

WAVES VĀRṢIKĪ

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President's Message



Dear scholars, esteemed colleagues, and friends of Vedic wisdom,

As we step into this new year, the WAVES team is hard at work preparing for our upcoming conference. But before we look too far ahead, it is vital that we pause, reflect, and state the things we are grateful for as we look back on the remarkable WAVES 2024 conference.

WAVES 2024 explored a momentous theme, and there is so much we continue to learn from it: the profound study of conflict and its management. The Vedic civilization, in its long and multifaceted history, holds the ignoble honor of having fought the largest war, by far, that mankind has ever fought. It is a sobering thought, and one that drives our undertaking. I hope, that mankind never again sees a war of this magnitude. This historical lesson supports the earnestness of our effort: finding paths to peace through ancient wisdom.

The 2024 conference was a triumph of dedicated scholarship. We saw a record amount of presentations and papers, credible research from scholars hailing from many parts of the world. The depth and breadth of the work presented were truly inspiring. In particular, the young Vedic scholars from our high schools were a truly noticeable and vital presence. A dozen papers from these brilliant youth authors were included in the proceedings—a very respectable ratio that speaks volumes about the future of our field. I had the great privilege of advising these bright, budding scholars, and their enthusiasm fuels my own hope.

And now, we turn our gaze to the future. Our next conference promises to be a unique and enriching experience, to be held in the serene and spiritual campus of Maharishi International University, where the emphasis is paid on the holistic development of the mind, body, and spirit.

My prayer is that the 2026 conference brings together even more scholars who will share the pearls of wisdom and knowledge they laboriously dig out

from various sources. This wisdom is our shared heritage, our guiding light. Our focus for 2026 is clear, and it is a crucial mission: we are dedicated to reintegrating Āyurveda and Vedic Sciences, to once again bring out the great living wisdom from the Vedic traditions of holistic sciences.

Together, we will illuminate these ancient paths and show how they lead to a more harmonious, knowledgeable, and peaceful future for all humanity.

Thank you for your continued support.

January 15, 2026

Sashi Kejriwal
President
World Association for Vedic Studies
WAVES International

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Part I

Articles

Understanding Bhāratī, Bharata, and Bhārata (The Origins of the Name of Bhārat)

Ar. Rupa Bhaty

Bhāratī, the goddess in the *Ṛgveda*, is sometimes shown as presiding over heaven, as the goddess of speech, or as the name of the firmament. It may also have been the name of a tributary of the Sarasvatī, along which the Bharata tribe thrived, now lost in the region of the Thar Desert. Later, the Bharatas occupied the area earlier known as Brahmāvarta. The *Nāradyāpurāṇa*¹ and the *Mānavadharmasāstra* speak of Kurukṣetra as Brahmāvarta, which lies between the rivers Sarasvatī and Dṛṣadvatī. Similarly, Brahmāvarta, a portion of Āryāvarta, is described in the *Manusmṛti*² as the land surrounded by the rivers Sarasvatī and Dṛṣadvatī.

This region constitutes a small portion of the *Sapta Saindhava*, that is, the Vedic land of twenty-one or more rivers as mentioned in the *Ṛgveda*. Even before the designation Brahmāvarta, the *Ṛgveda* preserves a philosophical memory of India through expressions such as *Indu-Indavaḥ*, *Nābhā pṛthivyāḥ*, *Idā* or *Idāspada*, and *Kṣetra*. It is noteworthy that the *Ṛgveda* does not explicitly mention territorial place-names in the later geographical sense.

The names Bharata and Bhārata occur in the *Ṛgveda* in reference to Āditya, Agni, and the Bharata tribe, including figures such as Atithigva Divodāsa and Sudāsa, who are associated with the tradition of Viśvāmitra. The epic genealogy of Bharata as the son of Duṣyanta and Śakuntalā, however, is absent from the *Ṛgveda*. The Bharatas emerge as victors in the pivotal *Daśarājñā* war and subsequently gain recognition over a large part of the known world.

In the *Bhāgavata Purāṇa*, the word Ajanābha appears as a kingdom ruled by Ṛṣabha,³ which later comes to be known as Bhārata. In the *Liṅga Purāṇa*, Bhārata is referred to as Himavarṣa or Haimavata-varṣa. The word *bharata* is also used as a verb in the *Ṛgveda*, conveying meanings such as “to hold,” “to support,” “to fill,” “to possess,” and “to carry.”

Apart from the dynastic name Bhārata derived from the Lunar lineage,

¹*Nāradyāpurāṇa* II.64.6–7.

²*Manusmṛti* II.17, 19; see also *Atharvaveda Pariśiṣṭa*; Shodhganga, *The Saurapurāṇa: A Critical Study*.

³See *Bhāgavata Purāṇa* V.4.3; VII.3; XI.2.24. Ṛṣabha is described as the son of King Nābhi and Queen Merudevi; cf. Vettam Mani, *Purāṇic Encyclopaedia*.

another important designation encountered is *Bhāratavarṣa*. Chapter 114 of the *Matsya Purāṇa* provides a detailed description of *Bhāratavarṣa*. According to this *Purāṇa*, the name *Bhārata* originates from Manu, who is called *Bhārata* because of his role in the creation and sustenance of humanity. Consequently, this region comes to be known as *Bhāratavarṣa*.

Purāṇic Definition of *Bhāratavarṣa*

अथाहं वर्णयिष्यामि वर्षेऽस्मिन् भारते प्रजाः ।

भरणाच्च प्रजानां वै मनुर्भारत उच्यते ॥5 ॥

त्रिरुक्तवचनाच्चैव वर्षं तद् भारतं स्मृतम् ।

यतः स्वर्गश्च मोक्षश्च मध्यमश्चापि हि स्मृतः ॥6 ॥

Translation: “I shall now describe the people who reside in this *Bhārata-varṣa*. Because of the sustaining (*bharaṇa*) of the people, Manu is called *Bharata*. Since the term *Bhārata* is spoken of thrice, this land is remembered as *Bhārata-varṣa*. It is so called because heaven (*svarga*), liberation (*mokṣa*), and the middle realm are all associated with it.”

Bhāratavarṣa is described as comprising nine distinct regions. Their names are: *Indradvīpa*, *Kāśerumān*, *Tāmraparṇa*, *Gabhastimān*, *Nāgadvīpa*, *Saumyadvīpa*, *Gāndharvadvīpa*, *Vāruṇadvīpa*, and the ninth, *Bhāratadvīpa*, which is surrounded by the ocean.

Beyond this geographical description, there exists a strong ethnographic and Purāṇic memory of *Jambūdvīpa*. Even today, during *yajñas* and other auspicious rituals, the customary introductory formula is recited:

“*Jambūdvīpe Āryāvarte Bhārata-khaṇḍe ...*”

This expression indicates that *Jambūdvīpa* is often identified either with the entire Indian subcontinent or, in some traditions, with the broader landmass of Asia. Within *Jambūdvīpa* lies *Āryāvarta*, the sacred land defined in the *Mānavadharmasūtra* as extending from the eastern sea to the western sea and bounded by the *Himālaya* in the north and the *Vindhya* range in the south:

आ समुद्रात्तु वै पूर्वाद् आ समुद्राच्च पश्चिमात् ।

तयोरेवान्तरं गिर्योः हिमवद्विन्ध्ययोः स्मृतम् ।

आर्यावर्तं विदुर्बुधाः ॥ (*Mānavadharmasūtra* 2.22)

The lexicographer *Kṣīrasvāmin*, citing this very passage of Manu (2.22), explains that the land situated between the eastern and western seas and enclosed by the *Vindhya* and *Himālaya* mountains is designated as *Āryāvarta*. He further notes that *Bhārata-varṣa* constitutes the ninth

division of the subcontinent known as *Jambūdvīpa*, and that it derives its name from King Bharata.

Vyāsa's commentary on the *Pātañjala Yoga Sūtra* (3.26) enumerates seven varṣas: *Ramaṇaka*, *Hiraṇmaya*, *Uttarakuru*, *Harivarṣa*, *Kimpuruṣa*, *Bhārata*, and *Ilāvṛta*. Among these, *Bhārata* occupies a central and distinctive position.

Thus, the most enduring and historically continuous designation of India has been *Bhārata* or *Bhārata-khaṇḍa*, a name that remains alive in both Sanskrit and Hindi usage to this day. In what follows, we shall examine a selection of important sūktas and mantras that may have contributed to the emergence and consolidation of the name *Bhārata* for India.

Bhāratī: Mantras and Contexts

Mantra: Ṛgveda 1.1.6

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्रिधः ॥

Ṛṣi: Medhātithi Kāṇva.

Devatā: Tisro devyaḥ (Sarasvatī-Ilā-Bhāratī).

Mantra: Ṛgveda 1.13.9

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्रिधः ॥

Ṛṣi: Medhātithi Kāṇva.

Devatā: Tisro devyaḥ (Sarasvatī-Ilā-Bhāratī).

Mantra: Ṛgveda 1.142.9

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।

इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥

Ṛṣi: Dīrghatamas Aucathya.

Devatā: Sarasvatī-Ilā-Bhāratī.

Mantra: Ṛgveda 1.188.8

भारतीळे सरस्वति या वः सर्वा उपब्रुवे ।

ता नञ्चोदयत श्रिये ॥

Ṛṣi: Agastya Maitrāvaruṇi.

Devatā / Context: Āprī (invocatory context).

Mantra: Ṛgveda 2.3.8

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।

तिस्रो देवीः स्वधया बर्हिरदमच्छिद्रं पान्तु शरणं निषद्य ॥

Ṛṣi: Ḡṛtsamada Śaunaka.
Devatā: Agni.

Mantra: Ṛgveda 3.4.8

आ भारती भारतीभिः सजोषा इळां देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरुवाक्स्रो देवीर्बहिरिदं ऽदन्तु ॥

Ṛṣi: Gāthin Viśvāmitra.

Devatā / Context: Āprī.

Note: *bhāratībhiḥ* (plural), explicitly linking Bhāratī with the Bharata complex.

Mantra: Ṛgveda 7.2.8

भारती पवमानस्य सरस्वतीळां मही ।
इमं नो यज्ञमा गमन्तिस्त्रो देवीः सुपेशंसः ॥

Ṛṣi: Vasīṣṭha.

Devatā / Context: Āprī.

Note: Repetition of the *bhāratībhiḥ* formula.

Mantra: Ṛgveda 9.5.8

भारती पवमानस्य सरस्वतीळां मही ।
इमं नो यज्ञमागमिन्तस्त्रो देवीः सुपेशंसः ॥

Ṛṣi: Asita Kāśyapa (or Devala).

Devatā / Context: Āprī.

Mantra: Ṛgveda 10.59.9

अव द्रुके अव त्रिका दिवश्चरन्ति भेषजा ।
क्षमा चरिष्ण्वेककं भरतामप यद्रपो द्यौः पृथिवि क्षमा रपो मो षु ते किं चनाममत् ॥

Ṛṣi: Bandhvādayaḥ Gaupāyanāḥ.

Devatā: Dyāvāpṛthivī.

Note: Trikā — Ilā, Sarasvatī, Bhāratī.

Bharata/Bhārata: Mantras and Contexts

Mantra: Ṛgveda 1.96.3

तमीळत प्रथमं यज्ञसाधुं विश् आरीराहुंतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सुप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥

Ṛṣi: Kutsa Āngirasa.

Devatā: Draviṇodā Agniḥ (śuddho'gnir vā).

Mantra: Ṛgveda 1.109.7

आ भरतं शिक्षतं वज्रबाहू अस्मां इन्द्राग्नी अवतं शचीभिः ।
इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥

Ṛṣi: Kutsa Āngirasa.

Devatā: Indrāgnī.

Note: *bharataṃ* — verbal form from \sqrt{bhr} .

Mantra: Ṛgveda 2.7.1

श्रेष्ठं यविष्ठ भारताग्रे द्युमन्तुमा भर ।

वसो पुरुस्पृहं रुयिम् ॥

Ṛṣi: Somāhutir Bhārgava.

Devatā: Agni.

Mantra: Ṛgveda 2.14.1

अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः ।

कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वंष्टि ॥

Ṛṣi: Gr̥tsamada Śaunaka.

Devatā: Indra.

Mantra: Ṛgveda 2.14.7

अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।

कुत्सस्यायोरितिथिग्वस्य वीरात्र्यावृणग्भरता सोममस्यै ॥

Ṛṣi: Gr̥tsamada Śaunaka.

Devatā: Indra.

Mantra: Ṛgveda 2.19.5

अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।

कुत्सस्यायोरितिथिग्वस्य वीरात्र्यावृणग्भरता सोममस्यै ॥

Ṛṣi: Gr̥tsamada Śaunaka.

Devatā: Indra.

Mantra: Ṛgveda 2.20.6

स सुन्वत इन्द्रः सूर्यमा देवो रिणङ्गर्त्याय स्तवान् ।

आ यद्रयिं गुहदं वद्यमस्यै भरदंशं नैतंशो दशस्यन् ॥

Ṛṣi: Gr̥tsamada Śaunaka.

Devatā: Indra.

Mantra: Ṛgveda 2.36.2

यज्ञैः सम्मिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्जुभ्रासो अञ्जिषु प्रिया उत ।

आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥

Ṛṣi: Gr̥tsamada Śaunaka.

Devatā: Marutaḥ and Mādhava.

Note: *bharatasya sūnavah* (“sons of Bharata”) occurs explicitly.

Mantra: Ṛgveda 2.37.1

मन्दस्व होत्रादनु जोषमन्त्रसोऽध्वर्यवः स पूर्णा वष्ट्यासिचम् ।
तस्मा एतं भरत तद्वृशो दुर्दिर्होत्रात्सोमं द्रविणोदः पिबं ऋतुभिः ॥

Ṛṣi: Gṛtsamada Śaunaka.

Devatā: Draviṇodāḥ.

Note: *bharata* is used as a verbal form (from √*bhr*).

Mantra: Ṛgveda 3.23.2

अमन्थिष्ठां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून् ॥

Ṛṣi: Devaśravā and Devavāta (Bhāratī).

Devatā: Agni.

Note: The two “sons of Bharata” (Devaśravā, Devavāta) are named in the verse-heading.

Mantra: Ṛgveda 3.33.11

यद्ङ्ग त्वां भरताः संतरैयुर्गव्यन्त्रामं इषित इन्द्रं जूतः ।
अर्षादहं प्रसवः सर्गितक्त आ वो वृणे सुमतिं यज्ञियांनाम् ॥

Ṛṣi: Gopavana Ātreya (or Saptavadhri).

Devatā: Nadyah.

Note: *bharatāḥ* (plural) refers to the Bharata tribe crossing the river.

Mantra: Ṛgveda 3.33.12

अतारिषु भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्ध्वमिषयन्तीः सुराधा आ वृक्षणाः पूणध्वं यात शीभम् ॥

Ṛṣi: Gopavana Ātreya (or Saptavadhri).

Devatā: Nadyah.

Note: *bharatā* (plural) again denotes the tribe, here described as cattle-seeking.

Mantra: Ṛgveda 3.53.12

य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् ॥

Ṛṣi: Gopavana Ātreya (or Saptavadhri).

Devatā: Indra.

Note: *bhāratam janam* indicates the Bhārata people/race.

Mantra: Ṛgveda 3.53.24

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परिं णयन्त्याजौ ॥

Ṛṣi: Gopavana Ātreya (or Saptavadhri).

Devatā: Indra.

Note: *bharatasya putrāḥ* (“sons of Bharata”) is explicit.

Mantra: Ṛgveda 4.25.4

तस्मां अग्निर्भारतुः शर्मं यंसज्ज्योक्पश्यात्सूर्यमुच्चरन्तम् ।
य इन्द्राय सुनवामेत्याह नरे नर्यायि नृतमाय नृणाम् ॥

Ṛṣi: Vāmadeva Gautama.

Devatā: Indra.

Note: *bhārataḥ* occurs as a noun here (contextually, “bearer of oblation”).

Mantra: Ṛgveda 4.26.4, 5, 6

प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्यं आशुपत्वा ।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥...

Ṛṣi: Vāmadeva Gautama.

Devatā: Indra.

Note: *bharan* is verbal (“bearing/carrying”).

Mantra: Ṛgveda 5.31.11

सूरश्चिद्रथं परितक्क्यायां पूर्वं करदुपरं जूजुवासंम् ।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥

Ṛṣi: Amahīyuh.

Devatā: Indra.

Note: *bharat* is verbal; the verse speaks of “bearing/holding the wheel” (*cakra*) of the Sun’s horse.

