



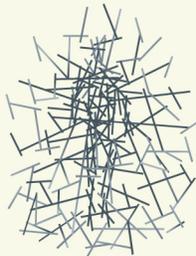
UMass

Dartmouth July 28 - 31, 2010

Nineteenth International Congress of Vedānta



PROGRAM



ADVAITA ACADEMY
traditional thought. contemporary thinking



INTERNATIONAL
VEDĀNTA
CONFERENCE



Center for Indic Studies
University of Massachusetts
Dartmouth, MA 02747



सं गच्छद्वम सं वदध्वं सं वो मनांसि जानताम्
देवा भागं यथा पूर्वे संजानाना उपासते

“Meet together, speak together,
let your minds be of one accord,
as the Devas of old, being of one mind,
accepted their share of sacrifice.”

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तामेसाम
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि

“May your counsel be common, your assembly common,
common the mind, and thought of these united.
A common purpose do I lay before you,
and worship with your common oblation.”

समानो व आकृतिः समाना हृदयानि वः
समानुमस्तु वो मनो यथा वः सुसहासति

“Let your aims be common,
and your hearts of one accord,
and all of you be of one mind
as you may live well together.”



NINETEENTH INTERNATIONAL CONGRESS OF VEDANTA

www.units.muohio.edu/philosophy/vedanta

University of Massachusetts - Dartmouth, MA

July 28-31, 2010

Office: Center for Indic Studies, University of Massachusetts Dartmouth

285 Old Westport Road, Dartmouth, MA 02747

Phones: (Tel) 508-910-6630, 508-999-8588 (Fax) 508-999-8451

Email: mjennings@umassd.edu, bsingh@umassd.edu, vedanta2010@umassd.edu

Directors:

Bal Ram Singh

Center for Indic Studies
Univ. of Mass-Dartmouth

S.S. Rama Rao Pappu

Dept. of Philosophy
Miami University

Welcome to the Nineteenth International Congress of Vedanta being held on the University of Massachusetts, Dartmouth campus. It is very exciting to think that the Vedanta Congress now is being held in the land of the "Boston Brahmins" Thoreau, Emerson and Whitman. It is very heartening to note that a large number of scholars are regular attendees of the Vedanta Congress, several are coming from India. We welcome them all and are committed to help them in any way we can, to make their stay in Dartmouth pleasant and memorable.

Our most appreciative thanks are due to Rajiv Malhotra and the Infinity Foundation and Pandit Ramsamooj of 3 R's Foundation for their generous financial support for holding the conference.

We are particularly grateful to Anthony Garro, Provost, and William Hogan, Dean of College of Arts and Sciences, University of Massachusetts, Dartmouth for his continuous support of the Center for Indic Studies. Our special thanks to Maureen Jennings, Center's Administrative Assistant and a number of faculty and students (especially Deepti Mehandru and Shwetha Bhat) who have worked hard in the planning and organization of this conference.

Bal Ram Singh

S.S. Rama Rao Pappu

**Nineteenth
International Congress of
Vedanta
July 28-31, 2010
- Program**

NINETEENTH INTERNATIONAL CONGRESS OF VEDANTA PROGRAM

WEDNESDAY, JULY 28, 2010

All sessions to be held in Woodland Commons

- 8:00 AM - 6:00 PM Conference Registration Desk Open – Woodland Commons Lobby
- 8:00 AM - 8:30 AM Social/Coffee/Tea – Woodland Commons Lobby**
- 8:45 AM Invocation & Vedic Chanting
- 9:00 AM Benediction
- 9:10 AM Welcome Address, Dean William Hogan, College of Arts & Sciences,
University of Massachusetts, Dartmouth
- 9:20 AM Introduction, Conference Directors -
Bal Ram Singh, University of Massachusetts Dartmouth
S. S. Rama Rao Pappu, Miami University,

=====

9:30 AM **Inaugural Lecture**
Chair: C. M. Bhandari, former Indian ambassador; Chief, Patron,
Mawara Gramvikas Sansthan, India

“Vedic Values for Global Renaissance”
Subramanian Swamy, Harvard University

=====

10:30 AM - 10:45 AM Coffee/Tea Break - Woodland Commons Lobby

10:45 AM – 12:15 PM

Session I - Theme: Science and Vedanta

Chair: Ramakrishna Puligandla, University of Toledo

- 10:45 AM - 11:15 AM “Physics and Life: Scientific & Vedantic Perspectives”
Varun Agarwal, Bhaktivedanta Institute, Kolkata
- 11:15 AM - 11:45 AM “Concept of Energy in Vedanta & Modern Physics”
Chitresh Soni, Jawaharlal Nehru University, New Delhi

11:45 AM - 12:15 PM “Vedic Energy Medicine & Higher States of Consciousness”
David Scharf, Boston, MA

12:15 PM - 1:30 PM **LUNCH - Woodland Commons Conference Room 1**

1:30 PM – 3:30 PM

Session II - Theme - Status of Vedantic Knowledge
Panel 1 - A Critical Review of Status of Knowledge in Vedanta

Chair: Prof. R. P. Singh, Jawaharlal Nehru University, New Delhi

1:30 PM - 3:30 PM

Panelists:

- Prof. R. P. Singh, Jawaharlal Nehru University, New Delhi
“Methodological Issues Concerning Hermeneutics in Vedanta:
Fusion of Cultural Horizon”

- Dr. R.N.Jha , Jawaharlal Nehru University, New Delhi
“Understanding Einstein's Philosophy Through the Prism of Vedanta”

- Dr. S.K.Shukla, Jawaharlal Nehru University, New Delhi
“A Critical Review of the Purva-Mimansa”

- Swamini Sadvidyananda, Gujarat, India
“Vedanta Pramana - The Ultimate Means of Knowledge”

=====
3:45 PM

Plenary Lecture 1: Woodland Commons

Chair: Professor R. P. Singh, Jawaharlal Nehru University

Piyali Palit, Jadavpur University, Kolkata -
“ Concept of Samhitaa: A Formal Approach”
=====

4:45 PM – 5:00 PM

Coffee/Tea Break – Woodland Commons Lobby

5:00PM – 6:00 PM

Session III - Theme: Consciousness

Chair: Sethuraman Rammohan, Chennai, India

5:00 PM- 5:30 PM

“Chitta - as the Divine Mirror, as also the Consciousness”
C. M. Bhandari, Chief Patron, Mawara Gramvikas Sansthan, Rishikesh

5:30 PM - 6:00 PM

“Brahmajignasa - Consciousness Normalization”
Ravi Jatavallabhula, Minneapolis, MN

- 6:00 PM - 8:00 PM Screening of Yoga Unveiled**
- 6:00 PM - 6:10 PM Introduction of Gita Desai, producer of Yoga Unveiled
- 6:10 PM - 6:20 PM Comments by Gita Desai
- 6:25 PM - 7:40 PM Screening of DVD
- 7:40 PM - 7:55 PM Q/A
- 8:00 PM DINNER – Woodland Commons Conference Room 1**

THURSDAY, JULY 29, 2010
All meetings will be held in Woodland Commons

- 8:00 AM – 5:00 PM Conference Registration Desk Open – Woodland Commons Lobby
- 8:00 AM – 8:20 AM Social/Coffee/Tea – Woodland Commons Lobby**
- 8:20 AM Invocation -Vedic Chanting

- =====
8:30 AM **Plenary Lecture 2: Woodland Commons**
Chair: Girish Nath Jha, Jawaharlal Nehru University, New Delhi
- Angela Marcantonio, University of Rome ‘La Sapienza’
“*The Validity of the Indo-European theory*”
- =====

9:30 AM – 12:15 PM
Session IV - Theme - Comparative Philosophy
Chair: Peter Scharf, Brown University, Providence, RI

- 9:30 AM - 10:00 AM “Sri Rāmanuja’s Critique of Advaita Metaphysics”
K. Srinivas, Pondicherry University
- 10:00 AM - 10:30 AM “Anyathākhyāti: A Critique by Appaya Dīksita in the Parimala”
K. Ramasubramaniam, IIT Mumbai
- 10:30 AM - 10:45 AM Coffee/Tea Break – Woodland Commons Lobby**
- 10:45 AM - 11:15 AM “Vrttijnana of Advaita and Dharmabhutajnana of Visishtadvaita”
Vidya Sayinath

11:15 AM - 11:45 AM “Vedantic Concept of Philosophizing”
R. C. Sinha, Patna University, India

11:45 AM - 12:15 PM Free Discussion

12:15 PM - 1:30 PM LUNCH - Woodland Commons Conference Room 1

=====

1:30 PM

Plenary Lecture 3: Woodland Commons

Chair: Professor Bina Gupta, University of Missouri

Swami Tyagananda, Ramakrishna Vedanta Society of Massachusetts
“Is the World Really Real?: Reflection on Adhyāropa”

=====

2:30 PM - 3:30 PM

Session V - Theme - Vedanta & Buddhism

Chair: Jeffrey Armstrong, Vedic Academy of Science and Arts, Vancouver, Canada

2:30 PM - 3:00 PM “Final Enlightenment in Early Buddhism”
Frank Hoffman, West Chester University

3:00 PM - 3:30 PM “Therapeutic Benefits of Cultivating Positive Emotions in Buddhist
Meditation” - Laul Jadu Singh, Florida, USA

3:30 PM - 5:30 PM

Session VI - Theme - Vedanta & Other Faiths

Panel 2 - “Vedanta & Mystic Traditions of Other Faiths”

Chair: Swami Yogatmananda, Vedanta Society of Providence, RI

3:30 PM - 5:30 PM

Panelists:

- Swami Yogatmananda, Vedanta Society of Providence, RI
“Vedanta and Mystic Traditions of Other Faiths”

- Father Paul Dupuis, Harvard Divinity School
“Srimad Bhagavatam and Saint George of the Cross”

- Peter Scharf, Brown University, Providence
“The Name, the One, and Being”

- Nancy A. Barta-Nortan, Johnson and Wales University
“Inayat Khan and the Mystic Nada”

5:30 PM – 5:45 PM

Coffee Break – Woodland Commons Lobby

5:45 PM

=====

Plenary Lecture 4: Woodland Commons

Chair: Ramesh Kumar Pandey,
Lal Bahadur Shastri Sanskrit Vidyapith, New Delhi

Jeffrey Armstrong- Kavindra Rishi, Vedic Academy of Science and Arts,
Vancouver, Canada - "Communicating Vedic Knowledge to the World"

=====

6:45 PM – 7:45 PM

**Cultural Program - CVPA (College of Visual and
Performing Arts), Group 6, Room 153**

8:00 PM

DINNER – Woodland Commons Conference Room 1

FRIDAY, JULY 30, 2010

All meetings will be held in Woodland Commons

8:00 AM – 5:00 PM

Conference Registration Desk Open – Woodland Commons Lobby

8:00 AM – 8:30 AM

Social/Coffee/Tea – Woodland Commons Lobby

8:30 AM

Invocation - Vedic Chanting

8:40 AM

=====

Plenary Lecture 5: Woodland Commons

Chair: Mark McDowell, Lourdes College

Swami Nikhileswarananda, Ramakrishna Mission Vivekananda Memorial,
Vadodara - "Practical Vedanta for Happiness and Peace in Life"

=====

9:30 AM – 10:45 AM

Session VII - Theme: Literature

Chair: Oleg Poljakov, University of Heidelberg, Germany

9:30 AM - 10:00 AM

"The Theory of Creation: Sanskrit Grammarian's Viewpoint"
Hari Ram Mishra, Jawaharlal Nehru University, New Delhi

10:00 AM - 10:30 AM

"Facets of Vedic Tradition: The Works of Kalidasa"
Ramesh Kumar Pandey, Lal Bahadur Shastri Sanskrit Vidyapith, New Delhi

10:30 AM - 10:45 AM

Coffee Break – Woodland Commons Lobby

10:45 AM - 12:30 PM

Session VIII - Theme - Vedantic Texts

Panel 3 - "Sanskrit - its evolution and representation in the digital age"

Chair: Prof. Girish N. Jha, Jawaharlal Nehru University, New Delhi

10:45 AM - 12:30 PM

Panelists:

- Angela Marcantonio, University of Rome 'La Sapienza'
"Verner's founding law of Indo-European speech"

- Girish Nath Jha, Jawaharlal Nehru University, New Delhi
"Text Encoding and Search for Sanskrit"

- Oleg Poljakov, University of Heidelberg, Germany
"Three discoveries of Sanskrit (Sanskrit and its new role in the age of EDP)"

- Peter Scharf, Brown University, Providence, RI
"Encoding Sanskrit for linguistic processing, data-entry, and display"

12:30 PM - 1:30 PM

LUNCH – Woodland Commons Conference Room 1

1:30 PM – 3:00 PM

Session IX - Theme - Brahman, God, and Avatars

Chair: Professor Sreenivasa Rao, Bangalore University

1:30 PM - 2:00 PM

"Vivekacudamani"
Sundari Siddhartha, Indraprastha College, University of Delhi

2:00 PM - 2:30 PM

"Brahman - Fathoming the Unfathomable"
T. K. Parthasarathy, Research Scholar, Dept of Philosophy,
University of Madras, Tamil Nadu, India

2:30 PM - 3:00 PM

"The Jivanmukta: Prometheus Unbound and Nietzsche's Superman
incarnate in James Cameron's Avatar" - Williams Woods Higgins

3:00 PM - 3:15 PM

Coffee Break – Woodland Commons Lobby

3:15 PM - 4:15 PM

Session X - Theme - Vedanta & Psychology

Panel 4 - "Vedanta & Psychology"

Chair: Jerry Solfvin, UMass Dartmouth, MA

3:15 PM - 4:15 PM

Panelists:

