WAVES 2026

Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World

जागृत ज्ञान: आधुनिक विश्व में वैदिक विज्ञान और आयुर्वेद का समाकलन

E-Souvenir

with

Abstracts of Papers

Dates:

July 31 (Friday) to August 2 (Sunday), 2026

Venue:

Maharishi International University

Fairfield, Iowa, USA

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17th International Conference of WAVES, USA
30th India Conference of WAVES, India

Hosted by:

Maharishi International University
Fairfield, IA, USA

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WAVES 2026

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3. **Dr. Shashi Tiwari**
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4. **Kalyan Viswanathan**
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WORLD ASSOCIATION FOR VEDIC STUDIES

President's Message

Namaste.

It is my distinct privilege and honor to welcome scholars, researchers, educators, practitioners, and students from around the world to the "WAVES 2026 International Conference." This gathering reaffirms our shared commitment to advancing the rigorous study, preservation, and thoughtful application of Vedic knowledge.

By bringing together distinguished scholars and emerging researchers, WAVES continues to serve as a long-running and unique international platform for meaningful dialogue, interdisciplinary collaboration, and the exchange of ideas that bring out the enduring relevance of the Vedic tradition in addressing today's intellectual, scientific, and global challenges.

The theme of this year's conference, "Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World," reflects the growing importance of building meaningful bridges between ancient wisdom and contemporary scientific inquiry. Ayurveda, the "Science of Life," offers a holistic and preventive approach founded upon the harmonious integration of body, mind, consciousness, and the natural world.

As humanity seeks sustainable responses to chronic diseases, mental health challenges, environmental concerns, and the pursuit of well-being, the Vedic sciences offer timeless principles that invite rigorous research, critical inquiry, and responsible application. Our shared task is not merely to preserve this remarkable intellectual heritage, but to deepen its understanding through evidence-based scholarship and interdisciplinary engagement, ensuring its continued relevance for future generations.

This conference also highlights the contributions of Maharishi Vedic Science and Consciousness-Based Education, encouraging scholarly exploration of the relationship between consciousness, health, education, human development, and societal well-being. Increasingly, the reintegration of Ayurveda and the Vedic sciences is fostering constructive

dialogue between traditional knowledge systems and modern scientific disciplines.

We are deeply honored to collaborate with Maharishi International University (MIU) and to receive guidance from its distinguished pioneers, including Dr. Tony Nader, Dr. John Hagelin, and many others.

I also extend my sincere gratitude to the Hindu University of America and its affiliate the California College of Ayurveda; our dedicated WAVES Board of Directors, including some long-serving members; our India affiliate, the Wider Association for Vedic Studies, and its President Dr. Shashi Tiwari; our Associate Board Members; our Organizing Committee; our Volunteers; our Reviewers and Editors; and our Sponsoring Institutions. Their vision, dedication, and tireless service have made this international gathering possible.

As you participate in the conference, I encourage you to engage openly in scholarly dialogue, cultivate new collaborations, and contribute to the advancement of knowledge with intellectual rigor, mutual respect, and a spirit of inquiry.

May the deliberations of WAVES 2026 strengthen the global community of Vedic scholars, inspire new avenues of interdisciplinary research, and reaffirm our collective commitment to promoting holistic well-being, ethical responsibility, and the enduring wisdom of the Vedic tradition for the benefit of humanity.

With warm regards,

Sashi Kejriwal
President,
World Association for Vedic Studies
(WAVES International)
Dallas, Texas, USA
worldassociationforvedicstudies.org

MAHARISHI INTERNATIONAL UNIVERSITY

President's Message

Dear Distinguished Scholars, Researchers, Students, and Friends,

It is my great pleasure to extend my warm greetings to everyone participating in the WAVES 2026 Conference hosted at Maharishi International University.

This gathering brings together scholars and practitioners from diverse disciplines to explore the timeless wisdom of the Vedic tradition and its profound relevance to the challenges and opportunities of our modern world. Such dialogue is essential for advancing knowledge that not only expands our understanding but also enriches human life.

The Vedic tradition reminds us that the deepest discoveries arise when knowledge is connected with consciousness. As science and technology continue to transform society, it becomes increasingly important to integrate outer progress with inner development, so that innovation is guided by wisdom, conscious caring, and higher purpose.

I commend the organizers, presenters, volunteers, and participants for their dedication in making this conference possible. May your discussions inspire new collaborations, meaningful research, and practical solutions that contribute to health, education, prosperity, and lasting peace.

I wish each of you a rewarding and inspiring conference experience. May WAVES 2026 strengthen our shared commitment to preserving, advancing, and applying Vedic knowledge for the benefit of humanity.

With my warmest good wishes,

Dr. Tony Nader
President,
Maharishi International University (MIU)
Fairfield, Iowa, USA



HINDU UNIVERSITY OF AMERICA

President's Message

The World Association for Vedic Studies (WAVES International) and its sister organization, the Wider Association for Vedic Studies (WAVES India), are coming together to organize the 17th International WAVES Conference at Maharishi International University (MIU) in Fairfield, Iowa, from July 31 through August 2, 2026. Hindu University of America (HUA) is proud to be a partner in this 17th International WAVES Conference, with a central theme of 'Living Wisdom: Reintegrating Ayurvedic and Vedic Sciences in the Modern World.'

The paradigm of Modernity defines itself primarily through its tendency to break away from tradition. Its self-conception is based on continuous innovation, technological advancement, scientific progress, industrialization, evolution of governance, globalization, and so on, rendering the thought of the ancients as obsolete, outdated, primitive, and irrelevant. The Vedic paradigm defines itself primarily as timeless knowledge and wisdom that does not age with time: it is ever new and relevant, even as it is old and ancient; it arises beyond time itself and calls itself *Sanātana Dharma*—*Sanātana* signifying that which is beyond time, timeless and eternal. The paradigm of Progressivism cannot contain the timeless. It needs to break away again. That which is modern today must become obsolete tomorrow. The timeless can accommodate progress and change, without losing its foundations in eternity.

Are these paradigms incommensurable? Must they exist as incompatible domains, never interacting, never integrating? For example, when we speak of integrating Ayurveda with modern medicine, is modern medicine picking and choosing what in Ayurveda it considers compatible and complementary? Or is Ayurveda picking and choosing what in modern medicine it considers compatible and complementary? One can approach this reintegration from both directions, it seems, giving rise to multiple paradigms of reintegration. Such reintegration contains immense possibilities for humanity. With a little humility from both sides, great innovations are possible. I extend a very warm welcome to all the eminent

speakers, delegates, and guests, and wish them all a memorable conference as they deliberate on the possibilities and prospects for the reintegration of Ayurvedic and Vedic Sciences in the modern world.

Sincerely,

Kalyan Viswanathan
President,
Hindu University of America (HUA), USA

WIDER ASSOCIATION FOR VEDIC STUDIES

President's Message

I am pleased to extend greetings to all the scholars, researchers and students coming from different parts of the world to participate in the 'WAVES 2026' Conference. This is the 17th International Conference of WAVES International, USA, and the 30th India Conference of WAVES, India, which has been jointly organized by both WAVES in collaboration with Maharishi International University (MIU), Fairfield, USA. We are blessed to have MIU, an esteemed institution of the world, as our knowledge partner. In this great academic meet, the leadership and guidance of distinguished scholars, such as Dr. Tony Nader and Dr. John Hagelin, is our strengthening foundation of understanding and respect.

This time, the theme of the conference is "Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World," which is extremely significant. We regard the Vedas as the treasure of all sorts of knowledge but often fail to fully translate its value to our lives. 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 Vedic value system, undoubtedly, represents a holistic lifestyle of harmony and peace.

A verse from an ancient philosophical Sanskrit text named *Yoga-Vāsiṣṭha* (4.2.5) states that 'as water becomes purified by getting in touch with the *kataka* fruit, similarly under the influence of discriminative wisdom one's nature becomes purified.' Certainly, true knowledge of the Vedas is a source of mental peace and the purity of conduct. This conference is a special attempt to facilitate fruitful dialogues and deliberations amongst the scholars on the new dimensions of Vedic views and Ayurvedic traditions to get some innovative and meaningful results.

I hope the conference will be an intellectually enjoyable experience.

Dr. Shashi Tiwari
President, WAVES (India)
New Delhi.

Convenor's Message

ॐ नमो भगवते वासुदेवाय धन्वन्तरये।
अमृतकलशहस्ताय सर्वामयविनाशाय॥
त्रैलोक्यनाथाय श्रीमहाविष्णवे नमः॥

oṁ namo bhagavate vāsudevāya dhanvantaraye
amṛtakalaśahastāya sarvāmayavināśāya/
trailokyanāthāya śrī mahāviṣṇave namaḥ//

Om, I bow down to Bhagavān Kṛṣṇa (son of Vasudeva), in the form of the divine physician Bhagavān Dhanvantari, who holds the pot of nectar, destroyer of all disease, and lord of the three worlds.

As WAVES marks thirty years since its founding in 1996, it is a privilege to welcome you to WAVES 2026—the 17th International Conference of the World Association for Vedic Studies (WAVES International) and the 30th India Conference of the Wider Association for Vedic Studies (WAVES-India)—*Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World.* Three decades of scholarship and dialogue have brought us to this gathering, and it is fitting that we are celebrating at Maharishi International University, a home built on the very wisdom traditions of the Vedas, in collaboration with Hindu University of America, an institution dedicated to fostering Dharmic and conscious approaches to learning.

Ayurveda is Vedic knowledge. The *Auṣadha Sūkta* of the *Ṛgveda* and the *Atharvaveda* are considered its earliest source, and it stands as an applied science of the *ṣaḍdarśana*—the six schools that show the path: *Sāṅkhya*, *Nyāya*, *Vaiśeṣika*, *Yoga*, *Mīmāṁsā*, and *Vedānta.* It is not a discovery of modern man, but a living tradition carried forward through millennia, continuously in practice.

Modern medicine treats the body well, but often only within a narrow window of time, leaving the mind, senses, and soul unaddressed. Ayurveda speaks directly to this gap. The *Caraka Saṁhitā* defines *āyu*—life itself—as the union of body, senses, mind, and consciousness, and treats this as a clinical reality rather than an idea, guiding care through three approaches: *daivavyapāśraya cikitsā* (spiritual approaches to treatment), *yuktivyapāśraya cikitsā* (rational, physician-guided approaches to treatment), and *sattvāvajaya cikitsā* (psychological approaches to treatment).

Yet health is not life's final goal. Caraka teaches that health is the foundation for *dharma*, *artha*, *kāma*, and *mokṣa*—the four pursuits of life—with *mokṣa*, freedom from the cycle of birth and death, as the ultimate aim, since being in this cycle itself is the root of *duḥkha*, or suffering.

Ayurveda is built on the principle of *yat piṇḍe tat brahmāṇḍe*: what exists within the individual also exists in the universe, placing each person within the larger rhythms of nature and the cosmos. From this understanding, Ayurveda works toward balance through daily (*dinacaryā*) and seasonal (*ṛtucaryā*) routines, treating health as a shared responsibility between the individual and the community.

Its therapeutics draw on medicines from plants, minerals, metals, and animal sources. The basic premise is that everything in the world is a medicine—knowledge of its adequate and appropriate use is the key. *Bhasmas*, unique solid dosage forms, are prepared from metals and minerals by purifying and processing with herbal juices and treating at certain temperatures to transform them into bioavailable nanoparticles that serve therapeutic purposes. *Pañcakarma*, a deep cleansing therapy, is used for treatment and has the potential to keep the body young and healthy, thus delaying aging. *Sadvṛtta*—the code of right conduct toward oneself, others, society, and the universe at large—completes this picture: principles that stay constant even as care is tailored to each person.

Central to this is *prajñā*—the individual's own innate wisdom, which Ayurveda treats not as a passive recipient of care but as an active partner in healing. When this inner wisdom is disregarded, it becomes *prajñāparādha*, the root error Ayurveda identifies behind disease. Healing, in this view, is never done to a person; it is done with them. In this sense, Ayurveda anticipated modern medicine's own aspirations—it is P5 medicine: personalized, preventive, protective, predictive, and

participatory. Where the evidence for it looks thin, that is usually because the research methods used weren't built for this kind of medicine, not because the medicine doesn't work. This conference is a great opportunity to bring it all to the fore.

I am honored that WAVES entrusted me with convening this gathering, and I want to thank the leadership, the organizing committee, co-chairs, and the many volunteers who worked hard to make this conference possible.

This year's conference received a strong and encouraging response, with close to 200 abstracts submitted from scholars, clinicians, and researchers around the world—approximately 85 to be presented in person, and the remainder in virtual mode. The range of topics represented in this book reflects the breadth of the Vedic and Ayurvedic knowledge base, spanning clinical case studies, mathematics, history, philosophy, *Gandharva cikitsā* (music therapy), artificial intelligence, and policy for advancing these sciences today. Every paper underwent review by two external reviewers and one internal reviewer, a standard maintained deliberately to ensure that the scholarship in this book remains faithful to classical knowledge while meeting the rigor these traditions deserve on the world stage.

Interest in Ayurveda is growing worldwide—not as a passing trend, but as recognition, long overdue, that a system of medicine sustaining human health for millennia still holds wisdom the modern world needs. Every paper in this book, and every conversation at this conference, adds to that future: one built on authentic knowledge, rigorous scholarship, and genuine care for human wellbeing. As the Vedic tradition reminds us, this work serves something larger than any one of us individually.

Vandana Baranwal
BAMS, MD (Ayurveda-BHU)
Convener, 17th International WAVES Conference
Founder Ayurvedatri LLC, USA
Board Member, WAVES (International)

लोकाः समस्ताः सुखिनो भवन्तु॥
lokāḥ samastāḥ sukhino bhavantu
"May all beings, everywhere, be happy and free."

Three Decades of WAVES: Atlanta 1996 to Fairfield 2026

The first WAVES conference was held in Atlanta, GA, USA, from October 4–6, 1996, on the theme "Indus Sarasvati Age and Ancient India," which was attended by more than 300 participants including Vedic scholars, archaeologists, historians, scientists, and Sanskrit scholars from all over the world including USA, India, Nepal, Belgium, UK, Canada, Italy and other countries. The year 1996, therefore, will go down in the history of the *Bhāratīya* civilization as the most important step taken in forming the first academic organization, World Association for Vedic Studies (WAVES), to conduct multidisciplinary activities for research and study of Vedic studies including history, philosophy, science, archaeology, epics etc. and the Indian traditions and *Parampar*ā. The ultimate objective was to emphasize that Bharat has been the '*Dharma Guru*' to the world civilization.

A Steering Committee was formed to prepare the Articles of Incorporation, comprising Late Professor Bhu Dev Sharma (Convener), Late Professor Shiva G. Bajpai, Dr. Deen B. Chandora, Professor Subhash Kak, and Dr. David Frawley. The organization was formally incorporated by Professor Bhu Dev Sharma in the State of Louisiana on January 23, 1997, and by its letter of August 13, 1998, the Internal Revenue Service determined WAVES to be exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code. Subsequently, WAVES (Wider Association for Vedic Studies), India was formed under the leadership of Dr. Shashi Tiwari as General Secretary and President.

While ancient India has made significant contributions to the world civilization in every field of human endeavor including science, technology, astronomy, mathematics, philosophy, music, Yoga, archaeology etc., they remain unacknowledged in the world at large. While the European colonialists, particularly the British, projected Hinduism and Hindus in

the most negative manner as primitive and barbarians, they appropriated a number of ancient India's scientific, astronomical and mathematical achievements and presented them to the world as their own pioneering research. WAVES International and WAVES-India have, during the last thirty years since inception, made tremendous progress in bringing to light these *Bhāratīya* contributions to the world community through international conferences, seminars, the WAVES Webinar Series, the annual newsletter *WAVES Vārṣikī*, and the Vedic WAVES Blog.

This year marks a milestone: three decades since our founding. WAVES 2026, to be held from July 31 to August 2, 2026, is the 17th International Conference of WAVES International and the 30th India Conference of WAVES-India, on the theme "Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World." It is deeply fitting that we return to Fairfield, Iowa—where WAVES gathered in 2014 on the theme "Vedic Living in a Modern World"—to take up that same question once more, now with Ayurveda at its centre. Conducted in hybrid mode, the conference brings together over 200 scholars of Ayurveda, Vedic Sciences, and Dharma from across the world, with more than 100 peer-reviewed presentations, and will be streamed live so that seekers everywhere may participate.

We are grateful to Maharishi International University for hosting this conference on its campus, and to the Hindu University of America as our collaborating organization. We also thank The Raj, Fairfield, for offering the pre-conference immersion in *Pañcakarma* on July 30, 2026. Above all, we appreciate and thank all our executive team members, the organizing committee, and our supporting organizations for their hard work, dedication and devotion in making WAVES 2026 possible.

Dhirendra A. Shah
Treasurer, World Association for Vedic Studies, USA
Director, Board, WAVES International, USA
2625 Kingsbrooke Lane
Duluth, GA 30097 - 7392

Plenary Speakers

Dr. Tony Nader
Rajiv Malhotra
Dr. John Hagelin
Dr. Subhash Kak
Dr. David Frawley
Dr. Bal Ram Singh
Dr. Raj Vedam
Dr. David Scharf
Dr. Candace Badgett
Kalyan Viswanathan
Dr. Anil Maheshwari
Dr. Marc Halpern
Dr. Shashi Tiwari

WAVES Websites

- WAVES International — https://worldassociationforvedicstudies.org/
- WAVES (India) — http://www.waves-india.com

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Part I

English Abstracts

1

Guiding Principles for the Rules as Noted in Vedic Literature: With Special Reference to *Mārkaṇḍeya Purāṇam*

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yathā rājā tathā prajā—iti sūktiḥ (Meaning: the behavior of the subjects will be as that of the ruler—this is the immortal saying.)

This *sūkti* advocates that people always follow the ruler in all respects. Hence, the ruler is to set an example for the subjects. Today, it would appear that leaders are on the wrong path in many countries of the world. Sometimes, we even doubt whether the Gods are also letting us down when we witness untimely rains, unexpected storms, cyclones, earthquakes, and greedy and unethical wars. Citizens are also forgetting the Gods, abandoning the rituals that they must follow as good citizens and fellow human beings. Similarly, in a democratic country, the subjects should elect *dhārmic* rulers to set right the governance of the country. Sacred rituals are missing in countries throughout the world due to the lack of proper *rājagurus*. There is a need to educate rulers in the right direction and to re-establish *dharma* in all countries. This is the duty of the *rājagurus* of the country, who are now missing and ignored by present systems of governance.

In this paper, we provide a comprehensive review of *rājadharma* as noted in several scriptures based on the Vedas, collectively known as *vedavāṅmaya*. Through this review, we observe the following principles applicable to anyone in leadership roles, in any form of government, and in any nation across the globe: core principles of *rājadharma* include conquering inner enemies, self-control, welfare of subjects, protection of the virtuous, justice and impartiality, and economic governance; key issues for anyone in power include administration, diplomacy and war, security and intelligence, protection of the vulnerable, and promoting virtue; the qualities of an ideal king include being cool like the Moon, scorching like the Sun, and blazing like Fire; the ruler's adherence to *rājadharma* leads to prosperity, happiness, and spiritual merit, benefiting

both the ruler and the subjects; and, just as there is a need for proper roles and responsibilities for the king to emulate and follow, there are equal responsibilities for citizens, especially in democratic nations—after all, the citizens of these countries elect their rulers.

2
The Timeless Wisdom of The *Bhagavad-Gītā*: A Path to Human Flourishing and Social Well-being

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This paper explores the *Bhagavad-Gītā* as a timeless philosophical and spiritual text that offers profound insight into human existence, right action, and inner transformation. Emerging from the dramatic context of the *Mahābhārata*, the *Gītā* addresses Arjuna's existential crisis and responds with a vision of life grounded in wisdom, duty, equanimity, and self-control. Adopting a textual and interpretive (hermeneutical) approach, this paper examines key verses of the *Gītā* alongside classical and contemporary commentary to draw out their relevance for present-day concerns. By explaining the fundamental distinction between the temporary material body and the eternal spiritual soul, the *Gītā* advises *Karma Yoga*, unselfish work performed in a spirit of dedication and egoless surrender to the Supreme, as a universal philosophy of action that transcends social, cultural, and temporal boundaries.

The central argument of this paper is that the *Bhagavad-Gītā* remains deeply relevant in the contemporary world by providing a framework for navigating conflict, uncertainty, emotional instability and moral dilemma. Its teachings on *Karma Yoga* emphasize detached action, disciplined engagement and the renunciation of selfish desire, while its doctrine of equanimity offers a powerful response to stress, anxiety, and inner fragmentation in modern life. The *Gītā*'s vision of self, action, and liberation further invites dialogue with contemporary concerns in ethics, psychology, professional life and holistic well-being, including emerging ethical questions in the age of artificial intelligence.

By interpreting the *Bhagavad-Gītā* as "living wisdom," this paper shows that its philosophical insights are not confined to ancient India

but continue to face the challenges of human existence in the modern age. The *Gītā* therefore stands not only as a sacred text of the past but as a timeless source of wisdom and a guide for self-mastery, ethical action and spiritual insight with professional excellence in the modern world.

3
Rigvedic *āyu-/āyus* and Its Significance for the Later Indian Tradition

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Any reasonable talk about the Vedic tradition starts from the *Ṛgveda* and its evidence. The Ayurvedic legacy, as the *upaveda*, makes no exclusion. This is why we find it reasonable that any review of Ayurveda should start with a review of proper evidence of the *Ṛgveda*.

The *Ṛgveda* stores two main forms for the title notion of Ayurveda: *āyu-* as an adjective, and *āyus* as a noun. The first one is rare enough, as we can see it only two times: in RV I 66.1 and RV X 17.4, which leads us to the relatively late parts of the *Ṛgveda* as we know it. However, *āyus* occurs quite often, and we can see it as many as 95 times in all of the *maṇḍala*s, except for the fifth one (by the Atri family), where we have no mentions of these words at all.

Regarding the other family *maṇḍala*s (II–VIII), we can see that the sixth one (by the Āṅgirasa family) has only two mentions of *āyus* (RV VI 16.27; RV VI 52.15), while all the others use that word:

- four times in the fourth *maṇḍala* by Vāmadeva;
- five times in the second *maṇḍala* by Gṛtsamada;
- seven times in the third *maṇḍala* by Viśvāmitra;
- six times in the seventh *maṇḍala* by Vasiṣṭha;
- eleven times in the eighth *maṇḍala* by Kāṇva, including two times in the *Vālakhilya* hymns (RV VIII 98.7; RV VIII 103.7).

The other *maṇḍala*s give us the following results for *āyus*:

- twenty-six times in the first *maṇḍala* (by different families);
- five times in the ninth *maṇḍala*, known as the *Soma Pavamāna Maṇḍala*;

- twenty-nine times in the tenth *maṇḍala* (by different families).

It is evident that the RV texts give us a complex understanding and connections of *āyus* in RV times, as one is able to see from our research in its full version. However, besides those evidences, we can establish that the mentioning of *āyu-/āyus* and references to it were common for almost all of the *ṛṣi* families, and this fact itself gives us full reason to consider that notion as quite an important one already in the times of the *Ṛgveda*. All this gives us full reason to consider that it was the *Ṛgvedic* understanding of *āyu-/āyus* that led to the later formation of the entire *upaveda*, known as Ayurveda.

4
Ayurveda-Inspired Diet and Lifestyle Intervention for Glycemic, Anthropometric, and Stress Improvements in Type 2 Diabetes: A Feasibility Study

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Type 2 diabetes mellitus (T2DM) arises from a multifactorial interplay of genetics and modifiable behaviors—diet, physical inactivity, obesity, and chronic stress. Although both pharmacologic and lifestyle strategies exist, individuals often struggle to adopt and sustain an effective management plan due to poor adherence, side effects, and psychosocial barriers.

We assessed the feasibility and outcomes of a 12-week Ayurvedic diet and lifestyle program in a U.S. primary care setting. In a one-arm, mixed-method feasibility trial at Family Health Centers (FHC) in North Carolina, 17 adults with ongoing T2DM care enrolled in a structured Ayurvedic program comprising daily Maharishi Yoga *Āsanas*, *Bhrāmarī Prāṇāyāma*, and a diabetic diet and lifestyle reset program. The primary outcome was adoption of healthy habits, assessed with the Health Habits Assessment Scale. Secondary outcomes were HbA1c, fasting blood glucose (FBG), BMI, and waist circumference (WC). Tertiary outcomes addressed psychosocial stress using the Problem Areas in Diabetes (PAID) scale

and the Perceived Stress Scale-10 (PSS-10). Clinical biomarkers were processed in FHC's certified laboratory; participants self-monitored FBG biweekly at home; all procedures complied with HIPAA.

Of the 17 enrollees, 12 completed the program; all 12 improved in at least half of the measured domains. Alongside gains in healthy lifestyle habits, glycemic control improved with reductions in HbA1c and FBG; BMI and WC decreased; and PAID and PSS-10 scores declined, indicating reduced diabetes-related distress and perceived stress. Notably, the magnitude of benefit closely correlated with individual adherence to the Ayurvedic regimen, as captured by the Health Habits Assessment Scale. Greater adherence—particularly to Maharishi Yoga *Āsanas* and *Bhrāmarī Prāṇāyāma*—was associated with enhanced self-referral, reduced stress, improved diet and lifestyle choices, and clearer life-supporting decisions.

These findings suggest that an integrative Ayurvedic approach is feasible in U.S. primary care and is associated with clinically and psychosocially meaningful improvements for adults with T2DM. Larger, controlled trials with longer follow-up are warranted to confirm efficacy and evaluate scalability.

5
Reintegrating Subtle Vitality in Ayurveda: The *Ojas–Soma–Prāṇa* Continuum and the Neurophysiology of Transcendental Meditation

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Classical Ayurveda presents human resilience as an integrative expression of three subtle principles: vitality (*ojas*), cooling-nourishing essence (*soma*), and animating life-force (*prāṇa*). Though traditionally expressed in metaphysical language, these constructs parallel contemporary understandings of neuroendocrine stability, autonomic balance, and psychoneuroimmunological resilience. This narrative review synthesizes classical Ayurvedic theory with empirical findings from Transcendental Meditation® (TM) research to explore how TM's documented neurophysiological effects may reflect and reinforce the *ojas–soma–prāṇa* continuum.

Classical descriptions of *ojas* (immunity, coherence, strength), *soma* (nourishment, stability, lunar coolness), and *prāṇa* (regulatory life-force) are examined alongside etiological factors affecting their balance across the lifespan. These are integrated with evidence from TM research showing reduced sympathetic activation, decreased cortisol, improved autonomic regulation, increased EEG coherence, enhanced prefrontal integration, improved cardiovascular markers, and reductions in anxiety and stress-related outcomes.

While extensive research has documented the physiological and neuroendocrine correlates of TM, the present paper extends this line of inquiry by interpreting these empirical findings through the classical Ayurvedic framework of subtle vitality (*ojas*, *soma*, and *prāṇa*).

A conceptual model is proposed linking TM-induced restful alertness with increased quality of purity and balance (*sattva*), improved digestive-metabolic efficiency (*agni*), stabilization of mind–body channels (*manovaha srotas*), and preservation of subtle vitality (*ojas–soma*). Maharishi Mahesh Yogi's explanation of *soma* as a refined, biochemical correlate of bliss produced during transcending offers a holistic interpretation compatible with modern psychophysiology. The proposed integrative model positions TM as a plausible *ojas*-enhancing and *soma*-supportive practice within a classical Ayurvedic framework, laying a foundation for future empirical research.

6
Reintegrating Ayurveda and Vedic Sciences in the Modern World: A Food, Nutrition and Medicine Perspective

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As technology and lifestyles change quickly, modern society is increasingly grappling with chronic diseases, mental health challenges, and environmental degradation. This article explores the relevance and practical application of ancient Indian knowledge systems—specifically Ayurveda and the Vedic sciences, the *Rāmāyaṇa*, and the *Mahābhārata*—in addressing today's food- and nutrition-related concerns. The paper

illustrates how food, health, and spirituality were deeply interconnected in ancient Indian culture. Ayurveda, the "Science of Life," emphasizes personalized, holistic health through diet, daily routines, and emotional balance. Key principles such as the three *doṣas*, digestion (*agni*), and mindful eating practices offer preventive and curative health strategies.

The article also examines how ancient scriptures classified food based on qualities, source, season, and impact on the mind and body. The classification of food into *sāttvika*, *rājasika*, and *tāmasika* types in the *Bhagavad Gītā* underscores the spiritual and psychological dimensions of diet. Reintegrating this living wisdom can guide us toward a sustainable, health-focused future. This revival is not about returning to the past, but about blending ancient insights with modern science. With growing efforts in integrative medicine, research, education, and sustainable living, India's traditional food knowledge could lead a global wellness movement. The paper urges a responsible revival grounded in authenticity, science, and cultural respect.

7
A Clinical Approach to Diabetic Peripheral Neuropathy (DPN) using *Daśamūla Kṣīradhārā*: An Integrative Ayurvedic Perspective with Trial Evidence

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Introduction: Diabetic Peripheral Neuropathy (DPN) is a leading cause of foot ulcers and amputations. Conventional medicine often offers pharmacological management for symptomatic relief, but it fails to adequately address the underlying neuropathic process and tissue depletion, creating a significant therapeutic gap. This highlights the need for integrated approaches. Ayurveda views DPN as an *Upadrava* (complication) of *Prameha* (Diabetes), comparing it to *Raktāvṛta Vāta*—a condition in which *Vāta* is occluded by *Rakta* (blood), leading to the main symptoms such as severe pain, burning, and sensory loss. This pathological model advocates a *Vātarakta* line of management.

Treatments like *Utsādana* (therapeutic massage with paste of medicinal powders mixed with oil), *Abhyaṅga* (oil massage), *Lepa* (topical application), and *Dhārā* (continuous pouring of a warm liquid) hold good in this condition. This study evaluated *Daśamūla Kṣīradhārā* (instilling milk treated with *Daśamūla* over the lower limb) as an add-on to standard care in DPN. *Daśamūla Kṣīradhārā* (DMK), a specialized *Drava Sveda* (liquid sudation) therapy traditionally indicated for *Vātarakta*, would modulate this pathology, offering neuro-nourishment (*Bṛṃhaṇa*) and systemic *Vāta-Pitta Śamana* to manage DPN symptoms and the underlying *Prameha* complication.

Methods: A randomized, open-label trial included 100 DPN patients (30–70 years). The intervention group received 14 days of DMK as an add-on to conventional medicine; the control group received only conventional treatment. Assessments included subjective parameters (burning, tingling, numbness, etc.) and objective measures like peripheral neuropathy examination, Biothesiometry, and the Michigan Neuropathy Screening Instrument (MNSI).

Results: In the study of 100 patients, both groups showed improvement, but the intervention group receiving *Daśamūla Kṣīradhārā* as an add-on therapy demonstrated statistically and clinically significant improvement than conventional medicine alone in most parameters ($p < 0.001$). The *Daśamūla Kṣīradhārā* group showed markedly superior mean improvements, regarding subjective symptoms, the DMK group had higher relief compared to CM group in burning sensation (77.1% vs. 34.6%), numbness (73.1% vs. 31.9%), tingling (72.2% vs. 52.4%), and muscle weakness (72.2% vs. 44.4%). Clinical screening using the Michigan Neuropathy Screening instrument showed improvement in physical examination (42% vs. 37.3%). Furthermore, physical and sensory examination revealed that DMK was notably more effective in improving ankle reflexes (33.4% vs. 5.3%), thermal sensitivity (55% vs. 37.8%), and pinprick perception (81.5% vs. 63.2%).

Conclusion: *Daśamūla Kṣīradhārā* as an add-on therapy is a safe and effective intervention, demonstrating markedly superior efficacy in alleviating the sensory, motor, and functional symptoms of DPN compared to standard conventional care alone.

8
Principles of Consciousness-Based Education in a Mathematics Course at Maharishi International University

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At Maharishi International University (MIU), all students practice Transcendental Meditation as taught by the Vedic scholar Maharishi Mahesh Yogi. This brings relief from stress and anxiety that interfere with learning. But it also provides direct experience of a transcendental field of consciousness, which, according to the Vedic tradition, gives rise to the world around us, including the principles governing every discipline. Thus, we have in the Vedic worldview a common unified framework of principles for understanding every discipline. In classes at MIU, principles governing each discipline are seen to be examples of the universal principles of Maharishi's Vedic Science, the science of consciousness taught by Maharishi Mahesh Yogi.

In this paper, I will describe the ways in which we incorporate Maharishi's Vedic Science into our classes at MIU, using a mathematics course as an example. I will describe the purpose and implementation of Main Point Charts, Unity Charts, the summary exercise done at the end of a class, the Unified Field Chart for this course, and the Unified Field Chart for all of mathematics. I will also describe how the structure of lectures and the course itself reflect universal pedagogical principles that come from Vedic principles.

Using these modalities ensures that our students, while learning the topics of the course, never lose sight of the place of the topics in all of mathematics, in all knowledge, and in the principles governing their own consciousness. This, together with their practice of the Transcendental Meditation technique, ensures that students do not view mathematics as something outside themselves, remote from them, or as something they cannot master. They begin to view it as an integral part of themselves, how their own consciousness works, and how all of creation works.

9

Bridging Function and Subtlety: A Physics-Based Exploration of Āyurvedic Innovation

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Āyurveda, as the science of life, offers a model in which consciousness, physiology, and environment form an integrated continuum of influence. Modern physics increasingly reveals a similar unity, where subtle fields, coherence, and quantum-level order suggest that consciousness and matter are deeply interwoven. This paper investigates how these principles can be practically realized through experimental applications that bridge physics and *Āyurveda* to enhance human health and environmental wellbeing.

Three core experiments illustrate this approach: (1) development of highly energetic, rapidly hydrating water verified through FDA-referenced testing and consistent with NIH findings on hydration and cellular recovery; (2) creation of an air purification unit employing catalytic breakdown of pollutants to generate purified, life-supporting air; and (3) design of a sympathetic vibrational receiver capable of being imprinted with a *Saṅkalpa*—focused intention—then gently releasing that energy over time, reinforcing the desired coherent mind-body state and supportive local environment. Together, these projects exemplify how physical systems can be finely tuned to support physiological harmony, renew environmental environments, and sustain psycho-emotional balance.

The paper proposes a framework for understanding these results within the context of *Āyurveda*, including biofield sciences, resonance phenomena, and consciousness-based physics and their applications. By articulating this bridge between the measurable and the subtle, the study supports *Āyurveda*'s holistic vision: transforming science into a tool for aligning human health with the deeper order of Totality.

10

Tat Tvam Asi: Integrating Vedic Ontology and Modern Science in the Study of Consciousness

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This paper proposes an integrative model of consciousness that bridges *Vedic* metaphysics, modern physics, neuroscience, and evolutionary biology through a single organizing principle—coherence. Drawing on the author's first-person awakening experience, the study interprets the *Vedic* hierarchy of *Brahman* → *Cit* → *Manas* → *Karma* as a four-layer field structure of reality: Pure Energy, Consciousness, Mind, and Body & Action. Each layer corresponds to a physical frequency domain and a psychological depth. Through *dhyāna* and transcendental meditation, awareness reverses its flow from action toward energy, revealing that the individual and cosmic orders mirror one another (yathā *piṇḍe* tathā *brahmāṇḍe*).

The paper argues that modern physics—quantum field theory, relativity, and information dynamics—already implies a unified living field consistent with *Vedic* descriptions of *Brahman* as all-pervading consciousness. Consciousness is treated not as an epiphenomenon of matter but as the coherence field that organizes energy into form. Neuroscience and psychology provide empirical correlates: reduced neural entropy and cross-system coherence during meditation reflect the stabilization of this field. Evolutionary and biological perspectives show that life universally seeks greater order, creativity, and adaptability—the same teleology that Veda attributes to consciousness itself.

Methodologically, the paper combines textual hermeneutics of the *Upaniṣads*, *Yoga Sūtra*, and *Bhagavad Gītā*; phenomenological analysis of the author's own awakening; and comparative synthesis with scientific literature. The resulting framework reframes enlightenment as the state of maximal coherence between local mind and universal field, where perception, emotion, and action flow from one silent source. The findings suggest that the *Vedic* vision and modern science are converging upon a single reality: consciousness as the fundamental substrate of the universe.

11
The Interconnection Between the *Bhagavad-Gītā* and *Āyurveda*: A Holistic Perspective on Health and Life

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For the past 135 weeks, our dedicated program series has undertaken a deep, *śloka*-by-*śloka* immersion into the eighteen chapters of the *Bhagavad-Gītā*. This journey was not merely an academic exercise in scripture; it was an experiential exploration of the human condition. Having navigated the complexities of Kṛṣṇa's counsel to Arjuna, a profound realization began to emerge: the spiritual insights of the *Gītā* are intrinsically woven into the fabric of *Āyurveda*, the ancient science of life.

While the *Bhagavad-Gītā* serves as a manual for the soul's liberation and mental equanimity, *Āyurveda* provides the framework for biological and psychological harmony. The bridge between them is the understanding of the *triguṇas*—*sattva*, *rajas*, and *tamas*—and how the alignment of our internal consciousness directly dictates our physical well-being. This article seeks to synthesize the wisdom gathered over our 135-week discourse, illustrating how the "Song of God" provides the ultimate psychological foundation for the "science of longevity." Since we have spent over two years on this, the connection is not forced; it was discovered naturally through consistent study, discussion, and observation.

The *Bhagavad-Gītā* and *Āyurveda* represent two enduring and interconnected traditions within the Indian intellectual heritage. While the *Bhagavad-Gītā* primarily addresses philosophical, ethical, and spiritual concerns, *Āyurveda* functions as a systematic science of health and medicine. Despite their differing objectives, both systems arise from a shared worldview that emphasizes balance, harmony, and the integration of body, mind, and soul. This article examines the conceptual convergence between the *Bhagavad-Gītā* and *Āyurveda* by analyzing their common philosophical foundations, including the theory of the three *guṇas*, dietary and lifestyle principles, the mind–body relationship, ethical conduct, and the ultimate goals of human life. The study argues that *Āyurveda*

operationalizes many of the philosophical insights of the *Bhagavad-Gītā*, together forming a comprehensive framework for holistic well-being that remains relevant in contemporary health discourse.

12
Impact of COVID-19 on Male Fertility: Genetic Insights and the Efficacy of *Ātmagupta* (*Mucuna pruriens*) *Bīja Cūrṇa* in a Randomized Controlled Study

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COVID-19 has been linked to male reproductive complications, including impaired spermatogenesis, hormonal imbalance, and molecular genetic alterations. *Ātmagupta* (*Mucuna pruriens*) *bīja cūrṇa*, a classical Ayurvedic formulation, is renowned for its aphrodisiac and spermatogenic properties.

This randomized clinical trial explored molecular genetic associations of male infertility in post-COVID-19 patients and evaluated the therapeutic efficacy of *Ātmagupta bīja cūrṇa* in improving semen and hormonal parameters. The study included 50 infertile males—25 post-COVID-19 participants and 25 non-COVID-19 participants. Both groups received *Ātmagupta bīja cūrṇa* (5 g twice daily with milk) for 60 days. Assessments included semen analysis, hormonal profiling for testosterone, and molecular genetic analysis using mtDNA HVS1 forward and reverse primers to identify mutant loci.

Post-COVID-19 subjects exhibited significant genetic alterations at loci 519, 266, 129, 355, 223, and 274, indicating increased oxidative and DNA damage. After intervention, both groups showed significant improvement in sperm count, motility, morphology, and testosterone levels ($p < 0.05$), with the post-COVID-19 group showing relatively slower recovery. The findings indicate that post-COVID-19 male infertility is associated with molecular genetic mutations affecting reproductive health and that *Ātmagupta bīja cūrṇa* may offer a safe and effective Ayurvedic

intervention for restoring semen quality, hormonal balance, and reducing genetic damage.

13
Conceptual Framework of *Yajurveda*'s Agriculture and Animal Husbandry: A Living Wisdom for Modern Times

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Our fundamentals of the ancient society and its traditions are deeply rooted in the Vedas, i.e. the repository of knowledge. Cultural gleanings of Vedic society are well depicted in *Saṁhitā*, *Brāhmaṇa*, *Āraṇyaka*, and *Upaniṣad*. Vedic seers delivered valuable evidence on various aspects such as flora-fauna, history, culture, civilization, science, architecture, economy, ecology, spirituality etc. The present paper draws a sketch of the ecology-based information on agriculture and cattle considering the *Yajurveda* and its literary compositions.

The *Yajurveda* is known as the "Veda of Rituals." These sacrificial rituals are to be performed in accordance with the sequence of time for the best and true results. Even reciting elaborated descriptions and the proper conduct of *Śrauta Yajñas*, for a Vedic sage agriculture was always regarded as the foundation for prosperity and jovial life—*vanānāṁ pataye namaḥ, vṛkṣāṇāṁ pataye namaḥ, auṣadhīnāṁ pataye namaḥ* (*Vājasaneyī Saṁhitā* 16.18–19). Chapter 12 of the *Vājasaneyī Saṁhitā* is dedicated to the herbs, called the *Auṣadhi Sūkta*, that highlights prayers for health, longevity, and the effective performance of *Yajña*. In relation to this, cattle were regarded as wealth—*paśavo vai rayiḥ* (*Taittirīya Saṁhitā* 1.5.7.2). The seventh *kāṇḍa* of the *Śukla Yajurveda Śatapatha Brāhmaṇa* provides significant information in respect to certain rituals along with details on agricultural practices of that era.

The present paper shall attempt to portray a scholarly approach in sharing observations on farming practices in relation to time and its units, soil fertility, and the role of cattle. Despite being age-old knowledge, the *Yajurveda* is still very dynamic in reflecting the unity of agriculture and

animal husbandry to exemplify insights for sustaining ecological order and meeting the challenges of modern times.

14
Conscious Living: A Vedic Approach to Health, Nutrition and Emotional Balance in the Modern World.

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Conscious living, rooted in *Vedic* wisdom, offers a holistic framework that integrates physical health, mindful nutrition, and emotional equilibrium—dimensions often fragmented in modern wellness approaches. This study explores how selected *Vedic* practices, including *Sāttvic* dietary principles, *Dinacaryā* (daily routines), and contemplative techniques such as *Prāṇāyāma* and *Manas Śuddhi* (emotional purification), influence overall wellbeing in contemporary life.

A mixed-method design was employed with a sample of 40 adult participants aged 18–55, who completed pre- and post-assessments using the Perceived Stress Scale (PSS) along with qualitative reflections on lifestyle changes. Participants were guided through a four-week conscious living module integrating *Vedic* health principles, mindful eating habits, and emotional regulation practices.

Findings indicated a measurable reduction in perceived stress, improved clarity of thought, better digestion-related self-reports, and enhanced emotional balance, suggesting that *Vedic* approaches retain strong relevance in modern wellbeing paradigms. The study demonstrates that integrating ancient *Āyurvedic* and *Vedic* insights with contemporary health frameworks can foster a more grounded, resilient, and harmonious way of living.