Mantra: Ṛgveda 5.44.13

सुतम्भरो यजमानस्य सत्पतिर्विश्वांसामूधः स धियामुदञ्जनः ।
भरंद्धेनू रसंवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन् ॥

Ṛṣi: Avatsāra Kāśyapa (anye ca drṣṭalingāḥ).

Devatā: Viśvedevāḥ.

Note: *bharat/bharad* appears as a verbal form (“bearing”).

Mantra: Ṛgveda 6.16.4

त्वामीळे अधं द्विता भरतो वाजिभिः शूनम् ।
ईजे युज्ञेषुं युज्ञियम् ॥

Ṛṣi: Bharadvāja Bārhaspatya.

Devatā: Agni.

Note: *bharataḥ* is interpreted as a proper noun (“the rājā,” per Sāyaṇa).

Mantra: Ṛgveda 7.33.6

दण्डा इवेदोअजनास आसुन्परिच्छिन्ना भरता अर्भकासः ।
अभवच्च पुरण्ता वसिष्ठ आदित्सूनां विशो अप्रथन्त ॥

Ṛṣi: Vasiṣṭhaputrāḥ.

Devatā: Vasiṣṭhaputrāḥ (as given).

Note: Bharatas appear as a tribe in the Battle of Ten Kings context.

Mantra: Ṛgveda 7.46.1

इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रेषवे देवाय स्वधात्रे ।

अषाँह्याय सहमानाय वेधसे त्रिम्मायुधाय भरता शृणोतु नः ॥

Ṛṣi: Vasiṣṭha.

Devatā: Rudra.

Note: *bharatā* is verbal (imperative sense: “bear/bring/support”).

The foregoing mantras in which *bharata* appears as a verbal form (from the root *bhr̥*, “to bear, support, sustain”) point toward a philosophical understanding of the land as a great bearer of prosperity and a sustainer of integral life. In the Vedic idiom, “riches” (*rayi*, *vasu*) are not confined to monetary wealth; they include rivers, plants and trees, medicinal herbs, animals, agreeable seasons, and the wider environment—resources indispensable for the flourishing of human life and the continuity of society.

The same semantic field also extends to the bearing of arms and the upholding of strength, especially in contexts of protection: safeguarding one’s own people, or supporting another community in times of crisis and calamity. In this sense, *bharata* signifies not merely possession, but the active maintenance of order and well-being.

A further illustration occurs in an astronomical register, where the Sun is described as being “borne” or “held” as a horse upon the wheel—an image naturally read in relation to the solar course along the wheel of light, that is, the ecliptic. This imagery need not be connected to later dynastic notions of a “Solar lineage”; rather, it is more coherently understood as referring to the *bhācakra* (the solar wheel/ecliptic) and to the cosmological framework in which the sustaining act of “bearing” is mapped onto the movements of the heavens.

Clean Administration and Cāṇakya

Prof. Lallan Prasad

A nation's progress and development depend upon the administrative competence and life-values of the leaders and senior officials at the top. In the *Kauṭīlīya Arthaśāstra*, one finds a comprehensive exposition of the entire system of governance. If the sovereign of the state (in ancient times the king; in today's context, the President/Prime Minister), the Council of Ministers, the heads of government departments, and administrative officers are capable and honest, and if public service is their goal, then a country can overcome major problems and crises and rise upward.

According to Cāṇakya, the sovereign exists for the people; all actions must be directed toward public welfare. The security, prosperity, and development of the state should be dearer to him than life itself. His character must be exemplary. By controlling desire, anger, pride, delusion, and greed, he should ensure that neither he nor his subordinate ministers and officials misuse the wealth of the nation. The system of punishment must be equal for all. If the ruler's son violates the law, he must receive the same punishment that would be given to a common citizen; this includes capital punishment. The king should be wise, of strong character, and just. He should have sound knowledge of *ānvīkṣikī* (philosophy), *trayī* (the Vedas), *vārttā* (economics), and *daṇḍanīti* (politics and jurisprudence). The king's duty is to work for the welfare (*yogakṣema*) of the people, maintain social harmony, strengthen law and order, protect the nation from calamities, build public infrastructure, promote agriculture, industry, and trade, assist the elderly, helpless, ascetics, and the weak, and, by balancing *dharma*, *artha*, and *kāma*, build a powerful nation.

Cāṇakya insists that the Council of Ministers should consist of qualified and experienced persons. The *Arthaśāstra* provides a long list of ministerial qualifications, including: being native-born, well-bred, skilful, intelligent, knowledgeable in the arts and in economics, possessing strong memory, being clever, eloquent, tolerant, pure, mature, capable of debate and counter-action, enthusiastic, influential, loyal to the sovereign, steadfast, humble, and pleasant in demeanor. The text also emphasizes reviewing a candidate's life and work and testing him before appointment. The number of ministers should be according to necessity. The king should govern in consultation with the Council, yet in certain matters he considers fit to

keep confidential, he may decide independently or consult only a highly trusted confidant. Before collective deliberation, it is also appropriate to take the opinions of individual ministers separately.

Apart from ministers, the *Arthaśāstra* also provides for the appointment of *amātyas*. They should not be made members of the Council of Ministers. Their appointment should be made after considering learning, intelligence, courage, virtues and faults, time and place, and the suitability of the person.

Several important principles found in the *Arthaśāstra*—which Western economists claim as their own discoveries and which have been known in the West only for the last two centuries—were already propounded by Kauṭilya about 2,500 years ago. For example, the *Arthaśāstra* describes the division of labour and the delegation (decentralization) of authority. Appointments to all posts were to be made on the basis of merit and efficiency. Even after appointment, there existed an effective system of monitoring the conduct of officials. Officials could not disobey directives of the government. They were ordered to perform their duties without mutual hostility.

Officials who discharged their responsibilities honestly and efficiently, and who voluntarily undertook additional work in the public interest, were rewarded. Under each departmental head worked a statistician, a scribe, a *rūpadarśaka* (specialist), a *nīvīgrahaka* (custodian of reserve funds), and an *uttarādhyakṣa* (principal officer for the term of office), with whose assistance the department was managed. In the *Arthaśāstra*, a written royal order or pledge (in today's context, a government decision issued as an order) is called *śāsana*. The text describes how the language of such orders should be, and how they should be written effectively. Special attention is advised to: sequence of meaning, completeness, sweetness, generosity, and clarity. The principal meaning should be prioritized; there should be coherence between preceding and following lines; effective words should be used; the language should be simple and refined; and the order should be unambiguous. Only competent officials should draft royal orders.

To oversee state income and expenditure, the *Arthaśāstra* lays down arrangements such as: regularly maintaining account books; recording the revenue of the provinces; keeping accounts of income and expenditure of mines and factories; recording salaries of employees; prices of valuable commodities; the use of grain and gold; gifts received by the royal family; expenditure incurred for or revenue received from friendly and enemy kings; and all other expenses and income necessary for running the government. The heads of accounts appointed in various departments were to submit

their reports at fixed times to the central office and reconcile the accounts. If discrepancies were found, the concerned officials were to be punished.

Officials who obstruct state revenue, according to Cāṇakya, are driven by ignorance, laziness, negligence, desire, anger, arrogance, and greed, and therefore deserve punishment. Kauṭilya holds that punishment should be proportional to the offence. There was a system to keep the details of state income and expenditure clean and orderly on a daily basis, every five days, every fortnight, monthly, every four months, and annually. Clerks were punishable for irregularities such as: not showing received funds in the register; showing less or more than what was received; not depositing funds into the treasury on time; not preparing accounts on time; depositing less than required; failing to make entries; writing the same account twice; and similar malpractices.

The *Arthaśāstra* also mentions strict surveillance over all employees working in government departments. Theft of state valuables could be punished even by death. There were stringent penalties for employees who stole from government warehouses, factories, armouries, fields, or threshing-floors. To keep the judicial system transparent and free from discrimination, judges were expected not to intimidate or threaten either the complainant or the accused in court, not to ask irrelevant questions, and not to accept bribes; otherwise they too were liable to punishment.

Special provisions in the *Arthaśāstra* concern the security of the treasury, preventing its depletion, and increasing it. All state functions depend on the treasury; therefore, the king or government should first attend to it. Eight causes of depletion are described: obstruction, misappropriation, private trade, extortion after delay, loss due to mismanagement, consumption, substitution, and embezzlement. To collect taxes and not keep them under one's control, or to keep them and still not deposit them in the treasury, is called obstruction. To take treasury funds for oneself is misappropriation. To do personal business with treasury funds is termed private trade. Not collecting taxes on time due to the desire for bribes, and then harassing the people after the due period to extract money, is considered extortion after delay. When a head of department reduces income and increases expenditure due to bad management, that loss is called loss due to mismanagement. Personally enjoying treasury wealth or allowing others to enjoy it is consumption. Exchanging treasury goods for other goods is substitution. Not entering received revenue in the register, entering regular expenditures but not actually spending them and then

denying responsibility, is embezzlement. For losses caused by these eight factors, responsible officials were punishable; the graver the offence, the heavier the punishment.

The *Arthaśāstra* describes forty methods by which officials could embezzle the state treasury. These include: recording the proceeds of one crop only when the next crop arrives; exempting taxes in exchange for bribes; recording less than what was collected; collecting from those from whom no tax should be taken and keeping it; transferring tax received from one taxpayer to another's account after taking a bribe; collecting taxes but neither recording them nor depositing them in the treasury; converting valuable goods into low-value goods for profit; showing higher salary payments than actually paid; manipulating prices and weights and measures for gain; and other deceitful methods of tax collection and embezzlement. If an official was suspected of treasury embezzlement, investigation involved separate questioning of the chief inspector, treasurer, scribe, tax-collectors, and counsellors responsible for collecting and remitting, and punishment was determined according to the offence. In the interest of the state, there was also a system to reward those who provided impartial information about offences.

Classification of Officers according to *Kauṭīliya Arthaśāstra*

- First Category**
- Minister
 - Priest
 - Commander-in-Chief
 - Prince

- Second Category**
- *Dauvārika* — Chief of the Royal Palace
 - *Antarveśika* — Head of Royal Household Affairs
 - *Praśāstā* — Chief of Prisons
 - *Samāhartā* — Head of Revenue
 - *Sannidhātā* — Chief of the Treasury

- Third Category**
- *Pradeṣṭā* — Propagator of the King's Orders
 - *Nāyaka* — Officer of Soldiers
 - *Paura* — Chief of the Capital
 - *Vyāvahārika* — Judicial Officer (Judge)
 - *Kārmāntika* — Chief of Mines and Factories

- *Samya* — Chair of the Council of Ministers
- *Daṇḍapāla* — Chief Officer in Charge of Army Maintenance
- *Antapāla* — Chief of Border Administration
- *Durgapāla* — Officer Responsible for Forts and National Defense

Remuneration Structure

Rights and salaries were determined strictly according to rank:

- **First Category:** 48,000 *paṇa*
- **Second Category:** 24,000 *paṇa*
- **Third Category:** 12,000 *paṇa*

Heads of Departments

1. *Akṣapatalādhyakṣa* — Accountant General
2. *Ākārādhyakṣa* — Head of Mines and Minerals
3. *Suvarṇādhyakṣa* — Head of Gold, Gems, and Jewellery
4. *Koṣṭhāgārādhyakṣa* — Chief of State Stores
5. *Paṇyādhyakṣa* — Head of Trade and Commerce
6. *Kupyādhyakṣa* — Head of Forests
7. *Āyudhāgārādhyakṣa* — Head of Armoury
8. *Paṭrādhyakṣa* — Head of Weights and Measures
9. *Śulkādhyakṣa* — Chief of Customs and Octroi
10. *Sūtrādhyakṣa* — Head of Yarn Industry
11. *Sītādhyakṣa* — Head of Agriculture
12. *Surādhyakṣa* — Head of Liquor Department
13. *Sūnādhyakṣa* — Head of Slaughterhouses
14. *Gāṇikādhyakṣa* — Chief Officer of Courtesans
15. *Nāvādhyakṣa* — Head of Boat Transport
16. *Goḍādhyakṣa* — Head of Cattle and Livestock
17. *Aśvādhyakṣa* — Head of Horses and Cavalry
18. *Hastādhyakṣa* — Head of Elephants
19. *Rathādhyakṣa* — Head of Chariots / Army Unit
20. *Mudrādhyakṣa* — Head of Mint and Coinage
21. *Vivītādhyakṣa* — Officer for Punishing Covert Border Intruders
22. *Lekhādhyakṣa* — Chief Record Keeper (*paṭvārī, kānūngo, amīn*)

Cāṇakya's strong emphasis on clean administration indicates that the idea of enriching the state by ignoring life-values, exploiting the people, and causing them suffering is contrary to the Indian philosophical worldview. Clean administration and efficient administration should be synonymous and complementary.

The administrative system described by Cāṇakya details eighteen types of officers divided into three categories. Besides these eighteen, the *Arthaśāstra* provides a detailed analysis of the appointment process for the heads of all departments, their powers and duties, the code of conduct, rules and laws within which they must function, and the ethical code.

Rāgas of Classical Music in Comparison to Oḍiśī for Healing and Good Health

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Indian classical and traditional music—structured on *rāga* and *rāgiṇī*—is said, according to observation and experience, to be intended for keeping the body, life-energy, and mind healthy and free from ailments. In modern times, this is known as *rāga* therapy or music therapy. The specific sequence of *āroha-avaroha* (ascent and descent), rhythm, and musical emotion or expression has a significant impact on a person’s mind, nervous system, and body.

A *rāga* is not merely a musical tune; it is a pleasant vibration that serves as a path to emotional and spiritual healing. Each *rāga* is rendered through particular notes and a specific *thāt* or scale, which helps evoke particular emotions (*rasa*). When performed at their designated times of day or night, these *rāgas* energize various energy centres of the human body—known as *cakras* in yogic philosophy—which generally remain dormant.

Just as the Vedas have been preserved through oral tradition since the ancient era of Vedic chanting (*sāmagāna*), this classical music has been preserved through dhrupad. Dhrupad singing is not merely entertainment; it is a powerful medium connected with deep inner transformation.

The practice or listening of classical music activates and strengthens the nervous system and regulates the rhythm of breathing. Morning *rāgas* like Bhairava, which in Oḍiśī music includes variations such as Kaliṅgāda and Gaurī, evoke humility, peace, and devotion. Night *rāgas* like Darbārī helps to calm down the mind, maintain inner stability, and remove mental restlessness.

The repetition, ascending–descending patterns, rhythm, and emotion of classical *rāgas* influence the alpha waves of the brain. The human brain contains five types of waves:

1. Delta waves – Deep sleep (0.5–4 Hz)
2. Theta waves – Light sleep, drowsiness, or relaxed states (4–8 Hz)

3. Alpha waves – Calm, restful yet awake states (8–12 Hz)
4. Beta waves – Alertness, problem-solving, active thinking (12–30 Hz)
5. Gamma waves – Deep analytical concentration, intense awareness, heightened focus (30–100 Hz)

The variations in these waves correspond to different mental states of a person.

Dhrupad (or *dhruvapada*) is the oldest surviving form of Indian classical music. Its pure notes, slow melodic elaboration (*ālāpa*), and deeply reverberating vibrations are proven to be beneficial for healing and psychological well-being. The *pakhāwaj* used in classical dhrupad singing and the *mṛdaṅga* used in Oḍiśī music awaken the innermost depths of the heart.

Their rhythmic patterns inspire self-reflection, calm nervous currents, encourage inner journeying, and keep the mind peaceful and healthy. For pure notes and disciplined rendering, dhrupad is considered indispensable.

The *Nāṭyamanoramā* states:

यथैकथं न विना ज्ञानं न ध्यानं स्थिरतां विना ।
न शुद्धिश्च विना दानं न गानं ध्रुवकं विना ॥

Just as knowledge cannot exist without proper understanding, meditation cannot exist without steadiness, purification cannot occur without charity, so singing cannot be perfect without *Dhruva* (Dhrupad).⁴

Types of Indian Classical Music

According to diverse tastes, regions, and communities, Indian classical music was traditionally divided into four categories:

1. Āvantī,
2. Dākṣiṇātya,
3. Pāñcālī,
4. Uḍra–Māgadhī.

At present, however, it is primarily considered to be of three major types:

1. Āvantī (Hindustānī),
2. Dākṣiṇātya (Karnāṭakī / Carnatic),
3. Uḍra / Uḍra–Māgadhī (Oḍiśī).

A reference occurs in the *Nāṭyaśāstra*:

⁴Panda, Gopal Chandra. *Oḍiśī Saṅgītara Śāstrīyatā* (in Odia), *Jayantikā*, p. 30.

