

EIGHTEENTH INTERNATIONAL CONGRESS OF VEDANTA

PROGRAM

WEDNESDAY, JULY 15, 2009

Arrive in Dartmouth, MA
Check into Hotels/Dorm

THURSDAY, JULY 16, 2009

(All meetings will be held in the Maclean Campus Center Auditorium
and Rooms 006 and 007)

8:00 – 5:00 PM Conference Registration Desk Open – Auditorium Lobby

8:00 – 9:00 AM Breakfast – Auditorium Lobby

10:00 AM Invocation -Auditorium
Vedic Chanting – Gurleen Grewal, University of South Florida

10:15 AM Benediction: Swami Yogatmananda, Vedanta Society, Providence, RI

10:30 AM Welcome: Anthony Garro, Provost
University of Massachusetts Dartmouth

10:45 AM Introduction: Bal Ram Singh, University of Massachusetts Dartmouth
S. S. Rama Rao Pappu, Miami University
Conference Directors

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11:00 AM

Inaugural Lecture: Auditorium

Jagdish N. Srivastava, Colorado State University
“Vedanta and Science”

11:45 – 1:00 PM

LUNCH - Faculty Dining/ Cafeteria

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1:00 – 3:00 PM

SANKARA - Auditorium

Chair: Ashok Aklujkar, University of British Columbia

Ivan Andrijanic, University of Zagreb, Croatia
“The Inscription of Sivasoma: Towards the Reconsideration of the date of Sankara”

Ira Scheptin (Atma Chaitanya) Woodstock, NY
“The Concepts of ‘discrimination’ and ‘devotion’ in non-dual Vedanta”

Ram Nath Jha, Jawaharlal Nehru University
“Sankara’s Definition, “Satyam, Jnanam, Anantam Brahma” defines Brahman as Indefinable

Hope Fitz, Eastern Connecticut State University
“Comparison of Confucius on Jen (Human Heartedness) and Gandhi on Ahimsa”

Korada Subramanyam, University of Hyderabad
“The Purport of Iksatyadhikaranam of Sankara”

3:00 – 3:30 PM Coffee Break – Auditorium Lobby

3:30 – 5:00 PM

VEDANTA AND CULTURE - Auditorium

Chair: Gurleen Grewal, Univ. of South Florida

T. K. Parthasarathy, Chennai
“Philosophy of Ubhaya Vedanta”

Douglas DeMasters, Lake Toxaway, North Carolina
“The Poetics of Cultural Social-Psychodynamics: The Vortex of Vibration, Resonance, Information and Aesthetics”

P. Viswanath, Pace University, NY
“Vedantic Hinduism and the Concept of Idolatry/Avoda Zaara in Judaism”

5:00 – 5:45 PM Ravi Jatavallabhula, Kansas City
“Scientific Interpretation of Sanatana Dharma”

6:00 – 7:30 PM **WESTERN CONSTRUCTIONS OF HINDUISM - Auditorium**
(Public invited to participate)

Chair: Ramakrishna Puligandla, University of Toledo

Kundan Singh, California Institute of Integral Studies
“Paul Hacker’s Neo-Colonial Construction of Neo-Hinduism”

Amit Raj Dhawan
“Western Intellectual Perceptions of Hinduism”

8:00 PM DINNER – Faculty Dining/Cafeteria

FRIDAY, JULY 17, 2009

8:00 – 5:00 PM Conference Registration Desk Open – Auditorium Lobby

8:00 – 9:00 AM Breakfast – Auditorium Lobby

9:00 AM Invocation - Auditorium
Vedic Chanting – Gurleen Grewal, University of South Florida

9:15 – 10:45 AM

AVADHANAKALA - Auditorium

Chair: R.V. R. K. Sastry, Univ. of Hyderabad

Hare Krishna Satapathy, Rashtriya Sanskrit Sansthan Tirupati
“Maya vs. Brahman, Shakti vs. Sabda : A Synthesis”

Sampadananda Mishra, Sri Aurobindo Society, Pondicherry
“Avadhanakala : The Vedic Art of Multiple Concentration”

Sarada Purna Sonty , Center for Telugu Studies, Chicago
“Practice of Avadhana in the Telugu literary tradition”

10:45 – 11:00 AM Coffee Break – Auditorium Lobby

11:00 - 12:15 PM **“MODERN INDIAN PHILOSOPHY”- Auditorium**

Chair: Rama Rao Pappu, Miami Univ.

Jay Garfield and Nalini Mohan, Smith College
“Pandits and Professors: The Renaissance of Secular India”

Daniel Raveh, Tel Aviv University
“Re-Reading Rasa: K. C. Bhattacharya and Daya Krishna”

12:15 – 1:30 PM LUNCH – Faculty Dining / Cafeteria

Session I – Campus Center 006

CHINMAYA, DAYANANDA, SANKARA AND HINDUISM

1:30 – 4:00 PM

Chair: Nalini Bhushan, Smith College

Kusumita Pederson, St. Francis College
“Sri Chinmoy: His Life and Work”

Ved Shrivah, State Education Department, Albany, NY
“Impact of Dayananda’s translation of Vedas”

Daya Nath Tripathi, Gorakhpur, India, Former Chairman, Indian Council of
Historical Research, New Delhi
“Vedic Roots of Hinduism and Hellenism”

R. Puligandla, University of Toledo
“Against Monotheism”

1:30 – 4:00 PM

Session II – Campus Center 007

CONSCIOUSNESS

Chair: Vanita Shastri

R.P. Singh, Jawaharlal Nehru University
“Consciousness: Advaita Vedanta Perspective”

Harsha Dahejia, Carleton University
"The Advaita of Krishna"

Raj Singh, Brock University
“Willless-ness, Schopenhauer and Indian Thought”

William Woods Higgins
“Merleau-Ponty and Indian thought: Some Comparative
Considerations”

Mark McDowell, Lourdes College
"After the Lying"

4:00 – 4:15 PM

TEA BREAK – Auditorium Lobby

4:15 – 5:30 PM

KEYNOTE ADDRESS - Auditorium

Ashok Aklujkar, University of British Columbia
“Indian Philosophy before the earliest available texts:
Need for a philology-based revamping”

5:30 – 7:00 PM PUBLIC LECTURE – Auditorium
Chair: Daya Nath Tripathi
Vanita Shastri, Meru Education Foundation, Lexington, MA
Prof. Subrahmanian Swamy, Harvard University

7:00 – 8:00 PM Dinner – Faculty Dining/ Cafeteria

8:00 – 9:30 PM Cultural Program - Auditorium

SATURDAY, JULY 18, 2009

8:00 – 5:00 PM Conference Registration Desk Open – Auditorium Lobby

8:00 – 9:00 AM Breakfast – Auditorium Lobby

8:30 - 9:00 AM Vedic Chanting - Auditorium
Invocation – Gurleen Grewal, University of South Florida

9:00 - 10:00 AM Rajiv Malhotra, Infinity Foundation
“The Forest Paradigm: Context versus Universalism”

10:00 - 10:15 AM Coffee Break – Auditorium Lobby

Session I - Campus Center 006

10:15 - 12:15 PM

VEDANTA AND SCIENCE

Chair: Ravi Jatavallabhula

Raju Chidambaram, Alexandria, VA
"The Field of Experiences and the Space-Time Continuum"

Sachin Gupta, Faridabad. India
"Vedanta and Science"

Bal Ram Singh, Univ. of Massachusetts Dartmouth
“A Scientific Approach to the Concept of Consciousness and
Time in the context of Indian Philosophy”

S. S. Rama Rao Pappu, Miami University
“Lila as a solution to the problem of Evil”

Session II – Campus Center 007

VEDAS AND CREATION

Chair: B. R. Shanta Kumari, Pondicherry University

Vinod Deshmukh, Univ. of Florida

“Homeokinetic Mind: Equanimity (sthita-prajna) and Self-Renewal”

Dilip Das, Kansas City, MO

"Creation and Vedas”

K. R. Subbarayudu, Boston, MA

"Srishtikarta: Tat srosjva Tadevanupravishat"

Shuchita Mehta, St. Xavier's College

"Jagat" and "Samsara" in the Brahasutra-sankarabhasya"

Sudhir Anand, University of California, Los Angeles

“Transformation of Shradha (Faith)
from the Vedas to later Hindu Scriptures”

12:15 – 1:30 PM

Lunch Break – Faculty Dining / Cafeteria

1:30 - 3:00 PM

Session I – Campus Center 006

INDIAN PHILOSOPHY OF LANGUAGE

Chair: Korada Subrahmanyam, Univ. of Hyderabad

N.R. Joshi

"Sphota Doctrine and Varoavada in semantics of Sanskrit"

Girish Nath Jha, Jawaharlal Nehru University

"Automatic Indexing System for texts of Indian Intellectual Tradition”

R.V. R.K. Sastry, University of Hyderabad

“The Influence of Philosophy on Sanskrit Literature”

Session II – Campus Center 007

ETHICS AND PHENOMENOLOGY

Chair: R. Raj Singh, Brock University

B. R. Shanta Kumari, Pondicherry University

“Advaita as Transcendental Phenomenology”

Swamini Sadvidyananda Saraswati, Gujarat, India

“The Concept of Isvaa based on the Introductory Bhasya
of Kenopanishad by Adis Shankaracharya”

Sitansu Chakravarti, Toronto
"Ethical Message of the Mahabharata in the wake of
Global Financial Crisis"

**Session III – Campus Center, 2nd Floor
Conference Room**

MODERN EDUCATION AND AYURVEDA

Chair: Kusumita Pederson, St. Francis College, NY

T. Srinivasa Rao, Maharisi Ayurveda Center, Lancaster, MA
Dr. M. Sundaramurthy, Navin Enterprises, Shirley, MA

“Vital Role of Mind in Pratyaksha Jnanam”

Ramadheen Ramsamooj (UMass Dartmouth)
“Modern Education with Vedic Tradition, a whole Brain Education:
The Super Accelerated Learning Theory (SALT)

Monica Rathore, Jawaharlal Nehru University
“Metaphysics in the Philosophy of Ayurveda”

Vijay Kumar Meena, Jawaharlal Nehru University, New Delhi
“The Contribution of Ayurvedic Cognition Theory”

3:00 – 3:15 PM

COFFEE BREAK – Auditorium Lobby

3:15 - 5:00 PM

Session I – Campus Center 006

UPANISHADS, MIMAMSA AND MADHVA

Chair: Ira Scheptin, Woodstock, NY

Sunita Atal, Jawaharlal Nehru University
“Philosophical Analysis of Monosyllabic words in the Principal Upanishads”

Somveer Shastri, University of Delhi, New Delhi
“Kumarila Bhattamatte sphotvadasya khandanam”

Shangha Mitra Sengupta, University of Calcutta
“Religion in Vedanta”

Vinay Kumar, University of Goa
“Madhvacharya’s Universe”

Session II – Campus Center 007

YOGA

Chair: William Woods Higgins

Falguni Zaveri, Bombay University, India
“Jain Yoga”

Sridhar Rapelli, Osmania University, Hyderabad
“Vemana Yogi: Achala Yoga”

Anita Swami, Jawaharlal Nehru University
“The Concept of Yoga in Advaita Vedanta”

Chandaka Srikrishna, Hyderabad, India
“Kundalini Yoga in Telugu Vedanta Texts”

Varanasi Ramabrahmam, Pondicherry, India
“Physics and Communication Insights on Brahmavijnana”

Session III – Campus Center 2nd Floor, Conference Room

CONSCIOUSNESS AND MIND

Chair: K. Subbarayudu, Boston, MA

Sureshwar Meher, Jawaharlal Nehru University
“Concept of Consciousness in Advaita Vedanta and
Modern Science (with special reference to Brahmakumaris’
Philosophy”)

Ramkishor Maholiya, Jawaharlal Nehru University
“Is Samkhya a non-Vedic philosophy?”

Hargopal Talluri, Lokesh Foundaries, Vijayavada, India
“Suddhasadhakamu”

Shekhar Shastri, Meru Education Foundation
“Cosmological Significance of Puja”

5:00 PM

VALEDICTORY SESSION - Auditorium

6:00 PM

Dinner – Faculty Dining/ Cafeteria

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SUNDAY, JULY 19

8 A.M – 9 A.M

Breakfast – Faculty Dining Room

BUS TOURS OF BOSTON AND VICINITY

We have arranged for a bus tour to a nearby historical place, Plymouth and to Boston. The subsidized cost for this tour is \$25.00 per person. The tour will start at 9AM after breakfast (complimentary) and complimentary lunch bags will be provided.

Seats are limited for the tour, which will be available first com first serve basis. A sign up sheet will be available at the registration desk.

EIGHTEENTH INTERNATIONAL CONGRESS OF VEDANTA

ABSTRACT

Jagdish N. Srivastava, Colorado State University

“Vedanta and Science”

Vedanta is the spiritual base of ancient Indian thought. Its culmination occurs in the Bhagavad Gita. Each major religion the word spirituality associated with the system. The spirituality arising from different religions can be same or can be complimentary, but cannot be contradictory (if proper interpretations are made). This is why people emphasizing unity can argue that 'all religions teach the same thing'. Unfortunately, by far, in each religion, the belief system entices people and spirituality gets largely ignored. Thus, in a sense, religion becomes an obstacle on the path to the Divine. Vedanta, particularly the Gita, is an embodiment of the most significant sectors of spirituality, called by Huxley 'the perennial philosophy'. Some major assertions in the Gita and the Isha Upanishad have been shown by the author to be supported on scientific grounds. As explained in many previous talks and published papers, 'consciousness' is independent of time and space.

In this paper, many new insights in this field will be discussed. 'Consciousness' appears to be related to the arrangement of neurons in the brain. Such arrangements are subject to change depending upon our spiritual practices or lack thereof. Meditation can and does change these arrangements in the positive directions. 'Consciousness' is a basic property of the Overall Reality, and 'does not arise' out of matter. Our brain only experiences it. Individual consciousness is a part of the Universal Consciousness; it survives the death of the brain and is reborn: (BG 2.27). Scientific arguments will be given to support these assertions.

SANKARA

Ivan Andrijanic, University of Zagreb, Croatia

“The Inscription of Sivasoma: Towards the Reconsideration of the date of Sankara”

K.B. Pathak was the first indologist who was able to fix the date of Śankara from 788 to 820 AD. He published his findings in 1882 according to dates found in an old (14th century?) untitled manuscript and in the work

called Āryavidyāsudhākara (not older than 15th c.). This date was seriously challenged by 20th century scholars Hajime Nakamura and Tillman Vetter both of whom pushed this date a century earlier. Their assumption, made according to relative chronology and based on examination of the relation between Śankara's works with the works of contemporary scholars, was admitted by Daniel H.H. Ingalls and Louis Renou. Today it is widely accepted that Śankara should be dated at late seventh and early eight century. However, nobody took into account a late 9th century Cambodian inscription of Śivasoma, the guru of the king Indravarman, who claims to be a pupil of bhagavat Śankara. The inscription was published in 1937 by Cœdés and in 1953 by Majumdar.

The first problem with this evidence is whether Śivasoma thinks of Śankara bhānyakāra or some other Śankara. So I shall try to analyze this and other Śivasoma's inscriptions and compare it with the dedication verses made by Sureśvara and Padmapāda to see whether is it possible that the inscription is really dedicated to Śankara bhānyakāra. According to Paul Hacker the title bhagavat was used by Śankara's disciples to honor their teacher and is used in colophons to designate Śankara's genuine works.

