

CHAPTER 9: PRESENTING A NEW PARADIGM IN EDUCATION

I. MAHARISHI'S NEW PARADIGM OF EDUCATION

In the preceding chapters all the textbooks that comprise the six Vedāṅga have been examined. These are the first six of thirty-six branches of Vedic Literature to be read in sequence. The program of reading consists essentially in this sequence of syllables, this sequence of sounds that the student recites. This is the curriculum. Reading and pronouncing the syllables of the ancient Vedic Literature for their pure sound value, without regard to meaning, represents a new paradigm in education, at least in the Western world. Since the dawn of modern science and scientific method, and since the advent of the modern university system, the focus in Western education has been on teaching concepts. The question naturally arises as to how this new paradigm of education works, what is taking place in the process of pronouncing these texts. What is the inner dynamic that brings practical results through the process of pronouncing Vedic sounds? To answer this question, the process of reading will be examined on two levels, on the level of the texts, that means the flavors or purport of those texts as Maharishi has described them; and on the level of the syllables, the flavors or purport of the individual sounds of the Vedic texts that the student pronounces aloud.

II. MAHARISHI'S VISION OF THE KNOWLEDGE CONTAINED IN THE SIX VEDĀṄGA

There are surface levels of meaning of a written text, and there are deeper levels. It is a common experience that if one reads a book when one is young, and then reads it again five, ten, or twenty years later, one is able to pick up much deeper, more profound

meanings from the text. In the same way, Maharishi's holistic vision of the full range of knowledge of the Vedic texts picks up the deepest and most useful meanings of the texts. These deeper meanings may not correspond directly to the explicit themes of the text, but take into account the overall flow of intelligence in the sequential unfoldment of syllables and gaps. The meanings that Maharishi ascribes to the various branches of the Vedic Literature are on the one hand, a deep and profound synthesis of all the explicit themes and surface values of meaning, for their collective import; and on the other hand, a representation of the abstract flavors of consciousness that the student experiences directly and immediately through reading the sequence of sounds and gaps that constitute the texts of that branch. Maharishi's description of the purpose and function of each of the six Vedāṅga in terms of specific qualities and transformations of pure consciousness provides a synthesis of this very diverse group of texts, showing them all to be the component parts of a single theme of human development.

1. Śhikṣhā: For the branch of Śhikṣhā, it is obvious that all the texts present through principles and examples, the rules for correct pronunciation of the Vedic texts. These rules of pronunciation, experienced on the surface level of meaning, do not unseat the deeper level of meaning characteristic of the Śhikṣhā texts, the unfoldment of the silence of Transcendental Consciousness. It is actually the experience of unbounded awareness that fundamentally upholds the correct pronunciation of the Vedic text¹ and the effectiveness of the Vedic *Mantra* in the performance of the *Yagya*.² The unfoldment of this silence in individual human awareness is the purpose, and deep purport of the texts of Śhikṣhā. Maharishi explains:

Śhikṣhā is the name of education in the Vedic context. Śhikṣhā means to unfold.

. . . What is there to unfold? Silence, totality. . . Everyone knows what silence means: You go into silence, inevitably, [in the] deep sleep state, but that is the state of complete unawareness, you are not aware of anything. Now the technique is to unfold what is there underneath the darkness of the night. To unfold what is there underneath the inertia—silence is also inertia—but you penetrate into the field of inertia and go beyond the silence of inertia, go beyond the silence of the night. . . and that is in the transcendental field of consciousness, which is everyone's consciousness, but only on the transcendental level, so with the practice of transcendental level one goes to that unmanifest field of life. Unmanifest field of life, there is vacuum there. All the . . . scientific investigations into the finer values through the physical approach from the gross value to the finer value to the finer value, you transcend all the values and come to deep silence, your awareness is faced with silence, and that silence is the basis of all dynamism, all sensory field of life, all the practical fields of life . . . That is the root of life. Śhikṣhā unfolds that.³

The silence that is the root of life, and the basis of all physical manifestations throughout the universe can be unfolded in human awareness through the regular experience of Transcendental Consciousness. When the knowledge is available that can unfold the infinite creative potential of Natural Law within individual awareness, then each new generation should be trained in that knowledge and technology. If the educational system could be Vedic, then no student would miss the opportunity to unfold his or her inner genius. Maharishi elaborates further on the characteristics of Vedic education:

Śhikṣhā, education, Vedic Education opens that inner silence, lively field of Self-referral consciousness. Lively field of Self-Referral consciousness opens to our awareness, and the awareness sees what is what. It sees what is there. And what is there means the field of total knowledge, Veda, is there. Ved, the field of total knowledge, the field of total knowledge is the field of the Constitution of the Universe. Constitution of the Universe, all the Laws of Nature that govern the universe with perfect order, and always Constitution of the Universe is Veda, and when human awareness, we call these days Transcendental Consciousness, from Transcendental Meditation, when it opens to that transcendental field, there is the world of administration, which is administering with most order, perfect order, all the diversity of action. So the action is we would now say properly governed, properly administered, through silence. Eternal silence, unbounded silence, in its nature has unbounded dynamism in it. This Śhikṣhā unfolds.

Education should be to unfold [the] inner treasury of life. Treasury is something which helps you to do anything in the world, anything. Huge treasury, this is the

treasury of knowledge. Total knowledge is in Being, a unified state of intelligence, unified state of consciousness, Being. That means, everything unfolded. Silence unfolded, dynamism unfolded, and unfolded in such a way that silence is not able to shadow dynamism, dynamism is not able to shadow silence, silence is promotional to dynamism, dynamism is promotional to silence. That is why the unfolding quality of education described by the Vedic word Śhikṣhā, caters for both kinds of unfolding, that means intellectual . . . dynamic waves of total knowledge, and on the level of eternal silence, that there is no wave, silent ocean: Silent ocean and ocean with waves.⁴

2. Kalpa: Modern set theory discusses collections of items or objects, and these collections are called *sets*. A set that has no members, such as “The number of elephants in the room,” is called an empty set, or null set. This empty set, which has nothing whatsoever in it, is nevertheless the source of the number system, because from that simple concept of a set with no members, a null set, all the complications of diverse numbers can be built up. The null set has no members, but the empty set itself can be a member of another set; that other set now has one member, the null set. From nothingness, now the number one is brought to light. In this way, in modern set theory multiplicity arises from the empty set, arises from nothingness. Analogously, Śhikṣhā unfolds the pure silence of Transcendental Consciousness, which has no content, no object within it. It could be called a state of zero, a field of nothingness. Now, through transformations within that field of pure silence, relative qualities come into being, and through many levels of transformation, the entire world of diversity comes into being, all based on the transformations of the field of pure consciousness. The study of this field of transformation, properly founded on the field of silence that provides the substance of transformation, which is pure self-referral consciousness, gives total mastery over the phenomenal creation. These transformations are the subject of the Kalpa branch of Vedic Literature, a collection of texts dedicated to explaining all the diverse possible

transformations that become possible once the pure silence of Being, Transcendental Consciousness is unfolded in the awareness through Śhikṣhā. As Maharishi explains, Kalpa is the technology based on the science of Śhikṣhā:

Now what happens when something unfolds? Unfolding is a process which transforms the thing. What it transforms? It transforms the awareness which is the nature of Being, which is the nature of consciousness itself. So the element of transformation is there. Now what is this? This is getting deeper into the fabrics of the constitution of the universe. Śhikṣhā is a constitution of the universe. What it leads to, and what is there actually, it is Kalpa. Kalpa is another word, Kalp means transformation, transformation mechanics, this can be translated to some extent by the word technology. Science is unfolded by Śhikṣhā, unfolded, zero is unfolded, and this unfoldment is in the nature of transformation. This transformation is called Kalpa.⁵

3. Vyākaraṇa: Creation is composed of layers, one within the other. On each level there are different laws of nature functioning, and on each level there are specific changes that can be brought about, specific transformations that are possible. The process of creation of an object—for example a thought, from the abstract field of self-referral consciousness at the source of thought, goes through many different layers, and experiences different transformations at every step. Grammar explains in detail the different levels of transformation whereby the starting point, the Vedic root, expands and expands until it becomes the fully expressed Vedic word. Different transformations, such as the expansion of the root vowel, called *Vriiddhi*, the addition of various prefixes and suffixes, the addition of case or conjugation endings, and the application of rules of *Sam̐dhi*, take place, each on its own level, in proper sequence, as the original root expands and progresses towards becoming a fully expressed word of the language. This process of expansion, which threads together the different layers of transformation until the abstract root or source becomes fully expressed, completely manifest on the surface

of life is a culmination of the process of unfolding brought out in Śhikṣhā and the process of transformation examined in Kalpa. Maharishi explains the role of Vyākaraṇa:

Where there is transformation there is evolution, and evolution is detailed in the literature of Vyākaraṇa. That is Vyākaraṇa, that is this grammar, grammar of the Vedic words explains all those values which make evident the transcendental level which is being unfolded by Śhikṣhā, education unfolding that, putting them in terms of transformation, explaining them in terms of Vyākaraṇa, grammar.⁶