चतुर्विधा प्रवृत्तिश्च प्रोक्ता नाट्ये प्रयोक्तृभिः ।
आवन्ती दाक्षिणात्याश्च पाञ्चाली चोड्रमागधी ॥

“In music, four traditions are spoken of by the performers — Āvantī, Dākṣiṇātyā, Pāñcālī, and Udra-Māgadhī.” (*Nāṭyaśāstra* 13.37)

The Classical Nature of Music

If the emotion, style, and notes of music can vary according to taste, then what defines classicality?

योऽयं ध्वनिविशेषस्तु स्वरवर्णविभूषितः ।...
नाद-श्रुति-स्वर-ग्राम-मूर्च्छनातानमण्डितः ॥

That particular sound which is adorned with distinct notes and is marked by *nāda*, *śruti*, *svara*, *grāma*, *mūrchanā*, and *tāna*. Thus, music that is enriched with *nāda* (sound), *śruti* (microtones), *svara* (musical notes), *grāma* (scale system of the *Sāmaveda*), *mūrchanā* (modal shift), and *tāna* (musical phrases) is considered classical.

The *grāma* system originates in the *Sāmaveda*. *Sāmagāṇa* is of three kinds:

1. Grāma or Prakṛti or Geya / Veyagāna,
2. Āraṇya gāna,
3. Ūhya gāna.

Although largely obsolete in modern music, *Sāmagāṇa* originally had:

1. 3 *grāmas*,
2. 21 *mūrchanās*,
3. 49 *tānas*.

The seven *Sāmavedic* notes still survive in modern Indian music:

1. Madhyama – Mā,
2. Gāndhāra – Gā,
3. R̥ṣabha – Re,
4. Ṣaḍja – Sā,
5. Niṣāda – Ni,
6. Dhaivata – Dhā,
7. Pañcama – Pa.

After extensive discussions and debates, Viṣṇu Nārāyaṇa Bhaṭkhaṇḍe emphasized three principal streams of classical music: Oḍiśī, Hindustānī, and Carnatic.

“From *dhvani* arises *nāda*, from *nāda* comes *śruti*, from *śruti* the *svaras*, and from the *svaras* emerges the *saptaka* (octave). In one octave there are seven pure notes and five altered notes, totalling twelve. With these twelve

notes, *mela* or *thāt* is formed. *Thāt* is called *mela* in Sanskrit. From these *melas* or *thāts*, various *rāgas* originate. In the Oḍiśī tradition, the use of the term *mela* is especially appropriate because the pure Oḍiśī aligns with Sanskrit language style.”⁵

A Comparative List of Melas in Oḍiśī, Hindustānī, and Carnatic Music⁶

Oḍiśī	Hindustānī	Carnatic
Kalyāṇa	Kalyāṇa	Kalyāṇi
Naṭa	Bilāwal	Dhīraśaṅkarābharāṇa
Śrī	Khamāj	Harikāmbhōjī
Gaurī	Bhairava	Māyāmāḷavagaula
Pañcama	Mārṇwā	Gamanāśrama
Barāḍī	Pūrvī	Kāmavardhinī
Dhanāśrī / Dhanaśrī	Kāfi	Kharaharapriyā
Karṇāṭa	Āśāvārī	Bhairavī
Bhairavī	Bhairavī	Hanumat Toḍī
Śokabarāḍī	Toḍī	Paṅṭuvarāli

Significance and Impact of Rāgas

The use of *rāgas* in music therapy or treatment has been an ancient practice in India. This system of healing—based on *Nāda Yoga* and sound-based therapeutic science—affects the human energy centres (*cakras*) and emotional frequencies. Such treatment methods help maintain spiritual, mental, and physical well-being.

Each *rāga* is sung at a specific time—according to *prahara* (division of day), season, and mental disposition—which naturally enhances its therapeutic effect.

Rāgas aid in strengthening brain function, stabilizing neurological processes, and maintaining emotional balance. Instruments like *tānpurā*, *vīṇā*, *pakhāwaj*, *mṛdaṅga*, and bamboo flute are used in dhrupad singing, and therefore in classical music. These instruments further support the healing process.

Because the dhrupad tradition is ancient, the slow, meditative *ālāpa* and powerful vibrations of Oḍiśī music contain inherent therapeutic qualities.

⁵Śatapathī, Arttatraṇa. *Oḍiśī Tattva Prakāśikā* (in Odia), p. 38.

⁶Śatapathī, Arttatraṇa. *Oḍiśī Tattva Prakāśikā* (in Odia), p. 39.

1. Rāga Bhairava

Rāga Bhairava is a serious, deep, and devotional morning rāga. It is believed to have originated from Lord Śiva and is associated with the Bhairava *thāt* or *mela*. In the Oḍiśī dance tradition, it is performed between 4 a.m. and 7 a.m. It prominently features *komal ṛsabha* and *komal dhaivata*.

Its aesthetic moods (*rasa*) include devotion (*bhakti*), peace (*śānti*), detachment (*vairāgya*), or compassion (*karuṇā*). The rāga has a grave character and is especially effective in the summer season.

The celebrated verse of Śrī *Gīta Govindam*:

याहि माधव याहि केशव मा वद कैतववादम् ।
तामनुसर सरसीरुहलोचन या तव हरति विषादम् ॥

is set to Rāga Bhairava.

In *Rāgamālā* paintings, this is the first rāga, and each rāga is depicted symbolically through the deity from whom it originates, along with an accompanying Sanskrit verse. For example:

गङ्गाधरः शशिकलातिलकस्त्रिनेत्रः सर्पविभूषिततनूरगजकृत्तिवासाः ।
भास्वरस्त्रिशूलकर एष नृमुण्डधारी शुभ्राम्बदो जयति भैरवः प्रादिरागः ॥

May Lord Bhairava—adorned with the crescent moon, three-eyed, his body decorated with serpents, clad in an elephant hide, holding the trident, bearing a garland of skulls, and brilliant as the rising dawn—be victorious. (From *Rāgamālā* paintings)

The Hindustānī rāga Kaliṅgada and the Carnatic rāga Māyāmālavagaula share a scale similar to that of Bhairava. However, due to differences in singing styles, the emotional expression varies. Paṇḍit Jasrāj notes: “It is solemnly a peaceful rāga in a grave mood, suggesting seriousness, introversion, and devotion.” This rāga brings meditative depth, philosophical seriousness, and emotional richness.

In the Oḍiśī tradition, the rāga Rāmakirī, belonging to the Gaurī *mela*, includes the *Gīta Govinda* verse “Kuru Yadunandana ...” (*Caturviṃśa Prabandha, Dvādaśa Sarga – Suprītapītāmvara*, p. 69). In the *Navadurgā Stotra* sequence, this rāga is named Mahāgaurī. A comparative study is needed between the Oḍiśī Gaurī *mela* and Hindustānī Kaliṅgada *mela*, especially regarding how the name Kaliṅgada entered the Hindustānī repertoire.

Examples of Hindi Film Songs Based on Rāga Bhairava

- Mujhe Bhool Gaye Sanwāriyā – *Baiju Bawra* (1952)
- Jāgo Mohan Pyāre Jāgo – *Jagte Raho* (1956)

- Man Re Hari Ke Guṇ Gā – *Musāfir* (1957)
- Merī Vīṇā Tum Bin Roye – *Dekh Kabīrā Royā* (1957)
- Kāhe Do Koi Na Kare Yahām Pyār – *Gūñj Uṭhī Śehnāī* (1959)
- Waqt Karatā Jo Wafā – *Dil Ne Pukārā* (1967)

Therapeutic Value of Rāga Bhairava

Though it promotes devotion and peace, Rāga Bhairava is used for reducing mental stress, stabilizing emotional disturbances, and managing high blood pressure. The rāga's *komal Re* and *komal Dhā* create a tranquil atmosphere and regulate the nervous system.

Physical Benefits

Improves digestion, helps with respiratory issues such as asthma, and is beneficial for hormonal imbalance.

Mental Benefits

Heightens inner sensitivity and leads the mind into deep relaxation.

Spiritual Benefits

Enhances concentration and inner focus. The repeated Sā–Pā–Sā drone pattern helps shift brain waves from beta to alpha, promoting mental steadiness.

2. Rāga Dhanāśrī / Dhanaśrī

In Hindustānī: Kāfī; in Carnatic: Kharaharapriyā.

Time of rendition: early morning or a lazy afternoon. This rāga helps in mental restructuring and in cultivating empathy.

Physical Benefits

Helps regulate heartbeat and blood pressure.

Psychological Benefits

Helpful in healing a broken heart and easing sorrow; awakens self-love.

Spiritual Benefits

Used during morning yoga and prāṇāyāma; beneficial for personal affirmations.

Examples of Hindi Film Songs

- Ritu Ā Gayi Re – *Arth* (1947)
- Torī Jai Jai Kartār – *Baiju Bawra* (1952)
- Sur Na Sāje Kyā Gāūṃ – *Basant Bahār* (1956)
- Vṛndāvan Kā Kṛṣṇa Kanhaiyā – *Miss Mary* (1957)
- Maine Rang Lī Āj Chunariyā – *Dulhan Ek Rāt Kī* (1967)
- Hai Rāmā Yeh Kyā Huā – *Rangeela* (1995)

The repeated frequency pattern Mā–Ni–Sā in this rāga helps maintain balance and harmony in the respiratory system.

3. Rāga Śokabarāḍī

In Hindustānī: Toḍī; in Carnatic: Paṅṭuvarāḷi.

Time: late morning. This rāga contains microtones (*sūkṣma-svara*) and intervals smaller than a semitone, which help in *cakra* cleansing and *nāḍī* purification within the body.

Physical Benefits

Helps detoxify the liver.

Psychological Benefits

Enhances work efficiency, strengthens willpower, and helps break bad habits.

Spiritual Benefits

In *Nāda Yoga*, this rāga is considered one of the most powerful and effective.

Examples of Hindi Film Songs

- Insān Bano – *Baiju Bawra* (1952)
- Sun Rasiyā Kāhe Ko Jalāye Jiyā Ājā – *Nāgin* (1954)
- Ai Rī Main Prem Dīwānī – *Mīrā Bāī* (1979)

The repeated frequency pattern *komal Re–Gā* activates the *Sahasrāra Cakra*.

4. Rāga Kalyāṇa

In Hindustānī: Yamān Kalyāṇ; in Carnatic: Kalyāṇī.

Time of rendition: evening. The musical rhythm and tonal structure of this rāga increase serotonin and dopamine levels in the body, helping to reduce depression, fatigue, and exhaustion.

Physical Benefits

Maintains proper blood circulation and supports heart health; stimulates dormant nerves.

Psychological Benefits

Helps overcome loss of concentration and emotional blockages; beneficial in managing dementia or Alzheimer’s disease.

Spiritual Benefits

Supports emotional release and provides deep relaxation.

Examples of Hindi Film Songs

- Abhī Na Jāo Chor̄kar – *Hum Dono* (1961)
- Ehsān Terā Hogā Mujh Par – *Jungle* (1961)
- Nigāheṃ Milāne Ko Jī Chāhtā Hai – *Dil Hī To Hai* (1963)
- Is Moṛ Se Jāte Hain – *Āndhī* (1975)
- Jab Dīp Jale Ānā, Jab Śām Dhale Ānā – *Cittchor* (1976)

The repeated tonal progression Gā–Mā–Dhā balances the sensory neural system in the brain through resonance.

5. Rāga Naṭa

In Hindustānī: Darbārī; in Carnatic: Dhīra Śaṅkarābharāṇa.

Tānsen is regarded as the originator of this rāga. Time of rendition: late night (between 10 p.m. and 1 a.m.). This is a deeply soothing and stabilizing rāga. It reduces mental restlessness, calms the nervous system, and provides profound relaxation. Its low, resonant vibrations help regulate the secretion of cortisol from the adrenal region, promoting deep rest and relieving long-standing physical discomfort.

Physical Benefits

Helps alleviate migraine, arthritis-related pain, and inflammatory pain.

Mental Benefits

Helps manage fainting spells or disorientation and assists in returning to a normal state.

Spiritual Benefits

In Āyurveda, this rāga is used for sound bathing or *Nāda Snāna* (sound purification rituals).

Examples of Hindi Film Songs

- Tu Pyār Kā Sāgar Hai – *Śīmā* (1955)
- Kitnā Hasīn Hai Mausam – *Āzād* (1955)
- Ab Merī Vinatī Suno Bhagavān – *Tāj* (1956)
- Mitvā Lauṭ Āye Re – *Saṅgīt Samrāṭ Tānsen* (1962)
- Duniyā Banāne Wāle – *Ziddī* (1964)
- Torā Man Darpaṇ Kahlāye – *Kājol* (1965)
- Satyam Śivam Sundaram – *Satyam Śivam Sundaram* (1978)
- Bahut Pyār Karte Hain Tumko Sanam – *Sājān* (1991)
- Prem Mudit Man Se Kaho Rām Rām Rām – devotional song by Anup Jalotā (2000)
- Har Taraf Har Jagah – *Sāyā* (2003)

The slow, deep oscillations (*gamakas*) of this rāga calm brain waves and guide the mind into the delta state, associated with deep healing.

6. Rāga Śrī

In Hindustānī music it belongs to the Khamāj *thāt*, and in Carnatic music it corresponds to Harikāmbhōjī. Time: midnight. The pentatonic notes of each octave in this rāga remove negativity and anxiety, balance mental strength, enhance self-reflection, and support spiritual concentration.

Physical Benefits

Regulates the thyroid and adrenal glands.

Mental Benefits

Removes subconscious fears and sudden situational fears.

Spiritual Benefits

Maintains mental stability; in Buddhist philosophy, this rāga is used in a specific meditation technique (Zen meditation).

Examples of Hindi Film Songs

- Man Taḍapat Harī Darśan Kā – *Baiju Bawra* (1952)
- Āṅkhiyāṃ Saṅg Āṅkhiyāṃ Lagī Āj – *Barā Ādmī* (1961)
- Dīp Jalāye Jo Gītoṃ Ke Maine – *Kalākār* (1983)
- Āye Sur Ke Pañchī Āye – *Sur Saṅgam* (1985)

The absence of the Pā (Pañcama) note in this rāga creates a sense of openness and helps remove mental blockages.

Concluding Observations

1. Odia cinema should produce films like the Hindi film *Baiju Bawra* (1952), in which almost all classical rāgas were used. The Odia film *Mānabhañjana* (1970) is one such example; however, much more work remains.
2. Complete information about Sanskrit lyrical compositions underlying Oḍiśī dance and music should be compiled, along with documentation of ancient and traditional Oḍiā songs composed in those rāgas.
3. Research data related to Oḍiśī dance and music should be integrated.
4. There is a requirement for publishing books related to the grammar and methodology of Oḍiśī music.
5. Literature relating to rāga-based *pattācitra*, *tālapatra* manuscripts, temple sculptures, palm-leaf paintings, and inscriptions should be compiled and published together.
6. The dances and songs associated with the Devadāsī tradition of the Jagannātha Temple should be compiled, recreated, recorded, and disseminated.
7. Comparative musicological research between ancient Oḍiā literature and classical Sanskrit lyrical traditions will refine, enrich, and universalize the classical stature of Oḍiśī music.

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Part II

**WAVES-INDIA 2025
Conference Report**

WAVES 2025 Conference

4–6 December 2025

Venue:

Miranda House, University of Delhi, Delhi, India

The *WAVES 2025 Conference*, hosted as the 29th India Conference of the *Wider Association for Vedic Studies (WAVES)*, was jointly organized by *WAVES (India)* and the Department of Sanskrit, Miranda House, University of Delhi. The conference theme, “Relevance of the Vedic Knowledge System for Education and Morality in Contemporary World” [समसामयिक विश्व में शिक्षा और नैतिकता के लिए वैदिक ज्ञान-परम्परा की प्रासंगिकता], emphasized the continued significance of the Vedic knowledge tradition in nurturing ethical, holistic, and value-based education in the modern age. In keeping with the *WAVES* tradition since 1996, the 2025 conference brought together scholars, teachers, and students from across India and abroad to deliberate on Vedic perspectives within a multidisciplinary framework. The Sanskrit Department of Miranda House, an esteemed center of Sanskrit learning and Indian knowledge systems, provided an ideal academic and cultural setting for the event. The *WAVES 2025 Conference* received an enthusiastic response from the scholarly community, with one hundred and ten abstracts submitted in English, Hindi, and Sanskrit, which were published in the conference souvenir under three thematic sections.

