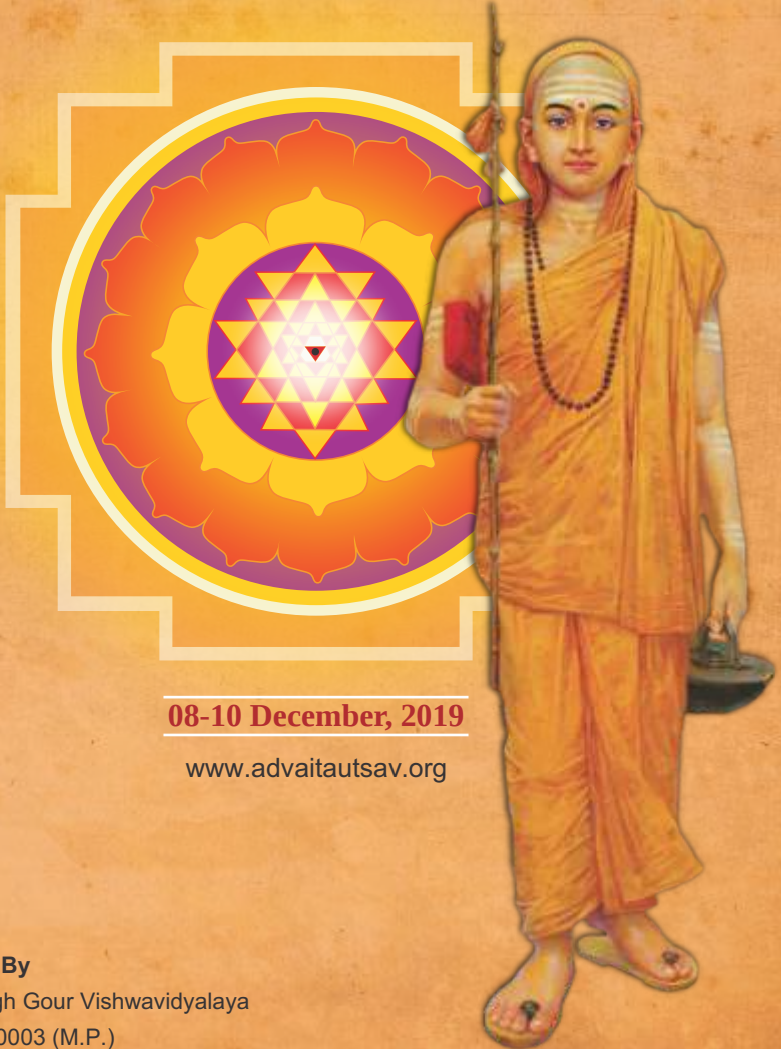


॥ Advaita Utsav ॥

Advaita Vedanta

Acharya Shankara's Philosophy of Universal Oneness

INTERNATIONAL CONFERENCE



08-10 December, 2019

www.advaitautsav.org



Organized By

Dr. Harisingh Gour Vishwavidyalaya

Sagar – 470003 (M.P.)

background

Oneness is the most sought after in the variously divided contemporary world. The thought and practice that contributed and has potential to contribute further to oneness is *Advaita*, the non-dualism. The word *Advaita* has been variously translated into English so far. Among these 'Non-dualism' is closer to the etymological meaning of the word 'not being two, but oneness or singularity is the essence of every thing'. Adi Shankara, the fountain-head of the spread of the *Advaita school of Vedanta* is a great integrator. He integrated the two branches of *Mimamsa*, the discipline of Vedic hermeneutics. Dharma-oriented or Karma(duty/action/ritual)-oriented branch is known as *Purva Mimamsa* or *Mimamsa*. Moksha (consciousness/essence)-oriented branch is known as *Uttara Mimamsa* or *Vedanta*. Both of the systems interpret Vedic statements from worldly as well as transcendental point of view respectively. His philosophy of the unity of four Vedantika key concepts *Jiva* (the individual self), *Ishvara* (the all-controlling Principle), *Brahman* (the cosmic essence) and *Jagat* (the world), known as *Advaita*, the non-dualism represents the state of integration. His commentaries on *Prasthanatrayi*, the three foundational texts of Vedanta Schools, i.e. the *Upanishads*, *Brahmasutras* and the *Bhagavadgita* became instrumental to establish Non-dualism and created an academic environment for other *Vedanta* Schools to establish their views on above-mentioned issues. He dissolves the apparent contradiction between *Para* (Spiritual) and *Apara* (the worldly) knowledge by giving each its due place in the overall scheme of the knowable reality in the true spirit to the tradition of Upanishads. In this way he resolves the contradiction between rational and intuitive states of wisdom. From

the foundations laid by him, Acharyas of his lineage developed the concept of the layers of truth /existence. For example *Jagat*, the world that was believed and explained by the other schools of Vedanta as non-truth, false or illusion, Acharyas of *Advaita* understood and explained it as not a non-truth or false but a relational truth, a certain aspect of truth or a result of application of certain parameters to the ultimate truth.

