learning from Yoga and Yajña to Ayurveda and Sthapatyaveda. University students, faculty, and staff, and local residents gather daily for group practice of the Transcendental Meditation Program after doing their morning Ayurveda routines, asanas, and praṇayama. They enjoy locally grown, non-genetically-modified organic food. They consult their Jyotiṣa charts and attend performances of the *Rudrabhiṣeka* and recitation of the *Viṣṇusahasranaman*, and live, work, and study in houses, offices, and classroom buildings constructed in accordance with ancient Vedic architectural

principles and environmental science (*sthapatyaveda*). Participants in WAVES 2014 will taste this utopian revival of Vedic knowledge and culture during the conference. The local community will have the opportunity to deepen and broaden their knowledge of all aspects of Vedic culture from the numerous experts congregating here for the occasion. They will also have the opportunity to learn about the issues of concern to the Indian community, both in India and in diaspora, as they endeavor to preserve their precious heritage while yet engaging dynamically and successfully in the rapidly changing contemporary society of India or amidst the unrestricted materialistic consumerism prevalent in the U.S. But most of all, the participants will delight in this celebration of Vedic culture as they deliberate with others of such different backgrounds in their shared purpose of enlivening the spiritual knowledge and nourishing practices of Vedic culture.

Sincerely,
Peter M. Scharf
WAVES 2014 Conference Chair

ABOUT THE CONFERENCE

The 2014 WAVES Conference is bringing together individuals and organizations with academic interest in diverse areas of Indic / Vedic Studies. This year's conference location is particularly appropriate for the theme of the conference, *"Vedic Living in a Modern World."* Maharishi University of Management is an accredited university based on Vedic principles of Consciousness-Based education. The MUM community is an example of Vedic living in a modern world, a community in which Vedic principles underlie all aspects of societal life, including educational and health institutions, Vastu homes, organic agriculture, as well as daily Transcendental Meditation practice by more than 2000 citizens including 200 Vedic Pundits performing daily yagyas.

The Conference is scheduled for three days. Conference discussions will cover a wide array of invited lectures and paper presentation sessions on various related themes. These will include poster sessions, special sessions focusing on Vedic sciences and research, youth committee presentations, Hindu temples presentations, Non-roman script Digital technologies for web representation and online education of Vedic studies, and Audio-visual exhibits. Practical Vedic performances and learning workshops, exhibits and book-shops are other interesting parts of the conference.

Topics cover a wide area including: Insider / Outsider perspectives on Vedic culture, Origin of Vedic knowledge, and changing paradigms on Vedic knowledge. For further details, please see the abstracts listed below

TRACK DESCRIPTIONS

Track Overview

In **Track A: Plenary Sessions.** Scholars will present their academic papers on a wide variety of topics generally under the rubric of Vedic Studies with a focus on the theme of 'Vedic Living in a Modern World'. Distinguished speakers are expected to share their insights relating to the symposium theme with reflections from cosmology, supersymmetry, the Vedic literature, and AyurVeda.

In **Track B: Vedic Practice**, invited scholars will participate in a series of activities including lectures, panel discussions, and demonstrations with a focus on elucidating the theme of the conference. The goal of this track is to establish a new framework for appreciation of the Veda and the Vedic literature. This track aims to explore: I) scientific underpinnings and cosmological insights; II) promoting the idea of Vedic living to the world.

ABSTRACTS

Track A: Plenary Sessions
(Listed in order of presentation)

Vedanta – Human Life in Perfection and Complete Alliance with Natural Law

Dr. Girish Momaya
Director, Maharishi European Research University
Director, Maharishi Vedic University, Maharishi Ayurveda Products Europe, and Maharishi Foundation International in the Netherlands

‘“The settled state of mind that has transcended and has become self-referral, is the Self.” These words are from Upanishads which are the scriptures of Vedanta. Until this experience dawns in the awareness, until the mind engaged in diversity settles into the silence and unity of the transcendental Self, the talks of Brahmatwa are meaningless.’
– *Maharishi Mahesh Yogi*

Vedanta, the cognition of Veda Vyasa into the structure of Veda, brings to light the ultimate reality of existence – Brahm – the eternal, unchanging unity that underlies and permeates all diversity in life. Vedanta starts with ‘Athato Brahm Jigyasa’ – an inquiry into Brahm, and leads one to the enlightened state where the Mahavakyas of the Vedas become a living reality. Vedanta is the end of the search for knowledge as there is no higher knowledge that remains to be known, no higher desire remains to be achieved, and no higher fulfillment possible. That wholeness is Vedanta. Maharishi has explained that the exposition of knowledge about life in Vedanta is so perfect that the ordinary level of human intelligence is unable to comprehend it. As a necessary prerequisite for gaining knowledge of Vedanta, consciousness must be raised to the highest level of development. Only by establishing individual awareness in Unity Consciousness - *Brahmi Chetana* - can Vedanta become a living reality. In Unity Consciousness everything is experienced in terms of one’s own Self. This is Enlightenment, the supreme level of human development, as expressed in the Mahavakyas:

- *Aham Brahmasmi* - I am the Totality
- *Ayam Atma Brahm* – This Atma is Brahm
- *Atmaivedam Sarvam* - All this is Atman

- *Sarvam Khalu Idam Brahm* - All this is Totality

The state of Vedanta is found established on every level when individual life is naturally upheld by the four principle qualities of Vedanta – Viveka, Vairagya, Shat Sampatti and Mumukshatava. Maharishi explains that these qualities cannot be attained by attempting to practice them. For example, Vairagya (non-attachment) does not involve abandonment of the activities and responsibilities of life; rather it is the natural attributes of Unity Consciousness. Development of Unity Consciousness begins with the experience of Transcendental Consciousness – *Turiya Chetana* – which is easily gained by anyone through Maharishi's Transcendental Meditation. This effortless technique allows the mind to settle to quieter levels of thinking, and ultimately to transcend the finest level of thought, where awareness opens to its own unbounded, unified nature – Transcendental Consciousness (Pure Consciousness). Regular twice daily practice of the Transcendental Meditation technique develops higher states of consciousness, culminating in Unity Consciousness. Maharishi made clear that this state of Enlightenment, where the ideal of Vedanta is lived in daily life, is not the exclusive province of a few great luminaries, but is the birthright of every human being, bringing with it mastery over the whole range of Natural Law.

Higher States of Consciousness: The Vedic Tradition's Most Sublime Gift to Humanity — Understanding the Exalted Experiences of History's Great Geniuses, Fulfilling the Perennial Philosophy, and Transforming Human Life

Craig Pearson, Ph.D.
Executive Vice-President, Maharishi University of Management
cpearson@mum.edu

Throughout time, great people have described exalted experiences of extraordinary wakefulness, freedom, and bliss, as different from ordinary waking experience as waking is from dreaming — Laozi, the Buddha, Plato, Jesus, Shankara, St. Teresa of Avila, Rumi, Nazir, Wordsworth, Tennyson, Emily Dickinson, Einstein, Anwarel Sadat, Pele, and many more.
Thanks to India's ancient Vedic tradition and Maharishi's work in bringing it to light in a modern scientific framework, we now possess full understanding of these experiences.

With Maharishi's comprehensive model of human development, which includes seven states of consciousness altogether, we now recognize that these people are describing experiences of higher states of consciousness. We now know that these experiences depend on specific changes in brain and physiological functioning. We now have a simple, natural, effortless procedure, the Transcendental Meditation technique, by which anyone can cultivate these sublime experiences. And we now understand the enormous value of cultivating higher states — including reduced stress and anxiety, better health, increased creativity, intelligence, and productivity, even improved quality of life for the whole society.

All of this confirms the reality of the perennial philosophy, the precepts at the heart of every spiritual tradition (and exceptionally clear in the Vedic tradition):(1)there is a unity underlying the

diversity of the universe, (2) we can experience this unity deep within, and (3) this experience transforms and fulfills human life. We have only to apply this Vedic technology of consciousness on a widespread scale — and the magnificent experiences described by history's great geniuses will increasingly become everyone's daily reality and human life will be transformed.

Part I: Maharishi's revival of the Veda and Vedic Literature – the Apaurusheya Bhasya of Veda, and Part II: creating World Peace – Ram Raj - through the daily group performance of Yog and Yagya by 9,000 Vedic Vishwa Prashasaks (Vedic Pandits)

Neil Paterson, Ph.D.
Secretary General, Brahmananda Saraswati Foundation
nlpaterson@gmail.com

Part One: Maharishi's revival of the Veda and Vedic Literature – the Apaurusheya Bhasya of Veda

Maharishi's revival of the understanding of Veda is based on the reality that Veda is Swara – the reverberations of Atma, and therefore to know Veda, one must know Atma.

He revealed that Veda emerges from the self-interacting dynamics of Atma, the field of universal consciousness knowing itself, which creates the structure of Veda (knowledge), the Samhita of Rishi (Knower), Devata (process of knowing), and Chhandas (Known).

Maharishi also revealed that Veda is its own commentary. His Apaurusheya Bhashya of Rk Veda brings to light that the entire Veda is a commentary on the first syllable of Rk Veda "Ak", which is the expression of infinite wholeness "A", collapsing to its point "Ka".

Part Two: Creating World Peace – Ram Raj - through the daily group performance of Yog and Yagya by 9,000 Vedic Vishwa Prashasaks (Vedic Pandits)

Maharishi predicted that because Atma is universal consciousness, the Self of everyone, if there are enough people practicing Transcendental Meditation, and especially the advanced program of Transcendental Meditation Sidhis, which was Maharishi's revival of Patanjali's Yoga Sutra practice of Sanyama, then this would create an influence of peace and harmony in the whole world consciousness.

This effect, named the "Maharishi Effect" by scientists, has been verified by 50 demonstration projects and 23 published scientific studies. These studies show significant reductions in negative trends in society such as crime, armed conflict, and terrorism whenever large groups of practitioners of Transcendental Meditation and the TM-Sidhi program assemble.

Maharishi explained that, since the mantras of the Veda are the reverberations of Atma, they are the fundamental frequencies of Natural Law that create and maintain the orderly growth and

harmony of everything in creation. Thus, when the Vedic Pandits perform the Yagya from the level of Atma, it creates an even more powerful effect of peace and orderliness in the world.

With this dual program of Yog and Yagya being performed daily by a large enough number of specially trained Vedic Pandits, it is now possible to reverse negative trends in the world and establish permanent peace and harmony for the family of nations.

Re-orienting Orientalism

Peter M. Scharf
The Sanskrit Library
scharf@sanskritlibrary.org

The study of India took place in Europe and America in the nineteenth and early twentieth centuries under the term orientalism, the study of the east, which sets the East, the Orient, opposed to the West, the Occident. Scholars in the discipline of orientalism and in the disciplines that have replaced the directionally biased term with neutral ones such as Indology and South Asian Studies in contemporary scholarship, have been accused of being outsiders who bear attitudes that subjugate Indian knowledge and culture to European knowledge and culture. Conversely, recent scholarship that purports to represent Indian knowledge from the inside has been accused of chauvinism and religious fundamentalism. The present investigation demonstrates that much recent scholarship that purports to be liberated from orientalist attitudes in fact is guilty of an insidious orientalism that subjugates Indian knowledge to a theoretical cultural anthropology by devaluing any investigation that is not set within that limited theoretical framework. Although cultural anthropologists engaged in subaltern studies claim to be rescuing India from orientalism, they in fact undermine Indian knowledge to a new extreme by drawing scholarship away from substantial issues to the theoretical framework of cultural anthropology itself. Those who purport to represent Indian knowledge from the inside are likewise unknowingly co-opted into this new orientalism by allowing the themes of their research to be determined by the cultural anthropological framework. The recent dominant scholarship of arguing that certain scientific conclusions ought to be dismissed because the scientists who argued for them were orientalists on the one hand or were Hindu fundamentalists on the other all reveals itself, regardless of which way it argues, to be socio-political banter devoid of any scientific value. Regardless of the motives of the scholars, scientific conclusions should be established or dismissed on the ground of fundamental research, incontrovertible data, and cogent argument, not on the basis of accusations of purported bias.

Upanishadic ideas in present day Hinduism

Trichur S. Rukmani
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Many ideas such as the eternal nature of the ātman, the theory of transmigration in repeated births and deaths, the karma theory and its effect on repeated births, the final escape from saṃsara through the attainment of mokṣa, and many such ideas in Hinduism, owe their origin to Upaniṣadic sources. The seeds for some of these ideas in turn were sown in the Vedas. Thus this talk will address itself to dealing with some of these ideas and try and trace them to their Ṛgvedic origins**.**

Human Rights in the Vedic Tradition and the Current Discourse of Human Rights

Ved P. Nanda

Human dignity and the welfare and wellbeing of all humans form the foundation of human rights, which are seen as the moral compass for modern times. The central concept of Dharma in the Vedic period encompasses and champions human rights. What else could better embody this goal than "*Vasudhaiva Kutumbakam*" and "*Sarve Bhavantu Sukhina, Sarve Santu Niramaya*," both of which constitute the rich legacy of ancient India? This presentation refutes those who contend that in the Vedic tradition there is little or no room for human rights. One of their primary arguments is that the caste system is antithetical to equality, which forms the basis of modern human rights. Accounts of the origin of the caste system show how erroneous this reasoning is. According to the Rig Veda, a single cosmic man – Purusha – created the universe and the four Varnas, or classes. Under the Upanishads' account, Brahman created the Varnas and to protect them, he created Dharma. Consider the concept of duties so closely associated with ancient India – rights and duties are two sides of the same coin. Modern human rights discourse could gain by the ancient Indian perspectives. Examples include adding to the "right to life" the right to live a healthy life of a hundred years. Professor Arvind Sharma has aptly suggested adding the "righting of historical wrongs," as well.

Is Consciousness the Unified Field?
A Field Theorist's Perspective

John Hagelin, Ph.D.
Director, Institute of Science, Technology and Public Policy, Professor of physics, Maharishi University of Management, and President, Global Union of Scientists for Peace

Progress in theoretical physics during the past decade has led to a progressively more unified understanding of the laws of nature, culminating in the recent discovery of completely unified field

theories based on the superstring. These theories identify a single universal, unified field of intelligence at the basis of all forms and phenomena in the universe.

At the same time, cutting-edge research in the field of neuroscience has revealed the existence of a 'unified field of consciousness'—a fourth major state of consciousness, which is physiologically and subjectively distinct from waking, dreaming and deep sleep. In this "meditative state," a.k.a. *Samadhi*, the threefold structure of waking experience—the observer, the observed and the process of observation—are united in one indivisible wholeness of *pure consciousness.*

These parallel discoveries of a unified field of physics and a unified field of consciousness raise fundamental questions concerning the relationship between the two. We present compelling theoretical and experimental evidence that the unified field of physics and the unified field of consciousness are *identical*—i.e., that during the meditative state, human awareness directly experiences and identifies with the unified field at the foundation of the universe.

We present explicit mechanisms from quantum mechanics and superstring theory that directly link the human brain physiology to the unified field of physics, and thus provide experiential access to the unified field.

Transcending during Transcendental Meditation Practice: The Driver for Growth of Higher States of Consciousness

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This paper explores transcendental experiences during meditation practice, and the integration of transcendental experiences with waking, dreaming and sleeping with the unfolding of higher states of consciousness. The subject/object relationship during transcendental experiences is characterized by the absence of time, space and body sense—the absence of the framework that gives meaning to waking experiences. Physiologically, transcendental experiences during Transcendental Meditation practice are marked by slow inhalation, along with autonomic orientating at the onset of breath changes, and heightened alpha1 (8 – 10 Hz) frontal coherence. The integration of transcendental experiences with waking, dreaming, and sleeping is also marked by distinct subjective and objective markers. This integrated state, called Cosmic Consciousness in the Vedic tradition, is subjectively marked by inner self-awareness co-existing with waking, sleeping and dreaming. Physiologically, Cosmic Consciousness is marked by the coexistence of alpha1 EEG with delta EEG during deep sleep, and higher brain integration, higher emotional stability and decreased anxiety during challenging tasks. Transcendental experiences may be the engine that fosters higher human development.

On the Immortality of the Soul
Yama's Reply to Nachiketas from the Perspective of Maharishi Vedic Science

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In the famous story from the Katha Upanishad, Yama teaches his young student Nachiketas about the immortality of the soul. In this talk we will explore the parameters of Yama's reply by bringing to bear the deep insights of Maharishi Vedic Science and its integration of the wisdom of the ancient Vedic tradition and the most profound discoveries of contemporary physics and neuroscience. As Maharishi consistently emphasized, reality is consciousness-based. "Knowledge is structured in consciousness" is the motto of the university that he founded, by which Maharishi meant to espouse the principle that consciousness is itself the most fundamental level of being. And because reality is consciousness-based, in this sense, a strictly objective approach which ignores the conscious observer will never adequately represent fundamental reality. The attempt to provide a theory of mind, while ignoring consciousness, will invariably lead to unsolvable riddles and paradoxes, of the kind confronting the contemporary materialistic sciences of mind. Materialism, as a philosophy of mind, is the thesis that consciousness and mind are entirely dependent on the brain, they could not exist without the brain and, in its strongest form, consciousness and mind are held to be reducible to the brain and its electro-chemical processes. Yet even many of its most steadfast proponents acknowledge that materialism cannot account for the basic fact that we are conscious. And even more problematic, materialism's internal contradictions make it logically untenable, as we will see. So is there a logically cogent alternative to materialism and is it plausible in light of contemporary science?

Vedic Living as an Historical Concept

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As they enrich our understanding of the present, most presentations on Vedic living in a modern world will probably take us back to Vedic living in the past, since a reference to the past is implicit in the word "Vedic" especially when the word is used is the context of a conference of the knowledgeable. However, having the past as a point of explicit or implicit comparison is not the same thing as being aware of the history of a concept. While getting a better idea or picture of what Vedic living was like, we may or may not come to know if 'Vedic living' was an operative concept in Vedic or non-Vedic communities, if it was discussed as a concept or part of a theory, if it was challenged and if it underwent changes. An operative concept of a social nature can also become a programmatic concept. Was 'Vedic living' ever employed to move societies in a particular direction? If it was, what was the nature of the employment? What can we glean in terms of theory behind the concept and its employment? Will our determination of this theory,

which will also be a philosophy of individual and social living, be helpful in any way in deciding which parts of our present-day living are Vedic and which ones are not and cannot or should not be made Vedic?

The purpose of my talk will be to raise and respond to some of these questions. As the historical material to be covered is vast, difficult to access, and incompletely explored, I will probably succeed only in getting a new discussion going and in providing a new post around which to wrap our understanding of the past — hopefully of a past that has important implications for the future. "Thinking in progress" is how I characterize the draft I will present.

Healing the Emotional Heart: Insights and Practical Tools from Maharishi Ayurveda

Nancy K. Lonsdorf M.D.

Our emotional states color our experience and strongly influence our enjoyment of everyday life. Maharishi Ayurveda offers new insights and practical approaches for maintaining emotional well-being through the development of consciousness and by balancing one's own unique "emotional individuality." Identify your emotional response pattern to stressful situations and learn new, natural approaches to keeping your emotional heart happy.

Vedic Psychiatry: Towards a Model of Total Mind-Body Health Based on Principles of Maharishi Ayurveda

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Contemporary society is undergoing an epidemic of mental health disorders and related physical health diseases. The World Health Organization reports that mental health disorders are the leading cause of disability globally. Depression and anxiety account for the largest proportion of these disorders. Depression and anxiety rates are significantly higher in developed than in developing countries. Furthermore, contemporary medical research demonstrates that mental health factors contribute substantially to physical disease. For example, psychological stress is associated with as much risk for cardiovascular disease, the number one cause of death in the world, as conventional physical risk factors, such as high blood pressure, cholesterol and diabetes.

Maharishi Ayurveda provides a holistic model for health and well-being that includes mental health, physical health, environmental health, their interdependence, and their common basis in consciousness, or the unified field. As articulated by Maharishi, "A healthy Being, a healthy mind, a healthy body, and healthy surroundings, along with a healthy coordination between Being and mind, between mind and body, and between body and surroundings will constitute the state of perfect health of an individual." "Unless all these seven points are taken into account, the consideration of health will always remain incomplete and cannot provide a complete solution to the problem." (Science of Being, 2001, p 181).

This presentation will elaborate on Vedic/Ayurvedic theory and practices for developing mental health in the context of the consciousness-mind-body-environment model. It is the overall thesis of Vedic psychiatry that the development of full mental health requires knowledge and practices in these four domains of health and their inter-relationships. This includes, but is not limited to, Vedic counseling. Thus mental health requires total health and total health includes mental health. Scientific evidence will be referenced where available to support this model.

The evolution of the meaning of yajña in various texts

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Yajña started out in Vedas as a literal physical performance. But the actions and tenets involved in yajña have changed many times in different schools of thought. This paper is an introduction to an analysis on how and why these transformations have occurred.

Synthesis: The Governing Principle of the Vedic Way of Life

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Vedic insights guide us for the achievement of true success at all times and for leading a happy, flourishing and peaceful life. Obviously, the Vedic way of living has various dimensions, so in this paper, focus is given only to its principles of synthesis and harmonization by bringing together important aspects related to this, especially with reference to life. The combination of often diverse concepts into a coherent mood is called synthesis, which is regarded as the basic law for maintaining harmony. We can see this principle as the crux of Vedic wisdom in its various notions. Some of them are concepts of life, aims of human life, means for achievement, concepts of happiness, definitions of health, and ideal nature or behavior.

The seers of the Vedic hymns were very optimistic about human life. They believe that humans have been granted a full hundred years of life by the gods. Accordingly, the big objective is to secure a long life of one hundred years with prosperity, courageous offspring, freedom from disease, and abundance of food and drink. *Purushārtha-chatushtaya*, i.e. the fourfold values of human existence—*Dharma, Artha, Kāma* and *Moksha*—are prescribed in the Vedic tradition, and emphasis is given to the coordination of all the four goals at the same time.

Vedic seers have propounded a combination of knowledge and action in life. Like some philosophical schools, they do not advocate renunciation or detachment from worldly affairs. The Vedas speak about all sort of worldly achievements, but highlight the attainment of inner peace, and set goal for utmost happiness. The notion of health in the Vedas is most composite, precisely because it is interlaced, first, to provide the purpose of serving *Moksha*, and second, because it features qualities such as well-being and morality, which finds a place in the design of the notion of health. Several principles of morality and righteousness are considered essential for maintaining good health. In the modern perception of health, no other aspects of life are essentially linked to the concept of health.

Balanced nature is prescribed as the ideal nature in the Vedic texts. Only then are our reactions correctly regulated by the highest motives and are therefore in harmony with the Divine Law. The present paper discusses some essential Vedic concepts and techniques, which help to keep life on the right track and to make it more healthy and enjoyable.

Vedic Mahavakya – Tattvamasi: An Ethical Exegesis

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The Vedas constitute the ultimate ‘Pramāṇa’, the bedrock, upon which our Sanātanadharma is unshakably anchored. They are ‘Apaurusheya’ – not of human origin – revealed as they were to the great sages at the conclusion of their arduous penance. It is an article of faith with the devout Hindu that the Vedas are not only not of human origin, but are also the embodiment of divinity itself, in as much as they constitute the life-breath of the Almighty. If the Upanishad, forming the crest-jewel of the Vedas, reveals the truth in intuitively illuminating passages without parallel in the history of human thought, the various *Upasana*s, prescribed in the Upanisads themselves, provide the means of sadhana that pave the way for ultimate revelation. Yet no *sadhana* can fructify unless the mind has first been purified; this purification is the avowed goal of the various *anushthanas* enjoined in the karmakanda of the Vedas. A virtuous life of simple living and high thinking is the first pre-requisite in the process of sadhana, the first step in the spiritual ladder.

It is this cardinal need for virtue that is emphasized by Vedic injunctions like Satyam Vada, Dharmam Cara, and so on and so forth. This synthesis between virtue and Vedānta, between *bhakt*i and *Jñana,* between the ancient insights of the Vedic seers and the discoveries of modern science, particularly in the field of atomic physics, increasingly tend to reinforce the intuitive perceptions of our Rishis. Indeed, this relevance of the Vedas and their message to the modern

man caught in a troubled turmoil of doubt and despair, despondency and dejection, and in particular, the eternal validity and relevance of the philosophy of the Upanishads as expounded by Shankara who revitalized Vedic interpretation with his unsurpassed brilliance and incisive insight also reinforces the intuitive perceptions of our Rishis. Shankara's philosophical interpretation of the Mahavakyas is fully authentic, since they are pregnant with the experience of logic and truth. But, here in this paper, a humble attempt is being made to bring forth an ethical exegesis of the Mahavakya *tattvamasi,* which, unlike Shankara, accepts plurality as the preliminary truth.

The great sentence 'tattvamasi', occurring in the sixth chapter of the Chandogyopanishad, is generally considered to be the most epoch-making statement ever made in the history of Indian Philosophy. It proclaims, according to Shankara, the great metaphysical truth of the identity of the self with Brahman, the ultimate reality. In the tradition of Advaita Vedānta, all later preceptors also have interpreted tattvamasi as implying the metaphysical identity of the self. But a question may be raised here: Can *tattvamasi* be interpreted also as an ethical concept? Can we deduce that, by reason of this identity, one should have love towards others, or can we safely accept this as a moral maxim, as a guiding principle in all our activities?

Two diametrically opposed views have been expressed on the ethical interpretation of *tattvamasi*. One is to consider the doctrine as a sine-qua-non of ethics, and the other is to regard it as cutting at the very root of religion and ethics. Paul Deussen, thus, has styled this doctrine as the supreme moral maxim. (*The Philosophy of the Upanishads* (New Delhi, 1972 - p-49). "Thou shall love thy neighbor as thyself is the requirement of the Bible" says Deussen, but on what grounds is this demand based. Since feeling is in myself alone and not in another? 'Because' the Veda here adds, by way of explanation "thy neighbor is in truth thy very self, and what separates you from him is mere illusion". Similarly Arthur Schopenhauer, a great admirer of Vedānta, based his own ethics on the theory of the identity of spirits. Quite contrary to this, there are also critics who considered tattvamasi as antagonistic to religion and ethics. "If everything is Brahman why should any effort be made for the advancement of self or for the good of others", asks M.M. Williams-in his Comparative Religion. (Comparative religion (Penguin Books) - 1967 - p- 127). In a similar vein, a host of critics like A.C. Banquet, Albert Schweitzer etcetera, are of the opinion that the effect of such a doctrine on conduct is a complete detachment from the affairs of this life and renders social service meaningless. According to these critics, if tattvamasi is interpreted merely as implying a metaphysical identity, there cannot be any place for active ethics; for ethics always pre-supposes plurality or ultimate difference of one individual from the other. These two views on tattvamasi will be closely examined in this paper.