The conference opened on 4 December 2025 with an auspicious inaugural session held in the Mini Auditorium of Miranda House. The ceremony began with the lighting of the lamp by the dignitaries, accompanied by *mantrōccāraṇa* by the students, followed by the *kulagīt* of the University of Delhi and the *WAVES kulagīt*, presented through recorded and live renditions by students. Prof. Ranjit Behera, General Secretary of *WAVES* and Professor in the Department of Sanskrit, University of Delhi, introduced the conference and its objectives. Prof. Bijayalaxmi Nanda, Principal of Miranda House, warmly welcomed the delegates and highlighted the importance of integrating Indian Knowledge Systems (IKS) into contemporary higher education.

The Chief Guest of the inaugural session, Prof. Balram Pani, renowned scholar, administrator, and Dean of Colleges, University of Delhi, addressed the gathering and formally released the 2025 Souvenir of the 29th India Conference of *WAVES*. Prof. R. P. Mishra, Former Dean, Faculty of Indic Studies and Former Chairperson, Department of Sanskrit, Pali,

and Prakrit, Kurukshetra University, delivered the keynote address, drawing attention to the enduring relevance of Vedic wisdom for moral development, social harmony, and educational reform. Prof. Bhartendu Pandey, Professor and Head, Department of Sanskrit, University of Delhi, was honored as *Sarasvat Atithi*, while Dr. Pranav Shastri, Head of the Hindi Department, Upadhi College, Pilibhit, graced the occasion as *Viśiṣṭa Atithi*. Prof. Shashi Tiwari, President of *WAVES (India)* and Former Faculty member of the University of Delhi, chaired the session, and Dr. Kamna Vimal Sharma (Daulat Ram College) extended the vote of thanks. Dr. Aparna Dhir, Secretary of *WAVES (India)* and Faculty at INADS (Dartmouth, USA), competently moderated the proceedings. The session concluded with the singing of the national anthem, “Jana Gana Mana.”

Over the three days, the academic program unfolded through fifteen sessions (I–XV), including an online session, organized in parallel tracks in Rooms 119 and 120 of the Sanskrit Department, as well as a dedicated media room for the online chapter. These sessions reflected a broad spectrum of research on Vedic thought and its applications to contemporary challenges in education, ethics, social justice, psychology, linguistics, IKS pedagogy, Ayurveda, jurisprudence, and public policy. Senior scholars, mid-career academics, and early-career researchers presented their work, ensuring both depth and continuity in the discourse.

Academic Sessions I–IV (Day 1):

On the afternoon of 4 December, Academic Sessions I and II ran in parallel. Session I, chaired by Prof. Madhu Bala Singh featured senior scholars presenting on Vedic perspectives related to education, governance, and social order. Session II, designed as Competition 1 and chaired by Dr. Reena Kannojiva with Dr. Karuna Arya as Co-chair, focused on young researchers and practitioners exploring innovative applications of Vedic concepts to current educational practices and ethical issues.

Following a brief tea break, Academic Session III (designated as a Young Scholars session) and Academic Session IV were conducted in parallel. Session III, chaired by Dr. Sukla Mukherjee with Dr. Reena Kapoor as Co-chair, provided a dedicated platform for young scholars to present emergent research in Vedic studies and related disciplines. Session IV, chaired by Dr. Shraddha Shukla with Dr. Raj Verma Sinha as Co-chair, highlighted thematic explorations connecting Vedic texts to contemporary questions of morality, social harmony, and cultural continuity.

Academic Sessions V–VIII (Day 2):

On 5 December, the conference reconvened with Academic Sessions V and VI in the morning. Session V, chaired by Prof. Shashi Tiwari with Dr. Aparna Dhir as Co-chair, brought together papers that engaged directly with the conference theme, examining how Vedic teachings can inform current debates on educational values, character-building, and ethical leadership. Session VI, under the chairpersonship of Prof. Ranjit Behera with Dr. Dhananjay Acharya as Co-chair, showcased contributions on Sanskrit texts, hermeneutics, and contextual readings of Vedic literature, reflecting the discipline’s philological and philosophical rigor.

After tea, Academic Sessions VII and VIII (Competition 2) continued the deliberations. Session VII, chaired by Dr. Vijay Shankar Dwivedi with Dr. Seema Rani as Co-chair, included papers on Vedic ritual, metaphysics, and the interface between ancient thought and modern scientific paradigms. Session VIII, chaired by Dr. Karuna Arya with Dr. Aparna Dhir as Co-chair, functioned as a competitive session where young presenters demonstrated their analytical and presentational skills, emphasizing the methodological integration of textual study with contemporary social concerns.

Academic Sessions IX–XII (Day 2):

The afternoon of 5 December featured four further sessions. Academic Sessions IX and X, chaired respectively by senior professors and supported by co-chairs and moderators with long association to *WAVES*, highlighted interdisciplinary perspectives on the Vedic knowledge system, including its implications for law, social structures, environmental ethics, and public discourse. These sessions illustrated how Vedic principles can inform a nuanced understanding of *dharma*, justice, and social responsibility in a pluralistic world.

Academic Sessions XI and XII continued in the late afternoon. Session XI, chaired by Dr. Meena Kumari with Dr. Dhananjay Acharya as Co-chair, foregrounded pedagogical innovations in Sanskrit and Vedic studies, including curriculum design, classroom practices, and student-centered learning models inspired by the *gurukula* tradition. Session XII, chaired by Prof. Ranjit Behera with Dr. Mohini Arya as Co-chair, constituted Competition 4 and featured additional research presentations evaluated for their originality, clarity, and relevance to the core theme.

Academic Session XIII (Online) and Sessions XIV–XV (Day 3):

On 6 December, the program opened with Academic Session XIII, conducted online from the Media Room in collaboration with the Allahabad Chapter of *WAVES*. Chaired by Dr. Nirupama Tripathi with Dr. C. L. Prabhakar as Co-chair and moderated by Dr. Vikas Sharma, this session extended the conference's reach, enabling participants from different locations to contribute to the discussions. Presenters from various institutions spoke on topics ranging from Vedic education and ethics to applications of Indian psychology, demonstrating the vitality of regional chapters in sustaining the Vedic discourse.

Academic Sessions XIV and XV, held in Rooms 119 and 120 respectively, formed the final set of parallel sessions. Session XIV, chaired by Prof. Lallan Prasad with Dr. Meena Kumari as Co-chair, focused on advanced research contributions from senior scholars exploring the interface of IKS with economics, management, and contemporary social realities. Session XV, chaired by Dr. Rekha Arora with Dr. Reena Kapoor as Co-chair and moderated by Dr. Chandan Mishra, was designated as the second Young Scholars session, featuring emerging researchers presenting on Vedic hermeneutics, value-education models, and case studies of IKS integration in modern education.

Young Scholars Awards: Svargīya Shri Ghanshyām Bimali Memorial Awards

Special competitive sessions were organized for young researchers, and outstanding scholarly presentations were formally recognized. The awards for the year 2025 were instituted by Prof. Omnath Bimali (Director, Centre for Hindu Studies, University of Delhi, and former Head, Department of Sanskrit, University of Delhi) in revered memory of his late father, Shri Ghanshyām Bimali.

The panel of judges comprised Prof. Anju Seth (Former Principal, Satyawati College, University of Delhi), Prof. Devendra Mishra (Shri Lal Bahadur Shastri National Sanskrit University, New Delhi), and Dr. Shrutikant Pandey (Associate Professor, Department of Sanskrit, University of Delhi).

Awardees for the Year 2025

- **First Prize (₹ 3000):** Dr. Bidisha Dutta et al., IP College, University of Delhi

- **Second Prize (₹ 2500):** Dr. Prajya, Government PG College, Modinagar
- **Third Prize (₹ 1500):** Prof. Ashutosh Pareek, SPC Government College, Ajmer

Encouragement Prizes (₹ 1000 each)

- Sh. Ashruth Suryanarayanan
- Smt. Ashlesha Goswami, Gauhati University, Assam
- Smt. Nitika Nigam, IGNOU, New Delhi
- Dr. Prem Ballabh Deoli, Assistant Professor, University of Delhi

Valedictory Session:

The Valedictory Session, held in the Main Hall of Miranda House on 6 December 2025, marked the formal conclusion of the conference. The session began with an invocation, a graceful performance of “Aigiri Nandini” and “Aṣṭalakṣmī” dance by students Tanushri Pradhan and Riyanti Manna, symbolically reasserting the centrality of *Śakti* and auspiciousness in Vedic thought. Prof. Ranjit Behera welcomed the gathering and reflected on the three-day deliberations. The Chief Guest, Prof. Murali Manohar Pathak, Vice-Chancellor of Shri Lal Bahadur Shastri Sanskrit University, New Delhi, addressed the audience, emphasizing the imperative to institutionalize Indian Knowledge Systems within higher education through research, teaching, and policy guidance.

Prof. Om Nath Bimali, Director of the Centre for Hindu Studies, University of Delhi and former Head of the Department of Sanskrit, University of Delhi, graced the session as *Sarasvat Atithi*. Brig. (Prof.) J. S. Rajpurohit, Visiting Professor at the University of Ladakh and Consultant, IKS Division, Ministry of Education, delivered the Valedictory Address, highlighting the civilizational responsibility of India to share its Vedic heritage with the wider world in a spirit of dialogue and mutual enrichment. Prof. Devendra P. Mishra of S. L. B. S. Sanskrit University, New Delhi, served as *Viśiṣṭa Atithi*. The results of the Young Scholars competitions were then announced, and the *Svargāya Shri Ghanshyām Bimali Memorial Awards* were formally conferred upon the prize-winning presenters.

Prof. Bijayalaxmi Nanda chaired the valedictory session, underscoring the fruitful collaboration between Miranda House and *WAVES*, while

Prof. Shashi Tiwari offered the vote of thanks on behalf of *WAVES (India)*, expressing gratitude to guests, organizers, volunteers, and participants. Prof. Madhu Bala Singh moderated the session, which concluded with a collective *Śāntipāṭha* and a fellowship lunch, reinforcing the sense of academic community and shared purpose.

In its overall substance, the *WAVES 2025 Conference* at Miranda House successfully reaffirmed the relevance of the Vedic knowledge system for contemporary education and morality. The integration of in-person and online sessions, the prominent involvement of students and young scholars, and the collaborative ethos between *WAVES* and Miranda House highlighted a living *paramparā* that bridges ancient insights and modern needs. The conference also looked ahead, noting *WAVES*–India’s intention to participate in the forthcoming International *WAVES* Conference at Maharshi International University, Fairfield, Iowa, USA, thereby extending the dialogue on Vedic knowledge to new global forums. A few key points emerging from conference feedback and informal reflections may be summarized as follows:

- Participants appreciated the strong thematic coherence linking Vedic textual studies with applied concerns in education, ethics, and public life.
- Delegates noted the exemplary organization and hospitality provided by Miranda House and the Sanskrit Department, which created a conducive environment for scholarly exchange.
- Many scholars remarked that the dedicated Young Scholars sessions and awards significantly encouraged emerging researchers to pursue rigorous work in Vedic and Sanskrit studies.
- Attendees highlighted the importance of continuing collaborations between *WAVES* and academic institutions to integrate Indian Knowledge Systems into mainstream curricula.
- Contributors from outside Delhi commended the hybrid and chapter-based components of the conference, which widened participation and showcased the vitality of regional centers of Vedic scholarship.

WAVES 2025 Conference Picture Gallery

Glimpses of the Conference and Cultural Programs







For more pictures go to links below:

[Day 1](#) | [Day 2](#) | [Day 3](#)

Part III

Webinar Reports

Continuing Discussion Towards a New Takṣaśilā

Dr. Narayanan M. Komerath

Talk No. 12

Date January 6. 2025



Dr. Narayanan M. Komerath began his talk by expressing gratitude to his wife, Mrs. Padmavathy Komerath, the co-author of the WAVES 2024 paper that formed the foundation for this webinar. While the original paper presentation at the WAVES 2024 Conference was kept to a brief ten minutes, this webinar provided an opportunity to explore in greater depth the conceptualization of a new Takṣaśilā Viśva Vidyālaya.

The speaker distinctly offered his conclusions first, giving the audience a chance to reflect and prepare questions for the Q & A session. Further, he dedicated the webinar to Dr. Adarsh Deepak, a pioneer of innovation, who overcame adversity during the partition and built a successful career in the United States. His dream of establishing a new Takṣaśilā Viśva Vidyālaya inspired the speaker and others to pursue this vision for India. Despite India's rapid evolution, the dream of a modern Takṣaśilā remains a guiding light, offering a path to national and global advancement.

Dr. Komerath acknowledged the emotional and often controversial nature of Indian education. Recognizing the generosity of Indian taxpayers who supported education during challenging times, he emphasized the pressing need for educational reform, describing it as an “opportunity for improvement.” He reflected on his long-standing association with WAVES conferences, beginning in 2006 when he presented a leading-edge paper on micro-renewable energy systems as a pathway to India's energy independence.

Drawing on extraterrestrial resource utilization technology, originally designed for fuel collection on Mars and oxygen extraction on the Moon, he professed that such advancements could be applied locally. Instead of relying on large-scale projects like thermal and hydroelectric plants, which take decades to complete, the paper championed decentralized, small-scale energy solutions like micro-renewable systems. Initially dismissed as an outrageous notion, this idea has since gained traction, as seen in the rise of rooftop solar panels and biogas generators across India.

He emphasized this transformation as a testament to India's potential for positive change and the enduring relevance of the WAVES conference, a true exponent of the Vedas as a pan-disciplinary knowledge base. Along these lines, Bhārata is poised for transformative change, guided by the lessons of Sanātana Dharma. With its strategic location within the Eastern Hemisphere and advancements in technology and space exploration, Bhārata is uniquely positioned to lead the Global South toward a brighter future.

Leading into the concept, he emphatically affirmed that Takṣaśilā's legacy extends beyond its ruins, and its lessons remain vital; offering profound teachings in architecture, city planning, engineering, music, metallurgy, and astronomy. Its scholars achieved remarkable precision despite lacking modern tools like GPS or mapping techniques. Their knowledge, often encoded in music and rooted in experiential learning, continues to inspire awe. The ancient university was forward-looking, addressing present and future needs while absorbing past wisdom. Establishing a modern Takṣaśilā would embody this timeless ethos, fostering interdisciplinary scholarship and equipping future generations to drive global progress.

Reflecting on personal experiences, the speaker recounted standing at Yellowstone Lake in 1988, contemplating the ancient scholars who navigated challenging terrains like the Taklamakan Desert and the Silk Route without modern tools. These scholars' knowledge, rooted in experience and mathematical precision, emphasized the importance of music and memorization as foundational tools for learning.

At the ancient Takṣaśilā, students entered between ages 16 and 25, already equipped with foundational education. Despite the short average life expectancy of around 33 years, they embraced lifelong learning with remarkable focus and discipline. Faculty were not mere employees but practitioners and mentors funded by wealth generated from their contributions, supported by visionary rulers and a grateful business community.

Addressing challenges in modern education, the speaker critiqued the current system dominated by fee-based programs, rigid curricula, and exam-driven structures. These constraints leave little room for independent thought or research on grand challenges; teachers face pressures to collect fees, while students endure academic stress compounded by external tuition demands. Indian universities often prioritize rankings favoring

Western institutions over local needs. Alternatively, rankings aligned with Sustainable Development Goals (SDGs) demonstrate their ability to benefit communities.

Likewise, the National Education Policy (NEP) mandates vertically integrated projects starting from grade six, highlighting a massive opportunity for higher education. Drawing from personal teaching experiences, the speaker encouraged removing upper limits on student potential, fostering environments where students surpass expectations. Dr. Komerath expressed hope for liberating students from excessive pressures, fostering multi-layered learning, and integrating traditional and online education to ensure accessible, high-quality learning.

Dr. Komerath envisions an innovation center inspired by Takṣaśilā, tasked with pursuing grand challenges like AYUSH-led telemedicine, green hydrogen-fueled airliners, and sustainable wellness solutions. The focus extends to uncovering historical technological connections, reconstructing societal and technological evolution over 100,000 years, and addressing complex interdisciplinary problems through mathematics and science.

The concept of a “central core” of knowledge was introduced as a meeting point for all disciplines, breaking down barriers of ignorance. Thus, the primary goal of this institution would be to nurture students, faculty, and administrators who exhibit vision, determination, energy, persistence, honesty, and compassion—individuals with a “fire in the belly.”

During the Q&A, Prof. Lallan Prasad questioned the use of mathematics in economics and other fields, noting its frequent application in modeling and decision-making but also its limitations. He asked how far mathematics should be applied across disciplines without fully understanding these limitations.

In response, the speaker shared insights from his study of Vedic mathematics. Historically, mathematics in India was not pursued for its own sake but as a practical tool to solve problems. Unlike other fields, no one in Indian history is specifically remembered as a mathematician; instead, they were astronomers or practical individuals who used mathematics to address real-world challenges.

