



# World Association for Vedic Studies, Inc.

A Multidisciplinary Academic Society, Tax Exempt in USA

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।  
होतारं रत्नधातमम् ॥१॥  
अग्निः पुनर्वसुर्गन्तव्योऽपि पुनर्वसुः ।  
स देवाँ एह वृन्तति ॥२॥

## WAVES 2010

Eighth International Conference on

"Vedic Knowledge for  
Civilizational Harmony"

अग्निना रयिमश्नवत्सोपमेव दिवर्दिवः ।  
तं वृन्तमग्निर्विधुवत् ॥३॥  
अग्निहोता कविर्ब्रतुः सत्याशिवव्रतमः ।  
देवाँ देवभिर्ग गमतु ॥४॥  
यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।  
तं वृन्तमग्निर्विधुवत् ॥५॥

August 4-7, 2010

University of West Indies, Trinidad and Tobago

नमो भर्तन् एमसि ॥६॥  
गजन्तमश्वगणा गोपामृतस्य दीदिविम् ।  
वर्धमानं खं दमे ॥७॥

स तं पितृवः सतवेंऽग्रे सपायनो भव ।  
सचस्वो नः स्वस्तये ॥८॥

In Collaboration with:

Center for Indic Studies, UMass Dartmouth

Saraswati Mandiram, Trinidad



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## Nature & Purpose

World Association of Vedic Studies (WAVES) is a multidisciplinary academic society. It is a forum for all scholarly activities and views on any area of ‘**Vedic Studies**’ variously called as Indian Studies, South Asian Studies or Indology. WAVES is not confined to study related to Vedas alone or to India alone. It encompasses all that applies to traditions commonly called Vedic, past, present and future, any where in the world.

WAVES is a non-religious society with no ideology. It is open for membership and for participation to all persons irrespective of their color, creed, ethnicity, and country of origin or any other kind of persuasion.

It is universally acknowledged that Vedas are among the oldest existing records of human thoughts. Vedic traditions have continued without interruption for many millennium of years and remain a living and formative source of Hindu culture and tradition. Today Vedic traditions are not confined to Indian subcontinent but have spread virtually to all parts of the globe, through persons of Indian origin and through scholars and admirers of these traditions. For several centuries Vedic people in India made significant contributions in various academic fields ñ science, literature, culture, technology, etc. The historical records of the Greeks, the Romans, and the Islamic authors as well as the accounts of the early European explorers confirm that India was one of the wealthiest and most technologically advanced nations of the world. She attracted people from different parts of the world - some for search of knowledge others for goods and trade.

For most of the world these contributions are often unknown, unrecognized, and sometimes rather distorted. There is a need, particularly among scholars to work for the proper understanding and appreciation of such religious, cultural and other contributions. In fact there are various notions and views current about Vedic traditions, Vedic people and their contributions. Moreover, the debates about these various notions are not confined to the academic sphere, but also have other serious repercussions. There is thus great need for a forum in which varying, often diametrically opposed notions and views can be discussed and deliberated in an atmosphere of mutual respect and tolerance.

WAVES is an organization of academics, and of those interested in academics, in all different areas of Indian/Vedic studies ñ past, present and future.

It has a **Board of Directors**, for corporate responsibilities, a broad based **Governing Council** for its activities, and several **Standing Committees** in specific areas.

## **Aims & Objectives**

*The general purpose, for which the Association is formed, is as follows:*

- 1. To promote Vedic and ancient Indian studies in all its forms.*
- 2. To conduct multidisciplinary activities for research and study of Vedic and ancient Indian traditions including its history, philosophy, science, psychology, literature, scriptures, linguistics, archaeology, and so on.*
- 3. To support researches and studies in various Vedic sub-specialties such as chronology, rituals, philology, astronomy, yoga, Ayurveda, classical religious works (Vedas, Puranas, Epics, Shastras, Smritis, etc.), Sanskrit, and other Indic languages, linguistics, and contemporary works.*
- 4. To encourage research in developing all aspects of Vedic and ancient Indian traditions.*
- 5. To promote universal, intellectual, ethical traditions enshrined in Vedas and other works of ancient Indian origin.*

# WAVES 2010 Organizers

## Conference Organizing Committee

Bal Ram Singh, General Chairman, Center for Indic Studies, University of Massachusetts, Dartmouth, [bsingh@umassd.edu](mailto:bsingh@umassd.edu)  
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## Academic Program Committee

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## Community and Outreach Program

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## Youth Program

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Vijay Pallod, Houston, TX ([vijayp@starpipelineproducts.com](mailto:vijayp@starpipelineproducts.com))

## Patrons

Saraswati Mandiram, Trinidad and USA  
Infinity Foundation, Princeton, NJ  
Sashi Kejriwal, Dallas, TX

## WAVES 2010 Organizers

### Local Organizing Committee (Trinidad and Tobago)

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Swami Prakashananda, Chinmaya Mission (Trinidad)	868-636-1067
Mahant Deochan Dass, Satya Kabir Nidhi (Kabir Panth )	
Shri Satnarayan (Sat) Maharaj, Sanatana Dharma Mahasabha	868-645-3240
Pt. Mukuram Sirjoo, Hindu Academy	868-686-4220
Shri Mohanlal Sahadeo, Maha Veer Dal/ Trindicorp	868-689-6156
Shri Joe Ramkissoon, NCIC	
Shri Ramdularie Baboolal, Arya Prathinidhi Sabha (APS)	868-390-0842
Pt. Hansraj Persad, Vedic Mission	868-636-0312
Pt. Ramesh Tiwari, Edinburg Temple	
Shri Sharan Chandrathsingh, UWI	
Pt. Chandresh Sharma, Sanatana Dharma Mahasabha (SDMS)	



## World Association for Vedic Studies, Inc.

A Multidisciplinary Academic Society, Tax Exempt in USA

### **PRESIDENT**

Sashi Kejriwal, TX

### **TREASURER**

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### **WAVES 2010 Conference Chair**

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### **WAVES 2010 Coordinator**

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### **Outreach Chair**

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Date: Aug 3, 2010

Dear WAVES 2010 delegate,

It is my pleasure and honor to welcome all scholars, attendees, and guests to this Eighth International conference on Vedic Studies, with the theme 'Vedic Knowledge for Civilizational Harmony.' WAVES has come a long way since its inception, and has worked its way into becoming a premier body for the dissemination of world class discussion and research in the field of Vedic Studies. It serves a critical purpose of providing a platform for Vedic scholars who approach their research with a fair and unbiased viewpoint. In this world where a lot of research in this area is tainted with the prejudices of scholars who enter this field with a less than noble objective, WAVES serves an important role.

I look forward to working with the WAVES team and academia to further the scope of WAVES in the near future, and to make inroads into critical areas such as youth participation in Vedic studies. I welcome anyone who is interested in working with WAVES to come forward and join us on our mission.

I also heartily thank all the WAVES volunteers who have spent countless hours in making this event successful, the local organizing committee and organizations in Trinidad who have worked hard to make this the most memorable conference to date.

Best regards,

Sashi Kejriwal,  
President,  
World Association for Vedic Studies (WAVES)

MA. AY MISHRA  
उच्चायुक्त  
HIGH COMMISSIONER



**Message**

भारतीय उच्चायोग  
पोर्ट ऑफ स्पेन  
त्रिनिडाड एवं टोबैगो

HIGH COMMISSION OF INDIA  
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Continuing Indian civilization traces its origin to the Vedic period. While historians differ in their assessment in locating the origin of the Vedas, it is clear that the four Vedas, Rig, Sama, Yajur and Atharva Veda laid down the principles of life and the knowledge thereof in its broadest possible matrix. Today's global village could be a direct offshoot of the Vedic vision of '*Vasudheiva Kutumbakam*' - "the Universe is one family" and Truth as the highest expression of consciousness could be ascribed to the Vedic statement '*Ekam sat vipra bahudha vadanti*' – Truth is one and expressed in different ways by the Wise.

In welcoming scholars and delegates to the 2010 WAVES (World Association for Vedic Studies), I have great pleasure to note that the imprint of Vedic learning and scholarship is now spreading in the Americas and has found a fitting anchor on the soil of Trinidad & Tobago which has the largest diasporic presence in the region. The Vedas, the repository of ancient knowledge and sciences, are the most significant contribution to humanity. The WAVES Conference with its emphasis on the theme 'Civilizational Harmony', assessing the contemporary meaning of religion and spirituality and relevance for the younger generation to understand the gamut of knowledge as enshrined in the Vedas, is indeed timely and relevant. I wish the organisers of the Conference all success in their deliberations and hope that the Conference comes out with a body of recommendations which would be a seminal contribution to the process of growth and harmony of contemporary society in the Caribbean and beyond.

*Malay Mishra*  
(Malay Mishra)  
High Commissioner of India



# SARASWATI MANDIRAM

(Institute of Holistic Health, Music, Yoga, Science and Philosophy)

## *Founder's Message*

Saraswati Mandiram, founded in 1990 in Dorchester, Massachusetts, United States of America, is the mother “temple” of the Institute for Holistic Health, Music, Yoga, Science, and Philosophy, set up as an institution to provide opportunities to learn about Hindu heritage primarily among the Hindus who have settled in America. This Mandir has developed a national network in the U.S.A., India and the Caribbean. Saraswati Mandiram programs have attracted hundreds of students, parents and devotees.

Saraswati Mandiram derives its inspiration from Shudha (Pure) Sanatana (Eternal) Vaidic Hindu Dharma. Its foundation is in the Vedas. It focuses on the Goddess of Learning, Saraswati Maata, and the seed of that learning process, the Gayatri Mantra. Its vision emerges from great realizations like “Ekam Satya Viprah Bahuda Vadanti (Truth is one, Sages expresses it in various ways) and Vasudhaiva Kutumbakam (The entire creation is one big family)”.

In August 2010, Saraswati Mandiram Inc, an NGO, 501(C)3, a religious and educational Institution, established in Massachusetts, celebrates twenty years of its existence in the United States of America. Saraswati Mandiram, Trinidad and Tobago established through an act of parliament in 1997 this month, celebrates “Triodashi Jayanti” its thirteenth anniversary in Trinidad. Saraswati Mandiram, Trinidad and Tobago, is proud to host the Eighth International Conference of WAVES as part of its thirteenth anniversary celebration.

In the past years Saraswati Mandiram has had many accomplishments. We are the only Temple dedicated to the Goddess of Learning, Sri Saraswati Devi in the Western Hemisphere. This institution is based on education and many facets of it, we promote knowledge and health in the five areas in the human existence (Spiritually, Intellectually, Physically, Mentally, and Emotionally – SIPME).

The 21<sup>st</sup> century is a knowledge based century and therefore is the century for Saraswati Maata, and the salient features of Saraswati Civilization. Saraswati Mandiram, being a knowledge based institution, promotes sustainability in every aspect of living, whether it be, knowledge systems, education systems, environmental systems, social systems or health systems.

Saraswati Mandiram, through the Three R's Foundation has embarked on a worldwide mission to bring quality education to urban and rural areas to different parts of the world with the support of the University of Massachusetts, Dartmouth. We hope in this decade to partner with several other NGOs in different countries to empower the youths in a sustainable and practical manner.

We hope that the WAVES conference in Trinidad, whose theme is “Vedic Knowledge for Civilizational Harmony” will inspire the youths of Trinidad and Tobago to be global citizens and take their rightful place as leaders in the free world.

May this conference realize its goals and objectives.

Pandit Ramadheen Ramsamooj



# SARASWATI MANDIRAM

(Institute of Holistic Health, Music, Yoga, Science and Philosophy)

TRINIDAD AND TOBAGO

## *President's Message*

It gives me great pleasure to introduce the WAVES conference on “Vedic knowledge for civilizational harmony” at the University for West Indies, St. Augustine on the 4<sup>th</sup>-7<sup>th</sup> August, 2010. WAVES signifies the World Association for Vedic Studies, formed by University Scholars mostly of Indian origin resident in the U.S.A, who studies the Vedas to glean their contributions to the advancement of civilized life. Conferences were held biannually at university centers in the U.S.A. This is the first occasion that a conference is being held outside of the U.S.A.

The Vedas- the Rig Veda, the Sam Veda, the Yajur Veda, the Atharva Veda as well as the Vedantic literatures - the Upanishads, Brahma Sutra, the Bhagavad Gita, the Mahabharata and the Puranas- are all records of an ancient civilization centered on the Sarawati River.

This civilization influenced the entire Indo-Gangelic Plain and the northern Deccan and its principles were adopted in whole or in part, by the primitive civilizations of those area. Even south India was influenced.

It produced the Sanskrit Language, based on sound using the organs of Phonation; the notes of Indian musical scale- udatta (ni,ga), Anudatta (ray,dha), Swarita (sa,ma,pa) used in singing the hymns. It also produced Ayurveda (Indian medicine), economics, mathematics (the Indian numeral system, the zero, the decimal point, the value of  $\pi$ , eventually adopted by the civilizations of Europe and the Middle East.)

Its own calendars (solar and lunar) based on the apparent movement of the sun, and the precession of the North Pole as the earth moves along the constellations of the zodiac sometimes make reference to 10,000-7000 B.C. The calendars were often corrected to give the accurate dates for yajnas and festivals.

This civilization, existing among people of varying levels of culture development exhibited a tolerance for other people ideas though not accepting them for themselves. My feeling is that polyglot communities such as ourselves would do well to study these civilizations to learn how to live in ethnic harmony.

Saraswati Mandiram is proud to host this unique conference that will bring some of the salient features of the Saraswati Civilizations to the shores of Trinidad and Tobago.

We welcome all delegates to this beautiful land of Trinidad and Tobago.

Dr. Ramdath Ramkissoon

# WAVES 2010

## Eighth International Conference on "Vedic Knowledge for Civilizational Harmony"

University of West Indies, Trinidad and Tobago

The Conference Theme: "Vedic Knowledge for Civilizational Harmony"

The WAVES international conference is held every two years. The past conferences were held in the US and we are delighted that the Eighth International Conference is being held in Trinidad and Tobago. Vedic heritage has been practiced and celebrated in Trinidad and Tobago for over a century and it is the love and affection of its people that attracted us to hold this WAVES 2010 conference here at the beautiful campus of the University of West Indies in Port of Spain.

This conference has been produced by the WAVES organization in collaboration with the Center for Indic Studies, University of Massachusetts in Dartmouth, MA (USA) and the Saraswati Mandiram of Trinidad.

The theme of WAVES 2010 conference is: "Vedic knowledge for Civilizational Harmony." Vedas and the knowledge systems related to the Vedas have inspired people all over the world for a few millennia and cultures and civilizations have been shaped by its powerful insights and practices.

We strongly feel that 'Civilizational Harmony' is possible by developing deep insights into the Vedic literature and practices – this conference aims to be a step in that direction of formulating a discourse that empowers one and all, and does not compromise on truth. This conference can be a platform for you to share your views, experience, and initiatives with leading academicians, scholars, and leaders. Networking with these leading personalities is expected to be an important benefit from attending this conference. We look forward to your participation and engagement in this endeavor to chart a pleasant and powerful future for ourselves and the world at large.

# Sponsors and Patrons

This conference has been made possible  
Through the generous contributions of our patrons

Saraswati Mandiram, Trinidad and USA

Infinity Foundation, Princeton, NJ

Shri Sashi Kejriwal, Dallas, TX

Shri Brahma Agarwal, Orlando, FL

Sanatana Dharma Mahasabha, Trinidad

High Commission of India, Trinidad



# Conference Venue Information

All conference proceedings take place at:  
Learning Resource Centre,  
University of West Indies, St. Augustine Campus

Wednesday, Aug 4th Evening:

Inaugural Reception at Diwali Nagar.

Please assemble in front of the conference building by 6:30 pm.

Friday, Aug 6th 10:45am: Tour of Trinidad Island

Please assemble in front of the conference building by 10:45 am.

# WAVES 2010: Program Description

WAVES 2010 (World Association for Vedic Studies) conference is being held this summer (Aug 4-7, 2010) in Port of Spain, Trinidad. The WAVES conference attracts the leading academic scholars on Vedas and Hinduism, and is the largest conference of its kind in the Americas. The program includes academic scholars, practicing pundits, engaged Hindus, and youth leaders.

## Three Parallel Conference Tracks

The conference will consist of three tracks:

**Track A: Academic Symposium: Vedic knowledge for Civilizational Harmony**

**Track B: Living Hinduism: Understanding Vedic Practices**

**Track C: Youth Summit: Owning the Discourse**

## Track Overview

In **Track A: Academic Symposium**, scholars would present their academic papers on a wide variety of topics generally under the rubric of Vedic Studies with a focus on the theme of ‘Civilizational Harmony’. Over 100 scholars are expected to share their insights relating to the symposium theme with their insights from Vedic literature such as Vedas, Darshanas, Upanishads, Puranas, and Bhagavadgita. A wide range of Vedic scholars, linguists, philosophers, scientists, and mathematicians are planning to present their research on the subject.

In **Track B: Vedic Practice**, invited scholars would participate in a series of activities including lectures, panel discussions, and demonstrations with a focus on elucidating the Hindu Practices. The goal of this track is to establish a new framework for the appreciation of Puja, Yajna and other forms of Vedic worship by highlighting the science and the aesthetics behind these practices. This conference track aims to explore the: I) scientific underpinnings and the cosmological insights; II) the important surviving formal disciplines of Hindu worship; and finally III) the ways of transmitting these beautiful forms of worship and practice to the coming generations.

In **Track C: Youth Summit**, youth leaders and invited scholars would engage in a series of conversations to gain a better foothold on issues related to their Hindu identity, relationships, family, social activism, community, and most importantly building a favorable academic discourse. Successful models in building and supporting youth groups will be shared by community leaders. Youth from many different parts of the world are expected to participate in forging together a new discourse for a powerful future.

# WAVES 2010 Track Descriptions

## **Track A: Academic Symposium ~ Vedic Knowledge for Civilizational Harmony**

In this academic research symposium, scholars would present their academic papers on a wide variety of topics generally under the rubric of Vedic Studies with a focus on the theme of ‘**Civilizational Harmony**’. Over 50 scholars are expected to share their insights relating to the symposium theme with their insights from Vedic literature such as Vedas, Darshanas, Upanishads, Puranas, and Bhagavadgita. A wide range of Vedic scholars, linguists, philosophers, scientists, and mathematicians are planning to present their research on the subject.

This track is a multidisciplinary academic symposium on a wide range of topics related to Vedic and Indian studies. The word 'Vedic' is used in a wide sense to include, not only Vedas, but associated literature, civilization, peoples, places, personalities, and practice. In addition, pedagogy of teaching, technologies to enable Vedic research, publications and performances are potential topics to be discussed and explored. This year this symposium takes an expansive view of Vedic knowledge, and focuses on the civilizational elements of society with the goal of identifies and deliberating features and requirements for harmonious living of all beings everywhere.

In this symposium, research papers will include topics on Archaeology & Anthropology; History & Social Sciences; Language, Literature & Linguistics; Science & Technology; Vedas; Upanishads; Smiritis; Puranas; Epics - Ramayana & Mahabharata, Bhagavadgita; Contemporary Works and Issues; Dharma - Shastras, Ethics & Rituals; Agriculture, Plant Science & Ecology; Inter-Religious Dialogue; Health, Yoga & Martial arts; Business, Economics & Administration, etc. The proceedings of this symposium will be published after the conference.

Track A is organized in as a series of Academic Symposia (AS1-AS5) interleaved with parallel Academic Sessions (A1-A9). Only one Academic Symposium session takes place at a time; while three breakout Academic Sessions run in parallel. The overall structure of the Track A is as follows:

<b>AS1: Academic Symposium</b>		
<b>A1: Approach to Veda</b>	<b>A2: Meaning of Veda</b>	<b>A3: Science in Veda</b>
<b>AS2: Academic Symposium</b>		
<b>AS3: Academic Symposium</b>		
<b>A4: Civilizational Harmony</b>	<b>A5: Veda and Life</b>	<b>A6: Vedic Concepts of Leadership</b>
<b>AS4: Academic Symposium</b>		
<b>AS5: Academic Symposium</b>		
<b>A7: Future of Vedic Traditions</b>	<b>A8: Philosophy and Art</b>	<b>A9: Modern Relevance of Vedic Values</b>

## **Track B: Living Hinduism ~ Understanding Vedic Practices**

The practice of Hindus consists of Vedic Sadhana [and](#) Samskara-s in one form or the other. Over the past couple of centuries, as traditional educational institutions have collapsed or decayed into obsolescence due to a lack of resources and patronage, most of this practice has been relegated to a limited basis of transmission from generation to generation within families. The result has been a lack of understanding of the essence, the philosophy and the scientific underpinnings of these Samskara-s and other Vedic practices. The lack of understanding of the core Hindu practices has been further exploited by inimical forces to brand all these Samskara-s and Hindu practices as superstition; such misplaced characterization is increasingly being internalized by younger Hindus.