Attainment of Brahman and the Nature of the Master

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The dedication of Ādi Śaṅkara in the Crest Jewel of Discrimination offers the means for the attainment of Brahman--by knowing the nature of infinite bliss of the master through the knowledge of the Veda. The question therefore raised is—how is the knowledge of Veda attained. Maharishi's teachings of an eternal, sequential unfoldment of Veda from ātman; and his technique for the experience of Transcendental Consciousness for the unfoldment of ātman into Brahman Consciousness, sheds light on these questions from theoretical and experiential angles. Maharishi's Apaureṣeya Bhāṣya presents a hierarchy of cognition of the Veda--ranging from a most compact to a most elaborated expression of consciousness. At its most collected, awareness corresponds to the experience of sat cit ānanda. By virtue of awareness or consciousness an eternal quality of bliss is experienced. Thus the infinite-bliss nature of the master comes to be known through the awareness (knowledge) of the most compact form of consciousness, the Veda, expressed by ak, the first syllable of the Veda----which in the togetherness of its two letters encompasses the reverberation of consciousness between opposites, described as silence and dynamism, and consciousness of infinity along with the point of individual awareness.

Higher States
The Neurophysiology of Enlightenment:
Scientific Foundation for a Vedic Civilization

John Hagelin, Ph.D.

Since ancient times, the cherished goal of yoga and yoga meditation has been the attainment of enlightenment—*moksha*. In modern times, the scientific research community has focused on the more pedestrian but practical goals of improved physical health and wellbeing.

Today, scientific studies on long-term meditators are beginning to report a fascinating—and extremely important—side benefit of sustained meditation practice: ***higher states of consciousness.*** These are inherently natural states of consciousness beyond waking, dreaming, and deep sleep, which bring a completely transformed experience of the world, together with expanded mental and physical capabilities—providing strong empirical support for the Yogic hypothesis of higher states of consciousness.

The discovery of higher states—and their universal accessibility through specific meditation practices derived from the Yogic tradition—changes radically our understanding of consciousness and the limits of human potential, and has far-reaching implications for the individual and society.

Dr. Hagelin unites breakthrough discoveries in quantum physics and superstring theory with cutting-edge developments in neuroscience to forge a unified understanding of consciousness and the physical universe—revealing a profound connection between our inner and outer realities—mind and matter. This emerging paradigm presents a complete and cohesive "Theory of Everything" *in which the individual is truly cosmic.*

Track B: Concurrent Sessions

(Listed alphabetically)

Vedic Philosophy and Atharva Veda: Some Misconceptions

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The contents of the philosophical elements of Rig Veda may be classified under numerous heads including a search for one single self amongst all deities; a state of pre-creation and creation; the goal of life etcetera, and to understand the mystery of this universe. The first and tenth Mandala of Rig Veda reveals most of these findings. But we are struck by a point made by Winternitz, who highly praises the religion and philosophy of Rig Veda, but makes negative comments on the philosophical expressions of Atharva Veda (Winternitz, HIL, Vol-I). Interestingly, most Vedic scholars do not differ much from his opinion. They prefer to paint Atharva Veda as a book of magic formulae not expressing higher Vedic religion and philosophy. The proposed paper contemplates whether this misconception regarding the philosophical expressions of Atharva Veda is correct in order to establish that Atharva Veda too is full of philosophical elements, which are embedded in the whole range of the text. Not only that, Atharva Veda makes a bridge between the Samhitā and Upanishad in regard to philosophical matters; viz. evolution of Brahman from Samhitā to Upanishad. It will be revealed through our discussion in the proposed paper that Atharva Veda possesses more advanced level of philosophical elements and shows more Upanishadic character than the other three Vedas.

Sandhyā as an Essential Part of Vedic Living and its Impact on Our Personality

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Sandhya constitutes an essential part of the daily worship pattern of Vedic living. It is not just an activity but also a very subtle process of refinement of our personality. We can see it at both functionary levels, either mechanical or spiritual. Most of the projection seems to be mechanical because of a misunderstanding. This misunderstanding developed because some mechanical practitioners did not know its conceptual background–-from where it came into shape. Actually, it was also given to the some reserved hands to perform and disseminate the knowledge of *Sandhya* to others. We can see now, in these days that only some Brahmins are following the tradition and

handing it down to their clan. That is why it remained a part of their essential practices without mentioning the subtle effect and its association with our inner being.

In this paper, we will utilize the Vedic literature in order to focus on the original scheme and conceptual background of *Sandhya*. Even some scholars have given vast explanations in order to present the real meaning and motive of *Sandhya* but we are seeing a gap in maintaining the relationship of *Sandhya* with our inner being. In our observation, we have found more types of *Sandhya* than the traditional scheme of three or four types. We found a great affinity between *Sandhya* process and our being and we can make many changes in our personality through it. It is finally a process of making a divine Being.

Brainwaves of Yogis Experiencing the Self-Referral Mechanics of Veda, the Constitution of the Universe Utilizing Maharishi Technologies of Consciousness

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The ancient Vedic seers, Veda Vyasa and everyone that has ever experienced and/or appreciated the Veda and Vedic Literature through the long corridor of time, has done so based on the functioning of the human brain.

There is evidence to support the understanding that the depth of experience and appreciation of Veda and Vedic Literature depends upon the degree of orderliness of brain functioning, in particular, the prefrontal cortex, the brain's executive cognitive center.

Maharishi's Technologies of Consciousness provide scientifically validated technologies that open human awareness to the direct experience of the source of order at the transcendental level of existence, the Unified Field of modern physics, the field of Veda, the Constitution of the Universe. When the orchestrator of the human cognitive function, the prefrontal cortex, identifies with this source of order and organizing power, research documents this maximally expanded state of human comprehension corresponds physiologically to a state of profound brain orderliness displayed as global EEG coherence.

This presentation will demonstrate with EEG brainwave recordings the increasing degree of orderliness in the prefrontal cortex over time from individuals engage in extended meditation courses that Maharishi Mahesh Yogi created to accelerate the growth of higher states of consciousness, thus developing maximum brain orderliness and brain potential. Also presented, will be examples of experiences from individuals appreciating the impulses of the Veda and the corresponding unique synchrony and orderliness of their brain functioning: 1) Hearing within themselves the self-referral reverberations of consciousness, Vedic sounds; and 2) Seeing within themselves the self-referral dynamics of the Unified Field.

This presentation will allow the audience to visualize the brain activity that supports Vedic experiences and cognitions suggestive of those found in the extensive records of ancient seers having Vedic cognitions and experiences of Veda and Vedic Literature, the unmanifest dynamic fabric of Natural Law.

In summary, Maharishi's Technologies of Consciousness and Maharishi Vedic Education offers any generation the ability to systematically develop total brain potential and the opportunity to directly experience and systematically explore the dynamics of Veda, the Unified Field of Natural Law, the Constitution of the Universe.

The Electronic Model of Veda in the Human Physiology: The Practical Application of the Discovery of Veda and the Vedic Literature in Human Physiology

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Professor Tony Nader, M.D., Ph. D., Maharaja Adhiraj Rajaraam, under the guidance of His Holiness Maharishi Mahesh Yogi, has discovered that the human physiology is the complete expression of the total intelligence of natural law, the total knowledge contained in Veda and the Vedic Literature. In his book, *Human Physiology: Expression of Veda and the Vedic Literature*, Professor Nader has discovered a precise correspondence between the 40 aspects of Veda and the Vedic Literature and the fundamental structures and functions of human physiology.

Professor Nader has made this correspondence on the level of the organs, tissues and structures of the physiology as well as on the level of the cell and the DNA itself. He has been able to demonstrate that the human physiology, on all levels, is the perfect expression–literally the further manifestation–of the intelligence inherent in the 40 branches of Veda and the Vedic Literature. The implication of this discovery is that every individual possesses within their own awareness the fountainhead of organizing power sufficient to live in harmony with Natural Law, enjoying perfection in life. This has allowed Professor Nader to conclude that the individual is Cosmic.

As part of Maharishi Technologies of Consciousness, a large-format electronic display of Professor Nader's discovery of Veda in the Human Physiology has been developed by the Global Health Ministry. The Model of Vedic Physiology was inspired by Maharishi and developed by the Global Health Ministry (MERU, Vlodrop, Netherlands). This technically sophisticated and well-designed display features a human figure with blinking lights corresponding to the representation of the intelligence of the Vedic sounds expressed in human physiology. It contains both a narrative that explains Maharaja's discovery of the correspondence of Veda and human physiology and a sequence of recitations by Vedic Pandits, trained by Maharishi, of the ten Mandalas of Rk Veda.

Over the past four years, around the globe, individuals of all ages have experienced remarkable benefits from the innocent and effortless viewing of the Model of Vedic Physiology. These

benefits include improvements in nearly every organ system, especially brain-related changes, as well as improvement in thinking, behavior and meditative experience.

The presentation, lasting 33 min, offers both intellectual understanding and direct experience. This combination of understanding, hearing, seeing, and experiencing links the intellectual understanding of Maharaja's discovery with the direct experience of Veda in the Human Physiology and allows the viewer to realize how these sounds enliven the body's inner intelligence. This leads to the complete absorption of a key aspect in Maharishi's teaching: natural law is the source and basis of our existence and can be used to enliven the body's inner intelligence.

In summary, enlivening Veda--natural law--through Maharishi Technologies of Consciousness enables the human physiology to more perfectly reflect the complete orderliness of nature's blueprint. When the individual awakens these deepest values of natural law in their own physiology, this can ensure the ideal functioning of the physiology.

Vedanta and the Primordial Feminine Principle

Dr. Candace Badgett
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The source of women's unique qualities can be traced to the abstract value of ParaPrakriti; the primordial, dynamic, creative, principle within the silent field of Pure Consciousness in which subject, object and the subject/object relationship are experienced simultaneously in one unified state of awareness.

Because Vedanta is that aspect of the Vedic literature that deals with the knowledge and experience of the ultimate truth of life—Brahman—it is possible to locate, within the ontological exposition of Vedanta, the insights that illumine both the differentiated and undifferentiated values of complementary pairs—including that of masculine and feminine. This paper will stand on the foundation of the teachings of Maharishi Mahesh Yogi, in light of the wisdom of Vedanta, in order to reveal the nature, status and role of ParaPrakriti—the Primordial Feminine Principle—and its relevance to women and to society today.

Maharishi's contribution to a comprehensive understanding of Veda and the Vedic literature is unsurpassed in this age. Maharishi has provided profound insights into the nature of Pure Consciousness, and the delineation of higher states of consciousness, that will serve as the foundation for investigating ParaPrakriti in the light of the wisdom of Vedanta.

Six Jewels of Mahabharata

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Based on the vastness of the material covered in the great Epic *Mahabharata* (महाभारत), it has become popularly known as the *Fifth Veda* (पञ्चम-वेद). In addition to the historical and geological account of the ancient India, the epic provides solutions to human living, including our duties and responsibilities to society.

The six major jewels in *Mahabharata* are:

1. *Sanat-sujatiyam* – सनत्सुजातीयम् from *Udyoga-parvan* (उद्योगपर्वन्) – Conversation between Sage *Sanat-Sujata* (सनत्सुजात:) and blind King Dhrtarastra (धृतराष्ट्र:)
2. *Shrimadbhagavadgita or song Divine* – श्रीमद्भगवद्गीता, from *Bhishma-parvan* (भीष्मपर्वन्) – The teachings of *Bhagavan.* The primary conversation is between *Bhagavan* (भगवान्) and Arjuna (अर्जुन:)
3. *Vishnusahasranaman* – विष्णुसहस्रनाम, from *Anushasanaa-parvan* (अनुशासनिकपर्वन्) – Conversation between *Bhishma* (भीष्म:) and *Dharmaraja* (युधिष्ठिर:)
4. *Vidura gita* – विदुरगीता from *Udyoga-parvan* (उद्योगपर्वन्) – Conversation between Sage *Vidura* (विदुर:) and blind King Dhrtarastra (धृतराष्ट्र:)
5. *Bhishma Niti* – भीष्मनीति, spread between *Shanti parvan* and *Anushasanika-parvan* (अनुशासनिकपर्वन्) – Conversation between *Bhishma* (भीष्म:) and *Dharmaraja* (युधिष्ठिर:)
6. *Anugita* – अनुगीता, from *Ashvamedha-parvan* (अश्वमेधपर्वन्) – The teachings of the teaching from *Shrimadbhagavadgita.* - Conversation between *Bhagavan* (भगवान्) and Arjuna (अर्जुन:)

Out of the 6, the *Sanat-sujatiyam, Shrimadbhagavadgita* and *Vishnusahasranaman* have the unique distinction of being commented on by *Shri Shankaracharaya*. These three jewels provide the summary of the Upanishads. This presentation, in-addition to summarizing the above jewels of Mahabharata, also provides glimpses of their usefulness in our daily lives.

The Use of Emerging Technologies to Simplify the Teaching of Sanskrit

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Teaching methods for Languages have undergone major changes during the past two decades. The advanced computing techniques used for teaching and learning scientific subjects are being used to simplify the teaching and learning the languages and other social sciences. However, Indic Languages have not taken advantage of the new and emerging computing tools for teaching and learning languages. There are several reasons for this including lack of software support and tools for Indic languages. Computer software manufacturers have paid lip service to the idea of including Indic language support. Sanskrit, being the oldest language known, has hardly any computing support until recently.

This paper discuss the use of the modern technologies Process and Data Flow Diagrams, Logic Diagrams, Metadata, etc. to simplify the teaching and thereby speed up the learning process for Sanskrit and Telugu Languages. Case studies using practical data gathered during the past 5 years of online and class room teaching is presented. A Summary of the Sanskrit Reader Project is included as a part of the presentation.

The Message of Friendship in the Vedas

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Unity in diversity is the guiding principle of Indian culture. The seers of the Vedas have emphasized the importance of the unity of mankind as it is the basis of progress in human society. The concept of making members of society, *sahridaya* 'alike-hearted', *sāmanasya* 'alike-minded', and *avidvesha* 'free from hostility', is nicely expressed in Atharvaveda 3.30.1. It has been prescribed that one should develop friendly relations to all. The prayer in the Śukla Yajurveda 36.18 is 'may all beings look on me with the eye of a friend, and I see all things with the eye of a friend.'

The terms *sakhā, sakhya, mitra,* etcetera, meaning "friend" are frequently used in Rigveda (1.101.1-7, 2.18. 8, 5.45.7, 6.45.1, 8.4.7, 8.45.1-3, etcetera). Here, Agni, the Maruts, and Indra are eulogized as friends. Agni is called *nrivtsakhā* 'friend of men' (Rigveda 4.2.5). Thus the Vedic message of friendship has, later on, developed the concept of unity of *jīvātman* 'individual self, and *paramātman* 'supreme self' in the Vedānta philosophy (cf. *dvā suparnā sayujā skhāyā*, Mundaka Upanishad 3.1.1). The proposed paper will also focus on the related ideas of equality, friendliness, fraternity, collective thinking, tolerance, etcetera, as embedded in the Vedic literature, to avoid disunity caused by conflicting opinions in modern human society.

The Art of Yoga: Transcending to Higher Consciousness Through Effortless Meditation

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Today Yoga is popularly associated with physical postures—asanas—and the cultivation of the body. However, the groundbreaking art exhibit *Yoga: The Art of Transformation** reveals that the essence of Yoga is inner, spiritual awakening gained through meditation and other Yogic practices. This lecture proposes that the purpose of Yoga is to transcend all mental activity to experience *Atma*, the universal Self. This experience provides the foundation for cultivating the goal of Yoga: the full integration of the body, mind, and awareness in higher states of consciousness. To support this thesis, the lecture features Indian art works from the last 1700 years—including Hindu, Tantric, Buddhist, Jain, and Muslim art—that embody transcending and higher consciousness. The thesis is also supported by traditional Indian philosophy illuminated by Maharishi Mahesh Yogi, highlighting key passages from Vedic texts such as the *Yoga Sutra* of Patanjali, the *Bhagavad-Gita*, and the *Upanishads*. The lecture explores the Transcendental Meditation technique as a way to effortlessly transcend to experience unbounded awareness—the universal Self—and simultaneously cultivate mind, body, and awareness. When mental, physical, and spiritual faculties are fully developed and integrated, the goal of Yoga is attained: union with universal consciousness.

**Yoga: The Art of Transformation* will be exhibited at the Asian Art Museum in San Francisco until May 25, and at the Cleveland Museum of Art from June 22 to September 7, 2014.

Interpretation of the Vedic Scriptures by Mahatma Gandhi in the Context of the Contemporary Circumstances

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Mohandas Karamchand Gandhi was never a Vedic scholar. He learnt his Sanskrit during his several incarcerations in South African jails and in British Indian jails. With the help of this proficiency, he studied Vedic literature in general and Shrimad Bhagwat Gita in particular. He has written as extensively about the Song Celestial that he can be known as a commentator of Vedic literature. He had a profound knowledge of other scriptures as the Holy Bible and Holy Koran. But it cannot be said that he was a literal follower or interpreter of any of these ancient scriptures. He translated these teachings into his private and public lives in the most dynamic sense possible. He was not a stickler for words and dictionary meanings of anything said in these words of God.

The Collected Works of Mahatma Gandhi are resplendent with words of wisdom of the Mahatma. Let me quote a few of them;

"I see no dilemma here. Anyone who claims or believes that whatever is found in the books known as the shastras is true and that no departure from it is permissible, will find himself in such dilemma at every step. A given verse may be interpreted in many ways and these meanings may be mutually contradictory. Moreover, the shastras lay down some principles which are immutable while some others are related to conditions at a particular time and place and applied only to those circumstances." Navjivan, 18.5.1924, Vol. 24 page 70.

The Mahatma leads both by precept and practice. Religion and rules of morality and ethics converge in him as hardly in anybody else. Ostensibly, he appeared to be a traditionalist, orthodox conservative given to old rules and regulations. But nothing could be further from the truth. Let us see what he has to say as to how the scriptures should be made use of--

"I have already suggested often enough in these columns that all that is printed in the name of scriptures need not be taken as the word of God or the inspired word. But every one cannot decide what is good and authentic and what is bad and interpolated. There should therefore be some authoritative body that will revise all that passes under the name of scriptures, expurgate all the texts that have no moral value or are contrary to the fundamentals of religion and morality and present such an edition for the guidance of the Hindus." Harijan, 28, 11, 1936, Vol. 64, page 85.

It is, therefore, a guideline of practical utility to the contemporary world that we should use our reason and intellect and find out our respective ways in these troubled times and places. Let us read progressively when we are paying recourse to the pages of our ancient books of wisdom. Otherwise, the world is divided into as many heterogeneous compartments as there are scriptures.

The Art of Living according to Shrimad-Bhagavadgita

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Where there is Shri Krishna, the lord of Yoga, and where there is Partha, the wielder of the bow, there is sure fortune, victory, prosperity and statesmanship. Such is my conviction. Thus says Rishi Vedavyasa, the author of Mahābhārata in the last verse of Shrimad Bhagavadgita. Divine Grace and human effort has been the keynote of our Vedic civilization. In the Vedas, in the Gambler's human, we find the beautiful message of Lord Surya—Enjoy the wealth in your hand thinking it to be sufficient. In Aitareya, Brahman Rohit is admonished by Indra thus—A man lying down represents *Kaliyaga*, a man trying to relinquish sleep represents *Tretayuga*, and a man striving hard represents *Kritayuga* or *Satyuga*. In Kathopanishad, Nachiketa knows that the path of goodness or *Shreyas* is best to follow rather than prayer or the path to pleasure.

The Gita is the essence of the whole Vedic literature. It beautifully propounds the theory of desired action completed with *Bhakti*. Divine grace comes when an aspirant completely surrenders all his actions to the lotus feet of Lord Sri Krishna. Prayers go up and blessings come down. Divine grace is causeless. One in a thousand gets it. The action and God's benevolent grace are essential for peace, progress, success and expansion, equanimity and enlightenment. In the modern world, rationalism and a questioning bent of mind are characteristics of modern youth. They are enthusiastic to know more and more and do not brood over the past. They want to reach the peak of success and perfection. Their ambition is always very high and wants everything instantly. In their attempts to reach this peak, they do not want to listen to those who want to guide them. With this rationale, some succeed, some fail, and winners rise up with thousand-fold energy. The path which leads to *Shreyas* or goodness has to be achieved through a thousand stumbles.

Modern Vedic Living for Sustainable, Humane Transformation

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Humanity is one. It is one world and it needs one common philosophy for peaceful coexistence based on science and logic. This will promote inter-cultural values, harmony and brotherhood. To achieve this, the basis of all faiths needs to explain the essence of all religions, the basis being spirituality. Spirituality is not a religion; it is a unifying factor. Saints, Sufis and Scriptures have dealt with the subject and, regrettably, could not achieve their desired result. Taking a scientific and logical approach to the subject, based on modern scientific education, we have developed a common minimum program founded on the values being taught in all faiths. This is the need of the hour.

Each of the faiths conveys that the source of creation is one God, a highly capable force in radiant form (*Noor*, Light, *Jyoti-swaroop* etc.). The one God has attributes such as love, compassion, mercy, forgiveness, wisdom etcetera, and, as the source, bestows its graceful attributes to all visiting souls. The visiting souls are on a visit to this Time Bound Material Creation. In our paper, we shall be explaining the flow of grace and attributes from the common source to the souls through the audible stream of life known as *kalma, saut, sarosha*, word, *naad, shabad, unhad shabad, bange-asmani*, celestial music, Big Bang etcetera. The outer expression of these visiting enlightened souls is Attention, which is like a spark out of which divine attributes flow in multi-directions.

The paper covers how the soul acquires the mind as laws of nature from the quantum field. The quantum field can be understood as the Universal Mind. One of the laws of the nature is "Every action has an equal and opposite reaction". As you sow so shall you reap is a common factor as the qualities of the mind in all the faiths. In addition, the mind deals with the information of time as it is based on events and experiences gained with the given material body. These events and experiences include lust, anger, ego, attachments, deceit, intoxication, jealous etcetera, also

hunger, cloth, housing and vanities of the world during the visit. The paper suggests how to avoid Attention (The Driving Capable Force) becoming biased by the illegitimate needs of the body and mind so as not to disturb the peaceful co-existence, harmony and brotherhood of humankind.

Finally the paper suggests how one can learn to live with sustainable attributes of the Divine by avoiding unsustainable attributes of mind and body, their illegitimate and legitimate needs.

Ecology during the Buddha Era

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Ecology deals with the interrelationships between organisms and the environment. During the Buddhist era, Buddhist literature spoke of the importance of nature's plant fauna and pond life, which are closely related in the evolutionary process. Siddhartha was born in Lumbinivana, a place thickly covered by sal trees. The Ploughing Festival of Gautama is one such example of the above. Gautama, at twenty-nine, left his home and went to Uruvela, which was a serene and lovely forest to visit. After taking milk-rice from Sujata, he found an appropriate site, the Pipphala Tree, and under it, attained Enlightenment. Thus his First Sermon was preached to the five disciples (Panca, vaggiya, bhikkhus) in the woodland Deer Park at Isipatana. Buddha visited Veluvana Vihara, the residence of members of Sangha. His pathetic story is depicted in Mahaparinibbana Suttanta of Dighanikaya. Buddha's Last Meal is associated with the Cryptogamous plant. Finally, ecology also contributed to the Jataka tales.

The principle of non-violence is one of the instruments that preserve ecological balance. One Buddhist aphorism says that "Abstaining from injury to seed life and plant life" is a sign of a perfect man. Buddha taught people to show compassion to all creatures. This paper will discuss nature during the Buddhist era in detail.

The Maharishi Ayur-Veda Mother and Baby Program

Ragnhild Boes Ph.D.

This presentation describes a dissertation study on the Mother and Baby program of Maharishi Ayer-Veda (Boes, 1999). Eighteen new mothers, who participated in the Mother and Baby program, were compared to a group of 13 new mothers who received the usual, standard care after childbirth. Both groups were interviewed six and twelve weeks after childbirth in a structured interview. The interview data was content analyzed to detect any changes over this six week period. The results showed more harmonious family relations, greater emotional stability, and higher health and energy ratings in the Mother and Baby group of mothers. The need for such a program is highlighted by statistics indicating that about 15 % of new mothers suffer from postpartum depression.

The Interconnectedness of the Nyaya Sutras and the Six Upangas

J. Boncheff

The Nyaya Sutras are part of the group of Vedic literature known as the *Upangas*, the subordinate limbs, and also as the *Darshanas*, which convey the ideas of 'having seen' into the reality of things. A traditional order of the Upanagas is Nyaya, Vaisheshika, Samkhya, Yoga, Karma Mimansa, and Vedanta.

In Maharishi Vedic Science, sequence is very important and arises from the concept of sequential unfoldment of knowledge beginning with the first word of Rig Veda, "A". In this understanding, the Upangas reveal the sequential unfoldment of higher states of consciousness with each system successively building on the previous system. Each of the Upangas has the complete understanding of the full range but emphasizes a particular state of consciousness.

Nyaya, as the first of the systems, can be seen to contain the seed form of the other systems within its categories. This is illustrated in the category, *Samshyaya*, or 'doubt'. There are five types of doubt in this category. The next five categories of Nyaya, *Prayojana, Drishtanta, Siddhanta, Avayava, and Tarka* eliminate the five stages of doubt, respectively. (The interconnection of these following five categories with *Samshaya* is original research on my part.)

These five categories contain the descriptions of the five higher levels of consciousness, Transcending, Cosmic Consciousness, *Kaivalya*, God Consciousness, and Unity Consciousness, brought out in Maharishi's Vedic Science. In addition, each of these five categories can be understood as descriptions of the principles found in Vaisheshika, Samkhya, Yoga, Karma Mimansa, and Vedanta, respectively.

A New Interpretation of Quantum Theory Based in the Holism of Veda

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One of the most significant implications of quantum theory is that consciousness needs to be included in a scientific account of the physical world. Although the major interpretations of quantum theory each make a useful contribution, even after 100 years there is little consensus about what quantum theory means. This paper proposes that a richer ontological model of levels of nature is needed. The holistic Vedic 3-in-1 model, such as enumerated in Sankhya and Ayurveda, provides the foundation for a coherent interpretation of quantum theory that addresses long-standing dilemmas about the matter-mind-consciousness relationship.

A Woman's Best Medicine

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Ayur Veda, the wisdom of life, offers practical advice for daily routines, seasonal changes, exercise, and eating regimens that are individualized according to specific situations for each person. It is then, not surprising that there are several suggestions for the unique experience of ladies throughout various stages in their lives (menses, childbearing, menopause, etc.). The suggestions include prescriptions for all ladies and for ladies who are having specific problems with their health.

Insights from the Veda for Healthier Lives

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Vedic wisdom is ancient Ayur Veda (the knowledge of life), and is over 6,000 years old. The advice, however, is as relevant today as it has always been. Both Sthapatya Veda and Ayur Veda offer prescriptions that can greatly improve the quality of our lives.

Sthapatya Veda, the system of Vedic architecture, has recommendations that are supported by recent research. Ayur Veda has simple suggestions for daily life that support health. This presentation will discuss the details of rhythmic changes in our bodies from these disciplines, and specific suggestions to improve our health.

The Mistakes of Hastinapur

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Historians have described the Mahabharat era mostly in one perspective, but one should also see the other part of the picture. There were different causes in the *Mahabharata* which led to the war at Kurukshetra. Most of them were initiated by hatred and ego clashes. The central character of this epic is Duryodhana, the eldest son of king Dhritarashtra who played a crucial role in most of the event, a kind of role of villain. He was angry with the Pandavas and was in favor of war from the beginning. The question here is why?

