

# Thoughts of Ved Vyas

*Parity Vision in International Relations*

Dr. Palak J. Vyas



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**આદર્શ પ્રકાશન**

‘સારસ્વત સદન’ ૭૬૦, ગાંધીમાર્ગ, બાલા હનુમાન સામે,  
અમદાવાદ ૩૮૦ ૦૦૧

**Thoughts of Ved Vyas** : Parity Vision in International Relations  
By Dr. Palak J. Vyas  
Pub. by Adarsh Prakashan, Gandhi Road, Ahmedabad 380 001  
2021

ISBN : 978-81-953537-5-0

**Published by**  
Krishnakant Madrasi  
**Adarsh Prakashan**  
1760, Gandhi Road, Nr. Bala Hanuman,  
Ahmedabad 380001



First Edition : July 2021



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₹ 125/-



Printed by  
Briger Media P. Ltd, Ahmedabad



Dedicated to

•

My Parents

**Shri Jaydevbhai Vyas**

&

**Shrimati Dakshaben Vyas**

## Preface

This work is an attempt to discuss a scientific perspective in International Relations Theory which exists since ages but never discussed at length. It is an interdisciplinary work to establish relationship between Indian Advait Philosophy and International Relations Theory. When I was writing my doctoral thesis, I was reading some works of Maharishi Ved Vyas and commentaries based on his work in Advait philosophy. Whatever, I read there, I felt it is something that has not been worked on in International Relations and there is a scope to write in interdisciplinary theory in International Relations. Above all, after reading the theories of International Relations I realized that I cannot relate my thoughts and actions with any of the existing perspectives and the extremes observed everywhere around. So it led me to write about this parity vision. I see its relevance in contemporary times as some of the actions and events that occur in the world can be viewed and analyzed with parity vision. Consequently, I present this book to all.

The book consists of thoughts of Maharishi Ved Vyas who suggests human beings to adopt parity vision in life. Based on his thoughts, there are certain concepts that are

reviewed scientifically which leads us to a new concept that discusses about how parity vision can help synchronize the International Order with the unwritten Cosmic Order. This book might be an interesting read that might widen the scope for researchers and scholars to study the events and take IR to new heights.

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## *Acknowledgement*

With the grace of God, this piece of work has taken this form. Parents and Teacher play a pivotal role in shaping the life of an individual. My family is my backbone. My mother's blessings give me strength to write in all conditions. My father inspires me to write. My father is the first person to read and give his opinion. Prof. Amit Dholakia, my Acharya has given me guidance to work with single minded focus. Prof. Dholakia sir also gave his valuable comments on each draft prepared by me even in the midst of his very hectic schedules. His contribution is by all means incredible in giving guidance without any expectations.

My elder sister and brother-in-law always support me and appreciate my works. They always encourage me to write. My paternal aunt always provides me the spiritual books that I need. Sometimes due to lack of my spiritual knowledge, when I ask her about any topic, she would precisely tell me to refer the book in which the topic is covered.

I am indebted to our school's Director Teacher Ms. Bharati Trivedi. Director teacher gave spiritual lessons to us when I joined the school as well as understood my inclination towards writing work. When it comes to mathematics, I must mention my colleagues at Amrit Jyoti School. Ms. Chhaya Sharma, gave me confidence to include

mathematical equations and introducing variables. And Mr. Rakesh Thaker extended his support to calculate variables in terms of percentages. I am really grateful for their share of contribution in making mathematical aspects possible in this piece of work. I am grateful to Ms. Saraswathy Iyer to take the first copy of this work to Sringeri Matha and offered it to Shri Shardaamba- Goddess of Knowledge. I am grateful to all my colleagues at school for always being there with me.

I am indebted to Arsha Vidya Gurukulam, Coimbatore and Adhyatma Vidya Mandir, Ahmedabad as my source of Advaita Vedanta books and commentaries by the Rev. Dayananda Sawaswathi Swamiji, Swami Veditatmanandaji, Swamini Parprajnanandaji and Swami Muktatmanandaji. I have referred to the books, lectures given by them as well as heard online lectures on YouTube. I would like to thank Mr. Niravbhai Madrasi and his team of Adarsh Prakashan for working hard to meet the deadline and publish the book.