15
The Cosmic Geometry of the *Sudarśana Cakra*: An Integration of Purāṇic Symbolism and Scientific Insight

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This research explores the scientific and cosmological dimensions embedded in the ancient Indian depiction of the *Sudarśana Cakra*, often identified as the "Cosmic Wheel." Drawing from textual evidence in the *Agni Purāṇa*, *Mahābhārata*, and Tantric sources, this study investigates the *Cakra*'s triple-circled geometry, the significance of its 108 spokes, and its symbolic relationship with planetary motion and energy fields. By comparing Purāṇic descriptions with astronomical ratios—such as the orbital distances of Mercury, Venus, and Earth (approximating a 1:2:3 ratio)—and applying concepts of rotational dynamics, the research demonstrates that ancient Indian seers encoded advanced scientific understanding within symbolic and spiritual language. The *Sudarśana Cakra* thus emerges not only as a divine emblem of *Viṣṇu* but also as a sophisticated model of cosmic motion, balance, and energy transformation.

16
Aśvinau: The Divine Twin Physicians of Hindu Mythology

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The twin *Aśvins*, *Nāsatya* and *Dasra*, are revered as divine physicians in Vedic mythology. They are known for healing powers, for symbolic acts of bringing hope, light, and prosperity, and for removing darkness

and misfortune. As sons of the Sun god Sūrya and Saraṇyū, they are associated with medicine, health sciences, and the dawn.

The *Aśvins* are depicted as human-like figures with horse heads, symbolizing their connection with horses and the dawn. They are credited with miraculous healing acts, such as restoring sight and youth and replacing lost limbs. Notable stories include rescuing Bhujyu from the sea, restoring Sage Cyavana's sight and youth, and replacing Viśpalā's lost leg with an iron one. They are also invoked in Ayurvedic traditions for blessings in successful treatment and recovery.

The mythology of the *Aśvins* highlights light, healing, and the interconnectedness of physical and spiritual well-being. They were not given importance in *yajñas* until they mastered the *Madhu Vidyā* from Sage Dadhīci. This paper explores the mysteries of the *Aśvins* in the context of Vedic texts, especially the *Ṛgveda*, and argues that these first Ayurvedic physicians still invite deeper research.

17
Exploring the Effect of the Transcendental Meditation® Technique on Migraine Intensity and Frequency: A Single-Arm Pilot Study

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Migraine is a global health issue that affects productivity, lifestyle, and social interaction. It is among the leading causes of disability worldwide and is especially burdensome for women under age 50. Although medication is commonly used as first-line treatment, many patients have limited clinically meaningful response, experience side effects, or report dissatisfaction with current treatment strategies. Since stress is one of the most common triggers of migraine, reducing stress may address migraine at a root level.

This single-arm pilot study investigates the effect of the Transcendental Meditation (TM) technique on migraine prevention and management. Participants with a history of migraine will receive training in the TM technique and will be instructed to practice it twice daily for 20 minutes

each session. Pre- and post-experiment data will be collected to assess the effect of the TM intervention on migraine severity using the Migraine Disability Assessment (MIDAS) and Headache Impact Test (HIT).

The main outcomes will include changes in the frequency, duration, and severity of migraines, functionality, and the use of migraine medication. Secondary outcomes will include changes in stress levels, quality of life, and overall health. It is hypothesized that there will be a significant decrease in the frequency and intensity of migraine episodes with TM practice. If supported, the study may have important implications for the use of TM as a non-pharmacological treatment option for migraine.

18
The Vedic Confluence of *Dharma* and Science: *Ārṣa* Vision of Wisdom and Enlightened Approach

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Vedic awakened knowledge elevates human thought by holding *dharma* and science in a balanced, integrated, and disciplined form. *Dharma* and science ought to be complementary to one another, yet in the present scenario what we call *dharma* does not accord with science. Our science has become excessively materialistic and stands in need of sustainability, while *dharma*, on the other hand, has become bound within narrow limits. In such a situation, the distance between science and *dharma* is giving rise to numerous problems on the global stage.

In the tradition of the seers, *dharma* has been clearly defined, and the boundaries of *jñāna* (knowledge), *vijñāna* (science), and *parijñāna* (comprehensive understanding) have been carefully delineated. The *Atharvaveda* declares that the entire world is upheld by *dharma*, and the *Taittirīya Āraṇyaka* calls *dharma* the foundational principle of the world's stability. In the *Vaiśeṣika* system, *dharma* is regarded as the means to *abhyudaya* (worldly prosperity) and *niḥśreyasa* (the highest good); and according to *Mīmāṃsā*, *dharma* is that for which the Veda provides the impulse and the injunction.

Vedic *dharma* developed science within the compass of *dharma*, and science did not transgress the bounds of *dharma*. This synthesis lent breadth to human civilization and kept material development within measure. Today, unchecked scientific advancement has placed the environment in crisis. It is therefore essential to understand the balanced form of Vedic *dharma* and science, and to establish science within ethical limits. This paper is an attempt to present the integrated form of Vedic *dharma* and science in the contemporary context.

19
Cosmic Vision in Ancient Bhāratīya Thought: A Vedic Framework for Sustainable Development

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Bharat is emerging as a powerful nation in space science, with achievements such as Chandrayaan-3 and Āditya-L1 and plans for *Gaganyaan* and the Venus mission. While modern science celebrates the complexity of calculating planetary distances and routes, ancient Bhāratīya literature—including the *Rāmāyaṇa*'s *Puṣpaka Vimāna*, Hanumān's approach to the Sun, *Uttarāyaṇa* and *Dakṣiṇāyana*, the ecliptic, equinoxes, *Yantra-Sarvasva*, the *Vaimānika Prakaraṇam* of Bharadvāja Muni, solar theory, and the *Āryabhaṭīyam*—reveals holistic insight into celestial mechanics and space travel.

Modern space expeditions have reached extraordinary heights, yet they also contribute to the crisis of space debris and environmental disturbance through dependence on resource-intensive technologies. Ancient Indian scientific traditions potentially offer standards and techniques, including alternative fuels and low-impact experimentation, that prioritize both advancement and ecological balance.

This article bridges the wisdom of ancient Bhāratīya space science with contemporary scientific innovation. By critically analyzing strategies found in Vedic and classical Indian works, the paper highlights paths toward pollution control and sustainable space exploration. It calls for responsible integration of Bharat's scientific heritage with modern

technology to foster a cleaner and more sustainable trajectory for human progress in space.

20
Consciousness-Based Recovery in Traumatic Brain Injury: An Āyurvedic Perspective on Neuroregeneration and Healing

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Traumatic Brain Injury (TBI) remains one of the most challenging conditions in modern healthcare, with conventional rehabilitation often overlooking the subtler dimensions of healing. *Āyurveda*, through its consciousness-based framework, offers a profound understanding of recovery that integrates body, mind, and spirit. This paper proposes a conceptual model, drawing on classical *Āyurvedic* wisdom and contemporary neuroscience, to explain how healing unfolds progressively from consciousness through pranic flow to tissue regeneration, represented respectively by Transcendental Meditation (TM), *Marma* Therapy, and *Rasāyana* interventions.

These modalities work synergistically to enliven the body's innate intelligence, regulate neurophysiological coherence, and rebuild vitality at multiple levels of being. Drawing on *Āyurvedic* principles such as the roles of *Prāṇa Vāta*, *Sādhaka Pitta*, and *Ojas*, alongside modern insights into neuroplasticity and stress physiology, the study articulates how consciousness acts as the primary catalyst for neurorestoration and holistic recovery.

TM is discussed as the foundation that restores self-referral awareness and neural coherence; *Marma* Therapy as the channel through which pranic intelligence reorganizes somatic communication; and *Rasāyana* formulations as the stabilizing nourishment that rebuilds *dhātus* and supports sustained recovery. By bridging ancient *Vedic* wisdom with modern brain science, this paper proposes a new paradigm for post-traumatic healing and integrated clinical practice.

21

Co-Conscious Leadership: A Theoretical Model for Human-AI Synergy in Leadership Practice

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Artificial intelligence (AI) is increasingly embedded in organizational systems, yet traditional leadership theories struggle to account for the ethical, emotional, and systemic complexities of human and machine collaboration. This paper proposes a theoretical model of Co-Conscious Leadership, conceptualizing leadership as a dynamic, co-evolving process between human and artificial intelligences. Drawing from spiritual intelligence, systems theory, AI ethics, digital governance, and Transcendental Meditation (TM), the model integrates human intentionality with AI-enabled awareness to guide ethical and adaptive decision-making in digitally mediated contexts.

Transcendental Meditation is introduced as a contemplative leadership practice that enhances cognitive clarity, emotional resilience, and ethical composure. As part of the Human Wisdom domain in the Co-Conscious Leadership model, TM enables leaders to cultivate deeper self-awareness, reduce stress, and improve focus. These are essential capabilities for ethically grounded decisions amid algorithmic complexity and sociotechnical change.

The model is composed of three interdependent domains: Human Wisdom, Machine Awareness, and the Reflexive Interface. Their interaction results in leadership that is ethically robust, technologically literate, and contextually adaptive. By positioning AI not merely as a functional tool but as a cognitive collaborator, and TM as a gateway to inner clarity and leadership composure, the model contributes to leadership theory and opens future research at the intersection of organizational learning, digital transformation, contemplative science, and post-conventional leadership.

22
Reviving Ancient Vedic Water Systems: Pathways for Modern-Day Sustainability

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Ancient Indian civilizations developed a range of functional water collection systems, including the havelis of Jabalpur, *johads* of Rajasthan, *eris* of Tamil Nadu, and North Indian *kuṇḍs*. These decentralized structures ensured reliable water supply, supported groundwater recharge, and maintained aquifer balance, reflecting ecological principles rooted in *Vedic* wisdom. Aligning with *Vedic* concepts of harmony, balance, and interconnectedness, these traditional practices combined engineering ingenuity with environmental awareness.

Modern societies face escalating challenges as population growth, sprawl, and climate change place pressure on finite water resources. Centralized infrastructure such as piped networks, stormwater drainage, and wastewater treatment plants often struggle to guarantee long-term sustainability. Examples such as recurrent flooding in Accra and intermittent water supply in Tegucigalpa illustrate how modern systems may prioritize extraction and distribution while overlooking ecological balance.

This paper investigates how *Vedic* water management frameworks can enhance contemporary systems by analyzing historical water collection methods, comparing them with modern practices, and proposing feasible solutions. It explores integrative strategies that can improve water efficiency while reinforcing ecological resilience, cultural continuity, and community engagement. Drawing on archaeological findings, Sanskrit texts, and recent engineering research, the paper illustrates how *Vedic* insights can inform sustainable approaches to the global water crisis.

23
Rasāyana Shastra Relates *Navarasa* to *Tanmātra* Chemistry

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The connection between *Navarasa* (the nine emotions or sentiments in Indian aesthetics) and *Tanmātras* (the five subtle elements of perception in Indian philosophy) can be understood by examining how these concepts relate to the experience of the world and the emotions that are evoked. *Tanmātras* are the building blocks of perception, and are considered the subtle, undifferentiated elements – sound, touch, sight, taste, and smell – that form the basis of our sensory experiences. Our interactions with the world are initiated through our senses perceiving these subtle elements, which then combine and recombine to create the gross elements of the physical world (ether, air, fire, water, and earth). *Navarasa*, on the other hand, as the spectrum of emotions represent the nine fundamental human emotions – love, humor, sorrow, anger, heroism, fear, disgust, wonder, and peace – that underpin our emotional experiences and expressions. *Navarasa* provides a framework for understanding and expressing the diverse range of human feelings evoked by our interactions with the world. Emotional responses (*Navarasa*) are directly influenced by the perception of the world through the senses (based on *Tanmātras*). For example, feelings of love (shringara) or wonder (adbhuta) might be evoked when experiencing a beautiful sight (linked to rupa or sight *Tanmātra*). This connection is emphasized in Indian classical arts, where the mastery of portraying *Navarasa* relies on evoking sensory experiences. In essence, *Tanmātras* provide the raw data of the world through the senses. *Navarasa* represents the processed emotional responses that arise from experiencing and interpreting that sensory information. There is evidence supporting a connection between emotions (*Rasas*) and health outcomes. Practices aimed at fostering emotional balance, such as yoga, meditation, and engagement with art, may offer benefits for physical and mental health.

24
The 2025 Nobel Prize in Chemistry for the Development of Metal-Organic Frameworks (MOFs): Roots in Ancient *Bhasma* Technology

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The 2025 Nobel Prize in Chemistry was awarded to Susumu Kitagawa, Richard Robson, and Omar M. Yaghi for their groundbreaking work in the development of metal-organic frameworks (MOFs)—highly porous crystalline materials in which metal ions are linked by organic molecules. These "molecular sponges" have large internal surfaces, enabling the precise capture, storage, separation, and release of molecules.

This technology has a potential connection to the field of *bhasma* research through shared metal-organic bonding and application in nanomedicine, particularly in drug delivery. The link is chiefly conceptual: both feature organometallic structures—MOFs through engineered organic-metal bonds, *bhasmas* through Ayurvedic methods using herbal extracts. Both are employed for drug delivery, MOFs encapsulating drugs within their porous structure to boost bioavailability, echoing the role of *bhasmas* as metal-based therapeutic carriers. The award thus highlights the importance of metal-organic materials and, in doing so, lends interest to the ancient use of *bhasmas*. Although their modes of production differ, both demonstrate the potential of nanoscale metal-organic compounds for health.

Ayurvedic *bhasmas*, produced from natural herbal extracts, admit of numerous variations—not only in the metals used but also in the herbs—yielding *bhasma* nanoparticles suited to varying applications and to the building of new technologies. Moreover, *bhasma* nanoparticles used for drug delivery may offer a system without the toxicity concerns associated with some modern metal-organic frameworks.

25
Yoga and *Āyurveda* – Keys to Perfect Health and Fullness of Life

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Yoga and *Āyurveda* are like twin sciences. Both sciences are integral parts of the Vedic tradition, which teaches that the eternal knowledge lies within each of us. Vedic disciplines, Yoga and *Āyurveda* work together to bring about great benefits. The goal of both these sciences is the same. Yoga and *Āyurveda* have long rich histories, full of wisdom, passed down through generations. They represent humanity's spiritual search and serve as a grand banyan tree that nurtures and energizes our higher potentials. Yoga is mainly a science of Self-Realization which provides us a key to attain highest enlightenment, energy and vitality in all areas of life. This is validated by extensive scientific research on the Yogic practice of Transcendental Meditation brought to the world by Maharishi Mahesh Yogi. This research shows benefits in health and health habits, mental clarity, elimination of stresses and strains and integration of brain functioning. *Āyurveda* one of the most remarkable holistic medical systems in the world covers all aspects of health and wellbeing including physical, mental and spiritual. It teaches us healing through diet, herbs, exercise and lifestyle habits, Yoga practices and meditation.

Maharishi Mahesh Yogi revived and revitalized the ancient *Āyurvedic* science of life and health and restored it to its original purity and effectiveness. According to him, the foundation of *Āyurveda* is the development of consciousness and perfect health in mind, body and behavior is the result of perfect balance in consciousness and physiology. Maharishi Mahesh Yogi's approach is holistic, creating balance between Consciousness and physiology. Together, the Consciousness-Based Sciences of Maharishi Yoga and Maharishi *Āyurveda* awaken the intelligence of natural law within the physiology. This in turn integrates the functioning of all aspects of mind, body and environment. This balance becomes the foundation of good health. Bhupendra Dave Faculty Research and Faculty Instructor, Maharishi Vedic Science Department, Maharishi International University, Iowa, USA

26
Revival and Importance of Vedic Recitation

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Vedic Pandits have been traditional guardians of the wisdom of Vedic Recitation and *Yajña* performances to maintain harmony in society and balance in the environment. The ancient *ṛṣis* cognized Vedic sounds (*Mantras*) in their transcendental awareness and since then this eternal knowledge was passed on from one generation to the next through Listening (*Śruti*) and Memory (*Smṛti*). UNESCO has declared this tradition of Vedic Chanting as an Intangible heritage of humanity, emphasizing that its value lies not only in the rich content of its oral literature but also in the ingenious techniques employed in preserving the texts intact over thousands of years. Maharishi Mahesh Yogi Ji, founder of the Transcendental Meditation Program, revived the understanding that recitation of Vedic *Mantras* to have maximum effect in the atmosphere should be projected from the awareness grounded in the transcendental level of speech – the unique combination of Yoga and *Yajña*, and trained Vedic Pandits to a new level of proficiency and effectiveness in their Vedic Recitation.

According to Maharishi Mahesh Yogi Ji, Veda represents the infinite set of fluctuations of Pure Consciousness. He explained that Vedic *Mantras* arise from within Self-Referral Consciousness in stages. Initially they appear as subtle vibrations in the intellect, a gentle hum that flows, pauses in sequence, and then murmurs and takes shape as sound (*Śruti*). When Vedic Pandits practice Transcendental Meditation before reciting the Vedic texts, all parts of their brain become active, coherent, and alert to function holistically and in an orderly manner as they recite Vedic *Mantras* after experiencing the meditative state of Yoga (Samadhi). Modern scientific research has demonstrated that each Vedic word corresponds to a specific part of the human physiology that becomes thrilled and energized when the word is pronounced. This understanding has led scientists in our time to study how Vedic Recitation affects the brain and physiology of Vedic Pandits, listeners of Vedic Recitation, and people who read the Vedic texts. Bhupendra Dave Faculty Research and Faculty Instructor,

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27

Living Wisdom: Reintegrating *Āyurveda* and Vedic Sciences in the Modern World

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The paper explores how India's classical knowledge systems can inform contemporary health, society, and sustainability. In the Vedic world, wisdom (*Vidyā*) was "living" in the fullest sense: a way of being rooted in ecological rhythms, ethical life, and the pursuit of the four aims (*Puruṣārtha*): *dharma*, Artha, Kāma, and Mokṣa. *Āyurveda*, described in the Caraka Saṃhitā as the knowledge of what is wholesome and unwholesome, pleasant and unpleasant for life, functioned as a clinical science and a guide to living well. This holistic fabric was supported by social institutions—Gurukulas, universities such as Takṣaśilā and Nālandā, and joint-family systems—that embedded preventive practices (svasthavṛtta) into everyday life. In such a context, living wisdom was not an individual burden but a community norm. By contrast, the modern world presents significant barriers to reintegration. Global consumerism fragments knowledge into commodifiable parts—*Yoga* as fitness, *Āyurveda* as herbal cosmetics—while neglecting the ethical, ritual, and philosophical core. Socially, nuclear families, urban isolation, and time poverty make preventive regimens difficult. Ecologically, pollution, processed foods, and circadian disruption erode the natural context for āhāra-vihāra (diet-lifestyle) balance. Together, these factors explain why Indians themselves feel challenged in preserving their wisdom, even as the West appropriates its fragments. To meet this challenge, the paper proposes the Holistic Vedic Renaissance Model (HVRM)—a ten-pillar framework designed to restore *Āyurveda* and Vedic sciences in contemporary democratic life. The Holistic Vedic Renaissance Model reframes *Āyurveda* and Vedic sciences not as relics but as adaptive systems. By reconnecting Śāstra with science, ethics with policy, and ancient rhythms with modern life, the model

offers a pathway for India to lead globally in articulating a truly holistic definition of health and development. The first paras are introductory, add in paper not in abstracts

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Vedic Agricultural Wisdom and Its Relevance in the 21st Century

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The ancient agricultural tradition of India, as documented in early Sanskrit texts such as the *Kṛṣi Parāśara*, the *Vṛkṣāyurveda* of Surapāla, and the *Kāśyapīya Kṛṣi Sūkti*, presents a holistic model of farming deeply rooted in ecological balance, sustainability, and community welfare. These texts emphasise agriculture not merely as an economic activity but as a sacred partnership between humans and nature. Core principles include climate-sensitive cropping, soil conservation, organic manuring, seed preservation, integrated pest management, and water-harvesting techniques. Traditional practices such as using cow dung and cow urine as natural fertilizers, crop rotation (*parivartana*), intercropping (*miśra kṛṣi*), lunar-calendar-based sowing, and seed treatment with herbal formulations show striking alignment with modern sustainable agriculture and regenerative farming.

In the context of the 21st century, where environmental degradation, soil infertility, chemical dependency, and a climate crisis threaten global food security, the Vedic agricultural system offers evidence-based and environmentally friendly alternatives. Contemporary studies validate many traditional methods: organic manures improve the soil microbiome, reduce greenhouse gas emissions, and sustain long-term soil fertility; herbal pest repellents reduce pesticide loads; and water harvesting and contour-based land management enhance groundwater recharge. These principles also promote biodiversity, encourage decentralised food systems, and lower input costs, making farming economically viable for small and marginal farmers.

Furthermore, the philosophical foundation of Vedic agriculture—viewing soil as *Bhūmi Mātā* (Mother Earth) and farming as a form of

dharma—fosters an ethical relationship between humans and nature. In the 21st century, where agriculture faces challenges such as climate stress, resource scarcity, and mental exhaustion among farmers, this system promotes ecological consciousness, farmer dignity, and community well-being. Therefore, integrating ancient Indian agricultural knowledge with modern scientific tools can guide humanity toward a resilient, sustainable, and community-centred agricultural future.

29
Deities Behind the Sciences of Veda and *Āyurveda* for Health Care Eternal

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Svāsthya—the holistic care of body, mind, and spirit—forms the subject matter of both ancient and modern *ṛṣis*, who desire that human beings should live a full life-span (*śatāyuḥ*). A person is *svastha*, as the classical Ayurvedic definition has it, when the *doṣas*, *agni*, *dhātus*, and excretory functions are in balance, and the self, senses, and mind are serene. The *ṛṣis* are at once scientists and spiritualists: analytical and practical on the one hand, and on the other engaged in formulating therapies to secure long life. Man is ordained to pursue four *puruṣārthas*—*dharma*, *artha*, *kāma*, and *mokṣa*—and for this pursuit the body is the primary instrument (*sādhana*).

This paper explores a selection of significant *sūktas* in which deities are invoked to bless seekers with long and protected life: *Āyurdevatās*, *Bhāgyadevatās*, *Vāstudevatās*, the wind gods (*Vāyu*, *Vāta*, *Maruts*), and above all the *Agnis*. The *Svasti no mimītām sūkta* (RV 8.51), for instance, repeats the term *svasti* seventeen times, invoking the *Aśvins*—the divine physicians—followed by *Bhaga*, *Aditi*, *Pūṣan*, and others, and holds up the regular movement of the Sun and Moon as the model for human well-being. Also examined are the *Āyuṣya Sūkta*, the *Bhāgya Sūkta* (*Taittirīya Brāhmaṇa* 2.8.60), the *Manyu Sūkta* (RV 10.83–84), the *Namakam* and *Camakam* of the *Yajurveda*, the *Śrī Sūkta*, and the *Medhā Sūkta*, together with their technical terminology and their measures for *roganivāraṇa* and

for diagnosing the causes of ill health. All these efforts lead to the conclusion that health and growth arise through the synergy of human effort and divine grace (*īśvara-anugraha*).

30
The Dynamics of Aliveness: A Vedic–Emergence Pathway to Full-Being

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What does it mean to be fully alive? In contemporary life, many experience the deadening effects of overwork, overthinking, self-suppression, polarization, and disconnection from joy. Within this context, the intention to be more alive—to orient toward vitality, authenticity, and creative expression—is itself a radical act that manifests consciousness and Creative Intelligence in motion.

Both Vedic Science and Western psychologies address aliveness from different vantage points. Vedic Science understands aliveness as pure consciousness—Creative Intelligence—expressed through the embodied individual. It arises as the inherent qualities of *sat-cit-ānanda* (being, consciousness, bliss) enliven the physiology through *prāṇa* (life force) and express in alignment with one's *svadharma* (true nature). Western psychological traditions—including Jungian, humanistic, existential, and positive psychology—approach aliveness through the flourishing of the individual self, emphasizing individuation, self-actualization, eudaimonic well-being, intention, choice, and character strengths. This paper explores how these traditions converge through the concept of aliveness: a dynamic expression of being that integrates universal essence with individual becoming.

This paper posits that aliveness unfolds along a spectrum between ego-centric and spirit-driven expressions, a distinction that mirrors humanity's current crossroads between separation and wholeness. It examines how spirit-driven aliveness is cultivated through the complementary practices of Transcendental Meditation (TM), which opens access to pure Being, and Personal Emergence Processes (PEP), which support the expression

of inner intelligence through relational and developmental work. For example, individuals who deepen into transcendent silence through TM often encounter long-standing adaptive patterns when re-engaging with daily life; through PEP, these patterns are met and integrated, supporting the clarity, creativity, and bliss accessed in meditation to stabilize as traits rather than transient states.

Aliveness emerges as a precondition for "full-being," the embodied expression of one's essential nature through in-the-moment awareness and action. As individuals move from constricted, depleted states into genuine aliveness, the collective system gains capacity and creativity.

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Natural Intelligence as Field-Coherent Embodiment: A Biological and Civilizational Framework Beyond Artificial Systems

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The rapid expansion of artificial systems has intensified a foundational question: what is intelligence in its ontological form? While artificial intelligence increasingly replicates the functional outputs of cognition, this paper argues that such replication does not constitute equivalence at the level of structure.

Drawing on interdisciplinary research in neuro-cardiology, biophysics, and systems science, the paper proposes that Natural Intelligence (NI) emerges from biological coherence rather than isolated computation. Intelligence in living organisms arises through dynamic integration across neural, cardiac, endocrine, and environmental processes. These integrations are not merely functional couplings; they constitute the embodied conditions under which meaning, responsibility, and adaptive interpretation become possible.

The argument proceeds by distinguishing node-based computational architectures from field-integrated biological systems. Artificial systems operate through externally defined symbolic manipulation. Biological intelligence, by contrast, is grounded in self-regulating organisms

embedded within relational and ecological fields. The difference is therefore ontological rather than purely functional.

Building on this distinction, the paper examines the civilizational implications of scaling artificial systems without clarifying the ontology of intelligence. If intelligence is reduced to computational efficiency, technological expansion risks amplifying complexity while weakening embodied coherence. If intelligence is understood as field-coherent embodiment, artificial systems remain powerful instruments but not successors to biological intelligence.

The preservation of Natural Intelligence is thus not an ideological position but a structural responsibility. Civilization's future depends not on computational acceleration alone, but on sustaining the biological and ecological coherence from which intelligence itself arises.

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Changing Habits Using Vedic and Emergence Coaching Practices

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Changing Habits Using Vedic and Emergence Coaching Practices I am currently engaged in an auto-ethnographic study to discover how employing twin tracks of Vedic Practices and Emergence Coaching can provide a powerful method for changing long-entrenched habits that obstruct the higher vision for my life. Every year millions of people vow to change habits at the turn of the new year, yet fewer than 10 percent end up sticking with it. If the dysfunctional habits in my life—like going to sleep and waking up late, generating less income than my expenses, tolerating cluttered living spaces, and more—once offered the comfort of familiarity, they have outgrown their purpose when taking on an intention to live in alignment with Vedic philosophy's Natural Law. I have been told that changing those habits requires changing my identity. By continuing to refine my Transcendental Meditation and Yogic Flying practices with diligence; by adopting *Āyurveda* practices, like walking in the sunrise; by creating an intention that serves as a guiding Northstar; and by mapping

out a plan of action for emergence into a life that is aligned with my body's natural rhythms, and with the cycles of nature, I will be living a more powerful, harmonious, and happy life. I have deep desires to write enlightened poetry and other works, and to share my higher wisdom to make a difference for other human beings through coaching, workshops, and speaking. Yet, I'm continuing to operate with structures that do not support this turn. Shifting habits by shifting identity will pave the way for my envisioned future. Once on that new path, I will be able to develop a methodology that supports my clients as they aim to shift habits that no longer serve their lives.

33
The Mathematical Continuum: A Model for Pure Consciousness

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In this paper, we propose that the mathematical continuum should be considered as a model of pure consciousness. We first describe the mathematical continuum and introduce the concept of a mathematical model. We then outline properties of the field of pure consciousness given by Maharishi Mahesh Yogi, Vedic scholar and scientist. On this basis, we show parallels between the continuum and pure consciousness, demonstrating that the continuum is an effective and useful model for the field of pure consciousness.

The mathematical continuum is one of the most fundamental structures in all of mathematics. Geometrically, it is the straight line and the subject of Euclid's first postulate. Algebraically, the continuum is the set of real numbers together with arithmetic operations such as addition and multiplication. The real numbers include the positive and negative integers, rational numbers, algebraic numbers such as $\sqrt{2}$, and transcendental numbers such as π and e. Mathematical analysis, which includes calculus, integrates the geometrical properties of the continuum

with its algebraic properties, giving rise to the limit process and the derivative. The real number line is the prototypical manifold or Lie group.

A mathematical model of an entity under study is a mathematical construction whose defining attributes correspond to those of the entity. Thus, characteristics or properties of the entity may be interpreted as mathematical expressions—equations, formulas, or constructions—in the model. These expressions can be handled mathematically to produce new results that can be interpreted in terms of the original entity. Maharishi describes pure consciousness as an infinite, unbounded field whose self-interacting dynamics give rise to the entire material universe. We will show how the mathematical properties of the continuum correspond to these properties of consciousness.

34
Detoxifying the Mind: *Prajñāparādha*, Cognitive Bias, and the Case for Spiritual Literacy in a Post-Truth Age

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We live in a smartphone-tethered, algorithm-driven, AI-aided world in which billions of adults contribute to an inundation of ideologies, beliefs, and ideas that guide their decisions and actions. This digital matrix is negatively correlated with ethical grounding: it is a post-truth environment defined by information overload, echo chambers, and the prioritisation of emotion over fact, one that impairs discernment, erodes trust, and threatens mental autonomy.

The core obstacle is the uncritical absorption of ideologies, superstitions, and unchallenged beliefs—what the Vedic tradition calls *prajñāparādha*, the intellectual error or "crime against wisdom" that leads to poor decisions and self-harming actions, such as knowingly consuming substances detrimental to our well-being. The contamination we face is twofold: external environmental pressure, and an internal susceptibility compounded by more than two hundred documented cognitive biases. From confirmation bias to the Dunning–Kruger effect, these biases act as

the modern psychological substrate of *prajñāparādha*, automating flawed reasoning and leaving us open to manipulation. As the *Bhagavad Gītā* acknowledges, the mind is restless and obstinate, more difficult to control than the wind—yet it is this same mind that philosophical traditions identify as the source of both human suffering and potential liberation.

This paper therefore argues for a transformative educational paradigm. To empower students, the curriculum must integrate non-cognitive skill development—mindfulness, critical introspection, and ethical discernment—alongside traditional cognitive training. Such practice is the discipline required to detoxify the mind, mitigate cognitive biases, and correct *prajñāparādha*. Its ultimate aim is to awaken the student's spiritual intelligence: an internal agency largely withheld by an education system focused on external metrics and standardised knowledge. By fostering spiritual literacy, to connect with inner wisdom, and rigorous media literacy, to navigate outer chaos, we can guide students beyond contamination and bias. The *Atharvaveda*'s injunction remains the clearest call to action: do not be led by others; awaken your own mind, amass your own experience, and decide your own path.

35
Ancestral Insights in Gastroenterology: Applying Vedic Principles and Ayurvedic Formulations to Modern Digestive Disorders

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Digestive health occupies a central place in *Āyurveda*, where *agni* (digestive-metabolic fire) is regarded as the root determinant of disease and wellness. In the contemporary era, gastrointestinal disorders are increasingly influenced by exogenous stressors—genetically modified foods, industrialized processing, environmental toxins, and chronic psychological stress—leading to widespread impairment of digestive function. This paper explores how classical Vedic insights and traditional Ayurvedic formulations offer a coherent and effective framework for addressing modern digestive ailments.

Using a systematic integrative review (SIR) methodology, the study synthesizes evidence from modern functional gastroenterology with Ayurvedic conceptual foundations. By juxtaposing constituent-based biomedical findings with *doṣic* theory and principles of *agni* management, the paper demonstrates convergences between empirical research and classical Ayurvedic recommendations. This superimpositional analysis highlights the therapeutic limitations of reductionist pharmacological models that focus primarily on symptom suppression rather than addressing the root etiological imbalance.

Findings indicate that Ayurvedic treatments—particularly those centered on restoring *agni*, regulating the *doṣas*, and utilizing standardized classical formulations—offer a more comprehensive etiological strategy for managing chronic digestive conditions. The study further underscores how modern health systems underutilize digestive-centered preventive care owing to a lack of integrative frameworks connecting functional mechanisms with systemic imbalance. By situating gastrointestinal health at the intersection of ancient wisdom and modern science, this paper argues that *Āyurveda* provides a personalized and clinically meaningful paradigm for digestive healthcare, and that a Vedic approach to gastroenterology has the potential to transform preventive and therapeutic strategies in contemporary medicine.

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Journey of the Soul

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Concepts such as spirituality, body and soul, *karma*, rebirth, the transmigration of the soul, and the purpose of life are building blocks of the Vedic scriptures. To achieve the goal of liberation (*mokṣa*), the soul passes through different bodies and different *lokas* according to the good and bad activities performed in life. The net karmic energy ($\Delta E = E_d - E_b$) of the soul in each birth guides it toward either higher or lower *lokas*. The aim of reaching the spiritual abode may not be attainable in a single birth; it may take millions or billions of births, as humans are trapped in this material world by *karma*.

The author, who is fond of pursuing philosophical research and extracting science from the Vedic scriptures, attempts in this paper to study the soul, *karma*, meeting and parting in the journey, the power of reminiscence, and the flowchart of the transmigration of the soul through different *lokas*. This flowchart is designed on the basis of the philosophical ideas of the *Bhagavad Gītā* and the *Śrīmad Bhāgavatam*. The soul clock measures the number of rebirths of a soul and the time spent by the individual soul away from the Supreme abode. The model may encourage many to explore spiritual science. All living beings, nature, and the cosmos exist systematically and follow the laws of nature under the power of a supreme energy.

37
Infinity and *Advaita Vedānta*

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Children can easily understand that there is no limit to counting numbers. Just ask any child what the largest number is, and then respond to their answer: how about that number plus one? Thus, the concept of infinity is understandable even for children, and this is probably one's first hint of infinity. But these are counting numbers made up of discrete elements, not undivided infinity. There are, certainly, other hints of infinity in mathematics, but the concept is generally assumed rather than personally experienced. Even the calculus concept of a limit does not actually penetrate infinity.

According to Maharishi Vedic Science, there are two fields of life: the ever-changing Relative and the never-changing Absolute. Consider the following Vedic expression, which elucidates how the never-changing Absolute lies beyond the reach of the senses, the mind, and even the intellect:

aṇor aṇīyān mahato mahīyān

That is: the *Ātman*, the Self, is smaller than the smallest and also larger than the largest. It is transcendental to anything in the ever-changing

Relative field of life. We also have the following expression, which shows how this infinity cannot be diminished, and that the Absolute and the Relative are both infinite:

oṁ pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

"This is fullness, that is fullness. From fullness, fullness comes out. Taking fullness from fullness, fullness remains." What is described here is an all-pervading infinity that cannot be, has never been, and will never be diminished in any way.

Maharishi explains that this fullness refers to unbounded awareness, the unity described in *Advaita Vedānta*. This experience is readily available in Transcendental Meditation®, where the individual experiences thought at finer levels until the source of thought—beyond time and space, unbounded infinite awareness—is directly experienced. In Unity Consciousness, one experiences and knows that infinity is all there is.

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Coexistence of Opposites

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One doesn't necessarily grasp that having opposites in one's awareness is a good thing. But, in fact, it is essential to integrate opposites in order to live a full life. For example, let us consider adaptability and stability. If one is only adaptable, then nothing is grounded and change is untethered; whereas if there is only stability, then there is rigidity, inflexibility, ossification, and likely close-mindedness. In this paper we discuss these opposites in terms of the unmanifest and the manifest, rest and activity, silence and dynamism, and emergence and submersion. In Vedic terms we consider *kriyā śakti* and *jñāna śakti*, the power of action and the power of knowledge, both of which are needed for an integrated, enlightened life.

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Consciousness, Flow, and Leadership Development: Situational Peak Experience and Enduring States of Awareness

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The flow experience, first studied and named by Mihaly Csikszentmihalyi, represents a glimpse into peak experience and suggests an expanded state of consciousness often accompanied by superior creativity and accomplishment. The experience of transcendence, or *yoga*, through Transcendental Meditation® (TM®), brought to the world by Maharishi Mahesh Yogi, leads to the development of bliss consciousness and is associated with heightened creativity and fluid thinking.

Flow experiences have prerequisites: mastery of craft, unambiguous task requirements, and a basic equivalence between the individual's level of skill and the challenge presented. They are often fleeting and hard to predict. Regular practice of TM, on the other hand, can systematically support more frequent experiences of creativity and effortlessness and the establishment of higher states of consciousness—known as enlightenment or Self-Realization—supported by the physiological release of stress and the normalization of the nervous system.

The goal of practicing the TM technique is enlightenment: living the experience of pure consciousness, the *Ātman* or Self, in all situations throughout the day, alongside the other three states of consciousness (waking, dreaming, and sleeping), whether amid external turbulence or not, and whether autotelic or not. Autotelic simply means that the activity is inspiring in and of itself, without an end-purpose. That is one of the requirements for the flow experience, but it is not necessary in higher states of consciousness. There is overlap; however, higher states of consciousness are based on a refinement of the nervous system that supports profound silence together with dynamism. Repeated alternation of deep transcendence and daily activity cultivates this all-time experience.

In the *Bhagavad-Gītā*, Chapter 2, verse 50, Lord Kṛṣṇa tells Arjuna: *yogaḥ karmasu kauśalam*—"Yoga is skill in action." That is real flow: skillful activity, living life in liberation, freedom, and bliss.

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Consciousness and Quantum Field Theory: Bridging Science, Philosophy, and the Vedic Perspective

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This paper explores the interplay between consciousness and the physical universe, proposing a paradigm in which consciousness is not an emergent byproduct of material interactions but the foundational reality from which all physical phenomena arise. Drawing upon ancient Vedic insights and recent developments in quantum mechanics and quantum field theory, the author challenges the materialist worldview that has long dominated modern science.

The discussion focuses on the emergence of subtle, adynamical structures within advanced physics—such as nonlocality, retrocausality, and the role of global constraints in quantum theory—which suggest the presence of deeper organizing principles aligned with the Vedic conception of an intelligent, conscious substratum. The paper further explores how these frameworks illuminate the mind–body connection and the role of *prāṇa* (life force) in promoting physiological coherence and resilience.

In highlighting the work of Maharishi International University's program in Consciousness-Based Physics, the author argues for a scientific paradigm that integrates consciousness with rigorous theoretical and experimental methods—one in which the wisdom of the Vedas and the discoveries of modern physics converge toward a unified understanding of life, mind, and the cosmos.

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Ayurvedic Benefits for Workforce and Organizational Stress: A Systematic Review Framework and Practice for HR Leaders

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Workplace stress has reached unprecedented levels: 77% of U.S. employees report work-related stress and 82% experience burnout. Burnout costs businesses an estimated $322 billion annually in lost productivity, while stress accounts for $190 billion in health expenses. Roughly one million workers are absent each day owing to stress, which contributes to 40% of employee turnover, yet 88% of employees feel that workplace support for mental health remains inadequate.

Āyurveda offers a personalized, preventive framework for mitigating stress at work. It regards chronic stress as an imbalance that depletes *ojas*, the body's basic vitality, and takes the maintenance of balance among the three *doṣas*—*vāta*, *pitta*, and *kapha*—as its basis. As *ojas* is depleted, one becomes more vulnerable to mental fatigue, emotional instability, and reduced coping capacity. The Ayurvedic approach seeks to restore this balance through *yoga*, meditation, regulated diet, adequate sleep, and herbal adaptogens such as *aśvagandhā*.

A systematic review was conducted following PRISMA-aligned procedures, searching PubMed, Scopus, Web of Science, Google Scholar, and the Cochrane databases for studies published between 2015 and 2025. Rayyan software supported duplicate removal and blinded screening; titles, abstracts, and full texts were screened independently by reviewers, with conflicts resolved by discussion. Of more than 200 records identified, 21 studies were included for narrative synthesis.

Across the included studies, Ayurvedic and yogic interventions consistently showed reductions in stress, anxiety, emotional fatigue, and burnout. Multimodal programs combining *yoga*, *prāṇāyāma*, meditation, lifestyle counselling, and dietary guidance improved emotional regulation, mental clarity, and job satisfaction. Herbal supplementation with *aśvagandhā* and *brāhmī* was associated with improved cognitive performance and reduced stress biomarkers. Reported outcomes included

fewer sick days, heightened focus, improved resilience, and stronger team cohesion. Barriers included scheduling constraints, inconsistent leadership support, and scepticism toward traditional methods.

The evidence is promising but limited by small samples, few randomized trials, and variable intervention designs. Large-scale longitudinal studies and standardized outcome measures are needed before Ayurvedic workplace programs can be recommended at scale.

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Karma Yoga – Yoga of Selfless Action

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When we speak about *karma*, it means an action, but when we attach the word *yoga* to it, it gains a very spiritual dimension; all the energies come together to reach that highest state. Since life is a process, *karma* is an essential part of the life process. All living beings have to perform *karma*, which can be physical or mental or spiritual, but all *karmas* have their effects and leave their impressions on our *citta*. So, this technology of *Karma Yoga* is needed to understand our state of mind. There are two aspects. One is the Doctrine of *Karma* that the *Bhagavad Gītā* talks about, and the second is the Theory of *Karma*. *Karma Yoga* philosophy starts from the forty-seventh verse of chapter two, where the Lord says: your right is only to perform your duty, but never to claim its fruit. The Doctrine of the Law of *Karma* and the Law of Incarnation both go hand in hand, and based on that we have three types of *karmas*: *sañcita*, *prārabdha* and *kriyamāṇa karmas*, the seeds of which ripen from time to time in different births, and we get our *jāti* (class of being), *āyus* (life span) and *bhoga* (experiences) as per *Yoga Sūtra* 2.13. If we perform actions with the sense of duty, we can overcome the play of the *guṇas*. Based on this, there are four divisions of *karma* as per the *Yoga Sūtras*, so if we want to start moving in the direction of neither white nor black *karma*, we have to follow the hierarchy of duties (duty means *dharma*). Duty towards Self, family, job, society and nation is the defined order of *dharma*. Your job is to keep sowing the right *karmas*, surrender to the Divine and trust in Divine timing to reap their fruits.

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Vedic Knowledge and Holistic Business

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This paper discusses the emerging paradigm of holistic business, a theoretical understanding of ethical leadership grounded in higher consciousness, and the potential to accelerate organizational health and societal transformation through the application of technologies from Maharishi Vedic Science℠.

