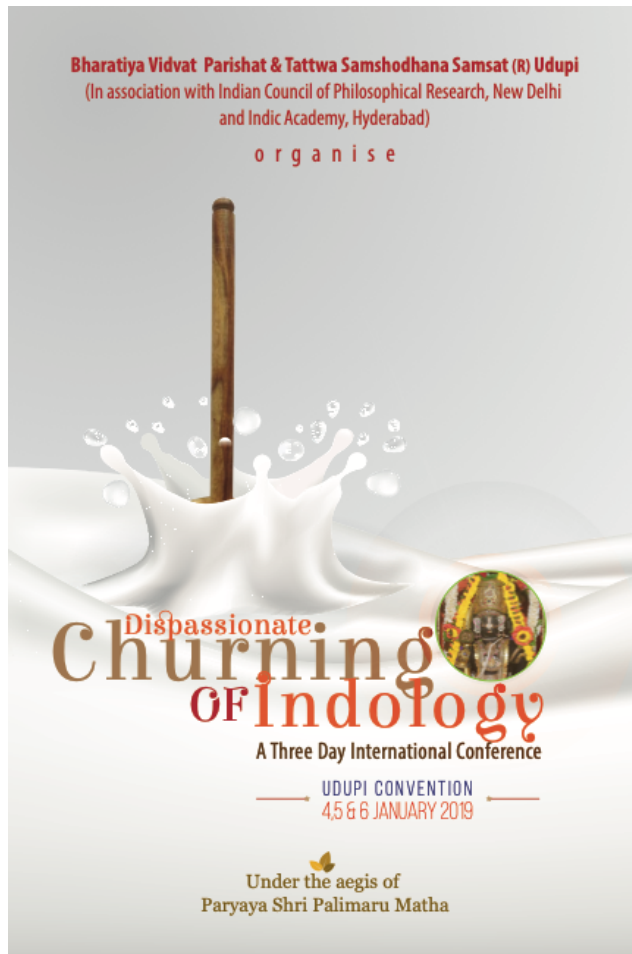


श्रीगुरुभ्यो नमः

Report on “Dispassionate Churning of Indology”,

*A Three Day International Conference held at
Rajangana Krishna Matha, Udupi*

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Summary Report

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(Under the guidance of Prof Veeranarayana Pandurangi)

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Introduction

This is a report on the recently concluded 3-days conference, “Dispassionate Churning of Indology Conference”. The event was organized by Bharatiya Vidvat Parishad and the Tattvasamshodhana Samsat, with support from Indian Council for Philosophical Research (ICPR), New Delhi and Indic Academy, Hyderabad in Udupi.

It was pure serendipity that the conference, with a title that was carefully coined by Prof Ashok Aklujkar, was held in a city just a few km away from the Indian Ocean. Reminiscing the *sagar manthan* in purana, not only the title but the location also, seemed to fit the theme nicely. Notwithstanding the practical challenges of combining modern expectations with spiritual ambience, the number of person-hours of knowledge, wisdom, kindness, humanity that were collected at “Rajangana Prangana”, could make one feel the *स्पन्दनम्*, the under-current, waves of positive energy flowing, as scholars debated, presented and discussed various aspects of Indic studies.

Out of 305 persons attending the occasion, 180 papers were presented in 3 days. The recordings of the sessions are available on YouTube. Purpose of this document is to record the general essence of what transpired in these 3 days and not the verbatim capture of words. Since the topic is Indic studies, अनुबन्धचतुष्टयम् (Anubandhachatushtayam) below provides the introduction in a traditional way.

अनुबन्धचतुष्टयम्

विषयः/अभिधेयः- भारतीयज्ञानपरम्परायाः विषये निष्पन्नं वैदेशिकसाहित्यं अधिकृत्य सञ्चलितायाः निष्पक्षध्यानगोष्ठ्याः सारांशः. “Dispassionate Churning of Indology” conference report.

प्रयोजनम् - गोष्ठ्यां सम्पन्नकार्यं विषयाणां लिखितरूपेण उपलब्धिः Availability of the proceedings of the conference in a written form

अधिकारी - तत्त्वजिज्ञासवः All interested to learn about proceedings of the conference

सम्बन्धः - सम्बन्धः सभायां कृतकार्याणां लिखितप्रति लिपीनां यः सम्बन्धः असौ प्रतिपाद्यप्रतिपादकभावः. (Subjects covered in the events and the recordings of the proceedings)

Day 1 Events

Invocation Summary

The session started with the blowing of conch and other invocations. The conference was blessed by respected Vishweshwara Tirtha Swamijee of Pejawar Matha and Vidyadheesha Tirtha Swamijee of Paryaya Palimar Matha. The sessions was formally inaugurated with the lighting of the lamp. Sri Sri Vidyadheesha Tirtha Swamijee addressed the audience by giving a co-relation blowing of conch as a call for fight against ignorance, अज्ञानम्. Conch blowing was used in Mahabharata to sound the battle bugle and this conference was also signalling the battle against ignorance was the message he conveyed.

Prof Veeranaryana Pandurangi extended warm welcome to all the scholars present in the conference. He briefly explained the purpose of starting the group Bharatiya Vidvat Parishat (BVP), an electronic gathering of the scholars of Indic studies, as to provide a platform for scholars to share, and expand their knowledge on Indic studies as well. He recalled the need to start an Indian List, since there were many problems in the Indology list which is run by Western Indologists. He pointed out that this conference was commemorating 10 years of BVP, along with providing opportunities for personal interactions of the members.

Dr S. R. Bhat, the chairman of ICPR started his talk with an explanation on coining of the word Indology. He suggested that, since the name Indology is not an original Indian word and, since the word can also allude to other studies, such as Indonesian studies, Indochinese studies, Indology etc, Indology should be replaced with the words “Bharatiya Vidya” instead. Under Bharatiya Vidya, study of our own ancient culture should be taken up as a holistic study of pancha-kosha, he added. Though there are genuine Western scholars, he lamented, some of them were studying Indian cultures in fragmented manners, resulting in distorted versions of Indian culture. Unfortunately, not only Western scholars, but some of the Indian scholars were also indulging in distortion of Indian culture, was his view. He opined that the need for us is to use साधनम्, साधनाभासः, दूषणम्, दूषणाभासः to understand our tradition. Our knowledge should be like a river, linking past, present and future, in its flow; not stagnating in the past, but continuing to work for better future, respecting the traditions, since change is the only reality.

Prof Ashok Aklujkar explained why the term Indology was used. Considering that any word chosen has its own contours, interpretations, it was not wise to be bogged down on the choice of word was his view. Also, grammatically, भारतविद्या is better than भारतीय विद्या, he added. “It is not fair to debate Western and Indian scholars, but there are good and there are bad, in both. The approaches are different. For example, Western scholars may be dependent on dictionaries to understand the text, and may be focusing on each word and not have the necessary background to interpret the words with the right context; they miss wood for the trees. On the other hand, Indian scholars may get the context right, but without researching each word extensively, they arrive at the meanings. We are used to having “context sensitive” knowledge. The real challenge is, the mindset getting developed by the constant ill reporting by media/ newspapers. People tend to get their knowledge from these ill-researched articles, which with constant quoting become a dangerous source of information. This kind of disinformation causes the real damage to true knowledge. We need to take it upon ourselves to rebut and challenge such reporting, as and when it happens, so that people notice and in future, the media and newspapers are careful not to mis-report such events. Even if they don’t post our counter-arguments, we need to expose the bias, mis-representations through factual representations based by data, without being emotional. People do not read the original, authentic information or articles and may start forming their opinions based on what the media/ newspapers reporting. Hence, instead of the blame-games, we have a duty to start challenging such reporting first to prevent forming of wrong mentality.”, are some of the salient points of his speech.

Dr Shrinivasa Varakhedi, author of Panchikar Prapancha, booklet released on the occasion, described that the word Indology alluding to the study of philosophy, history and culture. Here, he mentioned that the word history has a different meaning for Westerners and has different meaning for Indian ways of looking at the past. Their approach to study the past is different. The goal should be take the good of their ways and reject the bad. Similarly, we need to identify and remove those things which may be wrong in our approach as well. He asked the young scholars to use this opportunity of BVP conference to interact with the eminent philosophers present and get new insights from them.

Sri Vishweshwara Tirtha Swamijee addressed the audience and re-iterated that there is only one truth, and multiple ways of searching the truth. One has to have a balanced view -

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

(Everything is not great just because it is ancient. Nothing is bad just because it is modern. Intelligent people take things after properly examining it. Idiot simply believes what others say)

He re-iterated that, it is love and not hatred/ द्वेषः that wins in this world. His talk was brief, apt and very well appreciated by the audience.

Professor Nagaraj Paturi then initiated the next session, after thanking the swamijees, scholars, organizers, audience and volunteers.

Please see the [video](#) for the details of this session.

Awards and Recognitions

BVP conferred awards to the following eminent scholars -

Prof. Ashok Aklujkar - 'Prachya-pratichya-vidya-vacaspati'

Prof. M.A. Lakshmitatacharya - 'Mahamahopadhyaya'

Prof SR Bhat- Darshanavachaspati

Prof PS Sheshagiri Rao- Mahamahopadhyaya

Prof. Korada Subrahmanyam¹ - 'Mahamahopadhyaya'.

Plenary - I - Indology And Its Impact

Dr Nagaraj Paturi, Dr Nicolas Reiman, Dr Janardana Hegde and Dr Mrinal Kaul presented their views on Indic studies and its impact. Please see the video.