The second problem I shall consider is clash of the date from the Cambodian inscription with relative chronology together with the relation between Sureśvara and the Jain scholars Vidyānanda and Jinasena (9th century) who quoted Sureśvara. The relation between Śankara and Mannana Mīśra (8th century) who supposedly quoted Śankara will also be considered. Although I think that I shall not offer any conclusive, answers to all given problems it is worth considering all the possibilities to get a clearer picture of the date of one of the greatest philosophers of ancient India.

Ira Scheptin (Atma Chaitanya) Woodstock, NY

“The Concepts of ‘discrimination’ and ‘devotion’ in non-dual Vedanta”

There is a commonly held view amongst teachers, practioners and scholars of Advaita Vedanta that is by ‘discrimination’ alone that one finally casts off the spell of ignorance and attains the state of liberation and that ‘devotion’ is merely a preliminary dualistic concept to be temporarily employed by the ignorant practioner so as to purify his mind until he is able to rise to the higher discriminative knowledge of the Non-Dual Truth. The purpose of this paper will be to demonstrate that this perspective is not correct. According to the Vedantic scriptures themselves, the commentaries on those scriptures by Sri Adi Shankaracarya as well as by an appeal to common universal experience, it is not ‘discrimination’ but rather ‘devotion’ alone that removes ones ignorance and the bondage of birth and death. According to Advaita Vedanta is only the ‘Supreme Devotee’ (Para Bhakta) only some one who has fallen totally in love with God, to the exclusion of all else (Ananya Bhakta) that can know Him, the Absolute Non-Duality, the One Without A second, as his own Self, in Truth.

Ram Nath Jha, Jawaharlal Nehru University

“Sankara’s Definition, “Satyam, Jnanam, Anantam Brahma” defines Brahman as Indefinable

The Upanisads are the unique and valuable treasure of spiritual knowledge for humanity. They lead to spiritual orientation, elevation and establishment in the highest truth (Brahman or Atman) of the universe and man.

Mesmerized by them the German scholar Schopenhauer expressed, ‘There is no study so beneficial and elevating as that of the Upanisads. It has been the solace of my life and it will be the solace of my death.’

The Upanisads profess the spiritual essence of universe and the man. It is expressed by them as Brahman in relation to the universe and as Atman in relation to an individual. Terminologically and contextually they appear two, but essentially they are one.

It has been propagated by the Upanisads, all along, that the spiritual essence expressed by the above two terms and many others, is indefinable in terms of words. They declare this highest truth above all properties and features of description:

‘Anyatra adharmadanyatra dharmadanyatrasmat krtakrtat.

Anyatra bhutacca bhavyacca yattatpasyasi tadvada..

Kathopanisad I.II.14

This Mantra substantiates indefinability of the subject. That’s why the seers of the Upanisads explain the essence by reductionism i.e. neti neti or they say that it can be realized in meditation:

‘Te dhyanyoganugata apasyan devatmasaktim swagunairnigudham.

Yah karanani nikhilani tani kalatmayuktanyadhitisthatyekah..’

Svetasvatara Upanisad I.3

But in spite of this, seemingly, there appears some definition and a beginner in the Upanisads looks for contradiction. They feel when it is indefinable why the definition like ‘*Satyam Jnanam Anantam Brahma*’ is given.

Sankara, the great commentator of Upanisads and unmatched spiritual philosopher has taken up this definition given in the *Taittiriya Upanisad* II.I.1 and very fairly, rationally, logically and systematically laid bare the intention of the seers. Seeing the mastery of Sankara, here one has to accept a unique person commenting upon a unique area of a unique set of knowledge.

He says the word *Ananta* in the definition specifies, signifies and highlights the meaning of the other two terms *Sat* and *Cit* and also of itself.

When this definition in this light is dealt with, one enters into a world which the reader finds wonderful and has to accept the wonderful mastery of the application of using the terms for explaining the inexplicable.

Sankara's treatment of this Upanisadic phraseology in expressing the notion of the seers is a wonderful evidence of this uniqueness. Hence, '*Satyam Jnanam Anantam Brahma*' phrase has been taken by Sankara as a desideratum and the solution of the problem convinces the reader to be his faithful and staunch adherent.

Sankara convincingly through his elaboration of '*Satyam Jnanam Anantam Brahma*' enunciates that these words express Brahman again as inexpressible. His elaboration of the above will be the theme of this research paper.

VEDANTA AND CULTURE

T. K. Parthasarathy, Chennai

“Philosophy of Ubhaya Vedanta”

The Philosophy of Visishtadvaita also known as Ubhayavedanta owes its origin to Southern part of India known as Dravidian land comprising of the four states of Tamilnadu, Andhra Pradesh, Karnataka and Kerala .In fact all these four states which form part of the Dravidian peninsula of India have contributed to the Philosophy and tradition of Visishtadvaita equally but the major contribution is from Tamilnadu .It is the land where great exponents and acharyas of Ubhayavedanta like Nathamuni, Alavandar and Ramanuja (1017 to 1137 A D) emerged. Even the post Ramanuja Acharyas like Vedanta Desika, Sri Pillai Lokacarya and Manavala Mamunigal belonged to this part of the country only.

It is rightly said by Kabirdas, a renowned Hindustani poet from North India belonging to 15th century that “Devotion is the product of the Dravida country” and it is the essence of Ubhayavedanta.

In Tamilnadu, several centuries before the advent of Visistadvaita Vedanta, the Alvars who as their names themselves indicate – deeply sunk in the devotion of Lord Vishnu - sang devotional poems in Tamil in glory of Lord Vishnu also known as Narayana .They are so called because they were immersed and intoxicated in their devotion and love to their God.

The Alvars were twelve in number and their twenty four works contain Four Thousand hymns collectively named as NALAYIRA DIVYA PRABHANDAM.

These hymns were said to have been recovered and set to tune by the earliest Acharya Nathamuni. It is generally felt that Vedas are not explicit in conveying its spirit directly and always lead us to ambiguity. So are Brahma sutra and Upanishads. That is the reason we have a row of expository treatises authored by Sri Sankara, Sri Ramanuja Sri Madhva and others like Bhāskara, Yādavaprakāśa, Keśava, Nīlakaṇṭha, Vallabha, Vijnana bhiksu, Nimbarka and Baladeva Vidyabhushana. Even though the Vedas and Upanishads dwell at length on the nature of the Supreme Being they do not specifically name the Lord – whether it is Shiva or Vishnu or Brahma or any other God. Devotion to a personal deity is discussed but not the Philosophy of devotion. Similarly Total Surrender or Saranagathi was also not a subject in them. This Bakthi (devotion) and Prapathi (Surrender) find ample importance in the works of Alwars and they become convenient tools in the hands of the Ubhaya Vedanta Acharyas starting from Nathamuni to Alavandar to Ramanuja to Vedanta Desikan and Manavala Mamunigal.

The movement sponsored by Alwars and Nayanmars (they are 64 in total propagating the Shivite Bakthi cult) was fully responsible not only for the Bakthi cult in the country but also was a force against the onslaught of Buddhism and Jainism which were enjoying the royal patronages that time in many parts of the country and that was the period many literary works of Buddhism and Jainism came up.

In fact the Five Mahakavyas of Tamil literature -Silappathikaram,Manimekalai,Seevaka Chitamani,Valayapathi and Kundalakesi-were all Buddhist and Jain literatures in the post Tamil Sangam era which shows the total sway of these two faiths over our Vedic religion. Had not the Alwars been there (so also the Nayanmars) the Vedic faith would have been washed away of our soil particularly the Southern belt and the Ubhaya Vedanta school propounded by Sri Ramanuja was responsible for the revival of the Vedic religion, the Hinduism, which has no definite origin and which is not established by a single institution or a single individual.-Anadhi and Apaurshyam.

According to Sri Ramanuja that there are three Realities-cit (the sentient) acit (the non-sentient) and Isvara. For him the Supreme Being, the Ishvara, is Lord Sriman Narayanan. Brahman is the soul of which the universe of cit and acit-men and matter- constitutes the BODY.

Bakthi (loving devotion) and Prapathi (total surrender) are the alternative means for liberation.Narayanan is the cause for the creation of the entire universe –He alone is the cause and He is the material (UPADAHANA) and the instrumental cause (NIMITHA).He is the SAHAKARI cause too.

One of the major interesting issues in the Srivaishnava philosophy is the paradox of both **bheda and abheda** – that is the soul is both different and identical to God. Drawing his inspiration from **kataka sruthis** of Vedas and Upanishads Sri Ramanuja the proper approach for reconciling the principles of Visishtadvaita. Sriman Narayanan is the inner ruler of all individual Jeevatmas and He is the sarva seshi- the indisputable Lord of the Universe. He is the Purushothaman and he not only created the entire universe –from Brahma to the motionless sand particle and is present as Antharyami in everything and He is the controller of everything. He is known for his easy accessibility as He is the shore-less ocean of compassion. To summarize Sri Ramanuja states that far from propounding an absolute identity of Brahman with animate and inanimate creation, such statements affirm an identity-in-difference relation between Brahman and the world. Sri Ramanuja thus believes that by adopting this principle of theology, he can interpret both the monistic and the dualistic statements of the Upanishads literally and for him the main Pramana is Sabda –comprising of the Sanskrit Vedas and Upanishads and the Tamil Prabhandams.

The hymns of Alwars are mostly territorial in nature but they glorify the Lords in all the 108 Holy Vaishnavites shrines (divya Desams) ranging from one in Nepal to down deep Tamilnadu. The contents are marked by an intense emotion, and a deep longing for union with the God. They allude to several incidents narrated by traditional accounts of the Avatars of Vishnu. The exact connection of these hymns with the Bhagavata-Pancaratra-Itihasa-Purana texts is not clear, but the poetry is saturated with themes that recur in these texts. Thus, they demonstrate the fact that the religion of these Sanskrit texts had permeated all sections of Tamil society may be even fifteen hundred years ago.

Sri Ramanuja held, in contrast to Advaitins, that Brahman cannot be attributeless. Yet, he postulated that the form and nature of Brahman is unique, something that cannot be described or stated. The Vedas are always present with Brahman in their latent form but Alwars in unequivocal terms helped him in establishing his theory. That is why the later Acharyan in his Guruparamparasaram (The Essence of the Lineage of Gurus) clearly tells that “The Alwars with their garland of Tamil hymns dispel in clear terms what is conveyed by Vedas in a concealed manner”

Some Salient Points of Visishtadvaita:

The religion popularized by Sri Ramanuja is known as Srivaishnavism and the philosophy established by him is Visishtadvaita also known as Ubhaya Vedanta as the concepts propounded by him owe their allegiance to both

Vedas in Sanskrit and Prabhandas in Tamil.

The word Srivaishnavism is the system which believes in the supremacy of Lord Vishnu and His divine consort Lakshmi who remains inseparable from the Lord. Hence the system is also known as SRI SAMPRADHAYA in view of the special status accorded to Lakshmi who is the mother of the entire creation.

Lakshmi is the personification of DAYA –mercy- and she always acts like a bridge between the erring man and the ever graceful yet strict disciplinarian the Lord. She always mediates between the Chetana and the Isvara and by her timely intercessions she mitigates the anger of the Lord and brings about a rapport. She is known as PURUSHAKARA –the Mediatrix.

The term Visishtadvaita means advaita (the ONENESS) of the one who is visishta (QUALIFIED) which goes to explain that the Isvara is “qualified” by the universe consisting of all sentient and insentient entities called Cit and Acit respectively. The whole universe without any exception is supported, controlled and utilized by Him for His exclusiveness. This sarira-sarira –bhava is the Pradhana pradhi tantram of Visishtadvaita philosophy and is a unique concept in the world of all philosophical schools.

Sri Ramanuja, even though was a great admirer of Alwars, in all his nine Sanskrit works we do not find a single mention of any hymns of any Alwar nor any Alwar’s name mentioned. This gives raise to a controversy whether his involvement is genuine but we have a very convincing answer to this point .We should analyze the entire scenario with that background of the period from Sri Sankara to Sri Ramanuja. During this time only there was a full sway of Buddhism and Jainism all over the country and it was the responsibility of both these saints to destabilize the non-Vedic religious base which had the intoxicating effect on all people - high and low alike. Their responsibility was to convince the higher sect of the society who had the influence over the lower class people. The higher class could be convinced and conquered only by Sanskrit language with profuse quotes from Vedic and Upanishadic scriptures and Sri Ramanuja wanted to avoid mix of quotes from any other texts including the Prabhandhams in Tamil. This had the lightning effect that the age old Vedic religion had its revival as desired by him.

But Sri Ramanuja ensured that the Tamil texts penetrated into the land and he ordained his Abhimana putra (foster son) Thirukurugai Piran Pillan to write a commentary work in Tamil for THIRUVOIMOZHI –a commentary par excellence –which is known as 6000 padi This later gave raise to many commentary literatures

for THIRUVOIMOZHI like 9000 padi, 36000 padi, 12000 padi, 18000 padi and 24000 padi and also for other Prabhandhams by subsequent Acharyas.. In fact one great Acharyan of post-Ramanuja era Sri Periyavachan Pillai had written not only 24000 padi for THIRUVOIMOZHI but also for all the rest of 23 Prabhandhams of all Alwars.The commentaries are of great use to the reader in understanding the minds of Alwars and it a real strength to Sri Vaishnavism.

Ramanuja was a great social reformer too apart from being a visionary par excellence. He was instrumental for the temple entry of the so-called fifth community in Vaishnavite temple at Melkote in Karnataka state and it was a fore runner to many of our leaders during the Independence Movement in India when they wanted to unify all Indians against the British rule.

Even the leaders of Dravidian Movement of present day political arena of Tamilnadu who vociferously oppose Brahmins in general for the imbalance social scenario are all in praise for the great soul Sri Ramanuja as he was individually responsible for the Ramanuja Darsana which indicates the soul whether in human body or in devas or in an animal or even in a creature has no difference and it is only the embodiment of bliss and knowledge .As per his darsana Vishnu is all pervasive and abides in all sentient beings as Antharyami –all souls are but his amsa and hence for a true Vaishnava all souls are equal and he would look all with equal compassion. There is no soul on earth which is not connected to Vishnu and all are Vishnu Bhagavathars in the eyes of a true devotee of Vishnu.An oft-quoted statement of Nanjeer,one of the great Acharyas who succeeded the Acharya peetam after Sri Ramanuja goes like this.”He who is compassionate towards others alons has a Vaishnavite heart”.The later eminent Acharya Swami Desikan says “The members of the society are to be classified not on the basis of the caste or the status but on their attitude towards the Lord.Even the non-believers are to be pitied and not condemned”. These lofty ideals of Ramanuja’s philosophy have gone much deep into the hearts of our present day politicians who often glorify Ramanuja for his ideals and achievements.

To him also goes the unique credit of taking the meaning of the sacred Rahasya mantras to all which was once the domain of a selected few only. This was against the wishes of his preceptor Sri Thirukoshtiyur Nambi since he believed that instead of his own self, many others should become eligible for MOKSA, the ultimate purushartha by knowing these sacred secret mantras.

Prapathi or total surrender is the means which Sri Ramanuja envisaged to reach the Heavenly abode is the prerogative of all Srivaishnavas who after doing Prapathi to the Lord through the Acharya by submitting his

Atman to Him – submitting not only the Atman but also his entire burden and also the fruit of this saranagathi. What a bizarre concept to ensure the human kind a tension free life for all after the Total surrender or Saranagathi to the Lord and if truly implemented the man will find himself in a mentally and emotionally free world of his own untouched by the stresses and strains of the society around him.