- Dorothy Abram, Johnson and Wales University
"How We Know What We Know: Metacognition and Psychology"

- Jerry Solfvin, University of Massachusetts Dartmouth
“ Choice, Belief, & Prejudice: A Message from Advaita Vedanta to Social
Scientists & Other Seekers”

4:15 PM – 5:45 PM

Session XI - Theme: Modern Need and Application of Vedanta

Chair: R.N. Jha, Jawaharlal Nehru University, New Delhi

- 4:15 PM - 4:45 PM “Realistic Advaita: a new approach to Vedanta”
Sampada Savardekar, Mumbai, India
- 4:45 PM - 5:15 PM “Persuasive impact of the Vedanta philosophy on leadership”
Sethuraman Rammohan, Chennai, India
- 5:15 PM - 5:45 PM “Notion of Plurality in Vedas with Reference to the Foundations for
Multiculturalism” - Dr. Alka Saharan, Ph.D, Asst Prof., Miranda House,
University College for Women, University of Delhi

6:00 PM

Distinguished Lecture in Advaita Vedanta

Chair: Professor Rama Rao Pappu, Miami University

Professor Sreenivasa Rao, Bangalore University
“Sankara and his Commentators on Jivanmukti”

7:00 PM - 8:00 PM

Dinner – Woodland Commons Conference Room 1

SATURDAY, JULY 31, 2010

All meetings will be held in Woodland Commons

- 8:00 AM – 2:00 PM Conference Registration Desk Open – Woodland Commons Lobby
- 8:00 AM – 8:20 AM Social/Coffee/Tea – Woodland Commons Lobby**
- 8:20 AM Invocation - Vedic Chanting

8:30 AM

Plenary Lecture 6: Woodland Commons

Chair: K. Ramasubramaniam, IIT Mumbai

Ramakrishna Puligandla, University of Toledo, Ohio
“Some Reflection on Science and Religion”

9:15 AM – 11:15 AM

Session XII - Theme: Vedic Living

Chair: Jerry Solfvin, University of Massachusetts Dartmouth

- 9:15 AM - 9:45 AM “A Spiritual Cosmogony for Loksamgraha”
Douglas DeMasters, Lake Toxaway, North Carolina
- 9:45 AM - 10:15 AM “On the Body and Mind Connection for Healthy Living”
Sundar Sundaramurthy, Southborough, MA
- 10:15 AM - 10:45 AM “Comparative Yoga Philosophy of Achala and Advaita”
Sridhar Rapelli, Osmania University, Hyderabad, India
- 10:45 AM - 11:15 AM Coffee Break – Woodland Commons Lobby**

11:15 AM - 12:30 PM

Session XIII - Theme - Vedanta & Education

Panel 5 - "Vedanta & Education"

Chair: Ramadheen Ramsamooj, UMass Dartmouth & 3R Foundation, Dartmouth, MA

- 11:15 AM - 12:30 PM **Panelists:**
- Sampadananda Misra, Pondicherry University
“Principles of Prenatal Education in Vedic Culture”

 - Maureen Hall, University of Massachusetts Dartmouth
“Contemplative Practices in Education”

 - Bal Ram Singh, University of Massachusetts Dartmouth
“ Learning Science through Experience and Subjective Objectivity”
- 12:30 PM **Concluding Remarks, Conference Directors:**
Bal Ram Singh, University of Massachusetts Dartmouth
S. S. Rama Rao Pappu, Miami University,
- 12:45 PM Lunch - Woodland Commons Conference Room 1**
- 2:00 PM Social/Networking/Departure**

**Nineteenth
International Congress of
Vedanta**

July 28-31, 2010

- Abstracts

Nineteenth International Congress of Vedanta

Abstracts

Vedic Values for Global Renaissance

Subramanian Swamy, Ph.D (Harvard), President of Janata Party & Fmr. Cabinet Minister for Commerce, Law & Justice, Government of India

Every nation must have an identity to be regarded as distinct. Even in United States of America, a relatively young nation created by an influx of immigration from diverse countries, scholars have felt the need to define the identity of an American above and beyond mere citizenship. The late Harvard Professor Samuel Huntington penned an influential book titled: Who Are We? to define the American's identity as a "White Anglo-Saxon Christian who speaks English" even if a very large proportion of Americans are of African, Mexican, Phillipines and Indian origin. For this Huntington focused on two ingredients of identity: Salience and Substance.

Salience is the willing commitment of every citizen to place enlightened national interests, security and integrity above any personal interests and aspiration and thus be ready to make sacrifices, if necessary, for the same. Substance is the existence and recognition of commonality of a citizen with other citizens of the nation, an emotional bonding that is not possible with citizens of other nations. Vedic values hence form our innate nature, the Substance. Hindu panth [religion] is however a theology of faith rooted in the Vedas. Vedic values relevant today have to be inculcated in people from values and norms that emerge out of a renaissance, that is, shorn of the accumulated but unacceptable baggage of the past as also by co-opting new scientific discoveries, perceptions and by synergizing with modernity. This is what Swami Vivekananda meant by Vedanta philosophy.

Science and Vedanta

Physics and Life: Scientific and Vedantic Perspectives

Varun Agarwal, Bhaktivedanta Institute, Kolkata

Since the days of Newton's first steel balls to the twentieth century's advanced quantum mechanics, natural sciences, especially physics and biology, have undergone an enormous development. However, despite these, even with most sophisticated quantum models and genomics at our hand, the riddle of life escapes our understanding. What is life? Is there any meaning and purpose behind the manifestation of life and the universe? What is the unseen cause behind the manifestation of the perceivable universe? These questions have puzzled physicists and biologists and all the great thinkers of world alike. Vedanta, the topmost scientific and philosophical treatise of Indian heritage has a lot to contribute in this regard and could provide a vital leap in expanding our knowledge about life. In this presentation, an attempt will be made to investigate life, depicting the relevance of ancient Indian Vedantic wisdom in the context of modern scientific and technological developments.

Concept of Energy in Vedanta and Modern Physics

Chitresh Soni, Jawaharlal Nebru University, New Delhi

In answer to the question 'what is the Ultimate Reality (Brahman)' the Vedas say 'not this, not this (*neti neti*)'. Upanishads characterize Brahman as 'smaller than the smallest and larger than the largest' (*Svetasvatara 3-20*;

The state of the substratum of all existence and is called the 'ground' by mystics as well as physicists (J. Krishnamurti and David Bohm, *The Ending of Time*, p.96.) In quantum physics one cannot see or probe 'naked singularity'; it is enveloped by the event horizon. From Vedanta's point of view we cannot 'see' the Reality because it is obscured by Maya.

If I am everywhere at the same time, for me there is no space and there is no time. Still there is movement because Brahma is consciousness. However, now the concept of movement is totally different; space and time are not involved in it. The concept of non-locality in modern physics has come very close to this viewpoint.

Maya is the functional part of energy and Brahman is static part or field, this field does not involve in creation itself but manifests itself in the form of universe through its functional aspect. Ultimate reality or field or Brahman is not bound by space-time, (Dikkalavacchinna NS1) they are situated in it, as we are in space-time. All manifestations are situated and dissolved in the same field, being unchanged, not to be mentioned as in the process of creation (the big bang) and reverse process of annihilation (the big crunch), all the Jivatma-s rise from Brahman and merge into it. With this field concept, the distinction between particles and the space surrounding them has totally vanished, and space is no longer considered as void. The whole universe seems to be field only which is continuous and unbroken. So, each person, each physical object from the perspective of eternity, is like a brief, disturbed drop of water from an unbound ocean. Field only be known or inferred through energy. Science is now reluctant to call them particles anymore and prefer them as events or interconnected patterns of dynamic energy.

When I try to understand Einstein's unified field theory relating to four dimensional continuum and Swami Ranganathananda reference to 239th verse of Vivekachudamani which says the truth, Brahman in which there is no differentiation of knower, knowledge and known which is infinite, transcendent and the essence of the knowledge absolute, I feel time has come, for researchers in India and abroad to find a solution to unified field theory linking Einstein four dimensional continuum and Shankara's description of Brahman. The result may lead to the knowledge about how the universe is born.

Only this school has the capacity to absorb the theories of modern science without leaving its substratum may it be big bangs, big crunches, relativity, evolution or quantum mechanics. Now it is also need of the hour that science also assimilates the concepts of Vedanta to get a total vision. Nevertheless, we have to for-shake our dogma of keeping one above the other for the sake of this synthesis. It would be synthesis of science and spirituality.

Vedic Energy Medicine and Higher States of Consciousness Toward a Theoretical Understanding - *David Scharf, Boston, MA*

Modern medicine, grounded as it is in molecular biology, is firmly ensconced in the mechanistic paradigm of classical physics. By contrast, the single most defining characteristic of quantum physics is nonlocality. Whereas in classical physics things exist and are defined independently—they exist separately and interact only locally—quantum systems may be nonlocally entangled, implying that their more fundamental reality transcends the appearance of spatiotemporal separation. This suggests that the equations of quantum physics may be describing a level of reality that is mind-like, rather than material, in the usual understanding of matter. Additionally, deeper levels of the mind, involving higher states of consciousness, may provide clearer understanding and greater access to these deeper levels of existence. These themes evoke the insights of the ancient Vedanta seers and, although quantum physics is considered “advanced” from the perspective of modern science—in that it was discovered only recently and is more difficult to master—it is

not advanced or difficult for Nature, and it would not be surprising if she extensively utilizes quantum processes to sustain the integrity and health of biological systems. Nor would it be surprising if ancient healers had cognized some of these processes and incorporated them in traditional modalities, such as Vedic energy medicine, whose efficacy is otherwise difficult to understand within the more limited framework of modern medicine.

Status of Vedantic Knowledge

Methodological Issues Concerning Hermeneutics in Vedanta: Fusion of Cultural Horizon - Prof. R. P. Singh, *Jawaharlal Nehru University, New Delhi*

Hermeneutics is the system of understanding, an interpretation, an attempt to find the hidden meaning of a text. In theology, hermeneutics means the interpretation of the spiritual truth of the Bible. It is said that Jesus interpreted himself to the Jews in terms of scriptural prophecy. Also, the Gospel writers interpreted Jesus to their audiences. However, during the period of modernisation, secularisation and humanisation of Europe i.e. during European modernity, hermeneutics came into prominence in the context of protestant theology.

In philosophy, the term hermeneutics was used first by Dilthey (1833-1911) to denote the discipline concerned with the investigation and interpretation of human behaviour, speech, etc. as essentially intentional. In existentialism and phenomenology hermeneutics has been used to enquire into the purpose of human existence. Derrida used hermeneutics as 'revenge of language in philosophy.'

Understanding Einstein's Philosophy through the Prism of Vedanta

Dr. Ram Nath Jha, Special Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi

Einstein is ranked as the highest among scientists the nature has ever produced. He not only unfolded some of the epoch-making secrets of the nature but also shed light on the philosophical issues such as the concept of Supreme Reality (God), religion, free will, super determinism, morality etc. which have been involving the seers, saints, philosophers, scientists and common human beings right from the dawn of culture and civilization. It all happened after the fiftieth birthday of Einstein when he revealed his philosophical feelings through a remarkable interview. Birth in Jew family and educational training through Christian institute even did not cement his impression to look at the reality through the prism of Semitic and Cartesian worldview. The word 'Veda' stands for the collection of the Mantras and Brahmanas. There are four Vedas (i) The Rgveda, (ii) The Yajurveda, (iii) The Samaveda and (iv) The Atharvaveda. Each of the four Vedas is divided into two parts (i) The Mantras and (ii) the Brahmanas. The concluding parts of the Brahmanas are known as the Aranyakas and the Upanisads, as they are speculative in nature and contain the allegorical and philosophical interpretation of sacrifices. Especially the Upanisads are mysticophilosophical in character. The Upanisads are known as Vedanta because they are the final part and represent the essence, the central aim and the meaning of the teaching of the Vedas.

Regarding the above-mentioned philosophical issues we find striking parallels between the statements made by Einstein and those of the seers of Vedanta i.e. the Upanisads, the foundational texts of Indian Philosophy and spirituality. These parallels are possible because scientists and spiritualists reside in the same reality and face similar circumstances, they may have similar kind of experience and that might be the foundation of making similar kind of statements as expressed by Fritjof Capra, the celebrated author of 'The Tao of Physics', 'The firm basis of knowledge on experience in Eastern mysticism suggests a parallel to the firm basis of scientific knowledge on experiment.'

Einstein's philosophy can be understood in the context of Vedantic worldview through following issues:

Supreme Reality: As opposed to the Semitic and Cartesian concept of God, Einstein believes in impersonal God, who reveals himself in the lawful harmony of all that exists, but not in a God who concerns himself with the fate and the doings of mankind. Similarly the Vedantic view of Supreme reality is not that of ruler who directs the world from above, but of a principle that controls everything from within. The concept of Antarayamin in the Brhadaranyaka Upanisad can be taken up as the relevant philosophical background to the above thought.

Religion / Dharma: To accept the infinitely superior spirit, the source of the orderliness of the universe is the religion of Einstein. He speaks on this point: "Try and penetrate with our limited means the secrets of nature and you will find that, behind all the discernible laws and connections, there remains something subtle, intangible and inexplicable. Veneration for this force beyond anything that we can comprehend is my religion." The same concern has been expressed by the Taittiriya, Chandogya and other Upanisads. The 'Jijnasu Bhakta' of the Bhagavadgita and 'Athato Brahma Jijnasa' of Brahmasutra extend the above view of Dharma in Vedic tradition.

