

Holistic Science of Life & Living



Sp. Issue on Asian Philosophy Conference
3rd & 4th January-2018



Holistic Science is both holistic and scientific. The knowledge aspect of soul or self is Holistic and the relationship of the soul with the external is explained on scientific basis except that this science is 'Inner Science' and deals with human life from the gross to the subtlest levels. The knowledge of one's Real identity as Pure Soul and its role in the relative worldly happenings within the physical body, which includes mind, speech and body, itself dispels the numerous wrong beliefs, doubts, puzzles and ignorance.



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It is a great privilege and pleasure to present before you this edition of the E-magazine (Vol. XI), June 2018 focusing on the great event of Asian Philosophy Conference, organised by the Holistic Science Research Center at Kamrej, Surat during 3rd – 4th January, 2018. The Conference was organised in collaboration with Indian Council of Philosophical Research (ICPR), New Delhi, based on the theme “Asian Perspectives on Holistic Modes of Thinking and Ways of Living”. The other co-sponsor organisations were Jay Sachhidanand Sangh, Mahavideh Tirthdham, Indian Council of Historical Research (ICHR), New Delhi, Aptaputra Trust, Singod and Sri Ramanuja Mission Trust, Chennai. Almost 50 speakers from various 15 countries from Asia and abroad presented their papers. The inaugural function was graced by Shri O.P.Kohli, Hon. Governor of Gujarat, Dr. Ali Dehgahi, Cultural Counsellor of Iran, New Delhi, Gyani Purush Kanudadaji, Prof. S.R.Bhatt, Chairman, ICPR, New Delhi and Prof. Rajaneeshkumar Shukla, Member Secretary, ICPR & ICHR, New Delhi. The text of speeches of dignitaries and summary of the presentation of other speakers alongwith the list of topics is given in this issue. The Conference received blessings by way of Good Wishes from Shri Narendra Modi, Hon. Prime Minister of India, Dr. Karan Singh, Shri Vijay Rupani, Chief Minister of Gujarat and many other dignitaries. A Souvenir was released on this occasion in the august presence of the dignitaries.

Most of the Asian Philosophers have reflected on this Holistic Perspective of human existence though there may be

difference of viewpoints as to whether it is a mere aggregate of particulars; what kind of relation exists among the particulars and between particulars and the whole. These issues have been contested, modified and rejected within the Asian Philosophy Conference. The Asian Philosophies are intellectually stimulated, critically evaluated not only with our own traditional conceptions but also with the dominant western ways of thinking.

The conference was very much informative and worthwhile with wonderful views expressed by speakers on different topics of philosophy. The points were interesting, that would open our eyes as well as change our mindset about the holistic aspects of philosophy and spiritualism. The worthwhile primary goal is to increase our understanding of spirituality & other philosophical issues and provide knowledge resources that will support the feeling of 'Vashudhaiv Kutumbakam' (The world is one Family).

There were many topics covered during workshop and the presenters did an outstanding job for sharing their expertise with us. The enthusiasm and positive spirit helped us to make our time together both productive and learning. There was overwhelming response from large number of participants attended and submitted their papers. A book was published containing the Abstracts of various 108 papers received for the Asian Philosophy Conference and a complimentary copy was given to all participants who were more than 400 in numbers. We propose to publish the full papers of selected presentations.

Editorial

The full proceedings of the Asian Philosophy Conference were broadcasted live on You Tube and are uploaded on our website for viewers. The APC was followed by the 92nd Session of the Indian Philosophical Congress the details of which will be published in the next issue of this E-magazine.

Yashodhara Kar





सत्यमेव जयते

प्रधान मंत्री
Prime MinisterMESSAGE

I am delighted to learn that the Asian Philosophical Conference and the Indian Philosophical Congress will be held at Surat. I congratulate the Vitrag Vignan Charitable Research Foundation for organizing this event in association with the Indian Council of Philosophical Research.

From our ancient Vedic rishis who revealed great truths to the noblest thoughts of the Buddha, from Adi Shankara's philosophical treatises to Mahatma Gandhi's pure ideals, our land has indeed been enriched by greatest philosophical minds.

I commend the role of Vitrag Vignan Charitable Research Foundation in taking the greatest philosophical truths to the people and enriching their lives with meaning and purpose.

I wish the organizers of the Asian Philosophical Conference and the Indian Philosophical Congress all success. I hope that the events find innovative ways of adapting our rich heritage of knowledge into modern lifestyle and boost the overall well-being of not just our nation but of the whole world.

(Narendra Modi)

New Delhi
02 January, 2018

Shri L. D. Patel
Trustee, VVCRF
Nr. Mahavideh Teerth Dham
N.H.8, Kamrej Char Rasta
Surat, Gujarat- 394185

एन. युवराज, भा. प्र. से.
N. YUVARAJ, IAS



भारत के उप-राष्ट्रपति के निजी सचिव
PRIVATE SECRETARY
TO THE VICE-PRESIDENT OF INDIA
नई दिल्ली / NEW DELHI - 110011
TEL. : 23016344 / 23016422 FAX : 23018124
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06th October, 2017

Dear Shri Vasanthbhai Patel,

It is to acknowledge with thanks the receipt of your letter dated 13th September, 2017 requesting message from Hon'ble Vice President of India for organizing Asian Philosophy Conference on January 3 – 4, 2018.

The Hon'ble Vice President conveys his best wishes for the success of the event.

With regards,



Yours sincerely,

(N. YUVARAJ)

Shri Vasanthbhai Patel
President, Vitrag Vignan Charitable Research Foundation
Near Mahavideh Teerth Dham
N.H. 8, Kamrej Char Rasta
Surat Gujarat – 394 185.

Vikram Samvat New Year,
Friday, 20 October, 2017

ॐ

नमो दादा सर्वज्ञाय ।

I am happy to know that the Holistic Science Research Center established by Vitrag Vignan Charitable Research Foundation is going to organise the Asian Philosophy Conference – 2018 and host 92nd Session of Indian Philosophical Congress. On this great event aimed at the universal welfare of the humankind, I convey my earnest blessings with all humbleness and wish that all the delegates be immensely benefited.

The most Revered Divine Dada Bhagwan's core message for all human beings of India and the world at large is that every one of us endeavour to live a life of oneness and utmost humility so as to lead a worthy and meaningful life with benevolence at the core of our heart.

जय सच्चिदानंद !

Sincerely Yours,

Kanubhai

Vadodara

20th October, 2017

O. P. Kohli
Governor of Gujarat



Raj Bhavan
Gandhinagar. - 382 020.

18 OCT 2017



Message

I am very pleased to learn that the Holistic Science Research Centre, Kamrej, is organizing the Asian Philosophy Conference in association with the Indian Council of Philosophical Research (ICPR), New Delhi during January 3rd and 4th, 2018 which will be followed by the 92nd Session of Indian Philosophical Congress from 5th to 7th January, 2018.

It is heartening to note that this Research Institute has been propagating the essential messages of Indian traditions highlighting the contribution of Dada Bhagavan. The prominent philosophers, scholars and experts participating in the Conference will share their research works and experiences. I am sure the deliberations will be beneficial to researchers and students attending the Conference.

I convey my warm greetings to the distinguished participants and wish the organizers for the success of the Conference.

O.P. Kohli
(O.P. Kohli)

Dr. Karan Singh
MEMBER OF PARLIAMENT
(RAJYA SABHA)



3, NYAYA MARG
CHANAKYAPURI
NEW DELHI - 110 021

MESSAGE

I am happy to know that the Holistic Science Research Center, Surat, in association with the ICPR, is organizing the Asian Philosophy Conference early next year, followed by the Indian Philosophical Congress. With our deep philosophical heritage based upon a holistic philosophy, India should play a leading role in developing a common Asian identity. In particular two religions, Hinduism and Buddhism, have between them impacted the culture of every South and South-East Asian country. It is important to examine our philosophical concept in depth, and see how they can be reinterpreted to meet the challenges of the present age.

I send my good wishes to the organizers and participants in this important conference.

Karan Singh
Oct. 6, 2017

प्रकाश जावडेकर
Prakash Javdekar



मंत्री
मानव संसाधन विकास
भारत सरकार
MINISTER
HUMAN RESOURCE DEVELOPMENT
GOVERNMENT OF INDIA

एफ.ओ.ए.स. 37190 मा.सं. वि. मंत्री
दिनांक/Dated... 29.9.17..

25 SEP 2017

Dear Shri Vasantbhai Patel,

I am pleased to know that Holistic Science Research Centre, Kamrej, Surat Gujarat is organizing Asian Philosophy Conference in association with Indian Council of Philosophical Research (ICPR) during January 3-4, 2018.

I wish all the best for the success of the Conference.

With regards,

Yours sincerely,


(Prakash Javdekar)

Shri Vasantbhai Patel,
President,
Vitrag Vignan Charitable Research Foundation,
Near Mahavideh Teerth Dham,
N.H.8 Kamrej Char Rasta,
Surat, Gujarat-394 185

Room No. 3, 'C' Wing, 3rd Floor, Shastri Bhavan, New Delhi-110 115
Phone : 91-11-23782387, 23782698, Fax : 91-11-23382365
E-mail : minister.hrd@gov.in



apno/Ino/2017/11/06/dt



Vijay Rupani

Chief Minister, Gujarat State

Dt. 06-11-2017

Snehi Shree Vasantbhai,

Namaskar.

In reference to my letter dated the **20-09-2017**, **Holistic Science Research Center** organization of **Asian Philosophy Conference**, I had an opportunity to extend my good wishes to you. Intellectual people like you, are the true pride and treasure of Gujarat. As we are almost on the edge of the **“Voting Fest”**, to display the strength of Gujarat, you also will have an opportunity to show your obligation and duty.

It is a decisive moment when one should depend on what one's heart says and should vote on basis of the purest interests of the State. I am sure, you all will be able to avoid and ignore the ruckus being raised around and concentrate on voting for the true spirit of democracy. I expect that, you will also rise to occasion and urge to motivate your friends and family to cast their vote for advanced Gujarat.

Jay Jay Garvi Gujarat.

(Vijay Rupani)

To
Shree Vasantbhai Patel, President,
 Vitrag Vignan Charitable Research Foundation,
 Nr, Mahavideh Teerth Dham, N. H. 8,
 Kamrej Char Rasta, Surat -394185.
 Email: hsresurat@gmail.com

RAJENDRA S. TRIVEDI



सत्यमेव जयते

43/1097/17
No. S.Y.C.A/P.G./2018
MINISTER OF STATE
SPORTS, YOUTH CULTURAL ACTIVITIES (Independent Charge)
PILGRIMAGE DEVELOPMENT
Government of Gujarat
Date: 25 SEP 2017

MESSAGE

Holistic Science Research Centre, Kamrej, Surat, Gujarat in association with Indian council of Philosophical Research (ICPR) New Delhi is organizing Asian Philosophy conference during January 3-4, 2018 which will be followed by 92nd session of Indian Philosophical Congress during 5th to 7th January, 2018 in order to bring greater awareness about the Indian thoughts as a part of Asian Philosophies.

I am glad to know that more than 100 eminent philosophers and scholars from various fields and about 150 Research Scholars/ students will be brought together from India and other parts of the Asian countries as well as scholars in Asian Philosophies from other continents are expected to participate in the conference.

I heartily wish for the grand success of conference.

(Rajendra Trivedi)

To,
Shri Vasantbhai Patel,
President, VVCRF
Surat.

Office : Swamin Sankul 2/3, New Sachivalaya, Gandhinagar
Phone: (0) (079) 23250163-63-64, Fax: (079) 23250292



Prof. S.A.R.P.V. Chaturvedi
Sri Ramanuja Mission Trust
Chennai
Date : 15th December, 2017

Dear Patel,

Great philosophers are always 'inquisitive and smart' in finding out the 'structures of similarities and identities' and 'scopes for unity', in a largely plural, diverse and heterogeneous society. This 'hope and hunt' are not outputs of 'mere enthusiasm and ambition' but are empowered by 'serene vision and influential dynamism'.

Philosophical immersion provides us the 'prudence and perspicacity' to trace 'essential and significant commonness' that innately emerges 'in and in between' groups and communities, in course of 'intellectual and socio-spiritual maturity' and also surfaces in their 'narrow and broad living environments' such as nations, continents and globe. While appreciating 'common planetary affiliation and attributes', philosophy also envisages different modes and forms of those attributes that reflect in various geographical and psycho-sociographic colonies. This is nothing but universalism attempted with distinct and exclusive flavours.

This 'identity spirit' is not an 'ensured property of the entirety or majority' in the region and community. It emanates only from the wise, cultured and mature, received and reflected by earnest associates and preserved for generations by households, academies, tradition and governance. Hence, philosophy is not just a subject of 'study and research', as it is now, but a journey towards realization and social lift. High end philosophy needs to be reconfigured as vibrant constitution, conscience and consensus of the rulers, elite and subjects and reflected in ventures like

'knowledge exchange, trade, cultural affinity and international relations'. But in the present scenario, 'the inactive and non-permeating philosophical stuff' has paved the way for 'undue priorities of groups and states, craving for power and resources, resulting in domination, exploitation and aggression and thus distancing them from the reach of identity.

Coming to the context of this conference, we earnestly wish that philosophy, apart from discussing about the conspicuous existence of a solid Asian identity; in culture, religion and philosophies, should engage seriously in 'enlightening about the emergent necessity for developing such a transnational and continental identity' and 'explore philosophy's capacity to bring out and establish the same'. The safe, sustainable and sensible 'Asian Future' is totally dependent on 'philosophical re-engineering' rather than on 'political decisions and coordination'.

Similarly, an 'inter-continental view' and 'East-West studies' in an unbiased and genuine 'identity search' fashion will result hopefully in 'reshaping, revisiting and fine-tuning' of 'foundation and findings' of every needy system. In an evolving society, it is indisputable that systems get modified, upgraded and absorbed in the processes of interaction and reaction, with or without due acknowledgement to the contributors.

India has a rich philosophical heritage, representing almost all facets of concepts, angles, depth, descriptions and illustrations, accessible to human cognosphere, in areas such as ethics, logic, aesthetics, language, religion and spirituality. With its widest

Message : Prof. S.A.R.P.V. Chaturvedi Swami (contd...)

vision for oneness and peace, our system can kindle the ‘pro-identity and integral humanity’ face of every system of thinking and action. Our indigenous system evaluates man by his benevolence and its reach, and conventional parameters such as embellished appearance, elevated intelligence and standards of existence are just branded as ‘secondary traits or supportive tools’.