Many authors have described it with different reasons like jealousy, hatred etc. as he was not to become the future king, and the pandavas were more loved by the elders. In this paper I want

to describe the other part of the picture, where in my opinion, Duryodhana was the legitimate future king of the kingdom while officers of Hastinapur declared his cousin Yudhisthira as the future king. In that era, with all the available literature it has been described that the elder son of king should be the next king and this was happening in all neighboring kingdoms. So Duryodhana was the legitimate future king and he felt deceived when somebody else was declared as the next king.

Veda and Greece: Descriptions of the experiences of pure consciousness in the writings of Aristotle

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I will show that there is a state of consciousness called pure consciousness that the Upanishads and Yoga Sutras describe with precise accuracy. Secondly, I will show that Aristotle describes this same state of consciousness with the same precision and clarity. The connecting link that makes this discovery possible is Maharishi's clear delineation of pure consciousness as known in the experience of transcending. Transcending I define as the deep settling of the activity of the mind while the mind remains awake. It was the method that was used in both Vedic India and Greece to experience pure consciousness. Maharishi has used over a hundred terms to characterize pure consciousness, and we will see that a significant subset of these terms is used both in the Upanishads and in the major works of Aristotle. Both recognized the method of transcending as a source of ultimate knowledge of the unchanging, unbounded, eternal consciousness at the source of all diversity. They were not speculating about a realm beyond human experience; they were describing a state that is experienced when the activity of the mind is completely still.

Assimilation of Universal Vedic Knowledge in everyday life

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Progressive people do not remain satisfied just by studying more and more Vedic dissertations or hearing words of wisdom again and again. For over 70 years I have been aware of what "so and so" of the great ones have said and discussions about what it meant. Yet dissonance in our world is still on the rise. In countries that have been credited as the birth places of great religions and cradles of great civilizations, the crisis of compartmentalized thinking has also been on the rise. We have made technological progress by leaps and bounds, but it has not kept pace with social systems that take mankind to higher levels of cooperative functioning.

We have had vast amount of knowledge, ever since Vedic times, for perhaps over 7000 years, and research project after research project has been continuing, without a visible difference in their widespread utilization for happiness and a good quality of life. Could it be that our efforts have been and are being mostly misdirected?

It seems the solution to this enigma can be really simple. Is it also easy? May be or maybe not, depending upon your perspective. It can be a two-step process. The first step has to be in helping us become really receptive to Vedic knowledge. The second step is to recognize and gratefully live by what has been received in the first step. This presentation is designed to facilitate a discussion and/or a practical session on these lines.

E=MC2 and the Gaṇapati Atharvaśīrṣa

Keerthana Cherukuri and Saketh Cherukuri
Students

The precious Ganapati Atharavashirsham is a part of the Atharva Veda. It is the description of Lord Ganapati as experienced by Sage Artharva/Ganaka. In the modern world, we have put our faith in science and use the theories/laws conjured up by scientists in our daily lives. We believe in these theories merely due to the experimental findings and data which back them up. Since the theories are firmly established in the scientific community and universally accepted, we blindly accept them without experiencing them ourselves. For example, take Albert Einstein's theory of relativity - ***E=MC2,*** which proved that energy and mass has a constant, which is measured by the speed of light. In other words, to find out how much energy an object has, we multiply the mass of the object by the square of the speed of light. This great idea/theory and an enormous amount of data has been truncated by Albert Einstein into a simple formula, ***E=MC2***.

The Glory and Grandeur of Lord Surya as explained in the Suryopanishad

Sravan Cherukuri
IT Consultant

The Suryopanishad is a Vedic injunction which has immense power and bestows many benefits both in the spiritual and materialistic world. It is my humble attempt to convey the limitless and incomprehensible glory of Lord Suryanarayana. In this presentation, we will explore the structure of the mantra, the benefits and its life application.

A handy Universal pattern to understand Vedic knowledge

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Everybody universally agrees that the purpose of life is to be happy, but incessant actions give us only flickering moments of happiness. Even technological advancement that cushions us with material comforts fails to give self-sustainable happiness. This is not only a modern problem but was also experienced in the Vedic period by Devahuti, the wife of Kardama Maharishi. In spite of having all the material wealth and a knowledgeable husband, she experienced incompleteness in her life. Kardama Maharishi suggested that seek the help of their son Kapila to help her with Vedic knowledge. Devahuti humbly requested Kapilacharya to impart the knowledge in layman's language.

The universal pattern of Energy evolution that Kapilacharya taught to his mother revolutionized the thinking of mankind thereafter. The five-pattern approach touched the lives of many people in all the ages. The five aspects are also reflected in our own five inner faculties, which we call our body, our mind, our intelligence, Self-Awareness and Unconditional Consciousness. The talk is a practical way to understand how our five fingers amazingly reflect this Universal Five pattern in a handy manner. This approach can certainly guide us for Vedic Living in a Modern World.

A Revolution in the Human Spirit

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The Industrial Revolution of the 19th century brought material prosperity, once reserved for the wealthy, also to the middle class. The Information Technology revolution which got underway in the final decade of the 20th century has put extensive worldly knowledge, once the sole privilege of the elite, within easy reach of every citizen of the globe. All this, no doubt, is as it should be, since the world must become more egalitarian with time.

But material wealth and worldly knowledge alone cannot bring about stable peace or prosperity globally. For that to happen, the world must await the third, and by far the most significant revolution of all: The revolution where spiritual truth, currently pursued by only a rarefied minority, is made accessible across the globe to all people regardless of age, gender, culture or religion.

In this paper, the need and basic requirements for such a revolution in the human spirit to unfold are discussed. The author is a student of Vedanta and author of a recently published book "The Law of Love & the Mathematics of Spirituality" (www.ceasis.com.)

The Relationships of Different Human Traits and Environmentally Conscious Living

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The world's environment faces great challenges as the ecological footprint of human activities grows ever larger. Yet the degree of environmentally conscious living varies a great deal between people. This study seeks to identify which human traits are most important in determining environmental behaviors. A sample of 30 participants completed a battery of measures. These were as follows: Questionnaire on Experiences (QE) exploring experiences of higher states of consciousness, Baruss Beliefs about Consciousness and Reality (BBCR), Inclusiveness with Nature Scale (INS) testing for sense of connectedness with the natural world, Human and Nature Interaction Survey (HNIS) exploring ethical and other values, Questionnaire on Environmental Beliefs (QEB), and Pro Environmental Behavior Scale (PEBS) with sub scales for shallow and deep sustainability behaviors. This presentation will in particular explore relations among experiences of higher states of consciousness with the measures of environmentally conscious living. It will discuss the issue of how to develop deep sustainability.

Consciousness and Human Resources Management

Jocelyne Comtois

1) How do we define Human Resources Management? It is the science and art of
    a. attracting,
    b. maintaining, and
    c. supporting people for problem-free progress leading to fulfillment of everyone in an organization.

2) What is the ideal Human Resources Management?
    a. Ideal Human Resources Management plays a parental role for the employees and the employer.
    b. An understanding that love is at the basis of joy and *joy is at the basis of success in any organization*. Maharishi Mahesh Yogi.

3) How do we achieve this ideal role?
    a. Ideal parental role is available in the field of pure consciousness, which equally upholds all life in a nourishing and evolutionary manner.
    b. By taking recourse to the field of Total Knowledge of Human Resources Management, organized from the field of all positivity, the field of science and technology of Total Natural Law, the Unified field of all the Laws of Nature.

4) How does it work? Explanation of the lamp at the door.

5) What does the ideal parental role looks like in an organization? Relating my latest experience as an executive in a large US corporation.

This talk will briefly reference the origin of the Science of Creative Intelligence (SCI) and Management developed for the Canadian government, the impact of working 10 years directly with Maharishi Mahesh Yogi, and studying for the MBA at Maharishi University of Management. A clip of SCI and Management will also be shown.

A Mathematical Model of Pure Consciousness

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Adi Shankara, the foremost exponent of Advaita Vedanta, declared "Brahman alone is real, the world is mithya (not independently existent), and the individual self is non-different from Brahman." A fundamental question is—how does the diversity of existence appear when Brahman alone is? The Yoga Vasistha declares, "The world appearance arises only when the infinite consciousness sees itself as an object."

Maharishi Mahesh Yogi has elaborated on this theme: Creation is nothing but the dynamics of pure consciousness, which are set in motion by the very fact that pure consciousness is conscious; being conscious, it assumes the role of knower, object of knowledge and process of knowing.

To help clarify these issues, we offer a mathematical model of pure consciousness. We show that in a natural expansion of the universe of mathematics by ideal elements, there is a unique set whose only element is itself, and which is equal to the set of all possible transformations from itself to itself. All "real" mathematical objects can be seen to arise from the internal dynamics of Ω. All differences among numbers, and among all mathematical objects, are seen to be ghostly mirages, hiding their true nature as permutations of one set, Ω.

Combining the Lorentz Contraction With Gravity Maps: Extending an EEG Coherence Function to Einstein's 4-Dimensions [Riemann's 3-D time + Minkowski's Time Space] to Explain to the US Military How to Cost Effectively Defeat An Enemy Nation Without War

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The most cost effective military strategy is to prevent war. Research, in peer review, predicts hypothetical mechanisms in higher dimensions which can mediate long range effects, which are not dependent on the particle's mass or the distance between particles. Data collected from cosmic radiation collectors, and gravity maps, may confirm the Superstring equations responsible for the most rigorously determined social phenomenon, the Maharishi Effect (ME). The Maharishi Effect occurs when a sufficiently sized group of people achieve globally coherent EEG brains. It is time lag correlated to dramatic drops in regional war and crime rates and significant increases of stock market indexes. Accounting marginal costs minimize driving down total costs to create world peace. Transfer function analysis rules out reverse causation.

To measure precisely the time of the time lag of this coherent field effect, data may reveal skews in time dilation and length contraction involving cosmic rays and particles, in both time and spatial behavior [like gravitational lensing], and may show time-lag correlations from data from the Maharishi Effect. As is the microcosm, so is the macrocosm. Using [ɣ]^2 = [cos θ xy,k]^2 + [sin θ xy,k]^2, we can graph the similar sinusoidal relationships, between oscillating neutrinos, a globally EEG coherent brain, and the bipolarization of light measured in back ground microwave radiation.

The Maharishi Effect resembles a drop of water falling into a pond on a hot day, which bounces on the water surface up and down, before merging, sending cooling and rejuvenating ripples in all directions.

The Temple as a Social Institution

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The Temple is an enduring and prominent aspect of Indian culture. Any society, if it is to be known comprehensively, must know its own culture. Culture has two aspects, material and metaphysical. Temple architecture comprises both these aspects for it provides an understanding of architectural technique as well as an understanding of the spiritual leanings of a society. This type of religious structure had a humble start some two hundred years before BCE. Naturally it was a very small edifice like a tabernacle, took the shape of a small room, and was fronted with a verandah as seen in temple no. 17 at Sanchi in Madhya Pradesh.

Structures during the 6th Century (CE) onwards, gained an additional part known as a *mandapa* (hall), which was connected by an antechamber i.e. *antarala* (passage joining the hall and the sanctum). Soon afterwards, in the 7th Century, the temple structure gained another distinguishing feature like a *shikhara* (tower). The purpose of a Temple is to house an image of a deity. This was needed for a devotee to concentrate upon, and to offer homage to a deity. By 9th/10th century temples became social institutions for various activities, which revolved in and around temples. These temples became seats for *pathashala-s* where teaching of religious scriptures and allied subjects like astronomy, astrology, math, etcetera, was undertaken.

The interiors of temples were made as useful as the exterior. A slightly raised floor formed a dais and is invariably found in the center of the hall with four pillars standing at the corners of this dais which are known as *rangashila*. The dais is meant for offering worship through performances such as singing metrical songs, Dances, *Harikirtanas* etcetera. Obviously, training for these would have been undertaken by the temple authorities. These types of offerings are known in the parlance as *rangabhoga.* For devotee-spectators, stone benches lined the interiors.

Temple provide a place for the assembly of villagers to discuss matters related to the upkeep of religious establishments as well as matters related to village life and auspicious ceremonies like *Upanayana* and *Kalyanasundara* (marriage). Moreover, weekly bazaars were held around the temple allowing people to exchange commodities as well as opinions or thoughts. A temple cannot be without image or images. Though they are meant primarily for worship, they also indicate welcome changes in society. Some of the images suggest social transformation (Ganesha or Kartikeya), social enlightenment (punishment for sinful behavior, or rewards for pious people), and social integration (Sun-worshiper Iranis were accommodated in Indian society as *maga-brahmana-s*.) It can be stated while summing up, that one has to consider this added dimension to the temple- institution while dealing with the architecture of the temple.

Visualizing the Vedas: An art installation

Madeline de Joly

Inspired by the teachings of Maharishi Mahesh Yogi, I translated my intuitive vision of the Vedas into a contemporary art installation at the Graduate Theological Union library in Berkeley, California. At the WAVES conference, I will review that 2003 Installation, ("Infinite Knowledge: Veda and the Vedic Literature") and trace the Vedic influences that have permeated my subsequent artwork.

The Vedas are cognitions of eternal reality transmitted in an ancient oral tradition and eventually recorded in book form. The transcendent field of inner awareness links my interpretation of that eternal reality with artistic creation and forms the basis for the exhibit.

The exhibition presented 40 sequentially unfolding clusters of expressions of natural law articulated as books, scrolls, tablets, and collected papers. They were installed in a circle of 39 display cases measuring 40 feet in diameter located at the center of the library, which houses innumerable sacred texts. I chose forms, materials, and techniques to balance opposite values consistent with the qualities of the Vedic cognitions. I will highlight Yajur, Nirukt, Yoga, Dhanur,

Kashyap Samhita, Shushrut Samhita, Upanishad, Smritis, and Krishna-Yajur Ved Pratishayka in a power point presentation.

A virtual tour of the installation can be accessed at: madelinedejoly.com/vedaproject.html. The Yoga Journal review will be provided. I may install an exhibit referencing the artwork.

Individuality (Jīvatva) and Universality (Vibhutva): From egocentricity to ecospirituality

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Jīva or *Jīvātman* is an individual living being. Individuality is the uniqueness of his/her personality. Individuation is a process by which an infant between the ages of 1.5 to 3 years becomes more independent, begins to identify itself as an individual, satisfies its wishes and fends for itself. In Jung's psychoanalytic theory, individuation is the gradual development of a unified integrated personality that incorporates greater amounts of both personal and collective sub-awareness, which includes pre-awareness and unawareness. *Jīva* also means a "being-in-the-world." The word "being" emphasizes a living activity rather than a state or condition of human existence. The word "world" conveys a much richer and meaningful ground of human life than "environment."

Vibhu or *Paramātman* is the universal aspect of a living being. *Vibhu* literally means all-pervasive, ever-present, ever-aware and ever-potent. It is "Being-beyond-the-world." In existential psychology, it is our human potential to transcend the limitations of "being-in-the-world," usually through cheerfulness (*muditā*), equanimity (*upekshā*), friendliness (*maitrī*) and universal love-compassion (*karunā*). Since our access to Reality is through our intentional and intuitive being (*Dasein*), *Vibhutva* allows us to be a Universal Being or *Vishwātman*.

Ecospirituality is a new approach to human existence with a primal, sub-aware feeling of being deeply connected to Life's Web.

Bio-Disruption
Why the Genetic Engineering of Our Food is Deeply Discordant with the Vedic Vision of Life

Steven M. Druker

Although proponents of agricultural bioengineering claim it's a precise, science-based, and essentially natural technology that's just as safe as conventional breeding, it is in fact imprecise, contrary to sound science, highly unnatural, and far riskier than natural methods. Moreover, not

only does it conflict with the protocols of modern science, it's at odds with the precepts of the Vedic tradition.

In the Vedic perspective, progress is best achieved through alignment with natural principles. But restructuring the genomes of food-yielding organisms via recombinant DNA technology is a radical incursion on the natural order that induces an array of significant disruptions. And numerous scientists (including the experts at the U.S. Food and Drug Administration) have cautioned that this entails abnormal risks.

The various contrasts between the Vedic tradition and the genetic engineering venture are ultimately rooted in opposite world views. While the former regards nature as suffused with lively intelligence – and cultivates harmony with that intelligence, the other rests on the belief that the biosphere was formed solely through blind accident and that only the human brain can impart intelligent direction to the evolutionary process. Consequently, biotechnicians alter the intricate informational systems of life in an arrogant and careless manner, with scant respect for the exquisite intelligence that underlies them.

The Tradition of Vedic Philosophy in Allahabad (India)

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Allahabad city, formerly named Prayag, has a great tradition of Vedic Philosophy. Its name, Prayag, also indicates large scale performances of Vedic sacrifices, i.e. large in both quality and number. The sacrifices held at the confluence of the two great rivers of India, Ganga and Jamuna, were supposed to be fruitful. In earlier times, Rishi Bharadwaj had his *ashram* there, which hosted about ten thousand students. These were taught various branches of Vedic Philosophy. The great Vedic Philosopher of Purvamimansa Kumaril Bhatt chose Prayag for performing penitence by placing himself in a fire of rice husks. Aadi Jagadguru Shankaracharya, the great Philosopher and propagator of Advaitic Philosophy, met Kumaril here and requested him to come out of the fire and help him eradicate the Buddhists from India. Another great philosopher and social reformer, Ramanand, belonged to this great holy place and propounded the *bhakti* tradition of Sri Ram. Great Hindi poets like Kabirdas, Tulsidas and many others have united Hindu devotees against the tyranny of Muslim rulers.

The new era of this tradition started in 1887 with the establishment of Allahabad University, which is also renowned as the Oxford of the East. Great scholars—Mahamahopadhyay, Dr. Ganga Nath Jha, Prof. Umesh Mishra, Prof. A.P. Mishra, Prof. S.C. Srivastava, Prof. S.N. Srivastava (All Professors of Sanskrit Department, University of Allahabad), Prof. A.E. Gough, Prof. George Thibaut, Prof. J.G. Jennings, Prof. R.D. Ranade, Prof. A.C. Mukerjee, Prof. P.S. Burrel, Prof. S.S. Roy Prof. S.L. Pandey (All Professors of Philosophy Department, University of Allahabad) and many others have continued this tradition through their books, lectures, research

journals and other creative works. The contribution of these great philosophers needs to be elevated and still attracts scholars all over the world.

Consciousness-Based Education

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It was Maharishi Mahesh Yogi's view that the process of education takes place in the consciousness of the student. This is the Vedic theme of education, which has its basis in the self-referral principle of *Nivartadhwam* (return). The modern application of this principle, in the form of Consciousness-based Education, establishes an evolutionary path of knowledge that begins with the Self (Atma) and ends with the Self (Brahman). In this way, the Self is the source, course and goal of knowledge.

Consciousness-based education begins with transcendence and self-discovery. Its aim is to develop the mind and body of the student while he or she is satisfying the traditional academic requirements of higher education. In this context, the unfolding of knowledge takes place in two parallel streams – one on the level of consciousness, and one on the level of intellectual understanding. The result is that knowledge is gained from inside and outside.

Maharishi University of Management uses a blended model of liberal and applied learning that incorporates the unifying principles of consciousness into the curriculum. In each course, the parts of the discipline are connected to the whole of the discipline, and the whole of the discipline is connected to the Self.

The Perennial Philosophy: the Common Ground of Hinduism, Buddhism, Jainism and Sikhism

Dr. Evan Finkelstein
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This paper explores how divergent religious traditions have significant common ground despite differences among them in theory and praxis. It argues that these traditions all concur on the following points. 1) There is a higher reality, an Ultimate Reality, even though the nomenclature used to refer to it may differ. 2) This supreme reality is limitless and eternal, formless in its essential nature, omniscient, and the substratum of all energy, intelligence, love, compassion, and creative power. 3) This higher Reality can be directly experienced by human beings and lived in life. 4) The central purpose of human life is to identify with and fully attune oneself to the unique nature of this Reality. 5) Full integration with this Reality brings permanent peace, fulfillment and freedom, qualities that are not diminished by the limitations of the ever-changing aspects of

existence. 6) Without the full realization of this highest reality, human life will continue to be filled with an endless array of suffering, conflicts and problems. 7) The practice of meditation is recommended as a key and necessary means through which direct realization of Ultimate Reality can take place. 8) To become fully awakened to this supreme value of existence and to spontaneously live it for oneself and all others is the shared highest aspiration of these traditions.

The Schwartz-Guich Sustainable Living Center

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The Schwartz-Guich Sustainable Living Center is a "building that teaches" the principles covered in the courses of the Sustainable Living BA Program. It is intended to meet as many certification criteria as possible for not only Maharishi Vedic Architecture, but also LEED, the Living Building Challenge, and Building Biology. In addition, it has been the goal to have the building off grid in all ways; currently, it is off grid for water and for waste water treatment. Although technically still on-grid for electricity, the building annually produces about a third more energy than it uses. Heating is provided by solar hot water tubes and geothermal, cooling by AC powered by a wind generator and photovoltaic panels. Unique features include compressed earth blocks for thermal mass, daylighting, and whole trees that support the roof. The building meets the basic standards for MVA according to the placement guidelines of Vastu as well as orientation, measurements, and proportions and its enclosing fence, plinth, Brahmasthan, and Kalash per shastra. Other Vastu features include step pyramids atop the four columns in the corners of the building, and when fully finished, covered verandas on the east and west sides.

Discovery of the Varuna Upapurana

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Varuna Upapurana is one of the oldest of the Upapuranas. It was well-known in ancient times, appearing in 21 of 23 lists of Upapuranas compiled by R.C. Hazra. But its theme and its delightful stories about Lord Shiva have not been heard in recent times. Written by the sage Shaunaka, a disciple of Vyasa, it presents 10 succinct and delightful stories. Some of these stories, such as the conquest of the three cities of Tripura, are found in other Purana, while others of the stories are completely unique to Varuna Purana.

The second chapter provides a summary of all the stories, and places each story in the context of the theme of the Upapurana: To explain the stories of all the Purana as examples of life in higher

states of consciousness. The story of Shveta (chapter 4) demonstrates the timeless and eternal quality of Transcendental Consciousness or Samadhi. The story of Brahma, the Creator, doing tapas in order to create, exemplifies the importance of the silence of transcendental consciousness as a basis for all dynamic activity, the characteristic feature of life in cosmic consciousness (nitya samadhi). Similarly there are stories which bring out the features of life in God Consciousness (Bhagavan Chetana) and Unity Consciousness (Brahmi Chetana). Perhaps the most amazing of all the stories is the first story, chapter 3, which describes the experiences in the final stages of the growth to Brahman Consciousness, thereby putting the content of the Brahma Sutra in story board form. The ten stories of the Varuna Purana describe all the states of consciousness available to mankind in story form, providing thereby a clear vision of how the stories in all the Puranas are to be understood.

The stories of Varuna Purana also exemplify the knowledge of all the forty branches of Vedic Science, and the Phalashruti, the prediction of the result of the study or recitation of the text confirms this: Through Varuna Purana, it says, one gains complete mastery of all the branches of Vedic Science.

This precious Purana was preserved in Telugu script in an old badly damaged bound paper manuscript, available at the Governmental Oriental Research Institute in Chennai. It is now restored and published in Sanskrit on the Vedicreserve website.

Ātreya Śikṣā and the Path to Brahman

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The science of Śikṣā teaches pronunciation, and according to Maharishi Mahesh Yogi, explains how from the fully open sound of the letter 'a', collapsing to a point in the letter 'ka', all the letters of the Sanskrit alphabet are generated. From 'a' to 'ka', there are eight progressive somersaults, corresponding to the eight prakritis. These somersaults contain everything that can be experienced, everything that can be known, and all possible channels of organizing power. Śikṣā consists in unfolding the knowledge and organizing power which is in this way latent within every human being.

In the past year, the most comprehensive and systematic of all the Śikṣā texts has come to light, the Ātreya Śikṣā. Ātreya puts the knowledge of pronunciation in a broader context: he presents a systematic step by step program of Vedic Study, involving memorization of the Vedic text, and prakṛti, vikṛti and varṇakrama modes of recitation. Knowledge of pronunciation is for the sake of success in Vedic recitation and Vedic study is for the sake of unfoldment of Brahman Consciousness. In the bright light of Maharshi Ātreya's presentation of the principles of Śikṣā, all the texts belonging to the field of Śikṣā fall into place as parts of a comprehensive technology for

experiencing and developing the Ātmā, or Self of every man. Śikṣā is knowledge for enlightenment: This is the teaching of the Vedāṅga Śikṣā.

Balancing of the Chakras for Healthy Living

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The true meaning of life may be achieved by practicing real Vedic principles and philosophies. These are the important instructions that give the essence of the Eternal Religion. Yama and Niyama present a complete package of personal, social and spiritual discipline, which leads to desirable conduct. The Yamas and Niyamas combined constitute the personal and social aspects of good conduct. These are to be practiced individually, as well as, in relation to society.

This paper is concerned with improving our lives by balancing the Chakras, a part of Swadyyaya. Chakras are first mentioned in the Vedas, ancient Hindu texts of knowledge. Early texts that provide the location of the chakras include: the Shri Jabala Darshana Upanishad, the Yoga-Shikka Upanishad, and the Shandilya Upanishad. The 10th century mystic, Guru Goraknath, also wrote in the Gorakshashatakam about awakening these energy centers through meditation.

The concept of chakras holds an enormous place in Indian Yogic philosophy. It is the heritage of the Epic and Pauranic phase of Indian Vedic Culture. With the balancing of these chakras in our body, we can obtain spiritual health and then automatically, physical health, as envisioned by Vedic living. These chakras perform multiple functions on the physical, psychic and emotional planes and hold together the mind and the spirit. They are the bridge between psychic and somatic occurrence in the body. In modern medical science, this has some similarity with the endocrine glands, which secrete a variety of different hormones directly into the blood, thus preserving chemical balance. These hormones can also be balanced through meditation and the placement of colors and gemstones on chakra points according to acupuncture theory. Application of gemstones is done on appropriate chakras of body for curing various ailments.

Vedic Leadership: World Transforming Management Models Leading Our World from Darkness and Suffering To Light and Bliss, Heaven on Earth

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The profound and comprehensive reservoir of Vedic Knowledge provides a pragmatic portfolio of principles and techniques, encompassed in world-transforming management models to promote individual health, clarity, greatness; collective coherence; cognition of great goals and evolutionary steps; and unfailing achievement and success. Those seeking deeper truth to manage their lives and organizations, alert and progressive leaders in every field are already adapting and proving for themselves the depth and power of this knowledge.

We have the good fortune here at Maharishi University of Management to reflect on the contributions of a great Seer leading our age, Maharishi Mahesh Yogi, the founder of this University and many other worldwide organizations, including the Global Country of World Peace. Our special focus is to introduce a few simple management models that are leading our world on to a new and better age . . .

The fundamental source of management wholeness and the fundamental management principle (and technique): transcend.