The ethical values advocated in Vaishnavism are universal and the prayer song of Mahatma Gandhiji “Vaishnavo Janate” echos amply the Vaishnavite concept of Love and Compassion.

SARVE JANAAHA SUKHINO BHAVANTHU !

Douglas DeMasters, Lake Toxaway, North Carolina

“The Poetics of Cultural Social-Psychodynamics: The Vortex of Vibration, Resonance, Information and Aesthetics”

The World is in a state of transition and its spiritual identity is becoming at once unified into a universal totality in which Universal Peace is becoming feasible. This study is in essence an investigation of these trends, which merge Eastern and Western concepts of spiritual traditions. Fundamental to the theme of this research effort is the discernment of those factors, which distinguish the foundations of Eastern spiritual philosophy from that of the West in an effort to uncover and discover a basis for a discussion for a comparative examination to help facilitate World Peace. The central approach is to consider a certain spiritual science, which encompasses the esoteric nature of Eastern philosophy with its flow based process orientation to focus on various relevant scientific structures to elucidate demonstrable and beneficial concepts from which to build this spiritual science. In particular, Hinduism, Kashmir Shaivism, Sufism, Taoism, and some aspects of Native American spiritual traditions are considered and their complementary aspects are weaved together in such a way to capitalize their unique attributes to abstract the essential characteristics of their Unity. Also, this Unity is compared to many facets of modern science, including Quantum Physics and Chemistry, Systems Theory, Geodynamics and many others as seems fit to include which are relevant to the primary theme of the work. The overall strategy to be used in this investigation is both experiential and conceptual to provide a suitable basis for the definition of perhaps a technology for personal, social, and global change to provide a transition to a beginning of World Peace.

Mankind is ever growing, constantly learning about itself. It is through this growth that the entire earth is becoming one entity, connected to a grand central purpose: that of a spiritual whole. There is a renewed impetus toward this spiritual awakening. The world is beginning to understand that there exists a spiritual ground of Being, the Creator. And with this, there also is a definite pattern producing creative energy which is constantly defining a dynamic aspect to this growth. Learning is a self-organizing process, which examines the alternatives between appropriate options. Behind this process, the patterns produced by this creative energy can serve as impetus for beneficial change and growth for all. Inherent to this self-organization is the notion of dissipative structures. Dissipative structures evolved from the work of Ilya Prigogine, who won the Nobel Prize in Chemistry for his work, into the dynamics of chemical systems. Prigogine noted that dissipative structures, those in which disorder can be the source of a new order, can demonstrate that disorder can be a source of a new order, and that growth appears from disequilibrium, not balance. This disequilibrium can be seen as a driving force to appropriate change in the system identity and priorities.

P. Viswanath, Pace University, NY

“Vedantic Hinduism and the Concept of Idolatry/Avoda Zara in Judaism”

An examination of Hinduism as understood by Vedanta in relation to the prohibition on Idolatry in Judaism

Avoda zara is a very important concept in Judaism. If an activity is classified as Avoda zara, then there are many ramifications. For example, there are restrictions on Jewish interactions with the persons involved in that activity. Handling by such persons of wine may render such wine forbidden for consumption by Jews. Similarly, entry by Jews into locales where such activity regularly takes place may be forbidden. Avoda zara has traditionally been rendered into English as idolatry, which usually means worship of idols. The term idol worship is further rendered as any religious activity involving an idol. Since much religious activity in Hinduism involves idols, it has generally been taken by Jews to be the example of Avoda Zara, par excellence.

I argue in this article that Avoda Zara has been traditionally mislabeled and misunderstood. Avoda Zara, I claim, essentially involves the worship of entities other than the One God that is the all-encompassing, all-powerful Creator. Pagan religions were Avoda Zara in this sense of worshipping subsidiary entities like the Sun, the Moon, the Wind etc. and also in the sense of using idols to worship these entities.

Hinduism, on the other hand, from the point of view of Vedanta, satisfies one of these criteria, but not the other – that is, it involves the use of idols, not in the worship of subsidiary entities, but rather in the worship of the One God. Confusion of these notions has led to the incorrect identification of Hinduism as Avoda Zara. Furthermore, there has been conflation between the notion of what is considered by the

Jewish scriptures to be Avoda Zara-type behavior for Jews and hence prohibited for them and what is proscribed under this heading for non-Jews. I argue that worship of God using idols may be prohibited for Jews, but is not disallowed by the Jewish scriptures for non-Jews.

I bring evidence from the Hindu and Jewish scriptures to make my point. In addition, I also discuss the extent to which this argument could be used to remove Hinduism from the category of Avoda Zara even if Hindus have a non-Vedantic understanding of God.

Ravi Jatavallabhula, Kansas City

Brahmajigñasa “Scientific Interpretation of Sanatana Dharma”

Authors from various times interpreted Sanathana dharma scriptures in accordance with their knowledge and environment. In this article the author will interpret Sanathana dharma scriptures using advanced theoretical physics concepts to prove that these scriptures are not some mysterious philosophical work but they are highly advanced science. A new theoretical physics concept is proposed which defines the universe as a four-dimensional continuum. Using this new concept, Purusha sukta will be interpreted to prove that Parabrahma is actually is this four-dimensional continuum in which we live in. The main implication of the article is that for the first time science and religion, are connected proving the existence of GOD.

WESTERN CONSTRUCTIONS OF HINDUISM

Kundan Singh, Ph.D

Paul Hacker’s Neo-Colonial Construction of Neo-Hinduism

Hinduism, unlike the Abrahamic traditions that are prophet based, is not dependent on one individual for its soteriological and ontological principles. Depending on contingencies and dictates of the time, as *dharma* for one age may not be applicable to the other, Hinduism has reinvigorated itself on many different occasions while keeping its continuity intact since the early times beginning with the Vedas. Certain western scholars like Paul Hacker, a Christian indologist, have been prone to seeing a break between traditional Hinduism and Neo-Hinduism contending that modern Hinduism has primarily been shaped by European and Christian influences. Though certain marginal modern influences cannot be denied as to how they shaped modern Hinduism, there isn’t a significant fault-line that can suggest a break between “traditional” and “modern” Hinduism. Hinduism,

which owes its origins to the spiritual realizations of the realized souls, is an ever-evolving tradition that transcends and includes the developments of the past while adding and assimilating prominent spiritual perspectives to and of the present, and being open to new elements to be added in the future in the course of our evolutionary process. When scholars begin to see Hinduism from the still-existent colonial lens, they, in their enthusiasm to see its “reconstruction” in a modern context, lose sight of its subtle metaphysical and ontological nuances that it has carried within itself from the past. This paper, specifically within the context of Swami Vivekananda and Sri Aurobindo, critically examines and refutes Hacker’s thesis which contends a break between traditional and Neo Hinduism stating that modern Hinduism has been primarily shaped by Christian and European influences.

AVADHANAKALA

Hare Krishna Satapathy, Rashtriya Sanskrit Sansthan Tirupati

“Maya vs. Brahman, Shakti vs. Sabda: A Synthesis”

In Sankara’s Vedānta, Māyā or Avidyā is not pure illusion nor it is absence of knowledge. It is also a positive force responsible for the creation and appearance of the world. It is a combination of the real and unreal. In fact it is indescribable. It is neither existent nor non-existent (nor both). It is not existent because the existent is only the Brahman. It is not non-existent because it is responsible for the appearance of the Brahman as the world. It can not be both existent and non-existent for this conception is self-contradictory. It is called neither real nor unreal. This is the potency (Śakti) of Brahman or Ultimate Reality with which the Universe is created. This Absolute Reality, according to Sankara, is pure consciousness (or consciousness of the pure) which is devoid of all attributes and all categories of the intellect. Brahman associated with its potency i.e. Maya appears on the qualified Brahman or Isvara, who becomes the creator, protector or destroyer of the world which is His appearance. Hence from the phenomenal point of view, the world is quite real and it is not an illusion. United with Sakti Siva is endowed with the power to create the Universe. Otherwise, He is incapable even of movement. Therefore, who except those endowed with great merits acquired in the past can be fortunate enough to salute or praise Thee, Mother Divine, who art the adored of even Hari, Hara and Virinchi ? **(Saundarya Lahari – 1)** In fact, Siva or Brahman, being associated with Sakti or Māyā is able to create this Universe. Hence it is told in the Srimad Bhagavad Gētā –

“Arjuna ! with me as the superior, Nature brings forth the whole creation, consisting of both sentient and insentient beings ; it is due to this cause that the wheel of samsāra is going round. Similarly in the world of linguistics, Sabda or the word plays a significant role.

In Vyākaraṇa, Sabda has been described as Brahman. Maharshi Patanjali, while defining Sabda, in his Mahābhāṣyam, says that Sabda is an eternal impression in the mind from which the sense is derived by the listener. It has been narrated as “sohota” whose existence is eternal in the form of impression in one’s mind. Spota is the manifestation of great cosmic energy responsible for understanding the meaning of a word. When words are uttered, they get disappeared in the next moment leaving an impression in the mind of the hearer in the same order in which they were uttered as the case may be. Basing upon this impression that corresponds to the formal utterance of the letters, words or sentences, the listener gets the idea and understands the meaning of the letters ; words or sentences uttered. Hence, meaning is understood from the impression ; not from the sound created by the utterance of the words and that indelible impression has been referred to as Sphota by the Grammarians.....

.....

Thus an analysis of the views of Ācārya Sankara and the scholars of linguistics and Alamkāra Śāstra reveals that Māyā, who is instrumental for appearance of the visible world after being associated with Brahman, is nothing but the Sakti of Sabda Brahman.

Sampadananda Mishra, Sri Aurobindo Society, Pondicherry

“Avadhanakala : The Vedic Art of Multiple Concentration”

The literal meaning of **avadhana** is “concentration”. Since the period of Vatsyayana's **kamasutra** (about 1st Century C.E.), this has been formulated as a scholarly play or mental feat where both creative and retentive faculties of the mind are used in different proportions and in different ways. **dharana matrika** is its early name.* In an **avadhana** a person called the **avadhani** exhibits the power of simultaneous and multiple concentration on different subjects or items belonging to the realm of literature, music, astronomy, astrology, medical science and several other disciplines. But the more entertaining and educative form of **avadhana** is mainly seen in the **sahityavadhana**, where the emphasis is on literary topics. **sahityavadhana** first arose naturally in Sanskrit and later evolved in other Indian languages too. However Kannada and Telugu have maintained this heritage intact, where the latter has taken this scholarly literary feat to very great heights.

* **admasutras** 1.3.3.16 (No.51 in the list of sixty four Arts); The word **dharanamatrika** as explained by many commentators on *kamasutras*, is recollection of what has been studied or heard or learnt.

Sarada Purna Sonty , Center for Telugu Studies, Chicago

“Practice of Avadhana in the Telugu literary tradition”

In this paper I shall discuss, through the help of slides and videos, how Avadhanam is practiced among Telugu literary scholars. self.

“MODERN INDIAN PHILOSOPHY”

Jay Garfield and Nalini Bhushan, Smith College

“Pandits and Professors: The Renaissance of Secular India”

The period of British colonial rule in India is often regarded as philosophically sterile. Indian philosophy written in English during the British colonial period is often ignored in histories of Indian philosophy, or, when considered explicitly, dismissed either as uncreative or as inauthentic. We show that this dismissal is unjustified and that this is a fertile period for Indian philosophy in which traditional Indian philosophical ideas were brought into dialogue with the West and advanced with great acumen. In this paper, we present one case study and compare the situation of Indian philosophy in this era to that of Indian art.

Daniel Raveh, Tel Aviv University

“Re-Reading Rasa: K. C. Bhattacharya and Daya Krishna”

The proposed paper is about art and the aesthetic experience. I would like to offer a short exposition and reflection on two contemporary readings of the *rasa* theory, first expounded by Bharata in his *Nāṭyaśāstra* and further elaborated by several *bhāṣya-kāras*, the most authoritative of whom is Abhinavagupta. I will examine this millennia-old theory of art, as dealt with by two of the most original thinkers of modern India, Krishna Chandra Bhattacharyya (henceforth KCB) (1875-1949) and Daya Krishna (henceforth DK) (1924-2007).

KBC's philosophical work revolves around the notion of freedom. He thought and wrote about freedom at the levels of knowledge (or reason), will and feeling. Correspondingly, his research in Indian philosophy focused on the Advaita and Sāṅkhya traditions (freedom at the knowledge level), on Yoga philosophy (freedom at the will level) and finally on the *rasa* theory (freedom at the feeling level).

DK thought and wrote about literally everything. He published more than two hundred articles in philosophy – Western and Indian, in sociology, historiography and economy. He authored and edited twenty nine books,

from *The Nature of Philosophy* (1955) to *The Jaipur Edition of the R̥gveda* (forthcoming), which he completed toward the end of 2007, shortly before passing away. If KCB is interested first and foremost in the question of freedom, then DK – at least in my reading – is compelled more than anything else, or rather as a part of everything else, by *samvāda*, a dialogic encounter between me and 'the other', driven by genuine passion to go beyond 'the prison-house of I-centricity' and reach out for the *pūrva-pakśa*, for a counter-perspective. In this respect he is concerned with the encounter of reader and text, and in this framework with art-work as a text. I will argue that for him, a work of art, more than any other text, is an open invitation for the 'reader' to take part in the creative act, to 'write' the text together with its author, to participate in the text as a process.

Both KCB and DK, then, are not just, nor even mostly, theoreticians of art. Both of them discuss the aesthetic experience within a larger philosophical endeavor. As far as the *rasa* theory is concerned, a deep abyss separates between the two thinkers. KCB develops this famous art theory, and links it to his broad discussion of freedom. I will attempt to elucidate his move. DK, on the other hand, scrutinizes the *rasa* theory under his magnifying-glass, reveals its weaknesses and finally suggests (in his typical straightforwardness) that 'it is time to forget it; it has already done great harm to India's thinking about the arts...any insights that it may have given, can and should be accommodated in a new thinking' (2004:135). I will attempt to track the philosophical footsteps which lead him to this radical conclusion.

The dispute between DK and KCB, as I will try to illustrate, echoes a far wider dispute between two different approaches to art, the 'objectivistic' which puts the artifact at the center, and the 'subjectivist' which deals primarily with human consciousness as affected, even manipulated, by the work of art. I will focus on KCB's short article 'The Concept of Rasa' (published only after his death). It is my feeling that a *sūtra*-like style of writing such as KCB's, always invites fresh commentaries. With regard to DK's position, I will draw on his razor-sharp article 'Rasa: The Bane of Indian Aesthetics' (2004) and on a lecture delivered by him at Punjab University, Chandigarh, and later published under the title 'Thinking Creatively about the Creative Act' (1999).

CHINMAYA, DAYANANDA, SANKARA AND HINDUISM

Korada Subramanyam, University of Hyderabad

“The Purport of Iksatyadhikarnam of Sankara”

By commenting extensively on Catussutri, Sankara established that Brahman, which is proposed with irrefutable proof by Vedantavakyas, is the very cause of the Universe. It is also established that the same is all-knowing, all-capable and the very cause of creation, existence and destruction of the Universe.

Further Sankaracarya in Iksatyadhikarana tries his best to refute the claim of Samkhyas that Pradhana, which is a blend of Trigunas, is the very cause or Upadanakarana of the Universe. Samkhyas counter that by Catussutri, no doubt, Brahman is established as the Upadanakarana of the Universe, but it is not yet established that Brahman only is the Upadanakarana of the Universe. Therefore, we propose that Pradhana, which is achieved by applying Pararthanumana in Upanisadic sentences, that are earmarked for explaining the Creation, is the cause of the Universe.