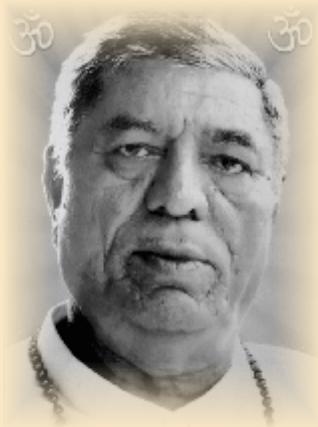
Philosophy is not a prosaic manual of records and references but a powerful tool that can train and transform common sense, knowledge systems and caliber. If we call achievements like ‘landing on Mars, cloning, prosthetics and artificial intelligences’ as ‘scientific marvels’, then ‘shaping complex human minds, streamlining wild knowledge and efficiencies of man and boarding

the isolated, discriminative and frictional communities on an ‘identity-ship’, are verily ‘philosophical marvels.

I wish that this congress of the ‘erudite’ will proceed further with an embracing social flow and embrace, and bestow the most indispensable adhesives; reconciliation, interdependence and cooperative will, the architects of ‘identity spirit, to the change and peace makers, in order to initially accomplish our continental trial.

Prof. S.A.R.P.V. Chaturvedi
Sri Ramanuja Mission Trust
Chennai





Dr. J. P. Amin
 M.A. (Ind. Cul.), L.L.B.; Ph.D.
 Former Principal & Head of Dept. of
 Indian Culture, Shri R.R. Arts & K.B.
 Commerce College, Khambhat
 (Gujarat),
 Academic Advisor : Holistic Science
 Research Center, VVCRF, Surat

It was the benevolent desire of Dada Bhagwan that the Vitrag Vigyan revealed in his enlightened vision reach to the thinkers and scientists as they are blessed with a natural gift to comprehend the depth of philosophies and can make it available 'as it is' to the humanity at large in their lexicons. Since this enlightened knowledge is scientific and applied, it touches one's heart and becomes self-operative once comprehended properly; eventually establishes bliss and peace within.

The twin event of the Asian Philosophy Conference on 'Asian perspectives on Holistic Modes of Thinking and way of Living' and 92nd Session of Indian Philosophy Congress with a theme of

'Holistic way of Life & Living' both are unique in themselves as regards the theme of focus and may be this is for the first time in the history that renowned philosophers, thinkers and delegate have assembled to deliberate on this topic of most relevance in contemporary times of life and living with heavy load and high speed.

I wish that the deliberations will succeed in mutual exchange of knowledge amongst the scholars and create a novel pool of enlightened knowledge for the benefit of the humanity across the world so that every delegate of these conferences becomes instrumental in elevating the collective consciousness of humanity to new heights with new synergies and divine vibrations so as to realise the divine vision of Dada Bhagwan to metamorphosise the human thinking for overall happiness through holistic science of life & living.

(J.P.Amin)

Inaugural Session : Asian Philosophy Conference

Address by Shri O.P.Kohli, Hon'ble Governor of Gujarat



राज्यपाल महोदय का अभिभाषण

आज की इस कन्फरेंस में पधारे हुए आदरणीय श्री अली देहगाही, अभी आपने जिनका व्यक्तव्य सुना, वैसे मेरे मित्र प्रो. एस. आर. भट्टजी, और उनसे पहले आपने जिनका व्यक्तव्य सुना था, ऐसे प्रो. बालागणपथीजी, और होलिस्टिक सायन्स रिसर्च सेन्टर के अध्यक्ष आदरणीय श्री वसंतभाई पटेलजी और इस सभागार में उपस्थित आप सब

भाईओं और बहनों और विशेषरूप से भारत के बाहरके देश से आए हुए प्रतिनिधि बंधुओं। जब प्रो. एस. आर. भट्टजी ने मुझे इस कन्फरेंस के उदघाटन सत्र में आने के लिए कहा तो मुझे बहुत हिचकिचाहट थी और हिचकिचाहट का कारण था — की इतने विद्वानों के बीचमें मैं और वो भी दर्शनों के विद्वानों के बीच में क्या बोलूंगा। लेकिन प्रो. एस. आर. भट्टजी का मुझ पर अधिकार है, वह और मैं दिल्ली विश्व विध्यालय में एकत्र पढ़ाते रहे हैं। इसलिए उनके अधिकार को इनकारना मेरे लिए संभव नहीं था। मैं आपके बीच में उपस्थित हूँ। एशिया कई देशों का महाद्वीप है। देश अलग अलग है, उनकी पहचान भी अलग अलग है, लेकिन क्या कोई जीवनदृष्टि ऐसी है जो एशिया के सब देशों को बाँधती है, जोड़ती है? और वह जीवनदृष्टि क्या है — इसको खोजनेका, उसका विवेचन करने का प्रयास इस कन्फरेंसमें आप सब लोग करने वाले हैं। भारत एशिया का वह देश है, जिसमें अनेक धर्म ध्येय है और एशियाके अन्य देशोंमें भी वहाँ

वहाँ की संस्कृतियों, वहाँकी जीवन पद्धतियों और वहाँ के दार्शनिक चिंतन उभरे हैं विस्तृत रूप से। तो भी क्या एशिया, एक दृष्टि रखनेवाला, एक जीवनदृष्टि रखनेवाला महाद्वीप है या नहीं, और यदि एक दृष्टि रखनेवाला महाद्वीप है तो वह एकदृष्टि क्या है? हम कहेंगे की भाई एक दृष्टि है। जीवन को उसकी समग्रता में देखना। इसको हम इंटीग्रल एप्रोच या एकात्म जीवनदृष्टि कह सकते हैं। वो ऑल इंकलूसिव है, कुछ भी इसके बाहर नहीं है, तो सब एक दूसरे पर निर्भर है। उनमें कोई कन्फ्लिक्ट, उनमें कोई संघर्ष नहीं। वे परस्पर पूरक है। यह परस्पर पूरकता एक दूसरे पर निर्भरता यह इंकलूसिवनेस, यह समग्रतावादी दृष्टिकोण। यह होलिस्टिक एप्रोच, यह भारत की संस्कृति और भारत की दर्शन की दृष्टि रही है। और यही चीज एशिया के दूसरे देशों के साथ भारत को बाँधती है। हम लोग कहते हैं — यह वसुधा एव कुटुम्ब है, यह पृथ्वी, यह संसार, एक कुटुम्ब है। कुटुम्ब के लोग पारिवारिक स्नेह में बंधे रहते हैं, और अलग अलग होते हुए भी परिवार के सब सदस्य आत्मीयता के धागे में बाँधकर एक ईकाई बनते हैं। ठीक इसी प्रकार एशिया के अलग अलग देश अपनी अपनी अलग अलग जीवन रीति और चिंतन के होते हुए भी एक धागे में बंधे हुए हैं। और वह धागा है जीवन को देखने की एकात्मवादी दृष्टि। हमारे यहाँ कहा गया है कि अच्छे विचार चारों दिशाओं से आएँ। किसी विचार को इन्कार करना, निषेध करना, अस्वीकार करना — यह भारत की दृष्टि कभी रही नहीं है। अच्छे विचार, चारों दिशाओं से आएँ और उन विचारों को ग्रहण करने की, स्वीकार करने की भावना वैदिक ऋषि की रही — यह हम सब लोग जानते हैं। आज दुनिया में संघर्ष और तनाव है। इस बात को लेकर की “मेरा विचार ही सही है और यही स्वीकार्य होना चाहिए”। “दूसरे के विचार सही नहीं हैं — और वह

Inaugural Session : Asian Philosophy Conference

Address by Shri O.P.Kohli, Hon'ble Governorshri of Gujarat

मुझे स्वीकार नहीं है” – यह जो वैचारिक द्वंद्व है – इस वैचारिक द्वंद्वमेंसे आज हमारी बहुतसी उलझनें, दिक्कतें, संकट, संघर्ष पैदा हुई है, और इनका समाधान भी अगर किसके पास है तो वह है भारत की इस एकात्मवादी दृष्टि। एशिया की इस एकात्मवादी दृष्टि के पास है। हम लोग वसुधा को एक कुटुंब मानकर चलते हैं, 'वसुधैव कुटुम्बकम्' का भाव यह भारतीय संस्कृति और अस्मिता की पहचान है। हम कहते हैं – एक तत्त्व है – जिसको लोग अलग अलग नामसे पुकारते हैं – एकं सद् विप्रा बहुधा वदन्ति। एक तत्त्व है – जिसको विद्वान लोग अलग अलग तरीकेसे परिभाषित करते हैं। हम लोग किसी चीज को छोड़कर चलते नहीं। परस्पर अवलंबनकी बातको लेकर चलते हैं। “सर्वे भवन्तु सुखिनः” – सब लोग सुखी रहें। यह जो सर्वात्मभाव है सब को समेटकर चलनेका भाव, ये हमारी पहचान है। भारतीय संस्कृति और एशियाके देशों की संस्कृति, उनका दर्शन, उनका चिन्तन, उनका विचार मनुष्य का खण्ड खण्ड विचार नहीं करता। शरीर है, मन है, बुद्धि है, आत्मा है, ये खण्ड खण्ड विचार नहीं करता इसलिए चिन्तन में समरसता है। कुछ भी मुझसे बाहर नहीं है। सब मेरे अंग है, मेरा हिस्सा है फिर द्वंद्व काहे का? संघर्ष काहे का? द्वैत नहीं अद्वैत। आपके दृष्टिकोण जो भी है वह स्वीकार्य है। उनका दृष्टिकोण भी स्वीकार्य है। इसलिए संपूर्णतावादी और पूर्णतावादी और समग्रतावादी दृष्टिकोण इस प्रकार की विशेषता है। क्योंकि वह भारतीय चिन्तन में, भारतीय व्यवहारमें, भारतीय जीवनशैलीमें, भारतीय साहित्यमें अभिव्यक्त हुई है। हिन्दी के एक कवि हुए हैं 'जय शंकर प्रसाद' – उनकी एक रचना है 'कामायनी' – कामायनी का नायक है 'मनु'। अन्त में मनु को एक रीअलाईज़ेशन होता है और उस रीअलाईज़ेशन को कविने 'कामायनी' में कहा है और उसके साथ 'कामायनी' महाकाव्य

समाप्त होता है, मनु को यह रीअलाईज़ेशन होता है। “समरस थे जड या चेतन, सुंदर साकार बना था।” जड हो या चेतन हो उन सबमें वह एकभाव देख रहे हैं। समरसता का भाव देख रहे हैं। विषमता नहीं देखते हैं। इसलिए वह कहते हैं :

“समरस थे जड या चेतन
सुंदर साकार बना था
चेतनता एक विलसति।”

देखनेमें सब पृथक पृथक है, अलग अलग है, रूप अलग, रंग अलग, अलग आकृतियाँ सब अलग अलग दिखते हैं। 'पर चेतनता एक विलसति' – उन सब में एक ही 'चेतना' विलास करती है। 'समरस थे जड या चेतन, सुंदर साकार बना था। चेतनता एक विलसति' – 'आनंद, अखंड, घना था।' यह जो सब मेरे अवयव है, सब मेरे अंग है – इसके कारण व्यक्ति व्यक्ति के बीच में जो दूरी और तनाव पैदा होते हैं उन दूरियों और तनावोंको खतम करके एक शान्ति, एक सद्भाव पैदा करने की गेरेंटी भी भारत का चिंतन और भारत का जीवन दर्शन देता है। आज दुनियाके सामने एक सवाल है – और वह सवाल है कि, हार्मोनी या समरसता इस विश्व में कैसे स्थापित होगी। व्यक्ति-व्यक्ति के बीच में, जाति-जाति के बीच में, देश-देश के बीच में, आज तो एसा हो गया है कि हम टकरा रहे हैं। मनुष्य पर्यावरण से टकरा रहा है। और मनुष्य चाहता है – कि वह पर्यावरणको चुस लें। पर्यावरण का शोषण कर लें। पर्यावरण को निचोड़ ले। इसके कारण अनेक पर्यावरण संबंधी समस्याएँ पैदा हो रही हैं, ये पर्यावरण का और मनुष्य का

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टकराव यह पेदा होता है जब मनुष्य अपने को पर्यावरणसे, परिवेशसे अलग करके समझता है। और समझता है कि मेरा अधिकार है कि मैं इस पर्यावरण को निचोडकर अपने सुख के लिए इस्तेमाल करूं। भारतीय दृष्टिकोण क्या है? भारतीय दृष्टिकोण में तीन ऋणों की कल्पना की गई है। १. देवऋण, २. पितृऋण, ३. ऋषिऋण है। इसमें जो देवऋण है वह है देवता यानि प्रकृति के देवता यानि पर्यावरण। पर्यावरण देवता हो, सूर्य हो, चंद्र हो, वृक्ष हो, पर्वत हो, नदियाँ हो – यह सब देवता हैं और ये देवता हमें कितना देते हैं और कितना लेते हैं? क्या हम पर्यावरण के बिना अपने जीवन की कल्पना कर सकते हैं? यह पर्यावरण हमको इतना देता है – इस ऋण को हम कैसे चुकता कर सकते हैं। इस ऋण को चुकता करने के लिए एक ही उपाय है कि हम पर्यावरण का जितना इस्तेमाल करें उतनी क्षतिपूर्ति भी करें। पेड काटें तो पेड लगाएँ। इसको बोलते हैं परमार्थभाव, यह परमार्थकी कल्पना – यह भारतीय संस्कृति और भारतीय जीवन दर्शन की कल्पनाएँ हैं। संत परमार्थी होता है। अपने लिए नहीं जीता दुसरेके लिए जीता है। ये परमार्थभाव पर्यावरणके प्रति हमको संवेदनशील बनाता है और आजके जमानेमें जब पर्यावरण संबंधी गंभीर चुनौतियाँ मानवके सामने उपस्थित है तो उनके समाधान का आश्वासन भी हमको भारतीय जीवनदृष्टि और एशिया की जीवनदृष्टि देती है। एक दोहा है संत कबीर का – बहुत अच्छा दोहा है। मैं उसका उल्लेख आपके सामने करता हूँ। उस दोहे में कबीर कहते हैं –
तरुवर सरोवर संतजन चौथे वर्षे मेह।

परमार्थ के कारणे चारों धरे देह।

चारों चीजें हैं। तरुवर का अर्थ है वृक्ष। वृक्ष अपने फल स्वयं तो नहीं खाता। अपनी छाया अपनी उपर तो नहीं ओडता। हम वृक्ष की लकडी इस्तेमाल करते हैं। वृक्ष की टहनीओंका, पत्तोंका, फलोंका इस्तेमाल करते हैं, यानी वृक्ष दुसरे के लिए जीता है। क्योंकि वह अपने और दुसरे को मिलाकर एक समग्रदृष्टि रखता है। सरोवर का मतलब जलाशय, नदी, तालाब, झरना। ये अपने जल स्वयं तो पीते नहीं हैं। ये अपने जल दुसरों को देते हैं क्यों कि वे अपने और दुसरेमें भेद नहीं समझते हैं। अभेद मानते हैं। तो तरुवर अपने लिए नहीं, सरोवर भी अपने लिए नहीं।