Taking help from this seed ideas provided by him, these *Acharyas* showed that in the framework of *Advaita*, even the positions of the other schools of Vedanta negating the position of *Advaita* are not negated but are viewed as relatively valid positions forming special cases of the position of *Advaita*. He is hagiographically credited with the integration of the six different sectarian traditions *Saurya* (Sun-supremacist), *Ganapatya* (Ganesha-supremacist), *Kaumara* (Subrahmanya-supremacist), *Shakta* (Shakti/Devi- supremacist), *Vaishnava* (Vishnu-supremacist) and *Shaiva* (Shiva- supremacist) into a group of six mutually inclusive traditions encompassing almost whole Indian subcontinent. His founding of four *Pithas* (Jnana and Dharma Leadership Centres) in four different corners of the vast Indian geo-cultural landscape is viewed as a project of geo-cultural unity. The construction and renovation of huge number of shrines of various deities including those in the remotest corners across the length and breadth of the country is another evidence of his role in the geo-cultural unity of the Indian landscape. He organized various ascetic traditions and mystic practices into a coherent tradition of ascetic-mystic life-style. *Advaita* or non-dualism as a school of *Vedanta* has been widely discussed in contemporary academic writings and gatherings. *Advaita* is not just an academic endeavour but a practice followed by truth seekers and guided by realized sages. This conference intends to highlight these issues by bringing all categories of *Advaita*-practitioners on the same platform through this international event

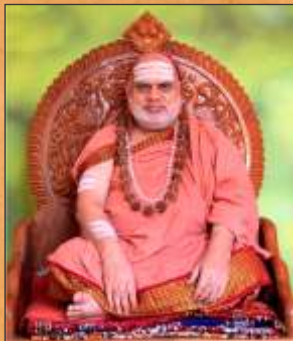
Thematic Areas

1. Biography, Philosophy and Mathamnaya Tradition of Acharya Shankara
2. Pre and Post Philosophical developments of Shankara's Advaita Vedanta
3. Shankara's Advaita Vedanta and Socio-Cultural Transformation
4. Propagation of Shankara's Advaita Vedanta through Bhakti movement
5. Transmission of Shankara's Advaita Vedanta in Contemporary Spiritual Traditions
6. Reflections of Shankara's Advaita Vedanta in Folk and Tribal Traditions
7. Interface of Shankara's Advaita Vedanta with Modern Science
8. Shankara's Advaita Vedanta: The Message of Universal Oneness

Expected Outcomes

- The conference will provide an opportunity to understand Acharya Shankara's Advaita Vedanta in the context of Universal Oneness.
- The conference would enhance knowledge and awareness of participants with respect to issues mentioned above as themes.
- The conference will provide insights into areas that require philosophical interpretations to address contemporary challenges for the welfare of humanity at global level.
- The conference would facilitate eliciting inputs from the various scholars for future development of the humanity and science in the respective domains.
- The conference would also attempt to prepare a document on the relevance and allied concerns of Acharya Shankara's Advaita Vedanta: Philosophy of Universal Oneness.

Blessings



Sri Bharati Tirtha Mahaswamiji



Swami Avadheshanand Giri

Speakers



Anandmurti Guruma



Swami Govinddev Giri



Swami Samvit Sombiri



Swami Parmatmanand
Saraswati



Swami Atmapriyanand



Swami Mitranand



Swami Siddhidanand



Swami Advayanand



Swami Sakshatkrtananda



Swami
Haribrahmendrananda
Teerth



Shri Suresh Soni



Dr. David Frawley



Dr. Subhash Kak



Dr. Mahesh Chandra
Sharma



Shri Pavan Kumar Verma



Shri Manoj Kumar
Shrivastava



Dr. Mani Dravid Shasti



Prof. V. Kutumb Shasti



Prof. Kapil Kapoor



Dr. Gautam Bhai Patel



Dr. Kapil Tiwari



Prof. Ramnath Jha



Prof. Sangeeta Menon

Important Dates

Registrations Start	25 October 2019
Registrations Close	25 November 2019
Confirmation	25 November 2019

Who can register:

- Spiritual seekers.
- Scholars from Philosophy, Science, Sanskrit & other related disciplines.
- Faculty members from various universities, institutions and academic centers.
- Students, Researchers and Independent scholars.
- Artists, writers, journalists, policy makers, social workers etc.

Registration:

Online registrations available.

Confirmation mail will be sent to selected candidates.

Participation fee:

Rs. 2500/- (for outside participants)

Rs. 1500/- (for students & faculty of Sagar University)

\$ 50/- (for foreign artist)

Participation fee will include accommodation & food.

Participation fee should be paid online by selected candidates to ensure participation

How to reach Sagar:

By Flight

There are no regular flights from other major cities of the country to Sagar.

Jabalpur Airport (JLR) 144 km away

Bhopal Airport (BHO) 151 km away

By Train

Sagar (SGO) Railway Station

By Bus

Direct buses from various places.

Dr. Hari Singh Gour University

Dr. Hari Singh Gour University (Dr Harisingh Gour Vishwavidyalaya), formerly & more popularly known as Sagar University or University of Saugor, is a Central University in the city of Sagar, the state of Madhya Pradesh or (MP), India. It was formerly named "Sagar University" when founded on 18 July 1946. In February 1983 the name was changed to that of Sir Hari Singh Gour, the University's founder, by the State Government. It is the oldest university in Madhya Pradesh.

Patron:

- Prof. Balwant. S. Jani, Chancellor, Dr. Harisingh Gour Vishwavidyalaya, Sagar- Madhya Pradesh- India
- Prof. Raghavendra P. Tiwari, Vice Chancellor, Dr. Harisingh Gour Vishwavidyalaya, Sagar- Madhya Pradesh

Convener:

- Prof. Ambika Dutt Sharma, Dr. Harisingh Gour Vishwavidyalaya, Sagar

Co-Organizers



Acharya Shankar Sanskrutik Ekta Nyas
Dept. of Culture, Govt. of Madhya Pradesh



For details and Registration:

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