Even Kanada picked up the same sentences and interpreted Isvara as Nimittakarana and Atoms as Samavayikarana. Bauddhas etc., follow suit.

It is against this background that Acarya, i.e. Sankara, who is Padavakyapramanajna, takes up the matter and refutes the argument of Samkhyas et al simply to establish the real cause of the Universe, i.e. Brahman.

This article would thoroughly discuss the question of the real cause of the Universe according to Samkhyas and tries to bring out the purport of Iksatyadhikaranam as per Sankarabhasya.

Kusumita Pederson, St. Francis College

“Sri Chinmoy: His Life and Work”

This paper will offer an account of the life and work of Sri Chinmoy (1931-2007), who is widely known as the exponent of a philosophy of dynamic transformation based on Vedantic principles, and also for manifesting this philosophy through his work in diverse fields including literature, music, art, athletics, and dialogues with people from all traditions. Sri Chinmoy entered Mahasamadhi very shortly after the International Conference of Vedanta of 2007. It is therefore now appropriate to survey his work as a whole, considering this work as a

manifestation of his philosophy and spirituality. My presentation will include a rich variety of visuals, which will make the remarkable creativity of Sri Chinmoy vivid and tangible. His life will be briefly narrated from his birth in East Bengal in 1931 and youth on the Sri Aurobindo Ashram through his life in the West from 1964 until his passing. My paper will be chiefly concerned with his essays, poetry, music and painting and the diverse array of innovative programs he founded, all aiming to foster peace and inspire people in all walks of life to fulfill their highest potential. The philosophical and spiritual significance of these different endeavors will be elucidated and also located in the historical context of modern Vedanta.

Ved Shrivah, State Education Department, Albany, NY

“Impact of Dayananda’s translation of Vedas”

The Vedic knowledge contained in the four Vedas, the Rig-Veda, the Yagur-Veda, the Saam-Veda and the Atharva-Veda has inspired Indian philosophy from a time immemorial. It is almost impossible to give exact date when these four Vedas came into existence. Vedas were also called ‘the Shrutis’ because initially for long long time these vast books of knowledge were only passed on from the teachers to the disciples in the oral form and were not written on paper. The Vedas do not preach any religion but define “the Dharma” in its absolute sense.

Even the historians agree that the Rig-Veda is the World’s oldest book ever written. As the Sanskrit in the Vedas was much more difficult and its grammar totally different that Indian Scholars abandoned the Vedas and became more and more dependent on easy texts like Upanishads, Gita, Ramayan, Mahabharat and Puraan to satisfy the spiritual needs of the ordinary people. Some scholars in the modern times like Skand swami, Venkat Madhav, Sayan, Wislon and even Max Muller tried to translate the Vedas but were unsuccessful because of their lack of knowledge of the “Nirukta”, which is the grammar of Vedas. These translations did not make much sense and could not influence the scholars either in India or the Scholars overseas.

Maharishi Dayananda, because of his vast knowledge of the Sanskrit Grammar and Literature and because of his highest level of concentration due to Yoga and Praanayam was able to produce an exceptional translation which if transmitted into the academia can create a revolution in the way people think and react to the scriptures of this magnitude.

As an example, the very first word in Rig-Veda is the word “Agni” which means fire in ordinary Sanskrit as prescribed by Panini, the creator of ordinary Sanskrit Grammar. But Maharishi Dayanand translated “Agni” as follows :

Agni means the one who is always ahead, who knows it all, omnipresent, one who is known through the Vedas and through other books of knowledge, one who cares about the people who follow dharma and the one who is respected by knowledgeable people etc. etc.

Daya Nath Tripathi, Gorakhpur, India, Former Chairman, Indian Council of Historical Research, New Delhi

“Vedic Roots of Hinduism and Hellenism”

Hinduism and Hellenism are basic concepts at the root of the Perennial Philosophy of the civilized world and it is the “Indianness” and the “Helleneness” of the two great civilizations which were responsible for the growth of the basic tenets of the Oriental and Occidental civilizations respectively. Yet, both the religions are not properly understood because their nature and the basic forms have not been properly understood or analyzed.

The purpose of the present paper is to analyze the circumstances for the origin and growth of both the religions in their respective geographical areas on the basis of archaeological and historical studies done in this area during the last fifty years.

The origin of the Greek religion should be ultimately traced to India. The myth of Zeus, his contest with Prometheus and his human passions and attributes point to Indian sources, particularly to *Indra* in the Vedas. Megasthenese tells us a good deal about the Hindu representative of Dionysius to whom Arrian calls Siva Dionysius. Hermes, the messenger and the right hand of Zeus, is identical with *Sarameyos*, the names of the two dogs of *Yama*, the mythic watch dogs in the Veda. In the Brahmanic period, the Rigvedic *vac*, speech, becomes more and more like the Greek Logos and in this period it may truthfully be said, that “Word was God”. It is legitimate to infer that Heracleitus might have received the idea indirectly from the contemporary Indian philosophers.

Both Hellenism and Hinduism have a common root in the Vedic religion. It is confirmed by any analysis of the Indo-European cosmological and cosmogenic myths and languages. Sir William Jones was absolutely correct

when he declared that Sanskrit is at the root of Indian-European languages. Since cosmological myths are also at the root of any religion I am going to examine only a few of these Indian-European myths on the basis of latest archaeological researches in Europe and Vedic Texts.

On the basis of a detailed study of the representation of Primeval Water, Primordial Egg, Snake and Fish in the Proto-Indo-European and Indo-European art forms of circa 7000 BC to 4000 BC, Marija Gimbutas has rightly concluded that these representations are definitely associated with the cosmological myths of the Indo-European people. The parallels drawn from the Vedic literature and *Avesta* regarding the creation of the universe simply confirms the cosmogonic and cosmological associations of the above art motifs in the Indo-European contexts.

Since a number of basic tenets of the Hinduism and Hellenism are common, Greek is the ancient most language of the Indo-European group of languages in Europe) and that the Greek culture and religion is at the root of Occidental civilizations, and Sanskrit being the ancient most language of this group of which Rig-Veda is the ancient most extant book in the world, it would not be unfair to conclude that both Hinduism and Hellenism have common roots in the Vedic culture.

R. Puligandla, University of Toledo

“Against Monotheism”

This paper examines the concept of monotheism and show that the monotheistic religious traditions, simply by being what they are – based on blind faith, anti-intellectualism, dogmatism, fanaticism and intolerance – have done and continue to do more harm than good to the world. The Hebrews are admired and lauded as the people who gave the world monotheism, thereby banishing polytheism and idolatry. Christianity and Islam are also monotheistic traditions, with their foundations in Judaism (the Hebraic Tradition). These three monotheistic religious traditions – Judaism, Christianity and Islam – are collectively known as the “Abrahamic traditions.” Judaism, being ethnocentric, is not a missionary religion, but its offsprings, Christianity and Islam, have been missionary religions with unmatched zeal and commitment to convert heathens, idolators and infidels into their own traditions. The result of the missionary activities of Christianity and Islam are tragic and deadly, in that they involved much of self-righteousness, total blindness, intolerance, violence, cruelty and death. I am not here concerned with cataloging.

The litany of horrors the monotheistic traditions are guilty of. Rather, I am concerned with a systematic analysis of the concept of monotheism in order to show that the very concept is responsible for all the intolerance, violence

nad unspeakable horrors.

CONSCIOUSNESS

R.P. Singh, Jawaharlal Nehru University

“Consciousness: Advaita Vedanta Perspective”

The intellectual expedition in the realm of consciousness is extremely complex and multifaceted. In the extensive field of philosophy, we come across consciousness as an ontological being, an epistemological subject, a moral agent, an aesthetic being, a psychological being, a Yogic subject and so on. It has moved the philosophical insight so persistently that the combined study of East and West has not solved the problem of consciousness, once and for all. Socrates, who shifted philosophic problems from physics to ethics, expressed it in the form of a command ‘Know Thyself’ at Delphi, and the ancient Hindu saints, sages and seers expressed the problem in the form of a forceful interrogation ‘Koaham?’ Obviously, there is a philosophical unrest, anxiety and apprehension concerning consciousness.

If we look at the history of the current knowledge of the nature and status of Consciousness, we find that there are three ways that we can approach to this problem- Dualism, Monism and Pluralism. These three ways have led to the construction of three kinds of the worlds with three distinct concepts of consciousness as ultimate reality or the notion of absolute: the psychological, the cosmological and the theological. We can begin with our analysis into what goes on in our mind or the *antahkarana* and try to find the absolute in us. Or we can begin with an estimation of the outside world and try to establish an absolute causality operating in nature. Or finally, we can resort to God as the ultimate unifying force between the inner world and the outer world. The present paper is an attempt to analysis Advaita Vedanta perspective of consciousness.

Harsha Dahejia, Carleton University

"The Advaita of Krishna"

There are at least four Advaitic systems of philosophy in the Indian tradition. Shankara’s Advaita Vedanta is well known and so is Ramanuja’s Visista Advaita. Less well known perhaps is Abhinavagupta’s Advaita of Kashmir Shaivism. But the most overlooked and perhaps the richest Advaita is the Shuddha Advaita of Krishna in the Bhagavata Purana.

The corner stone of Krishna's Shuddha Advaita is the epistemology of madhurya and the concept of yogamaya. This inquiry presents the Advaita of the Bhagavata Purana through argument and visual images.

Raj Singh, Brock University

“Willless-ness, Schopenhauer and Indian Thought”

The nineteenth century German philosopher Arthur Schopenhauer was a pioneer of the study of Vedanta and Buddhism in the west. He not only studied and deeply admired Indian philosophies and religions but actually incorporated Vedantic and Buddhist concepts into his own system of philosophy. The role of the will-to-live and the possibility of its denial in human life are the focal points of his metaphysical system. This paper will critically examine Schopenhauer's interpretation and usage of Indian philosophical concepts pressed into the service of his own system, with special reference to his notions of will-lessness, denial and asceticism. The way he invokes the support of Indian concepts for his own ideas and his deeply ingrained pessimism will be closely outlined and examined.

William Woods Higgins

“Merleau-Ponty and Indian thought: Some Comparative Considerations”

We must return to the cogito in search of a more fundamental Logos than that of objective thought, one which endows the latter with its relative validity, and at the same time assigns to its place. : Maurice Merleau-Ponty, Phenomenology of Perception

The primary topic is the traditional goal of life itself, in general, and philosophy and psychoanalysis, in particular, East and West, namely the evolution towards more meaningful self-knowledge and **Kaivalya Moksha**. Regarding Philosophy of Mind in the West, from the perspective of Merleau-Ponty, western psychoanalysis and philosophy, for the first time they are provided with with an internally consistent, empirically verifiable set of hypotheses, which find the most fundamental Logos, accounting for reason and order in space, time and the world as we live them, as composed of the pre-reflective dialectics, subtended by and intentional arc, in the phenomenal body. The phenomenal body, as such, is endowed with status of ontological primitivity of the for-itself and/or consciousness' relation to nature. The concept of the primitive facticity of the for-itself as being composed of the of these pre-reflective dialectics and intentionalities counters and transcends 2500 years of a reflective *cogito* as being the primitive ontological facticity of the for-itself in the forms of objective thought's in-itself, known as the self-negating Substances of traditional western

metaphysics and epistemology, Idealism and Materialism. It is the aiming at the pre-reflective, so immanent in Patanjali's Sutras 17, 18, and 19, *Asamprajatah* and *Samprajatah Samadhi*, that now unites a most viable direction of ontology, metaphysics and epistemology, both East and West. The two common denominators we wish to emphasize in this comparative consideration of Merleau-Ponty and Patanjali are (1) the identity of what Merleau-Ponty labels the pre-reflective dialectics and intentionalities of consciousness' relation to nature accounting for the reason and order within space, time, and the world as we *live* them with Raja Yoga's concept of the *raga* and *dvesha* of *samsara*, and (2) the equivalence of this pre-reflective *cogito* with *persona* responsible for this pre-reflective reason and order, with the *empirical ego* of western psychoanalysis and its identity with the *jiva* of Indian Thought. These common denominators between Merleau-Ponty and Patanjali are a definitive step of the increasing affinity of Philosophy of Mind, East and West, in general, and ontology, metaphysics, and epistemology, in particular, which both receive and deserve greater comparative considerations.

Mark McDowell, Lourdes College

"After the Lying"

At the WAVES Conference in Orlando in July of 2008, I delivered a paper which was and is to be the first part of a book being written as an effort to make available the wisdom of world religions and practices to those people whom would not be so inclined simply because of the perceived difficulty with languages involved. Whether Sanskrit or Toltec these "alien" sounding terms are a "turn off."

The intention is to continue this task by following the logic of that introduction. That introduction started with the fact that we human beings are addicted to lying. Now that this has been established the task is to investigate spiritual steps to take. These spiritual steps are defined by any number of religions. While we will draw from Hinduism (Advaita-Vedanta), we will also note that these exercises are common not only to the Yogic tradition of course including Buddhism, but also to the Native American Toltec tradition and even to ignored parts of Christianity.

But while spirituality is desired by many, many are "turned off" to religions. The reasons for this are not of concern here. The only point is that we will attempt to do this without referring to those terms which are foreign to the reader/listener. This will mean some relatively lengthy expositions on concepts like "smvrti/paramartha", Tonal/Nagual (Toltec). This is necessary to capture that demographic which is frequently ignored.

It should be noted that this is being done in order to suggest what a person, so disposed, can do until they find a live teacher of spirituality to continue their learning.

Ashok Aklujkar, University of British Columbia

“Indian Philosophy before the earliest available texts: Need for a philology-based revamping”

Over the last several years, I have prepared papers on such topics as history of the term vedānta, unity of the Purva and Uttara Mimamsaās, Bhartrhari's quotations from the philosophical parts of the Mahābhārata, Wilhelm Halbfass on the notion of man in ancient India, the relationship between earliest Greek and Indian philosophical traditions, and Johannes Bronkhorst's view of rationality in the Indian tradition. Some of these papers are in the press and some will be sent for publication in the near future. In addition to them, I have recently published a somewhat indirectly relevant article titled "Veda revelation according to Bhart®-hari" (in Bhartrhari. Language, Thought and Reality, pp. 1-97, ed., Chaturvedi, Mithilesh. Delhi: Motilal Banarsidass Publishers, 2009) that once more made me think about the philosophy in the tradition of such texts as Yāska's Nirukta. Although the forays into the history of early Indian philosophy contained in the listed articles are directed toward relatively narrow themes, they made me aware of the need to revisit the earliest available systematic philosophical texts and the surviving literature preceding such texts, without presuming, as far as possible, the current reconstructions of ancient Indian intellectual history. The paper I have proposed will be a preliminary attempt in the direction of (a) stating some of the results that would follow from a revisiting of the described kind as well as (b) summing up the results arrived at in the articles to which I have referred. Given the constraints of time, I will present the supporting philological evidence selectively and only in the case of some of the results. My use of "philologyÆ in the specified context is to be understood in the broad sense ('literature-based text-supportedæ) of the word. It will have little to do with historical-comparative linguistic.

