

Interpretation of

Indian Classical Texts

in the 20th and 21st Centuries

Sanskrit Texts

Tamiḷ Texts

Mīmāṃsā

Vedānta

Yōga

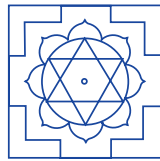
Purāṇas

Nāṭyaśāstra

Tamiḷ Ilakkiyam

26th and 27th July, 2023

Seminar Organized by



THE ADYAR LIBRARY AND RESEARCH CENTRE

Interpretation of Indian Classical Texts
in the 20th and 21st Centuries
(July 26 & 27, 2023, The Adyar Library and Research Centre)

Human mind is ever dynamic churning out thoughts during waking hours, replaying them in dreams even by exhuming deeply buried and long forgotten thoughts, or by just allowing the thoughts to rest in silence and darkness during deep sleep. Thoughts, when manifest, intelligible or unintelligible, find expressions through sound as in speech, signs as in bodily expressions or symbols as in pictorial depictions and well-formed writings. This dynamism in human thought has found expressions of the most mundane observations to the loftiest enquiries on human existence and its relation with the cosmic and beyond. Thus, we are, particularly India is, today very rich with a boundless treasure of ageless literature on every sphere of our lives — *Āyurvēda* for health, *Dhanurvēda* for military knowledge, *Gandharvavēda* for knowledge allied to music, *Arthaśāstra* for wealth, *Nītiśāstra* for politics, *Dharmaśāstra* for ethics, *Kāvyaśāstra* for literature, *Nāṭyaśāstra* for performing arts, *Tattvaśāstra* for spiritualism and religion... The terms ‘vēda’ and ‘śāstra’ denote that these are the results of deep analysis and experience of the concerned subject. Over centuries, the same human mind which took forward this literature as well-formed texts, has been revisiting the texts for newer insights either to reinforce the original thought, to formulate a fresh one, for instance Theosophy, or deviating from the original thought. So, we have been getting richer by the day with commentaries, sub-commentaries, notes on those commentaries and sub-notes, and so on. And, given the fact that language is also dynamic, translations from one to another, and linguistic, cultural and geographical adaptations also set in, the research grows on finding different versions of a given text; for instance, how many *Rāmāyaṇa*-s and how many stories have been spun off those *Rāmāyaṇa*-s? Kālidāsa’s *Abhijñāna-śākuntala* is one such instance based on the story of Duṣyanta in the *Bhāgavata-purāṇa*. But one may not find the episode of Bharata’s sighting his signet ring lost by Śākuntala, regaining his memories about his amorous feelings for her and their Gāndharva-style wedding, and re-uniting with her and his son Bharata. Was it Kālidāsa’s imagination of what if the lost lovers re-united or was it that he was more driven by the dictum ‘*satyamēva jayatē*’, ‘Goodness prevails ultimately’? Introspection give rise to interpretations. Commentaries, explanations, and such literature are documented interpretations. But, the tradition and practice of introspection and deliberations, and the resultant interpretation as is relevant to one’s time and milieu will go on. With the ever-expanding cross-cultural, cross-linguistic and cross-religious relations, deliberations on our classical texts are needed time and again to enrich our understanding of our own roots and to relate to those of others. This seminar on ‘the interpretation of Indian classical texts in the 20th and 21st centuries’ is such a deliberation, albeit on a minute fraction of the wisdom that lies for greater explorations in our Indian classical texts.

— **Radha Raghunathan**
Hon. Director and Gen. Editor
The Adyar Library and Research Centre

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

Seminar organized by ALRC — July 26 Wednesday & 27 Thursday, 2023

H.H. Sri Sri Vidyadheesha Teertha Swamiji

H.H. Sri Sri Vidyadheesha Teertha Swamiji is *Pīṭhādhipati* of Śrī Palimaru Maṭha, Udupi. He is an extraordinary saint who has accomplished exceptional tasks in his 45 years of sainthood. He got a diamond armour (*vajra-kavaca*) and a golden tower (*svarṇa-gōpura*) made for the temple of Śrī Kṛṣṇa at Udupi. He has 16 instances of *Śrīman Sudhā Maṅgala* (convocation on completion of doctoral study of the *Brahma-sūtra*-s), the highest work of Dvaita Vedānta. He has dedicated more than one hundred disciples for *Dharma-pracāra* and *Śāstra-pracāra*. He instituted a Vidyāpīṭha at Palimar and Vēdānta Research Centre at Udupi. Mauna vrata is ‘vow of silence,’ which means abstinence of speech. H.H. observed the (*kāṣṭhamaunavrata*) for 48 days at Śrī Badari Kṣētra. This is a vow which extends beyond abstinence of oral communication. In this vow, the mauni abstains from any form of communication like writing or gesturing. During the two years of his paryāya, he fed lunch of sāt̥vic food to 15000 school children in and around Udupi. The activities and achievements of H.H. Swamiji is too long to be listed.



Interpretation of Indian Classical Texts in the 20th and 21st Centuries

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H.H. Shrihariprasad Swami

H.H. Shrihariprasad Swami was born on 27th September 1961 as the fourth child of Sri Paliath Divakaran Achan and Sri Sarasvathi Achan of the prestigious Paliam lineage of Central Cochin, Kerala. The Paliath Achans were hereditary prime ministers to the Maharajah of Kingdom of Cochin (Kerala) from 1632 to 1809 and second only to the Maharajah in power and wealth in the central Cochin area during that period. His love for and study of Vedanta began in his thirteenth year under the tutelage of his mother and the renowned Advaitin, Saint



of Anakara Her Holiness Sri Sathguru Swami Gnanananda Sarasvasti, of Sri Gnana Advaita Peetam. The Peetam was established in his fifteenth year. Swamiji studied Vedanta for 35 years in which he embarked upon a journey of harnessing interdisciplinary approaches to rediscover, formulate and create pathways to transform lives by seeking oneness and insights for a better living. At a certain stage, he took over as Administrator of the Peetam from his Guru. Sri Gnana Advaita Peetam conducts traditional dhārmic activities like supporting scholars and students, organizing annadāna every year in more than 108 temples all across the country during the month of Śrī Kṛṣṇa's birth, contributing to the feeding at a mosque during Ramadan, and such. Through his talks, Swami Shrihariprasad also endeavours to integrate the teachings of Sri Sathguru Swami Gnanananda Sarasvathi by whisking the unadulterated principles of Saranagati with contemporary precepts of realignment of destiny, mind and direction. Sri Vishnu Mohan was the first disciple of Sri Sathguru Swami Gnanananda Sarasvasti and Swamiji was the second. After the demise of Sri Vishnu Mohan, Swamiji founded the Sri Vishnu Mohan Foundation under the aegis of Sri Gnana Advaita Peetamin 2008. He is a regular contributor to various spiritual and life-impacting magazines and journals, and religious literature. He is a regular speaker at several public fora, prestigious institutions including University departments. He dispenses the greatest of truths in the simplest of ways. His dialogues are rich with his perspectives on the human mind, its vagaries and its metamorphosis. He is of the conviction that personal transformation is the basic requirement for transforming the society. A news titled 'Right education is key to peace, says Kerala Governor,' which appeared in the Times of India, Oct. 1, 2021 says — *Swami Shrihariprasad, founder & managing trustee, SVMF, said the foundation's basic aim was to bring about transformation in society. "Personal transformation alone leads to society transformation."*