4. Nirukta: As the Vedic root expands to become the Vedic word, at each new level of expression, it becomes increasingly disconnected from the abstract field of all possibilities in Transcendental Consciousness which is its source. However, if the connectedness with the source were to be completely lost, completely forgotten, then the impulse of creation would lose its momentum, and the creativity would be checked. Nirukta provides the knowledge of the connectedness with the source at every step of expansion. Due to Nirukta, the dynamism of progressive layers of expansion do not overshadow the silence which is the reservoir of energy and intelligence giving rise to that expansion. Maharishi explains:

Grammar is expanding, there is also a reversal of expansion. Reversal of expansion is when we see silence and dynamism together. When dynamism is seen emerging in silence, be careful that the silence is not lost to every forward step. Because silence is eternal, dynamism is activity, but that activity is not devoid of its source, not devoid of base, not devoid of silence, so the advancement further is not devoid of the connection with the source. The example is when you walk, you go forward, you expand. One foot goes forward, the other foot remains behind. The other foot goes forward, the one foot remains behind. This is just a very crude example. In this expansion, grammar, there is another hidden value in expansion, that is going back to the source, maintaining connectedness with the source. Silence is not lost. This is the speciality that when you unfold silence, the dynamism is not lost. When you are dynamism, the silence is not lost.⁷

5. Chhandas: Chhandas is a branch of knowledge that simply counts the number of syllables in the different Vedic meters. Vedic grammar starts with a monosyllabic Vedic root, and through progressive adding of syllables in the process of expansion of the

root, creates the Vedic word, composed of many syllables. Nirukta, on the other hand, starts with the multi-syllabic Vedic word, and indicates one or more mono-syllabic roots that are at the root of the expression of that Vedic word. In the flow of expression in the Vedic texts, both of these trends are lively and vital, drawing the expressed word out of the silence of the unmanifest gap, and then again locating the unmanifest silence in the dynamism of the expressed word. In between these two trends, there is the single meeting point, where grammar and Nirukta meet, and that is in the countable number of syllables. That meeting point, as Maharishi explains in the quote below, is like a river dashing against a mountain. The expansion of Vyākaraṇa meets the self-referral of Nirukta at the junction between the syllable and the gap that follows. In the relationship between the expressed syllable and the unmanifest gap, the emerging word and the submerging into silence are simultaneously lively. This is the speciality of the knowledge contained in Chhandas:

And when there is a turning point, you go forward you go back, you go forward you go back, what are you doing? You are creating a whirlpool at the point of return. A stream comes and dashes against the mountain, and there it becomes a whirlpool. So going back and going forward, the returning point is a point, that point is lively in terms of both directions, emerging and submerging. This is Chhand. Chhand is a field of knowledge which deals with the meeting point of Vyākaraṇa and Nirukta. Chhand [is] that point. That [is] Total Knowledge at a point.⁸

6. Jyotiṣh: The culmination of all the knowledge of the Vedāṅga is the knowledge of Jyotiṣh, which locates total knowledge of infinity on the basis of the silence of self-referral consciousness unfolded through the science of Śhikṣhā. When the individual Vedic syllable plunges into the unmanifest gap that follows it, it undergoes transformation in that field of silence and comes out as the next expression in sequence. In that moment of silence, in that gap, Maharishi explains that there is complete

knowledge of the entire sequence of expression, so that the transformation takes place on the basis of what has gone before, and all of what is yet to come in the overall expression of knowledge. The awareness that comprehends the whole field of expression, and computes the specific value required at that point has the total value of unmanifest silence unfolded in it. It has all the knowledge of transformation by which one syllable is transformed into another, it has all the knowledge of expansion described by Vedic grammar, and of referral back to silence described by Nirukta, as well as the knowledge of the countable numbers of expressed syllables that express the whirlpool where the expansion of grammar and the referral to silence of Nirukta meet. That special quality of awareness that incorporates all these values is called *Jyotiṣmatī prajñā*. On the one hand, the status of all-knowingness characteristic of *Jyotiṣmatī prajñā* has been defined in terms of knowledge of the unfolding sequence of the syllables of the Vedic texts, letter by letter and gap by gap. On the other hand, because the stages of expansion of the Vedic root according to the laws of Vyākaraṇa correspond step by step to the stages of expansion of the manifest object in creation to which the word corresponds, based on the intimacy of name and form in the Vedic language, the ability to locate the total range of sequential unfoldment of the syllables of the Veda in each point of the Vedic text is precisely the same quality of consciousness that locates the totality of events of an individual's life in the characteristics of the birth time. This is why the quality of awareness called *Jyotiṣmatī prajñā* is the culmination and supreme attainment of the study of the Vedāṅga: *Jyotiṣmatī prajñā* unfolds not only total knowledge of the Laws of Nature in the abstract, but practically applies that knowledge in terms of the minutiae, the daily happenings, events, comings and goings, successes and failures, weaknesses and inherent potentialities of the human condition. *Jyotiṣmatī prajñā* is that level of consciousness which practically applies the infinite, eternal, pure consciousness which is

abstractly unfolded in Śhikṣhā, and progressively developed in each of the subsequent branches of the Vedāṅga. Maharishi explains:

Now total knowledge at a point is total knowledge of infinity, that is Jyotiṣh. *Jyotiṣhmatī prajñā*, it clarifies in the name itself, that it is a field of consciousness, which appreciating the point value of consciousness, simultaneously it is awake in the spread out value of point: Infinity, unboundedness. And that is *Jyotiṣhmatī prajñā* where you see totality, you know totality, and in the practical field, you know what this zero contains, you know by birth, just birth of someone, that is the birthtime. And all the calculations are there to predict all his future of life, hundred year, thousand year, whatever his span of life. Jyotiṣh is capable of calculating on what year what he'll do. And Jyotiṣh expresses if you do something wrong, then the wrong has to be prevented before it rises. . . . Prevention of problems, this is Vedic administration.⁹

This *all-knowing* quality of consciousness, while appreciating a point is at the same time capable of being awake to the broader context of the nearby surroundings, and the far distant cosmic environment: This quality of awareness is capable of performing action in the world that will not violate any law of nature on any level of creation, and will not violate the interests of the actor so that he will not create suffering for himself or for those around him. A doer who can fulfill his desires without injuring himself or others is acting in the light of knowledge, not in ignorance: This is the ideal characteristic of an educated man. Education should aim for this. The attainment of this quality of *Jyotiṣhmatī prajñā* is the fulfillment of everything one could hope to achieve through the process of gaining knowledge. This is the shrine which the pilgrimage of education should aspire for. The speciality of Vedic education, which is Consciousness-BasedSM education, is that this long sought-for goal of education is attained, not by collecting facts and concepts, not by understanding individual laws of nature as discovered by modern sciences, but rather by culturing the nervous system of the student, refining the style of functioning of the student's brain.

III. THE EDUCATIONAL STRATEGY OF MAHARISHI'S VEDIC EDUCATION

This new educational curriculum comprises direct experience of the self-referral field of consciousness through the practice of the Transcendental Meditation technique and reading of the Vedic Literature in sequence. Both lay emphasis on culturing the nervous system of the student, developing the student's brain. Maharishi teaches:

Maharishi Vedic University holds the human brain physiology to be the hardware of a Cosmic Computer that can deliver anything through proper programming, unlike other universities, which are based on the concept that all knowledge cannot be gained by any one individual and therefore everyone is led to focus on specific fields of knowledge.¹⁰

The speciality of the Transcendental Meditation technique is that it directly gives rise to the experience of total brain functioning in the state of Transcendental Consciousness. In the state of Transcendental Consciousness, the individual experiences pure consciousness, consciousness awake in itself without any object of experience; it is a state of complete abstraction, often described as restful alertness. This experience cultures the brain to function as a whole: Maharishi insists that there is no other way to culture total brain functioning other than through the experience of Transcendental Consciousness, easily gained through the Transcendental Meditation technique.¹¹ The reading of the Vedic Literature in Sanskrit has its own unique EEG signature, indicating increasing stabilization of the total brain functioning experienced through the Transcendental Meditation technique, but with eyes open.¹² The strategy of Maharishi Consciousness-Based education is to implement both these technologies on a daily basis, to profoundly culture the human brain physiology, systematically awakening the inner genius of the student.

This paradigm of education, which is consciousness-based education, Vedic education, promises dramatic benefits: 1) satisfying the thirst for knowledge in the student; 2) creating an ideal man, an individual competent to fulfill his own desires without injuring himself or others and without creating the ground for future suffering for

himself or others; and 3) finally, and perhaps most remarkably, raising individual health to the level of perfection, so that the individual lives not only free from disease, but is also capable of exploring the frontiers of longevity, expanding human life-span in the direction of immortality.

This new paradigm of education is based on knowledge of how the human brain functions, and how the brain can be cultured for optimum functioning.¹³ Here is a remarkable synthesis, engineered by His Holiness Maharishi Mahesh Yogi, bringing together the complete knowledge of Natural Law systematically presented in the ancient Vedic Science with the contemporary knowledge of human anatomy and physiology, and specifically, the organization and function of the brain. The result, Maharishi explains, is a program for enlivening the latent unbounded potential hidden in the consciousness and physiology of every student:

Reading every aspect of the Vedic Literature as it flows and progresses in perfect sequential order has the effect of regulating and balancing the functioning of the brain physiology and training consciousness, the mind, always to flow in perfect accordance with the evolutionary direction of Natural Law.