- The 2-in-1 Model for integrated success and the range of its application: Silence and Dynamism, Unity in Diversity; Heart and Intellect, Art and Technology.
- The 3-In-1 Model for structuring the Universe and all management applications: 3-in-1 Vedas; 3-in-1 elements of project management and organization
- The 3 by 3 structure for continuing, sustainable evolution, the 3 by 3 structure for emergence and convergence: applied in the Vedic Literature, in the human physiology, in global governance
- The 8/10 Management Levels: in the structure of the universe, in global governance, in organization management
- Comprehensive Life Management Model : for organizing and maintaining bliss and wholeness day by day, month by month across the range of our individual lives
- The complete Global Government of World Peace Model.

Women and Stress—A Vedic Solution to a Modern Problem

Denise Denniston Gerace Ph.D.

Women respond differently to overload and stress than men, and, since current popular understanding of stress is based largely on research done on males, the dangers of prolonged stress for women’s health are poorly appreciated.

Research ratifies experience of women under severe stress showing that the Transcendental Meditation technique is uniquely effective at addressing the overload of toxic stress, often quite quickly.

Transcendental Meditation owes its efficacy to the experience of transcending, which allows the conscious attention to settle down within and directly experience the least excited state of consciousness, now shown to be the Unified Field of all the Laws of Nature.

Coming to the world from Maharishi Mahesh Yogi and his teacher, His Divinity Swami Brahmananda Saraswati, the TM Technique makes use of the mind's natural tendency to move toward something more charming to allow the mind to settle down from myriad diverse activities to the unified experience of transcending.

This experience is effective for overcoming the toxic stress response because transcending triggers a unique state of deep rest and brain wave coherence. These modern measurements document Turiya, the fourth state of consciousness discussed in the Vedic Literature, the experience of which is said to bring great comfort and ease.

Traditional Studies - Contemporary Deficiencies

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Vedic Literature is one of the most important sources of Culture and Heritage on this planet, and of course, is the pride of India. Since time immemorial, our Acharyas set stringent rules to ensure its passage from generation to generation without any misrepresentation or alteration, and dedicated their lives for the continuity of the knowledge, wisdom and principles of Truth as enshrined in *Sanatana Dharma*. Though more support and respect is forthcoming for the Vedic Tradition and its practitioners in India and abroad, it must be noted that most of the efforts and resources are allocated toward, and spent on, superficial preservation, confined to a few Puja Practices and Basic Temple maintenance activity. In reality, very few practitioners – the Pundits/ Priests/ *Purohits* and patrons realize the need to restore the roots of these practices and knowledge in the form of the Vedic Literature, so that our deeds, pronunciation, and understanding of the underlying philosophy, are consistent with the roots of this heritage. True preservation of the knowledge must be made through the twin modes of protection of the core text and method of interpretation in order to understand its meaning in correct perspective.

1) *Shabdaatmaka Veda Pari Rakshana* (Core Text Preservation): After the Knowledge preservation in its right perspective is ensured; we can set our sights on rectification of the Propagation/Teaching methodology. Hence, we have to examine the fundamental reasons for its contemporary status and ascertain the course of remedial action, which is the need of the hour. Text books, furnishing basic meta data, shall be published and distributed. Similarly, the procedures of Lakshana/ Shiksha texts have to be familiarized to teachers periodically.

2) *Arthaatmaka Veda Pari Rakshana* (Preservation of the Methodology to understand and interpret Veda): Traditionally, Veda is compared to a Raw Gold Bar, and Shaastra to the tools that make an ornament. Let us understand what exactly Shaastra stands for. Shaastra means to dictate. The terms and references in Vedic texts are vast and general to understand. Hence, to understand Vedic Sentences in their right perspective, our Rishis have stipulated that the Vedaangas (affiliated parts of Veda) are essential to know the meaning of Veda. By the study of Vedangas and Ancillary texts, the methodology and expertise to understand and interpret Vedic sentences can be acquired.

3) Propagation: Inculcating awareness about *Vedartha.* This is the meaning of Vedic texts along with higher Sanskrita studies (along with making compendium) among pure science, technology and management so that social science students could inspire future generations to delve deep into the philosophy of the Vedas. This, in turn, could indirectly benefit society in terms of creating a harmonious life and preserving our ecology, apart from developing a sense of scientific heritage and future development.

Conclusion: Veda students and researchers should benefit from the latest delivery mechanism in the field of education. Publishing text books, Development of compendia, smart phone apps, online search tools, web portals and a database in addition to bridge courses, will help the academic community to a great extent.

The Effect of the Transcendental Meditation Technique on Self-Efficacy, Perceived Stress, and Quality of Life in Mothers in Uganda:

A Model of Empowerment From Within

Leslee Goldstein, Ph.D.
Maharishi University of Management

This presentation centers on a research study with 81 women in Uganda utilizing the Transcendental Meditation® (TM®) technique as intervention. Participants were primarily single, illiterate mothers, and among the most impoverished and least empowered women in the world, living with a high degree of psychological distress and low quality of life. The study explored the effect of the TM program on 1) self-efficacy, one's perceived ability to deal with challenges in life, and a critical component of empowerment; 2) perceived stress; and 3) mental and physical quality of life—as a new model for developing *empowerment from within*.

This research found an increase in *self-efficacy* ($p < .001$), a decrease in *perceived stress* ($p < .010$), and an improvement in *mental and physical quality of life* ($p < .007$). Findings suggest that the Transcendental Meditation technique can by considered a practical method for developing empowerment in the lives of mothers in Uganda and improving one's ability to cope with, take initiative, and persevere in effectively handling life's challenges.

Insights into Organizations and Marketing from Maharishi Ayur-Veda

David Goodman, Ph.D.
Maharishi University of Management

The Vedic literature and praxis on health, longevity, and restoration of balance is called Ayur-Veda, and its restoration has been termed Maharishi Ayur-Veda after Maharishi Mahesh Yogi and his work with top experts in the field called Vaidyas. Ayur-Veda describes three basic tendencies termed Vata, Pitta, and Kapha. Very briefly, Vata is motion and expresses as enthusiasm and innovation when in balance, and worry and lack of focus when out of balance. Pitta is dynamism and energy, digestive fire and power when in balance, and anger and cutting criticism when out of balance. Kapha is structure and stability and evenness when in balance, and depression and hoarding when out of balance. A Kapha imbalance in an individual can cause an increase in weight. The Vaidya can detect this imbalance by taking the radial pulse and then prescribing remedies to restore balance. So what are the business implications?

Organizational theorists have had their own typology of firms, most notable two theorists, Raymond Miles and Charles Snow. Miles and Snow (1978) identified four types of organizations, which they termed Defenders, Prospectors, Analyzers, and Reactors. We investigated these four organizational types and correlated them with the Ayur-Vedic doshas: Defenders are Kapha-dominated. Prospectors are Pitta-dominated, Analyzers are both Vata and Pitta, and reactors are Kapha-dominated. At the Waves conference, these topics will be unpacked and elaborated.

The Effect of the Transcendental Meditation Technique on Self-Efficacy, Perceived Stress, and Quality of Life in Mothers in Uganda: A Model of Empowerment From Within

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The Relationship between Individual and Collective Consciousness in Maharishi Vedic Science

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This paper will utilize concepts from various aspects of the Vedic literature to explain Maharishi Mahesh Yogi's approach to describing, achieving, and verifying development of the interconnected evolution of both individual and collective consciousness in society. His approach involves 1) direct experience of the Transcendental Meditation technique and of the advanced TM-Sidhi program (derived from the Yoga Sutras of Patanjali); 2) confirmation in the Vedic literature of progress in individual and collective evolution (including passages and aphorisms from several branches of the Vedic literature); and 3) scientific research depicting changing trends in society due to the Maharishi Effect (the name of the positive effect generated in a society when the square root of 1% of the population of a city, state, or nation practices the TM and TM-Sidhi program in a group). Research will be mentioned in areas such as international relations; cooperation and conflict among factions and elected parties within a nation; and quality of life and economic indices in cities, provinces, and nations. There will also be a focus on various explanations for the Maharishi Effect derived from both the Vedic literature, and from unified field theory in modern physics.

The Usefulness of Ashtawakra-Gita for Humanity

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The Ashtawakra-Gita, also known as Ashtawakra-Samhita, is regarded as a classical text of Advaita Vedanta, a school of philosophy fully dependent on the Upanishads. The text is in the form of a dialogue between Guru Ashtawakra and his disciple, Janak. The dialogue opens with Janak's query about knowledge, liberation and dispassion and is followed by the guru's unique and enlightening answers. This dialogue between these two runs to twenty chapters.

Modern man (woman also), not unlike his predecessors, is full of greed. This greed could be for sex, for some office, some post, prestige, power, wealth, land, awards, peace, honor and so on

and so forth; the list is endless. Unfortunately, he has many hurdles, competition and limitations in pursuing all these desires. In the process of achieving these desires, he rarely succeeds and frequently fails unpredictably, but his mind never gets tired or satisfied with whatever he achieves and remains always hungry for more and more. He keeps on trying for another and another. This quenchless thirst probably motivates all the ills pervading human society all over the world.

Ashtawakra presents an efficacious solution to all these nasty problems. His solution is very simple and the coverage is very high, almost unlimited. The questions and answers between the two are very precious for the whole of humanity. Today, the world terribly needs not only one but many Ashtawakras to weed out the chronic problems of humans around the globe. The present paper is an attempt to discuss these teachings and assess their applicability in the context of the current global environment.

The Mathematical Concept of Symmetry Illuminated by Verse 4.18 of the Bhagavad-Gita

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Symmetry is associated with balance, harmony, and coherence. It is important in many applied areas: art, architecture, and design; chemistry and crystallography; physics; and biology. The precise mathematical concepts of symmetry — symmetry transformation, symmetry group, and invariants — are dramatically illuminated by verse 4.18 of the Bhagavad-Gita:

> He who in action sees inaction and in inaction sees
> action is wise among men. He is united, he has
> accomplished all action.

Under the terminology of this verse, a symmetry transformation, such as an isometry or structure-preserving function, is an action imposed on an otherwise static inactive mathematical object, so the transformation "sees action in inaction". An essential characteristic of a symmetry transformation is the collection of features it leaves invariant: distance for an isometry, the group operation for a group homomorphism, and so on. Thus, a symmetry transformation sees inaction — invariance — within action — the symmetry transformation. With these, the symmetry transformation and its invariants, the study of symmetry is one of the most powerful tools in mathematics and physics.

"Can an Advaitin Pray? The Role of Upāsanā in Advaita Vedānta"

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This paper concerns Advaita Vedānta, the non-dualistic system of Vedānta, which was primarily explicated by Śaṃkara (788–820 CE). The entire philosophy of Advaita Vedānta may be summed up in the following statement: the *brahman*, pure consciousness, is the only reality, the world is false, and the empirical self and the *brahman* are non-different.

The entire Advaita Vedānta philosophy is an inquiry into the nature of the self. The goal is to realize the knowledge of the non-difference from the *brahman*. Therefore, I pray that that knowledge may dawn upon me. Such a prayer makes perfect sense in the case of many truths that I do not know, e.g., the truths of modern physics and Ancient history, and I can consistently pray that I acquire knowledge in these subjects, be it as a result of my own efforts or of God's grace. In the case of Advaita, however, the matter is not that simple because if I am a jñānārthī (that is a person who aspires for the Advaita knowledge), then no matter who or what I worship belongs to the empirical level, which is false. If, on the other hand, I am a jñānī (a person who has already realized her non-difference from the brahman), then to whom I could or would pray because in that case the worshipper and the worshipped would be non-different. Hence, the question: who would pray to whom?

In this paper, I will examine these two cases in order to assess what is involved in praying in these two cases. I will conclude the discussion with an analysis of the role of upāsanā (meditation, prayer, etc.) in the process of liberation (mokṣa).

Holy or Healthy: A Modern Approach to Sacred Vedic Plants

Dinesh Gyawali

Vedic civilization valued every entity of nature. Its way of entertaining different components of the environment, from dumb stones to deadly snakes and giant trees, to flying birds, symbolizes their concept of interdependence. Considered "sacred" by the Vedas, numerous plants are highly revered as divine and incarnations of gods. Why did the plants have to be divine? Is it just a hidden belief or science? Are those reasons still valid in modern times? The present paper tries to find answers to these questions by exploring the health benefits of some "sacred" Vedic plants viz., Tulsi (*Oscimum sanctum*), Chandana (*Santalum album*), Bilwa (*Aegle marmelos*), Vata (*Ficus bengalensis*), Peepal (*Ficus religiosa*) and Rudraksha (*Elaeocarpus granitrus)*. This paper

entails description of each of these ancient Vedic plants and correlates their relevance in the present age. For example:

Tulsi (*Oscimum sanctum*): Also termed the "Queen of herbs", Tulsi (Holy basil) is the most respected plant in Vedic culture. As an incarnation of mother divine Laxmi, the Vedic calendar celebrates different life events of Tulsi as auspicious days. The "divine status" possessed by this herb is testimony to its immense importance for health and wellbeing. Ranging from skin disorders to respiratory ailments, Tulsi is a potent herbal remedy for a wide range of health problems. That is why it has been used extensively in many Ayurvedic and herbal preparations in the current time.

Tattvamasi: The Extension of Upanishadic Morality to Animals

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Immoral and unethical treatment of animals in the modern world forces us to be part of the debate for possible animal ethics. The use of animals in various torturous medical and cosmetic experiments, killing animals for food or hunting them for sport, tells the story of exploitation and suffering, and this is being increasingly recognized. One of the oldest ideas in philosophy is that animals act in a machine-like fashion with no conscious thought processes of any kind. But in the modern world, the more we find out about animals, the more this idea is disappearing. Evidence is growing that animals have far more cognitive abilities than has traditionally been believed. They are also sentient creatures. However, among many others theories of animal ethics, the Upanishads' philosophy of Non-dualism hints at another strong model. The Upanishads denounce all differences based on caste, race, religion, living/non-living, human/animal, etcetera, and declares one reality behind all manifestations. Overall, the illustrations given in the Chandogya Upanishad aim to elucidate the meaning of the statement '*Tat-tvam-asi'* (thou art that), and the idea sought to be conveyed is that the same reality which permeates all, as the source and essence of all, is also the reality of man or animals. In this paper, I would like to present a model for animal ethics which can be formulated on the basis of the Non- dualistic philosophy of the Upanishads.

Spiritually Intelligent leaders: The Effective Leaders

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Leadership is not limited to business or politics only. We all lead at some point in our lives. A true leader is one who is able to strike a good balance in six walks of life: family and home,

financial and career, mental and educational, physical and health, social and cultural and ethical and moral fields. For this, a leader needs to cultivate a triad of awareness - an inward focus, i.e. focus on self, a focus on others, and an outward focus, i.e. on the wider world taken as a whole. While focus on self and on others helps in developing emotional intelligence, outward focus improves the ability to manage, innovate and devise strategy. Leaders who can connect with their authentic self can draw on more resources to make better decisions. Our authentic self has the confidence and competence to realize the goal of 'Humanitarian coexistentalism'; where all problems of humankind—personal or collective—are removed for all times. This confidence and competence of self to take care of self-family-society-planet increases as one grows spiritually.

Values, ethics, trust, integrity, stewardship, and service, are at the heart of a leader's character and impact. The best leaders carefully design and nurture an atmosphere of positive attitudes, trust and cooperation, which, in turn, fosters creativity, innovation and crystallized thinking. In society at large, a teacher has to constantly assume the role of a leader for the overall development of the students. A spirituality intelligent teacher, through his (or her) influential leadership, is able to empower the students in making calculated and informed decisions that are required to become a "Total person", one who can make a positive difference in the world.

Higher Mind-brain Development and World-class Performance in light of Maharishi Vedic Science

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Established in Yoga [Transcendental Consciousness], O winner of wealth, perform actions.
— Bhagavad Gita, ancient Vedic text (Maharishi, 1969, p. 135).

Everyone wants excellence and happiness, yet world-class performance is rare today. While previous research has shown that education, practice, work experience, and age cannot explain the level of performance, we have looked deeply at the situation and compared world-class performers in in management, sports, classical music, and a range of professions with average performers. On this basis, we found the secret of world-class performance: Excellence in any profession or activity depends primarily on the *single* variable of high *mind-brain development*.

By mind-brain development, we mean a much more comprehensive transformation than what is commonly understood — we are talking about a sequence of fundamental shifts to new realities in the way our brain functions and in the way we look upon ourselves, others, and the world — a transformation leading to higher states of consciousness. For success, who we *are* is much more important than the knowledge, skills, and relationships we *have* and what we *do* — because with higher mind-brain development, our knowledge and skills become more useful, our relationships

more enriching, and our actions more effective.

Maharishi's Contribution to the Disciplines of Jyotish and Yagya

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My presentation will reflect on the historic contribution that Maharishi has made to the disciplines of Jyotish and Yagya. Over the years, this science of prediction and transformation had become disconnected from its source in consciousness, and as a result has become superficial and fragmented in its application. Maharishi has re-enlivened this Vedic knowledge in its authenticity, restoring the proper understanding—that the basis of Jyotish is our own consciousness. In fact the individual is a replica of the whole creation.

Yatha Pinde Tatha Brahmande
As is the Microcosm so is the Macrocosm.

By awakening this level of awareness within the individual, Jyotish is transformed from a collection of old text books to a means of elevating individual life to a state of perfection in enlightenment, and national consciousness to invincibility, to a peaceful, progressive society. Maharishi Jyotish is a dynamic science and technology of consciousness, giving mastery over our destiny by aligning our thoughts and actions in accord with natural law.

Maharishi has created a perfect routine for Jyotish and Yagya experts to purify their consciousness, mind and physiology. It is this increase of alertness, depth and discrimination through the development of consciousness that supports the Jyotish experts' ability to make predictions with great accuracy, and the Yagya Pandits to effectively avert coming danger.

Teaching Business Management in the Light of Maharishi Vedic Science

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Maharishi Mahesh Yogi inspired the business faculty of Maharishi University of Management that the essential principles of business management are not separate from the foundational truths of Vedic Science. This presentation by the business faculty of MUM will include a Management Curriculum Exhibition of the key ideas of each branch of business studies connected to an expression from the Vedic Literature as presented in Maharishi's writings. To give one example—successful businesses manifest the economy of nature which is observed in modern science as the principle of least action and expressed in Vedic Science in *Yatinam Brahma bhavati sarathih.,* Rk Veda Samhita, 1.158.6, which has been translated by Maharishi as: "The infinite organizing power of the Creator, Brahma, works for him who is established in balance, in evenness—functioning through the Principle of Least Action."

The Management Curriculum Exhibition contains twenty different expressions from Vedic literature connected to different aspects of the business curriculum.

The book *Maharishi University of Management: Wholeness on the Move* (Maharishi Mahesh Yogi, 1995) presents the theory of Vedic Management: that success rests primarily on harmonizing the individual manager with the managing intelligence of natural law. Natural law is here defined as "that infinite organizing power which sustains existence and promotes the evolution of everything in the universe, automatically maintaining the well-coordinated relationship of everything with everything else" (Maharishi Mahesh Yogi, 1995, p. 8). Maharishi University of Management employees Maharishi Vedic Science and Technology to cultivate higher individual consciousness to engage the managing intelligence of natural law so that it is ultimately possible to attain "administration as automatic, problem-free, ever-progressive, and ever-evolutionary as the administration of the universe through Natural Law" (1995, p. 8).

The Vedic Upānga as a Comprehensive Means to Gain Scientific Knowledge

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Modern science emphasizes logical reasoning and sensory experience in the ordinary waking state of consciousness as systematic methods of observation to gain accurate knowledge of natural phenomena. Viewing subjectivity as unreliable and prone to bias, it emphasized objective methods that separate object and subject, attempted to reduce the object to its essential features, and de-emphasized the subjective observer. Objectification and reductivism have resulted in deeply fragmented views of nature. Fortunately, in the 20th Century, scientific progress from material particles to quantum energy fields to information fields as the essence of natural phenomena has led to recognition of the necessity to include the observer. The holistic approach of ancient Vedic

science includes direct, systematic development of the observer. Vedic proponent Maharishi Mahesh Yogi has re-clarified the developmental sequence of the six Vedic Upānga through higher states of consciousness as a comprehensive methodology for investigation of any object to gain complete knowledge of the object, the subject, and the object-subject relationship—a holistic scientific methodology that integrates systematic objective and systematic subjective approaches.

Creating World Peace using Vedic Technologies: The simple life of a Vedic Pandit and its influence on the environment through the technologies of Transcendental Meditation, TM-Sidhi programs and Vedic Yajña.

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Coming from a Brahmin family, I learned from my mother a sense of responsibility for upholding society by maintaining a high value of purity through recitation of Mantras, Yoga and ideal daily routine. The goal of purity of life is to create a fulfilled individual as a unit of joy and self-sufficiency. Many individuals together create a platform for society to be established in bliss. Vedic Pandits, trained by Maharishi Mahesh Yogi, are trained in an ideal daily routine including Sandhya, Yoga, Asanas, Pranayama, Dhyan, Pujas, Yagyas and Vedic recitations. This ideal daily routine establishes a powerful impulse of peace.

The technologies of peace mentioned in the title are based fundamentally on Yagya. The most powerful Yagya is the Rudraabhishekham. These yagyas use mantras from Yajur Veda in a precisely established ancient procedure to bring harmony and coherence to society as a whole. The effectiveness of these Yagyas relies on the ability of a Brahmin to speak the words of the Vedic recitations while anchored in transcendental bliss. Through the performance of Yagyas, the individual bliss of the Vedic Pandit radiates out into society bringing bliss, fulfillment and peace. This is the technology that restores the ancient Vedic culture and the status of a Brahmin as the lighthouse of knowledge and peace for the whole society.

Sanskrit Manuscripts Digitization and beyond: the current status in India

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The paper will explore recent efforts by the Indian government and other research and development groups to tackle the most pressing question of our time—the manuscripts of Indian heritage—which are mostly in the Sanskrit language. The paper will begin with a survey of the

current status and then will talk about technology and standard requirements, and present some of the work carried out at Jawaharlal Nehru University, India. The paper will end with a concrete proposal to launch a massive action to create a digital library of Sanskrit manuscripts and their cross-linking with other linguistic resources.

Prayatnaśaitilya and anantasamāpatti --- Two techniques prescribed by Patañjali for the practice of āsana: A study of contemporary understanding vis-à-vis traditional interpretations

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Patañjali states (Yogasūtra 2.47 prayatnaśaitilyānantasamāpattibhyām) that the twin techniques of prayatnaśaitilya and anantasamāpatti are instrumental in achieving āsana. Prayatnaśaitilya, the first technique, is understood as 'slackening/relaxation of effort'. Is it possible to attain firm and comfortable posture by slackening and not intensifying effort? If so, what is the mechanism by which this is achieved? Similarly, anantasamāpatti, the second technique, is generally translated as being absorbed in the infinite. Samāpatti (1.41) in Yogasūtra is considered to be synonymous with samādhi. Samādhi is the eighth and final limb of aṣṭāṅgayoga, and āsana is one of the preliminary steps in aṣṭāṅgayoga. Would then, prescribing samāpatti on ananta as a means to attaining āsana amount to stating that the practice of the final step is necessary to master a preliminary step? Furthermore, a cursory survey of widely accepted contemporary interpretations of the Yogasūtra reveals that the term ananta that forms part of anantasamāpatti has been read variously and represented as a) Surrounding infinite space, b) self, c) prāṇa, d) kuṇḍalinī-śakti, and so on. In the light of the above, questions such as "Are there any discussions in the traditional commentaries in this regard? Have the traditional views been taken into consideration in contemporary interpretations and practice? Are both these techniques necessary for the practice of āsana?" need to be addressed. The apparently contradictory nature of these two techniques seems to have led to multiple and at times 'fanciful' interpretations as Georg Feuerstein opines; "All kinds of fanciful explanations have been proposed for this aphorism" (The Yogasūtra of Patañjali: a new translation and commentary, 1989). An effort is made in this paper to analytically discuss the traditional viewpoints, preserved in the form of older Sanskrit commentaries regarding the meaning and mechanism of the working of these two techniques, to arrive at some conceptual clarity that may promote the effective utilization of these two ancient techniques in the practice of āsana.

Relevance of Vedic and Moral Values in the Modern Age

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Om Vishvani Dev Saviturduritani Parasuva
Yad Bhadram Tanna Aasuva

The values which are presented by Indian culture are derived from our Vedas and Upanishads. Such values of life are extremely necessary for the development of a nation and a society. A civilized society is constructed by moral values. For the bright future of the new generation, it is necessary to create an interest in applying moral values among them. If there is a need to create a more advanced society, then firstly, the implantation of Vedic and moral values in the society must be undertaken. It is necessary to construct Vedic and moral values such as non-violence, morality, unity, faith, donation, friendliness, truthfulness, purity etcetera in the students of society. From ancient times, knowledge of the importance of the Vedas has existed. By reading the Vedas, the renewable flame of hope arises, and feelings of universal brotherhood come to mind. Therefore, we need to gain proximity to the Vedas in order to enjoy happiness and development in our lives, and thus, ultimately, watch our nation and society develop in the truest sense.

How Relevant are the 21st Century B.C. understandings of Rishis in the 21st Century A.D.?

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All cultures run the risk of becoming footnotes of history if they don't have verifiable central dominant thoughts, or if there are no future generations to nurture those thoughts. Hindu Dharma is uniquely blessed – with generations of sages of the Upanishads/*Darshanas, Bhasyas, Karikas*, corroborating, through self-discovery, the revelations- *shruti*- of earlier Rishis emerging from deep *Samadhi*.

Even as *smriti* - puranic myths, personal deities/doctrines/lineages, gurudom holds sway every now and then, the central core is never lost within or outside India. On the contrary, revolutionary twentieth century A.D. thought – molecular cell biology, relativism, quantum, unified field, superstring and anthropic principles – all corroborate understandings reached by Vedic Rishis; cellular memory modifiable via *spanda karika, yoga nidra*; where that which exists does not convert to nothing nor does it come from nothing - total void being *poornam* manifesting *avyakta* to *vyakta,* where *srishti* is all that moves in a never ending *Rta* of *akanchuna - prasarna,* Essence to existence to Essence, where as a precursor to the anthropic principle *drshta, drshtu, drshya* merge as one, where Ultimate Realty is only known to those who know they cannot know it.

It will take generations for non-Indian philosophical systems to accept the understanding being reached by modern science. But amongst many thinkers, Cartesian duality seems to be giving way to the acceptance that pure Consciousness is the fundamental numenal Being.

Ganesha and the Practice of Tantrism and Mysticism in Indonesia

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This paper offers a chronological study of different forms of the Indonesian understanding of Ganesha; a symbol of strong practices of shaivism in contemporary Java. Ganesha is also the most popular deity in Indonesia. It also studies different contemporary deities like Bhairava, Kali, and Durga, discovered near the same places in East Java during the last century.