I am blessed and feel happy to write and present this book that would be helpful to the mankind and our Planet.

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## Introduction to Thoughts of Ved Vyas



In International Relations discipline, there are many theories that discuss about the rise and fall of states. The phenomenon of rise and fall is universally applicable to everything that exists in this Universe. Last year, I came across an image that was named 'Earthrise' by NASA (National Aeronautics and Space Administration) based in the USA. This image was clicked from moon by the astronauts of Apollo 8 Mission. It made me think whether it is possible for Earth to rise as a planet in the Universe? I mean, not just the light of sun falling on Earth resulting into this image but the rise in terms of humanity amongst the human beings living on Earth. If I would think to make Earthrise as an aim to achieve, what all things are required in International System? The answer I got is this piece of work.

For the goal of Earthrise, and the rise in humanity amongst human beings, one has to review the existing concepts in International Relations such as the Concept of Power, Concept of Capability, Concept of Wealth, Concept of Freedom, and Role of Actors of the International System. This reviewing would result into a gradual change in the existing International System. The existing Concept of Power is based on Robert Dahl's definition such as "A has power over B to the extent that he can get B to do something that B would not otherwise do." (Dahl, 1957, pp. 202-203)

However, we need to understand here, the attributes such as economic, military, political, cultural, technological of power that are actually enhanced by the states in order to rise as a great power. In this piece of work, we are going to study how great powers do rise, and adopt such a pattern for our aim of Earthrise.

The Concept of Capability is often misinterpreted with the Power and they are interchangeably used. However, here the capability of the states would be flexible in the hierarchy. The role of those states as per their level, such as a great power or the middle power must be flexible and kind towards the dependencies and small powers in order to achieve the goal of Earthrise. The Concept of Wealth and Freedom also have an untraditional outlook. Here, the sources of Wealth and Freedom are described in such a manner that the actors of International Relations may attain both in its true spirit.

The role of International actors such as states and non-state actors is discussed by many scholars so far. In fact there are Role Theories as well. States have its relations with its citizens, states also have a role to play with other states and then states have a specific role to play with the transnational actors and non-state actors. These three level roles of states make it a comprehensive study of particular state in International System. The role of non-state actors in the International System is of pivotal importance in this globalized world. The role of International Organizations as well as the multilateral alliances of states is the non-state actors that came into existence during the post-World War II era. They are still trying to play a role where the

great powers are given due recognition in these platforms in various regions. However, these non-state actors must contribute to add the knowledge factor which is at the centre of this book. The role of non-governmental organizations and multinational corporations has been linked with the role of scientific and professional groups of experts that might shed the light on its working pattern. And lastly, the role of individuals has been discussed here in a separate chapter by introducing the parity vision on International Relations where knowledge is at its centre.

So far the actors were abstract that were indirectly acting with the help of human beings. Now the individuals themselves are important actors in the International System as discussed by James Rosenau in his latest work “People Count: Networked Individuals in Global Politics”. There is variety seen everywhere around us. Whether they are human beings or animals, birds, flowers, natural things around us all are different from each other. Even the twin brothers or sisters also have slight difference in their appearance and are quite different in their nature. These differences can be divided into three categories: between same species, between different species and between the organs of that creature. (Viditatmananda, Kaivalyopnishad, 1986, pp. 141-142) The way one can notice differences in the nature of the human beings, one can also notice the differences in the nature of the states and other International actors. However, all these differences need to be reduced at one common point because it is a way of life to make international interactions stable and smoother.