On the other hand, scholars and scientists are rediscovering the scientific basis of the Vedic Samskara-s and the Agama Shastra-s, which are the formal disciplines developed for encoding and transmission of these core aspects of Hinduism that keep it alive. Yet new methods must be evolved to highlight the science, logic, and aesthetics behind these Hindu practices, to extricate it out of the dustbin of superstition.

This conference track aims to explore the: I) scientific underpinnings and the cosmological insights; II) the important surviving formal disciplines of Hindu worship; and finally III) the ways of transmitting these beautiful forms of worship and practice to the coming generations.

The goal of this track is to establish a new framework for the appreciation of Puja, Yajna and other forms of Vedic worship by highlighting the science and the aesthetics behind these practices. A deeper understanding has the potential to unleash a new level of joy for all human beings when participating in a Yajna, Abhishekam, or a Vedic wedding. Just as Yoga has been internalized and practiced by millions all over the world, a logical, deeper and simplified understanding of Puja and Yajna has the potential to transform the lives of millions.

This topic is all about practice in real life – beyond conjecture and speculation – an enjoyable path to super-consciousness by transmuting the materials and resources readily available all around. Especially, in an environment where the planet’s future is considered to be in danger, the Agama Shastra present ways of appreciating the intricate connections between all forms of materials and existence, be it manifest or invisible – further underlining the delicate balance in the universe and then honoring and celebrating the mutual interdependence between all participants in the cosmic drama. Everyone is engaged in this cosmic drama, but those who wake up to the deep inter-relationships, become immortal by merely recognizing this eternal rhythm (Sanatana Dharma); then on, every moment and every place is sacred and this world - a Sacred Theatre.

This Track B is organized as a series of sessions each of which would consist of talks, panel discussions, demonstrations, and hands-on workshops. The goal is that by the end of the conference an attendee of this track would have a fairly good insight into the purpose, method, and logistics of performing a yajna.

B1: Samskara: Symbols and Science
B2: Karmakanda: Recipe for Conscious Living (Veda-101)
<i>Showcase: Vedic Wedding</i>
B3: Lila: Cosmic Theatre
B4: Rahasya: Inner Meanings (Veda-102)
B5: Yajna: Hands-On Workshop (Veda-200)
<i>Showcase: Yajna Demonstration with real-time explanation</i>
B6: Tantra: Alchemy of the spirit
B7: Siksha: Revitalizing Vedic Traditions
B8: Acharya, Pundit & Purohita - Keeping the Divine Link Alive
<i>Showcase: Concluding Yajna by the Youth</i>

## **Track C: Youth Summit ~ Owning the Discourse**

In comprehending the present and charting out a future, Hindu youth are often faced with issues surrounding their identity; especially the Diaspora always has to negotiate their identity with heightened awareness in the workplace and in public life. Identity is not a one time issue; it begins in the school, neighborhood, college campus, classroom debates, and in the political arena. We all require tools, wit and charm to sail through a series of alien contexts, but a deeper understanding of the civilizational discourse and a well-crafted vocabulary can turn identity and culture into an asset and a major source of advantage for the youth.

For those aspiring to be leaders, it is more urgent to grab the underpinnings of one's Vedic heritage and stand on a rational and universal platform created from millennia of debates and intellectual deliberation. Professional, intellectual and social success often belongs to those who take charge of the discourse and are not victimized by it. Many student groups and youth organizations have successfully built resources for mutual support and advancement of the cultural aspects of their lives. Eventually, all institutions, be it schools, colleges, and temples pass on to the coming generations, we look to explore the path for successful succession. Besides, Vedic Civilization is much about aesthetics, love, romance, and joy; those who are able to touch and access these Vedic sources of 'Ananda' are immediately connected to the eternal flow of knowledge and bliss.

Most importantly, we look for ways for the youth to study, understand and internalize these jewels of the Vedic heritage so that it becomes theirs to keep and propagate to their worthy successors. Successful experiments in the transmission of Vedic knowledge are being conducted all over the world and must be shared and replicated where possible. This conference track spans these issues in the forms of a series of conversations between youth leaders and invited scholars to gain a better foothold on issues related to Hindu identity, relationships, family, social activism, community, and most importantly building a favorable academic discourse. Successful models in building and supporting youth groups will be shared by community leaders. Youth with a diverse background are expected to participate in forging together a new discourse for a powerful future. The youth are encouraged to attend sessions from other tracks (A & B) as well. For example, Track B is created for beginners to demystify Yajna/Pooja and other Vedic Practice.

Two sessions in Track C are dedicated to discussing the Portrayal of Hinduism in Western Indology. A number of full-length papers have been submitted for these panels and are available in print form at the conference.

This Track C is organized as a series of panel discussions along two broad lines: a) Youth Issues and b) Owning the Discourse. In the table below the Youth-focused sessions are shown in green and the Discourse sessions are shown in purple:

C1: Negotiating Hindu Identity - Youth Roundtable
C2: Portrayal of Hinduism in Western Indology - I
C3: Diaspora Perspectives
C4: Institutions: Schools, Colleges, & Temples
C5: Portrayal of Hinduism in Western Indology - II
C6: Yoga and Art
C7: Siksha: Revitalizing Vedic Traditions
C8: Community Leadership & Activism Roundtable

# Keynote Speakers and Abstracts

## Keynote Session: 2

**David Frawley**

**Universal Hinduism: Towards a New Vision of Santana Dharma**

Hinduism in its true nature represents Sanatana Dharma or an eternal and universal tradition of truth and natural law. It is a religion, science, art, culture and way of life, and yet more than all of these. While it has been best preserved in India, it is a global tradition that has had influences and counterparts all over the world. Today Sanatana Dharma is once more awakening and spreading along with the movement of both Hindu people and Hindu and Vedic ideas and practices. It is now important to articulate this ancient tradition in a new and clear manner for the benefit of all in for the dawning planetary age, without compromising its distinct principles. The talk will provide a few key points for this new vision of the eternal dharma and how to communicate it in an inspiring way for both Hindus and non-Hindus.

**Bal Ram Singh**

**Vedic Tradition of *Prajatantra*: the need of the time for global governance**

As the world has been integrating itself through globalization, first politically, then economically, and now terroristically, it is becoming imperative that not only bad but the good also be considered globally for the benefit of the global society. One of the major ideas being advanced in the world for the past hundred or so years has been the concept of democracy – the symbol of freedom and independence, the fountainhead of capitalism, and war cry against terrorism. How have we done with democracy?

Democracy in India is invariably referred to as *janatantra*, *loktantra*, *ganatantra*, or *prajatantra*, fairly interchangeably. Each of these words have different meanings and origin, and are likely to lead to different streams of governance system if used for latter purpose. This presentation will focus on the system of *prajatantra*, using the etymology of *praja*, and connecting it with *prajapati* referred in Vedas, to derive what are expectations in *praja*. The concept of *praja* will be examined in the remnants of *praja* practice in the rural areas of India even in current times, and a suggestion will be made to develop *prajatantra* for the future of all civilizations in the world today.

**Subramaniam Swamy**

**Vedic Values for National Renaissance of Hindustan**

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: 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, Philippines 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.

Fortunately, we Indians do not have to contrive an identity. The territory in which Hindus have lived has been known for ages as Hindustan, i.e., a specific area of a collective of persons who are bonded together by common culture, history, ethos, aspirations. As recent researches on DNA of the Indian people shows, Indians are ethnically one people. The Indian nation-nation is a modern Republic today, whose roots are also in the long unbroken civilizational history.

## **Keynote Session: 3**

### **Panel: Vedic Heritage and Women Empowerment**

**Pandita Indrani Rampersad, Ph.D**  
**Living Vedic Culture**

Pandita Indrani is a third generation born person of Indian origin born in Trinidad. She speaks about the inspiration that she drew from her Vedic heritage in identity formation and in becoming the first state-recognized female Hindu priest in Trinidad and Tobago. On September 14, 1993, the Arya Pratinidhi Sabha of Trinidad inducted her into the priesthood, generating much debate. Pandita Indrani graduated with a BA (Hon) First Class from Benares Hindu University and the Masters and PhD degrees from the University of Pune. She is a professionally trained teacher and journalist and is currently a Senior Research Fellow (Ramlila) at the University of Trinidad and Tobago.

**Navanidhi Kak**  
**Intimations of the Goddess**

Navnidhi Kak was born in Varanasi, India. She studied Psychology at the University of Delhi, with a postgraduate degree in Clinical psychology from National Institute of Mental Health and Neuro Sciences, Bangalore. She began her career teaching psychology at Delhi University. After moving to the US, she worked with a woman's organization and with children with disabilities. Currently, she lives in Stillwater, Oklahoma, with her husband, Subhash Kak. Navnidhi or Naumi is now engaged in writing and traveling.

**Vanita Shastri, Ph.D.**  
**Transforming the Self**

Vanita Shastri is an educationist and an artist. She has a Ph.D. in Political Economy from Cornell University. She has been a policy consultant at Harvard University and [teaches](#) at Boston area universities. [She](#) is a co-founder of the Meru Education Foundation, which brings unique learning programs on arts and culture of India to audiences in North America. She founded the Habitat Learning Center in New Delhi, India, to provide computer literacy to disadvantaged youth. She is a trained Indian classical dancer and an active member of a number of civic organizations. Currently she is Executive Director of TiE-Boston, a non-profit organization, that fosters entrepreneurship and businesses.

# **Track A: Speakers and Abstracts**

## **Academic Symposia: AS1 through AS5**

### **Track A: Academic Symposium: AS1**

**Nicholas Kazanas**

#### **Vedic Tradition and Civilization**

What is Civilization or Culture?

There are many definitions and descriptions in the learned publications: see S. Bhattacharya (2007), Kramer & Maza (2002), (Pearce 2002), Schafer (2001), Williams (1985), White (1969) etc.

Here I take 'culture' as synonymous with 'civilization' and in some places with 'tradition', although I am well aware that these terms have different meanings. Etymologically, 'civilization' goes back to the Latin *civis* and *civitas* which indicate life in organized cities which had law and order in contrast to barbarians whose behaviour had little order and much rapacity.

**Triloki N Pandey**

#### **The relevance of Vedic Rit for Civilizational Harmony**

Sri Aurobindo thought that Vedic society was the ideal society for harmonious living. He emphasized the idea of Rit and its relevance for the construction of a civilized society. Relying on my own anthropological fieldwork in various archaic societies such as the Zuni and Hopi of the American South West as well as the Tharus of the Himalayan Terai, I will discuss various factors responsible for harmony in traditional societies and compare them with the notion of Rit discussed in the Vedas. As an anthropologist, I have realized that if there is symmetry between the thought of order ideology) and the lived in reality, there is peace and harmony in society. Clearly the Greeks had this in mind when they prescribed symmetry between the nomas and the polis as the basis of their civilized society. Sri Aurobindo thought that the Vedic notion of Rit was very close to the Greek ideals. I will examine different formulations of ideal society and compare them with the notion of society developed in the Vedas.

**Indira Junghare**

#### **The *Brahman* Theory for Peaceful Co-existence**

From time immemorial, everyone has wondered about the origin and nature of life, including scientist, philosophers, and theologians. In physics, scientists are trying to unite the theories

of the large with the theories of the small by tying together general relativity and quantum mechanics with one string. In the modern industrialized world of globalization, pollution, and abuse of natural resources, it has become necessary to understand the very nature of life in general and of human life in particular. Western scientists and philosophers have often concluded that humans are motivated by self-interest, competition and the desire for personal wealth. The philosophy of Hinduism, on the other hand, considers the entire universe as living and sacred. The foundational concept of *Brahman* focuses on the positive and spiritual aspects of human nature, such as kindness, compassion, and modesty, and recognizes and values the contribution other beings make to our “all-inclusive” living. The theory that revolves around the concept of *Brahman* seems to weave together insights from new studies of the positive emotions in neuroscience, evolution, and philosophy. The theory of *Brahman*, if understood correctly, can be used to develop a common-purpose solution for the protection and preservation of our universe and can lead to peaceful co-existence.

## **Track A: Academic Symposium: AS2**

**Raghavendra P. Singh**

**An Enquiry Concerning Method in Vedic Philosophy**

Vedas have been written in a language which is symbolic, metaphorical, suggestive, aphoristic and sometimes paradoxical. We need to understand the basic act of philosophizing in the Vedas and the procedures adopted to vindicate the philosophical position. *Vedas* and the *Upanishads* do not preach a particular religion, nor do they spell out a list of do's and don'ts.

**Oleg Perzashkevich, Belarusian State University**

**Rigvedic Adhvaryu: Status and Function**

Since the earliest Rigvedic times on *adhvaryu*, undoubtedly, had already fixed ritual status: he was the ritual priest, who had some particular duties during soma sacrifice. He also had ritual companions, assistants, special skills and tools.

In time the ritual duties of *adhvaryu* began more and more detail. He became the ritual priest, who performed soma sacrifices, oblations for the particular gods, special technical and physical activities and some special rituals himself or with companions or assistants. *adhvaryu* had special skills and ritual tools and served to the Sun or to himself and his companions. Beside, all that *adhvaryu* was the function of Agni and Mitra, but in those cases we are dealing with the ritual performances.

Furthermore, there is no reason to consider, that *adhvaryu* was a priest-class name in RV or earlier times, as we can not see him out of the particular ritual activity, except for the cases, when the text was talking about the gods mentioned.

## **The Epistemology and Philosophical Nature of Indic mathematics**

**By TRN Rao and K Ramasubramanian**

Pingala, Aryabhata, Madhava and Jyestadeva are among the many great mathematicians of India whose works did not receive the recognition they truly deserve. In this paper, we briefly revisit some of their seminal contributions. The paper starts with “The Binary Numbers in Indian Antiquity” from *Chandah sastra* of Pingala (explained by Barad van Nooten). Then we proceed to the Aryabhata Remainder Theorem developed from the *kuttaka* process and finally on to Jyestadeva’s mathematics of infinite series and limit theorems. The methodology and proof (*upapatti*) systems of these mathematicians are discussed in some detail.

The epistemology and philosophical nature of the Indic mathematics, unfortunately, have not been really understood or appreciated by most historians of mathematics, except for a very few, as they have continued to look and claim mathematics as European Science, developed in the mold of Greco-European tradition. This leaves us with a heavy burden to rectify these misunderstandings and come up with a more balanced and correct history of mathematics.

**Relevance of the paper:** This topic covering Pingala’s *Chandah sastra*, the ancient science of meter verses, connects to mathematical concepts of binary numbers and combinatorics. This revelation of knowledge fits with the theme of the conference – Vedic Knowledge for Civilizational Harmony. We, the authors, think these mathematical contributions of India to the world at large should be of immense value.

## **Track A: Academic Symposium: AS3**

**S. Kalyanaraman**

**Vedic Rashtram in Indian Ocean Community**

The concept of Vedic rashtram is as central as dharma in organizing for abhyudayam (general welfare). An example in Vedic history of civilizational harmony is provided by the advance of rashtram in Indian Ocean Community along states of the Indian Ocean Rim. It is notable that the largest Vishnu mandiram of the world is in Angkor Wat (Nagara Vatika), Cambodia. Central to the cultural memories is the veneration of the pitr-s, ancestors.

Rashtram in Vedic thought: What is rashtram in Vedic thought? The concept of rashtram is elucidated in the context of dharman and rta.

**Santosh Kumar Shukla**

**The Indian Dharmasastric Tradition: Bharatasmriti**

In Indian thought the word *dharma* articulates the expression of very extensive connotational range, which is rather too difficult to define. In the *Mahābhārata*, Vyāsa has said that “*Na dharmaḥ paripāhena ākhyabhārata Veditum*” which means ‘O Arjuna ! *dharma* cannot be defined’. This word *dharma* has been in used since the Vedic era.

In many places in the Vedic texts, one encounters the usage of the word *dharma*, its meaning got changed from time to time and gradually, it has come to connote and enunciate the *varṇāśrama dharma*. In the *Dharmaśāstra*, too, the whole tradition moves from the *śāstra* texts to the *nibandha* ones with the sense of the duty. In the second *loka* of the first *adhyāya* of the *Manu-smṛiti*, Manu has been asked to educate the people about the *dharma* of the *varṇas- Bhagavan sarvavarṇan yathā vadanuparavāca* *Antaraprabhavaśca dharmān no vakturmahasi*.

It is the millennial *Dharmaśāstra* tradition that has preserved our society, culture and way of life. Today, one will have to go Indian villages to witness its live continuity as a folk-tradition. Despite the numerous cyclones of foreign invasions, this Indian society is still alive and kicking because of this very tradition. After Independence, the constituent assembly endeavored to frame a constitution for India, but it could not be adapted as *Dharmaśāstra* for “India”. Even today, for our religious rites and other activities, practices and conduct, ceremonies and festivals etc., we have to refer back to those very texts, which despite numerous attacks, had kept Indian society in unity.

In order to advance our *Dharmaśāstra* tradition, I have composed, in almost one thousand five hundred *lokas*, which are spread over three *ashyāyas*, an original text in Sanskrit, called *Bhāratasmṛiti*. Despite propagating constitutional ideas of this tradition, the text does not ignore the tradition and delineates the trajectory of its principles. This paper will present some of the significant ideas of this *Bhāratasmṛiti* (A new *Smṛiti* text).

**Annapurna D Pandey**

### **The Cohesive role of Religion in the Indian Diaspora**

The focus of my paper will be a comparative look at the role religion has played in the Indian Diaspora. I will look at select examples from various diasporic Indian communities such as Mauritius, Fiji, and Caribbean communities, but the emphasis will be on my own field work as well as other’s studies of various Indian groups in the Silicon Valley. Recently, my community, “The Oriyas of Eastern India” has organized weeklong religious and cultural performances to install the Jagannath idol (the presiding deity of the state of Orissa) in a Hindu temple at Fremont, California. I have videotaped the proceedings.

In my paper, I will discuss the views and perspectives of various participants in these performances and analyze their role in building the community of the diasporic Oriyas in the Silicon Valley. I will also use clips of my film, *Homeland in the Heart* in order to emphasize the role of religion in community building and defining a distinctive identity of the believers, a majority of whom happens to be scientists and technologists. I will be exploring the issues of meaning, experience and power of religion in the identity making of the diasporic community in the USA.

**Girish Nath Jha**

**SaHIT: The Sanskrit-Hindi Machine Translation system**

*Sahit* in Sanskrit/Hindi means ‘including’, ‘taking along’, ‘united’ etc. The very purpose of this project is to connect Sanskrit with other Indian languages – in particular Hindi in the first phase - by way of automatic translation. By extension, we can say that Vedic knowledge has to be inclusive and integrating.

This is a complex task for two reasons – 1) model building research needs to be carried out in which *laukika* (contemporary) studies will be explained in terms of Vedic models, 2) Vedic content itself would have to be translated in unbiased manner into modern languages. While pursuing (1) would lead us to one or the other of *vedāga* studies from purely model building exercise (2) would lead us to develop computer systems which can translate Sanskrit – the language of Vedic literature – into popular languages of today like Hindi. Following route (2) also gets support from the fact that Vedic studies all over the world have historically suffered from unscientific colored interpretation of key texts. While computer technologies have made available key texts to one and all, the problem of interpretation remains to a big hurdle. It is in this context that the present paper draws its significance.

## **Track A: Academic Symposium: AS4**

**Sampadanand Misra**

**Vasishtha Ganapati Muni and his contribution to the Indic tradition**

Vasishtha Ganapati Muni was the chief disciple of Bhagavan Ramana Maharshi. In fact, it was he who discovered the Maharshi and made the whole world know him as Bhagavan Ramana Maharshi. The Muni was born on 17<sup>th</sup> November 1878 in the village Kalavarayi in Andhra Pradesh. The Muni’s life story is sweet and all-absorbing and has been beautifully depicted in the famous biography, *Vasishtha Vaibhavam* composed by his foremost disciple, Sri Kapali Sastriar. The Muni had three aims in his life: to make Mother India free from the hands of British people by the power of his tapas; to revive the Vedic tradition and make it alive; and to fight against un-touchability.