This training of the mind fulfills the purpose of education by fully training the student to think and act spontaneously according to Natural Law.¹⁴

The purpose of education is fulfilled by enlivening the inner genius of the student, enlivening the latent, untapped potential of the consciousness of the student, by enlivening total knowledge in the awareness of every student. Total knowledge is the proper foundation for multi-phased interdisciplinary action¹⁵—the foundation of success in every channel of endeavor.

When Maharishi uses the term “Total knowledge,” he is referring to knowledge of everything. Everything means not just everything that is taught, or that could be taught, but all the Laws of Nature, and all of their expressions in the phenomenal world. The fulfillment of any aspiration, the achievement of any goal or desire depends on practical knowledge of innumerable aspects of life. The enquiry into all the point values of

knowledge necessary for success in action could be unending, if one proceeds on the path of mastering the diverse relative disciplines, math, physics, engineering, and so forth, one by one. Yet, even though the attainment of the requisite knowledge piecemeal, point by point is not a practical strategy for gaining complete knowledge, complete knowledge is nevertheless necessary for success in action. According to Maharishi, complete, total knowledge is easily attainable through Vedic Science. Total knowledge is available in its pure state in the self-referral consciousness of the individual, and it is available in its expressed values in the 40 branches of Vedic Literature. Maharishi explains that the knowledge how to create, and hence the knowledge of how to achieve anything is contained in the Vedic Literature:

It is interesting to see that all aspects of the Vedic Literature answer all possible enquiries regarding the basic Creative Intelligence that promotes the transformation of singularity into diversity—the transformation of the unmanifest reality of consciousness into the manifest reality of diverse qualities of the universe—the transformation of *Samhitā* into Ṛṣi, Devatā, and Chhandas—the transformation of consciousness into all possible expressions of consciousness within the field of its own self-referral singularity.¹⁶

The total knowledge at the basis of the whole creation, the infinite organizing power that has given rise to the diverse manifest universe is the source and the goal of Maharishi's new paradigm of education that synthesizes the ancient knowledge of Vedic Science, and the modern knowledge of brain physiology. "Total knowledge"¹⁷ is at once the source of every manifest expression in creation, and the goal of living enlightenment, living life in light, living life in knowledge.

IV. SATISFYING THE STUDENT'S THIRST FOR KNOWLEDGE

The student's thirst for knowledge is only really satisfied when he gains complete knowledge, total knowledge. The speciality of the Vedic system of education is that the goal of knowledge is given first, at the very outset of the educational process, rather than at the end of a long and tedious search. The first package of knowledge contains the total

knowledge in seed form, containing all possibilities within its structure. This all-possibilities structure of total knowledge is then systematically unfolded as the educational program advances. Knowledge remains total at every step. In this way, the student is fulfilled for knowledge at all times, and has within his grasp the infinite organizing power at the basis of creation.

Although modern physics has glimpsed the unified field of natural law in Theories of Everything, such as Superstring Theory, the knowledge of physics is not yet complete; research continues. Physicists cannot yet offer total knowledge to the student and thereby satisfy the student's thirst for knowledge. The same is true in chemistry, biology, and indeed, in all the modern scientific disciplines. The ultimate has not been reached in any discipline, and so there is no discipline that can satisfy the thirst for total knowledge in the student. However, in contrast to the ongoing mission of research in all of the fields of knowledge, Vedic Science, Maharishi contends, is a complete and perfect science of life.¹⁸ The ongoing research project in Vedic Science is for every individual to explore, verify and authenticate for himself the complete knowledge that is contained in the Vedas and the Vedic Literature.

The sound "A" is the master key to opening the treasury of total knowledge within the individual awareness. Maharishi quotes an expression in the Vedic Literature, that affirms that, "All of speech is contained in the letter 'A.' "

अकारो वै सर्वा वाक्
akāro vai sarvā vāk¹⁹

"A" is the first sound of the Ṛik Veda, which begins

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्
agnim īle purohitam yajñasyadevam ṛtvijam

"A" is the seed of total knowledge of Veda, which unfolds sequentially, syllable by syllable from its first expression, always remaining connected to the total knowledge

contained in the first expression. Maharishi calls “A” the one syllable expression of the Constitution of the Universe.²⁰ That is to say, the total knowledge at the basis of creation, the constitution or set of laws by which creation is carried forward, has according to Vedic Science, a compact, concise one-syllable expression, that contains in seed form all the knowledge of creation, and that is “A.”

What makes Vedic education simple and comprehensible, making it easy for even a child to master total knowledge in a short time, is that the sound “A” is the sound of the pure consciousness of the student, the inner Self of the student, reverberating. The inner Self, the Transcendental Consciousness that lies deep within the awareness of every individual, is called *Ātmā*, in Sanskrit. The *Ātmā* is a flow of “A.”²¹ The process of unfolding total knowledge from within “A” is simultaneously and significantly the process of unfolding total knowledge within the Self of the child, within the self-referral consciousness of the individual. Vedic education starts with the knowledge of the Self, and it continues to unfold total knowledge as the reverberations of the student’s own consciousness. “A” is the master key of total knowledge because it provides entry into the technologies of consciousness, the principles of the dynamism of Natural Law which unfold infinite organizing power within the simplest form of human awareness.

IV. EIGHT FUNDAMENTAL TECHNOLOGIES OF CONSCIOUSNESS

The technologies of consciousness, which are contained in seed form within “A,” are called *Svara*. As was seen in Chapter 2 of this dissertation, *Svara* means literally the “Ra” of “Sva,” the reverberation (“Ra”) of the Self (“Sva”).²² The *Svara*, the reverberations of the Self, are the vowels of the Vedic language. For all the Veda and the Vedic Literature, every syllable has a vowel, a *Svara*. The vowels in Sanskrit are eight in number, and these are the fundamental technologies of consciousness, the principles of dynamism of Natural Law. They are “A,” “I,” “U,” “Ṛi,” “Ḍi,” “E,” “O,” and “Am.” These were introduced in Chapter 2, where the alphabet was first described, but here

they are important as technologies of consciousness. “When we understand them in terms of the total field of knowledge,” Maharishi explains, “then these eight are the eight qualities of dynamism: Eight technologies or eight dynamic values within one holistic dynamic value of ‘A.’”²³ The eight *Svara* represent the eight somersaults of “A,” as “A” transforms itself systematically and sequentially from infinity to point, in the expression “AK,” the first syllable of Ṛik Veda.²⁴ Maharishi explains how the expressed sound “A” in the first syllable of Ṛik Veda progressively minimizes in eight steps as the sound “A” collapses onto a point:

Very gradual(ly) mantra, solid sound, loses [the] solidity of the sound, and sequentially becomes unmanifest sound: “A” loses its totality gradually, and in eight somersaults . . . it gets to “Ma,” point value.²⁵

How do these simple sounds convey the dynamics of total knowledge? According to Maharishi Vedic Science, the *Svara* encapsulate the total dynamism of Natural Law at the basis of creation. The *Svara* are not only the fundamental sounds of the Vedic Alphabet, but also the organizing principles by which the fabrics of Natural Law are sequentially unfolded from within the Unified Field of all the Laws of Nature, the simplest form of awareness which is the self-referral consciousness of every individual. The eight *Svara*, seen as the somersaults, the sequential steps of the collapse of “A” to “Ka” in the first expression of Ṛik Veda, unfold the inner dynamics by which total knowledge is gained in the educational program of reading the Vedic Literature. Uncovering the true significance of the eight *Svara*, significance which is upheld through all of their expressions in all the branches of Vedic Literature, it can now be understood how it was said in ancient times that Rām, the son of Raghu, the hero of the Rāmāyana, went to his teacher, Vasishṭha, and gained total knowledge in a short time. Maharishi explains:

What I am indicating is how in short time the whole knowledge is gained. In the history of Rām, Rām went to his teacher and got total knowledge in short time. Total knowledge in short time is the quality of self-referral characteristic of the basis of all language.²⁶

These eight *Svara* unfold the infinite dynamism of Natural Law in human awareness.

1A. The *Svara* “A,” *Parā Prakṛiti*. The eight somersaults of “A” are called eight *Prakṛitis*, or *Aparā Prakṛiti*—these eight somersaults constitute the divided Nature of “A.” Contained within the sound “A,” there is first of all its undivided Nature, like the roar of the marketplace from a distance, in which one cannot distinguish individual voices. That undivided Nature of “A” is called *Parā Prakṛiti*. The *Svara* “A” in its undivided state presents total knowledge, the embodiment of the *Parā Prakṛiti*. The fully elaborated package of knowledge of the *Parā Prakṛiti* is the first *Maṇḍala* of Ṛik Veda. In the human physiology, the knowledge of *Parā Prakṛiti* is expressed in the 192 neuronal fibers within the brain and the peripheral nervous system, which together make up the principle nerves of the human nervous system.