He recognized the limitations of mathematics in fields like economics but perceives these as opportunities to evolve mathematical techniques, such as combining deterministic methods with approaches capable of dealing with seemingly chaotic processes (referring to Deep Learning). This blend refines predictions and explores new areas. He concluded

that, although predictions often improve with hindsight, the challenge of improving mathematical methods remains crucial for understanding history and advancing Indian mathematics.

Dr. Shashi Tiwari, President of WAVES India, shared her thoughts on Dr. Komerath's presentation, commending him as a distinguished educationist, scientist, and prolific Hindu Dharma writer. She noted the audience's engagement, recognizing that while the topic was rooted in science, its connection to ancient educational systems made it approachable and meaningful.

Dr. Tiwari highlighted a critical question raised by the speaker: Why is the Takṣaśilā model not followed in India, while America appears to have adopted similar principles? She suggested this question merits a response from Dr. Komerath himself.

Referencing Vedic education, she emphasized its interconnected nature and that Vedic mantras encompass a wide array of subjects: science, ethics, psychology—requiring deep research to uncover their insights. She also related how students like Śrī Rāma in ancient India spent 14 years in a gurukula, dedicating themselves to Vedic literature, which was comprehensive and covered all disciplines. She noted that this holistic approach to education cultivated well-rounded individuals with specialized skills. She concluded with a question on the differences between Indian and American knowledge systems and why the Takṣaśilā model, emphasizing adaptability and practicality, finds more resonance in American education today.

Responding to this, Dr. Komerath noted that the Takṣaśilā system was characterized by practical, common-sense approaches to education—values that align with the best of the American system. He acknowledged that rote learning is often necessary for mastering complex subjects but highlighted the emphasis in American education on following standard operating procedures (SOPs), akin to mantras in their disciplined and structured application.

Dr. Komerath compared this to the education systems in India and Europe, where traditions, seniority, and rigid hierarchies often hinder innovation. Drawing from his experience introducing a peer-review system at a WAVES conference, he emphasized the importance of responsibility and meritocracy. He reasoned that meaningful responsibilities must be entrusted to the younger generation, cultivating independence, accountability, and practical problem-solving—qualities central to both

the Takṣaśilā and American educational models. Despite challenges, he reaffirmed the enduring relevance of Takṣaśilā's principles of education, advocating for their broader adoption to bridge gaps in the Indian education system.

Youtube link:

<https://www.youtube.com/watch?v=gMaA4pQKa-I>

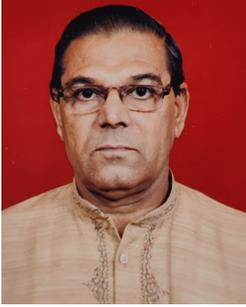
Manusmṛti — Myth and Reality with reference to Women, Varṇa, and Jāti

Dr. Surender Kumar

Report by Mr. Y. K. Wadhwa

Talk No. 13

February 3, 2025



A special lecture was organized by WAVES (International) and WAVES (India) on Manusmṛti — Myth and Reality with reference to Women, Varṇa and Jāti on 3rd February, 2025. The talk was given by eminent scholar, researcher and reviewer of Manusmṛti — Dr. Surender Kumar, Ex-Vice Chancellor, Gurukul Kangri University and Ex-Principal, Govt. PG College, Gurugram. Dr. Aparna Dhir welcomed the Speaker and played the Kulgeet of WAVES. Dr. Meena Kumari of Miranda House, Delhi University while introducing the speaker complimented him about his popular and unique publication — *Viśuddha Manusmṛti* (without interpolation).

At the outset Dr. Surender Kumar said that vested interests of the country are trying to tarnish the image of Maharṣi Manu, the first law giver of the world. He said that the original Manusmṛti was composed by Svāyambhuva Manu. Politically motivated persons as well as opponents of Manusmṛti quote only one-sided interpolated/adulterated ślokas which are later additions and accretions while ignoring the original ones, i.e., the gems of Manusmṛti.

With regard to women, Dr. Surender Kumar said that Manu held women in very high esteem and females were considered at par with males so long as there were no caste distinctions. Śloka 3.60 of Manusmṛti says:

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

i.e., where husband and wife are pleased with each other, happiness and prosperity shall last in that family. Dr. Kumar pointed out that women should not be hurt or tortured under any circumstances. Divinity prevails in families where women are respected and honored. In such families noble

children are born. Where women are ill-treated, all actions get wasteful and futile. This is evident from the popular Śloka 3.56 of Manusmṛti which says:

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

“*Yatra nāryas tu pūjyante ramante tatra devatāḥ, yatraitās tu na pūjyante sarvas tatrāphalāḥ kriyāḥ*” (Manusmṛti 3.56).

The etiquette relating to giving precedence to women over men known as “Ladies First” has its origin in Manusmṛti rather than in Western civilization. As per Śloka 2.138 Manu says that while on the road allow others to pass first which include women, sick persons, a fresh graduate, a high State official and a person travelling in a vehicle. The śloka reads as:

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः ।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च ॥

“*Cakriṇo daśamīsthasya rogiṇo bhāriṇaḥ striyaḥ; snātakasya ca rājñāś ca panthā deyo varasya ca*” (Manusmṛti 2.138). At another place while showing respect to women in Śloka 3.114 Manu says that a host should first offer food to newly married brides, young girls, to the sick and pregnant women before feeding the guests.

Women are worthy of worship, the light of the house, fortune of the family and goddess of wealth — Lakṣmī (Manusmṛti 8.26). Son and daughter have equal status, and a daughter is at par with the son as well as equal partners in parental property (Manusmṛti 9.130).

Women have a right to education as per Veda. Manu says that she has a responsibility to run the home administration and perform the yajña. Brāhmaṇa grantha says that a yajña performed in the absence of a wife is not complete. It is also evident from Rāmāyaṇa which says that in the absence of Sītā, Rāma had to keep one dummy idol of Sītā in the yajña. If women are not educated, they would not be able to recite Veda mantras during the yajña. Names of 29 women ṛṣikās are mentioned in the Vedas and names of about a dozen scholarly ladies are given in the Mahābhārata. Gārgī and Maitreyī of the Upaniṣads were scholarly women ṛṣikās.

Maharṣi Manu says that in his Varṇa Vyavasthā there are only four varṇas and all of them are Āryas. It is evident from verse 4.13 of Gītā where Kṛṣṇa says that varṇa is based on the worth of a person, i.e., on

the basis of merit, action and temperament (guṇa, karma and svabhāva) rather than on birth. It is only after the Mahābhārata age that a decline happened and the hereditary caste system came into existence.

Who is a śūdra as per Manu? It is either a school dropout or one who does not take admission in the gurukula. Such a person is termed as śūdra and called ekajāti while the other varṇas are known as dvijas. However, such a śūdra still remains a svarṇa or Ārya. Dr. Ambedkar also considers him an Ārya. A śūdra lacks training of the other three varṇas and is therefore left with physical jobs only. It is a division of labour and not division of human beings. Ācārya of the gurukula used to check and judge the aptitude of a student and gave him educational training in the area of his interest.

Three types of education were given to students of gurukula: sadācāra, śiṣṭācāra and adhyātmika streams. Everyone used to have basic Vedic education irrespective of having a degree or not. The training was given in areas of Vedic studies, administration and trade as per aptitude and temperament of the person. Śūdras who could not complete their education or did not join the gurukula had to do physical work. However, physical blue-collar jobs were not looked down upon and a śūdra had a chance for upward mobility. Manusmṛti 10.65 says:

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रताम् ।
क्षत्रियज्जातमेवं तु विद्याद्वैश्यात्तथैव च ॥

i.e., a śūdra can become a brāhmaṇa by acquiring learning, merit, virtuous life, etc., and a brāhmaṇa lacking in these traits becomes a śūdra. The above principle of merit, action and personality traits (guṇa–karma–svabhāva) also holds good for kṣatriya and vaiśya for their upward or downward mobility/change of varṇa as per aptitude.

Even today the same practice is going on in the matter of employment. For example, a compounder while working with a doctor learns skills in medicine and at the same time acquires an appropriate degree or licence, can become a doctor. The determination of varṇa was done by the ācārya keeping in view the propensity of the student.

The Varṇa system of the Vedic times and the present caste system are poles apart. This transition happened because of later additions and accretions done in the śāstras by vested interests. A lot of self-contradictory verses were interpolated in the same text against its true spirit, and such extraneous matter needs to be purged.

While answering a question Dr. Surender Kumar described the following seven scientific/literary parameters used by him to remove interpolated ślokas of Manusmṛti:

1. Internal contradiction
2. Contextual contradiction (out of context)
3. Contradiction in subject matter
4. Contradiction within interpolated ślokas
5. Contrary to the original style of expression
6. Repetitions
7. Opposed to the teachings of Vedas

On the basis of above parameters and after examining the total of 2685 ślokas of existing Manusmṛti, Dr. Surender Kumar concluded that 1214 ślokas are original and 1471 are interpolations. Mahārṣi Manu acclaims Vedas as the supreme authority and the views expressed in verses contrary to the Vedas cannot be considered composition of Manu and must be treated as interpolations.

Dr. Ambedkar writes in his book “Who were the Śūdras” that the caste system and varṇa system were opposed to each other. Dr. Ambedkar said that the varṇa vyavasthā as described by Svāmī Dayānanda Sarasvatī is intellectually correct while the description of Mahatma Gandhi is not acceptable since it does not conform to logic. The explanation of Mahatma Gandhi is akin to whey (khāḍiyā) while that of Swami Dayānanda is comparable to cheese (panīr).

Manusmṛti was written thousands of years ago and its manuscripts were hand-copied and transmitted. Most interpolations occurred during the Buddha period. Changes were inevitable. Likewise, amendments were made in the original Constitution of India drafted by Dr. Ambedkar. Some amendments do not match the true spirit of the original document.

In reply to a question by Prof. Lalan Prasad, Dr. Surender Kumar said that the varṇa system has been wrongly confused with caste system by Europeans. Varṇa has four divisions while caste (jāti) has more than 6000 divisions. Jāti denotes a particular species while varṇa represents division of labour. Dr. Kumar clarified that the word śūdra is not derogatory. A śūdra may gain upward mobility by merit but under current constitutional norms, changing one’s jāti is not permitted.

Answering Mrs. Kamlesh Kapoor, Dr. Surender Kumar said that we had a gotra system to avoid marriages in close relations which was also upheld by Mahārṣi Manu. Mrs. Kapoor requested Dr. Kumar for releasing

a one-page handout to remove confusion between Varṇa Vyavasthā and caste system. Dr. Goklendra Goswami of Guwahati pointed out about the burning of Manusmṛti by Dr. Ambedkar. In response Dr. Surender Kumar remarked that Dr. Ambedkar burnt Manusmṛti in 1927 when entering politics but never repeated the act thereafter. Manusmṛti is a literary text and should be analysed literarily, not politically.

Manusmṛti is a treatise for human development for all four āśramas — the four stages of life. With regard to a question by Mr. Om Sapra of Delhi, Dr. Surender Kumar explained that he started his research on Manusmṛti over 40 years ago and 11 editions of his *Viśuddha Manusmṛti* (without interpolations) have been brought out and translated into seven languages.

Mr. Y. K. Wadhwa requested Dr. Surender Kumar to name the seven parameters on which interpolations were removed. (The seven parameters are already mentioned above.) Dr. Kumar gave an example of an interpolated verse instructing a brahmacārī to touch the feet of his mother- and father-in-law daily — an impossibility since a brahmacārī in student life must remain unmarried.

In reply to a question by Mr. Sourabh, a research student from JNU, Dr. Surender Kumar said that Vedas are much older than Manusmṛti and Manu Maharāja acclaimed Vedas as supreme authority. He added that even Mahatma Buddha was not opposed to Manusmṛti and two ślokas of Manusmṛti in Pāli occur in Buddhist literature.

During her presidential remarks, Prof. Shashi Tiwari thanked Dr. Surender Kumar for his highly informative and authentic lecture. She also expressed her views regarding jāti and varṇa and remarked that Bhārata has long been a hub of philosophical debate. Dr. Aparna Dhir thanked all participants present during the virtual talk.

Youtube link:

https://www.youtube.com/watch?v=Qhq_GYw-Be8

3

Prāṇāyāma and Its Significance

Dr. Pratibha Gramann

Talk No. 14

March 3, 2025



Dr. Pratibha Gramann is a certified breath meditation trainer, a distinguished scholar, and a mental health consultant with extensive experience in personal guidance and teaching. She helps individuals and groups of every age, having taught and counseled college students, elementary school students, adolescents, high school students, and adults. Dr. Gramann's scope of knowledge is extensive, encompassing global cultures and methods.

The session focused on the significance of *prāṇāyāma* for the mind and body. Dr. Gramann elaborated on the multifaceted benefits of *prāṇāyāma*, describing *prāṇa* as a friend and underscoring its essential role in achieving calmness and peace in today's fast-paced world. Speaking with a sense of serenity, she offered detailed guidance on the practice of *prāṇāyāma*, noting that early morning is the ideal time to practice in order to fully harness and optimize life energy.

Dr. Gramann presented an Āyurvedic perspective on breath, describing its different functional aspects within the body. She noted that *prāṇa* is centered in the head and chest, *samāna* operates in the digestive region, and *apāna* governs functions below the navel. *Vyāna* circulates throughout the limbs, while *udāna* functions in the neck and upper chest, supporting balance and influencing several organs located there.

Further, she encouraged beginners to focus on foundational grounding techniques, emphasizing the necessity of relaxation before the practice and mindfulness throughout. A substantial portion of the webinar was devoted to guided experiential exercises, during which participants engaged directly in breath-awareness practices.

Central to her talk was the principle that transformation begins with the breath: altering one's breathing patterns initiates broader physiological and psychological change. She explained that lengthening the breath serves to release areas of restriction within the body, where energy or breath may otherwise be obstructed. In addition, *āsanas* strengthen, stretch, and

balance the body, while conscious breathing calms the mind and promotes the flow of vital energy. This integrated practice enhances present-moment awareness and may be accompanied by meditative intervals, which deepen relaxation and cultivate inner tranquility. As Dr. Gramann noted, even localized pain — such as in the shoulder or arm — reflects a disruption in the natural movement of the breath within that area.

The seeds of wisdom were communicated in a manner that allowed them to be absorbed effortlessly. The engaging demonstrations were warmly received by the diverse group of scholars and practitioners in attendance, offering a refreshing departure from the more conventional academic presentations. The session was particularly well aligned with a perennial human concern: the pursuit of health and well-being.

During the Q&A session, Dr. Lallan Prasad inquired about the role of yoga in improving concentration and mental focus. Dr. Gramann explained that the nervous system plays a vital role in attention and is intricately connected throughout the body, emphasizing that a well-regulated nervous system fosters calmness and focus, thereby enhancing cognitive functions such as memory and attention. She recommended practicing the *trāṭaka* technique in combination with *prāṇāyāma*, which is beneficial for enhancing mental concentration.

Dr. Gramann noted that breath control has a profound impact on the nervous system, promoting mental clarity and overall well-being. Another important practice that can be incorporated is pressing specific points in the body with fingers while observing within. “One always needs to go inward when doing all these practices, as everything is related. Additionally, once the thoughts have calmed down, in this silent spot, the cessation of thoughts allows us to focus on one thing: moving the breath is the key.”

In conclusion, Dr. Shashi Tiwari, President of WAVES-India and Coordinator of the WAVES webinar series, expressed gratitude for Dr. Gramann’s insightful contribution and extended an invitation to Dr. Gramann to conduct future workshops and discussions on *prāṇāyāma* techniques for the WAVES community.

Youtube link:

<https://www.youtube.com/watch?v=Q5Iftw1AcnA>

Naciketā's Three Boons: A Key to Life's Purpose

Dr. Kalika Uttarkar

Talk No. 15

April 6, 2025



“The story of Naciketā has always been very close to my heart since my childhood, and I don't think it is very much different for you all also.”

The talk is about understanding the purpose of human life, and this is in reference to the story of Naciketā. Thus, it embarks on a transformative journey through the *Kāthopanīṣad*, where Naciketā's three boons unlock the profound layers of human existence. A philosophy that masterfully balances life's complexities, harmonizing duty with relationships, illuminating the cosmic principles that govern our world, and transcending mortality to reveal the eternal self. More than a tale of ancient wisdom, it is a dynamic blueprint for living with purpose, weaving together practical action and spiritual depth.

