Research Proposal for the

Doctoral Program in Maharishi Vedic Science

at Maharishi University of Management:

Reading the Vedic Literature in Sanskrit

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October 21, 2001
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Submitted to
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Introduction

Reading the Vedic Literature in Sanskrit is a technique for developing consciousness, purifying the physiology, and enlivening the impulses of cosmic life within individual life. It is the perfect blending of modern science and eternal Vedic Science. Reading Vedic Literature is one of the many technologies of consciousness that His Holiness Maharishi Mahesh Yogi has given to the world.

This proposal presents the necessary background in Maharishi Vedic Science to understand the significance of reading Vedic Literature. It recounts the discovery in 1993, by Professor Tony Nader, M.D., Ph.D., of Veda and Vedic Literature in human physiology. The discovery encompasses the technique of reading the Vedic Literature to enliven holistic brain functioning. This paper recounts some of the historical development of Maharishi Vedic Science and shows its culmination in the discovery of Veda and Vedic Literature in human physiology.

This proposal describes some preliminary research in reading Vedic Literature. On the basis of the preliminary research, a course of further investigation is planned with areas of primary exploration explained.
History of Maharishi Vedic Science

This section locates the Discovery of Veda and Vedic Literature as the culmination of Maharishi Vedic Science. It traces the antecedents of the discovery in the early writings of Maharishi, and summarizes Maharishi’s more recent comments on the discovery.

Development of Consciousness

In 1953, His Holiness Maharishi Mahesh Yogi left the silence of Uttar Kashi, the Valley of the Saints, in the Himalayas, on a pilgrimage to the south of India. In the course of his travels, he recognized the need of the people for techniques and programs to develop consciousness, to live life in bliss. Having spent years in the presence of his master, Guru Dev, Swami Brahmananda Saraswati, Shankaracharya of Jyotir Math, Maharishi was well versed in the eternal truths of Vedic Literature and realized that Atma Vedam Sarvam, “All this is Atman only” (Nrisimhottaratapaniya Upanishad 7). Atma, the Self, pure consciousness is the reality of all of creation.

Maharishi defines consciousness simply as awareness. “Consciousness is that which is conscious of itself” (Maharishi Mahesh Yogi, 1994, p. 53). However, in that simplicity is contained everything as he further elaborates, “Consciousness is wakefulness, unbounded alertness, pure intelligence, pure existence, self-referral fullness, all knowingness – the self-sufficient and unmanifest source, course, and goal of all creation” (Maharishi Mahesh Yogi, 1994, p. 58). Consciousness is the silent screen upon which projects all thoughts and activities, all impulses and desires. The simplest state of human awareness, when thought and activity are stilled, is the field of unbounded awareness, pure
consciousness, bliss. It is a self-interacting field of pure potentiality. Consciousness is pure intelligence, pure creativity.

Maharishi lives the reality of unending bliss which is possible when the field of consciousness is lively in life. He lives life described by the Vedic wisdom.

\[
\begin{align*}
\text{Anandaddhyeva khalwimani bhutani jayante} \\
\text{anandena jatani jivanti} \\
\text{anandam prayanty abhisamwishanti}
\end{align*}
\]

Out of bliss these beings are born,  
In bliss they are sustained,  
And to bliss they go and merge again. (Taittiriya Upanishad 3.6.1)

Motivated by the suffering of the people, by their lack of contact with the field of pure consciousness at the basis of every human being, Maharishi began teaching the Transcendental Meditation program to the people of south India. The Transcendental Meditation technique is a simple, natural, effortless technique which allows every individual to experience pure consciousness or bliss. In his earliest lectures, he explained that \textit{anandam}, bliss, is the nature of life.

\[
\begin{align*}
\text{Anadam is the one reality of life eternal and absolute. Anadam is the nature of the soul. Anadam is the life of every body. Anadam is the very existence of every being. (Maharishi Mahesh Yogi, 1955, p. 58)}
\end{align*}
\]

Maharishi credits Guru Dev with making bliss readily attainable by everyone.

\[
\begin{align*}
\text{This is the Anandam, which was considered to be so difficult of experience, and which now has become so easily attainable under the grace of Shri Guru Deva. (Maharishi Mahesh Yogi, 1955, p. 58)}
\end{align*}
\]

Maharishi's message spread quickly and he was invited from town to town, teaching everywhere. Since 1953, Maharishi has circled the globe many times, resulting in over five million people starting the Transcendental Meditation program. Maharishi has
trained over 40,000 teachers of Transcendental Meditation and centers for meditation exist in countries on every continent of the globe.

Maharishi’s message is that consciousness is the basis of every aspect of thought, speech, and behavior. Consciousness is the unified source of every aspect of creation. Capturing the field of consciousness is easy, because it the silent source of every activity. Contact with the field of consciousness enhances every aspect of the individual from the most intimate level of individual thinking to the most expressed level of societal behavior.

Maharishi explains,

Consciousness is fundamental to life. It is the prime mover of life. Every word that we speak and every act that we perform is an impulse of consciousness.

All speech, action, and behaviour are fluctuations of consciousness. All life emerges from and is sustained in consciousness. The whole universe is the expression of consciousness. The reality of the universe is one unbounded ocean of consciousness in motion. (Maharishi Mahesh Yogi, 1994, p. 68)

Everyone has the source of unbounded energy, creativity and intelligence deep within, and so has the potential to unlock and use that source for progress, evolution, and happiness, Maharishi explains.