An emerging new paradigm highlights holistic aims for business and the fundamental role of personal evolution in organizational and societal transformation. This new thinking is expressed in terms such as positive-impact companies, conscious capitalism, flourishing enterprise, and natural law-based management. Holistic business harnesses human potential to do well while doing good, and holistic health within the organization leads naturally to actions that promote a healthy and stress-free environment.

Vedic knowledge, particularly the *Bhagavad Gītā*, provides a deep theoretical understanding of how cultivating human potential provides a foundation for organizational success that advances the welfare of the world and frees the leader from the stress of personal attachment.

Researchers at Maharishi International University have been studying a range of technologies from Maharishi Vedic Science in organizational settings, including the Transcendental Meditation® program, Maharishi *Āyurveda*®, and Maharishi Sthāpatya Veda℠ design. In addition, new research on a world peace assembly in Hyderabad has found that the practice of the Transcendental Meditation and TM-Sidhi® programs in a large group affected psychological well-being in the surrounding community. Maharishi International University aims to contribute to the continued evolution of understanding and practice in the field of business, enlightened by theoretical and practical knowledge from Vedic studies.

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Vedic Foundations of Microcosm–Macrocosm Concept and Its Ayurvedic Implications

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The concept of microcosm–macrocosm is deeply rooted in Vedic concepts. This concept explains the interconnectedness between the human being and the cosmos. According to the Vedic texts, just as the Supreme Self pervades the cosmos, it also resides within the human body. The knowledge of the self (*piṇḍa*) entails the knowledge of the universe (*brahmāṇḍa*). This principle has been mirrored in Vedic hymns, highlighting the interconnectedness of all existence.

This microcosm–macrocosm idea is expanded upon in Ayurvedic philosophy, which holds that the same forces and elements that govern the universe also manifest in the human body. This correspondence is summed up in the classical proverb *yat piṇḍe tat brahmāṇḍe*. The human body is composed of the five elements—*pṛthivī* (earth), *jala* (water), *agni* (fire), *vāyu* (air) and *ākāśa* (ether). This mirrors the cosmic structures also. The balance of these elements determines the health and the disease. The *tridoṣa* theory (*vāta*, *pitta*, *kapha*) further explains this idea by mapping cosmic processes onto physiological functions: *vāta* is associated with movement and circulation, *pitta* with transformation and metabolism, and *kapha* with stability and cohesion. Classical Ayurvedic texts like *Caraka Saṁhitā* and *Suśruta Saṁhitā* explain how cosmic rhythms impact bodily *doṣas*, reinforcing the intimate relationship between human beings and the natural world.

By combining Vedic and Ayurvedic viewpoints, this paper will explore how the microcosm–macrocosm principle supports a holistic understanding of health, self-realization, and environmental harmony. Such insights demonstrate the value of ancient Indian knowledge in solving today's issues related with human health, environment and healthcare.

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When the Mind Plays Games: Exploring Vedic Philosophy to Manage the Mind

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Across the world, stress, depression and anxiety continue to increase, and future projections indicate that nearly half of the global population may be impacted. The most pronounced increases were observed in high socio-demographic index regions primarily in the developed world, while Bhutan experienced the smallest increase. The critics of a medical approach to psychological issues proclaim that understanding psychological pathology is more a philosophy than a science.

In this context, this paper aims to explore the philosophy of the Vedas for managing stress in modern everyday life that can be used as an additional approach in the prevention and treatment of stress and mental health issues. To underscore this point, we refer to two Hindi (Indian) movies from two eras and the recent global TV series *Adolescence* (2025). These reflect current psychological issues and some of the wisdom that can be gained from the ancient texts. The two National award-winning movies are the classic *Anand* and *Chhichhore*.

Cinema, a powerful audio-visual medium, reflects society, and these movies and series reflect the overarching theme of stress and managing the mind towards a positive approach to rise above one's negative feelings. With social media too being a contributor to stress and anxiety, cinema can be used as a counter medium to spread the essence of the Vedas in a simple yet effective manner. The success of these audio-visual contents has implications for the education sector (including management, marketing and social work faculties) and the media industry also in terms of corporate social responsibility. More importantly, since a Harvard study reports that mental health disorders typically first emerge in childhood, adolescence, or young adulthood, we posit that cinema may be used as one of the mediums to reach people of all ages apart from Yoga, meditative practices and a curriculum that reflects the timeless and global appeal of the Vedas.

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Achieving Sustainability by Enlivening *Dharma* in Contemporary Society

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Through the Vedic concept of *Dharma*, this paper addresses the problem of sustainability in contemporary society at a holistic level. *Dharma* is defined as that which sustains or upholds—it sustains every aspect of life in accord with all the laws of nature, maintaining balance and evolution. The lack of *Dharma* in the Anthropocene, the Age of Man, reveals our inability to keep the complex interactions of the innumerable elements of all life balanced and progressive. Every problem today, whether an issue of global impact, institutional significance, or a matter deeply personal to a single individual—all of these are united by the fact that they are, ultimately, an issue of *Dharma*. In this paper, *Dharma* is viewed as a continuum from the Parā or transcendental level to the Baikharī or surface level of life. We propose that by enlivening *Dharma* at its source in pure consciousness, every area of life is empowered to rise to its highest values. Empirical evidence is presented indicating that the systematic, universally applicable practice of the Transcendental Meditation technique can be an effective intervention for providing the experience of Transcendental Consciousness; therefore increasing an individual's ability to live more in accord with *Dharma*. Documented benefits at the individual, institutional and global levels are reviewed. Through the different avenues of Maharishi Vedic Science, modern science, and direct experience, it is hoped that the concept of *Dharma*, so intimate and so essential to our fulfillment as individuals and for our flourishing as a society, will be understood and appreciated as a reality well within our reach.

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How Vedic Science Can Contribute to Scientific Research on Reality

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Ever since humans developed rational, reflective thinking, we have tried to understand nature, the universe, the origin of life, and the role of subjective experience in this cosmic interplay. From the fragmented knowledge gained by looking at the world around us, we have attempted to assemble a unified picture of ultimate reality and explain the totality of being. This paper highlights mainstream views in contemporary science and raises questions such as: "Do we live in a computer-simulated world?" and "Can objective reality be explored without the observer?" Modern physics seeks a unified set of laws to explain the universe from the smallest to the largest scales and often "shakes hands" with philosophy in critical analysis; in this mutual enrichment, metaphysics provides fundamental concepts in return for empirical knowledge. Mathematics offers a precise language to describe logical relationships and patterns, even beyond the physical universe. Computer science contributes algorithmic computability, yet simulations of reality on classical machines are often impractical, requiring unrealistically long run times. Large language model AI can search vast amounts of data, but its operation is essentially statistical, not intrinsically creative. From the perspective of Vedic Science, these unresolved scientific questions are not new. The Vedic tradition, based on the subjective experiences of ṛṣis in higher states of consciousness, holds that consciousness is primary and that both mind and matter emerge from an underlying field of pure awareness. Vedic narratives—such as the story of the blind men and the elephant—illustrate the danger of partial perspectives, while the Bhagavad Gītā recounts Krishna revealing his universal form to Arjuna, pointing to a direct experience of the totality of reality. In this framework, the "right kind" of meditation can bring the power of transcendental reality into daily life, systematically transforming the nervous system and enhancing its ability to dive deeper into the hidden structures of reality. Vedic Science thus offers a consciousness-based framework that can complement and extend contemporary scientific research on reality.

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The Seat of Consciousness Is in the Non-material Functioning of the Material Brain

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Most researchers would assert that consciousness does not exist as an independent reality but as an emergent property of brain activity. This has led to an explanatory gap. The laws of neuroscience can explain conscious behavior but they cannot explain what it feels like to be conscious, called qualia. An emerging model is that consciousness exists and permeates all of life and interacts with the brain to produce conscious experience. This model has its own challenge: How does consciousness, which is non-material, interact with the brain, which is material?

Maharishi Mahesh Yogi, an exponent of the Vedic tradition, states that the seat of consciousness—a universal field—is in the non-material functioning of the material brain. This paper explores the nature of the "non-material functioning" of the material brain. The brain and changing brain states are classical objects that exist in time and space. However, the changing brain states are governed by quantum processes that shape neuronal functioning: (1) subthreshold oscillations in electrical potentials in all neurons, (2) quantum uncertainty and tunneling at the synapses, along with (3) superposition of firing/not firing of the synapses. These quantum processes could be the "non-material functioning" of the material brain. A field of consciousness could modulate these quantum processes shaping classical patterns of cortical activation that are correlated with conscious experiences and states of consciousness.

In the Vedic tradition the field of consciousness is called *Ātman*, the Self of all beings. *Ātman* can be understood metaphorically as the sun that exists and radiates light in all directions. The rays of the sun are known as *Jīva*, the individual aspect of *Ātman*. *Jīva* is the individual spirit in the body that along with the ego, mind and senses constitute the experiencer. In the metaphor, the reflection of the sun which is the individual experiencer includes both light from the sun (*Jīva*) and changing brain states. *Jīva* may modulate neuronal quantum processes

to generate changing brain states associated with specific contents in consciousness. The reality of this model is experienced during practices from the Vedic tradition that explore inner transcendence beyond the finest level of thought activity.

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Subjective and Objective Markers of Transcendental Meditation: A Fourth State of Consciousness

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Transcendental Meditation® is a technique designed for transcending—awareness moving from the level of active thinking to silence at the source of thought. Content analysis of subjective descriptions of Transcendental Meditation practice yielded three themes: absence of time, space and body sense. This state is called pure consciousness—a state of awareness without mental content. Subjectively, this state is unlike sleeping, waking, dreaming. It constitutes a fourth state of consciousness, which the Vedic literature describes as *Turīya Cetanā*.

Transcendental Meditation practice is characterized by two major markers: decreased sympathetic activation and higher frontal alpha1 (8–10 Hz) coherence. Sympathetic tone is reset during the practice, as measured by decreased skin conductance, lower plasma lactate, lower cortisol and slower breathing. Reduced sympathetic tone is also seen after the practice, leading to decreased anxiety, decreased PTSD symptoms, and reductions in stress related diseases such as hypertension and diabetes.

Brainwave markers during Transcendental Meditation practice are driven by thalamocortical circuits that maintain wakefulness levels in contrast to thalamocortical circuits that build the content of experience. These wakefulness circuits are driven by thalamic matrix circuits that innervate layer I of the cortex, governing the level of excitability of the other layers of the cortex. Due to the propagation velocity through the cortical tissue, these thalamocortical circuits oscillate at 100 msec. This

leads to the alpha1 (8–10 cycles/sec) EEG seen during Transcendental Meditation practice. Since these circuits are rising from the thalamus, a common source, the EEG is highly coherent (> 0.9).

Greater alpha1 coherence is seen outside of Transcendental Meditation practice with regular practice. Following subjects for one year, their EEG exhibited high alpha1 coherence during the practice after just two-months practice and reached the same high level after six months and twelve months practice. In contrast, alpha1 coherence increased after Transcendental Meditation practice over time. During a computer task, alpha coherence steadily increased at two, six, and twelve months, suggesting the state of pure consciousness was being integrated with daily activity over time. This explains benefits of Transcendental Meditation seen in daily life such as increased happiness, resilience, inner directedness, field independence, creativity, evenness in challenging situations, and development of a stable sense of self. This research shows the power of science to objectively verify growth of subjectivity through practice of Vedic technologies.

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Subjective and Objective Markers of the Integration of Pure Consciousness with Activity: A Fifth State of Consciousness

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The brain is structured to change, modifying its connections to integrate each new experience into its structure. For example, taxicab drivers show thicker cortices in those brain areas responsible for planning routes, estimating distances, and dealing with slowdowns in traffic—all used in taxicab driving. In the motor cortex of violin players, the left hand that makes the chords is eight times larger than the right hand, which is holding the bow. This raises the question: If experience changes the brain, how do meditation practices change the brain? Meditations use different procedures, are characterized by different brain patterns and result in different experiences.

Our research has focused on individuals practicing Transcendental Meditation®. Transcendental Meditation is a technique designed for transcending—awareness moving from the level of active thinking to silence at the source of thought, called "pure consciousness." Pure consciousness is a state of awareness without mental content. Regular experience of pure consciousness during Transcendental Meditation practice alternated with daily experience integrates the state of inner transcendence with outer activity. This results in a state which includes non-changing inner Self-awareness along with ordinary waking perception, thinking and feeling. It constitutes a fifth state of consciousness, which the Vedic literature describes as *Turīyātīta Cetanā* or Cosmic Consciousness.

Maharishi Mahesh Yogi, who brought Transcendental Meditation to the world, describes this fifth state in his commentary to verse II.55 in the *Bhagavad Gītā*: He experiences the desires of the mind as lying outside himself, whereas he used to experience himself as completely involved with desires. On the surface of the mind desires certainly continue, but deep within the mind they no longer exist, for the depths of the mind are transformed into the nature of the Self.

Cosmic Consciousness, the fifth state of consciousness, has unique subjective and objective markers. Individuals reporting living the fifth state described themselves as underlying and being independent of thoughts, feelings and actions. This contrasts with people practicing TM but not experiencing the fifth state, who described themselves as the director of their thoughts, feelings and actions, and to non-meditating controls, who described themselves in terms of their thoughts, feelings, and actions along with their clothes and social status.

Brain functioning of individuals reporting the fifth state is characterized by the integration of high alpha1 coherence seen during the experience of pure consciousness along with the brain patterns of waking, dreaming or sleeping. This brain marker brings the state of enlightenment into the scientific laboratory. The highest states of human consciousness can begin to be systematically investigated in different subject populations and across traditions.

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The Importance and Necessity of the Integrated Approach of *Upaniṣads* and *Āyurveda* in Today's Lifestyle

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Upaniṣads and *Āyurveda* are the foundation of Indian traditional philosophy, science and lifestyle. Both these traditions emphasize on achieving balance of body, mind and soul, maintaining harmony with natural elements and self-knowledge. This philosophy is useful for the overall health and well-being of a person. The present research has explained how the integrated approach of *Upaniṣads* and *Āyurveda* is important in today's lifestyle as well as in health education.

Ancient sages have mentioned two paths for the well-being of a person—daily practical life and spiritual, transcendental life. By achieving a balance between these two paths, a person reaches his ultimate goal, and to achieve this goal, it is necessary to study this integrated approach. *Upaniṣads* are the foundation of *Brahman* and self-realization. They provide a person with insight into his self-knowledge not only at the physical level but also at the consciousness and mental level. *Āyurveda* lifestyle based on the *prakṛti* and *tridoṣa* principles such as diet, routine, seasonal cycles, treatment and ethical rules are effective tools for maintaining physical and mental health. *Āyurveda* is a holistic science which is consistent with the spiritual principles of the *Upaniṣads*.

Due to today's changing lifestyle, physical and mental health is deteriorating due to mental stress, irregular diet, emotional distress and environmental changes. A health system based solely on medication cannot completely solve these problems. Therefore, the importance and necessity of the integrated approach of the *Upaniṣads* and *Āyurveda* for holistic health in today's times is of utmost importance. Through this study, a person can achieve a balance between both practical and spiritual paths in his lifestyle, which will improve his physical, mental and spiritual health and achieve all-round development.

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Emotional Intelligence and Collective Coherence: A Vedic Framework for Group Development

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This paper examines how structured emotional intelligence group practices may reflect and operationalize Vedic principles of collective coherence within Maharishi Mahesh Yogi's framework of consciousness. The central research question is: How do structured emotional intelligence group processes put into action Vedic principles of collective coherence?

Drawing on fifteen years of facilitation experience across more than one hundred emotional intelligence groups, the study integrates qualitative practitioner observation with Vedic philosophical analysis and contemporary research in emotional intelligence, social neuroscience, and leadership development.

Three observable conditions consistently associated with increased collective coherence are identified: (1) emotionally attuned communication, (2) regulated somatic presence, and (3) shared commitment to truth and goodwill. These conditions appear to increase relational stability, reduce fragmentation, and accelerate leadership development within group contexts.

Within Maharishi's framework, Transcendental Meditation® cultivates direct experience of pure consciousness as inner coherence. Emotional intelligence group processes are proposed as complementary practices that refine the expression of that coherence in relational life. The paper further suggests that such structured groups function analogously to traditional Vedic concepts such as *satsaṅga* and *saṃyama*, where coordinated awareness is strengthened through shared intentional engagement.

By situating contemporary leadership development practices within a Vedic philosophical framework, this study contributes to interdisciplinary dialogue between Indology, applied consciousness studies, and organizational development.

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Circadian Rhythms Illumined through Two Ancient Vedic Sciences: For the Enhancement of Balance, Health, and Longevity

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In his revival of Ancient Vedic Science which included 40 aspects of the Veda and Vedic Literature, the enlightened Vedic Scholar Maharishi Mahesh Yogi included the art and science of music known as *Gandharva Veda* (the literal Sanskrit translation is celestial music). Also, the ancient health-care science of India known as *Āyurveda*. The Guiding light of my research is his statement "*Gandharva Veda* and *Āyurveda* go together; absolutely they go together". Their common ground is that they are both rooted in circadian time cycles affecting human physiology. My research has resulted in a profound integration of these two sister sciences which proved mutually enhancing not only to each of them, but also when integrated with modern Science's understanding of Circadian Rhythms, provides a deeper illumined understanding of this science as well. Ultimately the synthesis of these three bodies of knowledge creates a perfect logical and sound Lifestyle-is-Medicine approach to health and wellness.

Maharishi's revival of *Gandharva Veda* is rooted in the classical music of North India's Hindustani tradition which has survived more than 5000 years through the oral master-disciple tradition known as *Guru-Śiṣya Paramparā*. Its principal musical form is the *rāga*. Maharishi describes *Gandharva Veda* as a science and art of music capable of creating balance in both physiology and environment and therefore, an important technology for creating and maintaining world peace in future generations. He describes this ability in its harmonizing integrating value. I have discovered the mechanics of this harmonizing integrating value of *Gandharva* music through integration with *Āyurveda*, and its pulse diagnosis technique known as *nāḍīvijñāna*.

My presentation will consist of dissecting five or six *rāgas* prescribed for different time cycles of the day and night and their scale structures and rules for performance. I have discovered that the qualities of the three

doṣas, *vāta-pitta-kapha*, three fundamental physiological constituents at the basis of *Āyurveda*, which can be touched in the pulse as they are activated at different times of the day and night; these same qualities can also be heard in the melodic and microtonal frequencies of the *rāgas* (the *svaras* and *śrutis*). The mechanics of the harmonizing integrating quality of *Gandharva Veda* are then easily understood. This explains the resonating matching quality of the *rāgas* with the Earth's changing frequencies from sunrise, to noon, to sunset, and midnight. I will demonstrate these qualities vocally singing short samples of the *rāgas* while also discussing Ayurvedic recommendations for each time cycle.

Example: At noon time, when the sun is at its zenith in the sky the qualities of *tīkṣṇa* (sharpness) and *drava* (liquidity) are detected in the pulse. *Āyurveda* recommends this time for eating the largest meal of the day as digestive fires will be strongest. From modern science we know that enzymatic secretions are activated including hydrochloric acid responsible for the sharpness and liquid qualities in the pulse. I will demonstrate these qualities in the *rāgas* by analyzing and singing the melodic and microtonal frequencies for each time of day. The correlations are striking. This threefold integration of knowledge illuminates the pinnacle of Integrative Medicine for living life according to Circadian Rhythms as the foundation for health and wellness.

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Integrating Generative AI into Consciousness-Based Education: Implications for Management from an Appreciative Inquiry

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Higher education faces challenges and opportunities through artificial intelligence and globalization. This qualitative study explores integrating generative AI (GenAI) tools into Consciousness-Based Education (CBE) and its implications in management. CBE is a holistic educational approach focusing on the full potential development of students rooted in Vedic tradition. Using an appreciative inquiry, insights were gathered

from nine interviewing human participants from USA, and six virtual participants through GenAI-powered interactions, supported by recent literature. Thematic analysis identified four key themes: 1) Opportunities and challenges in integrating GenAI in CBE, 2) The need for a broad perspective and focus to enhance holistic education, 3) Bottom-up collaborations for strategic integration, and 4) The role of enlightened leadership. Content analysis of human-machine interaction texts confirmed the findings, addressing validity threats through triangulation, member checking, and literature reviews. Lessons were drawn from understanding of the GenAI integration dynamics for management education and practice. The study bridges the gap by exploring how GenAI can be thoughtfully integrated into CBE, offering new insights for ethical, spiritually grounded, and future-ready management education and practice.

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Pañcamukhī Educational System at Banasthali: An Idea for Nurturing Women Leaders

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Human life on earth has been witnessing various transitions. However, the quest for higher avocations in life never diminishes. The levels of "higher avocations" vary from culture to culture and individual to individual. For someone, pleasures and desires at the physical level are the epitome of human existence; for someone else, they would mean the lowest or an ultra-low purpose. For someone the higher-order purpose of attaining *mokṣa* would be in vision. However, our scriptures do not even end at *mokṣa*, because there are stories of devotees of *Bhagavān* who do not even vouch or aspire for *mokṣa*. They transcend even the desire for *mokṣa*. They transcend all kinds of needs, wants and desires.

How to nurture individuals with such higher levels of consciousness? The first and foremost requirement is to envision the possibilities of such endeavours of life. This would be followed by clarity on vision and mission

statements, and then organizing and formulating processes. At Banasthali Vidyapith a similar approach was followed to nurture women leaders in all walks of life. The fivefold education comprising five aspects—physical, intellectual, practical, aesthetic and moral—was adopted.

The physical part takes care of the fitness of the human being and keeps the sportsperson spirit alive; students may choose from many activities such as cricket, football, volleyball, basketball, swimming, badminton, squash, tennis (lawn & table), gymnastics, and aerobics. The intellectual concerns programmes in law, management, commerce, sciences, engineering, humanities, art, design, and so on. The practical aspect covers a skill-based approach to the above-mentioned domains. The aesthetic takes care of the human need to appreciate design, creativity, and expression; it also addresses the need to nurture the emotional core of the human being through art, craft, music, and dance. Many traditional creative expressions are not only preserved but passed on to the next generations through this component of education. The moral dimension is not a separate component but is infused in all aspects of education at Banasthali. The आचरण (*ācaraṇa*—conduct) of each individual, in line with Bhāratīya culture, is a fundamental part of this dimension, and of the fivefold system as a whole.

These components are further integrated, and quality development is pursued with the help of several concepts rooted in Bhāratīya culture—for instance, the Bhāratīya model of personal finance, the Bhāratīya model of digital literacy, work-life natural fusion, and the *Bharat Samriddhi* mark. Against this backdrop, this paper highlights the role of Banasthali's fivefold education in nurturing future leaders.

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Sustaining *Dharma*: Ecological Wisdom and Environmental Ethics in the *Mahābhārata*

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This paper investigates how the *Mahābhārata* serves as a fundamental text which establishes the principles of ecological ethics. The traditional

interpretation of *dharma* as a moral duty contains an environmental aspect which is not commonly recognised. The primary question behind this study is: How does the *Mahābhārata* present an ecological perspective of *dharma* which can shape and develop present-day sustainability frameworks?

The paper examines the epic through a combination of ecocritical and philosophical methodologies. The study combines a close reading of vital sections of the epic with the frameworks of Indian eco-philosophy and contemporary environmental ethics. The *Vana Parva* and *Śānti Parva* are scrutinised to demonstrate how the nature-based principles of restraint, respect, and reciprocity create the epic's moral framework. The paper draws from the Vedic principles of *ṛta* (cosmic order) and *yajña* (reciprocal offering) which it combines with deep ecology and ecohumanism perspectives.

The study demonstrates that *dharma* in the *Mahābhārata* maintains social and personal equilibrium while simultaneously preserving environmental equilibrium. The text establishes that ethical breakdown leads to environmental destruction through its repeated depiction of Earth's (*Pṛthvī Devī's*) sorrow and the desertion of the Kurukṣetra battlefield. The *Vana Parva* presents life in the forest as an example of sustainable living, while Bhīṣma's teachings in the *Śānti Parva* advocate responsible management of resources and its regulated usage. Through the *Yakṣa Praśna* episode, the text presents sustainability as a spiritual challenge which requires humans to show respect for nature's laws. The paper establishes that *dharma* functions as an ecological virtue, enabling the *Mahābhārata* to present an early sustainability framework based on restraint, respect, and reciprocity. This Vedic ecological perspective indicates the prescience of present-day environmental threats while promoting a spiritual-ecological union to achieve sustainable existence.

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Evolution: An Axiomatic Model of Consciousness

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Tony Nader proposed a paradigm that consciousness is all there is, based on the teachings of the Vedic scholar Maharishi Mahesh Yogi. Building on this paradigm, we propose a formal axiomatic approach to Vedic knowledge, translating its insights into a precise and universally accessible scientific framework. The core axioms define the primacy of consciousness and its self-referential nature: its capacity to assume each of the three roles of observer, observed, and the process of observation. This establishes the Bit of Consciousness as the minimal unit of experience. This paper's central thesis models evolution as a mathematical sequence of these Bits. We then introduce the concept of Mode as the collection of all potential Bits made possible by a preceding Bit. The selection of the Bit experienced next from this Mode is a probabilistic event, in direct analogy to the collapse of a wave function in quantum mechanics. This mechanism forms the core of the description of an evolutionary trajectory. This framework provides a shared language for dialogue between Eastern traditions and Western scientific inquiry. It also delivers formal tools to address foundational challenges—such as the impasses of materialism and dualism—and to apply principles of self-organization and higher states of consciousness toward practical human progress.

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Vedic Science for Social and Mental Well-Being: Implications for Social Work in Today's World

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Vedic science offers a holistic framework for enhancing social and mental well-being by integrating ancient wisdom into contemporary social work practice. Rooted in the teachings of the Vedas, central concepts such as *dharma* (धर्म, moral duty), *karma* (कर्म, right action), *sattva* (सत्त्व, purity and balance), and *prāṇāyāma* (प्राणायाम, breath control) guide individuals towards psychological resilience and social harmony. Vedic psychology recognizes the interconnectedness of mind, body, and spirit, offering evidence-based practices like meditation (ध्यान) and mindfulness (स्मृति) to address stress, anxiety, and existential crises. Research indicates that the adoption of Vedic principles can support emotional regulation, foster a sense of purpose (*svadharma*, स्वधर्म), and enable social workers to implement culturally-rooted approaches for community well-being. By integrating Vedic concepts with modern social work methodology, professionals can promote holistic mental health and advance societal welfare, bridging the gap between indigenous wisdom and current challenges. This abstract highlights the potential for Vedic science to shape transformative social work practices, creating pathways for sustainable mental well-being in today's world.

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AI in Ayurveda: Inevitable, Powerful, but Needing the Human Touch

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Artificial Intelligence (AI) has erupted across every domain, and Ayurveda now stands at a decisive threshold. This paper reviews the explosion of AI in Western medicine, the possibilities AI similarly poses for Ayurvedic practice, the possible effect of AI on patient experience, the advantages for practitioners such as automating administrative tasks and perhaps deepening diagnostic insight, and the stark choice that lies ahead. AI in Ayurveda is inevitable and powerful, but, without the human touch, treatment remains flat. The tradition of Ayurveda stands on the precipice of a great transformation—or a great disappointment—depending on whether the technology assists and offloads, or instead misses the mark and becomes less effective than straightforward human practice in Ayurveda.

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In Ayurveda, Nothing is "Incurable": A Paradigm Shift from Western Medicine

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Western medicine often designates certain diseases as "incurable," signaling a transition from curative treatment to palliative care. This pragmatic classification, while medically precise, can carry profound emotional consequences, leaving patients and families with a sense of hopelessness. Ayurveda, by contrast, does not recognize the category of

"incurable" disease. Rooted in the *Caraka Saṁhitā*, Ayurveda frames illness as "imbalance"—of *doṣas*, *dhātus*, and *malas*—and insists that treatment continues as long as imbalance can be addressed. This paper explores the paradigm shift from "incurable" to "imbalance," assesses Western incurable diseases through Ayurvedic lenses, and envisions a collaborative model where Western precision and Ayurvedic resilience work in concert. Ultimately, it faces the question of difficult conditions and whether Ayurveda brings not just hope but effective treatment to those facing such conditions.

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Sharing Ground: Life Spark in Art and *Āyurveda*

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Considering that the Sanskrit root *āyus*, meaning life, conveys the vital force that sustains health and balance, how is this phenomenon related to dynamics underpinning the creative process? In both practices, how are life and balance inseparable? Maharishi Mahesh Yogi stated that the artist "breathes life into the lifeless," suggesting that through creative engagement, artists infuse material form with consciousness. Yet this act is not solely the artist's doing; it involves an unseen, guiding force—an encounter between the known and unknown that opens a field of discovery and transformation.

Art making becomes an act of balancing opposites. Every mark, sound, or gesture initially disrupts equilibrium, prompting the search for coherence and a reset. This continuous adjustment mirrors the human drive toward wholeness, as if guided by an internal gyroscope seeking harmony. Ratio and proportion become essential tools, aligning inner and outer worlds until the work sings. As Brancusi observed, "Inner proportion is the ultimate truth inherent in all creation."

Āyurveda and Art both aim at restoring balance. Both practices recognize a constant flow that is disrupted and then brought to equilibrium in the pursuit of an integrated state, a participatory exploration rooted in consciousness. Artists, like scientists, seek to

transcend the ordinary and reveal what lies within—though they enter the same live mystery through different doors. Both disciplines rely on intuition, that heightened awareness which bridges perception and understanding. Intuition functions as the artist's compass, directing the process toward insight and coherence.

Ultimately, the dialogue between art, life, and balance reflects a universal communion with Being itself. Through creative play and inner listening, the artist engages in and grows through the timeless process of discovery, embodying the ancient maxim: Know thyself.

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Integrating Vedic Thought: A Framework for Sustainable Conflict Resolution in Business Management

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Conflict resolution is considered to be an interdisciplinary field based on various theories stemming from a wide range of disciplines. The established theories enable practitioners to tailor specific conflict resolution methods for specific scenarios. The hierarchy of needs theory anchors on the five key drivers of human motivation and ways to fulfill them. The peace theory recognizes an absence of conflict as an indicator of a resolution state, and it focuses on achieving positive peace by making a distinction between violence that occurs at a personal and structural level. Human needs theory declares that the lack of basic factors such as identity, recognition and security lead to conflict and hence its approach is to address these gaps to arrive at a resolution. Gandhian theory emphasizes nonviolence and the resulting context that can act as a force of transformation of the conflict itself. The conflict resolution models have their particular strengths in addressing contextually unique situations, and they represent an important body of work that informs conflict resolution theory and practice.

This paper proposes a conflict resolution model based on Hindu thought to a common business scenario. Two functional leaders at a company are in conflict and the owner of the business is called

to resolve it. Management experts use a human resources lens to address interpersonal conflicts and the outcomes from that approach, while seemingly successful at defusing a charged environment, on deeper analysis seem more palliative than a cure. The proposed management solutions in this context address the symptomatic aspects of a conflict and barely include the underlying motivations of persons to formulate a lasting solution.

The alternative model presented in this paper utilizes an understanding of a conflict as analyzed and deconstructed in the *śāstras*. Further, with the help of insights from principles embedded in Gandhian non-violence, Kauṭilya's *Arthaśāstra* and Sri Aurobindo's Integral Yoga, an alternative framework is proposed to bridge the tangible, worldly, solution with one anchored on Vedic and spiritual one. This Hindu resolution approach could enable an enduring state of resolution to an interpersonal conflict frequently found in modern business management structures.

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Anahata Leadership, Ego Development and Human Growth Through the Vedic View of the Chakra System

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This paper investigates ego development and human growth through the Vedic chakra system, proposing a synthesis between classical Vedic psychology and modern developmental theory. The study's objective is to reinterpret the ego not as a fixed Western psychological structure, but as a dynamic energy pattern that evolves through successive stages of consciousness, as described in Vedic and Upanishadic thought. The main argument is that the ascending movement of consciousness through the chakras, beginning in the lower centers of survival and individuality (*Mūlādhāra*, Svadhiṣṭhana, Maṇipura) and culminating in the higher centers of unity and transcendence (*Ājñā*, Sahastrara); mirrors the ego's transformation from self-centered identity toward integration and Self-realization (*Ātma-Bodha*).

Within Indology and Vedic Studies, this inquiry situates the chakra model within the broader context of Vedic anthropology, where the human being is understood as a microcosm of cosmic consciousness. Drawing on the *Upaniṣads*, *Ṛgveda* hymns, and Maharishi Mahesh Yogi's Science of Being and Art of Living, the paper argues that the chakra system encodes a subtle developmental psychology that predates the emergence of Western ego theories. The literature review considers seminal modern works, such as Anodea Judith's Eastern Body, Western Mind and Harish Johari's Chakras: Energy Centers of Transformation, which interpret the chakras psychologically but often lack grounding in Vedic science. Conversely, traditional Vedic commentaries seldom address developmental ego stages.

This paper bridges that gap by contextualizing chakra progression as a Vedic model of human maturation, linking subtle-body philosophy, consciousness studies, and ego psychology. The study contributes to ongoing scholarly discourse by offering an integrative framework that connects Vedic cosmology, consciousness evolution, and modern human-development theory, thereby enriching both the academic field and contemplative practice. Overall, this qualitative and interpretive methodology aims not to empirically test hypotheses but to reconstruct an indigenous Vedic psychology of ego transformation, thereby extending the current academic understanding of self and consciousness within the fields of Indology and providing modern applications for leadership.

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Happiness as Medicine: *Śirodhārā* and Consciousness Based Practices for Embracing Inner Health

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In modern health care, much of our attention is directed toward treating disease; however, true healing begins by nurturing the conditions that allow happiness to arise naturally. *Āyurveda* teaches that happiness is not just an emotion, but a state of balance that reflects harmony between body, mind, and consciousness. In the absence of balance,

we experience unrest, fatigue, or sadness; when balance is restored, the qualities of clarity, love, and vitality are present. *Śirodhārā* is a traditional *Āyurvedic* therapy in which a stream of medicated oil is gently poured over the forehead. This therapeutic technique has many benefits, including calming and balancing the nervous system. Similarly, the Transcendental Meditation® (TM) technique, central to Maharishi International University's Consciousness-Based Education, systematically develops inner calm and expanded awareness. Research on TM shows that regular practice reduces stress, increases coherence in brain functioning, and naturally enhances well-being and happiness. This paper explores how both *Śirodhārā* and TM cultivate happiness as a therapeutic principle rather than a secondary outcome. By shifting focus from "curing depression" to "promoting happiness," we move from disease management to the art of living in balance with consciousness. In this view, happiness is not something to pursue or repair, rather it's the essence of who we are when body, mind, and spirit rest in unity.

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Foundations of Veda and Vedic Science in Unified Field Theory (String Theory & M-Theory)

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Recent breakthroughs in physics have resulted in a progressively more unified understanding of the laws of nature, leading to completely unified field theories, including String Theory and M-Theory. These theories reveal a single, universal unified field at the foundation of the universe and describe the sequential mechanics through which the universe, along with fundamental particles and forces, emerges from this eternal unified reality beyond space and time.

The structure of this unified field and the sequential emergence of the universe are shown to be mathematically identical to the structure of the Ṛg Veda and the emergence of the Vedic literature as described in Maharishi Vedic Science. These mechanics of creation, verified by modern science and eternal Vedic science, provide the foundation for the applied sciences of *Yoga*, *yajña*, and *Āyurveda*.

The paper also relates *Ayurvedic* medicine to unified-field-based medicine and reviews Vedic technologies of *Yoga* and *yajña* as practical means for creating peace, harmony, and happiness in society.

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The Contribution of *Vāstu Vidyā* to *Āyurveda*

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Ashtanga Sangraha of Vāgbhat states, "One should not even live one day in a building that is not according to *Vāstu*" (Sutrasthanam III, 113). Its benefits span physical and mental health and more.

Vāstu Vidyā's key elements are orientation, placement, proportion, measurement, and influences of the site. It was restored to its full authenticity and effectiveness under His Holiness Maharishi Mahesh Yogi as a comprehensive system of architecture and city planning in harmony with Natural Law which also incorporates strategies to combat the unique health hazards of the 21st century urban environment. It is a consciousness-based technology that aligns individual intelligence with Cosmic Intelligence.

We will assess the contribution of Maharishi *Vāstu* to *Āyurveda* via a review of the findings of all peer-reviewed, published studies conducted worldwide and indexed in PubMed that address *Vāstu Vidyā* or its elements. The published research finds statistically significant associations between Maharishi *Vāstu* or its elements with improved physical and mental health, family harmony, success, and growth towards enlightenment. The research finds that living in a Maharishi *Vāstu* home is associated with reduced stress and better health; sleeping in the recommended directions is associated with a superior scores on various health markers; and the recommended house orientations are associated with superior mental health and mood scores. The findings of all studies are consonant with the predictions of Maharishi *Vāstu*, which thus is an essential, medically valid health protocol, and is a unique and important limb of Maharishi's Vedic Approach to Health.

We then assess how to successfully apply Maharishi *Vāstu* to medical diagnosis and treatment. The author has designed or consulted on

hundreds of Maharishi *Vāstu* homes and communities over the past 30 years.

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Living Wisdom: Vedic Sciences in the Modern World – Social Life and Customs

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One of the oldest Civilization is Vedic that contain *dharma* (Duty), *karma* (Cause and Effect), *ṛta* (Cosmic Order), these are the way of living and now influence modern society powerful behaviour. Social Customs are rooted in Rituals and Celebrations, Marriage and family structure, Hospitality (Atithi Devo Bhava), While the world has transformed technologically, the fundamental human quest for harmony, balance, and meaningful living remains unchanged. The Vedic sciences encompass a broad spectrum of knowledge systems, including *Āyurveda*, *Yoga*, *Vāstu*, Jyotiṣa, *dharma*-śāstra, and the philosophy of the *Upaniṣads*. Together, they form a holistic approach to understanding life. Rather than considering spirituality as separate from daily existence, the Vedic tradition integrates it into every action, interaction, and social responsibility. Vedic customs that still endure promote social unity and personal discipline. Daily practices, life-cycle rituals, and festivals like Diwali, Holi, and Makar Sankranti build respect, identity, and community harmony.

Modern Adaptations of Vedic Practices is *Yoga* and Meditation, *Āyurveda*, Ethical Leadership, Cultural Identity, Education and Self-Discovery, Community and Governance, which has yielded substantial benefits in the modern social context. At the centre of this worldview is *dharma*—the moral and ethical framework that governs personal behaviour and communal harmony. *dharma* is not rigid; it adapts according to age, role, and circumstance, making it a flexible guide for social order. In modern times, this principle encourages responsible citizenship, empathy, and ethical decision-making, providing stability in a rapidly changing world. Even outside India, the rise of *Yoga*, meditation,

and *Āyurveda* shows the global acknowledgement of Vedic wisdom. These practices contribute to modern mental health, stress relief, and holistic wellness, demonstrating the scientific value embedded in ancient customs. Living Wisdom portrays Vedic sciences as a dynamic tradition shaping modern customs, values, and lifestyles, linking timeless knowledge with today's aspirations.

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A Comparative Study of Needs-Based Models in Modern Psychology and the Paradigm of Innate Wholeness (*Pūrṇatva* and *Ānanda*) in Selected *Upaniṣads*

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The primary assumption underlying modern theories of human fulfillment is that individuals are born incomplete. From birth, human life is characterized by "need"; regardless of socioeconomic status, our constant efforts are directed toward fulfilling physical, emotional, intellectual, economic, and social deficiencies. Consequently, humans often operate with a consumer mindset, aspiring to acquire resources to fill an internal void. The underlying premise of this "aspiring and achieving" model is that happiness is something that must be earned, constructed, or repaired.

Prominent psychologists such as Maslow, Ryff, and Seligman formalized this approach through the Hierarchy of Needs, the Six Dimensions of Well-being, and the PERMA model, respectively. These theories focus on the process of climbing a ladder of needs and maintaining a delicate balance.

This paper presents a comparative study of these psychological theories against the paradigm of innate completeness and *ānanda* (bliss) found in the *Taittirīya*, *Kaṭha*, and *Muṇḍaka Upaniṣads*. The *Taittirīya Upaniṣad* elucidates the concepts of *pañcakośa* (five sheaths) and *ānanda*. The *Kaṭhopaniṣad* contrasts the paths of *śreyas* (the good) and *preyas* (the pleasant). The *Muṇḍakopaniṣad* offers the metaphor of two birds on

a single branch: one constantly oscillating between satisfaction and dissatisfaction, and the other remaining witness, eternally complete.

Our identity, purpose, and reactions are shaped by whether we view ourselves as lacking or whole. This paper contrasts the "path to completeness" of modern psychology with the "reality of completeness" (*pūrṇa*) of the *Upaniṣads*. Finally, the research explores how this paradigm shift from healing a broken self to realizing a complete (*pūrṇa*) self can transform mental health interventions. As society faces rising tides of anxiety, loneliness, and depression, this Upaniṣadic perspective offers a vital, previously under-acknowledged breakthrough for global mental wellness.

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Scientific Vision of the Vedas: An Analysis

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The Vedas are the original source of ancient Indian literature. In the Indian *Ārṣa* tradition, almost all sages, teachers, and thinkers have always considered the Vedas as the divine word of God. At the beginning of creation, when humanity came into existence, God revealed the Vedas for the guidance, progress, welfare, and prosperity of humankind. According to this belief, all the knowledge and science necessary for both material and spiritual advancement are contained in the Vedas. Hence, the Vedas are complete with knowledge and science.

The opening *mantra* of the *Ṛgveda* (1.1.2) praises *Agni* as the divine priest of the sacrifice, the performer of the ritual, and the bestower of wealth upon the seekers. *Agni* is praised as the one who performs the supreme spiritual act of *yajña*, grants blessings, conducts the ritual in due time, invokes the gods, and satisfies all through the fruits of the sacrifice.

Agni is considered the first discovery of the world. It is believed that early humans discovered fire. This most ancient and significant scientific discovery had already been accomplished during the Vedic period. The

mantras of the Vedas contain symbolic meanings, and the quest to uncover their hidden truths continues even today.

In the *Naiṣadhīyacarita* (3.96), the term *vijñāna* (science) is used in the sense of "wisdom" or "knowledgeable": the King is counselled that his task should be understood wisely, with knowledge, and acted upon accordingly, and that he should therefore wait for the right moment.

The metaphysical knowledge contained in the Vedas reflects the nature of the self-realised one. Through deep introspection and inner research, Indian sages reached the ultimate destination—a complete, conscious, and blissful reality—by knowing which everything else becomes known. As the *Bṛhadāraṇyaka Upaniṣad* (2.4.5) declares to Maitreyī, the Self (*Ātman*) alone is to be seen, heard, reflected upon, and meditated upon; for by seeing, hearing, reflecting, and understanding the Self, all things are known.

