



## *From the Principal's desk*

India has a rich philosophical heritage right from the Vedic-Upanishadic to the Scholastic period. Commentaries over commentaries were written. Schools and sub-schools of philosophical thought were formed. Sects and sub-sects took birth as per the need and demands of the time, and the amount of freedom the scholars exercised.

Indian philosophical thought reached its pinnacle during that phase. Scholars from all over the world came to India to learn, understand and take back these scholarly ideas. But, at the same time, there was a need to simplify and re-write Indian philosophy as per the demand of the circumstances, mainly socio- political. For example, Jnaneshwar wrote *Jnaneshwari* and brought *Bhagvadgita* to the common man. Tulsidas wrote *Ramacharitamanas* to simplify Valmiki's *Ramayana* for simple minds. Swami Vivekananda had to give the concept of *Practical Vedanta* for depressed, ignored and illiterate people of India during pre-independence. He converted the abstract, idealistic philosophy of *Advaita Vedanta* into a clear, simple and optimistic form.

Similarly, the confused Indian of the 21<sup>st</sup> century has so called education, money and status. He is also science and technology friendly. He is not like the pre-independence Indian, or one during the independence struggle. Today, he may not have knowledge or wisdom as such, but he does have a lot of information. He has degree, money, status and freedom-at least political, economic and social. But he is totally confused, stressed, depressed, bombarded by an alien culture. He is alone. He is breaking down and losing faith in the importance of institutions like marriage, family, religion. Today he has everything but he is empty. He is in the midst of a crowd but lonely. He has learnt the means to achieve many things but is confused and therefore misuses those means.

He needs help, direction and vision.

### Need for Renaissance

Thus, once again, there is the need to go back to our originals. Rethinking and re-understanding of what our enlightened and visionary thinkers had said. And hence the need for a Renaissance of ancient Indian thought.

Let us go back and see what our ancestors taught. They have thought and discussed most of the problems at indiv. Let us understand and put it in the form of today's language, so that we will be able to re-built and re-structure all the institutions which man has started destroying and demolishing.

Let us begin by trying to understand what was meant when the Indian visionaries said :

1. *Aa no bhadra kratavo yantra vishvatah* (Let all noble thoughts  
AmZno^DmH\$Vdno`YVnQdceV...& come to us from every side)
2. *Nishkama karma* Attachment-free action)  
H\$\_0\$~(O`P\$...{h \b\$E`SEdm\_Zr{fU..&  
OY\_-Y{d(Z\_P\$m..nX\$JAN\$E`Zm`\_2`&
3. *Karmaphalatyaga* (Surrendering the fruits of one's actions)  
H\$\_E`dnfYH\$mniVo\_m\BofwH\$mMZi& (Your right is only over action not at all on the fruits.)

4. *Yoga*  
{MÎmcl¶Îm(ZamV...& (Control of one's mind and nature)
5. *Purushartha* (Aims of life)
6. *Rna* (Debts)
7. *Ashramdharma* (Stages of life)
8. *Ahimsa* (Non-violence)  
A¶hgma\_nY\_© Non-violence is the highest dharma
9. *Yatra naryastu pujiyante ramante tatra devataha*  
`Ì Zmî ¶V¶nA` ¶Voa\_¶VoXolVm.& (Where women are worshipped, there the Gods reside)
10. *Ekam sat vipra bahudha vadanti* (The Ultimate is only one (but)  
EH\$gV²{dàm~h¶Wm..dXp¶V & People call him as many
11. *Aham brahmasmi* (I am Brahman)  
Ah\$~¶=¶mî\_ &
12. *Tat twam asi* (You are that)  
VÎd\_{g¶&
13. *Moksa, Nirvana, Kaivalya*  
kmZmXp V¶H¶de`\_²¶& (Liberation is only due to knowledge)
14. *Sarvamukti* (Liberation of all)
15. *Sat-Cit-Ananda*
16. *Vasudhaiva kutumbakam* (The whole world is one family)  
dgWp¶ H¶Q¶~H\$²¶&
17. *Sarvadharmasamabhava* (All religions are equal)  
gd¶\_¶^nd...&
18. *Sarveapi sukhina santu, sarve santu niramaya, sarve bhadrani pashyantu, ma kashchidapnuyat.*  
gd)¶(n g¶(I Z...g¶V¶gd)g¶V¶(Zam\_`m..&  
gd)^¶m(U nîM¶V¶\_mH\$¶(üXw.I \_n¶Zw nV²¶&

(May everyone be happy, may everyone be healthy, may everyone see good, may nobody attain sorrow!)

### Questions

1. Are there only cliches to be mouthed on suitable occasions to glorify the Indian traditions? Or
2. Are they really pathways to follow, if suitably reinterpreted to suit the modern times?
3. Can they offer valid solutions for personal and social problems of the Indian of the 21<sup>st</sup> century?

There is a need for rethinking and revisiting these, and related, Indian philosophical concepts of ancient times to answer these questions.

Hence this seminar.