# WAVES VĀRṢIKĪ

## World Association for Vedic Studies (WAVES International)

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# President's Message



Dear well-wishers of WAVES International, Namaste! I am excited to share with you all that has happened in 2024. It has been an eventful year with our new programs and biennial conference in magical Orlando, FL, along with our co-hosts WAVES India, and the Hindu University of America.

The theme of the WAVES 2024 conference, *"Prevention, Management, and Resolution of Conflicts in Vedic Traditions,"* is very relevant for humanity today, as we navigate an era rife with conflicts across many corners of the globe. I am looking forward to the expansion of the valuable research that has emerged from this conference, which highlights how time-tested ancient knowledge can assist the world in addressing and resolving these conflicts. In addition to the conference, our WAVES blog, monthly webinar series, and YouTube channel are also gaining momentum. We hope you will subscribe to these valuable resources and support their growth in the years ahead. Each of these platforms help enhance our outreach and deepen the understanding of Vedic traditions.

At WAVES, we are committed to preserving and spreading Vedic traditions worldwide. Over the past 29 years, we have made significant strides in demystifying and integrating this perennial wisdom into the contemporary discourse, largely through scholarly works and academic meetings. However, our journey is far from complete, and there is still much work to be done. Thank you for your continued support.

December 29, 2024

**Sashi Kejriwal**
President
World Association for Vedic Studies
WAVES International

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# Part I

# WAVES 2024 Conference Report

# 1
# WAVES 2024 Conference

13-15 September 2024

**Venue:**
Hindu University of America, FL, USA

The *WAVES 2024 Conference*, themed "Prevention, Management, and Resolution of Conflicts in Vedic Traditions," was held from September 13 to 15, 2024. Co-organized by the *World Association for Vedic Studies* (*WAVES International*) and the *Wider Association for Vedic Studies* (*WAVES, India*), the event represented the 16th International Conference and the 28th India Conference. The *Hindu University of America* (*HUA*) in Florida served as the host for this academic gathering.

Since its inception in 1996, *WAVES* has served as a platform for scholarly discourse aimed at preserving and spreading Vedic knowledge. The *WAVES 2024 Conference* was in line with the previous conferences and effectively applied Vedic insights towards various contemporary challenges, including sustainability, social injustices, and environmental issues, while addressing the broader theme of global conflicts. The event featured a range of scholarly presentations, panel discussions, and plenary talks.

The three-day *WAVES 2024* academic conference began on an auspicious note with Vedic chanting led by the esteemed Vedic scholar, Shri Sree Aswath. The inaugural ceremony was officiated by Shri Braham Ratan Aggarwal, the founder and former chairman of the *Hindu University of America* (*HUA*), and featured a welcome address by Shri Kalyan Viswanathan, President of *HUA*.

The *WAVES 2024 Conference* brought together distinguished speakers and educators from diverse fields, all of whom have drawn inspiration from the Vedas and have maintained longstanding ties with *WAVES* and its mission. The event program was successfully planned and implemented under the visionary leadership of Shri Sashi Kejriwal, President of *WAVES International*, and Dr. Shashi Tiwari, President of *WAVES (India)*. Additionally, the advancement of *WAVES*' mission through this initiative was carefully guided by the Director and Treasurer of *WAVES International*, Shri Dhirendra A. Shah.

The conference showcased several plenary speakers who offered invaluable insights. In his speech titled "The *Tattvas* and their Potential Use in Modern Science," Dr. Subhash Kak explored *Ākāśa* as an active

element, providing new perspectives on physics as well as other *tattvas* in the fields of science and psychology. Dr. Bal Ram Singh, presented his plenary talk, "Cutting the Conflicts with *Karma* as *Kartavya*," where he identified the root causes of conflicts, noting that many disputes arise from misunderstandings and, crucially, from a lack of self-awareness, which largely stems from an incomplete understanding of our *karma*.

Dr. Sampadananda Mishra shared his insights on "Cultivating Harmony: Exploring Vedic Approaches to Conflict Management through the Lens of Beauty." Dr. Vishwa P. Adluri, Professor of Philosophy at Hunter College, outlined the origins of kingship and the sources of *dharma* in the *Mahābhārata* to demonstrate what is possible and what is impossible in the dialogue—or perhaps conflict—between ancients and moderns. Dr. Joydeep Bagchee delivered a presentation on the timeless essence of the Veda, while Dr. David Scharf, examined the complex interplay between Physics and Consciousness, drawing insights from both the ancient Vedic tradition and contemporary quantum physics. He challenged the dominant materialistic view that positions consciousness as subordinate to matter. Additionally, historian and scholar Dr. Raj Vedam, in his talk, proposed a comprehensive examination of the traditional concepts of *Jāti, Varṇa, Kulam, and Gotra*, demonstrating how these have been misinterpreted by colonial and missionary interlocutors, despite a lack of supporting evidence for their conclusions.

The *WAVES 2024 Conference* showcased over 100 peer-reviewed research papers spanning a diverse array of subjects, including philosophy, psychology, education, consciousness, astronomy, artificial intelligence, literature, quantum physics, history, yoga, *āyurveda*, ethics, science, and morality. These papers were presented in either English, Sanskrit, or Hindi. Presenters offered their research and perspectives, building on the relevance of the traditional knowledge system. Notably, the conference attracted enthusiastic participation from many young students, who dedicated significant effort to preparing and presenting their work. *WAVES 2024* provided a scholastic space for these students to meet and learn from pioneers in their respective fields.

The event featured both online and in-person presentations organized into parallel sessions, showcasing a diverse lineup of speakers. Among them was Dr. Radhey Shyam Kaushal, former UGC Research Professor in the Department of Physics and Astrophysics at the University of Delhi, who delivered an insightful talk titled "Physics-Philosophy Interface in Some

Vedic Traditions and Human Experiences."

Aruna Banavar Shankar, a doctoral student at the Hindu University of America, presented her research on "Crafting a Peaceful and Stable State through Efficient Management of Wealth: Lessons from *Arthaśāstra*."

Dr. Ashutosh Pareek, Associate Professor in the Department of Sanskrit at Samrat Prithviraj Chauhan Government College, Rajasthan, contributed with his presentation, "Harmony through Vedic Principles: Addressing Conflicts for Global Well-being."

Anita Jain, Head of the Sanskrit Department, and Davesh Sharma, a research scholar from Banasthali Vidyapeeth, Rajasthan, jointly presented their paper, "Vedic Environmental Ethics: A Framework for Conflict Resolution."

Anishka Dangwal, an eighth-grade student from Texas, shared her findings on "*Nyāya*: How Ancient is the *Nyāya* Concept of Justice in India," while Ashruth Swaminathan Suryanarayanan, a student at WEBOLIM in Bengaluru, showcased his work titled, "सखायो मा रिषण्यतः Harmonizing Conflicts with Vedic Extracts."

These presentations represent just a glimpse of the intellectual depth and diversity that the event offered.

Three illuminating panel discussions were conducted, addressing the subjects of *Arthaśāstra*, *Āyurveda*, and the Distortions of Hindu Ethos in our Educational System. The panels consisted of esteemed scholars, including Dr. Bal Ram Singh, Director of *WAVES International* and the *Institute of Advanced Sciences* (INADS) in Dartmouth, MA; Dr. Debidatta Aurobinda Mahapatra, Professor, *HUA* and Florida College, FL; Dr. Raj Vedam, Independent Scholar, Historian, Author, Critic, and Faculty of the Hindu University of America; Dr. Kundan Singh, a distinguished historian and educator in California; and Dr. Vandana Baranwal, the President of the *Āyurveda Association of Ohio*, among other eminent experts. "*Arthaśāstra and its Relevance for Conflict Resolution*," "*Distortion of Hindu Ethos in Our Educational System*," and "*Āyurvedic Dietary Conflicts with Place and Culture – Health Implications and Solutions*," were the subjects of the in-depth discussions.

In substance, the event was a convergence of the East and the West, representing the ever-bourgeoning international exchange, characterized by goodwill, humility, and curiosity for both adults and children. Varied speakers from the USA, India, Nepal, the Middle East, Australia, and Europe participated, adding a global resonance to *WAVES'* initiative.

Each unique perspective enriched the understanding of humanity's interconnectedness, encouraging a deeper exploration of the timeless wisdom.

During the valedictory session, Dr. Tony Nader, a physician, neuroscientist, and renowned Vedic scholar, stated:

> "*Vedānta* is real. *Vedānta* is practical. *Vedānta* has the technology to change the world."

He concluded the session with a call to advocate for expanding the scientific understanding of meditation and consciousness, which can empower humanity to make informed decisions in tackling global challenges and foster progress rather than destruction.

In conclusion, the *WAVES 2024 Conference* emerged as a significant forum, focused on the future of Vedic Studies within an interconnected global context, made possible by the unwavering support of its dedicated community. *WAVES* continues to facilitate a range of academic initiatives and collaborative projects, which encompass international conferences, webinars, journals, blogs, and publications.

A few valuable comments gathered from the conference are summarized as follows:

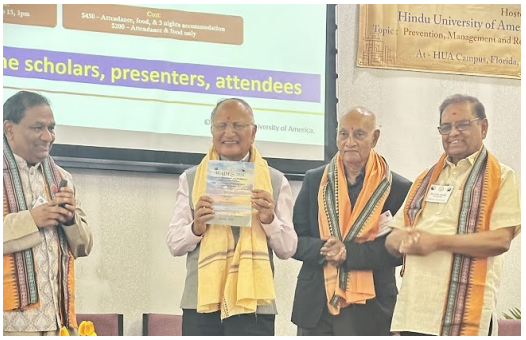
- **Dr. Shashi Tiwari** - "The success of our endeavors relies on two strong pillars: well-organized planning and the delivery of excellent presentations."
- **Dr. Anil Maheshwari** - "WAVES is an invaluable global forum for the rejuvenation and practical application of Vedic Shastras."
- **Dr. TG Sriram** - "Bharath's past, in all its glory, came alive at the WAVES 2024 conference."
- **Ashruth Suryanarayanan** - "The humility, clarity, and focus serve as an inspiration for me and any other aspirant."
- **Vedika Chamaria** - "People who looked so ordinary and humble on the outside turned out to be Ph.D.s and Professors."