संतजन यानी संतलोग, परमार्थी लोग – वे लोग जो भारत की जीवनदृष्टि और एशिया की जीवनदृष्टि से प्रेरित हैं। वे भी अपने लिए नहीं जीते हैं परन्तु उनका जीवन भी दूसरों के लिए होता है। हमारे यहां पर जो दूसरे के लीए जीए –अपने लिए न जीए उसको संत कहते हैं। 'चौथे वर्षे मेह' – मेह यानी आकाश से जो बादल वरसते हैं वे भी अपने जल स्वयं नहीं पीते हैं। वे इस धरती को सिंचते हैं। तो अपना जल इस तपी हुई धरती को देकर उसका ताप दूर करते हैं। दूसरी पंक्ति में कवि कहता है – 'परमार्थ के कारण चारों धरे देह'। यह चारों देह धारण करते हैं; परमार्थ के लिए –अपने लिए नहीं। दूसरे के लिए। अभी ये जो अपने और दूसरे के बीच में जो अभेद की भावना है। इस अभेद के भाव को हमारे इधर परमार्थ कहा गया है। और ये परमार्थ, भारत की जीवनदृष्टि, भारत की दर्शन और एशिया की जीवनदृष्टि और एशिया के दर्शन का परिणाम है। इसमें ही आनेवाले विश्व के लिए शान्ति की गेरेंटी है। इसमें आनेवाले समयके लिए एक सौहार्द, प्रेम, मनुष्यता की गेरेंटी है। आज आवश्यकता इस बातकी है कि एशिया के विभिन्न देश

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एक दूसरे की जीवन दर्शन के बारे में अपनी समझ और बढ़ाएँ, और जैसे भारत का एक व्यक्तित्व है। मानों इरान का एक व्यक्तित्व है, ऐसे एशिया का भी एक व्यक्तित्व है। एशिया एक बड़ा और सबसे अधिक जनसंख्याबहुल देश है। भिन्न धर्मों और दर्शनों से समृद्ध भूखण्ड है। इसमें विविध दर्शनों और विचारधाराओं और ज्ञान का परस्पर आदानप्रदान किया जाना समय की मांग है। कुल मिलाकर हम कहें तो शास्त्रीने पश्चिम और पूर्व की तुलना करते हुए कहा कि – पश्चिम और पूर्व की लड़ाई दो जीवनदर्शनों का संघर्ष है, ये दो सभ्यताओं का संघर्ष है। पूर्व और पश्चिम की लड़ाई दो विचारधाराओं के संघर्ष है और वह संघर्ष किसका है ? पूर्व की होलिस्टिक जीवनदृष्टि , पूर्व की समग्रतावादी, पूर्व की एकात्मवादी, पूर्व की परस्पर पूरकतावादी, पूर्व की परस्परअवलंबनवादी, पूर्व की यह दृष्टि और पश्चिम की जनवादी दृष्टि , जो चीजों का खण्ड खण्ड विचार करती है – ये संघर्ष दो सभ्यताओं का है। एक खण्ड खण्ड विचार करनेवाली सभ्यता और दूसरा अखंड और समग्र विचार करनेवाली सभ्यता। इनमें से मानव के लिए – ये कल्याणकार रास्ता – ये एकात्मवादी सभ्यता में, एकात्मवादी जीवनशैली में है। यह एकात्मवादी जीवनशैली एशिया के भिन्न भिन्न देशों में किस किस रूप में व्याप्त है, प्रचलित है, इसको आपकी इस कन्फरेंस में, आप विद्वानजन गहराई से देखेंगे और उस चिन्तन में से एशिया की एकता काफी बहुत बढ़ेगी। उसमें से मानव के लिए आज कल्याणकारी रास्ता क्या है इसका भी बोध बढ़ेगा। इसमें से पूर्व और पश्चिम को अलग करनेवाली धारा रेखा क्या है, इसका भी बोध बढ़ेगा और जो आनेवाले समय में सभ्यताओं की संघर्ष की बात कही है – सभ्यताओंके उस संघर्षों में से मानवता पर आधारित, नैतिकता पर आधारित, समग्रता पर आधारित, पूर्णता पर आधारित, “मैं

और आप एक है, झूट है नहीं और अद्वैत पर आधारित” – कौन सी सभ्यता मानव के लिए कल्याणकारी हो सकती है – यह बोध भी बढ़ेगा। आप आनेवाले समय में इन सब बातों का विचार करनेवाले हैं। मुझे प्रो. एस. आर. भट्टजीने यहाँ आने का आदेश दिया था। मैंने उनका आदेश का पालन किया, आपके दर्शन का भी सौभाग्य मुझे मिला, बहुत बहुत धन्यवाद। बहुत बहुत आभार।



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Jay Sachchidanand to all ! My esteemed friend and colleague Hon'ble Governor Shri Om Prakash Kohliji, who is a scholar and well known literary person of the country. Dr. Ali, my friend, who is the Counsellor of Iran Cultural Center & a good Historian, Prof. Balaganapathy, the General Secretary of APC, Shri Vasantbhai, the Founder & Patron of this prestigious organisation which has branches all over the world. He is partly American & partly Indian. But his whole family is devoted to this organisation. The whole family is present here. We are really grateful to you Sir.

Anyway, we have many distinguished delegates from India and Abroad and we welcome all of them on behalf of the organisations which are involved here namely, APC & IPC, ICPR, ICHR and HSRC.

The theme of our deliberation is eternal message of Indian Culture. That is the Holistic Way of Thinking and holistic Mode of Living. But this has been shared by all countries of Asia and therefore, we can say this is the Asian Perspective which is being propounded in this Holistic and integral approach to reality. When we say Holistic, it means that it is all comprehensive, all compatible, and therefore we exclude none and include everyone. But when include them in due place, due status, due role in every one, which mean that there is unity and at the same time there is diversity and that's

why we say Modes, Ways in plural. There is no homogeneity. We use two Sanskrit terms “*Ekātmabhāva*” but not “*Ekarūpatā*”. We don't bulldoze the differences but we appreciate the differences. And I am reminded of a book of my old friend (Who is not alive) Prof. Hajime Nakamura. The title of his book is 'Ways of Thinking of Eastern People' which means that we have a fundamental unity and at the same time we have differences, which are accommodated in the unity. Differences embedded in unity. I call it Democracy in ideas. In a democracy in ideas we welcome all modes of thinking. But only requirement is that these modes of thinking must be cogent, logical, coherent and convincing. Likewise we have a different Ways of living. We may differ in languages, we may differ in our customs, we may differ in our ideas, we differ in our traditions, and therefore, Asia is full of diversities and this diversity has wisdom, our modes of thinking and ways of living. In this particular conference, which is the 3rd one that we have been organizing and this I hope would be an Annual feature, we shall be deliberating as to how we can co-exist and we may believe as a traditional Indian saying: “*Ekam Sad Viprā Bahudhā Vadanti*”. The Reality is one but wise people call it / describe it in different ways. So these are alternative approaches of the Reality and we have to appreciate them. We have to understand them and therefore, we should not lead an isolated life and India has been a repository of all cultures of the world, all philosophies of the world . And that is why in India we believe in *Sarva-Dharma Sama-bhvāva*, *Anekānta-Vāda* and so forth that has been the

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guiding spirit in this particular organisation. I hope that our deliberations will be fruitful and useful not only to people of Asia but people of world over. With these preliminary remarks, I again welcome all of you, particularly, Hon'ble Governor Shri of Gujarat, who very kindly accepted our request to grace and bless our

Inaugural Session. He has to leave for another function and then to Delhi and therefore, we have really very short time. We are really thankful to you for accepting our request. In fact, as an old friend, I do have a claim over his time. So I requested him to oblige us.



Inaugural Session of the Asian Philosophy Conference

Address by Dr. Ali Dehgahi, Guest of Honour

Dr. Ali Dehgahi, Cultural Counsellor,
Islamic Republic of Iran, New Delhi



Namaskār to everybody!
Hon'able O.P. Kohli, the Governor of Gujarat, Hon'ble Guests, Delegates and my Dear Friends, we are here in the New Year 2018. Let his Excellency Distinguished Almighty shower blessings on the entire mankind and eliminate the agonies, the miseries, stress of his creation. I convey my best wishes to all of you.

Before highlighting my view I would like to thank Prof. Bhatt, the Chairman of ICPR, and also appreciate the initiative of my friend Prof. Balaganapathi D., Delhi University in inviting me for this Conference and also Mr. Vasantbhai, the host of the Conference.

It is a historical fact that India and Iran are two ancient Nations and have been maintaining the close relations for millenniums. Intellectual scholars compassionate of two cultures, in India and Iran perform as a torch-bearer and saviour of their common cultural heritage and play significant role to remove the dust of strangeness from the beautiful states and help the common society and international community in facing the age of turmoil and identity crisis. Few months back Indian Council for Philosophical Research and Iran Culture House, New Delhi, organised a two-day 'Inter-Religious Dialogue on Spirituality in Hinduism & Islam' in the International Center, which has immense significance and was also felicitated by the valuable message of the

Hon'able Prime Minister of India.

Respected Dignitaries, now in the soil of the East, Centers for different Philosophical Schools have established among the world religions and philosophies. Eastern means Hinduism, Islam, Buddhism, Jains etc. belong to the major population of the world. We are living with peaceful co-existence and mutual respects are there since many centuries in this vast territory.

Faith & belief of different Religions are always to serve this territory of world civilizations. Mankind was always together for peace and social harmony, which is manifestation of Spirituality as well as moral values and the entire humanity is always quenched by the spiritual message of the Religion and has planted the seeds of peace and friendship in the hearts of each other. But in the 21st century people are going away from originality and identity due to the influence of materialism. Thus we lost the reality, perfection and prosperity and discovering day by day new horizon with the help of science but going far away from divine reality and human dignity. Finally we are trapped in a Negation Denial of others. From my point of view, the topic of the two days conference is appropriate especially when the world is in the grip of materialistic conception of life. The holistic way of thinking conveys the inter-dependent, rational, conceptual aspect of phenomenal ideas and that inter-related inclusive mindset for problem-solving. Holistic approach is concerned with knowledge, methods and implication of various disciplines to integrated system. Its approach transforms ones will and for patience and understanding that helps us to be

Inaugural Session of the Asian Philosophy Conference Address by Dr. Ali Dehgahi, Guest of Honour

more awake in day today life.

Asia is most populous continent. There are various philosophies and religions. Most of the philosophies are reflected to holistic perspective of human existence. In the present day of modern techniques and globalisation, it would be an intellectually stimulating exercise to re-visit Asian Philosophies for re-orienting ourselves to the Holistic Modes of Thinking and Ways of Living. Hence, critically evaluating, not only untraditional concepts but also other opinions. This Mode of Thinking also helps to various nations to change the tyrannical and dictatorial reason by a democratic mind.

In the end, I convey my best wishes to Asian Philosophy Conference, 2018 hosted by Holistic Science Research Center, on 3-4 Jan. 2018 which will be followed by IPC from 5-7 Jan.2018 and I am pretty confident that they will publish the proceedings in the form of souvenir, which I think will be of great importance for the researchers of different Universities and Centers. Hence I congratulate the researchers of different Universities & Centers. Thank you very much.



Introduction of the Asian Philosophy Conference : Prof. Balaganapathi D., General Secretary

-Prof. Balaganapathi D., General Secretary



Sabhāyai Namaḥ. Hon'ble Governor of Gujarat, Shree O.P. Kohliji, who belongs to Delhi University and was teaching in Delhi University, Distinguished Scholars, Prof. S.R. Bhatt Saheb, Chairman of APC, IPC as well as ICPR, Dr. Ali Dehgahi, Cultural Counsellor Iran Culture House, New Delhi, Mr. Vasantbhai Patel, President, HSRC,

Distinguished Invitees, Scholars from various parts of the World, Dear Students, Ladies & Gentlemen. On behalf of the organizing committee, & in the capacity of General Secretary of APC, 2018, I am privileged to welcome you all in this Inaugural Session and to say a few words about the conference.

Firstly, I submit my sincere gratitude to our Hon'ble Governor Shree O.P. Kohliji for accepting our invitation to inaugurate the conference. I must acknowledge in this conference and place on record that APC which we are conducting Annually in present form & its present theme which is '*Asian Perspectives of Holistic Modes of Thinking and Ways of Living*' are the brain child of Prof. S.R. Bhatt, Chairman, APC, IPC & ICPR, who has made significant contribution to this field. The philosophical community of India in particular and Asia in general is indebted to Prof. Bhatt for conceiving the platform. I am glad that I am a part of this platform and indebted to him for this. Let me say a few words about

the theme of the conference to begin with.

Theme:

Human beings existence essentially comprises of spiritual, rational and emotional modes which find their expression in ethical, religious, aesthetic, social and political forms of living. Though these modes and forms of living seem to be varied and different, every instance of lived experience of individual's existence brings them all together to form a holistic experience. Though variedness and difference help us in understanding the uniqueness of the particular forms of life, it is the holistic perspective that facilitates deciphering a comprehensive meaning to the human existence. Most of the Asian Philosophies have reflected on this holistic perspective of human existence though there may be differences of viewpoints as to what this holistic perspective comprises of, whether it is a mere aggregate or beyond the aggregate of particulars; what kind of relation exists among the particulars and between the particulars and the whole. These issues have been proposed, contested, modified and rejected within the Asian philosophical paradigm of both classical and modern times in a fruitful way.

In the present age of post-modern thinking and facticity of globalisation, the celebration of differences is the mode of life. It would be an intellectually stimulating exercise to revisit the Asian Philosophies to reinterpret and to reorient ourselves to the holistic modes of thinking and ways of Living by critically evaluating not only our own traditional conceptions but also the dominant Western ways of thinking. With this intention / with the

Introduction of the Asian Philosophy Conference : Prof. Balaganapathi D., General Secretary

background in our mind we have proposed the theme and our hon'ble Chairman accepted the theme.

Now to say a few words about the Conference. How and what is the purpose behind conceiving this Conference.

Asian Philosophy Conference is moving in the direction of finding an identity of Asian Philosophies by asserting them in all international forums. Since there are many national organizations and international Federations of Philosophy, and as the space between these forums is too far and wide, there is a need for an identity broader than national and narrower than the global that can help us in bridging the two. Asian Philosophy Conference is conceived to work towards promoting such regional as well as transnational identity. Philosophies in Asia have to celebrate their creative contributions in advancing to philosophical wisdom to assert their identities that would help to find out their native identities as Philosophers and simultaneously it will help us to develop meaningful mosaic of common Asian identity which in turn would lead to emergence of a truly global forum of Philosophers in which the multipurpose intention would be seen both as distinctive and homogeneity. Philosophies of Asia are individually unique. You can see emblems of Asian countries on the top. We are all unique definitely and uniquely together as well. This is the prime-motto of the Conference.