1B. The *Svara* “A,” *Aparā Prakṛiti*. With regard to the divided nature of A, the *Aparā Prakṛitis*, “A” is again the first of the eight *Svara*. Maharishi explains that the vowel “A” is defined by the words *Akhaṇḍa*, *Ananta*, and *Apāra*.²⁷ *Khaṇḍa* means having chasms, gaps, or breaks; it comes from the root *khaṇḍ*, to break, divide.²⁸ Thus A-*khaṇḍa*, with the negative prefix, “A,” means continuous, unbroken, not fragmentary, whole. The word *Ananta* comes from the negative prefix “An,” together with “anta,” meaning “End, limit, boundary, term.”²⁹ *Ananta* therefore means, “Endless, boundless, eternal, infinite.” *Apāra* means not having an opposite shore, boundless, unbounded. It is made up of the negative prefix, “A,” plus *Pāra*, meaning, “The further bank or shore or boundary, and bank or shore, the opposite side, the end or limit of anything, the utmost reach or fullest extent.”³⁰ Maharishi sums up all the meanings that define “A” with one word, *infinite*.³¹ The flow of the infinite unbounded fullness of the Self has all possibilities within it: “A” contains everything, all the *Svara* are in “A,” total Vedic Literature is in “A,” total speech is in “A,” “A,” silence flowing, is there at the beginning

and at the end of every expression of the Veda.³² “A” is said even to be the most basic syllable of all the 7000 languages of the world.³³

Fundamentally there is one value, and then one becomes two and two becomes three, and three becomes four, and four becomes five, becomes six and seven, eight values. . . . This is the origin of the alphabets, the origin of sound in specific quantities of vowels and consonants. [There are] eight vowels, and all these eight vowels are inherent in the first vowel. And sequentially they emerge. This is the emergence, sequential emergence of variety: Eight varieties, eight qualities, eight natures, eight values emerging from one value “A.”³⁴

The *Svara* “A” is the first somersault of A in the eight-fold collapse of “A” into “K” in the first syllable of Ṛik Veda. The sound “A,” representing infinite unbounded silence, is the embodiment of the *Ākāśha tattva*, the space element or *Prakṛiti*. The fully elaborated package of knowledge of *Ākāśha Prakṛiti* is the sixth *Maṇḍala* of Ṛik Veda. In the human physiology, the knowledge of *Ākāśha* is expressed in the joints, and in the gaps in the physiology, as for example the synaptic gaps.³⁵

2. The Svara “I.” As from a distance, the bustle of an active marketplace seems to be a roar, a cacophony of sound in which nothing can be distinguished, but as one approaches nearer and nearer to the marketplace, one begins to be able to distinguish voices and sounds within that bustling roar, so also as one investigates into the nature of “A,” one begins to distinguish its component parts. In this way, the seer Madhuchhandas, in cognizing the first syllable of Ṛik Veda, “A,” saw the infinity, the wholeness of total knowledge in “A”; and at the same time he saw the flow of that wholeness. Wholeness is on the move, wholeness is flowing, and that flow is expressed in the second sound, the second *Svara*, “I.” “I” is said to be the sound of total dynamism, because it is the last sound of Ṛik Veda: Ṛik Veda ends with *vaḥ susahāsati*.

समानमस्तु वो मनो यथा वः सुसहासति ४
samānam astu vo mano yathā vaḥ susahāsati 4

Thus “I” is the culmination or goal of the entire flow of dynamism of Natural Law in Ṛik Veda—the entire flow of Ṛik Veda comes to fulfillment in the expression of “I.” Two distinct values can therefore be identified, the undifferentiated continuum of infinity—one might say infinite silence—expressed in the sound “A,” and the immensely varied dynamism of the Veda expressed in the sound “I.” Silence and dynamism together make up the wholeness of knowledge contained in Ṛik Veda. In the Upaniṣhadic expression,

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते
ॐ शान्तिः शान्तिः शान्तिः
pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśhiṣyate
om śhāntiḥ śhāntiḥ śhāntiḥ

Pūrṇam adaḥ pūrṇam idaṁ has been explained by Maharishi to signify that “A,” adaḥ is fullness, totality, and “I,” idaṁ, the expression of dynamism, is fullness, totality. The words adaḥ and idaṁ, usually recognized as pronouns, are being presented by Maharishi as Ad and Id, referring to “A” and “I,” infinite silence “A” and infinite dynamism “I.”

In a similar way, there is a *Sūtra* from the Yoga *Sūtra*,

वृत्तिसारूप्यमितरत्र
vṛitti sārūpyam itaḥ atra

Vṛitti sārūpyam itaḥ atra, states that the self-referral consciousness, *svarūpe avasthānam*, described in the previous *Sūtra*, has a circular motion, called *Vṛitti*. That circular motion, the flow within the self-referral consciousness, is “A” becoming “I,” and “I” becoming “A,” back and forth, over and over again. In this *Sūtra*, *Itaḥ* stands for the *Svara* “I,” and

Atra stands for the *Svara* “A.” In this way, Maharishi concludes that “A” stands for total knowledge, and “I” total dynamism, the action principle: Between “A” and “I” there is total knowledge and the action principle based on that total knowledge.

The *Svara* “I” is the second somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of *Rik Veda*. The sound “I,” representing all motion, infinite dynamism, is the embodiment of the *Vāyu tattva*, the air element or *Prakṛiti*. The fully elaborated package of knowledge of *Vāyu Prakṛiti* is the fifth *Maṇḍala* of *Rik Veda*. In the human physiology, the knowledge of *Vāyu* is expressed in the lungs.³⁶

3. The *Svara* “U.” Maharishi explains that within the cognition of the first syllable of the *Rik Veda*, there is the infinite silence of “A,” and the flow of infinity, “I.” As “A” is being transformed into “I,” there is a process in which “A” is progressively minimized, and “I” is progressively expanding. “A” therefore is submerging, and “I” is emerging. There is a relationship between “A” and “I,” and this relationship points to a third quality. This submergence, or convergence of “A” that allows “I” to come forward, is a quality of hiding. “A” is being obscured by the hiding quality, and this makes it possible for “I” to emerge. This hiding quality represents a third *Svara*, the *Svara* “U.”

Madhuchandas, the first seer of the Veda, in “A,” what he found? He heard “A,” its very obvious, to any one, “A,” means flow, flow means “I.” “I” is a flow of “A.” So in “A” he sees “I,” and when he sees “I,” what is simultaneously seeing, that “I” is emerging, and “A” is converging. So this convergence of “A” and emergence of “I,” so emergence of the dynamism, and convergence of the whole thing. This convergence is also a dynamic quality, but it is a quality to hide. “I” unfolds and “U” hides, these are the inner aspects of the language.³⁷

Although emerging and submerging are reciprocal qualities, that value which brings about emergence is called *Devatā*, and that value which brings about submergence, hiding, is called *Chhandas*. The three fundamental *Svara*, “A,” “I” and “U,” correspond to *Ṛiṣi*, *Devatā* and *Chhandas*, the defining characteristics of the Vedic *Sūktas*.

Therefore, these three together, “A,” “I” and “U,” are the three fundamental *Svara*, the most fundamental sounds of the Vedic language.

The *Svara* “U” is the third somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of Rik Veda. The sound “U,” representing the hiding quality, Chhandas, is the embodiment of the *Tejas tattva*, the fire element or *Prakṛiti*. The fully elaborated package of knowledge of *Tejas Prakṛiti* is the fourth *Maṇḍala* of Rik Veda. In the human physiology, the knowledge of *Tejas*, is expressed in the digestive system.³⁸

4. The *Svara* “Ṛi.” The collective sound of the three fundamental *Svara* together, “A,” “I,” and “U,” presents a fourth sound, “Ṛi.” Because “Ṛi” encompasses all the three, “A,” “I” and “U,” corresponding to Rīṣhi, Devatā, and Chhandas, the knowledge of “Ṛi” is the total knowledge of Veda. The name of Rik Veda, “Ṛi-K” (or “Ṛi-G,” taking into account the phonetic changes called Samdhi,) derives from “AK,” in which the three fundamental *Svara* “A,” “I” and “U,” are submerging together onto a point, “Ka.” The togetherness of “A,” “I” and “U” is expressed as “Ṛi.” Thus “AK” is “Ṛik.” Rik Veda is the Veda that expounds the total knowledge of the collapse of “A” into “Ka,” the completely elaborated details of the interaction of “A,” “I” and “U,” comprising the three fundamental values of Rīṣhi, Devatā and Chhandas.

The *Svara* “Ṛi” is the fourth somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of Rik Veda. The sound “Ṛi,” representing the togetherness or combined value of “A,” “I,” and “U,” is the embodiment of the *Jal tattva*, the water element or *Prakṛiti*. The fully elaborated package of knowledge of *Jal Prakṛiti* is the third *Maṇḍala* of Rik Veda. In the human physiology, the knowledge of *Jal* is expressed in the cardiovascular system, and the lymphatic system.³⁹

5. The *Svara* “Ṛi.” The next step in the progressive collapse of “A” into “Ka,” takes the sound “Ṛi,” which is consciousness reverberating, and converts it into the reverberation of physiology. This is the *Svara* “Ṛi,” expressing the conversion of the flow of consciousness into the flow of matter, the flow of physiology.

