

Report of the programme organized

Name of the Programme	:	Indian Philosopher's Day, 2021
Sanction order No.	:	12-5/2019/P&R/ICPR/1, March 2021
Amount sanctioned	:	30000
Date of the programme organized	:	12.08.2021 to 15.08.2021
Total number of participants	:	200
Schedule and brochure of the programme	:	Attached Separately
Mode of conduction	:	Online

Brief Report of the session

The programme commenced on 12.08.2021. It was inaugurated by Sri.K.Anand (Managing Director of the Institution) and chaired by Dr.A.Suresh (Principal). Sri.C.P.Jaisankar (COO of the Institution) and Sri.S.Prasad (IQAC member) have delivered felicitations.

Abstract of each session

Session 1

Resource Person : Dr.T.S.Gireeshkumar

Topic : Decolonizing Philosophy in academics

Abstract - The impact of long colonial rule over Bharat, though could not make a complete destruction of Bharat owing to Bharatiya Sanskriti did however leave its persisting impacts upon the Nation. For Bharat, philosophy is everything. Intrinsically, the identity of Bharat itself is Philosophy, and it shall not be exaggeration to say that all world philosophy can be traced to the Vedopanishadic knowledge tradition. The harmonious uniformity of these branches of knowledge had been lost due to the illogical encroachment of materialistic ideologies like Marxism. These foreign ideologies are having paradoxically differed methodologies and perspectives on human life. Concept of socialism coined by materialism is a pseudomorphism. These ideologists misconstrued these oriental schools of knowledge and disguised the methodology and oriental pedagogy of learning. To liberate the disciplines from this predicament, we must decolonize the pure philosophy in them. Creating a Bharatiya perspective shall be the very first step towards decolonizing Philosophy in Bharatiya academia. Of course, we really have to work much towards these.

Session 2

Resource Person : Dr.S.Siddharthan

Topic : Vedadyam – Unveiling psychology of Vedas

Abstract - The talk was entitled "Vedadyam". It is a coinage by the speaker to designate the psychology implicit in the Vedantam. To be precise, Vedantam is not philosophy. It is mere speculation without any experiential content. Whereas Vedantam is Darshanam, the vision of truth. It is experiential in nature, and not speculative. The foremost thing in Darshanam is the discernment between the self and the not-self. It is the lack of this discernment that causes all psychological problems ranging from mild neurosis to severe psychosis. This discernment could be gained through Witnessing Meditation. Another name for it is Mind Lab Work comprising of observation and experimentation as in any scientific research. Vedadyam is at the core of the psychology of Bharath. Many texts are available on Indian Psychology. But none of them, even when they are entitled Indian Psychology have not articulated its core.

Session 3

Resource Person : Dr. N.Ajayakumar

Topic : Blended thoughts of Thunchath Ezhuthachan

Abstract - Thunchath Ramanujan Ezhuthachan is considered as the father of the language Malayalam. He is the translator of Adhyatma Ramayana in to Malayalam language which is famous as Adhyatmaramayanam Kilippattu. This translation is a free translation, through which he has addressed almost all spectrum the philosophical tradition of India. Some new readings of this work attribute it to a subaltern writing by indicating societal conditions of ancient Kerala. In their view, Ezhuthachan wrote this work as a solution for the thirst of people in lower castes for devotion and rituals that are banned by brahmanical hegemony. But this view is historically not perfect, because we have many evidences of worship and devotion performed by lower castes in common temples of Kerala. Ezhuthachan has clearly given thrust on blending various aspects of philosophy in devotion. A dualistic devotional path was spreading that time. Ezhuthachan courageously interpreted devotion with Advaita Philosophy and people were able to understand the theorems of Advaita in a simple and beautiful way. He perfectly attached Sankhya, Nyaya, Mimamsa etc. to this stream and enlightened the common philosophical substratum of all schools in the limelight of devotion. He tried to highlight the signification of devotion which can be easily attained within the heart of a worshipper. Temple worship has been just an alternative of true devotion placed before the laymen, through following Adhyatmaramayana.

Session 4

Resource Person : Hariprasad Kadamboor

Topic : Philosophy of Chandassastra

Abstract - Chandassastra is considered as the foot of Vedas. Vedic knowledge has been spreading thorough oral tradition and this was solely depended on Chandassastra. India has a collection of over 1 Cr. and 30 lakhs chandases when the known chandases has been differentiated and interpreted. Chandas is a science and philosophy of rhythm of life. Universe itself has a rhythm and it is copied into language in the form of Chandas. Vedic and classical Chandas has various varients, which can only be deciphered through frequent practice. A prose text could be interpreted through the modes operandi of Chandas. Each Chandas has been given it's own colour, deity, element etc. Chandas envisages the emotion, nature, context etc. of the subject which is described in this. There are some traditions of worship, in which a deity is worshipped by some humns that are composed in a single Chandas. Some emotions are experienced perfectly in some specific Chandases. Therefore, a structural rhythm of words have clear impact in realizing and experiencing knowledge. That's why each Mantra is being recited only after placing Rshi and Chandas. Understanding this rhythm will be helping to defragment the elements of transcendent intellect.