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

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Mr. Tim Boyd

Mr Tim Boyd (1953–) has been serving as International President of the Theosophical Society Adyar since April of 2014. Born in New York City, he lived there for seventeen years. Thereafter, he left for Providence, Rhode Island, to attend Brown University. From there he transferred to the University of Chicago, where he was an honors graduate and earned his degree in Bachelor of Arts in Public Affairs. He joined the Theosophical Society (TS) in America in 1974. Together with Bill Lawrence, a TS member and mentor, and others, he founded a Theosophical spiritual community in Chicago's inner city. The group held classes on the Ageless Wisdom, meditation, and healing. They worked with at-risk and disadvantaged youth, transformed vacant lots into award-winning organic food gardens, and placed beehives on the roofs of local buildings. The group formed a business, Royal Associates, that initially focused on reclaiming and renovating deteriorating residential buildings in their area, creating housing for low- and middle-income families. Their work helped stabilize neighbourhoods through the training and employment of local youth and the creation of affordable homes for area residents.



In 1988 Mr. Boyd became a National Lecturer for the TS in America. From 1996 to 2000 he worked in hospice services as a volunteer in a team that involved doctors, social workers, and nurses. In 2007 he became President of the Theosophical Order of Service (TOS) USA, and in 2011 was elected President of the TS in America. Mr. Boyd's involvement with the TOS and the Chushul orphanage in Tibet led to an audience with the Dalai Lama, which resulted in the TS in America's sponsoring his visit to Chicago in July of 2011 — a two-day event attended by 10,000 people. The event raised \$400,000, all of which was donated to educational projects aiding Tibetan communities worldwide. In 2014 Mr. Boyd was re-elected as President of TS in America and also elected as President of the Theosophical Society Adyar. He was re-elected as the International President of the TS Adyar in 2021. Mr. Boyd currently shares his time between the headquarters of the TS Adyar in Chennai, India, and his home in Chicago, Illinois, USA, where he lives with his wife, Lily, and daughter, Angelique.

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

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Dr. Anand Amaladass

Dr. Anand Amaladass S.J. is Emeritus Professor of Philosophy from Satya Nilayam Faculty, Chennai, Visiting Professor at the University of Vienna during summer semesters from 1990, and also Visiting Professor for two semesters in Wuerzburg, one semester in Frankfurt, Germany, and three semesters at the Gregorian University, Rome. He was founder-editor of *Satya Nilayam Chennai Journal of Intercultural Philosophy* for six years and co-editor of the *Journal of Hindu Christian Studies* for the last 20 years.



Dr. Amaladass's publications include a book on the *Dhvani* theory in Indian Aesthetics (published in Vienna, Austria, 1984), and five books in German: one on the Viṣṇu Tradition, two on the God of Dance, Śiva, the fourth one on the Goddess phenomenon with a translation of *Abhirami Antāti*, and the fifth one on Art and Religion.(2020). *The Christian Themes in Indian Art* (a documentation of how the Hindus, Muslims, Parsis and Christians interpreted Christian themes in India) was published together with Gudrun Löwner in 2012. Dr. Amaladass's recent publication (2014) is an edited volume along with Ines G. Županov: *Intercultural Encounter and the Jesuit Mission in South Asia (16th – 18th centuries)*.

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Dr. V. Chandrasekar

Dr. V. Chandrasekar is Principal, the R.K.M. Vivekananda College (autonomous), Chennai. He began his teaching career in 1987 at Satya Nilayam, Chennai. In 1989, he joined for the Ph.D. programme of the University of Madras under the guidance of Dr. Anand Amaladass, S.J. at Satya Nilayam. Was awarded the UGC's JRF till 1994. Was awarded Ph.D. in 1995. Joined R.K.M. Vivekananda College as Lecturer in March 1996, appointed as Controller of Examinations in 2017, appointed as Principal of the college in 2023. Six students were awarded Ph.D. under the guidance of Prof. Chandrasekar, three more are pursuing their Ph.D. programme under him. Has presented many papers in national and international conferences. Many of these papers are published. One of his presentations titled 'Myth of Creation: Hindu Perspective' was translated into the German language and published in 2021 by his German collaborator in the conference. The English version of the same was published in 2022 by Dharmaram Vidyakshetram, the Indian collaborator in the conference.



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Dr. V.R. Devika

Dr. V.R. Devika is the founder and managing trustee of The Aseema Trust, a nonprofit organization for linking traditional performing arts and education and Mahatma Gandhi and education. Her PhD thesis was on “Gandhian communication for transformation: Philosophical issues and dimensions” at the Department of Philosophy, University of Madras.



Trained in the classical dance form of Bharathanatyam under the Dhananjayans, Dr. Devika has researched folk forms of dance. She lectures on the theory and practice of dance and culture of India. She pioneered a ‘folk-arts in education programme’ that caused schools in Chennai to engage seriously with folk artists. Dr. Devika began her teaching career at the P.S. Senior Secondary School, Chennai (1976-85). This Consultant to Pathashaala, KFI, Vallipuram, has also taught at SS Jain College and VIT, Chennai on culture. She was Director for Education and Culture of the Madras Craft Foundation and its project Dakshinachitra (1985–96). Compere, interviewer and production assistant at All India Radio since 1974 and several television programmes, Dr. Devika is popular as an interviewee, interviewer and a panelist. This mentor of Rukminidevi Natakahetra has been on the folk arts and puppetry advisory committee of Sangeet Natak Academy, Government of India. She is a well-known storyteller too.

