



## **INVITATION**

Dear Sir/Madam,

We have the honour and privilege to inform you that the Department of Philosophy of our college is going to organise an ICPR-sponsored one-day National Level Seminar on “*Indian Philosophy and Modern Science: Contribution of Indian Philosophers*” on 15.07. 2025 (Tuesday) in our college.

We cordially invite you to attend and participate in the National Seminar programme, confirming your role as a Resource Person, Paper Presenter, or Participant in the academic programme.

It is strongly believed that your presence will enrich the lecture programme positively.

Thanking you

Dr. Bharat Malakar  
Associate Professor & Head  
Convenor & Secretary  
Seminar Organising Committee  
Mahishadal Girls' College

Dr. Mausumi Bandyopadhyay  
Principal  
&  
President  
Seminar Organising Committee  
Mahishadal Girls' College

### **ABOUT OUR COLLEGE**

Established in 1969, our college is the first women's college in the district of Purba Medinipur, W.B. Mahishadal is mainly famous for the Mahishadal Raj Estate and its Rathajatra. The grandeur of Rathajatra of Mahishadal is next only to 'Mahesh' of Srirampur (Hoogly). Besides, many historical events, especially, became an important part of the Indian Freedom Struggle. We have received a 'B' in the NAAC accreditation in 2018 and have remained successful with the Arts and Science departments.

### **ABOUT THE DEPARTMENT**

The Department of Philosophy was established on 08.01.1969, and is now running in its 56th year. Five faculty members, one hundred honours and six hundred general students enrich our department. We conduct special coaching classes, remedial coaching and career counselling for the development of the students. We have enriched our departmental library to help the poor and needy students. We also try to motivate the students through different innovative programmes like seminars, workshops, departmental tours, wall magazine publication, etc. Though we have many hurdles on our way, we will try and fulfil our goals till we succeed.

### **THEME OF THE SEMINAR**

Indian Philosophy consists of the philosophical traditions of the Indian subcontinent. The philosophies are often called darśana, meaning “to see” or “looking at”. Ānvīkṣikī means “critical inquiry” or “investigation”. Unlike darśana, ānvīkṣikī was used to refer to Indian philosophies by classical Indian philosophers, such as Chanakya in the Arthaśāstra. A traditional Hindu classification divides āstika and nāstika schools of philosophy, depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge;

whether the school believes in the premises of Brahman and Atman; and whether the school believes in the afterlife and Devas.

There are six major (āstika) schools of Vedic philosophy: Nyaya-Vaishesika, Samkhya-Yoga, Mīmāṃsā-Vedanta and five major non-Vedic or heterodox (nāstika or sramanic) schools – Jaina, Buddha, Ajivika, Ajñana and Charvaka. The āstika group embraces the Vedas as an essential source of its foundations, while the nāstika group does not. However, there are other methods of classification: Vidyarannya, for instance, identifies sixteen schools of Indian philosophy by including those that belong to the Śaiva and Raseśvara traditions. The main schools of Indian philosophy were formalised and recognised chiefly between 500 BCE and the late centuries of the Common Era. Some schools like Jainism, Buddhism, Yoga, Śaiva and Vedanta survived, but others, like Ajñana, Charvaka and Ājīvika did not. Ancient and medieval era texts of Indian philosophies include extensive discussions on ontology (metaphysics, Brahman-Atman, Sunyata-Anatta), reliable means of knowledge (epistemology, Pramanas), value system (axiology) and other topics. Indian philosophies share many concepts such as dharma, karma, samsara, dukkha, renunciation and meditation, with almost all of them focusing on the ultimate goal of liberation of the individual from dukkha and samsara through a diverse range of spiritual practices (moksha, nirvana). While many sutra texts explicitly mention that the work leads to moksha, Indian philosophy is not exclusively concerned with moksha. They differ in their assumptions about the nature of existence as well as the specifics of the path to the ultimate liberation, resulting in numerous schools that disagreed with each other.