The base of Indian Philosophy is the works of Maharishi

Ved Vyas. Maharishi Ved Vyas had divided Vedas into four parts. Further he wrote Brahma Sutras the text that contains aphorisms on Brahman (Soul). He is also an author of various Puranas and Epic Mahabharata that contains Bhagwad Gita in Bhishma Parv. In Indian Philosophy there are six darshan shashtras means six perspectives that is based on the references to Vedas namely- Vaisheshika, Nyaya, Samkhya, Yoga, Mimamsa and Vedanta. Whereas Jainism, Buddhism are also considered as perspectives. Jainism and Buddhism do not refer Vedas. However, their views are respected as part of Darshan shashtras. From these all, Vedanta is detailed study of works of Maharishi Ved Vyas. There are divisions in Vedanta as well such as Advaita, Dvaita, Shuddhadvaita, Dvaitadvaita, Visishtadvaita. This division is based on the commentary on Brahma Sutras by different Acharyas who are the founders of different schools of thoughts. The author of Brahma Sutras is Maharishi Ved Vyas. He has given precise aphorisms that describe the Soul. Here, there is one branch of Vedanta that tries to study all major works of Maharishi Ved Vyas is Advaita. Adi Shankaracharya has established this branch of Vedanta called Advaita Vedanta. Swami Vivekananda has been studying this branch and has spoken on it in detail. It is challenging as well as difficult for any individual to study all the branches and all the Darshan Shastras in detail. One can have an idea and understand its major concerns. Here, Advaita Vedanta's teachings are taken to connect with International Relations. Upanishads are parts of Vedas, Brahma Sutras is a work by Maharishi Ved Vyas and Bhagwad Gita as well is a gist of all the Vedas and teachings of Upanishads in

one piece of work. Hence, these are the works on which the relationship between International Relations and Indian Philosophy can be established. Why are we going to discuss Indian Philosophy in International Relations discipline? It is because so far IR scholars have tried to resolve many basic human issues such as Freedom, Security, Equality, etc. as various Concepts in IR for the development of States and other actors of International System. Now when human beings or individuals are also considered as an important actor in the International System as discussed by James Rosenau in his work *People Count* (Rosenau, 2008), we need to think how human beings or individuals can develop. For that one needs to know one's Self. We are unaware of ourselves. Maharishi Ved Vyas' works are enlightening the human beings about the Self or the Brahman. Hence, the Indian Philosophy and works of Maharishi Ved Vyas might help us all to understand the way or a path forward for the development of individuals.

The purpose of this work on parity vision that is to create a balance amongst various concepts that are two extreme-dichotomies-that prevails in the current international system. The question arises is why balance is required? It is said that anything in excess or extremes is like poison. These days if one notice, there is extremity in almost all the aspects. Take for example, one wants to become extreme rich, extreme follower of any particular political thinker and his ideology, extreme follower of any political party, extreme follower of religion and religious heads, extreme nationalist, extreme dictatorial governments, extreme violent in proving one's wrong point to be correct

and lot more. All these extremities are driving this world crazy. The states and other actors are looking for gaining extreme power. The current existing international system is based on the balance of power. Here, we are going to discuss how individuals as actors can have balance in their approach towards various dichotomies.

There are various existing normative perspectives such as Liberalism, English School of Thought, Idealism and many more. All these are normative and talk about the Economic aspect or the Moral aspect to be inculcated with the help of norms. This work can also be considered as normative; however, this is different as it tries to focus on the Individuals as an actor of International System and the way to inculcate norms can be done through gaining true knowledge of our own selves and then know the things around us and thus establishing balance in one's own life.

Normally, the prevailing perspectives are viewed by elaborately discussing and viewing the world with an obvious nature of human beings such as realist approach is to attain power and liberal approach is to attain freedom. So, when we talk about this parity vision, then it is based on another basic nature of any human being that is to inquire and to gain Knowledge. 'Knowledge' is at the centre of this parity vision approach. Since birth, a child is curious to know the things around. As children grow up, they try to know about the subject they are studying and are working on it. Even those who are not focused on any particular work, they are interested in gossiping. Gossiping is also emerged out of curiosity about people around us as well as the celebrities. In short, younger or older, educated or uneducated, all

men are born with curiosity. Now, that curiosity should be utilized in a creative manner in order to gain knowledge about this world; the concepts that prevail in this world, and the dichotomies between them. With the help of sources of Knowledge mentioned in a research paper on ‘The Concept of Sraddha in IR’ (Vyas D. P., Research Papers on IR, 2019, p. 5), one would be able to find out that common point between those two dichotomies of the concepts prevailing in the world. With its help, one would be able to achieve a goal of establishing balance between the dichotomies prevailing and create a balanced international system.