The *Svara* “Ḍri” is the fifth somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of Ṛik Veda. The sound “Ḍri,” representing the conversion of the flow of consciousness into the flow of physiology, is the embodiment of the *Ṕrithivī tattva*, the earth element or *Prakṛiti*. The fully elaborated package of knowledge of *Ṕrithivī Prakṛiti* is the second *Maṇḍala* of Ṛik Veda. In the human physiology, the knowledge of *Ṕrithivī* is expressed in the bones and muscles of the body.⁴⁰

6. The *Svara* “E.” The flow of physiology is an holistic flow, containing the complete range of knowledge that was lively in the flow of consciousness. The flow of consciousness was expressed in the *Vṛitti* or circular motion between “A” and “I,” representing infinite silence and infinite dynamism: “A,” the first sound of Ṛik Veda, and “I,” the last sound of Ṛik Veda. The physiology, waking up to the full range of expression of silence and dynamism in one structure, puts these two sounds together in one homogenous sound “E.” “E” thus represents the total sound of Veda awake in the physiology.

The *Svara* “E” is the sixth somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of Ṛik Veda. The sound “E,” representing the total knowledge of Veda, from “A” to “I,” awake in the physiology, is the embodiment of the *Manas tattva*, the mind *Prakṛiti*. The fully elaborated package of knowledge of the *Manas Prakṛiti* is the seventh *Maṇḍala* of Ṛik Veda. In the human physiology, the knowledge of *Manas* is expressed in the hypothalamus and endocrine system.⁴¹

7. The *Svara* “O.” The *Svara* “O” is a further elaboration of the *Svara* “E,” in which the hiding influence of “A” comes along with “U”; the “A” and the “U” together make the homogenous sound “O.”

The *Svara* “O” is the seventh somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of Ṛik Veda. The sound “O,” representing the combination of “A” and “U,” is the embodiment of the *Buddhi Prakṛiti*. The fully elaborated package

of knowledge of the *Buddhi Prakṛiti* is the eighth *Maṇḍala* of Ṛik Veda. In the human physiology, the knowledge of *Buddhi* is expressed in the thalamus, the organ within the brain responsible for controlling and governing the flow of sensory inputs.⁴²

8. The Svāra “Am̐.” The *Svāra* “O” collapses and becomes a point, the point of consciousness. In this way, “A” collapses into a point “Am̐.” This is the furthest extremity of *Ātmā—Ātmā*, the Self, is the collapse of “A” onto its own point “Ma.” In this eighth *Svāra*, the expression of the vowels is complete, and the total range of Sva-Ra, the reverberations of the Self, the *Svāra* have been completely unfolded.

The *Svāra* “Am̐” is the eighth somersault of “A” in the eight-fold collapse of “A” into “Ka” in the first syllable of Ṛik Veda. The *Svāra* “Am̐” presents the point value of consciousness, the embodiment of the *Ahamkāra Prakṛiti*. The fully elaborated package of knowledge of the *Ahamkāra Prakṛiti* is the ninth *Maṇḍala* of Ṛik Veda. In the human physiology, the knowledge of *Ahamkāra* is expressed in the brain and the immune system.⁴³

Point of consciousness “Am̐” becomes point of physiology, “Ka.” Maharishi explains these eight somersaults of “A” as the transformations that are taking place in the gap between “A” and the full stop of “A,” the consonant “Ka.” The final step in the collapse of infinity, “A,” onto its own point, is the transformation of the point of consciousness “Am̐,” into the point of physiology, “Ka.”

First step of unfoldment is that “A” becomes gap. “AK,” “A” becomes “K.” So between “A” and “K” is unmanifest, this unmanifest is the gap, and in this gap transformation takes place, transformation of “A” into “I” into “U,” “A,” “I,” “U,” and “Ri,” “Lṛi,” “E,” “O,” and “Am̐,” comes to a point. So these eight somersaults in the gap of the first word of the Veda gives us a very clear perspective of how transformation takes place, and how all transformations from infinity to point take place, in the first gap of the Rig Veda. “A,” “Ka,” “NI,” between “A” and “Ka,” all these somersaults. So what is in the nature of it? In the nature of it is “A,” is fullness, fullness has a quality of “A,” has a quality of “I” expressed, and has a quality of “U” which makes it unmanifest. So “A” immediately becomes a gap. So the word and the gap, the word and the gap, the word and the gap, both different qualities, are defined in terms of Veda. What is

Veda? Veda is “AK.” “A” expressed, and unexpressed value immediately after “A” till it becomes “K.”⁴⁴

The pure *Anusvāra* was described in Chapter 2 as a voiced sound involving only the *Nāsika* and no oral articulation. The mouth is kept naturally closed without forming any particular articulation and the air is allowed to pass into the nasal cavity. As “A” collapses into “K,” the closing of the glottis restricts the passage of air more and more until just before the final collapse when the sound is completely choked off, there is a moment when the passage of air into the mouth has been blocked, but there is still movement of air into the nose, and there is still voiced sound. This is the expression of the somersault of “Am̐.” When this somersault is complete, then the voiced sound is completely cut off, and the sound “A” has become completely unmanifest. At that moment, when even the point of “Am̐” is dissolved, “A” has become a “gap.” When the eight somersaults of the collapsing “A” are complete, “A” has become completely unmanifest. Then the unvoiced silence of “Ka” takes over. In that momentary gap between the final collapse of “Am̐” and the beginning of “Ka” there is a transformation, Maharishi explains, between the point of consciousness, “Am̐” and the point of physiology, “Ka.” These two diametrically opposite values, consciousness and physiology, are brought into relationship with each other as the eternal continuum of flow of the sound “A” sequentially cones down to become the non-moving, non-flowing stillness of a point.

In the gap, the “unexpressed value immediately after “A,”” there is the birth of speech, where consciousness reverberates in terms of physiology, generating flow and stop, vowels and consonants, syllables expressing the junction point between consciousness and physiology. The vision of speech which Maharishi is presenting is the flow of intelligence expressed in terms of the eternal relationship between infinity and point, between silence and dynamism, between consciousness and physiology, between vowels and consonants.⁴⁵

The recognition of the junction point between “A” and “Ka” as the fountainhead of all speech identifies Madhuchhandas as the seer of a theory of sound which His Holiness Maharishi Mahesh Yogi is now reviving as a comprehensive science of Sanskrit phonetics on a cosmic scale. The eight somersaults of the collapse of “A” into the silence of the gap, and the transformation in the gap into the point of physiology presents a vision in seed form of the organizing power at the basis of all creation. This is the dignity of the cognition by Madhuchhandas of the dynamics of transformation contained within the first syllable of Ṛik Veda, “AK.”

The Eight Svāra in Terms of the Eight Prakṛiti. These eight somersaults of “A,” embodied in the eight *Svāra*, encompass the entire knowledge of the mechanics of creation: They are, in the light of the cognition of Rishi Madhuchhandas, the fundamental technologies whereby stars, galaxies, even the whole universe is created out of the empty space. They are, Maharishi asserts, “The syllables of life.” The eight somersaults present step by step, the complete knowledge of each of the eight *Prakṛiti* in turn. The eight *Prakṛiti* are the fundamental constituents of creation. Lord Kṛiṣṇa explains in the Bhagavad Gītā:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ४

Earth, water, fire, air, space, mind, intellect and
Ego, this is my eight-fold divided Nature (*Prakṛiti*).⁴⁶

Maharishi has explained that these eight *Prakṛiti* are fundamental themes of the *Maṇḍala* of Ṛik Veda. The first *Maṇḍala* expounds the comprehensive knowledge of Nature, *Prakṛiti*, in its undivided state. *Maṇḍala* two through nine describe each of the eight *Prakṛiti*, starting with Earth element, and the tenth *Maṇḍala* describes the Absolute, unmanifest value, which is called *Puruṣha* in the Sāṅkhya system.

Building on Maharishi’s analysis of the ten *Maṇḍala* of Ṛik Veda in terms of the eight *Prakṛiti*, His Majesty King Nader Rām has correlated each *Maṇḍala* with an organ

system in the physiology. Thus, according to H.M. King Nader Rām, the Ṛik Veda contains the total knowledge of human physiology, organized along the lines of the eight fundamental elements called *Prakṛiti*. The eight *Prakṛiti* present a comprehensive system of categorizing the structure and function of human physiology.

Dr. John Hagelin, a theoretical physicist, has explored fundamental parallels between the objective elements, Earth, Water, Fire, Air and Space, and the five fundamental spin-types in contemporary Quantum Field Theories.⁴⁷ According to Hagelin, the eight *Prakṛiti* present a comprehensive system for categorizing all the force and matter fields at the basis of manifest creation.