Professor Paturi started the discussion on the impact of Indology as the core subject. He mentioned that we are self-delusional and think the whole world is looking at us, taking the example of all the outcries and sensationalism within JNU and his Alma Mater, Hyderabad University, he said, they do not have any impact to the common man outside. He continued - "In fact, departments within the universities themselves do not know what was happening in each other's spaces, leave alone knowing about

¹ Later on day second he was unanimously elected as the new Chairman of Governing council of BVP

the distortions of Indology. Outside the campus wall, there is no awareness about Indic studies or people do not understand these things at all. We need to be aware of this reality, and academia needs to connect to general population, instead of staying on the ivory towers. The talks about Indology, are confined within the walls of the universities and they do not reach the public. However, there is an indirect influence; the teachings in these universities percolates to the students, who become part of the future legislature, executives, judiciaries, law-makers. This is now clearly visible, where we see all these arms of the country been influenced and have the left-liberal, anti-Indic, anti-traditional perspectives. Those who matter and speak out, are influenced by these kinds of books, and they create the impact at the root levels. So although there is no direct impact on the laborers outside from the documentations/interpretations from the scholars, but the perceptions that they create, get percolated to all educational systems, judiciaries, executives etc, building a generation with anti-Indic views. This is indirectly resulting in anti-Indic, anti-tradition culture, where our traditions are looked down upon and false narratives are built. The low self-esteem in people about their tradition is the result of this kind of indoctrination through perception management. People believe innocently that outsiders study Samskrit because of their love for the ancient language and culture. But the truth is that, although Samskrit is loved for its purity, beauty, aesthetics, meters, music, the religious ideas are rejected within our ancient texts. Our Samskrit literature does not detach itself from religion and poetry. So praising the poetic part of the literature and condemning other part as oppression against under-privileged is a narrative that is so alien to the true essence of our history, and results in distortion.”

“To be fair, these scholars are anti-religion per se, not particularly against Hinduism. Renaissance movement started when the scholars that time rebelled against Church, and their enforcement of views. They are anti-religion, anti-establishment by default. Abrahamic religions discourage questioning of authorities. So this rebellion initially targeted at such dogma, has continued. Hinduism differs with Abrahamic religions in this regard, and arriving at the answers through questioning, challenging the texts is its ethos, and hence this kind of attack on Hinduism is ill-founded.

In addition to this general trend to oppose the ancient texts, the professors have the peer-pressures, which make them align to the fellow academicians. Like the students following other students in fashion, the professors/ academicians follow the peers’ trends blindly, with the desire to fit into their narratives.

Another point, the professor brought out was that, in India the academic institutions shy away from naming political parties, but the Western scholars openly state the names of the political parties. Open Sheldon Pollock's books, and you will find the name of BJP there. One cannot imagine writing about political parties by Indian scholars in India was his contention.

On this, Professor Ashok Aklujkar mentioned that the definition of politics is different for India and the West. If Western scholars are speaking against a particular party, it is not basically against the particular ideology, but it could be that, while raising their voice against oppressed, they are taking the names of the ruling parties. It is the practice followed by the Western scholars, which is alien to the Indian institutions. The Western ways of representing information are different from the Indian ways of representing information, was the underlying message.

Dr. Nicolas Reimen, in his address, pointed out that the challenges faced in Indic studies are similar to what the Western scholars are facing in studying about Western cultures as well. East or west, people are the same, he felt. In this regard, he mentioned that the word Westology was coined by Prof Veeranaryana Pandurangi a few years back to review Western culture through the Indian lens. If Western scholars look at India through their lenses, it is appropriate that Indian scholars look at their culture through the Indian lens. This type of understanding of Western culture helps us understand their perspective of Indology. The advantage Indic scholars have is that the tools and terminologies that they have in defining spirituality and philosophy are very advanced and global in nature. There is no need to invent new technology for this and these techniques can be used to study Westology as well, he suggested.

Dr Reimen again compared current paths taken by the Western society to that of Charvaka. Charvaka imploded in the olden times and the same is happening now with the West and the West is in war with itself. It is fighting against all cultures - their own or others, was his contention. He felt, it is important to understand Westology as well. On this regard, he informed the audience that Abhinava Pandurangi was scheduled to present a paper on Westology and encouraged them to attend that seminar to understand more on the subject of Westology.

Sri Janardan Hegde, an eminent Sanskrit scholar was the next person to present his views - "Dependence on "Anumana" always leads to mis-conception. People trying to guess the meanings in reading the texts lead to mis-understanding. This is not limited to the Western scholars, but mistakes are made even our scholars. The

dependence on translation, and not reading the original texts in the original language is another reason for confusion. For example, currently Ayurveda is being studied through translated work, with hardly anyone referring to the original work. This means, people are using the methods, which the translators inferred, but not exactly what Charaka or Sushruta said. This means people get treated using the diluted texts and lose out. Again, Indian method of pramana shastra is ignored, but the Western views are used to prove the concepts. Take the example of “kala nirnaya”. Here, Western scholars’ views get more importance than what Indian scholars arrive at, using their methods. “

He explained that “instead of rueing that others are not able to understand our culture correctly, we need to make an attempt to learn about Indic studies ourselves. Our dependence on the translation is as damaging as, the damage done by others studying our ancient texts.” Unless we develop the ability of reading the original texts in the original forms, we cannot learn about our culture, and it is no use blaming others for mis-representation of our culture, was the underlying message.

Prof K Ramasubramanian addressed the audience and disagreed with Prof Ashok’s stateent that the Western scholars just follow their beliefs and their intent was not to undermine Indic sciences. He cited personal examples, where he saw blatant attacks on those who did not adhere to the prevalent views. If a scholar disagrees with the views professed by the powerful, he or she was getting ostracized by organizers and the likes, he added. He cited his personal experiences, like talks being cancelled, where one of the key-note speakers objected to his views expressed that were expressed in his previous talks and forced the organizers to cancel his talk. Such practices have resulted in certain modus operandi, which disallows scholars from speaking out their minds against the prevalent flow. In short, contrary to what is said, that there is lack of openness, which prevents frank discourse of the subject and becomes one-sided narrative, was his contention.

He gave an example of Ushtralaguda Nyaya - the camel is the first animal to lift a stick, where there was a dictum that the ugly and crooked ones need to be hit with stick. One thinks something is right for himself to do, and when someone else does the same, he says it is not right. Such is the prevailing attitudes was the point he made. The professor suggested that people learn Samskrit to enjoy the beauty of Samskrit, if not for anything else.

His next point was on Pedagogy. The professor elaborated how ancient ways of teaching Maths are effective compared to how it is being taught now. Bhaskaracharya's way of teaching Maths is a good example of Pedagogy. His use of common day, popular events to explain Mathematics makes it easy for learning for students. He explained, why Mathematics was considered difficult by the Western children was lack of such examples. He also gave the example of "infinity" of division of zero, which is normally very difficult to grasp. So, in Bhaskaracharya's works, using खम् meaning space to अनन्तः makes it easy to Indian students to correlate and get the concept easily.. He also explained how the charge against/ (आरोपः) ancient Mathematics not having proofs, theorems being stated as terse sutra was misunderstood. Since it was guru-shishya parampara, the proofs would have been explained, and not documented. He concluded that we have opportunity to become leaders only if start churning the knowledge that we already have.

Professor Ashok explained that sometimes, it is not the bias, but the need of funds make the Western Indologists support or not support narratives. It is a coco-cola culture in the University, where the top educationists are trying to get the grants to run the university. So, when one is dependent on the external source for survival, certain things give in.

Prof Mrinal Kaul concluded the session by explaining the word of "Impact" used here and reiterated Professor Ashok's points. He mentioned that people do not have the reading habit. There is no serious scholarships, in dealing with texts, reading with the texts, he observed. He gave an example of Abhinava Gupta, of 11th century, how he strengthened his arguments by understanding and using the opposite views. He got into the skin of the opposite parties and used their own knowledge against them. He was Advaita. So when he had to challenge Naiyayika, he used व्याप्तिः - यत्र यत्र शक्तिः तत्र तत्र शिवः, to prove Advaitism using Nyaya terminologies. He used the पञ्चावयववाक्य - of Naiyayikas to fit them into his argument. The way Abhinava Gupta addressed his poetic work and his shastra work look independent, but if one reads them with respect to each other, his strategy can be understood, was the underlying message. Dr Ashok added one more example to Dr Kaul's point by showing how Abhinava Gupta handled Buddhism in their own turfs, by showcasing its feature of non-existence of Ishwara. Abhinava Gupta is a good example to emulate to deal with the current situations. The situations during that time were somewhat similar to the current ones. We should borrow the strategy that poet used to deal with current attacks on our Indic culture.

The scholars on the dias were honored and individual paper presentations sessions began.

Paper Presentations - I

Philosophy and Research - Chair Prof Dilip Loundo

Vedic Studies - Chair: Prof Sundareshwaran N K

Indological Reviews - Prof Nagaraja Paturi

Manuscriptology

Linguistic and Vyakarna

Mahabharata/ Ramayana / Purana

Sahitya

Indian Science and Culture

Nyaya and Vaishashika

Making an attempt to describe the session that I could attend, here. I recommend, people to check out the details from the videos uploaded in the links given above. Huge kudos to Smt Saraswati for painstakingly recording and uploading several sessions in parallel.

Dating of Brahadaranyakopanishat - Prof Veerananarayana Pandurangi

- Purvapaksha - Western authors put 1200 BC as the date of Vedas
- Uttarpaksha - Using lineage of acharyas in Brahadaranyakopanishat, we can come up with ~2600 BC as the starting date for Upanishad.
- Using वंशब्राह्मण, we find quotes of 52 acharyas, 58 acharyas, 52 acharyas Poutimasa to Chaturmukhi Brahma in three places. So, if we take one generation to be 30 years even conservatively, we get ~2600BC as the time when this Upanishad was spoken, based on back-tracking the acharya's lineage (subtract 52*30 years from the last acharya)

Hidden Management Wisdom in Sanskrit Literature - Warija Adiga

- What does Sanskrit literature provide us in the area of management. Compilation of a list of shloka, which map into management practices and are relevant forever.