Free will: Jewish as well as Christian theologians have generally believed that people have free will and are responsible for their actions. Einstein, similar to Vedantic seers, rejects this view and declares that human beings in their thinking, feeling and acting are not free but are as causally bound as the stars in their motions. Moral Value: Einstein's declaration that 'Use for yourself little and give to others much' seems to be the a literal translation of the first verse of Isa Upanisad and the concept of Dana (alms) in the whole Vedic tradition.

This paper will be discussing the above-mentioned and other similar philosophical issues from Einstein's as well as Vedantic point of view on the basis of parallel statements available to us.

A Critical Review of the Purva Mimamsa - Sankarsakanda

Dr. Santosh Kumar Shukla, Special Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi

The *Sankarskanda* in four chapters is a basic work of *Purva Mimamsa* by Jamini, which, together with his better known and widely studied *Tantra Kanda* or *Dvadasalaksani*, makes up the complete *Purva Mimamsa Sastra*. The main object of the *Sankarskanda* is the redaction of those principles of interpretation of *Dharma* which had not been included in the *Dvadasalaksani*. It also forms a continuation of and supplements to the last two chapter of the *Dvadasalaksani*.

Tradition holds that *Mimamsa Sastra* in its full form consists of twenty chapters, the first sixteen constituting **Purva Mimamsa** and the remaining four, *Uttara - Mimamsa* or *Vedanta*. Thus, in his *Bhrabmasutra Bhasya*, *Sankara* implies that the 'sutra' commences with the *Purva Mimamsa Sustras* when he says, on *Bhrabmasutra* III.iii.53:

*Nanu sastrapramukha eva prathame pade satraphalopabhogayogyasya
dehryatiriktasyatmano'stitvamuktam.*

Samyaguktam bhasyakerta (Sabarasvamina) na tu tatratmastitve sutramasti .

Iha tu svayameva sutrakerta tadastitvamaksepapurassaram pratisthapitam.

*Sankara further terms the Mimamsasutras the 'First treatise' (Prathama tantra) and the Vedantasutras, the remaining (sesa) of the 'Full sastra' (krtasna-sastra)- Ata eva ca bhagavata upavarsena prathame tantr
atmastitvabhidhana prasaktau 'sarirake vakasyamah' ityuddharah krtah.*

Iha cedam codanalaksnesupasanesu vicaryamanesu atmastitvam vicaryate krtasnasastrasestvapradarsanaya. (Bhasya on III. iii.53). This tradition is discernable down the ages.

By its very structure the *Dvadasalaksani* of the *Purva Mimamsa Sastra* was self complete so far as the enunciation of the principles of interpretation of *Dharma* and the elucidation of the methodology of the application of Vedic mantras were concerned. And this resulted in the *Dvadasalaksani* being considered, rightly enough as a complete work. These circumstances had the ultimate effect of throwing the second part of the work, *Sankarskanda* into disuse and oblivion to such an extent that serious doubts have been expressed by modern scholars even on its genuineness.

A careful examination of the *Sankarskanda* and the references to it in later literature will show that the objections have all been raised probably due to the insufficiency of reference and manuscript material of the *Sankarskanda* available at the time when objections were raised. In this context, this paper will consider all objections a fresh in the light of the additional materials which have come to light as a result of further investigations.

Vedanta Pramana – The Ultimate Means of Knowledge

Swamini Sadvidyananda, Gujarat, India

There is a phrase in English that “knowledge is power”. The question is what knowledge is and what is the means of knowledge to be applied to know? Knowledge does not depend on somebody’s wish or opinion or emotion. It is true to its object.

In this world we always try to know different things and also in the world of science people ask for the proof and authenticity of the method to arrive to the conclusion about any object or any phenomenon in the world. But when we observe the science it is nothing but constant improvement and correction of the understanding of the world, whether it is at the macro level or micro level, it is a living being or an inert object. So to draw a conclusion one has to make a paradigm based on which one can make a series of conclusion or definition of the given object or being. Does it mean that knowledge depends on human observations and paradigm drawn to understand the world? No! Knowledge is independent and it true to its object. To know particular object one has to employ appropriate given means of knowledge.

Pramana – Means of knowledge

Pramana is a technical terms of Veda. It implies three things – Apurva, means unique in its own field. Abadhita means the knowledge gained by eyes cannot be negated by any other means and Svatantra, means to know its own object it does not depend upon any other means of knowledge. This is true for all means of knowledge.

In vedantic system of knowledge there are six means of knowledge. They are –

1. Pratyksha Pramana – Direct means of knowledge. There are five sense organs to know the five object of the world.
2. Four Paroksha Pramana – Four types of indirect means of knowledge.
 - (a) Anumana – Inference,
 - (b) Arthapatti – Presumption,
 - (c) Upama – Simile and
 - (d) Anuplabdhi – Absence of an object.

Though they are considered as the means of knowledge to gain an appropriate knowledge still they all depend on the direct means of knowledge. Based on certain observation we can make conclusions which are true to object.

3. Shabda Pramana - Words. With the help of words one can describes or introduce some objects. But it also depends upon the understanding and limitations of the person. Words are capable of producing knowledge.

Vedanta is the means of knowledge

All these means are good enough to know the world but how can one know the self which is the one who operates them, employ them? The self is behind all of them and provides existence and capacity to objectify the object.

Other type knowledge is the knowledge of the object which itself is consisting of further different parts. In Vedanta it is called Sanghata – put together or assembled. Every object is consisting of many parts intelligently put together to serve a purpose. That means it can be reduced into something else. That particular part again is made of further smaller parts. Thus we can keep on reducing the object into smaller parts. Therefore more you come to know more you come to what you do not know. So every other knowledge is limited. There is a book called “20 things we didn’t know about everything” by the editors of Discovery Magazine and Dean Christopher. It has covered all most all topics we know namely biology, astronomy, chemistry, etc. In Mundakopanishad all these knowledge is called Aparā Vidya. There is no end of Aparā Vidya, it can be improved and corrected. But Vedanta is Pramāna, the means of knowledge of the reality of the world and the self, Atman which is neither Pratyaksha, object of direct means of Knowledge nor Paroksha, object indirect means of Knowledge. The self is Aparoksha means does not need to be objectified for it is the one who objectifies the entire world, Vedanta imparts the knowledge of the self through the means called Shabda Pramāna, words.

Vedanta is a means to remove all superimpositions Again when we say Vedanta is a means, it is not to point out – “this is the self.” Atman being self-existence and self-evident does not need to be objectified. The question is that how we know the self or what is the true nature of the self. When it comes to the nature of the self one has notion about the self. There are five different levels of mistaken self as it is mentioned in the Upanishads, namely Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha and Anandamaya Kosha.

Vedanta reveals the true nature of the self by removing these wrong notions about one self as the limitless, nondual consciousness. As the cloud is removed the self-effulgent sun shines. One does not need to make any effort to see sun. This proves that knowledge of the self is the only knowledge because knowing which nothing else is there to be known. And so Vedanta is the only means to knowledge; others are only empirical means of knowledge to conduct one’s life.

Concept of Samhitā : A Formal Approach

Prof. (Dr.) Piyali Palit, Head, Department of Philosophy, Jadavpur University, Kolkata

In Indian philosophical tradition, shabda as a pramāna, i.e., tool towards valid cognition, occupies the highest valuable point of interest since authenticity of Veda was the determining factor in convergence of ideas regarding ontology of ‘being’ and ‘non-being’ or meanings derived out of language in practice among different philosophical schools. Veda as an orally transcribed text unfolds the mystery of perfect linguistic behaviour, i.e., maintaining formal contiguity of syllabic structures or ‘ekavaakyataa’ and thereby avoiding possibilities of ‘arthabheda’ or misrepresentation of meaning. Reasons to such fixed order linguistic structure have been well expressed in Taittiriya Aranyaka followed by Vedaangas, namely, Shiksha, Praatishaakhya, Vyaakarana and Nirukta. Illustrations in these texts reveal the fact that well-formed syllabic structures, learnt and pronounced in a fixed order, traditionally known as ‘krama’ or ‘aanupurvii’, i.e., in predecessor-successor relation, delivers the intended meaning as well as maintains the sanctity or authenticity of the Veda. Varna-s or Aksara-s functions as the micro-units. On pronunciation in contiguum they form a string known as Vaakya, which also encases Pada-s or short strings of Varna-s. Formation of such syllabic strings has been noted as Samhita, Sandhi or Santana in Taittiriya Aaranyaka followed by Rk-Praatishaakhya and Ontol

Nirukta. In this context we may also quote the Panini-sutra – ‘parah sannikarSah samhitaā’. In Paninian grammar algorithm of these syllabic forms has been dealt with suutra-s or operative rules composed as short strings. Narration of Maaheshvara-suutra-s and discussions in Paspashaa-kaaNDa of MahaabhaaSya distinctly express the motive and analytic mode of formalizing Shabda available in BhaaSaa. While Maaheshvara-sutras display formal conjugation of varna-s, the vaartika – ‘siddhe shaabdaarthasambandhe’ brings forth the nature of Shabda, Artha and their Sambandha in contiguity, as a recursive form. An attempt will be made in this presentation to expose the concept of Samhitaā following fundamentals of Vaisesika Formal Ontology illustrated by Prof. Navjyoti Singh.

Consciousness

‘Chitta’ as the Divine Mirror, as also the Consciousness

C.M. Bhandari, Chief Patron, Mawara Gramvikas Sansthan, Rishikesh, India

All of us are familiar with the word ‘Mind’, know that it is highly dynamic, but very few understand the nature of its working. We also know that a lot depends on our ‘Mind-set’ or ‘State of Mind’ but majority would not know ways of triggering or inspiring the same. Mind is a two-way communicator; it connects externally with the senses to receive inputs and forward them to the intellect and then it also connects internally with the intellect to receive instructions and convey the same to the senses or action organs for compliance. Intellect in turn works with the Chitta or the memory part of the brain in the decision making process. Therefore, even though we all the time think of the Mind as the real ‘Karta Dharta’ or the real doer because it is the direct interface in our everyday experiences, the most important aspect of our Subtle Body (Sookshma Sharir comprising of mind, intellect, memory and ego or MIME) is the Chitta, which gives rise to all thought processes flashing on our mind. This is why Chitta is also our real consciousness when connected with the ego and the source for our thought process. It shapes our personality beyond the physical appearance and we have to work overtime to empower it by storing maximum positive knowledge in it.

Brahmajignasa - Consciousness Normalization

Ravi Jatavallabhula, Minneapolis, MN

The presentation will look into the features or the characteristics of Paramatma, the supreme god of Sanathana dharma. The features of the Paramatma as explained by various dharma scriptures are studied. Starting with Purusha sukta to Bhagavad-Gita, the mantras are collected and the Veda-arthas are grouped together to study the qualities of Paramatma. This presentation will only illustrate what is already explained by the dharma to bring curiosity in the audience and start the discussions for the future.

The Validity of the Indo-European Theory

Angela Marcantonio, University of Rome ‘La Sapienza’

It is widely believed that major European and Indian languages descended from a prehistoric ancestor language called Indo-European (IE). One of the founding laws of this theory, Verner’s Law, originated in a seminal paper of 1876, but we show that Verner’s Law is contradicted by the very evidence presented in the original paper. In fact, Verner obtained his result by using an unfalsifiable methodology, that is, a methodology so flexible that it can match almost any data. A similar unfalsifiable methodology is still in use today, as evidenced by the fact that the IE theory contains more hypothesised laws, sub-laws and reconstructions than attested words to be explained. Further, important components of the theory are contradicted by published evidence in dialectology, archaeology, palaeo-anthropology, genetics, and computer generated family trees. In particular, there is no archaeological, palaeo-anthropological or genetic evidence for

the IE population or its presumed migrations. These contradictions have led to the so-called 'Indo-Aryan migration debate', but our findings suggest a resolution to this debate by rejecting the IE theory itself.

Comparitive Philosophy

Sri Rāmanuja's Critique of Advaita Metaphysics

K. Srinivas, Department of Philosophy, School of Humanities, Pondicherry University, Puducherry, India,

One of the most interesting and intriguing issues confronted by the three great Vedantins, namely, Sankara, Sri Ramanuja, and Madhva is to resolve the apparent conflict between the One and many. If Brahman is the only reality as stated in the Upanisads, then how does one account for the world of plurality. An explanation or answer to this question resulted in three different popularly known schools of Vedanta, namely, Advaita, Visistadvaita and Dvaita. All these schools apparently rely on Prasthanatraya (the Upanisads, the Bhagavadgita, and the Brahmasutra) for building up their own metaphysics. In addition to Prasthanatraya, both Visistadvaita and Dvaita have also taken recourse to Āgama literature, especially Pancaratra, which identifies Brahman with Lord Visnu. This lead to another fundamental difference between the trans-theistic systems like Advaita and theistic systems like Visistadvaita and Dvaita. The concept of nirguna Brahman is unacceptable to both Visistadvaitins and Dvaitins, for they hold that Brahman is sugunatmaka. Since it is difficult to deal with the metaphysics of all the three major schools of Vedanta here, I confine myself to Sri Ramanuja's critiques of Advaita metaphysics.

The source of the conflict between the One and many lies in the philosophy of Upanisads itself. There are certain passages in the Upanisads which hold that Brahman is everything. It includes both individual spirits and the world of matter. But in some passages of the Upanisads we come across the view that Brahman is none of them and is different from them. The task of a bhasyakara here is to reconcile both these views. In other words, we come across three kinds of reality---the supreme Spirit (Brahman), the individual spirits (atmans), and the material principle. Then there are three kinds of relationship. They are: 1. the relation of the supreme Spirit to individual spirits, 2. the relation of individual spirits to matter, and 3. the relation of matter to the supreme spirit. Each of the terms is related to other two; hence each relationship has two dimensions. Now the questions that follow from these relations are as follows. 1. Are all the relations of the same nature? 2. Are they of the same kind in each of the dimensions? If the three relations are of different nature, then what is the nature of these differences? If each of these relations is different in each of its dimensions, then what is the nature of this difference? Against this back drop I propose to proceed with my project.