Summing together the viewpoints of these ancient and modern sciences in terms of the eight *Prakṛiti*, it has been said that the universe is made up of these eight *Prakṛiti*; the human physiology, a microcosm of the whole, is again made of these eight *Prakṛiti*; and the eight *Svara*, the eight fundamental vowels of the Vedic language, express on the level of speech these same eight different values of *Prakṛiti*. This gives a glimpse of how speech might be capable of “binding the boundless,”⁴⁸ giving expression to the infinite dynamism of total Natural Law at the basis of creation. In order to fully appreciate the implications of every syllable expressed in Vedic language, one must be a theoretical physicist, and one must be a physiologist as well. The relationship between name and form, between sound and meaning in the Vedic language, has as its theater the entire manifest creation and its corresponding counterparts in the human physiology.

Maharishi’s Revival of the Complete Knowledge of Vedic Phonetics, Śhikṣhā.
The parallel between the individual physiology and the universe is the subject of a Vedic expression, “As is the individual, so is the universe.”⁴⁹

यथा पिण्डे तथा ब्रह्माण्डे
yathā piṇḍe tathā brahmāṇḍe

The relationship between the individual and the cosmos is the proper launching point of Vedic phonology, Śhikṣhā. In the science of Śhikṣhā as Maharishi is reviving it, the sounds of the Vedic Literature, properly pronounced in precise sequence can culture the human physiology towards perfection by expressing on the level of speech the self-interacting dynamics of universal life. Maharishi's new science of speech synthesizes the traditional knowledge of Śhikṣhā with the knowledge of physiology, physics and cosmology in one all-encompassing science of Total Natural Law, expressed in the Constitution of the Universe, Ṛik Veda, and encapsulated in the eight *Svara* located in the first syllable of Ṛik Veda.⁵⁰

In the foregoing the broad outline of a science of speech based on the eight somersaults of "A" has been presented. As every Vedic syllable collapses into the gap and gets transformed into the next syllable, it progresses through eight somersaults, enlivening in its collapse each of the eight *Prakṛiti* in turn.⁵¹ According to Maharishi, these dynamics of the gap are characteristic of the dynamics of the creative process in Nature, and are characteristic of the expression of speech in human physiology.⁵² As consciousness flows in the expression of the speech of the Vedic Literature, the different qualities of the eight *Prakṛiti* are enlivened, from moment to moment, involving the entire physiology in a precise sequence of expression that spontaneously and naturally attunes the intelligence of the physiology to the order and intelligence in the whole of Nature, which Maharishi calls the Constitution of the Universe.⁵³ Maharishi calls this flow of intelligence the self-referral dynamics of consciousness.

Maharishi's Vedic Science concludes that the four Veda and the thirty-six aspects of the Vedic Literature together structure the process of creation and evolution through the self-referral dynamics of consciousness, and render the process of creation to be the process of evolution; and this is how the mechanics of the ever-expanding universe are administered by the self-interacting dynamics of the Veda and Vedic Literature, which are the self-interacting dynamics of everyone's consciousness. . . . Now it is clear to us that the total organizing power of Natural Law, which is lively within the self-referral dynamics of Natural Law within the

GAPS and words of the Veda, is the reality of the self-referral Transcendental Consciousness of everyone.⁵⁴

In this way, the program of the Vedic Literature Reading Curriculum, reading the Vedic Literature in sequence from beginning to end, is the showpiece of an holistic science of speech, that is capable of enlivening in the student the benefit of total knowledge of Natural Law. A vision of this grand synthesis of Eastern and Western sciences in terms of the self-interacting dynamics of consciousness and the transformations taking place in the gaps, the framework of a systematic science of speech, is shown in chart form in *Maharishi Vedic University: Celebrating Perfection in Education*.⁵⁵ However, it is not necessary to devote many years of study in physics, math, and physiology, in order to appreciate Maharishi's synthesis of the modern scientific disciplines in this new revival of Vedic phonetics: There is a shortcut. In order to take full advantage of the Vedic science of phonology to benefit personal life, one needs only to learn how to properly pronounce the 52 letters of the Vedic alphabet, and then begin to read the texts of the Vedic Literature in sequence. Maharishi's revival of Śhikṣhā systematically applies to practical life the whole depth and breadth of the ancient Vedic wisdom with a simple technique that is within the reach of everyone.

Harnessing the Syllable as a Technology of Consciousness. While it has been seen that these *Svara* encapsulate the total knowledge of creation, that they are “syllables of life,” embodying the knowledge of the Constitution of the Universe by which Nature governs the whole creation, it is actually not sufficient merely to read the Vedic Literature in sequence. This is because these eight *Svara*, containing within themselves the seeds of all creation, are not objective, manifest sounds: They are transformations of the unmanifest, and that means transformations within the Transcendental Consciousness of every individual. They cannot be known or realized by reading alone, without cultivating the requisite state of Being. Total brain functioning cannot be gained without direct experience of Transcendental Consciousness.⁵⁶ Reading the Vedic Literature is of

no use to the individual who has not opened the windows of his own inner unbounded awareness through the practice of the Transcendental Meditation technique. This is because the Constitution of the Universe, expressed as the reverberations of the Self, the *Svara*, can only be known on its own level. The *Svara* can only be comprehended and made use of by someone who is open to experience of his own pure consciousness, his own Self. The *Svara* are to be grasped and experienced on their own level, by Being them. This is the import of the *Ṛicho Akṣhare* verse, described in Chapter 2, which exclaimed, “He who does not have that level of consciousness, what can the hymns of the Veda accomplish for him?” Culturing of the awareness is a corequisite of the program of reading the Vedic Literature.

Between the eight *Svara* of Vedic language, properly pronounced, in perfect sequence, by an individual who has gained pure consciousness, and the every day expressions in all the 7000 languages of mankind on earth, there is a junction point between the universal expression of total Natural Law and its individual manifest expression. Maharishi says:

All these varying values of the vowels and consonants of the language: They are the junction point of the individual consciousness and Cosmic Consciousness. Here is the meeting point of the Absolute Order in the universe and the disorder—or, we can say, order—in terms of the individual. Order in terms of the Cosmos—ever-expanding—and order of the individual. And individual means either a destroying tendency or a supportive tendency, either Truth or untruth, either ugliness or purity. The meeting point of the two constitutions: constitution of the individual and Constitution of the Universe—the meeting point of them is the meeting point of the Cosmic Order, Eternal Cosmic Order, and eternal disorder on the individual. That is the meeting point of the cosmic reality and individual reality—Universal Consciousness and individual consciousness.⁵⁷

The syllable, Maharishi explains, is the meeting point of the individual and the universal. Everyone is already speaking and acting, but their speech and their action is not the infinitely orderly expression of the Constitution of the Universe. Instead their speech and action is the expression of disorder—individual desires and actions that do

not take into account the total knowledge of creation, that are not spontaneously in accordance with the needs of the family, society, nation, world and universe as a whole. If one could train the individual awareness to function in accordance with the Constitution of the Universe, then the individual could participate in the Cosmic Order, in the Purity of Universal Existence, in his every thought, speech and action. This is the program supplied by Vedic education. Vedic education makes use of the perfect orderliness of the Vedic sounds, the *Svara*, pronounced in proper sequence in each of the texts of Vedic Literature. These eight technologies of consciousness are complementary to the technology that directly cultures the individual awareness to come in tune with the Universal field of Cosmic Order, through the experience of Transcendental Consciousness, the simplest form of human awareness, easily gained through the practice of the Transcendental Meditation technique. The complete knowledge of the mechanics of creation is accessible by virtue of the characteristics of each letter, each *Svara*, but only in the proper context of experiencing the sounds as the reverberations of the Self, the reverberations of Transcendental Consciousness, opened to the awareness during the practice of the Transcendental Meditation and TM-Sidhi programs. That is why the practice of the Transcendental Meditation and TM-Sidhi programs is corequisite to the program of reading the Vedic Literature in sequence.

There is a program to harness the full organizing power of the syllable, and that is the formula of Vedic education, “Close the eyes and transcend, and open the eyes and read the Vedic Literature.”⁵⁸ This is a comprehensive technology that enlivens the infinite creative potential, the latent inner genius of every individual by handling the junction point of individual and universal, the junction point between the individual constitution and the Constitution of the Universe, the syllable. The individual unit of speech, the letter of the alphabet, has been learned by rote since early childhood. And yet, that same syllable sits at the junction point between the individual and the Universal Cosmic

Existence, because that same syllable can be aligned with man-made law and man-made order, or aligned with Cosmic Law and the Constitution of the Universe. This junction point is the target of Vedic education.

The awakening of pure knowledge, along with the infinite organizing power of Natural Law, with its eight distinct technologies, all operating within the consciousness of the student of Vedic Science, can be accomplished in a short time, by making use of these two programs, the direct experience of the self-referral field of consciousness through the practice of the Transcendental Meditation and TM-Sidhi programs, and reading the Vedic Literature in sequence in the language of Natural Law, the language of the eight *Svara*, the ancient Vedic Sanskrit language. These programs combined in one educational curriculum will present to the student total knowledge at every step of his education, so that at every turn, throughout his educational career, his thirst for knowledge will be satisfied.

