

*UGC Sponsored*

*Two Day National Seminar on*

**Indian Philosophy:  
Its Relevance in the 21<sup>st</sup> Century**

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**18<sup>th</sup> & 19<sup>th</sup> January, 2008**

*Venue*

Thorale Bajirao Peshawe Sabhagruha,  
“Jnanadweepa”, Thane College Campus,  
Chendani Bunder Road, Thane 400 601, (MS), India.

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**K. G. Joshi College of Arts &**

**N. G. Bedekar College of Commerce, Thane**

“Jnanadweepa”, Chendani, Bunder Road,

Thane (W) 400 601. Maharashtra

Tel. : 2533 24 12 Fax : 2533 24 12

E-mail: vpm\_joshibedekar\_office@yahoo.co.in

nbarse@gmail.com

mensanamonographs@yahoo.co.uk

Website : www.vpmthane.org



## *Chairman's Message*

I have great pleasure in handing over this book of proceeding of the seminar to you. The college has been organizing National Seminars on various subjects, which help students and teachers, not only to enrich their knowledge, but to broaden their approach to life itself. It makes process of education enjoyable and creative.

The subject chosen for this year's seminar is very relevant today. Indian Philosophical tradition is ancient but not 'old'. It is not speculative and it differs distinctly from Western philosophy on many accounts. It encompasses the whole human existence. It has given birth to massive literature. Indian positive sciences and arts, both fine and performing, are deeply rooted in this tradition.

No wonder it has attracted and inspired many scientist and thinkers of the West. Schrodinger, Openheimer, Heisenberg and David Bohm, all great scientists, who are the architect of modern Western science, have openly appreciated and accepted the debt of Indian philosophical principles in inspiring their thought process. They did not stop at the level of appreciation but posed many awkward questions. David Bohm published his famous book *Wholeness and the Implicit Order* in the year 1980. The book is thought provoking, highly critical of Western Philosophy and appreciative of Eastern Philosophy. At one stage he asks boldly:

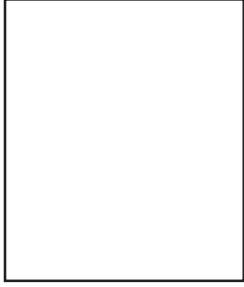
“Why then do we not drop our fragmentary Western approach and adopt these Eastern notions which include not only a self world view that denies division and fragmentation but also techniques of meditation that lead the whole process of mental operation non-verbally to the sort of quite state of orderly and smooth flow needed to end fragmentation both in the actual process of thought and in its content?”

Such examples are numerous.

What was relevant in the 20<sup>th</sup> century is more relevant today. We Indians need to learn and unlearn more of our rich tradition than West. India is dreaming to lead the world economically. If this dream is to be achieving, we should arise from our amnesia and appreciate the strength of our Philosophical moorings. I am sure the proceedings of this seminar will throw light on many dark corners and we would be richer in knowledge by the end of the day.

Thanking you,

**Vijay Bedekar**  
Chairman,  
Vidya Prasarak Mandal.



## *From the Principal's desk*

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

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

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

He needs help, direction and vision.

### Need for Renaissance

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

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

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

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

4. *Yoga*  
{MÍmcl¶Ím(ZamV .& (Control of one's mind and nature)
5. *Purushartha* (Aims of life)
6. *Rna* (Debts)
7. *Ashramdharma* (Stages of life)
8. *Ahimsa* (Non-violence)  
Aqhgmnna\_mY\_© Non-violence is the highest dharma
9. *Yatra naryastu pujiyante ramante tatra devataha*  
`Ì Zmì ¶Vvna^`YVoa\_YVoXolVm.& (Where women are worshipped, there the Gods reside)
10. *Ekam sat vipra bahudha vadanti* (The Ultimate is only one (but)  
EH\$gV²{dàm~hVWm..dXpÍV & People call him as many
11. *Aham brahmasmi* (I am Brahman)  
Ah\$~@-mpñ\_ &
12. *Tat twam asi* (You are that)  
VÍd\_{g}&
13. *Moksa, Nirvana, Kaivalya*  
kmZmXpd VmH\$de`\_²& (Liberation is only due to knowledge)
14. *Sarvamukti* (Liberation of all)
15. *Sat-Cit-Ananda*
16. *Vasudhaiva kutumbakam* (The whole world is one family)  
dgWpd HmQa~H\$²&
17. *Sarvadharmasamabhava* (All religions are equal)  
gd¶\_g\_ ^mcl...&
18. *Sarveapi sukhina santu, sarve santu niramaya, sarve bhadrani pashyantu, ma kashchidapnuyat.*  
gd}¶(n g¶(I Z...gYVwgd)gYVW(Zam\_`m.&  
gd)^Dm(U nÍMÝVw\_mH\$Q(üXw.I \_mBZw mV²&&

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

### Questions

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

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

Hence this seminar.