## 2

# WAVES 2024 Conference Picture Gallary

Glimpses of the Conference and Cultural Programs

















HINDU UNIVERSITY
OF AMERICA
WAVES 2024


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OF AMERICA


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AMERICA


HINDU UNIVERSITY


Hosted by:
America (HUA), Florida, USA
and Resolutions of Conflicts in Vedic Traditions
Florida, USA, 13-15 September 2024







For more pictures go to link below:
https://photos.app.goo.gl/x6U52HTnLE3A9pMC6

# Part II

# Webinar Reports

# 1
# *Rāṣṭrapuruṣa Rāma*

Shri Nilesh Nilkanth Oak

Talk No. 1
February 5, 2024



The *Rāmāyaṇa*, attributed to the sage Vālmīki, is not merely an *itihāsa* of the life of Bhagavān Rāma but serves as a profound source of wisdom and ethical guidance. This presentation demonstrated why Bhagavān Rāma is a *Rāṣṭra Puruṣa* and why his influence crosses national and cultural boundaries, based on scientific and logical evidence.

Shri Nilesh Nilkanth Oak stated that the concept of *Karma Yoga* is central to the teachings found in both the Rāmāyaṇa and the *Bhagavad Gītā*. *Bhagavān Rāma*'s actions reflect a commitment to *dharma*. This principle is articulated through various episodes in *Bhagavān Rāma*'s life, showcasing how he balances personal and societal responsibilities.

The talk provides insights into ethical governance and personal conduct. Bhagavān Rāma is recognized as a *Rāṣṭra Puruṣa*, embodying virtues such as integrity, respect for others, and adherence to moral principles. His interactions with Sītā and Lakṣmaṇa highlight the importance of ethical decision-making in leadership. The speaker illustrates endurance in conduct through Bhagavān Rāma's exile and his respect for Sītā's autonomy to choose her path underscores the value of freedom of thought and action, which remains relevant in discussions about gender roles and autonomy today.

Shri Nilesh Oak encourages the audience to read Vālmīki's *Rāmāyaṇa*, due to its global applicability, as this *itihāsa* has influenced not only Indian culture but also extended its reach to Southeast Asia, where adaptations can be found in countries like Thailand and Indonesia. The reverence for Bhagavān Rāma as an ideal king is evident. The *Rāmāyaṇa* serves as a case study framework for moral reasoning and ethical dilemmas. Scholars and students often analyze its characters' decisions to derive lessons applicable to modern governance, law, and personal conduct.

The *Rāmāyaṇa* provides valuable insights into early human civilization. Nilesh Oak stated that contrary to some academic narratives that suggest agriculture began only around 7,000 years ago, references

within the *Rāmāyaṇa* indicate agricultural practices existed much earlier. Archaeological findings support this claim, revealing evidence of agriculture dating back at least 45,000 years in the Indian subcontinent. As another evidence, the speaker highlighted that the *itihāsa*'s text showcases a polyglot society where Hanumān navigates multiple languages. This shows an early intercultural communication and suggests a rich tapestry of linguistic diversity that existed long before modern globalization.

Shri Nilesh Nilkanth Oak is an author, original researcher, TEDx speaker, UAA-ICT Distinguished Alumnus, and sought after keynote speaker. *Nilesh* helps individuals become aware of the deep wisdom and antiquity of Indian civilization through scientific acumen and logical reasoning.

Youtube link:

https://www.youtube.com/live/2RxVP3qhGoU?si=YqbsqnSdEOy6DrhP

## 2
## Diet and Wellness: Concept of *Pañchamahābhūta* in Ayurveda

Dr. Yamini Bhushan Tripathi

Talk No. 2
March 5, 2024



In this talk, Dr. Yamini Bhushan Tripathi outlines the *Sāṃkhya* philosophical framework, which explains the genesis of the human being through 25 elements. Emphasis is placed on understanding the genesis of life through *Puruṣa* and *Prakṛti*, the interplay of the three *doṣas*: *Vāta*, *Pitta*, and *Kapha*, and their relation to health and disease.

Insights into modern scientific research on molecular processes and microbiomes further bridge traditional philosophical interpretations with contemporary biochemistry.

In our tradition, Wellness is defined as the balance of physical, mental, emotional, social, spiritual, and occupational well-being. Thus, the requirements to achieve this balance can be external as food or internal as the satisfaction of all the sense organs (cognitive behavior). In *Āyurveda*, both diet and way of living (code of conduct) have been considered together

for wellness. Mental satisfaction with the diet (taste and flavor) is equally important as its nourishing ingredients as it affects the cognitive behavior of the person, which is important to "mind-body balance," an important factor for wellness and disease prevention. The objective is to balance the level of five basic elements known as "*Pañcamahābhūta*" which make *Vāta*, *Pitta*, and *Kapha* (*Tridoṣa*) at the physical level and *Sattva*, *Raja*, and *Tama* at the mental level (cognitive behavior).

The speaker bridges ancient concepts with scientific explanations. Modern science offers intriguing parallels to these ancient principles. For instance, the role of *Vāta* in *Āyurveda* can be likened to signaling pathways at the cellular level. Similarly, recent advancements in microbiome research affirm *Āyurveda*'s assertion that intestinal balance is crucial for health. *Vāta*'s role in 80% of diseases resonates with studies linking gut microbiota to chronic conditions. Moreover, *Āyurveda*'s dietary guidelines, emphasizing the six *rasas*, align with modern nutritional science, which recognizes the impact of specific tastes on metabolic health.

The speaker discussed how ancient practices like *yoga*—*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*—and detoxification—*Pañcakarma*—promote health. *Yoga*'s principles of *Yama*, *Niyama*, *Āsana*, and *Prāṇāyāma* complement *Āyurveda*'s dietary and detoxification practices. These approaches promote physical, mental, and spiritual well-being, resonating with contemporary holistic health paradigms. Additionally, *Āyurveda*'s focus on maintaining *Agni* or digestive fire through dietary rhythms and *Pañcakarma* detoxifications anticipates modern preventive healthcare strategies aimed at sustaining metabolic balance.

Dr. Tripathi further explored the causes of diseases in *Āyurveda*, identifying factors such as *Asatmendriyārth*—excessive use of sense organs, *Kāla Pariṇāma*—chronobiological changes, and *Prājñāparādha*—psychological insecurity—as key contributors. These ideas connect to modern concepts like organ malfunction due to overfeeding and poor digestion, ER stress, mitochondrial dysfunction, epigenetic changes, cell apoptosis, and fibrosis.

Additionally, the psychosomatic connection emphasized in *Āyurveda* finds validation in modern studies on stress and its physiological impacts. *Āyurveda*'s understanding of emotional states and their influence on digestion and overall health underscores the importance of mind-body integration. This ancient perspective is increasingly recognized in contemporary research, reinforcing the need for emotional and physical

equilibrium in achieving optimal health.

The convergence of ancient Indian philosophy with modern science highlights a shared goal: to understand life and health at their fundamental levels. While *Āyurveda* offers a holistic framework for health, modern biochemistry provides tools to validate and expand these insights, suggesting an exciting synergy that can help address contemporary health challenges. Though many *Āyurvedic* concepts remain philosophical and difficult to explain through modern science, Dr. Tripathi advocates for their integration into modern health frameworks to foster a more complete understanding.

Dr. Yamini Bhushan Tripathi, in Biochemistry, has been superannuated as the Dean, Faculty of *Āyurveda*, Institute of Medical Sciences (IMS), Banaras Hindu University. He has completed more than 15 projects, funded by the government of India and many more by private companies, and has produced more than 50 PhDs and MDs, published 190 research papers, and delivered about 200 lectures in India and abroad. He has edited two books, authored 16 book chapters, organized about 33 seminars and symposia, and participated in about 24 foreign activities. He has three patents to his credit, including one in the USA, the EU, and China. His name has been enlisted among the 2% scientists of the World, as per a publication of San Francisco, USA. Prof Tripathi has been honored by several awards.

Currently, as the CEO of "Yamini Innovations," he is running a "Wellness and Nature Cure Centre," registered with Ministry of Tourism, Govt of Uttar Pradesh, India, and "Day Care Centre for Senior Citizens" (www.yaminiinnovations.com). Moreover, Dr. Tripathi is actively involved in research and drug development, in collaboration with many Govt and Private Institutions.

YouTube link:

https://youtu.be/T0GQxI9lRCQ?si=wvsl6EIhmdnenKsp

## 3
# Innovative Applications of Vedic Knowledge in Modern Times

(Book Release & Panel Discussion)

Talk No. 3
April 1, 2024

On this occasion, the chief guest, Prof. Ramesh C. Bhardwaj, released the latest *WAVES Publication*, based on the WAVES 2022 conference, which was jointly organized (virtually) by both *WAVES International* and *WAVES India*. The conference was held under the theme "Innovative Applications of Vedic Knowledge in Modern Times." The book comprises fifty selected and edited papers from the WAVES 2022 conference, representing contributions in English, Hindi, and Sanskrit. These papers are organized into eight thematic sections, each delving into different aspects of Vedic traditions.

The book is prepared by Dr. Shashi Tiwari as the Chief Editor, along with Shri Sashi Kejriwal, Dr. Aparna Dhir, and Dr. Kamna Vimal Sharma as Editors.

The second part of the event, the Panel discussion based on the title of the Book, was moderated by Dr. (Brig.) J.S. Rajpurohit. The panelists included:

- Shri Sashi Kejriwal, President of *WAVES*, USA.
- Dr. Aleh Perzashkevich, Historian, Belarus.
- Dr. Raj Verma Sinha, Philosopher, Delhi.
- Dr. Bal Ram Singh, Director of *WAVES*, USA.
- Dr. Koenraad Elst, Historian, Belgium.
- Dr. R. S. Kaushal, Scientist, Delhi.
- Ms. Rinika Bansal, Youth Author, USA.
- Dr. Mousumi Chattopadhyay, Sanskrit, Kolkata.