**T.S. Rukmani**

**Sisupala’s moksa in the Bhagavata Purana: A Critique**

The Bhāgavata Purāṇa (Bhā.P) defines bhakti as of nine types (*navadhā bhakti*) which is a positive loving service of Śrī Kṛṣṇa. But along with the positive kinds of *bhakti* the Purāṇa also accommodates persons like Śiśupāla, Dantavakra and others who hated Bhagavān all their lives and yet were accorded *mukti*. The Purāṇa has also the rather enigmatic statement saying that the mind can be fixed on Bhagavān through devotion, constant enmity, fear, affection or love and thus not necessarily only through positive feelings alone (VII.1.30).

Taking up the example of Śiśupāla, this paper tries to look at the various strategies that the Bhāgavata Purāṇa, theologians like the Vaiṣṇava Gosvāmins, Rūpa and Jīva, and the well known advaita philosopher Madhudūsana Sarasvatī employ, in order to justify the *sāyujya-mukti* that the Bhā.P says was attained by Śiśupāla. The explanations attempted by the Bhā.P are basically religious and mythological while those attempted by the Gosvāmins, under a new category of *sadhanā-bhakti* known as *rāgānugā-bhakti*, is coloured by their sectarian approach. Madusūdana Sarasvatī alone, perhaps, succeeds in coming up with a theoretical framework close to his own advaita commitment that can somewhat explain this kind of *bhakti* mentioned not only in the Bhā.P but in other Purāṇas as well.

**Douglas Allen, Department of Philosophy, University of Maine, USA**  
**Gandhi's Radical Reformulation of the Vedic Tradition**

Mahatma Gandhi is the most significant and relevant proponent of nonviolence and peace for the modern world. In Gandhi's complex, nuanced, multidimensional, structural approach, most people, who claim to be for nonviolence and peace, are in fact very violent and contribute to and are complicit with our world of violence and war. How does Gandhi analyze violence and how does he challenge us to rethink and transform our basic assumptions, values, and ways of living toward greater *ahimsa*, nonviolence, love, compassion, and peace?

Gandhi's philosophical approach to *ahimsa* is integrally related to his approach to *satya*, truth. In Gandhi's ethical and ontological analysis, our dominant philosophies and practices of violence lead to conflict, disharmony, and immoral and untruthful ways of being in the world. The philosophy and practice of nonviolence, on the other hand, reveal the truth of the interrelated, unifying, harmonious nature of reality and of human existence.

In *Hind Swaraj*, Gandhi introduces a profound, challenging analysis of "civilization" that invites us to rethink our approaches and worldviews and formulate a radical paradigm shift. "Modern Civilization," that dominates the West, India, and contemporary globalization, expresses values and relations that are violent, materialist, consumerist, ego-centric, technology-centric, money-centric, exploitative of humans and animals and nature, disharmonious, and offer false views of development, progress, and human nature. By way of contrast, "Ancient Civilization" of India expresses values and relations that are essentially nonviolent, human-centric, moral and spiritual, harmonious, and offer more worthy and more sustainable views of human nature, standard of living, and development. This means that there are Vedic roots in Gandhi's formulations of nonviolence, peace, and civilizational harmony. This can be seen in his interpretations of the *Bhagavad-Gita*, the *Upanishads*, and other resources from India's traditions. However, it is also important to emphasize that Gandhi provides a radical critique of what he views as hierarchical, oppressive, institutionalized, violent, Vedic religion and tradition.

Gandhi's radical reformulations cannot be understood without key Vedic formative influences, but he presents new, creative, flexible, inclusivistic, challenging, open-ended ways

of being in the world. When approached selectively, integrated with complementary non-Vedic and non-Gandhian approaches, and reformulated in new ways relevant to the contemporary world, Gandhi's approach is invaluable for dealing with crises of violence, war, civilizational conflict, and disharmony.

**Veena Howard**

### **Reclaiming the Sacred Power of Truth (*Sat*): Gandhi's Satyagraha**

Gandhi adopted philosophical concepts and renunciative practices that carry inherent spiritual power—illustrated in the ancient Indian religious texts—for his nonviolent activism. This is especially evident in Gandhi's concept of *Satyagraha* (Truth-force), which for him was “*tapasya* [austerity] in its purest form.” Gandhi affirmed the ancient belief that the magical power of truth can be manifested in the heart of humans who cling (*āgraha*) to their truth, namely, to their moral duty. Traditionally, this notion is expressed by the words *saccakriyā* or *satyakriyā* (Act of Truth) found in the parables, fables, and narratives of ancient Sanskrit and Pāli literature.

Gandhi sought to make the law of truth an active principle of personal and public strategy to achieve modern secular goals. In his creative synthesis of the words *satya* and *āgraha* he combined aspects of *nivṛtti*—the metaphysical notion of reality, *sat*, as well as the moral virtue of *satya* necessary to realize *Brahman* (Ultimate Reality)—with the *pravṛtti* of social and political goals.

What models from the ancient religious narratives did Gandhi utilize to create and communicate his method of *Satyagraha*? In what specific ways did he reinterpret the ancient notion of the power of Truth to achieve modern secular goals such as social justice and India's political independence? In order to understand how Gandhi was able to create a political strategy that both substantiated his nonviolent method and mobilized the masses, this paper examines Gandhi's own words and analyzes his rendering of the metaphysical and mythical ideas of the power of Truth.

## **Track A: Academic Symposium: AS5**

**Ramakrishna Puligandla**

### **Some Reflections on Science and Religion**

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 inquiry 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.

**R.N. Jha**

### **Exploring parallels between the philosophy of Einstein and the Bhagavadgita**

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.

**Kalidas Shetty**

### **Systems Biology Meets Vedic Wisdom for Global Food Security and Universal Healthcare**

Vedic notions and concepts have deep and natural integration of diverse organisms and processes and therefore can provide solutions to natural ecosystem breakdowns and provide a foundation for civilizational harmony. Key aspects of disharmony affecting all of humanity are food security and lack of universal health care. Universal solutions can be advanced through for example Ayurveda which is deeply rooted in ancient Indian civilizational thought and draws upon the wisdom, knowledge and experience of human interaction with the environment and further the knowledge to live in harmony with the ecosystem. From this foundation the functioning of the body is linked to harmony of mind and soul. On the other hand modern integrative paradigms emerge from a quest for an interconnected whole starting from cellular function, yet the resulting frameworks such as the Systems approach, and Systems Dynamics become too complex and intractable very soon. Vedic knowledge systems incorporate many more variables and yet remain simple to deal with by ordinary

people; in addition, harmony in multiple dimensions is accomplished almost naturally with little intellectual or social stress.

Yoga and Ayurveda are living examples of such holistic and integrative frameworks that can provide the emerging area of Systems Biology and imbue it with Vedic life force or 'prana' to generate a new level of integration between the atmosphere, water, soil, plants and the humans – a new formulation of the interdependent eco-system based on Oxygen Biology which is beyond the confines of cellular biochemistry, calories, consequences of environment and calories on breakdown in harmony and therefore health. This approach has been developed in the laboratory, and implemented in improving plant health and being applied in treating chronic pathologies and thus improving the quality of life for the entire food chain. Examples will be given of experiments and the surprising results that hold much promise in revitalizing the organic universe.

## **V. Deshmukh**

### **Vedic Psychology: The Science of Wisdom**

Vedanta emphasizes self-culture (Atma-unnati) and self-actualization with innate wisdom (Prajna). Wisdom is inner peace with one's being-in-reality. Vedanta described it as blissful conscious being (Sat-Chit-Anand). One's perspective determines experience. As Shankaracharya expressed, "When I consider myself as body (Deha-bhava), I am your servant; when I consider myself as living-being (Jeeva-bhava), I am part of you; when I consider myself as essential being (Atma-bhava), I am you." Such perspective is possible after deep self-understanding and self-realization. This stage in life is described as super-conscious equanimity (Turiya, Sthita-Prajna, or Brahmi-Sthiti). Understanding Vedanta, Yoga, and living mindfully with undistracted presence can help us flower in virtue and natural bliss. Yoga proposes the development of Yama and Niyama. Modern psychology emphasizes wisdom as virtue. Erikson conceives eight stages of self-development from birth till death: Hope, Will, Purpose, Competence, Fidelity, Love, Care, and Wisdom. Sternberg emphasized the importance of applying one's intelligence toward common good. Goleman wrote about emotional intelligence.

# **Track A: Speakers and Abstracts**

## **Sessions A1 through A9**

### **Track A: Session: A1**

**Sethuraman Rammohan**

**Seeking immortality: A Unified Approach of Vedic Texts**

The word 'yoga' refers to (1) union with the Imperishable One (2) the means of seeking this Union. This path is broadly classified three fold the - knowledge, works, and love. The upanisahads refer to the three principal aspects of the Imperishable corresponding to these three – the knower (bodha) (Pra. U 4 –9), the Doer (Karta) (ibid) the object of Love (Br. U 1-4-8). Immortality is attained by becoming God-like in -knowledge (Pratibodha veditam), (KU:2-4) and action (Puranam samyam) (Mu.U.3-1-3) with God. Krishna also refers to this when he says that he who knows God in His completeness (Gita 15-19) worships Him in all aspects of his natural being (sarva bhavena) and he himself evolves as one of 'perfect wisdom and integration' (Buddhim syatrtakrtyah) Mundaka Upanishad refers to man as three-fold being – he whose mind abides in Atman (Atmaratih), he whose works are the works of Atman (Kriyavan); he whose heart is the garden of eternal love of Atman (atmakridah) [Mu.U. 3-1-4]. Thus the Immortality is reached through knowledge, work and love. Mandukya refers to this as entering Atman with Atman (Samvisaty Atmana Atmanam (M.U. 12). Acharyas help the aspirant to invoke the powers of inherent in his own Self (Kena U – 2-1) Upanashadic authority supports both. - renunciation and fulfillment (i) Immortality is attained by renouncing all the works (ii) It is won by doing all works in consonance with Gods' Laws - (Mu.U.3-2-6) as ways of attaining Immortality.. Thus the three Yogas - Knowledge, Work and Love are founded upon the three aspects of the Atman – knowledge, Will and love. When the mind gets purified by any or all of these yogas, the mind merges into the Inner Self. Immortality is thus attained.

**Ramesh Kumar Pandey**

**Concept of Guru in Ancient Scriptures: A Reflection**

The holy land of Ganga and Himalaya called Bharata Varsha has indeed been fortunate to have given birth to a galaxy of gurus such as Sankaracharya, Ramanujacharya, Madhvacharya, Nimbarkacharya, Caitanya Mahaprabhu, Swami Ramakrishna Paramahansa, Swami Vivekananda and others. Notwithstanding a series of invasions and ruling for centuries by those who are completely alien to our culture and custom, it has ensured the existence of dharma to some extent in this land today. This could be feasible only because of these great gurus. If we are able to speak of lofty ideals and enduring values of life today, it is again due to the showering of the great blessings of these acĒryas. Through their thoughts, speeches and action, they have enlightened our society with the principles of dharma.

The gurus who have enabled the sustenance and upholding of dharma, have been the embodiments of sacrifice, true love and compassion. In fact, only those who have not been driven by desires or selfishness are fit to be called gurus. Unfortunately, nowadays the word guru is freely used in many languages of the world apart from the ones already used in India. Perhaps for the same reason, there are some misconceptions in the usage of this word. It would therefore be worthwhile to dwell upon the concept of guru as laid down in the ancient scriptures.

In this article, I have attempted to draw the distinction between the gurus and the ordinary instructors and discuss certain exemplary qualities found in the gurus. Finally, an attempt has also been made to describe certain essential qualities that every student should possess in order to achieve excellence by concluding this with a few observations.

### **Kumar Nochur** **How to Know the Veda**

Indologists and Western scholars of the Veda typically do not find in it anything of spiritual value or modern interest, based on their linguistic, philological or other conjectural interpretations, which are often tainted by their racial, ideological and other agendas. The Veda itself uses the phrase /ninyaavacamsi/ -- /secret words/ -- to refer to the secret character of its symbolic language and poetic imagery. This veil is impenetrable to the best of scholars! There are also numerous internal references to the need for one to be a seer – a /rishi/ -- to know the esoteric meaning of the /mantras/. A classic /rik/ on this topic says: “Secret words, seer-wisdoms that utter their inner meaning to the seer.” (Rig Veda, 4.3.16) Since most, if not all, scholars are not rishis, what value can they bring to any really useful knowledge of the Veda? And if it is to rishis we must turn to get the truth of the Veda, then there is no better guide for us in recent years than Sri Aurobindo, who revealed the Secret of the Veda in his seminal book of the same name. This talk will present Sri Aurobindo’s rediscovery of the real purpose and meaning of the Veda as the field-guide and hands-on manual for the conscious physical and spiritual evolution of the human species.

### **Hari Ram Mishra** **The Harmonization of Mind in the Vedas**

Vedic society consisted of people practicing various occupations. This variety was not only prevalent in society but also in a family. The famous reference of the *ôgveda* in which one of the family-member is craftsman, other one is physician and other one is grinder, is testimony to this fact. This variety of occupation would be the main cause for differences in the minds of people. This fact creates hierarchy among the people. This hierarchy is natural phenomena as indicated in the Vedic mantra itself where Rishi says that even among those who are having same sense-organs and equal opportunity of education, variation in mental capacity is seen. This variation develops further and creates problem in the society in course of time. To pacify the problems faced by people, our seers tried to educate the people to live in harmony. A

number of references about harmony of the mind are available in Vedas and Upanishads. It is very important to note that this harmony is wished in many ways. In some references (ôgveda, 10.191) minds of a group of people are wished to be in harmony of each other. Our seers were open to receive noble ideas coming from every corner of the world. They also prayed that ideas of welfare may come to their minds. To take food lonely was denounced and was mentioned as sin. To deem the guest as God is again a conducive notion for harmonized society. To enjoy the life with the sense of renunciation is the core message of the Veda. If everyone acts in accordance with this instruction, the harmony is bound to prevail in the society. In Atharva Veda (3.4.7), it is mentioned that all should work collectively to get a superior result. In another reference of Atharva Veda (16.64), mantra, samiti, vrata, citta and havis of everyone are wished to be in harmony.

There are various words used like atma, mana, akuti, hridaya, citta in this context. These will be examined thoroughly in this paper.

**Lal Jadu Singh**

### **Seventeen Moments of Consciousness: An Abhidharma Model of a Typical Thought Process and an Early Buddhist Concept of the ‘ Unconscious’**

The Buddhist phenomenology known as Abhidharma developed in ancient India remains to this day one of the most thoroughgoing and systematic attempts to analyse and classify mental states and moreover to demonstrate their dynamic relationality in experience and ultimately to provide guidance to the Buddhist yogis in their meditative praxis. This effort was undertaken not merely or primarily from scientific curiosity (though the method is remarkably empirical, hence “scientific”), but out of soteriological motives predominantly. In what follows, the Abhidharmic analysis of a typical thought process (citta-vithi) and the Buddhist notion of the dynamic “Unconscious” predating Freud and Jung by more than two millennia is examined.

## **Track A: Session: A2**

**Bruce Millman**

### **In the Vedic Lineage of Poets and Sages: Krishnamurty and Tagore**

This paper compares the work and vision of two 20<sup>th</sup> c. philosophers and writers, J. Krishnamurthy and Rabindranath Tagore. Both reflected deeply on the principles of harmonious living, and have much to offer the 21st century. Krishnamurty and Tagore strove to bring humanity an awareness of the timeless intelligence beyond the conditioned mind. Tagore sang this awareness in lyric poetry while Krishnamurty pursued the dialogic method of inquiry common to the Upanishadic sages. This paper traces the influence of Advaita Vedanta on the intellectual and spiritual formations of both men: each upheld rational inquiry, silence, and the creative unity underlying everything. The perennial philosophy of the Vedic sages came to Krishnamurty via Theosophy, while Tagore was acquainted with it through his family’s engagement with Brahmo Samaj. Products of colonial

modernity, both Krishnamurty and Tagore are best understood in the Vedic lineage of poets and sages whose tradition they update in ways unique to our times.

Both men were visionaries who brought to the field of education a holistic and contemplative understanding of the world. Krishnamurty's school in Brockwood Park, England and Tagore's university in Santiniketan, Bengal were modern experiments in bridging the best of East and West. Both were attuned to the beauty of nature and its capacity to heal the schisms of duality.

**Nilanjana Sikdar Datta**

### **Offering Libations: A Ritual of Relationship**

The practice of offering libations to the dead is well-known among all the societies. The survivors remain anxious for their departed beloved who is now a habitant of another mysterious world. Out of love and affection man wants to secure wellbeing of the departed and pray for his peace. Again man feels indebted to a person when he makes some inheritance for that person's death, and wants to acknowledge his obligation by paying libations. Also being afraid of the mysterious power of the dead that may cause harm, man pays libation to the dead with an intention to satisfy him.

**Shyam N. Shukla**

### **Human life: A Journey to Perfection**

In the Katha Upanishad a young boy named Nachiketā goes to Yama, the god of death, and learns about the secret knowledge of the Ātman, the divine entity present in every human being. Yama tells him that the human life is a journey of the *Jīvātman*, who has forgotten that he is actually the Ātman – pure, perfect and ever free. The Ātman has forgotten Its true nature, and is called *Jīvātman*, because of Its association with body, intellect, mind and sense-organs. Therefore, the *Jīvātman* makes a journey where the final destination is realization of its true nature as the Ātman. This is actually an inward journey rather than an outward one. To explain this, Yama creates an imagery, wherein he compares man's body, intellect, mind, sense-organs and sense-objects with chariot, charioteer, reign, horses and roadside fields, respectively.

Yama says that to make this journey a success, the intellect, which is compared with the charioteer, should have full control over the mind, that is, the reign in this imagery, which in turn should have full control over the sense-organs (compared with the horses in the simile). If the horses are not under control they will run wild to graze on the roadside fields, and the journey will never be completed. Similarly, if the sense-organs are not under control, man can never concentrate on the Atman to realize It. Only a person with a disciplined mind and senses realizes Ātman.

Yama then gives a clarion call to all human beings to arise, awake and find an *Ātmajñānī* teacher who will help in this journey because the path to the destination is very difficult.

## **Role of Etymology to Get the Three Layered Meaning of Vedic hymns**

**By R V Ramakrishna Sastry**

It is known to all that the Vedic Sanskrit is the oldest language in the world which was a functional language of our ancient Indians. We can understand the culture of our ancestors through the Vedic Language. To understand the meaning of the Mantras, we should take the help of the Six Vedangas. Among the six Vyakarana and Nirukta are more useful to know the Etymological Meaning of the Vedic words.

There are two theories about of the words. They are Derived and Underived. Sakatayana, Yaska and some others accepted the first theory only. But Panini accepted the both theories. However, it may correct in the Paninian view, but we can get clarity of meaning if the word is explained through etymology. Particularly in the case of Vedic words, the etymology is more useful. With the help of Panineeya Vyakarana and Yaska Nirukta, we can prepare the etymology of the Vedic words. In this connection, Yaska had given many suggestions how to prepare the etymology of the Vedic words. He had given the etymology of so many Vedic words. Sayana, the well-known commentator of Vedas also had given etymology for Vedic words. Other than those words, we can prepare the etymology of the Vedic words. In this paper I discussed about the etymology of some words according to the suggestions given by Yaska with the help of Paniniya Vyakarana.

Suggestions of Yaska : A word should be defined. 1. on the basis of Grammar, 2. according to its action, Quality or attribute ; 3. Consider the similarity of phonetics ; 4. According to its usage in a particular place ; 5. Observe the phonetic changes; 6. Definitions should be given of all levels ; 7. Usage should be known in various meanings, at various places.

Three Layered Meaning: We can find the meaning of Vedic Mantras in various understandings, i.e. Adhyatmika, Adhibhoutika, Adhidaivika/Adhiyajna. To get these meanings, etymology is very much useful. Following these suggestions, a discussion is made on the etymology of some Vedic Words in this paper.

**K.R. Murthy**

**Siva Sutra**

The word Sutra in Sanskrit philosophical texts is used to represent an extremely brief sentence, so terse that sometimes it contains only two words! Yet a sutra encompasses a wide sphere of knowledge, helping and leading the receptive and analytical mind to survey a variety of related subjects and ideas. Properly studied Sutras are like keys to a library hidden in the deep recesses of our minds. The characteristics of a Sutra are laid down and often need a Guru to expand and explain to the aspirants.