The metaphysics of Advaita as expounded in the Brahmasutrabhasya of Sankara is to establish the view that Brahman/Atman is the only reality and the world of plurality cannot have an independent existence. The being of the world of plurality is the very Being of Brahman itself. The causality of Brahman in creating this world of plurality does in no way affect the perfection of Brahman. In order to explain away this most intriguing issue Sankara brings in the concept of Maya as an explanatory concept. He makes use of rope-snake analogy to show just as the locus and content of illusory snake is rope, the locus and content of Maya is Brahman. Sri Ramanuja in his Sri Bhasya with his dialectical skill examines Sankara's interpretation of Maya and avidya only to put forward seven important objections (seven great untenable) against Sankara's metaphysics. These seven objections remain as a great challenge to Advaita metaphysics. An attempt is made in this paper to rationally examine these seven objections.

Anyathākhyāti: A Critique by Appaya Dīksita in the Parimala

K. Ramasubramaniam, IIT Mumbai

The problem of illusory perception has been discussed by almost all schools of philosophy. During the presentation, this problem as approached by the Nyaya and Advaita Vedanta schools of philosophy, would be discussed from the standpoint of the Parimala - a seminal work belonging to the Bhamati tradition of Advaita Vedanta which was composed in the 16th century by the polymath Appaya Dīksita. In the context of discussing various theories of illusion, Dīksita dwells upon the Nyaya theory of anyathakhyati, and its connection with *jñānalakṣanapratyasatti* as a causal factor for perception, and closely examines if such an extraordinary (alaukika) perception is tenable to explain illusory perception. He then proceeds to point out the deficiencies of this model and thereby brings to the fore the anirvacaniyakhyati of Advaitins as the only theory which stands scrutiny.

Vrttijnana of Advaita and Dharmabhutajnana of Visishtadvaita

Vidya Sainath

Epistemology is given much significance in both Advaita and Visishtadvaita as valid means to prove the Reality. It is a philosophical enquiry in the realm of knowledge, its means and objects of cognition. So that an epistemological enquiry into the metaphysical positions of both the systems is conducted here.

Advaita presents a systematic method of inquiry and affirms that the all pervading Self, expresses itself through the world of pluralities. This fact is not discernible to a seeker engulfed in ignorance. To remove the ignorance, Advaita starts its probe initially in empirical domain and slowly reaches the transcendental realm, which identifies self with supreme Self or Consciousness. Thus Advaitic knowledge has Self as its focal point. At the empirical level, knowledge is nothing but awareness through a mental mode corresponding to the object. Every cognition is an expression of pure consciousness through a mental mode. Regarding the perceptuality of knowledge, it is a blend of consciousness reflected in the means and the consciousness limited by the object to be known. But cognitive faculties are not enough to reveal the pure consciousness. Sabda or scriptural revelation is considered efficient in revealing the pure Self.

Visishtadvaitins recognizes three factors, as real. They are, 1) Matter, 2) Soul, and 3) Isvara. Though equally real, the first two are absolutely dependent on the last. In the theory of knowledge, Ramanuja expounds, that the consciousness is two way relational. It is related to the object on one hand and to a subject on the other. Consciousness is not only of some object, but also, it belongs to someone. This someone is the Self or Atman to which consciousness is related. In other words, the consciousness, which is an attribute, requires a locus for its support. This school recognizes consciousness as a particular attribute belonging to a conscious Self and related to an object. The Self has consciousness as its attribute and itself is of the nature of consciousness. So there is the duality of consciousness namely, a) the substantive called, Dharmabhuta jnana, and b) the attribute called, Dharmabhuta jnana. Ramanuja's contention is that the consciousness is not the only reality. The pure Consciousness devoid of locus and objects, as subscribed by Advaitin can at best be a philosophical myth. The adoption of two types of consciousness leads him to formulate an ontological absolute which has pure consciousness as well as its evolutes called the world and the individual.

Thus, the concept of knowledge has played a pivotal role in shaping and designing the philosophical standpoints of both the acharyas.

Vedantic Conception of Philosophizing

R.C. Sinha, Former Professor & Head, Patna University, Patna

The present paper attempts to streamline the contemporary Vedantic way of Philosophizing. It is a process and not a system. It is also not even a trend. Krishnachandra Bhattacharyya is profoundly original in his exposition of Philosophical problems. The classical German Philosophy and the traditional advaita Vedanta exercised a major influence in shaping his Philosophical views. The powerful impact of Kant on his Philosophy is evident, though he does not subscribe to Kantian agnosticism. Krishna Chandra agrees with Kant in fixing the limits of reason, but he does not confine all knowledge to reason. The self, according to Krishnachandra, can be known but it cannot be made an object of thought. K.C.B. takes help of Vedant and tones down the agnosticism of Kant. Distinguishing his position from that of Kant in respect of self, he observes, “With regard to the knowability of the self as a metaphysical entity, Kant holds that the self is a necessity of thought and is the object of moral faith but is not in itself knowable. My position is, on the one hand, that the self is unthinkable and on the other that while actually it is not known and is only an object of faith, though not necessarily only of moral faith, we have to admit the possibility of knowing it without thinking, there being a demand, alternative with other spiritual demands, to realize such knowledge. This is practically reopening the entire epistemological question of meaning of thought and knowledge.”¹ He makes a significant distinction between thinking and knowing. Though the self is unthinkable yet it is knowable. He observe, that in taking the self to be unthinkable, he understands Kant’s ‘Ideas of Reason’ to be not only not knowledge, but not even thought in the literal sense. The so-called extension of thought beyond experience and the possibility of experience means to him only the use of the verbal forms of thought as a symbol of unthinkable reality, such symbolizing use not being thinking. For Kant, the self is a necessity of thought and is the subject of moral faith. It is not knowable in itself. But Bhattacharya does not deny the possibility of knowing the self.

Though K.C.B. shows considerable influence of Kant and Vedant on his thought, yet one finds a good deal of originality and freshness in his philosophizing. Philosophy starts at the level of reflective consciousness. Philosophy is the expression of theoretic consciousness. Philosophizing contains three factors. Firstly, it presents beliefs. Secondly, beliefs are speakable. Thirdly, philosophizing is an expression of theoretic consciousness.

1. Bhattacharya, K.C.: Studies in Philosophy, Vol-II, p100

Is the World Really “Real”? Reflection on Adhyāropa

Swami Tyagananda, Ramakrishna Vedanta Society of Massachusetts

The paper is a brief analysis of Advaita Vedanta’s view of reality and makes a critical study of the phenomenon of “superimposition” (adhyāropa) that is used to explain the existence of the “world.” Among the issues that need to be addressed are the composition of the “world,” the definition of “reality,” and the requirements for the possibility of “superimposition.” The paper also discusses the arguments for and against the superimposition-model.

Vedanta and Buddhism

Final Enlightenment in Early Buddhism

Frank Hoffman, West Chester University

This paper focuses on the idea of final enlightenment (parinibbana) in Early Buddhism. It is maintained that final enlightenment cannot be adequately represented in pictorial form, is unintelligible without rebirth, is facilitated by loving kindness, and means no more rebirths and no dispositions.

Therapeutic Benefits of Cultivating Positive Emotions in Buddhist Meditation On Four Infinitudes (apramana) and Their Counterparts in Patanjala-Yoga

Laul Jadu Singh, Florida, USA

“Health is the supreme Gain (Arogyam paramam labham), Dhammapada,204.

A popular method of meditation ubiquitous in Buddhist texts from the earliest period represented in the Pali Nikayas to the Sanskrit Sutras of the Mahayana is what is renowned as the Four Infinitudes (Chatur Apramanani), alternatively known as the Four Divine Abidings (Brahma-Viharas). These four meditations of Benevolence (maitri), Compassion (karuna), Sympathetic Joy (mudita) and Equanimity (upeksha) were adopted by the Patanjala Yoga system and are also featured in the Yoga Sutras of Patanjali as a main method of meditation. These are touted by both soteriological traditions as providing a broad range of benefits to practitioners ranging from attainment of superconscious enstatis (samadhi), the prerequisite for enlightenment and ultimate liberation (moksha/nirvana) from Cyclic Existence (samsara), to the more immediate therapeutic benefits such as emotional balance, sound and restful sleep and harmonious interpersonal relationships. The benefits claimed go beyond what is conventionally accepted in current medical-diagnostic paradigm as empirically verifiable and include phenomena that would be regarded as belonging to the province of the metaphysical and supernatural such as protection from divine entities (devas) and non-aggression from wild and venomous creatures. While some of these claims cannot be empirically verified, those of a medical-therapeutic nature can be profitably investigated and assessed in the light of the growing body of evidence that meditation provides a broad range of therapeutic benefits.

Although a growing corpus of literature (scientific and popular) is devoted to the therapeutic value of meditation, there is a dearth of study of the claims for the therapeutic value of the positive attitudes such as benevolence (maitri), compassion (karuna), sympathetic joy (mudita) and equanimity (upeksha). This paper will be devoted to examining the claims found in the meditative-soteriological systems of Buddhism and Yoga in the light of contemporary medical-clinical studies as well as assessing them in the contexts of their overall soteriologies.

The Existential and Soteriological Context of Buddhist Meditation and Yoga: Concern For Relieving and Overcoming Suffering and Liability to Suffering

All soteriological systems (religious mainly) are concerned with human suffering and prescribe ways to relieve and ultimately eliminate it. In some systems the scope of salvific concern extends to non-human beings as well. This is particularly true of the Indic soteriologies. Among the Indic soteriologies which are concerned with the all pervasive nature of suffering (duhkha) and confidently prescribe remedies for it are the various schools of Buddhism and the Yoga Darshana of Patanjali. Gautama Shakyamuni, the historical Buddha, conceptualized the problem of suffering and the prescription for its relief and elimination along the lines of a medical model of diagnosis, prescription, treatment and cure. In the expositions of the Four Noble Truths (Arya-Satyani) of Suffering (duhkha), Cause/Genesis (samudaya), Cessation /cure (nirodha) and Path Conducive to Suppression of Suffering (dudhka-nirodha-gamini-patipada) medical metaphors, analogies and examples abound with the Buddha compared to an omniscient doctor prescribing the exactly appropriate cure for the sufferings of the patient-like suffering sentient beings, men and gods. The Buddha is frequently styled the Physician King (bhaisajya-rajā) and the medicine of the Dharma that He prescribes for the ills of the afflicted is the ultimate panacea for suffering.

Vedanta and Other Faiths

Vedanta & Mystic Traditions of Other Faiths

Swami Yogatmananda, Minister, Vedanta Society of Providence

Vedanta – ‘The Culmination of Knowledge’ is immensely vast in its scope and inclusive in its attitude. Thus, every sincere search for this Ultimate Knowledge can be called Vedanta. Sadananda Yogindra – the celebrated author of ‘VEDANTA-SARA’ (= Essence of Vedanta), a simple and elegant primer of Vedanta Philosophy rightly defines Vedanta as the ‘Conclusions evidenced by the Upanisads; also all the other complementary/supporting works like ‘SARIRIKA-SUTRAS’(The aphorisms of Vyasa on Vedanta). Irrespective of the place, time, lineage and religious affiliations, the Ultimate Experience of the Truth spontaneously comes to the person who has purified the mind. This is the mystic experience in the sense that it transcends the limitations of senses and mind. This mystic experience is the core of all major religions and it is interesting to see how the religions which are otherwise radically different, often at loggerheads with each other, completely concur with each other when they speak of supreme mystic experience.

The Name, the One, and Being

Peter Scharf, Department of Classics, Brown University

Jewish mysticism has a long tradition in Kabbalah, and in the movements of Hassidism and Chabad. Yet while these traditions developed relatively late in the long history of Judaism and lie at the edge of mainstream Judaism, some of the central Jewish scriptures are strikingly reminiscent of passages in the foundational treatises of Vedanta. These passages place definitive emphasis on the name of God, that fact that God is one, and that his essential nature is being. These emphases in Judaism are quite close to the emphasis in Vedanta on the one being (ekam sat), and to the use of certain sounds (mantra) to open awareness to the one being in Indian traditions of meditation.

“Inayat Khan and the Mystic Nada”

Nancy A. Barta-Norton, Brown University, Providence, Rhode Island

Born in Baroda into a family of musicians, Inayat Khan (1882-1927) was a renowned singer, a master of the vina, and author of a great work on musical theory, the Minkar-i-Musiqar. Having been given the title “Tansen” by an admiring Nizam of Hyderabad and having received widespread acclaim for his performances, he planned to devote himself to the music which had inspired him so deeply. However, his life was utterly transformed by his encounter with the great Sufi teacher Sayyed Muhammad Abu Hashim Madani, who initiated him into the Chishti Order of the Sufis and later, in giving a final blessing to Inayat, articulated Inayat’s destiny and spiritual mission in musical terms: “Fare forth into the world . . . and harmonize the East and the West with the harmony of thy music.” As a result, Inayat renounced his personal musical ambitions, left his homeland in India for the West, and subsequently devoted his life to “tuning souls.”

While raised as a Muslim, Inayat Khan had from an early age been exposed to a variety of religious traditions. He was strongly attracted to scriptures such as the Bhagavad Gita, Vedas, and Upanishads. Moreover, a leitmotif in the Chishti Sufi tradition and in Inayat Khan’s own teaching is the mysticism of sound: abstract sound (Anahad of the Vedas or Saut-i Sarmad of the Sufis), the science of vibration, the uses of zikr or sacred words, and the role of music in spiritual practice.