Friends, the unique togetherness is what is being stressed through this platform. I am sure that the deliberations of the conference would lead us to orienting ourselves to new modes of

thinking and ways of living that would facilitate peaceful co-existence that human beings require for the modern times and also move us forward for re-learning to be human, which is the theme of the World Conference of philosophy coming up this year. So with this, I withdraw myself and thank you all.



Summary of Proceedings

The Asian Philosophy Conference was organized by the Holistic Science Research Center (an institution established and managed by Vitrag Vignan Charitable Research Foundation), Kamrej, Surat, in collaboration with Indian Council of Philosophical Research and Indian Council Historical Research, New Delhi during 3rd – 4th January, 2018, based on the theme “Asian Perspectives on Holistic Modes of Thinking and Ways of Living”.

Most of the Asian Philosophers have reflected on this Holistic Perspective of human existence though there may be difference of viewpoints as to whether it is a more aggregate of particulars; what kind of relation exists among the particulars and between particulars and the whole. These issues have been contested, modified and rejected within the Asian Philosophy Conference. The Asian Philosophies are intellectually stimulated, critically evaluated not only with our own traditional conceptions but also with the dominant western ways of thinking.

It had four Plenary Sessions for invited Speakers of Asia and Western Countries and Nine Parallel Sessions for the registered participants. In addition to this, 'Special Plenary Session' on 'Flow of Philosophical Thoughts between India and far-eastern Countries- Historical Perspectives' was organized in the evening on 3rd January, 2018 with the co-sponsorship by Sri Ramanuja Mission Trust, Chennai. Looking to the keen interest shown by the Scholars, another Special session was organized on 4th January

evening for presentation on HSRC followed by interactive session with Gyani Purush Kanudadaji.

The Inaugural Ceremony of this great memorable and marvelous event was blessed by the Chief Guest, Shri O. P. Kohli, Hon'ble Governorshri of Gujarat. Its glory and importance was magnified by the presence of the Guest of Honour, Dr. Ali Dehgahi, Cultural Counsellor, Embassy of Islamic Republic of Iran, New Delhi.

The inaugural session was chaired by the eminent philosopher Prof. S. R. Bhatt, Chairman, ICPR, New Delhi and co-chaired by Shri Vasantbhai U. Patel, the Founder Trustee, VVCRF. The comparing for all sessions through the Conference was done by Dr. Baladevanand Sagar, the well-known and popular Sanskrit Scholar & Sanskrit News Reader and Mrs. Shalini Sagar, announcer from All India Radio.

The ceremony commenced with lighting of the lamp by the dignitaries along with the recitation of Vedamantras and Trimantra, introduced by Dada Bhagawan.

The Theme of the conference was explained by Dr. Balaganapathy D., Professor of Delhi University, who is the General Secretary of Asian Philosophy Conference. In his speech he mentioned that APC is conceived for its special identity. The uniqueness of Asian Philosophies can be observed and realized from the emblems of Asian Countries. The deliberations of this conference will open our eyes as well as minds and change our mindset about the relationship about Philosophy and Spiritualism

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by re-orienting ourselves to new modes of thinking and ways of living peacefully.

It was followed by the thought provoking speech of Dr. Ali Dehgahi, the Guest of honour, who highlighted about the strong philosophical relation between India and Iran and that Asian way of thinking is the only solution to avoid conflict and remain in peace.

Prof. S. R. Bhatt, the Chair, explained the word Holistic as all comprehending, all inclusive. The Holistic Mode of Thinking gives due place and status to everyone. The differences are embedded in unity. India is the repository of all cultures of the world. We appreciate others views. The only Truth is interpreted in alternative ways by different schools of Philosophy.

Hon'ble Governorshri O. P. Kohli mentioned his noteworthy views by the statement “The world is considered as one Family (*Vasudhaiva Kutumbakam*). Asian ways of thinking as oneness of all would provide solutions to the global problems. The beliefs of Indian Culture to take everyone along will eliminate the gap between the East and the West.

Plenary Session 1:

The Topic 'Philosophy in Theory and Practice’ was discussed in the Plenary Session 1, on 3rd January, 2018 by the eminent scholars of Asia and West under the Chairmanship of Prof. S. R. Bhatt and co-chaired by Mr. Harish Shah, Trustee, VVCRF

Prof. S. S. Rama Rao Pappu, (Prof. Emeritus), Miami University, Oxford, spoke on the following points in his

deliberations:

- The concept of person in western (on the basis of liberal thought of Hobbes) as a person in terms of rights.
- A person in Indian thought (especially in India and China) conceived as an obligatory.
- The inadequacies in both and concluded that a true conception of person would include both right and obligation.

Then he has emphasized that both “rights and obligations” would be the conception of a person for the betterment of social as well as spiritual life.

Prof. Marzenna Jakubczak, Poland, discussed about the issue of psychological agency in the context of Indian Philosophy with reference of Sāṃkhya-Yoga tradition: The general idea of action identified by this system as the transformation determined by the universal principle of causation (*Satkārya*). She emphasized about the agent's self-awareness and efficiency of action as well as that the right action is accomplished through meditation and mind discipline.

Prof. Godabarisha. Mishra, Madras University, opined that philosophy must always be experimental without predetermined limits. He also mentioned the difference between inference and knowledge. Also discussed that object does not give permanent happiness. Philosophy is born out of the delusion that all can be achieved by action. He also discussed about the four stages of consciousness.

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Mr. Harish Shah, Architect, California, mentions that one experiences 'unity in diversity' in the universe through holistic way of perception without negating anything. The vision of holism should be designed in such a way that the distance between the subject and object is to be minimized.

He compares the concept of responsibility with the metaphor of a mother, who takes care of the children and vice versa. We human beings are thankful and respectful for what the Mother Nature provides us. His presentation dealt with the inclusivism where there is possibility of self-understanding.

Plenary Session -2 :

The Topic “The Philosophy of Living with the Nature, calling-in a Harmony of Togetherness” was discussed. It was chaired by Prof. Shaku Goshin, the Nakamura Hajimi Eastern Institute, Tokyo, Japan and co-chaired by Prof. S. Panneerselvam, Former Head, Dept. of Indian Philosophy, Madras University.

Prof. G. D. Sumanpala, SriLanka, presented an interesting topic about the relationship between the natural ways of thinking and Asian Science with special reference to Buddhist Philosophy, Hindu Philosophy, Materialism, Jain Philosophy, *Āyurveda* and Astrology. He discussed about the common natural philosophical foundation of all Asian Sciences with minor differences and clarified those facts through diagram.

Prof. Lysenko Victoria, Moscow, deliberated on the importance and significance of the part – whole relative in the Vedic tradition. The oral transmission of Veda from the teacher to

the disciple aimed at preserving original cosmic vibration of the second sounds and constituted the system-forming factor for the entire spiritual life in India. While explaining the Holistic Mode of Thinking she discussed about the relation between the *Samhitāpāṭha* (continuous recitation of words connected by rules of euphonic combination) and *Padapāṭha* (recitation marked by a pause after every word) as two different point- whole models.

Dr. Rajib Bhatt, New Delhi, has discussed some quotations related to health along with the explanation of different term, holistic approach for health care, integrated medicine, paradigm shift and conclusion.

He has defined the term holistic medicine as: it is an approach to medical care that emphasizes the study of all aspects of a person's health, including psychological, social and economic influences on health status. Health is not mere absence of disease, but is a positive state of physical, mental, intellectual, spiritual, social and cosmic wellness.

Dr. Radha Krishnan President, HSCRF, Oak Ridge, Tennessee, USA, in his paper (read by Mr. Ramtirth Patel), discussed that being biologically human; one has the capacity and potential to become divine. A natural power governs everything from the smallest atom to the largest living beings. The natural law regulates the power.

Prof. Shaku Goshin, Tokyo, Japan, has discussed about two important events (in 2016), to be worth seeing, such as Brexit in the UK and the election of Donald Trump, the President in

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USA, happened in the Western world. The majority of the Westerns are not happy with the life in globalised world order. In his presentation he wish to introduce the context and situation of four dialogues that had taken place between Christian fathers and Buddhists monks in Sri Lanka which may give us new ideas to develop a new paradigms to dialogue with the globalists of today and may resist the possible destruction of life in the world.

Prof. S. Panneerselvam, Madras University, has said that the concept of “holistic living” is developed in the Asian Philosophical tradition. Both ancient Indian tradition and ancient Chinese cultural tradition are based on moral and spiritual values. In concluding remarks the learned scholar emphasized that the Asian tradition in general and Indian and Chinese tradition in particular represents a holistic way of living and love for nature.

He has quoted the views of Dadaji and mentioned that we should not interfere with “mother nature”. This non-interference with nature is the holistic way of life. It is nature which gives protection to all human beings.

Special Plenary Evening Session:

In the Special Plenary Session (3rd January 2018-07:00p.m.- 09:00p.m.) the Topic “**Flow of Philosophical Thoughts between India and the Far Eastern Countries—Historical Perspectives**” was discussed by four scholars. The special Plenary Session co-sponsored by **the Ramanuja Mission Trust, Chennai**.

Prof. Do Tha Ha, Vietnam, stated about the importance of

Mother Goddess or **Dao Mau** as the incarnation of nature goddess (16th Century in Vietnam) as it is recognised by UNESCO. Therein she explained four important points viz.

- The characteristics of folk beliefs in Vietnam,
- The special features of mother goddess worship,
- Trance Ritual as a common medium between deities & human beings and
- Influence of mother Goddess on contemporary Vietnam.

Prof. Ravichandran Moorthy, Malaysia, discussed about the Chettys, a hybrid community emerged from intermarriages between the Hindu traders and local Malays, Chinese, Javanese and Bataks. This community is settled in Melaka since the reign of the Melaka Sultanate in the early 15th century and assimilated to the culture of the indigenous Malays. Despite their long presence in Melaka as Hindu community with active contribution in the trade and politics, they are largely ignored by the rest of the society. He discussed about the attempts taken for the transformation of the community from the days of the Melaka Sultanate to the modern era in Malaysia.

Dr. Mingjun Tang, Shanghai, China, in his topic, elaborated some basic features of Asian Tradition of Buddhist logic and its relation to the Indian tradition. *Hetuvidyā* is regarded as East Asian tradition, established by Xuanzang (602-664CE) and his disciples through the translation of *Nyāyapreśā* of Śāṅkarasvāmin and *Nyāyamukha* of Dignāga that was later spread to Korea and Japan. His hypothesis for *Hetuvidyā* tradition as the

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follower of Indian Interpretation of Dignāga followed by Dharmakīrti was elaborately discussed.

Dr. Rajendrakumar Dabee, Mauritius, discussed about the contribution of India to the cultural and religious practices in Mauritius. Post-independence Mauritius witnessed the gradual penetration of Indian Philosophy in the Primary and Secondary schools and now has reached tertiary level.

Plenary Session-3:

The Topic 'Discovering the world within' was discussed in the Plenary Session-3 on 4th January, 2018, under the chairmanship of Swami Sri Hariprasad, Sri Vishnu Mohan Foundation, Chennai and co-chaired by Prof. Jatashankar Tiwari, Allahabad University.

Prof. Geo Lyong Lee, South Korea, mentioned suffering as a starting point of Discovering the world within. After experiencing suffering in life, our journey to discover world within begins. This awareness of suffering comes either from the poverty of material or from material abundance. Material is at least requirement realization. *Sanātana-Dharma* as well as *Buddha-Dharma* give importance of material richness to realize the inner world. He concluded that although *Āśramadharmā* emphasizes to achieve material abundance in pursuit of spirituality, voluntarily abandon it and set forth on the inner journey for spiritual progress.

Ven. Dr. Thich Tam Duc, Vietnam, mentioned that, the uncertainty in the world witness growth in the material world whereas decrease of moral world. Mind is responsible for the turmoil phenomena of this world. Modern world suffers from

different types of disease because of the lifestyle rather than the outside environment. Lord Buddha suggested one way (Eko Māggo) for the Monks i.e. the purification of beings. He too concluded that “overcome the sorrow and miseries and remarked that looking inside or discovering the world within is a good way of life for human beings.”

Swami Shaileshanand, *Āptaputra* of Dada Bhagawan, Surat presented Dada's view on this topic. Holistic science of life & Living does not give much importance to any hard penance, traditions, rituals or eternal renunciation but that one needs correct understanding or right vision to discover the world within.

Plenary Session-4:

The Topic 'Philosophy of Happiness: Means and Ends' was highlighted during the Plenary Session-4 and chaired by Prof. Eun-Su Cho, South Korea and co-chaired by Prof. R.C. Pradhan, Hyderabad Central University.

Prof. Chirapat Prapandvidya, Thailand, presented valuable information about the study of the Philosophical thoughts mentioned in the literately evidences of Sanskrit Inscriptions enlisted since 3rd century CE to achieve the eternal happiness.

Mr. Sunil Parikh, Ahmedabad, presented a wonderful paper and said that the Science of Liberation mentioned by Dada Bhagawan is based on Relative happiness (based on our belief about circumstances) and Real happiness (totally independent of the eternal and internal world) i.e. a State of Bliss. Deeper understanding of the unhappiness (depends on Mind, Body &

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Eternal Cause) leads us to realize the inner happiness, He concluded by saying : “Don't live for happiness instead live with happiness.”

Mr. Mingjun Tang, the Research Scholar, discussed the three types of interpretation of a statement “*ācandraḥ Śāśī* ” advocated by Dignāga. However, the third one was criticised by Dharmakīrti. This interpretation is translated by a Chinese scholar in the Hetuvidya tradition. In this context he has stated that the rejection of Dharmakīrti is understood by proving the antiquity of this interpretation.

Prof. Eun-Su Cho, South Korea, has discussed that how Buddhist texts teach a way to find true happiness by transcending our desires to reach the state of *Nirvāṇa*. She has also mentioned that it teaches the futility of pursuing pleasure in this world, which leads some to suggest that the Buddhist way of life is ultimately negative and passive. In Buddhism, one of the first steps in achieving happiness is by letting go of our attachment to the notion of the self. This understanding can help us to transcend fixed dualities such as subject vs. object, good vs. evil etc. Hence, we embrace the pleasure as it presents itself to us at the moment without losing ourselves in it. Thus, we not only experience great pleasure but also achieve a perfectly tranquil and happy state of mind.

Parallel Sessions:

The deliberations of 9 parallel Sessions were presented under the chairmanship of Prof. N. C. Panda; Prof. Govind

Upadhyaya; Prof. R. C. Sinha, Former Head, Dept. of Philosophy, Patna University; Mrs. Vedika Hordayol - Chikori, Prof. Jatashankar Tiwari, Allahabad University; Prof. Shyam Kishore Singh, BRA Bihar University, Muzaffarpur; Prof. A. P. Dubey, Sagar University; Prof. D. Nesy, Kerala University, Prof. Vedaparayana, SV University, Tirupati, Respectively.