Since consciousness is the most basic element of everyone’s life, knowledge of consciousness is the most basic requirement for everyone to exist consciously and intelligently and enjoy full, unbounded creative potential of life, with maximum success in all fields of personal and professional life. (Maharishi Mahesh Yogi, 1996b, p. 31)

Maharishi’s message has not changed over the fifty years since he began teaching. However, Maharishi has brought out further techniques to enhance the growth of consciousness. The TM-Sidhi program, introduced in 1976, allows the individual to not
only experience the level of pure consciousness deep inside, but to act from that level.
The TM-Sidhi program includes the technique of Yogic Flying, a powerful technology for enlivening pure consciousness. Maharishi states,

The phenomenon of Yogic Flying proves that through my Transcendental Meditation and TM-Sidhi Programme anyone can gain the ability to function from the simplest form of his own awareness and can develop mastery over Natural Law. (Maharishi Mahesh Yogi, 1995, p. 322)

Natural Law is the set of laws of nature which govern the universe. As we will see in the following paragraphs, the field of pure consciousness is identical to the Unified Field of physics, the home of all Natural Law. Functioning from the level of pure consciousness, Maharishi explains, gives the ability to function at basis of all the Laws of Nature.

Maharishi stands between two powerful traditions. He received a Western education and was schooled in physics and other western sciences. His heritage and years with his teacher Guru Dev represent the Vedic tradition. Maharishi is uniquely suited to unite these two traditions and explains they reveal the same universal truths.

One of Maharishi's many contributions to the field of consciousness is the identification of consciousness as the Unified Field of physics. Modern physics over the past two hundred years has investigated finer and finer aspects of matter until it has arrived at the understanding of the Unified Field, an unbounded field of pure potentiality, at the basis of all physical creation. The successive stages of electroweak unification, Grand Unification, and the development of superstring theories of the Unified Field have brought physics to the level of the unified basis of all the diversity of creation.
Maharishi, probing into the unified basis of life through the technology of consciousness, explains that consciousness is the field of singularity. The unbounded field of consciousness, through its own self-interacting dynamics, creates diversity from within itself. Maharishi’s cognition that the field of consciousness and the Unified Field of physics are identical is the foundation for unifying the truths realized by Vedic Science with truths uncovered by modern science. Maharishi explains that all the diversified levels of creation arise from the self-interacting dynamics of the Unified Field, pure consciousness.

In recent decades, modern science has systematically revealed deeper layers of order in Nature, from the atomic to the nuclear and subnuclear levels of Nature's functioning. This progressive exploration has culminated in the recent discovery of the Unified Field of all the Laws of Nature - the ultimate source of order in the universe.

Similarly, the ancient Vedic Wisdom, understood and reformulated in this scientific age in the form of a complete science, my Vedic Science and Technology, identifies a single universal source of all orderliness in Nature and a practical, scientifically validated procedure to apply this most fundamental and powerful level of Natural Law for the benefit of mankind.

Both understandings, modern and ancient, locate the unified source of Nature's perfect order in a single, self-interacting field of intelligence at the foundation of all the Laws of Nature. This field sequentially creates, from within itself, all the diverse Laws of Nature governing life at every level of the manifest universe.

(Maharishi Mahesh Yogi, 1996a, p. 77-78)

**Seven States of Consciousness**

Maharishi explains that humankind can experience seven states of consciousness.

Waking, dreaming, and sleeping are those states most commonly experienced. However, in these three states, the field of pure consciousness is not experienced. In waking state,
the mind and senses are engaged in activity. In dreaming state, the mind and senses are engaged, but they are engaged in illusions. In deep sleep state, there is total lack of awareness. In these three states of consciousness, the mind is not open to the field of pure consciousness at its basis.

However, every human being is capable of four additional states of consciousness, and the experience brings bliss, energy, and great effectiveness to life. In the fourth state of consciousness, Transcendental Consciousness, the mind is open only to the field of pure consciousness within. Outside awareness is suspended, and only inner awareness is lively. With repeated experience of the fourth state of consciousness alternated with activity, a fifth state of consciousness grows, which Maharishi calls Cosmic Consciousness. In Cosmic Consciousness, inner unbounded awareness coexists with waking, dreaming, and sleeping. With time, Cosmic Consciousness grows into God Consciousness. In God Consciousness, inner unbounded awareness is an everpresent reality, but the senses begin to appreciate the finer levels of creation. In Unity Consciousness, the ultimate level of human development, the unbounded field of pure consciousness is not only lived on the inner levels, but is appreciated by the senses in every aspect of the outer world as well.

Unity Consciousness

Maharishi explains that Unity Consciousness is the birthright of every human being. To bring this supreme level of life to everyone on earth, Maharishi has worked tirelessly for over fifty years. Unity Consciousness is the experience of unbounded consciousness
inside along with unbounded consciousness outside. Maharishi locates the reality of Unity Consciousness in the eternal truths of Vedic Literature.

This reality of Unity Consciousness is beautifully expressed by the Vedic Expressions:

Sarvam Vedat Prasiddyati  
Everything is Vedic, everything is known through Veda.

Atmai Vedam Sarvam  
All this is Atman only.

Aham Brahmasmi (Brihad-Aranyak Upanishad, 1.4.10)  
I am Totality.

Sarvam Khalu Idam Brahm (Chhandogya Upanishad, 3.14.1)  
All this is Totality.

on the level of Unity Consciousness - Brahma Chetana. (Maharishi Mahesh Yogi, 1997, p. 74)

The Role of Physiology

Consciousness is an experience of the inner, subjective means of gaining knowledge, Maharishi explains. However, the inner experience of pure consciousness is made possible by a particular style of functioning of the objective physiology. Each state of consciousness has its own corresponding physiology. Maharishi delineates, "As every state of consciousness has its own corresponding level of physiology, Waking State of Consciousness has its own corresponding state of physiology; likewise Dreaming State of Consciousness has its own corresponding state of physiology; Unity Consciousness has its own corresponding physiology" (Maharishi Mahesh Yogi, 1997, p. 74).
Pioneering research by Dr. R. K. Wallace in 1970 established that the experience of Transcendental Consciousness, the fourth state of consciousness, is accompanied by a unique set of parameters in the physiology. The physiology functions in a manner that is different from the parameters of waking, dreaming, or deep sleep state. Over 500 scientific studies in 200 universities and research institutions in 30 countries have gone on to document the changes in the physiology, psychology, and sociology that occur as a result of the experience of Transcendental Consciousness.