Indian philosophy is also a vast and diverse tradition that encompasses a wide range of philosophical perspectives, each offering unique insights into the nature of reality, consciousness and the human condition. While it is often associated with spirituality and mysticism, Indian philosophy has also played a pivotal role in shaping scientific thought throughout history. Nyaya and Vaisesika, two prominent schools of Indian philosophy, provided a framework for logical reasoning and empirical observation. Nyaya, with its emphasis on inference (anumana), and Vaisesika, with its atomistic theory, contributed to the development of a rational and systematic approach to knowledge. These principles had a profound impact on early scientific thought. The Samkhya and Yoga schools explored the intricate relationship between the mind and body, paving the way for the study of consciousness and mental processes. Their insights into meditation and introspection continue to influence modern psychology and neuroscience. Vedanta, the culmination of Vedic thought, emphasised the unity of all knowledge and the ultimate reality (Brahman). This holistic perspective has inspired scientists to seek interconnectedness in various scientific disciplines, from physics to ecology.

Indian philosophical ideas, such as the concept of Maya (illusion) and the interconnectedness of all things, have found resonance in the realm of quantum physics. The wave-particle duality and non-locality in quantum mechanics reflect the ancient idea of an underlying, interconnected reality.

Ayurveda, the ancient Indian system of medicine, treats the body and mind as interconnected entities. It incorporates principles of diet, herbal medicine and yoga to promote holistic well-being, and its influence can be seen in modern integrative medicine practices.

The practice of yoga, rooted in Indian philosophy, has gained worldwide recognition for its benefits to both physical and mental health. Yoga techniques, including meditation and mindfulness, are widely used in stress reduction and mental health therapy.

Indian philosophy's deep respect for nature and the interconnectedness of all living beings has informed modern ecological and environmental ethics. Concepts like Ahimsa (non-violence) and the interconnectedness of all life have inspired ecological movements and sustainable practice.

Indian philosophy provides a framework for exploring profound questions about the nature of consciousness, the self and the meaning of existence. In an era of scientific exploration, these philosophical insights can inspire scientists to ponder the deeper dimensions of reality.

Collaborations between philosophers, scientists and scholars from various disciplines have led to interdisciplinary research projects that seek to integrate ancient wisdom with modern scientific knowledge. This approach aims to provide a more comprehensive understanding of the universe.

Indian philosophy's emphasis on ethical conduct and compassion can guide scientists in their research and technological advancements, encouraging responsible innovation that aligns with the well-being of all living beings. There are some well-known theories of science, such as i) the Kirlian Effect, ii) the theory of Evolution, iii) the Big Bang theory, iv) the Time Dilation Theory, v) the Cosmic Egg Theory, and vi) the Unified Field theory. These theories were invented by the Indian Rishi in ancient times. Today's science has only reinvented those old theories.

Thus, Indian philosophy has played a significant role in shaping scientific thought throughout history, and its influence continues to be felt in contemporary scientific inquiry. From the logical reasoning of Nyaya to the holistic approach of Ayurveda and the mind-body connection of Yoga, Indian philosophy has enriched our understanding of the world. In today's increasingly interconnected and interdisciplinary world, the insights of Indian philosophy offer a bridge between spirituality and empirical knowledge, guiding us towards a more holistic and ethical approach to science. As we navigate the complex challenges of the 21<sup>st</sup> century, embracing the wisdom of Indian philosophy alongside modern science can lead us towards a more profound understanding of our existence and our place in the universe.

**SUB THEME:**

The author of the essay should follow the following subthemes for their fundamental writing:

- i) Positive science in Ancient Hinduism.
- ii) Philosophical Perspective of Ancient Indian Mathematics
- iii) Foundation of Surgery in Ancient Indian Philosophy
- iv) Science of Consciousness and Indian Philosophy
- v) God and the universe: Religion, Indian philosophy and science
- vi) Theory of evolution: Indian philosophy and science
- vii) Objective and subjective truth: Science and Indian Philosophy
- viii) Reality and Appearance: Science and Indian Philosophy
- ix) Time in Indian philosophy
- x) Indian logic and mathematics
- xi) Number system in Indian philosophy



- xii) Negation in Indian philosophy
- xiii) Indian logic, mathematics and science
- xiv) Atomism: Indian Philosophy and Science
- xv) Realism and Idealism: Indian Philosophy and Science
- xvi) Time and space: Indian Philosophy and science
- xvii) Definition: Indian Philosophy and Science
- xviii) Machine versus man: Indian Philosophy and science
- xix) Philosophy of Cosmic Consciousness

The seminar will also receive a fundamental essay on any other subject related to the seminar title.

### **AIMS/OBJECTIVES**

The proposed seminar is undertaken to fulfil the following manifold objectives.