Session 5

Resource Person : Sri.Paramu Kurumathoor

Topic :

Abstract - The dasarajnam or 'The battle of Ten Kings' , described in the Rig Veda hymns 7.18, 7.33, is clearly a historical event. Among these The Vrshakapi hymn is a conversation between Indra and Indrani and Vrshakapi, Indra's pet beast. Here the interpretation of speaker is that the hymn talks of a weak king against whom a rebellion is brewing. The king is reluctant to admit that people can rebel

against him and so does not take any proactive action to quell the rebellion. The queen however is apprehensive, mainly about what will happen to her and her sons, should the rebellion succeed. So, she decides and makes it clear that she will act against the rebels with the help of her sons. The later stanzas indicate that the rebellion has, indeed, succeeded. The king is killed in the ensuing battle and the chief of the rebellion, Vrshakapi become King. There are many other hymns that can be looked at in this light. One hymn that clearly seems to describe a historical event is RV 10.33. The hymn seems to describe a 'eulogist' lamenting the death in battle of the king of their tribe. These indicate the need to look at our hymns and reinterpret them.

Session 6

Resource Person : Prof.Dr.N.Narayanan Nampoothiri

Topic : Philosophical implications in Maheswara Sutras

Abstract - Ashtadhyayi is composed on the basis of fourteen maheswara sutras. It is believed that Sanaka, Sanandana and Sanatkumara approached Lord Siva to solve their curiosity on this universe and its reality as well as non reality. On the course of his Tandava he beat the Dhakka for fourteen times from where the sutras are manifested. Nandikeswara one of the attendant of the meeting understood the essence of the sutras properly and composed a work called Nandikeswarakarika. Upamanyu has brought a commentary called tattvavimarsini from which we can understand the sense of these sutras. Nandikeswara wrote 26 Karikas to explain the sutras from which we are informed that the syllables in each sutra represents the principles of the universe. Isvara, Maya, Panchabhuta, Ekadasa Indriya, Mahat, Ahamkara, Prakrti, Purusha, Sattva, Rajas, Tamas are all presented here. So the study of these sutras in this direction will help the philosophers to analyse their principles properly.

Session 7

Resource Person : Dr. P.N.Prabhavathy

Topic : Philosophy in Karnatic Music

Abstract - Human life is deeply attached with music and philosophy. Karnatic music is a perfect blend of philosophy, devotion, music and art. It has originated from Vedas. Samaveda is considered as the source of Indian music. As philosophy says, the final attainment, which is termed 'Purushartha', is liberation ie. Moksha, Karnatic music also places same as the aim of singing. Music is not for the mere enjoyment of mind, but to make man complete and free from this empirical universe and physical life. A true musician is a true saint, 'Sanyasi' by sacrificing whole sensual life for the sake of transcendent experience of music. Indian philosophy describes 'Sadbabrahman' and 'Nadabrahman' as a thing to worship for liberation. This philosophy is implied in Karnatic Music. Great musicians like Muthuswami Dikxitar, Thyagaraja Swamikal etc. are the practitioners of this philosophy through Karnatic music. They can be called as 'Sangitayogin's such as Jnanayogins, Karmayogins and Rajayogin's in different schools of Indian Philosophy. Music has a meditating power by which a singer will attain a state of divine silence, that is free from all three gunas – Sattva, Rajas and Tamas. Ragas are also composed in such a way by which the garbage of mind will be washed away.

Session 8

Resource Person : Prof.A.Subramonia Iyer

Topic : Contribution of Sadasiva Brahmendra Saraswathy

Abstract - Sadasiva Brahemndra Saraswathy is a great philosopher who stood in Advaita school of Indian Philosophy. Advaita school of philosophy has many texts discussing philosophical speculations and debates, namely Vadagranthas and simply interpreted basic texts ie Prakaranagranthas. All these texts are discussing Advaitic view of testimony and universe along with refuting other schools of philosophy in the said spectrum of debate. But Sadasiva Brahmendra Saraswathy has played an important role in interpreting and making others experienced the feel of Advaita. He widely examined and elaborated the Advaita experience and the nature of a saint attained the supreme goal. Other than theorems, one can more easily understand a liberated soul by introducing a practical or direct real model. In many other schools of philosophy, it is not highlighted or examined, how a liberated soul will behave in this empirical world. In Bhagavad Gita, Sthitaprajna is perfectly discussed, but Sadasiva Brahmendra Saraswathy has created a real life experience of such a wise being through his writing. An experience can reveal many paradoxes of philosophy