Even in his earliest book, The Science of Being and Art of Living, Maharishi devotes entire sections to an explanation of the connection between state of the nervous system and the experience of pure consciousness. He says,

Before we proceed further it will be of interest to note that for any experience to be possible the nervous system is required to set itself in a particular state or condition. Whatever be the experience in any state of consciousness – waking, dreaming, or sleeping – it is possible only by virtue of a corresponding setup of the nervous system. (Maharishi Mahesh Yogi, 1993, p. 125)

During Transcendental Meditation, the mind experiences the field of pure consciousness, or Being. This is due to a unique style of functioning of the nervous system as documented by the scientific research on the Transcendental Meditation program. However, before any of the research had begun, Maharishi anticipated it with this explanation,

During Transcendental Meditation, however, the nervous system is naturally subjected to a condition which is unlike the conditions which give rise to the experiences of wakeful, dreaming, or sleep states. In this condition, it is capable of giving rise to the experiences of pure Being. This experience of pure Being is said to be the experience of transcendental consciousness, or to be more exact, the
very state of transcendental consciousness. (Maharishi Mahesh Yogi, 1993, p. 126)

Maharishi explains that a normally functioning nervous system, free from the blockages due to stress and strain, spontaneously maintains pure awareness. The practice of the Transcendental Meditation program allows stress to be released from the physical nervous system and results in the experience of pure consciousness. Maharishi elaborates,

We want to purify the nervous system to such a great extent that eventually it will create the exact setup of the nervous system which will be able to give rise to the experience of transcendental consciousness. We are creating such a physical condition of the nervous system that it will cause the body to be in the most normal condition. (Maharishi Mahesh Yogi, 1993, p. 292)

The insight that the style of functioning of the nervous system is responsible for the experience of each state of consciousness is repeated in all of Maharishi’s books and writings. In his commentary on the Bhagavad Gita, Maharishi emphasizes that experiences of higher consciousness depend on culturing the physiology.

Any state of consciousness is the expression of a corresponding state of the nervous system. Transcendental consciousness corresponds to a certain specific state of the nervous system which transcends any activity and is therefore completely different from the state of the nervous system which corresponds to the waking state of consciousness. (Maharishi Mahesh Yogi, 1967, p. 314)

Maharishi describes the highest state of human development, Unity Consciousness, as a state where duality ceases, and the unity of the individual and his environment predominates. This state of consciousness is developed by progressively culturing the nervous system.

In order to develop cosmic consciousness to God-consciousness, the nervous system needs to be cultured further so that these two levels, which function independently, come to function in an integrated manner. This will give rise to a
state of consciousness in which the sense of separation between the Self and activity is dissolved, and this duality constituting cosmic consciousness is subsumed into the Unity of God-consciousness. (Maharishi Mahesh Yogi, 1967, p. 315)

In this section Maharishi may be using the phrase the Unity of God-consciousness for the state of Unity Consciousness.

In Maharishi’s message to doctors, Maharishi’s Vedic Approach to Health, he reiterates the same message of the interrelationship between consciousness and physiology.

There is an inseparable, very intimate relationship between the unmanifest field of consciousness and all the manifest levels of the physiology; that is why Maharishi’s Vedic Approach to Health handles the field of health primarily from the most basic area of health – the field of consciousness – through the natural approach of consciousness, Transcendental Meditation. (Maharishi Mahesh Yogi, 1997, p. 33)

Over the years Maharishi has revealed more and more layers of knowledge. However, the central theme that pure consciousness is the basis everything in creation has remained unchanged. Furthermore, Maharishi always maintains that the experience of pure consciousness is dependent on the functioning of the physiology. Each state of consciousness has its corresponding physiology. To experience Unity Consciousness, the ultimate state of human development, the physiology must be cultured over time to maintain pure consciousness along with the ever changing states of waking, dreaming and sleeping. Moreover, the organs of perception must be cultured to perceive the unified basis of diversified existence, so that Unity is perceived everywhere.

The Transcendental Meditation program gives the experience of pure consciousness as the mind repeatedly dives into transcendence and comes out. The TM-Sidhi program
gives experience of functioning from the level of pure consciousness. Both of these mental techniques train the physiology to maintain the experience of pure consciousness and lead to the development of Unity Consciousness.

In addition to mental techniques, Maharishi brought out the knowledge of Maharishi Ayurveda in 1985. Balance in the physiology is the goal of Ayurveda. A balanced state of physiology spontaneously supports the experience of pure consciousness. Bliss is the end product when the physiology is balanced. Although Ayurveda approaches the individual from the physical, material level, the goal of Ayurveda is life in Unity Consciousness.

The discovery of Veda and Vedic Literature in human physiology is a recent development in the continuous stream of knowledge flowing from Maharishi. The discovery reveals that the experience of pure consciousness is built into every part of human physiology. Human physiology has an exact one-to-one correspondence with the structure of consciousness, Veda and Vedic Literature. The discovery is another layer in the outpouring of knowledge from Maharishi about the true nature of life. The discovery not only reveals that the structure of human physiology in every detail reflects the structure of pure consciousness, but the discovery also gives a technique for purifying the physiology so that the physiology supports the experience of Unity Consciousness. Thus the discovery is the latest technology for establishing life in Unity Consciousness.
**The Discovery of Veda and Vedic Literature in Human Physiology**

In 1993, Maharishi guided Professor Tony Nader, M.D., Ph.D. in the discovery of Veda and Vedic Literature at the basis of human physiology. Nader documented a striking one-to-one correlation in structure and function between the human body and the 40 aspects of Veda and Vedic Literature disclosed in Maharishi Vedic Science. The discovery boldly proclaims that human beings are made of Veda. The discovery of Veda and Vedic Literature in human physiology provides a scientific verification of the essence of Maharishi Vedic Science – that human beings are capable of living perfection in daily life, Unity Consciousness.