Dr. Devika authored the coffee table book *Ward 10 – Remembering Rangabashyam* (2016), and *Muthulakshmi Reddy: A Trailblazer in Surgery and Women’s Rights* (2022). She is currently writing a book on the doyenne of Bharatanatyam, Rukmini Devi Arundale. She has contributed to several national and international journals. She is an author for “Weavers,” an English language text book series published by Indiannica formerly Encyclopedia Britannica India Ltd. She was the guest-editor of the folk arts journal for Sangeet Natak Academy. She is an art critic and regular contributor to *The Hindu*, *The WEEK*, *The Indian Express*, *Financial Express* and wrote a fortnightly column called “The View from the Wings” for *Madras Musings*. Her review titled ‘Riding on Bharati’s Imaginary Chariot’ on our publication *Soaring with Bharati in the Wisdom-Chariot*, Dr Radha Raghunathan’s critical edition and translation of Mahākavi Subramania Bharatīyar’s *Ñāna-ratam*, was published in ‘Friday Review’ feature of the *Hindu* dated March 23, 2023 this year.

Dr. Devika travels extensively for conferences and lectures all over the globe. She has been honoured in India and abroad with an impressive number of awards — The list is too long. Soon to follow is the Kala Seva Ratna Award by Rasika Ranjani Sabha for her achievement and contribution in the field of MUSCOLOGIST. She will receive a Citation and Cash Award of ₹50000 on Aug. 18, 2023.

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

Seminar organized by ALRC — July 26 Wednesday & 27 Thursday, 2023

DAY 1 (Wednesday, July 26, 2023 – 9.30 AM – 4.20 PM)

Inaugural Session (9.30 AM – 11 AM)

9.00 – 9.05	Prayer	Ms. Jaishree Kannan
9.05 – 9.10 AM	Lighting of the Lamp	Dignitaries
9.10 – 9.20 AM	Welcome	Sri. Jaikumar Kannan, GM, TS
9.20 – 9.50 AM	Benedictory Address	H.H. Sri Sri Vidyadheesha Teertha Swamiji <i>Pīṭhādhipati</i> of Śrī Palimaru Maṭha
9.50 – 10.15 AM	Benedictory Address	H.H. Swami Srihariprasad-ji, Founder & Managing Trustee, SVMF, Chennai
10.15 – 10.45 AM	President's Address	Mr. Tim Boyd, Intl. President, TS

10.45 – 11 AM Tea-break

Keynote Session (11 AM – 12 Noon)

Chairperson: Prof. Dr. S. Panneerselvam

Languages, Interpretations, Religious Meanings: Reflections on Maṇipravāḷa as an Instrument of Interpretation in a Pluralistic Society — Keynote Talk	Prof. Francis X. Clooney , Parkman Professor of Divinity and Professor of Comparative Theology, Harvard Divinity School, Harvard University
Concluding Comments	Dr. Prof. S. Panneerselvam

12 Noon – 1 PM Lunch

Plenary Session 1 (1 PM – 2 PM)

Chairperson: Dr. Radha Raghunathan

Hermeneutic Discourse of Avudai Akkal: Reading Advaita from Tamil Text	Dr. S. Panneerselvam , Former Prof. & HoD Philosophy, University of Madras
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Plenary Session 2 (2 PM – 4.15 PM)

Chairperson: Dr. V. Chandrasekar

Interpretation of Yōgic Texts in the 19th-20th Centuries	Dr. K. Balasubramanian , Director, KSRI
Geography in the Purāṇa-s — (through Zoom)	Prof. R. Parthasarathy , Prof. Emeritus, KSRI
Concluding Comments	Dr. V. Chandrasekar

Closing for the Day (4.15 PM – 4.30 PM)

Vote of Thanks	Dr. Radha Raghunathan
National Anthem	

End of Day 1

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

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DAY 2 (Thursday, July 27, 2023 – 9.30 AM – 4 PM)

9.30 – 9.35 AM	Prayer	Ms. Jaishree Kannan
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Plenary Session 3 (9.35 AM – 10.35 PM)

Chairperson: Prof. Francis X. Clooney

An Appraisal of <i>Śrī Tyāgarāja Makhin's Commentary on Śiva-mahimā-kaṭikā-stuti</i> — A Mimāmsā perspective	Dr. K. Srinivasan, Former Principal, RKM Vivekananda College, Prof. Emeritus Kuppuswami Sastri Research Institute - KSRI, Chennai
Concluding Comments	Prof. Francis X. Clooney

10.35 – 10.50 AM Tea-break

Plenary Session 4 (11.20 AM – 1.05 PM)

Chairperson: Dr. Anand Amaladass

R. Balasubramanian's Phenomenological Interpretation of Ādi Śaṅkara's <i>Drgdrśyavivēka</i> — a talk (through Zoom) on Advaita	Dr. Sreekala Nair, HoD, Philosophy Dept, Sree Sankaracharya Sanskrit Univ., Kalady
Facets of Madhva-Siddhānta in the Eyes of Modern Stalwarts—A talk on Dvaita	Dr. K.S. Suman, Head & Research Supervisor, Department of Sanskrit, Loyola College, Chennai-34.
Concluding Comments	Dr. Anand Amaladass

12.45 PM – 1.45 PM Lunch

Plenary Session 5 (2 PM – 4.10 PM)

Chairperson: Dr. V.R. Devika

Interpretation of Nāṭyaśāstra and Abhinavabhāratī in the Twentieth Century	Dr. S. Bhuvaneshwari, Researcher and Writer on Indian Philosophy and Aesthetics
Flashes of Indian knowledge systems in Bharatiyar's <i>Ñāna-ratam</i> (a Tamil fiction)	Dr. Radha Raghunathan, Hon. Director & Gen. Editor, ALRC
Concluding Comments	Dr. V.R. Devika

Closing for the Day / Closing of the Seminar (4.10 PM – 4.20 PM)

4.10 – 4.15 PM	Vote of Thanks	Dr Radha Raghunathan
4.15 – 4.20 PM	National Anthem	

End of Day 2/ End of Seminar

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

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Abstract

Languages, Interpretations, Religious Meanings: Reflections on Maṇipravāḷa as an Instrument of Interpretation in a Pluralistic Society

— Keynote Talk by Prof. Francis X. Clooney

Languages, the nature of reality, and religious commonalities and differences, are all deeply related. What we believe and how we know are connected inevitably to how we speak, think, write in any given language or languages. We can see many languages as an obstacle or, as I prefer, as a benefit. India offers a great precedent for thinking about all these elements interact. *Maṇipravāḷa* (“gem-coral”) is a complex linguistic act that draws significantly on two languages at once in the work of explicating a given body of (often sacred) texts. Maṇipravāḷa practice changes how texts are read, and how reality is perceived and talked about. It even leads to the composition of new texts indebted to the several languages involved. Its role is notably evident in the incorporation of Sanskrit words and concepts into explications of the Tamil poetry of the āḷvārs, the canon of the *Divya Prabandham* sacred to the Śrīvaiṣṇava tradition. Necessary respect for Tamil language and culture notwithstanding, the re-reading of Tamil texts in light of Sanskrit language and learning is therefore an enhancement of a genuine Tamil theology of Viṣṇu, rather than a dilution of Tamil literature.