V. CREATING PERFECT HEALTH AND RESEARCHING IMMORTALITY

In Maharishi Vedic Science, health is defined as *Svāsthya*, establishment in the Self. The Self that is intended to be the platform of health is not the individual ego, but rather the broad, unbounded Nature of the higher Self, the cosmic Nature of man. This inner Self is described in the Bhagavad Gītā as undecaying and immortal. Chapter 2, verse 20 says:

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः
 अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे
 na jāyate mriyate vā kadācinnāyaṁ bhūtvā bhavitā vā na bhūyaḥ
 ajo nityaḥ śāśvato'yaṁ purāṇo na hanyate hanyamāne śarīre

“He is not born, nor does he ever die, nor once having been does he ever cease to be.

The Self is Unborn, eternal, everlasting. . . .” This quality of eternity is the playground of life; Maharishi says, that according to the Veda, life is infinity, life is immortality. The

standard of health in Maharishi Vedic Science is not merely freedom from disease, but also freedom from the grip of the aging process: Healthy is he who is immortal, who is not decaying.

The field of health encompasses the knowledge of human physiology and how it functions; but it has been shown that the *Svara* of the Vedic language may be correlated with the different organ systems of the human physiology: The *Svara* encompass within themselves the seeds of total knowledge of human physiology. Thus the Veda, whose every syllable contains one of these eight *Svara*, is an expanded package of knowledge of how the human physiology functions: The field of health is just the field of the Veda. All knowledge of perfect health may therefore be said to be contained in the first word of the Veda, “A,” and its elaboration in the gap following “A,” where the “A” progressively becomes unmanifest until it is completely lost in a point. So manifest value totality, “A,” and unmanifest value, where “A” changes into “Am̐,” and “Am̐” changes into “Ka.” These changes are there within the eternal non-change. This is the total knowledge of health contained in the first word of Ṛik Veda. In expounding the Vedic system of health care, Maharishi explains that the blueprint of perfect health, the textbook for the ideally functioning, undecaying human physiology, is located in the relationship of these eight *Svara*, contained in the first syllable of Ṛik Veda.

The first syllable of Ṛik Veda, “AK,” is the seed of total knowledge which is elaborated in the ten *Maṇḍalas* of Ṛik Veda, and further elaborated in the four Vedas, Ṛik, Sāma, Yajur and Atharva, and even more elaborated in the 36 branches of Vedic Literature. This complete range of expression of Natural Law contained in seed form in the first word of Ṛik Veda, is the expression of the fabrics of the Self, which is nothing

other than the knowledge of immortality. The impulses of the Vedic Literature, telling its own story to itself, are the expression of immortality on its own level. Maharishi says, “This whole Vedic Literature is the definition, and we could now say the qualification of the unified state of immortality, eternity.”⁵⁹ The Vedic Literature is the comprehensive Literature of the speech of *Ātmā*: through all these words immortality is described. “Immortal,” Maharishi explains, “is the real value of life.”

Science and technology of the Veda is the science and technology of creation, and this is science and technology of achieving and maintaining perfect health.⁶⁰ Long life, Maharishi says, is the new destiny of perfection brought about by the inauguration of colleges of Maharishi Vedic Science around the world where the knowledge of the 40 branches of Vedic Science will be taught in their completeness. Long life is available on the level of the transcendental Being, the self-referral consciousness that lies deep within every human being on earth. Gaining knowledge of the eternity of the transcendent expressed in the Vedic Literature is the theme of Vedic education, the theme of *Śhikṣhā*. *Śhikṣhā* unfolds that quality of immortality which is already there latent within the Self of every individual. Unfolding the immortality that is already present in the blueprint of Vedic Literature—this is how perfect health and long life is achieved in the program of reading the Vedic Literature.

VI. EDUCATION TO DEVELOP THE TOTAL BRAIN

The possibility through Vedic education, Maharishi’s consciousness based education, is to raise every student to perfection. Every student should become the master of Natural Law, the master of creation. Every student should be able to fulfill his individual desires, and be able to participate in society as an ideal citizen, of maximum

usefulness to himself and to everyone around him. This means learning to use the full potential of the human nervous system, learning to harness the power of whole-brain-functioning. With this end in view, with this possibility of perfection in education dawning, how each student spends his time in school becomes crucial: Is the time spent in culturing the brain, familiarizing the student with the different flavors of self-referral functioning of the whole brain? If, rather than enlivening the total brain, and learning to harness the infinite organizing power vested in whole-brain functioning, the student is engaged in learning concepts, his time is wasted; not because learning concepts in math or physics, grammar or literature is inherently bad, but in view of the opportunity presented to develop the total brain. Failure to avail of that possibility during the student years when the brain is most pliable, is regrettable. In terms of developing the full potential of the brain, concept-based education is not only a waste of the student's precious time, it is fraudulent. Concept-based education actually creates functional holes in the brain by training the student to be satisfied with partial brain functioning. Therefore students at every level of school and college should enliven total brain functioning by practicing the Transcendental Meditation technique twice a day, and should spend as much time as possible reading the Vedic Literature in Sanskrit.

V. MAHARISHI'S VISION OF IDEAL EDUCATION

Maharishi University of Management's Vedicreserve website presents the entire Vedic Literature—ultimately about 60,000 pages—in sequence, in a consistent type-face, without distraction of commentaries or translations, and with all the texts arranged in proper order. This is the necessary foundation for immediate implementation of the most powerful technologies of education available in the world today—Maharishi's educational technologies which awaken the total brain of every student, giving every

individual access to his own unbounded inner resourcefulness. In this dissertation the history of the development of the Vedicreserve website has been reviewed in the context of the Doctoral Program in Maharishi Vedic Science at Maharishi University of Management; the Sanskrit alphabet has been examined in depth with special emphasis on the expositions by the ancient Śhikṣhā-kāra, the writers of the textbooks of Vedic phonetics; the individual textbooks that comprise the limbs of the Veda, the six Vedāṅga, have been explored, presenting in brief the content of each text as well as the role of that quality of intelligence in human physiology as described by His Majesty King Nader Rām; and the textbooks have been presented in tabular format of all the remaining 30 branches of Vedic Literature, with their beginning and ending pages. (Please refer to Appendix 1.) Finally, in this last chapter, the theoretical underpinnings, the inner dynamics of the educational program of reading Vedic Literature have been examined. Maharishi's program to read the Vedic Literature from beginning to end is now seen to be fully actualized and completely accessible to everyone in the world through the World-Wide-Web.

Maharishi describes the advantage of his Consciousness-Based Vedic Education in the context of describing the curriculum of the new International University of World Peace. He gives an inspiring vision of the fulfillment of education, the vision that is the guiding light of this dissertation:

Every higher degree of knowledge will be just the expansion of Total Knowledge—which was out of awareness, which existed and is functioning in the universe. Its application is not to be designed anew. It's not a design of human mind. It's taking the functioning value of consciousness of the cosmic mind. . . .

The International University of World Peace is not anything that is new that has been constructed by us—no. It is the old; it is the ancient—the ancient, eternal, old value of Total Knowledge that has been out of human awareness. And then our students—the future citizens, the present citizens of the world—are going to be lively in that field of Total Knowledge.

The curriculum of our International University of World Peace is a curriculum which is already in force. And where it is? It is available from beginning to end of the Vedic Literature. It starts with “A” and goes into “Ka” and “NI” and expanding value of sound. Expanding value of the language is the language that the totality blossoms in its magnitude, more and more. And these are the higher classes of our International University.

And because this curriculum is just opening the awareness to the existing expanding realities, every student of our university will be opening his awareness to wholeness from the first day. And he opens that wholeness more, and enters into that more and more. So the wholeness that is there at every level of creation from point to infinity: that will be the direct exploration day by day by every student of our university.

It's not that we'll succeed. It is that we put ourselves on the escalator of success, which is always going on and on and on—going on from point to infinity. In the point: the curriculum explains the totality of Natural Law in the point—in two points, two fullnesses; three points, three fullnesses; four points, fullnesses. This is how sequentially developing awareness of the already existing, functioning cosmic government with—that will be owned by every student of our University. Every student of our University will be a lighted lamp of Total Knowledge from the very first day. Second day: again something—the same Total Knowledge blossoming more, the same Total Knowledge blossoming more, the same Total Knowledge blossoming more.

We can think of an automation of increasing light in a lamp. These days, it's possible to imagine. You put a switch on, and the switch lights a lamp: maybe one-watt lamp, and then next moment two-watt lamp, and a three-watt lamp, and four-watt lamp, thousand-watt lamp, million-watt lamp, trillion-watt lamp—increasing: the light increasing. But the whole light was there even in the first flame. And the intensity of light increases. As it comes up, it keeps on increasing, increasing, increasing, increasing.

That is the curriculum of Total Knowledge right from the beginning, becoming livelier in the consciousness of every student, in the consciousness of all the students—thousands of students. And when they grow into their youth, the whole population of the world in increasing intensity of enlightenment—increased intensity of enlightenment.