## Track A: Session: A3

**Kosla Vepa**

### **The reality of knowledge transmission: the case of trigonometry & Astronomy**

The story of how the Vatican in particular and almost the entire intellectual elite in Europe collaborated over several centuries to deny the civilizations in the rest of the world their contributions to the epistemic progress in knowledge, is indeed a sordid one. This pattern of behavior is peculiar to the Catholic Church and has been practiced assiduously over several centuries. It has been institutionalized under the Law of Christian discovery. Eventually the law of Christian Discovery was adopted by the USA in 1823, in order to give legality to the seizure of the Real Estate in the Americas from the natives. It is this institutionalization of intellectual property (not to mention Real Estate) theft from those who were deemed pagan and therefore less than human, that has made the Occidental even to this date immune to feelings of remorse. The practice of taking over significant discoveries and concepts from other traditions continues on till this day, since the underlying rationale was that, if the people they were stealing from were pagan, such a behavior was sanctioned by the highest authority and therefore was not wrong. We will mention several such instances, and will elaborate on a couple to establish the modus operandi of such theft.

**R. Chidambaram**

### **To be or not to be? You be, not be you**

*“To be or not to be, that is the question”*

*“To be with the Self or the Not-Self, that is the choice”*

The first quotation, from Shakespeare’s Hamlet, is world famous and rightly so. Stunningly eloquent in its simplicity, the question captures an essential dilemma of human condition in the world. We want “to be”, but find at times the “*slings and arrows of outrageous fortune*” so unbearable we would rather “not be”. Nevertheless, the question is based on a false premise. “*na caiva na bhavishyama: sarve vayam atah param*” is what Lord Krishna tells Arjuna at the very outset of His teaching, meaning all jeevas are in truth indestructible and eternal. The option “not to be” is not really available to Hamlet or any other jeeva.

The solution to the sorrows of the world has to be sought elsewhere, not in non-existence. Had Hamlet approached Maharishi Sri Ramana with his cryptic question, he may have received the answer also in a similar terse language: “*You Be, Not Be You*”.

**Jonathan Duquette**

### **The Dialogue between Modern Physics and Vedānta: A Study of Quantum Vacuum and Vedāntic ākāśa**

Toward the end of the 19th century, Swami Vivekananda claimed that modern physics was inevitably to converge towards Vedānta in the future. A few decades later, in the midst of the

conceptual revolution brought out with the formulation of Einstein's relativity and the emergence of quantum physics, a number of physicists were showing interest toward Vedānta and other Eastern schools of philosophy. Since then, several books and papers, both in the West and in India, have been published to illustrate the striking "parallels" between these disciplines. However, there exists a great deal of confusion and over-simplifications around these attempts.

In this paper, I wish to examine two concepts whose affinities have already been noticed: the concept of *ākāśa* in the Advaita Vedānta tradition and the concept of vacuum in quantum physics. The general tendency has been to refer to these concepts as enduring, all-pervading and fundamental substrata out of which the physical constituents of the world emerge and to which they ultimately return. By assessing these concepts from *inside* their respective tradition, I aim to criticize and bring to light the challenges raised by a consistent dialogue between modern physics and Vedānta philosophy. Thereby, I will also propose alternative ways of approaching this dialogue.

**Umesh Kumar Singh**

**Panchamahabhuta and Vayu: From Veda to Ayurveda**

Pañcamahābhūta theory is one of the most important theories of the Indian philosophy. According to this theory whole world is made of five basic elements *Pṛthvī*, *Jala*, *Agni*, *Vāyu* and *Ākāśa* (simply known as earth, water, fire, space and air). In these five basic elements or mahābhūtās *vāyu* is said as the cause of all motion. In *Rgveda* it is known as *Marut*, often it is seen with *Indra*. *Marut* is group of 49 deities. But in *Atharvaveda* it is said that *vrātya* has 7 *prāṇas*, *apānas* and *vyānas* (Atharvaveda 15.15.1-2). Thus its total number reaches 21. Śatapatha brāhmaṇa says that Indra and Vāyu both are same (Śatapatha.brāhmaṇa 4.1.3.19). Āyurveda believes in only five kinds of *vāyu* which includes *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. But in some minor upaniṣads and tantrika literature it is divided in 10 types by adding five more types like *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*. *Caraka Saṁhitā* says that *vāyu* is the cause for sustainability of earth and also cause for the motion of planets, sun and stars etc. (Caraka Saṁhitā 1.12.8). Vimānaśāstra tells about 15 types of poisonous Kauberavāyu storms in the space where meets the radiation between two planets:

*grahāṁśupathasaṁdhināmantarāle ṛtukramāt||  
prajāyante pañcadaśa kauberākhyā prabhañjanāḥ|  
kauberavātaviśasaṁśoṣaṇārthaṁ yathāvidhi|  
diśāmpati pravakṣyāmi yantraṁ lokopakārakam||73,76*

Vimānaśāstra

page 207-8

*Rudrayāmala tantra* also quotes *Kaubervāyu* as *mahāvāyu*:

*sarvaharttā mahāvāyuḥ kuberaḥ kuñjareśvaraḥ|*

*Rudrayāmala tantra* 1.9.4

Thus we see that *Vāyu mahābhūta* covers a broad area in many disciplines of knowledge.

And according to various references it seems that *vāyu* does not meet with air or gases but

with different kind of waves. This paper examines the possibility of Vāyu mahabhūta to be proven as wave form.

**Dilip Das**

**Karma, yoga and karma-yoga**

This paper presents an introduction to the concept of action (karma) and Yoga as commonly understood by the general public in the East and West. The most common misunderstanding about Yoga is then presented. Why a full-scale Yoga could be a bitter pill in a society is then explained. Three basic types of karma namely, Prarabhda karma, Kriyamana karma, and Sancita karma are explained. The separation of daily activities (actions) from daily religious rites as practiced throughout the world and the consequential problem in achieving self-realization is then presented. How a brilliant idea was conceived and delivered in the battlefield of Kurukshetra whereby karma was combined with Yoga to give new mode of life path called Karma-Yoga, which is neither traditional mode of action nor pure Yoga, is presented. The speaker then delves into applicable Vedantic aphorisms extracted from Bhagavad Gita to explain Karma-Yoga.

**W.W. Higgins**

**Karma, Metapsychological art and Raja Yoga**

This paper builds upon the ideas presented at the XIII International Congress of Vedanta in 2002, namely, the establishment of a genuine new school of art, entitled, Metapsychological Art along with its interdisciplinary relations to philosophy of mind, theology, art and psychoanalysis, both East and West. Additionally, in terms of the history of ideas, this school of art legitimately transcends Abstract Expressionism and Analytical Cubism, and further differentiates itself from its predecessors through the unique fact that it is equally valid East and West. Traditionally, the conceptual disciplines of philosophy and theology, and the symbolic practice and products art and religion have provided civilizations with more or less applicable and adequate windows into the realm of Spirit. By Spirit we mean the fundamental principle of motion in existence, that which constitutes the basis of our reality. It is we, as philosophers, theologians, psychoanalysts, scientists, and those of the tribe who possess some knowledge of the ultimate principles, who are the one's vested with the responsibility to provide applicable and adequate principles regarding these ultimate facts of the reality of our existence, its reason and order.

It is in the sense of anticipating the next logical steps in the direction these disciplines are now moving, rather than simply a scholarly comparison and contrast of the past leading to the present that determine the content of its subject matter and the style of its presentation. Its aims remain to provide more adequate and applicable principles about Mind and Spirit through empirically verifiable concrete methods complimenting conceptual systems through the pragmatic use of symbolic mediums to access the referents of such abstract systems. This next step anticipated and taken by Metapsychological Art concretely involves methodology

applied through the medium of oils and canvas inwardly clarifying the jiva of Raja Yoga and/or empirical ego of western psychoanalytic theory (Freud and Jung). The clarification of this persona, equally acknowledged by philosophy of mind both East and West is a direct derivation from what Patanjali (renowned author of Yoga Sutras) speaks of as subjective impressions, what Jackson Pollock and Mark Rothko (founders of Abstract Expressionism) calls the 'massa confusia', or what Merleau-Ponty (founder Genetic Phenomenology) would have regarded as making the invisible visible. The identification of this normally invisible and unconscious persona in the colors of a mosaic of subjective impressions functions as a symbolic montage, a personalized Mandala, relating directly to deciphering ones karmic destiny and spiritual purpose pragmatically and in direct relation to one's outer mosaic of existence composed of the raga and dvesha of samsara and/or space,time and the world as we live them. Taken directly from Raja Yoga itself, Asamprajatah and Samprajatah Samadhi, this method of concentration using one's self, in symbols and mediums, of oils and canvas, hopefully holds a pragmatic key for many to aid in reaching the goals of transcendence and 'freedom from'.

## **Track A: Session: A4**

**R.K. Jha**

### **Vedic knowledge and the quest for harmony**

The great heritage of the Vedic tradition is yet to be fully explored and understood for its innumerable potentials. The present stage of human civilization is facing various kinds of human and non-human threats and challenges. Therefore, it is high time that we try to draw specific lessons from this tradition and explore the possibility of applying it to our present challenges.

One of the biggest human threats faced by the contemporary world is in the field of civilizational differences and disharmonies. The analysis of such disharmony is a multi-faceted and daunting task. It may be analyzed from the cultural, linguistic, religious, economic and political perspectives and yet something may still be left out of the study. One of the pre-requisites for the realization of harmony is the explicit need and search for that harmony itself by all the involved communities. Even though it may seem to be quite obvious and available, the situation may actually be rather different. The proposed paper intends to take up the discussion of this point. It would try to comprehend the hidden factors responsible for precipitating the present lack of an honest search for harmony among the various communities and civilizations of the world.

In the light of this analysis, the proposed paper would try to comprehend some of the contextually relevant fundamental characteristics of the Vedic tradition. It would then try to explore the suitability and manner of applying those characteristics to the present situation for the purpose of rectifying the deep rooted causal factors precipitating our disorientation in various fields. Such rectification holds the promise of making the present human population truly aware of the imperative need of harmony among the various communities and

civilizations which, in turn, will directly pave the path of realizing the actual civilizational harmony.

**Veena Dadhe**

### **Concept of universal brotherhood in Vedas**

It is well established fact that Vedas are the oldest form of writing in our literature. Vedas contain the valuable teachings to human life forever. These teaching make us understand to discriminate the permanent and the transient, the good and the evil. Vedas have been the gems of wisdom to mankind. The eternal values of life: how to be a perfect human being, to see self in all creations, and to treat all objects equal.

**Sampada Savardekar**

### **Sanskrit for Civilizational Harmony**

“Sanskrita language, as has been recognized by those competent to form a judgement, is one of the most magnificent, the most perfect, the most prominent and wonderfully sufficient literary instrument developed by the human mind”. These were the luminous words of Sri Aurobindo who has beautifully justified the use of the Sanskrit language in the Vedic texts.

**Asha Tripathi**

### **The Psychology of Desire and Civilizational Harmony**

Human race has been modified profoundly through evolution. It took a long time for human race to attain the refinement of behaviour and culture. Different civilizations are also the outcome of evolutionary process. The influence of the environment, the heredity, the given training and many other factors has led to the diversity of civilizations. For a healthy global atmosphere, the diversity of civilizations has to play a positive role and should not generate disharmony among different civilizations. The word “civilization” itself means, “to reclaim from barbarism”. The different civilizations are the parts of one universe and they should fit together and must have agreement in their relations. However, different civilizations could not maintain the harmonious relationship among themselves. The problems related to existing distrust among different civilizations cannot be solved by the striking development in science and technology. There is an urgent need of reviving the spirit of spiritual consciousness lying at the root of every religion. Vedic civilization has a power to flow joyfully from its source and to catch all other streams in its imperious current till it reaches the ocean.

**Anshu Bharadwaj**

### **Concept of Wealth in Isavasyopanishad**

The Rishi Dadhyannatharvana speaks thus in Ishavasyopanishad-

*“Ishavasyamidam Sarvam Yat Kincha Jagatyam Jagat,  
Tena Tyaktena Bhunjeethah, Ma Gridhah Kasya-Swit Dhanam”*

This means “Whatever moves in this ephemeral world is enveloped by the all pervading Lord. Therefore enjoy everything with a spirit of renunciation. Do not covet the wealth of anyone else”

**K Sankaranarayan**

**Vedic knowledge for civilizational harmony; civilizational elements of society - an appraisal**

We are all concerned about the kind of peril/ turbulent that the whole world is facing now . Since we are living in the age of "Globalization" we can not afford to be indifferent to what is happening in the other part of the world as much at our own.

**Oleg Perzashkevich**

**Arya vs Ethnos: the Problem of Rigvedic Self-Identity**

The identity and self-identity is the central problem for any people and even any person: this is the ancient global positioning system and our modern set of basic constants. The existing academic definition of Rigvedic Arya is based on the Old Testament concept of ethnos. This situation has been got worse with the following to Aristotle’s logic and classification principles, which should not be applied to Rigvedic worldview. Rigvedic Arya identity pointed out in Rigveda does not match Torah’s gOy (ethnos) after 3 of 5 key indications: origin from common ancestor (genus founder), common resident territory and mutual language. So, Arya should not be described as ethic or ethnic based, however it showed identity of the same level and can be used simultaneously with ethnic identity.

## **Track A: Session: A5**

**Swami Jyotirmayananda**

**Basic knowledge common to all**

Is there a fundamental knowledge that is common to one and all, analogous to the fundamental biological needs like air and water, or the basic necessities of life such as food, clothing and shelter, which are common to all of humanity? This paper, based on the Vedantic wisdom, argues there is such a fundamental knowledge, that it is indeed common to all, and a pre-condition for living a life of peace, contentment and self-fulfillment that can pave the way for Civilizational Harmony, which is the need of the hour.

This knowledge is not like the knowledge of facts of the objective world. Those facts are potentially infinite and their knowledge, gained through the various means of knowledge, is continually expanding. Self-knowledge however may be considered fundamental, perhaps even the basic and minimum knowledge, needed to attain ‘Eternal Happiness’ (*shaswata sukha*), in pursuit of which everyone is engrossed in the workaday world. Unlike knowledge of external facts, knowledge of oneself is immediate, self-revealing and self-evident. But, inexplicably, our false identification with the psycho-physical organism (*dehatmabuddhi*)

makes us oblivious of our real nature, so much so we are unable to comprehend it clearly and correctly.

As discovered by our ancient Vedic *Rishis* -- the relentless explorers of Truth, the core of our being is Pure Awareness or Consciousness (*vijnanam / chaitanyam*), which is also the substratum of all names and forms. While the names and forms are subject to a constant flux of change, their substratum is immutable and not bound by the triad of time, space and causation. This substratum is the indwelling spirit (*chaitanya*) – the essential intrinsic nature of every one of us. This is our real identity -- the common basic knowledge of our true being. For want of this saving knowledge, we are all floundering in the mire of the life. What is therefore really needed is a clear and correct understanding of this fact, and what prevents us from this comprehension is our false sense of ‘inadequacy’ or ‘deficiency’ which haunts us day and night, and brings us under a delusion that we can overcome it by our constant and sustained effort at ‘becoming’ -- by way of acquisition host of things external to us. This naturally gives rise to the sense of doership (*karthrutva*) and the enjoyership (*bhoktrutva*) which in turn deepens our attachment (*raga*) and aversion (*dwesha*), and the attendant trials and tribulations in life. When I have a clear and correct understanding of what I really am essentially, that I am the indivisible witness consciousness, in relation to my body-mind-sense complex, I have solved the riddle of life.

This paper also explores the method for attaining this awareness through the simple practice of a *mantra* – repetition of the divine name, with special reference to *Ramanam* as advocated by Swami Ramdas, the founder of Anandashram ([anandashram.org](http://anandashram.org)). The three simple ways to translate spiritual ideals in our day-today life, explained in the paper, is also as demonstrated by him, in our own times. This practice is designed to lead us to the liberating knowledge of the self, even as we cultivate a life of ‘Universal Love and Service’ (*vishwaprema-vishwaseva*). Swami Ramdas’ own words appended to the paper provide a glimpse of the spiritual life and its unfoldment. The paper concludes with a didactic illustration followed by also an epigrammatic exhortation of Swami Vivekananda to unfold our true nature through the cultivation of an integrated life even as we help others march towards that glorious consummation.

**Nishkam Agarwal**

### **Meaning and Purpose of Life: Perspectives from Vedanta and Mainstream Economics.**

The debate on dualism is as old as humanity. Within the confines of Indian philosophy, Sankhya is clearly dualistic, while Advaita Vedanta, by definition, is non-dualistic. Sankhya, an orthodox philosophical system, holds that everything in reality stems from purusha (or self, or atma, or soul) and prakriti (matter, creative agency, or energy). The Sankhya dualism between soul and matter is different conceptually from the Cartesian dualism between mind and matter. While both relate to non-matter, soul is beyond intellect and consciousness whereas Cartesian mind is identified with consciousness and self-awareness. Finally, Advaita Vedanta relates to the unity of atman and Brahman, the latter not bearing any equivalent concept either in Cartesian dualism or in Sankhya dualism.

The American Constitution guarantees certain “inalienable” rights to its citizens, among them, life, liberty and the pursuit of happiness. These concepts make sense within a Cartesian world as relating to “matter”, but begin to look confusing when perceived with the lens of Sankhya or Advaita Vedanta. For an Advaita Vedantist, where the fundamental belief is Tat Tvam Asi, human life is an aspect of the Maya world, and ultimately subservient to “real” life of the atman or Brahman. To that end, the human body becomes an instrument to “see” the reality (a la Vivekachudamani). The “seer” achieves enlightenment. But what about worldly duties while moving on the wisdom-track? It is argued that worldly actions in this situation are all geared in the service of “Discriminating knowledge” which implies that the role of self-centered actions becomes very tenuous. How are these to be reconciled with “animal spirits” and “selfish behavior” in Adam Smith’s economic paradigm which forms the core of modern Economics? Are the two doctrines, Advaita Vedanta and Economics, hopelessly non-intersecting?

Even if one were to argue that they deal with the Maya-world, however, the underlying concepts of Eastern philosophy lend new and interesting meanings to the concept of life, with far different implications than if they were to be seen in a Cartesian context. For example, if physical life is ultimately illusory, what exactly do we mean by a “right to life”? Is there a deeper meaning to this than life of the body? What implications would that have for governing principles for life on earth? Some open ended ideas are presented in the paper.

### **Sundari Siddhartha**

#### **The message of harmony in four off-beat hymns of the Rigveda**

Civilization in Ancient India was governed by harmonious growth. This is revealed by the information gathered from the Vedas. The knowledge of the vedic people was developed not only in the spiritual sphere, but also in the spheres of science, art, music astronomy, mathematics etc. It was all a part of their rituals and religious sacrifices etc. To illustrate --- the science of Astronomy was the branch to which they specially devoted their thoughts, even at the earliest times. To every Veda is appended a “sort of astronomical treatise, the object of which is to explain the adjustment of the calendar, for the purpose of fixing the proper periods for the performance of religious duties”. Geometry was developed while measuring and arranging the bricks in the sacrificial platforms; music was practised to make invocations more melodious; Chemistry was part of Ayurveda; Botany was an auxiliary of medicine, and Warfare involved use of chemical weapons.

### **Subbarayudu**

#### **Vedas and Human Life**

Vedas provide important guidelines for human life style. Our rishis always relied on the Vedas for instruction on how to live life. There are 48 sanskaras mentioned in Vedas from beginning of life to end of life, every action of life is based on Vedas.

## **B. Root**

### **Advaita and a Spiritual Neophyte**

"This paper will provide a personal account of what the lofty path of Advaita Vedanta means to me, both spiritually and intellectually. I have a degree in philosophy, but I realize that Advaita far transcends the intellect, though it appeals greatly to the intellect. I also realize that Advaita implies a spiritual discipline which few have achieved, and I am not one of them, despite the excellence of my Swamiji. Nevertheless, I feel that Advaita has provided considerable spiritual benefit in my life, and I enjoy formulating my philosophical view of the world in light of what I have learned. The following is a personal account of Advaita from the point of view of an ordinary though educated person.

## **Naresh Beohar**

### **The life of state of nature of the Rgvedic people**

The Vedic people in general but the earliest rg Vedic people in particular led a very simple life of piety with a few basic needs and very few rituals. They were devoted to the pursuit of learning and to the rules of morality, ethics and spirituality. Rg Veda was followed by Yajur Veda, Sama Veda and Atharva Veda. Their compilation was spread over several centuries, probably over a millennium. Therefore, a qualitative progression is discernible in their contents.