In Bhagwad Gita it is discussed in chapter 2 shloka 14, about the dichotomies like cold-warm, happiness and sadness. These dichotomies come and go away. We tolerate them. (Viditatmananda, Gita Darshan, 2016, p. 59) We are expected to remain same during these extreme different conditions. That means we continue our task during all seasons and all the conditions with an understanding that these are different phases of life that comes and goes away. This is called ‘Titiksha’. (Viditatmananda, Gita Darshan, 2016, p. 60) In this piece of work, this concept of ‘Titiksha’ is the base to view and create balanced view or parity vision between all the dichotomies that prevail in the International System with the knowledge of tolerance.

This parity vision approach is not emerged out of criticism of any other perspective. It has taken this form in order to fill the gap that was required to bring in the balance and reduce the extremities. It is mentioned in Mandukya Upanishad. “Advaita is all inclusive. Nonduality is not opposed to anything. In fact, Vedanta is also unopposed



to anything. It doesn't oppose any philosophy. None less than Gaudapadacarya says parasparam virudhyante tairayam na virudhyate. All the dvaitins, dualists, fight with each other to prove their point. Parasparam virudhyante, they oppose each other, contradict each other, dispute each other. Tairayam na virudhyante, but Vedanta does not oppose anybody. (Viditatmananda, Mandukya Upanisad, 2019, pp. 196-7)

This parity vision is necessary to attain the real knowledge. It is going to help one understand the things beyond its outer appearance. Normally, one sees the world as it is. One never tries to think about its basic elements or tries to gain knowledge about it. Hence, this parity vision is about to learn the basic elements of the existing concepts that prevail in the International System. The time has come to review the Concepts studied in International Relations and the events in a balanced manner for the Individuals as tangible actors in International System. The extremities that prevail in the system need to be reduced. Hence one must try to find the common element between the dichotomies. One can see variety in all the people, material, nature etc. however the element within each of these needs to be found. One has to gain real knowledge. The way human beings got minerals below the earth's crust that means human beings dig the Earth's crust and discovered resources below it. Similarly, one needs to discover and see beyond what is seen on the outer surface of each and every material they come across.

Theories are complete only when they are tested. This work is a proposal that can lead international actors to try and test it practically. However, theories shed light on the unknown path. It gives clarity to the leaders to function

and frame foreign policies as well as address the crises that are faced by this world in contemporary times. Prof. Rana had once said in a keynote address “Theory occupies commanding explanatory, and identificatory heights: its study makes it possible to conceptualise and understand, in an organic way, the field itself, the history of its development, its directions and varied forms of growth, of how it should and ought to be growing, and how and where it was, and how and where it ought to be taking our runaway but fragile political universe.” (Rana, 2001)

International Relations discipline is studied separately since the beginning of the Twentieth Century. At that point of time, the Western states had enough grip over the thoughts of people in the major parts of the world. The Eastern states were colonies and underdeveloped then. And the focus of the study was mainly of the two sides of the Atlantic Ocean. After the end of Cold War and with the development of South East Asian states as well as China and Japan along with Australia, Latin America in International Relations, the focus of the study in International Relations shifted to the Pacific Ocean. Many scholars predicted that Twenty First Century as an Asian Century. However, there is a lack of study on the development of Individual as a non-state actor and an only tangible actor in International Relations discipline. Here, this parity vision has emerged out to fill the gap of the scientific approach which this world is in need of.

The relevance of this work during the contemporary times is of pivotal importance. It is useful for the planet Earth and its revival. It is also useful for the actors of the

International Relations to deal with its counterpart. With the help of this parity vision, political scientists and the scholars as well as students of International Relations would get a holistic dimension to conduct the research in the discipline.