Mahabharata Studies

After the paper-presentations, there was a session on Mahabharata Studies for about 1 hr 20 minutes. The session started with Dr Veerananarayana Pandurangi introducing Prof Vasantakumar Bhat, Prof G C Tripathi and Prof P S Sheshagiri Rao. Prof Veerananarayana Pandurangi talked about the current challenges in use of manuscripts as primary source of information. People try to avoid going through the original manuscripts for information, and expect others to convert manuscripts into readable forms. This attitude leads to losing out on critical information. As the scholars explained their work on Mahabharata and Abhijnana-Shankuntala, these points became clearer - why getting information from the manuscripts, rather than transcribed work, was important for the authenticity of the original content.

Key takeaways from the talks by the scholars were

1. Mahabharata is not only “itihasa”, history, but it is a spiritual document as well.
2. Bhagvad Gita of Mahabharata has been studied more than the whole of Mahabharata
3. Like Ramayana, there are different versions of Mahabharata available. In Mahabharata itself, it is said that it was recording the events happening two generations prior to writing of Mahabharata. So it means, information was passed on from generation to another. When events are shared like this, there is bound to be different versions. Case in point, the Mahabharata narrative available in Himalayas is different from others, although the main thread is the same. For example, in Kullu, Hidamba is worshipped as a Goddess during Dussera, whereas in other versions of Mahabharata, she is considered a “Rakshasi”
4. Not reading the manuscripts correctly has led to distortion of the original story/text. For example, in the movies and other Mahabharata depictions, Karna was blamed for calling Draupadi “vesya”. But the original word may have been “vasa”, not so common word for a cow. As a cow had a calf in about 9 months, Draupadi also had a child each year from a Pandava each, was the contention. This has been completely lost by mis-reading the manuscript and people not referring to the original work and believe that Karna used the word “Vesya”.
5. While explaining his paper - Abhijnanana-Shankuntala - 225 years of Textual Criticism, Prof Vasantakumar Bhat explained the methodologies he used to prove that the Kashmir’s manuscript was more authentic rendering of Kalidas’s poem than other manuscripts. The translations done since the past 225 years need to be reviewed and it was time to come up with better critical editions he opined. Based on the archaeological findings and comparative studies of different manuscripts available, the dating of Kalidasa can be safely put between 100 BC to 200 BC without ambiguity.

At the end of the session, the scholars were blessed by Sri Vidyadheesha Tirtha swamijee.

Avadhanam²

To conclude the day 1 of the conference, there was an Asthavadhana program conducted by Sri Ramakrishna Pejattaya. The participants in this interesting, challenging program were:

निषेधाक्षरी - अवधानी वि. महेशभट्टः, उडुपी, / Avadhani Mahesha Bhatta, Udupi

समस्यापूर्तिः - अवधानी वि. वेङ्कटेशकुलकर्णी, / Avadhani Venkatesha Kulakarni, Udupi

दत्तपदी - वि. अमृतेश आचार्यः / Vidvan Amritesha Acharya, Udupi

आशुपद्यम् - अवधानी वि. सुब्रह्मण्यभट्टः उडुपी Avadhani Subrahmanya Bhatta, Udupi

न्यस्ताक्षरी - अवधानी उमामहेश्वरः शृङ्गेरी Avadhani Umamaheshwar, Sringeri

संख्याबन्धः - विदुषी श्रीवल्ली हेगडे उडुपी Srivalli Hegde, Udupi

काव्यवाचनम् - अपर्णा होळ्ळा शृङ्गेरी, Aparna Holla, Sringeri

अप्रस्तुतप्रसङ्गः - डा. नवीनभट्टः कोयम्बुतूर Dr. Navin Bhatta, Coimbatore

Day2 Events

Plenary - II - Meta-Indological Studies

Participants = Professors - KP Rao, Ashok Aklujkar, BVK Shastry and Balaganapati Devarakonda

The session started with a talk by Dr. K. P. Rao. He was the first person to design the Indic keyboards. He shared his journey in creating the keyboard for the Indic scripts and how the Indus script became the first Indic script in the computer.

Also he debated on the right to study Indic sciences. There should not be any objection to who should read and talk about the subject. The talk about non-believers should not be allowed to study Vedas is not right, he said. They are in a way, Mimamsaka. He gave an example of Horatio who had come to India and listened to Vedas, was mesmerized by the musical recitation of Vedas, he carried it back to Europe. He introduced to the people there, to people like Maxmuller. Hence, his accidental listening to Vedas, lead to Indological studies later on, and hence, whatever the intent is, one should be allowed to read our ancient texts.

Professor Balaganapati, part of ICPR delegation addressed the audience and spoke about Meta-Indological studies further. He said, the kind of discussions happening in

² For those who are not aware of “Avadhanam”, there is a [TED talk](#) by R Ganesh, a famous Shatavadhani

this conference itself looks like churning of knowledge. Churning is required to nurture the young minds and to provide different choices for research subjects. Churning may not be restricted to bringing out the butter or goodness, but it should also remove dirt as a part of the process, he added. He mentioned that these 2 methods should not be viewed as separate ones. The modus-operandi should be that these positive and negative outcomes should be put on the table and analyzed, without labeling them as good or bad, and suitably picked or rejected. Study of whom, we have the answer - study of Indians.

The professor continued his talk -

Study by whom is a question needs to be answered. Should it be a study by Indians, Europeans or by anyone else. The study is dominated by Europeans. If the mis-representations of our past have occurred, how are the Indian scholars reacting to them is also important. Although, the reactions are happening now, but they were ignored earlier. It is important to know the answer for “whom” to understand culture better. For example, while deriving the meaning of the texts, the native readers understand the context and interpret in the way the author may have intended. However, non-native readers may not be aware of the context, and interpret the content missing the intent. The literal interpretation may not give the real intent of the text.

He took an example of translating of the word “दान” as gift. Gift differs from “dana” is the concept of ownership. “Dana” - there is no transfer of ownership, once given, it is completely given and forgotten, and there is no reciprocity associated with it. While gift from the western perspectives, has obligations to be associated with it. There is an obligation - the giver has an obligation to give, the receiver has an obligation towards the giver and third is reciprocation as well. While in the west, the reciprocity is 1-to-1, in the concept of “dana”, the reciprocity is in the form of “dana” is not 1-to-1, but it should be passed on. “Dana” here is religious, social, economical and ethical, as it includes kindness as well. A simple example of translating “dana” to “gift” itself has so many contours to it, so we can understand how interpretations of Indic sciences can lead to mis-representations of the culture. *[In a side-talk with Dr Dilip Loundo, professor Loundo explained to me another example, of Maya and Illusion. People translate Maya as Illusion, which is completely wrong. There can be no direct translation of Maya. Illusion is a lie, and it is about something that does not exist. Added this to reiterate the point made by the professor.]*

Another example he gave about “dana” - as interpreted in some translations in Rajasthan, where it was called “poisonous” gift, as it was passing on the “पाप” of the giver to the receiver. This was an interpretation done by a foreign scholar based on his research on one specific group of people. When we know who are reviewing it, it helps to understand us, by understanding them and their perspectives. He gave an example - that cow-dung in India is considered pure, for outsiders look like it is dirt, while the electronic waste is the real dirt for us. We have to factor in cultural bias in Indic studies is one summary. With the emphasis on the bias that comes into play, based on who is reviewing the subject, he closed his talk.

Dr BVK Shastry’s speech started with the symbolism of the conch sound and linked it to Indology with the beginning of puja and not a battle call. He defined Indology as

“हैन्दवविद्यारक्षार्थम्- भारतीय- सनातन-धर्मरक्षकः- विदुषां- नाना-कर्म-समुच्चय-समन्वय-योगारम्भः - इव- The sounding of conch at the beginning of the session was like a sacred sound , similar to bells, made at the beginning of pooja, for the purpose of guarding the sacred knowledge traditions of Hindus, an effort by scholars of tradition to guard Santana dharma, a start of a conglomeration of several activities as parts and auxiliaries for achieving the final goal, - This was the symbolism of the conch sound.

Instead of getting into war, why don’t we start “ इदं मम अपेक्षितम्” and then examine “किम्, किमथम्, कथम्” and use churning to get the answers.

तदेकं बोध - You decide what is good for me. In Bhagvad Gita, an intelligent being asks a super-intelligent being to tell him what is good for him. Similarly, in modern times, a high-school student asks the teacher what he has to study. Now, the the onus is on the teacher and not the student, and the teacher prepare question papers accordingly with the intent of passing the students; the intent to pass on knowledge gets lost. So, one should study for knowledge using, what, why and how principles.

What should be Indology for? Should it be for India or for Bharat (pre-independent India), we need to answer. For whom is another question. Define the “लक्षणस्वरूपम्” for Indology using the following questions - What should Indology do in 10 years down the line, 20 years down the line and so on. Define the scope accordingly, keeping future roadmap in mind. Like Veda has Vedangas, up-vedas etc for its study,

Indology also should have all the structures associated with Indic studies. Building education systems, which leads to ethical leadership is another goal that Indic studies should take up, was another point he brought up. Having a long term strategic goal for Indic studies, with clear steps, instead of being bothered by the attacks on Indic philosophies was the underlying message.

Dr Ashok Aklujkar summarized the session and insisted that all Samskrit students, Indic students read “India and Europe: An Essay in Understanding” by Wilhelm Halbfas, a view on pre-Alexandar era.

Paper Presentations -II & III

The list of papers and presentations are given in the last chapter of this document.