Tantrism, linked to statues of Ganesha, creates mystical images in the hearts of Indonesians, which probably inspired them to indulge in mystical practices after the arrival of Islam in the archipelago and subsequent edicts forbidding direct worship of idols. In 1827, a tall pot-bellied statue of Ganesha was discovered by Englehard in Singhasari (east Java), dating from the 8th century. Ganesha sits on a pedestal made of up 10 human skulls. Ganesha, having this kala, like an image similar to his father, Shiva, demonstrates a vivid picture of strong practices of Shaivism in the Indonesian archipelago. In many parts of Indonesia, the symbol of Ganesha is very similar to the mainland's beliefs as in most of the states. Ganesha represents wisdom, knowledge and happiness. The Institute of Technology of Bandung (ITB), Indonesia, uses the symbol of Ganesha. Many, however, consider Lord Ganesha to be a symbol of life and death.

Study of Ganesha in Indonesia with special reference to the Brahmanical pantheon, coupled with few Shiva-Buddhist temples discovered recently in Java, can be a catalyst for understanding the contemporary practices of Indonesian Hindus.

Integral Unity In Mathematics: The Leap From One To Zero And Back

Ravi Joshi

Modern Mathematics is far from universal, being dependent on contributions from many diverse cultures, which have been painfully assimilated into Western oriented practice and disseminated globally. In particular, the incorporation of the zero into mathematical practice as such was accompanied by two major shocks that shook the foundation of Euro-Greek based mathematics. These were first, the introduction of zero, which took about 300-500 years to be completely accepted, and second, was the infinitesimal-finite-infinite-based understanding of quantities that is the foundation of calculus, which took about 200-300 years. As is well known, both these concepts made their way into the West from India, via Arab sources.

This paper will discuss the main reason why it was so difficult for the West to philosophically accept these concepts, in spite of their usefulness being established comprehensively. It will attempt to show that lacking any overarching sense of the integral unity of existence itself, Western thought had, and still has, a hard time reconciling concepts of something and nothing existing simultaneously in the same logical universe. Thus, eminent philosophers like Bishop Berkeley raised objections of 'infinitesimals being ghosts of departed quantities'. In contrast, in the Indic philosophical universe, questions of existents and non-existents, zero, finite and infinite quantities etc. had been put on a sound footing at the foundational level. This made the whole development of the Madhava Infinite series - foundational to calculus - a process that was a continual extension of the traditional body of mathematical work. The key point I'd like to develop is the sense of Integral Unity – a concept elaborated on in great detail in Rajiv Malhotra's work "*Being Different*" – that is inevitably present in Indic Mathematics, building off the same foundation as that of Samkhya, Yoga, Vedanta, Ayurveda and other knowledge systems of the Vedic universe. For this I will rely on some detailed explorations of the development of calculus in the past few centuries in the west, and its connection specifically to Kerala Mathematics. I will give detailed references to show the controversies surrounding this issue, and also demonstrate how clarity in distinguishing the map from the territory is crucial to properly making the leap from one to zero and back.

The Global Vision and Mission of Swami Vivekananda, And How it Inspired the Indian Spiritual Thrust Worldwide

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Over a century ago, Swami Vivekananda made the world aware of the Vedantic spiritual tradition that respected and accepted all religious traditions. He saw his global mission as the Will of the Divine guiding India, and envisioned how India would send hundreds like him abroad to continue the Indian spiritual thrust into the world. His earnest dream of extending a conquering influence over the world through non-conflicting Hindu spiritual values and through a vigorous dissemination of Indian spiritual lore continued and accelerated after him. It found practical expression through the consorted and sustained endeavors of many of our Spiritual Masters, who appeared, from time to time, on our national horizon. This paper presents some illustrative examples of the Hindu spiritual exploration and expansion into the West, which followed Swamiji's ground-breaking mission. How Vivekananda's mission of conquest of the material west and its several intellectuals, through the penetration of *Sanatana Dharma* which is the core of the Indian spiritual discourse, is evident from recent developments, some of which are illustrated in the paper.

After the great Swami, and following in his footsteps, his Vedanta Centers have been doing great work in disseminating Vedic Wisdom in the West for many decades. His vision is being unfolded all over the world through various individuals and institutions who owe much to Swamiji's vision

for their inspiration. This paper attempts a brief survey of how the global vision of Swamiji originated and unfolded, and how it turned into a great spiritual force the world over. The long period of a century, over which the vision and mission of Swami Vivekananda inundated the world, was a vantage point from which the Indian nation needs to look back and see how the vision of the Hindu Monk and hundreds like him, would fan out from India into the world. They did this to spread the message of 'Indian spiritual science, (*Adhyatma-Vidya* or the "science of man, in depth"), which has been realized now for over a century.

Despite the great penetration of 'Indian spiritual science' through several masters and their organizations, there is not enough comprehensive information available in the public domain about the great Indian spiritual thrust in the West and about the work of great Indian spiritual masters and organizations. Can we make a serious effort to gather the available information from various quarters of the world where such activities connected with the ancient thoughts and truths proclaimed by Hindu seers and sages, are taking place? And can we prepare an authentic and comprehensive resource, in the form of a country-wise Directory of the hundreds of Indian spiritual organizations functioning abroad and influencing the world? No doubt this would be a stupendous task that would need to be backed by determination and a lot of painstaking effort. Only with a sustained effort, can we gauge and understand to what extent the dream of Swami Vivekananda is getting unfolded.

The co-operation and involvement of the already existing many of the world-wide organizations would be of immense value. The paper therefore concludes with an earnest appeal in this regard to all concerned, seeking their help and cooperation. This project will be one of the greatest services that can be rendered to the hallowed memory of our venerable ancestors, in the context of the 150th birth anniversary of a great visionary, and patriot-prophet of modern India. Needless to say that when this consolidated report finds the light, it is bound to have a far-reaching effect.

An Online Resource for Bhagavad Gītā Studies

Sudhir Kaicker
http://www.Gitamritam.org

Though the Bhagavad Gītā has been the subject of hundreds of admirable commentaries, web versions with the features and facilities one expects in the digital era are still hard to find. With this in mind it was decided to create a freely accessible and downloadable e-version of the Gītā with the following capabilities:

1) The ability to find, navigate to and select ślokas containing a specific substring
2) entered in the Harvard-Kyoto scheme for Devanāgarī characters.
3) New translations, commentaries and audio files of the ślokas have been provided.
4) A searchable Gītā Glossary (with pronunciations) is under preparation.
5) A Chapter on the Pronunciation of Saṁskṛta words has been included.
6) PDF files of the translations and commentaries are/will be available as free
7) Downloads.

8) A tool has been provided to convert from any Harvard-Kyoto input to Devanāgarī; thus other classical texts can also be stored similarly for lexical analysis.
9) A "Notes and Comments" feature is provided.
10) http://www.Gitamritam.org may be viewed using Safari/ Google Chrome.
11) Dynamic features have been created using the Java language.
12) The Website has been dedicated to Śrī Rāmakṛṣṇa.

Vedic Living in a Modern World

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- Concepts from Advaita Vedanta (AV) will be used to develop a lens through which to describe the 21st century society as many of us experience it.
- The question of how to live life in the 21st century, which would position an individual to undertake productive inquiry about his or her own nature, will then be addressed in the framework developed using the AV lens above.
- Practical examples of situations experienced by individuals in their life cycles in the late 20th and early 21st century will be used to test the plausibility of the suggested approach.
- The paper will be based on the book *The Advaita Life Practice* authored by Jayant Kalawar.

Vedic Philosophical Traditions- Cures for Humanity's Problems

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Author of *'Portraits of a Nation - History of Ancient India' and 'Hindu Dharma - A Teaching Guide'*

This paper covers the following philosophic pillars as discussed in the Vedic hymns, Upanishad and Darshan Sastras. As one understands one's own essential nature, the self as a part of Prakriti and its place in the cosmic order as revealed in the hymns and Upanishad, it becomes clear that multiple layers of Dharmik philosophy address many issues and offer solutions to many modern

day problems, whether these relate to the environment, conservation, global conflicts, socio-political posturing, negatively impacting inner peace, or institutional anarchy.

A quick look at the scenario created by western philosophy along with Christian theology shows why many people are disillusioned by the theological and philosophical explanations of western scholars. The paper will discuss how Vedic hymns and verses from the Upanishads offer solutions so that misery can be avoided and bliss, inner and outer peace through Yog and Brahmvarchnam can be attained. Categories and terms popular with Indologists are used in order to place the Vedic traditions in juxtaposition to western philosophy. The paper will show how Western philosophy is isolated from problem solving and is irrelevant for addressing illusion and ignorance— the road block for attainment of bliss and for dealing with other socio-personal problems.

Revisiting Personality Traits and Dimensions Within the Framework of Vedic Science

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The personality, as the outer garment of the character, manifests its different fronts in human actions, and its organization is assessed through several parameters, the so-called personality traits and dimensions. One popular approach used for this purpose is that of Jung, and is based on four cognitive styles of psychology. The personality theory of Jung, in fact, yields four sharp categories of personality using two opposite ways of gathering information, namely sensation and intuition, and another pair of two opposite ways of evaluating information, namely thinking and feeling. These different ways of gathering and evaluating information combine to form a matrix of four problem-solving behaviors in cognitive psychology. Using the basics of Vedic Science, in particular the science of the Self (as developed earlier through the atomic model of human Being), a deeper foundation to this scheme of classification according to Jung, is suggested in the present work. While investigating the ingredients of personality at the most fundamental level within this framework, certain clues to improving the personality are also given. Furthermore, with reference to an integrated personality (in terms of an integrated body, mind and soul achieving success in action), a personality creation mechanism is suggested which yields a new classification scheme on the basis of Vedic Science. It is argued that modern methods for assessing the personality lack the ability to assess the spiritual content in the personality. The scheme suggested here, however, is rich enough for this purpose.

The Elements of How to Articulate Precisely any Religious Identity & How to Share systematically any Purpose-model of Reality so as to move towards bringing Sustainable Peace and Prosperity Worldwide

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The objective of this paper is to present an example of how to articulate any religious identity in a precise manner and how to share the content of any Purpose-model of Reality (which is described in terms of analytical and philosophical truths) in a systematic manner. Such articulation and sharing helps to create cooperation/mutual-respect/mutual-tolerance/etcetera among the people/societies/religions/etc. This further paves the way for a move towards bringing sustainable peace-and-prosperity worldwide. The term "Purpose-model" has originated in view of two aspects of reality, namely Purpose-aspect and Function-aspect. Purpose-aspect refers to the type of life an entity intends to fulfill and the type of influence and usefulness the entity intends to produce in the environment of other entities. Function-aspect refers to the type of effect (in terms of change in properties of an entity such as volume, velocity, temperature, thought, feeling, etcetera) an entity intends to produce and the effect the entity intends to receive in the environment of other entities.

A conceptualization of reality/existence/universe/etcetera in terms of the purposes of entities is called a purpose-model of reality, and a conceptualization of reality/existence/universe/etcetera in terms of the functions of entities is called a function-model of reality. Without losing a sense of generality, we notice that when a religion talks about reality, it is, in fact, talking about a purpose-model of reality; and, when a science talks about reality, it is, in fact, talking about a function-model of reality. I use here "Hinduism" as an example and put forward the Hindu identity in terms of answers to four fundamental questions, namely—who is a Hindu? What is the most fundamental objective of Hinduism? What is the ideal Hindu Conduct and Concept? And how does Hinduism regard other religions? The term "Hinduism" is defined in a generic sense to include all Vedic/Jain/Buddhist/Sikh/Saints/Suchlike traditions. Furthermore, I use here "Humanitarian Co-existentialism" as an example, and put forward this Purpose-model of reality in terms of answers to four fundamental questions, namely— where has a Purpose-model of Reality originated from? (Source/*Srota*). Why a Truth is a Truth in a Purpose-model of Reality? (Logic/*Tarka*). What are the fundamental Truths of a Purpose-model of Reality? (Knowledge/*Gyaan*). And how should one live in tune with the Truths of a Purpose-model of Reality? (Wisdom/ *Viveka*).

Atman of Hinduism: An analysis and comparison to the Soul and Spirit of Abrahamic Religions

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This research will look into the interpretation of the Atman by Hindu texts and how they define it, and how its philosophers and sages interpret it. Various sources from different Hindu schools of thought will be studied to get a consolidated view of a unified, conceptual meaning of Atman.

The Western view of the Soul and the Spirit will then be examined, as defined by various sects within Christianity and other Abrahamic religions. Various philosophers within those sects have defined the Soul and the Spirit; hence a consolidated summary of their views will be arrived upon. An attempt will be made to take into account the philosophical views of the majority within that religion, in order to do a meaningful comparison. Additionally, the interpretation and philosophical definitions within a religion have changed many a times, so an attempt will be made to come up with a view that can be largely attributed to that religion's philosophical beliefs over the millennium. Atman and Soul (or spirit) will then be compared side by side, to get an understanding of their similarities or differences.

Uplifting Mankind's Consciousness

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This is a presentation on how the spiritual knowledge that is provided, and the techniques that are given in the Vedic system, can uplift mankind's consciousness to where society can become more refined, more civilized, and more enlightened. This can bring humanity, at least to the degree in which society follows the path, to a point wherein many of the social problems, such as crime, quarrels, and the desire to conquer and convert, etc., can be minimized and in some cases even eliminated. By raising the consciousness of humanity above what could be called "animal vision", which is one of the preliminary goals of Vedic culture, people could actually change society and help each other reach the real goal of human existence, and at least live more peacefully together in a world that is increasingly becoming more restless and disturbed. This is the importance of a practical application of Sanatana-dharma in this day and age.

Invincible Defense Technology—A Vedic Response to Terrorism

By Prof. Mukund D. Apte and Dr. David R. Leffler

Today the entire world faces the threat of terrorism. Arab-Israeli wars and India-Pakistan conflicts are too well-known to require detailed explanation. The unending Arab-Israeli confrontations over the last 55 years demonstrate that a violent response to terrorism can be irresponsibly disastrous. It could be argued that, in order to prevent the further escalation of violence, India has embraced a 'no action' response over the last 30 years. If so, this strategy does not appear to have been effective in controlling escalating terrorist activities. However, India's ancient Vedic tradition, revived by the late Maharishi Mahesh Yogi, provides a practical means of applying steps 6 to 8 [samyama] of Ashtaang-Yoga Darshan to this situation. (For a more detailed explanation see: Samadhi is the beginning, not the end of Yoga, The yoga sutra and deep meditation, and TM & the effect of "ahimsa" in the Yoga Sutra.)

Peer-reviewed scientific research has shown that Maharishi's Transcendental Meditation and TM-Sidhi program can effectively reduce terrorism. This approach to alleviate the underlying collective societal stress responsible for social problems such as crime, terrorism and war has been scientifically validated in over 50 demonstrations and twenty studies. When used in a military context, this non-violent, non-invasive approach is called Invincible Defense Technology. It can be used confidently by the military under the present circumstances as a long-term solution to extremist violence.

The Revival of Sthapatya Veda by Maharishi Mahesh Yogi, Validation by Modern Science, and Application to Contemporary Architecture and Planning—Case Study: Maharishi University of Management, Fairfield, Iowa

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Maharishi University of Management

The Vedic system of *sthapatya veda* was investigated over a lengthy period by the sage Maharishi Mahesh Yogi and then revived by him in an attempt to bring an authentic application of this natural law-based system of architecture and planning into the modern era. This revived practice is known as *Maharishi Vastu* or *Maharishi Sthapatya Veda* architecture.

The system describes the architecture of the structures of nature and the methodology for applying this architecture to the design of buildings and cities, so as to reliably use laws of nature to create influences of health, happiness, family harmony and enlightenment. A series of medical and scientific studies provide preliminary verification of these influences.

The technology functions by application of the solar, lunar and planetary influences on earth, with respect to the North Pole, South Pole and equator, aligning individual intelligence with Cosmic intelligence. Hundreds of homes and office buildings in the US and one city have been designed to date using the system.

As a case study, the speaker will discuss the Vastu masterplan and buildings of Maharishi University of Management, Fairfield, Iowa. The speaker is the campus architect for the masterplan and has designed almost all of the Vastu buildings on the campus.

The speaker worked closely under Maharishi on this project, and has been responsible for the practice of Maharishi Vastu architecture for North America for the past 17 years.

How we can integrate western scientific studies into food and diet practices of Ayurvedic Medicine

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Ayurveda is the holistic system of medicine of India that for thousands of years has stressed the importance of food in preventing disease and maintaining health. A good digestion is key to good health, and wholesome, organic food is thought to be crucial for nourishing the mind, body and soul. Ayurveda has a long list of recommendations regarding diet and food practices, including that food is best eaten when lightly cooked or steamed, and cold food and drinks should be avoided. Certain food combinations should also not be consumed, such as combining equal parts of honey and ghee, and consuming fruit with dairy. In the modern era, these recommendations have been expanded to include avoiding food that is frozen, microwaved or processed with chemical additives. But these dietary guidelines and the importance of the role of the digestive system were established thousands of years ago, and our modern environment is now radically different from when the original Ayurvedic texts were written. Can we weave together modern science with this ancient medical tradition and provide a novel and relevant interpretation of the practice of Ayurveda? This presentation will evaluate evidence-based biomedical studies on the digestive system and modern food practices, and evaluate how these studies can be applied to support the recommendations of Ayurvedic medicine.

Experiences of Vedic India

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In January of this year, 2014, my wife, Carol, Professor Sue Brown from Maharishi University of Management (MUM), and myself, led the MUM Rotating University tour of India. In this presentation, we will be presenting a slide show showing our travels from Trivandrum to Kovalam Beach in the south of India and then on to Kanya Kumari. Then, from Jabalpur to the Brahmasthan of India, which is where Maharishi has established a group of 2,500 Vedic pandits who perform Yoga and Yagyas to create World Peace. From the Brahmastan, we travelled to Bhandhavgar Tiger Preserve and then onto Allahabad, where we met the Shankaracharya. We visited Vindhya Chal to see a Shakti Peeth, and then spent time in Varanasi, Agra, Hardwar, and Rishikesh before returning to MUM from Delhi. On the way we traced the steps that Maharishi took when he first left the Himalayas and began teaching Transcendental Meditation in 1955. This was an exciting process as we were able to trace the growth of his TM movement in India.

The highlights of the trip included visiting many temples, a meeting with the current Shankaracharya of the North, Swami Vasudevananda Saraswati Maharaj, who gave us his blessings to continue Maharishi's work; a visit to a Memorial built for Maharishi at the Sangam in Allahabad; and being able to attend an Atirudrabhishek together with 1500 Vedic Pandits, trained by Maharishi. In all these wonderful places, we experienced the lively dynamism of India, the deep silence of Meditation, and the stirring of that silence within while we listened to Vedic chanting.

Gandharva Veda Music in the Ancient Vedic Civilization and Today

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What is that fascinating aspect of music that has the power to improve our health and intelligence, uplift our emotions, touch the silent depths of our very being, and even bring about changes in society? Great minds in all times and cultures—from Rumi to Plato, Mozart to Joni Mitchell—have ascribed the source of this power to a mysterious, inner dimension whose qualities are profoundly holistic and transcendental, if not outright spiritual.

My paper will shed new light on this age-old question from the perspective of the Science of Consciousness, with special attention to Indian classical music, known as 'Gandharva Veda' in the ancient Vedic civilization. Maharishi Mahesh Yogi has presented Gandharva Veda as a Technology of Consciousness, whose very source is found in the unifying laws of nature at the basis of all diversity in life, and whose function, therefore, is the harmonious integration of diverse elements, such as body and mind, matter and consciousness, point and infinity.

We will discover a direct and elegant expression of this concept in the Gandharva Veda ragas, which contain uniquely integrative features of melody, rhythm, and form. We will consider the unusual first chapter of Sharangadeva's Sangita Ratnakara in terms of the harmonious integration of sound, physiology, and pure intelligence. Finally, we will look at some preliminary research studies by Dr. Theresa Olson-Sorflaten, which indicate that Gandharva Veda can be a powerful tool for balancing mind, body, and behavior. As we will see, the Consciousness-Based approach provides a universal framework for gaining a deeper understanding of the tremendous power of music in general, and for enjoying the benefits of Vedic music in the context of a modern society.

The Technology of Vedic Sound

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The Sounds of the Vedic Literature can be utilized as a Technology of Vedic Sound to harness the unlimited evolutionary power of Natural Law. Maharishi Vedic Science identifies Vedic Sound as the primordial intelligence of Natural Law—the Veda—that unfolds into specific frequencies of intelligence. These frequencies form the forty branches of the Vedic Literature; embody the structure and function of the intelligence, the pure wakefulness, or consciousness, of Natural Law responsible for the evolution of consciousness into matter. Maharishi Vedic Science offers Technologies of Vedic Sound, not as an intellectual process on the level of the meaning, but as an effect of the primordial sounds of the Vedic Literature that enliven the evolutionary power of Natural Law. These technologies include: 1) Maharishi's Transcendental Meditation and TM Sidhi programs utilizing specific Vedic Mantras from the tradition of Vedic Masters whose effects are documented in the Vedas to develop human potential and higher states of consciousness; 2) Maharishi's Program for Reading the Vedic Literature for its sound value only, not the meaning of the Vedic texts, to enliven the evolutionary effect of Natural Law on the human awareness; and 3) Maharishi Yagya Programs utilizing Vedic Sound to enliven the evolutionary power of Natural Law for the individual and the world.

The Root of Vedic Rhetoric; The Vedic Root of Rhetoric — Ṛta (ऋत), in Light of Ṛg Veda 1.164.39

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This paper responds to a growing interest in what Vedic rhetoric is and what it might teach the world today. It has resisted definition; there is no Vedic Aristotle to explain it and no separate discipline dedicated to it, probably due to its holistic character. Some scholars consider truthfulness to be a defining theme of Vedic rhetorical culture, but that does not seem to account,

for example, for *yagya*. But one word accommodates the full range of possibilities. The Vedic world revolves around *Ṛta*, which means truth, and more. I argue that the diverse Vedic rhetorical modes and methods, from *yagya* to *Nyāya*, come into focus as one coherent paradigm under the umbrella of *Ṛta* when seen through the lens of *Ṛg Veda* 1.164.39 and the "levels of speech" model introduced in that hymn. This paper shows the function of *Ṛta* in the *Parā* level of speech as the root of Vedic rhetoric, a theme validated across the Vedic literature. String theory of quantum physics closely echoes this verse, demonstrating the *nama-rupa* structure of the universe and, thus, the Upanishadic principle that "all this is that" *Brahman*, total Natural Law, *Ṛta.* The exigency of harmony with *Ṛta* is the driver of all the Vedic rhetorical modes and methods, whether the production of the Vedas, the performance of *yagya, Nyāya*, dance, or teaching methods of gurus exemplified in the *Upanishads*. *Ṛta* proves to be more than a principle of Indian culture. It emerges as the root of all rhetoric.

Unfolding the Secret of the Sacred Sounds of Varṇamālā

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The word *varṇa* refers to sound as color or hue. Sound in its original or unmanifest form, as the Indian tradition believes, is a pure radiance, which transcends all color schemes. When the sound descends for its manifestation it becomes colored. The word, in its pristine purity, becomes colored during expression. So the symbol of a sound is called *varna*. Thus every letter as a sound symbol is to be seen as a hue. So *varṇamālā*, the term used for alphabet, means a garland of colors or hues for the artist to paint with on the sheet of Reality.

According to the ancient Indian Tantric tradition, each of the sounds in the Sanskrit Alphabet is considered as a seed-sound or *bijakshara.* Through a process of deep contemplation and intuition, it was possible for seers to enter into the heart of a sound vibration and discover its meaning. This is how they gave meaning to the seed-sounds, derived the root-sounds from the seed-sounds, and formed the words from the root-sounds to be used in language. Thus, we see that each seed-sound in Sanskrit has a fundamental meaning associated with it. In this paper, a humble attempt is made to offer a fresh insight into the different aspects of the sounds of the Sanskrit Alphabet, its scientific arrangement, practical value, its connection with Prāṇāyāma, its healing power, and most importantly, the deeper meanings and fundamental experiences associated with each sound.

Vedic Views on Cosmology: in Reference to Ushas

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Vedas are the most erudite and recondite scriptures of mankind. They have enormous and various meanings concealed in them and can only be interpreted or decoded thoroughly by intuitive apprehension or *Atma Saakshaatkaar*. That is why ancient sages were called *Mantra Drashtaarah,* i.e. those who intuitively realized the Vedic hymns. But in the absence of such a realization, today, any extraneous and intriguing remark can easily obfuscate the true meaning of these occult hymns. Thus, any science, whether Cosmology, Astronomy, Anthropology or Medicine etcetera, that describe the Vedic Hymns in terms of allegories, are insufficient as they cannot be understood and elaborated by merely denotative meanings or *Abhidheyaartha*. For Instance, Ushas the deity of *Ushas-sukta* (Rg. V. 1/8/113) has 2 meanings:

1. Dawn or *Usha-Kaal* that appears before sunrise – is the denotative meaning and
2. Creation-period or *Srishti-Kaal* – is the suggestive meaning.

If we consider the 3rd hymn of the above mentioned *Sukta* (Intuitively realized by Kutsa Angiras Rishi), it can clearly be observed that instead of denotative meaning, the suggestive meaning explicates the exact sense of this hymn:

> *Samaano Adhwa Swasro ranantas Tam Anyaanyaa Charato Devashishtey /*
> *Na Mathetey Na Tasthatuh Sumekey Naktoshaashaa Samanasaa Viroopey //*
> (RV.1/8/113/3)

Here as I said, If we take the suggestive meanings of Usha*s* as *Srishti-Kaal* and *Nakta* as *Pralaya-Kaal* (or dissolution-period) then, this hymn could be explained more rationally and comprehensively as: "The path (*Adhwa*) of two sisters (*Swasro*) creation and dissolution periods (*Naktoshaashaa,* i.e. *Pralay-Kaal* and *Srishti-Kaal*) are equal (*Samaano*) on the time-cycle where they follow (*Tam Anyaanyaa Charato*) each other by divine benignity (*Deva-shishtey*)." Otherwise (If we take the denotative meanings), the justifiable indication will not be given since the time of Ushas (dawn) is equal to *Nakta* (night) and not followed by *Nakta*. There are number of hymns to invoke Ushas that attribute the creation-period to it. As far as the role of Ushas in daily life is concerned, one can say that Ushas reflects the destruction of ignorance and appearance of knowledge. This ignorance causes inactivity, evil thoughts and deeds, which can vanish by an invocation to Ushas. This research paper is an endeavor to throw some light on these hymns so as to indicate the manifestation of Ushas and predicate its relevance in the Vedic model of Cosmology and its pivotal role in daily life.

Longevity and Wellness through the Vedic way of Living

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One of the most important and difficult challenges faced by all nations and communities in the new millennium is that posed by the global aging phenomenon. It is estimated by a study conducted by the United Nations that India alone will have over 320 million persons above the age of 65 by 2040. This is more than the current size of the United States population.