VEDANTA AND SCIENCE

Raju Chidambaram, Alexandria, VA

Towards A Mathematical Theory of Spirituality based on Advaita Vedanta- Part VI:

"The Field of Experiences and the Space-Time Continuum"

Swami Chinmayanandaji states an essential truth of our existence when he defines Life quite simply as the “Limitless, Incessant, Flow of Experiences”. Every *jeeva* (conscious being) of this universe is pushed relentlessly from one experience to the next throughout its existence until its Realization. Experiences happen when the experiencer (*jeeva*) encounters the experienced (the world of objects, emotions and thoughts). The

experienced world is governed by the laws of *Prakriti* (nature) and the Will of *Ishwara* (God) and is beyond the control of the *jeeva*. However, the *jeeva* has control over how it approaches each experience of life. It may approach it in ignorance, taking the experienced world to be real and thereby suffering the pains and pleasures of the experience. Else, it may approach it established in the Blissful Self, in which case it merely witnesses the experience without being disturbed by it. It is to be noted that life itself- especially experiences involving a Guru and the scriptures- helps a *jeeva* gradually gain the knowledge that eventually will lead to its salvation. Thus viewed, every *jeeva* is seen to be engaged constantly in converting material experience into spiritual knowledge, though some among us may be more efficient than the others in this process.

Experiences are thus not only the fundamental constituents of a *jeeva*'s material life, but they also serve as the stepping stones for its spiritual evolution. The space, or "field", of experiences is basic to the mathematical theory of spirituality presented in the previous papers of this series where it is represented using polar coordinates (t,θ) . The coordinate t represents the world experienced at "time" t by a *jeeva*, and θ represents the *jeeva* or the experiencer. More specifically, θ is the degree of spiritual detachment with which the *jeeva* approaches the experience. Together the pair (t,θ) denotes the experience of the *jeeva* at t , and the space defined by all such pairs (t,θ) is the "Field of Experiences" representing all possible experiences of all *jeevas* from beginning to end of time¹.

Similarity of this space to the space-time continuum was noted in Part III of this series. Points in space-time denote "events", similar to "experiences". Further, the mathematical relationship between suffering and spiritual detachment was shown to be identical to the relation between time and space in the special relativity theory. In the present paper we present these results using the so-called Minkowski metric for the space-time continuum. Using a "thought experiment" often employed to illustrate time dilation in relativity theory, this paper also discusses the nature of the parameter " t ", or cosmic time. It appears that time and the Field of Experiences as experienced by *jeevas* must be qualitatively different from the same as "seen" by the Creator or even perhaps by a *jeevanmukta* or Realized Being. It is also apparent that in the case of the *jeeva* the field is entwined with the individual mind. This is consistent with the basic teaching of Vedanta that the Field of Experiences as a whole is a projection of, and on, the Cosmic Mind.

¹ More specifically all pairs of (t,θ) in the set $\{0 \leq t < \infty; 0 \leq \theta \leq \pi/2\}$

Sachin Gupta, Faridabad. India

"Modern Science and Vedanta"

Swami Vivekananda insisted that Vedantic-thought is consistent with science & the two should go hand in hand. Quantum-Relativistic-physics has shaken the very foundation of Epistemology but only Vedanta stands in a position to absorb its tremendous impact. This presentation brings out, how the developments of Physics & Vedanta Philosophy are indeed interconnected.

In Ramakrishna–Vivekananda-Vedanta, essentially based on **Advaita-Vedanta**, the world is not unreal but real with GOD-IN-EVERYTHING. Some of the fundamental concepts of **Vedanta** are as follows:

1. The finite has infinite as its background - The individual soul-**Atman** is therefore identified with the universal soul-**Brahman**.

(Aham-Brahmasmi --- BradaranyakaUpanishad)

2. In the holistic universe, everything is fundamentally interconnected by a common background – the Brahman.

(Mayi-Sarvam-Idam-Protam-Sutr-Manigana-Iva--- BhagvadGita)

3. In this space-time-causation world of maya things happen without any apparent or local cause .

(Aghatanaghatana-patilyast-Maya)

4. External world which is transitory therefore unreal is created by our consciousness

(Drisyah-Dhirvttayah--- DrkDrsvaViveka)

5. Everything living & nonliving is interpreted by Brahman, the all pervading consciousness. Therefore there is always a deeper underlying Unity behind everything in the Universe.

(Sarvam-Khalu-Idam-Brahma---ChandogyUpanishad)

6. All energy or force in the universe is derived from One cosmic energy-Prana

(Prana-vai-satyam – Br.-Upanishad)

7. **The Absolute** has become **the relative** through space-time and causation. The relative-space-time is, nothing but the **Absolute** itself.

Absolute or **Infinite** can't be two.

(Ekam Eva Advityam)

One and many are the same **Reality**. **This One** or **Unity** has been described by monistic Vedanta as **Advaita** (non-dual): A=NOT, DAITA=TWO.

This **Reality** is **Omijective**=Objective+Subjective

Atman=Brahman (“Atman is Brahman; Brahman is Atman”)

To these ancient truths of Vedanta, Modern Science is slowly approaching & the following points bring a convergence of the two:

1. The **Uncertainty-Principle** of *Heisenberg* totally denied the existence of a purely deterministic & causal-universe running mechanically like a machine. Uncertainty or indeterminacy was found to be the very foundation of quantum-physics. This rejected strong objectivity with emergence of an Omnijjective universe and demolition of causality.
2. The **Boot-Strap-Theory** of *Geophrey Chew*, the concept of **Implicate-Order** by *David Bohm*, the successful verification of **Bell's-Theorem** by *Alain Aspect* – all these have arrived at the vision of holistic-universe (where every particle is connected with every other particle of the universe). Confirming the underlying far deeper unity, a fundamental interconnectedness in the whole universe.
3. **Everette-Wheeler--interpretation** of *Schrodinger's-wave* established through the classic example of **Schrodinger's-cat**, that it is a consciousness that it creates reality outside
4. **Bose's discovery's** proved that the same consciousness pulsates in man, plants & even metals in various ways.
5. The **discoveries in Neurophysiology** by *John Eccles & Roger Sperry* of a non-physical-consciousness, which transcends the physical brain-matter but nonetheless works through the physical-brain are landmarks.

New truths emerging out of scientific discoveries have pushed science from the domain of matter to the realms of philosophy & especially the philosophy of consciousness as discovered by Vedanta-Rishis & its modern interpretations given by Vivekananda.

The only support to this mystical nature of physics is found in **Monistic-Advaita-Vedanta** –(Emerges as the only way-out to the problems of science).

Mankind is now on the threshold of a psychological and physiological revolution of a magnitude that will overshadow all the socio-political revolutions of our century-made possible by seemingly incongruous, yet perfectly logical marriage between science & Eastern-mystical insights.

Bal Ram Singh, Univ. of Massachusetts Dartmouth

“A Scientific Approach to the Concept of Consciousness and Time in the context of Indian Philosophy”

Scientific analysis of consciousness and mind remains elusive due to lack of a measurable quantity that can reflect these domains adequately. It is therefore important to develop some ab initio efforts to define parameters

which will allow measurements of tangible parameters to explain mind and consciousness. We hypothesize that the consciousness is a general concept of existence of any and all the things known and unknown, and is universal. Awareness of the consciousness occurs with limiting the consciousness to one or more of the infinite dimensions of the consciousness, including space and time, which leads to perceptions of mind.

We have devised a model to create theoretical basis of using time and temperature to examine consciousness through the perception of mind. The model projects vibrations to be the characteristic features of consciousness. Assuming the consciousness to be represented by space vs. time, a signal in space will increase in frequency with decrease in time, and as the time reaches zero or infinity, the signal will become all pervasive, and will represent reaching of the consciousness. Contraction and expansion of time is thus a defining factor to attain consciousness. We have used kinetic theory of ideal gases to define the time in terms of temperature, and propose to define a mind or consciousness coefficient which may be resolved at an individual level to define one's consciousness.

VEDAS AND CREATION

Vinod Deshmukh, Univ. of Florida

“Homeokinetic Mind: Equanimity (sthita-prajna) and Self-Renewal”

Homeokinetics is an extension of the concept of homeostasis. ‘Homeo’ means the same; ‘stasis’ means a steady state and ‘kinetic’ means a dynamic movement. Homeostasis is defined as a tendency toward a relatively stable internal environment in organisms through interacting physiological processes. It implies maintenance of an internal steady state of an organism by means of self-regulation. It also includes a stable psychological condition of an individual with respect to opponent psychodynamic forces like drives, desires, emotions, and motivations.

Homeokinetics emphasizes a tendency toward relatively stable rate of change of internal environment of an organism and its mental activity. Organisms, including humans, are complex self-organizing systems, which are governed by thermodynamic principles with transportation of molecules, energy, and information across its biophysical and cognitive border to maintain their functional form, self-integrity, and behavior.

A river represents a typical homeokinetic system. It is not static but a dynamic process. It consists of ever-fluctuating water molecules, ‘atomisms’ at one level of observation, and a collective and continuous form,

'continuum' at another. The river is both, ever-new, and ever-the-same, depending on one's perspective. Most of the complex living systems, like organism, mind, and society, are homeokinetically organized in a nested hierarchy.

The mind (*Antah-karana*) in Vedanta is considered to be the internal organ of action (*Karma*), cognition (*Jnaana*), and experience (*Bhoga*). It includes four hierarchical components: sense of self with intentionality (*Aham-bhava*), memory (*Chitta*), discriminating intelligence (*Buddhi*), and thought-emotion (*Manas*).

The main thesis of this article is that all of these mental processes are homeokinetic and that they regularly go through periodic cycles of activity and steady state. Whereas the steady state is a state of relative equilibrium or homeostasis, activity is like a homeokinetic vector with three phases of emergence, sustenance, and dissipation. These three phases apply to all forms of energy, information, and personal experience.

A desire for the peace of mind and equanimity has been a persistent dream of humanity from time immemorial. It is probably the basis for many religious beliefs and practices. In Vedanta, *Sthita-Prajnaa*, the ideal of wisdom, equanimity, resiliency, and bliss, is well expressed in Bhagavad Gita, Upanishads, Brahma-sutra, and Yoga.

Dilip Das, Kansas City, MO

"Creation and Vedas"

This paper compares the creation of the universe as viewed by the modern cosmology with that revealed in the Rig Veda.

The presentation begins with the "Big Bang" theory, childhood, and growth of the modern universe. It discusses the age of the earth, moon, and the human race. It points to the puzzle that the modern scientists face to connect the very big with the very small. It then poses the following questions: Is the universe going through a perpetual expansion or is it a self-reproducing inflationary universe? Did God have a choice in producing the universe? Is there a beginning of the universe? The author then presents and interprets the Rig Vedic hymns 129 #1 through 7. He presents the Hindu chronology, the various dissolution processes, and compares them with the modern cosmological figures.

K. R. Subbarayudu, Boston, MA

"Srishtikarta: Tat srosjva Tadevanupravishat" (The Creator after creating the universe entered into creation")

The word "creator" itself creates many questions in every listener's mind. Who is called the creator? Is he different from his own creation or not? Where does he live? How many creators are there? Is there only one or are there many? Is he dependent or independent?

Most people agree that there is a creator, because without a creator there is no creation. Both religion and philosophers agree that there is a creator. For Hindus the creator is called Brahman, for Muslims it is Allah, and for Christians it is God. Even if one does not believe in God, they will often agree to the mere existence of a creator. A creator can either be the creator of the whole universe or just a part of it.

"Jaanechakritimaan kartaa" means, He is called the creator who has these three qualities. The three qualities are: (1) The knowledge of creating things (Jnaanam), (2) the desire (ichaa) to create and (3) the action (kriyaa) of putting forth the effort to create.

For example, one may have the knowledge to create, but they may not have the desire to create. There may be others who possess the desire to create, but they do not have the knowledge. Yet and still, there may be others who have both the knowledge and the desire to create, but cannot put forth the effort. These are examples of Dependent Creators because they are unable to create independently. To create anything at all would require a collaborative effort on their part because in each case, they are lacking in the three qualities necessary to create on their own.

Shuchita Mehta, St. Xavier's College

"Jagat" and "Samsara" in the Brahasutra-sankarabhasya"

‘Brahmsatyam

Jaganmithya, Jivobrahmaiva, narah’...

...is the clarion call of sankara's kevaladvaita Vedanta. Following the Upanisads, Sankara has emphasized Brahman as the material as well as the efficient cause of 'Jagat'. According to his Absolutism, 'Jagat' is mithya, which is superimposed on Brahman. There is an emphasis on the transcendental Reality of Brahman and the pragmatic Reality of 'Jiva' and 'Jagat', which are noteworthy facets of sankara's philosophy.

This paper aims at pointing out the distinction between ‘Jagat’ and ‘Samsara’ as drawn by Sankara in his Bhasya on the Brahmasutra, which is not much discussed about. Due to ‘Avyakta Sakti’ of Avidya, ‘Apara Brahman’ i.e. Iswara creates ‘Jagat’. On the other hand, ‘Avidya’ of ‘Jiva’ creates ‘Samsara’. Sankara has shown that from the practical stand point both – ‘Jagat’ and ‘Samsara’ are real, but ultimately both are mithya, as projected by Avidya.

We may take this distinction as the possible ground, from which some subtle queries related to ‘Avidya’ got germinated, and much discussed about by Sankaraites. Of course ! Sankara’s main purport was not of analyzing ‘Avidya’, but rather of emphasizing Brahman as the Ultimate Reality.

Sudhir Anand, University of California, Los Angeles

“Transformation of Shradha(Faith) from the Vedas to later Hindu Scriptures”

The closest word to faith in the Hindu scriptures is the Sanskrit word *Shradhā*. The root words of *shradhā* are *shrat* (truth) and *dhā* (adopt in life), whereby *shradhā* implies a deep abiding faith in truth that should be practiced with deep devotion (Rig Veda 10:151:1-5). The word opposite of *shradhā* is *ashradhā* which means disbelief or distrust in untruth.

One of the Veda mantra states the following regarding *shradhā*:

Drishtavā roope vayakarot satya anrate prajāpati,

Ashradhām anrate dadhāt shradham satye prajāpati. (Yajur Veda 19:77)

<i>Prajāpati</i>	<i>drishtavā roope</i>	<i>vayakarot</i>	God who is
has clearly shown		and separated	

Master of all persons

<i>satya</i>	<i>anrate.</i>	<i>Prajāpati</i>	<i>ashradhām anrate dadhāt</i>	<i>shradham satye.</i>	truth from
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untruth.	God,	has created intrinsic	has created intrinsic
disbelief in untruth,	and	faith and trust in truth.	

This mantra says that God who is addressed as Prajāpati—the Master of all persons has clearly separated truth from untruth. Where as, God has created intrinsic trust and faith in truth; He has created disbelief in untruth. The statement also implies that one must uphold what is morally right and abhor what is wrong or unjust.

This paper by addressing the question ‘who is *Veda-adhikari* i.e. has a right to learn the Vedas’ explores the transformation of the Hindu faith and beliefs from the Vedas to later Hindu scriptures and practices. The following Veda mantra (Yajur Veda 26:2) regarding ‘who is *Veda-adhikari*’ states:

Yathemām vācham kalyānim āvadāni janebhyah.

Brahma-rājanyābhyām shudrāya cha aryāya cha svāya cha aranāya cha.

Yathemām vācham āvadāni kalyānim janebhyah.

These words of Wisdom (Vedas) for the welfare of all human beings. and includes:
are spoken and prosperity

Brahma-rājanyābhyām cha shudrāya cha aryāya
Brahmins and the and shudra and vaishya
ruling (kshatriya) class (labor class) (business class)

cha svāya cha aranāya.
and your kin, friends and others who are strangers.