Perhaps Inayat’s most complete expression of the metaphysics of sound, how creation emanates as a vibration from the Absolute, is contained in The Mysticism of Sound. In “The Power of the Word,” Inayat

states, “the first sign of life that manifested was the audible expression, or sound; that is the Word” and finds this thought in Vedantic philosophy, the mantric science of the Hindus, and spiritual practices of the Zoroastrians, as well as Judaism, Christianity, and Islam. He speaks of the “vibration-God”: “In the Vedanta Nada Brahma means sound. Vibration was the first or original aspect of Brahma, the Creator. In the Quran we read, ‘Be - He said - and it became.’ Every impulse, every action on any plane of existence has its origin in the one source.” In the sound Hu, the primordial sound or Ism-i Azam, he finds the “spirit” of the sacred word “OM.”

In this Centennial Jubilee of Inayat Khan’s journey to bring the teachings of universal Sufism to the West, the deeply interwoven significances of sound in Inayat Khan’s life constitute a rich area for study. In his life and work, music becomes a metaphor for spiritual unfoldment, which he often terms “the dance of the soul.” Drawing up Inayat’s autobiographical writings and lectures, we will examine his deepening attunement to mystic vibration in his musical artistry, his understanding of the metaphysics of sound, and his culminating unitary vision of harmony among all nations and religions, in which individuals rise above “distinctions and differences,” uniting as one family.

Communicating Vedic Knowledge to the World

Jeffrey Armstrong, Kavindra Rishi, Vedic Academy of Science and Arts, Vancouver, Canada

Vedanta is the final darshan and it is the most challenging aspect of Vedic knowledge to explain to the world in English. Because of yoga’s meteoric rise to prominence in the world, the Indian community will be increasingly challenged to explain their ultimate truths to the world. This will mean explaining the gradient of non-dual and distinctivist conclusions in a unified and cooperative spirit. This talk will discuss the nuances of this challenge in the light of the two Purna Avatars: Shri Ram and Shri Krishna.

Practical Vedanta for Happiness and Peace in Life

Swami Nikhileswarananda, Ramakrishna Mission Vivekananda Memorial, Vadodara, India

Modern man is in search of peace. Increasing rate of suicides, psychic patients, divorces, drug addiction and violence all over the world points out that people are thirsty for obtaining peace of mind and this thirst can only be quenched by the elixir of vedanta in this age of consumerism and affluenza. The source of happiness and peace is inside every human being irrespective of caste, creed, colour or religion. The two fundamental principles of vedanta - divinity of the soul and solidarity of the whole universe, which are in conformity with the latest discoveries of modern science, when practised are capable of solving all the problems of life both at micro and macro levels. This will bring not only long term happiness and peace but also everlasting happiness and peace. It has the potential to usher in a global civilization which alone can bring global peace in this age of globalization.

The presentation will bring out the importance of Practical Vedanta for obtaining happiness and peace in everyday life and shall deal with ways and means of achieving them.

Literature

The Theory of Creation : Sanskrit Grammarian’s Viewpoint

Dr. Hari Ram Mishra, Centre for Sanskrit Studies, Jawahar Lal Nehru University, New Delhi

The most inquisitive mind of vedic seers and later thinkers of various systems of Indian Philosophy and Grammarians have Seriously thought about the creation of the Universe. Of these, the view of Sanskrit

Grammarians about creation is altogether different as Bhartrihari holds the shabda as the imperishable reality that is Brahman and the ultimate source of entire creation. Bhartrihari quotes some statements in the support of his view in his commentary of Vakyapadiya, called svopajnavrtti.

It seems that Bhartrihari is following the concept of vak as all-pervasive, conscious and creator of the universe, presented in Vak-sukta in Rgveda(X.125). There are some Upanishadic references where Brahman has been described beyond the reach of Vak as in “Yato vaco nivartante aprapya manasa saha” etc. In such type of references, vak should be understood as Vaikhari. While explaining the nature of creation, he uses two words-parinama and vivarta in the same reference but after the thorough examination it can be proved that he is in favour of vivarta. In this context he refers to kalashakti to explain the temporal sequence of the world. The six stages of every substance are based on this kalashakti and these six stages are causes of differences among all things. This Kalashakti controls the whole universe through powers of prohibition (pratibandha) and permission (abhyanujna). Bhartrihari follows Patanjali (mahata devena nah samyam syadityadhyeyam vyakaranam) while explaining the ultimate goal of study of Grammar-

*Api prayokturatmanam shabdamantaravasthitam
Praburmahantamrishabham yena sayujyamishyate*

Nagesh, the brilliant commentator of the Mahabhashya while explaining the word-centric theory of creation of the grammarians appears to be influenced by the Agamic tradition also. In this research paper the views of Grammarians regarding creation will be examined thoroughly with special reference to Vedanta philosophy.

Facets of Vedic Tradition: The Works of Kalidasa

Ramesh Kumar Pandey, Professor and Head, Department of Research and Publication, Shri Lal Bahadur Shastri Rastriy Sanskrit Vidyapeeth, New Delhi

Kalidasas poetry combines the sparkling transparency of expression and vivid plasticity of form with profound intimacy of the heart. He has been applauded for his simplicity, elegance and uncontrived art, acute observation of Nature and the vivid intimation of sensuous beauty, effective representation of human emotions and the wholeness of his cultural Vision.

He belongs to an age of balanced sensibility in which reason and imagination, form and feeling are perfectly matched. This balance is not the result of a contrived or artificial balancing but the expression of an inner, intuitive wisdom which perceives not only the continuity of life on earth but also the continuity of the earth and Heaven. It sees the contradictions of mundane life and their transcendence through the transmutation of the heart. In the backdrop of the superficial appearance of sensuous beauty and passion, it beholds the dialecticity of their latent contradictions. Meghaduta, Kumarasambhava and Abhijnanasakuntala bring out the theme of how impulsive love brings about disaster and requires to be purged of by penance and self infliction. Raghuvamsa focuses attention on the central problem of the dependence of power and good governance on the character of the rulers and on their ability to ensure worthy successors. His attitude towards life in totality is a product of Vedic tradition. He is a worshipper of Siva and he has equal reverence for Visnu.

He has a total vision of life. All the four facets of life are equally important in his writings. These four facets are the childhood associated with the learning process (Brahmacarya), the youth for enjoyment of senses (Grhastha), the retired life for getting detached from the household duties though without denouncing the companionship of the better half (Vanaprastha) and the concluding phase marked by the practice of Yoga for getting merged into the All Self (Samnyasa). He stands at the juncture of an era which tries to assimilate

the Vedic and the Agamic world views and the rituals. We find ample evidence of Vedic ritual vocabulary as well as Agamic rituals in his writings.

In this article, I have made a modest attempt to discuss the facets of the Vedic tradition found in the writings of Kavikulaguru Kalidasa with certain observations in the conclusion.

Vedantic Texts

Verner's founding Law of Indo-European

Angela Marcantonio, University of Rome 'La Sapienza'

The hypothesis of a proto-Indo-European speech community, commonly referred to as the 'Aryans', emerged in the nineteenth century. Neo-grammarians assumed that language sounds evolved over millennial timescales according to systematic sound laws. Their first law was Grimm's law, which connects Germanic consonants to their supposed ancient ancestors. Initially there was a significant body of counter-evidence to Grimm's Law, until a seminal paper in 1876 when Verner amended the law to explain some of the exceptions. He claimed to demonstrate his new law using 'methods acceptable even in rigorous mathematics' with a striking, perfect match across all the Sanskrit and Germanic forms of the conjugation of a verb.

Here we show, by carefully examining the original paper, that Verner's demonstration is invalid in every important respect. Verner's Law is contradicted by the Sanskrit conjugation, which he quotes incorrectly, and is also contradicted by the Germanic conjugations, which he transforms through a set of unsupported assumptions until they precisely match the (mistaken) Sanskrit forms according to his new law. By modern standards, Verner's paper would be retracted. Our findings undermine a substantial literature spanning 130 years on Indo European language development. They undermine the foundation of the Aryan hypothesis.

Sanskrit - its evolution and representation in the digital age

Prof. Girish N. Jha, Jawaharlal Nebru University, New Delhi

Sanskrit's origin has had hotly contested theories. Its journey from Vedic times through the age of Brahmanas, Aranyakas, Upanishadas and epics to modern times has been a movement through turbulence, upheavals and cultural confluences. The long march through 5000 years has seen it giving birth to many languages, cultures, religious philosophies in India and inspiring others elsewhere. In the present times, there is a great need to preserve and promote what Sanskrit has to offer the world, and there cannot be a better way than using the digital medium. It is in this context that this panel seeks to discuss and evolve standard procedures for digitizing Sanskrit and its heritage.

Three Discoveries of Sanskrit (Sanskrit and its new role in the age of EDP)

Oleg Poljakov, University of Heidelberg, Germany

Creation of new advanced programming languages requires a non-standard thinking. In spite of numerous differences, most of the sign systems of modern leading languages of the world (English, Spanish, German, Russian etc.) are based on the same principle of direct lineal deciphering of a text from left to right. This principle forms a direct and, to some extent, primitive linguistic thinking. The absence of logic manifests the fact that the alphabets and classification of sounds in these languages are different things. That is not the case for Sanskrit where they are the same. Although the main principle of reading of Sanskrit text is from left to right there are some rebus principles, e.g. vowels have different signs in an initial and all other

positions, a short i in a non-initial position is being written before a consonant or a consonant group or a long ī – after (aigns – agnis ‘fire’ : dual agnī); some letters are being written as special signs above the line (ṛ, anusvara, anunasika) etc. At first sight, Sanskrit’s spelling seems to be inconsistent and very complicated, in reality – it is rather logical and much easier than the English one. Thus, learning of Sanskrit for EDP specialists seems to be very important for formation of non-standard and creative thinking.

Encoding Sanskrit for Linguistic Processing, Data-Entry, and Display

Peter M. Scharf, Brown University

Contemporary methods of encoding Sanskrit stem primarily from methods of representing Sanskrit in Devanagari and Roman script. These methods are motivated by concerns regarding the visual display of text or efficient methods of typing Sanskrit. Infelicities in these methods stem from infelicities inherent in the Devanagari script and standard Sanskrit Romanization themselves. Linguistic processing of Sanskrit, however, need not be tied to data-entry and display. Devising an encoding for linguistic processing calls for consideration of the fundamental principles of encoding such as simplicity and avoidance of ambiguity. Factors to consider include whether graphics or phonetics would provide a more suitable basis, whether to encode segments or features, whether to encode complementary elements or only contrastive elements, and what to take as the domain of contrastivity. The availability of accurate phonetic description of Sanskrit since ancient times, the relatively shallow orthographic depth of extant forms of the abundant literature in the language, and the complexity of Sanskrit morphology are conditions apt for a phonetic encoding of the language. The pervasive intermixture in extant literature of various dialects of Sanskrit from Vedic to modern is a condition calls for consideration of contrasts across dialects. Based on a comprehensive analysis of Sanskrit phonetics, the Sanskrit Library Phonetic encodings encode contrastive phonetic elements in segmental, featural, and mixed ascii encodings for the purpose of linguistic processing. Transcoding routines interface with Indic and Roman Unicode for display and with various popular meta-encodings for data-entry.

Brahman, God and Avatars

Advaita Vedanta in Vivekacudamani

Dr. Sundari Siddhartha, Indraprastha College, University of Delhi

Vivekacudamani is a well-known book of eastern philosophy. Its authorship is attributed to a scholar considered as the icon of spiritual thinking viz. Sankaracarya. His Advaita School was apparently promulgated to re-establish the Vedic thought with an aim to stop the spread of Buddhism.

Just as Bhagavadgītā is identified with Indian Philosophy in general, similarly, over the years, Vivekacudamani has been considered the basic text for the Advaita School of Philosophy. Upadesa-sahasri, Vedautasara and others are also widely read. But Vivekacudamani, with its 580 verses, is larger in extent and deeper in content.

Many English translations of this text are available, done by scholars from both India and the West. The translation by Mr. Mohini M.Chatterjee in 1888, seems to be the earliest amongst the available. He was a theosophical worker, with an intellectual grasp of the Vedic teachings. Translations of Sanskrit texts definitely helped familiarize the West with the spiritual ideas of the East. At the same time, it proved to be of great help in making the Indians aware of their own culture.

Sankaracarya has written scholastic but technically complex commentaries on Brahma sutra, Bhagavadgita

and the Upanisads. He wrote other treatises presenting the Truth in a simpler format. In this genre, the pride of place goes to Vivekacudamani. In these 580 mellifluous verses, Sankaracarya narrates a sustained dialogue between a master and his disciple about the human predicament, the nature of ultimate reality, and the means of attaining freedom from the trammels of Samsara.

The pupil humbly approaches the guru and submits seven questions (verse 51):-

1. What is bondage?
2. How does it arise?
3. How does it continue to exist?
4. How is one released from it?
5. What is that which is not the true self?
6. Who is the true self?
7. How is one to distinguish between the two?

The master takes up the fourth question first, viz. “How is one released from bondage?” A very interesting reason is given by the commentator for the fourth question being taken up first. He says “when a man is caught in a house on fire, his first impulse will be to douse the flames and escape death. He will not be interested in knowing how the fire was caused, what its extent is etc.”

Verses 18-27 enumerate the four qualifications which Sankaracarya considers as essential for a person aspiring for liberation. Sankaracarya mentions them in many of his treatises. They can be termed Sankara’s Rules. They are:-

- 1) Discernment between the eternal and the non-eternal.
- 2) Freedom from self-indulgence in the fruits of works.
- 3) Group of six virtues – Quietude, Control, Cessation, Endurance, Faith, Concentration.
- 4) Desire for liberation.