Some of the invited scholars and the registered scholars from India and Asia discussed their valuable points in the **nine Parallel Sessions** held during these two days. 29 scholars expressed their views on the topic “Holistic Modes of Thinking and Ways of Living”.

Prof. Mathew Varghese, Tokyo, discussed that the industrialisation and modern western philosophical thought are responsible for degradation of philosophy of Karma (Creative work). He also mentioned the effect of Artificial Intelligence that paralysed our physical and spiritual energy.

Prof. Jang Jae Jin, Korea, discussed about Jungwha Sūtra, by Kang Jeung-San, a modern Korean thinker who supplements Confucianism thoughts. Ideology embodied in the symbol of this sutra as a simple logic will bring harmony in the world when everybody has a clear and bright mind.

Prof. Vedika Hurdoyal, Mauritius, discussed that her paper is intended to present the historical development of Mauritius and aimed to explore the universal values underlying the philosophy of Inter-culturality for inclusive and peaceful living.

Dr. Desh Bahadur Limbu, Nepal, mentioned about the

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Philosophy of Fearism. He stated that fear plays a major role in our culture in myths, religious works, literature and philosophy. It is considered as negative however, the philosophy of Fearism regards it not in terms of mere phobia, but as a part of our consciousness and primary director of life.

Prof. Sivapalan Selvadurai, Malaysia, mentioned that the Saivaite tradition advocates four ways such as service ritual, seeking god and wisdom for the soul to be liberated from the clutches of bondage to the world. Arresting ego and experiencing the world in impurities domain play a critical role for the soul to realize and liberate.

Prof. N. C. Panda, Prof. Dilip Charan , Prof. Dharam Singh presented their deliberations on the philosophy of Dada Bhagawan.

Dr. Govind Upadhyaya focused on the spiritual contribution of one of the spiritual leader of the Nepal. **Prof. Dilip kumar Mohanta** mentioned about the Good Governance prevailed in Buddhism.

Besides these, most of the deliberations focused on the main theme of the topic 'The Holistic Modes of thinking and Ways of Living' directly or indirectly. Some of the papers reflected on related topics to the theme of the seminar such as Gandhian Economic Philosophy, Sri Aurobindo's Holistic Vision, Buddhism, Taoism, Sufi Mode of thinking, Samkhya Interpretation on Ecofeminism, Action Theory, Tagore's Philosophy, J. Krishnamurti on Education etc.

Summary:

The conference was very much informative and worthwhile with wonderful views expressed by speakers on different topics of philosophy. The points were interesting, that would open our eyes as well as change our mindset about the holistic aspects of philosophy and spiritualism. The worthwhile primary goal is to increase our understanding of spirituality & other philosophical issues and provide knowledge resources that will support the feeling of 'Vashudhaiv Kutumbakam' (The world is one Family).

There were many topics covered during workshop and the presenters did an outstanding job for sharing their expertise with us. The enthusiasm and positive spirit helped us to make our time together both productive and learning. There was overwhelming response from large number of participants attended and submitted their papers. A book was published containing the Abstracts of various 108 papers received for the Asian Philosophy Conference and a complimentary copy was given to all participants who were more than 300 in numbers.

Asian Philosophy Conference
Jan 3rd - 4th, 2018

Jan. 3rd 2018

Inaugural Ceremony 09:30 a.m. to 11:00 a.m.

Chair : Prof. S. R. Bhatt, Chairman - ICPR
Co-chair : Vasant Patel, Founder Trustee - VVCRF

Chief Guest : Shri O. P. Kohli, Hon. Governorshri of Gujarat.

**Guest of Honour : Dr. Ali Dehgahi, Cultural Counsellor,
Embassy of Islamic Republic of Iran, New Delhi.**

High Tea  11:00 a.m. to 11:45 a.m.

Plenary Session - 1

Philosophy in Theory and Practice 11:45 a.m. to 01:30 p.m.

Chair : Prof. S. R. Bhatt, Chairman - ICPR
Co-chair : Harish Shah, Trustee- VVCRF

1) Prof. S. S. Rama Rao Pappu, Prof. of Philosophy (Emeritus),
Miami University, Oxford, Ohio (U.S.A.)

2) Prof. Marzenna Barbara Jakubczak, Prof. of Philosophy,
Pedagogical University of Cracow, Poland

3) Prof. G. Mishra, Former Head, Dept. of Philosophy Madras University,
Chennai

Lunch  01:30 p.m. to 02:30 p.m.

Asian Philosophy Conference : Programme Summary

Plenary Session - 2

The Philosophy of Living with the Nature, 02:30 p.m. to 04:15 p.m.
Calling-in a Harmony of Togetherness

Chair : Prof. Shaku Goshin, The Nakamura Hajimi Eastern Institute,
Tokyo, Japan.

Co-chair : Prof. S. Panneerselvam, Former Head,
Dept. of Philosophy Madras University, Chennai

- 1) Prof. G. D. Sumanapala, Dean Faculty of Traditional System of Medicine,
Nagananda International Institute for Buddhist Studies, Sri Lanka.
- 2) Lysenko Victoria, Head of the Department of Oriental Philosophies,
Institute of Philosophy, Russian Academy of Sciences, Moscow.
- 3) Dr. Rajiv Bhatt, Independent Researcher, New Delhi.
- 4) Dr. Radha Krishnan,
President, Holistic Science Charitable Research Foundation, Oak Ridge, Tenn. U.S.A.
(Presentation by Mr. Ramtirth S. Patel, Oak Ridge, U.S.A.)

Tea

☕ 04:15 p.m. to 04:30 p.m.

Parallel Session I : A, B, C

04:30 p.m. to 06:15 p.m.

	A	B	C
Chair	Prof. N. C. Panda, Shlipakorn University, Bangkok	Prof. Govinda Upadhyay Tribhuvan University, Nepal	Prof. R. C. Sinha Patna University
Speakers	3	3	3

Asian Philosophy Conference : Programme Summary

Special Plenary Session

07:00 p.m. to 09:00 p.m.

Co-Sponsored by

Sri Ramanuja Mission Trust, Chennai



1) Prof. S. R. Bhatt,

Chairman, ICPR, New Delhi.

2) Dr. Rajendrakumar Dabee, Mahtma Gandhi Institute, Moka, Mauritius,

'Mauritius: An Outpost of Indian Philosophy, Religion and Culture'.

3) Prof. Do Thu Ha, Vietnam National University, Hanoi,

'Indian Cultural cornerstone in South East Asian cultural values.'

4) Prof. Ravichandran Moorthy, University Kebangsaan Malaysia,

'The Chittys of Melaka: Adapting Religious, Socio-linguistics and Cultural Traits'.

5) Prof. Mingjun Tang, School of Philosophy, Fudan University, Shanghai, P. R. China.

'Yin-ming (Hetuvidya) in Chinese Buddhism'.

Note:

Each Plenary is scheduled for 105 minutes, Each Speaker will have 20 minutes for presentation. After the completion of all the presentations 15 minutes time would be provided for discussion. Each Chair and Co-Chair will have 15 minutes time for their remarks.

Dinner Follows

🕒 09:00 p.m. Onwards

Asian Philosophy Conference Programme Summary

Jan. 4th 2018

Plenary Session - 3

Discovering the World Within 10:00 a.m. to 11:45 a.m.

Chair : Swami Sri Hariprasad, Sri Vishnu Mohan Foundation, Chennai.
Co-chair : Prof. Rajaneesh Shukla, Member Secretary, ICPR, New Delhi.

- 1) Prof. Geo Lyong Lee, Sun Moon University, South Korea
- 2) Ven. Dr. Thich Tam Duc, Vice Rector and General Secretary, Vietnam Buddhist Research Institute, Ho Chi Minh City.
- 3) Dr. Shailesh Mehta, HSRC, Surat

Tea ☕ 11:45 a.m. to 12:00 p.m.

Plenary Session - 4

**Philosophy of Happiness:
Means and Ends** 12:00 p.m. to 01:45 p.m.

Chair : Prof. Eun- Su Cho, Seoul National University, South Korea.
Co-chair : Prof. R. C. Pradhan. Hyderabad Central University.

- 1) Prof. Chirapat Prapandvidya, Silpakorn University, Bangkok, Thailand.
- 2) Shri Sunil Parekh, Ahmedabad.
- 3) Prof. Mingjun Tang, School of Philosophy, Fudan University, Shanghai, P. R. China.

Lunch 🍽️ 01:45 p.m. to 02:45 p.m.

Asian Philosophy Conference Programme Summary

Parallel Session II : A, B, C

02:45 p.m. to 04:30 p.m.

	A	B	C
Chair	Prof. Vedika Hardoyal School of Indological Studies, Mahatma Gandhi Institute, Mauritius	Prof Jatashankar Tiwari Department of Philosophy, Allahabad University	Prof. Shyam Kishore Singh Professor of Philosophy, BRA Bihar University, Muzaffarpur
Speakers	3	3	3

Tea

 04:30 p.m. to 04:45 p.m.

Parallel Session III : A, B, C

04:45 p.m. to 06:30 p.m.

	A	B	C
Chair	Prof A.P. Dubey Professor Department of Philosophy, Sagar University	Prof D.Nesy Professor Department of Philosophy, Kerala University	Prof. Vedaparayana SV University, Thirupathi
Speakers	3	3	3

Asian Philosophy Conference Programme Summary

Note:

Each Plenary is scheduled for 105 minutes, Each Speaker will have 20 minutes for presentation. After the completion of all the presentations 15 minutes time would be provided for discussion. Each Chair and Co-Chair will have 15 minutes time for their remarks.

Sp. Session on HSRC 06:30 p.m. to 07:15 p.m.
Presentation : & Interaction with P.P.Shri Kanudadaji

Dinner follows 🍽️ 07:15 p.m.



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Sr. No.	Name	University /Institution	Topic
1.	 Prof. S.S. Rama Rao Pappu	Prof. of Philosophy (Emeritus), Miami University, Oxford, Ohio, 45056 USA.	Persons, Rights and the Social Order: Asian and Western Perspective
2.	 Mr. Harish Shah	Trustee, Holistic Science Research Center, Near Mahavideh Tirthdham, Kamrej, Surat Address in USA: Shah Kawasaki Architects 312 Clay Street, Suite 150 Oakland, California 94607 T: (510) 663-6090 F: (510) 663-6093 harishjyotishah@gmail.com	Holistic Humanity and Awareness
3.	 Prof. Marzenna Jakubczak	Department of Philosophy and Sociology, Dean for Research of the Faculty of the Humanities, Pedagogical University of Cracow; Poland; filozofia.podmiotu@gmail.com ; Ph: 0048 692555121	Who undertakes action and why? The question of agency in the classical Sāmkhya and Yoga
4.	 Prof. Godabarisha Mishra	Formerly Professor and Head Department of Philosophy University of Madras, Mobile: (+91) 90420 33557	Philosophy as a Critique of Experience – Asian Perspective

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
5.	 Prof. Shaku Goshin	Professor, The Nakamura Hajime Eastern Institute, Tokyo Japan; (a)+81363215981 (b)+81332514081; Cell +818051973345;	Initiating Inter-religious Dialogue: In the Cross-cultural Paradigm
6.	 Prof. S. Panneerselvem	General Secretary, IPC, National Fellow, ICPR Former Head, Department of Philosophy, University of Madras also at: sps@md4.vsnl.net.in <u>Phone: (Resi)044-22262004</u> Mobile:09841059170	Holistic Way of Living: Human Beings as Guest of Nature
7.	 Prof. G.D. Sumanapala	Dean, Faculty of Traditional Systems of Medicine, Nagananda International Institute for Buddhist Studies, Sri Lanka, Retired Senior Professor, Chair of Pali, University of Kelaniya , Sri Lanka. Email: galman@sltnet.lk Mobile:- +94718426462	Nature, Natural Laws and Asian Sciences
8.	 Prof. Victoria Lysenko	Head, Department for Oriental philosophy studies, Institute of Philosophy, Russian Academy of Sciences, Moscow, Russian Academy of Sciences, Moscow, Goncharnaya, 12/1, Moscow 109240	On the Oral transmission of the Vedic hymns: Holistic and Atomistic approaches

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
9.	 Dr. Rajiv Bhatt	Independent Researcher, New Delhi. MBBS (MAMC), DTCD(VPCI), DHA(YMCA), MD[CHA](NIHFW), Consultant Chest Physician & Allergist, Consultant Hospital & Healthcare Management [Quality & Operations],	Holistic Approach through Integrative system of Holistic Healthcare for Universal Wellness.
10.	 Dr. Radha P. Krishnan	Holistic Science Charitable Research Foundation, Oak Ridge, Tennessee, USA E-mail: rpkrish1@gmail.com harishjyotishah@gmail.com	Nature, Natural Laws and Natural Living (Presentation by Mr.Ramtirth S.Patel, Associate, HSCRF, Oak Ridge, Tennessee, USA)
11.	 Prof. N. C. Panda	ICCR Chair Visiting Professor of Sanskrit, Sanskrit Studies Centre, Silpakorn University, Bangkok, Thailand E-mail: ncpananda@gmail.com	Unique Message of Dada Bhagawan to the Modern World
12.	 Prof. Dilip Charan	Head, Department of Philosophy, Gujarat University, Navrangpura, Ahmedabad - 380009 Ph.: 079- 23603562; Mob.: 9825148840 E-mail: Dilips.charan@gmail.com	Holistic Way of Thinking and Living is the Imperative of Asian Philosophy

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
13.	 Prof. Dharam Singh	75,Urban Estate, Phase-1, Patiala, Pin-147002 India; Ph:0175-2282098; Mob.:9646523152	Philosophy of Dada Bhagawan: a Perspective
14.	 Prof. Govinda Upadhyaya	Department of Psychology and Philosophy,.Tribhuvan University, Tri-Chandra Multiple Campus, Ghantaghar, Kathmandu, Nepal. Ph.: +9779841482917	Spiritual Environmentalism of Lekhnaath Paudel of Nepal
15.	 Prof. Dilipkumar Mohanta	Dept. of Philosophy, University of Calcutta Member ICPR-RPC dkmpphil@gmail.com Phone: 09432863177 [Former Vice Chancellor, University of Kalyani; Former First Vice Chancellor; The Sanskrit College and University, Kolkata] University of Calcutta)	Buddhism and the Principles of Good Governance
16.	 Dr. Shivani Sharma	Dept. of Philosophy, Punjab University, Chandigarh; Mob.: 9814481575 ; E-mail: dakshina37@gmail.com	The Concept of Sahridayata: Uncovering the Aesthetic Foundations of Holistic Life