Indian Science and Culture -

Chair - Prof Shrinivas Varakhedi

Vyakarana: Chair Prof Ashok Aklujkar

Education : Chair Dr P. S. Ramesh

Philosophy and Research : Chair - Prof Veerananarayana Pandurangi

Sahitya : Dr Gopalacharya

Sanskrit and Science

Chair: - Prof Lakshmi Tatachar, Prof Abhijit Joshi, Prof CS Yogananda, Prof Pratosh

In this session, Sanskrit and Science, together as a subject was discussed. Prof. Abhijit Joshi described the researches he has done past years to prove scientifically some of the inherent medicinal knowledge available in Vedas, although not as a medical science. For example, chanting of mantras, as per its rules and regulations, and its effect on humans was researched and found effective. He shared the information about such researches for improved IQ, management of hyper-tension and anxiety disorders through mantra chanting. He also gave an example of “ghee” to demonstrate, why the stated benefits of ghee are negated in modern times. The research done was to prove that the containers used for this purpose was the reason for negating the benefits, and qualities mentioned in the ancient texts remain the same.

Dr Pratosh, from IIT Delhi, opined that Vedas and Science have different goals, as each Anubandha Chatushthayam itself will be different for each one. Science, may

have one common factor with Veda, which is search for information/ knowledge on creation of universe, otherwise their paths, intents are completely different. His view was that, people should learn Science as it is, and learn spirituality through vedas. Combination of these 2 disciplines, will reap rich dividends for human beings. For example, the IIT students, although brightest of brightest in Science domains, may be completely ignorant on spirituality. So, if this knowledge is given to them as well, it will be highly beneficial for them as human beings. The other example he gave was of using artificial intelligence for our ancient texts. Like feeding like words like अत्यापि (अति अपि) to the computer, computer comes up with यण sandhi automatically, like Panini is one thing AI can be used. Similar, for a given sutram, different bhashyakars give different interpretations. AI can be used to achieve similar interpretation base, was another example for Science and Samskrit collaboration.

Prof CS Yogananda showed the use of technology for Samskrit. Scanning manuscripts and making them available on net through digitalization is a basic way of making ancient texts available to scholars. However, by using image recognition technology like OCR (optical character recognition), can make the texts easily search-able. Books are 3-dimensional objects, and just by digitalization, we are getting only 2 dimensional view was his contention. Rigveda and other ancient texts are Indian treasures that need to be available to all, and digitalization is a must. However, by creating XML wrappers, adding links to table-of-contents and similar things, accessibility was made easier. One more value add is that, as Bhasyakara quotes from difference reference points, features have been implemented so that people can click on these references in the digital documents and go to the original quotes. Yoga, Patanjali bhasya has been completed with this tool.

Prof Yogananda took a few more examples on how technology can be used to improve access to our ancient knowledge. Since, reading in bits and pieces lead to mis-representation of information, through technology, we can provide the complete link to information. For example, Ramayana itself has about 25 bhasyas, but readers are not able to access these bhasyas, and are using dictionary to interpret shlokas. By providing links to bhasyas, the real interpretation of texts can happen. He believes, that teaching Samskrit to computer scientists, and teaching computer science to Samskritists will cover the gaps in understanding our culture. He gave a demo of his tools on how using them had made access to information easy, and gave an example of Sambhashana Sandesha (electronic version was easily compiled for this content). Innovation in the area is text-to-speech enablement, which could be utilized for Indic studies was another example cited on Samskrit and Science mapping.

Stackoverflow.org was a site the professor cited to use as a goal for the BVP discussion forum as well. In that site, the rating of the answers let developers select the best answers to choose from. In the BVP forum, there is information overload. If similar features, like stackoverflow.org has implemented can be incorporated, BVP forum's content can be easily accessible based on the quality of the discussions. He concluded his talk by showing some demos of his tools (Sambhashana Sandesha used as an example here).

Mahabharata/ Purana: Chair Dr M Narayana

Nyaya Vaisheshika : Chair Prof Korda Subramaniam

Madhava Philosophy: Chair Raghavendra Rachuri

Miscellaneous topics: Chair Dr JSR Prasad

Video1

Video2

BVP Team Meet

BVP members had a meeting to take decisions on various subjects.

Mahila Vakarthadas

A unique program, first of its kind, a Vakarthada that was held among lady-scholars -. Ragini Sharma, Shvetanandini, Shruti, Chandrakala Kondi, Mridula Ashwin and Sangeeta Ramesh. This session was chaired by Smt Vijayalaskhmi Bhat.

Each scholar explained different aspects of Vakarthada, meaning of vakya, Shakti, Lakshana etc and defended their stances on these aspects of Shabdabodha, when members from the audience asked them questions.

Day 3 Events

Plenary - III - Indology: What Next

Participants = Professor JSR Prasad, Prof Dilip Loundo, Prof Sachhidananda Mishra, Dr Veeranarayana Pandurangi

Prof Dilip Loundo

Dr Dilip Loundo, shared his background and his interest in Indic studies. He is a philosopher from Brazil, on a Sabbatical leave currently in India since March 2018,. currently working is translating upanishad into Portuguese

Summary of his speech-

1. From we vs they of studying Indic culture is natural
2. Under premise of teaching there are several facets, such as -
 1. Universal history - parallel history, connected history . For a given moment, what is happening in India, say Shankaracharya movement, there may be something happening during that time and space, in the world. Capture of time and space, should consider both India and world event
 2. Oral tradition is not just speech but mental dialogue that is happening. Written tradition is in conjunction of oral tradition, and oral tradition cannot be ignored.
 3. Language - Vach - conversation, dialogues, collective construction towards truth. Language is not just a language. Language is a conversation, samvad , Vach is a dialogue. It is a dialogue between the master and disciple. Debate though seemingly used for refuting each other, but it is collective effort towards arriving at the truth. Language is collective construction leading towards truth
 4. Commentaries are not just interpretations and explanations of text. They include the constructs of space and time. In Indian tradition, it is a community authorship. A concept is not owned by the author, and it results in openness of text.
 5. Openness of text - Text is the seed. Commentaries following the text, adds the context of space and time. Where as in the Western tradition, ownership of text is limited to the author, and any addition/ modification has to be mentioned clearly.
 6. Vidharma - contextual pedagogies, words of Budha are incorporated. Appropriation of texts for ones own transformation based on the situation is used. In the original context, it is the interpretation of Budha's word based on the situation, but in actual translation, it is called "lack of dharma".
 7. Authorship is problematic in Indian tradition with subjectivity of the presumed author. JM Mohanty's book on Pourisheya explains the non-authorship paradigm. It is a collective authorship, based on the time and events. Texts get added, modified, and changes to the original text happens, in the Indian tradition. Upanishads etc are evolving texts, without a single author, created, updated over a period of time.

Professor took an example to आत्मा / शरीर story start his session. A student tells the guru that only Atma is important and not body. Guru sends the student to a jungle, where by some miracle he becomes a goat. He sees a tiger and is scared out of his wits. When guru finds him later, the student recalls his experience. The guru explains that if only atma was important, he would not have been scared, the same atma was in the human form or the goat's. This allegory proves, as much as atma is important, the external body is important. This is what Ayurveda tries to emphasize.

Kendriya atma/ prasanna atma when translated, the context is distorted.

Yoga and Ayurveda are least researched areas. They have philosophical contexts, which are not taught, not included in syllabus. Dependence on translation has destroyed the meaning. Yoga, dharma are words, which cannot be translated.

What next for Indic studies -

Fight against bad translation, correct translation, include Ayurveda and Yoga as part of Indic studies.

Prof Sachhidananda Mishra:

Main points -

Our identity, religion, specialization - all are viewed from the outside perspective, lead to distortion of our views of ourselves. For example, when Sir William John setup an institute for Indic studies, he already had a view that all the native cultures, religions are inferior to his religion. This bias continues in understanding Indic studies, and even with the left-inclined views. Sri Radhakrishnan's Hinduism was more of Advaita, which was challenged by Madhvacharya's schools of thoughts. We have to form a methodology by which, unpartisan view comes up. For example, our concept of history and western concept of history are different. History and mythology are the same for us, which becomes misleading. We need to study our history in proper way, otherwise, others will re-write our history for us, in their terms. What was before Madhvacharya, what was before Shankaracharya, what was 1000 years ago, we do not know clearly. We should attempt to know this history ourselves, otherwise, we will be fed with wrong information from others.

Why is this problematic? Let us take an example from Prof Dayakrishna's paper. He wrote about concrete quality and abstract quality - सुतो गुण, अमुतो गुण. These are obvious to nyayikas, but for outsiders won't know the difference between these 2 guna.

So ignorance of the context may result in distortion. The other distortion could be the result of desire to fit in with the modern thoughts. A scholar, who wrote 1000 pages

on Gita, claims that Gita does not have any quotation on re-birth. Since other religions do not believe in re-birth, this scholar started claiming this just to get some credits. Such deliberate distortions also hurt Indic studies.

Need of the hour is to come up with a methodology for un-biased , truthful Indic studies.

Dr Ganeshan -

French government had formed an organization for Indic studies in Pondicherry, initially to understand Hinduism. In the process, quite a number of manuscripts were collected, digitalized and save.

Indic studies will not exist without manuscripts. Manuscripts preservation, digitalization, editing, are important. Nepal also has a vast resource of manuscripts, available. Previously Indian scholars used to help transcribing these manuscripts. However, since past 10 years, Europeans scholars, with the use of technology are independently studying these manuscripts there. Since they lack the Indian context, what gets documented may not be the intent of the original authors. Hence, it is important that Indian scholars also learn “lipi” and it needs to be taught extensively for Indic studies.

[From another thread -

French consulate sponsored institute in Pondichery. Collection of manuscripts was done to study, understand the Indian religious and philosophical domains. There are darshanas, puranas and agamas are available. There was a law formed, that made countries return the Indian manuscripts to India, if they were proved to be in India after 1972. The pictures provided from this institute helped the government to get back some of the manuscripts which were shipped outside.