Additionally, other scholars and contributors enthusiastically took part in the program to speak about their papers featured in the volume.

YouTube link:
https://www.youtube.com/live/s9IOWqkCIkg?si=pus_94dNJu_gwbU9

# 4
# Basis and Purpose of Shri Rāma's Birth

Dr. Bal Ram Singh

Talk No. 4 &
**Third Prof. Bhu Dev Sharma Memorial Lecture**
May 5, 2024



The distinguished speaker for this program, Dr. Bal Ram Singh, is the President of the *Institute of Advanced Sciences*, Dartmouth, USA, and a Board Member of *WAVES-USA*. In his talk, he provides a far and wide, comprehensive overview of the historical context, timeline, scientific, social, linguistic, and geographical aspects of *Śrī Rāma*'s life journey, emphasizing a logical and scientific approach to understanding the basis of his birth, the purpose of his life, and why we should uphold his values. He explores the *jīvana mūlyas* of *Śrī Rāma* that make him a revered figure, bringing the concept of *Rāma-Rājya*. Dr. Singh emphasizes that the principle of keeping one's word, as embodied by Shri Rāma, is the basis of science, enlightenment, and welfare for all:

> "*Raghukula Rīti sadā cali āī, Prāṇa jāhu, barū bacanu na jāī*" (*Ayodhyā Kāṇḍa* 27.4)

In recognition of Dr. Bhu Dev Sharma's life journey, learned Dr. S. Rama Rao Pappu was invited to offer his views on the talk and the occasion. His association goes back to the founder of *WAVES*, Dr. Bhu Dev Sharma, from before the inception of *WAVES*. Dr. Pappu states:

> "Why is Rāma popular? Because he is a kind of moral exemplar, a paradigmatic individual. The lesson of the *Rāmāyaṇa* is what is possible to Rāma, who is born like a human, suffered as a human, and that is possible for every other human being."

This relates to Dr. Bal Ram Singh's finding that:

> "Essentially, Rāma does not have failures in life, despite many failures: *Rājayābhiṣeka*, death of his father, *Sītā-haraṇa*, *Nāgapaśa*, inability to kill *Rāvaṇa*, vanquishing of *Sītā*."

Dr. Lallan Prasad, former Professor of Business Economics at the University of Delhi, Board Member of *WAVES India*, and a close friend of Prof. Bhu Dev Sharma, was invited for his remarks on the program:

> "In the present context, Shri Rāma's birth is relevant because of the purpose for which his birth happened; that purpose exists even today. Like the forthcoming *avatāra Kalki*, which is set to fight the evil forces and remove them, this is the continuous process of History."

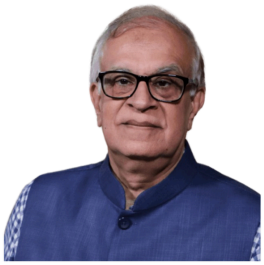
In essence, the cause was *Rāvaṇa*, who threatened the *Ṛṣīs* and *Dhārmic* followers, and thus, his destruction became the original purpose of Rāma's birth. This relates to the battle of good vs. evil, which has been going on since time immemorial.

YouTube Link:
https://www.youtube.com/live/s9IOWqkCIkg?si=wCOMGj7xImgGmA1d

## 5
## What Have We Gained in Our Quest to Know Infinity?

Shri Rajiv Malhotra

Talk No. 5
June 3, 2024



In his talk, the esteemed scholar Shri Rajiv Malhotra shared insights from his three-decade-long journey of discovering and understanding the profound concepts of infinity and evolution. Drawing from his extensive work with the *Infinity Foundation*, he discussed his quest to realize infinity alongside other intricate and thought-provoking ideas.

Shri Malhotra emphasized the enduring depth of Vedic knowledge, highlighting its continuing relevance. He particularly stressed the importance of embracing the legacy of the Vedas, noting the need to adopt a Vedic framework for emerging fields such as Artificial Intelligence.

During his talk, Shri Malhotra outlined three primary objectives essential for revitalizing and advancing the Vedic tradition:

1. **Knowledge:** School of Thought, Research, Framework, and Discourse.
2. **Human Resources:** A team of Scholars and trained professionals to carry the *Paramparā* forward to the Future.
3. **Institutional Resources:** Vedic-friendly Education, introducing Vedic Social Sciences in Universities.

At the end of the talk, Prof. Shashi Tiwari, President of *WAVES*, India, discussed with Shri Malhotra the significance of the two theories he has developed:

1. **U-turn Theory:** Explains the psychology of Westerners adopting and repurposing Hindu tradition, often without acknowledging the source.
2. **The Being Different Theory:** Insists on explaining why we are different and on accepting and preserving differences with mutual respect and understanding.

Dr. Shashi Tiwari described his book *Being Different* as a thought-provoking and significant work for spreading the ancient knowledge.

One of the participants asked Mr. Malhotra about how it is possible to study AI in Silicon Valley through the Vedic Knowledge System. Shri Malhotra responded:

> "Machine learning takes experience, data, and an algorithm that keeps increasing. This is a certain model of neurology and neuroscience; it is called Neural Networks. Our *Sāṅkhya* theories—ideas of mind, intelligence, and memory—are a framework of mind and intelligence, which can be the backbone for machine learning. I am heavily invested in and writing on this topic; it's a huge topic."

Subsequently, Dr. Asha Lata Pandey requested Shri Malhotra to elaborate on the various Frameworks, including Sanskrit's Non-translatability. He mentioned the terms '*Śakti*' and '*Prāṇa*,' emphasizing that these words do not have precise English equivalents and that English lacks the concepts of mantras and vibrations, which are prevalent in Sanskrit Philosophy. He stressed that each Sanskrit word has a purposeful sound and is not selected arbitrarily. Sanskrit's non-translatability is a Framework with its unique vocabulary, much like the 30 to 40 other Frameworks the *Infinity Foundation* has been evolving.

> "The importance of Sanskrit is not even known by our people; they believe that it is just another language. We aim to offer a

certificate course in Sanskrit focusing on the study of Sanskrit philosophy; we are seeking partnerships with organizations for collaboration." — Shri Rajiv Malhotra announced.

YouTube Link:

https://www.youtube.com/live/1HvvX47QIcI?si=CVBzWa9VW0vVAbls

## 6
## The *Tattvas* and their Potential Use in Modern Science

Dr. Subhash Kak

Talk No. 6
July 1, 2024



*WAVES* invited the renowned *Padma Shree* Awardee, Dr. Subhash Kak, for their monthly webinar. Dr. Kak delivered a presentation on "The *Tattvas* and their Potential Use in Modern Science," exploring the practical application of the *Tattvas* in fields such as consciousness studies, neuroscience, and the development of cutting-edge technologies. The speaker provided valuable insights into how the *Tattvas* could inspire innovative solutions to complex problems.

Leading into the question of what consciousness is, he cited a line from the *Kulgeet* of the *WAVES* organization:

> "Take us from '*Aparā*' to '*Parā*.'"

In the Vedic tradition, *Aparā* represents knowledge of the outer world, including the physical realm and all embodiments. Conversely, *Parā* knowledge relates to transcendent knowledge associated with the *Ātman*, or consciousness. According to the Vedic perspective, these two forms of knowledge are complementary aspects of reality.

Dr. Kak articulated:

> "Consciousness is transcendent and lies at the core of the Vedas;
> it permeates like light, and there exists only 'One' consciousness."

Additionally, he conveyed that freedom is attained through becoming aware of consciousness and realizing one's identity as *Ātman-Brahman*:

> "*Ātman* is the microcosm, and *Brahman* is the entire cosmos, both in a reflexive relationship; this awareness is what distinguishes a two-legged *paśu* from a four-legged *paśu*. *Manas* is how we operate through the world, but the anchor is the *Ātman*."

Dr. Kak addressed the question:

> "How can the concept of Consciousness get integrated with the mainstream science narrative and transform science?"

He spoke of the limitations of mainstream science compared to the insights offered by Quantum Mechanics, aligning with the Vedic tradition and recognizing consciousness as another aspect of reality. He also drew parallels between the Vedas and the Deepest Science. One profound insight is the Vedantic concept of '*Śṛṣṭi Dṛṣṭi Vāda*,' which asserts that creation occurred through observation. Quantum mechanics has challenged mainstream scientific paradigms with phenomena like superposition and observer effects, echoing the notion that consciousness may have a fundamental role in the evolution of the universe.

In his research, Dr. Kak discovered a synthesis between the 25 cognitive areas in the brain and the 25 *Tattvas* in the *Sāṅkhya* system, which forms the foundation of the Vedic understanding of reality. Dr. Kak explained:

> "The *Ākāśa Tattva*, rather than simply representing space, is the vital element. In this 'E-dimensional' space, every point in physical and biological space is *Ākāśic*, constantly connected to every other element. *Ākāśa* serves as the medium of Consciousness in the Vedic model of the mind."

YouTube Link:

https://www.youtube.com/live/-OSYpDuVqlw?si=9k3dtqyBFunOLt9-

# 7
# India's Impact on the World: from Ancient to Modern Times

Dr. Raj Vedam

Talk No. 7
August 5, 2024



Dr. Raj Vedam's exploration of India's historical contributions to global knowledge systems presents a compelling narrative that challenges conventional views. His focus on evidence-based analysis reveals the profound influence of Indian Knowledge Systems across various civilizations, from ancient times to the modern era.

Dr. Vedam illustrates how Indian innovations influenced neighboring civilizations and contributed to a broader understanding of science and philosophy. He gave an overview of the evidence available of contact between ancient India and other parts of the world. There is evidence that knowledge was transmitted from one region to the other, including connections with *Hellenistic Egypt*, Greece, Europe, and Eastern regions.