The answers asked by Naciketā in the three boons cover a broad spectrum of human quests: concerning harmony at home and the well-being of his father reflects the importance of familial duty, conflict resolution, peace, and reconciliation; seeking knowledge of the sacred fire that leads to heaven, Naciketā's *agni* is a symbol of the knowledge about the whole world and points toward ritual discipline, ethical living, and the pursuit of higher worlds; Naciketā's profound request for knowledge of the mystery of death and immortality elevates the inquiry to the highest philosophical plane: the quest for Self-realization and liberation.

The concepts of *vidyā* and *avidyā*, as well as *parā* and *aparā*, were discussed in the context of true knowledge. Dr. Uttarkar explained that *avidyā* leads one away from the constant awareness of mortality and thus frees one from the fear of death. She emphasized that *avidyā* may be understood as knowledge of the external, worldly realm, and that such knowledge is equally important.

“Nachiketa and Arjuna. These are the two key characters in our religion, in Hinduism, that keep probing us to ask questions, to know more and more, and to be on the path of knowledge and the journey of immortality, from mortality to immortality.”

These timeless teachings continue to resonate today, guiding us to align our everyday choices with the ultimate quest for meaning found in the *Kaṭhopanīṣad*.

Dr. Kalika Uttarkar holds a doctorate in the Upaniṣads and a master's degree in philosophy, psychotherapy, and counseling, with over 25 years of experience in soft skills training, consulting, yoga, and psychology. She has taught and conducted research on Indian philosophy at the university level. Currently, she serves as adjunct faculty at the Hindu University of America in Florida, is a certified master practitioner of neuro-linguistic programming (NLP), and is the founder of *Pūrṇa Jāgriti*, an institute dedicated to self-awareness, yoga, and Indian psychology.

Youtube link:

https://www.youtube.com/watch?v=zHjt_pfUwVE

Indian Knowledge Systems (IKS) into Current Education

Prof. Sanjay K. Jha

Talk No. 16

May 4, 2025



In his lecture on the Indian Knowledge System into Current Education: Relevance and Challenges, Prof. Sanjay K. Jha discussed the “why and how” of IKS rather than merely “what” IKS is, thus exploring IKS-based knowledge and accentuating its utility in real life.

In his introductory remarks, Prof. Jha said that just knowing or teaching IKS is not IKS. One needs to respect and preserve Indian wisdom and philosophy, and showcase and share its intellectual property with the world.

He also stressed the prevalent societal attitude, calling it ironic that many do not take pride in their ancient heritage. Thus, they neither promote nor claim ownership, and therefore filing intellectual property rights on our invaluable knowledge heritage is not even considered. Due to this, most Indian domestic treatments using natural herbs and naturopathy are being patented by countries such as the United States and Australia. In recent times, he said, we could not even claim our discovery of using *nīm* leaves to ward off insects. Similarly, the law of gravity was initially discovered by Ācārya Kaṇāda, but the credit is now largely attributed to Newton. Even today, it is not accredited to the IKS realm because Indians have not claimed it. Thus, there are countless instances of inventions and innovations that evolved from India, but the credit went to someone else.

Prof. Jha defined IKS as a tradition of *saṃskāra* and *darśana* based on inquisitiveness, not mere questioning. He differentiated questioning from inquisitiveness, stating that questioning simply brings answers, but inquisitiveness—*jijñāsā*—is that aspect of epistemology that brings peace, tranquility, and deeper understanding. Lord Buddha, Lord Mahāvīra, and many saints did not have questions; they had inquisitiveness. Therefore, they attained enlightenment. In the modern education system, students are not trained in the art and culture of questioning, but the Indian knowledge system teaches the art of questioning with inquisitiveness.

IKS is more focused on producing sensible and righteous humans rather than merely smart humans. He cited Ṛgveda (10.53.6) to invoke the purpose of human life as “*manur bhava janayā daivyaṃ janam*” meaning “be human and create humans of a divine race.” In Hindi, “*Mānav bano aur mānviya guṇa vāle santān kī utpatti karo.*”

IKS gives *śikṣā* as well as *dīkṣā*, whereas modern education imparts only *śikṣā*. *Śikṣā* specializes in one subject, whereas *dīkṣā* is for *samagra vikāsa*. In other words, today’s education only teaches us how to make a living, whereas IKS-based education teaches us how to live.

Additionally, IKS teaches the use of freedom by making conscious choices of right and wrong rather than standardized choices available everywhere. This system produces gurus and ācāryas rather than modern teachers. Modern education is full of teachers—teachers instruct, inform, and teach, whereas gurus construct, transform, and reach the learners. Amid different types of humanitarian crises worldwide, the world is looking for a societal model that fosters peace. India, however, already has such a model emanating from the *Bhāratīya Jñāna Paramparā*, namely *vasudhaiva kuṭumbakam*.

Furthermore, Prof. Jha discussed the chronological development of IKS over time. Thereafter, he discussed the relevance of IKS in current education. He stated that there is a vast scope for integrating IKS into current education, as all significant streams of knowledge stem from the Vedas. He quoted several examples from Indian mathematics, including those of Āryabhaṭa’s zero, the principle of π , square root principles, cube root principles, and Bhāskara’s decimal system. He noted that the streets within the Sindhu–Sarasvatī Civilization were highly standardized, as found in the city of Kalibaṅga in Rajasthan, where streets of four types—1.8 m, 3.6 m, 5.4 m, and 7.2 m—were suggested. Similarly, the texts mention two types of *dhanuṣ*: one of 96 *aṅgulas* and another called *gārhapatyā-dhanuṣ*, which is of 108 *aṅgulas*.

In addressing the many challenges faced in implementing this system, Prof. Jha concluded with some recommendations. One challenge he discussed was that contemporary Indian academia lacks scientific analysis. Furthermore, there is minimal discussion of the applications, implications, and practical relevance of IKS. The applied part of IKS—helping people move toward self-introspection—is missing.

For instance, if one says Newton did not discover the law of gravity, one should immediately provide evidence. Some credit Varāhamihira

with discovering gravity, but it was Ācārya Kaṇāda, ancient Indian natural scientist and founder of the Vaiśeṣika school—representing early Indian physics—who first wrote in his *Vaiśeṣika Sūtra* the principle of gravity: “*samyoga-abhāve gurutvāt patanam.*” Similarly, one should cite the verse “*yuga sahasra yojana para bhānu*” from the *Hanumān Cālīsā* to substantiate the distance between Earth and the Sun. The *Hanumān Cālīsā* mentions this distance long before modern scientists calculated it, as Gosvāmi Tulasīdāsa wrote it in the 15th century, whereas the official scientific calculation was made in the 17th century. A clear and structured curriculum is needed to integrate IKS components effectively.

The idea of wholeheartedly embracing the Indian Knowledge System, or *Bhāratīya Jñāna Pañcāyat*, rather than doing so half-heartedly, was well received by the learned audience.

Youtube link:

https://www.youtube.com/watch?v=zHjt_pfUwVE

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

Dr. David Scharf

Talk No. 17

June 2, 2025



The talk explored the profound interplay between consciousness and the physical universe, proposing a paradigm in which consciousness is not an emergent byproduct of material processes but the foundational reality from which all physical phenomena arise. Drawing upon ancient Vedic insights alongside cutting-edge developments in quantum mechanics and quantum field theory, the speaker challenged the dominant materialist worldview of modern science. The central idea presented was that consciousness is not merely relevant to understanding the cosmos—it is indispensable for addressing the existential and societal challenges that humanity faces today.

The presentation highlighted the emergence of subtle, adynamical structures in advanced physics—such as non-locality, retro-causality, and global constraints in quantum theory—that point to deeper organizing principles consistent with the Vedic conception of an intelligent, conscious substratum. Dr. Scharf further examined how these frameworks illuminate the mind–body connection, particularly the role of *prāṇa* in promoting physiological coherence and resilience. *Prāṇa*, as he explained, appears to impart an integrity to living organisms that is difficult to account for within strictly mechanistic or causal models.

In discussing contemporary scientific developments, Dr. Scharf emphasized the pioneering work undertaken at Maharishi International University’s program in Consciousness-Based Physics. He made a strong case for a new scientific paradigm—one that integrates consciousness with rigorous theoretical and experimental methods, bridging the domains of physics, philosophy, and ancient Vedic thought.

Dr. Scharf serves as Professor and Chairman of the Physics Department at Maharishi International University and is a Board Member of WAVES International, USA. He holds a Ph.D. from Johns Hopkins University and has taught at the University of Rochester, Northeastern University, and the

Wentworth Institute of Technology. His research spans the intersections of quantum field theory and consciousness, focusing on fundamental questions regarding space, time, matter, and causation. Additionally, he is Co-Principal Investigator for MIU's dark matter research project, contributing to ongoing efforts to deepen scientific understanding of the universe at its most subtle levels.

Youtube link:

<https://www.youtube.com/watch?v=towL3yqCGTc>

Kauṭilya on Good Governance and Economic Prosperity

Prof. Lallan Prasad

Talk No. 18

July 7, 2025



The 18th webinar in the WAVES series featured Prof. Lallan Prasad, a renowned economic thinker and Chairman of the Kauṭilya Foundation. In this session, he presented a comprehensive analysis of the *Arthaśāstra*, a seminal work that covers a vast spectrum of human endeavor, including diplomacy, law, ethics, economics, and environmental planning.

Prof. Prasad highlighted Kauṭilya as the true founder of economics, emphasizing that his theories anticipated key modern concepts such as supply and demand, economies of scale, and the welfare state. Kauṭilya argued that economic prosperity is the fundamental prerequisite for both righteousness (*dharma*) and the fulfillment of desires (*kāma*). Unlike later rigid interpretations of social structure, Kauṭilya's vision of society was grounded in meritocracy and efficiency rather than birth. He advocated universal education through the *gurukula* tradition and insisted upon a legal framework in which justice was blind to social status, applying equally to the commoner, the Brāhmaṇa, and members of the royal family.

The talk emphasized that a nation's progress and development depend upon the administrative capability of its leaders and officials, as well as upon their ethical values. In the *Arthaśāstra*, one finds the most detailed exposition of governance available in ancient literature. According to Cāṇakya, the king should be wise, strong in character, and just, possessing sound knowledge of philosophy, ethics, economics, governance, and law. The ruler's primary duty is to work for the welfare of the people, maintain social harmony, protect law and order, secure the state from external threats, safeguard the nation from calamities, build infrastructure, promote agriculture, industry, and trade, assist the poor, the helpless, ascetics, and the weak, and maintain a balance between religion, wealth, and productive work. Such governance enables a nation to overcome crises and move steadily toward prosperity.

The session reaffirmed that the *Arthaśāstra* is not a stagnant historical artifact but a living intellectual tradition with profound relevance for contemporary policy-making. Kauṭilya's insights into merit-based leadership, strict accountability of public officials, and the intrinsic link between economic health and social justice remain highly pertinent as modern nations confront the challenges of global governance and sustainable development. The objective of the talk was to highlight Kauṭilya's thought on issues most relevant today, including challenges facing India's economy, administrative systems, and its role in global leadership.

YouTube link:

https://www.youtube.com/watch?v=awBz4zjvS_E

Change as the Constant in Dharmaśāstric Law

Dr. Ashutosh Dayal Mathur

Talk No. 19

August 4, 2025



Dr. Ashutosh Mathur's talk explored the idea that change is not an aberration but a foundational principle within the Indian intellectual and legal tradition, particularly as articulated in the *Dharmaśāstras*. He emphasized that Indian jurisprudence never treated law as static or immutable; instead, it recognized transformation as an inherent feature of social, moral, and cosmic order. Dharma, in this view, is adaptive and contextual, while remaining anchored in enduring ethical principles.

Dr. Mathur explained that classical Indian law was designed to respond to variations in time (*kāla*), place (*deśa*), circumstance, and human capacity. Rather than rigid codification, the *Dharmaśāstric* framework allows flexibility through interpretation, reasoned judgment, and moral discernment. This dynamic approach ensured that justice could be administered in a manner appropriate to changing social realities without undermining foundational values.

The talk highlighted how ancient jurists understood governance as a living process. Law was not merely a mechanism for control but a means to uphold social harmony, ethical conduct, and collective well-being. Dr. Mathur noted that adaptability in law was essential for maintaining legitimacy and effectiveness, particularly during periods of social transition, economic change, or political uncertainty.

Drawing connections to contemporary governance, Dr. Mathur argued that modern legal and administrative systems can benefit from this Dhārmic understanding of change. He observed that societies today face rapid transformations driven by technology, globalization, and shifting cultural norms. In such contexts, legal systems that are overly rigid risk becoming disconnected from social realities, whereas systems grounded in ethical flexibility are better equipped to respond constructively.

A key theme of the lecture was the balance between continuity and reform. Dr. Mathur stressed that embracing change does not imply abandoning tradition. Rather, the Indian model demonstrates how

continuity of values can coexist with innovation in practice. This balance, he suggested, offers valuable insights for policymakers, scholars, and leaders seeking sustainable models of governance.

The session concluded with reflections on the relevance of *Dharmaśāstra* for present-day discourse on law, justice, and leadership. Dr. Mathur emphasized that understanding change as an integral component of Dharma enables societies to evolve responsibly, preserving ethical integrity while navigating new challenges. The talk reaffirmed the importance of engaging with India's classical legal wisdom as a living tradition with enduring relevance.

YouTube link:

<https://www.youtube.com/watch?v=-0wsJDCKPso>

Vedic Chetna in the Age of Artificial Intelligence

Prof. Anil Maheshwari

Talk No. 20

September 1, 2025



In this thought-provoking talk, Prof. Anil Maheshwari explored the relationship between *Vedic Chetna* and Artificial Intelligence (AI), presenting them not as opposing forces but as complementary dimensions of knowledge and consciousness. He described Artificial Intelligence as the culmination of accumulated human knowledge expressed through highly functional, multimodal technological systems, while *Vedic Chetna* represents the timeless, unbounded potential of universal consciousness, accessible through natural contemplative practices.

Prof. Maheshwari examined the ongoing debate regarding the primacy of technological intelligence versus consciousness-based wisdom. He argued that while AI excels in processing, pattern recognition, and scalability, it remains rooted in bounded algorithms and human-designed frameworks. In contrast, *Vedic Chetna* transcends material limitations and offers direct experiential access to deeper layers of awareness, creativity, and intelligence. Understanding their interplay, he suggested, is essential for shaping ethical societies, resilient organizations, and balanced individuals.

The talk also addressed the implications of AI for leadership, education, and decision-making, emphasizing that without a grounding in consciousness, technological advancement risks becoming fragmented or misaligned with human values. Prof. Maheshwari highlighted the relevance of Vedic knowledge systems in providing a holistic framework that integrates cognition, ethics, and purpose—elements often absent in purely data-driven approaches.

A special feature of the session was the formal release of a newly edited academic volume on the theme of Vedic Chetna and Artificial Intelligence, a scholarly work Prof. Maheshwari has been developing over the past two years. The volume brings together interdisciplinary perspectives exploring how consciousness-based paradigms can inform and guide emerging technologies.

The talk concluded with a call for conscious integration—urging scholars, practitioners, and policymakers to engage deeply with both technological

innovation and timeless wisdom traditions, so that future progress supports human flourishing, societal harmony, and sustainable development.

YouTube link:

<https://www.youtube.com/watch?v=3FGEywuSz4I>

Indus Script as Karaṇam ‘Trade Accounting System’

Dr. S. Kalyanaraman

Talk No. 21

October 6, 2025



The WAVES Webinar team was honored to have Dr. S. Kalyanaraman as its guest in Episode 21. The learned speaker studied thousands of seals containing several glyphs, each glyph having two or more glyptic elements, which were sufficiently large and contained cipher-text symbols or characters. This quest led to compiling a database of over 8,000 semantic clusters of glosses from the Indian multilingual lexicon, and the cryptanalysis of these is indeed a history-making achievement, *par excellence*.

There have been significant discoveries, and Dr. S. Kalyanaraman brings attention to the fact that the documented history of Bhārata dates back to the 3rd millennium BCE, with 9,412 Indus Script inscriptions that can be read and understood. The volume of the photo corpus exceeds 10,000 of the earliest manuscripts in the world. For instance, all inscriptions relate to Bronze Age metalwork wealth; copper from Khetri mines, zinc from Zawar mines, and tin from the Mekong Delta powered the Metals Age of copper, brass, bronze, and iron in the 3rd millennium BCE throughout Eurasia. The Tin, Zinc, Copper, and Iron Route predates the Silk Road by the 2nd millennium. Additionally, there was mention of the *karaṇam* accounting system in *Tolkāppiyam*.