Funding is being now reduced and with the current strength this institute may not be able to work. It houses huge number of ancient knowledge, collected, digitalized, catalogued for years. Need to support this initiative which was though initiated from French government, should be continued to save, preserve our manuscripts]

Prof Veerananarayana Pandurangi

“The problem faced by Indologists is the lethargic attitude of the scholars, “chalta hai” attitude, not so serious attitude in research or there is no willingness to take up new subjects. They are still hung up on well-researched ideas. We need to identify new comprehensive list. Improvement needs to come from within. Public gets what

we feed, and if we do not supply, public gets satisfied with what they get. If we do not give quality papers, they accept what they get from the Western authors. We are lazy in writing.

The other challenge is lack of language skills and compartmentalization of topics. A person studying Nyaya, has to write on Nyaya and that too, it has to be in Samskrit. In the end, the research work is read only by the writer, and the evaluators, and maximum of 3 people may access the work. Like my research paper may have been read only by 3 people, including me, as it was written in Samskrit; people do not read in Samskrit. If Jain/ Buddhist scholars wrote in Samskrit in the past, it was because Samskrit was the scholarly language, commonly used during that time. So, they produced their work in Samskrit, as it was the popular media during that time. Similarly, considering that English is the popular language now, writing in this language will help popularize the subjects. The other problems faced in research is the lack of depth and width and the lack of standards. These are haunting Samskrit fields. Students want to pick-up old, researched subjects, instead of taking up with new, unexplored ones. Maintenance of universities is another challenge because of paucity of fund. Lack of communications with other other departments is another malaise haunting the Samskrit world . All these lead to low quality of research.

Speech by Lakshmitatachar:

Professor Lakshmitatacharya continued the session with an insightful talk on Science and Samskrit. He covered a lot of subjects, some of which are listed here -

Call Indology - Indian Knowledge System. Make it relevant to modern times, day-to-day life, otherwise there is no motive to study it. Only when people see benefits from this system, they will be attracted to it.

So, with this in mind, he has been churning Indian Knowledge System for the past 50 years. Macaulay's education system has impacted the ethnic Indian Knowledge System, systematically destroying it. In order to revive Indian Knowledge System, professor had started cataloguing different manuscripts based on the domains. He has already catalogued, 8500+ manuscripts, which gives the bibliographies, location and other meta-data of the manuscripts. A person researching in the relevant area can quickly look up for the information through his tool, or the book, find where the manuscript is located and work on it. He has also provided information on what type of domain it has. Unfortunately, there does not seem to be any taker for this work, and lack of apathy is hurting the Indian Knowledge System. Also, with funding more

than 100,000 manuscripts can be catalogued properly, along with bibliographies in his tool. It is unfortunate that this work is not being supported.

[In the valedictory session, a resolution was passed, which asked the Government to make manuscripts available and accessible to Indian scholars. This work from Prof Thathacharya along with the implementation of the resolution will definitely benefit Indic studies is my observation]

Follow up actions required as part of such conferences. The tool developed so far, has covered 40 domains of sciences. Action item should be taken up to take this further, instead of just forgetting what was discussed in the conference like - “आकाशे उत्पन्नशब्दः आकाशे विलीयते”। Focus on certain projects and take it further. This is one project that can be taken up.

Dr Chitraranjan Nayak, Dr Govindaraj, two scholars have been working on **theory of perception** from Indian systems of philosophy and have not got due credit or recognition for their work on this representation theory. Representation theory is the theory of perception, which currently follows Greek philosopher Plato’s view. P. N. Srinivasan Acharya - in one of his books, Philosophy of Vaisheshika, talks about theory of perception in the context of Indian philosophy and not the Western ones. Theory of representation is different for Western and Indic mode of thinking, and is a good area of research.

Theory of representation from the Western views

Image of the object falls on the retina, and then the object is seen. The neurologist says, it triggers neurons to the brain. The psychologist says, brain creates the map, using its knowledge. So the flow here is - perception is initiated from the object, which goes to the brain via retina and then through neurons. Theory of Plato/ Socrates says, no one sees the real object but the image of it. If that is the case, how can an image be the true perception? [Plato - Allegory of caves?]

You can never see the original object, only the image is what is conveyed by this theory.

Theory of representation from the Indic views

Here, the object is directly connected to consciousness. Perception goes from the consciousness to the object and not vice-versa [इन्द्रियार्थसर्त्ति कषजन्यज्ञानं प्रत्यक्षम्, आत्मा मनसा संयुज्यते, मन इन्द्रियेण, इन्द्रियम् अर्थेन] Consciousness flows out and registers the object in the brain. This makes more sense than Plato’s theory.

Vachaspati Mishra in one of his works says - संविदेव हि भगवती नः वस्तूपगमे शरणम्.

Need of the hour is to completely dedicate one's life in study of Indic culture.

It is told, एकस्मिन् जीवने एकमेव शास्त्रम्. It takes 60 years rigorous study, 18 hrs/ day need to be devoted to Indic studies. Each waking moment needs to be spent on this to be able to achieve something concrete.

Another point is that when one looks into ancient texts, look into it through Scientific minds. Although it has been validated by our Rshis by perception, inference and intuition, using Science as a tool, we can understand it in our own terms. In this regards, Prof Lakshmitatacharya has written a book called "Science and Technology, India Through the Ages". This book was acclaimed by one of the greatest scientists in India - ex-chairman of ISRO, Dr Kasturirangan, who said, it is one of the best Science books he has read and Dr Kasturirangan was the one who had sponsored the publishing of this book. Moving ahead, professor said, he is continuing with research with some students.

While studying Ramanujana's "Nitya grantha," there is a mention on how to do puja. and one mention was that Vettiwer ,(वेट्टिवेर)needs to be put in water for fragrance.

Created an experiment on this, in an engineering college.

Effect of Vettiwer / lavancha on water - Experiment was designed based on the puja-vidhi. Ten litres of water was passed through 100gm of Vettiwer , and it was found that flouride quantity had decreased by 30-40%

Similarly, experiments need to be designed to study such aspects. Like Mimansaka follow strict आनुपूर्वी (order) in mantra recitation. We should capture the sound signals of mantras to see what kind of sound is generated and what effect could it have on humans can be studied.

Another example, is in Japan, a professor did research on crystallization of water successfully. Can we do similar experiments with उदकशान्तिमन्त्रः.

Similarly there are a lot of information on consciousness. We need to design experiments to prove the concepts. We need follow up actions on these experiments, instead of having conferences for the sake of conferences.

Western scholars are interested to know when Veda was written. For us, the time is not important but content is more important. We are interested in the banana and not

the skin of the banana. So, focus on the real content and create experiments, instead of getting into trivia.

Another example he quoted in this regard was on Bharadwaja vaimanika shastra. It was a subject published and given to Indian Institute of Science, which was ridiculed. Using mercury was considered impractical for aeroplanes they said. Recently an experiment was done in MIT, they found this material was found to be useful. Now, the new argument put forth is that it is not that ancient text and hence not important. Valuable information should be respected, regardless of the time or source. We should respect knowledge without prejudice. Non-Indian institutes like NASA and German institutes do not seem to have such biases and open to such experiments.

Indic studies need to be churned for physical and spiritual results. Dr Mishra's mention on mis-representation of Gita is a valid example. There has to be a different perspective while approaching Bhagvad Gita, Veda and other texts. In Tamil, Veda is called Marai - that which is hidden. So there can not be easy interpretation of the text, intuition is also important. A scholar, named Dr DV Gundappa has written a great introduction to Ishavasyopinishad. He has mentioned Western and Eastern interpretations. Western approach is based on dictionary, words. Shraddha has to be there, what perspective is used to state it. If it is approached with reverence, it will reveal deeper meanings. Nyayashastra says तात्पर्य is more important than पदार्थ.

The professor re-iterated he is not undermining Western scholars, but they are similar to Ravana ways of doing stuff. They have good Sadhana parampara, they are methodical in documenting, researching. We should imbibe these qualities, while retaining the spiritual part as well. It has to be eco-friendly research, not ego-friendly research.

Another example of traditional knowledge on civil engineering/ mechanical engineering. Carving stones is tough. But we had some herbs, which would soften the rocks, then they can be chiselled, and in 2 days when the rock hardens itself, the task has been easily achieved. Similar knowledge is hidden in our ancient texts. Request to the scholars to research and find such knowledge.

Brain-storming session on Indic Science

A workshop on Indic Science was conducted by Dr Shrinivas Varakhedi. Through questions and answers, he was encouraging participants to think out-of-box and see what type of vision/ mission should we take up for Indic studies and Samskrit. The SWOT analysis was done in these interactions to understand where we are, what is

the end-goal and how to achieve it. Although, in one brain-storming session, it is difficult to get answers to all these points, participants were asked to see the MHRD vision/ mission statement for Sanskrit, and see how to realize it ourselves.

MHRD statement on vision/ mission statement, which says Sanskrit should be taught in all the schools. But in spite of recommendations from learned scholars, the government was not able to enforce learning Sanskrit as a mandatory subject in schools. Forceful enforcement always backfires. When the demand is bottom up in the society, things get implemented. Governments come and go, but if the demand is from general public, no Government can stop that from happening. So instead of waiting for Government support, one needs to do at the root level to propagate Sanskrit among public for adoption.

SWOT analysis was taken up to identify its internal strengths and weaknesses, as well as its external opportunities and threat

What is the current stage of Indic Science?

Where are we?

Where do we want to be?

What is stopping us from achieving our goals?

In this regard, identify your own strength and find out if others know about it. Most of the time, people who can influence perception do not know about your strengths. Media, business, leaders and other influential people can influence decisions. So making them aware of your strengths is important. Peer-recognition is the first step. You need to be aware of what the peers are doing as well. It prevents from re-inventing the wheels or ability to leverage what is already available.

Dream with open eyes, imagining there are no constraints. Most of the times, ideas get shut-down immediately after someone dreams about it. We need to accept ideas, imagining they can be done and evaluated for the merit. Who knows, they may materialize with right planning. Dreaming is important.