- i) It will highlight the Roots of modern science in classical Indian Philosophy.
- ii) It will provide a new framework for logical reasoning and empirical observation of modern science and contribute to the development of a rational and systematic approach to knowledge through Indian Philosophy.
- iii) The seminar will explore the intricate relationship between the mind and body, paving the way for the study of consciousness and mental processes. Their insights into meditation and introspection continue to influence modern psychology and neuroscience.
- iv) This academic venture will emphasise the unity of all knowledge and the ultimate reality (Brahman). This holistic perspective has inspired all who are interested in modern science to seek interconnectedness in various scientific disciplines, from physics to ecology.

So we firmly believe that the proposed workshop may indicate a new way towards the progress and development of our society.

### **CALL FOR PAPERS:**

We invite Interested Academicians, faculty, Scholars and Students to send an abstract within 200 words and a full paper within 2500 -3000 words for presentation in the seminar on 10.07.2025. The Abstract and Full paper in English or Bengali is to be submitted to [bharatmalakar82@gmail.com](mailto:bharatmalakar82@gmail.com), both in MS Word and PDF format. The abstract as well as the full papers should include the Author's /Authors' full name, designation, Institution, WhatsApp no and email address. For English, use Times New Roman Font [Title in 12 pt, bold], Author's /Authors' Name in 11 pt., and body of the paper [12 pt] and 1.5 line spacing.

In Bengali, use Avro Font [Title in 12 pt. bold], Author's/Authors' name in 11 pt., bold and body of the paper [12pt] with 1.5 line spacing. The author must follow APA style for referencing and use Endnote for manuscript preparation.

**N.B.** Selected papers would be published by an International/National Publisher in a book volume with an ISBN after double blind peer review. (Publication Charge applicable.)

**Abstract will not be accepted without submission of the full paper. Acceptance email will be sent after receiving of full paper.**

**IMPORTANT DATE:**

**Last Date for submission of abstract with full paper: 10.07.2025 (11.59 p.m.)**

**Date of paper presentation: 15.07.2025**

**Last Date of online registration: 11.07.2025 (up to 11.30 p.m.) (No offline**

**Registration is to be entertained other than students)**

**DETAILS OF REGISTRATION:**

**Paper Presentation: Academicians: Rs. 500/-**

**Research Scholar/Outside Students: Rs. 300/-**

**PARTICIPATION:**

**Academicians (Other than Host institution): Rs. 300/-**

**Research Scholar (Other than Host institution): Rs. 200/-**

**N.B. Certificate will be issued after submission of the feedback form through the feedback link.**

**Online Registration through Bank Details:**

**A/C Holder: Mahishadal Girls' College**

**A/C No: 090301001543**

**IFSC Code: ICIC0000903 (Google Pay / Phone Pay/ NEFT)**

**Bank: ICICI**

**Branch: Tamluk**

**Registration Link:**

**<https://docs.google.com/forms/d/e/1FAIpQLSfetCMa4Shv5n--czQ04XJxEV7g-FTRnuVjDmsedqUmlaWeEw/viewform?usp=sharing&ouid=116215865515071487599>**

**WhatsApp Link: <https://chat.whatsapp.com/KPuUGrCe1jB89w7ZGKdiPO>**

**ACCESS TO THE VENUE:**

The college is situated at Rangibasan by the side of the Mahishadal-Geonkhali link road, near Satish Samanta Halt Railway Station, 1 k.m away from Mahishadal Cinema More. The college is well-connected by train and bus. Participants can reach Mahishadal Cinema More on the Mecheda-Haldia road by any bus bound for Mecheda, Tamluk, or Nandakumar from Mecheda. From Mahishadal Cinema More, a bound Toto or Geonkhali bus can be availed of to reach the college within 5 minutes.

Alternatively, one can reach by Howrah-Haldia train from Howrah station to Satish Samanta Halt Station, then walk one minute from the station to the college by walk.

Alternatively, one can avail the Ferry service from Nurpur-Geonkhali / Raichak-Kukrahati to Geonkhali / Kukrahati, then by bus to Mahishadal.

**ALL COMMUNICATIONS:**

**Dr. Bharat Malakar, - 8768627569**

**Prof. Netai Tudu, - 9735364922**

**Prof. Gayatri Maity, 9064803449**

**Prof. Avijit Bachher, - 9051869695**

**Prof. Anindita Bhakta, 8101516858**