**Veda**

First let us define Veda. Maharishi explains that *Veda* means knowledge. Veda is complete knowledge, total knowledge. Knowledge is the coming together of the knower, the process of knowing and the known. The field of the knower is the field of subjective knowledge. The field of the known is the field of objective knowledge. The process of knowing is the dynamic link between the knower and the known. In Sanskrit, the knower is *Rishi*, the process of knowing is *Devata*, the known is *Chhandas*. Maharishi explains that Veda is the togetherness of knower, knowing, and known, or the *Samhita* of Rishi, Devata, Chhandas. Maharishi elaborates,

> Veda is the structure and function of pure knowledge. It encompasses the whole range of science and technology; it is theory and practice at the same time; it is the structure of total knowledge – Samhita of Rishi, Devata, Chhandas – the togetherness of the observer, process of observation, and object of observation. (Maharishi Mahesh Yogi, 1993, p. 5)
Maharishi unfolds the mechanics of creation from self-referral consciousness, when consciousness is aware of itself. Consciousness by its very nature is wakefulness. Due to the wakeful quality of consciousness it is aware of itself. When consciousness is aware of itself, it assumes a three-fold structure. Consciousness is the knower, consciousness is the known, and consciousness is the process of knowing. Maharishi explains that consciousness is one and consciousness is three at the same time. The alternation between three and one at infinite frequency sets up a hum. The hum of consciousness knowing itself is Shruti, the sounds of the Veda (Maharishi Mahesh Yogi, 1993, p. 62-63).

In the manifestation of the diversity of creation from the interaction of Rishi, Devata, and Chhandas within the singularity of Samhita, Maharishi clearly outlines the sequence of emergence of sound or vibration. Maharishi speaks from direct experience when he describes the sequential unfoldment of the Veda from the self-interacting dynamics of consciousness playing within itself.

In its momentum of transformation, the interplay (self-referral dynamism) of Rishi, Devata, Chhandas continues to create sound from sound – from one form of sound to the second more evolved form of sound to the next (third) more evolved form of sound (specific alphabets – vowels and consonants). (Maharishi Mahesh Yogi, 1996b, p. 30)

**Veda and the Vedic Literature**

Maharishi identifies Rk Veda as the first sound created by the self-interacting dynamics of consciousness. Rk Veda is the sound of consciousness knowing itself; it is not manmade. Because it is always available on the level of pure consciousness, Rk Veda is nitya, eternal, and apaurusheya, uncreated (Nader, 2000, p.7). Rk Veda is Natural Law in its most compact form. Maharishi calls Rk Veda the Constitution of the Universe
because, just as the constitution of a nation expresses the basic value of national law, so
Rk Veda, the Constitution of the Universe, expresses the most basic value of Natural
Law.

Maharishi explains the sequential emergence of all of Veda and Vedic Literature from the
self-interacting process of consciousness knowing itself. From Rk Veda sequentially
emerge Sama Veda, Yajur Veda, and Atharva Veda, the wholeness of Rk Veda seen from
the viewpoint of Rishi, Devata, Chhandas (Maharishi Mahesh Yogi, 1994, p. 327).
Maharishi uses the term Veda to include Rk Veda, Sama Veda, Yajur Veda and Atharva
Veda. The term Vedic Literature is used for all aspects of the Vedic Literature apart from
the four Veda.

Another contribution Maharishi makes to the field of consciousness is to recognize that
the all the hitherto scattered and unrelated branches of Veda and Vedic Literature
sequentially emerge from the self-interacting process of consciousness knowing itself. He
organizes all the Vedic Literature into six self-referral loops of six branches each. Each
branch of the Vedic Literature expresses a quality of consciousness. Each branch of the
Vedic Literature has its place in the sequential unfoldment of the diversity of creation.

Maharishi calls the Vedic Literature the structuring dynamics of Rk Veda. Each aspect of
Vedic Literature embodies a specific quality of the structuring dynamics of Rk Veda
(Maharishi Mahesh Yogi, 1994, p. 78-99). The whole of Vedic Literature is an
elaboration of the knowledge contained in Rk Veda. Maharishi explains, “Different
aspects of Vedic literature emerge on the basis of the dynamics of Rishi, Devata, and Chhandas within the fully awake silence of Samhita” (Maharishi Mahesh Yogi, 1994, p. 79). Maharishi continues,

The subject matter of each aspect of the Vedic Literature unfolds Veda (the reality of the relationship between Samhita and Rishi, Devata, Chhandas), which is the fundamental transformation within the self-referral structure of consciousness. (Maharishi Mahesh Yogi, 1994, p. 80)

During the years from 1975 to 1981, Maharishi explored more and more of the insights which form the basis of Maharishi Vedic Science. In 1981, Maharishi Vedic Science and Technology revealed Maharishi’s organization of Veda and Vedic Literature in sequential self-referral loops. The unfoldment of Maharishi Vedic Science laid the framework for the landmark discovery of Veda and Vedic Literature in human physiology.

**The Science of Neurophysiology**

To understand the discovery, let us first look at the progress of the scientific knowledge of the brain. For the past 300 years, modern science has revealed more and more details of human neurophysiology. Ramon y Cajal and Camillio Golgi, working in the 1880's, developed silver staining techniques which highlight individual neurons in the jumbled bed of the cortex. The drawings of Cajal reveal fine details of the variety of different neurons and the plethora of possible connections between them. The beauty and variety of the brain is striking to anyone who views the slides. However, the function of the structures remains hidden.
Staining techniques show the details of cellular structure in the brain. For many years, scientists could only guess at the function of different areas of the brain by examining the effects of strokes and injuries to the nervous system. A patient would have a stroke and lose some abilities. Postmortem studies would later show the area of the brain which had a lesion. Bit by bit, science chipped away at the mystery of the brain. Modern science has accumulated huge amounts of data on the brain and nervous system, however the overall organization and function remained out of reach. The brain and the interaction between brain and consciousness remain a frontier of investigation for science.