Participants were asked to dream the possibilities that they see for Sanskrit, if there were no constraints. There was a questionnaire prepared, with an expectation that the participants fill-in their answers and share what they want from Indian Knowledge System.

Professor Shastry added a few points, saying Sanskrit needs to be relevant to be effective. If we are able to articulate what is that in Sanskrit that improves the individual life, it will become “Sarvesham krte Sanskritam” and not relevant to just a few.

Action Plan-

Participants to create their roadmaps for next 2 years and share. BVP will help them guide in their action plan.

Review the MHRD Roadmap and use it as a guide for creating one's own roadmap in the institute one is working.

Paper Presentations - IV

There were 5 parallel sessions of presentations, starting at 11 am, with the following as chairs - Dr Ganeshan, Prof Ganapati Bhat, Dr Rajendra Jain, Prof Gowri Mahulikar, Prof Abhijit Joshi. The list of papers/ presenters information is given at the end of the document. Here, the summary of one of the sessions by Dr JSR Prasad is given -

Prof JSR Prasad summarized the papers presented very beautifully in Samskrit, by quoting different shlokas. For the paper on Women Empowerment, he quoted a few shlokas, which said, doing one's work with dedication itself is empowerment and no specific empowerment is required. All are empowered to follow their paths. Regarding the paper on Kautilya's Arthashastra, he mentioned, Arthashastra documented the code of conducts for the kings, where protection of forests was listed as one of king's duties. The name "महीपः, भूमीपः" etc was given to king for the reason that, a king was supposed to protect his country and the forests as well. Likewise, he explained a couple of more papers, which were presented in the session, succinctly and powerfully.

Vedic Studies Session

Dr Raghavendra Rachuri, Dr Satyadhyanaarya Katti, Dr Sundareshvaran NK and Prof Nabanarayana Bandyopadhyaya were honored in this session, through presenting of shawls to them. They also presented their views on several topics, which are briefly mentioned below.

Dr Sundareshvaran NK -Need to protect Mimamsa, which has been ignored. It has to be revived. Purva-mimamsa gave linguistic traditional in medieval India. Another example of Mimamsa tradition was the method of doing lunar observations. Again, Aryabhatta and other scholars, did come up with models of some sutras, without defining variables like x,y,z, and calculated square roots using the old sutras. So

Mimamsa and Vedanta studies need to be done, for such discoveries as well, was the underlying message.

Dr Raghavendra Rachuri, - [video](#)

Topic - Main points in Vedic studies. The Westerns are noticing what is happening here and the knowledge here, which is good. However, sometimes it is difficult to understand the intent. For example, pulling things out-of-context, mis-representation of the ancient text happens, and even when the glaring mistakes are shown to them, they do not change the texts, and mis-representation continues. He gave an example, where Madhvacharya's certain bhasya was marked as fabricated, using one word in the Bhasya, being without reference, and the whole bhasya was branded as wrong. When an email was sent to the scholar explaining the correct reference of the word, there was no response or retraction by the author. The need of the hour is that we protect our ancient texts from such distortions with timely rebuttal using data, wherever they appear.

Dr Satyadhyana Katti - [video](#)

He thanked Dr Veeranaryana Pandurangi, BVP and organizers for providing such a platform with Vakyaartha, etc to present views to various participants. It is our responsibility to study the hand-written manuscripts available, analysis and publishing. KT Pandurangi had setup an organization for such studies on Dvaita, Advaita vedanta and one has to continue his work on such philosophies.

Prof Nabanarayana Bandyopadhyaya [video](#)

धन्यास्ते भारतभूमिभागे

Vedas need to be compulsorily studied. We have a duty to make vedas available in different languages so that people can understand these ancient texts. We need to be careful in interpreting these texts, as wrong translations/ interpretations will be detrimental. They are sensitive to time and space and proper, un-biased study has to happen. Dating of vedas is a challenge, but we can look into dating of श्रौतसूत्र - Shroutasutra through relative analysis, and come up with a better estimate.

Relative chronology of Shroutasutras can be found by comparing with other sutras, Gemini sutras etc. Shrautasutras has well documented manuals for practical purposes for vedic sacrifices. They have preserved the rituals. They can be the source for history for religions.

Shri H K Katti was honored by Dr Pandurangi and requested him to present his paper, which was the last to be presented in the conference. Shri Katti talked about the subject of “Consciousness” in Indic Studies.

Open Forum - Sanskritam Kasya?

This session was focused on women empowerment in Sanskrit world. Shruti from Maitryee Gurukulam, Dr Shivani from KSU, Dr Sharada Narayanan, Ms Ragini Sharma from Bhopal, Dr Shantala Vishvas, all shared their journey in Sanskrit world. All had a common theme to share, there was no gender bias or background bias, when they got into studying Sanskrit. They were encouraged to learn Sanskrit and Sanskrit has given them the success they could never imagined in the world.

Valedictory Session



1. Invocation
2. Welcome speech by Prof JSR Prasad
3. Conference resolutions read out by Prof Nagaraja Paturi
4. Honoring of Prof Aklujker and Prof Lakshmitatacharya by Swamijee
5. Valedictory address by Prof Shrinavas Varakhedi, VC, KKSU, Nagpur

6. Chief guest speech by Prof Gauri Mahaulkar, VC, CVV Cochin
7. Blessings by Shri Vidyadheesha Teertha swamijee
8. Brief address Prof Ashok Aklujkar

Valedictory session saw recitation/ singing of soulful bhajans and vote of thanks were given to the sponsors, organizers, participants, volunteers and Paryay Palimar Mutt. Prof JSR Prasad gave a vote of thanks to the special guests present on the dias. Please see the [video](#) for details of vote of thanks.

Prof Nagaraja Paturi summarized the following resolutions after vote of thanks -

1. The Government of India and the states should start Indic Studies Departments in the universities controlled by the State/ Union of India
2. Oriental Research Institute currently under the control Mysore University should be brought under control of Karnataka Samskrit University
3. Manuscripts Libraries in India and abroad are to be kept open to all the Indian Researchers irrespective of their affiliations. The Indian Researchers from India or abroad, should be allowed to access all the manuscripts available in these libraries.
4. Request to the Prime Minister of India to get the Indian manuscripts stored outside India brought back to Indian Manuscripts Library.
5. Request to the Prime Minister of India to give all types of support through the respective departments of Government of India for research that is done in the field of Science and Technology based on Samskrit

Shri Vidyadheesha Tirtha Swamijee of Paryaya Palimar Matha honored Prof Ashok Aklujkar and Prof Lakshmitatacharya for their work on Indic studies.

Prof. Shrinivas Varakhedi delivered the valedictory speech, brief and full of wit to conclude that we do not need the name Indology or Oriental studies for Indic studies. He added, Samskrit is not a classical language, as demanded by some, but a living language. Classical languages are like Latin and Greek which are restricted in books only, but Samskrit is a simple language, which can be spoken by public. Another point he mentioned is that, we have rich resources of traditions and methodologies that we can apply even now. We had a concept of “Dakshina”, and not wages for teachers. So we should get dakshina and not “vetana”. He also encouraged scholars

to develop the habit of objective studies. We need to view the objects from distance to get an overview. Such approach is warranted for Indic studies as well, With this he closed his speech.

Prof Gauri Mahulkar delivered the Chief Guest speech, beautifully summarizing some of the points discussed in the conference and reiterating that Indology should be termed as Indian Knowledge System as coined by Professor Lakshmitatacharya.

Prof Ashok Aklujkar - provided a few practical suggestions for Indic studies progress

-

- Develop community pressure to continue Samskrit teaching. Everything boils down to funding. Endowments should not be limited to rich people donating, each person can do his bit. A little effort will go a long way. Professor's "Swadhyaya Samskrit Endowment" is
- Leverage retired people by maintaining network with them. Samskrit had used this methods, to maintain ethics, civil society. Don't lose the energy, experience these people provide.
- Western style of universities is meeting with challenges, as most of the time spent on fund raising, which results in dependence on sponsors. Combine both the systems to maintain the holistic teachings
- Disappearance of Latin and Greek was their disconnect from reality. Ensure this does not happen with Samskrit
- Samskrit touches many aspects of humans, but it won't be consolidated in a book. If a requirement to teach certain subject is there, combine the content from different books of Samskrit and create material for the particular subject. For example if ethics is a subject, write a book, using content from Mahabharata and other books
- Make teachings a team-taught, traditional and western way.. Sociology in ancient time is varna system, and modern is labour law, create an organic way of teaching the subject.

Prof Tatacharya added that in the area of combining of east and west, he can cite an example where he has worked. Encryption system used in the west depends on SSL keys. Similar encryption system has been developed here using Indian knowledge system, whose prototype is ready, and talks are in progress.

Shri Vidyadheesha Tirtha Swamijee of Paryaya Palimar Mutt, gave an encouraging talk to end the session. He suggested that Indic studies follow a balanced approach

like that the role of a danda/ stick. Stick (danda) in the hand of a security person can be a sign of protection, or it can be used for punishment. Similarly, we need to not only protect our ancient cultures, but also punish the people for malicious distortions of truth.

After blessings from swamijee and talks by scholars, Professor Shivani V of KSU then gave a vote of thanks to all the participants, organizers, scholars, volunteers to close the ceremony formally.

Organizing Committee Details

The event was organized by Bharatiya Vidvat Parishad and the Tattvasamshodhana Samsat, with support from Indian Council for Philosophical Research (ICPR), New Delhi and Indic Academy, Hyderabad in Udupi under the aegis of Paryaya Shri Palimaru Matha :-

Chairman of Seminar –

Prof. Ashok Aklujkar, Emeritus Professor, UBC, Canada.