According to Dr. Vedam, India's impact on the world can be examined through two main categories: pathways of influence across geographies and time, and the domains that were affected. He presents a spectrum of evidence regarding contacts with various regions, beginning with Mesopotamia. His research tracks trade and climate-induced migrations from 3000 BCE to 500 BCE. Notably, Sumerian texts reveal evidence of trade and cultural exchange with India as early as 3000 BCE, continuing into the era of the New Babylon.

He highlights various areas of knowledge that were transmitted, including:

- Language (*Indo-European*)
- Mathematics
- Astronomy
- Medicine
- Agriculture
- Music
- Philosophy
- Manufacturing
- Mind sciences

Dr. Vedam provides numerous examples of these transmissions. The speaker confidently asserted that for any Greek story presented, there is

a corresponding narrative found within the *Purāṇas*. Additionally, Greek culture and philosophy were explored in this context. Interestingly, in his research, he found very few mentions of the Greeks in Ancient Indian literature, while numerous Greek historians significantly referenced India.

He concludes his talk by focusing on the evidence of the transmissions during the colonial era. Referring to the concept of the colonization of the mind, he states:

> "Once we break those shackles and cast aside those chains, we can begin to reconcile and explore the deep history of India and its antiquity."

YouTube link:

https://www.youtube.com/live/7C-o_bxWvCo?si=8unMNUbxETN0vol1

## 8
## Does India's Educational Heritage Matter?

Dr. Sahana Singh

Talk No. 8

September 2, 2024



Dr. Sahana Singh's talk focused on the richness of India's educational heritage and the critical need for Hindus to reconnect with their civilizational knowledge. She emphasized that India's educational tradition has been deeply rooted in formal and disciplined learning, attracting students from around the world for centuries.

This ancient system is characterized by institutions commonly referred to as "Forest Universities," where various disciplines such as science, mathematics, astronomy, and literature were taught within a nature-centric framework. Education was intricately tied to the environment, promoting sustainability and holistic understanding.

Moreover, Dr. Singh spoke of the significance of the rituals and rites of passage that mark educational achievements. Significant milestones, such as *Vidyarambha*, are still celebrated today during *Saraswati Puja*, when children first learn to write. For higher education, the *Upanayana* ceremony marks the transition to advanced learning. These ceremonies reinforce not just the importance of academic learning but also the spiritual and cultural dimensions of education in Indian society.

A cornerstone of Dr. Singh's discussion was the sacred bond between the *guru* and *śiṣya*. In ancient India, this relationship was paramount, characterized by experiential learning, where knowledge was embodied in the *guru*, who guided students through their learning journeys. The *guru* often withheld direct answers to encourage deeper exploration and understanding. Furthermore, scholars were supported by their communities, freeing them from financial burdens. This unique dynamic created a rich environment for intellectual and spiritual growth, allowing educators and students alike to focus on the pursuit of knowledge.

Dr. Sahana Singh highlighted the societal reverence for educators and the deep-rooted *Bharatiya* tradition of supporting education through donations to teachers and educational institutions. This longstanding tradition deepens the merit associated with supporting education and the transformative power of knowledge sharing. However, she expressed concerns over the influence of Western universalism, which she argued poses a significant threat to indigenous understandings and cultural frameworks. She explained that manipulated narratives often lead to the erasure of local identities and histories, citing the example of traditional terms like *Yoga Nidra* being replaced by secular translations such as "Non-Sleep Deep Rest (NSDR)." This shift, she warned, signals a growing disassociation from the roots of *Sanātana Dharma*.

*"Being rooted is necessary to avoid being erased,"* she asserted, drawing attention to the lack of recognition for India's substantial contributions to global knowledge. She noted that the global discourse often credits Greek civilization as the source of all knowledge, neglecting India's intellectual heritage. This disconnection, according to her, fosters adverse narratives and cultural appropriation. She pointed to the secularization of practices like *Yoga*, *Ayurveda*, *Dhyāna*, and *Prāṇāyāma* as examples of how these rich traditions are being actively stripped of their connections to *Sanātana Dharma*.

In response to these challenges, Dr. Singh calls for a return to our roots, to the educational heritage, and to utilize the *Dharmic* frameworks to regain our *dṛṣṭi*. She advocates for integrating terms like *caturāśrama* and *triguṇa* into everyday language, along with many others. By getting rooted in the *śāstras*, learning Sanskrit, and going back to true history, we can begin viewing the world with our own *dṛṣṭi*, and this *dṛṣṭi* has the potential to do a lot of good for the world. Therefore, it is important to deepen our connection with our educational heritage.

Dr. Sahana Singh's book, *Revisiting the Educational Heritage of India*, is available on Amazon.

YouTube link:
https://www.youtube.com/live/mCSaKBSm_mk?si=ARnxpOOSR7N-46_d

## 9
## Security of State: A Goal of Śhri Rāma's Exile in *Vālmīkiya Rāmāyaṇa*

Dr. Shashi Tiwari

Talk No. 9
October 7, 2024



The talk explored the significance of Śrī Rāma's exile and delved into the relevance of national security themes found within the epic *Rāmāyaṇa*, the *Dharmashāstra* exemplifying Vedic values.

Dr. Shashi Tiwari highlighted Śrī Rāma's dedication to the morals of *Rāja Dharma* and *Kṣatriya Dharma*. The *Rāmāyaṇa* vividly illustrates Śrī Rāma's commitment to his duties, both personal and societal. His relentless adherence to the fulfillment of his *Dharma* was the driving force behind all his courageous activities, which carved him as an ideal man and administrator with his heart set on protecting the people.

Dr. Tiwari referred to an exchange between Sage Vālmīki and the Sage Nārada, in which Sage Nārada describes Śrī Rāma's seventy exceptional qualities, including wisdom, culture, physical charm, mental nobility, and exemplary conduct. The main objectives of *Śrī Rāma*'s journey were emphasized as *Rāṣṭra-Rakṣa* and *Lokahita*. She discussed Vālmīki's ethical framework, which brings attention to the responsibilities of an administrator: to protect his people from both human and divine threats, advocate for non-violence, safeguard the weak, and ensure equitable justice. This ethical stance positions the *Rāmāyaṇa* as a model for a welfare state, resonating with Tulsīdās's vision of *Rāma-Rājya*, where governance aims for the greatest good for the greatest number without instilling fear.

Dr. Tiwari further examined Vālmīki's worldview, which portrays life as a continuous battle between moral and immoral forces, culminating in

Śrī Rāma's final confrontation with Rāvaṇa, a heroic metaphor for *Dharma* triumphing over *Adharma*. The Vedic scriptures frequently delve into this dichotomy, and *Śrī Rāma*'s odyssey stands as a resounding symbol of good prevailing over evil. His exile is characterized as a necessary event for restoring balance in the world, reinforcing the belief that *Dharma* will ultimately prevail and light up all the dark places.

Following an engaging Q&A session, the Chair of the program, Dr. Bal Ram Singh, gave his closing remarks. He highlighted the philosophical dimensions of Tulsīdās's *Rāmcaritmānas*, emphasizing Śrī Rāma as an infinite figure whose narrative transcends time. Dr. Singh described the Vedic text as relating to the Philosophy of Science and being an integral part of Indian Philosophy.

YouTube link:
https://youtu.be/N8SR-a94LQA?si=inEhrov2d8sj3rdw

## 10
## Ayurveda for Everybody, Everyday

Dr. Vandana Baranwal

Talk No. 10
November 4, 2024



The distinguished speaker, Dr. Vandana Baranwal, is recognized as an outstanding speaker and a passionate advocate for Ayurveda, making her participation highly anticipated within the *WAVES* community. She is known for integrating traditional Ayurvedic principles with contemporary health practices, particularly concerning women's health.

In her address, she stated that in understanding Ayurveda, the important question that often arises is about the history of Ayurveda, and rightly so. Understanding history is crucial, particularly in the case of Ayurveda, as it provides a foundation to validate its authenticity and effectiveness.

Dr. Baranwal delved into the origins of Ayurveda by referencing the *Charaka Saṃhitā* (200–400 BCE), the foundational text of Ayurvedic medicine. She recounted the *Sūtrasthāna* chapter, which describes a gathering of ancient sages discussing the divine wisdom to alleviate human

suffering. Maharṣi Bharadvāja volunteered to seek knowledge directly from the gods and encountered Indra, receiving profound insights from Brahmā. Upon his return, Sage Bharadvāja shared this invaluable knowledge with the other sages, reinforcing the principle that knowledge should be disseminated for the greater good. This collaboration ultimately led to the creation of the texts that underpin the Ayurvedic practice of today.

Dr. Baranwal stated that in Ayurveda, everything in the world has the potential to serve as medicine. However, it's essential to possess Ayurvedic knowledge to understand how to utilize these substances and in what combinations. Ayurvedic medicines are derived from herbs and often consist of polyherbal formulations that can include over fifty ingredients, while other formulations can incorporate as many as seventy-two herbs, along with metals and minerals. These metals are meticulously processed to ensure they become bioavailable and therapeutic, thereby minimizing any potential side effects when prepared correctly, as outlined in Ayurvedic texts.

In Ayurveda, maintaining a balance of the *Pañcamahābhūtas* within an individual is considered crucial for optimal health and well-being. Dr. Baranwal explained that each person's unique *Prakṛti* represents a specific combination of these elements and influences their physical, mental, and emotional traits. She elaborated on the balance of elements as reflected in the three primary *doṣas*: *Vāta*, *Pitta*, and *Kapha*. According to Ayurvedic principles, these *doṣas* are initially in balance within the body; however, they can be influenced and become imbalanced, leading to disturbances known as *doṣas*. These imbalances are regarded as the root causes of various ailments. The three *doṣas*, much like the *Pañcamahābhūtas*, are always present and represent dynamic principles within the body.

In bridging traditional and modern medicine, Dr. Baranwal illustrated the striking parallels between *Āyurveda*'s ancient wisdom and contemporary medical practices, particularly in surgery, nutrition, and mental health. These parallels demonstrate *Āyurveda*'s enduring relevance and potential to harmonize with modern biomedical approaches, offering a holistic perspective on health and well-being.