The true understanding of the Vedic *mantras* can be attained only by a sincere seeker. Therefore, this research paper attempts to answer the question: What was the scientific perspective of the Vedas? It will analyze how scientific principles are subtly embedded within the profound Vedic *mantras*, and how these ideas later developed into the seeds of modern science. The objective of this research is to explore the meanings, mysteries, and facts hidden within the symbolic expressions of the Vedas.

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Redefining Health: *Svastha*—Established in the Self as the Complete State of Well-Being

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Modern society invests enormous energy and resources into promoting health and well-being, yet their very definitions remain vague. The World Health Organization describes health as "a state of complete physical,

mental, and social well-being," but neither science nor policy offers a clear understanding of what this state actually is or how it can be reliably developed. Without a precise definition, healthcare systems lack a unifying principle to guide their theories, practices, and resources.

The Vedic tradition provides a precise definition of health through the Sanskrit term *svastha*—from *sva* (Self) and *stha* (established in)—meaning "established in the Self." Health, in this understanding, is not merely the absence of disease but the condition of being anchored in the Self, the field of pure consciousness underlying all mind and body functioning. The experience of this state—transcendental consciousness, the fourth state of consciousness (*turīya*)—is the prototype of health itself: inner silence, deep rest, coherence, bliss, and fulfillment.

Through the effortless technique of Transcendental Meditation® (TM), anyone can easily and naturally experience this state. With regular transcending, the temporary experience of the fourth state becomes stabilized in daily life, developing into higher states of consciousness—permanent conditions in which the Self remains fully established during all activity. These higher states represent enduring *svastha*, or complete health.

Scientific research confirms this model. TM practice produces measurable reductions in stress, anxiety, and hypertension, increases in brain coherence and integration, reversal of the aging process, significant decreases in all major categories of disease, and lasting improvements in well-being and self-actualization.

Reintegrating Ayurveda and Vedic science around this precise, consciousness-based definition of health offers a transformative foundation for modern healthcare and society—linking human development, well-being, and enlightenment into one continuum of *svastha*, life established in the Self.

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The *Ṛicho Akṣare* Line of Mind-Body Models

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Modern scholars conceive of the relationship between mind and body in a variety of ways, ranging from physicalist, brain-based models to idealist, consciousness-based models. This paper explores why different individuals resonate with different models. It draws on a particular verse from the *Ṛk Veda*, called the *Ṛco Akṣare* verse, as it is understood in the Consciousness-Based[SM] paradigm of Maharishi Vedic Science[SM].

In this paradigm, the *Ṛco Akṣare* verse is used to explain the functional relationship between the parts of every area of knowledge and the wholeness of the ultimate reality. It describes the self-interacting dynamics of a fundamental field of consciousness, which give rise to all human knowledge. *Ṛco Akṣaree* lines provide parallels between the content of this verse and the concepts associated with a particular area of knowledge.

The *Ṛco Akṣare* line of mind-body models, developed by the author of this paper, reads as follows: Mind-body models (*ṛcāḥ*) exist in the interaction (collapse) between paradigms (*a*—fullness) and ongoing experiences (*kṣare*—the point value) in the attention of the observer, which reflects the individual quality of consciousness. In which reside the individual and cultural beliefs, personality traits, and mental processes responsible for one's worldview and experience of reality. Those whose attention is focused on the gross, material level of life may adhere to narrow, reductive theories like modern physicalism. Those who have cultivated refined cognitive faculties such as intuition and the experience of higher states of consciousness see beyond the limitations of physicalism and enjoy a more comprehensive, holistic paradigm.

This paper discusses the *Ṛco Akṣare* verse and the *Ṛco Akṣare* line of mind-body models, illuminating why different people are drawn to different models.

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Developing a Bhāratīya Model of Risk Management for Improved Personal Financial Planning

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The traditional concept of risk management for individuals is largely focused on using 'Insurance' as the tool. This study explores how modern personal financial planning and risk management can be enriched from the timeless wisdom of the Indian knowledge system (IKS) like the *Arthaśāstra*, *Mahābhārata*, and *Rāmāyaṇa*.

The conventional concept of personal financial planning (PFP) tends to focus on numbers, ethics and individual wealth while the IKS puts more emphasis on values, devotion, self-discipline and caring for the whole community. The study shows how the Bhāratīya concept of *puruṣārtha*—*dharma* (righteousness), *artha* (wealth), *kāma* (desires), and *mokṣa* (liberation)—offers a balanced and values-driven approach to managing money that connects personal well-being with social good. It shows how important it is to have ethics based on one's conscience, self-discipline, and support from the community in order to be financially stable and strong. After conducting rigorous review of literature, the researchers propose to develop a "Bhāratīya Model of Risk Management" that combines modern methods with traditional knowledge of India to help people become responsible and get along with each other in the society for a long time.

The outcome would provide insights on using ancient Indian wisdom along with the modern financial practices to help people make better and more meaningful choices about managing uncertainties in their lives and managing money.

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Empowerment from Within: Convergence of Vedic Psychology and Positive Psychology in Empirical Research from Uganda

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Empowerment from within represents a comprehensive model of human development grounded in Vedic psychology and cultivated through the Transcendental Meditation® (TM®) technique. This paper explores the convergence of ancient Vedic principles with principles of contemporary Positive Psychology, drawing upon three empirical studies conducted with women and female youth living in urban slums of Uganda. This research demonstrates significant increases in self-efficacy, self-esteem, gratitude, coping capacity, sleep quality, and overall quality of life, alongside significant reductions in perceived stress, anger, fatigue, and psychological distress. These outcomes correspond directly with core Positive Psychology constructs such as flourishing, flow, and agency.

The paper further demonstrates that while Positive Psychology describes the observable outcomes of well-being, Vedic psychology elucidates the underlying causal mechanisms rooted in consciousness itself. The research findings suggest that regular experience of transcendence facilitates a developmental progression from inner coherence to measurable psychophysiological flourishing. This convergence offers a framework for understanding empowerment as an internally generated process with important implications for mental health, education, and community development.

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Sensory-Based Healing in Maharishi AyurVeda: Integrating Vedic Principles for Holistic Health

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Ayurvedic and Vedic traditions offer a comprehensive framework for understanding health, centered on the concept of *svastha*—a Sanskrit term meaning "established in the Self." Derived from *sva* (Self) and *stha* (established), *svastha* defines health not merely as the absence of disease but as a dynamic state of inner equilibrium rooted in Transcendental Consciousness. Maharishi Mahesh Yogi, in *The Science of Being and Art of Living*, asserts that this field of Pure Consciousness can be accessed through any of the five senses, and that regular experience of this state purifies physiological pathways, enhancing sensory perception and overall well-being.

Maharishi AyurVeda operationalizes this principle through five sense-based therapeutic modalities: sound (Vedic sound therapies, *Gandharva Veda*, Vedic recitations), touch (self-massage, *Pañcakarma*), sight (Light Therapy with Gems, color therapy), taste (diet and herbal interventions), and smell (aromatherapy). These modalities influence physical, mental, emotional, and spiritual domains and are increasingly supported by emerging scientific research.

Ayurveda further conceptualizes health through the balance of the three *doṣas*—*vāta*, *pitta*, and *kapha*—each derived from combinations of the five elements (*pañca mahābhūtas*), which also correspond to the five senses. Therapeutic engagement with the senses thus provides a targeted approach to doshic balance. *Vāta* (space and air) is influenced through hearing and touch; *pitta* (fire and water) through sight and taste; and *kapha* (earth and water) through taste and smell. Maharishi's insight that the ability to metabolize sensory experiences into bliss is central to disease prevention underscores the importance of maintaining clarity across all perceptual channels. This integrative, sensory-based approach affirms that properly processed sensory experiences contribute to holistic health and well-being.

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Meditation from the Perspective of *Advaita Vedānta*

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Meditation is not an action; it is not a verb; instead, it is Being, it is a noun. From the *Advaita Vedānta* standpoint, the flow of spirituality emanates from action to knowledge to meditation. This is in contrast to secular life, which leads from knowledge to action. From the *Advaita Vedānta* perspective, the *bahiraṅga sādhanas* comprise *karma yoga* and *sādhana catuṣṭaya*. With the *citta śuddhi* gained, the *sādhaka* gets a *guru*, after *guru upasadana*, the triad of *antaraṅga sādhana*, namely *śravaṇa*, *manana* and *nididhyāsana* culminating in the *sākṣāt sādhana* of Self-realisation.

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A Randomized Controlled Clinical Trial to Assess the Efficacy of *Niśā-Āmalakī* Powder and Yoga in Reverting Prediabetes to Normal Blood Glucose Levels

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Prediabetes, described in Ayurveda as *Prameha pūrva-rūpa*, is a high-risk metabolic state with an annual conversion rate to diabetes of 5–10%. With over 74 million diabetic individuals, India faces an urgent need for safe, accessible preventive interventions. This study evaluated the efficacy of *Niśā-Āmalakī Cūrṇa*—a classical combination of turmeric (*Curcuma longa*) and Indian gooseberry (*Emblica officinalis*) advocated by Vāgbhaṭa for *Prameha*—alongside Yogic practices in reverting prediabetes to normoglycemia.

In this single-blind, randomized, placebo-controlled trial (CTRI/2023/07/055265), 90 prediabetic participants aged 24–60 years were randomized equally into three groups: Group A received *Niśā-Āmalakī Cūrṇa* (4 g twice daily) with daily Yoga therapy; Group B received Yoga therapy alone (a 90-day protocol of *āsanas*, *prāṇāyāma*, and relaxation); and Group C received *Niśā-Āmalakī Cūrṇa* alone. Outcomes assessed over three months included fasting and post-prandial blood glucose, HbA1c, BMI, and waist–hip ratio; 74 participants completed the trial.

All groups showed statistically significant reductions in fasting blood glucose, with Group A demonstrating the greatest improvement (19.26 mg/dL; $p = 0.0001$), followed by Groups C and B. Post-prandial glucose fell significantly in Groups A (29.08 mg/dL) and C, but not in Group B. HbA1c declined significantly in all groups, with the maximum reduction (6.60%) in Group A. BMI and waist–hip ratio also improved most markedly in the combined-intervention group.

The findings suggest that curcumin-mediated improvement in insulin sensitivity, together with Yoga-induced enhancement of β-cell function, glucose uptake, and stress reduction, act synergistically. The integration of *Niśā-Āmalakī Cūrṇa* with Yoga-based lifestyle modification thus offers a holistic, effective approach for managing prediabetes and preventing progression to diabetes mellitus.

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Medical Science in the *Atharvaveda*

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The Vedas are the most ancient scientific Sanskrit collections (*saṁhitās*). Knowledge revealed in the Vedas is for the benefit of all living beings. These are the sources of different branches of science, i.e. Physics, Chemistry, Biology, Mathematics etc. Among the four Vedas, the *Atharvaveda* (AV) is directly related to man's day to day problems in his life. Most salient teachings of the AV are benevolent for health and prosperity. The medicines and treatment procedures to ensure long-life is

suggested here. The *Āyurveda*, which is a monument of medical science, originates from the AV. Sage Caraka and Suśruta are famous for their medical research. The AV prescribes four types of medicines to make man and animals free from all diseases (AV XI.4.16).

For physical and mental health it prescribes medicines, i.e. *ātharvaṇī* (mantra therapy), *āṅgirasī* (juices of medicinal plants), *daivī* (prayer to God) and *manuṣyajā* (man-made medicines). The AV also prescribed water treatment and sun-ray treatment for related ailments. In the *Ṛgveda* (RV) and *Yajurveda* also medicinal insights are found to ensure good health. We found references of medical science in about 114 *sūktas* of the AV. These *sūktas* are called *bhaiṣajyāni*. Medicines and treatments to ensure long life, to destroy the effect of poisons, leprosy, headache, cough, excessive discharges from the body, constipation, retention of urine, internal pain, dropsy, paralysis, hereditary diseases (*kṣetriya*), fractures, wounds, worms in cattle & children, hair fall, mental illness, phlegmatic (*śleṣma*) diseases are described in these *sūktas*.

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Temporal Consciousness in Vedic Society: *Ṛtu* Cycles and Socio-Economic Organization

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This research paper investigates the sophisticated temporal framework of *ṛtu* (seasons) in Vedic society and its foundational role in structuring agricultural production, ritual calendars, migration patterns, and social organization. Despite extensive scholarship on Vedic cosmology and ritual practice, the socio-economic dimensions of seasonal consciousness remain underexplored. This study addresses this lacuna by examining how the six-season *ṛtu* system (*vasanta*, *grīṣma*, *varṣā*, *śarad*, *hemanta*, *śiśira*) functioned as an integrative organizing principle transcending mere calendrical utility.

Research Questions: How did seasonal awareness structure Vedic agricultural practices and economic cycles? What mechanisms linked *ṛtu* transitions to ritual performance and social gatherings? How do

Vedic phenological observations compare with contemporary indigenous ecological knowledge (IEK) systems?

Methodology: This research employs a mixed-methods approach combining: (1) systematic textual analysis of the *Ṛgveda*, *Atharvaveda*, *Yajurveda*, and subsidiary Vedic literature using corpus linguistics; (2) examination of archaeological evidence from Harappan and post-Harappan sites; (3) comparative ethnographic analysis of contemporary agrarian communities maintaining seasonal practices; and (4) interdisciplinary synthesis with phenology and climate science literature.

Findings: Analysis reveals that *ṛtu* consciousness operated across four interconnected domains. Agricultural practices demonstrated precise alignment with seasonal markers, incorporating phenological indicators (stellar positions, flora-fauna behaviours) for crop selection and water management. Ritual calendars synchronized *yajña* performances with seasonal transitions, reinforcing collective temporal identity. Pastoral migration patterns followed predictable seasonal routes, while social institutions (*sabhā* assemblies, marriage ceremonies) concentrated during post-harvest winter seasons.

Significance: This research contributes to three scholarly domains: (1) Vedic studies, by elucidating previously underexamined socio-economic dimensions of temporal consciousness; (2) environmental history, by documenting sophisticated pre-modern climate adaptation strategies; and (3) contemporary climate discourse, by identifying resilient temporal frameworks applicable to agricultural communities facing seasonal unpredictability under anthropogenic climate change.

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Utility of Chemistry and Metallurgy in the Vedas: An Analysis

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Ancient Indian chemistry and metallurgy are not merely the results of scientific curiosity, but also represent a profound endeavour to make

human life healthy, long, and radiant. This science is not only concerned with transforming substances but also with transforming human nature and the human body. India has made significant contributions in the fields of chemistry and metallurgy since ancient times. The objective of this research paper is to clarify and explain these contributions, along with the meanings of relevant Vedic *mantras*. Sanskrit scriptures composed by Indian scholars provide extensive insights into metallurgy, chemistry, and various chemical processes. This research paper aims to analyse these insights and present them in a modern context.

The purpose of chemistry is not merely to analyse substances, but to transform them and enhance the vital force of life. Within this framework, metals were used in the form of *bhasma* (calcined ashes), *rasayoga*, and *kāyakalpa* medicines. Chemistry (*Rasaśāstra*) and metallurgy are two such sciences within the Indian tradition that developed across various dimensions such as medicine, aesthetic/beauty enhancement, and longevity. In ancient India, this knowledge was not limited to experiments but was deeply connected with metaphysics, physiology, and natural medicine.

Indian texts such as the *Rasaratnākara*, *Rasarājalakṣmī*, *Rasārṇava*, and various metallurgical and Ayurvedic compendia describe complex and scientific processes of purification (*śodhana*), incineration (*māraṇa*), and preparation of medicinal formulations using metals and minerals. Metals such as mercury, mica, iron, copper, gold-silver, lead, tin, etc., have traditionally been used in medicinal forms. Indian alchemical science, also known as *Rasaśāstra*, was not restricted to metal purification; it was a highly developed system encompassing metal transformation, preparation of medicines, longevity techniques, and processes involving the combination and separation of elements.

This reference clearly shows that ancient Indian chemistry was not limited to metal purification or alchemical attainments; rather, its vision extended to the rejuvenation and revitalization of life itself. Today's biomedical science, anti-aging therapies, and cell-regeneration techniques can be seen as scientific continuations of the same foundational concept of *rasāyana*. The purpose of this research paper is to analyze these concepts in detail and highlight the richness of Indian epistemology.

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The Emergence of Sītāyana: A Ground-breaking Perspective On the Līlā of Sītā-Rāma

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In the *Rāmāyaṇa*, Vālmīki actually offers an alternative title to the *Rāmāyaṇa* as "Sītā's Story", which could be translated as "*Sītāyana*". Although the *Rāma-ayana* provides the central spine of the story, there is an intrinsic value in also looking at the unfolding epic *līlā* through the lens of Sītā, allowing her *śakti* to emerge from the background to the foreground. For is it not true that Rāma and Sītā are a "dynamic duo"—*avatāras*, who as incarnations of Viṣṇu and Mahālakṣmī—share a joint *dharma* to purify the world of ignorance? Much like the two intertwining and ever-spiraling strands of our own DNA "code of life", Rāma and Sītā work together through an orchestrated *līlā* to fulfill their mission on Earth, which has transformed the trends of time across millennia. From this perspective, the ever-unfolding *līlā* of Sītā-Rāma is one that interweaves the masculine and feminine energies, the *Śiva/Śakti* and ultimately the *Puruṣa/Prakṛti* essence which sustains the very dynamism within nature itself.

To support this new framework of understanding, my research into the *Vālmīki Rāmāyaṇa* unearthed 24 of the most compelling passages featuring Sītā. These passages were then distilled into a new audio production, called *Sita's Gems*, which was brought to light with narration by master storytellers, and woven together with commentary by 12 women wisdom leaders. Through this process, a veritable *Sītāyana* emerged, serving to reflect, reframe and recenter the significance of Sītā as the central heroine of the great epic. As an oral resource, *Sita's Gems* may both help dispel the doubts of those lovers of the *Rāmāyaṇa* who have been so challenged by Sītā's treatment in the epic, and also be of interest to anyone who desires to integrate the multi-faceted nature of the feminine within us all.

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Levels of Listening and the Science of Creative Intelligence: A Vedic Framework for Transformational Coaching

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This paper examines the parallels between transformational coaching and the Science of Creative Intelligence (SCI), as articulated by Maharishi Mahesh Yogi, through the lens of six progressive levels of listening. Listening is framed not merely as a communicative skill but as a developmental process through which consciousness evolves in progressive stages. The model proposes six levels: (1) self-focused listening, (2) story-focused listening, (3) meaning-focused listening, (4) self-aware listening; (5) awe-based listening; and (6) unity listening. The first three levels parallel waking consciousness, while levels 4 through 6 parallel cosmic consciousness, god consciousness, and unity consciousness, respectively. Each level of listening is more refined and progressively builds on the previous levels. By integrating principles of SCI with insights from transformational coaching, human development theory, and emotional intelligence research, this paper establishes a Vedic framework for coaching as a vehicle of personal and collective transformation. The analysis positions listening as both a method and manifestation of creative intelligence in action—demonstrating how the cultivation of higher states of listening awareness enables coaches and clients to transcend transactional communication and participate in a shared field of awakening.

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The Atharvavedic *Gṛhyasūtra* Is the Pioneer of Ayurvedic Treatment and Medicine

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The *Atharvaveda* is the pioneer of Vedic medicine and treatment. Suśruta also states in his *Suśrutasaṃhitā* that the *Āyurveda* is the '*Upāṅga*' of the *Atharvaveda* (*iha khalu āyurvedaṃ nāma yad upāṅgam atharvavedasya*, I.1.5). The term '*Atharvan*' is related to *bheṣaja* or medicine and to deeds of beneficial acts for mankind. This Veda itself is called *bheṣaja* in its *mantra*, i.e. *ṛcaḥ sāmāni bheṣajā yajūṃṣi* (XI.6.14). It has been stated as '*Brahmaveda*' in the *Gṛhyasūtra* of Vedic literature. The other name of this Veda is *Atharvāṅgirasaveda*. *Aṅgiras* are called the priests of *Agni-tattva* (the fire component). Later on, they were called the priests of *Abhicārakarma*, or the destroyers of the evil element in society.

The four components of Nature are manifested in the four Vedas, i.e. the fire element is revealed in the *Ṛgveda*; air as well as ether is revealed in the *Yajurveda*; the water element is revealed in the *Sāmaveda*; and the *Atharvaveda* manifests *Pṛthivītattvam*, or the earthly component. The qualities of the natural elements are laid down in the *Atharvaveda*. In this context, the *Kauśika Gṛhyasūtra* of this Veda is noteworthy. Ancient Indian medical science and the practices of treatment are elaborately found here.

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Concept of *Srotas* in Ayurveda: Understanding the Metabolic Space Where Pathology Originates

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Each *Dhātu* is formed by action of its own corresponding *Agni* on specific nutrient substrates delivered selectively to it, in specified spaces called "*Srotāṃsi*." These *Srotasas* transport basic tissue elements that are undergoing metabolic transformations, not final formed stable elements. *Srotasas* are "*Āyanamukhāni*," i.e. openings of entry as well as exit passages of *Prasādākhya* and *Malākhya dhātus*, as the case may be, respectively. This clearly indicates two-way traffic across each *Srotas*, which does not cater to any other *dhātu* than its own, as abodes and affinities of different nutrients are different. This implicates that *Srotāṃsi* are established pathways in body which are absolutely specific by being very selectively permeable and identifiable with their own nutrients only. From the alternative names given to *Srotasas* like "*Āśaya*, *Niketa*, *Saṃvṛta-asaṃvṛta*, *Śarīracchidrāṇi*, *Lakṣya-alakṣya Śarīradhātvavakāśa*," it is clear that these spaces are places of accommodation of elements, they can be open and closed (kinetic and potential passages), they are fine pores, the 'in-between' spaces and the 'inside' spaces in body across which give and take of substances occurs, they are the myriad of interconnected spaces—cognizable and non-cognizable—that perfuse whole of body. Cakrapāṇi states that a beginning of pathogenesis with the abnormality of spaces told by Caraka, is really abnormality of *Srotāṃsi*.

All this discussion clearly implicates that *Srotāṃsi* are not just physical channels but physico-chemical channels that permeate the whole body. This concept of *Srotas* forms the basis of molecular physiology in Ayurveda, that underlies the Biophysics and Biochemistry of living body.

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Multidisciplinary AtmaNirbhar Technology Development: Jet Engine Digital Twin, Education and Tradition

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AtmaNirbhar in defence systems is essential for national survival – an ancient lesson for Bharat starting from the glory days of Somanath and the Sarasvati Valley. Processes to move rapidly in that direction, begin with education. The technological dominance of ancient Bharat must be rebuilt urgently. Traditions of precision engineering in ancient Kshetrams, contrast with inability to get one indigenous jet engine working in the past 70+ years despite manufacturing thousands from imported parts. What should be a strength of Bharat, is instead today a disastrous drain on taxpayer funds – to be used by sellers to make weapons for Bharat's enemies. Two connected ideas are Digital Twin (DT) and Generative Engineering. The first is a focused process towards physics-based simulation of complex systems, exemplified by jet engines. Generative Engineering goes from Innovator's idea to finished optimized product, minimizing repetitive human intervention and speeding innovation by orders of magnitude. Artificial Intelligence (AI) explores a far wider solution space that humans can. This raises value of human technologists, creating new opportunities. Codes implementing laws of science are the heart of a Digital Twin in any field, predicting and linking with actual outcomes and guiding evolution. All these demand purposeful project-based education integrating skills with basic science, mathematics, technical innovation and socio-economic aspects. Freeing the innovator to think, while learning new skills, is a force multiplier, well suited to basic Bharatiya talents and traditions. A technology gap widening rapidly from the present 30+ years, makes it urgent to learn to participate. While jet engine Digital Twins are daunting in scope, one starts with basic steps and keeps building. Relevance to education is of most interest. The education advances needed, have been proven through systematic, published steps through 4 decades. The author is developing textbooks, after years of discussing the need for such an effort.

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Āyurveda-Led Diagnostic Telemedicine (ALDT): Some Patient Use Cases

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This paper may belong in the multidisciplinary work of WAVES, with hoping for interest from *Āyurveda* expert readers as well. Its subject is the obstacles – and solutions - in implementing a concept, which was presented at WAVES 2022. The concept is that the FIRST POINT OF CONTACT of a patient/parent is the *Ayurvedic* Vaidya in a local clinic. No-compromise diagnostics technology, as well as access to the best of the rest of the world, via telemedicine, will bring top-quality Wellness and Healthcare, to everyone in Bharatam. Ref. 1 presented the concept focusing on diagnostics, a pilot project for rural Uttar Pradesh. The concept is enabled by 3 realities: 1) Modern Indian *Āyurveda* graduates know modern diagnostic techniques, and what to expect from Allopathy. The converse is not true: most Allopaths are unaware, and lack respect, for what *Āyurveda* offers. 2) GOI set up a national Telemedicine Portal (eSanjeevini.in) whose superb effectiveness is little known.

As India moves into 5G, high-speed Internet and AI/Big Data, the potential of this resource grows. 3) *Āyurveda* Clinics are far more accessible and affordable to most Indians for Wellness guidance and initial diagnosis and treatments, than Allopathy hospitals. The key feature is collaboration, not competition. During the COVID19 period, Allopaths and Avurvaidyas selflessly took turns to staff a 24-7 telemedicine network. Frontline ASHA workers visited homes, took indicators, then called for best help. This proof of concept remains unexploited. Five test cases go from routine infection resistance and aches of aging, to curing feared retinal surgery need, winning over Type-2 diabetes and reducing hypertension. In each, roles of the Ayurvaidya, diagnostic technology, local labs and help from top specialists far away, are presented, not in medical detail but from care receiver's perspective (by permission).

Remaining obstacles and solution approaches are discussed.

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From Temple to *Cakra*: Interpreting the Śiva-Buddha Legacy in Balinese Archaeology and Its Contemporary Religious Implications

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This article examines the Śiva-Buddha heritage in Bali through an archaeological and religious interpretation approach, revealing the dynamics of religious transformation from ancient times to its contemporary implications for spiritual life. This study describes the conceptual journey from material symbols, temples, to spiritual experiences, *cakras*, which reflect changes in the form, function, and meaning of Śiva and Buddhist teachings within the context of Balinese culture.

Analysis of archaeological data, including iconography, temple architecture, and inscriptions, shows that the encounter between these two traditions was not a form of syncretism, parallelism, or coalition, but rather a process of transformation. In this process, Śiva and Buddhist elements were not fused, but rather absorbed, modified, and reinterpreted in accordance with local social, political, and religious structures. This transformation demonstrates the adaptive capacity of Balinese society in converting external influences into uniquely religious expressions characteristic of the archipelago.

Furthermore, the Śiva-Buddhist heritage plays a crucial role in shaping the foundation of harmony and religious plurality in Bali today. Values such as balance, cosmic harmony, and acceptance of spiritual diversity, which have been embedded since classical times, continue to live on in modern religious practices. Thus, Śiva-Buddhist archaeological relics are not merely silent witnesses to the past, but sources of theological and cultural inspiration for the formation of a transformative and inclusive Balinese religious identity in the contemporary era.

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Reclaiming the Dhārmic Core of Corporate Responsibility through Vedantic Ethics and Spiritual Leadership

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Contemporary Corporate Social Responsibility (CSR) practices often deviate from their original ethical intent, becoming transactional mechanisms for reputation management or strategic image-building. This paper advances a Vedantic ethical framework as a philosophical corrective—redefining CSR as a conscious act of *sevā* (selfless service) rather than a compliance-driven or performative exercise. Drawing upon the Vedantic principles of *ahiṃsā* (non-harm), *aparigraha* (non-greed), and *dharma* (righteous duty), the study proposes that spiritual leadership offers a transformative alternative to instrumental CSR practices by cultivating compassionate governance, transparent decision-making, and moral courage—aligning corporate intent with the collective good. Grounded in *niṣkāma karma* (selfless action without attachment to results), this approach restores integrity to leadership by integrating inner consciousness with external responsibility.

To substantiate this philosophical argument, the study adopts a Methodological Ethical Triangulation (MET) approach—combining philosophical hermeneutics, textual exegesis, and thematic content analysis. Vedantic scriptures such as the *Upaniṣads* and the *Bhagavad Gītā* are examined alongside CSR disclosures from leading Indian corporations to identify ethical signifiers and moral orientations that reflect *dhārmic* intent. Through this qualitative synthesis, the paper situates CSR within the ethical continuum of *ṛta* → *dharma* → *karma* → *yajña* → *sevā* → *satya* → CSR, tracing its ontological roots from cosmic order to corporate duty.

The findings suggest that CSR, when grounded in Vedantic ethics, transcends symbolic charity to become a manifestation of *dharma-yoga*—the integration of ethics, purpose, and universal welfare in organizational

life. By advancing this Dhārmic CSR Model, the study contributes to the philosophy of management by positioning Vedantic wisdom as a living guide for ethical governance, sustainability, and social harmony, urging corporations to embody CSR as conscious, value-driven action rooted in *satya*, *aparigraha*, and *ahiṃsā*.

88
Āyurveda Roots of Modern Medicine

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The field of modern medicine has exploded with specialized branches, medical tests galore, markets flooded with prescription medications and a hospital building at every corner. On the other hand, these mainstream medical enterprise shows disdain for the discipline of Ayurveda, only occasionally offering lip service to Yoga or Ayurvedic treatment. Many times, patients approach Ayurveda when all other paths fail.

In this context, one may try to find the connections between Ayurveda and modern medicinal practices. Are there any connections? What was the role of Ayurveda in the development of modern medicinal practices? This paper/presentation explores and answers these questions through the framework of prevention, cure and patient management.

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The *Puruṣārtha–Bhāva* Framework: A Vedic Model for Conscious Entrepreneurship and the Evolution of Human Purpose

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Human life can be understood as a dynamic field for the evolution of consciousness, a sacred curriculum that unfolds as a quest for learning, challenge, and growth in harmony with the laws of nature. Within this

context, entrepreneurship becomes a transformative path in which the entrepreneur is not merely creating a product or solving a problem but participating in the unfolding of dharma, the alignment of inner purpose with outer action.

This paper introduces the Puruṣārtha–Bhāva Framework, drawn from Vedic literature. It examines four universal principles: Dharma (purpose and truth in action), Artha (resources and stability), Kāma (desire and fulfillment), and Mokṣa (release and inner freedom). These Puruṣārthas unfold through twelve Bhāvas, which are lived domains of experience. Through these domains, consciousness expresses and evolves in the material world. These are not static categories. They are oscillating stages that integrate material, relational, and spiritual growth.

The framework is explained through a modern metaphor. It uses a metonymic lens and introduces the Earth School Model for Conscious Entrepreneurship. This is a three-day immersive workshop, designed as part of a doctoral research study for early-stage entrepreneurs. The research will assess transformation with a mixed-methods approach. This includes a new instrument developed by the researcher, the Purushartha Awareness and Integration Scale (PAIS-12), and a post-workshop thematic analysis.

This study aims to explore how self-awareness, ancient frameworks, and energetic literacy can serve as a preventive architecture for entrepreneurs navigating the volatility of early venture-building. Beyond metrics of profit or performance, conscious entrepreneurship is conceptualized here as an educational process and

a sacred rite of passage that cultivates deeper alignment between individual consciousness and collective evolution.

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Integrating Principles of Maharishi Vedic Science into Poetry

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Maharishi Mahesh Yogi holds that Veda is the eternal, dynamic structure of consciousness from which all creation emerges. Poetry is the

flow of this dynamic structure, capable of comprehending the entirety of the value of consciousness. Maharishi also holds that pure consciousness is the ultimate reality of all that exists. It is eternal and unbounded, the basis of all phenomenal existence.

The ancient *ṛṣis* experienced pure consciousness as a silent continuum of wakefulness flowing within itself. With their refined nervous systems, they heard the flow as a hum, not through the ears but inwardly on the level of self-referral consciousness—consciousness knowing itself alone. They cognized the hum as the sound of consciousness transforming into material creation and as one universal sound comprised of many different sounds. These sounds are collectively known as Veda, a word signifying complete knowledge of subjectivity, objectivity, and the relationships between them. Complete knowledge includes poetry, which can be understood as an expression of the self-referral dynamics of consciousness within the awareness of the poet.

Based on the writings of Maharishi and the works of great poets from different cultures, this paper will examine how unbounded self-referral consciousness is both a field of silence and a field of dynamism and how the integration of silence and dynamism is mirrored in the mechanics of poetic expression. It will discuss how the vibration of sound is the vibration of consciousness, how poetry emerges from the *Parā* to the *Vaikharī* level of speech, and why the rhythms of poetry are not random but are expressions of an underlying cosmic order described by Maharishi in his *Apauruṣeya Bhāṣya* of *Ṛk Veda*. Finally, the paper proposes that engaging with great poetry supports the stabilization of higher states of consciousness gained through Transcendental Meditation® practice.

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A Mathematical Model for a Solution to Human Suffering

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The eternal Vedic wisdom teaches that all human suffering ultimately arises from loss of connection to the Source, the Self, pure consciousness.

Each individual life emerges in the unfoldment of manifest existence from the hidden dynamics of the blueprint for creation—the Veda. As an individual progresses along a trajectory of living, spanning perhaps thousands of years, the natural connection to the Self may be covered over by many layers of stress, limitation, and ignorance. A simple mathematical model, based on Foundations of Mathematics, shows how individuals can be located in the universe; how individuals may indeed appear to be located very far from the Source; and how, no matter how far removed an individual may be, a return to Source can be achieved very quickly, in just a few steps. Then, we propose a deeper mathematical model, based on recent breakthroughs in Foundations, that indicates how, from a consciousness fully awake to the unfoldment of Veda, any individual can be precisely located no matter where in time or space he or she may be. And how such a consciousness can identify the path of return for any individual, based on unmanifest dynamics of the Veda that are responsible for return to Source. This deeper mathematical model arises from the recent discovery that the universe of mathematics is equipped with a companion map that embodies the transformational dynamics underlying the unfoldment of every detail of the mathematical universe and how each object is related to its source.

92
Metabolizing Experience Into Bliss

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'The ability to metabolize all sensory experience into the experience of bliss is the ability for prevention. All the five channels of perception—the five senses—must be so clear that all experiences through any of the five senses always inspire bliss.' - Maharishi Mahesh Yogi (2006)

When the brain functions coherently, the result is clear perceptions, correct interpretation of their significance, and perceiving the underlying reality of both subject and object—pure intelligence, bliss consciousness. Then every perception becomes a prescription for health.

In today's world, the senses are often overwhelmed with input. The impact of sensory overload and stress has recently been reported in the literature. Maharishi AyurVeda provides practical technologies to enhance and balance the senses, as well as the mind and intellect. Then the senses provide clear information, the mind and intellect evaluate the experience in a balanced and health-promoting way. And ultimately, through the technologies of consciousness, including Transcendental Meditation, the knower – Atma, or pure consciousness, is enlivened . Concurrent with the expansion of consciousness, EEG coherence has been shown to increase, indicating a more balanced functioning of the brain. With this, sensory experience is metabolized more completely, giving rise to increased stability, satisfaction and ultimately into bliss.

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Bhāradvāja Śikṣā: The Root Cause of the Vedas — Text, Translation, and Correlation with Human Physiology

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Bhāradvāja Śikṣā, a 135-verse treatise belonging to the *Taittirīya Śākhā* of the *Kṛṣṇa Yajurveda*, has long been characterized—following F. Kielhorn (1876), Parameshwara Aithal, and Manoj Kumar Mishra—as a manual of empirical rules for distinguishing similar-sounding words, intended merely to keep the *Taittirīya Saṁhitā* free from wrong readings. This paper argues that such assessments, based on small samples, overlook the text's own declaration of purpose. In its opening verse, Bharadvāja proclaims that he is presenting *vedānāṁ mūlakāraṇam*, "the root cause of the Vedas."

Read in this light, the treatise unfolds the root cause of the Veda in four ways: (1) rules governing the formation of forty letters of the alphabet through accentuation and phonetic environment (verses 2–115.1); (2) the identification of four sequentially unfolding *pakṣas*—*prathama*, *dvitīya*, *apara*, and *uttama*—constituting the universal structure of every logical argument in the Veda, illustrated here through the *ṛco akṣare* verse (verses 115.2–133); (3) the grammatical prerequisites of declension, conjugation,

and *sandhi* demanded of the student—unique among the thirty-six *Śikṣā* texts; and (4) the *phala-śruti* promising attainment of *Brahma Loka*.

The paper then examines *Bhāradvāja Śikṣā* in the framework of Tony Nader's research correlating Vedic literature with human physiology, identifying the text with the inferior mesenteric ganglion, which innervates the colon—the seat of *vāta* and *prāṇa* according to Ayurveda—and explores its suggestive connection with the sage Bharadvāja of the *Caraka Saṁhitā*, who received Ayurveda from Indra. The paper concludes with a complete annotated English translation of the *Śikṣā*, based on the 1938 Bhandarkar Oriental Research Institute edition with Nāgeśvara's commentary—the first English rendering of this text.

94
Re-orienting Orientalism: Towards the Holistic Understanding of Human Life According to the Vedic Tradition

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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 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.

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Living Wisdom: Reintegrating *Āyurveda* and Vedic Sciences in the Modern World

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The paper explores how India's classical knowledge systems can inform contemporary health, society, and sustainability. In the Vedic world, wisdom (*vidyā*) was "living" in the fullest sense: a way of being rooted in ecological rhythms, ethical life, and the pursuit of the four aims (*puruṣārtha*)—*dharma*, *artha*, *kāma*, and *mokṣa*. *Āyurveda*, described in the *Caraka Saṃhitā* as the knowledge of what is wholesome and unwholesome, pleasant and unpleasant for life, functioned as a clinical science and a guide to living well.

This holistic fabric was supported by social institutions—*gurukulas*, universities such as Takṣaśilā and Nālandā, and joint-family systems—that embedded preventive practices (*svasthavṛtta*) into everyday life. In such a context, living wisdom was not an individual burden but a community norm.

By contrast, the modern world presents significant barriers to reintegration. Global consumerism fragments knowledge into

commodifiable parts—Yoga as fitness, Āyurveda as herbal cosmetics—while neglecting the ethical, ritual, and philosophical core. Socially, nuclear families, urban isolation, and time poverty make preventive regimens difficult. Ecologically, pollution, processed foods, and circadian disruption erode the natural context for *āhāra-vihāra* (diet-lifestyle) balance. Together, these factors explain why Indians themselves feel challenged in preserving their wisdom, even as the West appropriates its fragments.

To meet this challenge, the paper proposes the Holistic Vedic Renaissance Model (HVRM)—a ten-pillar framework designed to restore *Āyurveda* and Vedic sciences in contemporary democratic life. The Holistic Vedic Renaissance Model reframes *Āyurveda* and Vedic sciences not as relics but as adaptive systems. By reconnecting *śāstra* with science, ethics with policy, and ancient rhythms with modern life, the model offers a pathway for India to lead globally in articulating a truly holistic definition of health and development.

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Guru–Śiṣya Paramparā: Science and Spirituality Knowledge Transfer System

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Vedic knowledge has guided the health and happiness of people generations together. Its transmission comprises of a dedicated *Guru* and anxious student sitting beside following the *Guru–Śiṣya Paramparā*. In Sanskrit, the combination is technically termed as *Ācārya* and *Antevāsī*. *Ācārya* instructs the student during graduation with a theme of "*Anuśāsanam*" in the *Taittirīya Upaniṣad*, which sums up brilliantly the advice for life-long practice and learning when the student moves away from the *Guru*.

The *Paramparā* examples can be seen in *Rāmāyaṇa* with Vasiṣṭha and Viśvāmitra being *gurus* of Rāma and Lakṣmaṇa in terms of spiritual wisdom, warrior training with divine weapons. Similarly, we can also see Sūrya being the *guru* of Hanumān to teach grammar, scriptures and

ethics. In *Mahābhārata*, Droṇācārya is the *guru* of Kauravas and Pāṇḍavas (Arjuna in particular) for weapons and ethics training. Vyāsa is also the *guru* of Vaiśampāyana, Jaimini and others in the *Paramparā*. Most notably, Kṛṣṇa provides divine guidance to Arjuna as the *Guru* in the Kurukṣetra. In *Āyurveda* which is secondary affiliated to *Atharvaveda*, there are *ācāryas* beginning from Suśruta and Caraka the surgeon and physician respectively. The interactions and wisdom of these *gurus* is relevant even to contemporary times and beyond, and is important for the welfare of the society.

In modern *Vrata Kathās*, we see Śiva being a *Guru* to Pārvatī and others, instructing the significance of fasting during *Pradoṣa* periods. He explains that during the twilight period (*Pradoṣam*) on the thirteenth day of a lunar fortnight, which is also the period he drank the *Hālāhala* poison during churning of the ocean (*Samudra Manthana*) to save the world, fasting is the best way to attain *dharma*, *artha*, *kāma*, and *mokṣa* (duty, wealth, desire, and liberation) in the *Kali Yuga*.

As noted above, this present paper picks up a few *Ācāryas* of rank who have universal vision to help humanity and to urge them to be work fit enough to wade through the ups and downs in all fronts of human conduct and behaviour and physical intellectual wellbeing. *Gurus* are essential counselors for guidance and mentorship to perform *tapas* (meditation), impart humility and wisdom, and ensuring *śraddhā*/*bhakti* towards knowledge gain for rightful action.

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Through Heavenly Mercy, May Our Days Be Lengthened into Blessedness: 'देवा न आयुः प्रतिरन्तु जीवसे' As Revealed in the Vedas and Ayurveda

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The Vedas and Ayurveda are mercy of the God; which we are using our day to day life and praying for health life, in absence of the Vedas and Ayurveda all living creatures would not live for long time years with healthy body: because 'it is an eternal truth that' 'Wherever there is a

body, there is disease' in this law we are within that, so we chant a Mantra every day to God; 'सर्वे सन्तु निरायमयाः' 'may give us a healthy body and healthy mind'. This research paper explores the profound interconnection between spiritual supplication and the pursuit of health and longevity as espoused in the ancient wisdom of the Vedas and Ayurveda. The central focus is the Vedic invocation, "देवा न आयुः प्रतिरन्तु जीवसे" (devaā na āyuḥ pratirantu jīvase), which is to a prayer for divine beings to extend our lifespan for a full and vibrant existence. This plea, "Through heavenly mercy, may our days be lengthened into blessedness," is not merely a metaphorical wish but represents a foundational principle of a holistic life science. It posits that a long and blessed life is achieved through a symbiotic relationship between cosmic grace (divine mercy) and conscious human effort.

Ayurveda, means the 'science of life,' which finds its roots in the Vedas, provides the practical framework for this effort. It teaches that longevity (āyuḥ) is not a mere measure of time but a state of balanced living, encompassing physical health (śārīra), mental clarity (mānasa), and spiritual contentment (ātma)(mention the source). Achieving this state requires aligning individual rhythms with cosmic principles (ṛta), following a disciplined lifestyle (svasthavṛtta), and utilizing nature's pharmacopeia for healing. Thus, the prayer for extended days is an invitation to actively participate in creating a life worthy of such a blessing.