Most of the aged have normally more than one disability and face serious challenges with their fitness, productivity and self-dependence. Most of our elderly will have more than one disease including some of the old age chronic diseases related to bone, lungs, cardiovascular diseases, and cancers. As a global health report card indicates—nor do other age groups in many countries qualify as healthy populations. Widespread obesity in children, drug addiction in the young, obesity and cardiovascular disabilities in the adult, breast and other cancers in women and in particular growing psychotic and neurotic conditions in the general population make the picture of a sick planet in this century. It does not have to be like this. Life styles and living philosophy is and has always been a key determinant of health. A study of ancient Indian culture shows that our ancestors were fully conscious of the need for fitness: and they had commendable insights into what it takes to have wellness and fitness. With the Yoga and the Vedic way of living, they could aspire and move towards the goal - *Jeevam Shrada shytam*! (Let us live fully a hundred autumns), maximizing their health and wellness, and minimizing the nature and quantum of illness and disability. This paper explores ways of living and the means to attain wellness and longevity through lifestyles derived from Yoga and the Vedas.

Spiritual Education for a Peaceful World

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Spirituality deals with developing the higher values of life and with becoming a better person. Spirituality means inculcating love in our hearts for all humanity, irrespective of skin color, religion, or nationality, and irrespective as to whether a person is rich or poor, or from the East or the West. Once we realize that our soul is a part of God, and that part is the same in each human being, and not only in human beings but in all living creatures, we will not want to harm anyone. We will then start to see the goodness in everyone. We will begin to think about the welfare of others. We will also be concerned about the ecology of the world. If we do not take proper care of ourselves, whether it be physically, intellectually, or spiritually, it affects our life in this universe. If we can include some spiritual teachings in our educational systems throughout the world, then fifteen, twenty, or twenty-five years from now, we will turn out human beings who would have love and compassion in their hearts for other human beings. This would bring about an era in which people would try to help each other rather than accumulate as much as they can

for themselves. We will see that with time, we will enter into a golden age in which we will be concerned about the welfare of our neighbors, the welfare of our society, and the welfare of all life on a global level. This will help to bring peace and harmony to the world.

The Humayun Tomb - A Dormitory of the Dead

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As narrated in history, construction of the Humayun Tomb in Delhi was started in 1565, nine years after the death of the second Mughal Emperor Humayun, by one of his wives, Bega Begum, and completed in 1572 at a cost of 1.5 million rupees. The Tomb complex was built on about 13 hectors of land on the banks of river 'Yamuna', one of the holiest rivers for the Hindus. It has been said that a Persian architect, Mirak Mirza Ghiyathuddin, designed the Tomb in the style of a water garden with fountains found in the Presia. In addition, there have been new features discovered, like arrangements for rain water harvesting, while renovation of the complex was being done for about a decade. Beside the remains of Emperor Humayun, there are over 150 other dead bodies buried in the complex, thus designating the Tomb a dormitory of the dead people. However, it is not known who all those worthy persons were, excepting a few. The Tomb complex was declared by UNESCO as a world heritage site in 1993.

Renovation of the tomb complex was carried out by a public-private partnership of the Archaeological Survey of India, Aga Khan Trust for Culture represented by Prince Karim Aga Khan, Chairman of Aga Khan Development Network, and the Sir Dorabji Tata Trust, represented by Ratan Tata, former Chairman of the Tata Group. The renovation work took almost the same time as the original construction. The Prime Minister, Dr. Manmohan Singh, accompanied by his wife, Gursharan Kaur, inaugurated the renovated site on September 18, 2013, saying that it is a heritage for our children and future generations. He mentioned that the river Yamuna used to flow near the tomb in those days. Acknowledging the generous support given by the embassies of United States and Germany, Ford Foundation and the World Monuments Fund, Prince Aga Khan said that this Mughal monument was the first garden-tomb complex on the Indian subcontinent. It inspired major architectural innovations, culminating in the construction of the Taj Mahal.

In recent years, many scholars have expressed considerable doubts regarding the authenticity of the historical narratives of Mughal and other Islamic architectures. The history of Humayun Tomb is no exception. One reason being historians do not give any information about what existed at the property before Bega Begum started construction of the Tomb. If it took over a decade just for renovation of the complex, the time for original construction undoubtedly would have taken much longer than what we are informed. The Cultural Minister, Chandresh Kumari Katoch, stated that the Indian cultural heritage goes back thousands of years. However, the history of seven cities in Delhi, as told by Archaeological Survey of India and other historians, started from the time of the Islamic conquest of India. There are other issues which need further explanation to establish the

facts related to the Humayun Tomb. An attempt will be made in this paper to explore its antiquity and verify the present historical perspectives related to Humayun Tomb complex.

The Theory of Creation (Srishti-vāda) in the Sānkhya and Advaita Vedānta Schools of Philosophy

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The pluralistic Sankhya school holds the thesis that primordial matter (*prakriti*) with the presence of consciousness *(purusha*) evolves the products of the world. This theory of creation holds that the world of objects is created out of a material cause *(upādāna kārana*) which is distinct from consciousness. It is like a potter creating a pot out of clay. On the other hand, Advaita Vedānta expresses the 'theory of projection', according to which, the material cause is not distinct from the instrumental cause. Brahman is both *nimitta* and *upādāna kārana*. This is like a spider knitting a web out of its own self. The world as such is projected out of subtle conscious energy. This theory criticizes the theory of creation as upheld by the dualistic schools of Indian Philosophy. As the Vedic statement goes- 'consciousness projects itself'. The world of objects that we perceive—animals, human beings, and environment—are all projected from the same source. This theory, if applied in the context of environmental issues, revolutionizes our understanding of, and relation with, surrounding nature. Every single particle of the entire cosmos is permeated with the same conscious energy. The question of exploiting nature to fulfill human greed does not arise when the self of an individual expands and encompasses the entire environment.

This paper will compare the theories of world creation and projection from Sankhya and Advaita Vedānta standpoints respectively. It will connect this thesis with 'Collective Human Welfare" as propounded in Advaita philosophy.

Consciousness Based Education: Knowing the Self as the Fulfillment of Modern Education

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This presentation will focus on Consciousness Based Education – theoretical foundations and current research. The applied technology of Consciousness Based Education is the Transcendental Meditation (TM) program. The TM program, as taught by His Holiness Maharishi Mahesh Yogi, has its roots in the ancient Vedic tradition, and is an effortless technique of transcending to enliven the inner intelligence of the mind and body. There has been an upsurge in the

implementation of the TM program into schools and colleges for the purpose of developing the knower and improving educational and personal outcomes. Recent research will be discussed indicating the effectiveness of the TM program to increase high school graduation rates, improve standardized academic achievement test scores, reduce suspensions, decrease psychological distress, increase social emotional competence, and improve physical health. Suggestions for future research and the incorporation of Consciousness Based Education into schools and correctional facilities will be discussed.

When there is no dharma… – The Bhagavad Gītā on transcendence, action and facing the challenges of life

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This paper seeks to find answers for some moral philosophical questions through the teachings of the Bhagavad Gītā, especially as interpreted by Maharishi Mahesh Yogi. The paper takes Arjuna's dilemma as a quest for the ultimate measure of morality in an extremely challenging situation of life. Following Maharishi's understanding of the philosophy of action, the paper shows that this quest takes one from the level of action to the level of the Self. Whereas on the former level, one endlessly finds oneself being subject to a moral situation where one is compelled to choose between right and wrong—by transcending action one attains not only liberation from the bondage of action, but also freedom from the compulsion of moral decisions. In other words, one finds the ultimate measure of morality when we rise above the field of morality and become established in the transcendental field of the Self. In this state of liberation, we are perfectly moral beings –instruments in the hands of the divine fountainhead of all morality.

Is a Hindu Rashtra Compatible with Secular India?

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The modern Indian Political vocabulary has an interesting way of defining 'secularism'. Unlike the usual contrasts between the 'sacred 'and the 'secular' Indian political rhetoric contrasts 'secular' with 'communal'. All political thinking and agendas, founded in Hinduism, are branded as 'communal' and everything which is non-Hindu is said to be 'secular'. Thus the Marxists and the Muslims, the Liberals and the Libertarians are all said to be secular.

In this paper, I shall argue that secularism is not only compatible with Hinduism, but that Hindutva-vadins are more secular than modern secular thinkers. I shall first explain the concept of secularism as it is understood in the West and in India. I shall next argue that in Hinduism, religion and social organization are two sides of the same coin, and therefore we can understand 'secular Hinduism' by studying changes in Hindu social structures. Finally I shall argue that,

given the universal outlook and tolerance of Hinduism, India's secular constitution is not only compatible with but may also be identical with Hindu Dharma.

Writing and Transcendence: Experience and Exploration of Cosmic Knowledge

S. Parmasad

Consciousness-Based Writing allows one to access and re-contextualize Vedic wisdom (revealed knowledge); for, in its purest form, Consciousness-Based Writing is an act of *Listening* (shruti) and *Seeing* (via the Heart)—it strengthens our intimate relationship with the indwelling One. Consciousness-Based Writing is based on one's familiarity with (experience of) Silence, the source of thought. With a still, empty mind, the writer sits at her desk and perceives, in a flash, the manner in which the Creator, Brahm (call It what you will) sees and knows Itself as a blade of grass, a fish, a tree, a human being, telescoping into a multiplicity of relative perspectives/points-of-view while remaining whole and unmovable. Brahm seeks, without desire, to fulfill Its function and achieve a two-way self-referral telescoping dynamic whereby: (a) It can look into all objects of phenomenal existence and experience the unique perspectives of Its parts (b) All objects of phenomenal existence can look into It (Universal, Cosmic Reality) and know themselves as It. Thus, through Consciousness-Based Writing, the individual soul (jiva) connects to the Self (Atman) and, through this process, knows Brahm. As the connection is established, conceptual, man-made differentiations between jiva, Atman, and Brahm cease to exist; time, as a point, dissolves and time is experienced as a continuum of transparent overlapping waves/realities; bliss is tangible, and the self-referral dynamic of Consciousness communing-communicating with Itself (*Listening-Seeing-Asking-Answering*) unfolds. The Consciousness-Based writer, appreciating the works and experiences of earlier writers—Tulsidas, Rumi, Emerson, Irina Starr, Bernadette Roberts—recognizes that all knowledge can be found within, and that beautiful (Vedic) living in any age is grounded in the direct experience of Being.

Coherence in Nature

Dr. Alex Perlman

A few physical and bio-physical phenomena, that are part of our visual perception of the world will be discussed and elaborated. An analogy between recent scientific explanations of these phenomena and their description in Vedic literature is also outlined. The unexpected and non-linear causality is demonstrated, and the general validity of our expectations, perceptions and conceptions in the light of the Vedic literature is discussed. As a consequence, the wider impact of these examples is suggested.

A Mathematical Model of Cognition

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During practice of the Transcendental Meditation technique, systematic experience of earlier stages of the thinking process may take place according to automatic attention processes as first described by William James (1950/1890). Practice of the TM technique appears to reduce perceptual "noise" and make available to awareness a broader range of cognitive processes. A direct relationship between subjective and objective experience is suggested by a simple mathematical model derived from psychophysiological research, and research in psychophysics.

This model, based on observations of Teitlebaum (1967) is, I believe, the first model to show a direct implied relationship between subjective perceptual experience and the objective physiology and may therefore explain how the mechanics of the effects of specific sounds on the nervous system were originally subjectively experienced within the mind, or consciousness. The detailed description of the mechanics of the Transcendental Meditation technique itself, comprehensive explanations of experiences associated with its practice, and contrast with other current methods implies that, historically, there was prior knowledge of the mechanics of thinking with its corresponding physiology. It is proposed that this knowledge was gained through such a subjective science.

The Adoption of the Yajurvedic Discipline for Smooth Modern Living

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Vedic knowledge is a feature of Discipline and excellence. This is illustrated by Acharya Sankara who said *'vedo nityamadhiyatam'* and 't*adutitamkarmasuanushthiyata*m'. Another famous adage supporting this is '*nishkaranovedoadhyetavyahdhyapatavyahc*a'. There are many advantages of Veda learning. Valmiki said that by studying Rig Veda, one would become docile and the ego would go away *(Rigvedavinitah*), and by studying and following Yajurveda, one would gain the power of tolerance and fine memory. These two are aspects of the discipline contained in these two Vedas. Yajurveda teaches action, activity, work and subsequent ability to reap the desired benefits. Yajurveda aims at providing a comfortable life here and in the hereafter, but preached a principle that happiness is here, and so we should rejoice that we are here (*iharatihiharamadhvam*). Life at any time needs to be smooth and comfortable .This comfort can be obtained with proper work discipline since the connected Powers will be obliged to provide a reward.

The character of Yajurveda is highly instructive. This Veda is known to inculcate principles that do not always expect rewards from the great Powers and honor of the deities, but one should also

offer to them something according as one's limitations (*yathasakti*). Moreover, the Veda prescribes standards and quantities but at the same time leaves options and choices. Every mantra is a dialogue with the deity concerned. We mention their abilities and put forth our requests for fulfillment. Yajurveda is a Veda of Announcements. You have to tell the other person who may be a god, a priest, or anyone involved in the context of sacrifice, what you expect and what you are doing. This is by virtue of homage to the deity, *Yajamana,* and the spectators at the sacrifice. For example, *Adhvaryu*, the priest says; *asvambadnami* in the midst of sacrifice when he ties the horse to the Post in a sacrifice. Adhering to the discipline leaves no room for fear and misunderstanding, and, as a result there will be peace and harmony. This is true at all times. Secrets and suppressions lead to problems and confusion. When we enlist the character of Yajurveda in this light we are encouraged to adopt these disciplines into the routine of daily life and beyond.

In Modern times, the framework of situations and scenes experience changes. Still the methods and measures given in the Veda and other scriptures unswervingly hold water with their relevance. We have twelve sacrifices and many ancillary rites, and a number of gods and various kinds of gifts, and things which are liked and accepted by powerful and influential people like gods, Kings, *munis,* and so on. This paper attempts to explain the details of the message in Yajurveda, which is indifferent to the context of the times. Life is the same at all times. It has hundreds of measures and a hundred-fold Energies and so needs to be established in the *ayus* (Life span) and *indriya* (Physical strength) at all time, thus overcoming challenges, troubles and turmoil. Yajurveda is a sure hope for the future when its formulas are explored and implemented.

Ayurveda and Kaya Kalpa—Ancient Knowledge for Modern Day Living

Vaidya Priyanka

Kaya Kalpa is a specialized field of practice prized within Ayurved that can profoundly enhance and restore mental and physical vitality, health and longevity. The name comes from the Sanskrit words 'kaya' (body) and "Kalpa" (rejuvenation). An applied health science, Kaya Kalpa vivifies the vital energy of the physiology by nurturing the mind and body with specific herbal therapies, which complement the practice of the Transcendental Meditation technique and yoga. Through these processes, one's innate regenerative powers get re-awakened, creating a holistically vibrant and youthful state of natural mind-body health. In this lecture, you will gain a deeper understanding of how these ancient principles and treatments of Kaya Kalpa can help you regain your natural youthfulness.

Creating Organizational Success by Applying Deep Principles of Maharishi Vedic Science: A New Paradigm of Consciousness-Based Management

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The measure of effective management is the ability to take initial business ideas to fruition, fulfilling all stakeholder interests. This paper presents Maharishi's Vedic Science as a consciousness-based paradigm that identifies deep actionable principles for management success.
1) The range of management is from the initial idea, to planning and organizing, to the execution within a turbulent field of competitive forces. To survive and thrive amidst the competitive turbulence of the business world requires self-referral consciousness both on the level of the manager and also in terms of strategy—maintaining coherence, thus integrating heretofore disparate forces.
2) Unfoldment of the full potential of an organization requires full development of all latent qualities of consciousness by top managers and all employees. All latent qualities of consciousness are expressed through the 40 qualities of Veda and Vedic literature, which correspond to 40 major aspects of the field of management.
3) Organizational structures must embody feedback loops so that the organization can respond adaptively to changing internal and external conditions, while maintaining the original vision and purpose. Feedback loops in the Vedic literature maintain the self-referral structure of consciousness as it manifests into physical creation.
4) Organizational success equates with organizational coherence and fulfillment of all stakeholder interests. The goal of Maharishi Vedic Science is fully developed unity consciousness, *Brahmī Chetanā*, in which the total potential of knowledge and action are fully realized amidst outer dynamism and change. Hence Maharishi Vedic Science provides an actionable template to bring about individual and organizational fulfillment.

The Ritual Tradition – an all-inclusive Vedic tradition

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Rituals, particularly the domestic rituals followed in India, are the legacy of the age old Vedic tradition. In the majority of rituals, the Vedic mantras are employed for the performance of the rituals. Yet, they have allowed within their scope, a number of regional practices, social practices, family traditions and fold traditions. For example, *mangalasūtradhārana,* the tying of an

auspicious thread around the neck of the bride by the bridegroom is the most important ritual of the wedding ceremony in South India. But it is only a later addition to the ritual fold, and not mentioned in the original Ritual texts. The *mantra* recited for this ritual is not a Vedic *mantra* but a *Paurānika mantra*. A fishing ritual by the newly married couple is mentioned in Bodhāyana Grihyasūtra. Cultural events like dancing and singing have been recommended as part of the wedding ritual by later ritual texts. There are unmistakable elements of Totemism in the rituals. On the social front, the wedding reception became a regular practice only in the late twentieth century, and the cutting of the wedding cake has become popular in the 21st century. Thus the rituals provide an interesting study of the Cultural history of India, some of which is highlighted in the present paper.

The perspective of Consciousness and Singularity in Vedanta

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Consciousness in Indian Philosophy is eternal and all pervasive. It is postulated that all objects are the projection or manifestation of consciousness (*cid-vyakti*). Reality is positively affirmed to be a "compact mass of consciousness and bliss'' (*cidarnadagnana*) in Kashmir Saivism, and '*Prajnaana Ghanam*' in Vedanta. According to Vedanta, there is no other entity other than Consciousness. In the state of existence, the cognitive faculty is the principle of consciousness, actively functioning. While for Vedanta, ''self'' is a perfect inactive witness, other philosophies like Kashmir Saivisim do not treat consciousness as a passive witness (*saakshi*) but as one full of conscious activity (*citikriya*) through which the universe is generated and reabsorbed into itself at the end of each cycle. Consciousness has sovereign power (*aisvarya*) and total freedom (*svatantarya*). The vibration in Absolute consciousness, '*spanda*' is the basis of creation, a transition from a primordial state of Being to the creative state of Becoming (*Satatodita*). From Absolute Being, emerges the '*Sphurana'* of each phenomenon. Primary aspect of this is the *Áham-sphurana* 'I- radiance'. The will to create represents the first vibration (*aadya spanda*) out of the Absolute. The first vibration of awareness that occurs within the sphere of manifestation is the perception of un-differentiated totality. The unfolding awareness successively evolves through various state of consciousness. The outer face of Universal Consciousness is the ever-changing manifest universe. It is similar to the emergence of thought in the mind. From the expanded *Akhandarakara Vrithi*, it plunges inward to 'I-ness'. It re-establishes the essential identity between the inner and the outer – everything is '*Prajnaana Ghanam*' or the undivided, compact mass of consciousness (*samavidghana*). At the point of Singularity, consciousness is the impersonal Absolute of pure existence

The Spiritual Intelligence of Vedanta for Effective Governance

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The spiritual intelligence found in Vedanta is the antidote to present-day managerial and governance problems and environmental degradation. All around, we witness decadence in several areas – political, ethical, environmental, governance etc. From the *Dharma-Yuddha* of epic times, wars have degenerated into battles for economic and political expansion, Enlightened governance, environment, and sustainable development are the direct causalities of this.

This paper seeks to explore an intrinsic perception of the above areas from the texts of Vedanta philosophy. Unlike the traditional managerial approach, which focuses on exploring the external world of matter and energy, Vedanta recommends an approach which focuses on exploring the inner world of the Self. Core values, deep purposes and philosophies should become integral to the governance of the planet and its resources. In addition to analytical Intelligence and emotional Intelligence for effective governance, all the three—Analytical Intelligence, Emotional Intelligence and Spiritual Intelligence—have to be effectively harmonized and aligned. The Spiritual Intelligence seeks to find answers to fundamental questions, which have not yet been found, despite huge leaps in our understanding of the functioning of nature. Vedic wisdom seeks to find the answer to this chaos. For Vedanta, 'Man and Nature are an integral part of one-being (Isavaasyopanshad, 6). This is the unifying vision, the antidote to present-day chaos. Global governance, when firmly anchored on the Universal concepts of Vedanta, will ensure the right way of production, distribution and harmony with due reverence to nature. Spiritual intelligence will facilitate this, by ensuring that all changes come from within, from one's Soul. "When man changes, positively the whole world will change" - Swami Vivekananda

The Importance of Asanas in Ashtanga Yoga

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Vedic Philosophy and the Tantras describe Yoga as having its roots in about 5000 BC. The great Indian sage, Patanjali, described Yoga as "Asthanga Yoga" meaning the eight-limbed path for attaining the union of body with consciousness, and consciousness with the soul. The Asthanga Yoga consists of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna and Dhayan. These help

us to awake and expand the higher horizons of mind, intellect and quality of consciousness. My paper is concerned with various Asana and Exercises according to Ashtanga Yoga, described in Vedic philosophy.

The Bharat Scout and Guides movement has as its core purpose, the development of young people in achieving their full physical, intellectual, social and spiritual potential as individuals, as responsible citizens and as members of local, national and international communities. Progressive and stimulating programs of various activities based on the interest of the participants, including games, useful skills and services to the community take place largely in an outdoor setting in contact with nature. The BSG has found that various Yogic exercises like B.P. Six, and *Surya Namaska*r immensely help make the body more immune to diseases, make a person calm, composed, and more adaptable to adverse circumstances, and thus helps a scout to achieve his goals. *Surya Namaskara***,** also known in English as Sun Salutation, is a common sequence of *asana*s. Its origins lie in India where the people worship Surya, the Hindu solar deity. This sequence of movements and *asanas* can be practiced on varying levels of awareness, ranging from that of physical exercise in various styles, to a complete *sadhana* which incorporates *asana*, *pranayama*, *mantra* and *chakra* meditation. It is often the beginning, *vinyasa*, within a longer yoga series.

Madhvacarya's Interpretation of Veda

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Madhvacarya gives the philosophical interpretation of Rigveda without neglecting its ritualistic importance. Sayana accepts this interpretation but seems to be unconvinced with the spiritual interpretation of Rigveda. The spiritual approach of Acarya Madhava is different from the Sayana. Sayana's approach was based on the concept of '*Ekatva'* or '*Eikya'*. But the Madhvacarya's approach was based on the concept of *Antaryamin.* Thus, in spite of being influenced by Madhvacarya, it is not clear why Sayana did not mention the name of Madhvacarya. Maybe he did not want to enter into philosophical debates and controversies.

Now the question arises, though earlier commentators have not fallowed this method, why Madhvacarya has adopted this method and interpreted Rigveda philosophically. Originally, philosophical interpretation had its roots in the Veda itself. In fact all the Vedas are the sources of *Paravidya*. Vidvan Sankaranarayana Adiga and Vidvan Ranganatha Katti write in their preface to the 'Rgarthoddhara', written by Vamsapalli Srinivasa tirtha, that – Madhvacarya gave three types of interpretations: 1. Vedas are perfect attributes of lord Visnu. 2. Vedas also describe Agni etcetera, *Devatas.* 3. Vedas are spiritual sources.

This commentary (*Bhashya)* was written, and survives even for today, as the Rigbhasya of Sri Purnaprajna or Sri Madhvacarya, who lived in between A.D. 1238 and A.D. 1317. Though

Sayana has not mentioned this commentary, he might be aware of it. In his work "sarvadarsana samgraha", Acarya Sayana Madhava has mentioned the Dvaita Vedanta philosophy under the name of "*Purna prajnadarsanam*". This informs us that this dvaita philosophy was already well known among the scholars and they knew the writings of Madhvacarya or Purna Prajna. Thus the *dvaita* interpretation of Rigveda is interesting and the most successful one. I wish that the scholars will extend their views on these Vedic commentaries.

Gajendra MokshaNam: A Sincere Yearning of Individual Soul

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The story of the King of elephants getting caught by a crocodile in a lake and after a long battle, lasting over a thousand years, ultimately getting rescued by the sudarsana chakra of Lord Vishnu happened in the Tamasa manvantara and is narrated in Srimad Bhagavatam. A casual reading of the story makes it appear to be an improbable event and full of exaggerations, but a deep study of the prayer offered by the elephant indicates a sincere longing and yearning by the individual soul (Jeevatma) for unison with the Ultimate (Paramatma) and echoes the sentiments associated with the Nirguna Upasana enunciated in Kena Upanishad and Bhagavad Gita as suggested by the verse below:

> sa vai na devasuramartyatiryang na stree na shandho na puman na jantuh |
> nayam gunah karma na sanna chasannishedhasesho jayatadaseshah |

(The Lord is neither a god nor a demon nor a human being nor again an animal; he is neither a female nor a male nor a person of neither sex nor is He an asexual creature; He is neither an attribute nor an action, neither an effect nor a cause. He is that which remains after everything else is negated and yet constitutes all). The story is of significant importance to every one of us and is intertwined with several secrets of Rajayoga and lessons for enriching our lives by incorporating appropriate course corrections. These implied instructions might help us to see the One in many, which will in turn lead to harmony in the world.

The Vedic Way of Living in the Realm of the Family

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This abstract is a sincere effort to sketch the rudimentary code of the Vedic way of life and its relevance today. The magic of the Vedic way of living and learning in harmony, mutual sharing and caring imbued with the invaluable *mantras* of love and s*amskaras* in a distinct, well designed

manner, was understood and well perceived by groomed cosmic families. The protocols of this way of life give shape and shade to a family, establishing high morals in one's life and in the wellbeing of society. A family, being an element of society with set goals of life, has to achieve eternity. Eternity, however, can only be achieved by choosing a spiritual path i.e. a Path of Self-Realization, which is a research into the soul that establishes a relation between the self and God; and all this has its roots in Veda. Every moment of our daily life has been formulized in the Holy Scriptures of Vedas and intertwined with the ethics and rituals of Hinduism. It plays a vital role in keeping our senses working in a rational and morally binding manner, thus tightening the noose that will drive out the animal instinct. The Vedic way, therefore, is a school of life for the complete progression and elevation of the whole human being. This paper will take a genuine step towards emphasizing the importance of education and training in ethics and spiritualism in a true Vedic way, which is much needed by the present generation.

Aṣṭāṅga Yoga

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Aṣṭāṅga Yoga is generally understood as a vigorous and athletic yoga program, in which students practice specific sets of asanas in a given sequence, linked together with various pranayamas. The purpose of this program is primarily to detoxify the body, align the spine, and increase strength, stamina, and flexibility. This interpretation of Aṣṭāṅga Yoga is said to be founded upon sutras from the Patanjali Yoga Sutra, which outline the eight (aṣṭa) limbs (aṅga) of yoga, thought to include eight steps to improve body and behavior.

Maharishi Mahesh Yogi, however, takes a different interpretation of Aṣṭāṅga Yoga. Pointing out that aṣṭāṅga means eight limbs, not eight steps, Maharishi holds that Patanjali's intention was to describe the eight fundamental characteristics of the *state of yoga*, and not eight steps constituting the *path of yoga.* This presentation will examine Maharishi's description of the distinction between the path of yoga and the state of yoga, and will discuss each of the eight limbs as characteristic qualities of the state of yoga.