The talk provided a fascinating window into the intricate world of artisan guilds, boasting sophisticated metallurgical skills, which served as the economic cornerstone of the ancient Meluhha India civilization of the Metals Age, spanning the 4th–3rd millennium BCE. It gave a glimpse of the trade and wealth transactions that made Bhārata the richest nation on the globe by 1 CE.

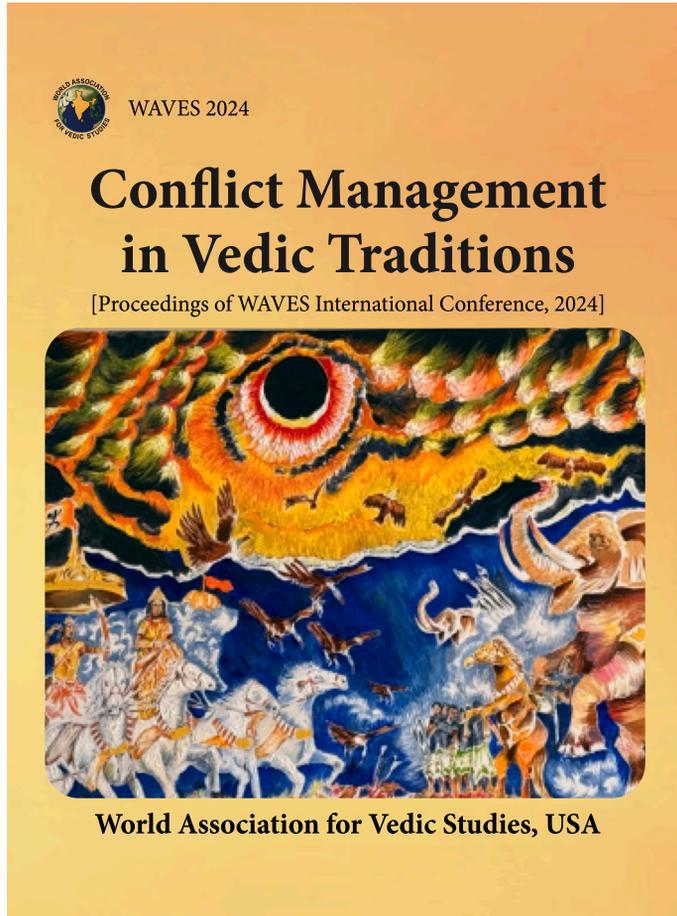
Webinar Talk No. 21 (YouTube Link):

<https://www.youtube.com/watch?v=wrjI6XbFRUY>

Conflict Management in Vedic Traditions Book Release & Panel Discussion

Talk No. 22
November 3, 2025

The *World Association for Vedic Studies (WAVES International, USA)*, in collaboration with the *Wider Association for Vedic Studies (WAVES-India)*, successfully organized Webinar No. 22 of the *WAVES Webinar Series 2025* as a Book Release and Panel Discussion on the theme *Conflict Management in Vedic Traditions*. The online program was held on Monday, November 3, 2025, with participants joining from the USA, India, and other countries.



Book Cover of WAVES 2024 Conference Proceeding

The webinar marked the formal release of the edited volume *Conflict Management in Vedic Traditions*, containing the peer-reviewed proceedings of the *WAVES International Conference 2024*. The volume presents interdisciplinary scholarly perspectives on conflict, reconciliation, ethical governance, and harmony as articulated in Vedic, philosophical, and traditional knowledge systems.

The program was honored by the presence of the Distinguished Guests, Dr. John Hagelin formerly president of Maharishi International University (MIU) & Dr. David Scharf, Professor and Chair, Department of Physics, *Maharishi International University (MIU), USA*, and Board Member of WAVES International. In his address, Dr. Scharf emphasized the contemporary relevance of Vedic approaches to conflict resolution, highlighting consciousness-based principles, inner balance, and dialogue as sustainable alternatives to adversarial models prevalent in modern society.

The session was chaired by **Shri Sashi Kejriwal**, President, WAVES International (USA), who underscored WAVES' long-standing commitment to rigorous academic engagement with Vedic traditions and their relevance to present-day global challenges. He emphasized ethical responsibility, self-regulation, and collective well-being as central themes in Vedic approaches to conflict management.

The Senior Editor of the volume, Dr. Shashi Tiwari, President, WAVES–India, presented an overview of the book, outlining its scholarly scope and contributions. She highlighted that Vedic perspectives on conflict emphasize preventive ethics, dharmic conduct, self-discipline, and harmony at individual, social, and cosmic levels, rather than merely reactive solutions.

The panel discussion featured distinguished scholars:

- Dr. C. Upender Rao (JNU, Delhi)
- Dr. Aleh Perzashkevich (Belarus)
- Dr. Vandana Baranwal (USA)
- Dr. Paramba Shree Yogamaya (Odisha)
- Shri Ashruth Suryanarayanan (Bangalore)

Each panelist offered insights from their respective disciplines, addressing how Vedic texts and traditions conceptualize conflict resolution through principles such as *dharma*, *ṛta*, restraint, dialogue, ethical governance, and spiritual awareness. The discussion demonstrated the enduring relevance of these frameworks in addressing contemporary conflicts at personal, institutional, and global levels.

The session was skillfully moderated by Dr. Aparna Dhir, ensuring focused and balanced scholarly interaction. The Vote of Thanks was delivered by Shri Dharendra Shah, Director, WAVES International (USA), who expressed gratitude to the speakers, editors, organizers, and participants for the success of the program.

The webinar concluded by reaffirming WAVES' mission to promote serious scholarship and constructive dialogue rooted in Vedic wisdom, strengthening its role as a global academic platform for integrating ancient knowledge with modern challenges.

Webinar Talk No. 21 (YouTube Link):

<https://www.youtube.com/watch?v=tASkg3xt5cA>

Research Paper Writing Workshop for WAVES 2026

Dr. Shashi Tiwari, Dr. Bal Ram Singh & Dr. Anil Maheshwari

Talk No. 23

December 8, 2025

The research-paper writing workshop for the upcoming WAVES 2026 Conference, themed “*Living Wisdom: Reintegrating Ayurveda and Vedic Sciences in the Modern World,*” was conducted on December 8 to provide scholarly guidance to prospective contributors. The session was led by distinguished scholars Dr. Shashi Tiwari, Dr. Bal Ram Singh, and Dr. Anil Maheshwari, and addressed questions raised by authors whose abstracts had been submitted for the 17th International Conference and the 30th WAVES India Conference. With over 200 abstracts received, the workshop emphasized the importance of clarity, structure, and originality in academic writing, particularly within Vedic and interdisciplinary studies.

World Association for Vedic Studies (WAVES, USA)
&
Wider Association for Vedic Studies (WAVES-INDIA)

WAVES Webinar Series, Program No. 23

PAPER-WRITING WORKSHOP
for the WAVES 2026 Participants
“LIVING WISDOM: REINTEGRATING AYURVEDA AND
VEDIC SCIENCES IN THE MODERN WORLD”

Prof. Anil Maheshwari
MIU

Prof. Bal Ram Singh
INADS

Prof. Shashi Tiwari
WAVES

Date: **Monday**
8 December, 2025

Time: **20:30 India**
10 AM US/Eastern

We have received an overwhelming response to our WAVES 2026 abstract call. Accepted participants are now invited to submit research papers. Join our expert-led workshop to learn WAVES' guidelines on style, format, and expectations, and have your questions addressed.

Please register for the December 8 workshop at this link: bit.ly/workshopdec8
Or email us at conference@worldassociationforvedicstudies.org.

worldassociationforvedicstudies.org conference@worldassociationforvedicstudies.org

The discussion highlighted that effective scholarly writing begins with a precisely defined concept. Papers are most impactful when they focus on one or two closely related ideas rather than attempting an overly broad

survey of a field. Authors were encouraged to adopt a pedagogical approach to writing, ensuring a logical flow of arguments and accessibility to a diverse academic audience.

Academic integrity was stressed as paramount, especially when integrating ancient knowledge systems with modern research methodologies. Participants were reminded that all major claims must be supported by credible references from established literature. While the use of AI tools for tasks such as proofreading was acknowledged, it was clearly stated that such tools must not replace original critical thinking. Authors are responsible for verifying AI-generated content and citations and for ensuring that the final manuscript accurately reflects their scholarly intent.

The workshop also reviewed mandatory formatting and submission guidelines. Papers must be between 3,000 and 5,000 words and should follow a clear structure consisting of a title, abstract, main body, and references, as outlined in the author guidelines. Proper in-text citations are required, and all abbreviations must be explained at the outset or in a dedicated section. Papers are accepted in English, Hindi, or Sanskrit. Participants were encouraged to consult previous conference proceedings available through the WAVES Journal as models of effective scholarly writing.

Authors were strongly advised to seek peer review prior to submission, as external feedback significantly improves clarity, coherence, and overall quality. Accepted authors will present their research at the WAVES 2026 Conference, scheduled from July 31 to August 2, 2026, at Maharishi International University. Presentations will be strictly limited to 7–10 minutes, necessitating concise delivery of key findings, and the use of PowerPoint is strongly encouraged for both online and in-person formats.

Overall, the workshop provided comprehensive and practical guidance for scholarly writing, reinforcing the importance of conceptual clarity, originality, logical organization, accurate referencing, and adherence to submission deadlines. Participants were reminded that timely submission is essential for inclusion in the conference proceedings.

Webinar Talk No. 12 (YouTube Link):

<https://www.youtube.com/watch?v=CHiNPxNKg8>

Part IV

Interview

WAVES 2026

Interview of Vaidya Vandana Baranwal

Umesh Kumar Singh

December 15, 2025



Vaidya Vandana Baranwal BAMS, MD (Masters in Ayurveda), is a leading expert of Ayurveda specializing in women health. She has more than 28 years of experience involving various aspects of clinical, research, teaching and education in Ayurveda. Before moving to USA, she was Professor in SDM College of Ayurveda, Hassan, Karnataka. She is a published author of two Ayurveda

books on women's health.

To help and support woman in their journey from menarche to menopause, she has founded AyurveDatri- Women wellness solutions. She lives in Plain City, Ohio and is Founder and President of Ayurveda Association of Ohio (AAO).

Ques. 1. As convener of the August 2026 Vedic & Āyurvedic Conference, what core vision are you steering the event toward?

Ans. WAVES 2026 is 17th International Conference of the World Association for Vedic Studies (WAVES INTERNATIONAL, USA) and the Wider Association for Vedic Studies (WAVES, INDIA), organized in collaboration with the Maharishi International University (MIU), Fairfield, Iowa, USA, and the Hindu University of America (HUA), Orlando, Florida, USA. The conference is scheduled to take place from July 31 to August 2, 2026. The theme of WAVES 2026 is Living Wisdom: Reintegrating Āyurveda and Vedic Sciences in the Modern World. I am grateful for the unique opportunity to serve as Convener and to work as part of a committed and experienced team, guided by learned leaders and visionaries. This role allows me to contribute both academically and organizationally, engaging in scholarly direction while also supporting the planning and coordination of the conference. As a classically trained Āyurveda doctor, this role also allows me to actively engage the wider Āyurveda academic and clinical community. My aim is to bring along the Vedic as well as Āyurvedic scholars, researchers, academicians, organizations and enterprises and ensure that classical knowledge, clinical experience, and contemporary scholarship inform the conference in a balanced and meaningful way. Participants

are invited to present their work and deliberate on how *Āyurveda*'s holistic principles of health, healing, and consciousness can contribute to advancing contemporary healthcare, education, research, and sustainable living. Through peer-reviewed scholarship, mentorship, and academic collaboration, WAVES 2026 aims to strengthen educational continuity and the next generation of scholars and clinicians, ensuring that *Āyurveda* and Vedic sciences remain living, evolving academic traditions rather than static heritage disciplines. Central to this vision is collaboration and partnerships with institutions such as Maharishi International University (MIU) and the Hindu University of America (HUA), whose work in Vedic studies, consciousness research, *Āyurveda*, and traditional pedagogy has enriched global scholarship. Such collaborations strengthen the conference by broadening perspectives, enhancing academic rigor, encouraging cross-institutional research, and creating sustained dialogue that extends beyond the conference itself.

A pre-conference workshop on *Pañcakarma* on July 30, 2026 at the Raj, Fairfield, Iowa will add significant value by offering in-depth engagement with classical principles, clinical reasoning, and contemporary research perspectives on this foundational *Āyurvedic* therapeutic system. A post-conference workshop on Aug 3, 2026, focused on education further strengthens the conference outcomes by addressing pedagogy, curriculum development, and the future of education and teaching of Veda and *Āyurveda* not only in America but at the global level. Together, these programs extend the conference impact by integrating scholarship, clinical application, and educational continuity. WAVES has a strong legacy of successful international conferences, reflecting its credibility as a global academic forum for Veda and ancient Indian traditions. This foundation provides both guidance and inspiration for WAVES 2026. I am fortunate to have the counsel of experienced leaders, scholars, and institutional partners, whose collective wisdom strengthens the direction of this conference and gives confidence in its continued success. The publication of conference proceedings further strengthens this effort by preserving scholarly work in a permanent academic record and making it accessible to a wider global audience. It also encourages rigorous research, peer review, and responsible dissemination of knowledge.

I wish to express my sincere gratitude for the opportunity and responsibility entrusted to me as Convener. To serve a platform dedicated to thoughtful dialogue between Vedic wisdom and the classical sciences

of *Āyurveda* is both an honor and a commitment. I accept this role with humility, mindful of the intellectual rigor, scholarly integrity, and significant responsibility it entails. I am committed to giving my best to make this conference successful. I hope it will help rediscover the living wisdom of *Āyurveda* and the Vedas in a meaningful way, and thoughtfully reintegrate it into the modern world—supporting conscious living and health at the individual level, well-being within society, and harmony and peace for the world.

Ques. 2. How do you distinguish Vedic-era health ideas from the systematic medical science of the *Caraka–Suśruta–Aṣṭāṅga* tradition—and avoid anachronism when terms shift between Vedic and classical Sanskrit?

Ans. Distinguishing Vedic-era health ideas from the systematic medical science of the *Caraka–Suśruta–Aṣṭāṅga* tradition requires both historical awareness and methodological discipline, especially when Sanskrit terms evolve, changing across different eras from ancient Vedic Sanskrit (*Rgveda*) to Classical Sanskrit (*Pāṇini*'s rules) and into modern usage with shifts in vocabulary, grammar, sounds (phonetics), and word structures (morphology) over millennia, influencing languages like Hindi and English

Vedic texts—the *Samhitās*, *Brāhmaṇas*, *Āraṇyakas*, and *Upaniṣads* articulate health-related ideas within a broader cosmological, ritual, and ethical worldview. Concepts such as *ṛta* (cosmic order), *āyuh* (life), *bala* (vital strength), and *agni* appear in symbolic and integrative contexts aimed at promoting harmony, longevity, and right living, rather than in clinical diagnosis or therapy. Technically, these texts are not medical treatises (*cikitsā-śāstra*) and should not be read as such.

Classical *Āyurveda*, as taught by *Caraka*, *Suśruta*, and *Vāgbhaṭa*, represents a highly systematic and advanced approach to health, wellbeing, and longevity. It is inherently personalized, preventive, promotive, and predictive in nature and far more advanced than contemporary medical sciences. Drawing upon the philosophical foundations of the *Ṣaḍ Darśanas*, *Āyurveda* organizes practical clinical concepts such as *doṣa*, *dhātu*, *mala*, *agni*, *prakṛti*, *ojas*, and *srotas* into a coherent medical framework. These principles guide clinical examination, diagnosis, prognosis, and understanding of causative factors through *pañca nidāna*, and inform treatment through a threefold therapeutic approach: *daiva-vyapāśraya cikitsā* (spiritual or faith-based therapy), *yukti-vyapāśraya cikitsā* (rational

and pharmacological therapy), and *sattvāvajaya cikitsā* (psychological therapy). Clinical practice is grounded in *pramāṇas* (valid sources of knowledge), *yukti* (rational clinical reasoning), and careful observation of the patient.

Āyurveda guides individuals toward the broader goals and purpose of life, drawing upon Vedic teachings on *Dharma*, *Artha*, *Kāma*, and *Mokṣa*. Health and disease are understood within a moral, psychological, and behavioral framework, where *prajñāparādha* (failure of intellect), *asātmyendriyārtha saṃyoga* (improper use of the senses), and *kāla* (time) are recognized as fundamental causes of disease. To address these factors, *Āyurveda* emphasizes *sadvṛtta* and *svasthavṛtta* as ethical, disciplined ways of living that support both health and self-realization. In this way, the teachings of the Vedas are intricately woven into the conceptual foundations and clinical applications of *Āyurveda*.