This paper takes up the three points. First, the general issues just mentioned.

Second, drawing on my recent research, several examples will be taken from the interpretation of the *Tirucandaviruttam* of Tirumaḷicai Pirāṇ by the 20th century Śrīvaiṣṇava commentator, Uttamur Viraraghavachariar. How did a brilliant 20th century ācārya use Sanskrit in writing in prose about the poems of an erudite āḷvār from over 1000 years ago? Did Tamil and Sanskrit enhance rather than obstruct one another? What do we, insiders and outsiders to the tradition, learn from this interpretive work?

Third, I suggest that attention to Śrīvaiṣṇava *maṇipravāḷa* and other forms of maṇipravāḷa can guide us today, when so many languages are heard, used in ordinary and religious contexts, competing with and affecting one another — and when no language, even English, is authoritative for everyone. The many languages of our religious pasts can help us to learn to understand and interpret one another in the 21st century. But if so, then the maṇipravāḷa of Sanskrit and Tamil is just a start on the work of many other maṇipravāḷas today.

This paper is, of course, just a starting point for the deliberations of this seminar.

Interpretation of Indian Classical Texts in the 20th and 21st Centuries

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Bio

Francis X. Clooney, S.J., is the Parkman Professor of Divinity and Professor of Comparative Theology at the Harvard Divinity School. After earning his doctorate in South Asian languages and civilizations (University of Chicago, 1984), he taught at Boston College for 21 years before joining the Harvard Divinity School faculty in 2005. From 2010 to 2017, he was the Director of the Center for the Study of World Religions at Harvard. He has just finished his term as the President of the Catholic Theological Society of America, and is marking, this summer, 50 years since his first visit to India in 1973.



Prof. Clooney's primary areas of Indological scholarship are theological commentarial writings in the Sanskrit and Tamil traditions of Hindu India. He is also a leading figure globally in the developing field of comparative theology, a discipline distinguished by attentiveness to the dynamics of theological learning deepened through the study of traditions other than one's own. He has also written on the Jesuit missionary tradition, particularly in India, on the early Jesuit pan-Asian discourse on reincarnation, and on the dynamics of dialogue and interreligious learning in the contemporary world.

Prof. Clooney is the author of numerous articles and books, including *Thinking Ritually: Retrieving the Purva Mimamsa of Jaimini* (Vienna, 1990), *Theology after Vedanta: An Experiment in Comparative Theology* (State University of New York Press, 1993), *Beyond Compare: St. Francis de Sales and Sri Vedanta Desika on Loving Surrender to God* (Georgetown University Press, 2008), *Comparative Theology: Deep Learning across Religious Borders* (Wiley-Blackwell, 2010), and *His Hiding Place Is Darkness: A Hindu-Catholic Theopoetics of Divine Absence* (Stanford University Press, 2013).

Recent books include *Reading the Hindu and Christian Classics: Why and How It Matters* (University of Virginia Press, 2019) and *Western Jesuit Scholars in India: Tracing Their Paths, Reassessing Their Goals* (Brill, 2020). Prof. Clooney's most recent book is *Saint Joseph in South India: Poetry, Mission and Theology in Costanzo Gioseffo Beschi's Tēmpāvaṇi* (Vienna: Sammlung de Nobili, 2022). He is finishing a memoir, *Priest and Scholar, Catholic and Hindu: A Love Story*, to appear in 2024.

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Abstract

Hermeneutic Discourse of Avudai Akkal: Reading Advaita from Tamil Text

— S. Panneerselvam

In the post-modern as well as hermeneutic discourse, there is a space for the celebration of folk philosophy, religion and culture. By rejecting the “grand narratives,” post-modernism supports the micro-cultures, by rejecting the so-called “rationality” and by supporting relativism, gives enough space for alternate ways of thinking. Folk philosophy, culture and religion come under this. Instead of speaking on behalf of the well-established and formulated forms of religion and philosophy, there is a need for re-understanding the sub-cultures and local, neglected indigenous cultures and values which has been emphasized by the post-modern and hermeneutic understanding. Without blindly accepting the cultural tradition, we have to evaluate it with the help of the categories of knowledge we are in possession of. First of all, man's mode of being-in-the-world helps him to evaluate the tradition for the purpose of understanding it.

For Ricoeur, human subject is only capable of interacting himself by interpreting the “signs” of the external world. Man is thus placed in language before he possesses himself in consciousness. Human being, for Ricoeur, is always, a being-interpreted. This means that human beings are concerned with the primacy of the symbol, where meaning emerges as indirect, mediated, enigmatic, complex and multiform. It is essential that we have to re-write the history of philosophy in a manner to include the neglected, marginalised and socially oppressed people of India. The dominant structure of Indian philosophical discourse lies in the Philosophy of Advaita.

The Tamil tradition has both oral as well as written tradition. It is not a part of grand narratives. The oral tradition, otherwise known as “Little tradition,” has made a significant contribution in the life of the Tamils. Avudai Akkal, 18th century woman Advaitic poet has made a significant contribution in understanding and interpreting Advaita. Her Tamil songs were translated by Professor Kanchana Natarajan of Delhi University. For over two hundred years, Akkal's songs were “sung, cultivated and preserved for posterity by women, especially, widows who gained immense solace, comfort and knowledge from the lyrical compositions, and from the knowledge that she herself has undergone the grim life of a child-widow.” Two concepts are important in her songs: 1. saliva water (*ecchil*) and 2. untouchability/pollution (*tīṭṭu*). These two are to be considered as a symbol, which allows us to interpret the concepts, as suggested by Ricoeur.—

Oh men! You lament ecchil-ecchil, but there is no place without ecchil;

The forms of gods are ecchil, the honey is the ecchil of bee; is not the nourishing milk from mothers ecchil?

Are not the fruits from a tree the ecchil of parrots?

The nādam and bindu are ecchil;

The four Vedas of the Brahmins are ecchil;

Is not the tongue that chants the Vedas ecchil?