The message of this Veda mantra is that the Veda mantras are for the welfare and prosperity of all human beings irrespective of their social class and whether they are your kin or strangers.

By the 8th century CE, in contrast to the Vedas the accepted belief and faith in the Hindu society was that only *brahmins*, *kshatriyas*, or *vaishyas* may learn the Vedas and *shudras* were denied to hear Veda mantras and if they heard them, *shudras* were to be punished by pouring molten lead into their ears. Shankracharya (Shankara Brahamsutrashya 1:3:38), Ramanuja and others supported this belief and the practice of denying Vedas to the *shudras* remained the acceptable norm and faith in the Hindu society until the 19th century CE. This, however, did not make the practice of denying Vedas to *shudras* morally right or just then, nor does it now.

In conclusion, this paper states that *shradha* as implied in the Vedas must be based on the principles of truth, equality and justice. Also, practices described in later Hindu scriptures that were based on prejudice deserve *ashradha*.

INDIAN PHILOSOPHY OF LANGUAGE

N.R. Joshi

"Sphota Doctrine and Varoavada in semantics of Sanskrit"

In ancient India philosophical discussions were carried through medium of Sanskrit. The philosophical discussions on Dvaita (Identity in difference where difference predominates) and Advaita (Identity in difference where identity predominates) thrived in ancient India. Heated debate continued on Sanskrit terms Dravya, Guṇa and Paryaya. Gradually the ancient Indian philosophers also realized that Epistemology (Theory of Knowledge) and Ontology (Theory of Reality) are interdependent and in all philosophical discussions language plays a basic

role. For this reason all schools of Indian philosophy finally arrive at the problem of Sanskrit words or terminology used in expressing their views, thoughts and theories. Analysis of language into parts of progressively decreasing segments like Vakya, Pada, Ābda and finally Varṛa are thought of in connection with the main function of the language which is to convey meaning. Vakyavadin says that the ultimate meaningful element is sentence. Padavadin says that it is Pada while Ābdavadin says that it is Ābda. It was believed that phonemes have no semantic values at all and words are the primary carriers of meaning. At this level the debate crystallized into Varṛavada versus Sphotavada. The Sphotavadins associated Sphota with meaning and refused any meanings for phonemes or phonetic units. In order to subtract tonal inflections from the uttered word and focus attention on its basic form, the concept of Sphoṛa was proposed sometimes even before Pṛṛini. The Sphota doctrine was understood and misunderstood simultaneously generating new debate on various kinds of Sphotaas like Vṛkyaashota, Pada-sphota, and Ābda-sphota. On the other hand Varṛavṛdins believed that the meaning of Sphoṛa of the word comes by summing up the meanings of indivisible phonemes present in the word. This debate continued for next 1000 years until the time of Bhartṛhari. Bhartṛhari differentiated between the ‘form’ of the word and its ‘object’. According to him it is the ‘form’ of the word which changes, while its object remains the same. In this paper sphoṛa doctrine in Sanskrit semantics will be examined from the point of view of physical properties of articulated sounds and evidence in support of Varṛavṛda of Upavaryṛcarya will be presented.

Girish Nath Jha, Jawaharlal Nehru University

"Automatic Indexing System for texts of Indian Intellectual Tradition"

One of the problems in the spread of Indian intellectual texts has been a paucity of searchable online content. Though there has been a flurry of activity in creating online content by various groups in India and elsewhere, however most of this content is not searchable by an integrated search mechanism. The effort of the authors therefore is to create such a dynamic searchable content for Indian heritage texts.

Sanskrit lexical resources on the net can be categorized in the following major categories –

- Community based e-resources – wikipedia and others
- Digital libraries – DLI project of India, IGNCA project, India, NSF project at Brown University, Clay’s library among many others
- E-texts – like Maharshi Mahesh Yogi, Sansk-Net project at Tirupati Vidyapeeth, Sanskrit documents by various agencies
- E-learning resources – static lessons by Himanshu Pota, American Sanskrit Institute,

Acharya IITM, Vasudev Bhatt and dynamic tools by Girish Nath Jha, Gerard Huet,

Sudhir Kaicker and others

- Language processing tools – Gerard Huet, Girish Nath Jha, Amba Kulkarni, Peter Scharf and others

- Dictionaries – like Apte, Monier Williams, Spoken Sanskrit Dictionary, Amarakosa and others

However, there is a virtual absence of online searchable content and a search engine for Sanskrit. The present paper therefore explores the possibility of such a resource which will not only search the database of Indian Intellectual Tradition for specific keys, synonyms, types, meanings etc but also link these with other lexical resources on the net – various Sanskrit dictionaries, wikipedia and thesauri. In the first phase, we have selected the following texts –

- The *Vedas*

- *Mahabharata*

- *Ramayana*

The paper also describes the rationale behind selecting these texts over others, and shows how such systems can be developed on the lines of the “Automatic Indexing of *Mahabharata*” developed by us at JNU (<http://sanskrit.jnu.ac.in/mb>) . The *Mahabharata* system is based on the Bhandarkar Oriental Research Institute (BORI) authoritative version and accepts input and output in Devanagari Unicode. Based on the request, it builds a virtual searchable index on-the fly using technologies such as SQL Server and Java Servlet. This system works as an interactive and multi-dimensional indexing system and can be potentially applied as a generic system for all Sanskrit texts. Currently, the system allows three types of searching facility. The first input mechanism is “Direct Search” where the user can enter any key-word in Devanagari UTF-8 and get all the references and details from the *Mahabharata*. The second is “Alphabetical Search” facility where one can just click any letter of Devanagari alphabet to get the index of the words starting with that alphabet, and the third input mechanism is “Search by Classes” where the user can click on “Parva” _ “Upa-parvas” _ “Adhyayas” _ “Akhyanas” to get the index. After obtaining the all the occurrences with textual references for the query string in the *Mahabharata*, the user can click on a specific instance and get all the details. The system also gives the user option to search the same string in various other lexical resources like online *Amarakosa* (developed at JNU) and other dictionaries online. The concluding section of the paper proposes a working model for structuring the texts of *Vedas* and the *Ramaya_a* from the perspective of creating a database (RDBMS) and also presents a common super-structure for all these texts.

R.V.R.K. Sastry, University of Hyderabad

“The Influence of Philosophy on Sanskrit Literature”

The Vedic knowledge is supreme in the world. In India all the forms of literature were influenced by Vedic knowledge. The Indian sages prescribed four achievements for every human being. They are Dharma, Artha, Kama and Moksha. The Moksha, liberation is the ultimate goal of the every human being according to Indian Philosophy. The remaining three i.e. Dharma, Artha and Kama are also not ignorable. They should be performed to attain the purification of the mind and action, i.e. Manas and Karma. The artha and kama should be associated with Dharma. Bhagavadgeeta says – “Dharmaviruddhah Kamosmi”. So these three are also essential. By performing these three properly, one can attain the purity of mind and action. Then only he can be eligible to get Moksha.

Moksha means freedom from the cycle of Birth and Death. There are varieties of Moksha, like Sarupya, Salokya, and Sayujya, that are defined by various philosophers. But the main cause of Moksha is Knowledge only – ‘Jnanadeva hi Kaivalyam’ .So there is no other way to get the Moksha except Knowledge. This knowledge is also not attained through books, or teachings. It can be attained through the experience of reality or truth.

The word Vedanta has three meanings. At the ending of every Veda, there are Upanishads. So the word Vedanta denotes the Upanishad. The second meaning is the supreme knowledge by which the human being can get the freedom from this Samsara / cycle of birth and death. The third meaning is the end of Knowledge. That means, after attaining the same there is nothing to know any more, that knowledge is called Vedanta, the end of knowledge.

According to Indian philosophy, that is Vidya/Education by which we can get the liberation/freedom- ‘Ya Vidya sa vimuktaye’. So the sages directed the Indian society to create the literature, art or Science as a vehicle of the supreme knowledge. So every form of literature was connected directly or indirectly to Vedanta/Philosophy. The teachings which are proposed by Vedas are followed by the Puranas and Kavyas. Hence all the forms of literature is influenced by the philosophy. The literature can be classified in to two categories.

1. The literature which deals with the philosophy as a main subject. 2. The literature which deals with the philosophy as ancillary. Prabodha chandrodaya etc. have philosophy as a main subject. The other Kavyas like Raghuvamsa etc., and Dramas like Sakuntala etc., do contain the philosophical entity. Thus the influence of philosophy can be known through the illustrations form the various forms of literature of Indian Poets. This paper discusses the above concept.

ETHICS AND PHENOMENOLOGY

B. R. Shanta Kumari, Pondicherry University

“Advaita as Transcendental Phenomenology”

The paper attempts to vindicate Advaita as transcendental phenomenology and a metaphysics of experience, in that it tries to inquire, identify, and isolate Consciousness – the Self - the primal pre-condition for the possibility of all experience; for abiding as the Self / Atman / Brahman. The existential miseries of bondage (*bandha*) experienced during transmigration (*samsara*) by the soul: a journeying-jiva, is due to ignorance of its real nature (*svarupa-ajnana*) during embodiment. The essence of the journeying-jiva / embodied-Self / enworlded-subjectivity, is the transcendental non-dual secondless Brahman of the nature of existence, knowledge, and bliss (*satcitananda*). Its bondage results from a wrong identification (*itaretara-adhyasa*) of the transcendental Self (*Atman/Brahman*) with the alienating not-Self (*anatman*) – body, senses, and mind - which are empirical and transcendent to the noumenal and transcendental Self.

Through a dichotomous seer – seen (*drg - drsya*), witness – witnessed (*saksi - saksya*), subject (*asmad*) – object (*yusmad*) distinction, Advaita explores the entire gamut of experience; and discards through reason in accordance with scripture (*srutyanagerhita-tarka*), the changing witnessed objective not-Self to apprehend the constant subjective witness–Self. In the process, Advaita adopts a progressively regressive inquiry (*vicara*), to proceed from the external world to the internal world and terminate in Consciousness / Self – the source of all experience.

Based on an apodictic evidence of Consciousness, with non-contradiction (*abadhitatva*) as its criterion, Advaita proclaims its grand edifying metaphysical thesis that Brahman alone is real, the world - illusory, and the jiva - no other than Brahman (*brahma satyam jagan mithya, jivo brahmiva na aparah*). Since perception of the real truth, is possible only by one whose vision is not obscured by ignorance (*avidya*), Advaita stipulates an ethico-theoretical-spiritual praxis to empower the qualified one (*adhikarin*) intuit the self-effulgent (*svaprakasa*), eternal (*nitya*), existent (*prasiddha*), and self-authenticating (*svatah-siddha*) Consciousness – the Self – for attaining liberation here and now, in this life itself, even while embodied (*jivanmukti*)!

Swamini Sadvidyananda Saraswati, Gujarat, India

“The Concept of Isvara based on the Introductory Bhasya of Kenopanishad by Adis Shankaracharya”

From ancient times the existence and the nature of "God" has been discussed and challenged by many cultures, traditions and philosophies. Even the concept of creator of the universe and his method of creation is also talked about.

The Vedic name for God is Isvara. In Vedic tradition itself there are certain philosophies which are denying or not seeing the need for the existence of Isvara as a creator. Even outside Vedic tradition also there are both believers and nonbelievers, like Jains and Buddhists.

In the field of science also both concepts are available. Some of the scientists do not accepting the existence of Isvara, but in later stage of their life they accepted the all knowing, intelligent conscious being as the creator and sustainer of the universe. For exampl, the Director of the Human Genome project, Francis S. Collin also felt the presence of God during the end of his project and wrote a book – The Language of God. He presents evidence for belief. Observing and trying to understand the universe, one can see that there is one intelligent conscious being behind all natural phenomena. The great scientist Albert Einstein has written book namely – If God play dice He Knows What Is Next. He said there should be something absolute under the relative universe.

Those who are the believers in the existence of the creator, there are many and varied concepts. Within Vedanta most of the Upanishads have discussed this topic in details. In this paper I would like to discuss the topic of Isvara based on the Introductory Bhashya on third chapter of Kenopanishad by Adi Shankaracharya.

MODERN EDUCATION AND AYURVEDA

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Dr. M. Sundaramurthy, Navin Enterprises, Shirley, MA

“Vital Role of Mind in Pratyaksha Jnanam”

Humans, the so called superior beings are gifted with faculty of mind. i.e. "Manaah". It acts like a bridge between the spiritual Atma the Self and the materialistic body which is Pancha Bhoutic. Chetana is the combination of Spiritual Soul and Manaah.

Khadayas Chetana Shashtha Dhaatava Purusha Smruta . '

Without Chetana there is no consciousness. The instrument of knowledge is Mind without which there is no link of Soul and Objects.

*Lakshanam Manaso Gyanasyaa Bhaavo Bhaava Eva Cha
Sati Hyaatmendriv Arthaanaam Sannikarshe Na Vattate*

Subjects of Manaah:

Thinking logicaly, aiming with lofty ideals as the goal of life, and determining and all high aiming is got by Mind.

The Upanishads not only teach us about evolution (Srishti) but also involution (pralaya) to make all knowledgeable people know about Srishti. To mention Mandukya Upanishad, seeking truth and correct knowledge which the whole universe is known and to mention Taitriya Upanishad, it is nothing but Brahma the creator of universe and who is the ultimate cause of creation, from whom all the worldly Pancha Bhoutic things are born, through whom they indeed live and unto whom they recoil back, return and merge.

As per Chaandagyo Upanishad, the cause (kaaranam) and effect (kaaryam) are one and the same and by looking at, and knowing Brahma, one can also know about his creation, which is otherwise called as Brahma Jigyasa.

All the root cause for all the knowledge about the creator and creation is only through mind. The quest for true knowledge of worldly things and its creator, and the methodology to gain it has been promulgated by Maharishi Goutama in Nyaya Darshanam.

The aim of Nyaya Darshanam is to know about the creator and his creation. Creator, the "self referral", "the self sufficient", the absolute, that by knowing which nothing remains to be known, and that is the ultimate reality "Brahma Satyam". The Nyaya Shastram is the science which enables us to know correctly about the worldly things like any other science, the knowledge theoretical is to be supported and authenticated by practically experiencing through the "Pratyaksha Pramanam"

Ayurved which deals with practically and physically examining the patient for the ultimate knowledge of health and disease is through concentration of mind by examining with five senses. The great Charaka ofPunevasa Atreya has adopted Aaptopdesha, Pratyaksha, Anumana and Yukti. Pramanas as the science of knowledge and means of Satya Anubhava.

Pandit Ramadheen Ramsamooj, UMass Dartmouth

“Modern Education with Vedic Tradition, a whole Brain Education: The Super Accelerated Learning Theory (SALT)

This system allows for a complete modern professional education by age 25 in keeping with the Varna-Ashram Vivastha of Vedic tradition.

Modern educational theories have established that learning is a complex process and it involves the whole brain. However, the present educational models in the world today are predominantly left brain oriented. As a result they are inherently, systematic and slow. Through brain physiology there are two known hemispheres of the brain, the right and the left. Each hemisphere processes information differently. The Right hemisphere uses parallel processing, Left Hemisphere linear processing. Parallel processing is several hundred thousand times faster than linear processing.

This model caters for a specific kind of learner, those who wants to be employees and servants. Today we need independent thinkers, of faith and conviction. At present students are admitted to school at age 6, graduate from high school at age 18 and if their education is continuous they finish their bachelors at 22 and their professional degrees five or seven years later provided there are no failures or setbacks. The average age of a person graduating from medical college or law school is 32 years.