## **Track A: Session: A6**

## **Peterson**

### **The Vedic Leadership Model**

The paper presents a synopsis of the author's recently completed doctoral dissertation, titled "The Vedic Leadership Model: An Interpretive Qualitative Study Using the Delphi Technique Developed through the Embodied Lens of Indian Vedic Philosophy." The purpose of this study was to propose a set of leadership values and behaviors that reflect the core values of Hinduism and Buddhism. This purpose was achieved by identifying the appropriate core Vedic and dharmic values, comparing them to the values expressed in existing leadership models, identifying the gaps in existing leadership value sets relative to Vedic/dharmic philosophy, and proposing values and behaviors that fill these gaps. The proposed leadership model is organized into four sections. The first section compares the western, objective view of reality with the eastern, non-dualist view. The second section, titled the "leader's relationship to self," identifies core Vedic/dharmic values that are appropriate to leadership situations. These values include following one's dharma with sattva, realizing that actions have consequences (karma), working with non-attachment to rewards, and developing humility and patience. The third section describes expected values and behaviors demonstrated in the leader's relationship to others. Behaviors to others include allowing

others to grow and follow their own dharma, acknowledging that all sentient beings are equal, and fostering the importance of inter-relationships. The fourth section of the leadership model describes the leader's relationship to the environment. Action by individuals and organizations that results in a positive impact on the environment is a moral issue. Leadership decisions that affect the environment must be made from the position of sattva. Since this is a new leadership model, there are many opportunities for future research.

### **Sanjay Mehta**

#### **Let's go back to roots-Guru the real leader**

It's a theme paper. The paper talks about the concept of Guru of the Vedic times and his requirement in current period. During the ancient times 'Guru' was the most dominating and influential personality of the society. He used to mould his disciples for 'Preparation for Life'. The importance was given to basic core values in education system. We require the image and action of Vedic times guru in modern times. It's a demand of time. Today the so called teacher and pupil have a long gap. The bridge is collapsed, rather they face identity crisis. The teaching and learning systems have lost their meanings. We need change to nurture the next generation and it could be done through education. Can we have such Guru? Answer is, yes. If, we go back to our roots.

#### **Aim and Objectives :**

To understand the role of Guru in the Vedic times.

To understand the need and importance of teacher in modern times in keeping mind the qualities of Vedic time guru.

To focus on education practices in real sense.

### **S.S. Chadha & Veena Chadha**

#### **Management Science and Geeta**

Ancient Vedas are treasure house of knowledge both secular and sacred. Recently the relevance and importance of Geeta in social and corporate contexts has also been realized by the modern management pundits. Renewed scholarly attention has also been facilitated because of the new realization for spirituality in society and at work places. Geeta's spirituality is important for improving the psycho-spiritual environment at the work places. In addition, it does offer lessons for enlightened leadership and ethical management. The term Indian-Style-Management is the experiences of the Indian civilization over the centuries. Its flow can be compared with a gigantic perennial river that gathers momentum as it flows and in the process other rivers join. With the flow of history many new ideas and perspectives have become part of the Indian-Style-Management. Perhaps many chapters of the Management Veda book are yet to be written. Right now we can have a tentative outline. This outline would be based on the experience of building the world class institutions and organizations. This work also presents a comparative analysis of the American (western) management, Japanese Management, and Indian style Management.

## **Bipin Jha**

### **Pratyabhijya Darsana and its Relevance**

The world of knowledge is meaningless if Indian knowledge tradition is not appearing on the face. If we discuss about the Indian knowledge tradition, it would be beyond justice to escape The Kāśmir Śaiva Philosophy, which expresses the practical face of epistemology. During the period of Mādhavāchārya, a great Indian philosopher and writer, it was in practice but ignorance started at time elapsed. Its importance revived, in the present era when Indian Knowledge was recognized every where in the world. The origin of Kāśmir Śaiva Philosophy is derived from the Āgamika tradition. This tradition was greatly supported by Abhinava Gupta and many Indian Philosophers.

The fundamental element of Kāśmir Śaivism is param Śiva, who is situated along the triangle of knower, knowable object and knowledge. The parama Śiva is the route of the living and non-living things that is controlled by his own wish, which is supreme power. Thus Param Śiva is reflected all around the world by his own wish and ultimate power. This concept accepts a total of 36 elements, Param Śiva being at the ultimate one, as the concept of observer in Śaiva philosophy is seven layered, in which we place Śiva at the top, and living and non living creature at the bottom and Param Śiva is at the Peak. The logic behind this concept is based on the concept of 'Mal'.

This research paper is being presented to analyse the concept of observer in Kāśmir Śaiva Philosophy and to clarify the concept of layer and 'Mal'.

## **Prashant and Manju Joshi**

### **History of Yoga**

In this paper/presentation we will present History of YOGA from VEDIC period to the modern era and trace the evolution of Yoga. Our goal is to share the authentic history before and after patanjali and share how Yoga in the west has evolved and share our view of how Yoga can shape in the Future and can help tremendously to shape the Future itself with Yoga as a mainstream therapy.

## **Prashant and Manju Joshi**

### **Leadership and Yoga: Time-tested recipe to become a better leader**

In this paper/presentation, we will define the attributes of a leader using the yogic definitions, principles and practices, and establish an inseparable connection between the two. Yoga is about creating harmony at all levels of our existence - physical, emotional, social and spiritual. Leadership is about having the vision and direction for betterment of a cause and executing the same, time and again. We know from history about the contribution of good leaders and the bad. It can be the difference between ignorance and

bliss, war and peace, or life and death. By understanding and practicing Yoga, we feel that we can create better leaders at all levels and in all fields, creating social harmony from the individual to the community, and within the larger community - the entire world. Would it not be nice to have a pipeline of outstanding leaders at all times focused on the betterment of the society at all levels?

## **Track A: Session: A7**

**Kamlesh Kapur**

### **Vedic features and requirements of harmonious living to be introduced through education**

This paper will focus on the need for understanding the dilemma that our school going children face while living in societies riveted by religious aggression and the Hindu emphasis on the cultivation of inner harmony and Yogic discipline. It will also discuss the development of those techniques which are crucial for the preservation of environment that can help shape yogic social personality in the face of dangerous postures of aggressive religions. In the last two decades three major socio-political changes have occurred which have deeply impacted the educational system and the funneling of knowledge/information.

Changes such as globalization and neocolonialism, the electronic networks and the increase in overt attacks on the cultures and beliefs of the vulnerable minorities are posing immense challenges to moral and ethical norms enshrined in Dharma. Many pertinent questions are answered. How far is the insistence on Sanyam (self control and austerity) as the underpinning of human behavior and Maryada (rectitude or ethical basis of social behavior) as the guideline for shaping social personality relevant in a world so badly entrenched in offensive and defensive wars? How to be comfortable with one's innate being as Hindus, how to protect that identity and how to assert their adherence to the oldest spiritual tradition of the world.

Restating the ancient ideas and aspirations in modern terminology will help. The paper gives several such techniques whereby the non Hindu students can be brought into the comfortable zone of acceptance, respect and willingness for peaceful coexistence with Hindus. This will enable the followers of Indic Dharmas to cultivate inner peace and harmony while actively projecting the same in the hostile societies and cultures. How pragmatic, cohesive and non-threatening these techniques are will determine if our next generation is allowed to live at all-let alone harmoniously.

**Jitendra Nayak**

### **Information and Communication technologies: policies and implementation in state of Kerala-- A case study of Akshaya**

The growing recognition of the presence of an information society has been perceived both knowingly and unknowingly by all of us. It has become effective force in transforming social, economic and political life and plays very important role in nation's development. At the same time it has created a hiatus between information rich (haves) and information poor (have not's). This study examines the impact of government initiated ICT project, 'Akshaya' for inclusive growth and development in the State of Kerala. The analysis is focused on three issues related to e- literacy, gender implication of the *Akshaya* project, and the role of the policy makers and various stakeholders.

The study aims to evaluate the *Akshaya* project and its impact on various stakeholders like centre users, entrepreneurs and state government representatives of Mallapuram and Trivandrum districts of Kerala. The central theme of the study concerns the nature of mechanisms that exist in society and the economy, to meet the need for changes in skills, capabilities and organisations that processes of technological change generates These are some of the issues and questions identified as relevant for exploring ICT for development and public response in state of Kerala. The findings of the study suggest that the *Akshaya* project is an attempt to integrate two larger goals, namely, mass socio- economic development through increased computer and internet access, and secondly to ensure financial viability through market driven entrepreneurship.

**Vishal Agarwal**

### **Rigvedic Traditions – Survivals and Extinctions**

The Rigveda is said to have existed in 21 Shakhas according to the Mahabhashya of Patanjali. Later literature seems to indicate that these 21 Shakhas came to be grouped within 5 categories - Mandukeya, Shakala, Ashvalayana, Shankhayana and Bashkala. Most literature published in the last two centuries seems to indicate that only the Samhita of Shakala Shakha and the Brahmanas and Aranyakas of the Shankhayana Shakha (as well as that of the Shakala Shakha) have survived. In recent years however, the Ashvalayana and Shankhayana Samhitas (together with their Padapatha) have come to light. The latter even has a fragmentarily surviving oral tradition. Manuscript catalogs also indicate the existence of ancillary texts of the Bashkala Shakha (and perhaps the Samhita as well). This review article focusses on all the rare surviving textual traditions of the Rigveda in the hope that Vedic scholars in India will take up the long overdue task of bringing this literature to light.

**Sumangal Prakash**

### **Ancient Indian Social Stratification in the Contemporary Global Context**

Man is not a simple unit but a complex whole consisting of several constituents. Justice demands that each constituent should get its due. Thus, all should act in harmony. In Indian terminology, there should be balance between *Sattva*, *Rajas* and *Tamas* elements within the man. None of these should be completely eradicated all should get their due. The latter meaning of public justice means that he should get a fair dealing in society. He may be

allowed to follow his vocation, leanings, urges etc. He may be allowed to live a life according to himself. Of course, this freedom cannot be unlimited. While one has a right for personal development and satisfaction, there is a corresponding duty that one should not become a hindrance in the fulfillment of the initial rights of others.

**Kalyan Viswanathan**

### **Varna, Jati and Dharma – A Re-evaluation of India's Caste system**

The so called “Caste System” of India, has been identified as a fundamental organizing characteristic of Hinduism, (or Sanatana Dharma) through the recent years of European and Western scholarship. Further, despite efforts of many well meaning people, the caste identities in today's India appear to be acquiring a new lease of life, fueled by the opportunities generated by vote bank driven politics and caste based reservations. Further, almost universally, the word Caste itself conflates the two Sanskrit terms – Varna and Jati, and obscures any distinction between the two. When studying the Varna and Jati phenomenon, the scholar despite his/her best intentions to objectivity, invariably gets trapped in certain specific pre-dispositions. For example, a purely materialistic paradigm, derived from Marxist ideas of class conflicts views Caste as a struggle between the upper and lower castes, in which the lower castes are responsible for the production and distribution of products and services while the upper castes are simply appropriators and usurpers. In this paradigm, the whole caste system becomes simply a device concocted by the upper castes to suppress and oppress the lower castes.

On the contrary, a purely spiritual and idealistic paradigm, takes refuge in the quotes from the Bhagavad Gita and the Vedas to confirm the real Spiritual and Dharmic foundations of the Varna and Jati – while largely ignoring or disconnecting from the realities of today's expression of the Caste system in actual practice. Many scholars further begin with the assumption that the Caste system was and is an evil phenomenon that should never have existed in the first place. They are persuaded that right from Buddha, Mahavira onwards to Ambedkar and Gandhi, India has been fighting or reforming the Caste system – yet the system itself will not go away, and seems only to establish new roots and renewed strength. In this paradigm, there are no merits to the Caste system, and it has done no service to India, and the sooner it is gotten rid of the better it is for all. In this paradigm, any strength that the system might have had historically is completely ignored.

This Paper tries to understand the Varna and Jati system, through the various epochs of India's history, as well as the various models that have been brought to bear upon its study. It proposes that the master key to a right understanding of the Caste system is the concept of Dharma; It further speculates on the pathway to restoring a degree of balance to the system must also bring a fundamental restoration of Dharma as the central value in the lives of people. It speculates on how, such a restoration of Dharma, has the potential to fundamentally transform the Hindu Civilization, and bring about a harmony amongst its people, and elevate their sense of identity, history and consequently a unity of purpose in the future.

**Bal Ram Singh**

### **How to Revive Vedic Tradition in the Modern World?**

The world today suffers from impending climatic disaster, continuing environmental exploitation, and a variety of health, social, and political problems. The only string that has kept the humanity clinging to a lifestyle which is responsible for these sufferings is the promised economic gain, sold as the means to freedom and independence. The true freedom (moksha) and independence (swatantrata) are concepts of Vedas and Vedanta in the practice of sthithpragnya and detachment by following swadharma. Such practices are only possible with swadhyaya quite clearly described in Patanjali Yogsutras, and by practice of ashtang yoga. Freedom and independence realized in this way leads to a system of self-governance that is not dependent of prescriptive rules and laws rather on subscriptive ideas and practices. This line of thinking needs to be advanced with clear citations from the ancient civilizational systems (based on epics, Ramayana and Mahabharata) where no prominence was given to written rules or constitutions, appointed judges, or certified advocates. Swadhyaya that helps understand swadharma is the only way to earn and practice swatantrata, not money or political prescriptions. Vedic values thus attained are likely to create a governing system of leading by examples and punishment by prayaschit, thus avoiding the whole chicanery of freedom and independence through democracy which has been described as the worst form of governing system even by its most ardent supporters. Winston Churchill is quoted to say the following on democracy: “No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of Government except all those others that have been tried from time to time.”. It is obvious that the democracy exists only in the absence of a credible alternative. This presentation will discuss alternative(s) based on Vedic system of knowledge, understanding, and practice.

## **Track A: Session: A8**

**Reena Sahay**

### **Vedic Music: A Path that Leads to Peace and Harmony**

Over the years, Music has established itself as a Science of awareness and vehicle to the still mind. It can be said with certainty that the essence of spirituality through music found its roots in India during the Vedic times and later went on to spread all over the world. In Vedic Music, besides aesthetics, the Science of Sounds was also worked on. Therefore, the system of Nada Yoga, which is the Science of using vibrations to calm the mind, was born. The natural harmony of musical sounds has a powerful impact in balancing the energies of the body.

**Kanniks Kannikeswaran**

### **Vedanta in the music of Muthuswamy Dikshitar**

Muthuswamy Dikshitar (1775-1835) is regarded as one of the foremost composers in the South Indian Karnatic Music tradition with over 400 compositions to his credit. Although known only to aficionados of South Indian music, Dikshitar's approach to music transcends

regional barriers in that he has composed music in *Hindustani* ragas as well as in Celtic and other Colonial tunes that arrived in India in early 18<sup>th</sup> century. His lyrics are clearly indicative of his pan-Indian approach to music. A scholar of *Vedanta* and a practitioner of *tantra*, Dikshitar brings out the essence of the Upanishads with several phrases such as ‘*sat chidananda aripurna bhramhasmi*’ in the body of his *kritis* dedicated to various manifestations of divinity such as Shiva, Vishnu, Shakti and even the *navagrahas*. What is remarkable about the work of this peripatetic composer is his integration of *Vedantic* ideas with concise descriptions of the *stala puranas* of the various temples that he visited. The *Vedantic* overtones of his lyrics go beyond the traditional *kritis* and also shine in his adaptation of Celtic tunes into his repertoire. This presentation provides an overview of the encyclopedic approach of Dikshitar in integrating philosophy, *stala purana* and other aspects of temples in the creation of a body of musical work; it also discusses its relevance to the art world today.

## **Vinaya Chandra**

### **The Concept of Ritam in RgVeda: Understanding it through Associated Imageries**

‘*ṛtam*’ is one of the prominent Vedic terms with profound meaning. The term occurs in *ṛgVeda* in more than five hundred places. The significance and the meaning of the term ‘*ṛtam*’ appears to be highly elusive in the variety of imageries associated with it.

*ṛtam* is richly associated with imageries such as ‘*dhārā*’, ‘*panthāḥ*’, ‘*raśmiḥ*’, ‘*sadanam*’, ‘*garbhaḥ*’, ‘*jyotiḥ*’, ‘*nābhiḥ*’, ‘*tantuh*’, ‘*anīkam*’ and so on. There are also references to the covering forces ‘*Vṛtra*’ and ‘*Vala*’ veiling the manifested ‘*ṛtam*’. Unless these imageries and allegories are understood in the right sense no breakthrough is possible in comprehending the concept of ‘*ṛtam*’ and the consequent richness it brings to the Vedic language. ‘*ṛtam*’ to a great extent may be said to be peculiar to Veda. In the later Vedic age ‘*ṛtam*’ lost its distinct identity and became mostly synonymous with ‘*Satyam*’. ‘*ṛtam*’ comes from the root ‘*ṛ*’ meaning ‘to move’ and hence it means ‘truth in movement’, or ‘truth of movement’ or ‘movement towards truth’ or ‘truth of action’. (Sri Aurobindo always translated the word as *Truth-Consciousness*) This makes the concept of ‘*ṛtam*’ an all encompassing one covering the physical, ethical, psychological and spiritual planes. The *ṛishis* had such conception of ‘*ṛtam*’ which they could express in symbolic language of the Vedas; they had psychological ideas and they were capable of creating symbols which represented not only ordinary operations of external life around them but also external processes and operations of the mind and the soul. Hence, this paper attempts to identify the varied imageries associated with ‘*ṛtam*’ and achieve a sense of unity in their meaning and connotation, so that a considerable progress can be made in revealing the inner sense and significance of the Vedas.

**Prabhat Charan Das**

### **God and absolute in the philosophy of Sankaradeva**

God is the ultimate reality as deemed by religion while the Absolute is so deemed by philosophy. Sankaradeva(1449-1569AD) is mainly a religious saint and .therefore, in his thought God comes to the forefront. But in his writings he often uses the word Brahman which is translated into English as the Absolute. As God and the Absolute are differentiated in philosophical discussions and as some philosophers opt for God and some for the Absolute and as in this respect there are controversies among the theists and absolutists, we intend to have a discussion on it specially in the philosophy of Sankaradeva looking into the question as to his leaning towards which of them, either God or the Absolute or to both or to the concept of Absolute-God.

As we know the philosophical background of Sankaradeva is the Vedanta. Religiously he is a Vaisnavite and all types of Vaisnavism depend upon the Vedanta. Sankaradeva's Vaisnavism is also no exception to it. So we will have to discuss the concerned subject in the backdrop of the Vedantic thought. Shri Prabhat Charan Das is the Secretary of Sankaradeva Institute of Philosophy and Culture, Assam, India

**Yagya Tiwari**

### **Vedic Mission of Harmony regarding Ethical Behavior of Mankind**

There are so many values in Vedas, which describe the harmony between man and nature in respect to universal happiness of mankind. These values affect the nature according to its fruitfulness and energetic impact on environment. In Vishwedeve Sukt Rishi Gautam prays to Vayu, Prithvi, Ashwani, Som, Saraswati and Stones to produce 'Aushadh' to preserve health and peace. Consequently, they enjoyed hundred years life due to communion between man and nature which inspire youth and socio-cultural and ethical behaviour of mankind.

It is well known phenomenon that nature represent itself in Vedas and plays role of physical and geographical changes. According to Dayanand Saraswati, man affects nature and diverts its impact in favour of creature by prayers and get relief from ailments and miseries to getting close to the almighty in the shape of the nature.

Paper attempts to highlight the above features of Indian classics which can be instrumental to create peace, harmony and atmosphere worldwide.

## Track A: Session: A9

**Bala Manyam**

### **Geographical Variation in Practice of Hinduism**

There is wide variation in practice in Hinduism, geographically, culturally and over time. As Hindus migrated to other countries, the practice and rituals they carried continued over time in their new land and many of these continued even to-day. Thus, we observed a very different practice of Hinduism in Bali. The wide practice of animal sacrifice is persisting even to-day in Nepal and to some extent in Bali and parts of India. It appears that this cruel practice reached its peak during the tantric era (between eighth and tenth centuries) during which time, the eating of prohibited foods came into practice, along with free sex. The ancient practice animal sacrifice in temples is symbolically maintained even in temples built to-day in the form of a platform called *balipeetham* next to flagpole (*dhwajastambha*). Breaking of coconut may be symbolic of breaking of skull. There is a wide variation in performance of *puja/arati*, wedding and death ceremony between North and South India, let alone by different regions and casts. Temples in India and will perform pujas on the exact prescribed day of Hindu calendar while in North America it is moved to the weekends. The dynamism of Hinduism will adapt to changing circumstances, places and time. This could be one reason why despite spread of Buddhism in ancient India, and spread of Islam and Christianity later did not prevent growth and spread of Hinduism.

**Asha Pandey**

### **Valmiki's Sita -- an empowered woman**

Sita is the lead female character in Valmiki's Ramayana and the Ramayana story revolves around Sita. Groomed as a princess Sita was beautiful, resilient and had a strong moral character. Her own life was full of ups and downs where she comes across as a strong character embodying obedience, fearlessness and determination.