YouTube link:

https://www.youtube.com/live/fI_DLzBF1II?si=qhnKvUWbMpvVBsGv

## 11
# Reclaiming Sanskrit

Shri Jeffrey Armstrong

Talk No. 11
December 2, 2024



The *WAVES* series concluded its final webinar of the year with a captivating presentation by Dr. Jeffrey Armstrong, a distinguished scholar, speaker, and author.

Shri Armstrong highlighted the immense value of a richer vocabulary, drawing attention to the wisdom of the Vedas, personified by *Brahman* and *Sarasvatī*, alongside the Vedic library and Sanskrit, which he referred to as the perfected language. Expressing deep gratitude, he revealed that embracing these profound gifts of *Vedic vidyā*, along with the rich vocabulary, has been a crucial aspect of his personal transformation.

During his talk, Shri Armstrong presented the idea that Sanskrit serves as the "programming language" of our time, capable of reprogramming both individuals and the world around them. He explained that programming, in essence, involves aligning with the truth of nature, a principle embodied in the concept of *ṛtam*. This alignment, he suggested, opens up an opportunity to develop a global planetary language, one that draws from the vocabulary of the Vedas and evolves into a mode of expression for a unified global culture.

To illustrate his point, Shri Armstrong shared a poignant example using the term *Mātrabhūmi*. He explained that the term *bhūmi* is connected to 'humus,' meaning the soil, which forms the very foundation of life. This connection, he noted, leads to the word 'humans' in English. He pointed out that while English has borrowed terms from Sanskrit, many English speakers do not fully grasp that the planet we live on is more than just 'Earth'; it is derived from the Sanskrit word *Artha*, signifying the place where we all labor. Although the term 'Mother Earth' is often used, it does not capture the deeper significance embedded in the Sanskrit term of humus, or humans, or even humility, qualities essential in our relationship with *Mātrabhūmi*.

Addressing humanity's current challenges, Shri Armstrong observed that the intersection of philosophy and linguistics reveals the need for a

vocabulary that articulates who we are and where we really are. Sanskrit offers a nuanced vocabulary for describing *Ātma* and our connection to the universe. Sanskrit, he explained, enables us to understand ourselves as spiritual beings, offering a deeper connection to the "being" behind our existence. English, while useful as a global lingua franca, lacks the precision and the concepts of "who we are."

Shri Armstrong elaborated on how Sanskrit is reorienting the world and becoming the new programming language. It is tapped into *ṛtam*, the timeless laws of science and nature, which have been discussed in Sanskrit for thousands of years. He referred to this shift as a *Vedic* renaissance. He called on everyone to contribute to this change, emphasizing the need for a shared richer vocabulary to advance this transformation. Additionally, he proposed that by combining *Vedic vidyā* with technology, we can avert the dangers posed by unchecked technological advancements, which threaten the world with unprecedented destruction.

YouTube Link:

https://www.youtube.com/live/6LgyxXox54o?si=6EOJGRxAeI1RKTds

# Part III

# Articles

# 1
# On Human Conflict in the Light of Sri Aurobindo

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We live in an age of contradictions. This is the best of times; this is the worst of times. The rich are too rich; the poor are too poor. There is gluttony and obesity here; there is starvation and malnutrition there. Some societies have entirely too much freedom; there is slavery and persecution elsewhere. More countries are democratic today than ever before; there are also tyrannical regimes where repression abounds.

Material circumstances leading to human unity and peace have never been better. Yet there are countervailing forces that divide countries and tear them apart. These include ethnic and religious violence, clashes between the rich and the poor, and acts of terrorism.

We are facing an evolutionary crisis and stand at the crossroads. One road leads to human unity and brotherhood; the other leads to the breakdown of human society and chaos. The choices are stark. Yet there is progress in human affairs. The Vedic *ṛṣis* offer a golden dawn.

## 1. Vision of Sri Aurobindo (1872–1950)

My views are drawn from the vision of Sri Aurobindo, a sage and seer of the first half of the 20th century. Sri Aurobindo was a student of the *Vedas* and he wrote extensively on the topic.

Sri Aurobindo is a renaissance figure. He was born in Bengal in 1872, spent his formative years in England as a student, and later settled in the southern Indian city of Pondicherry. He did intensive yoga and wrote profusely. He was steeped in Western classical literature but dedicated himself to the study and commentary on the *Vedas*, the *Upaniṣads*, and the *Gītā*. Sri Aurobindo wrote extensively on religion and spirituality, as well as on social and political matters. One of his books is titled *The Ideal of Human Unity*.

Sri Aurobindo observes that when material circumstances favor a great change but the heart and mind of the race are not truly ready, failure may be predicted. The solution to the problem of human unity lies in the soul

of man, in its spiritual tendencies. It is a spiritual evolution that alone can create a perfect human order. It is a spiritual evolution that alone can override the vital nature of man and unfold the law of love.

The law of love cannot be found in the vital instincts or even in reason, which can be met by opposite reasoning. It is in the soul that love and brotherhood find their root.

What is needed is the birth of a spiritual religion. A spiritual religion does not mean the old-type religion based on creed, dogma, and outward ceremony. It is an inward turning in the soul that is meant here.

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed, intellectual belief, and dogma or outward rite. Mankind has tried unity by that means; it has failed and deserved to fail because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other, the spiritual life insists on freedom and variation in its self-expression and means of development.[1]

A spiritual religion affirms that we are unified in one spirit, that we are all children of one God. A religion of humanity means the growing realization that there is a secret Spirit, a divine Reality, in which we are all one.

The knowledge that we spring from one source has ethical and social implications. It leads to a kinder and gentler world. The knowledge that we spring from one source also has political implications. It leads to the ideal of human unity.

There must be the realization by the individual that only in the life of his fellowmen is his own life complete. There must be the realization by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded.

A spiritual oneness would create a psychological oneness. It would not be dependent upon outward uniformity or political machinery.

If such a realization could develop in mankind, we might then solve the problem of unification in a deeper and truer way. The higher hope of humanity lies in the growing number of men who will realize this truth and seek to develop it in themselves. The truth of the Spirit may then step in and lead humanity toward its highest possible perfection.

[1]Excerpt from Sri Aurobindo's works.

**2. The Role of The Individual**

The individual plays a key role in human transformation. Therefore, the individuals who will most help in the new age will recognize a spiritual evolution as the destiny and the great need of human beings.

> "All great changes…find their first clear and effective power and their direct shaping force in the mind and spirit of an individual or of a limited number of individuals. The mass follows. A society that lives not by its men but by its institutions is not a collective soul, but a machine."

How long will such a transformation take? Sri Aurobindo answers: Nature secretly prepares the ground over a long span, and then a miracle-like transformation occurs. We are in the midst of such a transformation.

**3. Concluding Thought**

There are signs that the Old Age of division and disorder is in the grips of death. Humanity is on a path to great progress. Slavery has been abolished. Hitler and Mussolini have been toppled. Statues of Lenin and Stalin have come down in Russia. Mao is in disfavor in China. An untouchable President sat on the throne in India in 2000. Surely, the election of a woman President in the United States is not too far off.

Unfortunately, religious extremism poses the most serious threat in our period, as witnessed in countries like Pakistan. Religious extremism, too, will be defeated.

A glimmer of light and hope is seen in the atmosphere. Amid the clash of civilizations, a spiritual force is planted in the earth's sphere. It is seeking to manifest in a fuller measure.

I attend Sunday services of the Unitarian Universalist Church in Pensacola, Florida. This is one of the several so-called "New Thought" churches in the US, another being the Unity Church. Meditation and yoga are commonly practiced. The New Thought churches now teach a universal religion, not biblical sectarianism. More and more, religion is based less on dogma and creed and more on authentic experience. Hinduism and Buddhism are gaining wider acceptance.

Our role as individuals in reducing societal conflict is vital. We are the salt of the earth, the light of the world. The ideal of human unity rests on our shoulders. Peace cannot be left to politicians.

**Postscript on Sri Aurobindo**

From age seven onward, Sri Aurobindo was educated in England at St. Paul's School and then at King's College, Cambridge. He was a brilliant student of the Classics and won numerous prizes in Latin and Greek competitions. He also wrote poetry at a young age. Upon his return to India in 1893, Sri Aurobindo taught English and French literature at Baroda College. During this period, he taught himself *Sanskrit* and Indian languages. He translated portions of the *Mahābhārata* from *Sanskrit* into English. Sri Aurobindo came to represent the best integration of the scholarship of the East and the West.

Sri Aurobindo was drawn to the nationalist anti-British fervor sweeping India at the turn of the 20$^{\text{th}}$ century. He joined the radical wing of the nationalist movement and wrote fiery articles. In 1907, the British put him in solitary confinement for his writings and speeches. This was a period of great transformation for him. In solitary confinement at the Alipore jail, Sri Aurobindo practiced deep meditation and yoga, and studied scripture. He was blessed with a vision of the Supreme Reality; he realized that *Vāsudeva* (Kṛṣṇa) was the author and creator of all that surrounded him. He was not afraid or downcast. He said that "The British meant it bad, but God made it good." His life was radically changed thereafter. He gave up all political activity. Upon release from jail, he moved to Pondicherry in South India, then under French rule. There, he did intensive *tapasya* (meditation and yogic austerities) for many years. An *Ashram* grew up around him, which now draws devotees from around the globe.