(J. Krishnamurthy has used these in his book *At the feet of the Master*).

Sankaracarya, besides being a philosopher, is also a poet. So his philosophy, in this text, is presented through similes, analogy, alliterations etc.

The power of concentrated thought is explained by the example of the insect becoming the bee. Five non-human creatures are described as meeting their death because of their weakness in just one of their senses. The author asks – “What then of man, bound by all senses?”

Thus the guru of Vivekacudamani reveals to the disciple all the secrets of the complex, separated self, in wise and eloquent words, with practical illustrations drawn from our common experiences. This leads the seeker to rise to the self which is without separateness.

The Brahman - Fathoming the Unfathomable

T K Parthasarthy, Research Scholar, Dept of Philosophy, University of Madras, Tamil Nadu, India

Ours is a country of Philosophy, Religion and Spirituality. Unlike its Western counterpart Indian Philosophy is deeply rooted on spirituality and hence religious or spiritual concepts and philosophical thoughts are intertwined.

The beauty of the Indian philosophy is the grand unification of a Metaphysical God who is the Absolute Reality and the substratum of all existence, and a Personal God who is the basis of all morality, ethics and the inspiration to lead a meaningful life. This grand unification makes the Indian religious temper one of the most tolerant and all consuming of the religions.

From the very early stage our Philosophers charged with religious fervor wanted to define “What Brahman

is?” which is referred to in the Vedas and the oft-repeated “Tat-tvam asi” is the classic example to show how amenable the Veda sutras are to suit one’s own concept about the Brahman in terms of determining its character and attributes.

When Sri Sankara wanted to establish the Brahman within his fold of Advaita wherein the word “Advaita” essentially refers to the identity of the Self (Atman) and the Paramatman (Brahman) not giving place for a second one, the world accepted it as it was better than Buddhist and Jaina Philosophies which totally ignored the theory of God – since man always wants to seek solace in a source when in distress -be it called by any name!

Later when Ramanuja emphasized that the Brahman is the embodiment of good qualities which are innumerable in number and is beyond the reach of faults and He is the Lord of the Universe comprising of all cit and acit matters and he is the body of all of them and also very easily accessible as He is dwelling inside all the cit and acit perceivable in this Universe and He is inseparably intertwined with the rest of the world in each matter both sentient and non- sentient his concept of Visishtadvaita was more acceptable as it gave a body and shape to the Brahman.

The post-Ramanuja period also saw reverberating waves in the world of Visishtadvaita with many great Acharyans contributing both in discussions and writings based on Sri Ramanuja’s doctrine with many commentary literatures on Divya Prabhandams and many Rahasya granthas explaining the subtle meanings of Rahasyas in the backdrop of Sri Ramanuja’s philosophy. The Visishtadvaita philosophy of Ramanuja assumed the name of Ubhaya Vedanta –a twin-vedic philosophy-a combination of Sanskrit Vedas and Tamil Vedas, the Four Thousand Holy hymns of twelve Azhwars. In this field the later Acharyan Swami Desikan (1268 AD -1369 A D) occupies a unique place standing apart from others.

Swami Nigamananta Mahaadesikan, in his own inimitable way, has delivered Adhikarana Saaraavali-which is a collection of hymns for each Adhikaranam of Sree Bhashyam the magnum-opus of Sri Ramanuja in an abridged format where he has tried to establish the nature of the unfathomable Brahman.. It is essentially the quintessence of the entire work of Ramanuja’s commentary on Brahma Sutras without any dilution. Visishtadvaita as propounded by Sri Ramanuja is not just a religious faith but a philosophy of reason and mental acceptance of truth and aims at harmonizing and reconciling them not only by inducting epistemological aspects of perception through sense and inference but relying more on the spiritual insight experienced and the revelations recorded in scriptures by great seers. The school of thought as conceived by Sri Ramanuja and his predecessors like Nathamuni and Alavandar based on Vedantic wisdom and later cemented firmly by Acharyas like Swami Vedanta Desika has basically a threefold system known as tattva,hita and purushartha-the Reality, the Means and the Perpetual goal.

The Paper is aimed at explaining these aspects and also to establish the mastery of Swamy Desikan.

The Jivanmukta, Prometheus Unbound & Nietzsche’s Superman Incarnate in James Cameron’s Avatar - Master Class Art on Top of The World of Cinema Again!???

William Woods Higgins

The goal of every Real Artist who has ever lived is to produce a legitimate Masterpiece. In this respect the concepts presented in the forthcoming essay are being used to examine James Cameron as a Master Class Artist, and provide criteria to answer the question whether or not Avatar is a genuine Masterpiece. If so, why so; if not, why not? In other words, is there possibly a little more to this than money, record box office receipts, special effects, and action in the epic drama of Jake Sully presented in Avatar? We are even defining all the terms of the criteria we are employing to analyze the drama. It is too often the case such terms are used meaninglessly, without empirical validity.

The best way to present this essay, in a meaningful manner, is to start with adequate and applicable definitions of Art, the Sanskrit word avatar, what Nietzsche meant by The Superman, what Jivanmukta means in the Indic Tradition of the East. A summary of the plot, themes, and meanings of Avatar's constructed by others, and some key points in the spiritual history of western civilization, such as 2000 year cycles of spiritual transformation from Ancient Egypt, through the Kabbalah, to the present age, and into a future age, labeled The Age of Prometheus Unbound are also added. Although this lengthens the essay, it is necessary to provide a more universally applicable and adequate perspective of the spiritual history of civilization from which the author draws the ideas for such an analysis. It is through such the reader is in a more qualified position to decide whether or not James Cameron is a Real Artist and a Master Class Artist, as well as answer the question as to whether or not Avatar is a genuine Masterpiece. Thank you for your Time, in the understanding of these all-important matters, for your Time is one thing I am by no means attempting to waste.

Vedanta and Learning

How We Know What We Know: Metacognition and Psychology

Dorothy Abram, Johnson and Wales University, Providence, Rhode Island

The scientific study of the mind and human behavior—what we call “psychology”—is oftentimes considered to be an objective science. This presentation identifies various interpretive frameworks that are implicit yet unarticulated currently in the field of psychology. By identifying such biases, possibilities of awareness that expand understanding of the field are revealed, thereby enlarging our knowledge of the dimensions of human consciousness.

Choice, Belief, & Prejudice: A Message from Advaita Vedanta to Social Scientists & Other Seekers - *Jerry Soljvin, UMass Dartmouth, Massachusetts*

Western science is an exquisite tool for destroying false knowledge. When the knowledge being challenged is about the nature of the knower, we find ourselves at the roots of science, spirituality, and human consciousness, the common ground for seekers and social scientists. This paper focuses upon some examples of Vedantic wisdom that find support in modern western psychology and social science, and provide guidance and warnings to seekers of all sorts.

Modern Need and Application of Vedanta

Realistic Advaita : A New Approach to Vedanta

Sampada Savardekar, Mumbai, India

This Vedanta Congress has stood witness to the centennial celebrations of many a great thinker including Dr. Radhakrishnan, Swami Vivekananda, etc., and I propose to add to this list today the name of the great revolutionary of the 19th century Arvind Ghose, later known as poet, philosopher and visionary: Sri Aurobindo. This year marks the centenary of Sri Aurobindo's arrival at Pondicherry, which he made his abode of Tapasyā.

The new dimension I'd like to propose at this esteemed congress is Sri Aurobindo's presentation of his perspective of Realistic Advaita vis-à-vis the traditional Advaita. This Realistic Advaita was the path of Integral Yoga that draws its inspiration from the Wisdom of the Vedas and the revelations of Sri Krishna in the

Bhagawad Gita, and is endorsed by personal spiritual experience.

The earliest and steadiest preoccupation of man has been: the impulse towards perfection, search after unmixed Bliss/happiness, and the secret of Immortality; probably so because these contradict man's present worldly experience. And to achieve these, to rise beyond one's current level of existence, and consequently current level of consciousness, it will not do to ignore either Spirit or Matter.

Realistic Advaita or the 'path of Integral Yoga' (as Sri Aurobindo called it), in turn leads to the answers of questions regarding the purpose and goal of universal manifestation; and offers concrete guidelines for the intellect-dominated humanity. This also connects to the significant process of evolution, the inevitability of rebirth and the nature of the Supreme along with the inseparable aspects integrated within it.

It is beyond doubt that the establishing of the Indian Identity as an important cultural and spiritual epicenter, in a technology-dominated world, is of deep concern. For the emergence of the strong Indian Identity as a Power, a Force for all to reckon with, it is not the one-sided life-negating philosophy that can be the key. But rather, a life-affirming spiritual perspective which treats both Spirit and Matter as equally Real_ one with a life-transforming potential. Therefore, the philosophy that advocates "brahma satyam jagat satyam" as its underlying string can be its sole refuge.

Persuasive Impact of the Vedanta Philosophy on Leadership Paradigms

Dr. S. Ram Mohan, Editor - Ramanodhyam, Co-Editor : The Mountain Path

The current interest in Leadership theories spring from the growing needs of management and governance. This paper analyses the influence of the Vedanta Philosophy, especially Hindu texts and Buddha Dharma texts, on shaping the current concepts in the realms of Leadership. This paper's objective is to explore the intrinsic leadership, and managerial perspectives from the Hindu texts like Upanishads and Bhagavat Gita, and also in conjunction with Buddhist texts like "Tripitaka", thus attempting to integrate philosophy with the paradigms of Leadership and Governance. It is found that the teachings of these texts, when properly interpreted, are non-sectarian and Universal. Unlike, the classical western approach which focuses in exploring the external world of matter and energy, the oriental texts, recommend an approach which focuses on exploring the inner world of the Self. There is a beautiful analogy of the Charioteer in the Kato Upanishad delineating the specific rules of each instrument in the holistic management of the personality which can equally be applied to an organization. Vedantic Philosophy acts as an enabler and insists on committed self-effort. Buddhist texts also gives similar ideas. "Your, Yourself, must exert: for the Tathagata (The Perfect One) but point out way " (Dhammapada 276). This philosophy adopts a sophisticated approach in addressing contemporary issues. It is founded on the tripod of Reason, Faith and Loving kindness and emphasizes on Self-confidence coming out of total-realization. "By perseverance, efforts and self-reliance, can the Truth be seen. "Recognizing the complexities of the issues based on dependant-origination". This approach makes one's own efforts to gain importance without a restrictive conditionality. This paper employs a hermeneutical approach and a qualitative methodology for the interpretation of ancient texts for Governance and Sustainable Development. This paper is expected to give a philosophical and spiritual centered approach to the subject of management and sustainable development based on Vedanta philosophy.

Notion of Plurality in Vedas with Reference to the Foundations for Multiculturalism

Alka Saharan, Ph.D, Miranda House, University College for Women, University of Delhi

The issues of Cultural pluralism, are deeply rooted in the vedic notions of ekam sad viprah bahuda vadanti and the acceptance of plurality of gods. But the era of post modernity and Globalization has shifted the notion of Plurality in terms of cultural pluralism, self- identity, multiculturalism and interculturalism. The

term Veda is derived from the Sanskrit root word ‘vid’ to know. Wedged in such meanings, can the Vedas help us revive our metaphysical, ontological and epistemological dimensions of Indian philosophy in the light of science and western thought? There is a need to search for the true fundamental anthropological, historical, philosophical issues of universe, man and nature in terms of identity, experience and existence, humanism etc. to bring universal harmony. The origin of this harmony lies in the cosmology, time and space, past and present, metaphorically and symbolically presenting past as the root of present. My paper discusses the importance of Vedas in terms of plurality with respect to individual, philosophical discourse about the relationship of the individual with the Vedic cosmos, strengthen identity to encounter globalization and its multidimensions, and multiculturalism.

Sankara and his Commentators on Jivanmukti

Srinivasa Rao, Bangalore, India

The concept of jivanmukti is both very central and also unique to Advaita among all Indian schools of philosophy. For Sankara, when adhyasa or avidya is overcome, there is a natural manifestation of the eternal svarupa of the Self which is moksa. This moksa is said to be achieved even when one is fully alive and embodied, which is why it comes to be called “jivan”mukti. But this expression is taken too literally by all the commentators, and in conjunction with their reified concept of avidya as an entity of a positive kind, they are misled in their thinking, finally leading to speculation and postulation of a series of absurdities which, in the end, lead to a complete mockery of the unique idea of jivanmukti. The paper is an exposition of this unfortunate line of development initiated by Sankara’s commentators, serving as a corrective exercise and finally pointing to the restoration of the original intentions of Sankara.

Some Reflections on Science and Religion Discourses

Ramakrishna Puligandla, University of Toledo, Ohio

The main purpose of this paper is to demonstrate that the ongoing discourses on science and religion are misconceived and misguided. The arguments I present to this effect are open to examination and criticism. Science and religion cannot, in principle be reconciled; reconciling science and religion is like trying to carry fire and water in one and the same pot. I should be most happy to respond to any objections and criticisms.

It will be shown that the main reason science and religion cannot be intellectually reconciled is that the methods, goals, and purposes of scientific enquiry are radically different from those of religious inquiry and quest. It will be further shown that although science and religion are intellectually irreconcilable, they can harmoniously co-exist in the human being, whether a scientist or religious person, depending upon his or her character, inclinations, and commitments. Such a person freely and humbly acknowledges fundamental ignorance as to the whither and whence of the world.