**Prof. P.R. Bhat**

*Message*

*This seminar increases our self-awareness about our own activity and this awareness helps us produce creative philosophy. A creative work helps us to relate ourselves meaningfully with our tradition and with our neighbours.*

*I wish the seminar all success.*

*VPM's Joshi-bedekar College of Arts and Commerce, Thane.*  
**Committees for the 2-day National Seminar on  
Indian Philosophy : Its Relevance in the 21<sup>st</sup> Century**

**18th & 19th January, 2008**

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# ***Programme for the National Seminar on Indian Philosophy: It's Relevance In The 21<sup>st</sup> Century***

***Friday 18<sup>th</sup> January 2008***

9.00 am to 9.45 am	Registration & Breakfast
<b><i>Inaugural Session</i></b>	<b><i>Chairperson: Shri. S. V. Karandikar</i></b>
9.45 to 9.55 a.m.	Lighting of Lamp, Prayer song and Inauguration of Seminar
9.55 to 10.15 a.m.	Welcome Address by Prin. Dr. (Mrs.) S. A. Singh
10.15 to 11.00 a.m.	Key-note Address by Dr. R. Balasubramanian
11.00 to 11.05 a.m.	Vote of Thanks Prof. (Mrs.) R. S. Rane
	<b>Tea</b>

		<b><i>Chairperson: Dr. R. Balasubramanian</i></b>
11.15 to 11.45 p.m.	Prof. S. Panneerselvam	Hermeneutical Reading of Indian Philosophy
11.50 to 12.20 p.m.	Dr. (Mrs.) Gauri Mahulikar	Indian Philosophy: The Master-Key to Global Harmony
12.25 to 12.55 p.m.	Dr. P. R. Bhat	Indian Philosophy: A Plea for doing Creative Philosophy

## **SESSION II**

		<b><i>Chairperson: Prof. S. Panneerselvam</i></b>
		<b><i>Co-chairperson: Prof. (Mrs.) S. A. Naik</i></b>
1.00 to 1.20 p.m.	Dr. Kokila Shah	Relevance of Non-Violence in the Modern World with special reference to Jainism
1.20 to 1.40 p.m.	Mrs. Asawari Bapat	Ahimsa: The foremost duty of a king
1.40 to 2.00 p.m.	Dr. Kamini Gogri	Indian Philosophy in 21st Century - Jaina View
2.15 to 2.45 p.m.	<b>Lunch</b>	

## **SESSION III**

		<b><i>Chairperson: Dr. P. R. Bhat</i></b>
		<b><i>Co-chairperson: Dr. Kokila Shah</i></b>
2.45 to 3.05 pm	Dr. R. S. Khalkar	The Ashramavyavastha in Ancient India (With special reference to Mahabharata)
3.05 to 3.25 pm	Ms. Sneha Sharma	Purusharthas - Aims of Life
3.25 to 3.45 pm	Prof. Sangeeta Pande	The theory of purushartha with reference to Kathopanishad
3.45 to 4.05 pm	Prof. P. Seshadri	Purusharthas as an Answer to Existential Crises
4.05 to 4.15 p.m.		<b>Tea</b>

## **SESSION IV**

		<b><i>Chairperson: Dr. (Mrs.) Gauri Mahulikar</i></b>
		<b><i>Co-chairperson: Prof. (Mrs.) S. H. Doshi</i></b>
4.15 to 4.35 p.m.	Dr. Uma Shankar	Yatra naryastu puhyante ramamnte tatra devataha - Where women are worshipped there the Gods reside
4.35 to 4.55 p.m.	Mrs. Nutan Madiwal	Contemporary relevance of the Yoga sutras to human life
4.55 to 5.15 p.m.	Dr. Sharmila Virkar	Gita Rahasya - A Fusion Philosophy?

## *Saturday 19th January 2008*

9.30 to 10.15 am Justice B. N. Srikrishna Ethics and Law: Areas of Connects and Disconnects

### **SYMPOSIUM**

*Chairperson: Justice B. N. Srikrishna*

10.30 to 12.30 pm Texts, Tradition & Methods of Indian Philosophy

Speakers:  
Dr. R. Balasubramanian  
Dr. S. Panneerselvam  
Dr. S. E. Bhelkey  
Dr. P. R. Bhat

12.30 to 1.00 pm Discussion

### **SESSION I**

*Chairperson: Dr. S E. Bhelkey*

*Co-chairperson: Dr. Uma Shankar*

1.00 to 1.20 pm Dr. Mariano Iturbe The importance of Self- Knowledge and Knowledge of the Self : An Analysis from the view-point of Ramanuja

1.20 to 1.40 pm Prof. (Mrs.) Namita Nimbalkar Satyagraha as the Gandhian solution to Resolve Conflict

1.40 to 2.00 pm Dr. Tabassum Sheikh Influence of Indian Philosophy on Mahatma Gandhi's Struggle for a Secular India

2.00 to 2.30 pm **Lunch Break**

### **SESSION II**

*Chairperson: Prof. P. Seshadri*

*Co-chairperson: Prof. (Ms.) C.B. Kore*

2.45 to 3.05 p.m. Mrs. Devaki Kutty Business at its Pinnacle

3.05 to 3.25 p.m. Dr. M. S. Kurhade No One Religion Holds The Keys of Heaven

3.25 to 3.45 p.m. Mrs. Sunita K. K. Modern Trends in Environmental Jurisprudence: Ethics & Practices

### **SESSION III**

**4.15 pm onwards**

*Concluding Session*

**Felicitation of the speakers at  
the Pre-conference workshops**

**Chairperson's Remarks  
Delegates' Comments**

**Prin. Dr. (Mrs.) Shakuntala A. Singh**

**Vote of Thanks**

**Prof. (Mrs.) R. S. Rane**

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