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Bio

Professor Dr. S. Panneerselvam, former National Fellow, Indian Council of Philosophical Research, New Delhi, former Chairperson, School of Philosophy & Religious Thought, and Professor & Head, Department of Philosophy, University of Madras has authored and edited 17 books and also published more than 90 research papers in leading philosophical journals and anthologies at National and International levels. He has 35 years of experience in teaching Post-graduate students and research. He has participated in more than 300 National and International Conferences and Seminars including those in Germany, Canada, Thailand, Japan, South Korea, Iran, China, Malaysia, Sri Lanka and other countries in connection with International Conferences and invited lectures. Panneerselvam's fields of specialization include: Indian Philosophical Traditions, Inter-cultural philosophy, Post-modern Hermeneutics, Contemporary Continental Philosophy, and Tamil Philosophical Tradition.



Professor S. Panneerselvam is the Advisory Committee member of the *Sathya Nilayam: Chennai Journal of Intercultural Philosophy* and also the Associate Editor of the *Suvidya Journal*. He is the Regional Co-ordinator of the Council in Research Values and Philosophy, the Catholic University of America, Washington, D.C., U.S.A. He is a member on the Board of Directors of the Asian Network for Comparatives Studies on Mind, Chung-Ang University, South Korea, and a member in the editorial committee for the Journal, *Bio-cosmology-Neo-Aristotelism*, Novgorod State University, Russia. He is also a member in the editorial Board, *Journal of Indian Council of Philosophical Research (JICPR)*, New Delhi. He has been the Visiting Professor of the American University of Sovereign Nation, USA and at Kumamoto University, Japan and also General Secretary of the Indian Philosophical Congress.

Abstract

An Appraisal of Śrī Tyāgarāja Makhin's Commentary on Śiva-mahimā-kaḷikā-stuti

— Dr. K. Srinivasan

Sri Tyagaraja Makhin (1815-1903) lived in the famous town of Mannargudi in Tamil Nadu. He was honoured with the title Mahāmahōpādhyāya. Many great scholars who lived in the late 19th and early 20th century were his students and learnt different *śāstra*-s under him. He was said to be the ninth descendent of the great polymath Sri Appayya Dikshita (1520-1593 CE). Sri Dikshita was well known as the author of 104 works, both big and small, profound and simple. He had employed Mīmāṃsā logic profusely to establish, justify and elaborate his views. He wrote auto-commentaries on many of his works. But his *Śiva-mahimā-kaḷikā-stuti* does not have one. Sri Tyagaraja Makhin chose to write a commentary, a *vivṛti*, on it. Sri Makhin said that his endeavour was to place the text as it should be to the discerning audience. During the middleages there used to occur tussles among different religious sects vying for relative superiority. Very well-known names in the Sanskrit literary field could be seen in the three to four centuries from 15th CE. Since the paramountcy of a deity is established by the glorification of the deity found in the Vedic texts, all the scholars endeavoured in the direction of Vedic interpretation. Sri Appayya Dikshita too is no exception. He

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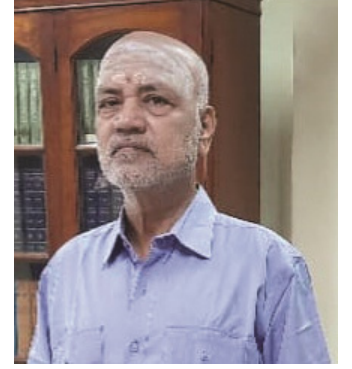
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composed this small hymn of 24 verses (*stōtra*-s), using the paronomasia (*ślēṣa*) technique, to eulogise Lord Śiva and presented the idea that the sacrifices enunciated in the Vedic texts hail Paramēśvara only. He used *Mīmāṃsā-nyāya*-s to reinforce his views. His idea was that his presentation should be acceptable to Mīmāṃsakas and other Vedic scholars. The nyāyas employed in the stōtras are clearly enunciated and explained by Sri Makhin and his commentary is an important tool in the study of this work.

Bio

Dr. K Srinivasan studied in Ramakrishna Mission Vivekananda College. He studied the scriptures under Sri V R Kalyanasundara Sastrigal and Sri K Balasubrahmanya Sastrigal. He joined his *alma mater* as Sanskrit faculty and worked for more than 35 years. He retired as Principal of the college. Presently he is the Emeritus Professor with Kuppuswami Sastri Research Institute, Chennai.

Dr. Srinivasan's publications include *Tattvānusandhānam* (edition and translation), *Stōtra*-s of Sri Appayya Dikshita (editor), *Bhaktamara Darsan* (Jainism). He is Advisory Member of the multi-volume Encyclopaedia of Hinduism. His areas of interest include Vedānta, Mīmāṃsā and Alāṅkāra.



Abstract

Interpretation of Yōgic Texts in the 19th – 20th Centuries

— Dr. K.S. Balasubramanian

Yōga, as all of us are well aware has received universal acceptance and it has become an house-hold name in the present time. There has been a renewed interest in the study of Yōgic texts as well as practices of different techniques of Yōga around the world. Consequently, many books on Yōga are being published. Among them there are many classical texts on Astāṅga Yōga and Haṭha Yōga.

Among the texts on Yōga, *Yōgasūtras* of Patañjali occupies the most respectable and prominent position. Starting with legendary sage Vyāsa there have been numerous commentators on this immortal classic text of Yōga including Vācaspati Miśra, Bhoja, Rāmānanda, Ananta, Sadāśiva Brahmaṇḍa and so on. In short, for many centuries there has been a continuous chain of commentators on *Yōgasūtras*. This tradition continued in 19th – 20th centuries also.

Many modern scholars have written their own commentaries in Hindi and English on *Yōgasūtras*. Among them, we shall take up some prominent ones like Swami Vivekananda, Swami Sivananda, Swami Harihara Aranya and I.K. Taimni.

In the Haṭha Yōga tradition, *Haṭhayōgapradīpikā* of Svātmārāma is more prominent than other texts. Brahmānanda has written an exhaustive commentary on this text called *Jyōtsnā* which is quite lucid and informative. The other prominent texts like *Gorakṣa Samhitā*, *Śiva Samhitā*, and *Gheraṇḍa Samhitā* have also been commented upon by scholars in Hindi language.

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This paper attempts to offer remarks on these commentaries on Yōga texts during the period 19th-20th centuries A.D.