Sri Aurobindo's writing is dense and difficult for the beginner. The student would do better to begin with one of the works by Shri M. P. Pandit, at: https://www.auro-ebooks.com/authors/m-p-pandit/, available free online. Numerous additional works by various writers are also available online. Information on Auroville, the City of Dawn, is available at: https://www.auroville.org. The quotations from Sri Aurobindo are taken from two of his political writings: *The Ideal of Human Unity* and *The Human Cycle*, both published at Pondicherry and also available from Lotus Light, Wilmot, Wisconsin 53192. These may also be accessed free online (Vol 25): https://www.sriaurobindoashram.org/sriaurobindo/writings.php. Goel's life story of growing up in Punjab and later commentary on the US may be visited at: https://www.uwf.edu/lgoel

# 2
# The Vedic Notion of *Bindu* in Relation to the Origin of the Universe

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The origin of the universe is a puzzling mystery in the modern scientific world. It is a natural impulse to seek knowledge of the world around us. Every day, one may come across a new theory proposing a novel idea and rejecting previous ones. There is effectively a war of theories regarding the origin of the universe. By turning to Indian scriptures, we find a detailed study of cosmogony. At the outset, Vedic sages noticed the presence of many natural forces that protect and assist every creature of the universe in their survival. They personified these forces as gods and offered them rich prayers as an expression of gratitude.

Skepticism is essential for carrying out further research in any field of knowledge. It generates debate and stimulates higher intelligence to pursue more progressive thinking. Much like modern scientists, the Vedic sages pondered on the nature of these gods and concluded that these gods are governed by an infinite source of energy and draw sustenance from it alone. That absolute source of energy was identified as *Brahman*. The very belief in a single *Brahman* supports the concept that the source of energy responsible for creating the whole universe is singular. Although this energy in its most abstract form cannot be visualized, it cannot be denied either. Vedic sages investigated the subject in depth and brought forth many details concerning cosmogony. The Vedic concept of *bindu* is an extension of that subject, clarifying many doubts and presenting a comprehensive theory concerning the universe's origin.

In the *Ṛg Veda*, several *sūktas* address the universe's origin. The *Puruṣa Sūkta*, *Hiraṇyagarbha Sūkta*, and *Nāsadīya Sūkta* of the tenth *maṇḍala* of the *Ṛg Veda* reveal that the universe is a manifestation of infinitely condensed energy. The *Puruṣa Sūkta* revealed that the universe is the outcome of a *Virāṭ Puruṣa*, who brought about different types of creation by performing a sacrifice. One may interpret that sacrifice as the collapse of a previous form into a new one. The *Puruṣa* was infinite but became condensed into a limited space (*Ṛg Veda* 10.90.1; see Sāyaṇa Bhāṣya). The *Hiraṇyagarbha Sūkta* also asserts that a single omnipresent source

of energy created the entire universe. "*Hiraṇya*" signifies light or energy concealed within a dense, powerful cavity that subsequently gave rise to the universe—this was the manifestation of the Supreme Spirit (*Ṛg Veda* 10.121.1). In other words, it was the evolution of one Absolute substratum. Here, "water" symbolizes the void or potential backdrop for the universe.

The *Nāsadīya Sūkta* introduces a more mature and advanced theory of creation (*Ṛg Veda* 10.129). In the beginning, there was neither existence nor non-existence, implying a state of creation that was undifferentiated and could not be categorized. This primal, unconditioned groundwork of the universe contained the *bīja*, or seed, from which creation was affirmed and projected into being. "Water" appears again as the primeval matter from which subsequent manifestations arise. Initially, the entire universe was enshrouded in darkness. Since "being" and "non-being" are correlated terms, they cannot be applied to that which lies beyond definition.

All these theories of the universe's origin suggest that only one Absolute, infinite source of energy existed at first. It is too abstract to be perceived by the senses. This energy manifested step by step, bringing into being a methodically and flawlessly structured creation. The Vedic theory posits that the universe did not expand or inflate per se, but was manifested from a single source of infinite energy. The *bindu* concept is an extension of these Vedic theories presented in the *Ṛg Veda*. It was further developed in *Śaiva* and *Śākta tantra* literature. *Tantra* is an intuitive science (*tan + tra*). The *Śaiva Tiraka Āgamas* of South India and Kashmir elaborate on how one supreme energy unfolds into diverse manifestations. (*Tiraka* has been interpreted in various ways; the term appears in *Sarva Darśana Saṅgraha* by Madhvācārya. For more details, see *Kashmir Shaivism* by J. C. Chatterjee, 1914.)

*Tantra* can be viewed as a technique for perceiving consciousness via the inward path. These works discuss the origin of the universe in great detail. *Śārada Tilaka*, written by Lakṣmaṇa Deśikendra (8$^{th}$ cent. CE; published 2001 by Sudhakar Malviya), states that in the beginning there was pure consciousness, also known as *Sat-Cit-Ānanda*. *Nāda* was the first manifestation of the Supreme; next came the *bindu*, followed by *apara nāda*, *apara bindu*, and *bīja* (Śārada Tilaka, 1$^{st}$ paṭala, verses 7–9). *Bindu* is a key term used by Indian thinkers to denote creative energy.

Until the *bindu* stage, the original form of *Brahman* remained undisturbed. *Bindu* should be considered the manifestation of the same *Brahman*, containing the potentiality to bring forth the entire universe.

*Bindu* comprises all elements necessary for the universe's survival. In other words, it may be described as the equilibrium of elementary particles, subatomic particles, molecules, and even biomolecules. Thus, *bindu* encapsulates the probability of the entire visible creation. It is essentially the concentration of diffused light and sound into a focal point (under the subtle influence of Will). "Will" can be understood as the backdrop created by the Supreme Energy, serving as the impetus for creation. All creative principles evolve from this supreme *bindu*. Energy cannot remain static indefinitely; it inevitably requires an outlet. The universe is a creative, meticulously designed outcome of the *bindu*, the first emergence of the great power or *śakti* that was hitherto concealed in the depths of *Being*. The universe emerged from the *bindu* much like oil is extracted from a seed. It is the Divine Essence revealing itself, not an ordinary point. It is the dense concentration of diffused light and sound imbued with the potential to generate an infinite universe. *Bindu* surfaces at the dawn of creation, akin to the memory that arises upon waking from an unconscious state.

*Bindu* is directly empowered with the energy of pure consciousness manifested for the diversification of the universe. Indian thinkers have analyzed this concept across many dimensions, spanning wide areas of knowledge. *Bindu* divides itself into three: *apara bindu*, *bīja*, and *apara nāda*. The *bindu* aspect is primarily associated with *Śiva*, while *bīja* is linked to *Śakti*. *Nāda* holds both *Śiva* and *Śakti* elements in equal measure. According to Ādi Śaṅkarācārya, *kāla* breaks the equilibrium of *bindu* (*Prapañcasāra*, translated by Arthur Avalon, Chapter 1, pp. 16–18, Motilal Banarsidass, 1981). *Kāla* should be interpreted as the eternal energy of the Supreme that continuously propels every manifestation onward. It may also be seen as the self-luminous *prakṛti* giving rise to the *bindu* and aiding the unfolding of creation until its dissolution. The great sound produced when *bindu* splits is *śabda-brahma*. The three manifestations of *bindu* — *apara bindu*, *bīja*, and *apara nāda* — form a triangle known as *kula-kuṇḍalinī*. *Tantra* literature explains this aspect of *kuṇḍalinī* in detail.

The status of *para bindu* becomes even more crucial, lying between the divine plane on one side and the cosmic and supercosmic realms on the other. The *para* and *apara* stages of *bindu* are complementary to each other, which is why *bindu* is considered an ideal focus for contemplation. We see that the two stages of *bindu* — *para bindu* and *apara bindu* — are simply successive steps in the manifestation of the same source. *Para bindu* is characterized by active power and serves as the active wellspring of all

creative forces.

In the *Śaiva Āgamas*, *Śakti* is the divine essence and is identical with it. She is the essence of the power of *cit* (pure consciousness). *Śiva* is a transcendental unity. *Bindu* is described as an eternal material principle outside *Śakti*. She is co-eternal with *Śiva*, and both *Śiva* and *Śakti* together initiate the process of creation. *Śiva* is the agent, *Śakti* is the instrument, and *bindu* serves as the material substance. *Śakti* is immortal and never undergoes modification during the creation process. *Bindu* does undergo certain modifications, which occur because of the disturbance in its equilibrium under the stress of divine *Śakti*.

At this point, five *kalās* arise, preceding further modifications. Thus, the manifestations of *bindu* progress through divine energy. *Bindu* is the "dot" above a line marking the *anusvāra*, the nasalization that prolongs the sound of the mantra. Here, too, *bindu* functions as an instrument of energy, lengthening the word or sound. *Śakti*'s energy is always united with *Śiva*. Their union is an eternal fact from the transcendent level, without which no creation could emerge.

In *Netratantra* of Kṣemarāja (9$^{\text{th}}$ cent. CE; published by Kashmir Sanskrit Series, Srinagar, 46th granthāvali), it is stated that in *bindu*, *kriyā śakti* predominates because, at this point, the Supreme translates all His resolutions into activity. The commentary notes that *bindu* is the condensation of *Śiva*-energy from *unmanā* down to phonemes (see *Pratyabhijñāhṛdayam*, translated by J. D. Singh, commentary on the 12 *kārikās*). It is an awareness that illuminates—though undifferentiated—everything which is to be expressed. *Kāmkalāvilāsa* (of Śrī Paṇḍānandanātha, Kashmir Sanskrit Series 12) describes *bindu* as a luminous point arising from the reflection of *Śiva*'s solar radiance upon the mirror of energy (*vimarśa*). This is *bindu*, born of the union of *Śiva* and *Śakti*, containing within itself all phonemes from "a" to "ha," symbolizing *Śiva*'s emitting power.

Abhinavagupta (in *Tantrāloka*, commentary by Rājānaka Jayaratha, 2001) speaks of *bindu* in relation to phonematic emanation. *Bindu* is composed of both light and sound. Sound is also regarded as an integral part of the main source of energy. Here, *bindu* appears as pure light made of consciousness or cognition, characterized by the predominance of the power of action. This power generates sound before its division and moves toward less subtle stages of manifestation (Madhusudan Kaul, *Prathama Pāṭala*, 7$^{\text{th}}$–9$^{\text{th}}$ verses).

After studying the various views of different Indian thinkers in the Vedic literature about the nature of *bindu*, it becomes clear that *bindu* is the undifferentiated stage of cosmic creation, containing within itself all the elements necessary for creation. It is the condensed form of the main source of energy, and all other forms of creation are successive manifestations unfolding from it.