Vedic Living

A Spiritual Cosmogony for Lokasamgraha

Douglas Evan DeMasters, Lake Toxaway, North Carolina

As the Universe is composed of information and energy fundamentally, an important aspect of any organizational structure which must be created at the outset of any initiative is a flexible method of information generation and sharing cooperatively so that a free exchange can be facilitated. There is a constant pulsation

inherent in the Universe between the various Multiverses in the form of a sequence of contractions and expansions or enfolding and unfolding to follow David Bohm's terminology, to optimize the overall creativity and vitality of the system. The pattern formed by these pulsations naturally create an organizational structure optimized for efficient energy exchange to provide a mechanism for a free flow of information through the system in the most creative way so that each subsystem is aware of remainder of the subsystems and overall system imperatives as well. The resulting Unity in the midst of the diversity of the subsystems provides a sort of Spirituality which provides a vitality and life to the local Cultural Resonance field, the Biosphere and the Universe in which all reside.

The structure of any ideational Revolution, whether Scientific, Spiritual or Cultural, can be likened to an enfolding of the new information and concepts to reach a critical metastable dissipative state which then undergoes self-organization according to the most efficient least action principle to reach a new viable state of Being which immediately begins a new phase of experimental Becoming. Seemingly random activities and events focussed upon a particular goal require a structural methodology consisting of proper principles and practices to facilitate efficient production. Random activities are often hungering for such a process improvement scheme which demonstrates how the construction of subsystems properly formulated creates a better environment for the construction of the entire system in the most time saving way via an appropriate least action principle to foster the continuing process of forming states of Being full of potencies which evolve to dynamic creative states of Becoming naturally.

On the Body and Mind Connection for Healthy Living

Dr. Sundar M. Sundaramurthy, Navin Enterprises, LLC, Southborough, MA

For a long time western medicine has ignored the connection between mind and body. Doctors routinely treated the disease in isolation of its context to the living conditions or style or the mind set of the patients.

When a medicine is prescribed for a disease we were only curing the symptoms and not the root cause of the disease. Say, a person came with a bullet wound to his left arm. Purely treating the wounds and sending him home may not be enough. Until we look at his life style that caused his wound in the first place we may find him come back. This time with a bullet hole on the right arm or worse.

Ancient medicine man knew the holistic approach had the best chance of success. A verse from Charaka Samhita says:

“krustno hee lokay budhimadaam acharyaam,
satrucha a-budhimadaam”

Everything in the universe is a teacher for the intelligent, for the not so intelligent it will all be enemies. This high philosophy in a medical book on ayurveda is not surprising when one understands the mind-body connection.

Comparative Yoga philosophy of Achala and Advaita

Dr. Sridhar Rapelli (Sri Brahmananda Sridhara Swami Rajayogi), Affiliated to Osmania University, Hyderabad, A.P., India

Introduction: The purpose of this research article is to analyze and evaluate logically the meaning of Yoga in relation to Achala Yoga and Advaita religion respective to the fundamental texts of Vedanta etc. As the Advaita failed to give comprehensive meaning for Yoga, Ramanujacharya and Madhvacharya who came after

Sankaracharya totally disagreed with the concept of maya of Sankara and they have re-established and rejuvenated their own religious systems by considering the Brahman as Saguna and Nirguna as well. So we need to find out what the real yoga is and how it can be achieved to get mukti.

Problem: Advaitins propose imaginary world in the Brahman which is one without second. By removing this imaginary world, they will identify the Jiva as the Brahman. As per their theory, there is no real creation at all. They will teach maha vakyas for the unification of Jiva with Brahman. As the Jiva is himself Brahman, who needs Sravana, Manana, and Nidhi dhyasa? What kind of Karma, Bhakti, and Jnana does the devotee needs to get mukti? These questions are not answered logically and comprehensively by Advaitins. According to Achala Yoga philosophy, the Brahman is the primordial material which is the cause of this universe. And maya is energy of this Brahman. Maya is not different from the Brahman. The Brahman is in the form of awareness, consciousness, energy, and matter etc. In fact, there is no creation or annihilation, but the Brahman is becoming subtle and gross. When it is becoming gross it appears as a macroscopic world, but when it becomes subtle it is microscopic Brahman. Brahman is a subtle energy which is the material and effective cause of this universe. And to achieve mukti, devotee has to know the real nature of the Brahman and its beyond. Brahman and world are the two sides of the same coin. As the tree is hidden in a seed and a seed is hidden in a tree, the entire world is hidden in the Brahman when it is subtle and the entire Brahman is hidden in the world when it became gross. So the Brahman and the world are one and the same. Without Brahman, there is no world and without the world, there is no existence for the Brahman. Then what is the importance of Yoga and its related systems? Who is a real yogi? These questions will arise out of curiosity. This will be explained in my paper.

Methodology: My scientific work includes specific approaches used in the larger study to define what Yoga is and what its advantages etc are. Other types of evidences are used in the research to come up with logical and comprehensive meaning of yoga in relation to Achala Yoga by filling the gaps and rectifying the errors of Advaita philosophy. Various Srutis and Smritis are being mentioned from Vedas, Upanishads, and Bhagavad Gita to give broader meaning of Yogic systems to synthesis into a holistic view of Yoga.

Results: In contrast to Advaita, there is no need of unification as the Brahman and Jiva are same. So the union which is known as Yoga is illogical and absurd. Jiva is not outside of the Brahman. Jiva is within the Brahman. So these two are already in union. There is no sadhana as such it will unify both of them. But according to Achala Yoga philosophy, the observation of the Brahman in all living beings and all living beings in the Brahman is called yogic vision. The achiever who realized the real nature of the Brahman and the Achala Paripurna Brahman which is not anything and which doesn't have either form or qualities and which is beyond of even sunya is called Rishi. And one who harmonizes all knowledge in his actions with trikarana suddhi will nullify all the illusions of the Brahman by assuming non-doer ship (kartritva rahita karmacharana). He attains naishkarmya siddhi. He is called a Yogi. He identifies all illusions within the Brahman which is called Sabda Brahman. But nissabda Brahman (Achala Paripurna Brahman) is beyond of all duals and trios of Sabda Brahman. Achala Paripurna Brahman is neither deha nor dehi. It is neither Brahman nor jagat. It is neither sat nor asat. It is not sunya. And this can't be meditated by any means. It is beyond of saguna and nirguna too. All relative things are related and belong to Sabda Brahman only. One who finds Achala Paripurna Brahman will be removing all his illusions and bonds.

Implications: As a result of the findings of this paper, one will be free from all kinds of illusory descriptions of yogic systems. There will not be any doubts about it. Achala Yoga is neither teaching dasatva (slavery) nor brahmatva (becoming Brahman). Achala Yoga follower is neither going to hell nor going to heaven. He is neither getting mukti nor bonding with jagat. We can't say what his status is when he lives or dies. All illusions will disappear. The person who realized this Achala Yoga, he can't say whether he exists or does not exist. There are no implications about anything. Only Achala Paripurna Brahman remains.

Vedanta and Education

Principles of Prenatal Education in Vedic Culture

Sampadananda Mishra, Sri Aurobindo Society, Pondicherry, India

“THE EDUCATION of a human being should begin at birth and continue throughout his life. Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically. For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives. To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity—this is the part of education which should apply to the mother herself. And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with his utmost potentialities. How many difficult efforts and useless complications would be avoided in this way!”

The Mother, CWM, Vol.12, p9.

This is what the Mother of Sri Aurobindo Ashram says while speaking on Education. How true are her words when we look at the stories of Ashtavakra and Abhimanyu in the Mahabharata! No wonder, the stories even of many great souls of the present age too reveal that how consciously they were brought into the physical world. The ancient Indian seers and thinkers gave much importance to this aspect of the education. As per the Vedic tradition a child has to be the result of prayers and aspirations and not the product of mere entertainment and conjugal enjoyment. And for this we find a lot of materials in the Vedic tradition which deal with the prenatal samskaras or purificatory disciplines that helped and will certainly help educating a child from the moment of its conception in the mother’s womb.

In the Vedic tradition, there are three major types of scriptures dealing with different aspects of pre-natal education. There are scriptures like grihyasutras and smritigranthas dealing with the rules of rituals and ceremonies to be performed by the parents to bring forth a child healthy and heroic, bright and brilliant. There are other scriptures like garbhopnishad dealing with the Vedantic doctrine of science of embryology from which one comes to know about the physical growth of the embryo since the time of its formation till it becomes ready to be born as a child. The third type of scripture forms a part of Ayurveda and is known as Kaumarabhritya which deals with the pre-natal and post-natal care of the child. The purpose of this paper is to evaluate the issues related to the principles of prenatal education in the Vedic tradition by providing a brief summary of the views expressed by the ancient Indian seers and thinkers. This also aims at showing the ancient Indian insight into Educating and nurturing a child before it takes birth, and the ancient Indian approach towards creating a conscious population.

Contemplative Practices in Education

Maureen Hall, University of Massachusetts, Dartmouth

This talk will focus on defining the Scholarship of Teaching and Learning (SoTL) and Contemplative Practice, along with describing two of my SoTL projects: 1) “Investigating Contemplative Practice in Creative Writing and Education Classes: A Play (of Practice and Theory) in Three Acts,” (now grown into a book), and 2) “SoTL Investigation into a Science of Kriyayoga Course: Using a Formative Evaluation for Course Improvement.” This latter work is a collaborative effort with Prof. Bal Ram Singh focused on a course in the Indic Studies minor. The linchpin is a focus on Cognitive Affective Learning (CAL) and enacting this kind of learning through contemplative practice.

Learning Science through Experience and Subjective Objectivity

Bal Ram Singh¹, Maureen Hall², Brenda Berube³, and Jerry Solvin¹

Center for Indic Studies¹, and Department of Education¹ and STEM², University of Massachusetts Dartmouth

Our basic approach in teaching science is to explain fundamentals of scientific approach (objectivity and critical analysis) by letting students practice and observe themselves, and then use students' individual scientific experience to build the learning of science, integrating it with students' life experiences and functions. Once their personal scientific tenor is developed, external science concepts can be taught by pedagogy that is associated with their whole brain learning process.

We have data from a recent study conducted in 2005 and 2007 that evidences the learning of scientific concepts through innovative pedagogies including meditation and yoga in the Science of Kriyayoga (IST 111) course at UMass Dartmouth. The course is focused on learning scientific concepts through an enlarged understanding of self and surroundings through first making and practicing connections between body and mind, and then explored the role of the mind in deepening of the learning. The content of the course included an explanation of both objective and practical science. This course also covered the meaning and description of yoga, which literally means union or process of uniting. Students in were mainly non-science and non-engineering majors. The challenge was to introduce the scientific approach to address a problem. Part of this challenge included the basic definition of science, such as science represented as a systemic study of a problem, subject, or system, which provides consistent results. The basic goal of scientific study is described as seeking the scientific truth, which is the unfalsifiable truth. Students are made to understand that while absolute truth may not be possible, its pursuit is important by self criticism, control experiments, and open to even change scientific laws when new evidence is presented. More importantly, scientific pursuit invites criticism as its quality control.

Overall, all science is connected by an underlying philosophy which is widely understood but difficult to define. Several salient characteristics are often cited as essential features of all science: systematic empiricism, falsifiability (nonfalsifiable truths), and objectivity of observation. The most difficult of these to convey to students is the latter, objectivity of observation. This is also the most generalizable feature since objectivity of observation impacts virtually every aspect of an individual's life, and may even have health implications for the individual and his/her society. In western contexts, objectivity generally means without bias, without prejudice. In contrast to this, in the Indian culture, objectivity takes on other important dimensions. In the west, objectivity is achieved externally, via a set of rules or measurable behaviors. In experimental science this takes the form of experimental controls, double-blinds, inter-observer reliability measures, and the like. In India, objectivity of observation is a trait which must be developed and achieved internally, through practice, and has implications not only for scientific experimentation but also for a person's life patterns, social interactions, ethics, empathy, and compassion, thus we refer as subjective objectivity.

Other Submitted Abstracts

Defending gods against God: An Advaitic Defence of Polytheistic Beliefs - *Dr. Ananda Mishra, Associate Professor, Dept. Of Philosophy and Religion, Banaras Hindu University, Varanasi*

Democracy is the best political system. Science is the most powerful and the single mode of true knowledge. Monotheism is the supreme principle of religious truth. These are the few myths which have been cherished by our civilization for last few centuries . If we keep aside the issues of political system and science and focus our attention only on the issue of monotheism, we find that this one doctrine has caused so much

conflict and disharmony in the field of religion as no one else has. In the past we have seen how innumerable polytheistic beliefs were forcibly crushed down in the name of this monotheism. Monotheists were of the view that the essence of religious truth lies in the belief that God is one. This, for them, is the greatest truth of the religions, the super-most doctrine of the science of religion. Now this so called superiority of monotheism provided their believers a self-imposed role of emancipating the others from religious dogmas pertaining to the multiple gods and idol-worship. In the Nineteenth century Indian Renaissance thinkers were so much influenced by the monotheism of Christianity and Islam that they found this belief in plurality of gods as a sole cause of all evils and defects in Hindu society. From Raja Ram Mohun Roy to Swami Dayananda and to the others who succeeded them the truth of spirituality lies in the unity of god. Idol worship was considered as the worst practice and as a sign of ignorance and superstition of the masses. It was really ironical that when Hindu intellectuals were attacking polytheism and idol-worship, the support for Hindu gods and polytheistic beliefs came from a western quarter, the Theosophical Society.