**Kaladhar Rao Tenneti**

### **Lessons for everyday living from Sundarakanda**

*Sundarakanda* is the fifth *kanda* of Ramayana and is the only one *not* to be named according to the events taking place in that chapter, by Sage Valmiki. Succinctly, the story is about Hanuman crossing the ocean to Lanka to find the whereabouts of Sita and inform back the same thing to his king Sugriva. *Sundara* in Sanskrit means two things: beautiful and also someone who brings immense joy to others. This *kanda* is known for beauty of words (*sabda sundarata*), beauty of the similes and metaphors (*ardha sundarata*) and beauty of feelings (*rasa sundarata*). The main character here is Hanuman and he brings so much joy to imprisoned and grieving Sita by conveying the message from Rama. Some other ardent devotees consider Hanuman as the *acharya* or teacher who helps to unite the *jivatma* in the form of Sita and the *Paramatma* in the form of Rama. It is believed that the reading the

entire *kanda* is as much beneficial as the reading of the entire Ramayana and hence *Sundarakanda Parayana* is very much prevalent in the whole country of India. We certainly notice the glimpses of the greatness of the important and main characters of the whole epic by reading this *kanda*.

There is another aspect of *Sundarakanda* which deals with the problems faced by every individual in his day-to-day life. Several messages and instructions about dharma principles are intertwined with the main story. When Hanuman was not able to find Sita after several attempts, the despair and dejection he goes through, the series of emotions passing through his mind and his soliloquies are no different than our own disappointments, failures to achieve the goals and the trials and tribulations we undergo everyday. His words of wisdom (*anirvedas sriyo moolam anirvedah param sukham*- the biggest wealth is not grieving and being happy is the greatest wealth) are a source of inspiration even to this day. After setting the whole city of Lanka on fire, he regrets for his impulsive action thinking that probably Sita also could have perished in the fire. He says “*dhanyaste purusha shreshtaa ye buddhyaa kopamutthitam, nirundhanti mahaatmano deeptam agnimivaambhasaa*”. The meaning is “Blessed are those people indeed who can subdue their rising anger by wisdom in the same way as water puts down a rising fire”. From a higher point of view of liberation, they also discuss the relative roles of free will and destiny, sense of doer-ship, performance of ego-free actions and absolute surrender to the Lord. Ample illustrations will be brought forth in the discussion.

### **Sanghamitra Sengupta** **Social message of the Gita**

The great epic Mahabharata is the storehouse of concepts and ideas developed in the Indian mind through ages and reflects the history of evolution of the inner spirit of the nation. The Gita has bestowed meaning and value upon human existence, both individual and social. It has pointed out that religion should not be identified with institutional structure. It has introduced process of secularization. The Gita has given new form to rituals. The Gita evolved a non-violent way of ending discrimination. The Gita's teachings of *Svadharm*a offer a specific code of conduct which has a moral dimension. The Gita speaks of several *Yogas*- *Karma-yoga*, *Bhakti-yoga* and *Jnana-yoga* and teaches that focus needs to be shifted (from one *Yoga* to another) according to the changing need of the society, and also that these are meant for people of different temperaments. The Gita shows the way to destroy inner enemies like desire, anger, egoism, ignorance, etc., and shows how *Dharma* (good) should surmount *Adharma* (evil). Inspired by the teachings of the Gita, Swami Vivekananda concentrated on priority to social service, Bal Gangadhar Tilak applied the Gita to political struggle, Gandhiji established non-violence as essential. The Gita makes valuable contribution to social order. Its message of selfless action is of immense importance for social advancement.

**Archana Sahni**

**The Need for an Indian Feminism Rooted in the Sense of the Sacred**

Feminism is generally understood to mean a set of ideological paradigms or a socio-political movement working for the liberation of woman from patriarchal oppression. In my view feminism understood this way has fulfilled its role in providing women with tools and strategies for their own up-liftment. Despite this there is widespread violence against women, and disharmony between the sexes. Therefore, what is needed is a different approach to empowering women. I believe that equality for woman has no meaning if she is unable to see herself reflected in the divine, and if man is unable to view her as such. Therefore, in keeping with India's civilizational genius, there is a need to forge a native Indian feminism inspired and informed by the worship of the divine feminine in the Vedic-Hindu tradition. My stand is that the study, contemplation, and worship of the divine feminine in the Vedic-Hindu tradition has immense possibilities for restoring to women their innate power, and in promoting harmony between men and women, which in turn will promote civilizational harmony. The Vedic-Hindu worldview emphasizes knowledge acquired through experience. My interest in creating a framework for an Indian feminism inspired by Shaktism is more than scholarly; it is rooted in personal experience which I have expressed in my poems. In my presentation I would like to use my poem "First Fire" as personal testimony to suggest and validate my thesis. I would also like to briefly explore why there is an apparent 'contradiction' between the status of the Hindu woman and the Devi in the Hindu tradition, and the manner in which the Goddess spirituality movement in the West has appropriated insights from the Hindu goddess traditions.

**Alka Saran**

**Notion of plurality and self-identity with reference to the foundations for multiculturalism in Upanishads**

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 inter-culturalism. 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.

# Track B: Speakers and Abstracts

## Track B: Session: B2

**Dr. R. Ganesh**

**vEdic yajna – An Overview**

The word 'yajna' is translated as 'ritual' or 'sacrifice' in a limited sense. However, 'ritual' is only a symbol and it is a pointer towards a meaningful practice of higher values. The real meaning of 'yajna' lies in the Vedic tradition which finds its basis in the sanskrit root 'yaj' meaning respect/belongingness/sharing/interaction. No amount of respect lasts without belongingness and no aspect of belongingness becomes feasible without selfless offering. And all such acts become meaningful in an interactive society alone. In the Vedas, there is a story according to which the asuras were treated as 'ayajvAnaH'(people without the sense of yajna), for the simple reason that they were not practicing true sharing, which is the bedrock of Vedic spirit.

Yajna is the only cosmic currency that can be circulated at all times and in all places. The two faces of this coin are 'dAna' and 'tapas', i.e, the act of offering and the commitment behind offering. However, no ideal can become meaningful without a practical model. The ritual of yajna is only a prototype model by virtue of which one and all will be practicing the process of sharing through selfless offering in the form of fire oblations. Fire or water are essentially taken as the media into which the offerings are made, for the simple reason that these two elements have a tangible dynamism and irreversibility in digesting the offering, which makes one feel that expectations should not come in the way of sharing.

Any act of ritual essentially involves the integrated participation of mind, speech and the body. It is more so in the case of yajna where the saMkalpa, the will or commitment to a greater cause, acts at the level of mind along with the verbal expression in a sophisticated language which is naturally elevated and mystical in nature. These two converge in the process of reenactment of a cosmic order that plays a great role in creation, sustenance and dissolution. For that matter, every Vedic yajna is a beautiful and sublime enactment of the cosmic cycle of the same. The marvel of yajna lies in the multi-layered meaningfulness that works out starting from the mundane level of physicality to the subtlest layer of consciousness. Accordingly, yajna has relevance at the level of nature, ecology and its conservation, social and economical balance, psychological and emotional belongingness and spiritual realization.

Apart from the details of vertical cross-section, yajna has much relevance in the level of horizontal cross-section too. Therefore its meaningfulness both at the individual and collective, microcosmic and macrocosmic levels is noteworthy. Even a glance at the shrautasUtras, the classical manuals of yajna will reveal the same.

The present paper tries to focus on some of the salient features as listed below.

The ritualistic details of yajna as they are prescribed in the kalpas.

Here, the three-tier system of pAka, havis and sOmasaMsthAs, which include seven subsections each will be introduced with relevant details. Even the nature of participation of the four-folded group of the Rtviks – hOtRugaNa, adhvaryugaNa, udgAtRugaNa and brahmagaNa - will be analysed.

The celestial and terrestrial significance of yajnas with special reference to the shape of the altars and the vedic hymns used along with the actual practices will be given.

The social and economic values associated with the yajna like the yajnabhikShA(ways of raising funds to conduct yajnas), tAnUnaptravidhi(forging the friendly bond between the participants of the sacrifice) and nArAshaMsI (involvement of the general public and boosting their spirits through the stories and songs of national heritage and patriotism), yajnadakShiNa(distribution of wealth to one and all), etc

Managerial skills at various levels that include the handling of men, methods, means and machinery. Here the discipline that is being followed at various levels in a yajna will be enumerated.

Artistic pursuits are enriched at the time of yajna such as music, dance, sculpture, painting and poetry in the form of various sAMans being sung and several ritual dances being performed. Many maMDalas and vEdIs being constructed and many poems and ballets being composed both at the level of propitiating the gods and entertaining the masses.

The spiritual import of the yajna which is the most important aspect of it, will be discussed in detail. Here the universal value of yajna that tries to synthesize the seemingly contradictory features of the world and emerge with a greater vision of harmony. This also ponders over the internal symmetry involved in the yajnas that is also reflected in the nature.

Apart from the study of shrautayajnas, the ritual practice as mentioned in Vedic literature, a glimpse at the smArtayajnas and Agamikayajnas, rituals that are described in the smRutis and the Agamas respectively will be ventured in the proposed paper. Here, the domestic and popular rituals like the gaNapati, sudarshana, rudra, chaNDika hOmas will be discussed.

Lastly, a model will be arrived at for the present day purpose of conserving the Vedic ritual practices and making them more happening and meaningful.

### **PVR Narasimha Rao** **Homam As Spiritual Sadhana**

When it comes to performing Vedic rituals on a regular basis, many people of this age have objections or reservations. On the two extremes, one sees the following viewpoints:

- (1) God is omnipresent, omnipotent and omniscient. All that is there in this universe is Aatman only. All one needs to do is to *realize* that one is Aatman and that in fact *all* is Aatman. What is the use of an external ritual in realizing this internal truth?
- (2) The ritual is very important and needs to be done properly and perfectly. Instead of doing it with errors, one is better off not doing a ritual altogether.

The first viewpoint trivializes external rituals and the second ritualistic viewpoint takes external rituals too seriously and that creates a fear of even taking one up. The result in either case is that one stays away from performing rituals. What we need is a balanced approach. This talk attempts to methodically establish the role of Yajna, its Vedic connection, and answers some of these related questions as to whether Vedas describe external rituals, how rituals and mantras work, prevalence of fire worship, and the use of external fire. Abovementioned misconceptions such as the pseudo-Vedantic viewpoint and the perfect ritual syndrome are discussed critically. Further there is discussion on: Vedic homam vs Agamic homam. Finally, for the practitioner, there are how to's in the form of 'How homam works', and 'How to get focus'.

## **Track B:      Session: B3**

**Shekhar Shastri**

### **Sacred Space and Cosmic Dialogue**

All Vedic practice involves the establishment of a sacred space. Be it pooja, yajna, shrauta or grihya samskara – the purvardha or the initial part consists of creating the special physical and psychic space; the uttarardha, or the concluding part consists of consciously closing that space. What is this sacred space about? What is the process of creating this space? Most importantly, what takes place inside this space? Clues to these questions can be found in diverse texts such as Vedic Brahmanas, Shrauta and Grihya sutras, Agama shastras, and Natyashastra. Modern scholars are rediscovering scientific links in these texts, and are surprised to find reference to the intricate connection between all forms of material and existence, be it manifest or invisible. Yajna then becomes a tangible way for honoring and celebrating the mutual interdependence between all participants in the cosmic drama; but, what turns this drama into transformation? This talk is a journey into this sacred theatre, which is full of paradox and aesthetic delight.

**Pandita Indrani Rampersad, PhD**

### **Rāmlīlā and Caribbean Identity**

Rāmlīlā is a Vaiśnava ritual, folk, and amateur performance that re-enacts the sacred narrative of Rām over a ten day period that traditionally starts in the sacred period of Nawrātam (the Indian Autumn) and ends on the 10<sup>th</sup> day when the effigy of Rāwan is burnt,

signifying Rām's victory over Rāwan; victory of dharma (righteousness) over adharma (unrighteousness); the establishment of ideal political rule (Rām Rājya); and the Prasad or Grace of Rām in granting spiritual liberation to Rāwan.

In 2005, UNESCO proclaimed the traditional Rāmlīla performance one of the world's Masterpieces of the Oral and Intangible Heritage of Humanity. From its inception in Trinidad, Rāmlīla has been performed in the open air and the majority of today's Rāmlīla-s follows this style. This tradition came to the Caribbean with the Indians who left India under indentureship in the mid-19<sup>th</sup> century.

For the indentured Indians, this type of ritual performance was both social and sacred, and a major avenue for sanctuary, identity, expression and creativity, especially since they were working and living under the oppressive hand of colonialism. Rāmlīla, for the indentured Indians, was an annual pilgrimage that they made by walking for miles to come to a central spot where the Līla was being performed. Today, Rāmlīla remains an important expression of community bonding, and social and spiritual identity.

Pūjā-s and Yajñā-s are an important feature of Hindu Caribbean ritual life and this is signified by the numerous colored Jhandī-s you will see in the landscape. The Jhandī is a multi-colored, cotton flag (usually triangular, sometimes square) flying atop a consecrated bamboo pole and planted on consecrated earth after a Pūjā. It is the dominant axis mundi in Vaiśnava Hindu homes and it anchors practitioners of the faith in a social and spiritual identity that, in the diaspora, is particularly helpful in creating harmony between self and cosmos.

This paper looks at the role of the Rāmlīla Ground as a Pūjā bedi and the central role of the Jhandī as a sacred object of identity – social and spiritual – in both Pūjā and Rāmlīla. Dr. Rampersad is a Senior Research Fellow in Rāmlīla/Ramdilla, University of Trinidad and Tobago.

## **Track B: Session: B4**

**David Frawley**

**Inner Meanings - "Vedic Seers: What they saw?"**

The Vedic Rishis gained their knowledge through the direct perception of the silent mind, which brought them into contact with the cosmic intelligence that operates through all of space and time. This allowed them to understand the structure and nature of the universe as a single consciousness and interwoven organic reality. The Rishis placed their insights into their cryptic mantras which convey the secrets of how the universe operates both at an external and an internal level, from the physical realm to that of pure consciousness, which all reflect the same forces in various aspects. The talk will explore the Rishi consciousness and way of life and how the community of Rishis arose and passed on its knowledge through the Vedas and the Vedic Yajna.

## Track B: Session: B6

**Subhash Kak**

### **Tantra, Ritual and Meaning**

This paper is on tantra and ritual, which are widely misunderstood both in India and the West. In India, many self-styled gurus and *paramhamsas* have taken Tantra to mean the way to obtaining *ānanda*, or sensate pleasure, which is quite wrong for *ānanda* of the Upanishads is bliss that transcends time and provides extraordinary insight into reality. Conversely, many Western academics have made fanciful constructions of Tantra based on a selective reading of medieval texts, much like the stories of the six blind men and the elephant. It needs to be remembered that just because a text is old and in Sanskrit does not mean that it represents valid knowledge.

Tantra views the outer and the inner cosmoses as embodiment of divinity. The body and mind in themselves then are the frontier which can show the path to knowledge. Tantra is the yogic journey turned inwards that makes one free. But if Yoga is viewed as control of the mind (*cittavṛtti nirodhaḥ*), meditation (*dhyāna*, attention), harmony of body and spirit (*samādhi*), or the way of freedom (*svātantrya*), how is one to find any of these when one is continuously distracted by desires? Where is freedom if one is weighed down by the burden of one's past with its guilt and regret? Each one of us is capable of one-pointed concentration if our life depends on that moment. This is the concentration of the warrior on the chaotic battlefield. The warrior observes everything, even if only by the corner of his eye. Protected by the shield of his discipline, he is able to ward off the assaults on his being. Truth, compassion, energy, fearlessness, and fortitude (*yama* and *niyama*) are his shield; he is never without protection and, therefore, he cannot be vanquished. He lives fully in the moment. One doesn't have to be on the battlefield to live like a warrior: the individual who lives the life with this attitude is a yogi. But no one is born a warrior, and how does one prepare oneself to be one in view of the suffering that exists in life and the fear of death? Śrī Vidyā provides this preparation and it endows us with strength and unparalleled intuition. It leads to the heart of beauty, desire, and power, making it possible for us to separate our being from elemental impulses.

As our ordinary conception of who we are is determined by name and form (*nāmarūpa*), this journey requires challenging our most basic beliefs related to our personal and social selves. One needs to travel to the deepest layers of our being wherein spring our desires, some of which are primal and others that are shaped by culture and experience. Since name and form belong to the realm of time and change, this path is that of the Goddess. This path may be quick, but it is filled with danger since it involves deconstructing one's self and arriving at a new synthesis. Our inner world is like a jungle with its attendant beasts and many kinds of mortal dangers. Just as one should not enter a land with unknown topography, deserts, and rivers, without being armed and equipped, one should not try to enter one's inner landscape without being prepared. Such a journey needs guidance from someone who has been there

before and it should not be undertaken by one who is not ready for this adventure. This way of the warrior is not for the faint of heart.

The sage Śvetāśvatara, who belonged to the late Vedic period, asks in his Upaniṣad whether time (*kāla*) or nature (*svabhāva*), or necessity (*niyati*) or chance (*yādṛcchā*), or *Puruṣa* is the primary cause of this reality. He answers in a riddle that goes:

*tamekanemi trivṛtaṃ soḍaśāntaṃ  
śatārdhāraṃ viṃśatipratyarābhiḥ  
aṣṭakaiḥ śaḍbhirviśvarūpaikapāśaṃ  
trimārgabhedaṃ dvinimittaikamoham .1.4*

Who (like a wheel) has one felly with three tires, sixteen ends,  
fifty spokes, twenty counter-spokes,  
six sets of eight, one universal rope,  
with three paths and illusion arising from two views. SU 1.4

This looks like the description of a Yantra, but we don't have enough information on how to proceed to draw it. The text doesn't also explain what knowledge is symbolically expressed in this Yantra. An interpretation of these numbers as different categories of Sāṅkhya was provided by Śaṅkara (788-820) although he did not specifically address its graphical design.

We argue that this describes the Śrī Cakra. This might appear surprising at first because the Śvetāśvatara Upaniṣad extols Rudra-Śiva and the Śrī Cakra is associated with the Goddess. But since Śiva does reside at the innermost point (*bindu*) of the Cakra along with the Goddess, it is not inconsistent with the focus of the Śvetāśvatara Upaniṣad. Furthermore, SU 4.9 proclaims: *māyāṃ tu prakṛti vidyānmāyinaṃ tu maheśvaram*, consider Nature to be magical (*māyā*) and the Great Lord (*Maheśvara*) to be the one who has cast the spell (*māyin*). The Goddess is another name by which Nature is known, therefore the mystery of the Lord in the launching of the Universe can only be known through the Goddess. The identification of the Śrī Cakra in SU goes against the scholarly view that the Śrī Cakra is a post-major-Upaniṣadic innovation, and, if accepted, this calls for a revision of the history of the development of Tantra.

The *bindu* or dot in the innermost triangle of the Śrī Cakra represents the potential of the non-dual Śiva-Śakti. When this potential separates into *prakāśa* (the *aham* or I-consciousness, Śiva) and *vimarśa* (the *idam* or this-consciousness, Śakti) it is embodied into *nāda*, *kalā* and *bindu*. *Nāda* is the primal, unexpressed sound (interpreted by human ear as

*oṃkāra*) and *kalā* is the “*kāma kalā*,” the desire to create, which the Vedas tell us is the desire “May I be many” (Chāndogya Up. 6.2.1.3). *Bindu*, as the potential universe ready to separate into various categories is Mahātripurasundarī. Śiva as *Prakāśa* (luminosity or consciousness) has realized himself as “I am”, through her, the *Vimarśa Śakti* (Nature as the reflector).

It must be stated that within the Yogic tradition, it has always been believed that Tantra is a part of the Vedas itself. In the Devī Sūkta (Ṛgveda 10.125), the Goddess describes herself as supreme. In the Śrī Sūkta of the Ṛgvedic hymns (appendices), the goddess Śrī is associated with prosperity, wealth, and fortune, and she is spoken of as deriving joy from trumpeting elephants. The Śrī Sūkta, addressed to Jātavedas of Fire, was invoked at the fire ritual. In Kauṭilya’s Arthaśāstra (14.117.1) there is reference to the goddess being invoked for the protection of a fort. In the Bṛhadāraṇyaka Upaniṣad 7.4 there is a reference to the goddess Vāc. The Vedic triads, together with the dyadic male and female components, enlarge through expansion (*prapañca*) so the universe is a projection (*vimarśa*) of the Absolute’s self-illumination (*prakāśa*).

The lecture will also touch upon the impact the misunderstanding of Tantra in the academia and its perversion by self-styled gurus has had on the larger Hindu community.