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Enhancing Mindfulness through Music Therapy: A Meta-Analysis and MASEM Approach Integrating *Gāndharva Veda* Principles

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Music therapy, rooted in such systems as *Gāndharva Veda*, is becoming recognized as a highly effective and safe non-medication intervention to

improve mindfulness. The ancient Indian science of sound and music *Gāndharva Veda* offers a healing model for mindfulness through its components of mind-body healing via *nāda* (vibrational sound), *rāga* (melody), *tāla* (rhythm), and *svara* (musical notes). Yet to date, review of relevant articles shows mixed outcomes and also leaves open the question of what parts and mechanisms of the therapy make it effective. Present-day research through meta-analysis aims to evaluate the overall impact of the music therapy based on *Gāndharva Veda* in improving mindfulness to fill in these blanks. Additionally, it investigates which intervention components (e.g. type, session duration, frequency, and delivery mode) have the greatest effect on the outcome. By applying Meta-Analytic Structural Equation Modeling (MASEM) the study also attempts to identify the role of psychological, physiological, and neurocognitive mechanisms in the middle of the music therapy–mindfulness relationship.

Accordingly, the study is guided by the following research questions: (1) How effective is music therapy based on *Gāndharva Veda* in enhancing mindfulness? (2) What components of the intervention contribute most significantly to its effectiveness? (3) What role do psychological, physiological, and neurocognitive mechanisms play in explaining the observed outcomes? (4) In what ways can the knowledge of *Gāndharva Veda* help us develop culturally appropriate and empirically validated mindfulness models?

The data reveal that music therapy leads to significant improvement in mindfulness, and the most powerful effects can be found in those interventions which incorporate patient-preferred music, repeated sessions, and traditional sound principles. The mechanistic revelation is that the factors such as emotional regulation, focused attention, relaxation, and neurophysiological modulation get enhanced in the individuals thereby the mindfulness grows. The findings from this study not only enhance theoretical understanding but also inform practical application by providing a comprehensive, culturally grounded, and empirically validated evidence base for facilitating mechanism-driven music therapy intervention to be used most effectively.

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Tracing a Solution to the Hard Problem of Consciousness in Vedic Science: Roles of Mind Waves and Induced Consciousness

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Here we attempt to find a plausible solution of some problems related to consciousness studies in Vedic traditions. In particular, we consider the role of the third entity, *Jīva*, in the *Dvaita* philosophy at the levels of both cosmocosm and microcosm.

While the concept of *Jīva* at the cosmic level is a result of cosmic desire, at the level of microcosm it is the result of subtle ego of a person towards his existence and also as a part of cosmic essence. The *Jīva*, considered as connected to *Cetana* (consciousness) at one end and to *Jaḍa* (physical matter) on other, however, functions in such a way that both cosmic order and world order are consistently maintained.

It is the process of meditation at micro-body level that connects the individual to cosmic consciousness in a bottom-up manner. On the other hand, the increasing intensity of the same meditation makes the practitioner capable of transcending the cosmic *Jīva* to the individual in a top-down manner. This whole mechanism is better understood in terms of *aṣṭāṅga prakṛti* and the modulation and demodulation of mind waves generated out of the fundamental cosmic consciousness field as ripples in the ocean. Next comes the role of neuroplasticity in neuroscience to generate the induced-consciousness as a result of neuronal computation and subsequently supplying the random access talent to the individual that enables him to have first-person experience. The same experience, at a later stage, is commercialized by equally trained individuals in the field.

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Traditional Knowledge of Human Anatomy Revealed in the *Atharvaveda Saṃhitās*

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The descriptions of the structure of the human body and its organs, which divulge anatomical knowledge, are revealed predominantly in the Vedic scriptures. Among the four Vedic texts, the *Atharvaveda* is the fourth and the last, and it offers a better insight into the culture and life of Vedic society. The *Atharvaveda* had nine branches or recensions, of which only two are available today: the *Śaunakīya Saṃhitā* and the *Paippalāda Saṃhitā*. Both *Saṃhitās* contain information on human diseases, human anatomy, medicinal herbs, and other topics. Of the two, the *Śaunakīya Saṃhitā* contains far more information on human diseases and human anatomy than the *Paippalāda Saṃhitā*.

The Vedic healing verses that occur in the *Atharvaveda* are called *bhaiṣajya sūktas* (hymns on medicine). Dealing with diseases, their causes and their cures, they show a remarkable insight into the subject of the health sciences. Along with these hymns on medicine, the text also describes various parts of the human body with details of several organs. The *Atharvaveda* mentions "the wonderful structure of man" and refers to the human heart as a "lotus with nine gates," an amazingly accurate description of the heart as it is known today. It also provides details about conception, the development of the fetus, complications of pregnancy, and parturition, and it mentions the bones, tissues, and different organs of the human body.

Āyurveda is listed as an *upaveda* or subsidiary of the *Atharvaveda*, and the *Atharvaveda* is considered to be the precursor of the *Āyurvedic Saṃhitās*—namely the *Suśruta*, *Caraka*, and *Aṣṭāṅga Hṛdaya Saṃhitā*. Atharvan medical terminology is still used in Ayurvedic practice. The human anatomical information revealed in the *Atharvaveda Saṃhitās* is comprehensively discussed in this article with appropriate *mantras* as references.

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The Moral Principles in *Upaniṣads* and Their Relevance in Modern Times

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At the outset a question can be raised what may be the characteristic features of a human being. In fact, the question of morality comes in the context of human being only. An individual with morality becomes the true human being while a human being minus morality is a beast (*dharmeṇa hīnāḥ paśubhiḥ samānāḥ*). An effort will be made to show that humanity and morality are the two sides of the same coin. In this connection some other features and trends in principal *Upaniṣads* are also highlighted.

The moral principles as embedded in the *Upaniṣads* are not to be taken as other-worldly, but they have got mundane relevance in modern times. Love and respect for humanity, egoless-ness of an individual, the importance of self-restraint, charity and compassion, deep concern over environment, ecology and nature, simplicity and its value in modern time etc. are related to our this-worldly values. Hence the *Upaniṣadic* moral principles are beneficial in two ways—this-worldly and other-worldly. This-worldly wellbeing is called *abhyudaya* (this-worldly upliftment) and other-worldly one is called *niḥśreyasa* (other-worldly gain) and hence the *Upaniṣad* is always with us both in our mundane world and also in the other-worldly one. The *Upaniṣad* is always in favour of our good (*śreyas*) as opposite to what is called pleasant (*preya*) as found in the *Kaṭhopaniṣad*.

102
Vedic Conceptions of Holistic Development: A Comparative and Analytical Approach

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This study investigates the concept of holistic student development as reflected in the Vedic texts. It posits that the Vedic framework offers enduring insights relevant to contemporary educational challenges, particularly the diminishing emphasis on value-based learning and the decline of students' holistic well-being. Employing a qualitative research design and content analysis methodology, the study examines key Vedic concepts pertaining to the integrated growth of body, mind, and spirit. The Vedic educational system emphasized *Vidyā* (knowledge) and *jñāna* (wisdom), mental discipline, physical health, and the cultivation of ethical and moral values such as *dharma* (righteous living) and *ahiṃsā* (non-violence). Moreover, the Vedas advocate environmental consciousness and sustainability, fostering a profound respect for nature. The findings suggest that revisiting Vedic educational principles can contribute to modern pedagogical reform by promoting holistic development, ethical awareness, and the restoration of harmony, peace, and balance within individuals and society.

103
Rejecting Eurocentrism: Reclaiming India's Place in the Global Knowledge Continuum

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Over the last four centuries, an overarching Eurocentric narrative has taken root within global historiography—one that positions Europe as the sole cradle of scientific rationality and the linear origin of human

intellectual progress. It was constructed precisely when Europe was emerging from a long era of scientific backwardness relative to India, China, and the Islamic world, and it became a framework that elevated Europe artificially while marginalizing older knowledge traditions.

This paper examines Eurocentrism as a historiographical project that intensified between the seventeenth and nineteenth centuries—at the very moment when European scholars were absorbing vast bodies of Indian scientific knowledge through translations and intermediary transmission networks. Indian arithmetic, algebra, trigonometry, and calculus entered Europe through Arabic translations of Āryabhaṭa, Brahmagupta, Mahāvīra, Bhāskara II, and the Kerala School. Indian astronomical techniques—sine tables, planetary models, ecliptic calculations—passed through al-Khwārizmī, al-Bīrūnī, and the Marāgha school before reaching Renaissance astronomers. Indian medicine and pharmacology travelled through Persian and Arab physicians such as Ibn Sīnā; crucible steel, textile chemistry, and zinc distillation trace to Indian workshops and metallurgical treatises.

Yet modern historians of science attribute these breakthroughs not to the traditions from which Europe borrowed, but to a narrow lineage beginning in Greece and Babylonia, "lost" for a millennium, and miraculously "rediscovered" in Europe. Indian Knowledge Systems were reframed as mystical or unscientific, despite the rigor evident in the *Āryabhaṭīya*, *Brāhmasphuṭasiddhānta*, *Sūryasiddhānta*, *Suśrutasaṃhitā*, *Aṣṭāṅgahṛdaya*, *Arthaśāstra*, and *Aṣṭādhyāyī*. The harms were fourfold: chronology compression, fitting India's timeline to Biblical models; epistemic delegitimization, reclassifying sciences as mythology; erasure, rebranding Indian innovations as European discoveries; and the destruction of indigenous pedagogy under colonial curricula.

Drawing on archaeo-astronomy, archaeo-metallurgy, the history of mathematics, philology, and transmission studies, this paper reconstructs the maritime, overland, and Islamic-world pathways by which Indian knowledge circulated across Africa and Eurasia, and calls for a history of science that situates India as a sovereign contributor to the human knowledge continuum.

104
Rationally Used Plant Medicines in Cardiac Disorders

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Even after living in the era of highly developed technologies in Life sciences, ultra modern medical science, life supported by artificial intelligence; Cardiac diseases are still placed in top among illnesses causing high morbidity as well as mortality. Biochemical drug preparations, electronic devices, bio-implants, high tech Robotic surgical interventions etc. all has their limitations and well reported risks as well as hazards. In this scenario explorative searches for alternative modalities for prevention cum treatment becomes matter of great demand.

A number of herbal medicines as single as well as in different dosage form are well described in classical ayurvedic texts. Many of them are scientifically proved in today's systems. Lot of plant medicines are added to this list after getting evidences through experimental researches because these are working and helpful in controlling heart diseases as prophylactic as well as therapeutic roles. Out of these plant medicines few of them are useful to control risk factors of heart diseases like Diabetes mellitus, Hypertension, Dyslipidaemia, Obesity, Anxiety, stress where as some of them are helpful manage heart diseases by their Coronary vasodilator action, reducing Pre and after load over heart, managing heart rate, improving cardiac output and providing relief in associated pathology.

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Vallabhācārya's Contribution to *Advaita Sāṅkhya*

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Sāṅkhya philosophy is considered one of the oldest philosophies, first explained by Kapila. Kauṭilya had said it is a knowledge (*vidyā*) one should learn (identifying *Sāṅkhya*, *Yoga* and *Lokāyata* under *Ānvīkṣikī Vidyā*). References to Kapila's teachings are found in the *Bhāgavata Purāṇa*. Kapila explains it to his mother. It is an *Advaita Sāṅkhya*. However, Īśvarakṛṣṇa's (4th century AD) *Sāṅkhya* is purely a *dvaita Sāṅkhya* philosophy with *Puruṣa* and *Prakṛti* as two independent realities. In the *Sāṅkhya* explained by Kapila, God is the ultimate reality and a regulator of *Puruṣa* and *Prakṛti*.

Kapila taught this philosophy to Āsuri, who in turn taught it to Pañcaśikha. Since no other prior texts are available, it is popularly understood that *Sāṅkhya* is a *dvaita* philosophy and Īśvarakṛṣṇa's work has been accepted as *Sāṅkhya* philosophy. Interestingly, not only Kapila, Āsuri and Pañcaśikha's *Sāṅkhya* as per the *Mahābhārata*, were *Advaita* only. The problem here is if Kapila's teachings, as narrated in *Bhāgavata Purāṇa*, is *Advaita Sāṅkhya*. What led it to become *dvaita* when Īśvarakṛṣṇa narrated it? The answer may be in a socio-philosophical scenario when he composed his *Kārikās*. *Advaitic ācāryas* refuting *dvaita* is obvious, but Vallabhācārya, the fifteenth-century *Śuddhādvaita ācārya*, has best explained it from the perspective of the *Upaniṣadic vākya* "*sarvaṁ khalvidaṁ brahma*."

This paper will attempt to discuss and bring forward the *Advaita* element of *Sāṅkhya* of Kapila and later on explained by Vallabhācārya. It seems that *Sāṅkhya* philosophy has been *Advaita*, and only Īśvarakṛṣṇa's *Sāṅkhya* is *dvaita*. The socio-philosophical scenario, when Īśvarakṛṣṇa composed *Sāṅkhya Kārikās*, was most suitable for *dvaita* and agnostic philosophy to bring back Vedic knowledge in focus, which was losing ground because of popularising Buddhism and Jainism. The paper will also attempt to discuss the time period of texts referred to based on scholarly work to ensure they were before the 4th century and how it was facing criticism from *Advaita ācāryas* and also from scholars.

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Consciousness, Vitality, and Prognosis: Revisiting *Ariṣṭa Lakṣaṇas* of the *Caraka Saṃhitā*

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The *Indriya Sthāna* of the *Caraka Saṃhitā* presents profound insights into *Ariṣṭa Lakṣaṇas*—the subtle signs that precede the decline or cessation of life. Far beyond being a catalog of death indicators, these observations embody the refined diagnostic intuition of ancient physicians who recognized the inseparable connection between the body, mind, and consciousness. Simply put, it is a study of specific signs related to *prāṇa* (vital life force) perceived by sense organs, which can be reinterpreted as early warning signs of systemic decline that precede measurable pathology.

In the modern world, where clinical diagnosis often depends solely on measurable parameters, the *Ariṣṭa Lakṣaṇas* remind us of the deeper dimensions of health—those that manifest through sensory perception, mental state, and the subtle loss of vitality (*ojas*). Revisiting these signs through the lens of contemporary science reveals striking parallels with today's understanding of early pathological changes, altered cognition, and psychosomatic signals that precede disease or degeneration. This highlights the need to cultivate perceptual awareness, clinical intuition, and consciousness-based observation as essential diagnostic tools complementing objective methods.

This paper explores how the wisdom of *Ariṣṭa Lakṣaṇas* documented in the *Indriya Sthāna* can inform and enrich today's health systems by fostering early detection, promoting vitality preservation, and encouraging a more holistic approach to human well-being. It thus represents a meaningful bridge between ancient prognostic wisdom and contemporary preventive and integrative healthcare models.

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The Role of *Vāyu Doṣa* in *Āyurveda* in Light of the "Consciousness Is All There Is" Paradigm

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The consciousness paradigm is scientifically explored from the angle of quantum physics and modern physiology by Dr. Tony Nader in his book *Consciousness Is All There Is*. He showed that there is an underlying unified field that is spontaneously expressing itself perpetually according to the laws of nature from subatomic to cosmic scale and it is all there is.

This paper explores the role of the *Vāyu doṣa* in the internal movement of essential ingredients drawn from the natural environment of any living being to sustain life. It is well known in Ayurveda that the *Vāyu doṣa*, comprising the space and air elements, has the characteristics for movement. Also, Ayurveda considers the space element in *Vāyu* as the origin with its subtle character for the expression of the remaining characteristics by including the air element for creating the movement aspect in physiology.

In the consciousness paradigm the space element in its point value *aham* is spontaneously expressing, for example, in the activity of breathing to create and sustain life. Parallels from quantum physics are shown in the very process of spontaneous emission of light by the excited atoms as due to the subtle nature of the space element (vacuum fluctuations in their space environment). In this context the verses of *Nirvāṇa Ṣaṭkam* by Ādi Śaṅkarācārya are recounted, who proclaimed that the subtle point value of consciousness is bliss.

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From Brahman to Algorithms: A Vedic Ontology for Cosmic, Human, and Artificial Intelligence

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This paper proposes a Vedic ontology for differentiating between Cosmic Intelligence (CI), Human Intelligence (HI), and Artificial Intelligence (AI). With the advent of AI, some contemporary interpreters of Vedic literature have suggested a role for AI in superhuman events and feats described in the Vedic texts.

This paper argues that these extraordinary feats and events, considering the accounts as ontologically relevant within the tradition, were the result of an intelligence of cosmic proportions. This intelligence is herein referred to as CI, conceptualized in Vedic literature as Mahat– the first cosmic manifestation of Brahman: the ultimate unconditional reality. It is proposed that comparing AI to CI is a categorical error, in which the two are distinct in kind and scale.

This paper argues that AI lacks consciousness, whereas CI is construed as foundational consciousness. AI can mimic human thinking while CI is believed to shape and guide it, according to the Vedic knowledge system. Furthermore, CI is conceptualized within Vedic thought as transcending time and space, whereas AI remains operationally bound to both. CI, according to Vedic literature, ensures maintenance of Ṛta, the cosmic principle of universal order, truth, and harmony governing nature and morality. Ṛta is also believed to govern celestial movements and moral conduct, supporting dharma and karma. On the other hand, AI possesses no inherent moral or ethical agency and operates only within the constraints imposed by HI. According to Vedic ontology, HI is animated by Ātman, the individual, eternal locus of consciousness. HI is intertwined with moral and ethical values. This paper elaborates on these differences.

Utilizing a hermeneutic comparative method, this paper offers a taxonomy, which demonstrates why AI to CI analogies collapse when Vedic ontology is employed. A top-down hierarchy of intelligence from CI to HI to AI is emphasized.

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From Magnetic Collapse to Cosmic Consciousness: Harnessing Back EMF in the Backdrop Dance of *Samādhi* from the Perspective of Maharishi Vedic Science

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This paper investigates the parallels between the physical principles of forward and reverse magnetic flux in modern physics and electrical systems and the ancient Vedic understanding of inward and outward flows of consciousness during *Samādhi*, as described in the *Patañjali Yoga Sūtra*s and other consciousness-based traditions. It explores Back Electromotive Force (BEMF) in electrical systems, wherein the collapse of magnetic fields generates reactive energy, a phenomenon typically treated as a design challenge in motors, generators, and associated control systems.

Drawing upon Oliver Heaviside's reinterpretation of Maxwell's equations, the study revisits the often overlooked Heaviside component of electromagnetic energy flow and proposes that it may offer insights analogous to subtle energetic dynamics in meditative states. Using a descriptive-interpretative qualitative methodology supported by systematic literature analysis, the paper examines how electromagnetic fields convert into electrical energy and suggests a conceptual model linking field interactions to transitions of consciousness.

The findings posit that controlled modulation of electromagnetic fields, analogous to *mantra* repetition in meditation, may enable the redirection or utilization of BEMF energy, leading to a new interpretation of energy balance and conservation within electromagnetic systems. The paper concludes with a literature review, identifies theoretical and empirical gaps, and outlines future interdisciplinary research pathways bridging physics, consciousness studies, and energy science.

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A Comparative Study of Ayurvedic Medicine *Bhasma* Properties through Nanotechnology across Classical Texts and Modern Techniques

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Ayurvedic *bhasmas* are nanoparticles and can be considered precursors to modern medicine, demonstrating that the ancient Indian traditional medicine system anticipated important aspects of today's nanomedicine. Nanotechnology deals with particles sized between 1 and 100 nanometers. Through nanotechnology, the distinctive properties of nanoparticles in Ayurvedic metallic and non-metallic *bhasmas*, including therapeutic efficacy, detoxification, and bioavailability, can be better understood, leading to modern applications in nanomedicine.

Analytical techniques such as XRD, TEM, and FTIR have confirmed that Ayurvedic *bhasmas* are nanoparticles. Such findings help to interpret ancient formulations in modern scientific terms and support the possibility of developing contemporary nanomedicines based on classical Ayurvedic preparations.

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Integrating Ayurveda and Precision Medicine for Cognitive Resilience: A Systems-Based Approach to Brain Health

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Ayurveda, with its holistic view of the brain as an organ deeply interconnected with the gut, tissues, and sense organs, provides a timeless and complementary framework for optimizing brain health. Classical

texts emphasize that systemic nourishment—through diet, gut health, sensory engagement, and mental discipline—sustains cognitive vitality. This systems-based perspective is increasingly supported by modern research on the gut–brain axis, neuroplasticity, and the role of herbs in modulating brain health, inflammation and metabolism.

Alzheimer's disease (AD) remains the leading cause of age-related cognitive decline, and current pharmacological interventions offer only modest and temporary symptomatic relief. Our recent work with the ReCODE protocol—a comprehensive, personalized therapeutic system—has demonstrated significant stabilization or improvement in cognition as well as favorable shifts in metabolic risk factors (blood glucose, hs-CRP, HOMA-IR, and vitamin D among others) in individuals with subjective cognitive impairment, mild cognitive impairment, and early AD. These findings highlight the promise of multi-factorial, precision medicine approaches to address the complex drivers of neurodegeneration.

My presentation explores how Ayurvedic principles can further enrich such precision medicine models. By integrating time-tested, low-cost, non-invasive strategies—such as tailored diet, herbal formulations, detoxification, massage, and nasal therapies—into precision and data-driven protocols like ReCODE, we propose a systems-oriented roadmap for building cognitive resilience and addressing root causes of neurodegeneration.

In alignment with the WAVES 2026 theme, "Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World," my presentation illustrates how ancient Vedic knowledge can serve as a living, actionable framework to tackle today's most urgent global health challenges. The presentation invites cross-disciplinary collaboration to develop scalable, integrative solutions that prevent cognitive decline, restore systemic balance, and promote sustainable health and well-being.

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Vedic Mathematics and Cognitive Ease: Reducing Mathematical Anxiety through Pattern-Based Thinking

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Vedic Mathematics, popularized by Bharati Krishna Tirthaji (1965), offers a computational framework that emphasizes pattern recognition, flexibility, and mental visualization rather than rote memorization. This paper explores how Vedic Mathematics may reduce mathematical anxiety by lowering cognitive load and promoting cognitive ease. Drawing upon Cognitive Load Theory, research on working memory, and studies on mathematics anxiety, the paper argues that Vedic methods function as psychologically effective cognitive shortcuts that simplify arithmetic and encourage conceptual fluency. By transforming mathematics into a more intuitive and confidence-building experience, Vedic Mathematics may help students develop positive mathematical identities and increase participation in STEM-related disciplines. The paper further examines the broader educational and social implications of reducing mathematical anxiety, arguing that approaches that make mathematics more accessible may contribute to greater scientific literacy, creativity, and human development.

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Ārṣa Reflection on Vedic Metallurgy: An Elevated Dimension of Scientific Progress and Sustainable Development

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In Vedic knowledge-based *Ārṣa* thought, the scientific tradition of elements (*dhātus*) was integrated with the concept of sustainable development. Stones, soil, sand, gold, iron, bronze, copper, and tin, including pure metals and alloys, are described in the *Yajurveda*. In the *Ṛgveda*, *hiraṇya* and *ayas* are used, and in the *Yajurveda* the iron smelter is mentioned as a method of separating metal from ore. Sanskrit terms such as *hiraṇya*, *rajata*, and *ayas* correspond to gold, silver, and iron respectively. The *Atharvaveda* also mentions lead in martial contexts.

Chemical laboratories and *yajñaśālās* are described with apparatus such as fuel wood, straw, altars, spoons, cups, pressing stones, chips, wooden tubs, receivers of filtrate, and mixing bowls, many of which parallel laboratory equipment. These references indicate that knowledge of metals, metallurgy, and laboratory processes was highly developed in ancient times.

Modern science uses different methods and applications for different metals, but thousands of years ago the use of metals was framed by sustainability and limitation. In the present era, metals are used not only for development but also for destruction, often without adequate consideration of sustainable and restrained use. This research paper presents the continuity of ancient scientific reflection and progressive scientific inquiry, offering an innovative perspective for value-based, inclusive, and sustainable development within modern science.

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Health Benefits and Biochemistry of Coconut, Sesame, Mustard, and Groundnut Oils: Comparative Aspects

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Fats and lipids present in our diet are among the large groups of organic compounds and are the major energy-storage form in most cells. The chief contribution of fats and other lipids to the diet is their energy value and satiety value. Fats also act as solvents and sources for fat-soluble vitamins such as A, D, E, and K and provitamin A, carotene. Fats and other lipids also contribute essential fatty acids that the body cannot synthesize.

A survey of ancient Indian literature reveals that natural edible oils such as coconut, mustard, groundnut, and sesame have long been extracted directly from natural oil seeds and used in cooking, deep frying, and storage preparations such as pickles, especially in eastern countries such as India, China, and Japan. Virgin oil has been extracted through the eco-friendly cold-pressing technique called *ghāṇī*, which extracts oil from natural oil seeds slowly at low velocity and at room temperature between 25–40°C. This process preserves natural quality, healthy components, specific color, flavor, and odor, and the extracted oil is nutritious, fresh, healthy, pure, and rich in antioxidants and vitamins.

Some recently introduced oils procured from soybean, sunflower, safflower, and rice bran are extracted by using carcinogenic hydrocarbon solvents such as hexane and treated with chemicals. Technology-based processes such as bleaching and refinement include treatments with hazardous chemicals, and during bleaching and deodorizing, most useful lecithin, tocopherols, vitamins, and phytosterols are removed. Greater reliance on natural means of protection from disease, rather than chemoprevention, appears to be a more promising approach for human health. The selection and promotion of these healthy oils should therefore be preferred for preventive health.

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Neurocardiac-Energetic Axis: Linking Modern Neurophysiology with Ayurvedic Principles of Vibration and Consciousness

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The cranial nerves form our essential interface between the brain, heart, and body, translating environmental vibrations into sensory perception, motor action, and emotional tone. Functionally organized into sensory, dual, and motor groups, these twenty-four nerves coordinate the brainstem's sensory-motor columns and the autonomic pathways that sustain life. Yet beyond anatomy, they also reflect an energetic continuum recognized in *Āyurveda*, where the flow of *prāṇa* animates communication between *manas* (mind) and *hṛdaya* (heart).

This paper explores the neurocardiac-energetic axis, a term proposed by the author, to link modern neurophysiology with Ayurvedic principles of vibration and consciousness. It proposes that emotion, rather than being solely psychological, is a vibrational state that imprints upon the nervous system and the heart's electromagnetic field. When coherence between heart and brain is disrupted by stress, trauma, or environmental dissonance, emotional dysregulation and cardiac imbalance often arise.

A nurse's clinical observation that nearly all heart attack patients also exhibited depression underscores this interface between emotion and cardiac physiology. Depression, in this view, represents a contraction of energetic flow, an imbalance of *vāta*, and a depletion of *prāṇa*, manifesting as reduced heart-brain resonance. Modalities such as silence, meditation, breath regulation, *mantra*, music, grounding, and time in nature act as vibrational therapies, restoring coherence across neural and energetic pathways. Integrating anatomy, emotion, and energy, this synthesis proposes that health arises not from the absence of stress but from vibrational harmony: a state in which the nervous system, heart, and consciousness resonate as one unified field of awareness.

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Human Physiology in the Torah and Maharishi Vedic Science: An Integrated Perspective

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This paper offers a Maharishi Vedic Science (MVS)-based interpretation of Genesis 1, with particular emphasis on verse 26, and argues that the verse reflects an understanding of the relationship between pure Being, the *Devatā* aspect of consciousness, and the structure of human physiology. A textual analysis of the Hebrew Bible is combined with a conceptual comparison to key MVS principles to examine the terms and grammatical features used in the creation narrative.

The Hebrew Bible presents two designations for the Divine: the ineffable Divine Name, aligned in MVS with pure Being or pure Consciousness, and Elohim, a grammatically plural term functioning as a single creative agency. Genesis 1 attributes the entire process of creation to Elohim alone. Within the MVS framework, Elohim corresponds to the *Devatā* value: the dynamic, creative impulses of intelligence responsible for manifestation and evolution of the entire creation.

A central contribution of this study is the reinterpretation of *tselem* and *dmut* in light of Dr. Tony Nader's book *Human Physiology: Expression of Veda and the Vedic Literature*. Dr. Nader demonstrates that each *Devatā* possesses a specific structure and function expressed precisely in human physiology. Within this parallel, *dmut* corresponds to the structure of each *Devatā*, while *tselem*, conceptually related to "shadow," reflects its dynamic functional activity. This integrated MVS-biblical reading presents Genesis 1 as a sophisticated account of cosmic intelligence expressed in human physiology.

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Geodesics in Mind and Matter under a Principle of Least Effort

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General relativity tells us that, in the absence of non-gravitational forces, matter follows the path of a geodesic, the shortest natural path through spacetime. This paper investigates whether something similar happens in the mind during the practice of the Transcendental Meditation technique, a simple mental technique that allows the mind to effortlessly transcend to Transcendental Consciousness, the most expanded level of the mind. Using the principle from general relativity that describes the motion of matter and light in spacetime in the absence of external forces, namely that light bends near massive bodies and traces the geodesic path determined by spacetime curvature, the paper compares trajectories of mental activity to physical geodesics. Through the principle of least action, it relates the natural path of matter or energy in spacetime to the effortless flow of the mind during the practice of the Transcendental Meditation technique. The paper proposes that, with regular practice of Transcendental Meditation, everyday mental activity follows natural paths that expand the conscious capacity of the mind and develop the full potential of the individual. Overall, it offers a comparative analysis in which both mind and matter move along intrinsic, geodesic-like natural paths under appropriate conditions.

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Vedic *Devatā*

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The Vedic *Devatā* are the deities presiding over the innumerable laws of nature, which are present everywhere throughout relative life. They are the powers governing different impulses of intelligence and energy, working out the evolution of everything in creation. Their role is that of administrators responsible for maintaining the delicate balance of every form and function in the universe. They are laws of nature imbued with specific qualities corresponding to administrative functions. For example, the *Devatā* responsible for the administration of silence is *Śiva*, while the *Devatā* responsible for the administration of dynamism is *Viṣṇu*. *Śiva* and *Viṣṇu*, while fulfilling their individual roles as specific laws of nature, form a pair of opposites that comprise an oscillating universe.

Referring to the Vedic *Devatā* as deities denotes their cosmic or all-inclusive status in governing the organization of nature. Since each *Devatā* is concerned with a specific aspect of nature, each has its own identity and personality. This gives recognition to the specificity or individuality of the various force and matter fields that make up the universe. The Sanskrit words *Devatā* and *Deva* are often translated into English as "god" because of the reverential way in which they appear in the Vedic texts.

Viewed in this way, the Vedic *Devatā* are present in every feature, shape, and color of creation. Moreover, they are present in the physiology of everyone, irrespective of race, belief system, religion, political association, or geographical location. This paper examines these connections through a discussion of some of the most important Vedic *Devatā*.

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Ayurvedic Management of *Śvitra Roga* in Classical and Contemporary Research

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Śvitra Roga is described in classical *Āyurveda* as a subtype of *Kuṣṭha*, characterized by depigmented macules on the skin. It is clinically correlated with vitiligo, an acquired chronic dermatological condition resulting from melanocyte destruction, affecting approximately 0.5–1% of the global population. Conventional biomedical management primarily involves corticosteroids, calcineurin inhibitors, and phototherapy; however, relapse rates and incomplete repigmentation remain common.

Āyurveda presents a holistic framework grounded in *tridoṣa* theory, emphasizing systemic purification (*śodhana*), pacification therapies (*śamana*), dietary regulation, and *rasāyana* interventions to restore pigmentation and tissue integrity. This paper examines classical *Āyurvedic* descriptions of *śvitra* and evaluates contemporary clinical research published in PubMed-indexed journals, *AYU*, *J-AIM*, *IJAPR*, *JAIMS*, and *AYUSH* repositories. Clinical studies demonstrate promising outcomes using *virecana* (therapeutic purgation), *Bākucī* (*Psoralea corylifolia*) preparations, *Apāmārga Kṣāra* application, and integrative *pañcakarma* protocols. Improvements are documented using standardized indices such as VASI and photographic assessments.

Although many studies are limited by small sample sizes and non-randomized designs, accumulated evidence suggests that *Āyurvedic* management offers a potentially effective complementary approach to vitiligo. Integration of classical principles with objective dermatological assessment provides a framework for future interdisciplinary research. Rigorous controlled trials and standardized treatment protocols are required to establish broader clinical acceptance.

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Were There Thirty-Four *Nakṣatras* in Remote Antiquity? A Vedic and Mathematical Inquiry

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A number of eminent scholars have examined selected *Sūktas* and *Anuvāks* from the Vedas, *Brāhmaṇas*, and *Saṁhitās*, often focusing on the mathematical and symbolic structures embedded within these texts. A frequently discussed example is the number thirty-four, associated with primordial light in the *Ṛgveda* (RV 10.55.3), which is commonly interpreted as a composite of the twenty-seven *Nakṣatras* together with additional celestial entities such as the Sun, the Moon, and the five visible planets. This explanation, however, becomes problematic when applied specifically to the lunar path, which does not naturally incorporate planetary bodies as *Nakṣatra* constituents.

In this study, I re-examine both the primary Vedic sources and the scholarly interpretations proposed over the past two centuries, and argue that much of the modern discourse is shaped by a foundational assumption, namely that the Indic textual corpus is internally homogeneous, historically static, and representative of a single, unified epoch of knowledge. This assumption leads to the conflation of distinct chronological layers, with symbolic, ritual, and astronomical materials being read as if they were contemporaneous, rather than historically stratified.

Focusing in particular on the *Ṛgvedic* motif of the horse sacrifice and the "defleshing of the thirty-four ribs" (RV 1.162.18), in conjunction with the reference to "thirty-four lights" (RV 10.55.3), and the declining sequence of feminine deities, reaching from the highest thirty-three in number in *Taittirīya Saṃhitā* 2.3.5.1–3, I propose that these numerical and mytho-ritual patterns reflect an earlier astronomical schema in which the ecliptic was divided into thirty-four longitudinal segments, rather than the later and standardised system of twenty-seven *Nakṣatras*. These segments may represent a now-lost stellar framework of remote antiquity, which was subsequently replaced, condensed, or reinterpreted within the twenty-sevenfold *Nakṣatra* system of historical times. The paper thus

seeks to reopen the question of whether Vedic astronomical thought preserves traces of an earlier and more complex division of the ecliptic.

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Entrepreneurial *Dharma*: Harnessing Indian Knowledge Systems for Ethical and Sustainable Business Growth

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In today's rapidly evolving business environment, the Indian entrepreneurial ecosystem faces the dual challenge of driving innovation while maintaining ethical integrity, social inclusivity, and environmental sustainability. The pursuit of economic growth must now coexist with moral consciousness and social responsibility. Within this context, Indian Knowledge Systems (IKS) offer profound philosophical and practical insights that can guide modern entrepreneurs toward ethical and sustainable business models. This study examines how the foundational principles of *dharma* (moral duty), *artha* (righteous wealth creation), and *karma yoga* (selfless action) can serve as timeless frameworks for creating businesses that balance profitability with societal welfare.

Drawing upon classical Indian philosophical texts such as the *Bhagavad Gītā* and *Arthaśāstra*, alongside modern case studies of enterprises like Tata Group, Amul, and SELCO India, this research integrates traditional wisdom with contemporary business practices. The analysis reveals that embedding *dharma* in entrepreneurial decision-making fosters integrity, transparency, and accountability, which in turn enhance stakeholder trust and long-term brand reputation. *Artha*, when guided by ethical constraints, promotes sustainable economic prosperity, equitable wealth distribution, and social inclusion. Similarly, *karma yoga* encourages entrepreneurs to act with selflessness and purpose, focusing on the greater good rather than short-term gains. These values collectively create a holistic model of entrepreneurship that harmonizes economic growth with moral and ecological balance.

The study adopts a qualitative research design, combining interpretive philosophical analysis with case study evaluation. It highlights that organizations rooted in IKS principles demonstrate higher resilience, stronger stakeholder relationships, and a deeper sense of organizational purpose. The findings suggest that integrating IKS-based ethics into entrepreneurship education, leadership development, and national policy can cultivate a new generation of socially responsible and spiritually aware business leaders. By reimagining entrepreneurship through the lens of Entrepreneurial *Dharma*, India can establish a globally relevant model that bridges ancient wisdom with modern innovation.

Ultimately, this research concludes that the fusion of *dharma*, *artha*, and *karma yoga* redefines success—not as the accumulation of wealth alone, but as the creation of holistic well-being for individuals, organizations, and society at large. The principles of IKS thus present a sustainable blueprint for ethical entrepreneurship, offering valuable lessons for both Indian and global enterprises seeking balance between material progress and moral responsibility.

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Holistic *Āyurveda* Intervention in Chronic Cervical Degeneration and Hashimoto Thyroiditis: A Single Case Study

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Cervical disc degeneration and Hashimoto thyroiditis are chronic health conditions that significantly impair quality of life. Conventional management offers symptomatic relief but may not address underlying systemic imbalances in physiology. *Āyurveda* provides an individualized, holistic framework targeting chronic *āma*, *dhātvagnimāndya*, *doṣa* imbalance, and *asthi-majjā dhātu kṣaya*. This single case study presents structured Ayurvedic management for a patient with both conditions.

A 41-year-old female presented with chronic neck pain, stiffness, restricted cervical mobility, and difficulty sleeping on the left side for 20 years. She also presented with night sweats, fatigue, anxiety, weight

gain, and symptoms associated with Hashimoto thyroiditis. Ayurvedic evaluation indicated high *āma*, *dhātvagnimāndya*, imbalance in *vāta* and *kapha*, and degenerative changes involving *asthi* and *majjā dhātu*.

A holistic Ayurvedic protocol was given, beginning with complete diet and lifestyle recommendations, along with *agnidīpana* and *āma-pācana* herbs for eight weeks, *yogāsana*s, *prāṇāyāma*, and Transcendental Meditation. Herbs and recommendations were changed according to follow-up improvement. Marked reduction in cervical pain, stiffness, and radiating symptoms was observed, along with improved range of motion and daily functional capacity. The patient reported enhanced energy, weight loss, digestion, sleep quality, absence of night sweats, and improved mental health. This case illustrates that a holistic Ayurvedic approach can offer significant symptomatic and functional improvement in chronic cervical disc degeneration accompanied by Hashimoto thyroiditis.

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Sattva-Centered Leadership: A Vedic Framework for Conscious Leadership in the Modern World

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In an era of global complexity and ethical ambiguity, leadership must evolve beyond reactive strategies and ego-driven ambition toward an integrated, consciousness-based approach. This paper introduces a *Sattva*-Centered Leadership Framework grounded in Vedic philosophy, Ayurvedic psychology, and contemporary insights from consciousness studies. The framework draws on ancient Vedic principles that view leadership as a reflection of inner harmony, clarity, and alignment with *dharma*, the natural order that sustains balance and well-being.

Drawing from *Āyurveda*, leadership tendencies are mapped to the three *doṣa*s: *vāta* (creative but scattered), *pitta* (focused but intense), and *kapha* (stable but resistant to change). Central to this model is the cultivation of *sattva guṇa*, the quality of purity, harmony, and intelligence, described in the *Bhagavad Gītā* (14.6) as that which binds

one to happiness and knowledge. Leaders embodying *sattva* demonstrate ethical clarity, emotional stability, and intuitive decision-making guided by higher awareness.

The framework is illustrated through three case studies in education, healthcare, and corporate life. Academic settings integrating meditation and reflective practices report enhanced creativity, collaboration, and resilience. Ayurvedic organizations adopting *sattva*-based leadership foster holistic care, staff well-being, and patient-centered outcomes. Conscious corporations aligning leadership with inner development demonstrate improvements in productivity, ethics, and organizational coherence. The paper concludes by presenting the *Sattva*-Centered Leadership Assessment Tool and proposing a Vedic Leadership Development Curriculum designed to cultivate self-awareness, coherence, and alignment with natural law.

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A Maharishian Interpretation of the Translation and Commentary on the Shiva Sutras by Sri Siddheshwara Swamiji

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As one of the three principal treatises on yoga, along with the *Bhagavad Gītā* and the *Yoga Sūtra*s of Patañjali, the *Śiva Sūtra*s provide the context for a thorough understanding of the nature of unity, presenting yoga as the unified nature of the self and opening the way for a study of *Vedānta*, the unified nature of self and nonself.

Against a background of Western approaches to the study of consciousness, the translation and commentary on the *Śiva Sūtra*s by Sri Siddheshwara Swamiji is remarkable in its characterization of consciousness not in terms of the objects of experience or the process of experience, but as non-relational, unconditioned, objectless, and absolute. He identifies the Self with *Ātman*, pure consciousness, and characterizes this as the fourth state of consciousness, distinct from waking, dreaming, and sleeping. This lays the foundation for Swamiji's study of the goals

of self-development and the mechanics by which self-development takes place.

This paper presents a reading of Swamiji's commentary in light of Maharishi Mahesh Yogi's teachings on consciousness and states of consciousness. Swamiji advocated the practice of Bhairava Yoga; Maharishi advocated Transcendental Meditation. Their descriptions of their respective techniques reveal differences in mechanics, particularly around the role of individual effort, yet Swamiji's descriptions of the fourth state, *Turīya*, align well with Maharishi's description of Transcendental Consciousness. Further, Swamiji's understanding of the stabilization of *Turīya* along with waking, dreaming, and deep sleep aligns with Maharishi's description of Cosmic Consciousness. The paper explores how human consciousness evolves beyond this through God Consciousness and Unity Consciousness.

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Vedic and Quantum Thought: Consciousness, Order, and the Unified Field of Reality

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This paper explores the dialogue between Vedic philosophy and modern quantum physics through the lens of *Āyurveda*'s broader meaning: the integration of spirit and matter, with physiology as the dynamic interface between consciousness and creation. Drawing on the Vedic sciences, including *Sāṅkhya*, *Vedānta*, and *Āyurveda*, it examines the premise that consciousness (*cit*, *puruṣa*) is the fundamental field from which both mind and matter emerge.

This perspective contrasts with modern physics' prevailing view that consciousness arises secondarily from material complexity. Yet recent developments in quantum theory, systems dynamics, and unified-field research increasingly suggest a participatory, field-based ontology. The paper compares the Vedic concept of *ṛta* (cosmic order) with physical symmetry principles, *prāṇa* with biofield and subtle-energy hypotheses, and Ayurvedic coherence in physiology with Lagrangian principles of least

action and emergent self-organization. These parallels reveal that both traditions describe reality as inherently ordered, intelligent, and self-referential.

Methodologically, Vedic inquiry unites introspection, logic, and experiential verification, while physics relies on empirical replication; yet both seek coherence, elegance, and wholeness. The synthesis proposed here, consciousness as a unified field underlying both observer and observed, offers a framework for bridging science and spirituality. Within this view, *Āyurveda* becomes not merely a medical system but an applied science of consciousness, describing how the intelligence of nature organizes physiological and cosmic harmony.