Avoiding anachronism requires respecting differences in time, purpose, and textual genre. Terms such as *agni*, *rasa*, or *ojas* must be understood in their specific textual contexts and not assumed to carry their later technical meanings. The relationship between Vedic and *Āyurvedic* concepts should be seen as a gradual development, where ideas become more defined over time, rather than as direct equivalence. Vedic texts offer a philosophical and cosmological understanding of life and health, while Classical *Āyurveda* represents a structured medical science focused on prevention, treatment, and longevity. Keeping this distinction clear preserves the integrity of both traditions and supports responsible academic dialogue. Recognizing this transition is also essential for thoughtful modern integration and for respecting the scientific maturity of Classical *Āyurveda*.

Ques. 3. What methodological lens connects Vedic passages to later *Āyurvedic* doctrines, and how do *pramāṇas* (*śabda*, *pratyakṣa*, *anumāna*) translate into modern research practice?

Ans. The methodological lens that connects Vedic passages to later *Āyurvedic* doctrines is best understood as historical and interpretive continuity guided by *yukti* (rational synthesis), rather than direct textual derivation. Vedic texts provide foundational knowledge related to order (*ṛta*), harmony, longevity, and right living, which inform ways of observing life, health, and human experience. Classical *Āyurveda* reorganizes this Vedic knowledge into a systematic medical science through structured reasoning, clinical observation, classification, and validation. This approach

allows continuity in research orientation and inquiry without forcing Vedic concepts into later technical frameworks, thereby avoiding anachronistic interpretation.

Āyurveda's pramāṇas—śabda, pratyakṣa, and anumāna—do not directly map onto modern research methods but offer a parallel epistemic framework. Śabda pramāṇa or Āptopadeśa corresponds to reliance on authoritative sources, such as classical texts, commentaries, and existing scholarly literature, forming the theoretical basis of research. In research terms, this informs protocol design, inclusion criteria, and outcome relevance, ensuring fidelity to classical principles rather than reductionist extraction of isolated procedures. Pratyakṣa pramāṇa aligns with direct observation, including clinical examination, data collection, and empirical measurement. The systematic clinical observation may include assessment of doṣa, agni, koṣṭha, strength, symptom patterns, and observing the effect of herb on patient/patient-reported outcomes, alongside measurable biomedical parameters such as inflammatory markers, metabolic indices, or autonomic measures. Careful documentation of responses during snehana, svedana, and śodhana phases of Pañcakarma reflects trained observational rigor rather than anecdotal reporting. Anumāna pramāṇa refers to drawing inference based on logical reasoning and evidence. In research design it relates to analytical reasoning, hypothesis formation, and inference based on observed patterns and outcomes—such as correlating improvements in metabolic markers, inflammation, or quality of life with changes in digestive capacity, elimination, and symptom resolution—allowing researchers to generate hypotheses about mechanisms of action without prematurely collapsing them into purely biochemical explanations. Statistical analysis and causal reasoning thus function as contemporary expressions of anumāna. Āyurveda also use yukti and upamā pramāṇa. Yukti pramāṇa refers to rational and context-sensitive reasoning that integrates multiple factors to arrive at a clinical decision. Yukti involves synthesizing knowledge of doṣa, dhātu, mala, agni, deśa (place), kāla (time), bala (strength), prakṛti (constitution), and the stage of disease to plan appropriate diagnosis and treatment. Unlike direct perception or inference, yukti is dynamic and individualized, making it central to Āyurvedic clinical practice and therapeutic planning. In research design, yukti guides the integration of multiple variables, supports individualized or stratified study designs, and informs complex intervention models rather than one-size-fits-all protocols. Upamāna pramāṇa refers to knowledge gained through

comparison or analogy. It is used to explain unfamiliar concepts by relating them to known objects or experiences, such as describing the quality of a symptom, pulse, or lesion through resemblance. While *upamāna* is more prominent in philosophical systems like Nyāya, *Āyurveda* uses it mainly as an explanatory and teaching tool. In research, *upamāna* can support qualitative methods, phenomenological descriptions, and the development of assessment tools that capture patient experience and clinical patterns through structured comparison. Together, these *pramāṇas* support a balanced research approach that integrates textual authority, empirical observation, and rational analysis, enabling meaningful dialogue between *Āyurvedic* epistemology and modern research practice without reducing one to the other.

Ques. 4. When you say “Kāyākalpa,” which primary sources and lineages are you invoking (e.g., *Caraka’s Rasāyana, Suśruta, Aṣṭāṅga Hṛdaya, Rasaśāstra/Siddha*), and where do they converge or diverge?

Ans. The Sanskrit word *kāyā-kalpa* (*kāyā* = body and *kalpa* = transformation) refers to systematic rejuvenation of the body–mind complex through purification, nourishment, disciplined conduct, and *rasāyana*—aimed at restoring functional integrity, vitality and longevity.

Textually, *kāya-kalpa* is not a formal technical term in the classical *Āyurvedic* compendia (*Caraka Saṃhitā, Suśruta Saṃhitā, Aṣṭāṅga Hṛdaya*). A deeper exploration of *kāya-kalpa* reveals its close associations with the ancient Tamil Siddha tradition, Siddha medicine, alchemy, *Rasaśāstra*, and certain Tantric streams where it denotes a process aimed at slowing degeneration and aging, longevity and immortality, and supporting spiritual pursuit, rather than literal reversal of aging or biological immortality. (1) Much of the available material on *kāyā-kalpa* consists of poems, stories, and symbolic or experiential accounts, with limited systematic or textually verifiable scientific documentation. As a result, it remains difficult to define clearly, shaped by varied interpretations from different traditions and lacking a standardized clinical framework. However, available historical and textual references indicate that the concept of *kāyā-kalpa* draws largely from the Siddha tradition of South India.

Siddha system is one of the oldest systems of medicine in India. The term ‘Siddha’ means achievement and the ‘Siddhars’ were saintly figures.

Eighteen 'Siddhars' seem to have contributed towards the development of this medical system. Siddha system's literature is in Tamil and it is practiced in Tamil-speaking parts of India. The Siddha system is largely therapeutic in nature. The principles and doctrines of this system have a close similarity to *Āyurveda*, with specialization in *Rasaśāstra* - the preparation of mineral and metallic medicines. (2)

According to Imminent *Āyurvedic* author, Dr. Bhagwan Dash " 'Siddha' is a Sanskrit term which means 'perfection.' Persons who have accomplished spiritual perfection are also called Siddhas. The southern part of India gave birth to great saints in the distant past and they had great achievements in different fields of art and science. Being part of Indian culture, often the scholarship between the saints of the north and the south was exchanged and therefore it is very difficult to put a demarcation line between *Āyurveda* and the system of medicine that was conceived, patronized and propagated by the saints [Siddhas] of South India. Some of the basic principles of *Āyurveda* and Siddha systems of medicine are common. However, Siddha medicine has made unique and significant contribution to therapeutics and pharmacy. The prevention and cure of illness are the basic aims of all systems of medicine. The Siddha system has, in addition, a concern for the immortality of the body. The Siddhas have developed a discipline called Kaya Kalpa designed for longevity with a complete freedom from illness." (3)

Another article on Siddha medicine says: "Siddha medicine was developed by the ancient Tamils, Dravidian people who lived in South India. The early Tamil epics mention poets who were also medical men. In the seventh and 12th centuries A.D. bhakti literature blossomed, so did medicine. This was the period when most famous siddhas lived. Surgery was well developed. Siddha philosophy believes that the aging process can be slowed down, and that a long and healthy life can be achieved. This requires strict daily regimen in terms of diet and medical supplements. There are two ways of achieving a long and healthy life: The use of kayakalpa medicines and the practice of kalpa yoga. Kāyākalpa Medicines here refers to 'kāyā' means body and 'kalpa' means stone. The word 'kāyākalpa' means sturdy as a rock and ageless. This is a slightly different definition. Some good kalpa herbs described are Ginger (*Zinziber Officinalis*), Kattukai (*Terminalia Chebula*), Amukkura (*Withania somnifera*), Keelanelli (*Phyllathus Niruri*), Date Palm (*Phoenix Dactilyfera*), Seran Kottai (*Semicarpus Anacardium*), Vembu (*Azadiracta*

Indica), Tulsi (*Ocimum Sanctum*), Lemon (*Citrus Media Varacida*) and Vilvam (*Aegle Marmelos*). Kalpa drugs are manufactured from inorganic compounds also. For instance Ayasambeerakarpam is made from certain metals soaked in lime. Ayabringaraja Karpam is made from iron processed in lime juice. Poorna Chandrodayam contains gold, mercury, and sulphur. Kalpa drugs have rejuvenating powers and are believed to retard the aging process. The eight steps of Kalpa Yoga are identical to the eight stages of yoga prescribed by *Patañjali*. (4)

Many sources refer to the sage *Agastya* and his disciples, the “18 Siddhas” or the ‘Siddhars’ as the progenitors of Siddha medicine and Kaya Kalpa. *Tirumūlar* and *Bhoganāthar* in particular authored mystical/medical texts and had amazing life stories which have been handed down through generations. Bhoganthar, or Bhogar, lived for thousands of years, many of which he spent with his guru getting advanced knowledge and then teaching in China, some say originating many of the Taoist arts as the master “Bo-Yang;” he transmigrated to several bodies, wrote the Tao Ching and the Te Ching as the poet Lao Tzu, and finally returned to south India for his final attainment of swarupa samadhi, the ‘golden body’. In China, he was instructed by Kalangi Nathar (his guru) in all aspects of the Siddha sciences. These included the preparation and use of the kaya kalpa herbal formulae to promote longevity. In his poem Bhogar Jnana, Bhogar describes testing a specially prepared *kāya-kalpa* tablet on his dog and a disciple. He then consumes the tablet himself and describes undergoing profound transformation—living for thousands of years, sustained by *ojas*, and attaining a “golden body.” The account symbolizes extreme alchemical power and spiritual attainment rather than a clinically verifiable rejuvenation process. (5)

Both Sidhha and *Āyurveda*, as systems of medicine, employ Kaya Kalp and *Rasāyana Cikitsā* respectively as a means to support regeneration, resilience, and longevity. However, in both traditions the ultimate goal is not material prolongation of life, but spiritual refinement and higher purpose. Longevity is valued insofar as it supports *dharma*, disciplined living, inner clarity, and the pursuit of liberation, rather than the pursuit of youth, power, or immortality for its own sake. Classical *Āyurveda* as a system of medicine remains grounded in observable outcomes and clinical reasoning, whereas Siddha literature often integrates symbolic, yogic, and metaphysical dimensions.

Ques. 5. Many contemporary narratives equate *Kāyakaḷpa* with “age reversal.” What, in your view, is textually and clinically defensible to claim, and where does such discourse cross into exaggeration or hype?

Ans. Many popular narratives equate *Kāyakaḷpa* with literal “age reversal.” However, when *Kāyakaḷpa* is examined in light of the classical Ayurvedic *saṃhitās*—most notably the *Caraka Saṃhitā*, *Suśruta Saṃhitā*, and *Aṣṭāṅga Hr̥daya*—it is more accurately understood as a specialized *rasāyana-cikitsā* approach. Its primary objectives are rejuvenation and restoration, enhancement of immunity, and extension of a healthy lifespan, rather than reversal of chronological age.

Classical descriptions emphasize outcomes such as improved strength (*bala*), clarity of intellect (*medhā*), stability of the senses, resistance to disease, and preservation of functional capacity. While certain texts employ aspirational language related to longevity and youthful qualities, these expressions must be interpreted within the literary and doctrinal context of *rasāyana* literature, rather than as claims of literal biological age regression.

From a clinical standpoint, what is defensible is that *Kāyakaḷpa*-oriented therapies—when appropriately indicated and meticulously performed—may support enhanced metabolic efficiency, improved tissue nourishment, recovery from degenerative processes, stress resilience, and overall functional rejuvenation. These outcomes can result in individuals feeling and functioning “younger,” yet they do not imply reversal of genetic aging, cellular senescence, or the passage of chronological time.

What clearly crosses into hype are claims of guaranteed reversal of biological or chronological age, or promises of uniform outcomes irrespective of age, constitution, or disease status. Such assertions disregard classical cautions concerning eligibility (*adhikāra*), preparatory procedures, duration of therapy, and individualized assessment, thereby risking both clinical misrepresentation and erosion of scholarly credibility.

In summary, *Kāyakaḷpa* is best understood as a highly disciplined rejuvenative intervention aimed at optimizing longevity, vitality, and functional youthfulness. It is not a promise of literal age reversal. Preserving this distinction is essential for maintaining textual integrity, clinical responsibility, and public trust.

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 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 Context
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 Views 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
- 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
- 3. Contemporary Views on Indian Civilization**
(Proceedings of the 3rd International Conference held at USA)
Editor :- Prof. Bhu Dev Sharma | Edition :- 2003
- 4. India's Intellectual Traditions And Contributions to the World**
Editors:- Prof. Bal Ram Singh, Prof. Surendra N. Dwivedi, Prof. Satish C. Mishra, Prof. Bhu Dev Sharma, Shri Dharendra A. Shah
Edition :- 2010
- 5. Vedic Heritage for Global Harmony and Peace in Modern Context**
Editor :- Prof. Bal Ram Singh and Prof. Surendra N. Dwivedi
Edition :- 2012

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.

How to purchase:

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WAVES Blog

www.vedicwaves.wordpress.com

Since 2015, WAVES has initiated its own blog, 'VEDIC WAVES'. Vedic Waves has become a platform that brings us closer together in our collective efforts to disseminate Vedic knowledge and foster meaningful discussions worldwide. To date, the online blog 'Vedic Waves' has received over 334,335 hits. It offers more than two hundred and nine peer-reviewed articles on various aspects of Vedic knowledge by distinguished international and national scholars, including 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 others.

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6. **Facebook** - <https://www.facebook.com/vedicwavesblog>

Publication of WAVES-India

Publisher:

Pratibha Prakashan, 7259/20, Ajendra Market, Premnagar,
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 Heritage 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

Important dates to mark on your 2026 Calendar

Recurring Events

Monthly WAVES Webinar

Every 2nd Sunday of the month

Time: 10:00 AM EST (US) | 8:30 PM IST (India)

- January 11, 2026
- February 8, 2026
- March 8, 2026
- April 12, 2026
- May 10, 2026
- June 14, 2026
- July 12, 2026
- August 9, 2026
- September 13, 2026
- October 11, 2026
- November 8, 2026
- December 13, 2026

Paper Submission & Review Timeline

- **February 15, 2026:** Paper Submission Deadline
- **March 15, 2026:** Completion of Paper Reviews
- **March 31, 2026:** Final Paper Submission

Conference Schedule

- **July 30, 2026:** Pre-Conference Workshop at *The Raj*
- **July 31 – August 2, 2026:** WAVES 2026 Main Conference
- **August 2, 2026:** Post-Conference Workshop on Ayurveda Education

Pre-Conference *Pañcakarma* Workshop

We are pleased to announce a **Special Pre-Conference *Pañcakarma* Workshop** to be held at **The Raj**, Fairfield, Iowa, on **July 30, 2026**. Internationally recognized as a premier center for health, rejuvenation, and classical *Āyurveda*, The Raj provides an ideal setting for immersive learning and experiential engagement in *Pañcakarma* and related Ayurvedic therapies.

This workshop is designed to offer participants an in-depth exposure to the principles and practices of *Pañcakarma*, integrating classical foundations with contemporary clinical perspectives in a serene and professionally supported environment.

Registration Fee: \$150

Participant Capacity: Limited to 30 participants

Additional details regarding the workshop structure, faculty, and registration process will be shared shortly.

Ayurveda Education Post-Conference Workshop

The **Ayurveda Education Post-Conference Workshop** will address the current state of both formal and informal *Āyurveda* education worldwide and examine its relevance to contemporary health conditions. Nearly eight experts in the field will deliberate on existing challenges, emerging needs, and viable pathways for strengthening *Āyurveda* education in the present and future.

The workshop will bring together scholars, practitioners, educationists, and accreditation experts to discuss both scientific and healthcare practice dimensions of *Āyurveda*. Drawing upon India's long-standing educational traditions as a foundation, the discussions aim to advance the global agenda of *Āyurveda* education through informed policy, academic collaboration, and practical frameworks.

Key Topics of Discussion

- Status of *Āyurveda* education in the United States and worldwide
- Essential educational components required for effective clinical practice
- Accreditation processes and their impact on academic and market recognition
- Collaborative opportunities between institutions in India and the United States
- Current challenges and potential solutions for sustainable growth

Date: August 2, 2026

Duration: 4–6 hours

Further details, including the list of speakers and session structure, will be announced in due course.

List of Contributors

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