When we analyze the concept of *bindu* in Vedic literature and contextualize it within modern scientific thought, many logical similarities emerge. The Vedic perspectives closely parallel modern cosmogonic theories. Vedic sages undertook a detailed, systematic investigation into the beginnings of the universe. Studies of the universe's origin in Western science date back to Aristotle (340 BCE), Ptolemy (150 CE), Galileo (1606), and many other Greek thinkers. Many scientists and philosophers, including Kant (1754), introduced numerous theories, each adding a new dimension to existing research. However, it was only in 1929 that Edwin Hubble made a seminal observation related to cosmogony, prompting the question of the universe's origin to enter the realm of science.

Currently, two prominent theories in cosmic studies are Quantum Mechanics (Max Planck, Heisenberg, Dirac, Niels Bohr) and the Big Bang theory (Georges Lemaître, 1960). According to the Law of Thermodynamics, energy (or its mass-equivalent) can neither be created nor destroyed; it can only be transformed. Its internal energy changes follow the Law of Conservation of Energy. The universe is not arbitrary but rather governed by certain laws. As we observe our surroundings, it becomes clear that a single form of infinite energy sustains all existence. Thus, there is no question of this creative energy being destroyed after some time.

According to Planck's theory of quantum principles, light or any other classical waves can only be emitted or absorbed in discrete quanta, with energy proportional to their frequency. Energy is emitted solely in certain "packets" called quanta, each with a certain energy value that increases with frequency.

This theory closely resembles the concept of *bindu* in that the creation of the universe is the successive manifestation of the same infinite energy. Niels Bohr proposed that certain physical quantities take only discrete values: electrons orbit a nucleus at certain prescribed distances. Modern physics also suggests that consciousness is a field of infinite possibilities, and quantum physics holds that nothing happens and no event transpires

without consciousness collapsing upon a given system. Pure consciousness collapses upon itself, causing perfect symmetry to break into a specific form. Subject and object are co-dependent aspects of a single bipolar reality.

Entangled particles (such as a pair of protons or electrons), once entangled, remain connected even if separated by great distances (Alain Aspect, Nobel Prize 2022). This phenomenon occurs because all elements essential for creation stem from the same, undifferentiated, condensed source of energy: *bindu*. According to the renowned physicist Roger Penrose, "consciousness is a field of infinite possibilities," acting as the main source of energy. The physical reality at various stages of creation arises only when the prior state collapses at a particular moment, and a new state emerges. Thus, the universe undergoes an infinite series of "big bangs" and "big crunches." Each new universe is born from the collapse of the previous one (Cosmic Inflation).

All these modern theories are strikingly close to the Vedic notion of *bindu* regarding the universe's creation. It is high time that scientists also revisit ancient wisdom preserved in the *Vedas* and reconsider it in light of contemporary research. This cross-disciplinary inquiry may open a new horizon of comparative study, expanding our understanding of cosmogony.

# Part IV

# Interview

# 1
# Interview with Shri Dhirendra A. Shah

Supriya Chopra

December 15, 2024



*Shri Dhirendra A. Shah is the Director and Treasurer of the World Association for Vedic Studies (WAVES, International); he is a founding member of the Hindu Pack of Georgia and is actively involved in proactive efforts to educate American politicians about Hinduphobia and incorrect presentation of Hinduism in Schools in America. He is the President of the India Awareness Foundation, both in Atlanta; and Vice Chairman of the Federation of Indian American Associations of Georgia.*

*He was a member of the Council of Advisors (CoA) of the Taksha Center for Smart Village Initiative (TCSVI), has worked in International Business for the last 40 years, with graduate degrees from Baroda, India; the London School of Economics and Political Science, and Harvard Business School. His senior corporate, executive-level, expertise was focused on marketing, finance, and general management in large corporations in India and the Middle East.*

*He is a writer and speaker in various forums, as well as an experienced organizer of lectures, seminars, and discussion groups on a wide range of topics, including social/politics/economics/history, with particular reference to India and the US.*

**Ques. 1. What inspired the founding of WAVES, and how has the organization evolved since its inception?**

**Ans.** The year 1996 will go down in the history of the *Bhāratīya* Civilization as the beginning of a truly international academic organization emerging with the main objectives: to carry out in-depth analysis and academic research of the *Vedas, Upaniṣads*, and antiquity of *Sanātana Dharma's Paramparā*; to create awareness about the contributions that the ancient Bharat has made to the world civilization in every field of human endeavor- to name a few: astronomy, science, mathematics, philosophy, music, classical dances; to organize international academic conferences on Vedic knowledge & its relevance in the modern times; and to set up WAVES (Wider Association of India) India to create a strong network of Indian academics.

Keeping the above objectives in mind the first international conference, "Indus Saraswati Age and Ancient India" was organized in Atlanta in October 1996. The main architects of the conference were the late Prof. Bhudev Sharma, the late Prof. Shiva Bajpai, Dr. Deen B. Chandora, Prof. Subhash Kak & Dr. David Frawley. Some of the well-known academics and scholars who attended the conference included the late Prof. B. B. Lal, Prof. Klaus Klostermier, Dr. Richard Thompson, Dr. Joseph Warren, and Prof. T. R. N. Rao.

WAVES International was registered in Louisiana in 1997 by its first President, the late Dr. Bhudev Sharma. I joined WAVES Intl as a member of the managing team formed by Dr. Sharma and am continuing as a WAVES Intl board member and Treasurer.

**Ques. 2. In what ways do historical distortions affect cultural identity, and what role does WAVES play in addressing them?**

**Ans.** HISTORY reflects culture and traditions of a people and defines their social, economic, political and national identity. A civilization cannot remain alive if its past events, values, traditions and ethos are not recorded honestly and truthfully without any element of fancy, preconceived ideological interpretations and distortion. People ignorant of their roots are like orphans, which could lead them towards a cultural holocaust and eventual destruction of their civilization. George Orwell has rightly said: *"The most effective way to destroy a people is to deny and obliterate their own understanding of their history."*

WAVES Intl and WAVES India have effectively been able to address the historical distortions through well-researched academic papers on several topics related to Vedas, Upanishads and the history of ancient India presented during the last sixteen international conferences. Each conference lasts for three days during which each presenter gets the opportunity to talk and discuss his research on his/her academic specialty, facilitating the integration of Vedic Wisdom into the current academic in-depth discussions.

**Ques. 3. How does WAVES involve local communities in its activities?**

**Ans.** WAVES facilitates the participation of academics and scholars in international conferences by offering partial reimbursements for travel, lodging, and boarding expenses. Young researchers and students are also encouraged to present papers on Vedic topics aligned with their expertise or interests.

To extend the reach of research findings, WAVES publishes conference proceedings in book form and a dedicated journal, while also sharing presentations on platforms like YouTube. These efforts aim to make Vedic knowledge widely accessible to the public.

Moreover, WAVES actively invites local community leaders, especially from dharmic organizations, to participate in the conferences. This engagement aims to equip these leaders with the latest research on Vedic insights that they can share with their followers and members, thereby nurturing a broader understanding of these teachings.

The organization recognizes the importance of inspiring young scholars and students to engage in research related to their studies by participating in international conferences. Recent events have seen an increase in attendance from young participants, both from India and the USA. We believe that involving the youth in these research activities is crucial for preserving Vedic knowledge and the principles of *Sanātana Dharma* for future generations.

**Ques. 4. What are some upcoming initiatives or projects that WAVES is planning to further its mission in the coming years?**

**Ans.** To spread Vedic knowledge and Vedic *Parampar*ā, WAVES has started a monthly Webinar by inviting well-known academics, scholars, and researchers from India, the USA, and other countries to give a talk on their specialized research. The response from the scholarly community has been overwhelmingly positive, with many attending these webinars. In addition, the WAVES Journal serves as a platform for publishing peer-reviewed research and academic papers. In order to spread WAVES' activities worldwide, we are utilizing social media platforms, including YouTube, to promote our activities and engage a wider audience. Furthermore, planning is already underway for the WAVES 2026 Conference, marking another exciting milestone in the organization's ongoing efforts.

# Part V

# About WAVES

# A Brief Introduction

The "World Association for Vedic Studies," (WAVES) also known as WAVES, International, is a forum for all scholarly activities and views on any area of 'Vedic Studies' variously called Indian Studies, South Asian Studies, or Indology. WAVES is not confined to studies related to Vedas alone or India alone. It encompasses all that applies to traditions commonly called Vedic traditions of the past, present, and future, anywhere in the world.

The organization was established in Atlanta, USA in 1996 by a group of academics interested in Vedic knowledge under the chairmanship of Prof. Bhu Dev Sharma. It is a non-religious society with no rigid ideology. Its membership is open to all without any discrimination. Today, Vedic traditions are not confined to the Indian subcontinent but have spread virtually to all parts of the globe, through persons of Indian origin and scholars and admirers of these traditions. For centuries, Vedic people in India made significant contributions to various academic fields-science, literature, culture, technology, etc. For most of the world, these contributions are unknown, unrecognized, and sometimes rather distorted. There is a need, particularly among scholars, to work for the proper understanding and appreciation of such religious, cultural, and other contributions.

The general purposes for which the Society is formed are as follows:

1. To promote Vedic and ancient Indian studies in all its forms and in all countries;
2. To conduct multi-disciplinary activities for research and study of Vedic traditions;
3. To support researches and studies in various Vedic sub-specialties,

Sanskrit, other Indian languages and contemporary works;

4. To encourage research in developing all aspects of Vedic and ancient Indian traditions; &
5. To promote universal, intellectual, ethical traditions enshrined in Vedas and other works of ancient Indian origin.

WAVES India's head office is in Delhi, while its six chapters are operating in Bangalore, Jodhpur, Lucknow, Vindhya and Haridwar, and Tarun Tarang (Youth wing). WAVES India has published nine volumes of edited and selected papers from its National conferences, edited by Dr. Shashi Tiwari. These books are published by Pratibha Prakashan, Delhi.