Session 9

Resource Person : Prof.K.P.Babudas

Topic : Roots of Buddhism in Upanishads

Abstract - Adi Sankaracharya has been called in a nick name 'Prachanna Baudha' by several people. The similarity identified within Baudha and Advaita philosophies caused this. But the fact is reversely operated here. We can find out the roots of Buddhism in Upanishads. Buddha was a saint who propounded Dharmic advises and not placed any philosophical school. Buddhism occupied the state of philosophy during the time of his disciples. Thus Madhyamika, Yogachara, Sautrantika and Vaibhashika schools have been originated. Among these schools the Sunyavadins are very much dependant to Advaita theories which are originated from Upanishads. The Sunya is not emptiness, but indescribable which is akin to Mithyatva explained in various verses of Upanishads. Thus the concept of creation, withstanding and demolition of this universe in Sunyavada and Vijnavada schools of Buddhism are not that much different from the explanations of Upanishads. Sri Buddha's all advises are taken from Vedic verses, but he didn't refer the origin in his speeches. Therefore his disciples taken the advises into account as his own.

Session 10

Resource Person : Dr. V.V.Anilkumar

Topic : Pedagogy in Sankara Bhashyas

Abstract - The Bhashyas of Sri Sankara are best examples of pedagogy in educational psychology. He has used the most appropriate, simple, effective, communicative and outstanding methodology of teaching. He emphasized three steps of presentation of his stands such as Testimony, Logic and Experience. These three are the strongest pillars of effective learning. The testimonies referred by Sankara has fulfilled the need of logic also many times, because of the timely presentation and selection. Logical points, he used are not mere inferences but strongest cause-effect relationship like universal phenomena which cannot be refused by anyone. They are presented by examples that are well-known, but thought provoking that never been happened before. He selected such a pedagogy, by which learners can continue their learning process later without the help of any text or mentor.

Session 11

Resource Person : Dr. Sreedharan Anjumurthi

Topic : Thina theory – Philosophy, Life and Application



Dr SURESH A.
PRINCIPAL
SREE SANKARA COLLEGE
KALADY - 683 574

Abstract - Indian Theories of literature is mainly a flow of two rivers through the thousands of decades across the mother India ,ie,Sanskrit and Tamil.It is called Payaswini of Indian Culture so the approach adopted in this paper is integral. first part of this paper reveals the philosophical basement of Thina theory. Early Tamil saivism is Dravidian in origin and became holistic vision and view of life as reflected in early sang-am folk tradition. From the excavation of keezhadi this historical period belongs to BC 200 to 300. Secondly the classical sang-am literature and its basic text THOLKAPPIUM is explained in detail as the structure of thina theory. Tamil tradition of literary theory mainly divided into two types, ie; Akam theories and Puram theories. Thina theory is Akam theory and developed into Thinajeevitham ,as new theory of culture. Finally the paper try to prove the relevance of new developed theory thinajeevitham in contemporary literary forms in application level

The programme wined up on 15.08.2021 at 2.00 PM. All sessions had 30 minutes of discussion time, in which most of the attendees have participated and shared their ideas. The series have been felicitated by many scholars and participants for its quality in organisation.

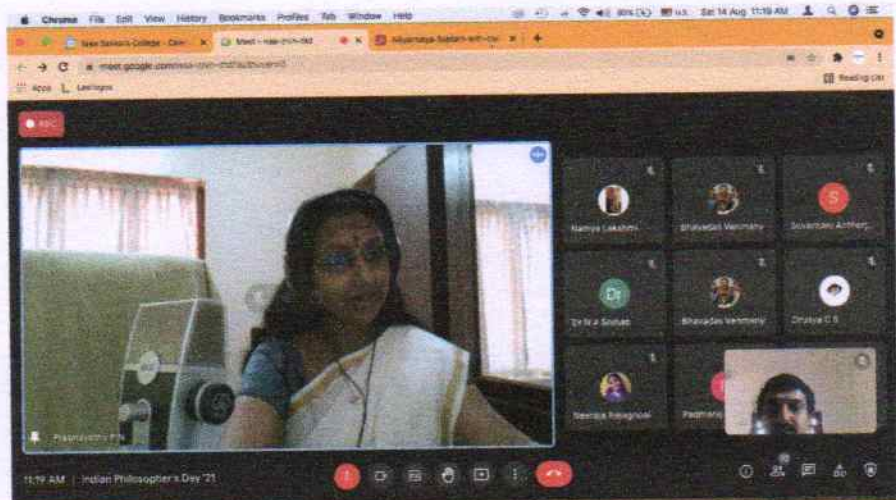
BUDGET & EXPENDITURE

Sl.No	Item	Amount
1	Brochure and Certificate Designing and Printing	4000
2.	Honararium for 11 Resource Persons	2000 x 11 = 22000
3.	Lecture video Recording and Editing	4000
	Total	30000