In the 1970s, researchers began using computers to process information from x-rays through the brain (CT scans) and could visualize soft tissues as well as bone formations. However, the development of MRI imaging in the 1980s improved the images and gave the ability to watch changes in the brain as they occurred. PET scans and SPECT scans measure the uptake of radioactively labeled oxygen in the brain, and thus localize areas of the brain involved in different activity. (Society for NeuroScience, 1996) The explosion of research on the brain gives more and more pieces of the vast puzzle which is thinking and consciousness.

However, the discovery of Veda and Vedic Literature at the basis of human physiology in one stroke illuminates the totality of brain functioning as well as elucidating the specialized functioning of each part. Veda is the basis of holistic brain functioning. Veda is the sequential unfoldment of the diversity of creation from its unified basis. Vedic Literature is the elaborated version of the unfoldment of diversity from unity. The
discovery of Veda and Vedic Literature in human physiology gives an exact function for each part of physiology and its relationship to the whole.

By identifying the one-to-one correspondence of each part of the brain with each of the forty aspects of Vedic Literature, the specialized function and role of each part of the brain is revealed and related to the whole. Whereas modern science may not yet understand the full function of the putamen, the identification of the putamen with Shani, one of the grahas or planets of Jyotish, gives new understanding of the role of this globular nucleus in the basal ganglia.

Combining the knowledge gathered by modern science with the insights revealed in Maharishi Vedic Science, Nader's discovery of Veda and Vedic Literature at the basis of human physiology reveals the blueprint for the human body. Nader delves into the 40 aspects of Veda and Vedic Literature handed down from antiquity and organized sequentially by Maharishi. Maharishi explains that each aspect of Vedic Literature embodies a particular quality of self-referral consciousness. Using his extensive knowledge of physiology, Nader identifies the part of the body that in every way expresses each of the 40 aspects of Veda and Vedic Literature.

Every part of Vedic Literature is present in the body. The part of the body reflects not only the function or quality of the part of Vedic Literature, but the part of the physiology is also an exact replica of the structure and organization of the part of the Vedic Literature. For example, the sounds of Vaisheshik embody the Specifying quality of self-
referral consciousness. Nader identifies the cerebellum as that part of the human physiology corresponding to Vaisheshik (Nader, 2000, p. 148-150). The cerebellum is responsible for ensuring smooth and coordinated movement. It computes the exact combination of muscular movements necessary for an action and constantly monitors where the body is and compares it to where it wants to go. It embodies the quality of specifying as it specifies every detail of smooth motion.

Moreover, the cerebellum has a precise correspondence to Vaisheshik in structure as well. Vaisheshik consists of 1 book with 10 chapters of 2 divisions each, with a total of 370 *Sutras*, or verses. The cerebellum is a convoluted part of the brain with many tiny folds or gyri. The cerebellum has exactly 370 gyri corresponding to the 370 sutras of Vaisheshik. The gyri are organized in 2 lobes of 10 divisions each. There is an exact one-to-one correspondence in structure and function between Vaisheshik in Vedic Literature and the cerebellum in human physiology.

Nader describes the discovery:

The human physiology (including the DNA at its core) has the same structure as the holistic, self-sufficient, self-referral reality expressed in Rk Veda. The specialized components, organs, and organ systems of the human physiology, including all the various parts of the nervous system, match the 40 branches of Veda and the Vedic Literature one-to-one, both in structure and in function. This structure and function of Natural Law in its 40 aspects is also available in every cell of the body and in the DNA of every cell. (Nader, 2000, p. VIII)
The First Syllables of Rk Veda in Human Physiology

Ak is the first syllable of Rk Veda, the first sprouting of creation. Maharishi explains that A expresses fullness, while K expresses the collapse of fullness to a point. The collapse of A to K is the collapse of fullness onto a point. Maharishi's *Apaurusheya Bhashya* is the cognition that Rk Veda unfolds in perfect sequence, each further combination of syllables being an extended elaboration of the syllables that went before. The collapse of A to K in the first syllable of Rk Veda is elaborated in progressively more detail: in the first pada of Rk Veda (8 syllables), in the first richa (24 syllables), in the first sukta (192 syllables), and in the first mandala (192 suktas). It is then elaborated progressively in the 10th mandala, the 2-9th mandalas, and in all the 40 aspects of Veda and Vedic Literature (Maharishi Mahesh Yogi, 1997, p. 150-151).

Under Maharishi’s guidance, Nader looked first looked for the eight-fold collapse of A to K in the physiology (Nader, 2000, p. 65-71) In a brilliant insight, he realized that the perception of a sound proceeds in eight steps that correspond to the eight Prakritis involved in the collapse in any gap. The sound wave traveling through the air causes the eardrum to vibrate, which in turn sets the tiniest bones in the body, the ossicles, vibrating. This corresponds to Prithivi Prakriti, as calcium filled bones correspond to the earth element. Next the ossicles push against the oval window of the cochlea and set up pressure waves in the fluid which fills the cochlea. The waves in the cochlea fluid correspond to Jal Prakriti, the water element.
The waves in the cochlear fluid stimulate hair cells which synapse with bipolar neurons. The hair cells are said to "fire" and release neurotransmitters across the gap to the bipolar neurons. Here we find first Agni Prakriti, the fire element, and then Vayu Prakriti, the air element, corresponding to the gap.

The auditory signal, now in the form of an electrochemical impulse in the auditory nerve, travels next to the cochlear nucleus in the medulla. Here, signals from both ears are compared, and the sound is located in space. Hence the correspondence to Akash Prakriti, the space element. The auditory stimulus then is relayed to the inferior colliculus in the midbrain. This corresponds to Manas Prakriti, the mind element.

The next relay for the auditory stimulus is the medial geniculate nucleus of the thalamus. The thalamus is the major relay center for all perceptions entering the cortex. It screens and analyzes inputs, distinguishing important stimuli which demand attention from background noise. Thus, the thalamic nucleus corresponds to Buddhi Prakriti, the intellect. Finally the auditory stimulus is relayed to the cerebral cortex, the highest level in the brain. This step corresponds to Ahamkar Prakriti, the ego, the most refined level of individuality.