But the full flame is there right from the beginning. The flame increases in its fullness and fullness and fullness, like that, like that. And where does the flame of fullness of knowledge increase? It increases in the field of action. So the silence decreases, dynamism increases, until the awareness of the student meshes with the dynamism—with the silent dynamism—of the universal government, running in complete silence but in full enlightenment with the Total Natural Law: total value—infinite, unbounded, eternal, invincible value of Total Natural Law,

lighted at every stage of the student's life, every day—every day the same fullness, more and more, and ultimately, more than the most.⁶¹

Notes:

¹ Maharishi Mahesh Yogi, *Vedic Study and the Science of Creative Intelligence*, the source, course and goal of knowledge, Lesson 2: The Radiant Flowers of the Garden of Knowledge, videotaped course, (Interlaken, MERU, 1974).

² Maharishi Mahesh Yogi, "Philosophy of Yagya," audiotaped lecture, (Engelberg, Switzerland: MERU, Nov. 11, 1973).

³ Maharishi Open University, Maharishi Mahesh Yogi, "Maharishi's Inaugural Address to the World Parliament on Śhikṣhā," January 26, 2006, videotaped lecture, MERU, Holland.

⁴ Maharishi Mahesh Yogi, January 26, 2006.

⁵ Maharishi Mahesh Yogi, January 26, 2006.

⁶ Maharishi Mahesh Yogi, January 26, 2006.

⁷ Maharishi Mahesh Yogi, January 26, 2006.

⁸ Maharishi Mahesh Yogi, January 26, 2006.

⁹ Maharishi Mahesh Yogi, January 26, 2006.

¹⁰ Maharishi Mahesh Yogi, (1994), pp. 105–106.

¹¹ "Only the experience of Transcendental Consciousness makes use of total brain physiology." Maharishi's Global News Conference, July 24, 2002.

¹² Travis, F.T., Olsen, T., Egenes, T., & Gupta, H.K. (2001). Physiological patterns during practice of the Transcendental Meditation Technique compared with patterns while reading Sanskrit and a modern language. *International Journal of Neuroscience*, 109, 71–80.

¹³ The knowledge of how the brain functions is brought to light by modern physiological sciences, especially EEG and NMR studies showing the distinctive physiological changes that characterize different tasks. The knowledge of how to culture the brain for optimum functioning is drawn from the ancient Vedic Science.

¹⁴ Maharishi Mahesh Yogi, (1994), pp. 144–145.

¹⁵ Please refer to Maharishi Mahesh Yogi, "SCI and Interdisciplinary Study," Lesson 28 of Science of Creative Intelligence Teacher Training Course, 33 lesson videotaped course, Fuiggi, Italy, 1972.

¹⁶ Maharishi Mahesh Yogi, (1994), pp. 79–80.

¹⁷ For further development of what Maharishi means by the expression, “total knowledge,” please refer to Maharishi Mahesh Yogi, (1994), pp. 37ff.

¹⁸ Maharishi Mahesh Yogi, “Vedic Science: the Perfect Science of Life,” in *Conference on Science, Consciousness and Ageing*, videotaped lecture, January 19, 1980, MERU: Seelisberg, Switzerland.

¹⁹ Hārīta Smṛiti 3:66.

²⁰ Maharishi Mahesh Yogi, “Inauguration of Worldwide Poverty Removal Program: Maharishi's Address,” in *Establishment of the International Capital of the Global Country of World Peace in Geneva, Switzerland*, videotaped lecture, December 1, 2005.

²¹ Ātmā is Āt-mā: Āt is A with ablative ending, giving the meaning *from A*, so Ātmā refers to the flow of A, the flow of consciousness from infinity to point, from A to Ma.

²² Maharishi Channel, Maharishi Mahesh Yogi, *Maharishi's Global News Conference*, videotaped lecture, December 3, 2003.

²³ Maharishi Open University, Maharishi Mahaesh Yogi, “Inaugural Address to the World Parliament on Education,” February 5, 2006, videotaped lecture, Vlodrop, Holland.

²⁴ Maharishi explains that the first syllable of Rik Veda is “AK,” which through rules of internal Saṁdhi is transformed from a hard unvoiced consonant to a soft, voiced consonant, in the word *Agni*.

²⁵ Maharishi Open University, Maharishi Mahesh Yogi, “Inaugural Address to the World Parliament on Culture and Religion,” February 13, 2006, videotaped lecture, Vlodrop, Holland.

²⁶ Maharishi Mahaesh Yogi, Feb. 5, 2006.

²⁷ Maharishi Open University, Maharishi Mahesh Yogi, “Inaugural Address to the World Parliament on Health and Immortality,” February 9, 2006, videotaped lecture, Vlodrop, Holland.

²⁸ Monier-Williams, Monier, *A Sanskrit-English Dictionary, etymologically and philologically arranged with special reference to cognate Indo-European languages*, (Delhi: Motilal Banarsidass, 1995).

²⁹ Monier-Williams.

³⁰ Monier-Williams.

³¹ Maharishi Mahesh Yogi, Feb. 9, 2006.

³² Maharishi Open University, Maharishi Mahesh Yogi, "Inauguration of Maharishi Vedic University: Maharishi's Address," in *Establishment of the International Capital of the Global Country of World Peace in Geneva, Switzerland*, November 28, 2005, Vlodrop, Holland.

³³ Maharishi Mahesh Yogi, "Inauguration of Maharishi Vedic University: Maharishi's Address."

³⁴ Maharishi Mahaesh Yogi, Feb. 5, 2006.

³⁵ Maharishi Open University, Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology as the knowledge to establish Ram Raj," videotape, March, 1999, 42 min.

³⁶ Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

³⁷ Maharishi Mahesh Yogi, January 26, 2006.

³⁸ Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

³⁹ Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

⁴⁰ Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

⁴¹ Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

⁴² Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

⁴³ Nader, Tony, "Dr. Tony Nader presents Veda in Human Physiology."

⁴⁴ Maharishi Open University, Maharishi Mahesh Yogi, "Maharishi's Inaugural Address," World Parliament on Law and Order, March 5, 2006, videotaped lecture, MERU, Holland.

⁴⁵ Maharishi Open University, Maharishi Mahesh Yogi, *Maharishi's Global News Conference*, "The Whole Vedic Literature is the Sequentially Emerging Totality of the Self," January 15, 2003.

⁴⁶ Bhagavad Gītā, Chapter 7, verse 4.

⁴⁷ Hagelin, J. S. “Restructuring physics from its foundation in light of Maharishi’s Vedic Science.” *Modern Science and Vedic Science* 3(1): 3-72, 1989. Also *Collected Papers v5.*, Paper 430, p. 3701.

⁴⁸ Maharishi Mahesh Yogi, *Science of Creative Intelligence Teacher Training Course*, “Lesson 25: SCI and Speech,” videotaped lecture, (Fuiggi, Italy: Maharishi International University, 1972).

⁴⁹ Maharishi Open University off-the-air program slates show this traditional Vedic expression translated into many of the languages of the world.

⁵⁰ The blueprint of this synthesis forms the subject matter of the book, Maharishi Mahesh Yogi, *Maharishi Vedic University: Celebrating Perfection in Education*, (India: Maharishi Vedic University Press, 1997). Please refer to for example, pp. 71 and 73, and the series of charts, “Celebrating Vision of Total Knowledge.”

⁵¹ A detailed study of this is available in terms of the sequential unfoldment of Rik Veda according to Maharishi’s Apauruṣheya Bhāṣhya, in Maharishi Mahesh Yogi, (1997), pp. 150–151 ff.

⁵² Maharishi Mahesh Yogi, (1997), pp. 11–14.

⁵³ Maharishi Mahesh Yogi, (1997), pp. 13–18.

⁵⁴ Maharishi Mahesh Yogi, (1997), p. 18.

⁵⁵ Please refer to Maharishi Mahesh Yogi, (1997), pp. 8ff, 52ff and 150ff.

⁵⁶ Maharishi Open University, Maharishi Mahesh Yogi, “Total Brain Functioning versus Modern Psychology,” in Maharishi’s Global News Conference, July 31, 2002.

⁵⁷ Maharishi Open University, Maharishi’s Global News Conference, Maharishi Mahesh Yogi, “The syllable is the meeting point between the Cosmic Constitution and the Administration of Individual Life,” January 26, 2005.

⁵⁸ Quote from popular poster, based on Morris, Bevan, “The Value of Reading Vedic Literature: Dr. Bevan Morris Addresses the Guru Purnima Assembly,” July 17, 1994, audiotaped lecture, Maharishi International University, Fairfield, Iowa, and Maharishi Mahesh Yogi, (1994), p. 117.

⁵⁹ Maharishi Mahesh Yogi, February 9, 2006.

⁶⁰ Maharishi Mahesh Yogi, February 9, 2006.

⁶¹ Maharishi Open University, Maharishi Mahesh Yogi, “Maharishi’s Global News Conference,” June 8, 2005.

VEDIC LITERATURE
READING CURRICULUM

Peter Franklin Freund

A Dissertation
Submitted to the Graduate School of Maharishi University of Management
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

July, 2006

Dissertation Supervisor: Professor Thomas Egenes

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