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
17.	 Dr. Samini Him Prajna	Dept. of Jainology and Comparative Religion & Philosophy, Jain Vishva Bharati Institute Ladnlnun- Dist - Nagaur (Rajasthan) -341306-INDIA E mail: cpragya108@gmail.com	The Environmental Problem and Remedies (View of Jaina Tradition)
18.	 Swamy Sadhashivananda	Swamy Vivekananda Sevasramam, 10, North Gate, S.S.Colony, Madurai – 625016, Tamil Nadu E.mail: swamysadhashivananda@gmail.com Cell : 94434 53961	Sri Ramakrishna's Life & Living is the Role Model for Holistic Life
19.	 Prof. Xavier P. Mao	Head, Department of Philosophy, School of Humanities, North-Eastern Hill University, Shillong, Phone (O): 0364-272-3559; E-mail: xavmao@gmail.com	Economics versus Philosophy of Economics
20.	 Prof. Satyamurti	Associate Professor, Jawaharlal Nehru University, New Delhi; E-mail: satyamurti9@gmail.com ; Mob.: 9868932229	Education and Research in Indian Intellectual Tradition (With Special Reference to the Śāstric Texts in Sanskrit)

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
21.	 Prof. Do Thu Ha	Faculty of University Oriental Studies, Vietnam National University, Hanoi.; E-mail: dothuha2000@gmail.com ; Telephone No. +84912339491	Mother Goddess Worshipping and Its Influences on the Women Status At Work in Contemporary Vietnam And India's Cultural Relations with the Far Eastern countries - Perspectives and Prospects
22.	 Dr. Ravichandran Moorthy	Associate Professor, Head, International Relations Cluster, History, Politics & Security Research Centre, Faculty of Social Sciences & Humanities, University, Kebangsaan Malaysia, 43600, UKM Bangi, Selangor, MALAYSIA; Tel: 603-8921 3266; Mobile: 6012-3956150; Fax: 603-8921 3290; E-mail : drravi@ukm.edu.my ; drravi5774@gmail.com	The Evolution of the Chitty Community of Melaka The Chittys of Melaka: Adapting Religious, Sociolinguistics and Cultural Traits
23.	 Dr. Mingjun Tang	Junior Associate Researcher, School of Philosophy, Fudan University, Shanghai, P.R. China; E-mal: ottotang941@hotmail.com	1. Yinming(Hetuvidya) in Chinese Buddhism 2. The concept of sādhana in Chinese Buddhist logic
24.	 Prof. Rajendrakumar Dabee	Lecturer (Indian Philosophy), Dept. of Philosophy, Mahatma Gandhi Institute, Mauritius. Moka, Mauritius, Phone: +230 403 2000; Mob.: 230 5755 3488; E-mail: kamaldabee@yahoo.com	Mauritius: An outpost of Indian Philosophy, Religion and Culture

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
25.	 Prof. Geo Lyong Lee	Sun Moon University, South Korea Present Position: ·Professor & Head of Department, Department of Naturopathy, Sun Moon University, Korea President, Korean Society for Indian Studies, Inc Principal, Yoga Academy Leeashram Phone: +82 41-530-2114 leeashram@hanmail.net Phone (R) 0082+51-362-0665	Buddha Dhamma and Sanātana Dharma in Korea
26.	 Ven. Thich Tam Duc (Nguyen Xuan Kinh)	Vice Rector and General secretary, Vietnam Buddhist Research Institute, Vietnam Buddhist University, Ho Chi Minh City, Vietnam.; Email: prajna53@gmail.com Phone:+84 24 6273 0472 Mobile No. +84969238013	Discovering the World Within
27.	 Dr. Swami Shaileshanand	Eye Surgeon, Faculty, Center for Study & Education in Holistic Science of Life & Living,-Holistic Science Research Center , Surat. Dedicated celibate Aptaputra of His Holiness 'Dada Bhagwan'. E mail- drmehtashailesh@gmail.com .	Discover the world within (Asian Perspectives on Holistic Modes of Thinking and Ways of Living)
28.	 Prof. Eun-Su Cho	Seoul National University, Dept. of Philosophy, South Korea	Buddhist Perspective on Happiness - Based on the Non-Self Theory

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
29.	 Prof. Chirapat Prapandvidya	Thailand Sanskrit Studies Center, Silpakorn University, Bangkok, Thailand; E-mail: chirapat41@yahoo.com ; chirapat.prapandbidya@gmail.com ; Mobile No. 66897613854	Philosophical Thoughts Culled from Thailand's Sanskrit Inscriptions Dating Back to 5th to 13th Century CE
30.	 Sunil R Parekh	Jay Sachchidanand Sangh, Ahmedabad HQ, Address: Bungalow 7, Ashwamegh Soc., Part 7, Near Hasubhai Park, Satellite, Ahmedabad. 380015; Ph:079 - 26760770 / 26766918	Philosophy of Happiness: Means and Ends
31.	 Vedikamati Hurdoyal-Chikory	Senior Lecturer & Head, School of Indological Studies, Mahatma Gandhi Institute, Moka, Mauritius Phone: +230 403 2000; Mobile No.+230 57585856; E-mail: vedika.hurdoyal@gmail.com	Intercultural Narratives from the Rainbow Nation Mauritius: Thinking Borders and Expanding Identities.
32.	 Dr. Namita Nimbalkar	Associate Professor, Department of Philosophy, University of Mumbai E-mail: namita.nimbalkar@gmail.com	Environmental Considerations from the Perspective of Hinduism: Some Reflections

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
33.	 Ms. Prakriti Goswami	PhD Research Scholar University of Mumbai, Vallabhvatika, Diwanman, Gram Panchayat Road, Vasai (West), Palghar, Mumbai – 401022 (Maharashtra); E-mail: perkgoswami93@gmail.com , Mob.: +917038886798	Taoism and Neuroplasticity: Unfolding the Secret of Eudemonia
34.	 Ms. Yasmin Nasima Parveen	Ph. D Research Scholar, Panchpir Dargah, Wd. No. 1, Dhubri, Assam, Pin- 783301; Ph.: 7086852879 ; E- mail: yasminparvink@gmail.com	Gandhian Approach to the Theory of Punishment
35.	 Dr. Mathew Varghese	Research Fellow (Philosophy) The Nakamura Hajime Eastern Institute, Tokyo, Lecturer, Aoyama Gakuin University 19-2 Samoncho, Shinjuku-Ku, 1600017, Tokyo, JAPAN; mathewvarghesem@gmail.com	How the Core Values of Creative Work (Karma) got denigrated at the time of 3rd Industrial Revolution and beyond in Japan and Asia
36.	 Prof. Md. Sirajul Islam	Dept. of Philosophy & Religion, Visva Bharati, Santiniketan 731235, India Tel: +91 3463 264686 (Res)	Relevancy of the Sufi Mode of Thinking and Living: an Analysis in Indian Viewpoint

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
37.	 Prof. Jang Jae Jin	Dean of the Department of Buddhist Culture & Contents Studies, Tongmyong University, Busan, South Korea, 428, Sinseon-ro, Yongdang-dong, Nam-gu, Busan, South Korea Phone: +82 51-629-1000, Mobile No. 82-10-6249-1331, sira113@naver.com	Holistic Thinking and Practice Ethics Symbolized by Trigram of Jungwha Sutra
38.	 Ms. Iti Dayal	Research Scholar Dept. Of Philosophy Gujarat University Ahmedabad Address: C-208, Satyamev Chhavani Icon, Sughad, Gandhinagar 382424 Mo.: 7878087177; E-mai: vidhudyl@gmail.com	The Synergism of Asian Philosophies to Elevate Humanity from Individualistic Dimension to the Universal Perspective
39.	 Prof. P. Chinnaiah	Dept of Philosophy, Sri Venkateswara University, Tirupati, Andhra Pradesh. E-mail: chinnaiah.svu@gmail.com	Jiddu Krishnamurti on Crisis and Right Education
40.	 Chinthapally Anjaneyulu	Research Scholar, University of Hyderabad; E-mail: anjaneyulu18121985@gmail.com ; Mob.: 8096003579	The Aim of Human Life: An Integral Approach

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
41.	 Deepakanandaji Mistry	Dedicated celibate Aptaputra of His Holiness 'Dada Bhagwan', Satsthanak , Kelanpur, Dabhoi Road Dist.Baroda (M): 9824343977	From Impure Consciousness to Pure Consciousness, A Vitaraga-Vijnana – Holistic Inner Science Perspective
42.	 Limbu Desh Bahadur	Fearism Study Centre, Dharan, Nepal 215, Yuk Ping House, Long Ping Estate, Yuen Long, Hong Kong. fearism@gmail.com 852) 24789544 ®, 852 96082652 (M Fearism Study Centre, Dharan, Nepal)	Towards Philosophy of Fearism
43.	 Andrew Bacrau	Research Scholar, Nalanda University, Rajgir, Dist. Nalanda, Bihar; Mob.: 8292800486, E-mail: bacrauandrew@gmail.com	The Will and its Functional Role in Action Theory
44.	 Prof. Sivapalan Selvadurai	Associate Professor, Universiti Kebangsaan Malaysia (UKM) Email: sivap02@gmail.com (Mobile) +60133524692 Social, Environmental and Developmental Sustainability (SEEDS) Research Centre, Faculty of Social Sciences & Humanities, Universiti Kebangsaan Malaysia, 43600, UKM Bangi, Selangor, Malaysia	Saivism as a way of life and art of living

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
45.	 Dr. Baldevanad Sagar	Sanskrit Scholar, News Reader, Doordarshan , New Delhi Mob.-- 9810 5822 77 Email- baldevanand.sagar@gmail.com	Dada Bhagawan's Philosophy: How we can make it Global.
46.	 Dr. Reetu Jaiswal	Assistant Professor, University of Delhi, New Delhi, E-mail: jaiswal.reetu@gmail.com	The Concept of Power: Tagore and Foucault
47.	 Dr. B. R. Shantha Kumari	Associate Professor, Department of Philosophy, School of Humanities, Pondicherry University, Puducherry - 605 014	Indian Perspective of Holistic Life
48	 Prof. Samini Chaitanya Prajna	Deptt of Jainology and Comparative Religion & Philosophy, Jain Vishva Bharati Institute Ladnlun- 341 306 Dist - Nagaur (Rajasthan) INDIA E mail: cpragya108@gmail.com	Anekantvada: A New Paradigm of Philosophy for Developing Holistic Thinking and Way of Living

Asian Philosophy Conference : Speakers & Topics

Sr. No.	Name	University /Institution	Topic
49.	 Bhagirath Patel	Associate, Holistic Science Research Center, VVCRF, Kamrej, Surat Cell No. : 9426338007; Resi. : 02772-271096; E-mail: bhagirath3291@gmail.com ;	Man and Machine : issues in inter relationship



Dr. Karan Singh †

Asia has been the cradle of all the great religions of the world, and has had a rich and varied philosophical heritage coming down unbroken for thousands of years. India, in particular, has been par excellence the nation of multiple religions. Four of the world's great religions were born here – Hinduism, Buddhism, Jainism and Sikhism – while five have come to us from West Asia and have flourished here for many centuries – Christianity, Judaism, Zoroastrianism, Islam and the Bahai faith, while the three East Asian religions – Confucianism, Shintoism and Daoism have grown and flourished in China and Japan.

I am aware that religion is not the same as philosophy, but at least for us in Asia there has always been a close linkage between the two. We do not look upon philosophy – 'love of wisdom' in the Greek terminology – as merely an intellectual exercise, but rather as a quest for wisdom and enlightenment. It is in this context that I venture to place before this distinguished audience a set of five sutras, cryptic statements compressing a wealth of meaning, based essentially on the Vedantic philosophy, which between them give us a roadmap for addressing the multiple problems that humanity faces today. In my view, a philosophy is really valid only if it helps us

here and now to cope with the multiple challenges of life, otherwise it becomes merely an academic and archival exercise for students and research scholars. For me philosophy is a vibrant and dynamic exercise that helps us maximize our inner and outer capacities during our life on earth.

First Sūtra

The first *sūtra* that I would choose is from the *Īśāvāsya Upaniṣad* *Īśāvāsyam idaṃ sarvaṃ yat kiñcit jagatyāṃ jagat*. This whole cosmos, not merely the tiny speck of dust that we call planet earth but the billions of billions of galaxies in the unending universe around us, are all illuminated by, inhabited by the same divine power. Whether it is the stately waltz of the galaxies or the frenetic rock and roll of sub-atomic particles, so powerfully symbolized in Śiva Natarāja, Lord of the Cosmic Dance, all owe their existence to the same divine force, known in the Upaniṣads as the Bramhan. In a way this represents the philosophic correlate of the Unified Field Theory that scientists are looking for to explain all the multiple phenomena in the cosmos. This gives us a firm foundation to probe deeper into the power that subsumes all that exists, that had existed and that will exist in the future.

Second Sūtra

Flowing from this is a second *sūtra* from the *Bhagavadgītā*

*. A revised version of the Key-note delivered at the Second Asian Philosophy Congress in January 2016.

†. Dr. Karan Singh is a well-known Scholar-statesman of India who has been active in the public forum since Independence.

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Dr. Karan Singh

: *Īśvara sarvabhūtānām hṛddeśe tiṣṭhati arjuna* – the divine power resides in the hearts of all beings. This is tremendously important, because if the divinity was not seated in our hearts there would be no way in which we could approach or experience it. While all creatures have potential divinity, it is only with the emergence of the human race that for the first time there is a species on earth which is self-conscious and which can, therefore, embark on the spiritual quest. Each human being encapsulates a spark of the divine - known as the Ātman - and fanning that spark into the blazing fire of spiritual realisation is believed to be the true purpose of human life.

I would like here to dwell for a while on the crucial importance of joining the Ātman and the Bramhan, in other words raising our consciousness to a radically elevated trans-rational level of awareness. The philosophy and methodology of this joining is what is known as Yoga, which comes from the same root as the English word 'yoke' meaning to join. In our tradition, while there are numerous methodologies to bring about this union, we can recognise four main highways.