Nader, combining deep knowledge of Maharishi Vedic Science with the technological precision of modern neurophysiology, identified the eight stages of input of a perception, the Rishi value. He then went on to identify the eight stages of processing of a perception, from the sensory cortex to the sensory association cortex, to Wernicke’s area which
determines the meaning of the sound, to the frontal cortex for analysis of its abstract value, to the cingulate gyrus of the limbic system for emotional content, to the entorhinal cortex, the hippocampal formation, the amygdaloid complex and the hypothalamus. The identification of the sensory input, with the addition of its emotional and autonomic values, corresponds to the Devata value.

The Chhandas value is the output value. Here, again, Nader identified the eight step process of motor response. The 3 x 8 steps which Nader identified for auditory perception can be duplicated for any of the sensory modalities. Nader located the most abstract values of nature's functioning, the 24 stage collapse of A to K, in the manifest and tangible structure of the human physiology. Maharishi describes the collapse of A to K as the unmanifest value of creative intelligence, through the collapse of fullness upon the point of fullness, begins the sequence which brings forth the whole range of diversified creation. This same sequence is found in every gap in creation. Nader found this most basic element of Natural Law in human physiology.

Nader, by uncovering the correspondence between Veda and Vedic Literature and human physiology, reveals the most delicate and powerful level of nature's functioning is available in every human physiology. This understanding brings out the truth that every human being is cosmic, every human being has the entire cosmic switchboard hardwired into the fibers of the neurophysiology, every human being is capable of living perfection in life. Every human being has the capability in the physiology to live the highest value of human development, Unity Consciousness.
**Reading Vedic Literature Purifies the Physiology**

The hindrance to human beings living the perfection built into their very physiology is the lack of normal functioning in the physiology due to the accumulation of blocks and stresses. Maharishi's Transcendental Meditation and TM-Sidhi programs are techniques to refine consciousness and thereby purify physiology. However, the techniques of listening to, reading, and reciting Veda and Vedic Literature are techniques to directly purify the physiology.

The discovery proves the physiology is made of Veda. Listening to or reciting Vedic Literature stimulates the physiology to adopt that precise sequence of functioning which is built into its very structure. The perfect sequential unfoldment of Veda and Vedic Literature is mirrored in the physiology. Recitation of the Vedic Literature resets the physiology to its perfect style of functioning and thus is a direct technique for stabilizing the highest value of human functioning, Unity Consciousness.

Each part of the physiology is made of Veda. Exposing the physiology to the sounds of Veda resets the physiology to its original perfect functioning. As Nader says:

> Therefore, in order to train the physiology to always function in the same sequence in which its structure is designed, and to allow the nervous system to always, unmistakably, maintain the sequence of evolution, the traditional practice of chanting and reading Veda and the Vedic Literature should be maintained. By listening to Veda, the nervous system will be maintained in its natural functioning without any imbalance. By reading or listening to other aspects of the Vedic Literature, corresponding aspects of the physiology will be maintained in their natural functioning. In order to habituate the physiology to function in perfect sequence, it is therefore only necessary to read the Vedic Literature and to take the awareness to the Transcendent. This will enliven all the gross and subtle levels
of intelligence in the physiology. 'Meditate, listen to Veda, and read the Vedic Literature.' This is the basis of perfect education, and this becomes the theme of perfect administration. Train everyone in this way and the whole society will be set in spontaneous right action. (Nader, 2000, p. 10)

The human body is made of DNA, cells, and systems which are Veda in a concrete, precipitated form. When the body is exposed to Veda, through listening to Veda or reading the Vedic Literature, then the body is aligned with its original design. Any imperfections or abnormalities are thrown off and the proper sequential unfoldment is reestablished. Reading Vedic Literature is a powerful technique of consciousness, accompanied by the experience of pure consciousness itself, through the technique of Transcendental Meditation.

The practical value of reading or listening to Veda and Vedic Literature can be understood through the phenomenon of resonance. Suppose two tuning forks of the same pitch are in a room. If someone strikes one tuning fork, the other will also begin to hum, without being struck. The vibrations from one tuning fork are at precisely the correct frequency to set the molecules of the other tuning fork vibrating as well. The human body is made of Veda, a precise sequence of vibrations. Listening to the Vedic sounds resonates with the part of the body to which they correspond.

Nader beautifully explains the result of reading Vedic Literature and likens it to the flow of a powerful, rushing river as it removes impurities:

It is thus reasonable to conclude, as Maharishi explains, that the recitation of the sounds of the Vedic Literature in their proper sequence will resonate with the same anatomic structures to which they correspond. Their specific sequence will
also enliven a specific sequence of neuronal, physiological activity. This will induce the physiology to function according to its original and perfect design. Any imperfections in the form of blocks, stress, lack or excess of activity, or abnormal connections between the various components of the physiology, will be disfavored by reading the specific aspect of Veda and the Vedic Literature that corresponds to the area of the physiology that is dysfunctional. (Nader, 2000, 444)

This clearing up and balancing applies to any kind of abnormality, structural or functional. Only the processes that are according to the original, perfect design will be enhanced; all aberrations will be cleared. It is like the rush of a powerful, pure current, which clears away any mud or deposit blocking the free flow of a river. (Nader, 2000, p. 444)

Recitation of the sounds of the Vedic Literature can reset the functioning on the physiology on the delicate neuronal level. Any imperfections or blocks can be cleared away. The technique of reading Vedic Literature, combined with the Transcendental Meditation program, provides a subtle, profound and holistic therapeutic approach to the physiology, Nader explains (Nader, 2000, p. 444).

**Significance of the Discovery**

The significance of the discovery of Veda and Vedic Literature in human physiology cannot be overemphasized. The discovery reveals that the individual is made of Veda. It reveals that the individual is cosmic. It gives a technique for purifying the physiology. It gives scientific evidence that Veda is the basis of life. It reveals the truth of

*Veda 'ham*  
"I am the Veda" (Devi Upanishad 1),  
*Ahām Brahma śmi*  
"I am Totality" (Brihadaranyaka Upanishad 1.4.2),  
*Ahām viśvam*  
"My universe is my Self" (Taittiriya Upanishad 3.10).
It resulted in Nader being crowned His Majesty Raja Nader Raam, the First Sovereign Ruler of the Global Country of World Peace. It unites matter and consciousness. It unites the body and the mind. It is a technique for stabilizing Unity Consciousness.