Bio

Dr. K.S. Balasubramanian holds M.A. in Sanskrit (First Rank Gold medal, Univ. of Madras), Ph.D. in Haṭha Yōga (New Delhi, 1999), and Ph.D. in Yōga (Univ. of Madras, 2005). He has more than 40 years of experience since 1982 in conducting Sanskrit classes in both domestic and international locations, guides M.Phil. and Ph.D. Research Scholars in India and abroad. Dr. Balasubramanian serves as Director of the Kuppaswami Sastri Research Institute since June 2023. He has jointly edited more than 70 books, published many articles in leading Indological journals, and reviewed more than 70



books on Sanskrit Literature, Philosophy, Religion, Yōga, and such in Indological Journals / Magazines. His forthcoming publications are *Śivasamhitā* (Yōga) with English translation & notes, *Gōrakṣa Samhitā* (Yōga) with English translation and notes, *Yōga Upanisads* (20 Texts) with English translation, *Śivasvarōdaya* (A unique text on Svarōdaya branch of Yōgic science) with English translation & notes, Critical edition and study of *Hatha Sāṅketa Candrikā* of Sundaradēva, an unpublished manuscript, and more. He is presently engaged in composing (in Sanskrit verses with English translation) a big text on different branches of Yōga named *Yōga Hṛdaya*, a critical edition of *Yōgasārasamuccaya*, trans composition of Auvaiyar's *Jñānakural* into Sanskrit with English translation and notes, preparation of a Descriptive Catalogue of Yōga in Tamil Nadu, Encyclopaedic Dictionary of Yōga, a critical edition of *Hatha Sāṅketa Candrika* of Sundara Deva (a mammoth encyclopaedic text on Hatha Yōga (jointly)). He has participated in several National and International conferences/ seminars. Dr. Balasubramanian is a member in the editorial board of the publications of the Kuppaswami Sastri Research Institute, Samskrita Ranga and Samskrita Academy, all in Chennai. He has won several awards for meritorious achievements in his academics, Life time Award by the Heartfulness Institute, USA. (2018) and Life Time Award by Indic Academy.

Abstract

Geography in the Purāṇas

— R. Parthasarathy

The Sanskrit word Purāṇa can be split into two parts: *purā* – old, *nava* – new. That is, they are very old texts but amenable to new understanding and new meaning to the readers. Vedas are a store house of knowledge. But their ideas are expounded in the Purāṇas. The greatness of the Purāṇas are extolled in Padma Purana thus:

itihāsapurāṇābhyāṁvēdāṁsamupabrīṅhayēt |
bibhētyalpaśrūtādvēdōmāmayampratariṣyati || 1.2.52 ||

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— *Brahma, who may know the four Vedas with the Aṅgas and Upaniṣads, should not really be (regarded as) having attained proficiency, if he should not thoroughly know the Purāṇa. He should reinforce the Veda with the Itihāsas and Purāṇa. The Veda is afraid of him who is deficient in tradition, (thinking) 'he will inflict hurt on me.'*

The Purāṇas essentially talk about five subjects: cosmology (*Sarga*), secondary creation and its destruction (*Pratisarga*), the genealogy of celestial beings and *risis* (*Vamsa*), long time periods (*Manvantara-s*) and the genealogy of royal dynasties (*Vamsanucaritam*). From the above, we can see that the Puranas concentrate mainly on cosmogony, cosmography of our universe, solar system and temporal changes that occur in them, in the first four sections, and in the fifth part *Vamsanucaritam*, it discusses the evolution of human society in Vaivasvata Manu period. Unfortunately, they are the most misunderstood and misinterpreted texts because of their narrative style. Mainly the personifications of phenomena or events in the Purāṇas are taken by readers as personalities and their actions are rejected. Thus, the vast geographic knowledge they provide is missed. For example, in the story of Madhu Kaiṭabha, Lord Viṣṇu kills the two *asura-s* and using their flesh, hardens the ocean floor, during Raivata Manu period (700 million years ago). The plate tectonics in modern geology shows plate tectonics formed some 700 million years ago. Similarly, we can compare Purāṇic events like, night time of Brahma, stealing of Vedas from Brahma by Asuras, Pṛthu born in every Manvantara and creating continents and such. This paper discusses a few of such Purāṇic events and draws parallels from Modern Geography.

Bio

Prof. R. Parthasarathy holds M.A. and M.Phil in Geography. He is Hon. Prof. and Project Coordinator at Sri Kuppaswami Sastri Research Institute, Chennai. Earlier, he served as Prof. of Geography at D.B. Jain College Chennai. He taught at college for 34 years. He has also been coaching students for the National Talent Examination for 25 years and the Civil Services for 15 years. Prof. Parthasarathy has presented papers in national and international seminars, written articles on topics related to Purāṇas, spirituality, Indian culture and Geography. He edited the Bilingual Publication “An Enlightened Path/ “Oli Nirai Padhai” in English and Tamil commemorating the centenary celebration of H. H. Kanchi Mahaswami Sri Chandrasekarendra Saraswati. Currently, he writes ‘Vināyakar Purāṇam’ in the spiritual magazine *Śrī Vidyā*. Prof. Parthasarathy is an active participant in the activities of ‘Aravinda Bharathi,’ a non-profit social organization which conducts programs on promoting Indian Cultural Values among children and adults. He has published *Catur-yuga Calendar (Purāṇic Chronicles)*, *Vaḍavāgni: Submarine Fire and Geographical Perspective*, and *Evolution of Earth in the Purāṇas*.



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Abstract

R. Balasubramanian's Phenomenological Interpretation of Ādi Śaṅkara's *Drgdrśyavivēka*

— Prof. Sreekala Nair

Among the treatises (*prakaraṇagrantha-s*) of Ādi Śaṅkara, *Drgdrśyaviveka* occupies an important position, for it directly addresses the fundamental problem, namely what is the real self. In this work Sankara delineates the *seer* (*drk*) and the *seen* (*drśya*) — the two intertwined, and often confused, entities in our phenomenal experience. Prof. R. Balasubramanian wrote a monograph titled, “The self as the seer and the seen” based on *Drgdrśyavivēka*, as part of Sree Sankara Senior Fellowship, awarded to him by Sree Sankaracharya University of Sanskrit, Kalady, which was later published by the University. In this, he beautifully brings out the phenomenological method employed by Śaṅkara in discriminating the self, the seer, from the non-self, the seen.

Balasubramanian starts his analysis of the text, the *Drgdrśyaviveka* examining the very objective of the inquiry of the self. Śaṅkara clarifies that the subject who undertakes the inquiry is the *jīva*, who is *jñāna-karma-adhikārin*. The entire world conditioned by space, time and causality becomes the object of inquiry. The text, according to Balasubramanian, shows that it is the *jīva* undertakes is characterized as the enworlded subjectivity, and this whole phenomenological endeavour is centered around the *jīva-in-the-world*. This *jīva* is a complex entity comprising of both *drk* and *drśya*. Śaṅkara suggests that we should understand the *jīva* and the world in relation with one another, for both do not have independent existence as such. As the pure self, or transcendental subjectivity, the *jīva* is other than the world, and stands dissociated from it. *The self qua self* is a homogeneous consciousness, *ēkātmapratyasāra*, as Māṇḍūkya Upaniṣad proclaims, one only, and non-dual.