This is useful for the group of policy makers to frame the policies in order to reduce the risk of Climate Change and make this planet to revive on its own. This parity vision would be useful in reducing the conflicts prevailing in the World. This is a new approach to reach the balanced stage. This can also help the individuals to reduce the anxiety, stress and make him/her stronger enough to survive in the world.

It is a view to enhance the skill amongst each individual to see and understand the Universe and the unrevealed secrets of the Universe. The focus of this parity vision is not only the development of the states and other actors of the International System, but also the development of individuals towards living a higher scientific, psychological, spiritual and humanitarian life. This can have an effect on the thinking process of the individuals of this society. They would look for development and learn from the actors of the international system as a larger entity to be followed by them.

### ***Balancing of Dichotomies in International Relations***

“This world is made up of dichotomies.” (Viditatmananda, Gita Darshan, 2016, p. 59) Firstly, I would like to state that the dichotomies discussed here are not viewed as opposites to each other. Here, it is seen as an extreme and it is expected out to reduce the level of extremity. These dichotomies have its own place in this

world and its existence is very much required to understand the value of the other dichotomy. Hence, each aspect and concepts discussed here has its own importance and that should prevail always. There are various dichotomies that prevail in this Universe. There is a secret order that prevails in the Universe. All the planets and celestial bodies move in a particular manner. One is supposed to discover this order in scientific manner. Science has advanced and few states on the planet Earth are successful in launching satellites and space laboratories to observe the universe by moving beyond and leaving behind the Earth's crust. But the question arises are, why is it required to balance between the dichotomies? Let the stronger one dominate, as it has been dominating since ages. What is wrong with it and why do we need balancing?

There are certain International issues such as Climate Change, pandemic, terrorists attack, etc that needs to be addressed. These issues are so critical to handle with the existing perspectives which various actors of International System have adopted. Consequently, there is a need of parity vision to deal with the above mentioned issues. Most of the issues mentioned are man-made and hence human beings will have to learn how to deal with these man-made disasters and for that human beings will have to view the world from a different point of view. Perspectives are certain angles to view the event and analyze it. So, none of the existing perspectives are wrong. However, one has to just view things and events from a different point of view in order to stay strong and determined to fight against the new issues that the planet is going to face.

***The Secret Cosmic Order and the International Relations***

There are various planets in the Solar System. There are various other celestial objects that have a defined path to move on. What is that order and how it works? One has to decode and understand this Cosmic Order. But why are we discussing it? What is the relation between the Cosmic Order and the International Relations? What is the need to study this topic in a Social Science discipline? The answer to above questions is very simple. The way states that aim to rise as a great power synchronize with the International World Order that prevails in the International System. Similarly, for Earthrise, our planet has a World Order which needs to synchronize with the Cosmic Order of the Universe.

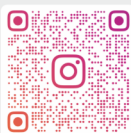
Consequently, this work has been divided into two parts, the parity vision which is adopted to review the existing Concepts of IR such the Concept of Power, Wealth, Freedom, Role of International Actors etc. This will lead to the phenomenon of Earthrise.



This work is an attempt to discuss a scientific approach through Parity vision in International Relations Theory which exists since ages but never discussed at length. It is an interdisciplinary work to establish relationship between Indian Advait Philosophy and International Relations Theory. The aim is to project the idea of Earthrise in International Relations with detailed role of Individuals as an important actor in International Relations through this piece of work. This monograph consists of five chapters. The first chapter is the introduction. The next chapter is about the Concepts of Indian Advait Philosophy that has been used in the piece of work. These Concepts help the readers to understand the parity vision that has been discussed in the next two chapters. The third chapter reviews the existing concepts of IR such as Concept of Power, Concept of Great Power, Concept of Freedom, Concept of Wealth, etc.. It also consists of balancing the International Order. The fourth chapter is about the Balancing of various dichotomies that prevails in this Universe. And it goes on to explain the common point that makes these two opposites as opposites. And that helps reduce its extremes and bridge a gap between these two dichotomies by shedding the light for the Individuals as actors in the International System.



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ISBN 978-81-953537-5-0



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