**Research Plan**

We have seen in this paper that the technique of reading Vedic Literature is a powerful technology for purifying the physiology and establishing Unity Consciousness. It complements and enhances the experience of Maharishi's Transcendental Meditation and TM-Sidhi program. Because of the one-to-one correspondence between the forty aspects of Veda and Vedic Literature and the different parts of the physiology, reading a particular part of Vedic Literature, while enlivening holistic functioning of the physiology, also has a direct effect on a particular part of the physiology.

My plan of research is an ambitious one. I intend to read each branch of the Vedic Literature fully, rather than to selectively sample it. Omitting the four Veda, I will read the remaining 36 branches of Vedic Literature in the sequence outlined by Maharishi in his cognition of the organization of Veda and Vedic Literature in six self-referral loops. I plan to begin with Shiksha and read each branch in turn. In Kalp, the largest branch, I plan to read all the literature which is available in the online collection of Vedic Literature at the library of Maharishi University of Management. For aspects of the Vedic Literature which have only short texts such as Dhanur Veda, I will reread the texts for at least a week to get a full flavor of that quality of consciousness.
I plan to read the Vedic Literature fully, because this is more than a research proposal. This is a technology to directly stabilize Unity Consciousness in the physiology. I want every part of my physiology to function in the most perfect way, to reverberate with its basis in Veda, in the perfection which is the birthright of every human being. Because of my background and interest in physiology, as I read each branch of Vedic Literature, I will be alert to the enlivenment of different aspects of my physiology. I will document any experiences I have, and as I research in consciousness, I will also research in physiology. Over the years of my research, I expect that modern science will uncover more of the details of the functioning of the central nervous system. I will follow the research in modern science, and complement it with my research into my own physiology. As I read each section of Vedic Literature, I will record my experiences both in consciousness and physiology.

My dissertation at the end of this research will include both experiences in consciousness and experiences in physiology. I will both give a holistic and a specific report, just as reading Vedic Literature is both holistic and specific. I will report on the overall effect of this research in consciousness, but I will also detail the specific effects of different aspects of the Vedic Literature. On the basis of my preliminary research reading Vedic Literature, I expect to have insights into the physiological correlates of the different aspects of Vedic Literature, as well as experiences of development of consciousness.
Results of Preliminary Research Reading Vedic Literature

I have done preliminary research in reading Vedic Literature to prepare for this project. After reading the Bhagavad-Gita three times, I read the Upanga loop of Vedic Literature three times. The Upangas consist of the sutras of Nyaya, Vaisheshik, Sankhya, Yoga, Karma Mimansa, and Vedant. I returned to the Gita and reread it several more times, sometimes focusing on improving my Sanskrit pronunciation by reciting with a tape of pandits. I read Shiksha and I read some of the books of Kalp.

As I read different aspects of the Vedic Literature, I noticed very different effects in consciousness and physiology. Because of my experiences in this preliminary reading, I feel encouraged that this research project with its emphasis on the different effects of different branches of the Vedic Literature will be successful. In the following paragraphs, I give some of the experiences of reading different sections, as an indication of the direction of future research.

Reading the Gita produces the most distinct waves of bliss in my physiology. After about the second reading, the song and meter of the Gita began to predominate in my reading very spontaneously. The beauty of the poetry became obvious, although the meaning of the words was not. In the days when I read Gita, I sometimes find myself overcome with waves of bliss in activity - usually quiet activity - grading papers, doing dishes, preparing for class. Because Maharishi says that the Gita is the pocket book version of the Veda, I
think one could achieve Unity Consciousness by just reading and rereading the Gita. In fact this is verified by Shankaracharya is this saying,

\[ Bhagavad-gita kinchid adhita \\
Ganga-jala-lava-kanika pita \\
Even a little study of the Bhagavad-Gita, \\
like a drop of the flow of nectar, \\
is sufficient for enlightenment. (Shankaracharya, Bhaja Govindam 20) \]

However, since I experienced direct enlivenment of other parts of my physiology in reading other parts of the Vedic Literature, restricting reading to the Gita would probably be akin to achieving enlightenment through the TM program exclusively. TM is the primary means for stabilizing Unity Consciousness, but it works most quickly when complemented by all the other technologies of consciousness which are the practical aspects of Maharishi Vedic Science.

While reading Nyaya, which embodies the Distinguishing and Deciding qualities of intelligence, I noticed the discriminating quality growing in my life. I found, that instead of just desiring food, and eating it, I was spontaneously aware of different sources of the desire for food - hunger, emotional upset, craving for some missing taste. Since this was a departure from a lifelong habit, it was quite noticeable and seemed to be the growth of the distinguishing and deciding quality of consciousness.

While reading the Upanga loop, the experience of bliss in the physiology shifted. It seemed to originate from different parts of the brain, and radiate from there. It was particularly noticeable with Vaisheshik, the Specifying quality of intelligence. While
reading Vaisheshik, I sometimes felt bliss beginning from the back of my head and wrapping around to encompass the rest of my head. Vaisheshik corresponds to the cerebellum or "little brain" which is located in the back of the head, underneath the cerebral cortex. My experience verified the correspondence discovered by Nader, and thrilled me with the understanding that by reading Vedic Literature I truly was enlivening and purifying different parts of the physiology in a very specific way. Although the experience of localized bliss was most obvious contrasting Vaisheshik with reading the Gita, reading other aspects of the Upanga loop also gave different flavors of bliss.