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Cleanliness and *Śauca* – Is it Fair to Equate Them? Can the Two Words be Interchangeably Used?

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Someone from the West visiting India for the first time is often shocked and surprised by the congestion, the abundance of unclean places, congested streets, and alleyways littered with garbage. And whatever is the individual experience, the visitor will very likely conclude that Indians don't seem to give any importance to cleanliness.

While one may blame it on factors such as population, centuries-long decay caused by colonialism and the resulting poverty, one may still wonder if there is something intrinsic in the Indian psyche, philosophy, or culture that is the cause of this visible uncleanliness. Was India always like this? Did Indians historically have a concept of cleanliness and hygiene? If they did respect cleanliness in the past, how did it compare with other concurrent civilizations, and with modern practices of cleanliness and hygiene by the world today?

This paper explores the history of the Indian system of cleanliness through the concept of *Śauca* and its stringent yet pragmatic standards, and traces *Śauca*'s history stretching over many millennia continuing into today. It also involves a comparative analysis between the traditional

Indian concept of *Śauca* and the Western concept of cleanliness. Conclusions are drawn on whether the two are the same, if the words mean the same, and if they can be interchangeably used.

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Āyuṣ (Longevity) in the Vedas

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The Vedic way of living has various dimensions, but this paper focuses on its principle of longevity. In the Vedic vision, *āyuṣ* represents not merely the duration of biological life but the quality of existence achieved through alignment with *ṛta*. In the *Atharvaveda*, there are numerous prayers for *āyuṣ*. It is a deeply desired object of the Vedic *ṛṣi*s, who seek it either with other blessings or independently from Vedic deities in various *mantra*s. They express love for life and aversion to death.

Vasiṣṭha, a seer of the *Ṛgveda*, says that the bright eye, the Sun, placed in the east by the gods, has arisen, and prays that for a hundred autumns we may see that bright eye, the Sun, beneficent to the gods, and for a hundred autumns we may live (RV 7.66.16). The Vedic seers believe that a full span of a hundred years is granted by the gods; therefore, they ask the gods not to break the course of life in the middle, but to extend it to the full hundred years (RV 1.89.9). Such a life of a hundred years is *pūrṇāyuṣ*, complete life, and is understood as life with good health and prosperity.

The Vedas nowhere indicate that *āyuṣ* is fixed. Through pious, virtuous, and essential acts (*karma*), *āyuṣ* can be enhanced. Among these acts, *yajña* and *sukṛtu* are vividly referred to. *Yajña* is a unique scientific invention of the Vedas with multiple fruits: on one side connected with the splendor of the physical world, and on the other with mental purity, intellectual calmness, and spiritual ascendance. Drawing upon passages from Vedic texts, the paper explores the inherent relationship of *āyuṣ* with *yajña*, *karma*, and *dharma* in Vedic tradition.

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The Concept of *Svasthavṛtta*: A Science and Art of Healthy and Blissful Living

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Sound health has always been considered the greatest blessing for any creature. Humans, the most intelligent and capable beings, are extremely aware of this and strive to maintain good health by all means. Even then, *The Lancet* (2015) reported an alarming state of psycho-physical health worldwide. According to the Global Burden of Disease Study, only 4.3% of the world's population was considered healthy according to the WHO definition, which states that "health is a state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity."

From the Vedic perspective, health does not mean only good health in the present, but also remaining physically and mentally fit until the age of 100. Such a state of health is essential to ensure *abhyudaya* (fulfilment of worldly desires) and *niḥśreyasa* (spiritual well-being) through the *puruṣārtha*s. Going beyond mere desire, this tradition has produced numerous texts, known as *Āyurveda*, that offer natural ways to maintain health for the healthy and treat illness for those who are sick. To attain such a state of health, *Āyurveda* has given a system of *Svasthavṛtta*, that is, a healthy lifestyle. The present study endeavoured to assess its effect in maintaining sound health in present conditions.

This study is crucial for addressing the challenge of maintaining good health in contemporary society, wherein people are compelled to lead quite hectic and stressful lifestyles. Analytical methods were used in this study to analyze the health impact of some common and easy-to-follow norms of *Prātaḥ-caryā*, *Dina-caryā*, and *Rātri-caryā* mentioned in *Āyurveda*.

The researcher suggested *Svasthavṛtta* rules in heterogeneous groups and found that today's generation, especially youngsters, are largely unaware of these simple rules. When these measures were presented, they expressed the possibility of significant improvement in their health conditions. The research findings raise hope that even amidst a busy and stressful lifestyle, good health can be maintained by *Svasthavṛtta*,

thereby ensuring spiritual well-being along with the attainment of the material goals of life.

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Role of *Basti* on Inflammatory Markers

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Basti Karma, one of the five *Saṃśodhana* (bio-purificatory) therapies of *Pañcakarma* in Ayurveda, involves the administration of medicated oils or decoctions via the rectal, vaginal, or urethral route. Classically indicated in a wide range of disorders—*Nānātmaja Vātavyādhi* (musculo-neurological disorders), *Āmavāta* (rheumatoid arthritis), *Kaṭiśūla* (lumbosacral spondylosis), and *Apānavāyu* disturbances such as *Ānāha* and *Malāvarodha*—*Basti* is broadly divided into *Anuvāsana* (lipid-predominant) and *Āsthāpana/Nirūha* (decoction-predominant) types, and is regarded as *Tridoṣahara* owing to systemic effects extending well beyond the rectum.

This paper examines the pharmacological rationale for these systemic effects through the lens of rectal drug absorption. The rectum and sigmoid colon retain and absorb short-chain fatty acids and unionized lipid-soluble phytochemicals by simple diffusion across the mucosal barrier, enabling absorption that can exceed the oral route—illustrated by the route-dependent actions of magnesium sulphate. The colon is further considered an ideal site for the absorption of peptide and protein constituents.

The discussion then correlates this systemic reach with the modulation of inflammatory markers. Chronic low-grade inflammation is characterized by accumulation of macrophages and other immune cells in adipose tissue and by elevated pro-inflammatory cytokines (TNF-α, IL-6, IL-1, IFN-γ) from M1 macrophages, balanced against anti-inflammatory IL-10 from M2 macrophages; markers such as C-reactive protein (CRP), erythrocyte sedimentation rate (ESR), and procalcitonin index the inflammatory response. Preliminary observations suggest that *Basti* therapy downregulates IL-6 and IFN-γ. The paper argues that *Basti*, through colonic absorption of its phytochemical constituents, may

exert measurable anti-inflammatory effects, offering a mechanistic bridge between the classical concept of *Tridoṣahara Śodhana* and contemporary immunological markers of inflammation.

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Sthitaprajñā: A Theoretical Construct of Vedic Wisdom for Modern Wellness and Wellbeing

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Sthitaprajñā, as depicted by the *Bhagavad Gītā*, is increasingly perceived as a metaphorical representation of holistic health, gaining popular attention in the evolving modern paradigms of integrative contemporary health and wellness frameworks. These frameworks integrate ancient wisdom with conventional healthcare to harmoniously align the physical, mental, emotional, and spiritual dimensions of human beings. Notably recognized as an elevated state of established equipoise and wisdom in human life, *sthitaprajñā* can be conceptualized as a significant theoretical construct explored within such epistemological narratives of wellness. Vedic wisdom perceives human progression as a continuum from mundane basal tendencies toward ultimate divinity, fulfilling the collective goal of individual and societal wellbeing and the highly emphasized transcendental goal of spiritual wellbeing. The essential genesis of *sthitaprajñā* is deeply rooted in *Vedānta*, guiding the profound existential quests of the human mind (*ātma-vicāra*) toward a transformative process of self-realization. This process cultivates an equanimous state (*samatvam*), with the mind unperturbed by the variability of life experiences, and thus has far-reaching implications for health and wellbeing.

Śaṅkarācārya interpreted *sthitaprajñā* as the realized personality who remains steadfast in wisdom and established in the Self, where the mind is steady in awareness of the *ātman* and the all-pervading Consciousness (*Brahman*): *Sthitā pratiṣṭhitā aham asmi Parabrahma iti prajñā yasya sa sthitaprajñaḥ* (*Gītā Bhāṣya* 2.55). He whose awareness, "I am the Supreme Brahman," is firm and established is the one of steady wisdom.

As consciousness evolved, the term *sthitaprajñā* remained relevant to modern seers and thinkers, who highlighted its significance through

its pragmatic applicability in life, offering various definitions such as "transition to supramental consciousness" and "God-realization." Acknowledged as a dynamic state of active manifestation of divinity and inner equanimity, it indicates positive outcomes for the holistic growth of human beings. Various aspects of *sthitaprajñā* are now more comparable to humanistic perspectives, such as individual potential, self-actualization, resilience, and service as a cultural archetype for individual and collective wellbeing. *Sthitaprajñā* is thus explored as a theoretical construct of Vedic wisdom for its enduring insights integrated with contemporary understandings of modern wellness and wellbeing.

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Structural Minimality in the *Viṣṇu Sahasranāma*: The *Rāma* Mantra

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This paper investigates a structural convergence between Vedic mantra tradition and formal principles of constrained optimization through an analytical study of the *Viṣṇu Sahasranāma* and the sacred name "*Rāma*." Drawing on the *Kaṭapayādi* numerical encoding system, the study examines how the triadic chanting of "*Rāma*" may function as a minimal multiplicative representation corresponding to the thousand divine names of Viṣṇu within a defined constraint framework centered on *Laghutva* (minimality).

A constrained factorization model is introduced in which syllable–digit mappings are used to algorithmically evaluate candidate names according to numerical compatibility, phonetic economy, and semantic scope. Computational validation confirms that, under the explicitly defined structural criteria, "*Rāma*" uniquely satisfies the imposed conditions under triadic repetition.

Conceptual parallels to dimensional reduction, combinatorial optimization, recursive amplification, and information compression are presented strictly as structural analogies rather than historical claims. The findings suggest that the traditional formulation admits a

coherent structural reading in which linguistic minimality, numerical encoding, and symbolic compression resonate with abstraction principles studied in modern mathematical systems.

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Digitally Encoded Pulse Non-Polar "Water of Life": Quantum Tunneling–Driven Water Molecular Reconstruction, Stem Cell Repair, and Lifespan Regulation

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This study integrates quantum tunneling–driven water reconstruction with directed energy field intervention through digital encoding, establishing a completely new paradigm of "quantum bioengineering." On the basis of completing the repair of stem cells using non-polar "Water of Life," a mouse controlled feeding experiment was conducted, yielding highly reproducible *in vivo* experimental data. The results demonstrate that feeding mice with treated non-polar "Water of Life," in comparison with controls, produced significant positive differences in physiological indicators and healthy lifespan, thereby proving the feasibility of lifespan regulation through quantum tunneling intervention.

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Human, *Śiva Tattva*, and the Universe *Spanda* Within: Dissolving *Tripuṭi* into *Śiva–Śakti*'s Cosmic Rhythm

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This paper presents an integrated synthesis of Vedic, Tantric, and Śaiva wisdom, illuminating the dynamic relationship between the human self (*ātman*), *Śiva tattva*, and the cosmic macrocosm through the thirty-six *tattva*-s—while drawing contemplative parallels with modern scientific thought. Beginning with the contemplative journey from *tripuṭi* (triad of experience)—*draṣṭā* (observer), *dṛśyam* (observable), and *darśanam* (observation)—it explains how sustained *upāsanā* and *tapas* resolve this *tripuṭi* into a luminous unity where awareness recognizes itself as both 'I' (*aham*) and 'this' (*idaṃ*/cosmos). The analysis distinguishes *cit* (divine consciousness) from ego, intellect, mind, senses, *tanmātras*, and the *pañca-mahābhūtas*, then maps how human consciousness both acquires and transcends these strata across three spectra: *Ātma-tattva* (gross body), *Vidyā-tattva* (subtle body), and *Śiva-tattva* (causal body).

Within these spectra, this paper explores progressive stages of awareness that lead to the unification of human and divine consciousness. It traces how each *tattva* relates to daily experience and how, through gradual refinement, the boundary between 'self' and 'cosmos' dissolves—revealing the microcosmic–macrocosmic harmony expressed as: *yathā piṇḍe tathā brahmāṇḍe* (TSā). To aid contemporary readers, select non-reductionist parallels are used—for instance, vibratory motifs in physics are treated as scholastic metaphors for *spanda*—without conflating scientific and scriptural methods. The central claim is that *upāsanā* and *tapas* transition seekers from intermittent mystical glimpses to stabilized supreme divine consciousness which is blissful experience (*sat–cit–ānanda*), thereby revealing the core objective of human life as joyful participation in *Śiva–Śakti*'s creative play rather than a resignation to sorrow.

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Psychological Dimensions and Innovative Approaches of the *Upaniṣad*s

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The *Upaniṣad*s provide profound psychological insights into the nature of the mind, consciousness, and human behavior. Ancient Indian sages examined concepts such as *manas* (mind), *citta* (mental awareness), senses, emotions, dreams, and states of consciousness in detail, long before the formal emergence of psychology as a discipline. The *Upaniṣad*s distinguish between absolute and relative consciousness, describing the roles of waking, dreaming, and deep sleep, and emphasize meditation and self-realization as essential for attaining true knowledge and happiness.

Philosophical traditions like *Sāṃkhya* and Yoga, rooted in Upanishadic thought, laid the foundations of Indian psychology by focusing on the harmony of body, senses, and mind. These texts also highlight the innate human tendency to seek happiness, culminating in the pursuit of *Bhūmā*—absolute bliss. By exploring these themes, the *Upaniṣad*s not only anticipated many modern psychological concepts but also offered a unique spiritual dimension, presenting an enduring confluence of psychology, philosophy, and spirituality.

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The "*Dharmic Cakra*": A Bhāratīya Integration Model for ESG Leadership from the *Rāmāyaṇa* and *Mahābhārata*

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This paper re-examines the concept of modern corporate responsibility through a Bhāratīya perspective, deeply rooted in the Vedic viewpoint

that considers *dharma* as the guiding principle of human conduct and of the cosmos as a whole. The Western framework, for instance Carroll's Pyramid (1991) of CSR, is both hierarchical and instrumental, placing economic profit as the fundamental base of the hierarchy or pyramid and ethics at the very end. This considers morality as a discretionary level, added after profitability. On the contrary, the Vedic tradition, as demonstrated in the epics *Rāmāyaṇa* and *Mahābhārata*, visualizes leadership as a moral discipline, where ethics or *dharma* is the center and is a continuous and non-negotiable process.

This study focuses on applying Bhāratīya thought to management, such as the *Dharma Matrix*, which provides a structural and valuable framework. Moreover, this research provides a more dynamic and generative metaphor: the *Dharmic Cakra Model*. As the matrix suggests an intersection, the *cakra* (wheel) better symbolizes the simultaneous radiation of all duties from an individual, non-negligible core.

Through a qualitative textual analysis of epics such as the *Rāmāyaṇa*, the *Śānti Parva*, and the example of Bhagavān Rāma, the study identifies timeless rules for good leadership. These include caring for everyone's well-being (*loka-saṅgraha*), the leader's core duty of righteousness (*rājadharma*), and living in harmony with nature (*prakṛti-sambandha*). Based on these concepts, the paper develops the *Dharmic Cakra Model*, at the center of which (the hub) is the leader's individual *dharma*—integrity, values, and character. All other responsibilities, such as environmental, social, and governance (ESG), are the spokes of it; they all spread from the central hub at the same time. This changes the objective of ESG from merely external rules for a company to follow into an inside-out action, where the good behavior of a company is a natural expression and representation of a leader's good character. This shifts the question from "what must a company do?" to "who must a leader be?" and proposes a guide for leadership that is both ethical and sustainable.

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An Integrative Āyurvedic Protocol for Childhood Refractive Errors: An Open-Label Single-Arm Clinical Study

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Āyurveda teaches that our eyes are our most precious sense, because without vision life loses its meaning, and in today's world this is even more relevant as our eyes face growing strain and problems. This research draws on *Śālākya Tantra*, a specialized branch of *Āyurveda* that deals with the management of conditions affecting the head and neck, including the eyes. Our study specifically addresses refractive errors, such as myopia and astigmatism, which the World Health Organization identifies as a leading cause of global visual impairment, particularly in school-aged children. In Ayurvedic philosophy, these conditions are broadly compared to *Timira*, or blurring of vision.

A cross-sectional survey of 1,545 schoolchildren, ages 6–16 years, was conducted, of which 150 students with confirmed refractive errors were enrolled in an 18-month open-label clinical study. The Ayurvedic treatment protocol consisted of a 14-day intensive inpatient phase followed by 45 days of outpatient therapy. *Śirodhārā* (Days 1–7) involved a continuous, gentle stream of *Balāśvagandhādi Taila*, a *Vāta*-pacifying medicated oil, poured over the forehead and scalp to relieve ocular strain and calm the visual system. *Tarpaṇa* (Days 8–14) involved retaining lukewarm *Jīvantyādi Ghṛta* over the eyes within a dough ring, providing deep ocular nourishment. Internal medications, including *Drākṣādi Kvātha* and *Jīvantyādi Ghṛta*, were administered according to age and digestive strength (*Agni Bala*) to support systemic and ocular tissue rejuvenation. Together, these interventions aim to nourish ocular structures, stabilize the tear film, reduce strain, and enhance the functioning of *Rūpavaha Srotas*, the visual pathways.

The survey demonstrated statistically significant associations between refractive error and several classical *Sāmānya Netraroga Nidāna*s, such as abnormal sleep habits (*Svapna Viparyaya*), eye injury (*Abhighāta*),

suppression of natural urges (*Vegāvarodha*), excessive sunlight exposure (*Atisveda*), continuous near work (*Sūkṣma Nirīkṣaṇa*), fasting (*Ati Laṅghana*), and exposure to bright objects (*Bhāsvara Vastu Vīkṣaṇa*). These traditional risk factors showed strong relevance even in modern school environments. In the clinical trial, among children with myopic astigmatism, uncorrected visual acuity improved by 20.6% ($p < .05$); spherical power improved by 11.5% with manual refraction ($p < .05$) and 5.6% with auto-refraction ($p = .05$); and cylindrical power measured by auto-refraction improved by 15.1% ($p < .05$). Significant reductions were also seen in key symptoms: blurring of vision improved by 12.75% ($p < .05$), eye strain by 92.45% ($p < .05$), double vision by 50% ($p < .05$), and headache by 61.7% ($p < .05$). These findings confirm that the Ayurvedic treatment protocol is effective in managing refractive errors in children. *Āyurveda* offers a beneficial and active therapeutic approach that enhances the quality of vision for schoolchildren.

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Self-Realization Methodology

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Śaṅkarācārya describes the appearance of the outer world, or perceptions, as well as the mental world of experiences, feelings, emotions, and ideas, as mere superpositions (*adhyāsa*) in Self-aware Being, like an object appearing in a crystal ball by magic or like a rope deluded for a snake. In the more modern context, it is like a movie where characters play roles on a changeless screen in the background.

We and our world are within that movie-like field and have the potential to realize our true intrinsic nature and be free from the misery that comes when bound to the characters in the movie. It is like waking up from a dream and realizing that the dream was only an appearance in oneself. Our experiences can be presented in a coordinate system using a complementary system of subtle elements and attributes (*guṇa*s).

This paper uses this framework to explain how we become trapped in virtual reality and how a liberation methodology may be used to attain

Mokṣa through various practices—*Karma Yoga*, *Bhakti Yoga*, and *Jñāna Yoga*—and through complementary symbols representing various ideals such as Gaṇeśa, Sarasvatī, Durgā, Hanumān, Viṣṇu, and Śiva, along with their purpose in leading us to our essential Self-aware Being.

The paths are divided into two categories. The direct path is for those who are analytical and pure (*sāttvic*). They use the second and third quadrants of the above framework to reflect and revel in pure Self-aware Being, which is *Nirguṇa Nirākāra*, formless and attributeless, after listening to and reflecting on scriptures. In this process, they can isolate the names and forms in the movie while playing their roles, dive into the background changeless screen, and become established in one's Self-aware Being.

The indirect path may involve worship of a *Saguṇa Sākāra* form with attributes, some of which are mentioned above, at the physical and mental levels, following various rituals and selfless service to develop discipline and values that reduce mental inertia and agitation. Then one develops the ability to meditate on the chosen idea of Divinity (*Saguṇa Nirākāra*). These practices focus on the first and second quadrants of the framework and are meant for those who are predominantly *rājasic* or *tāmasic*.

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Studying the *Bhagavad-Gītā*, Chapters One to Six, in the Context of Consciousness-Based Education at Maharishi International University: Self-Reported Student Responses

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Do contemporary students find relevant knowledge in the timeless wisdom of the *Bhagavad-Gītā*, studied in light of the Consciousness-Based system of education founded by Maharishi Mahesh Yogi? This paper will explore this question through self-reported experiences of students in courses taught at Maharishi International University (MIU) over the past five years. The paper will place the *Bhagavad-Gītā* in the context of Maharishi's integrated structure of 40 branches of Veda and Vedic

literature and research by Dr. Tony Nader on the relationship of this literature with human physiology. The paper will also contextualize study of the *Bhagavad-Gītā* within Consciousness-Based education.

The text studied is *Maharishi Mahesh Yogi on the Bhagavad-Gītā: A New Translation and Commentary, Chapters 1 to 6.* The *Bhagavad-Gītā* will be considered in light of the disciplinary field of Maharishi Vedic Science, including the rationale for Maharishi's own translation of and commentary on the first six chapters, originally published in 1967. Research by neuroscientist Dr. Nader on the relationship between the structure and function of Veda and Vedic literature and the human physiology, as relevant to the *Bhagavad-Gītā*, will be referenced. In introducing Consciousness-Based education, examples of research outcomes related to experiences predicted in the *Bhagavad-Gītā* will be discussed.

A framework for approaching the *Bhagavad-Gītā* will be outlined, including levels of study ranging from meaning and practical application to the effects of listening to the recited text to awaken inner consciousness. Students' insights into the wisdom of the *Bhagavad-Gītā* and their related self-reported personal experiences of growth of consciousness through Transcendental Meditation, a core experiential technology of Consciousness-Based education, will be a key form of evidence presented, along with students' insights into the relevance of the *Bhagavad-Gītā* for personal fulfillment and societal harmony and cohesion in the twenty-first century.

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Neurophysiology of Yoga: Mapping the Mind-Body Mechanisms

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Background: Yoga philosophy emphasizes regulating *citta* (mind) and balancing *prāṇa* (breath) to achieve clarity and harmony. Yoga techniques like *āsana* (postures), *prāṇāyāma* (breathing), and *dhyāna* (meditation) are increasingly recognized for its therapeutic potential in managing

psychological and somatic disorders. Despite widespread clinical use, the precise neurophysiological mechanisms by which yoga modulate central nervous system (CNS) function, neural structure, and autonomic balance remain crucial areas for scientific investigation. Ancient yogic principles align with science on mind-body and neurofunctional modulation.

Aims:

1. To correlate neurophysiological evidence to understand yoga effect on brain structure, function, and autonomic regulation.
2. To identify key neurophysiological pathways, including autonomic modulation and neuroplasticity that contribute to yoga therapeutic effects.
3. To provide a scientific rationale for yoga as a non-pharmacological neuro-modulatory intervention.

Major findings: Studies consistently demonstrate that regular yoga practice induces significant neuroplasticity. The effect of yoga has been extensively studied using assessments such as Functional Magnetic Resonance Imaging (fMRI), Electro encephalogram (EEG), Heart rate variability (HRV), and biochemical markers. Evidence shows yoga significantly modulates the Autonomic Nervous System (ANS) by enhancing vagal tone, reflected in improved HRV and reduced salivary cortisol. Neuroimaging demonstrates structural neuroplasticity, including increased gray matter density in the Prefrontal cortex and hippocampus, crucial for executive function and emotional regulation. Functional correlations include heightened alpha and theta synchronization, downregulated amygdala reactivity to stress and modulation of key neurotransmitters GABA and serotonin. This scientific correspondence validates the ancient yogic goal of regulating *citta* through direct neurofunctional modulation.

Conclusion: The neurophysiology of yoga demonstrates its ability to reorganize brain structure and function, enhancing cognitive control, emotional resilience, and reducing stress load. This substantiates yoga as a key non-pharmacological strategy for mental and physical health.

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Educational Dimensions of the Vedic Knowledge System

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This paper discusses the significance of the *guru*, the spiritual teacher, in Indian tradition and education. In Sanskrit, the word *guru* literally means one who removes darkness. The *guru* is not merely a teacher but a guide, protector, and inspirer who shapes values, imparts both worldly and spiritual knowledge, and helps in self-realization.

Drawing on references from the *Bhagavad Gītā*, the *Upaniṣad*s, and Vedic texts, the article highlights that a true *guru* is one who leads a disciple toward self-knowledge and liberation. Indian culture reveres the *guru* as equal to God, celebrating this relationship through festivals like Guru Pūrṇimā. Unlike the Western focus on science and materialism, Indian tradition emphasizes the *guru* as a bridge to spiritual enlightenment.

The paper contrasts *śikṣā* (learning/instruction) and *vidyā* (true knowledge/wisdom), stressing that education without character and spirituality becomes shallow. Ancient *gurukula*s nurtured both intellectual and moral growth, producing great scholars like Pāṇini and Kapila. However, modern education, reduced to mere information transfer, neglects wisdom and ethics, resulting in societal issues such as corruption, violence, and moral decline.

In conclusion, the article argues that India's revival depends on restoring the *guru*'s role in education, integrating knowledge with values, character, and spiritual depth, and upholding the Vedic principle *sā vidyā yā vimuktaye*—that knowledge is true which leads to liberation.

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Disparities in Diabetes Prevalence in the United States — An Ayurvedic Correlation: A Cross-Sectional Study

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Background: Type 2 diabetes affects many people in the United States of America. Type 2 diabetes generally develops in people after 45 years, but it can affect younger adults too, depending on many other factors. In type 2 diabetes the body is unable to utilize the glucose from food because the cells develop insulin resistance. According to the CDC, about 37 million (1 in 10) Americans have diabetes. The study investigates the effect of race in developing type 2 diabetes.
Methods: The NHANES data from 2017 and 2018 is used for this study. The sample for the survey includes people 20 years and older and it includes medical, dental, physiological measures, and lab tests, and the final sample size used for analysis is 2665. SPSS version 27 was used for the analyses. The chi-square test of independence was used to examine associations between diabetes status and categorical variables, including race, gender, annual household income, and education level. Independent-samples t-tests were used to compare age and household size against diabetes status, as these variables are continuous. A significance level of 0.05 was set for all chi-square and t-test analyses.
Results: The results showed a significant association of race, gender, annual income, education level, and age in developing type 2 diabetes. The results also strengthened Ayurvedic etiological factors in developing type 2 diabetes.
Conclusion: Hispanics are more prone to develop type 2 diabetes compared to non-Hispanic whites.

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Maharishi Vedic Science: A Holistic Tool for Evaluating William Blake's Fourfold Vision

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A central principle in Maharishi Vedic Science is that both the science and the direct experience of consciousness are necessary for a complete education. This insight provides an important approach to identifying representations and personal accounts of higher states of consciousness in the writings of eighteenth-century visionary poet and artist William Blake. This article also continues my questioning of recent critical approaches that position Blake as a materialist. In the past few years, a salutary critical redirection in literature has distanced itself from the previously favored model of physicalism. The new approach centers on emotions as non-material and therefore not accountable through the physicalist narrative.

Pure consciousness, accessible to human awareness, underlies emotions and the way that they influence perception of objective reality. This level of consciousness is beyond human limitations and categories. It is also essential for a complete understanding of what literature seeks to represent. Blake insisted that consciousness, which he referred to as "Mental Things," is alone real. This stance is familiar to the Vedic tradition, along with Blake's depictions of vision: transcendental subjective reality interacting with and transforming the physical world.

By applying the principles of Maharishi Vedic Science to literary analysis, Blake's fourfold vision and its contribution to his other works is revealed as emerging out of the transcendental level of consciousness, directing the reader beyond objective intellectual understanding to consciousness, "vision," at the basis of every literary work. Blake's poetry and art resonate with the fundamentals of Vedic knowledge, showing how the interaction of human and divine upholds and glorifies every aspect of life.

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The Identity-Fuzziness Conundrum: Darshan and Pramana as Premise for Defining Personal Data

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Cyber laws for protecting individual privacy and sovereignty have traditionally relied on empirically verifiable and "matchable" material fields of personally identifiable information (PII), such as date of birth and driver's license number. However, recent actions by government bodies and institutions in Australia, China, and the United States reveal that identification is also being drawn from inferences about citizens' attitudes, intentions, and economic purchasing behaviors. Given that the Indian government is in the process of embellishing its digital infrastructure and policy, the above precedents raise a question: How is a person to be defined? Should a person be defined purely by concrete deterministic cues, or should the definition also include probabilistic, contextual, derivative, psychological, or perceptual markers?

As literature on self-construals in Vedic *darśana*s indicates diversity in definitions of self, what constitutes character, and what forms of evidence they rely on, it logically follows that the criteria for defining and protecting PII data can possibly vary based on schools of thought. To illustrate the above, I (1) explain the significance of empirical reality and evidence processing in the context of *parā/aparā vidyā*; (2) draw from literature on *darśana*s and *pramāṇa*s, which rely on ontologies that speculate a diverse set of self-construals, ranging from autotelic to surrogate models of identity, and relate to different epistemologies that range from deterministic to probabilistic approaches; and (3) identify the transformed natures of *pratyakṣa*, *śabda*, *arthāpatti*, *anupalabdhi*, *anumāna*, and *upamāna* in a digital environment.

Broadly, patterns reveal that as we assert independent material identities, we rely on the most concrete markers; when we rely on interdependent construals, we accept more contextual identifiers; and when we rely on interdependent-surrogate models of self, we utilize more speculative associations. Overall, this manuscript demonstrates how Vedic philosophical diversity can be applied to visualize different

epistemological standards in defining personal data, which forms the bedrock of user sovereignty and organizational intelligence generated from Big Data.

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Indra Brought Back Cows: A Myth or a Model?

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Numerous Vedic hymns in the *Ṛgveda* relate Indra defeating Vṛtra, Vala, or the Paṇis and bringing back the cows. Authors of subsequent Vedic literature, epics and *Purāṇas* construct narratives that describe these acts in more vivid detail including investigation, deception, punishment, and battle. Modern presentations and interpretations of these hymns and narratives range from contrived political and cultural subjugation, naturalistic interpretations, and spiritual seeking. Bringing a previously unassociated hymn into consideration leads to the present interpretation of these hymns in terms of the consciousness paradigm: reconnection of the senses with the wholeness of consciousness in enlightenment.

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Medical Ethics in Ancient India with Comments on Current Medical Practice

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Introduction: Sound ethical principles are a foundational aspect of good clinical practice. In ancient India (*Bhārat*) there were well-established

medical and surgical systems. For example, the *Caraka Saṃhitā*, the Indian medical treatise, and the *Suśruta Saṃhitā*, the surgical treatise, had their origins at least 2,000 years ago, if not earlier. Another medical treatise, the *Aṣṭāṅgahṛdayam*, came a little later. Did these ancient Indian medical systems have defined ethical principles? If so, what were they, and how do they compare with modern medical ethics? Does current medical practice reflect the ethical conduct recommended by the ancient texts? These questions are explored in the current paper.

Methodology: The authors principally reviewed the sections on ethics in the *Caraka Saṃhitā*. Relevant sections on ethics in the *Suśruta Saṃhitā* and *Aṣṭāṅgahṛdayam* were also reviewed. For modern Western clinical practice, the American Psychiatric Association's manual on ethics was reviewed. The prescribed ethics were compared with current medical practices based on examples obtained from the authors' own experiences, published articles, and observations as medical practitioners over the last 50 years.

Discussion and analysis: The review of Indian medical systems produced several key observations. Indian systems of medicine developed on a strong foundation of *dharma*, in stark contrast to contemporary systems of practice, which often operate more as businesses; current profit-oriented models place care of the poor and vulnerable at risk and thereby violate ethical principles. In the Indian systems, the doctor was expected to display the same level of concern that he would display toward his own offspring. This is not emphasized in contemporary practices, where the patient is increasingly treated as a "client" or "consumer of services." Ethical conduct was not only the responsibility of physicians but of patients as well. In the absence of explicit expectations on the part of the patient or family, reckless behavior toward physicians is unfortunately becoming increasingly prevalent. Ethical principles in the ancient systems included confidentiality, the principle of "do no harm," educational requirements, appropriate interpersonal and social behaviors, responsibilities of patients, and ethics pertaining to students of medicine. While modern systems also emphasize such principles, their application in actual practice is notably deficient.

Conclusion: Ancient Indian medical systems had a well-established system of ethics that addressed different aspects of patient care. Indian systems and later Greek traditions laid the groundwork for modern medical ethics. Yet, sadly, actual medical practice has moved away from

such principles. It is high time to visit the roots of ethical medical practice found in our *Saṃhitās* and develop a program of implementation.

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"Behold, O Pārtha": Epistemic Awakening and the Architecture of Seeing in *Bhagavad Gītā* 1.25

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Chapter 1 of the *Bhagavad Gītā* is widely regarded by spiritual commentators as the foundation for *adhikāritvam*, or the seeker's eligibility to receive higher knowledge. In their respective *bhāṣya*s, Śaṅkara, Rāmānuja, and Madhva interpret Arjuna's *viṣāda* (dejection), not as a sign of weakness but as a necessary precursor for the purification of the ego. According to *bhakti* traditions, Arjuna's despair is a moment of divine design that sets the stage for the transformative instruction that follows. Yet prevailing academic and philosophical views have limited Chapter 1 to mere literary scaffolding or a dramatic precursor to the real teachings that allegedly begin in Chapter 2.

Although scholars recognize the emotional gravity of Arjuna's collapse, its epistemic structure is often overlooked. Even contemporary pedagogical analyses of the *Bhagavad Gītā* disregard the deliberate disruption of Arjuna's perception through Kṛṣṇa's single statement in Chapter 1. This paper addresses that gap by unmasking the power of *Bhagavad Gītā* 1.25 as a critical moment of epistemic awakening. Kṛṣṇa's command, "Behold, O Pārtha, all the Kurus assembled here" (*pārtha paśyaitān samavetān kurūn*), goes beyond a superficial response to Arjuna's request to be placed between both armies, becoming a pivotal provocation toward Arjuna's inner awakening.

Drawing on Vedāntic epistemology—*pratyakṣa* (perception), *smṛti* (memory), *anumāna* (inference), *viveka* (discernment), and *śabda* (scriptural testimony)—and contemporary educational theory, this study reinterprets Kṛṣṇa's intervention in BhG 1.25 as a pedagogical disruption that invokes the manifestation of the symptoms of a knowledge gap and ultimately awakens deeper inquiry. By establishing verse 1.25 as the epistemic root of the *Gītā*, this paper reframes its pedagogical

architecture, realigning the focus from what Kṛṣṇa teaches to how he begins teaching and bridging the Indian Knowledge System with modern learning theory.

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Integrating Unified Field Theory into *Āyurveda* and *Sāṅkhya* Philosophy

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This paper explores the paradigm of collective consciousness through the synthesis of Unified Field Theory, *Āyurveda*, and *Sāṅkhya* philosophy, revealing a shared understanding of the unity underlying all diversity. In modern physics, Unified Field Theory describes all forces and particles as manifestations of a single, self-interacting field from which the multiplicity of the physical universe emerges. Similarly, Vedic philosophy recognizes this underlying reality as pure consciousness—the silent, unbounded field from which creation arises and to which it ultimately returns.

Sāṅkhya offers a precise metaphysical framework for this process of manifestation. From the interplay of *Puruṣa* (pure awareness) and *Prakṛti* (primordial nature) arises *Mahat* (cosmic intelligence), followed by the evolution of mind, senses, and material elements. This sequence mirrors the differentiation of the Unified Field into the observable phenomena of physics—an emergence of structure and multiplicity from an underlying wholeness.

Āyurveda applies this cosmic structure to human physiology, describing the body as a microcosm of the universal field, a reflection of cosmic intelligence expressed through the three *doṣa*s. This tridoṣic framework (*Vāta*, *Pitta*, *Kapha*), corresponding to the fundamental dynamics of motion, transformation, and structure, reflects the interplay of elements derived from *Prakṛti*. While optimal health arises from aligning the physiology with the innate intelligence of this field, imbalances are understood as disruptions in the coherent expression of the field within the body–mind system.

By integrating the insights of *Sāṅkhya* and the principles of *Āyurveda* with the theoretical framework of the unified field, this paper proposes

a coherent paradigm in which consciousness, nature, and physiology are continuous expressions of a single underlying reality. This synthesis offers not only a theoretical model bridging physics, philosophy, and medicine but also a practical framework for understanding human potential, health, and social harmony through the lens of consciousness-based science.

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Dynamic *Ākāśa* and the Origin of Matter: A Vedic Perspective on the Space Vortex Theory of Paramahamsa Tewari

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This paper explores the Space Vortex Theory (SVT) of Paramahamsa Tewari, which presents a unified model of matter, energy, and consciousness grounded in Vedic ontology. The SVT proposes that *ākāśa*—the dynamic substratum of existence—is not a void but a superfluid medium whose vortical motion gives rise to fundamental particles, light, and consciousness. Tewari's framework reinterprets classical aether theories through the lens of the *Chāndogya* and *Taittirīya Upaniṣads*, positing that all phenomena emerge from motion within the conscious field of *Brahman*. This study examines Tewari's postulate that the circulation of *ākāśa* at light speed produces stable vortices—the electron and proton—as self-sustaining energy forms, resolving the long-standing discontinuity between material science and metaphysical causation.

Drawing parallels between SVT and Vedic cosmology, the paper outlines a theoretical synthesis in which *Sat–Cit–Ānanda* corresponds respectively to energy, consciousness, and stability in the space medium. Methodologically, the work combines textual analysis of Tewari's *Spiritual Foundations* with recent empirical observations on field coherence and vacuum energy density, illustrating how dynamic space may serve as the source of both matter and mind. The findings suggest that the *ākāśic* field, understood as the body of *Brahman*, can provide a consistent explanation for both physical creation and consciousness evolution.

This integrative perspective reaffirms the relevance of Vedic science in addressing the origin of matter and consciousness, bridging spiritual insight and experimental physics.

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Long-Term Effects of Transcendental Meditation and Vedic Recitation on Brain Coherence, Heart Rate Variability, and Ayurvedic Prakṛti Phenotypes in Indian University Students

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Transcendental Meditation (TM) and Vedic recitation are consciousness-based practices deeply rooted in Indian tradition, with accumulating scientific evidence for their neurophysiological benefits. The present study investigates the long-term impact of daily TM practice combined with listening to Vedic literature (*Viṣṇu Sahasranāmam*) on brain coherence and heart rate variability (HRV) in Indian students, and the potential correlation with Ayurvedic *prakṛti* phenotypes.

A cohort of Indian students will be evaluated using a multimodal protocol: demographic and *prakṛti* data collected via the AyurDoc app; EEG recordings for brainwave analysis; and photoplethysmography (PPG) via smartphone and armband sensors for HRV measurement. Protocol stages include resting baselines, TM practice, and Vedic listening, with repeated assessments before and after course phases spanning 2.5 months. Changes in EEG coherence and HRV indices will be analyzed in relation to *prakṛti* scores (*Vāta*, *Pitta*, *Kapha*).

Initial evidence suggests that regular TM and Vedic recitation enhance global brain integration and autonomic balance, as reflected in increased alpha coherence and HRV, especially in those with certain *prakṛti* profiles. This study aims to systematically measure these effects in Indian students, providing new insights into the bio-psycho-social integration promoted by Vedic practices and their relevance for modern wellness interventions.

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Conserving Ayurveda's Medicinal Resources: Challenges, Substitutions, and Sustainable Pathways Forward

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Introduction: Ayurveda is one of the oldest living medicinal systems of the world. Ayurvedic texts are compendia of knowledge about herbs and their uses. More than 1200 species of plants have been described, of which around 500 are commercially traded. Usage of herbs in Ayurveda involves the use of specific parts such as roots, bark, fruits, leaves, seeds, rhizomes, or the whole plant. Gathering some Ayurvedic herbs involves destructive harvesting, as the roots of mature plants are used. Increasing global demand, destructive harvesting, and lack of planned cultivation have led to scarcity and extinction of many medicinal plant species.
Objective: This review aims to draw the attention of all stakeholders of Ayurveda and the Ayurvedic drug manufacturing industry—farmers, traders, manufacturers, exporters, industrialists, researchers, consumers, and regulatory authorities—toward the threat involved, sustainable utilization, and the need for timely and effective interventions.
Method: The study is based on a literature review across Ayurveda and interdisciplinary fields through research of available published material, including but not limited to classical Ayurveda texts, *Dhanvantari Nighaṇṭu*, *Bhāvaprakāśa Nighaṇṭu*, *Glossary of Vegetable Drugs in Bṛhattrayī*, published research in indexed journals, *Ayurvedic Formulary of India*, and *Ayurvedic Pharmacopoeia of India*.
Result: Given the ever-increasing global demand, there is tremendous pressure on the supply base. This has reached a crisis point for some species. Drug manufacturers use alternative species when the "first choice" is no longer available. There are reports that even some of the "second-best" alternatives are now facing extinction.

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Effects of the 2024 "10,000 for World Peace Assembly" on Serenity, Hostility, Stress, Well-Being, and Harmony among Participants and Non-Participants

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Between December 29, 2023, and January 13, 2024, a World Peace Assembly of 10,000 meditators was convened in Hyderabad with the stated aim of fostering global peace and harmony. Previous experimental studies on the Maharishi Effect have reported significant causal influences on societal indicators such as reductions in crime and improvements in collective quality of life. Building on this foundation, the present study investigated whether the Hyderabad assembly produced measurable effects on psychological harmony, both among individuals directly participating in the event and among individuals in the surrounding area who were not aware of the assembly.

Psychological outcomes were assessed using standardized inventories for serenity, state hostility, perceived stress, and eudaimonic well-being. A composite measure, harmony, was computed as the average of these four indicators. The study sample comprised two groups of college students: 68 meditators who attended the assembly (mean age 20) and 68 non-meditators residing approximately 30 miles away (mean age 22). Assessments were conducted at three points: prior to the assembly (pre-test), on the final day of the assembly (post-test-1), and two weeks after the assembly (post-test-2).

Analyses indicated that levels of harmony increased significantly during the assembly for both groups and declined following its conclusion, with similar temporal patterns observed across participants and non-participants after adjusting for baseline differences. These findings align with previous evidence on the Maharishi Effect, suggesting that large groups practicing the Transcendental Meditation® and TM-Sidhi® programs may generate broader fields of coherence that extend beyond the immediate practitioners. Together with prior research, this study

provides further empirical support for exploring group meditation as a scalable approach to promoting sustained peace and well-being.