Maharishi's Commentary on Ṛk Veda: Apauruṣeya Bhāṣya

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One of Maharishi's most significant and enduring contributions to Vedic study is his investigation into the structure of Ṛk Veda. In his view, Ṛk Veda is not a collection of books to be studied and

interpreted on the level of meaning, it is the sounds comprising the most fundamental level of nature's functioning. These sounds are the structuring dynamics of self-referral consciousness, and express themselves as the forms and phenomena of the material universe. The traditional understanding is that Ṛk Veda is *nitya* and *apauruṣeya* — it is eternal, self-sustained, and uncreated. Maharishi describes it as the flow of syllables and gaps within self-referral consciousness, which are the dynamics underlying the transformation of consciousness into matter.

Maharishi's *Apauruṣeya Bhāṣya* holds that Veda provides its own commentary. The first sound अ ("A") describes the unbounded ocean of consciousness — one continuous silent sound without reverberation. The first syllable अक् ("Ak") expresses the dynamism inherent within the silence. As each sound, syllable, phrase, hymn, and maṇḍala emerges, it provides further elaboration upon the previous.

Of special significance is Maharishi's analysis of the gaps between the sounds and collections of sounds. It is within these gaps that the transformations from sound to sound are contained — the gaps contain the intelligence that transforms the previous expression into the following. According to Maharishi's *Apauruṣeya Bhaṣya*, each gap is expressed and elaborated by subsequent expressions, phrases, hymns, and maṇḍalas. As the dynamics of pure consciousness, Ṛk Veda is the structure of our own consciousness. Accordingly, by identifying our awareness with this level of nature's functioning, we can gain the ability to function completely in accord with all the laws of nature.

Music, Higher Stages of Consciousness Development, and Vedic Thought: Turyatit, Bhagavad, and Brahmi Chetena in Contemporary Music Practice

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This talk explores a topic that has largely eluded attention in inquiry into the relationship between music and consciousness, particularly when Vedic perspectives come into view. This has to do with the practical features of higher stage consciousness development in contemporary musical practice. Maharishi Mahesh Yogi has provided an exceptionally nuanced account of these stages as they pertain to overall human development. He has also expounded on the fundamental origins of musical sounds as primordial frequencies stemming from fluctuations in the unified field of consciousness that is at the basis of creation itself; this is the grounds for the programs he has established around the centuries-old tradition of Gandharva Veda. Implicit in much discourse around this work is the idea that as consciousness evolves, increased resonance with the primordial link between sound and consciousness will naturally incline musicians and listeners alike to gravitate toward music in which this relationship is particularly vibrant. However, important questions remain unaddressed:

Will musicians and listeners regardless of cultural backgrounds discard their particular traditions and gravitate toward the North Indian processes and structures that comprise the Gandharva Veda framework? Or might new, hybrid styles evolve that are grounded in deep sound-consciousness connections that integrate highly diverse influences with primordial roots? Drawing from two consciousness-based frameworks, Maharishi Vedic Science and Integral Theory, both of which inform my recent book—Improvisation, Creativity, and Consciousness: Jazz as Integral Template for Music, Education, and Society (SUNY 2013)—I argue for the second of these scenarios and propose a developmental model to support my perspective. I ground my analysis in specific correlations between the three primary higher stages of Turyatit, Bhagavad, and Brahmi Chetena, showing that as consciousness evolves, the place of improvisatory creativity becomes increasingly central to musical identity. I underscore this point with closing reflections on Lila, or the play of creation, as an improvisatory endeavor, suggesting that human improvisatory creativity is but a localized site for manifestation of the primordial cosmic improvisatory impulse.

Temple Vedic chants: A deliberation on mantra-pushpam in the Taittrīya Āraṇyaka of the Yajur Veda

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Mantra-pushpam is a special section of temple Vedic chants, about 32 sections (anuvakam) from the Taithreeya Aranyakam of Yajur Veda, and a part of Sun-worship (Aruna-Prashnam). This is a public chanting of the Vedas, marking the completion of the day's temple-worship session.

Vedas are chanted at Hindu Temples as part of various religious services and rituals. Temple Vedic chants can be seen in three distinct parts: (i) Private audition: The chants used exclusively for the deity worship and in sanctum sanctorum by the archakas. E.g. Special chants of upanishads (ii) Public audition by qualified and trained persons. These chants are made by the archakas alone or en-chorus in a group as a part of congregation worship. (iii) Vedic chants openly chanted by all.

Mantra-pushpam apparently is an enigmatic collection of Vedic chants with no logical connection between its sections and wishes expressed. The knowledge of emergence and merger of Vedic deities according to Veda is postulated as a harbinger of worldly welfare and wellbeing (aayatana-vaan bhavati, prati-tishthati, prajavaan bhavati, pashmaan bhavati). In conclusion, the call is made for the unification of the beginning of Veda Vedadi and conclusion: Vedanta through Yoga to realize the ultimate Divine called 'Maheswara'.

This paper proposes to address Mantra-pushpam: the public chanting of Vedas in a temple-ritual. The points addressed are: (a) Design of the temple-ritual as a platform to bring the Vedas to the community. There seems to be no ill-conceived taboo about Vedic chanting in public. (b) Message of the Mantra–pushpam for the community at large. (c) Esoteric cosmology and creation issues in mantra-pushpam. (d) Present practice of Hindu temples, where a new format of

aorta - (jaya jagadeesha hare) marks the completion of the temple service session for the day. (e) A proposal on how to integrate Mantra-pushpam chanting with current Aarti.

The Contribution of Ancient Indian Sages to Modern Linguistics

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Linguistics is known as a modern subject in general. But there is evidence to prove that ancient Indians had knowledge of Linguistics. According to many Indian scholars, the Vedas are the oldest literature in the world with six ancillaries (*Angas)* through which we can understand the meaning of Vedic Hymns. The six Ancillaries are known as – *Siksha, Vyakarana, Chandas, Nirukta, Jyotisha, and Kalpa*. Among these six, *Siksha, Vyakarana* and *Nirukta* are more concerned with linguistics than the others. We can identify the opinions of ancient Indians about Linguistic features such as Phonology, Morphology, Syntax, Semantics and the theory of the origin of Language.

Siksha deals with the production of sounds, and the placement of sounds etcetera. *Vyakarana* deals with Morphology and Syntax, and *Nirukta* deals with the etymology of Vedic words. In the context of the discussion of Etymology, Yaska expressed his opinion about the origin of Language and Phonetic changes. He explained that the etymology of words will be given in five ways, and illustrated the main four features of Phonetic changes. In this text, Yaska proposed some fundamental principles of etymology, which are also concerned with comparative Philology. There are two main opinions about the construction of words. Sakatayana and Yaska opined that all the words are derived from (verbal) roots. Another opinion is that there are two categories, i.e. derived and non-derived. Panini supported this opinion. We can also find evidence that there was a discussion between ancient Indian scholars about the origin of Language. Thus we can identify Linguistic features from the ancient texts of Indian sages.

Maharishi Mahesh Yogi's Perspective on Ātmā and its Expression As the Veda

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This presentation will offer Maharishi Mahesh Yogi's perspective on Ātmā and its expression as the Veda. It will cover Being, the range of Ātmā, the three-in-one structure of Ātmā, and the dynamism latent within the silence of Ātmā. This dynamism is the Veda. The aim is to present

Maharishi's vision of the Veda, a vision that reveals the immeasurable significance of the Veda by demonstrating that it is more than a collection of books that can be interpreted for their meaning, a collection of poetry, or mythical stories; it is a logical structure that fully expresses Ātmā in the form of sound.

The Vedic Sanskaras (Rituals)

(The Missing Link in a Modern Life Style)

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Although the performance of rituals is a universal phenomenon, they vary due to religion, caste and beliefs. The basic idea behind a *sanskara* performance is to eradicate, or modify, pre-existing vices, and augment personal virtues. Thus we can become a pioneer in all aspects of our lives.

Jaimini-sutra rightly quoted, *"Sanskaronaamasabhavati, Yasmin jateypadarthobhavati yogya kasya achidatasya. (3/1/3)*". The Upanishads used the word *sanskaroti* in the sense of making or purifying life. Shankara (Vedanta-sutra -1/1/4) says that by performing *sanskara*s, one can get rid of all the *doshas*. Literally, the *sanskara*s are meant for internal purification and the growth of consciousness. The question is—do we really need *sanskara*s? We have discovered Mars; life is attaining the heights of Mt. Everest; we are at the peak of materialistic prosperity and luxury is at our feet. Why do we need these old dated rituals in our sophisticated life styles? The answer is simple- the growth of life should be in both directions—vertical as well as horizontal. "*Sanskarat Dwijujjachyate*", meaning that by performing *sanskara*s we can attain *dwijatwa*. We are born because of our parents, but *sanskara* gives us rebirth (new life in terms of thoughts, emotions, sentiments and understanding) and from here onwards we grow in all directions. It is surprisingly true that although we have gained a maestro life style, we lag behind in terms of virtues both on a personal and professional level. These virtues can be easily attained if we perform rituals at regular intervals and at appropriate times in our lives.

Although there are 16 *sanskara*s (*shodasha-sanskaras*) in life, Pt. Shriram Sharma, a pioneer in the field of spirituality, has emphasized the regular performance of 12 *sanskaras* in everyday life. The conclusion is that, as *sanskara*s are the turning part of life, they need to be celebrated. *Sanskaras* are time tested tools in our Vedic philosophy and can give rise to a new personality.

Design of the Universe: An Architectural Investigation into the Structure of the Veda

D. Schaifer

This presentation explores aspects of the Veda and Vedic literature, providing a visual journey into deeper and deeper "layers" of the Veda, systematically arriving at the Infinitesimal Point value of the Veda, the fountainhead of creation. This Point is also the foundation of Sthapatya Veda---often thought of as applied to the architecture of buildings; but since Sthapatya Veda's principle function is to *establish*, it is really that aspect of the Veda which establishes all the "parts" of the Veda and the Veda as a whole: therefore, rightly, it is the architecture of all of creation itself.

The presentation also contains a unique diagram of the structure of the Veda, including the four principle Vedas, the Brahmanas, Vedangas, Upavedas, and Upangas. As well, it explores the mechanics of creation. Finally, the lecturer posits what might be the structure and constituent parts of the Point itself.

Material for this exploration comes from Maharishi Mahesh Yogi, and insights from the presenter. Its aim is to shed more light on Maharishi Sthapatya Veda for modern living from the Rishi (knower) perspective as opposed to the various prescriptive values.

Recreation of divine speech: computational implementation of Pāṇini's Aṣṭādhyāyī

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The ancient Indian linguist Panini produced a detailed generative grammar of the Sanskrit language by the fourth century BCE that creates a formal and precise association between words and meanings. The grammar begins with meanings and introduces basic speech units and produces modifications to them according to precise rules.

Although lexicographers include numerous citations to Panini's grammar to validate particular Sanskrit forms, a comprehensive systematic production of all word-meaning associations created by the grammar became feasible only recently with the advent of computational linguistic methods. The present paper describes a current attempt to produce a complete computational implementation of Paninian derivation. The implementation associates the rich variety of phonetic, morphological, syntactic, and semantic attributes used by Panini in his Astadhyay with phonetic strings while tracking attribute associations through modifications to the phonetic strings. The implementation is produced by formalizing Paninian rules in an XML language, and

programmatically translating that language into executable computer code. The applications include both tools for research in Paninian grammar and a comprehensive dictionary of words derived according to Panini that will serve as the basis for integrating various Sanskrit lexical resources in the Sanskrit Library's multi-dictionary.

Tradition and Trends of Veda in Music Compositions

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The Vedas are the repository of traditions and cultures, and also of set standards. They are ordained to be followed without any revision. Vedas are called *prabhusamhitas.* They are thus dictatorial texts. Later, the trend began to have *kantasamhitas,* which imply softness and flexibility of knowledge conveyed through words of power as employed by women in their speech to win the argument for truth. Here however, the standards and stabilized behavior are cared for. Any relaxation is a welcome sign and more people become attracted to the relaxed conditions of such tough principles. Certain compositions of the great *vaggeyakara*s have examples of this trend. In fact, they want to introduce innovations such that modern living would be rewarded with the guidance of 'matu' found in musical compositions.

Music is one field which is vulnerable and attractive. It is said that poisonous serpents and others rejoice in the sounds and sense of Music. In the various Music compositions, traditions and trends take their toll with reformative zeal. It is healing and convincing for the masses. It is also helpful for mass communication. It has the advantage of *dhatu* and *matu* which mean sound systems with *svaras, talas* and the literary flair mixed within. The literature in classical Music is standardized and suitable at all times. There are songs for different periods of time and circumstances indicative of the trends needed to soothe a situation. The tradition of Music is always loveable. It is held in high esteem. Samaveda is the origin for Music. We have many compositions, which could be set for music written by famous *vaggeyakaras* like Purandaradas, Annamacharya, Shyamasastry Muttuswami Dixitar, Tyagaraja, and more. Their compositions are full of reformative ideas revising the terse statements of the Veda. They aim to make modern living sensible and still remain Vedic in discipline. People are not so open to the knowledge of Veda these days as the times are overburdened with work, diversions, stress and other demands. As they listen to Music and Music compositions, they look for music that is quick to grasp and understand. This paper examines some compositions of Tyagaraja where we see many innovative ideas and positive criticism on certain Vedic practices. Tyagaraja is a contemporary *vaggeyakara* who demonstrated many principles of Veda and evaluated their usefulness to modern living. He has several sets of compositions, which are popular and helpful for modern living. The compositions selected are the following for discussion in this light.

Dwarka: Atlantis of the East

Amish Shah

In ancient Indian texts, there was evidence of the majestic kingdom Dwarka, which was said to be built by the enigmatic Krishna and thrived as a golden city over 20,000 years ago. After a brutal war which resulted in the city sinking into the Arabian Sea, it wasn't until the modern day that excavations for Dwarka, the lost city, were started...but then abruptly halted in 2000. Amish Shah, an entrepreneur with a thirst for historical truth, traveled to Dwarka in 2012, encountering multiple strings of evidence such as controversial archaeology experts and evasive excavation team members – that hinted at irrefutable truths within the seemingly sensational tales of this sunken city. The Dwarka: Atlantis of the East film marks the first time Mr. Shah is going public with this information. It may force humankind to reconsider everything it knows about historic civilizations, ancient technology, and what lies in store for our uncertain future.

Realizing an ancient gift to the modern world

Dr. Jonathan Shear

The enormous economic growth of the past century has turned out to be accompanied by significant growth of psychological problems. Maslow's "hierarchy of needs" makes it clear why this has happened. As lower needs, physiological and psychological needs (safety, comfort, social acceptance, etc.), become satisfied, higher developmental needs become prominent and call out strongly for satisfaction. Economic growth is capable of satisfying many lower needs, but not the higher ones. These require other methods. Vedic philosophies have focused on full human development for millennia. But philosophy, however deep it might be, is not enough to produce the relevant growth. The same Vedic traditions however have also developed meditation techniques intended to produce this growth. Research now indicates that some of these techniques produce growth in the direction needed in varying degrees. The promise is great. But a systematic, comprehensive research program is needed to determine which techniques really produce what effects on what subpopulations over what time-frames. This is essential if people in our modern, informationally-saturated world are to distinguish mere claims from objective reality, and determine which practices are really capable of producing the developmental results desired. Only then will the full potential of this great gift of Vedic civilization, so much needed in the world today, be likely to be realized.

The Existence of Vedic Principles in Modern Living

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It is often thought that life in Vedic society was very austere, full of rules and rituals and there seemed to be no scope for entertainment. Life, as prescribed by the Vedas, seems like a big drudgery seen from the lens of modern comforts. This, however, is far from true as the kind of view held by modern men and women is myopic and only one side of the story. On the contrary, ancient Indian civilization, molded under Vedic principles, gave foremost importance to happiness. Although it is true that the Vedic lifestyle was not given to open pleasures of the senses and comforts, it is very far-fetched to say there was no scope for entertainment. Life in a Vedic society was very balanced and was set up to take care of the different needs of human beings. In other words, it did not pay attention only to material pleasure, or just spirituality. In fact, Vedic society acknowledges the four pursuits of human life, namely, *Dharma* (principles of virtue), *Artha* (economic development), *Kama* (pleasure and entertainment) and *Moksha* (final emancipation from the cycle of birth and death). These four are also followed by people in modern times. So, we see that almost principles of Vedic tradition still exist in the modern world but in a different way.

Vedic Living in a Modern World

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Vedic living in a modern world exists deep within everyone, deep within our own consciousness. Vedic culture has contributed much to the world, such as its Music, Dance, Beautiful forms of Art and Architecture, Martial arts, Medicine in Ayurveda, the Mathematical system based on the number ten, Cultural continuity, Linguistic analysis, Genetic research, Yoga, Pranic healing, Astrology (vedanga-jyotisa), Gemology (ratna-sastra), and Vastu Shastra. Ayurveda advocates a complete promotive, preventive and curative system of medicine and includes eight major clinical specialties of medicine namely, (1) Medicine (Kayachikitsa), (2) Surgery (Salya Tantra), (3) ENT (Salakya Tantra), (4) Pediatrics (Kaumatabhritya), (5) Psychiatry (Bhutvidya), (6) Toxicology (Agad Tantra), (7) Nutrition, rejuvenation and geriatrics (Rasayan tantra), and (8) Sexology and virilization (Vajikarana).

Education of the Girl Child was as similar as the present time "All forms of knowledge are aspects of Thee; and all women throughout the world are Thy forms." (Devi Mahatmya). And, as in the present, after marriage, the girl became a 'grihini' (wife) and was considered 'ardhangini' or one half of her husband's being. Vedic culture is as relevant today for human advancement as it was hundreds or thousands of years ago. We can see how various aspects of the ancient Vedic culture

are still applicable today and can provide assistance to our attempts to reach our highest potential, both materially and spiritually.

Vedic Living in the Modern World

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In modern times, Vedic living provides a safe and caring learning environment and develops our spirituality with a scientific mindset. Vedic knowledge has a systematic structure and a clearly defined goal that was complied with by great Vedic *rishis*. Vedic living in a modern world is equally important because its culture and literature has contributed so much to the modern world in terms of science, philosophy and arts, for example, and cultural continuity, current languages, medical sciences, martial arts, Yoga, *Pranic* healing, Astrology (vedanga-jyotisa), Gemology (ratna-sastra), Vastu Shastra, Ayurveda, writing, dance, mathematics, etcetera. The script and symbolism found on the Harappan seals are very much Vedic. The *Yoga Sutras* begin with Samadhi Pada, or the section dealing with Samadhi. Ayurveda offers treatments like P*anchakarma* or even surgery for the diseased. Ayurveda also offers preventative medicine for the healthy. Vastu-shastra is the Vedic science of architectural and home arrangement and made its way through the orient.

The modern world is a mixture of various religious and philosophical principles, with some teachings having very ancient roots. Some traditional sciences and practices have been adopted by new age groups and molded according to its image, i.e. mainly diluted and commercialized. I think it is the ancient Vedic development that will continue to play an important part in modern society.

The impact of Vipasana on the personality of criminals: A psychological study

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Vipasana is an ancient Indian meditation technique which was reintroduced by Gautam Buddha. This study was an attempt to explore the impact of Vipasana meditation on prisoner's personality. This study was intended to assess the impact of Vipasana meditation on convicts. For serving this purpose N=75 male convicts (convicts with miscellaneous crime categories) from Tihar jail were selected. Pre and post personality traits were assessed with the help of standardized questionnaires. Vipasana was found effective changing the frustration, aggression, hostility, psychoticism and neuroticism of convicts.

Findings of this study may be useful for jail administration in terms of controlling criminal propensity through indigenous method. This will promote the fundamental research in ancient Indian techniques also.

Vedic Tradition and its Transmission

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The Indian mind is the same in many respects, whether before the Vedanga period or after the Vedanga period or in the present day. It is the influence of the Veda which has permeated all strata of Indians, whether it is religion, philosophy, moral, literature or social habits. We detect everywhere its influence. From the Samhita period till the Upanisadic time, the tradition travels without any interruption and expands into many theories of creation, time and space. The discovery of fire in all its forms by our seers has been extolled as the first and most important technical achievement of mankind. It paved the path for the formation of the family and an organized social structure with ramifications for deities and divine phenomena, visualized as aspects of energy and light. A contribution towards the process of expanding knowledge and establishing close relationship with previous contributions begins with the composition of Brahmanas to provide ritualistic interpretations. At the end, philosophical rendering was inducted as Aaranyakas. The most ancient Upanisad, i.e. the Ishavasyopanisada has also been taken separately from Yajur Veda – Samhita as one of the Upanisad.

After going through literary sources, it has been observed that the society of that time was in need of a new, refreshing and inclusive tradition. Lord Buddha and Bhagavan Mahavira came in the mid-6th century to meet this need. Pali and Prakrita came in as vernacular instruments for dissemination of knowledge among the common people. Philosophy began with the new concept of *dhamma* with the narration of the Jataka, and Avadana stories. In the 2nd Century, Lalitavistara refers to sixty-four scripts known to Lord Buddha. At this stage, the tradition introduced the writing tradition which flows parallel to the oral tradition. After the development of science, auxiliary to Vedas (Vedangas), a methodology of interpreting the sutra as well as the text was introduced by Bhasyakara Patanjali sometime in the beginning of the 1st century. It is another meeting point of the traditions, where we may see the science of interpreting the text on one side and on the other, the tradition of interpreting, traditions of rituals through sutras.

The main objective of the proposed presentation is to find out the linkages, as well as the continuity of the tradition and its relation, with the Vedic literature.

Popular Recipes for the Failure of Vedic Values in the Modern World

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Any practical knowledge system has a fundamental basis in thoughts and philosophy. Virtually all the knowledge systems of India, be they yoga, ayurveda, mathematics, architecture, science, or different kinds of arts, have their origin in philosophy, defined as *darshanas*, which originate in the Vedas. Vedic values are comprehensive, integrative, and practical for every hierarchical layer of physical, mental, and spiritual existence in the world. Modern socio-political, economic, and scientific systems are quite far from fundamental Vedic concepts. A bigger problem is that individuals, groups, and societies claiming to inherit the Vedic traditions employ a superficial knowledge and practice of Vedic values in today's competitive world, and bring them to a level where the framework is different and the paradigm is wrong. Vedic has just become another way to conduct business as usual, with nuances of cultural differences. Even the best performance under this rubric would be non-Vedic and helps damage the idea of Vedic values.

Examples of such practices are democracy, the rule of law, free economy, different branches of natural sciences and mathematics, and health and medical care systems. Many of the spiritual and philosophical concepts are generally considered off limits to any scientific analysis and evaluation, as modern scientists consider that science has developed its ideas from the observation of matter, be it in gas, liquid, or solid form. This is far from the truth. There are several examples where philosophical concepts dominated the development of scientific ideas. Some of the contradictory attitudes may actually stem more from historical conflicts between religion and the empirical development of scientific principles than a real divergence between philosophical concepts and scientific ideas. In fact, a sympathetic approach in understanding interconnections between science and spirituality/philosophy reveals a more commonality and synergism than conflicts and mutual exclusivity.

Mixing of religion with the meaning of *Dharma* is creating much confusion and brings politics into the arena where it never had a place. *Ahimsa parmo dharmah*, a *sutra* in Mahabharata is being used to define *dharma* by *Ahimsa* whereas it may in fact be that the dharma can be used to define Ahimsa.

Vedic scholarship has failed to seize the opportunity that the scientific mindset of the world has developed in the past 300 years. This mindset has questioned and has overcome the basic tenets of Western concepts, and is searching for a major philosophical foundation on which to build up an enlightened society. The practice of yoga in philosophy, the system of Ayurveda for health, the practice of joint family in the society, the tradition of respect for everything for the sustainability of the planet, and the freedom of thoughts and action for everyone to attain independence are very powerful knowledge systems that go beyond the history of astronomy, mathematics, architecture, and technology, generally considered to be a significant part of Indian knowledge systems.
The challenge is to integrate philosophy with practice, and create a framework of discussion other than that which is available in the current paradigm.

Vedic Life in the Modern World

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[Integrated study of Ayurveda and yoga: therapeutic amalgamation. The Indian Art of Healing and Therapy]

Adding years to life and life to years is the essence of Ayurveda and Yoga, the two invaluable sustainable Indian arts of healing and balancing the *Doshas,* the imbalance of which leads to diseases or malady of all kinds. Ayurveda emphasises the prevention of disease and promotes the totality of physical, mental, and spiritual health in the context of man's interaction with his environment. Ayurveda views disease as an outcome. Ayurvedic remedies are holistic and regulate the quality of life and longevity.

The ancient seers and *Rishis* had a very clear understanding of *prana.* They knew how life works, how it helps in the process of mind–body functioning, how it can be harnessed and utilized completely for Self- realization and higher harmony in life. Kathopanishad says "the firm control of senses is called Yoga." At the dawn of the new millennium, what is required the most is peace and moral values for developing a non-violent, global and sustainable society. As Humanity faces challenges of unprecedented proportions, challenges that lead to abysmal stress and anxiety, its remedy can be attained by practicing and embracing the two noble sciences of life i.e. Ayurveda with yoga. The proposed paper will highlight the Herculean task undertaken by Ayurveda and yoga in balancing and nullifying the endless agony caused by the unfathomable stresses and aspirations of the modern way of life.

Yajna–The Vedic way of Holistic living
(In tune with Nature and the Cosmic Will)

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Yajna is one of the central pillars of the Vedic way of living. It is the unique contribution of Vedic sages, meditating in deep forests, living in small communities and working out the holistic way of living for the welfare of human being. From birth to the last moment, throughout all phases of the personal or the community life, *yajna* has been an integral part of the Vedic way of living. *Yajna* is outwardly a ritual of offerings accompanied by the chanting of Vedic mantras and sacrificing herbs and other sacred material in the holy fire. In this act, the subtle transformation of the medicinal formulation has its own impact on the participant and the physical environment. But *Yajna* has a deeper meaning and impact beyond these outer aspects. Based on the type of Mantras, the resolves of the participants, and the master, it has great spiritual benefit acting at the

deeper level of consciousness. Its physiological and psychological impacts have been scientifically validated by modern science and its spiritual benefit can be experienced by any participant.

In the prevalent hours of crisis at the gross and subtle level of an individual or society, the paper will discuss the science of *yajna* as a solution to this crisis on the basis of its holistic approach, the central theme of which is - living in tune with nature and the cosmic will.