### **Yogini Shambhavi Worshipping Kali**

Ma Kali is probably the most misunderstood of the great Hindu Gods and Goddesses and the most feared. Shambhavi will discuss her inner or yogic significance as representing the Supreme Shakti beyond time, space and karma, whose grace can lead us to the highest realization. Shambhavi will show the benefic side of this great Goddess that can take us beyond all our suffering and limitations in life, including how to contact her through various yogic and mantric practices. The darkness of Kali is not the indication of a negative force but of the transcendent and the unmanifest, the very innate power of the supreme Brahman or the Absolute.

### **C.M. Bhandari ‘Chitta’ As The Divine Mirror, As Also The Consciousness**

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 forwards 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.

## **Track B: Session: B7**

**Pandit Ramadheen Ramsamooj**

### **Modern Education with Vedic Tradition Whole Brain Education: The Super Accelerated Learning Theory (SALT)**

Allows for a complete modern professional education by age 25 in keeping with the Varna Ashram Vivastha of Vedic tradition

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

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

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

The Vedic model of education, with the Guru as the primal source of knowledge, use of drama packed information, music, mantras and preparation of the student to receive knowledge and information in an altered state of consciousness, reflection and memory are the elements necessary for whole brain education. In Trinidad, the Ramayana tradition could not have been kept, without this Vedic learning tradition.

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

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

## Track C: Speakers and Abstracts

### Session: C2

**Ram Madhav**

**Human Dignity and human rights: Hindu perspective**

*‘Amritasya Putrah Vayam’* - “We are all begotten of the immortal.” This is how Hinduism introduces human beings. “Every individual soul is potentially divine”, proclaimed Swami Vivekananda who chose an apt Vedic *richa* for the motto of his Ramkrishna Mission monastic order : *‘Atmano mokshartham, Jagad-hitaya cha’* –for one’s own salvation and for the welfare of the world. It is necessary to delve into the fundamentals of Hinduism in order to comprehend its position on human dignity, human rights etc. The fundamentals of Hinduism are in those great dialogues that took place in the Himalayas some 4-5 millennia back very much like the Socratic dialogues. They are not commandments but informed suggestions.

### Session: C3

**Visham Bhimull**

**Trinidad Hindustani: A Language of the Colonial Indian Diaspora**

The majority of East Indian Indentured labourers who came to the British colony of Trinidad between 1845-1917 hailed from part of the Magadhan linguistic region of the Indian Subcontinent. Geographically this part of the region is defined as Eastern Uttar Pradesh and Western Bihar. In today's context of post partition India the language which was spoken by these individuals is categorized as a dialect of the Bhojpuri language. Today in Trinidad this language is considered to be dead by linguists as there are no more speakers in the pre-adolescent and adolescent age groups. There are however a handful of elderly individuals of East Indian descent in Trinidad who can still manage to converse in this language, a language they refer to as Hindustani and not Bhojpuri.

This paper will attempt to put forward the case that Trinidad Hindustani is indeed a language in its own right. It is essentially one of the dialects of Bhojpuri, a language of greater antiquity than Khariboli (Standard Hindi).

#### **Session: C4**

##### **Chindhuri Selvadurai and Vidya Dindiya Models of Hindu Groups on US campuses**

The face of the college student body in the United States has been continually evolving; today, the student body is composed of students from across the globe, practicing different beliefs, holding knowledge of different sacred scriptures, and coming from an array of different cultures. The changing demographics of these colleges includes the immigration of a large number of Hindu students over the decades which has created a need for a more multi-faith and inclusive system. Currently, there are more than 100,000 Hindu students enrolled in colleges across the U.S. This paper will examine how U.S colleges have worked to accommodate the needs of this ever growing body of students by constructing designs of inclusivity. These models embody a spectrum of designs; more significantly, a study of this spectrum reveals the common challenges that Hindu students continue to face today, despite their presence and number on college campuses. Data was collected from a number of campuses across the U.S., including Harvard, MIT, Wellesley, Tufts, Cornell, Princeton, Stanford, and San Jose State University. Our study indicates that the spectrum of models is wide, ranging from well organized and fully administration supported, to entirely student driven groups or initiatives with little to no support. Many Hindu students still face the same types of challenges and obstacles to starting a Hindu organization on their own campus. The purpose of this paper is to examine existing models so as it empower and encourage Hindu youth and administrators to continue to collaborate and share experiences to further allow Hinduism to share a presence on campuses in a most meaningful and powerful way.

#### **Session C6:**

##### **Priya Josyula Benefits of Dhyāna Yoga on Attentional Processing in an Older Population**

Dhyāna yoga, commonly referred to as meditation, may be one way to enhance one's attentional capacity helping achieve greater attentional flexibility. The focus of this study was how short-term meditation affects the attentional blink phenomenon. During this phenomenon, an individual's attention is captured by one stimulus, preventing attention to other stimuli for a brief period of time. The present study is the first longitudinal design to examine the effects of meditation on attentional blink performance. We tested older meditators as well as age-matched individuals who did not meditate. We found that short-term, intensive meditation reversed aging effects for the attentional blink allowing individuals to shift their attention from one stimulus to another more quickly.

#### **Session C8:**

**N. P. Dubey**

### **AUM Therapy As Holistic Approach**

AUM Therapy is an integrated spiritual art and technique for integrated health and holistic care based on the universal concept of the presence of Almighty GOD as Omnipresent and Omnipotent. AUM Therapy is an integration of traditional, holistic and modern systems of healing. We have tried to integrate the best parts of the principles, diagnostic and healing aspects of traditional, holistic, modern and integrated healing in AUM Therapy. AUMIC Approach has “Triple Benefits” i.e. relief of sufferings, inculcate divinity and realization of self for “Triple Control” i.e. auspicious hearing, vision and acts (Karmas).

**Roopnarine Singh**

### **Glorious Bhagvat Geeta: The Gospel of Perfection**

The key to the Bhagvat Geeta is the declaration of Lord Krishna that out of thousands of people hardly any one is seeking perfection. The Bhagvat Geeta is a gospel of perfection-in discipline, duty, knowledge and devotion, culminating in you – love -unconditional, unselfish, universal, love -*para bhakti*. This pure love is the nature of God Supreme Himself. By following this pathway of perfection in the Bhagvat Geeta, one can become great, noble, happy, peaceful and prosperous, and know the truth of God Supreme oneself, even in this very life. This version of the Gita points to the reorganization of our life time education system where excellence - *uttama karma* and virtue - *Uttama Dharma* will become the two legs of civilization, propelling and elevating humanity to a glorious age of greatness, peace and accomplishment. Hindus possess the highest heritage. They must, now know their heritage and share it with all the world. Dr. Roopnarine Singh is the founder of the Hindu Royal Society.

**Laj Utreja, Ph.D.**

### **Seeking Our Origin – the Only Free Will Action**

Every child finds comfort in knowing and being with his/her parents. Imagine a child separated from his/her parents due to war, a natural catastrophe, adoption, divorce or some other cause. The child is restless and driven to find his/her parents. There is a great sense of relief and satisfaction when he/she finds them. The child feels the sense of belonging and connection. The curiosity to know about one's parents is innate in every child. The feeling of satisfaction, comfort and security in parents is a natural consequence of children being connected with them. At birth every child is connected with the mother through the umbilical cord until that is severed. The knowledge about connectivity with our parents makes us complete. Just as children, our desire to know about our origin grapples us. Our ignorance about it, however, makes us feel as if we are missing or lacking something. We remain

unsettled as long as we don't find a satisfactory answer. As long as we have consciousness (the very origin that we seek) we long for it. It is human longing. More we develop awareness, more we are drawn toward finding our origin.

Simple observations of our environment throw light on the principle that each person's nature is an expression of his soul. It is inherent in the very process of material manifestation and therefore subject to the law of 'cause and effect'. The paper presents a systemic approach about the development of a human body and how it acts as a field point in the progression of its soul. Our predisposition to physical and mental makeup is a natural consequence of our attitudes and unresolved intentions expressed as material nature. The approach provides a basis to hypothesize our present life and its continuity after death through the unit of conscious life, **consciotron** expressed through our unresolved intentions. At death, the consciotron carries our soul ready to take an expression in the next manifestation.

The principle of material 'cause and effect' is the fundamental concept in the making our destiny. In fact we are all expressions of the same reality. It is our intentions and actions that determine how we must manifest. The diversity that we see in plants, animals and human beings are expressed forms during their various stages of evolution ever pursuing the source. Life is a stream that flows ceaselessly, without beginning or end. Seeking the reality voluntarily and deliberately alone is free will providing a basis to get out of this cycle of life and death. Everything else is material "cause and effect" and thereby destined. Our intentions, words and actions collectively determine if we are plant-like, animal-like, or god-like. Becoming enlightened or god-like provides one an extraordinary potential to descend at will for the sole purpose of benefit to manifestation.



## WAVES 2010: Program Schedule

<b>Tuesday, August 03, 2010</b>				
		Arrival, Check-ins		
	8:00 AM – 5:00 PM	AYUSH Workshop on Ayurveda		
	3:00 – 6:00 PM	Social and WAVES Registration		
	7:00 – 9:00 PM	Dinner Reception	Hosted by The High Commissioner of India at India House	Reception by the High Commissioner of India, HE Malay Mishra
<b>Wednesday, August 04, 2010</b>				
			<b>Speaker</b>	<b>Topic</b>
	8:00 – 9:00 AM	Breakfast and Registration		
<b>Invocation</b>	9:30 – 9:40 AM	Welcome	Prof. Balram Singh & Shri Sashi Kejriwal	Welcome
	9:40 – 9:50 AM	Introduction	Pandit Ramadheen Ramsamooj	Welcome; Introduce HC
	9:50 – 10:05 AM	Conference Inauguration	Vedic Chants & Lighting Lamp	Rgveda Invocation by Choir
	10:05 – 10:20 AM	Inaugural Speech	Indian High Commissioner to TT HE Malay Mishra	Vedic Knowledge for Civilizational Harmony
	10:20 – 10:30 AM	Host Welcome	Welcome address on behalf of UWI	Intro to UWI: Welcome to Campus
	10:30 – 11:15 AM	Keynote Speech 1A	Dr. Sampadanand Misra	Sanskrit and Vedic Wisdom
	11:20 – 11:30 AM	Conference Overview	Shri Shekhar Shastri	Intro to Tracks, Sessions, & Logistics
<b>Tracks A, B, C</b>	12:00 – 1:00 PM	Lunch		
	1:00 – 3:00 PM	Track A: Academic Symposium	Track B: Vedic Practice	Track C: Youth Summit
	3:00 – 3:30 PM	Coffee/Tea break		
	3:30 – 5:30 PM	Track A: Academic Symposium	Track B: Vedic Practice	Track C: Youth Summit
	5:30 – 6:30 PM	Break		
<b>Formal Inauguration</b>	6:45 – 6:55 PM	Invocation	Vedic Chants	Vedic Invocation by Choir
	6:55 – 7:05 PM	Welcome	Prof. Balram Singh & Shri Sashi Kejriwal	Welcome
	7:05 – 7:45 PM	Keynote Speech 1B	Dr. Jeffery Armstrong	The Essence of Ashtanga Yoga
	7:55 – 8:30 PM	Dinner		
	8:30 – 9:30 PM	Cultural Program	Music and Dance Performance by artists from TT and India	

WAVES 2010: Program Schedule				
Thursday, August 05, 2010		Speaker		Topic
	8:00 – 9:00 AM	Breakfast and Registration		
<b>Morning Plenary</b>	9:00 – 9:05 AM	Invocation	Vedic Chants	Yajurveda Invocation by Choir
	9:10 – 9:30 AM	Keynote Speech 2A	Dr. David Frawley	Universal Hinduism: Towards a New Vision of Santana Dharma
	9:30 – 9:50 AM	Keynote Speech 2B	Prof. TS Rukmani	Dharma versus Sadharanadharma for Global Harmony
	9:50 – 10:10AM	Keynote Speech 2C	Prof. Balram Singh	Vedic Tradition of <i>Prajatantra</i> : the need of the time for global governance
	10:10– 10:35 AM	Keynote Speech 2D	Shri Ravindranath Maharaj	
	10:35 – 10:45 AM	Conference Overview	Shri Shekhar Shastri	Guidance on Tracks, Sessions, & Logistics
<b>Tracks A, B, C</b>	11:00 – 12:30 PM	<b>Track A: Academic Symposium</b>	<b>Track B: Vedic Practice</b>	<b>Track C: Youth Summit</b>
	<b>12:30 – 1:30 PM</b>	<b>Lunch</b>		
	1:30 – 3:30 PM	<b>Track A: Academic Symposium</b>	<b>Track B: Vedic Practice</b>	<b>Track C: Youth Summit</b>
	3:30 – 4:00 PM	Coffee/Tea break		
	4:00 – 6:00 PM	<b>Track A: Academic Symposium</b>	<b>Track B: Vedic Practice</b>	<b>Track C: Youth Summit</b>
	6:00 – 6:30 PM	Break		
<b>Evening Plenary</b>	6:45 – 6:50 PM	Invocation	Vedic Chants	Vedic Invocation by Choir
	6:50 – 7:45 PM	Keynote speech 2E	Shri Rajiv Malhotra	Role of Indian Diaspora in the promotion of Vedic values
	7:50 – 7:55 PM	Inspiration	Shri Brahma Agarwal	Inspirational
	<b>7:55 – 8:30 PM</b>	<b>Dinner</b>		
	8:30 – 9:30 PM	Cultural Program	A Multimedia Musical Presentation by Kanniks Kannikeswaran	<i>vismaya</i> - Musical Wonderment' (with Vidita and Sukhita Kanniks))

## WAVES 2010: Program Schedule

**Friday, August 06, 2010**

			Speaker	Topic
	8:00 – 9:00 AM	Breakfast and Registration		
<b>Morning Plenary</b>	9:00 – 9:05 AM	Invocation	Vedic Chants	Samaveda Invocation by Choir
	9:05 – 9:20 AM	Keynote Speech 3A	Prof. Ved Nanda	Vedic Matrimony & Constitutional Conflict
	9:20 – 9:35 AM	Keynote Speech 3B	Ambassador CM Bhandari	Vedic Values in Diplomatic Missions
	9:35 – 9:55 AM	Keynote Speech 3C	Dr. Aseem Shukla	Evolution of Diasporic Hindu Institutions: Keeping Hinduism Relevant for Gen X and Beyond
	10:00 – 10:35 AM	Keynote Speech 3D	Panel: Dr. Indrani Rampersad, Dr. Vanita Shastri, Dr. Naumi Kak	Panel: Vedic Heritage & Women Empowerment
	10:35 – 10:45 AM	Conference Overview	Shri Shekhar Shastri	Guidance on Tracks, Sessions, & Logistics
<b>Tour</b>	11:00 – 6:00 PM	<i>Tour of Trinidad island</i>	Organized Tour for the Delegates	Assemble at the Conference Venue for Pickup
<b>Evening Plenary</b>	6:30 – 7:00 PM	Devotional Music	Sanatan Dharma Mahasabha Pandits & Students	Ramayana Chowpais and Mantra Recitation
	7:00 – 7:15 PM	Keynote speech 3E	Shri Sat Maharaj	The pursuit of secular and sacred education in Trinidad
	7:15 – 7:45 PM	Awards and honor ceremony		Honor Distinguished Scholars and Leaders
	<b>8:15 – 9:00 PM</b>	<b>Dinner</b>		

WAVES 2010: Program Schedule				
Saturday, August 07, 2010		Speaker		
Topic				
Morning Plenary	8:00 – 9:00 AM	Breakfast and Registration		
	9:00 – 9:05 AM	Invocation	Vedic Chants	Atharvaveda Invocation by Choir
	9:05 – 9:40 AM	Keynote Speech 4A	Prof. Subhash Kak	Vedic Insights and the Current World Crisis
	9:40 – 9:55 AM	Keynote Speech 4B	Prof. Douglas Allen	Gandhi's Global Relevance
	9:55 – 10:05 AM	Keynote Speech 4C	Sushri Kavita Pallod	Organizing and Leading Hindu Youth
	10:05 – 10:25 AM	Keynote Speech 4E	Shri Swaminathan Venkataraman	Not Cast in Caste - Implications for Hindu Unity and Challenges for the Hindu Leadership
	10:25 – 10:30 AM	Conference Overview	Shri Shekhar Shastri	Guidance on Tracks, Sessions, & Logistics
Tracks A, B, C	11:00 – 12:30 PM	Track A: Academic Symposium	Track B: Vedic Practice	Track C: Youth Summit
	12:30 – 1:30 PM	Lunch		
	1:30 – 3:30 PM	Track A: Academic Symposium	Track B: Vedic Practice	Track C: Youth Summit
	3:30 – 4:00 PM	Coffee/Tea break		
	4:00 – 6:00 PM	Track A: Academic Symposium	Track B: Vedic Practice	Track C: Youth Summit
	6:00 – 6:30 PM	Break		
Valedictory Session				
	6:45 – 6:55 PM	Invocation	Vedic Chants	Vedic Invocation by Choir
	6:55 – 7:05 PM	Gratitude	Shri Sashi Kejriwal	Thank the people of Carribean; Introduce Guyana PM
	7:10 – 7:20PM	Vote of Thanks	Prof. Balram Singh / Pt. Ramsamooj/Shri Dhirendra Shah	Thank UWI, TT, the volunteers; WAVES 2012
	7:30 – 9:00 PM	Dinner		

WAVES 2010 Track A: Jnana Academic				
Wednesday, August 04, 2010	Session			
1:00 - 3:00 PM	AS1	Session AS1: Academic Symposium	Topic	
1:00 - 1:30 PM		Nicholas Kazanas, Omielos Meleton, Athens	Vedic Tradition and Civilisation	
1:30 - 2:00 PM		Triloki N Pandey, University of California, Santa Cruz	The relevance of Vedic Rit for Civilizational Harmony	
2:00 - 2:30 PM		Indira Junghare, University of Minnesota	The <i>Brahman</i> Theory for Peaceful Co-Molecular Biology and Traditional Indian Medicine	
2:30 - 3:00 PM		V. Shiva Ayyadurai, Massachusetts Institute of Technology		
3:00 - 3:30 PM	Break			
3:30 - 5:30 PM	A1, A2, A3	Session A1: Approach to Veda	Session A2: Meaning of Veda	Session A3: Science in Veda
		Sethuraman Rammohan (Chairperson)	Bruce Millman (Chairperson)	Kosla Vepa (Chairperson)
		Seeking immortality: unified approach of Vedic texts	In the Vedic lineage of poets and sages: Krishnamurty and Tagore	The reality of knowledge transmission: the case of trigonometry & astronomy
		Ramesh Kumar Pandey	Nilanjana Sikdar Datta (Moderator)	R. Chidambaram (Moderator)
		Concept of Guru in ancient scriptures: a reflection	Offering libations: a ritual of relationship	To be or not to be? You be, not be you
		Kumar Nochur (Moderator)	Shyam N. Shukla	Jonathan Duquette, Concordia University, Canada
		How to Know the Veda?	Human life: a journey to perfection	The Dialogue Between Modern Physics and Vedānta: A Study of Quantum Vacuum and Vedāntic ākāśa
		Hari Ram Mishra	RVR Krishna Sastry	Umesh Kumar Singh
		The Harmonization of Mind in the Vedas	The role of etymology to get the three layered meaning of Vedic hymns	Panchamahabhuta and Vayu: From Veda to Ayurveda
		Lal Jadu Singh	K.R. Murthy	Dilip Das
		Seventeen Moments of Consciousness: An Abhidharma Model of a Typical Thought Process and an Early Buddhist Concept of the 'Unconscious'	Siva Sutra	Karma, yoga and karma-yoga
				W W Higgins
				Karma, metapsychological art and Raja yoga
5:30 - 6:30 PM	Break			