Organizing Committee

Chief Patron Sri H H Vidyadheeshatheertha Swamiji - Chief Patron

Prof. Veerananarayana NK Pandurangi, KSU Chairman

Prof. Nagaraj Paturi - General Secretary

Prof. Shivani V, KSU, Joint General Secretary

Dr. Vamshi Krishna Purohit, Director TSS, Local secretary

Prof. Shrinivasa Varakhedi, Nagpur

Prof. JSRA Prasad, Hederabad

Prof. Sacchidananda Mishra, Varanasi

Prof. Girishnath Jha, Delhi

Sri Ajith Gargeshvari, Bengaluru

Sri. Nityananda Mishra, Mumbai

Dr. M Jayaraman, Chennai

Dr. Rakesh Das, Kolkata

Dr. Pankaj Vyas, Haryana

Dr. Madhusudan Bhat, Principal, UPMC, Udupi

Dr. N Lakshminarayana Bhat, Principal, SMSP Samskrit College, Udupi

Vid. B Gopala Acharya, Vadiraja Research Foundation, Udupi

Dr. Shrinivasan Acharya, Manipal University, Udupi

Supporting Institutions

Karnataka Samskrit University, Bengaluru
Poornaprajna Samsodhana Mandiram Trust, Bengaluru
Dvaita Vedanta Studies and Research Centre, Bengaluru
Vadiraja Research Foundation, Udupi
Poornaprajna College, Udupi
Kavikulaguru Kalidasa Samskrit University, Ramtek
Vedavyasa Samsodhana Kendra, Subrahmanya Matha
Dvaita Philosophy Resource Center, Manipal University
SMSP Samskrit College, Udupi
Upendra Pai Memorial College, Udupi

Coordinators

Dr. Vamshi Krishna
Dr Shivani V
bvpseminar2019@gmail.com

Thank You Notes

Prof. Shrinivasa Varakhedi:-

My heartfelt appreciations to the supporting teams headed by Dr. Shivani and Dr. Vamshi. Sleepless Nights are spent by accommodation team - Dr. Arjun and Goutam. Academic team Dr. Shivaja, Swati, Dr. Shakuntala and Shrinidhi ...others..worked hard to accommodate all in different sessions. The service of volunteer team from various institutions is also acknowledged. No words for enthusiasm of young participants, senior scholars and invited professors. The entire credit goes to Prof. Pandurangi who spent days..months for success of this conference with the support of Dr. Nagaraj Paturi ji, Dr. Shivani and Dr. Vamshi.

Prof Veerananarayana Pandurangi :-

I thank all of you for your kind support in organising this conference. Team worked very hard to make it successful. Prof. Nagaraja Paturi, Prof. Shrinivasa Varakhedi, Prof. JSR Prasad, Prof Shivani, Dr Sivaja, Srimati Swati, Dr Shrui Rao H K, Dr Shakuntala Bhat, Dr Udayana Bhat, Dr Ramakrishna Sharma, Suratkal, Dr Arjun S R, Vidvan Gautam, Dr Anandatirtha Sagri, Vidvan Srinivasakumar Acharya, Tattvasamshodhana samsat team led by Dr Vamshikrishna and Vishvavijaya, Samskrit college team led by Vedavyasa, Entire Poornaprajna college team led by Dr.

T S Ramesh and Dr Anandatirtha Acharya, UPMC college team led by Dr. Madhusudan Bhat, Vadiraja research Foundation team by its energetic Director Dr. Gopalacar, all support of Krishnamatha authorities, KSU team of coordinators including Vid Srinidhi Pyati, Krishnaprasada G, Subodh Bhat, Sudhindrakumar B, Vid Rukmangada, Vidvan Umamaheshvara Sringeri, Dr Ramakrishna Pejattaya, P Jayatirtha ASR, live streaming of Janardana Acharya and Sarasvati & D Murali, All invited guests, all participants, Mahila vakyartha sadas members, Astavadhana presenters, Pejavartha matha authorities, Gitamandira authorities.

A few of the comments shared in the WhatsApp group: -

Madhav Gopal -

This conference is a new milestone in the journey of Bharatiya Vidwat Parishad. The resolutions passed in the conference will help the Indian Knowledge Systems grow even further. The event was well conceived and well executed. I feel lucky to be part of this wonderful event. My warm felicitations to the organizing team! 🌸👏

Mukul Dwivedi-

I would like to express my heartfelt gratitude to BVP and organisers of this conference for enlightening us and giving us a chance to present our ideas.

Deviprasad, Pondicherry

Dear Veerananarayan Sir, I have the privilege of writing a review on the present Seminar, "churning of Indology" as I have seen there.

The venue chosen was very good. You wake in the morning by listening the visnusahasranama or venkatesvarasuprabhatam stotra.

Second charming is in the evening god moves in the street with the nada of drums and kitranas and always krsna nama sravana.

The third is very nice homely food with bannana leaves. Forth is handling the seminar without getting angry.

Fifth is simultaneous activities in different venues. Sixth is teams help was wonderful. Seventh is the Mahilasadas and their vakyartha vicara was superb it enhanced the beauty of "Churning Indology" dispassionately. And last not in the least met some of the close friends. So without doubt we can say the seminar was very successful.

Media Coverage

The news-media covered the event and was broadcasted as well. One such example - the coverage in Prajavani is given below -

ಮಾತೃಭಾಷೆಯಾಗಲಿ ಸಂಸ್ಕೃತ

■ ವಿಜಯವಾಣಿ ಸುದ್ದಿಬಾಲ ಉಡುಪಿ

ಸಂಸ್ಕೃತವನ್ನು ಕ್ಷೀಯಿಸುತ್ತಿರುವ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡಿದರೆ, ಭಾಷೆ ಸರ್ವತ್ರ ವ್ಯಾಪಿಸಲು ಸಾಧ್ಯವಿದೆ. ಮಗುವಿನ ಜತೆಗೆ ತಾಯಿ ಸಂಸ್ಕೃತದಲ್ಲೇ ಮಾತನಾಡುವುದಾದರೆ, ಅದು ಮಾತೃಭಾಷೆಯಾಗಿ ಪರಿವರ್ತನೆಯಾಗುತ್ತದೆ. ಇಂಥ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ ಇದಕ್ಕೆ ಪೂರಕ ಎಂದು ಪರ್ಯಾಯ ಪಲಿಮಾರು ಮಠದ ಶ್ರೀ ವಿದ್ಯಾಧೀಶ ತೀರ್ಥ ಸ್ವಾಮೀಜಿ ಹೇಳಿದರು.

» ಅಂತಾರಾಷ್ಟ್ರೀಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಮಾರೋಪದಲ್ಲಿ ಪಲಿಮಾರು ಶ್ರೀ ಆಶಯ

ಶ್ರೀ ಕೃಷ್ಣ ಮಠದ ರಾಜಾಂಗಣದಲ್ಲಿ ಪರ್ಯಾಯ ಪಲಿಮಾರು ಮಠದ ಆಶ್ರಯದಲ್ಲಿ ಭಾರತೀಯ ವಿದ್ಯಾರ್ಥಿ ಪರಿಷತ್ ಹಾಗೂ ತತ್ವ ಸಂಶೋಧನ ಸಂಸತ್ತು ವತಿಯಿಂದ ಮೂರು ದಿನ ನಡೆದ ಅಂತಾರಾಷ್ಟ್ರೀಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಮಾರೋಪದಲ್ಲಿ ಮಾತನಾಡಿದರು.

ಭಾರತೀಯ ತತ್ವಜ್ಞಾನ, ಸಂಸ್ಕೃತಿ, ಸಂಸ್ಕೃತದ ಪುನರುತ್ಥಾನದಿಂದ ಭಾರತ ವಿಶ್ವಗುರು ಹಾಗೂ ಸಂಸ್ಕೃತ ವಿಶ್ವಭಾಷೆಯಾಗಲಿದೆ. ಕೃಷ್ಣನ ಒಂದು ಕೈಯಲ್ಲಿರುವ ಕಡೆಗೋಲು ಸಂಸ್ಕೃತದ ರಕ್ಷಣೆ ಮತ್ತು ಇನ್ನೊಂದು ಕೈಯಲ್ಲಿರುವ ಪಾತ ಸಂಸ್ಕೃತಿಯತ್ತ ಅರ್ಪಿಸುವ ಪ್ರೇಮ ಪಾಶದ ಸಂಕೇತ ಎಂದರು.

ಕೆನಡಾದೇಶದ ಬ್ರಿಟಿಷ್ ಕೊಲಂಬಿಯಾ ವಿವಿ ಪ್ರಾಧ್ಯಾಪಕ ಪ್ರೊ. ಅಶೋಕ ಅಕ್ಲುಜ್ಕರ ಮಾತನಾಡಿ, ಹಳೇ ವಿದ್ಯಾರ್ಥಿಗಳು ವಿವಿಗಳಲ್ಲಿ ಸಂಸ್ಕೃತ ಶಿಕ್ಷಕರಿಗೆ ಸಂಬಳ ನೀಡಲು ದತ್ತಿನಿಧಿ ಸ್ಥಾಪಿಸಿದರೆ ಮಾತ್ರ ವಿದ್ಯಾರ್ಥಿಗಳ ಕೊರತೆಯಿಂದ ತರಗತಿಗಳನ್ನು ಮುಚ್ಚುವುದನ್ನು ತಡೆಯಬಹುದು ಎಂದರು.