The first is what is known as the *jñāna-yoga*, the way of wisdom. This involves clarifying and refining the mind so as to be able to discriminate between what is real and what is illusory – *sat- asat- viveka*. It could perhaps be compared to the way of Plato who, held that all we see are shadows thrown on the wall of the cave in which we are seated; we see neither the objects themselves, far less the light that actually illuminates them. The *jñāna yoga*

involves the study of scriptures, meditation and introspection so that we develop the capacity to perceive the unchanging reality that lies behind all manifestation. The iconic Ādi Śaṅkaracārya and Śrī Ramaṇa Maharṣi are outstanding representation of the *jñāna-yoga*. The second main path of yoga is *bhakti-yoga*, the way of devotion. This involves, in effect, falling in love with a personalized figure of the divine, as did the great *bhakti* saints from the South of India Nayamars and Alwars in Tamil Nadu to the great Vaiṣṇava devotees Mira Bai, Tulsidas, Surdas in Central India, from Narsee Bhagat in Gujarat to Shankardeva in Assam and specially Sri Chaitnaya in Bengal and Odisha. True *bhakti* involves a total surrender in love and devotion to one's chosen deity. In the West, it would be comparable to the great Christian devotees like St. Francis of Assisi, St. Theresa of Avila and St. John on the Cross. In the Sufi tradition, we have Jalaluddin Rumi and Amir Khusrau whose devotion was directed to their gurus, Shams Tabriz and Hazrat Nizamuddin. In India, the *bhakti movement* had a tremendous impact in moving from the *Devavāṇī* (Sanskrit) to the *Lokavāṇī* (regional languages), thus taking the message of the Upaniṣads right down to the common person.

Third Sūtra

The third main path of union with the divine yoga is *karma-yoga*, the yoga of action. The key to this is to be found in the second verse of the *Īśāvāsya Upaniṣad*, but it was particularly elaborated by Śrī Kṛṣṇa in the *Bhagavadgītā*. The concept is that if work is undertaken in a spirit of selfless dedication to the divine, it

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can also be a powerful vehicle for spiritual realisation. Living as we are in an era when escaping from the world into a mountain retreat is no longer a viable option, and each one of us has necessarily to involve ourselves in outer activities, the concept of *karma-yoga* is particularly relevant in this day and age. This was the path chosen by Swami Vivekananda when he set up the Ramakrishna Mission, and was followed by many other such organisations. In the West, this would be the way of Martha, of good work, the way of Mother Teresa and dedicated Christian missionaries.

If *jñāna-yoga* is the way of the mind, *bhakti-yoga* the way of the heart and *karma-yoga* the way of the hands, then the fourth yoga is what is known as the *rāja-yoga* – the royal path. This involves becoming aware of and then arousing the spiritual powers inherent in the human body itself. It is believed that a dynamic force known as the *kuṇḍalinī*, the serpent power, lies curled three and a half times around the base of the spine. By certain special practices, this power can be aroused so that it travels up the spine, energizing as it does a series of seven *cakras* or plexures culminating in the thousand-petalled lotus in the cortex which catapults us into spiritual illumination. While this yoga is mentioned both in the Upaniṣads and the *Gītā*, it is in the *Yoga-sūtras* of Patañjali that the whole concept is elaborated. What is now known as Yoga around the world is Haṭha-Yoga, physical *āsanas* and postures, which in fact represent only a small portion of the Rāja-Yoga. Regulation and awareness of our breath, which is the vital link between our body and our consciousness is the key concept of Raja Yoga. Sri

Aurobindo in his extensive works has shed much light on the higher reaches of consciousness that can be achieved through Yoga.

I have mentioned these four paths of yoga simply to highlight the prime importance of joining the Ātman and the Brahman in our own lifetime. The Vedānta does not postpone illumination until after death; rather it stresses that here and now we should try and achieve the union. I should also add that these four yogas are not mutually exclusive, each of us can, and in fact should try and partake, to some extent, in each one of these paths, concentrating mainly on the one that most appeals to us.

So far, I have covered the first two *sūtras* that I have chosen, the all pervasive Brahman, the Ātman within us and the four-fold path of Yoga to join the two. Let me now turn to the third important and well-known sutra from the Upaniṣads which describes the human race as a single family - *Vasudhaiva Kuṭumbakam*. It is only in our lifetimes that science and technology have actually given us the capacity to break out of the confines of our own Earth, reach the moon and explore the planets and stars beyond. They have given us instant communications, the internet, television and a vast array of technological instruments which have indeed made the world potentially a single unit. However, it is astonishing that thousands of years ago our seers had realised that, in the final analysis, the human race must be looked upon as a single family. The Upanishads describe the human race as *Amṛtasya Putāḥ* – children of immortality. Unfortunately, despite these great concepts and the

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recent technological break-through, our minds are still mired in pre-global concepts, and this tension is, in fact, the cause of much of the turmoil that we see in the world around us.

If we are ever to move towards a global society, what the poet Tennyson called “The parliament of man, the federation of the World”, we will have to move beyond our limited nationalisms and realise that in the final analysis we are all inhabitants of a small planet with strictly limited resources that we are rapidly destroying. The NASA photograph of planet earth taken from outer space shows it as it really is, a tiny speck of light and life against the unending vastnesses of outer space, so beautiful and yet so fragile. This is Mother Earth - *Bhavānī Vasundharā* in the Sanskrit, *Gaia* in the Greek - which has nurtured consciousness up from the slime of the primeval ocean over billions of years to where we are today. Unless we look upon the human race as a single family, we will surely end up destroying both the natural and the human environment. *Vasudhaiva Kuṭumbakam* therefore has to be the key concept of the emerging global society.

Fourth Sūtra

The fourth *sūtra* is from the *R̥gveda* - *Ekam sad viprāḥ bahudhā vadanti* – the Truth is one, the Wise call it by many names. If *Vasudhaiva Kuṭumbakam* is the keynote of the global society, this sutra is the keynote of the Interfaith movement which began in 1893 with the Parliament of World Religions in Chicago where Swami Vivekananda made such a dramatic impact. The *sūtra* points out that there are many paths to the divine articulated from

time to time and from place to place by great seers, prophets and *avatāras*. For anyone to assume that there is only one path to the divine is an absurdity. Who are we, creatures on a tiny speck of dust in the universe, to lay down that the illimitable splendour of the Divine can appear only in one form, at one place and at one time. This is *prima facie* unacceptable. There are billions of planets in our own galaxy and billions of galaxies in the infinite universe around us. How do we know when and where and in what form the divine force has revealed itself?

On Earth itself, humanity has had numerous and varied experiences of engaging with the divine, which is why over a dozen great religions flourish around the world. While I can strongly hold that for me my path is the best, I have no right to impose this view on other people and to blow up, decapitate, torture and persecute those who do not follow my path. It is deeply disturbing that this fanaticism and hate-filled violence has, most unfortunately, raised its ugly head again in this century. What we thought had been left firmly behind since the middle ages has now re-appeared with greatly enhanced technological capacities, thus in a way confirming Huntingdon's brilliant analysis on the *Clash of Civilisations*.

The Interfaith movement, in fact, is dedicated to the principle of the Confluence of Civilisations to which India also, for thousands of years, has made a major contribution. It seeks to bring together in a harmonious dialogue leaders of different religious persuasions and sects so that they can seek to better

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understand the essential teachings of each religion. If we leave theological problems such as re-birth apart, there are many issues upon which the various religions of the world hold largely similar views. These include protecting and nurturing the natural environment, helping the poor and the needy, ensuring the dignity and security of women and so on. Since 1893, numerous international Interfaith organisations have come into being including the Temple of Understanding, of which I am President. We have held a series of meetings, lectures, seminars and other programmes to spread the message of *Ekam sad viprah bahudha vadanti*. I must admit, however, that unlike the environmental movement, which has moved rapidly into the centre of human concerns, the Interfaith movement still remains peripheral. I suggest that all those of us who are involved in the philosophical arena should pay special attention to this aspect of the contemporary human condition.

Fifth Sūtra

The fifth and the final *sūtra* that I wish to present is *Bahujana sukhāya, bahujana hitāya ca* – the Welfare of the many, the Happiness of the many. There is a general misconception that Vedānta involves only a quest for personal salvation without concern for the larger social welfare. In fact, the last three *sūtras* that I have mentioned are directly concerned with the welfare of humanity at large. This one in particular is of great importance, because it stresses that apart from continuing our inner efforts to join the Ātman and the Brahman it is also important that we should

be working for the welfare of society.

When Swami Vivekananda founded the Ramakrishna Mission in 1897, he gave them one simple motto - '*Ātmano mokṣārtham jagat hitāya ca*' – work for your inner salvation but also for the welfare of the world. There have been many definitions of socialism, ranging from Fabian Socialism to Marxism-Leninism, but it seems to me that the five words *Bahujana sukhāya, bahujana hitāya ca* beautifully express the basic ideal that every individual everywhere should be happy. In fact, our prayers are very often dedicated to the general welfare. For example, the famous one –

sarve'pi sukhinah santu sarve santu nirāmayāḥ

sarve bhadraṇi paśyantū mā kaścit duḥkhabhāg bhavet

May all beings be happy, may all be without disease, may all perceive auspicious sights, may no one have to undergo suffering.

While this is obviously a highly idealistic concept, it shows that Vedānta includes special emphasis on improving the lot of every human being on earth. Indeed, the Vedas go one step further and speak of the welfare of animals and trees, rivers and oceans, mountains and forests. Clearly, the ancient ṛṣis were aware that if we destroy the natural environment, sooner or later the human environment will also be destroyed. This has been brought home sharply to us over the last few years and the recent environmental agreement in Paris is a last ditch attempt to reverse the lethal process of global warming that now threatens to overwhelm the planet.

ASIAN PHILOSOPHY FOR THE FUTURE - FIVE SŪTRAS*, Dr. Karan Singh

Taken together, these five *sūtras*; the unity of all existence, the divinity inherent in each human being and the four-fold path of Yoga to join the two, the concept of the human race as a single family, the belief that all religions are ultimately various paths to

the same goal, and the commitment to the wider welfare of society and the world represent a holistic philosophy which is urgently needed at the present critical juncture of human history.



- * 50 Publications in the form of Books, Journals, E_Magazines, E_Media.
- * Established 'Centre for Education in Yoga':
 - I. Conducting Certificate & Diploma Courses in Yoga affiliated with Shri Somnath Sanskrit University.
 - ii. Conducting Certificate Course in Yoga affiliated with Lakulish Yoga University.
- * Established 'Centre for Study and Education in Holistic Science of Life & Living': Conducted 24 Regional Seminars on Values and Character Building Education; participated by 3958 students and teachers. Conducting Certificate Course on Holistic Science of Life & Living.
- * Transcribed huge numbers of Cassettes, Audio-videos/CDs/DVDs in text formats from the dialogues with Dada Bhagawan & Research work is in progress.
- * Conducted four National Seminars in which 662 Scholars participated. Conducted total 43 Seminars, Workshops, Symposia, participated by 6363 delegates. Asian Philosophy Conference & 92nd Indian Philosophical Congress organised during 3rd to 7th January, 2018, participated by 425 Scholars from 15 countries. Propose to host 100th Indian Philosophical Congress along with Asian Philosophy Conference in 2026. Co-sponsored the International Conference of Indian Society for Indic Studies on 'Applied Ancient Wisdom for Transformational Leadership' at New Delhi on 20-22 February 2018
- * More than 1,00,000 visitors to our websites, Google Blogs etc.
- * Established Annual Endowment Lectures on 'Holistic Science of Life & Living' in Indian Philosophical Congress, Bharatiya Darshan Parishad and Akhil Bharatiya Mahila Darshanik Parishad.
- * Established Annual Essay Competition on 'Holistic Science of Life & Living' with Indian Philosophical Congress.
- * Offering Scholarships for deserving students and supporting higher education at different levels.
- * Seminar in Tribal Schools for Career Counselling and Opportunities in Military Services.

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The Holistic Science Research Centre established by Vitrag Vignan Charitable Research Foundation, Surat now offers Short Term Residential Fellowships for the scholars working on broad intersections of Philosophy, Science and Spirituality in relation to human thought and life.

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- ☞ Eligibility
 - ☞ A researcher with a focused proposal can apply with the required specifications for a short term Fellowships for a period of 4 to 12 weeks. He/She would be provided accommodation and access to the Library during the research work. He/She would be provided the Fellowship amount of up to Rs.25,000/- (lump sum) depending on the period and the budget required for the proposed research.
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 - ☞ Applications should include a letter of interest addressed to The Director, Holistic Science Research Centre, Kamraj, Surat with the following enclosures.
 - Filled-in Application form (format provided)

Holistic Science Research Centre

Short Term Residential Fellowships

- A detailed research proposal with aims, methodology, research problem, review of literature and what new contribution the work is going to make – in about 1000 words.
- Research sample (a published or unpublished article or Book)
- A detailed budget with justification
- A Brief CV

☞ Note:

- These fellowships are open to scholars from all disciplines.
- Rather than an academic qualification, the strength of the proposal and the previous research work – published or unpublished – would be given weightage.
- There is no deadline for submission of application. This is a rolling notification. Once in 4 months the screening committee would scrutinize the applications and contact the applicants. After the initial screening selected applicants may be interviewed. Selected candidates are expected to spend time in the Centre and contribute to the development of the centre while pursuing their research work.
- Fellows are expected to take part in all the activities of the Centre throughout their fellowship, including active participation in academic activities such as discussion groups, as well as conferences and workshops at the Center and elsewhere.
- The out come of the research work, whether an article or a monograph, must be submitted to the Centre before the end of the fellowship, failing which, entire fellowship amount is to be refunded to the Centre.
- The Centre reserves the copy right on the research output.

Interested researchers are encouraged to submit their application to The Director, Holistic Science Research Centre, Kamrej, Surat either by post or by email:-hsrccsurat@gmail.com.

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1. Sanskrit has highest number of vocabulary words of any language of the world.
2. Sanskrit has to power to compose a sentence using fewer words than any other language.
3. Sanskrit is the best computer friendly language. (Ref. Forbes Magazine July 1987).
4. Sanskrit is a highly regularized language. In fact NASA declared it to be the “only unambiguous spoken language on the planet”- and very suitable for computer comprehension.
5. The language is reach in most advanced sciences, contained in the books called Vedas, Upanishads, Smriti, Puranas, Mahabharata, Ramayana etc. (Ref. Russian State University, NASA etc. NASA possesses 60,000 palm leaf manuscripts, which they are studying)* Learning of Sanskrit improves brain functioning. Students start getting better marks in other subjects like Mathematics, science etc., which some people find difficult. It enhances the memory power. James Junior School, London, has made Sanskrit compulsory. Students of this School are among the toppers year after year. This has been followed y some schools in Ireland also.
6. Research has shown that the phonetics of this language has roots in various energy points of the body and reading, speaking or reciting Sanskrit stimulates these points and raises the energy levels, thereby promoting resistance to illness, mental relaxation and stress reduction.
7. Sanskrit is the only language, which uses all the nerves of the tongue. By its pronunciation, energy points of the body are activated that causes the blood circulation to improve. This coupled with the enhanced brain functioning and higher energy levels, ensures better health. Blood Pressure, diabetes, cholesterol etc. are controlled. (Ref. , American Hindu University after constant study).
8. There are reports that Russians, Germans and Americans are actively doing research on Hindu's sacred books and are producing them back to the world in their name. Seventeen countries around the world have a University or two to study Sanskrit to gain technological advantages.
9. Surprisingly, it is not just a language. Sanskrit is the primordial conduit between the Human Thought and the Soul; Physics and Metaphysics; Subtle and Gross; Culture and Art; Nature and its Author; the Created and the Creator.
10. Sanskrit is the scholarly language of 3 major World religions- Hinduism, Buddhism (along with Pali) and Jainism (second to Prakrit).
11. Today, there are a handful Indian villages (in Rajsthan, Madhya Pradesh, Orissa, Karnataka and Uttar Pradesh) where Sanskrit is still spoken as the main language. For example, in the village of Mathur in Karnataka, more than 90% of the population knows Sanskrit. Mathur/ Mattur is a village 10kms from Shimoga speaks Sanskrit on daily basis.
12. Even a daily Sanskrit newspaper exists, Sudharma

The Importance of the Sanskrit Language

published out of Mysore, has been running since 1970 and is now available online as an e-paper (sudharma.epapertoday.com). Recently another Sanskrit newspaper named Vishvasya-Vritantam is published from Surat since last 3 years. This is an online newspaper. But if anybody subscribes for it the publisher send hard copies of 15 days newspaper.