Riddle of Economic and Sociological Mismatch in Colonial India

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New research reveals that India was a great Economic power in the world until the mid-colonial era. Angus Maddison and Bairoch have proved that India had 25% of the world's GDP, compared to Britain, which had merely 1.8% till 1750. This reversed to 1% in 1900 AD. India exported Muslin, fine cotton fabric, porcelain, spices and gems to European and Arabian nations since time immemorial, until 1800. Destruction of the Indian economy and manufacturing because of a "wealth Drain", as claimed by Dada Bhai Nauroji in 1901, led to massive unemployment for the Artisan, craftsmen and traders of India .This decline was 700% in per capita industrialization in 1900, as quoted by Paul Kennedy. These unemployed, impoverished masses, once the backbone of Golden India until 1800, were classified as the oppressed class/Shudras /Dravidians, by a verse of Rig Veda. .Brahmanism and age old Sanskrit texts were held culpable for the impoverished state of shudra. They promoted conversion, ignoring the fact that the poor masses were the byproduct of despotic British rule, rather than because of Brahmanism .This perverted logic still continues to convert and demean Hinduism.

The Maharishi Effect and the Angels of Our Better Nature: Resolving the Crises in Syria, Ukraine and Iraq

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The Maharishi Effect is that phenomenon whereby either 1% of a nation's population practicing the Transcendental Meditation® technique, or the square root of 1% of a country's population practicing the TM-Sidhi® program, including Yogic Flying®, or some combination of the two will reduce negative trends in society such as crime, suicides, war fatalities, and increase co-operation and peace between nations. This paper asks whether Stephen Pinker's 2011 book *The Angels of Our Better Nature* supports, challenges, or is neutral to the Maharishi Effect, and whether it supports, or is neutral to, Maharishi's assertion that the Vedic tradition provides humankind with the knowledge to resolve current international crises and so create an ideal society

Ram's Dharma
Leadership Secrets of the Ultimate Warrior~Sage~Prince

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The Ramayana can be considered a textbook for exploring the principles of ideal leadership. Throughout the Ramayana, Ram's epic journey becomes a virtual exercise in discriminating finer and finer levels of Dharma. As we follow in Ram's footsteps, at each turn of the story, our frame of reference widens to encompass more comprehensive understandings of the nature of Dharma, both in the story and in practical life. This presentation will establish a holistic framework of understanding the unfolding layers of Dharma expressed in the Ramayana, and then cite numerous concrete examples from the Valmiki Ramayana to illustrate these principles of Dharma and ideal leadership.

Personal Experiences of Veda with His Holiness Maharishi Mahesh's Comments and Vedic References

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Are the hymns of Veda just a collection of sounds cognized by ancient Rishis or can anyone have direct experience of Veda? What would Vedic experiences be like? In the 1970s, Suzanne B. Stryker was surprised to hear transcendental Vedic sounds, Vedic hymns murmuring inside her Self. Even though she has consistently experienced Veda for over 40 years, she does not claim to be a Rishi or enlightened. The Rishi of our modern times, His Holiness Maharishi Mahesh Yogi, encouraged a reluctant Suzanne to share her experiences and write a book, which is in progress. He commented extensively and made references to Vedic literature. Under his direction, EEG and other research has been carried out on her. As an example of what is humanly possible, this presentation includes a selection of these personal Vedic experiences, scientific research, and Maharishi's comments with Vedic references.
The conclusion aligns with Maharishi's explanation that the Vedic sounds are not the Rishi's personal creation or heard through the ears, but are transcendental sounds generated by the self-referral dynamics consciousness and are available to anyone at any time in one's own self-referral consciousness.

The concept of Self (Ātman) according to Nyāya Shāstra and Advaita Vedānta

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The concept of Self is seen differently in the systems of Indian philosophy. The Self is described in Nyaya Philosophy as eternal, omniscient and the bearer of knowledge, not mere knowledge. According to Advaita Vedanta, the Self is eternal knowledge and not the bearer of knowledge. This is the root level difference in both of these philosophies, i.e. *Dwaita* and *Advaita*. For the presentation of this paper, *Nyayasiddhantamuktavali* and *Advaita Siddhi* have been taken as reference books for Dwaita and Advaita philosophies respectively. In short, the Advaitins establish their theory, which negates Nyaya philosophy.

The Pivotal Role of the Mother-Child Relationship in the Early Years of Pregnancy and Infancy for the Brain and Consciousness Development of the Child according to Modern Science and Maharishi Vedic Science

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Maharishi Vedic Science, based on the ayurvedic classical literature, attributes a very central role to the mother-child relationship. The thoughts, feelings and desires as well as the general health of the mother and father, but specifically, the mother at conception, during pregnancy and in the early years of infancy has a direct influence on the fetus' and the infant child's development. A mother, who practices Transcendental Meditation and its advanced techniques, is systematically unfolding subtler levels of the mind, establishing global brain coherence, and experiencing the most fundamental level of her mind, Atma, the Self, Transcendental Consciousness.

When the mother, usually the primary caretaker, innocently puts her attention with loving care on the child in her daily performances, thus gaining reciprocal playful interactions with the infant, she will feel great intimacy with the child and will very powerfully and directly nurture the infant's holistic brain development in specific ways.

I will present recent research on how a happy attentive mother and father, supported by a bioecological framework of systems of relationships, are actually laying the foundation of the brain architecture and enhancing the development of intelligence, a secure inner sense of self, resilience, a rich emotional life, mental and physical health, future academic and career success, and life satisfaction and spiritual attainment of the child and future adult.

The Role of Mother in Creating Invincibility for the Nation and Peace for the World: Actualizing Supreme Political Science in the Awareness of Every Mother: Vedic Administration and Vedic Devata

Simi Summer Ph.D.

This paper outlines the role that mothers, ladies, and girls can play in creating national invincibility and world peace. The work of Maharishi Mahesh Yogi, considered the world's foremost Vedic scientist and founder of the Transcendental Mediation program, is cited. Maharishi's theory of collective consciousness and research on the field effects of consciousness are reviewed to provide a theoretical understanding of the mechanics through which every mother can help to create coherence in national and world consciousness.

Maharishi's Absolute Theory of Government and Maharishi's Supreme Political Science are discussed to practically validate the importance of the discovery of Veda, Vedic Literature, and Vedic Devata in consciousness and physiology and the role that every mother can play in the global peace process. The discussion includes a detailed analysis of Vedic Devata as described by Dr. Tony Nader in his book *Human Physiology Expression of Veda and Vedic Literature*, and in the Vedic texts. The innovative contribution of this paper is that the aspects of Vedic Devata most relevant to the universal concept of mother are analyzed in relation to the theme of ideal administration. Implications for single gender education are discussed in relation to the theme.

A Mathematical and Graphical Contemplation on Vedic Metaphysics

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Vedic metaphysics is perhaps the most precious gift of the Vedas to humanity. Today, humanity is badly fragmented. There is no force more integrative, inclusive and unifying than Vedic metaphysics featuring the ultimate reality which manifests itself as all that exists, sustains humanity, and finally dissolves it into itself. Nothing really exists but this Absolute reality and it alone non-dually represents all existent beings whether animate or inanimate, terrestrial or divine.

This presentation mathematically contemplates the ultimate cause of any gross object of sense experience and of the universe as a whole. It traverses through an infinite train of successively subtle material causes to arrive at the infinitely subtle ultimate cause, which being infinitely subtle, transcends sense experience.

The Absolute is where the universe comes from. It is where I come from. It is where you come from. It is where all that exists, all beings (even divine beings) come from. How then am I related with you? What is my responsibility to you? What is my responsibility to other beings in nature? What is my responsibility towards God? The only truth is that of the Absolute, and the answer to all such questions is clearly to see all as one.

My sense experience continually challenges this truth by its perception of finite boundaries and separation between individual beings. As a thinking and feeling human being, it is my responsibility to see the truth. Its realization then becomes the ultimate purpose and goal of my life. Humanity is fragmented today as it has forgotten the Absolute underlying the universe of relative perspectives, which in themselves, have assumed the position of the ultimate. It must be reminded of the truth if it is to reintegrate itself.

Text Referencing System for Texts of Ayurveda

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Sanskrit language is blessed with abundant heritage texts that play a very crucial role in Indian cultural, academic and intellectual set up. The texts are of varied genres spread in various fields of knowledge such as philosophy, literature, medicine, architecture, grammar, astrology, mathematics and so on. Ayurveda is a great achievement of the ancient Indian traditions of knowledge. Sushruta Samhita, written by Acharya Sushruta, is a text based on surgical ideas and techniques in Ayurveda. The text deals with many kinds of human diseases providing substantial information about their symptoms, treatments and surgical processes if needed.
Caraka Samhita composed by Acharya Caraka is a text based on medicine. The paper talks about a computational system for Sushruta Samhita and Carak Samhita for indexing terms described in this text. The system provides a great facility for the user to instantly search for information about a particular disease. It has front-end in JSP, a java-based server language. The back-end of the system consists of RDBMS, which contains correlative data tables. The tomcat server-based program connects to MS SQL server 2005, through JDBC connectivity.

The system has a web version at our Sanskrit Centre's website at JNU. A user can simply log on to URL http://sanskrit.jnu.ac.in/ayurveda/index.jsp and use any Devanagari mechanism to provide the input in the search box. A user can also access the system by choosing the alphabetical scheme provided on the screen. A user can use the drop down box for specific queries.

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Women's Panel Abstract

The condition and status of women in Indian society changed substantially from the early period to the beginning of the present century. Vedic literature depicts an ideal society, where women enjoyed an honorable and high status. Like every patriarchal society, the father was the commanding authority, but in household affairs, the mother was considered to be supreme. Though limited in number, the Vedic goddesses were as powerful as the gods. In the Rigveda, there is no reference to an instance where the birth of a girl was considered inauspicious. The girl received education as is evident from the composition of hymns by the female seers. The number of female seers or the speakers of the Vedic *mantras* comes to about thirty. Ghosha, Lopamudra, Apala, Romasha, Surya, Juhu Brahmajaya, Yami, Agastyasvasa, Atreyi etc. are a few important names in this intellectual field. They performed sacrifices, offered hymns to the gods and occupied glorious positions in the temple of fame. A daughter in Ṛigvedic times was bold, strong, and free. As a mother and wife her position was very strong. *Jāyedastam*- shows how the wife was the central point of domestic life. A woman was placed in a highly respectable place. Her most auspicious names were -Kalyani, and Shivatama.

Ancient epics illustrate her variously. In the Ramayana, Sita was the symbol of love and dedication while Kaikeyi was the symbol of bravery and decision. In the Mahabharata, Kunti and Dropadi were strong women, having intelligence, ego, decisive power, and vision. In the Manusmriti, protection of women is recommended – *Na stri svatantam Arhati*. Side by side it says – *Yatra Naryastu pujyante ramante tatra devata.* In the classical period we find, Shakuntala of Kalidasa, Sita of Bhavbhuti , and Vasantsena of Mrichakatika to be vocal, argumentative, artistic, and free. From the 11th century onwards, repeated invasions and their rule took place and the position of women was gradually degraded. The birth of a daughter became unwelcome. With her degeneration began the degeneration of Indian society. Even then her contribution and capacity prevailed in the form of Meerabai – poetess, and Lakshmi Bai – brave queen. In the 19th A.D. the question of women's position was initially raised by some social reformers through a number of organizations and the situation changed through education, and freedom to work in all fields of life. Now-a-days women face the challenge of balancing modernity with traditional values.

The human physiology is the expression of Veda

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The human physiology is the expression of Veda. Veda is self-referral pure consciousness. From within the self-interacting dynamics of Veda, the universe and our physiology is structured. Because the physiology is a mirror of Veda it has mechanisms to maintain its purity. If the body gains impurities it means imbalance or less of Veda. In this modern world with its emphasis on industrialization and technology, pollution has become a part of life. This pollution has been shown to accumulate in the physiology overwhelming the homeostatic mechanisms. Once overwhelmed, imbalance and disease can start. Ayurveda is the science of maintaining Veda in the human physiology. Ayurveda is the means for modern men and women to strengthen their natural mechanisms for detoxification and support those already weakened. Everyone deserves to have a body living the glory of the purity of Veda.

The ultra-weak endogenous light of humans in Meditation

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In the last 10 years, our research team published many comparative studies on the human ultraweak light emission of experienced practitioners of Transcendental Meditation (TM) and control subjects. The studies used highly sensitive photomultiplier systems. They systematically examined the light emission of twelve anatomic locations on the upper frontal torso, head, neck, and hands. The studies focused in the beginning on the intensity of radiation leading to the conclusion that intensity was about 30% less for the TM practitioners compared to the control group. This indicates a healthier, less stressed physiological state. The change in light intensity appeared to be a systemic phenomenon meaning that, for more detailed observations, the recordings could focus on hands only. In addition, new types of analysis of the human light signal were developed using quantum state parameters. This data showed that meditation subjects could be distinguished 100% from controls. The construction of a new device for the simultaneous recordings of hands made it possible to establish synchronized light pulsations of the human light field. This knowledge and art has now reached the stage of implementation in education. Data has been published in many peer-reviewed international journals.

Enlightened Living in the Modern World

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The world order, seen in the hearts and minds of people based on economics, politics and the forces of instability and strife based on territorial and other disputes such as supremacy of nations, and dealt with through collaborative efforts (diplomacy, economic and paramilitary tactics), can

fail and lead to war. Balancing economic development with the need to alleviate the poor from the consequences of the path followed by the powerful has created anger in international Rights Groups who highlight the difficult task various nations face. The quest to understand how the world can advance calls for understanding the roots of the materialistic world, in other words, understanding humanity, its qualities and how groups (power houses) are formed by political forces that lead to the functioning of, and coordination between, nations. Human behavior is by far the single major cause of almost all the misery that each of us experiences, since most of the problems we face today, both at the societal and personal level, are caused by human collusion. A change in behavior is needed in order to fix problems and not merely to avoid them. The need of the time is for major changes in government and business, and for scientific leaders to focus greater attention on behavioral solutions. In addition, a profoundly transformative globalization of culture is needed to ensure peace and prosperity for humankind through cultural cross fertilization in a socially diverse world community.

Invaluable pearls of knowledge and wisdom found in ancient Hindu Vedanta philosophy can educate and provide core subjects (knowledge) that show the way to develop the heart and mind. It suggests that everyone take a lifelong decision to develop noble habits and live a better life. Knowledge of Vedanta enables a meta-analysis of qualities and attributes of egoistic tendencies created by Artha (wealth and the power it creates) and Kama (sensual pleasures) to be carried out, and shows the way for every learner to change for better and live with the attitude of serving others in society as a form of devotion to the enabling divine force within each person. Chanakya said "Law and Morality sustain the world." (*Chanakya-Sutram* 234)**.**

Knowledge and tools to understand human behaviour identify and solve problems, necessary tools that will help us to live as lights in social and political spheres, are provided by Vedanta with philosophical, ethical, devotional, spiritual gleanings to equip us with the wisdom to function better. This presentation will touch upon six fields of importance that need change - 1.Education, 2.Communication, 3.Individual development, career and family, 4.Business, 5. Government and Politics, 6. United Nations.

Description of the Concept of a Test Tube Baby in Vedic Literature

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It is a well-known fact that the Vedic age and its impact have deeply influenced modern life. Every aspect of life shows the eternity of Vedic influence in Science, Technology, Medical Principles, Medicines, Architecture, Economics, Social Science, Civics as well as in human values. Since very ancient times, all scientists and philosophers took a keen interest in, and made the effort to obtain the secret of human organ, receiving a strong indication about this from 'Rig-Veda'. The biggest source of it was claimed to be in water. If we deeply study the Vedas and the

ancient literature in Sanskrit, we can find a number of illustrations, references, and contexts about the concept of a 'Test Tube Baby'. Rishi Vashistha, who is called the son of Brahma, the creator, is an ancient symbol of the Test Tube Baby Process. Rishi Augastya was also created by the sperm of Varundeva through the process of Test Tube Baby. The birth of Kumar Kartikeya, Ganesha, was described in the great Sanskrit epic, Kumar Sambhavam, as an instance of 'Test Tube Baby'. The references and examples of the Test Tube Baby Process may be witnessed in the Mahabharata in about 3000 BC, in which the origin of Kaurvas and Karna was claimed through this process. A number of illustrated examples have been collected by me to form a strong chapter and theory on the basis of the Test Tube Baby Process mentioned in ancient Sanskrit literature, including the Vedas and the great epics.

Universality of Vision in William Blake's Works: A Consciousness-Based℠ Approach

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A mixed reception has been accorded the startlingly original treatment of concepts in the works of 18th-19th century British visionary poet William Blake. Commentators assume that Blake's visionary concepts can be intellectually explained, for instance, as Biblical symbols or as reflections of ferment in Blake's time. Alternatively, Blake's works become evidence of insanity. Some few recognize the profundity in Blake's visionary insights but do not consider his *Vision*, as such, on its own terms. In an age that exalted Newton and Bacon, Blake's experience-based "sweet Science" challenged rationalism, often confounding critics with its vision beyond rational, object-oriented thought. But recent discoveries in physics support Blake's concept of a loving, dynamic universe, intimate to human awareness, dedicated to the "Children of the future Age."

The Consciousness-Based℠ approach--founded on direct experiences of higher states of consciousness described in Vedic literature, currently reported by participants in the advanced Transcendental Meditation® program, and discussed in a growing number of theoretical and critical works--provides an understanding that elucidates Blake's visionary work. Employing the Consciousness-based℠ approach, this presentation examines significant examples in Blake's writings that parallel Vedic descriptions of higher states of consciousness.

The Hermeneutics of "Shraddha": The Key to transforming the Academic Study of Hinduism

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Much of the academic study of Hindu Dharma (also called Vedic Dharma or Sanatana Dharma) has applied a Lens of suspicion towards it. When approaching the systematic academic study of Religion in academic settings, there are two fundamental positions that a scholar may lean towards – the position of a believer of the faith tradition, or the position of a disbeliever. While these two positions – belief and disbelief are two ends of a spectrum of possibilities, any given scholar may become positioned somewhere in between. Although every scholar would like to claim that they have been perfectly "objective" in their study, i.e. exactly in the middle between belief and disbelief. More often than not, however, their own individual biases and preferences, invariably come through in their work.

This paper discusses the origins of the Hermeneutics of suspicion, through Europe's own historical development, and how this particular methodology has taken a disproportionate hold within the Academy when it comes to the study of Hinduism in particular. It then briefly proposes that we need to re-introduce the notion of ***Shraddha*** – a Sanskrit word that best describes the attitude of a Student, when approaching the Scriptural texts of India, as an antidote and at least an alternative to the prevalence of suspicion within the academy.

The Transcendental Meditation Program Affects both the Ojas Level and Differential Global Gene Expression

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The aim of this study is to explore the anti-aging effect of the Transcendental Meditation (TM) program. Ojas level was measured through pulse diagnosis on four groups of participants: Young (20-30 years old) TM practitioners, Young Non-TM controls, Elderly (55-70 years) TM practitioners, and Elderly Non-TM controls. The Global Gene Expression profile from blood cells, using the Illumina DNA microarray system, was conducted for 6 subjects from the elderly control group that were matched to 6 subjects from the elderly TM group.

For ojas, the Transcendental Meditation subjects in both the young and the elderly groups had higher levels of ojas than their respective peers. Global gene expression analysis indicated that the Transcendental Meditation program promotes anti-aging effects by 1) avoiding DNA damage and promoting DNA repair mechanisms; 2) Mechanisms of tumor suppression, tumor/cancer

prevention, and cell growth control; 3) Reversal of immunosenescence; 4) Fidelity in epigenetic reprogramming; 5) Maintaining physiological homeostasis, including maintaining balance of water and ions, cholesterol, and energy level. These findings suggest the Transcendental Meditation program creates major clinical benefits that maintain good health into old age.

A proposed correspondence between the stages of sequential structuring of the physiology according to Ayurveda and the sequential structuring of our physical universe out of the Big Bang according to modern cosmology

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The stages of digestion and formation of the *Dhātus* (the tissues of the physiology according to Ayurveda) appear to match in sequence and in function with the stages of the evolution of our universe from the Big Bang to the present according to modern cosmology. For instance, *Āhāra Rasa*, the primordial nutrient from which the *Dhātus* are constructed, plays a similar role as the primordial energy from the Big Bang at the beginning of the universe. *Rasa Dhātu*, the first *Dhātu*, which is commonly translated as blood plasma, corresponds with Grand Unification, the first stage in the direction of the formation of the universe. *Rakta Dhātu*, the second *Dhātu*, appears to correspond with Electroweak Unification, the second stage in the formation of our universe. At stage 8, *Ojas*, which is the finest product of digestion and the most concentrated expression of intelligence and consciousness in the physiology, corresponds with the final stage in the evolution of the universe, the development of material environments that sustain life and the evolution of species leading to successively greater expressions of consciousness as displayed by progressively increased awareness of and ability to control the environment, culminating in the human experience. The conclusion of the paper is: *Yathā piṇde tathā Brahmāṇde*, a quote from Ayurveda that translates as "As is the atom, so is the universe; as is the body, so is the cosmic body [the universe]."

The Jainas Contribution to the world for Harmonious Living

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Many unique and original contributions have originated from the ancient civilization that flourished in Bharatvarsh, the great Indian Peninsula Sub-continent. This presentation will provide a comprehensive framework for envisioning the practice of Jain Living. The term Jain means followers of the Jainas (Spiritual Victors), Human teachers who attained omniscience through their own personal effort. The principle enunciated by a "Jin" constitutes Jainism and followers

are known as "Jains". Jainas believe in 24 Tirthankaras or "Founders of faith through whom their faith has come down from fabulous antiquity." Of these, the first was Rsabhadev and the last, Mahavir, the great spiritual hero. He flourished in the sixth century B.C. Lord Mahavir understood the roots of violence in the human Psyche. His warning therefore was against absolutism and dogmatism.

With wide vision he invented and gifted to world the word *Anekanta,* which means *an-ekanta-vada* (Skepticism, non-absolutism), a compound literally meaning "doctrine of non-exclusivity." His stress on *Anekantvada* was a plea for recognition of the multi-faceted nature of reality. The importance of this comprehensive invention in day-to-day life is immense in as much as these doctrines supply a rational unification and synthesis of the manifold and a rejection of the assertions of bare absolutes. The world today is full of turmoil facing the problems of intolerance and religious fundamentalism. Rush, stress and strain are a part of our lives today and can't be avoided. With application of *Anekantvada,* we can make the planet a better place to live in. Finally, another hidden value is to cultivate and Transform own self.

Exploring the Intimate Connection between the two Upavedas—The Science and Art of Gandharva Veda (modern-day North Indian Classical Music) and the Science and Health-care System of Ayurveda—For the Purpose of Creating Balance to Raise Life in Accord with Natural Law

A Lecture/Demonstration including Classical Vedic Vocal Music Performances and Power-point Presentation

Graciella Zogbi
MA in Maharishi Vedic Science;
Vocal Artist and Researcher in Maharishi Gandharva Veda Music;
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The presentation will begin with a performance of a brief *raga* (a traditional Vedic melody with tonal frequencies that purify and bring balance to the environment and individuals, when sung during prescribed times appropriate for the hour. The brief raga will be followed by two *bhajans* (Classical Vedic Devotional Songs**)** based on authentic Vedic texts (stuti) to the Vedic Devata. This initial performance will last approximately 20 minutes. After softening the atmosphere with this Vedic Musical performance, I will proceed to begin lecturing and demonstrating with my voice accompanied by *tamboura* drone, in the format of a power-point presentation. The lecture-demonstration will acquaint listeners firstly with the scientific component of Gandharva Veda Music, the ancient music therapy of the Vedic Civilization; through investigation of the tonal frequencies of various musical scales. I will present my research in response to the declaration made by the Vedic scholar, Maharishi Mahesh Yogi that *"Ayurveda and Gandharva Veda go together---absolutely they go together*".

I will demonstrate through principles of Ayurvedic Medicine, using large colorful charts and diagrams, the biological cycles and rhythms of Nature found in the Kalas (time cycles) of the day and night, which are activated in human physiology, and can be perceived through Ayurvedic Pulse Diagnosis (known as *nadivigyan)*. I will then present the qualities of the three fundamental physiological constituents in Ayurvedic Medicine, the *doshas: vata, pitta, and kapha*, which are activated during these time cycles and can be touched in the pulse. The qualities of the three doshas (known as *gunas*) will then be correlated with the tonal frequencies of the ragas and demonstrated to be also audible by the human ear with distinct parallels. The lecture will verify the coinciding principle from modern Physics and ancient Vedic Science that everything in creation and life is in fact sound or frequency.

There is music in human physiology and the pulse, and in Nature. In the process of presenting these findings, an overview will be given of Ayurvedic recommendations for a healthy daily routine and lifestyle according to the laws of nature as the Earth rotates on its axis from sunrise, to noon, to sunset, to midnight. A brief sample of the balancing and harmonizing tonal frequencies of the ragas appropriate for these various times will also be demonstrated. Thus the intimate connection between these two closely related sister-sciences and their mutually balancing and life-supporting influence will be clearly demonstrated and realized by those present.

VEDIC PERFORMANCES

The WAVES Conference is delighted to present a Vedic invocation and a performance by Vedic Pandits, trained by Maharishi, living in Maharishi Vedic City, and a concert of Gandharva music from distinguished musician, Pundit Nandkishor Muley,and his colleagues.

Pandit Nandkishor Muley comes from a family of traditional musicians in Baroda in western India. Pandit Muley's family transmitted the tradition of kathakar; his grandfather was a kirtenkar, reciting and singing in the temple; his father, Dattatreya, was a highly regarded veena player and taught vocal arts at the Maharaja Sayajirao University of Baroda, and he himself received a master's degree from Maharaja Sayajirao at the University in Baroda together with a Diploma in tabla and vocal music.

Fascinated by the santoor playing of the virtuoso musician, Pandit Shivkumar Sharma, Pandit Muley decided to learn the santoor, studying full-time in Bombay with his guru. After finishing his training, he was awarded the prize of "Surmani" ("Diamond of Notes") from the Sur Singar Samsad Music Association (Bombay, 1975-76). His association with the late Acharya K.G. Ginde while on the faculty of Vallabh Sangeetalaya, Bombay, opened newer horizons for him and from then on, his santoor playing acquired the full-bodied singing style (Gayaki) dimension of this senior vocalist.

Pandit Muley practices Transcendental Meditation, and has performed for Maharishi Mahesh Yogi and participated in many concerts in Vlodrop Holland. He teaches Indian musical arts and actively spreads Indian culture throughout the European continent and North America. He has performed at the Festival of India in Berlin and throughout Germany, and at the World Music Festival in Helsinki alongside many other major musical events. Through his performing and teaching activities, Pandit Muley has become recognized as a leading proponent of the santoor.

In 2001, Pandit Muley was awarded the Excellent Art and Cultural Educator award from the United Arts of Florida for his contribution of Indian music and culture to various Florida Schools and Universities. In 1994 he won the German Grammy Award, and in 1995 was nominated best instrumentalist for the Diva Music Award from India music industries in Bombay. Since 1997, he has been teaching Indian Music in the Central Florida region. He is an adjunct professor at Stetson University, University of Central Florida, and at Chinmaya Mission Orlando. Pandit Muley will be accompanied by Anjaneya Sastry Kapppagantu on tabla.

SPONSORS

The WAVES Organizing Committee would like to thank the following for their generous contributions to the 2014 Waves Conference.

- **Infinity Foundation**
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- **Maharishi University of Management (MUM)**
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