R. Balasubramanian suggests that viewing the Advaitic method through the phenomenological lens might prove fruitful. To him, Edmund Husserl's later views on the Husserl brought the notion of an Ego or self that precedes all experiences, to the centre stage of the discussion, and thereby created a unity of consciousness that has fascinated many modern philosophers. His transcendental ego assumes the form of pure consciousness, for which everything that exists is an object, and is the ground or the foundation and constitution of all meaning. In his later period, Husserl's thinking took an increasingly idealistic turn, and thereby comes closer to Śaṅkara's. The present paper would bring out R. Balasubramanian's creative and innovative interpretation of Ādi Śaṅkara's *Drgdrśyaviveka* by comparing the thoughts in the text to that of Husserl's Phenomenology.

Bio

Prof. Sreekala Nair is currently Director, International School for Sree Sankaracharya Studies, and Head, Department of Philosophy, Sree Sankaracharya University of Sanskrit, Kalady. As a former professor of Nalanda University, and former Member of ICPR, and joint secretary of Indian Philosophical Congress her contributions to academic philosophy has been significant and acknowledged across the country. Her thrust areas of research are Indian epistemology, Consciousness studies, and Post-Śaṅkara Advaita Vedānta. She has authored a book titled *Analysis*



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of Knowledge: Classical and Contemporary Approaches, edited two volumes and has over 70 research papers to her credit. She has presented more than 300 papers in conferences within the country and abroad, and has organized over sixty national and international conferences in Philosophy. She has produced ten Ph.Ds and has completed three research projects. Prof. Nair served the university in various capacities as controller of examinations i/c, IQAC director, Director of Intangible heritage studies etc. She is a member of several academic bodies like Board of studies, academic council etc., of various universities and has presented papers in USA, Canada, Beijing, Singapore and Malaysia. A gold medalist for securing the first rank in M.A Philosophy, Dr. Nair was honoured with several awards in recognition contributions to academic philosophy: ICPR Young Scholar Award, Best coordinator of Bharatiya Mahila Darshanik Parishat, Best paper award from PYTT, Singapore, Sastri Indo-Canadian Fellowship, being some of these.

Abstract

Facets of Madhva-Siddhānta in the Eyes of Modern Stalwarts

— Dr. K.S. Suman

The Vedic texts often project confusing and contradictory meanings. For example, one text says ‘God cannot be heard, seen or even understood through intellect or indriyaas’. Whereas another text says ‘he is not reachable through senses.’ If so, how can the Vedas say that he needs to be seen and such? Similarly, Another Vedic hymn says, ‘the clay spoke, water responded,’ and so on. Isn't it imbecilic that the inert non-living objects like clay, water and the like would speak? Not really, since the Vedas do not deceit us. In order to resolve this misconception, the *Brahmasūtra*-s were composed by Vedavyāsa Mahaṛṣī. These are in a codified format and are not easily understandable. Hence several ācāryas like Śaṅkara, Rāmānuja and Madhva have written commentaries on these Brahmasūtras. Madhvācārya alone has written four commentaries on Brahmasūtras, the first one being a *bhāṣya* on all the 564 sutras, second one referred to as *Anuvyākhyāna* which is considered as an extension of the bhāṣya but is an elaborative commentary with minute details. It is looked upon as a *magnum opus* for understanding Madhva philosophy in depth. The third one is *Nyāyavivarāṇa* that critically examines the maxims used in interpreting the Vedic texts. The last one is *Aṇubhāṣya*, a small commentary in 32 *ślōka*-s presenting a gist of all the 564 sutras. One can only savour the sweetness and experience the depth and width of Mādhvavedānta with perseverance and passion; it does not come without a challenge. There were and are many erudite scholars belonging to 20th and 21st centuries who have analysed, carefully examined and have culled out various universal truths from these magnificent works of Madhva and have re-established the supremacy of Madhva-vedanta in the hearts of connoisseurs to a very great extent. To name a few of those scholars — Sri Vidyamanyateertha Swamiji, Sri Vishweshateertha Swamiji, DN Shanbhag, BNK Sharma, KT Pandurangi, Prabhanjanacharya, L. Stafford Betty, Bannanje Govindacharya and Guruvenkatacharya. This paper intends to list out their extravagant contributions towards understanding the reality of life through Dvaita-vedanta.

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Bio

Dr. K.S. Suman is Head & Research Supervisor, Department of Sanskrit, Loyola College, Nungambakkam, Chennai- 600 034. He holds B.A. and B.Com. degrees, M.A. degrees in Sanskrit and (Kannada), MBA in Human Resources Management, Acharya in Dvaita Vedanta, Vidwath in Vyākaraṇa, and Ph.D. He has passed the NET and SET examinations. Dr. Suman has been teaching for twenty years. He is Member of the Expert Committee, CSTT, Ministry of HRD, Govt. of India. He is a member of the Advisory Board, Bikaner Technical University, Rajasthan., and is the Managing Trustee of JIGNAASA TRUST, Bengaluru. His service as Member of Board of Studies & Board of Examiners includes those at Alagappa University, National Sanskrit University, University of Madras, Bharathiar University, SASTRA University, Bikaner University, Jain University and various autonomous colleges all over India. Dr. Suman has chaired six conferences at national and international levels, published six books, edited 22 text-books, published 20 Researched articles in Research journals, more than 500 articles in the columns of journals, magazines and newspapers, organized six national conferences and workshops, presented more than 30 papers at national and international forums, attended more than a hundred seminars or symposia, delivered more than 500 guest lectures. Dr. Suman has received ten honours and awards.