Photos



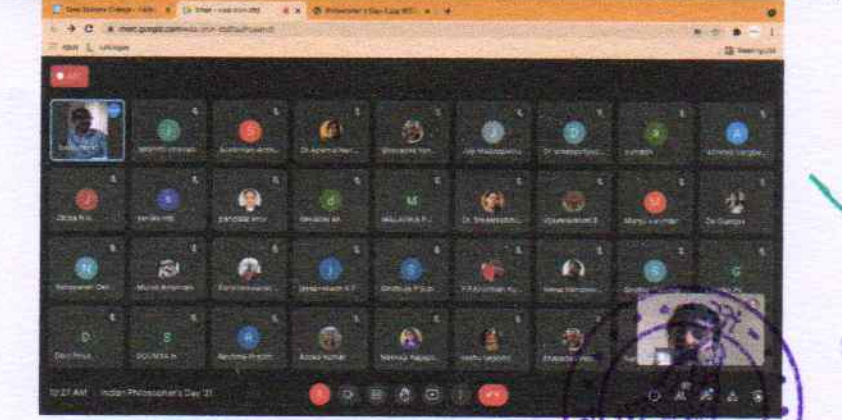
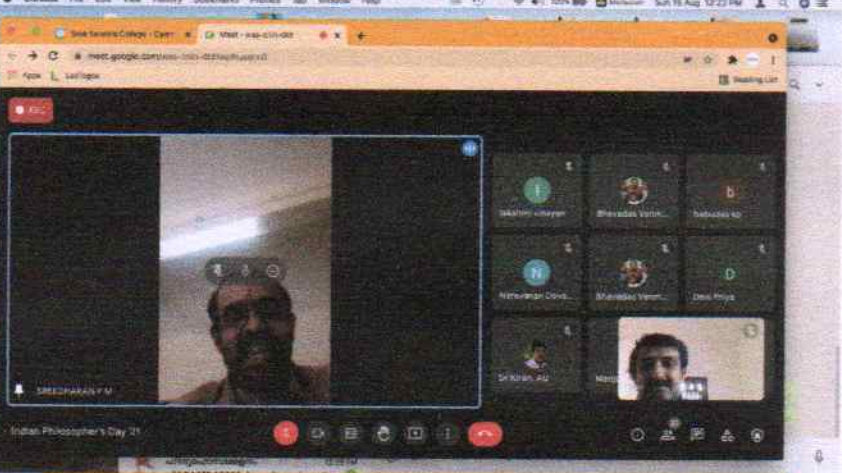
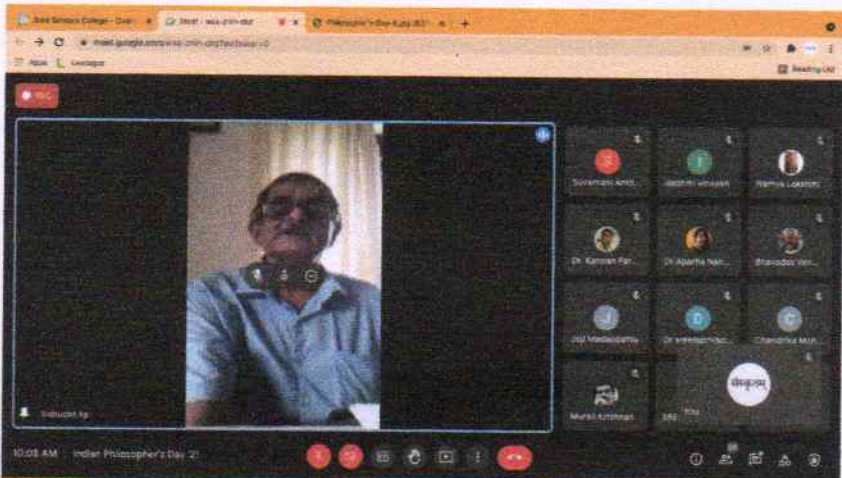
Dr SURESH A.
PRINCIPAL
SREE SANKARA COLLEGE
KALADY - 683 574



(Handwritten signature in green ink)

Dr SURESH A.
PRINCIPAL
SREE SANKARA COLLEGE
KALADY - 683 574





(Handwritten signature in green ink)

Dr SURESH A.
PRINCIPAL
SREE SANKARA COLLEGE
KALADY - 683 674