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The Timeless Principles of Coaching in the *Bhagavad Gītā*

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The *Bhagavad Gītā*, as translated by Maharishi Mahesh Yogi, can be analyzed as a profound and comprehensive text on Emergence coaching and emotional intelligence. The central dialogue between the warrior Arjuna, immobilized by moral paralysis and existential dread on the battlefield of Kurukṣetra, and his charioteer and mentor, Lord Krishna, describes the transformation of Arjuna from a crippling state of inaction to a state of enlightenment and resolute purpose. This paper discusses the timeless coaching principles used by Krishna to guide this transformation.

The analysis focuses on three core pillars of Krishna's counsel. First is the principle of *Karma Yoga*. Arjuna is instructed to focus on the action he can control, the execution of his duty (*dharma*), and not on the "fruits" of action. This approach is highly relevant to emergence coaching, supporting a process-oriented growth mindset that reduces performance anxiety and enhances psychological freedom.

Second, the paper highlights the establishment of *sthitaprajña* (equanimity), the unwavering stability of the discerning intellect. Krishna teaches Arjuna a technique to transcend the "three *guṇa*s" of the relative world and, established in that state of Being, perform action. Demonstrating emotional resilience by viewing success and failure, pleasure and pain, with equal detachment (*samatvam*), this principle serves as a template for cultivating emotional maturity and strength under pressure.

Finally, the dialogue stresses the alignment of individual action with a higher purpose (*mokṣa*), providing motivation that transcends fleeting personal gain. By synthesizing these philosophical lessons—action

orientation, emotional resilience, and purpose alignment—this research demonstrates that the *Bhagavad Gītā* offers an Emergence coaching model applicable to contemporary leadership development and mental well-being.

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Vedic Scriptures, Consciousness Development, Paradox Mindset, and Coexistence of Opposites

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Vedic literature often presents the absolute through the lens of opposites such as motion and stillness, being and non-being, silence and dynamism. With the help of such contrast, the texts indicate an understanding of the absolute that transcends duality. The vision is one of unity underlying diversity. Opposites coexist within an undivided field of consciousness.

The idea of the coexistence of opposites permeates contemporary management contexts. Leaders confront enduring tensions produced by persistent and intertwined opposites such as stability and change, control and empowerment. The concept of the paradox mindset reflects the capacity to creatively engage with these tensions rather than try to resolve them through either–or thinking.

The present study examines the role of consciousness development in fostering such a paradox mindset. Grounded in the framework of Maharishi Vedic Science, consciousness is viewed as the unified field in which opposites harmoniously coexist. Using a mixed-methods approach, the study explores the relationship between the development of consciousness and the ability to develop a paradox mindset. The study is based on quantitative data collected from 208 project managers and a qualitative analysis of 20 in-depth interviews.

Statistical analyses reveal that higher levels of consciousness development are associated with a higher paradox mindset, while qualitative findings illustrate how inner experiences of silence and wholeness translate into greater capacity to work with ambiguity

and foster both–and approaches to leadership. Further, the study demonstrates the unique value of Transcendental Meditation as a meditative practice for developing a paradox mindset.

In summary, the study suggests that the transcendence of opposites described in Vedic texts corresponds to the development of a consciousness-development-supported paradox mindset in organizational contexts. It can be said that consciousness development provides the inner basis for the outward integration of opposites—an essential capacity for effective, balanced, and conscious leadership.

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A Consciousness-Based Model of Entrepreneurship: Mapping Vedic Unfoldment to Startup Formation

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This paper explores parallels between the entrepreneurial journey and the sequential emergence of consciousness described in Vedic literature. Drawing on the eightfold process of manifestation—Transcendental Consciousness, Finer Thinking, Intellect, Space, Air, Fire, Water, and Earth—it proposes that the evolution of a startup may be interpreted as a corresponding movement from the unmanifest to its concrete form.

At the level of Transcendental Consciousness lies the silent source of creative impulse and purpose from which an entrepreneur's initial vision arises. Finer Thinking captures the early imagination and possibilities, while Intellect introduces discrimination and strategic decision-making. The dimension of Space reflects the organization's evolving structure, and Air suggests communication, experimentation, and the ability to adapt within business ecosystems. Fire represents the phase of action and market engagement; Water signifies the flow of relationships and the cultivation of coherence within teams and the extended organization of suppliers and customers. Finally, Earth marks stability and predictability, where ideas take durable form and the enterprise achieves operational and financial grounding.

Viewed in this way, entrepreneurship becomes more than an economic activity: it is an evolutionary process through which consciousness

expresses itself in material life. This interpretive framework suggests equivalence between metaphysical concepts and managerial stages. The approach invites reflection on how inner development and outer enterprise may unfold in parallel. This approach enriches our theoretical understanding of entrepreneurship and provides practical guidance for entrepreneurs seeking to align their business activities with their highest purpose and potential.

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Effect of an Innovative Online Ayurveda Program for Detox and Lifestyle on Mental and Physical Health in Home-Based Adults: A Pilot Study

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Background and Objective: Mental health complaints have significantly increased in Europe over recent years. This study evaluated the effects and safety of a 4-month online, multimodal, complementary intervention on the mental and physical health of home-based adults.
Method: Ninety-eight home-based adults with mild to severe mental health and related physical symptoms were recruited across Europe through digital advertisements. This single-arm, repeated-measures study utilized three individualized treatment groups to evaluate the impact of the *Āyurveda* Program for Detox and Lifestyle. The online program included a personalized *Āyurveda* diet, daily routine, *yoga* exercise, herbal detoxification procedures, and herbal preparations. Standardized online tests were administered monthly for 4 months to assess anxiety, depression, physical symptoms (Patient Health Questionnaire for Somatic, Anxiety, and Depressive Symptoms), fatigue (PROMIS), and body mass index (BMI).
Results: The study population was predominantly female (85%), with a mean age of 58 years. By the end of the fourth month, primary outcomes indicated a significant decrease in anxiety (55%, $p < 0.001$) and depression

symptoms (45%, $p < 0.001$). Secondary outcomes showed a significant reduction in physical symptoms, including musculoskeletal, neurological, and digestive issues (42%, $p < 0.001$); fatigue (31%, $p < 0.001$); and BMI (2%, $p < 0.001$). Improvements were consistent across all treatment groups, with no significant differences observed. The intervention was feasible and generally safe, with 91% retention, 70% compliance, and 6% adverse effects.

Conclusion: The initial results suggest that the *Āyurveda* Program for Detox and Lifestyle is safe and is associated with significant improvements in the mental and physical health of participants. This trial highlights the potential benefits of integrating complementary lifestyle protocols into standard primary and mental health care practices. Future randomized controlled trials are recommended to control for confounding factors and validate these findings in larger clinical populations.

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Ayurvedic Management of Inflammatory Arthritis with Brachial Plexopathy in an Adolescent Male: A Case Report

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Background: Juvenile inflammatory arthritis can pose diagnostic and therapeutic challenges, especially when complicated by neurological deficits or prolonged corticosteroid therapy. In Ayurveda, such presentations may correspond to *Āmavāta* with *Vāta Vyādhi*. Individualized management focusing on *Āma Pācana*, *Vāta Śamana*, and *Rasāyana* principles may restore function and improve quality of life.

Case Presentation: A 17-year-old male with a two-year history of painful swelling of large joints (knees, ankles, elbows), morning stiffness, and restricted mobility presented with right-sided brachial plexopathy causing partial upper limb paralysis. Previous treatment with methotrexate and corticosteroids provided limited relief, with symptom recurrence upon tapering and significant weight gain.

Intervention: Ayurvedic assessment diagnosed *Āmavāta* with *Vāta*

Duṣṭi. Management included *Dīpana–Pācana* with *Trikaṭu Cūrṇa* and *Ajamodā Cūrṇa*, followed by *Siṃhanāda Guggulu* and gold-based oral formulations for eight weeks. *Virecana* (therapeutic purgation) and *Abhyaṅga–Svedana* (oleation and fomentation) therapies were administered sequentially. The patient was advised a *Laghu, Āmapācaka* diet, lifestyle modifications, gentle physiotherapy, and avoidance of *Āmakara Āhāra*.

Results: Significant improvement occurred within four weeks, including reduction in joint pain, swelling, and stiffness. By ten weeks, near-complete joint mobility and partial recovery of right arm strength were observed. No adverse effects were reported. Continued Ayurvedic therapy with physiotherapy over four months maintained remission and progressive functional recovery.

Conclusion: This case highlights the potential of an integrative Ayurvedic approach in managing complex inflammatory arthritis with neurological involvement. Therapies targeting *Āma Pācana*, *Vāta Śamana*, and *Svarṇa*-based *Rasāyana* may provide holistic benefits, reduce inflammation, and support neuromusculoskeletal recovery, even after prolonged conventional therapy.

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Ojas and its Similarities to Serotonin in Modern Medical Science

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Ojas, the fundamental essence of all bodily tissues in Ayurveda, supports strength, immunity, and essential physiological functions, including vitality, mood regulation, sleep, appetite, digestion, cardiovascular health, and reproduction. In modern medical science, serotonin is similarly crucial for mood, sleep cycles, learning, appetite, digestive motility, cardiovascular function, sexual activity, reproductive health, longevity, and overall well-being.

Ojas is described in two forms: *apara*, which circulates throughout the body, and *para*, localized in the heart. Serotonin exists mainly as

peripheral serotonin (over 95%, produced in the gut and functioning as a neurohormone outside the brain) and brain serotonin (1–2%, produced in the brain as a neurotransmitter). As neither form of serotonin crosses the blood-brain barrier, they form separate pools that mirror *apara* and *para ojas*.

The production of both *ojas* and serotonin depends on diet, lifestyle, and underlying biochemical processes. Serotonin synthesis requires amino acids such as tryptophan, as well as essential vitamins and minerals. The gut microbiome—shaped by diet, prebiotics, and probiotics—also influences serotonin levels. Nutritional factors affect conditions like depression, anxiety, sleep disturbances, disordered eating, obesity, and irritable bowel syndrome. Thus, nutrition impacts both serotonin and *ojas*; dietary approaches can enhance serotonin levels and support *ojas* development, contributing to overall health.

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BAMS in the United States: A Forty-Year Retrospective on the Integration of Ayurveda into Western Healthcare

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Over the past forty years, graduates of the Bachelor of Ayurvedic Medicine and Surgery (BAMS) programs have played a pivotal and often under-recognized role in introducing, sustaining, and advancing Ayurveda in the United States. This paper offers a historical and analytical retrospective on their contributions, contextualizing the growth of Ayurveda within broader shifts in healthcare, immigration, integrative medicine, and public interest in holistic systems. Beginning with the earliest arrivals in the 1980s and 1990s, the study outlines how BAMS practitioners helped establish pioneering Ayurvedic clinics, classical teaching lineages, *Pañcakarma* centers, and the first generation of Ayurveda schools that shaped contemporary education in North America.

The paper examines the regulatory and professional challenges uniquely faced by BAMS graduates, including the absence of licensure

pathways, the patchwork of health-freedom states, and constraints related to professional titles, scope of practice, and credential recognition. It further analyzes how BAMS practitioners negotiated cultural translation—adapting traditional Ayurvedic knowledge, pedagogy, and therapeutic models for Western audiences while maintaining fidelity to classical texts and clinical rigor.

Through this forty-year lens, the paper identifies emerging opportunities for BAMS professionals in research, education, integrative health partnerships, community health initiatives, and the evolving national conversation around credentialing and licensure. By documenting this trajectory, the study situates the BAMS community as an essential bridge between classical Ayurvedic wisdom and modern healthcare systems, offering insight into how Ayurveda can be more fully reintegrated into the contemporary American landscape.

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The Nature of Vedic Sounds and Their Applications to Ayurvedic Medicine: In the Light of Maharishi Mahesh Yogi's Teaching

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Over the past few decades, scholarly interest in the therapeutic application of Vedic sounds—the sounds comprising Veda and the Vedic literature—has steadily grown for addressing both acute and chronic health challenges. These applications include *Yajña* performances, Vedic vibration therapy, Sanskrit recitation, Indian classical music, and reading the Vedic literature in its original script, each of which constitutes an Ayurvedic approach for healing and relieving suffering.

This presentation explores the theoretical foundations of Vedic sound therapies by examining the origins and defining characteristics of Vedic sounds, as well as the mechanisms through which they produce physiological benefits, which have been confirmed through both empirical and anecdotal studies.

It will begin with an overview of Vedic cosmology, based on the lectures and writings of Maharishi Mahesh Yogi. Central to Maharishi's

teaching is the field of pure consciousness—*Brahman*—the fundamental intelligence underlying and permeating every aspect of the material universe. In Maharishi's view, the Vedic sounds arise within the self-interactions of this eternal, timeless field of consciousness and evolve as the laws of nature that create and govern the universe. Their further expressions have been systematically recorded as the texts of the Vedic tradition and preserved through the oral recitations of the Vedic *paṇḍits* of India.

According to this perspective, Vedic sounds are not merely linguistic expressions but are the principles of nature's functioning that give rise to and administer the material universe, including the organs and systems of human physiology. When properly applied, these sounds can help restore balance and proper functioning to their corresponding physiological parts, thereby contributing to the alleviation of chronic conditions and the re-establishment of physiological balance.

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Existence as Perceived by Maharishi Mahesh Yogi (20th–21st Century) in Maharishi Vedic Science, Thomas Aquinas (13th Century) in *Shorter Summa*, and Laozi (4th Century BCE) in *Dao De Jing*

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In the era of artificial intelligence (AI), this is not enough for me. What I have learned from these teachings is the root of such fulfillment. The ultimate truth of existence is that all human souls have the potential to comprehend, but AI does not. This is what I would like to point out and explain to you.

In Maharishi's book *Science of Being and Art of Living*, he said, "Existence is abstract; that which exists is concrete. We may say that existence is life itself, while that which exists is the ever-changing phenomenal phase of the never-changing reality of existence" (Maharishi Mahesh Yogi, 1963/2020, p. 3). In Thomas Aquinas's *Shorter Summa*, he advocated the existence of God: "We observe that all things that move

are moved by other things, the lower by the higher… Accordingly, there must be a first mover that is above all the rest; and this being we call God." In *Dao De Jing*, it was stated, "There was something formless yet complete, that existed before heaven and earth, without sound, without substance, dependent on nothing, unchanging, all pervading, unfailing." To inspire all men to cling to the higher order of reality, a reflection on the three great teachings may help.

Part II

संस्कृत-सारांशा:

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वैदिकवाक्परम्परायां ध्वनिरूपार्थत्रयी: शिक्षा–व्याकरण–निरुक्तवेदाङ्गत्रयस्य दार्शनिकविश्लेषणम्

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भारतीयबौद्धिकपरम्परायां वेदाः प्राचीनतमं ज्ञानकोशरूपेण प्रतिष्ठिताः सन्ति। वेदपरम्परायाः शुद्धसंरक्षणं, यथार्थबोधः, सम्यगध्ययनं च सुनिश्चितुं प्राचीनैः आचार्यैः षड्वेदाङ्गानि प्रतिष्ठापितानि। तेषु शिक्षा–व्याकरण–निरुक्तानि त्रयाणि वेदाध्ययनस्य मूलाधाररूपेण प्रसिद्धानि। शिक्षाशास्त्रं ध्वनिशुद्धेः विज्ञानं प्रतिपादयति, यत्र वर्ण–स्वर–मात्रादीनां नियमानां सुव्यवस्थितव्याख्या दृश्यते। व्याकरणशास्त्रं शब्दरूपसंरचनायाः वैज्ञानिकव्यवस्थां स्थापयति, यस्य माध्यमेन भाषिकव्यवहारः नियमबद्धः भवति। निरुक्तशास्त्रं पुनः शब्दार्थमीमांसायाः दार्शनिकदृष्टिकोणं प्रस्तुत्य वेदपदानां तात्पर्यनिर्णयं करोति। प्रस्तुतस्य अध्ययनस्य प्रमुखोद्देश्यं शिक्षा–व्याकरण–निरुक्तवेदाङ्गत्रयस्य परस्परसम्बन्धं तात्त्विकदृष्ट्या विवेक्तुम्। विशेषतः ध्वनि–रूप–अर्थत्रयी इति भाषासंरचनासिद्धान्तः वैदिकवाङ्मये कथमवस्थितः इति अस्मिन् लेखे विशदतया परीक्ष्यते।

अध्ययनपद्धतिः मुख्यतया ग्रन्थाधारितविश्लेषणपरम्परायां प्रतिष्ठिता अस्ति। ऋग्वेदसंहिता, तैत्तिरीयशिक्षा, पाणिनीयव्याकरणपरम्परा, यास्कीयनिरुक्तं च प्रमुखप्राथमिकस्रोतांसि स्वीकृतानि। एतेषां ग्रन्थानां साक्ष्येन वेदपरम्परायां ध्वनिरूपार्थानां समन्वितव्यवस्था कथं निर्मिता इति विवेचनं क्रियते। अध्ययनपरिणामेन ज्ञायते यत् शिक्षा–व्याकरण–निरुक्तत्रयं केवलं सहायकशास्त्राणि न, किन्तु वेदपरम्परायाः आन्तरिकसंरचनात्रयी अस्ति। ध्वनिः रूपस्य आधारः, रूपं अर्थस्य माध्यमम्, अर्थः तु वैदिकवाङ्मयस्य तात्त्विकपरिपाकः इति प्रतिपाद्यते। अतः निष्कर्षतः वक्तुं शक्यते यत् ध्वनि–रूप–अर्थसम्बन्धस्य समन्वितव्यवस्था एव वेदपरम्परायाः जीवनाधारः। एषा त्रयी भारतीयभाषादर्शनस्य अपि मूलाधाररूपेण अवगन्तव्या।

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यास्काचार्यादित्यदृष्टिः

रणजित् बेहेरा
आचार्यः, संस्कृतविभागः
दिल्ली विश्वविद्यालयः, दिल्ली, भारतम्

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वेदेषु ऋषिभिः अभिलाषाप्राप्त्यै विविधैः मन्त्रैः प्रकृतयः स्तुताः वर्तन्ते, तद्यथा---यत्काम ऋषिर्यस्यां देवतायामार्थपत्यं इच्छन् स्तुतिं प्रयुङ्क्ते, तद्दैवतः स मन्त्रो भवति (निरुक्तम्, 7.1) । पृथिवी-अन्तरिक्ष-द्युस्थानाभिधानाः प्रकृतिरूपा देवताः विश्वमेनत् परिपालयन्त्येव । देवतास्वासु आदित्यगणोऽपि स्तुतो वर्तते । आदित्यपदमिदं प्राथम्येन ऋग्वेदस्य प्रथममण्डल एव प्रयुक्तम्---इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । आदित्यान्मारुतं गणम् (ऋग्वेदः, 1.14.3) ।

आदौ आदित्याः षड् इति ऋग्वेदे वर्णिताः---मित्रः, वरुणः, अर्यमा, भगः, दक्षः, अंशश्च । यथा वेदेऽस्मिन्---

इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोनि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥ (ऋग्वेदः 2.27.1)

परमादित्यगणस्य सङ्ख्याविषये वेदेषु विविधवर्णनम् उपलभ्यते । यास्काचार्येणापि आदित्यसन्दर्भे नैकाः देवताः सन्दर्शिताः विविक्ताश्च निरुक्तस्य द्वादशाध्याये । तदृष्टयैव शोधपत्रेऽस्मिन् सविता-पूषन्-भग-सूर्य-विष्णु-विश्वानर-वरुण-केशी-केशीनः-वृषाकपि-यम-अजैकपात्-प्रभृतीन्यादित्यसम्बन्धीनि तत्त्वानि समुचितरूपेण सोदाहरणं प्रतिपादयिष्यन्ते ।

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रसायनशास्त्रे ताम्र-यशदधात्वोः चिकित्सोपयोगः

दुर्गाप्रसाद रथ[1] एवं रणजित् बेहेरा[2]
[1]शोधच्छात्रः, संस्कृतविभागः, दिल्ली विश्वविद्यालयः, भारतम्
[2]आचार्यः, संस्कृतविभागः, दिल्ली विश्वविद्यालयः, भारतम्

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आयुर्वेदे धातुशास्त्रस्य महत्त्वं प्राचीनकालादेव आसीत् । धातवो न केवलं धारणद्रव्यरूपेण, अपितु आयुर्विज्ञानशास्त्रस्याङ्गीभूता आसन् । संहिता-ब्राह्मण-आरण्यकेषु तथा रसार्णव-रसरत्नसमुच्चय-रसतरङ्गिण्यादिषु ग्रन्थेषु धातोर्वैविध्यं, तेषामुत्पत्तिः, भस्मीकरणं तथा च आयुर्वैज्ञानिकप्रयोगाः वर्णिताः । तेषु ताम्रं (copper) यशधातुः (zinc) च प्रमुखौ स्तः । प्राचीनैः वैद्यविषारदैः रसायनशास्त्रमाध्यमेन धातूनां भस्मरूपेण रोगोपशमार्थं प्रयोगाः स्वग्रन्थेषु प्रतिपादिताः । रसायनशास्त्रानुसारं धातूनां प्रत्यक्षोपभोगो विवर्जितः ; तदर्थं शोधन-मारणप्रक्रियया शुद्धिकरणं भस्मीकरणञ्च आवश्यकम् ।

आयुर्वेदे ताम्रं शीतवीर्यं कटु-कषायरसयुक्तं मन्यते । ताम्रं पित्त-कफहरं, रक्तशोधकं, अग्निवर्धकं चेति रसशास्त्रग्रन्थेषु निर्दिष्टम् । ताम्रभस्म पाण्डु-श्वास-कासोदर-मेह-कृमिरोगेषु औषधरूपेण प्रयुज्यते । यशधातुरपि प्राचीनायुर्वेदग्रन्थेषु विशेषस्थानम् अलङ्करोति, यस्य गुणाः शीतल-स्निग्ध-वीर्यकर-नेत्रहितकरादयः वर्तन्ते । यशदभस्म प्रमेह-कृमि-नेत्ररोगेषु औषधरूपेण प्रयुज्यते । आयुर्वेदानुसारं यशदभस्मसेवनं शरीरस्य ओजशक्तिं वर्धयति, यत् प्रतिरोधशक्तेः आधारमस्ति ।

आधुनिकचिकित्साविज्ञानमपि एतयोः धात्वोः महत्त्वं स्वीकरोति । ताम्रं सूक्ष्मजीवाणुनाशकमिति रूपेण ख्यातम्, चिकित्सालयेषु च ताम्रपटं जीवाणुनाशनार्थं व्यवह्रियते । ताम्रं सहकारकरूपेण (enzymatic cofactor) शरीरस्य श्वसनक्रिया-रक्तसञ्चारणादिषु कार्येषु सहायकमस्ति । यशदधातुः शरीरस्य रोगप्रतिरोधशक्तेः वर्धनं तथा प्रजननक्षमतायाः विकासं करोति । आधुनिकचिकित्सायां zinc oxide त्वग्विकार-दाह-शल्यचिकित्सादिषु प्रलेपनरूपेण प्रयुज्यते ।

एवं स्पष्टं यत् ताम्र-यशदधात्वोः चिकित्सोपयोगः केवलं भारतीयज्ञानपरम्परायां न, अपितु आधुनिकचिकित्साशास्त्रेऽपि महत्त्वपूर्णः अस्ति । शोधपत्रेऽस्मिन् ताम्रधातोः आयुर्वेदिकप्रयोगाः, यशदस्य आयुर्वेदिकप्रयोगाः, ताम्रयशदधात्वोः भस्मनिर्माणप्रक्रिया-गुणकर्मविश्लेषणञ्च, आधुनिकचिकित्साविज्ञाने प्रयोगाः, मिश्रधातूनाम् औषधीयपरिप्रेक्ष्यं, तथा आयुर्वेद-आधुनिकचिकित्साविज्ञानयोः तुलनात्मकविश्लेषणं सोदाहरणं प्रतिपादयिष्यन्ते ।

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वैदिकदर्शनम् : अन्तर्दृष्टिः प्रासङ्गिकता च

हरेकृष्ण अगस्तिः
अधिष्ठाता, वेदविद्यासङ्कायः,
कविकुलगुरुकालिदाससम्स्कृतविश्वविद्यालयः, रामटेकम्, भारतम्

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वेदाः विश्वस्य प्राचीनतमं साहित्यम् इति निश्चप्रचम् । संहिताब्राह्मणारण्यकोपनिषत्सु निबद्धमिदं विशालं साहित्यं मानवजीवनस्य विविधानां तत्त्वानां दार्शनिकं चिन्तनम् उपस्थापयति । दार्शनिकचिन्तनस्य मूलम् अस्मिन् साहित्ये निहितं वर्तते । संहितासु ब्राह्मणेषु आरण्यकेषु उपनिषत्सु सूक्तानां सम्वादसूक्तानां मन्त्राणां च माध्यमेन मानवजीवनस्य विविधानां समस्यानाम् उपस्थापनपूर्वकं समाधानप्रदानावसरे दार्शनिकविवेचनेन सिद्धान्तप्रतिपादनं साहित्येस्मिन् दरीदृश्यते । नासदीयसूक्ते सृष्टिप्रक्रियायाः दार्शनिकं चिन्तनम् उपलभ्यते । अग्निजलाकाशवायुपृथिवीवरुणादीनां प्राकृतिकतत्त्वानां देवत्वविधानेन मानवजीवनेन सह तेषां तत्त्वानां नैसर्गिकसम्बन्धस्य दार्शनिकं विवेचनमत्र समुपलभ्यते । शिवसङ्कल्पसूक्ते मनसः स्वरूपप्रतिपादने वैदिकऋषिभिः मनस्तात्त्विकं विवेचनं विहितम् । चञ्चलस्वभावस्य मनसः निग्रहः मानवजीवनं कथं नियन्त्रयतीति सिद्धान्तप्रतिपादने दर्शनस्य बीजं प्राप्यते । कठोपनिषदि यमनचिकेतासंवादव्याजेन ब्रह्मविद्यायाः प्रतिपादनम्, नाचिकेताग्निविद्यायाः मानवकल्याणाय प्रतिपादनं च वैदिकऋषीणाम् अन्तर्दृष्टिं प्रमाणीकरोति । 'सङ्गच्छध्वं संवदध्वं संवोमनांसि जानताम्', 'तेन त्यक्तेन भुञ्जीथाः मा गृध्र कस्यस्विद्धनम्', 'प्रजातन्तुः मा व्यवच्छेत्सि', 'मातृदेवो भव', 'पितृदेवो भव', 'आचार्यदेवो भव' इत्यादिभिः मन्त्रपङ्क्तिभिः वैदिकऋषीणां

सामजिकसमरसतास्थापने अन्तर्दृष्टिः दरीदृश्यते । वनस्पतीनाम् ओषधीयतत्त्वं न केवलं शारीरिकम् आरोग्यं प्रयच्छति अपि तु मानसिकीं आत्मिकीं च शान्तिं प्रददाति इति सिद्धान्तः मन्त्रेषु प्रतिपादितः । 'सूर्य आत्मा जगतः तस्थुषश्च' इति मन्त्रे सूर्यः जगतः आत्मा सकलशक्तेः आधार इति तत्त्वं प्राप्यते । 'तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।धियो यो नः प्रचोदयात्' इति मन्त्रांशेन सवितुः मानवजीवने कीदृशः प्रभावः भवतीति आशयः वैदिकऋषिभिः प्रतिपादितः । पुरुषसूक्ते अपि वैदिकऋषीणां दार्शनिकं चिन्तनं दृश्यते । मनुजाः परस्परं सौहार्दपूर्णम् आचरणं कृत्वा समाजे समरसतां स्थापयितुम् उपदिशति वैदिकऋषिः । आशयम् अमूं स्फोटयति अयम् मन्त्रांशः 'समानी वा आकूतिः समानं हृदयानि वः' इति । प्रकृत्या सह अपि सन्तुलनस्थापनेन मनश्शान्तिम् एकाग्रतां स्थैर्यं च आसादयितुं शक्यते इति आशयः अत्र प्रतिपाद्यते । मन्त्राणाम् अध्ययनेन वैदिकऋषीणां दार्शनिकचिन्तनं समाजकल्याणाय वैदिकदर्शनस्य अन्तर्दृष्टिश्च अनुभूयते । वैदिकवाङ्मय उपलभ्यमानस्य वैदिकदर्शनस्य अन्तर्दृष्टिः तस्य च साम्प्रतिके काले प्रासङ्गिकतायाः अध्ययनं प्रतिपादनञ्च अस्मिन् शोधपत्रे कर्तुमिहे ।

Part III

हिन्दी-सारांश

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वेद और वृक्षायुर्वेद

अवनीश कुमार
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वेद ज्ञान के प्राचीनतम आधारभूत ग्रन्थ हैं, ये न केवल आध्यात्मिक अपितु प्राचीन भारतीय वैज्ञानिक ज्ञान के भी स्रोत हैं। ज्ञान-विज्ञान के विविध विषयों के अतिरिक्त इनमें वनस्पतियों की गहन विवेचना है। वैदिक ऋषियों ने वनस्पतियों में देवत्व का आधान करके उनके महत्व का प्रकाशन कर दिया था। पर्यावरण के मूलाधार वायु, वृष्टि और वृक्ष हैं। प्राचीन ऋषियों ने इस वैज्ञानिक सत्य को संस्कृति के उपकाल में ही जान लिया था—'आपो वाता औषधयः' (अथर्व॰ 18.1.17)। आधुनिक वैज्ञानिकों ने भी माना है कि भू-सन्तुलन के लिए वृक्ष वैभव अपरिहार्य है। वनस्पति-जगत् के बारे में इस प्रारम्भिक चेतना ने आयुर्वेद और वृक्षायुर्वेद (पौधों का विज्ञान) जैसी परम्परागत भारतीय विज्ञानों की नींव रखी।

ऋग्वेद में वृक्षों के माहात्म्य का गान प्राप्त होता है—'ओषधीरिति मातरस्तद्वो देवीरूप ब्रुवे' (ऋ॰ 10.97.4)। औषधिसूक्त पुष्पित और फलवती औषधियों में वृक्षायुर्वेद का रूप धारण करता है। अथर्ववेद में कृषि, कार्षि और कार्षीपयोग का विकास खेतों में दृष्टिगोचर होता है। जलसिञ्चन को आवश्यक बताते हुए वृक्षों के लिए युक्त-सदृश जल का उल्लेख मिलता है। वनस्पतियों के लिए हानिकारक तत्त्वों की खोज और उनके निवारण की विधियों का भी सङ्केत वेदों में मिलता है।

वृक्षों में जीवनी शक्ति की अवधारणा वेदों की देन है। शङ्कर विधि से वृक्षों को तैयार करना तथा रोगादि हो जाने पर उनके उपचार की विधि वेदों में वर्णित है। वृक्ष-विषयक विज्ञान वैदिक काल में विकसित हो चुका था। वेदों में उपलब्ध इसी विशिष्ट ज्ञान को अपने शोधपत्र के माध्यम से प्रस्तुत करना इस अध्ययन का विनम्र प्रयास है।

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जागृत ज्ञान: आधुनिक विश्व में वैदिक विज्ञान और आयुर्वेद का समाकलन

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आधुनिक युग विज्ञान और प्रौद्योगिकी का युग है, जहाँ जीवन की गति तेज़ी से बदल रही है। इस परिवर्तित समय में भारतीय ज्ञानपरम्परा के दो महत्त्वपूर्ण आधार---वैदिक विज्ञान और आयुर्वेद---अपनी वैज्ञानिक दृष्टि और प्रायोगिकता के कारण पुनः विश्वभर में प्रासङ्गिक हो रहे हैं।

वैदिक साहित्य में प्रस्तुत विज्ञान जीवन और ब्रह्माण्ड के सन्तुलन की गहन खोज है, जिसमें सृष्टि, ऊर्जा, ध्वनि और चेतना की गूढ़ व्याख्या मिलती है। यही दृष्टिकोण आयुर्वेद में शरीर, मन और आत्मा के सन्तुलन के माध्यम से स्वास्थ्य की परिभाषा प्रस्तुत करता है।

प्रस्तुत शोध में वैदिक विज्ञान और आयुर्वेद के समाकलन को आधुनिक परिप्रेक्ष्य में विवेचित किया गया है। इसमें यह स्पष्ट हुआ है कि वैदिक ध्वनियों, मन्त्रों और यज्ञीय परम्पराओं में ऊर्जा विज्ञान, ध्वनि-चिकित्सा और पर्यावरण सन्तुलन की वैज्ञानिक व्याख्या निहित है। इसी प्रकार आयुर्वेद की पञ्चकर्म पद्धति, द्रव्यगुणशास्त्र तथा दिनचर्या-ऋतुचर्या जैसी विधियाँ स्वास्थ्य संरक्षण में आज भी अत्यन्त उपयोगी हैं। आधुनिक अनुसन्धान ने सिद्ध किया है कि ध्यान, योग और प्राणायाम जैसे वैदिक अभ्यास शारीरिक रोगों, मानसिक तनाव और सामाजिक असन्तुलन को कम करने में सहायक हैं।

चरकसंहिता के अनुसार आयुर्वेद का मूल उद्देश्य है---*स्वस्थस्य स्वास्थ्यरक्षणम् आतुरस्य विकारप्रशमनं च*---अर्थात् स्वस्थ के स्वास्थ्य की रक्षा और रोगी के विकार का शमन। आधुनिक चिकित्सा प्रायः रोग के उपचार तक सीमित है, जबकि आयुर्वेद जीवन को समग्र रूप से स्वस्थ बनाने पर बल देता है। विश्व स्वास्थ्य सङ्गठन (WHO) की रिपोर्ट (2022) के अनुसार विश्व में होने वाली 60% से अधिक मृत्यु जीवनशैली जनित रोगों के कारण होती है; आयुर्वेद ने इन रोगों की जड़ें सहस्रों वर्ष पूर्व ही पहचान ली थीं।

निष्कर्षतः, यदि आधुनिक चिकित्सा-विज्ञान वैदिक विज्ञान और आयुर्वेद के सिद्धान्तों का समाकलन करे, तो न केवल रोगनिवारण में, वरन् स्वास्थ्य-संवर्द्धन में भी अभूतपूर्व परिणाम सामने आएँगे। जागृत ज्ञान का स्वरूप तभी सार्थक होगा जब प्राचीन वैदिक विद्या और आधुनिक वैज्ञानिक अनुसन्धान परस्पर सहयोग करें; यही समन्वय मानवता को भौतिक, मानसिक और आध्यात्मिक जीवन के सन्तुलन का मार्ग प्रदान करेगा।

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आथर्वण ज्योतिष और लगध ज्योतिष का तुलनात्मक अध्ययन

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आथर्वण ज्योतिष नाम से उपलब्ध अथर्ववेदीय ज्योतिषम् भारतीय ज्योतिष-परम्परा का ऐसा पाठ है जिसे केवल लगधकृत वेदाङ्ग ज्योतिष अथवा उत्तरवर्ती पाराशरी होरा की कसौटी पर नहीं समझा जा सकता। प्रस्तुत शोधपत्र में इस पाठ का तुलनात्मक अध्ययन पाँच स्तरों पर किया गया है: आर्च और याजुष वेदाङ्ग ज्योतिष, वाल्मीकि-रामायण में उपलब्ध ज्योतिषीय सङ्केत, महाभारत का निमित्त-ज्योतिष, बृहत्पाराशरहोराशास्त्र और वर्तमान फलित-मुहूर्त ग्रन्थ।

अध्ययन से स्पष्ट होता है कि लगध ज्योतिष का प्रधान प्रयोजन यज्ञकालार्थ कालगणना है, जबकि आथर्वण ज्योतिष लोकवेद अथर्ववेद के अनुकूल शान्ति, पौष्टिक, अभिचार, राजकर्म, यात्रा, कृषि, व्यापार, विवाह, रजस्वला और गर्भाधान से सम्बन्धित कार्य-मुहूर्त का शास्त्र है।

इसमें राशि, लग्न, भाव, दशा और ग्रहयोगों का अभाव इसे पाराशरी होरा से भिन्न करता है; वहीं करण, तिथि, मुहूर्त और नक्षत्र-वर्ग की कार्य-सिद्धि सम्बन्धी प्रणाली इसे सामान्य वेदाङ्ग-ज्योतिष से भी अलग बनाती है।

शोध-इतिहास की दृष्टि से यह भी ज्ञात होता है कि लगध-वेदाङ्ग ज्योतिष पर पर्याप्त अध्ययन हुआ है, पर आथर्वण ज्योतिष पर स्वतन्त्र आलोचनात्मक शोध अत्यल्प है।

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ऋग्वेद के विवादित सूक्त तथा उनके सम्भावित समाधान

कन्हैयालाल देवांगन
एम०ए० छात्र, संस्कृत विभाग, दिल्ली विश्वविद्यालय, भारत

भारतीय सनातन परम्परा में वेदों को ज्ञान का आदिम स्रोत माना जाता है। महर्षि दयानन्द सरस्वती के अनुसार मानव-सृष्टि के आरम्भ में समाधिस्थ अवस्था में चार ऋषियों को वेद-ज्ञान प्राप्त हुआ। कालान्तर में वैदिक साहित्य की वृद्धि हुई और संहिता-भाग विशेष रूप से प्रामाणिक माना गया। इसी कारण ऋग्वेद की प्रामाणिकता सर्वविदित है।

ऋग्वेद के अध्ययन में कुछ सूक्त और उनके भाष्य ऐसे मिलते हैं जिनमें अश्लीलता, मांसाहार, नारी-शोषण अथवा अमान्य सम्बन्ध जैसे आरोप लगाए जाते हैं। ऐसी स्थिति में यह प्रश्न उठता है कि ये सूक्त वास्तव में ऋषि-अनुभूत हैं अथवा प्रक्षिप्त अथवा असङ्गत व्याख्याओं के परिणाम हैं। इस समस्या के समाधान के लिए निरुक्त और ब्राह्मणग्रन्थों की यौगिक और तर्कसङ्गत पद्धति का आश्रय आवश्यक है।

प्रस्तुत शोधपत्र "ऋग्वेद के विवादित सूक्त तथा उनके सम्भावित समाधान" में ऐसे सूक्तों का परिचय देकर उनके तर्कसङ्गत विश्लेषण और सम्भावित समाधान प्रस्तुत किए गए हैं। अध्ययन का उद्देश्य वेदों के असङ्गत अर्थों से उत्पन्न शङ्काओं का निवारण करना और वैदिक वाङ्मय की यथार्थ व्याख्या की दिशा में योगदान देना है।

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स्वास्थ्य और मानसिक सन्तुलन की वैदिक ज्ञानपरम्परा की आधुनिक विश्व में प्रासङ्गिकता

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वेद केवल भारत ही नहीं, विश्व के प्राचीनतम ग्रन्थ हैं। वेद प्रकृति, मानव और समस्त विश्व को दृष्टि में रखकर रची गई जीवनसंहिता है---जीवन का संविधान। यद्यपि वेदों की चिन्तनपरम्परा सर्वसमावेशी है, व्यक्ति से विश्व तक, सार्वभौमिक एवं सार्वकालिक, तथापि आत्मिक एवं आध्यात्मिक उल्लेख के साथ उसमें शरीर और स्वास्थ्य के पोषण का भी मार्गदर्शन है। जैसे वेद अखिल धर्म का मूल है, वैसे ही शरीर समस्त जीवन, धर्म और आत्मोन्नयन का मूल आधार है। वैदिक साहित्य में मानव शरीर को एक पवित्र उपकरण माना गया है, जिसके द्वारा धर्म और आत्मज्ञान की सिद्धि होती है; कठोपनिषद् में शरीर की तुलना रथ से और आत्मा की स्वामी से की गई है।

स्वास्थ्यपरक वैदिक दृष्टि एकाङ्गी नहीं, बल्कि सर्वाङ्गीण एवं सन्तुलित है, जिसमें शरीर, मन, आत्मा और प्रकृति का सामञ्जस्य आवश्यक है। आज मानव जीवन के रोगग्रस्त होने का सबसे बड़ा कारण पर्यावरण प्रदूषण है---आकाश धुन्धला है, जल गन्दला है, वायु प्रदूषित है, चारों ओर ध्वनिप्रदूषण है, और खानपान में प्राणघातक मिलावट है। इसीलिए वैदिक ऋषियों ने केवल धरती ही नहीं, समस्त ब्रह्माण्ड की शान्ति एवं समरसता की प्रार्थना की है।

प्राचीन भारतीय चिकित्सा पद्धति का निदर्शन ऋग्वेद और विशेषतः अथर्ववेद एवं आयुर्वेद में हुआ है। आयुर्वेद को अथर्ववेद का उपवेद माना जाता है; इसके अनुसार स्वास्थ्य रोगों का अभाव मात्र नहीं, अपितु शरीर, बुद्धि, पर्यावरण एवं प्राकृतिक जीवन का सन्तुलन है। ऋग्वेद में चिकित्सक के गुण, औषधीय प्रयोग, सूर्य-चिकित्सा, शल्यक्रिया, विषोपचार तथा 67 औषधीय पौधों का उल्लेख है; अथर्ववेद में वैद्य के कार्य, दीर्घायु-चिन्तन, सङ्क्रामक रोग, प्रसवतन्त्र एवं मन्त्रचिकित्सा का वर्णन है। चरक संहिता कायचिकित्सा का और सुश्रुतसंहिता शल्यचिकित्सा का मानक ग्रन्थ है, जिसमें राइनोप्लास्टी, मोतियाबिन्द-शल्य तथा तीन सौ से अधिक शल्य प्रक्रियाओं का वर्णन मिलता है। अष्टाङ्गहृदय में आयुर्वेद की आठ शाखाएँ निर्दिष्ट हैं।

प्रस्तुत शोधपत्र यह प्रतिपादित करता है कि सात्त्विक-सन्तुलित आहार, योग-प्राणायाम, ध्यान, स्वच्छता, त्रिदोष-सन्तुलन तथा सन्तुलित दिनचर्या---आयुर्वेद के ये सूत्र आज के तनावग्रस्त एवं अवसादग्रस्त जीवन में विशेष रूप से प्रासङ्गिक हैं। आधुनिक चिकित्सा विज्ञान का असीम उत्कर्ष हुआ है, फिर भी आयुर्वेद की उपादेयता एवं प्रासङ्गिकता वर्तमान युग में असन्दिग्ध है।

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वेद भारत की ही नहीं, अपितु सम्पूर्ण विश्व की अमूल्य धरोहर हैं। वेदों में विविध विद्याओं के साथ आयुर्वेद और चिकित्सा-विज्ञान से सम्बन्धित अनेक मन्त्र प्राप्त होते हैं। अथर्ववेद को भेषज अथवा भिषग्वेद कहा गया है, और चरक-सुश्रुत आदि परम्पराओं में आयुर्वेद का वेदों से घनिष्ठ सम्बन्ध स्वीकार किया गया है। ऋग्वेद, यजुर्वेद और अथर्ववेद में औषधियों, वनस्पतियों और उपचार-सूत्रों का यथास्थान उल्लेख मिलता है।