# WAVES Conferences

## Conferences Organization 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
    USL, Lafayette LA, USA, Oct. 25, 1997

17. Indus Saraswati Age and Ancient India
    Atlanta (Georgia) USA, Oct. 4-6, 1996

# Conferences Held in India & Nepal

1. 27th India Conference
   Man and Nature in Vedic Tradition :Modern Perspective
   1- 3 December, 2023 in collaboration with Dept. of Sanskrit, South Campus, Delhi University

2. 26th India & International Conference
   Innovative Applications of Vedic Knowledge in Today's World
   New Delhi; 23-25 December, 2022 [Online]

3. 25th India conference
   The Concept of Liberty and Equality in the Vedic Perspective
   Online, December, 10-12, 2021

4. 24th India conference
   Impact of Vedic Wisdom on the World Today
   December 25-27, 2020 & January 1-3, 2021 [Online]

5. 23rd India conference
   Vedic Wisdom and Women : Contemporary Perspective
   Delhi, December, 5-7, 2019

6. 22nd India conference
   Vedic Perspective of Indian Arts
   Delhi, November, 27-29, 2018

7. 21st India conference
   Practical Aspects of Vedic Knowledge
   Delhi, December, 10-12, 2017

8. 20th India & 12th International Conference
   Scientific Aspects of Vedic Knowledge
   Delhi, December, 15-18, 2016

9. 19th India Conference
   Science and Spirituality in Vedic Traditions: Modern Context
   Delhi; November, 27- 29, 2015

10. 18th India Conference
    Vedic Philosophical Traditions : Modern Context
    Varanasi, November, 15- 17, 2014

11. 17th India Conference
    Vedic Views on Education and Morality : Modern Context
    Lucknow; November, 22- 24, 2013

12. 16th India Conference
    Vedic Views on Man and Nature : Modern Context
    Delhi; December, 24- 26, 2012

13. 15th India Conference
    Veda And Thought Revolution
    Haridwar; March, 14-17, 2012

14. 14th India Conference
    The Opportunities and Challenges of Ayurveda
    Hyderabad; 21-23 Jan, 2011

15. 13th India Conference
    Creation and Existence: Indian Perspective
    New Delhi; Dec. 24-26, 2009

16. 12th India Conference
    Harappan Civilization and Vedic Culture
    New Delhi; Dec. 24-25, 2008

17. 11th India Conference
    Vedic Value System: Contemporary Relevance & Challenges
    Vrindavan, UP; Dec. 14-16, 2007

18. 10th India Conference
    Cultural Consciousness in Ancient Indian Society
    New Delhi; Dec. 15-17, 2006

19. 9th India Conference
    Approach to Health & Happiness in Indian Thought
    Jaipur, Rajasthan; Dec. 16-18, 2005

20. 8th India Conference
    Science, Consciousness & Vedic Heritage
    Bangalore, Karnataka; Dec. 31, 2004 - Jan. 2, 2005

21. 7th India Conference
    Contemporary World Order: A Vedic Perspective
    Pondicherry; Dec. 27-29, 2003

22. Nepal Conference
    Vedic Traditions in South and South-East Asian Region
    Kathmandu, Nepal ; July 12-13, 2003

23. 6th India Conference
    Vedic Intellectual Tradition: Modern Context
    New Delhi, Dec. 27-28, 2002

24. 5th India Conference
    Vedic Wisdom & Global Issues
    Srisailam, Andhra Pradesh; Dec. 28-30, 2001

25. 4th India Conference
    State & Society : An Ancient Indian Perspective
    New Delhi; Dec. 15-16, 2000

26. 3rd India Conference
    Challenges of Modernity: The Vedic View
    New Delhi; Jan. 7-8, 2000

27. 2nd India Conference
    Ancient Indian Wisdom & Contemporary Challenges
    New Delhi; Dec 24-25, 1998

28. 1st India Conference
    Indian Identity and Cultural Continuity
    New Delhi; Dec. 27, 1997

# WAVES Publications

## WAVES International Publications:

1. **Revisiting Indus-Sarasvati Age and Ancient India**
   (Proceedings of the 1st International Conference held at USA)
   Editors:- Prof. Bhu Dev Sharma and Dr. Nabarun Ghose
   Edition :- 1998
   Price :- $ 25.00 for Members, | Rs. 250/- for Members
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   $ 99.0 for Libraries | Rs. 1000/- for Libraries

2. **New Perspectives on Vedic and Ancient Indian Civilisation**
   (Proceedings of the 2nd International Conference held at USA)
   Editor :- Prof. Bhu Dev Sharma
   Edition :- 2000
   Price :- $ 25.00 for Members, | Rs. 250/- for Members
   $ 40.00 for Non-Members, | Rs. 500/- for Non-Members
   $ 99.0 for Libraries | Rs. 1000/- for Libraries

3. **Contemporary Views on Indian Civilization**
   (Proceedings of the 3rd International Conference held at USA)
   Editor :- Prof. Bhu Dev Sharma | Edition :- 2003
   Price :- $ 25.00 for Members, | Rs. 250/- for Members
   $ 40.00 for Non-Members, | Rs. 500/- for Non-Members
   $ 99.0 for Libraries | Rs. 1000/- for Libraries

4. **India's Intellectual Tradiations And Contributions to the World**
   Editors:- Prof. Bal Ram Singh, Prof. Surendra N. Dwivedi, Prof. Satish C. Mishra, Prof. Bhu Dev Sharma, Shri Dhirendra A. Shah
   Edition :- 2010
   Price :- $ 25.00 for Members, | Rs. 250/- for Members
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5. **Vedic Heritage for Global Harmony and Peace in Modern Context**
   Editor :- Prof. Bal Ram Singh and Prof. Surendra N. Dwivedi
   Edition :- 2012
   Price :- $ 25.00 for Members, | Rs. 250/- for Members
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   $ 99.0 for Libraries | Rs. 1000/- for Libraries

6. **Vedic Traditions for Education and Learning**
   (Proceedings of the 13th International Conference held at Dallas, Texas, USA.)
   Editors:- Prof. Narayanan Komerath & Prof. Shashi Tiwari
   Edition:- 2018
   Publisher:- SCV Inc, USA.

7. **Impact of Vedic Wisdom on the World Today**
   (Proceedings of the 14th International and 24th India Conference.)
   Editors:- Dr. Umesh Kumar Singh & Dr. Aparna Dhir
   Edition:- 2024
   Publisher:- INADS Press, USA.

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# WAVES Blog

www.vedicwaves.wordpress.com

*Since 2015, WAVES initiated its own blog 'VEDIC WAVES'. Vedic Waves became a tool to bring us all closer together in our efforts to bring Vedic knowledge and discussions to the world. Till date over 304,300 hits has been received on the online blog 'Vedic Waves'. It offers more than Hundred and Eighty peer-reviewed articles on various aspects of Vedic knowledge from distinguished international and national scholars such as Dr. Koenraad Elst, Dr. Shashi Tiwari, Prof. Bal Ram Singh, Dr. Sampadananda Mishra, Dr. Jeffrey Armstrong, Ms. Aditi Banerjee, Dr. Shakuntala, Prof. C. L. Prabhakar, Dr. Dhananjay B. Ghare, Dr. Raghava S. Boddupalli, Mr. Nilesh Nilkanth Oak and many more.*

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- WAVES International - https://worldassociationforvedicstudies.org/
- WAVES (India) - http://www.Waves-India.com

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**Publisher:**
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Shakti Nagar, Delhi-110007

1. **Contemporary World Order: A Vedic Perspective**
   (Ancient Indian Literary Heritage Volume-I)
   (Proceedings of the 7th India Conference held at Pondicherry)
   Editors:- Dr. Shashi Tiwari, Sub-Editor: Dr. Alka B. Bakre
   Edition :- 2009

2. **Harappan Civilization and Vedic Culture**
   (Ancient Indian Literary Heritage Volume-II)
   (Proceedings of 12th India Conference held at New Delhi)
   Editor :- Dr. Shashi Tiwari | Edition:- 2010

3. **Creation and Existence in Indian Tradition**
   (Ancient Indian Literary Heritage Volume-III English & Sanskrit)
   (Proceedings of the 13th India Conference held at New Delhi)
   Editor :- Dr. Shashi Tiwari | Edition:- 2011

4. **भारतीय परम्परा में सृष्टि एवं स्थिति**
   (Ancient Indian Literary Heritage Volume-IV Hindi)
   (Proceedings of the 13th India Conference held at New Delhi)
   Editor :- Dr. Shashi Tiwari | Edition:- 2011

5. **Health and Happiness in Indian Perspective**
   **भारतीय परम्परा में स्वास्थ्य एवं सुख**
   (Ancient Indian Literary Haritage Volume-V)
   (Proceedings of the 9th India Conference held at Jaipur)
   Editor :- Dr. Shashi Tiwari | Edition :- 2016

6. **Scientific Aspects of Vedic Knowledge**
   (Ancient Indian Literary Heritage Volume-VIII)
   (Proceedings of the 20th India Conference & 12th International Conference held at Delhi)
   Editor :- Dr. Shashi Tiwari | Edition :- 2018

7. **वैदिक परम्परा में विज्ञान और अध्यात्म**
   (Ancient Indian Literary Heritage Volume-VII Hindi)
   (Proceedings of the 19th India Conference held at Delhi)
   Editor :- Dr. Shashi Tiwari | Edition :- 2018

8. **Science and Spirituality in Vedic Tradition**
   (Ancient Indian Literary Heritage Volume-VI)
   (Proceedings of the 19th India Conference held at Delhi)
   Editor :- Dr. Shashi Tiwari | Edition :- 2018

9. **Innovative Applications of Vedic Knowledge in Modern Times**
   (Proceedings of the 15th International Conference held online)
   Editor:- Dr. Shashi Tiwari, Sub-Editors: Dr. Sashi Kejriwal, Dr.Aparna Dhir, Dr. Kamna Vimal Sharma
   Edition :- 2024

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