In reading Shiksha, I had a dramatic experience of the enlivenment of the Expressing quality of consciousness. I had a ten page essay as an assignment during this time. When I sat down to begin the paper, I took ten minutes to read Shiksha before beginning, as reading Vedic Literature settles my nervous system and makes me more coherent. Then I thought I should go and get the books the paper covered so I could begin to study and pull my thoughts together. However, instead, I turned to the computer, and the whole paper poured out in a steady stream onto the computer. After only 45 minutes, the paper was complete. Amazed, I went to get the books, so that I could insert quotes at the appropriate places. Rereading the paper, I could find little to improve and it was one of my better expositions. The paper had expressed itself from my consciousness to the final form with less effort than I had ever experienced. In the time since reading Shiksha, I have noticed improvement in my ability to write and express, although nothing is as dramatic as that first experience.
Kalp consists of 54 books organized into four categories: the Shrauta Sutra, the Grihya Sutra, the Dharma Sutra, and the Shulba Sutra. I have jumped around between the different categories in my reading of Kalp to date, and I have had very different experiences. Some experiences are distinctly related to the physiology, while other experiences are more related to emotional issues. Kalp has not produced the waves of bliss that reading the Gita does, so I sometimes reread the Gita between reading books of Kalp, just to reenliven the bliss. However, Kalp so distinctly purifies the physiology, that I am encouraged to continue reading it. The knowledge that experiences in consciousness are based on the physiology convinces me that reading Kalp, although it is less blissful in the short run, will stabilize permanent bliss consciousness in the long run.

Perhaps the most distinctive physiological experience while reading Kalp occurred while reading the *Vaikhanasa Srautasutram*. During this time, I noticed that I was drinking enormous quantities of water, three to five times my normal habit. I was thirsty all the time, and very aware of thirst. It was so different from my previous experience that I wondered if I was becoming diabetic (since large thirst is a symptom of diabetes). However, it was not diabetes which caused the thirst. It was my physiology purifying itself. I am convinced that the Vaikhanasa Srautasutram correspond to the thirst center in the brain, and reading those Sanskrit phrases purified the center, and realigned its functioning. In the time since reading these sutras, my enormous thirst has abated, but I notice that I am more aware of thirst and my need for water than I had been before reading the sutras. Little did I think that Unity Consciousness would include having a normally functioning thirst center. However, now I understand that having a perfectly
functioning nervous system means that every aspect of the physiology must function in the most balanced way to support the highest value of human development.

Reading another part of Kalp, the Baudhyana Strauta Sutra, brought on feelings which I haven't experienced since my junior high school years. I experienced the same painful shyness and awkwardness that was distinctly a feature of that period of development. I had thought that I had long since left those feelings behind and grown out of them. However, in reading the Baudhyana Srauta Sutra sutras, the feelings were there again, in circumstances that did not seem to warrant them. I concluded that reading this part of Kalp must correspond to some emotional memory storage in the limbic system, and that as the sutras were purifying that area, they caused some of the feelings to stir in my system.

Through reading Kalp, I have a tangible awareness of the vast differences in function of the limbic system. Prior to reading Kalp, I was vaguely aware of the limbic system as a loose conglomeration of parts of the brain associated with adding emotional content to thoughts. Now, through reading Kalp, I have an appreciation that the different nuclei of the limbic system have very different functions. Some are concerned with regulation of autonomic functions in the body such as thirst. Others are involved with emotions. I expect that as I continue exploring Kalp, I will continue to document other functions as well, and understand them in a very personal way.
As for the Transforming quality of Kalp, my family can testify that our lives keep transforming and transforming as I read Kalp. However, the wonderful thing is that all the transformations are positive. There is some discomfort as we go through the changes and adjust to new situations, but the overall effect is to transform life more and more in the direction of all progress, evolution, and bliss.

My experiences reading Vedic Literature have been a powerful impetus to evolution. If I had to compare them with initially learning TM or the TM-Sidhi program, I would have difficulty deciding which had the greater influence in my life. The TM and TM-Sidhi program prepared a fertile ground for the addition of reading Vedic Literature. As the Richo Akshare verse of Rk Veda says, "He whose awareness is not open to this field, what can the verses accomplish for him?"

\[
\begin{align*}
\text{Richo Akshare parame vyoman} \\
\text{yasmin Deva adhi vishve nisheduh} \\
\text{yastanna veda kim richa karishyati} \\
\text{ya ittatvidus ta ime samasate}
\end{align*}
\]

The verses of the Veda exist in the collapse of fullness (the kshara of ‘A’) in the transcendental field, the Self, in which reside all the devas, the impulses of creative intelligence, the laws of nature responsible for the whole manifest universe. He whose awareness is not open to this field, what can the verses accomplish for him?

Those who know this level of reality are established in evenness, wholeness of life. (Rk Veda 1.164.39)

Without the TM and TM-Sidhi programs, reading the Vedic Literature would have little value. Yet, with them, reading Vedic Literature has been transforming, stabilizing, enlivening, balancing, and all the other forty qualities of intelligence. It is my personal experience that reading Vedic Literature is a direct path for stabilizing Unity.
Consciousness. That is why, regardless of any projected program of Ph.D. research, I will read Vedic Literature and read Vedic Literature and read Vedic Literature, until the phrases of Sanskrit reverberate in my consciousness without opening any books.

**Conclusion**

Maharishi lists three levels of verification of knowledge: on the basis of direct experience, on the basis of scientific research, and on the basis of the records in the Vedic Literature (Maharishi Mahesh Yogi, 1994, p. 177-180). By uniting the three means of gaining knowledge the discovery represents the supreme accomplishment of Maharishi Vedic Science.

My research plan will follow this threefold approach. I will read Vedic Literature and note my personal experiences. I will relate my personal experiences to the records in the Vedic Literature. Furthermore, I will correlate my experiences with the scientific research on neurophysiology.

The years of research will be years of purification and growth. Reading the Vedic Literature is the most powerful technique for enlivening holistic brain functioning which is the basis of Unity Consciousness. For this, as for all his unending gifts of knowledge, we can only hold the deepest gratitude for Maharishi.

Jai Guru Dev
References


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