आयुर्वेद के इतिहास में रोगोत्पत्ति, आहार-विहार की विकृतियाँ, अधर्म, क्रोध और लोभ जैसे कारणों से शरीर में व्याधियों की वृद्धि का उल्लेख है। ऋषियों ने देवेन्द्र से आयुर्वेद-विद्या ग्रहण कर उसे शिष्य-परम्परा में प्रसारित किया, जिसके परिणामस्वरूप अग्निवेश, हारीत, भेल, सुश्रुत और अन्य आचार्यों ने चिकित्सा-शास्त्र को व्यवस्थित रूप प्रदान किया।

प्रस्तुत शोधपत्र में वैदिककालीन भारतीय चिकित्सा के प्रारम्भ, आयुर्वेद के उद्देश्य, चिकित्सक की योग्यता, आयुर्वेद के भेद, अध्ययन-पद्धति तथा विविध औषधियों के स्वरूप का विवेचन किया गया है। साथ ही आधुनिक परिप्रेक्ष्य में आयुर्वेद की उपादेयता, बढ़ती लोकप्रियता और जनस्वास्थ्य में उसके योगदान को उदाहरण सहित प्रस्तुत करने का प्रयास किया गया है।

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आयुर्वेद और लोकतन्त्र: एक विपरीत धारा

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आयुर्वेदिक विचारधारा और लोकतन्त्र के बीच एक दूसरे प्रति विपरीत भाव हैं क्योंकि लोकतन्त्र स्वाभाविक रूप से आयुर्वेदिक नहीं है और सवाल उठता है कि आयुर्वेदिक सिद्धान्तों को राजनीतिक प्रणालियों पर कैसे लागू किया जा सकता है। यदि कभी आयुर्वेदिक लोकतन्त्र बना तो आयुर्वेद लोकतन्त्र में सामूहिक मतदान प्रणाली के विपरीत, प्रत्येक व्यक्ति की अद्वितीय प्रकृति के लिए व्यक्तित्व और सम्मान पर जोर देता है। दूसरी ओर राजनीति में लालच और भ्रष्टाचार जैसे मुद्दों को हल करने के लिए आयुर्वेदिक सिद्धान्तों का उपयोग किया जा सकता है, परन्तु इसे समझने और कार्यान्वित करने के लिए नेताओं को व्यक्तिगत हितों के बजाय प्राकृतिक कानूनों के अनुसार कार्य करना पड़ेगा। इसके लिए युवा पीढ़ी को स्वतन्त्र रूप से सोचने और आयुर्वेदिक विचारधारा का

प्रसार करने के लिए प्रोत्साहित रुप में कार्य करना होगा। इसकी तुलना साझा मूल्यों के माध्यम से लोगों को एकजुट करने के महात्मा गांधी के दृष्टिकोण को अपनाना होगा।

समाज में आयुर्वेद की भूमिका, आयुर्वेद के महत्व, और समाज की भलाई में सुधार करने की इसकी क्षमता को बढ़ाना होगा। जीवन के विज्ञान के रूप में आयुर्वेद को जीवन के विभिन्न पहलुओं में एकीकृत किया जाना चाहिए और आयुर्वेदिक प्रथाओं के लिए एक रैंकिंग प्रणाली बनाने की आवश्यकता है। सांस्कृतिक मतभेदों को समझने की आवश्यकता है। अमेरिका के स्वदेशी (native) लोगों का उदाहरण लिया जा सकता है। "लाल भारतीय" or Red Indians और "मूल भारतीय" अर्थात् Native Indians जैसे शब्दों की उत्पत्ति में स्थानीय संस्कृति झलकती है और उसे आयुर्वेदिक भाव से समझने की आवश्यकता है।

यहाँ पर लोगों की जीवन पद्धति में ख़ान पान, रहन सहन, सामाजिक, आर्थिक एवं राजनीतिक व्यवस्था समझने की आवश्यकता है। प्रतिस्पर्धा के स्थान पर सहयोगिता की आवश्यकता है जिससे एकमय अस्तित्व बन सके एवं बिखराव की प्रणाली बदले।

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आयुर्वेद के अनुसार पाचन तन्त्र का स्वास्थ्य

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आयुर्वेद में पाचन तन्त्र को शरीर के स्वास्थ्य का मूलाधार माना गया है। शारीरिक, मानसिक तथा आध्यात्मिक स्वास्थ्य की स्थिरता पाचन अग्नि की सन्तुलित अवस्था पर निर्भर करती है। आयुर्वेद के आचार्यों ने कहा है— "रोगाः सर्वेऽपि मन्दाग्नौ" (चरक संहिता, सूत्रस्थान २८/७) अर्थात् सभी रोगों का मूल कारण मन्द अग्नि (कमज़ोर पाचन शक्ति) है। पाचन क्रिया में अग्नि, दोष, और स्रोतस् की मुख्य भूमिका होती है। अग्नि शरीर की जैविक अग्नि है जो भोजन को रसादि धातुओं में परिवर्तित करती है। अग्नि की सन्तुलित अवस्था (सामाग्नि) स्वास्थ्य का द्योतक है, जबकि असन्तुलित अवस्थाएँ— मन्दाग्नि, तीक्ष्णाग्नि तथा विषमाग्नि— रोगोत्पत्ति का कारण बनती हैं। पाचन की प्रक्रिया वात, पित्त और कफ तीनों दोषों द्वारा नियन्त्रित होती है। इनमें असन्तुलन होने पर गैस, अम्लता, कब्ज, या मन्दपाचन जैसे विकार उत्पन्न होते हैं। आयुर्वेद में यह भी कहा गया है कि अग्नि की कमजोरी से उत्पन्न अधपचा अंश "आम" कहलाता है, जो शरीर में विष का कार्य करता है और रोगों का मूल बनता है।

आयुर्वेद पाचन स्वास्थ्य की रक्षा के लिए हितभुक्, मितभुक्, ऋतभुक्— अर्थात् हितकर, सीमित और समयानुकूल भोजन की संस्तुति करता है। साथ ही, उचित दिनचर्या, योग, ध्यान, तथा अग्निवर्धक औषधियों— जैसे त्रिफला, शुण्ठी, जीरक, आमलकी आदि— के प्रयोग से अग्नि को सन्तुलित रखा जा सकता है। पञ्चकर्म चिकित्सा विशेषतः बस्ति कर्म को पाचन तन्त्र की शुद्धि और अग्नि की पुनर्स्थापना हेतु श्रेष्ठ माना गया है। मानसिक शान्ति और सकारात्मक भाव भी पाचन स्वास्थ्य के लिए अनिवार्य हैं, क्योंकि मन और अग्नि परस्पर गहराई से जुड़े हैं— "मनः प्रसादो स्वास्थ्यं सुखं च" (चरक संहिता)। इस प्रकार आयुर्वेद के अनुसार पाचन तन्त्र का स्वास्थ्य

केवल भोजन पाचन तक सीमित नहीं है, बल्कि यह शरीर, मन और आत्मा की समन्वित क्रिया है। सन्तुलित अग्नि, दोषों की समता और आम का अभाव ही सम्पूर्ण स्वास्थ्य की आधारशिला है। निष्कर्षतः कहा जा सकता है कि आयुर्वेद के अनुसार पाचन तन्त्र का स्वास्थ्य ही समग्र स्वास्थ्य का केन्द्र है। जब अग्नि सन्तुलित होती है, दोषों की स्थिति सम होती है और आम का निर्माण नहीं होता— तब मनुष्य दीर्घायु, निरोगी और प्रसन्न रहता है। अतः पाचन अग्नि की रक्षा ही स्वास्थ्य की रक्षा है।

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वर्तमान में आयुर्वेद एवं प्राकृतिक चिकित्सा की प्रासङ्गिकता

ममता स्नेही

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आयुर्वेद एवं प्राकृतिक चिकित्सा भारतीय चिकित्साशास्त्र की दो ऐसी परम्पराएँ हैं, जो स्वास्थ्य को शरीर, मन और प्रकृति के सामञ्जस्य पर आधारित मानती हैं। आयुर्वेद जहाँ त्रिदोष सन्तुलन, अग्नि, ओजस् तथा ऋतु अनुकूल आहार-विहार के माध्यम से रोग निवारण का मार्ग प्रशस्त करता है, वहीं प्राकृतिक चिकित्सा जल, मिट्टी, सूर्य, वायु तथा उपवास जैसे प्राकृतिक तत्त्वों के द्वारा शरीर की रोग प्रतिरोधक क्षमता को सक्रिय करती है।

चरक संहिता में कहा गया है कि जो शास्त्र जीवन के लिए सुखद और दुःखद, हितकर और अहितकर पक्षों, साथ ही आयु के प्रमाण और स्वरूप का वर्णन करता है, वह आयुर्वेद है। सरल शब्दों में, यह वह विज्ञान है जो स्पष्ट करता है कि क्या अच्छा (हितकर) है और क्या बुरा (अहितकर) है; यह स्वस्थ जीवन के लिए आवश्यक है, जिससे एक लम्बा और स्वस्थ जीवन जिया जा सके।

प्राकृतिक चिकित्सा के अनुसार यह शरीर प्रकृति-निर्मित है, जो पञ्चमहाभूतों अथवा पञ्चतत्त्वों से बना है। इन पञ्चतत्त्वों से निर्मित हमारे शरीर की रक्षा केवल भोजन से नहीं हो सकती; इसमें अन्य सभी तत्त्वों का सामञ्जस्य भी अत्यन्त आवश्यक है। इनके आपसी सामञ्जस्य के न होने से शरीर में दूषित पदार्थ इकट्ठे होने लगते हैं, जिससे शरीर की क्रियाविधि प्रभावित होती है, जिसको प्रकृति के इन पञ्चतत्त्वों के समायोजन से पुनः स्वस्थ किया जा सकता है।

आयुर्वेद और प्राकृतिक चिकित्सा न केवल रोगों से बचाती है, अपितु जीवन को ऊर्जावान और तनावमुक्त बनाने में भी सहायक है। यही आयुर्वेद और प्राकृतिक चिकित्सा की वर्तमान तनावयुक्त जीवन में प्रासङ्गिकता को सिद्ध करता है।

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विश्व में आयुर्वेद एवं योग

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आयुर्वेद और योग दोनों मानव-कल्याण की पूरक विद्याएँ हैं। आयुर्वेद जहाँ स्वास्थ्य-संरक्षण और रोग-निवारण के लिए "स्वस्थस्य स्वास्थ्य रक्षणम् आतुरस्य विकार प्रशमनम्" का सूत्र देता है, वहीं योग जीवन को सन्तुलित, संयमित और चेतनापूर्ण बनाने की साधना है। आज विश्व के अनेक देशों ने योग और आयुर्वेद के महत्व को स्वीकार किया है तथा 21 जून को अन्तरराष्ट्रीय योग दिवस के रूप में मनाया जाना इस वैश्विक स्वीकार्यता का प्रमुख उदाहरण है।

आयुर्वेद में आयु को शरीर, इन्द्रिय, मन और आत्मा के संयोग के रूप में समझा गया है। इस दृष्टि से योग आयुर्वेद का ही एक विशिष्ट अङ्ग है, क्योंकि योग चित्त की शुद्धि, इन्द्रिय-निग्रह, मानसिक सन्तुलन और आध्यात्मिक उन्नयन का मार्ग प्रशस्त करता है। आयुर्वेद में औषध, आहार और विहार के साथ योगाभ्यास की उपयोगिता वर्णित है, जबकि योग में भी शरीर-मन की शुद्धि के लिए आहार-विहार और औषधोपयोग की चर्चा मिलती है।

प्रस्तुत शोधपत्र में आयुर्वेद और योग की मूलभूत समानताओं, उनकी गुरु-शिष्य परम्परा, स्वास्थ्य-संरक्षण में उनकी भूमिका और विश्वव्यापी प्रसार का विवेचन किया गया है। अध्ययन यह प्रतिपादित करता है कि आयुर्वेद और योग के समन्वित प्रयोग से आधुनिक युग में शारीरिक, मानसिक, सामाजिक और आध्यात्मिक स्वास्थ्य की समग्र दृष्टि विकसित की जा सकती है।

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आयुर्वेदविज्ञान में वर्णित वैदिक जीवनपद्धति का सामाजिक व्यवहार में प्रयोग

योगेन्द्र भारद्वाज
आई॰ के॰ एस॰ केन्द्र, केन्द्रीय संस्कृत विश्वविद्यालय, नई दिल्ली
डेक्कन कॉलेज स्नातकोत्तर और शोध संस्थान, पुणे में स्थापित मानित विश्वविद्यालय
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वैदिक जीवनदृष्टि मानव के उत्कर्ष का साङ्गोपाङ्ग विवरण उपलब्ध कराती है, जिसके अनुसार मनुष्य का उद्देश्य आरोहण अर्थात् उत्कर्ष, आक्रमण अर्थात् सर्वदा गतिशील रहना, और उद्यान अर्थात् ऊपर जाना होता है। जैसा कि अथर्ववेद के ऋषि कहते हैं: "आरोहणमाक्रमणं जीवतो जीवतोऽयनम्" (5.30.7) तथा "उद्यानं ते पुरुष नावयानम्" (8.1.6)। अतएव मनुष्य को सदैव अपने जीवन की दिशा और दशा के सन्दर्भ में उत्तर, उत्तरतम से होते हुए उत्तम और उत्तमोत्तम की ओर अग्रसर होना चाहिए। इसी सन्दर्भ में यजुर्वेद (20.21) के ऋषि सङ्केत करते हैं: "उद्वयं तमसस्परि स्व पश्यन्त उत्तरम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्।"

वस्तुतः वैदिक संसार एक समष्टि है, जबकि आयुर्वेदविज्ञान व्यष्टि है। वेदों में मानव जीवनपद्धति का निरूपण है, तो आयुर्वेद में इस जीवनपद्धति के सामाजिक व्यवहार में प्रयोग की चर्चा की गई है। उदाहरणतः वैदिक ऋषि का निर्वचन है कि अग्नि ही प्राण है: "प्राणो अग्निः" (शतपथ ब्राह्मण 6.3.1.21)। आयुर्वेद इसी अग्नितत्त्व को पञ्चमहाभूत, पित्तान्वित अग्नि और जठराग्नि, जैसे "पञ्चभूतात्मको देहे आहारो पाञ्चभौतिकः" (चरकसंहिता), आदि के सम्बन्ध में व्याख्यायित करता है और स्वास्थ्य-सन्दर्भ में उसे सन्तुलित करके प्राणस्वरूप परिष्कृत अग्नि का उपस्थापन करता है।

वैदिक ऋषि कहते हैं कि देव हमारी आयु का संवर्धन करें: "देवा न आयुः प्रतिरन्तु" (ऋग्वेद 1.89.2), और हम सौ शरद् ऋतुओं का उपभोग करें: "जीवेम शरदः शतम्" (यजुर्वेद 36.24)। इसी प्रकार आयुर्वेद भी स्वयं को आयुर्विज्ञान (The Science of Life) उद्घोषित करता है और उसके संवर्धन तथा संरक्षण के निमित्त अनेक उपायों का वर्णन करता है: "हिताहितं सुखं दुःखम् आयुस्तस्य हिताहितम्" (चरकसंहिता, सूत्रस्थान)।

प्रस्तावित शोधपत्र में वैदिक जीवनचर्या के आयुर्वेदविज्ञान में जो प्रायोगिक पक्ष हैं, उनका सविस्तार वर्णन किया जाएगा। इस पक्ष के सामाजिक-व्यावहारिक सन्दर्भ में आहार, विहार, ऋतुचर्या, रात्रिचर्या, दिनचर्या, सद्वृत्त आदि का वर्णन किया जाएगा, जो इस सम्मेलन और प्रस्तावित शोधपत्र का केन्द्रीय विषय भी है। इसका कारण यह है कि इस प्रकार के ज्ञान के प्रकाश में सामाजिक हित निहित है, जिसे वेद प्रारम्भिक काल से आज तक प्रतिपादित करते आए हैं। यही भारतीय ज्ञान परम्परा का भी मन्तव्य है: हम सभी लोककल्याण के मार्ग पर चलते हुए समृद्ध हों, "भद्रं जीवन्तो जरणामशीमहि" (ऋग्वेद 10.37.6)।

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वैदिक विज्ञान और आर्टिफिशियल इण्टेलिजेंस (AI): एक नई दिशा

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आधुनिक सूचना तकनीक के युग में 'आर्टिफिशियल इण्टेलिजेंस' (AI) मानव सभ्यता के लिए अवसर और चुनौती दोनों है। वर्तमान एआई मॉडल मुख्य रूप से गणितीय और साङ्ख्यिकीय गणनाओं पर आधारित हैं, जिनमें मानवीय मूल्यों, सूक्ष्म चेतना और नैतिक निर्णय क्षमता का अभाव है। यह शोध अन्वेषण इसी 'मशीनी जड़ता' को दूर करने हेतु वैदिक विज्ञान के कालजयी सिद्धान्तों को एक तकनीकी समाधान के रूप में प्रस्तुत करता है। अध्ययन का मूल आधार यह है कि जब तक तकनीक को भारतीय मनीषा के दार्शनिक धरातल से नहीं जोड़ा जाएगा, तब तक वह 'विवेकहीन' बनी रहेगी।

तकनीकी विश्लेषण के अन्तर्गत, यह शोध 'न्याय दर्शन' की पञ्च-चरणीय तर्क पद्धति को एआई की 'अपारदर्शिता' (Black-box problem) समाप्त करने हेतु एक नियामक ढाञ्चे के रूप में प्रस्तावित करता है। जहाँ वर्तमान एआई विश्वसनीयता के सङ्कट से जूझ रहा है, वहीं वैदिक

प्रमाण-मीमांसा उसे तर्कसङ्गत बनाती है। साङ्ख्य दर्शन का 'प्रकृति-पुरुष' सिद्धान्त स्पष्ट करता है कि एआई चेतना का विकल्प नहीं, बल्कि उसका पूरक उपकरण है। शोध का एक महत्वपूर्ण पक्ष तैत्तिरीय उपनिषद् के 'पञ्चकोश मॉडल' को डिजिटल शिक्षा में समाहित करना है, ताकि छात्र केवल सूचना के उपभोक्ता न बनकर सन्तुलित व्यक्तित्व के रूप में विकसित हों। इसमें एआई के लिए 'नैतिक प्रहरी' के रूप में 'ऋत्' की मर्यादा को सॉफ्टवेयर आर्किटेक्चर के भीतर 'सुरक्षा मानक' के रूप में स्थापित करने का वैज्ञानिक ब्लूप्रिण्ट दिया गया है।

निष्कर्षतः, यह शोध सिद्ध करता है कि वैदिक सिद्धान्तों से संस्कारित एआई समाज के सर्वाङ्गीण उत्कर्ष का एक 'सात्विक माध्यम' बनेगा। एआई गवर्नेंस के लिए 'वसुधैव कुटुम्बकम्' जैसे सूत्र केवल आदर्श नहीं, बल्कि वैश्विक डेटा-नीतियों को नियन्त्रित करने के व्यावहारिक उपकरण हैं। भविष्य की तकनीक को विनाशकारी होने से बचाने के लिए उसे 'धर्म' और 'मर्यादा' के अङ्कुश में रखना अनिवार्य है। यह कार्य प्राचीन प्रज्ञा और आधुनिक विज्ञान का ऐसा सङ्गम है, जो मानवता को एक सुरक्षित और चेतना-युक्त डिजिटल युग की ओर ले जाने का सामर्थ्य रखता है।

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योगवासिष्ठ में 'मन' की अवधारणा

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'सा विद्या या विमुक्तये' के उच्चादर्श से सञ्चालित भारतीय शिक्षा एवं संस्कृति के आधारस्तम्भ वेद हैं। लौकिक तथा पारमार्थिक---दोनों प्रकार के अभ्युदय का मार्ग प्रशस्त करने में उनकी भूमिका सर्वोपरि है; मनु ने स्पष्ट कहा है---**सर्वज्ञानमयो हि सः**। गुरु-शिष्य परम्परा से सञ्चालित इस ज्ञानधारा का एक प्रमुख ग्रन्थ 'योगवासिष्ठ' है, जिसमें गुरु वसिष्ठ ने श्रीराम को उपदेश देते हुए जीवन जीने की कला सिखाई है। वेदान्तदर्शन के समस्त प्रमुख विषय---ब्रह्म, मुक्ति, जगत्, जीव तथा माया---इस ग्रन्थ में विशद रूप से विवेचित हैं।

ऋषिप्रणीत सम्पूर्ण संस्कृत साहित्य में 'मन' का विस्तृत विवेचन प्राप्त होता है; वस्तुतः समस्त सद्ग्रन्थों की रचना ही मन को स्वस्थ रखने के लिए हुई है। प्राचीन ऋषि-मुनि इस तथ्य से भलीभाँति परिचित थे कि मन के स्वस्थ होने पर ही व्यक्ति सुचारु रूप से जीवन व्यतीत कर सकता है। योगवासिष्ठ के गहन अध्ययन से यह प्रतीति होती है कि इस ग्रन्थ को 'मनोविज्ञान' के साथ पढ़ाया जाना चाहिए। ग्रन्थ में कहा गया है---*मनो हि जगतां कर्तृ मनो हि पुरुषः परः। मनःकृतं कृतं लोके न शरीरकृतं कृतम्॥* अर्थात् संसार को सर्जित करने वाला अकेला मन ही है और मन ही सर्वोच्च पुरुष है; जो मन करता है वही वास्तविक क्रिया है, शरीर का किया हुआ क्रिया नहीं।

प्रस्तुत शोधपत्र में योगवासिष्ठ, विशेषतः 'उत्पत्ति प्रकरण' के आधार पर मन की अवधारणा का विश्लेषण किया गया है। यह समस्त दृश्य जगत् वस्तुतः है ही नहीं; केवल ब्रह्म ही इस रूप में प्रतिभासित होता है। मन की शान्ति हेतु ग्रन्थ में 'आत्मज्ञान' पर बल दिया गया है---अर्थात् स्वयं का सम्पूर्ण एवं सच्चा ज्ञान, तथा इस वास्तविकता का बोध कि सब कुछ मनोमय है। मन

से अप्रभावित रहकर ही मनुष्य अपने जीवन को सुखमय एवं रचनात्मक बना सकता है। 'मन के जीते जीत है, मन के हारे हार' तथा **उद्धरेदात्मनात्मानं नात्मानमवसादयेत्**---ये उक्तियाँ इसी तथ्य को परिपुष्ट करती हैं। निष्कर्षतः, प्रत्येक व्यक्ति के मन के समान, स्वस्थ एवं प्रसन्न होने पर ही देश, समाज तथा विश्व का कल्याण सम्भव है। विश्वशान्ति की दिशा में भी योगवासिष्ठ की यह मनोवैज्ञानिक दृष्टि सराहनीय योगदान दे सकती है।

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कौटिल्य अर्थशास्त्र में औषधियों का निर्माण और प्रयोग विधि

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कौटिल्य अर्थशास्त्र एक विशाल ग्रन्थ है, इसमें 15 अधिकरण, 180 प्रकरण, 150 अध्याय और 6000 श्लोक हैं। इसमे अर्थनीति, राजनीति, प्रशासन व्यवस्था, समाजशास्त्र, दण्ड नीति, युद्ध और शान्ति, सेना का गठन, राजदूतों और और जासूसों के कर्तव्य के अतिरिक्त वास्तु शास्त्र और औषधि विज्ञान, नगरों के निर्माण और प्रशासन में नागरिकों के स्वास्थ्य को ध्यान रखते हुए स्वच्छ और सुन्दर पर्यावरण की व्यवस्था जैसे विषयों का भी निरूपण है। चौदहवें अधिकरण के चार अध्यायों में विषाक्त औषधियों के प्रयोग द्वारा दुश्मनों से राष्ट्र की सुरक्षा और जन कल्याण के लिए मधु, दुग्ध, गुड, और कड़वे पेय जैसी खाने पीने की चीजों के द्वारा बनाई गई औषधियों का रोगों और व्याधियों के निवारण के लिए उत्पादन एवं प्रयोग विधि का विषद विवरण है। भैशज्य मन्त्र के प्रयोग की व्याख्या भी की गई है। विष शान्ति के उपाय भी बताए गए हैं। कौटिल्य का मानना था कि औषधियों, मन्त्रों और माया से युक्त जिन प्रयोगों का निरूपण किया गया है उनसे शत्रु का नाश और सुजनों का उपकार होता है। चिकित्सा को उन्होंने राज्य की जिम्मेदारी माना है, विशेष रूप से विधवाओं, अनाथों और कमजोर लोगों की। राजा प्रजा के लिए होता है, प्रजा के सुख में ही उसका सुख निहित है 'प्रजा हिते च हितम राज्ञः'। प्रजा को प्रसन्न रखने के लिए उसका सुख-दुख सुनना राजा का कर्तव्य है 'सुदर्शना हि राजानः प्रजा रञ्जयन्ति'। सार्वजनिक स्वास्थ्य और आपदा प्रबन्धन के लिए औषधियों के निर्माण और प्रयोग विधि का आधिकारिक और सुन्दर विवरण अर्थशास्त्र में मिलता है।

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मानसिक स्वास्थ्य और तनाव प्रबन्धन में आयुर्वेद की भूमिका

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इस शोध-पत्र का उद्देश्य मानसिक स्वास्थ्य और तनाव के कारणों, जिनमें आनुवंशिकी, पर्यावरण, जीवन-अनुभव और पारिवारिक इतिहास सम्मिलित हैं, की पहचान करते हुए यह देखना है कि आयुर्वेद किस प्रकार उनका स्थायी समाधान प्रस्तुत करता है। आयुर्वेद में मानसिक स्वास्थ्य को समग्र स्वास्थ्य का महत्वपूर्ण अङ्ग माना गया है। आयुर्वेद में तनाव को साहस कहा जाता है। आयुर्वेद मनुष्य के शरीर के तीन गुणों और तीन दोषों का सामञ्जस्य करता है और इनके आधार पर आहार-पद्धति, चिकित्सा-पद्धति, जीवन-शैली, निद्रा, योग, ध्यान, आसन, प्राणायाम और पञ्चकर्म आदि के द्वारा मनुष्य को तनाव-मुक्त करके सामञ्जस्यपूर्ण जीवन की ओर अग्रसर करता है।

इस प्रपत्र में आयुर्वेद के शारीरिक, मानसिक, भावात्मक, सञ्ज्ञानात्मक, व्यवहार-सम्बन्धी, आध्यात्मिक और मनोवैज्ञानिक आयामों को उसके विभिन्न क्रियाकलापों के माध्यम से वर्णित किया गया है। आयुर्वेद सन्तुलित भोजन, सुपाच्य पद्धति, औषधीय उपाय, योग और ध्यान से मानसिक स्वास्थ्य को उत्तम करता है। सात्त्विक और सन्तुलित भोजन नर्वस सिस्टम को तनाव-मुक्त करता है, जबकि तामसिक और गरिष्ठ भोजन भीतर उत्तेजना और दुरविचारों को बढ़ावा देता है।

आयुर्वेद में सात्त्विक दिनचर्या, सूर्योदय से पूर्व उठना, समय पर शयन, अभ्यङ्ग, व्यायाम, अनुलोम-विलोम और प्राणायाम को उत्तम स्वास्थ्य के लिए आवश्यक माना गया है। योग और प्राणायाम भावात्मक सन्तुलन के अनिवार्य तत्व हैं। पञ्चकर्म शरीर के विषाक्त तत्वों को शमित करता है तथा विविध आसन भावनात्मक दृढ़ता और तनाव-नियन्त्रण में सहायक होते हैं। आयुर्वेद "सर्वे भवन्तु सुखिनः" की भावना का समर्थन करता है; दूसरों के प्रति करुणा और अपनत्व का भाव मानसिक स्वास्थ्य को सुदृढ़ बनाता है।

मानसिक स्वास्थ्य और तनाव प्रबन्धन की चर्चा भगवद्गीता के बिना अधूरी है। भगवद्गीता कर्म करते हुए फल की आसक्ति से मुक्ति की बात कहती है, जो हमें मानसिक रूप से भय-मुक्त करती है और तनाव-प्रबन्धन में सहायता करती है। निष्कर्षतः आयुर्वेद एक प्राचीन भारतीय चिकित्सा पद्धति है, जिसमें मन, शरीर और आत्मा के एकीकरण द्वारा मनुष्य के समग्र स्वास्थ्य का दृष्टिकोण अपनाया जाता है।

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त्रिविध दु:खों के निवारण में यज्ञ की वैज्ञानिकता

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वैदिक ऋषियों ने "भूर्भुवः स्वः" इन तीन महाव्याहृतियों के द्वारा क्रमशः जीवन, दु:ख-निवृत्ति तथा सौख्य को स्वीकार किया था। त्रिविध दु:ख इन तीन अभिलाषाओं की पूर्ति में निरन्तर बाधक रहे हैं। आध्यात्मिक दु:ख अयुक्त आहार-विहार से, आधिभौतिक और आधिदैविक दु:ख क्रमशः पर्यावरण प्रदूषण तथा प्रकृति के शोषण से उत्पन्न हो रहे हैं। वर्तमान वैज्ञानिक युग में मानव ने अनेक असाध्य रोगों को साध्य बनाया है, लेकिन दूसरी ओर कोविड, अल्सर, कैंसर, एड्स तथा पर्यावरण प्रदूषण ने मानव जीवन को असन्तुलित कर दिया है, जिससे अतिवृष्टि और अनावृष्टि जैसी समस्याएँ उत्पन्न हो रही हैं।

त्रिविध दु:खों से मुक्त होने के लिए वैदिक वैज्ञानिकों ने यज्ञ से पर्यावरण की शुद्धता का उपदेश देते हुए भूमि, जल और वायु में मातृत्व को प्रतिष्ठित किया---"माता भूमिः पुत्रोऽहं पृथिव्याः।" इन ऋषियों को यह गूढ़ ज्ञान था कि आकाश, वायु, अग्नि, जल, पृथ्वी और औषधियाँ परस्पर शृङ्खलान्याय से सम्बद्ध हैं। इनमें से किसी भी तत्व में विकृति उत्पन्न होने पर पारिस्थितिकी तन्त्र में असन्तुलन उत्पन्न होता है, जो त्रिविध दु:खों का कारण बनता है।

वैदिक ऋषियों ने यज्ञ और जीवन को अभिन्न मानकर ऋतु, मास और संवत्सर आदि के द्वारा उसकी पूर्णता की कामना की थी। यज्ञ में प्रयुक्त देवदारु, चन्दन, असन, पलाश, पीपल, खदिर और गूलर आदि समिधाएँ विविध रोगाणुओं को नष्ट करती हैं। इससे पर्यावरण की शुद्धता और पारिस्थितिकीय तन्त्र में सन्तुलन बना रहता है, जिससे त्रिविध दु:खों की निवृत्ति सम्भव होती है।

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वैदिक विज्ञान में आयुर्वेद विज्ञान, वनस्पति विज्ञान, औषधि विज्ञान, भौतिक विज्ञान, जन्तुविज्ञान, कृषिविज्ञान आदि विज्ञान प्राप्त होते हैं। "आयुरस्मिन् विद्यते, अनेन वा आयुर्विन्दतीति आयुर्वेदः" अर्थात् आयु बढ़ाने वाला वेद, स्वास्थ्य की रक्षा करना और रोगों का निवारण करना। आयुर्वेद से सम्बन्धित तीन प्रकार के ग्रन्थ प्राप्त होते हैं---संहिता ग्रन्थ, व्याख्यान ग्रन्थ और विशिष्ट विषयों के ग्रन्थ। इनमें भी सबसे प्रमुख चरक संहिता और सुश्रुत संहिता मानी जाती है।

वेदों में औषधि, औषधिलता तथा जल की प्रशंसा से सम्बन्धित मन्त्र उपलब्ध हैं---"औषधीरिति मातरस्तद्वो देवीरुप ब्रुवे" (ऋग्वेद 10.97.4)।

वेद में भैषज्य, आयुष्य और रोगों के निवारण के विषय में भी विवरण मिलता है, जिसे आधुनिक विश्व में पैथोलॉजी और एपिडेमियोलॉजी कहा जाता है। आन्तरिक या बाह्य कारण से उत्पन्न शारीरिक पीड़ा को शल्य कहते हैं, जो आधुनिक सर्जरी है। हृदयरोग (कार्डियोलॉजी), पीलिया, रक्तपित्त का विकार, शाकाल्य तन्त्र---श्वेत कुष्ठ नाशन (डर्मेटोलॉजी), नेत्र विज्ञान (ऑफ्थमोलॉजी), कान, नाक, गला (ऑटोरहिनोलैरिङ्गोलॉजी), कायचिकित्सा, कौमारभृत्य (पीडियाट्रिक्स)---बच्चों की चिकित्सा, उनके रोगों, भरण-पोषण, शिशुपालन और प्रसूतिगृह आदि का वर्णन मिलता है। अथर्वभैषज्य औषधि अतिसार, बहुमूत्र तथा नाड़ीव्रण का इलाज करने वाली है; आधुनिक समय में इसे आधुनिक चिकित्सा विज्ञान कहा जाता है। घाव के लिए अत्युत्तम मूञ्ज नामक औषधि है, जिसे एण्टीसेप्टिक कहा जाता है। अर्जुन की लकड़ी, जौ की बाल और तिल की मञ्जरी आनुवांशिक व्याधि के लिए उपयोगी हैं, जिसे आधुनिक विज्ञान में जेनेटिक डिसऑर्डर कहा जाता है।

आगद (टॉक्सिकोलॉजी) शरीर-बल को कमजोर बनाने वाले सन्निपात, ज्वर (एण्टीपायरेटिक) तथा सर्प के विष-विकार (एण्टीडोट) को दूर करने वाला द्रव्य है। टूटी अस्थियों को पूर्णता प्रदान करने वाली रोहिणी नामक वनस्पति है (ऑस्टियोलॉजी)। भद्रा नामक औषधि का उपयोग जला हुआ और चोट खाया हुआ अङ्ग ठीक करने के लिए किया जाता है। नाना प्रकार के विषों और उनके निवारण के उपाय अगद नामक विज्ञान में वर्णित हैं, जिसे आधुनिक युग में टॉक्सिकोलॉजी कहा जाता है।

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आधुनिक विश्व में आयुर्वेद की लोकोपकारिता एवं प्रासङ्गिकता

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आयुर्वेद भारतीय चिकित्सा प्रणाली की प्राचीन एवं अत्यन्त प्रासङ्गिक विधा है, जो स्वास्थ्य को शरीर, मन और चेतना के स्तर पर सन्तुलित एवं समन्वित रूप में परिभाषित करती है। आज के समय में जब जीवनशैली जन्य रोग---मधुमेह, उच्च रक्तचाप, मोटापा, तनाव एवं पाचन विकार---वैश्विक स्तर पर चुनौती बन चुके हैं, तब आयुर्वेद की समग्र स्वास्थ्य दृष्टि विशेष महत्त्व प्राप्त कर रही है।

चरक संहिता में कहा गया है कि धर्म, अर्थ, काम और मोक्ष---इन चारों पुरुषार्थों को प्राप्त करने का सबसे उत्तम साधन आरोग्य ही है। इसका तात्पर्य है कि शरीर का स्वस्थ होना ही इन चारों लक्ष्यों को प्राप्त करने की नींव है; यदि शरीर ही स्वस्थ न हो तो धर्म, अर्थ, काम और मोक्ष की प्राप्ति सम्भव नहीं है। *शरीरमाद्यं खलु धर्मसाधनम्* अर्थात् शरीर ही धर्म को पूर्ण करने वाला प्राथमिक और सबसे महत्त्वपूर्ण साधन है। *धर्मार्थिकाममोक्षाणामारोग्यं मूलमुत्तमम्* --यह आयुर्वेद के उस

व्यापक दृष्टिकोण को प्रकट करता है, जिसमें स्वास्थ्य को मानव जीवन की सभी उपलब्धियों का आधार माना गया है।

आयुर्वेद में वर्णित पञ्चकर्म चिकित्सा, योगाभ्यास, ध्यान प्रक्रिया, सन्तुलित आयुर्वेदिक आहार, ओज वर्धक द्रव्यों तथा ऋतु अनुकूल जीवनशैली का समग्र प्रभाव शरीर की शारीरिक, मानसिक तथा प्रतिरक्षात्मक क्षमता को दृढ़ करता है। विशेष रूप से महामारी के बाद आयुर्वेदिक प्रतिरक्षा वर्धक औषधियों की वैश्विक माँग ने इसकी अन्तर्राष्ट्रीय प्रतिष्ठा को सुदृढ़ किया है।

इस शोधपत्र का उद्देश्य यह सिद्ध करना है कि आधुनिक समय में आयुर्वेद किस प्रकार वैज्ञानिक अनुसन्धानों, वैश्विक नीतियों तथा एकीकृत स्वास्थ्य पद्धतियों के माध्यम से पुनः प्रतिष्ठित हो रहा है और किस प्रकार यह समकालीन चिकित्सा व्यवस्था का प्रभावी पूरक बन सकता है। निष्कर्षतः वर्तमान परिप्रेक्ष्य में आयुर्वेद केवल एक पारम्परिक चिकित्सा पद्धति नहीं, अपितु एक समग्र, रोग निवारक तथा जीवन केन्द्रित स्वास्थ्य दर्शन के रूप में पुनः स्थापित हो रहा है।

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भारतीय ज्ञानपरम्परा में वेदराशि ज्ञानराशि का ही अपर पर्याय है। अतीत, अनागत एवं वर्तमान के स्थावर-जङ्गम, चेतन-अचेतन पदार्थों तथा वैज्ञानिक नियमों में ऐसा एक भी तथ्य अथवा सिद्धान्त नहीं है जिसका बीजरूप वैदिक साहित्य में उपलब्ध न हो। भारतीय मनीषा वेद को अपौरुषेय एवं ईश्वरीय श्वासरूप स्वीकार करती है- *ॐ तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे* (ऋग्वेद 10.90.9)।

प्रस्तुत शोधपत्र में 'जागृत ज्ञान' से अभिप्राय उस ज्ञानकोटि से है जो वर्तमान परिप्रेक्ष्य में प्रासङ्गिक रहकर प्रतिपल नवीन आयामों के माध्यम से मानव सभ्यता की समस्याओं का समाधान प्रस्तुत करती रहे। पाणिनीय शिक्षा का सुप्रसिद्ध श्लोक *छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते* वेदपुरुष के इसी जागृत ज्ञानतत्त्व को स्वतः सिद्ध करता है। आज का समाज *यावज्जीवेत सुखं जीवेद्* की भौतिकतावादी प्रवृत्ति को विश्वयुद्धों में परिणत होते देख चुका है; अतः वैश्विक शान्ति की पुनःस्थापना हेतु वैदिक साहित्य ही एकमात्र शरण प्रतीत होता है।

'वेद' शब्द ज्ञानार्थक *विद्* धातु से निष्पन्न है। मीमांसकों ने वेद को अतीन्द्रिय ज्ञान का साधनभूत तत्त्व स्वीकार किया है---*प्रत्यक्षेणानुमित्या वा यस्तूपायो न विद्यते। एनं विदन्ति वेदेन तस्माद् वेदस्य वेदता॥* आचार्य सायण तथा वैयाकरण भी वेद को समस्त ज्ञान-विज्ञान का जनक मानते हैं। वैदिक वाङ्मय में ज्ञानकाण्ड की प्रधानता होने के कारण उसका वैज्ञानिक महत्त्व विशिष्ट है। श्री अरविन्द घोष ने भी वैदिक वाङ्मय को जीवित विज्ञान स्वीकार किया है।

आयुर्वेद उपवेदों में प्रमुखतम है और आधिव्याधिप्रपीड़ित मानवता के लिए जागृत ज्ञान की दीपशिखा बनकर नित नवीन प्रतिमान स्थापित कर रहा है। शोधपत्र यह प्रतिपादित करता है

कि सम्पूर्ण ऋग्वेद के 10552 मन्त्रों में आयुर्वेद के बीज सूक्ष्म एवं प्रच्छन्न रूप में विद्यमान हैं। अग्निसूक्त के मन्त्र *प्र तव्यसीं नव्यसीं धीतिमग्नये* में सम्पूर्ण जलचक्र, वर्षण तथा वनस्पति-उत्पत्ति सिद्धान्त का साङ्गोपाङ्ग वर्णन है, जो आज भी शत-प्रतिशत प्रामाणिक सिद्ध होता है; औषधिसूक्त एवं सोमसम्बन्धी सूक्तों में आयुर्वेद के प्रारम्भिक उत्स स्पष्टतया प्राप्त होते हैं।

निष्कर्षतः, वैदिक विज्ञान के बिना 'वसुधैव कुटुम्बकम्' अथवा वैश्विक शान्ति की कल्पना कोरी है। प्रस्तुत शोधपत्र वैदिक विज्ञान एवं आयुर्वेद के समाकलन के माध्यम से कुछ मौलिक एवं नूतन उद्भावनाओं को प्रकट करने का प्रयास करता है।

Part IV

Appendices

WAVES Conferences

Conferences Organized by WAVES International

1. Prevention, Management, and Resolution of Conflicts in Vedic Traditions (वैदिक परम्परा में टकराव और विवाद का निवारण प्रबन्धन और समाधान) 16th International Conference of WAVES, USA & 28th India Conference of WAVES, India. Held at HUA, Orlando, Florida, 13th-15th September, 2024 (Hybrid mode)

2. Innovative Applications of Vedic Knowledge in Today's World
   23rd-25th December, 2022 [Online]

3. Impact of Vedic Wisdom on the World Today
   2020 [Online]

4. Vedic Traditions for Education and Learning
   Dallas, Texas, Aug. 2-5, 2018

5. Scientific Aspects of Vedic Knowledge
   Delhi, India, 2016

6. Vedic Living in Modern World
   Fairfield, Iowa, 2014

7. Vedic Cultures - Epic and Pauranic Phase
   Dartmouth, Massachusetts, 2012

8. Vedic Knowledge for Civilization Harmony
   Trinidad, 2010

9. Vedic Heritage for Global Welfare
   Orlando, 2008

10. Vedic Ideas for Global Harmony and Peace
    University of Houston, TX, USA, July 8-10, 2006

11. India's Intellectual Traditions-Contemporary Global Conext
    University of Maryland, Shady Grove Campus, Washington DC, USA, July 9-11, 2004

12. India's Contribution and Influences in the World
    University of Massachusetts, Dartmouth, MA, USA, July 12-14. 2002

13. Contemporary View's on Vedic Civilization
    Hoboken, NJ, USA, July 28-30, 2000

14. Tulsidasa & His Works
    Miami, Florida, USA, Nov. 26-28, 1999

15. New Perspectives on Vedic & Ancient Indian Civilization
    Los Angeles, USA, Aug. 7-9, 1998

16. History of Ancient Indian Sciences
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17. Indus Saraswati Age and Ancient India
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