Now in the Twenty First century when we are talking about religious pluralism and about the moral right and freedom of people to live their own beliefs, we can reevaluate the truth hidden in polytheistic and pagan beliefs. It is now that we can imagine how polytheistic people were so nearly linked (united) to the 'divine'. People used to have their own gods. They were having their intimate relation with them. The world once inhabited by these divine gods was dedeified by the monotheistic religions in the name of abstract unity of divine reality. Suppressing the depth and intimacy of religious experiences and 'exiling gods' from this human world western civilization and its offshoot monotheistic religions have engendered only nihilism and atheism in the universe. This atheism has come into surface in western civilization. However, in context of Islam, this atheism has still not come into surface, but this is only due to the lack of freedom in Muslim world.

Truly speaking, to say about God that he is one is as ridiculous as to say that he is two, three or many. Kabera says that we cannot say that he is one and if we say that he is two, this will be only an abuse to him, therefore, let him live as he is, for only this will be wise from our part. As water cannot be measured by numbers, similarly divine reality cannot be predicated numerical attribute. In fact God cannot be predicated any attribute at all. Those who criticize the idols, forms or plurality of gods, do also commit the same mistake when they consider that divine reality as personal and endowed with attributes. And, If God can be all pervasive and live everywhere then why he cannot live in idols too.

Strategies for Mahābhārata Text Encoding and Search

Divakar Mani and Girish Nath Jha, Special Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi

The authors in this paper present a mechanism for encoding and searching Mahābhārata (MBh) – the cultural encyclopedia of India. The MBh, ascribed to Veda Vyāsa is one of the greatest epics of human civilization. The story has been passed down to us in a classical canon of Sanskrit verses - some 90,192 stanzas (including additional Harivāsa) long, or some 1.8 million words in total (among the longest epic poems worldwide) divided in 18 parvas and 97 upaparvas which are again divided into 1995 chapters. The work therefore holds a significant place in the cultural history of India.

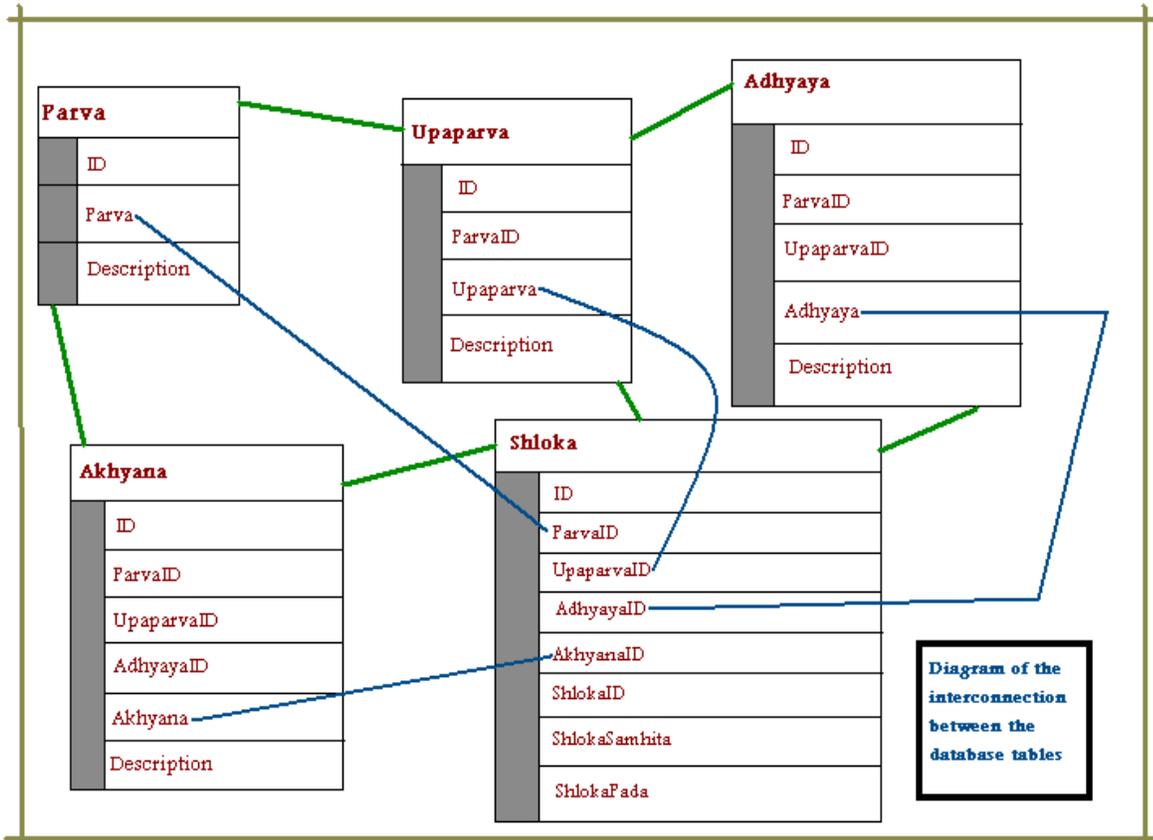
The MBh extols its greatness itself in the following words: *yadihāsti tadanyatra yannehāsti na tat kvacit*. MBh is neither history in the modern sense of the term, nor chronicle. But it stands in incomparable isolation, defying all definitions. The MBh is a comment on the human condition with all its richness, complexity and subtlety. It is the text that is most sought for in order to enrich cultural, social and any other type of knowledge about Indian civilization.

While on one hand, the text is very important, on the other, it is so huge that it becomes virtually impossible for someone to search a specific keyword in it manually. The searchable index thus prepared will constitute a separate text in itself due to the size of the MBh and will be of tremendous use to the researchers and users. The work can be used in various NLP applications like building Sanskrit WordNet, dictionaries, Sanskrit-Indian Language Machine Translation System etc. This work, besides being an essential resource in NL system of Sanskrit, may also be useful for authentic and referential knowledge about Indian heritage. The system can also be very useful for the historical, socio-political and geographical researches by providing the facts from the huge text which cannot be easily read.

The proposed mechanism and the system is running at <http://sanskrit.jnu.ac.in/mb> and has the following facility –

- Input and output in Devanāgarī Unicode, using technologies such as RDBMS techniques using MS SQL server 2005 and Java Servlets on Apache Tomcat
- Three types of searching facility-
 - o Direct Search – where a user can enter key word in utf-8 and get all the references and details from MBh
 - o Alphabetical search - where a user can click on a Devanāgarī alphabet to get the index of words beginning with that alphabet
 - o Search by the structure of the text - where a user can click on "parvas" > "upa-parvas" > "adhyayas" > "akhyanas" to get the index
- Cross-linking facility for searched query from other online lexical resources
- Facility to do morphological analysis of the searched query with the help of POS Tagger and Subanta Analyzer.

A design of the indexing system of MBh database which shows the interconnection between the database tables is given below:



Corpora Encoding Requirements for Sanskrit TTS System

Divakar Mishra¹, Girish Nath Jha², Kalika Bali³ - 1,2Special Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi, 3 Microsoft Research Lab India, Bangalore

The authors in the present paper are going to describe the efforts to develop a Text To Speech (TTS) system for Sanskrit and the requirements for annotated speech corpora. Sanskrit studies of our times depend on digital libraries (and hence an OCR – Optical Character Recognition – System), computational tools as reading help and a TTS to be used as a reader of digitized Sanskrit texts. While many other languages have developed one or more of these tools, Sanskrit has been lagging behind for various reasons. While efforts for developing digital libraries and grammar tools in Sanskrit are quite ahead, the same cannot be said for the OCR and the TTS. The latter has not been attempted at all for Sanskrit. Keeping this fact in mind, the authors have undertaken a Research and Development (R&D) at JNU in collaboration with Microsoft Research India. The paper is going to describe the effort from the perspective of speech corpora standards. A good TTS for Sanskrit will be very useful for machine reading of text, and more importantly, for automatically developing speech corpora of Sanskrit texts. This will be an efficient way of developing digital sound library for Sanskrit texts rather than recording them all. The paper discusses different aspects of text and speech corpora building where the issue of standard arises. In particular the focus will be on corpora encoding and annotation schemes, mark up language, sound format, sampling rate, noise level, storage system, and cataloguing.

Science Literature in Sanskrit: From Ancient India to Modern World

Dr. Umesh Kumar Singh, Special Center for Sanskrit Studies, Jawaharlal Nehru University, Delhi.

India is one of the most ancient countries in the world. This is why here knowledge development was also on the peak in comparison with the rest world. Rgveda is known as the most ancient book in the history of humanity. It contains various types of knowledge like Ayurveda, Mathematics, theology etc. This knowledge continues in chain like progression. Subject matter of Rgveda expanded in many ways and branches of knowledge. Ayurveda is a biggest example of this fact. Not only Rgveda but other Vedas also deal with knowledge creation. Atharvaveda tells us that how to create knowledge. Atharvaveda says:

varāho veda vīrudham nakulo veda bhesajīm |
sarpā gandharvā yā vidustā asmā avase huve ||
yāh suparnā āngirasīrdivyā yā raghato viduh |
vayāmsi hamsā yā viduryāśca sarve patatrinah |
mrgā yā vidurosadhīstā asmā avase huve ||
yāvatinām osadhīnām gāvah prāśnantyaghnyā yavatīnāmajāvayah |
tāvatīstubhyam osadhīh śarma yacchantvābhrtāh ||

The gist of these mantras is that one can know about many herbs and medicines by observing the ‘nature’. Many creatures in this nature are known to many herbs. Wild pigs are familiar with some kind of medicines, mongooses are also familiar with medicines, snakes are also familiar with herbs, in same way birds and animals also do same.

In our daily life we see that when a pet dog gets sick he eats grasses and cures himself. Story of Newton about gravity is also an example of nature watch. When he saw a falling apple he thought and got the rules of gravity (though it was already known in India but it was not popularized).

This is clue how Indians generated the knowledge and have its largest tradition also, not only in the field of medicine but in philosophy, mathematics, aeronautics, spectroscopy, astronomy, physics, chemistry, metallurgy, agronomy, horticulture, veterinary sciences, social science, yoga, architecture, warfare too. Math is known as language of science also, and it is well known that India is the father of mathematical sciences.

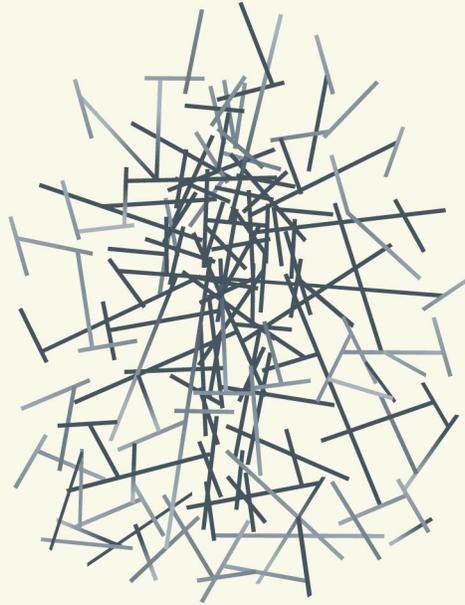
There are many books available which deal with medical science and mathematics etc. Besides these well known books, there are many books (printed and in manuscript form) which are unexplored partially or fully. During my running project on 'Science and Technology in Ancient Indian Texts' I came to know these type of books. For example we can quote about these titles:

1. Amśubodhini (related to spectroscopy)
2. Vimānaśāstra (related to aeronautics)
3. Ānandkand (related to chemistry)
4. Rasāyanasāra (related to chemistry)
5. Brhatsamhitā (related to various fields of natural sciences)
6. Kaśyapa samhita (related to cure of biting by snakes & poisonous animals)
7. Upavanavinoda (related to agriculture and horticulture)
8. Aśvāvaidyakam (book on cure of horses)
9. Aśvāsāstram (book on cure of horses)
10. Hastyāyurveda (book on cure of elephants)
11. Gajagrahanaprakārah (book on taming the wild elephants)
12. Matangalīlā (book on elephants)
13. Śyainikaśāstram (book on hawking and birds)
14. Khadgapariksā (book on examining the swords)
15. Yuktikalpataru (book on making machines and boats)
16. Krsiparāśara (book on Agriculture)
17. Śiva dhanurveda (book on warfare)
18. Vāśistha dhanurveda (book on warfare)
19. Dhanurvedyāvilāsamu (book on warfare)
20. Samarasārasamgara (book on warfare)
21. Nādī pariksā (book on diagnosis of disease)
22. Nādī darpana (book on diagnosis of disease)
23. Mrgapakṣiśāstram (book on wild animals and birds)
24. Ratnapariksā (book on gemology)
25. Loharatnākara (book on metallurgy)

This papers deals with the content of above books and seeks the possibility of further research.

Quantum Interpretation of Vedic Theory of Mind: An Epistemological Path and Objective Reduction of Thoughts - *Michele Caponigro, Ph.D. Student University of Bergamo, A. Epistemology of Complexity, Ph. D. (Physics) University of Camerino, M.A. (Physics) University of Turin*

This paper argue about the natural revision of the notions of space and time started by general theory of relativity and quantum mechanics (i.e entanglement). In the light of quantum entanglement (quantum correlations which transcends our notions of space and time), we suggest to consider the viewpoint that spatio-temporal relations between objects are emergent properties in the explicate order, and that Bohm's holomovement concept has no space-time structure. For these reasons, we cannot relying the space-time as primitive notions (i.e. the ontic level). The primary elements in our approach will be considered the holomovement which unfolds and enfolded (via Entanglement) by space-time. In the last section of paper, we will speculate about a possible link between the Holomovement and Spanda, a central notion in the tradition of Kashmir Shaivism philosophy.



ADVAITA ACADEMY

traditional thought. contemporary thinking



Advaita Academy wishes the delegates and participants of the Nineteenth International Congress of Vedanta a great success in their deliberations to advance the knowledge and its contemporary understanding.

- Trustees, Advaita Academy