If a school model using the whole brain in the learning process with value based education can be established the outcome will be phenomenal. The right hemisphere , with parallel processing , assimilates information faster and as a result accelerates the learning process. Whole brain education engages both hemispheres of the brain in the learning process. In stimulating the right hemisphere of our brain the creative aspect of ourselves are employed, be it through music or art. As Sri Aurobindo has written this is known to be our intuitive brain and mind.

The Vedic model of education, with the Guru as the primal source of knowledge, use of drama packed information, music, mantras and preparation of the student to receive knowledge and information in an altered state of consciousness, reflection and memory are the elements necessary for whole brain education. In Bali, the

Ramayana tradition could not have been kept, without this Vedic learning tradition.

The S.A.L.T. model , for whole brain education is a model with its roots in the Vedic tradition. This model allows a student to graduate from high school at age 13, from college at age 17 and complete their professional degrees at 24 or 25 even if they had some setbacks in the process. This model works for all types of learners, whether they are of different sex, age or ability, however, differently, they may process information.

This new and innovative educational theory and learning system, that brings to light the value and ingenuity of the Rishis of the ancient Vedic tradition, has been adopted and is being promoted by the University of Massachusetts through the American Vivekananda Academy.

The Concept of Isvara based on the Introductory Bhashya of Kenopanishad by Adi Shankaracharya

Monica Rathore, Jawaharlal Nehru University

“Metaphysics in the Philosophy of Ayurveda”

Āyurveda, the text and philosophy of Traditional Indian Medicine, remains the most ancient yet living tradition. The *Vedic* word *ayurveda* has been coined by the conjunction of two Sanskrit words, "*ayus*" meaning life and "*veda*" meaning knowledge. Thus '*ayurveda*' means "the science or knowledge of life."

Rase Āvara darsana, or *ayurveda darsana* a developed branch of one of the philosophical systems as mentioned in the *Sarvadarāna Sa-graha* or *ayurveda darsanam* of P.V.Sharma respectively. Being an applied science, *ayurveda* aims to understand the individual and cosmos as well. An individual is an epitome of the universe as all the material, spiritual phenomena of the universe are present in the individual, and all those present in the individual are also contained in the universe. As per dictum of *ayurveda* – '*yatha loke tatha pi)cē*' it congregates the tools to understand the body-structure, proper functioning of its part, observation of the causative factors of diseases and ultimately to evolve methodology to cure the diseases through medicines and body-purificatory process.

Thus metaphysical and philosophical discussions are there because the aim of *ayurveda* was to cure a person not only of his mental and bodily ailments but, also to relieve him of his bondage from the material world and to show him the path of true salvation or *mokaa*.

The basic assumptions of *ayurveda* are the theory of the physical constitution of human body (theory of *panca-mahabhuta*) and the narration about the human nature while all body elements are balanced and when disturbed

according to *tridoṣa* doctrine. After a deep consideration of *ayurveda*'s philosophy, it is evident that the *Nyaya-Vaiseika* systems may be said to have contributed the basic physics and chemistry of drugs while *Samkhya-Yoga* system provided biology and physiology. But *ayurveda* represents a level of systematization that was higher and more meaningful than these philosophical systems. *Ayurveda* accepts the *Vaisesika* position with regard to *padarthas* or categories in general way, but adopts the *padarthas* or categories with its own practical framework. Neither the usual *Vaisesika* order of categories is followed, nor are the usual explanations for categories given in the *Vaiseika* texts reproduced in *Caraka Samhita*. Its account bears a distinct stamp of its own, although generally following the *Vaisesika* outlook. *ayurveda* accepts generally the *Samkhya* view of evolution with minute changes. *Samkhya* accepts 25 elements whereas *Caraka* accepts 24. *Samkhya*'s *Purusa* couldn't get any place in the enumeration of these 24 elements in *ayurveda*.

The basic philosophical concepts of anatomical, physiological and medicinal importance of *ayurveda* resemble mainly two philosophical structures, one is *Nyaya-Vaisesika* and second one is *Samkhya-Yoga*. Former represents the physics and chemistry of drugs, so it is important from medicine point of view. Later one symbolizes the universe and our body structure as it is important to diagnose the diseases and to prescribe right medicine. *ayurveda* system has applied these terms or concepts in solving the riddles of biology and medicine. Thus, as a philosophical system *ayurveda* talks about the metaphysical structure of this universe, which is the foundation of the knowledge process of cosmic as well as individual human-being's body.

The above mentioned points are important to be dealt with from research point of view and instigates researcher to present a metaphysical model as made available by scriptures on the basis of in-depth study.

Vijay Kumar Meena, Jawaharlal Nehru University, New Delhi

The Contribution of Ayurvedic Cognition Theory

(Please find abstract attached at the end of the booklet)

UPANISHADS, MIMAMSA AND MADHVA

Sunita Atal, Jawaharlal Nehru University

“Philosophical Analysis of Monosyllabic words in the Principal Upanishads”

Vedas have significance in Indian culture. Indian tradition, however, has held the *Vedas* all along in the highest reverence; it has invested them with the authority of a revealed scripture, books of wisdom.

The philosophical principles of Vedic *suktis* flourished in *upanisads*. The concluding portions of *Vedas* are discussions and speculations of a philosophical and spiritual import based certainly on the ideas and texts found in hymns. They are called *upanisads*. The Sanskrit term *upanisad* derives from ‘upa’ (nearby), ‘ni’ (at the proper place) and ‘sad’ that is ‘sitting down near’ a teacher in order to receive instruction. The knowledge, which not only destroys attachment to the worldly business that produces all demerits but also destroys ignorance and helps to realize *Brahman*, the ultimate reality, is called *upanisad* :- Words played pivotal role in Indian tradition since Vedic period. There are so many references to be noticed in the entire corpus where a single word represents several meanings simultaneously. As for example every hymn/verse of *Ṛgveda*’s *Hiraṇyagarbhasūkta* contains an identical sentence i.e. ‘*kasmai devaya haviṣā vidhema.*’ Here the word ‘*ka*’ doesn’t denote ‘who’ or ‘to whom’ whereas it has been used for ‘*Prajapati*’ who is deemed as the creator of this universe. The seers or *ṛṣis* described these monosyllabic words with their meanings in the *upanisads* which indicate the metaphysical, epistemological and ethical aspects of these words. According to *Manūkya Upanisad* ‘AUM’ consists of three elements i.e. ‘A’, ‘U’, and ‘M’ which respectively represent waking state, dream state and deep sleep and therefore the entire syllable ‘AUM’ symbolizes the infinite *Brahman* including the entire universe. In *Brhadaranyakopanisad* we find one more instance of monosyllabic words containing ethical meaning such as ‘*Da*’ and it means ‘*Da da da iti dsmyata datta dayadhvam tadetatraya. Ākseddama-dsna. dayāmiti (Bṛhadaranyakopanisad. - V.II.III):-*

Da - *Damyata* i.e. suppression of evil characteristics

Da - *Datta* i.e. to donate

Da - *Dayadhvam* i.e. to be kind towards living-beings of this world.

Thus it is well established fact that in Indian Tradition the seers used these monosyllabic words to present the meanings concisely as well as scientifically. This method was accepted as scholarly effort to cover as broader meanings as possible through single syllable so that the reality may be grasped and unfolded in easy way. This point can be easily noticed in modern scientists’ formulas which consist of only two or three characters but represent the entire theory, e.g. $E = mc^2$. Here E refers to energy, ‘m’ refers to mass and ‘c’ refers to speed of light. As energy is represented here by E, the entire gross universe is represented by ‘a’ in the *Maukyopanisad* and so on.

The above – mentioned similarity between modern science and the *upanisadic* scriptures instigates the researcher to take on the challenge to enquire into this area of research and come out with an output, which was

the goal of our upanisadic seers, before the present society so that the method discovered by our */sis* can be used in modern context as much as possible.

Somveer Shastri, University of Delhi, New Delhi

“Kumarila Bhattamatte sphotvadasya khandanam”

(Please find abstract attached at the end of the booklet)

Shanga Mitra Sengupta, University of Calcutta,

“Religion in Vedanta”

A remarkable feature of Indian tradition is its socio-cultural framework marked by diversity of religious practice on the one hand and emergence of a multitude of philosophic schools on the other. Religious thinking and religious practices in India have assumed various forms through the long history of evolution of Indian society.

Of the six systems of Indian philosophy Vedānta is one which holds that reasoning having no foundation on the Vedas and having arisen from mere imagination cannot be conclusive. Advaita Vedantins maintain that Brahman, the identity of pure being, pure consciousness and pure blessings is the only reality and world is an illusory imposition on Brahman. Advaitins advocate that every individual in essence is no other than supreme reality. Thus human being is considered to be divine.

Advaita, Dvaita and Visistādvaita the principal schools of Vedānta sprang up from philosophical thoughts emerging from the interpretation of prasthānatraya or the triune authority of the Vedānta. They enjoy the status of living systems of Vedantic thought in India each with its well defined community of followers and religious institutions. Though the first theistic reaction to Advaita came from Rāmānuja it is to Dvaita Vedānta of Madhva that we are to turn for an uncompromising resistance to Advaita philosophy.

Dvaita school of Madhva accepted Prakṛti as the material principle dependent on Brahman. This knocked off the bottom of Mayāvāda in Advaita Vedānta and helped to reinstate the purely theistic view of Brahman as the Kevala nimitta kāraṇa in respect of the cosmos. Dualism of Madhva while admitting two mutually irreducible principles as constituting reality as a whole, regards only one of them, viz., God as independent while other is dependent. Visnu of Madhva is equivalent of the God of religion, the Brahman of the Advaita Vedanta and one

Supreme God (Ekam sat) of Veda. Madhva refutes polytheism of the Vedas and establishes monotheism of Visnu.

The Caitanya School of Vedanta describes its teaching as ineffable difference in identity (acintyabhedabhedavāda). Caitanya School is based on Bhāgavata Purāna. Love of devotee for God is primary in the Bhāgavata. Maya or God's creative energy is surpassed by God's appearance among men in its truest form. The transcendent Kṛṣṇa is like a man. The men are divine and God is human. Bhagāvata religion of later Vedānta substituted a personal God in place of the idea of a universal soul and stressed the element of bhakti in place of abstract knowledge.

The visistadvaitins maintain that supreme reality is one and non-dual. It is qualified by or inseparably related by jiva and the universe. Jiva can attain liberation through the practice of devotion or surrender.

According to Bhedabhedavāda of Bhaskar relation between Brahman and world is both difference and non-difference but in case of Brahman and Jiva non-difference is essential.

In contrast to the view put forward by Sankara that Brahman is Impersonal Absolute, Nimbarka School of Vedānta maintains that Brahman is God personalised in Gopala Kṛṣṇa or Hari. Nimbarka agrees with other Vedantists that Brahman is omnipotent and omnipresent but goes a step further and holds that Brahman is a gracious friend of his devotees and a spring of infinite tenderness, beauty and bliss who resides in their heart and leads them to path of salvation.

For attainment of salvation Nimbarka prescribes five sadhanas namely, Karma, Jnāna, Upasāna, Prapatti and Gurūpasatti. The distinctive feature of Nimbarka philosophy is that it appeals to both intellect and emotion at the same breath. Nimbarka philosophy maintain a balance between the intellectual rigidity of Advaita Vedānta and emotion of the later schools.

Multiplicity of religious systems may be said to be characteristic of Indian society, if the term religion is taken to imply a specific system of worship. The essential unity of thought within the entire community concealed in the diversity of approaches is reflected in the concept of Dharma which implies moral law transcending the limitation imposed by the systems and aims at development of a proper approach towards sustenance of human existence and progress.

It is doubtful whether the full import of Indian concept of Dharma can be adequately conveyed by supposedly equivalent English word Religion. The concept of Dharma encompasses both material and spiritual progress as integral components of life. Dharma as justice sustains society. Society is preserved when justice is preserved, when the actions of each individual in private or in public are governed by a sense of justice, a sense of what is right and wrong, a sense of what is true and untrue. From this very sense of right and wrong Advaitins felt that

worldly things are not to be desired. Absorbed in the world of mere objectivity we desire worldly things and we suffer. Advaitins with a view to assure detachment from worldly enjoyment declared that world is false.

Vedanta reveals the all embracing concept of Dharma which promises to lead humanity ahead and elevate the level of human values.

Attention has been drawn to the discussion as to whether Advaita Vedanta is philosophy or religion. Michael Comans is of the opinion that if we define philosophy as the search of far First Principle and the investigation of reality for offering a coherent and meaningful picture of the world as a whole, Sankara's teachings unambiguously present us with such a world view. But if we define philosophy as a purely rational enquiry that proceeds by way of argument then clearly Sankara is not a philosopher in this sense. Sankara has admitted the authority of infallible testimony about the existence and proper nature of Absolute. In this sense it would be appropriate to see Sankara as a theologian rather than as a philosopher.

Michael Comans points to the danger inherent in the 'either or' discussion of Sankara as either a philosopher or as a theologian which presupposes the historical separation of these two disciplines. A separation of this kind has by and large not occurred in India where for Vedanta religion and philosophy are mixed together. Attempt should be made to highlight the socio-historical context of the emergence of various religious beliefs and practices in course of philosophical speculation.

Vinaya Kumar, University of Goa

“Madhvacharya's Universe”

The advent of 20th century brought with it a hardcore allegiance to Advaita, also known as Non-dualism of Śaṅkara. Swāmi Vivekānanda is one of the foremost Neo-Vedāntins (or Neo-Advaitins). Following him, many appeared to be excited about Advaita. This over-excitement, in a way, had to pay a heavy cost as there was an eclipse of the abstractions the other *later* schools of Vedānta had arrived at, such as Visistādvaita and Dvaita, which had tried to correct the 'wrongs' done by Advaita to the philosophy of social contract and to the interpersonal logic². For example, Mysore Hiriyanna, while highlighting the difference between Nyāya-Vaiśeṣikas and Dvaita, speaks of the revelatory aspect of the belief in God as opposed to reason in Dvaita. His tone appears to be decidedly against the stand taken by Dvaita with regard to revelation. This mindset flows from prejudice against non-Advaitic schools of Vedānta, and hence fails to appreciate the *raison de etre* in God

² Vivekananda, while accepting the Advaitic Brahman, is very critical of 'jagat as Maya', and does not accept it to be unreal. This in fact goes to show the flawed interpersonal logic of Advaita, and the "Dvaita" involved in Advaita.

put forward by Madhva³. Similarly, C.Kunhan Raja implies that Rāmānuja and Madhva are of inferior intellect just because they are pluralists of some sort⁴. Instances of lopsided judgments like this one against non-Śaṅkara philosophies are in abundance. This is indeed a sorry state of affairs and reflects an absence of dispassionate approach to different philosophies in an academic inquiry.

This paper, therefore, seeks to remove the anomaly by highlighting at least one important achievement of Dvaita, which in contemporary scientific endeavors, may find a place of prominent mention. It is hoped that the paper sets a tone for further inquiry in this direction. The instant matter centers around ‘the tracing of the physical world to a single source’⁵; and the paper would attempt to highlight the importance of it in understanding major world religions.

YOGA

Falguni Zaveri, Bombay University, India

“Jain Yoga”

Generally every system of philosophy has a corresponding yoga technique for the practical application of its doctrines. In India philosophy was never an armchair speculation it provides conceptual and doctrinal ideal which can be well realized in life. Naturally a system for such practical realization ensues from it and that pragmatic system and technique is yoga. As in the present day scientific world technology is related to science, so was yoga related to philosophy in ancient India. In order to find out the roots of yoga traditions, one has to search back in ancient Indian history according to pandit Sukhalalji, Astring and Dravid people have contributed to a great extent in the formation of yogic concepts.