ಕೇರಳ ಚಿನ್ನಯ ವಿವಿ ಕುಲಪತಿ ಪ್ರೊ. ಗೌರಿ ಮಾಹುಲಿಕರ್, ಹೈದರಾಬಾದ್ ಡಾನ್ ಯುನಿವರ್ಸಿಟಿಯ ಜೆ.ಎಸ್.ಆರ್.ಪ್ರಸಾದ್, ಹೈದರಾಬಾದ್‌ನ ಇಂಡಿಕ್ ಸಂಸ್ಥೆಯ ಪ್ರೊ.ನಾಗರಾಜ್ ಪಟ್ಟಾಭಿ, ಕೊರಡ ಸುಬ್ರಹ್ಮಣ್ಯಂ, ಹಿರಿಯ ವಿದ್ವಾಂಸ ಲಕ್ಷ್ಮೀತಾತಾಚಾರ್, ಭಾರತೀಯ ವಿದ್ಯಾರ್ಥಿ ಪರಿಷತ್ ಅಧ್ಯಕ್ಷ ಹಾಗೂ ಸಂಸ್ಕೃತ ವಿವಿ ನಿರ್ದೇಶಕ ಡಾ. ವೀರನಾರಾಯಣ ಪಾಂಡುರಂಗಿ, ತತ್ವ ಸಂಶೋಧನಾ ಸಂಸ್ಥೆ ನಿರ್ದೇಶಕ ಡಾ.ವಂತಿಕೃಷ್ಣ ಅಚಾರ್ಯ ಉಪಸ್ಥಿತರಿದ್ದರು.



ರಾಜಾಂಗಣದಲ್ಲಿ ಭಾನುವಾರ ನಡೆದ ಅಂತಾರಾಷ್ಟ್ರೀಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಮಾರೋಪದಲ್ಲಿ ಪರ್ಯಾಯ ಪಲಿಮಾರು ಮಠದ ಶ್ರೀ ವಿದ್ಯಾಧೀಶ ತೀರ್ಥ ಸ್ವಾಮೀಜಿ ಮಾತನಾಡಿದರು.

ರಹಸ್ಯ ಸಂದೇಶ ಸೂತ್ರ!

ಮೂರುಬಿಡಿರೆಯ ಜೈನ ಬಸದಿಯಲ್ಲಿರುವ ಶ್ರೀ, ಭೂ, ವಲಯ ಮ್ಯಾಟ್ರಿಕ್ಸ್ ಕಾಂಸೆಪ್ಟ್ ಮತ್ತು ವೇದಾಂತ ದೇಶಿಕೇಂದ್ರ ರಚಿಸಿದ ಪಾದುಕಾ ಸಹಸ್ರ ಗ್ರಂಥದ ಬಂಧಿಗಳು, ಏಕಾಕ್ಷರ ಕೋಶದಿಂದ 1 ಪದವನ್ನು 1 ಅಕ್ಷರದಿಂದ ತಿಳಿಸುವ ಸೂತ್ರಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ದೇಶದ ರಕ್ಷಣಾ ಮತ್ತು ಸಂಶೋಧನಾ ಸಂಸ್ಥೆಗೆ ನೀಡಿದ್ದೇನೆ. ಡಿಆರ್‌ಡಿ. ಈಗಲೂ ಸೇನೆಗೆ ರಹಸ್ಯ ಸಂದೇಶಗಳನ್ನು ಕಳುಹಿಸಲು ಉಪಯೋಗಿಸುತ್ತಿದೆ. ಇದು ಅತ್ಯಂತ ಸುರಕ್ಷಿತ. ಇಂಥ ಅನೇಕ ಜ್ಞಾನಗಳು ನಮ್ಮಲ್ಲಿ ಇವೆ. ಅದನ್ನು ಬಳಸಿಕೊಳ್ಳಬೇಕಿದೆ ಎಂದು ಮೇಲುಕೋಟೆಯ ಹಿರಿಯ ವಿದ್ವಾಂಸ ಲಕ್ಷ್ಮೀ ತಾತಾಚಾರ್ಯ ವಿಜಯವಾಣಿಗೆ ತಿಳಿಸಿದರು.

ಸಮ್ಮೇಳನ ನಿರ್ಣಯಗಳು

ಭಾರತದ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಇತಿಹಾಸ ಅಧ್ಯಯನಕ್ಕೆ ಎಲ್ಲ ವಿವಿಗಳಲ್ಲಿ ಕೇಂದ್ರ ಸ್ಥಾಪಿಸಲು ಕೇಂದ್ರ ಸರ್ಕಾರಕ್ಕೆ ಅಗತ್ಯ, ವಿದೇಶಗಳಲ್ಲಿರುವ ತಾಳೆಗರಿ ಹಸ್ತಪ್ರತಿಗಳ ನಕಲು ಪ್ರತಿಗಳನ್ನು ಪಡೆಯಲು ವಿದೇಶಾಂಗ ಇಲಾಖೆ ಸಹಕರಿಸಬೇಕು, ದೇಶದ ಅನೇಕ ಗ್ರಂಥಾಲಯಗಳಲ್ಲಿ ಸಂಗ್ರಹಿಸಿರುವ ತಾಳೆಗರಿಗಳನ್ನು ಅಧ್ಯಯನಕ್ಕಾಗಿ ನೀಡಬೇಕು, ಮೈಸೂರು ವಿವಿ ಅಧೀನದಲ್ಲಿರುವ ಓರಿಯಂಟಲ್ ರಿಸರ್ಚ್ ಸೆಂಟರ್‌ನ್ನು ಕರ್ನಾಟಕ ಸಂಸ್ಕೃತ ವಿವಿ ವ್ಯಾಪ್ತಿಗೆ ಸೇರಿಸಬೇಕು ಎಂಬುದು ಸಮ್ಮೇಳನದ ಪ್ರಮುಖ 4 ನಿರ್ಣಯಗಳು.

Invited Guest List

1. Prof. BVK Shastriji (Chancellor, Yoga Samskrtam University, US)
2. Prof. SR Bhat Chairman ICPR NewDelhi
3. Prof GC Tripathi, New Delhi
4. Prof. Ashok Akuljkar, UBC, Canada
5. Prof. Korada Subrahmanyam Hyderabad
6. Prof. Balaganapati Devarakonda, Newdelhi
7. Prof. PS Sheshagiri Rao, Mysore
8. Prof. Gauri Mahulikar, Cochin
9. Dr. KP Rao, Udupi
10. Prof. Dilip Loundo, Federal University, JDF, Brazil
11. Dr. Nicolas Reimen, France
12. Vidvan V Subrahmanian, Bengaluru
13. Prof. Sundareswaran NK, Calicut University
14. Dr. Ganesha Ishvara Bhatta, Sringeri
15. Prof. Ganapati Bhat, CE, RSV, Tiruapti
16. Dr. M Narayana, OSD, RSV, Tirupati
17. Dr. Satyadhyanaacharya Katti, Director, DVSRF, Bengaluru
18. Prof. Abhijit Joshi, Registrar, TMV, Pune
19. Prof. CS Yogananda, JCI, Mysore
20. Dr. Pratosh, IIT, New Delhi
21. Prof. MA Lakshmitatacharya, Dean, SRVVP, Melkote
22. Prof. V Girishchandra, Director, Samskrit Education, KSU
23. Prof. K Ramasubrahmaniam, IIT, Mumbai
24. Dr. Janardana Hegde, Editor, Sambhashana Sandesha, Bengaluru
25. Shri Ajit Gargeshvari, SGDF, Bengaluru
26. Prof. Korada Subrahmanyam, CUH, Hyderabad
27. Prof. Tirumala Kulakarni, PPVP, Bengaluru
28. Dr. T Ganeshan, HoD Indology, IFP, Puducheri
29. Dr. Shantala Vishvas, Canara College, Mangalore
30. Prof. Sacchidananda Mishra, BHU, Varanasi
31. Prof. Nabanarayan Bandyopadhyay, RBU, Kolkata
32. Prof. Vasantakumar Bhat, Gujarat University, Ahmedabad
33. Dr. Chandrakala Kondi, RSKS, Sringeri
34. Vidushi Vijayalakshmi Bhat, Bengaluru
35. Dr Raghavendra Acharya Rachuri
36. Dr. Madhusudan Bhat, Principal, UPMC, Udupi
37. Dr. Lakshminarayana Bhat, Principal, SMSP, Udupi

38. Vidvan BR Gopalacharya Director, VR Foundation, Udupi
39. Dr. Mrinal Kaul, MU, Udupi
40. Dr. TS Ramesh, HoD, Samskrit, PPC, Udupi
41. Dr. Ramakrishna Pejattaya, Chinmaya University, Cochin
42. Dr. Subrahmanya Bhatta, Udupi
43. Dr. Venkatesh Kulakarni, Udupi
44. Dr. Mahesh Bhatta, SMSP College, Udupi

Report Summary

This is an attempt to document the events in the conference, with the focus in capturing the essence of the talks rather than capturing them verbatim. The texts in brackets is the extra explanation given, based on the research or other talks in the conference, to clarify and question.

In case of errors, please let us know so that they can be corrected.

Since the individual paper presentations were done as parallel streams, and there was shuffling of schedules/ presentations, the list of scheduled presentations are given, and just the links to some of the available videos are shared. If one's presentation is not there, the omission is because of unavailability of the source, and no other filtering has been done.

Big kudos to the organizers, sponsors, volunteers and participants for making the event successful. I would like to thank Prof Veerananarayana Pandurangi for helping me compiling this report, by continuous reviews, feedback and providing me with information patiently. I would also like to thank Dr Shivani, Dr Sivaja and Smt Swati for providing the statistical data and the list of papers presented. Also, without Smt Saraswati Murali's videos shared, it would have been nearly impossible to compile this report in totality and hence a big thanks goes to her as well.

Since the main theme of the conference was how Indic Studies have been perceived and interpreted by different people, and how there are distortions of truth, I would like to end this report by the following shloka from Bhartrihari -

अम्भोजिनीवनविहारविलासमेव हंसस्य हन्ति नितरां कुपितो विधाता।

न त्वस्य दुग्धजलभेदविधौ प्रसिद्धा वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः।³

Regardless of challenges thrown at us, the ancient knowledge given to us, cannot be taken away.

ॐ शान्तिः शान्तिः शान्तिः

³ भर्तृहरिः - नीतिशतकः १८