13. Another interesting fact about the Sanskrit language was that the process of introducing new words into the language continued for a long period until it was regulated by the great grammarian Panini who wrote the entire grammar for the language lying down nearly 4000 rules for the derivation of each and every word in Sanskrit and disallowed the introduction of new words, by giving the full list of Roots and Nouns. Even after Panini, some changes occurred which were regularized by Katyayana (Vararuchi) and finally by Patanjali. Any infringement of the rules as laid down by Patanjali was regarded as a grammatical error and hence the Sanskrit language has remained same without any change from the time of Patanjali (about 250 B.C.) up to today.
14. Sanskrit is the only language in the world that has existed for millions of years.

Besides these, recently in the upliftconnect.com, Azriel ReShel , Writer, Editor, Yoga Teacher & Healing Facilitator, on Friday, February 23rd, 2018 has written on the topic: Neuroscience and the

'Sanskrit Effect', mentions that Neuroscience shows how rigorous memorizing can help the brain. The term the "Sanskrit Effect' was coined by neuroscientist James Hartzell, who studied 21 professionally qualified Sanskrit pundits. He discovered that memorizing Vedic mantras increases the size of brain regions associated with cognitive function, including short and long-term memory. This finding corroborates the beliefs of the Indian tradition which holds that memorizing and reciting mantras enhances memory and thinking.

<https://upliftconnect.com/neuroscience-and-the-sanskrit-effect/>

Introduction of *Samṣkṛta-Gaurava-Parīkṣā* incited by *Samṣkṛta-Bhāratī*

In this year (2018-2019), the Holistic Science Research Centre, has decided to introduce *Samṣkṛta-Gaurava-Parī kṣā* (The exam. which gives high value to the divine & most perfect language Sanskrit), incited by *Samṣkṛta-Bhāratī* (An organization that spreads and propagates the importance of Sanskrit language as well as inspires the common public by arranging spoken Sanskrit Courses) of the state Gujarat.

This organisation conducts 4 exams. such as *Praveśikā* , *Pradīpikā*, *Pramodikā* and *Pravāhikā* for school children as well as those who are interested to learn Sanskrit.

- The book titled “*Jagatanā Vidyamāna Pramukha Dharmo Sārāmśa* (The summary of of the major *Dharmas* in the World) was inaugurated by Prof. J. P. Amin, Ex. Principal & Chairman of Department of Indian Culture, Shri R. P. Arts & K. B. Commerce College, Khambhat (Cambay), on 29/04/2018. This is an introductory book for the course “Certificate Course in Holistic Science of Life and Living”, launched by the Holistic Science Research Center, Kamrej, Surat, in the academic year 2018-2019, for the beginners to get primary

knowledge about the Holistic Science (*Sarvāṅgī Jīvana Darśana*). In this course the student get knowledge about *Dharma, Artha, Kāma* and *Mokṣa*, the four pillars for a successful life in this world. The aspirant will remain in Peace & Happiness, maintain Harmony among the people, achieve Progress & Prosperity, develop Personality and maintain Happy Family Life.

This is Self Study Course in Gujarati.

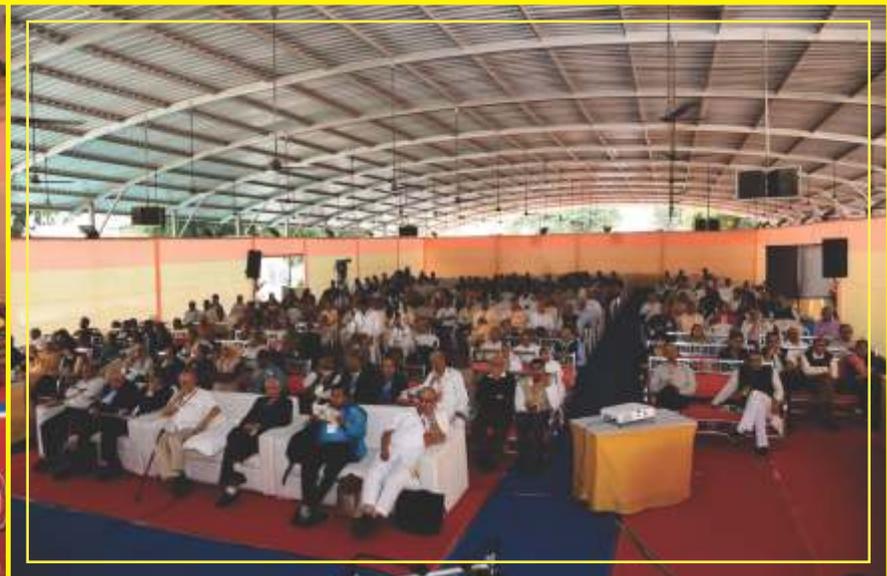
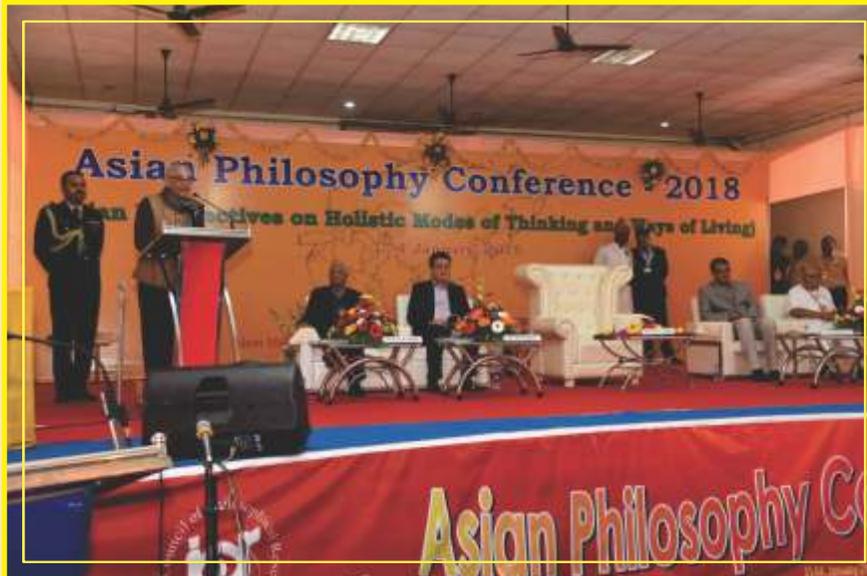


- HSRC-VVCRF co-sponsored the International Conference on ‘Applied Ancient Wisdom for Transformational Leadership’ organised at Delhi University during 20-22 February, 2018 by Indian Society for Indic Studies (managed by DRPSECT, Vadodara). Our Associates Shri Ruchir Shukla and Bhagirath Patel presented papers on ‘Inner Awakening Transcends the Limitation of Our Mechanized Daily Life’ and ‘Holistic Leadership: as a Role Model for emerging Global Society: Application of Holistic Science of Life & Living

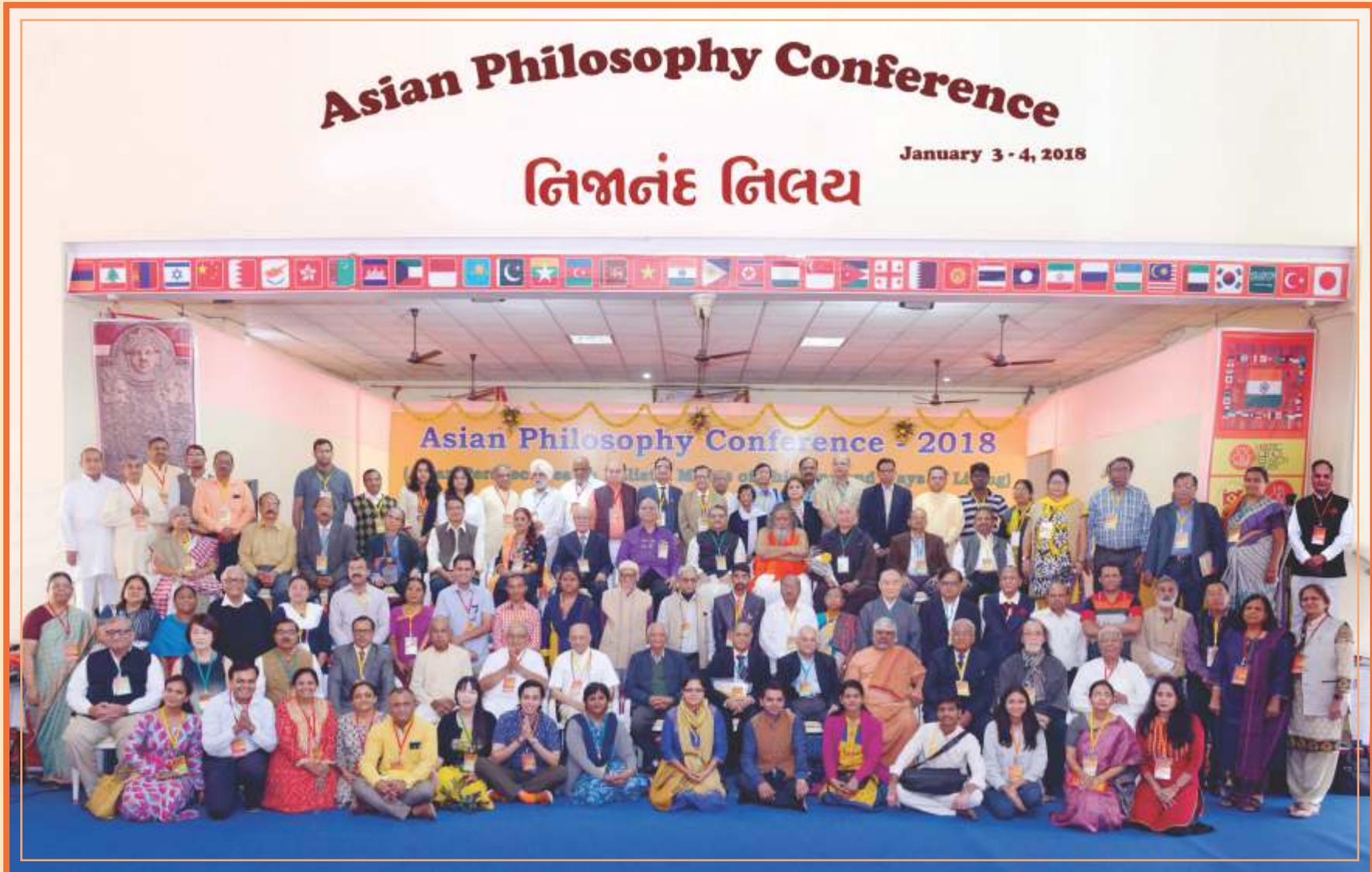
revealed by Dada Bhagawan’, respectively.

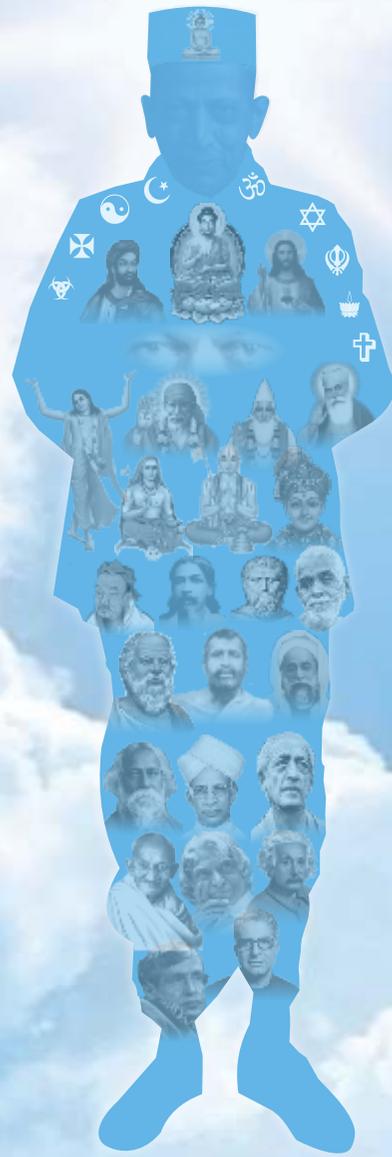
- Dr. Yashodhar Kar has presented a paper titled “Concept of *Samādhi* in Purāṇas with references to Dada Bhagawan” in the Philosophy Section, 49th Session of All India Oriental Conference, organized by Shree Somnath Sanskrit University, Rajendra Bhuvan Road, Veraval- 362226, from 18 -20 May 2018.





Asian Philosophy Conference Group Photo





संगमेश्वर

Personification Of Divine Humanity

Design by :
Harish - Sandip

**God, Are
You The
Creator Of The
Rainbow ?**

**God: No. Absolutely
Not.
The Rainbow Emerges By
Scientific Circumstantial
Evidences.**

**Rainbows Happen When Sunlight And
Rain Combine In A Very Specific Way.
The Beams Of Sunlight Separate Into The
Colors We See In The Rainbow As They Enter
A Rain Droplet. Sunlight Is Actually Made Up
Of Different Colors That We Don't Usually See.
When A Beam Of Sunlight Comes Down To Earth,
The Light Is White. But, If The Light Beam Happens
To Hit Raindrops On The Way Down At A Certain
Angle, The Different Colors That Make Up The Beam
Separate So That We Can See Them In The Form Of A
Rainbow.**

**The Angle For Each Color Of A Rainbow Is Different, Because
The Colors Slow Down At Different Speeds When They Enter The
Rain Droplet. The Light Exits The Raindrop In One Color,
Depending On The Angle It Came In, So We See Only One Color
Coming From Each Raindrop. Light At Different Angles Coming
Through Many Raindrops Form The Rainbow That We See, In Stripes Of
Red, Orange, Yellow, Green, Blue, Indigo And Violet.**

Can we all together create rainbow ?



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