The term `yoga' has been ascribed a number of meanings in jainism, e.g sanyama nirjara samvara etc. Besides it is also used to denote the sense of mana (mind), Vacana (utterance) and body (kaya).

The Jaina system of contemplation and meditation occupies its special importance. There has been a tradition of several Yoga meditators, ascetics, acaryas and saints in India.

They presented a thorough and original contemplation over Yoga in their outstanding writings.

³ Hirianna (1995) p. 188

⁴ See for C. Kunhan Raja's views, Kumar, Vinay (2000) p.121fn. 30

⁵ Hirianna (1995) p.188

Kalikal Sarvajana Hemchandracharya, Mahaupadhyaya Sri Yashovijayji, Acharya Haribhadrasuriji, Umaswatiji, presented an independent compiled work of scattered facts in Jaina scriptures regarding yoga. They gave a new turn to the tendencies prevalent that time. They gave a fresh dimension to Jaina literature with its modification as well as diversification. Their works on yoga stand as eloquent testimony to it.

1. VÉÉäMÉ& (jog) Activity. **Yog**

Jaina-yoga but they brought out a comparative study of Patanjali Yogasutra incorporating the similarities therein. The great scholars defined yoga as the religious practice paving ones path.

Haribhadra alone in Jain tradition could see the beauty of the term `Yoga'. It is the word by which he desired to convey his meaning of synthesis. He could see too the pregnant integrative capacity of this word `Yoga'.

Acarya Haribhadrasuri clearly admits that all the processes of religious contemplation are the essence of Yoga. In Jainism yoga is also classified in Dyanayoga Bhavanayoga Icchayoga Shastrayoga Samrthyayoga Siddhyoga The importance of yoga vis-a-vis karma and Gunasthana (the ladder of spiritual journey) and lesya according to the Jain thought.

Hemachandra propounds any act committed by mind speech or body is known as yoga (combination) and auspicious and inauspicious karmas.

Sridhar Rapelli, Osmania University, Hyderabad

“Vemana Yogi: Achala Yoga”

The Achala Yoga is as old as the Vedas and the Upanishads. This yoga was descended from Dakshinamurthy, Maha Vishnu, Surya Bhagavan, Yagnavalkya, Janaka, Suka, Sandeepa, Sri krishna etc. Ramananda, Kabir, Jnaneswara, Vemana, Siva Ramadikshita were prominent exponents of this yoga in this Kali yug. This paper reveals the real philosophy of Vemana.

The Achala Paripurna Rajayoga can be briefly explained in the three sentences. 1) The Achala Paripurna Brahman exists forever and everywhere. 2) The Yeruka does not exist. 3) The renouncement of Yeruka.

1) The Achala Paripurna Brahman: The Achala Paripurna Brahman is absolute. The Yeruka is the substance, which is the cause and effect of this entire universe. After understanding the Achala Paripurna Brahman and Yeruka, one has to renounce the Yeruka with practising ‘kartRtva rahita karmAcaraNa’. That is the main duty

of the disciple in this yoga. Without doing any kind of Sadhana, one can understand this with a hint of a guru. Then he observes this everywhere. Nothing was created from this. That Achala Paripurna Brahman is not discontinuous and not temporary. One who understands this will be free from all illusions. There is no sound in it. Except this, nothing exists. One who understands this will become free of all illusions.

2) Yeruka (Brahman): The religious exponents are discussing about the Brahman in different ways. That Brahman is Yeruka. This is the root cause for all creation, sustenance, and dissolution. Vemana explained the Yeruka in many verses. Except the Achala Paripurna Brahman, everything is the Yeruka. The Yeruka is maya. This is the birth place for every illusion. The duals such as Jiva-Isvara; Atma-Anatma; Prakriti-Purusha; Jada-Ajada; Sakara-Nirakara; Dehi-Deha; Sat-Asat; Vidya-Avidya; Prakasha-Aprakasha; Jnana-Ajnana; Kshara-Akshara; Drik-Drishya etc., are none other than the Yeruka. The Yeruka is real for the people who are in this Yeruka. But the Yeruka is illusion for the people who understand the Achala Paripurna Brahman, which is beyond of the Yeruka. The Brahman does not exist somewhere else. I am Jiva, I am the Brahman, I am Atman, and I am all. In this, something is not maya, and the remaining is not real. The gross form of the Atman is the body and the subtle form of the body is the Atman. It is appearing as one substance, many substances, and in all forms. The entire universe is encrypted in the Brahman like the entire tree is hidden in the seed when creation is dissolved. The Yeruka is aham (self). It is tat (that) and tvam (you). It is the unified state of tat and tvam. It is all. If it does not exist, nothing exists except the Achala Paripurna Brahman. Hence, to the comprehensive vision, the Yeruka becomes sunya. Only one exists. That is the Achala Paripurna Brahman. Hence one who understands the real nature of the Yeruka will be free from all illusions of the Yeruka.

3) The way of renouncing the Yeruka: One who takes refuge in Achala guru and understands the root of the Yeruka which is the cause for all names, forms, actions, and motions; and observes the Achala Paripurna Brahman which is beyond of the Yeruka, and practises kartRtva karmAcaraNa will never take birth again.

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“The Concept of Yoga in Advaita Vedanta”

Vedanta may originally mean either ‘End of the *Veda*’, or ‘Dogmas of the *Veda*’ or ‘Final aim of *Veda*’ and is known as *Upanisad*. The philosophy based on the *Vedānta* or *Upanisad* is accepted as *Vedanta* School; the first *Vedanta* School i.e. *Advaitavada* was established by the great saint and logicians, *Ādi Shankaracarya*. The main objective of *Advaita Vedanta* School is to determine the true meaning of *Upanisadic* texts, and not merely to establish or refute any particular theory by means of logical arguments, as is generally done in a rational system

of thought. However, an expositor of *Vedantic* texts has the duty of refuting the views of other philosophers which are opposed to the ideal knowledge of truth revealed in the *Upanisadic* texts. In this context, *Yoga* is one of the systems of Indian Philosophy whose views have been partially accepted and partially refuted by *Advaitins*.

The *Yoga* system contrary to the scriptures, imagines the *pradhana* to be the independent cause and *mahat* etc. to be its modifications, though they are not so known both in the ordinary world and in the *Vedas*. The *Brahma S(tra* separately mentions *Yoga*, because the *Yoga* and its teaching of the eight fold discipline are not only not contrary to the *Vedas*, but are also considered as pointing out the way of realizing the Real. The *Bhadra* *yaka* recommends that the *Atman* is to be heard, thought and meditated upon. The *Vetavata* speaks of the erect posture of the body with the head, the neck and the chest in a straight line. *Kaahopanisad* refers to *Yoga* as the cessation of mental modifications.

In view of this, one is likely to conclude that because there is partial agreement between *Yoga* and *Advaita-Vedanta*. *Advaita-Vedanta* accepts the ethical part of *Yoga* and refutes its metaphysics. The other issues which have been refuted by *advaitins* can be seen through following points:

- According to *Yoga*-system the ultimate cause of this universe is the relationship between *Purusa* and *Prakrti*. But *Advaita-Vedanta* accepts *Brahman* only as the ultimate cause of this universe.
- *Advaita-Vedanta* refutes the plurality of *Purusa* as accepted by *Yoga* system.
- In *Advaita-Vedanta*, *Maya* is the supreme power of *Brahman*, whereas in the *Yoga* system the material cause of the world has been described as an independent and unconscious principle called *prakrti*.

The above mentioned references and the intention of *Vedantic* scriptures open a new area of research where the partial utility of a system matters and gives researcher an opportunity to develop a common platform where the useful aspect of other discipline could be systematized and the oppositional views could be sorted out. The research will be focusing the above issues in the perspective of *Yoga* mentioned in the *Advaita-Vedanta* texts.

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“Kundalini Yoga in Telugu Vedanta Texts”

In this paper the concepts relating to Kundalini Yoga in Telugu Vedanta Texts are discussed. Telugu texts of select authors spanning a period of over 7 centuries are explored. Kundalini yoga, as in other Indian languages, has been dealt rather consistently in a metaphorical manner in Telugu too. In this paper an attempt is made to understand the concept of kundalini by deciphering the symbols. It is interesting to note that while some of the

standard symbols (for example: snake) have been consistently used by several of these authors to represent kundalini, a new coinage of metaphorical terms have also been noticed peculiar to the texts of this classical language. The findings throw fresh light on understanding this subtle subject of kundalini.

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“Physics and Communication Insights on Brahmavijnana”

The definition of *Atman/Brahman* as “*yasya gamanam satatam tat aatma*” and of *maya* as “*yayaa asantam pasyati saa maya*” will be analyzed using concepts from physics and communication engineering together with relevant expressions from the Upanishads, *Advaita* philosophy and related texts. This analysis will be advanced to arrive at a modern scientific interpretation and understanding of *Advaita* and *dvaita* concepts of Vedanta in relation to consciousness, mind and its functions. The implications and application of such an understanding to the disciplines of cognitive sciences, mind-machine modeling, bionics and natural language comprehension of branch of artificial intelligence will be hinted. The physicochemical nature of thoughts and ideas will be elucidated from this study, and the insight gained will be presented.

CONSCIOUSNESS AND MIND

Sureshwar Meher, Jawaharlal Nehru University

“Concept of Consciousness in Advaita Vedanta and Modern Science (with special reference to Brahmakumaris’ Philosophy)”

Philosophy, Modern Science and Spirituality – a compact trinity of the most elevated dimensions of knowledge can definitely explore the real nature of any physical or non-physical entity in this universe and can also give an integrated vision of truth and an integrated personality by which one can achieve perfection in every milieu of the activity.

Advaita Vedānta is considered to be the culmination point among all Indian philosophical systems. Referring to the Upanishadic statements, Advaita Vedāntins, mainly Ādi Śaṅkarāchārya and Swāmī Vivekānanda elucidate that Ātman or Brahman (Transcendental Self) has the nature of undifferentiated consciousness which reveals

the Jīva (Empirical Self). Ātman is one, eternal, self-luminous, universal consciousness which shines by its own light. The Pure Consciousness or Brahman is the irrelative, formless, supreme reality that manifests itself in various forms (*Eko 'ham bahu syāma*) and the whole universe is its apparent transformation.

In the light of Modern Science, especially in physiology, it is described that Consciousness and Body are two different entities where the Body changes, grows or decays with age; but Consciousness maintains its identity and continuity. Many eminent scientists and physicists such as Erwin Schroedinger, Max Planck, Eugene Wigner and Fritjof Capra have thrown much light on this Consciousness in different angles. Wigner asserts that it is impossible to give an accurate and certain description of quantum processes “*without explicit reference to consciousness*”. According to Thomas Huxley “*Consciousness is not a material force*”.

Brahmākumārīs, an international spirituo-educational institution, shows a special paradigm of spiritual wisdom for all the humanity towards acquiring its culmination. Brahmākumār Jagdish Chander, Chief Spokesperson of this spiritual organization, tries to establish an essence of the true nature of the subject-matter in metaphysics through applying proper logic as well as scientific and philosophical techniques. According to Brahmākumārīs' philosophy, Consciousness is an essential and inherent attribute of the metaphysical energy called Soul, different from the organic and inorganic matter, body and the brain. As electricity is known by various names depending upon its different manifestations such as light, power, heat and electro-magnetic force, so also Consciousness manifests itself in various forms and is named as Mind, Intellect, Memory, Emotion, Samskāra (Impression) and so on. The conscient soul functions through consciousness; but the brain limits it and enables it to have an experience of only three-dimensional objects, while without this limiting faculty, the Self can have multi-dimensional experience and exceptional insight.

Commenting on the views of above-mentioned renowned physicists and monists, B.K.Jagdish tries to find out a justified solution for the modern society. Endeavours have been made here in the present paper to focus on these issues and to provide an insight into the nature of Consciousness i.e. the Primary Reality.

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“Is Samkhya a non-Vedic philosophy?”

In the Indian philosophical tradition, principally three traditions of thought viz, Jain, Buddhism and Charvaka are categorized as Nastika or Non-Vedic philosophies and six traditions of thought viz. Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedant are categorized as Astika or Vedic philosophies but a celebrated scholar of Vedant tradition of thought Adi Shankaracharya declared the Samkhya tradition of thought as a non-Vedic

philosophy in his exposition of Brahmasutra (Brahmsutra shankarabhashyam smrityadhikarana 1-2), so a problem occurs here if Samkhya is really non-Vedic philosophy. If yes, why was it categorized as a Vedic philosophy? If not so, on which arguments, has Adi Shankaracharya declared it as a non-Vedic one?

This paper intends to find out answer to these questions-

First of all, the standards given by the scholars accepting the view of Samkhya being a Vedic philosophy, will be reviewed and then the standards presented by Acharya Shankara himself for Samkhya to be a non-Vedic philosophy. For this review all the original literature of the Samkhya philosophy viz. Samkhyakarika, Samkhyasutra and Tattvasamas will be used and the exposition of Brahmasutra by Shankara.

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“Suddhasadhakamu”

The Indian philosophy had made strides to identify the concept of the attempts without rebirth. Such condition of not having rebirth is called generally moksha which is nothing but liberation from the cycle of the birth and death. This has been a question in the philosophy identifying its status in terms of monism, qualified monism and dualism. But yet there is one more school of thought identified and theorized by Meikandadeva nayanar of the thirteenth century and further developed in terms of upanishadic and vedic tenets by Kumaradeva of Vriddhacala. The theory of Meikandadevanayanar runs to the concept of Sivadvaita, that the world is nothing but the Siva and the manifestation of the Sakti or energy of Siva, called in Tamil as Arul. Siva, the worldly bondage and the soul are called as pati, pasa and pasu and these three are primordial in nature and spirit. The entire world is nothing but the manifestation of the limb of Siva, called Arul. It is manifest as darkness, illusion, and the energy identified through the pranava. The soul which is nothing but one with the Siva is found in bondage and is called pasu – the jivatma. It is identified that the jivatma has crossed the stages of darkness, illusion, energy of pranava and must become one with the arul, which is nothing but the limb of Siva. Thus the soul becoming the limb is called as Sivangisaikya (union of being the limb of Siva) and once the soul becomes the limb it can not have any rebirth. That status is called paramukti. How it can be achieved is very much dealt with by Kumaradeva in his famous Tamil work Suddhasadhakamu. It is nothing but attaining purity. The apex of purity is becoming one with Siva. That type of purity can be achieved by the elimination of the three malas, namely anava, maya and karmika. Once they are eliminated the energy is totally withdrawn from the soul and it can be one with the state of primordial and it is nothing but paramukti. The body will be drained by the flow of nectar and it is a state of not having rebirth. The author presents in detail the above aspects discussed in the Suddhasadhakamu in his presentation.

“Cosmological Significance of Puja”

Astronomy pervades all aspects of Sanatana Dharma: its philosophies, stories and its practices; Agama Shastra for Samskara-s and Pooja are replete with cosmological references. This paper weaves together different cosmologies into a single narrative of the Pooja as a sacred cosmological theatre. This illustrated retelling of the story in a modern vocabulary reveals new insights into the minds of the ancient sages and is intended to create aesthetic delight for the audience. Further, this fresh approach opens up the possibility for research into samskara-s from a new perspective away from the prevalent Indological ones dominated by psychological and anthropological speculation.