WAVES 2010 Track A: Jnana Academic				
Thursday, August 05, 2010				
11:00 - 12:30 PM	AS2	Session AS2: Academic Symposium	Topic	
11:00 - 11:30		R. P. Singh, Jawaharlal Nehru University	An enquiry concerning method in Vedic philosophy	
11:30 - 12:00 PM		Oleg Perzashkevich, Belarusian State University	RigVedic Adhvaryu: Status and Functions	
12:00 - 12:30 PM		K. Ramasubramaniam, IIT Bombay:	The Epistemology and Philosophical Nature of Indic mathematics	
12:30 - 1:30 PM	Lunch			
1:30 - 3:30 PM	AS3	Session AS3: Academic Symposium	Topic	
1:30 - 2:00 PM		S. Kalyanaraman, Sarasvati Research Institute	India Vedic Rashtram	
2:00 - 2:30 PM		Santosh Kumar Shukla, Jawaharlal Nehru University	The Indian <i>Dharmasastric</i> tradition: <i>Bharatasmṛiti</i> (A new <i>smṛiti</i> text)	
2:30 - 3:00 PM		Annapurna D. Pandey (Chairperson)	The Cohesive role of Religion in the Indian Diaspora	
3:00 - 3:30 PM		Girish Nath Jha, Jawaharlal Nehru University	SaHIT: The Sanskrit-Hindi Machine Translation system	
3:30 - 4:00 PM	Break			
4:00 - 6:00 PM	A4, A5, A6	Session A4: Civilizational Harmony	Session A5: Veda and Life	Session A6: Vedic Concepts of Leadership
		R.K. Jha (Chairperson)	Swami Jyotirmayananda (Chairperson)	Peterson (Chairperson)
		Vedic knowledge and the quest for harmony	Basic knowledge common to all	The Vedic leadership model
		Veena Dadhe (Moderator)	Sundari Siddhartha (Moderator)	Sanjay Mehta
		Concept of universal brotherhood in Vedas	The message of harmony in four off-beat hymns of the Rigveda	Let's go back to roots-Guru the real leader
		Sampada Savardekar	Nishkam Agarwal	S.S. Chadha & Veena Chadha
		Sanskrit for civilizational harmony	Meaning and Purpose of Life: Perspectives from Vedanta and Mainstream Economics	Management science and Geeta
		Asha Tripathi	Subbarayudu	Bipin Jha (Moderator)
		The psychology of desire and civilizational harmony	Vedas and human life	Pratyabhijya Darsana and it's Relevance
		Anshu Bharadwaj	B. Root	P and M Joshi
		Concept of wealth in Isavasyopanishad	Advaita and a spiritual neophyte	History of Yoga
		K. Sankaranarayan	Naresh Beohar	P and M Joshi
		Civilizational elements of society - an appraisal	The life of state of nature of the RgVedic people	Leadership and Yoga: Time-tested recipe to become a better leader
		Oleg Perzashkevich, Belarusian State University		
		Arya vs Ethnos: the Problem of Rigvedic Self-Identity		
6:00 - 6:30 PM	Break			

WAVES 2010 Track A: Jnana Academic				
Saturday, August 07, 2010				
10:30 - 12:30 PM	AS4	Session AS4: Academic Symposium	Topic	
10:30 - 11:00 AM		Sampadanand Misra, Pondicherry University	Vasishtha Ganapati Muni and his contribution to the Indic tradition	
11:00 - 11:30 PM		T. S. Rukmani, Concordia University, Canada	Sisupala's moksa in the Bhagavata Purana: A Critique	
11:30 - 12:00 Noon		Douglas Allen, University of Maine	Vedic Roots in Mahatma Gandhi's Philosophy and Gandhi's Radical Reformulation of the Vedic Tradition	
12:00 - 12:30 PM		Veena Howard, University of Oregon, Eugene	Reclaiming the Sacred Power of Truth ( <i>Sat</i> ): Gandhi's Satyagraha	
12:30 - 1:30 PM	Lunch			
1:30 - 3:00 PM	AS5	Session AS5: Academic Symposium	Topic	
1:30 - 2:00 PM		Ramakrishna Puligandla, University of Toledo, Ohio	Some Reflection on Science and Religion	
2:00 - 2:30 PM		Kalidas Shetty, University of Massachusetts Amherst	Systems Biology Meets Vedic Wisdom for Global Food Security and Universal Healthcare	
2:30 - 3:00 PM		Ram Nath Jha, Jawaharlal Nehru University	Exploring parallels between the philosophy of Einstein and the Bhagavadgita	
3:00 - 3:30 PM		V. Deshmukh, University of Florida	Vedic psychology: the science of wisdom	
3:30 - 4:00 PM	Break			
4:00 - 6:00 PM	A7, A8, A9	Session A7: Future of Vedic Traditions	Session A8: Philosophy and Art	Session A9: Modern Relevance of Vedic Values
		Kamlesh Kapur (Chairperson)	Reena Sahay (Chairperson)	Bala Manyam (Chairperson)
		Vedic features of harmonious living through education	Vedic Music: a path that leads to peace and harmony	Geographical Variation in Practice of Hinduism
		Jitendra Nayak (Moderator)	Kanniks Kannikeswaran (Moderator)	Asha Pandey represented by Indrani Rampersad (Moderator)
		Information and Communication technologies: policies and implementation in state of Kerala - A case study of Akshaya	Vedanta in the music of Muthuswamy Dikshitar	Valmiki's Sita – an empowered woman
		Vishal Agarwal	Vinaya Chandra	Kaladhar Rao Tenneti
		RigVedic traditions – survivals and extinctions	The Concept of Ritam in RgVeda: understanding it through associated imageries	Lessons for everyday living from Sundarakanda
		Sumangal Prakash	P. Charan Das	Sanghamitra Sengupta
		Ancient Indian social stratification in the contemporary global context	God and absolute in the philosophy of Sankaradeva	Social message of the Gita
		Kalyan Viswanathan	Yagya Tiwari	Archana Sahni
		Varna, Jati and Dharma – A Re-evaluation of India's Caste system	Vedic mission of harmony regarding ethical behavior of mankind	The Need for an Indian Feminism Rooted in the Sense of the Sacred
		Balram Singh		Alka Saran
		How to Revive Vedic Tradition in the Modern World?		Plurality and self-identity wrt multi-culturalism in Upanishads
6:00 - 6:30 PM	Break			

**Waves 2010 Track B: Karma  
Vedic Practice**

	Session	Speaker	Topics
<b>Wednesday, August 04, 2010</b>			
<b>1:00 – 3:00 PM</b>	<b>B1</b>		<b>B1: Samskara: Symbols and Science</b>
			Session Chair: Prof. K. Ramasubramaniam
1:00 - 1:45 PM		Subhash Kak	Astronomical Significance of the Vedic Yajna
1:45 - 2:15 PM		Pandit Ravindranath Maharaj	Creative Leadership and Vedic Heritage
2:20 - 2:50 PM		HH Sri Karunamayi Devi	Vedic Wisdom, Pooja and Yajna
2:50 - 3:00 PM			Discussion
<b>3:00 – 3:30 PM</b>	<b>Break</b>		
<b>3:30 – 5:30 PM</b>	<b>B2</b>		<b>B2: Karmakanda: Recipe for Conscious Living (Veda-101)</b>
			Session Chair: Dr. David Frawley
3:30 – 4:10 PM		R.Ganesh	Evolution of Yajna and Karma Kanda: Vedic Brahmana, Sruta, Grihya
4:10 – 4:40 PM		PVR Narasimha Rao	Homam as Spiritual Sadhana
4:45 – 5:30 PM		Lakshmi Devi	Showcase: Healing and Prosperity through Vastu
<b>5:30 - 6:30 PM</b>	<b>Break</b>		

## Waves 2010 Track B: Karma Vedic Practice

Thursday, August 05, 2010

11:00 – 12:30PM	<b>B3</b>		<b>B3: Lila: Cosmic Theatre</b>
			Session Chair: Prof. Subhash Kak
11:10 – 11:45 AM		Shekhar Shastri	Vedic Yajna: A Cosmic Dialogue
11:45 – 12:10 AM		Indrani Rampersad	Sacred Theatre: Ram Lila
12:10 – 12:30 AM		Discussion	Sacred Theatre & Ritual
<b>12:30 - 1:30 PM</b>	<b>Lunch</b>		
1:30 – 3:30 PM	<b>B4</b>		<b>B4: Rahasya: Inner Meanings (Veda-102)</b>
			Session Chair: Dr. Sampadananda Misra
1:30 - 2:10 PM		David Frawley	Vedic Seers: What they Saw?
2:10 - 2:50 PM		Pandit Parasuram Tewarie	Karma Kanda Ki Mahima: The Significance of Karma Kanda
3:00 - 3:30 PM		Discussion	Q&A: How to study Vedic Literature?
<b>3:30 – 4:00 PM</b>	<b>Break</b>		
4:00 – 6:00 PM	<b>B5</b>		<b>B5: Yajna: Hands-On Workshop (Veda-200)</b>
			Session Chair: Shekhar Shastri
4:00 – 5:00 PM		PVR Narasimha Rao	Performing a Yajna: Structure, Sequence & Variations
5:00 – 6:00 PM			<b>Showcase: Yajna Demonstration with real-time explanation</b>
<b>6:00 - 6:30 PM</b>	<b>Break</b>		



## Waves 2010 Track B: Karma Vedic Practice

<b>Saturday, August 07, 2010</b>			
<b>11:00 – 12:30PM</b>	<b>B6</b>		<b>B6: Tantra: Alchemy of the spirit</b>
			Session Chair: Eswar Josyula
11:10 – 11:40 AM		Subhash Kak	From Upanishad to Sri Yantra
11:40 – 12:05 AM		Yogini Shambhavi	Worshipping Kali
12:05 – 12:30 AM		CM Bhandari	Chitta as the Divine Mirror, as also the Consciousness
<b>12:30 - 1:30 PM</b>	<b>Lunch</b>		
<b>1:30 – 3:30 PM</b>	<b>B7</b>		<b>B7: Siksha: Revitalizing Vedic Traditions</b>
			Panel Moderator: Kanchan Banerjee
1:30 - 2:00 PM		David Frawley	Innovative Ideas for Vedic Rejuvenation
2:00 - 2:30 PM		Shekhar Shastri	Essential Building Blocks: Sanskrit, Samskara
2:30 - 3:00 PM		Jeffrey Armstrong	Eastern Wisdom and the West
3:30 - 4:00 PM		Pandit Ramsamooj	The SALT Model of Education
			Discussion
<b>3:30 – 4:00 PM</b>	<b>Break</b>		
<b>4:00 – 5:30 PM</b>	<b>B8</b>		<b>B8: Acharya, Pundit &amp; Purohita Keeping the Divine Link Alive</b>
			Panel Moderator: Dr. Bharat Tewarie
4:00 – 4:30 PM		Swami Prakashananda	Redefining the Role of the Purohita
4:30 – 5:00PM		Pandit Parasuram Tewarie	Acharya ki Maryada aur Acharya ka Dharma Responsibilities of the spiritual leader
5:00 – 5:30 PM			Discussion
<b>5:30 - 6:30 PM</b>			<b>Showcase: Concluding Yajna by the Youth</b>

Track C: Sanatana Youth Summit ~ Owning the Discourse			
	<b>Session</b>	<b>Speaker</b>	
<b>Wednesday, August 04, 2010</b>			
<b>1:00 – 3:00 PM</b>	<b>C1</b>		<b>C1: Negotiating Hindu Identity</b>
			Moderator: Vanita Shastri
			Introductions and Youth Roundtable
		Mohanlal Sahdeo	Youth - Forever Young
		Arnav Kejriwal	
<b>3:00 – 3:30 PM</b>	<b>Break</b>		
<b>3:30 – 5:30 PM</b>	<b>C2</b>		<b>C2: Portrayal of Hinduism in Western Indology - I</b>
3:30 – 3:35 PM			Session Chair: Srinivas Kalyanraman
3:35 – 3:50 PM		S. Kalyanraman	Internet Petition to Penguin Group
3:50 – 4:10 PM		Ram Madhav	Human Dignity and Human Rights
4:10 – 4:30 PM		Shyam N. Shukla	Doniger's Hindus
4:30 – 4:50 PM		Madan Lal Goel	Hinduism studies, Dhimmitude and Wendy Doniger
4:50 – 5:10 PM		Vishal Agarwal	The Hindus – A fictitious history
5:10 – 5:30 PM			Q&A - Discussion
<b>5:30 - 6:30 PM</b>	<b>Break</b>		
			<b>Dinner Youth Roundtable</b>



**Track C: Sanatana  
Youth Summit ~ Owning the Discourse**

**Thursday, August 05, 2010**

<b>11:00 – 12:30PM</b>	<b>C3</b>		<b>C3: Diaspora Perspectives</b>
			Moderator: Sameer Asthana
		Reshma Sankar	Sanatan Dharma away from India
		Prahladha Phang	Journey through the eyes of a Vaisnava born
		Visham Bhimuli	Trinidad Hindustani: A Language of the Colonial Indian Diaspora
		Nirmala Sesnarayan	Local Classical Art form in Trinidad
			<b>Lunch Youth Roundtable with Rajiv Malhotra</b>
<b>12:30 - 1:30 PM</b>	<b>Lunch</b>		
<b>1:30 – 3:30 PM</b>	<b>C4</b>		<b>C4: Institutions: Schools, Colleges, &amp; Temples</b>
<b>1:30 - 1:50 PM</b>			Moderator: Vanita Shastri
		Vidya Dindiya & Chindhuri Selvadurai	Models of Hindu Groups on US campuses
		Sameer Asthana	Temples and Youth
		Aneela Bhagwat	The Schooling System and The Hindu Student
		Revan	Organizing the Youth in TT
		Sohini Sircar	Resources for Hindu Students
<b>3:30 – 4:00 PM</b>	<b>Break</b>		
<b>4:00 – 6:00 PM</b>	<b>C5</b>		<b>C5: Portrayal of Hinduism in Western Indology - II</b>
<b>4:00 - 4:05 PM</b>			Session Chair: TR Narasimha Rao
<b>4:05 - 4:20 PM</b>		T. R. N. Rao	Ekalavya - The Legend from Mahabharata
<b>4:20 – 4:40 PM</b>		Nicholas Kazanas	Prof (Mrs) W. Doniger O'Flaherty
<b>4:40 – 5:00 PM</b>		Aseem Shukla	Whose History is it Anyway?
<b>5:00 – 5:20 PM</b>		Giti Thadani	Critique on "Hindus, An alternate history" of Doniger
<b>5:20 – 5:40 PM</b>		Shree Vinekar	The problem of an alternative history of Hindus
<b>5:40 – 6:00 PM</b>		Rajiv Malhotra	Discussion
		WAVES 2010	
<b>6:00 - 6:30 PM</b>	<b>Break</b>		
			<b>Dinner Youth Roundtable with TBD</b>

Track C: Sanatana Youth Summit ~ Owning the Discourse			
<b>Saturday, August 07, 2010</b>			
<b>11:00 – 12:30PM</b>	<b>C6</b>		<b>C6: Yoga and Art</b>
			Moderator: Naumi Kak
11:10 – 11:35 AM		Priya Josyula	Benefits of Dhyāna Yoga on Attentional Processing in an Olde
11:35 – 11:55 AM		Eshan Kejriwal	Spread of Vedism in the West:
11:55 – 12:15 AM		Vidita Kanniks	Indian Music: Personal discipline and public response
12:15 – 12:30 AM			Discussion
<b>12:30 - 1:30 PM</b>	<b>Lunch</b>		<b>Lunch Youth Roundtable with Subhash Kak</b>
<b>1:30 – 3:30 PM</b>	<b>C7</b>		<b>C7: Siksha: Revitalizing Vedic Traditions</b>
			Panel Moderator: Vishal Agarwal
1:30 - 2:00 PM		David Frawley	Innovative Ideas for Vedic Rejuvenation
2:00 - 2:30 PM		Shekhar Shastri	Essential Building Blocks: Sanskrit, Samskara
2:30 - 3:00 PM		Jeffrey Armstrong	Motivating the Youth - Crafting the Discourse
3:30 - 4:00 PM		Pandit Ramsamooj	The SALT Model of Education
			Discussion
<b>3:30 – 4:00 PM</b>	<b>Break</b>		
<b>4:00 – 5:30 PM</b>	<b>C8</b>		<b>C8: Community Leadership &amp; Activism Roundtable</b>
			Session Chair: Sashi Kejriwal
4:00 – 4:15 PM		NP Dubey	AUM Therapy As Holistic Approach
4:15 – 4:30 PM		Chand Bhardwaj	Shabad technique and its benefits
4:30 – 4:45 PM		Roopnarine Singh	Glorious Bhagwat Geeta: A Gospel of Perfection
4:45– 5:00 PM		Lal Utreja	Seeking our Origin
5:00 – 5:15 PM		Prasad Yalamanchi	Saving Hindu Institutions in Andhra Pradesh
5:15– 5:30 PM		Dhirubhai Shah	Topics on Community and Activism
<b>5:30 - 6:30 PM</b>		WAVES 2010	<b>Showcase: Concluding Yajna by the Youth</b>

# Guidelines for WAVES 2010 Conference

## General Guidelines for Conference Speakers:

You have been invited as a speaker at the conference because we think your talk may be enjoyed by the whole audience.

1. **Keep in mind that people can have different views than yours.** Therefore, please don't criticize people or ideas unnecessarily harshly. Stick to technical points and offer constructive suggestions for improvement.
2. **Remember the audience outside the room.** Many presentations are recorded or discussed on the Internet. So be considerate of everybody, not just those that are sitting in front of you.
3. **Avoid things likely to offend some people.** Your presentation content should be suitable for viewing by a wide range of audiences so avoid slides that might be offensive or abusive. This conference will have scholars, practitioners, pundits and purohits, please be respectful of their diverse appearance and preferences.
4. **Avoid unnecessary subjects.** Your audience has people from various backgrounds, differing in sexuality, ethnicity, gender and religion. Non-topical references to these subjects can easily make someone uncomfortable.
5. **A successful conference involves everyone having fun.** If you find someone nervous before or during his/her presentation, please support them and put them at ease.

## Guidelines for Scholars Presenting Papers:

1. **Focus on the Core Thesis:** Most presentations will be part of a conference session covering the same topic. Thus, please focus on your core thesis, and do not take too long to reach the most important ideas you want to present. Unless it is an in-depth workshop, please assume that the audience is familiar with the basics on the topic.
2. **Know the Time Allotted in Advance:** Times for presentations can range from 10-45 minutes, but the vast majority are 15-20 minutes followed by 5-10 minutes of Q&A.
3. **Reading Full Papers is Risky:** If you plan to read your paper, please do not read entire full-length paper you have prepared. Instead, create a brief summary of your paper that can easily be read within the time allotted.
4. **Minimize the Slides:** If your presentation is supposed to be 20 minutes long, getting through 45 slides is almost impossible. A good rule of thumb for most people is 1 slide for every 3 minutes of presentation. The best thing to do is time yourself in advance!

5. **Are your Slides Readable:** Make sure your slides are readable. In general, nothing below 18pt type is going to be readable by anyone not in the first few rows - 24pt and up is usually safe.

### **Guidelines for Sessions Chairs and Moderators:**

1. **Focus on the Panel Topic:** Every panel has a topic, keep the discussion on the topic. Feel free to interrupt gently to bring back the focus.
2. **Prepare your Questions in Advance:** Prepare a few questions in increasing order of complexity, starting with general and easy questions, to make the panelist comfortable.
3. **Keep Questions Relevant & Diverse:** You do not have to ask the same question to each of the panelist, ask questions that can be best answered by the specific panelist.
4. **Manage Time:** Do not allow a panelist to go on endlessly, feel free to interrupt. Time management is the most important criterion you are being judged as a moderator. Session chairs must give advance notice to speakers, before their allotted time is about to expire.
5. **Field questions from the audience:** Do not allow the questions from audience to be too long. Often audience members like to make long comments that do not converge to a question – make it clear that comments must be pertinent to the panel and the focus should be a clear question being asked to the panelist.
6. **Make it Interesting:** Generate excitement from the first moment to keep the audience engaged. If possible, introduce humor without offending anyone.





## **Boarding and Lodging Information**

- 1. All delegates will be staying at the Arthur Luis Residence Hall (also known as St. John's Hall), Univ. of West Indies.**
- 2. Breakfast will be available daily at 7:30 am – 9:00 am at the Conference venue.**
- 3. Lunch and Dinner will be available at the conference venue.**
- 4. If you have any special meal restrictions, please inform the conference front desk in advance.**
- 5. Please lock all your belongings at all times.**
- 6. Please do not leave your laptops and valuables unattended, the organizers cannot be responsible for any loss.**
- 7. If you are not planning to attend the island tour on Friday, Aug 6<sup>th</sup>, please inform the conference front desk in advance.**
- 8. WIFI internet access will be available in the common room of the residence hall, and on the UWI campus.**

# WAVES 2010

## Contact Information

*Please contact the following for assistance*

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27. Vashti Ramsamooj

### **University Accommodation**

Arthur Luis Residence Hall,  
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UWI St. Augustine Campus,  
St. Augustine Trinidad

# Thank You!

We thank our patrons for their generous contributions

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## WAVES 2010

Eighth International Conference on  
"Vedic knowledge for Civilizational  
Harmony"

August 4-7, 2010  
University of West Indies, Trinidad and  
Tobago