Abstract

Interpretation of Nāṭyaśāstra and Abhinavabhāratī in the Twentieth Century

— Dr. S. Bhuvaneshwari

Nāṭyaśāstra (*NŚ*) of sage Bharata (c.300), the earliest treatise extant on the science and art of dramaturgy, is the most influential work upon which rests the emergence of a long-standing intellectual history of Indian aesthetics. The only commentary on *NŚ* that has come down to us in almost its fullest form is the *Abhinavabhāratī* (*AB*) of the eleventh century Kashmiri philosopher and aesthete Abhinavagupta. *AB* gained momentum and over a period it has emerged as the gateway to understand *NŚ*, both in terms of its structure and substance. In the late eighteenth century, when the Sanskrit drama and a little later the *NŚ* caught the attention of the orientalist worldwide, several attempts were made to bring out a critical edition of the text, and its commentary. The puzzling factor that has been baffling the scholars since the printing of *NŚ* and *AB* is the constant inconsistency found in the textual structure, and very minutely in the textual content as well. To this day, a single satisfactory critical edition of *NŚ* and *NŚ* with *AB* does not exist. In this background, I shall first conduct a general survey of the printed editions since the turn of the nineteenth century, and highlight the scholars' observations on the recensions of *NŚ*. As the core of my paper, I propose to examine the "interpretative" approach, wherein I shall discuss the "editorial interpretation" of the *NŚ*, and an "interpretation of interpretation" of *AB* according to select twentieth century scholars' editions, commentaries, and translations, focussing on the first chapter of the text. I intend to

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conclude that an attempt to bring out a critical edition of *NS* and *NS* with *AB* any time in the future would inevitably be only that of an “interpretative” critical edition.

Bio

S. Bhuvaneshwari, is an independent researcher and writer (Philosophy & Aesthetics). She holds a Ph.D. in Indian Philosophy (Advaita Vedānta) (2010), University of Madras. She held a Postdoctoral research position at IIT-Madras (2016-17). She teaches philosophy and aesthetics in several reputed institutes in India. She has authored three books — *A Treatise on Advaita Vedānta* (2013), *The Pedagogical Concern* (2015) and *An Ocean of Enquiry* (2017), and brought to light two unpublished manuscripts on Advaita — *Samnyāsavicāra* (2016) and *Advaitasiddhipatram* (2018). She has published two book chapters in international edited volumes, and over thirty research papers in reputed journals. She is a classical dancer (Bharatanatyam) and has performed in both the classical and Indian contemporary styles. She is part of the Bhāgavatapurāṇa Project of Oxford Centre for Hindu Studies (OCHS), Oxford since 2016. She serves in various capacities promoting academic research and writing at the Adyar Library and Research Centre (Chennai), Bhandarkar Oriental Research Institute (Pune), and the Chinmaya International Foundation (Kerala).



Abstract

Flashes of Indian knowledge systems in Bharatiyar's *Ñāna-ratam* (a Tamil fiction)

— Radha Raghunathan

Mahakavi Subramania Bharati was a multi-faceted genius. He was a Tamil poet, writer, translator, journalist, philosopher, activist of the Indian national movement and social reformer. He was the first writer to have introduced to the Tamil literary world a new genre in Tamil poetry called *New poetry* (*putu kavitai*). It blended a crisp, simple style with free verse and blank verse. Similarly, he introduced to the Tamil literary world a new genre of prose called ‘novella’ or *roman à clef* by his composition of *Ñāna-ratam* (Tr. ‘The Wisdom-chariot). In this small work of fiction which is semi-autobiographical, the antagonist sets off on a fantasy journey to various worlds in his rickety ‘Wisdom-chariot’ with his ‘inseparable’ co-passenger and companion Mind (*maṇam*). Under the guise of relating his exploits in the yonder worlds and the Mundane world too, Bharatiyar dispenses several thoughts from the Indian classical texts like the *Kāma-sūtra*, Upaniṣads, *Vēdāṅga-s*, *Manusmṛti*, *Arthaśāstra*, *Śrīmad Bhagavad Gītā*, and poetry, music and sports seen in the Tamil literature including the didactic work *Tirrukuraḷ* of the Saṅgam period. If it be said that *Ñāna-ratam* is note-like commentary (*tippaṇi*) on these ancient classical texts, the annotated translation ‘Soaring with Bharati in the Wisdom-chariot (*Ñāna-ratam*) can be reckoned as a sub-note on those *tippaṇi-s*. And, in his Foreword to the book, the much-celebrated nonagenarian litterateur and living legend Indira Parthasarathy terms this ‘sub-note’ as “annotative commentary (what they call ‘bhāṣyam’ in Sanskrit for *Ñāna-ratam* ...” My paper, as the title reveals, shall emit ‘Flashes of Indian knowledge systems in Bharatiyar's *Ñāna-ratam* (Skt. *Jñāna-ratha*).’

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Bio

Dr. Radha Raghunathan holds M.A. (Indian Philosophy) from University of Madras, M.A. (Applied Sanskrit) from SASTRA, Diploma in Manuscriptology from University of Madras, and Ph.D. from University of Madras for thesis titled '*The Contribution of Tattuvarāyar to Tamil Advaitam with Special Reference to Sasivannabōdam.*' She is researcher, author, and translator of Vedānta-related works and manuscripts, editor and reviewer. Currently, she is Honorary Director and General Editor at Adyar Library and Research Centre (ALRC). She has presented several papers at National and International seminars and Symposia. She has published several articles in reputed research journals and newspapers. Her short stories have appeared in few Tamil magazines. She is currently translating and writing her commentaries on three Advaita texts for the Chinmaya International Foundation. Notable among her published books are — Critical Edition and translation of *Jñānāṅkuṣam with Two Commentaries*, (Foreword: H.H. Sw. Paramarthananda Saraswati), *Bellamkoṇḍa Rāmarāya Kavi's Vedānta Muktvālī with Introduction and Notes*, (Foreword: H.H. Sw. Advayananda Saraswati), Translation with Notes on *Parāśara Bhaṭṭar's Aṣṭaślokī in Sanskrit with Prativādi Bhayaṅkaram Annaṅgarācāryār's Sārārta Dīpikai* commentary in Maṅḍipravāḷa, (Foreword: Dr. S. Padmananbhan, Preface: Dr. M.K. Srinivasan), *Paramatabhaṅga: An Exposition — Śrī Vedānta Deśika's Critique of Non-Viśiṣṭādvaita Philosophies* (Foreword: Prof. Francis X. Clooney), *Soaring with Bharati in the Wisdom-chariot (Ñānaratam)* (2022) — Annotated Translation of the Tamil poet-writer Mahakavi Subramania Bharatiyar's novella *Ñānaratam* (Foreword: Dr. R. 'Indira' Parthasarathy), *Ādi Śaṅkara's Nirvāṇa Śatkam* – Translation of the text from Sanskrit with critical analysis.



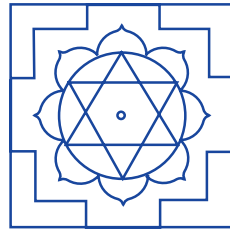
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